

ISLAMIC EDUCATION VALUES IN PALAS BIDAN AND BATUYANG CULTURE OF BAKUMPAINESSE ETHNIC

Asmawati¹

*¹State Islamic Institute of Palangka Raya,
Jl. George Obos, Islamic Complex 73112, Indonesia
asmawatiaqila19@gmail.com*

Abstract

This research aims to investigate Implementation Process of Palas Bidan and Batuyang Culture carried out by Bakumpainesse Ethnic, The Perceptions' of Bakumpainesses' Community toward Palas Bidan and Batuyang culture and to know Islamic education values which are contained in Palas Bidan and Batuyang culture in Jambu Village Central Teweh, Barito Utara districts. The researcher used was qualitative phenomenological, all the data obtained by observation, interview, and documentation, then the data was analyze by descriptive. Subject of this study are 1 person Headman of Village, 1 Leader of Batuyang and Palas bidan's ceremonial, 1 person Islamic Education's Personage and 8 people community based on their livelihood. The researcher used purposive sampling to get the sample. The Result of this paper show that Palas Bidan and Batuyang Culture needs preparations and some offering which believe by the Bakumpainesse's community to implement their culture, the Bakumpainesses' community who stay in Jambu district had the argument about Palas Bidan and Batuyang culture should be held by the reason to avoid havoc toward baby who already born. Some Islamic education values which consist in about Palas Bidan and Batuyang Culture that made baby avoid from, dirt and in a state of purity, lafadz basmallah and shalawat applied when do something with the purpose so that the children always prays and remember with Allah other side batuyang's process always read poems who is in Islamic's breath that aim to children always heard the good words. And always read and prayer so that the baby becomes a useful person for himself and others in the future.

Keywords: *Culture, palas bidan, batuyang, Islamic Education Values.*

Intriduction.

Indonesia is a country with an area of 2,027,087 km², consisting of land and sea. Indonesia is also called an archipelagic country, because it has thousands of islands, both large and small, consisting of 13,667 islands (Lemhannas dan Depdikbud, 1992 : 19). The vast territory of the Unitary State of the Republic of Indonesia is of course inhabited by various tribes who have various languages and cultures and different customs. Koentjaraningrat in his book Human and Indonesian Culture states that from the many islands various cultures and different customs will be born (Koentjaraningrat, 1982: 34). Cultural values and customs that breathe Islam in society must be maintained and developed because they are part of national culture and at the same time as a tool to strengthen the unity and integrity of the nation. With the growth of a national culture rooted in personality and awareness, it is hoped that it can counteract negative foreign cultures.

Many National Cultures in Indonesia must be saved and preserved, not only by the government but also by all of society, because without guidance and preservation, the cultures that belong to and the pride of the Indonesian nation will gradually disappear. Central Kalimantan, which has an area of 153,800 km² (Kalteng, 1979 : 2) is an inseparable part of other provinces in Indonesia, which also have a set of life values and cultural customs that are inherent in each of its people. Many cultures that exist in Central Kalimantan, among others, is the Palas Bidan Culture and Batuyang (Bakumpainesse language) which is held by the Bakumpainesse Tribe who is Muslim in Jambu Village, Teweh Tengah District, North Barito Regency. Palas Bidan Culture is usually carried out by the Bakumpai Dayak tribe when the baby is about forty days old or after the umbilical cord has been severed. At the time the event is about to be held, first, a pinresiden must be provided (Bakumpainesse language, which is a kind of condition) consisting of rice, brown sugar, white sugar, free-range chicken eggs, old coconut, money, and lading (kitchen knife). The Batuyang ceremony which is held every Maulid month (the month of the birth of the Prophet Muhammad) which is held in the mosque, is also held in people's homes. At the event, a tuyang was made to place the children who would be shown later. When the child is going to the tuyang, the child must first go through a ladder made of sugar cane that connects the floor with the tuyang.

When the child passes the ladder made of sugar cane, the child is guided by his parents or appointed to do so. The Bakumpainesses' community is a Muslim community. Islamization among the Bakumpainesses' community cannot be separated from the origin of their first residence in the village of Bakumpai or Marabahan in the South Kalimantan region. According to Hasjmi in his book *History of the Entry and Development of Islam in Indonesia*, the arrival of Islam in the Bakumpainesses can be said to coincide with the conversion of the Banjar tribe to Islam, namely in 1550 AD or the beginning of the 16th century (Hasjmi, 1981: 491)

Method

Approach

This Study was used phenomological qualitative approach, Through this approach will produce descriptive data, namely trying to understand the meaning of events and their relation to ordinary people in certain studies (Moleong, 2001: 9). The phenomological qualitative approach in this study was to identify and describe the existence of a clear and detailed account of the perception of the Bakumpainesses' Community and the value of Islamic education in the Palas Bidan and batuyang culture in Jambu Village, Central Teweh District, North Barito Regency.

Subject

In determining research subject, the author was used purposive sampling technique, namely the researcher takes the research subject in the community based on the existing classification in the community. And also using the Snow-ball sampling technique, which is a respondent selection technique that starts from a small number, then the recommendations become larger until the number is determined. (Qodir, 1999: 39). In this study, the subjects were: 1 village head, 1 leader of the batuyang event and palas bidan event, 1 Islamic religious leader, 8 people based on their livelihoods, consisting of: - 1 community member whose profession is a civil servant, - 3 people who work as farmers, - 2 people who work as transportation services, - 1 person who works as a fisherman, - 1 person who works as a trader.

Research Instrument and Data Collection Procedure

Participant observation, depth interviews, and documentation are the instruments used of this study. To get the data about them, the researcher used several data collections as follows:

1. Participant observation

This technique used by conducting direct observations of the conditions that occur and participating in palas Bidan and batuyang at the research location. The data to be extracted through this technique such as:

- a) Proses pelaksanaan budaya palas bidan dan batuyang yang dilaksanakan oleh masyarakat Bakumpai.

2. Depth interviews

Interview is a technique that is no less important than other techniques in extracting research data. With in-depth interview techniques the researcher can communicate directly with respondents or informants in extracting the data needed in research. The data to be extracted through this technique are:

- a) The process of implementing palas bidan and batuyang culture of the Dayak & Pompeboban Bakumpainesse tribes in Jambu Village, Central Teweh District, North Barito Regency.

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|---------------------------|-------------------------------|
| 1) Implementation's Place | 4) Implementation's Time |
| 2) Implementation's Crew | 5) Leader of Activity |
| 3) Financing | 6) Implementation's Procedure |

3. Documentation

Data collection with documentary techniques is also needed to support the data obtained from the previous technique. The data obtained through this technique are written the data data. The documentary data referred to in this study are:

- a) Geographical condition of Jambu Village
- b) Demographic situation of Jambu Village
- c) Jambu Village Government Structure

Research Finding and Discussion

A. Brief History

Jambu Village is one of the villages located in Central Teweh District. The position is opposite with Central Teweh District, North Barito Regency. Jambu Village was previously in the form of a village and was called Jambu Village, Jambu Village changed

to Kelurahan on August 9, 1981. Jambu Village itself originally came from H. Halimuddin Ramli, a religious leader, that Central Teweh District, North Barito Regency was originally located in Jambu Village, but after the Dutch When arrived at Jambu Village, they built a defense monument so that the situation in the community became uneasy and caused some people to move across and settle there, which over time had a large population and became a sub-district city until finally it became a Regency. The people of Jambu Village now recognize the former defense monument as the flag hill. The name Guava Village came by itself after over time it became a bustling village and many people planted guava trees both in the garden and in the yard, so it was known as Jambu Village.

B. Monograph

Jambu Village is located accros North Barito. The boundaries of Jambu Village are as follows:

- North side with Malawaken Village.
- South side with Jingah Village.
- West side with Malay Village, East side with Hajak Village.

The distance between Jambu Village and Central Teweh District is approximately 3 Km. The distance from the district capital is approximately 3 km and the distance from the provincial capital of Central Kalimantan is approximately 475 km. 500 heads of akong dum Transportation facilities to the Capital City of North Barito Regency via the Barito river by boat or klotok with a distance of approximately 10 to 20 minutes, while by road using two-wheeled vehicles and four-wheeled vehicles with a distance of approximately 15 minutes . The area of Jambu Village is 15,000 hectares. 1 hectare of land belongs to the Kelurahan, 200 hectares are residential housing and villages, 10,099 hectares are still state forest and 2,900 are agricultural and plantation land.

1. Demographics

The population of Jambu Village are 2,635 people, consisting of 1,059 men and 1,576 women or 508 households and 373 households.

2. Livelihoods

The livelihoods of the residents of Jambu Village are very diverse. There are civil servants, farmers, whose livelihoods are as employeses of traders, fishermen, transportation services, and others. The majority of Jambu Village residents work in the rubber plantation sector, rattan plantations and oil palm with a total of 453 people, this can be seen because in the Jambu Village area there is a lot of forest that is cultivated by the local community and by companies engaged in the plantation sector. The livelihoods of the residents of Jambu Village apart from agriculture and plantations are also mostly engaged in the service sector, which is around 103 people. This is because the position of Jambu Village is opposite the Regency Capital, so that people who want to go to the Regency always use a motorcycle taxi / klotok both during the day and at night. Livelihoods in the trade sector are approximately 78 civil servants, approximately 48 fishermen, approximately 21 people.

3. Religion

According to H. Halimuddin Ramli, Islam began to develop in Jambu Village, that Islam entered Jambu Village through Banjarnesse who fled due to the Banjar war. They settled and spread the religion of Islam, besides that Islam was also brought by traders who came from Marabahan. In addition to trading, they also broadcast Islam

in various ways, either through blood relations, acquaintance with the local community and marriage. From that way, the religion of Islam developed in the village, the Islamic religion developed in kel Jambu.

4. Education

In the field of education in Jambu Village, there is one Junior High School, four State Elementary Schools, one and four TK/TPA Al Qur'an. The results of an interview with Mr. Eddy J. Poluan, a resident of Jambu Village, the level of education is quite high. This can be seen from the small number of people who cannot read and write. Those who are not literate are over 45 years old and over. They went to school but did not finish elementary school or did not attend school at all.

C. Palas Bidan and Batuyang Culture

In the life of the Bakumpainesse community in Jambu Village, palas bidan and batuyang culture are one of several types of culture that are considered important by the community. This assumption is relevant to their belief that everyone's life journey includes various stages.

The parents who held palas bidan, which were the parents in the past, were the ones who always held the event when the baby was born. Especially for the batuyang culture, if the parents used to always do the batuyang event every time their child was born, then the parent's child must also do the batuyang event for their child. Usually, if the Batuyang event is not held, the child will have a stomachache, like to cry for no reason and the child is naughty beyond normal limits. After the onset of the disease, the baby's parents admit that they indeed have descendants from their parents, if a child is born, they must carry out the batuyang ceremony and will carry out the batuyang method. Palas bidan is a culture that is carried out when a mother has given birth to a child into the world who is assisted by a village midwife in the delivery process. After the child has severed the umbilical cord or about seven days from birth. Usually the baby's parents will hold a palas bidan ceremony. But if you don't do it at that age, usually the age of the baby who will be processed by palas bidan is at least forty days old. In general, the purpose of this palas bidan culture is that after the midwifery program is over, the village midwife who helps the mother of a newborn baby no longer takes care of the needs of the mother and baby, such as massaging the baby's mother's body and cleaning and bathing the baby. In line with current developments in Jambu Village, the majority of the Bakumpainesse people practice the palas bidan and batuyang even though their parents did not practice this culture in the past. In its implementation, it looks colored by Islamic values.

1. Implementation's Place

a) Palas Bidan Culture

Palas Bidan program has always been held in the home of the baby's parents, usually centered in the mother's and baby's rooms. (Results of interviews with Zi and Mh on May 12 , 2002 at their respective homes).

b) Batuyang Culture

The implementation of the batuyang ceremony which is usually carried out in the mosque in the month of Maulud, to be precise, every 12 Rabiul Awal. Meanwhile, if it is carried out outside that time, it is carried out at the house of the baby's parents who will be doing the batuyang event.

2. Implementation's Crew

c) Palas Bidan Culture.

The implementation of palas bidan event is fully the responsibility of the baby's parents who will carry out the event. However, before the event is held, the baby's parents first notify the village midwife. The goal is for the village midwife to know when the palas bidan event is being held and the village midwife will tell what needs to be prepared to carry out the event. (The results of the interview with Mh on May 12, 2002 at home).

d) Batuyang Culture

In the implementation of batuyang culture which is carried out in the mosque, the one who prepares and determines the place where the swing is hung or the organizer of the birthday event or the parents who will swing their child. After that, all the equipment for the stone event was prepared by the parents of each baby. (Results of the interview with Zi on May 12, 2002 at home).

Based on the results of the author's observations, the problem of where the swing is at the time of the rock event which is carried out in the mosque, where the swing is hung can also be determined by the child's parents. Therefore, the place where the swing is hung is not absolutely determined by the committee for the birthday of the Prophet Muhammad.

3. Financing

In terms of financing, both in palas bidan event and the batuyang event, the entire costs incurred to prepare everything needed for the event are borne by the baby's parents. But usually there is help from relatives and neighbors who are around the baby's parents' house who will carry out the palas bidan and batuyang event.

4. Implementation's Time

a) Palas Bidan Culture.

Palas Bidan culture cannot be carried out at random, but must be adjusted to a time that is considered good by the supporting community. For the Bakumpainesse community in Jambu Village, the palas bidan program is usually held at the age of seven days and at the latest after the baby is forty days old.

When the baby's family feels they are ready and able to provide all the materials needed for the event, this is conveyed to the village midwife who has helped the baby's mother in the delivery process, as well as asking the village midwife to determine a day that is considered good to carry out the event. Usually the midwifery program is held in the morning. (Results of interviews with Zi and Mh on May 12, 2002 at their respective homes).

b) Batuyang Culture

The implementation of Batuyang culture in Jambu Village is usually carried out at the mosque every month of Maulid on the 12th of Rabiul Awal, and in the houses of the Bakumpainesse community. Especially for the Batuyang event which is held in the houses of the Bakumpainesse people, usually outside the 12th of Rabiul Awal. This rock event is done after the baby is forty days old and before the baby is two years old.

5. Leader of Palas bidan dan Batuyang Culture

The leader who implements the palas bidan culture is the village midwife who helps the baby's mother in the delivery process. Meanwhile, in the Batuyang event led by religious leaders and community leaders or it can also be said as traditional leaders.

6. Procedure of the Implementation's Palas bidan dan Batuyang Culture

a) Implementation's Process of palas bidan culture

In the implementation of the palas bidan program, the first stage is to prepare the population. As for the pinresident in the palas bidan event the same as the pinresident or the conditions provided in the batuyang event, namely:

- Rice 3 Kg
- Brown sugar / 4 Kg
- 1 Kg white sugar
- Lemongrass, onion, garlic, turmeric, to taste and a kitchen knife.
- 1 chicken egg
- Pedupaan
- Tapung tawar Water
- 1 old coconut
- Money (necessary)
- Sugarcane
- Thread

After all the requirements have been provided, then the implementation of palas bidan program begins, led by the village midwife. First of all, the village midwife provides water to bathe the baby mixed with fragrances and flowers, after finishing providing water and fragrances and flowers, the baby is cleaned and bathed by the village midwife with the water. After being bathed, the baby is performed ablution and then towed and dried and given clothes or blankets. After that put in the swing. After the baby is in the swing, the village midwife gives the tapung tawar water and how to sprinkle it and surround the swing by bringing the seat provided. (The results of observations during palas bidan program and interview with Mh on June 24 , 2002 at Er 's house). When the village midwife swings the child in the swing, she chants the Prophet's shalawat and the remembrance of the Qur'an such as saying Lailahaillah Muhammaddarasulullah, and other poems. After finishing with chanting salawat and remembrance in the Qur'an, the child was then taken out of the house by the village midwife. After being out of the house, the child was led to walk under the guidance of the village midwife. Considering the age of the child at the time of the midwife, which is about seven to forty days, the village midwife guides the way the baby's feet walk and the baby's feet are stepped on the ground. While guiding the baby, the village midwife said tiwah - tiwah - tiwah (discussed by Bakumpainesse: meaning that from then on there were no more taboos for the baby to leave the house). soil. While guiding the baby, the village midwife said tiwah - tiwah - tiwah (discussed by Bakumpainesse: this means that from then on there will be no more taboos for the baby to leave the house).

b) Procedure of Batuyang

The first stage that the Bakumpainesse community must do in Jambu Village in the Batuyang event are :

1) Requirement

The requirements in batuyang culture that must be provided are: rice, brown sugar, white sugar, lemongrass, onion, garlic, turmeric, kitchen knife, free-range chicken eggs, incense sticks, tapung fresh water, old coconut, thread and money. While the meaning of pinresident is also not different

from the meaning of requirements in palas bidan culture, namely: first: rice is a substitute for the child's spirit, second: brown sugar and white sugar are substitutes for red blood and white blood, third: kitchen spices and chicken eggs. is that we cannot be separated from these materials in our lives, fourth: incense sticks and fresh tapung water is that we cannot live without guidance from God, fifth: old coconut is a substitute for bones, sixth: money is the necessities of our life.

2) Place of Tuyang

The place where the tuyang will be hung is determined by the committee to commemorate the birthday of the Prophet Muhammad or the baby's parents who will carry out the batuyang event. The place for tuyang must be sufficient for the tuyang to be hung. Usually at the birthday celebration, parents who carry out the stone ceremony whose number can reach tens of people. In general, the tuyang place is in the middle of the mosque room. Usually tuyang has three layers, the first is a long cloth, the second is yellow and the third is white.

Tuyang is also decorated with yellow leaves which are made in such a way that the material is young coconut leaves. (Results of observations and interviews with Zi on May 25, 2002 at the Darul Taqwa mosque).

3) Bayi

After the terms and conditions have been prepared, the next step is to prepare the baby to be served. The baby is first cleaned and bathed, after being given good and fragrant clothes. After all the equipment needed in the stone event has been prepared, the leader of the event begins the event by reading the Surah Al-Fatihah and starts reading the verses and narrations in the Barzanji book. In the first stage, when reading the poem assalamu 'alaika, the leader of the program ordered that parents or the person assigned to swing their child immediately make their child into the tuyang.

When going to make the child into the tuyang, parents guide their child up the stairs by prioritizing the right foot that connects the tuyang and the floor made of sugarcane by reading basmallah and salawat on the Prophet. The purpose of putting the child into the swing by putting the right foot first is to get the child to put his right foot first if he wants to enter a good place. After the child is in the tuyang, the child is in the swing. After being in the swing, the leader of the event reads the ashraqal poem accompanied by swinging the child by his parents. After the leader finished reciting the ashraqal poetry, the child was again removed from the swing. After the child has come out of the swing, the leader of the event resumes reading the verses and narrations in the Barzanji book. When he was about to read the verse fihubbi said, the leader of the event again ordered the parents to put their child back in the swing. This is the last stage in the rock event. After entering, the leader of the program immediately read the poem to the end. The reason for swinging a child while reading assalamu 'alaika is a mandatory song in the batuyang event. While the song Asyraqal, Fihubbi Said is an additional song in the Batuyang event. When it ends, the child is brought back out of the swing. After that, the leader of the event read the narrations in the Barzanji book. Before the event will end with a prayer, the parents of the baby and the community in Jambu Village bring various kinds of food to the mosque to eat

together. After all have gathered, then read the prayer that is in the book of Barzanji until it is finished. When finished, continue with eating together. So ended the stone event which was held in the mosque which was held on the 12th of Rabiul Awal.

D. Bakumpainesses' Perception of Palas Bidan and Batuyang Culture

Based on the results of interviews with research subjects, the perception of the Bakumpainesse community in Jambu Village regarding the batuyang culture and palas bidan said that it should be carried out for their parents who had descendants from their parents first. If the Batuyang event is not held, then the baby or child of parents who have descendants of the Batuyang culture from their parents will experience stomach pains, be naughty beyond the normal limits for the child and like to cry for no reason. After being acknowledged by both parents that they have descendants of the Batuyang culture and will carry out the event, usually the child's illness will gradually disappear. Therefore, to avoid these things, the stone culture must be carried out by the baby's parents.

Meanwhile, palas bidan culture, such as batuyang culture, must also be implemented. Because according to the perception of the Bakumpainesse community in Jambu Village, before the palas bidan program was carried out by the baby's parents, the baby was still the responsibility of the village midwife, therefore every morning and evening the village midwife had to come to the baby's parents' house to clean and clean the baby. bathe the baby. However, after the midwife was implemented, the village midwife was no longer responsible for the mother and baby and came every morning and evening to the baby's parents' house. This is similar to the research from Ismaya, N., Ratnawati., & Ristianti, D.H (2020: 88-89) in their journal article entitled "VALUE OF ISLAMIC EDUCATION IN THE KENDUREI DULANG PAT TRADITION". Sukarami Village, Curup, Rejang Lebong that in the Kendurei Dulang Pat tradition it is a habit that has been carried out for a long time by the people of Sukarami, Curup, Rejang Lebong Village, now this Kendurei Dulang Pat tradition has also been carried out by all groups of society. Their reason that by implementing Kendurei Dulang Pat it had a positive impact on the community. Even though they have cultural differences, the people there are the same as the bakumpai people, namely they believe in the traditions of their respective cultures who think that it will have a positive impact on the community if they believe in that culture.

E. Islamic Education Values in Batuyang dan Palas bidan Culture

1. Palas bidan Culture

The values of Islamic education contained in the midwife palas bidan program based on the findings of this study are:

- a) Before the palas bidan program, the baby is bathed and performed ablution first. This means teaching the baby to always maintain a clean body and a clean heart. By bathing the body will become clean, all impurities will be removed by water. Therefore bathing is very important for humans so that the body is clean both from unclean and from hadas. While ablution is to clean our hearts from bad qualities.
- b) In the process of implementation, recited remembrance - remembrance and salawat addressed to the Prophet Muhammad SAW. With the recitation of dhikr and salawat in the process of implementing the palas bidan culture, the midwife teaches the baby so that in his life he always remembers Allah SWT as his Lord and salawat so that the baby is accustomed to listening well.

- c) Read the congratulations prayer as gratitude to Allah SWT for the gift of a child. Prayer is the hope of the baby's parents for their baby to become a useful person both for the baby's parents and for others.

2. Batuyang Culture

As for the values of Islamic education contained in batuyang culture, namely:

- a) Bathing children before the implementation of the Batuyang event and giving good and fragrant clothes. Bathing children during the Batuyang event is one way to get children used to cleaning their bodies to avoid dirt. One way to get rid of dirt is to get your child used to bathing.
- b) When putting the child into the swing, first read basmalah and salawat and guide the child into the swing by putting the right foot first and passing the ladder that connects the swing to the floor. When putting the child in the swing first read the basmalah, the goal is that the child always remembers Allah and prays to him in carrying out this life, and salawat so that the child gets used to hearing good words and familiarizes the child to enter a good place by putting their feet Right first.
- c) In a batuyang event, Islamic-breathing poems read from the promises book. The goal is that children always hear good words.
- d) At the end of the program, read the prayers in the promises book. Prayer is a prayer so that his child becomes a useful person for himself and others and gets safety in carrying out his life in this world and in the hereafter.

It is line with Ismaya, N., Ratnawati., & Ristianti, D.H (2020 : 94) In his journal article entitled "VALUE OF ISLAMIC EDUCATION IN THE KENDUREI Dulang PAT TRADITION" the results of his research explain the educational values in the Kendurei Dulang Pat tradition are: First, the value of I'tiqodiyah education is a value related to faith such as faith in Allah SWT, angels, apostles, books, the hereafter, and destiny. People believe that in the tradition of kendurei dulang pat pray and expect something only from Allah SWT. Second, the value of Amaliyah is a value related to behavior such as worship education, in the implementation of kendurei dulang pat when entering prayer time it will be preceded by prayer first, the setting is then the tradition is continued until it is finished. Third, the value of khuluqiyah is education related to ethics (morals) which aims to rid themselves of low behavior and decorate themselves with commendable behavior. This means that when carrying out the tradition of kendurei dulang pat, people show how to respect the old sitting in the front and the young sitting at the back. and also a low attitude such as being proud of one's health and replacing that behavior with commendable behavior such as expecting everything only to Allah SWT and always striving for Him.

this results of other studies are also similar to research findings found from Suparta (2017: 112) in a journal article entitled "VALUE OF ISLAMIC EDUCATION IN AN GANGGUNG CULTURE AND ITS IMPLICATIONS ON SOLIDARITY OF THE PEOPLE IN THE DISTRICT OF MENDO BARAT BANGKA REGENCY". which has been carried out for generations, nganggung has good local wisdom values and even includes Islamic traditions. In other words, when referring to ushul fiqh, this awkward tradition includes 'urf authentic, not fasid urf. This tradition can be said to be one of the identities of Bangka, in accordance with the slogan "Se Pintu Sedulang", which reflects the nature of mutual cooperation, the same weight is carried and the light is carried. Nganggung or se

Pintu Sedulang is an ancestral heritage that reflects a social life of the community based on mutual cooperation. Each house ridge performs these activities to be taken to the mosque, surau, or village gathering place. In the nganggung tradition, there are universal noble values that can educate the public as a humanist, tolerant, and cooperative society in various ways. This tradition can also instill the education of noble values which in Islamic teachings are emphasized. These values are social values by strengthening friendship, the value of psychological education, the value of togetherness or solidarity, and aesthetic values.

It can be concluded that the difference between this research and other studies is in the applied culture sector. Due to having different cultures, of course, in terms of history, the implementation procedures to the meaning of each culture are different, but the similarity of the results of this study with other researchers is that they both instill a culture that is believed to have a positive impact on society if it is carried out but is still based on Islam.

Conclusion

To implement the palas bidan culture, the first thing that needs to be prepared is water to bathe the baby. After being bathed, the baby is put in a swing. When the baby is in the swing, say dhikr and salawat. After that, the baby is taken out of the house by the village midwife, then guides the child to walk by setting his foot on the ground accompanied by saying tiwah - tiwah - tiwah. then the baby is brought in and put in the swing. When the baby is in the swing, the village midwife reads poetry in the Bakumpainesse language. At this stage is complete, followed by reading the prayer congratulations and eat together. When the palas bidan program is held, the age of the baby is 7 days to 40 days. The implementation of batuyang culture is carried out in the mosque in the month of Maulid, namely on the 12th of Rabiul Awal. The first thing that must be provided is the conditions or the seat, after that what needs to be prepared is the place where the tuyang is hung, and the baby to be held. After all the equipment has been provided, then the stone event is immediately started by the leader of the event. In the implementation of the stone ceremony held at the mosque. According to the Bakumpainesse who live in Jambu Village, the culture of batuyang and palas bidan must indeed be implemented. Their reasons are for example the Batuyang culture, if the parents of babies who have children do not carry out the Batuyang event, their children will have stomachaches, be naughty beyond normal limits and the baby likes to cry for no reason. Meanwhile, if the palas bidan culture is not implemented, their perception is that the newborn is still the responsibility of the village midwife.

The values of Islamic education contained in the palas bidan culture are 1) Bathing children before the Batuyang event and giving good and fragrant clothes. Bathing children during the Batuyang event is one way to get children used to cleaning their bodies to avoid dirt. One way to get rid of dirt is to get children used to bathing. 2) When putting the child into the swing, first read basmalah and salawat and guide the child into the swing by putting the right foot first and passing the ladder that connects the swing to the floor. When putting the child in the swing first read the basmalah, the goal is that the child always remembers Allah and prays to him in carrying out this life, and salawat so that the child gets used to hearing good words and familiarizes the child to enter a good place by putting their feet first. right. 3) In the stone ceremony, Islamic-breathing poems are read from the Book of the Promise. The goal is that children always hear good words. 4) At the end of the program, read the prayers in the Barzanji book. Prayer is a prayer so that his child becomes a useful

person for himself and others and gets safety in carrying out his life in this world and in the hereafter.

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