

The Islamic Education Values In The Banjarase Tradition Of Cleaning Old Iron

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Abstract: *Indonesia is a country with full of diversity starting from ethnicity, language, culture, and religion. In culture, Indonesia has many traditions that have been carried over to modern times. Each region has different traditions as a legacy from their ancestors. Banjarese people have a unique tradition, for example cleaning old iron "wasi tuha". They think that this tradition can make them safe. Thus, this study aim to know the origins of Banjarese people beliefs on cleaning old iron tradition, the practice of cleaning old iron and the Islamic educational values in cleaning old iron tradition. The approach in this research is qualitative by reviewing the literature. The result of this research indicated that there was an agreement between ancient ancestors and supernatural begins. Also, in every owner of old iron has different procedures in cleaning old iron. Then, if viewed from the Islamic education values, cleaning old iron can showed in faith, prayer, clean, alms, deliberation, silaturahim, and togetherness.*

Keywords: *Old Iron; Islamic Education Value; Tradition.*

Abstrak: *Indonesia merupakan negara yang penuh dengan kemajemukan mulai dari suku, bahasa, budaya, hingga agama. Dalam budaya, Indonesia memiliki banyak tradisi berbeda-beda sebagai warisan dari nenek moyang. Masyarakat Banjar memiliki tradisi yang unik yaitu membersihkan besi tua "wasih tuha". Mereka beranggapan bahwa benda ini harus dibersihkan agar selamat. Oleh karena itu, penelitian ini bertujuan untuk mengetahui asal muasal kepercayaan masyarakat Banjar terhadap tradisi membersihkan besi tua, praktik membersihkan besi tua, dan nilai-nilai pendidikan agama islam apa saja yang terkandung dalam pada tradisi tersebut. Pendekatan yang dilakukan dalam penelitian ini adalah pendekatan kualitatif dengan meninjau literatur. Hasil penelitian ini menunjukkan adanya kesepakatakan nenek moyang zaman dahulu dengan alam gaib. Dalam penelitian ini juga ditemukan bahwa setiap pemilik besi tua melakukan tata cara yang berbeda dalam membersihkan besi tua. Jika dilihat dari nilai-*

nilai pendidikan Islam, tradisi membersihkan memiliki nilai-nilai pendidikan islam yakni kepercayaan, doa, kebersihan, sedekah, musyawarah, silaturahmi dan kebersamaan.

Kata Kunci: *Besi Tua, Nilai Pendidikan Islam, Tradisi*

I. INTRODUCTION

Indonesia is a country with full of diversity starting from ethnicity, language, culture, and religion. In culture, Indonesia has many customs that have been carried over to modern times, one of them is tradition. Each region has different tradition as a legacy from their ancestors [1]. People believe that every action they take, such as carrying out the customs of previous people, will result in safety or benefit. The safety or benefit obtained can be in the form of increasing sustenance and protecting the family from various disturbances from jinn or ancestral spirits. However, when these customs are not implemented it will bring disaster either to oneself or to the family who still have bloodline ties. A belief as part of religion is a separate system, where a belief system is the entire belief held by a person or a social unit [2]. The concept of belief in a soul or spirit that resides in all objects in this world gives rise to an attitude of religious magic. Saving object is still common among Banjarese people [3].

The people of South Kalimantan are identical to the Banjar tribe. The Banjar people have various beliefs in sacred objects. According to Kadir, sacred objects are also seen in Banjar society, namely fanaticism about amulets, various types of stones and weapons material. Among the Banjarese people there is a

growing belief that certain objects, including that they eat, it has special effects, if they are kept at home, worn on the body, eaten or used as a holiday dish. Thus, people believe that old iron or *wasi tuha* in Banjar (the name for *keris* and other heirloom weapons) has a hot or cold nature, the first causes the wearer to get angry quickly or the situation around him quickly heats up, and the second causes the wearer to be calm and patient in the negotiations he is attending and so. Also the surrounding atmosphere remains cold [2].

Some Banjarese people still believe in the tradition of cleaning old iron. Based on research from Hamdanah, it was found that if cleaning old iron, it will not rust, even in magic it will not disturb the owner of the old iron and the descendants of the owner of the old iron. The tradition of cleaning old iron is done so that the owner of the old iron and his descendants avoid seclusion. Old iron maintained, seclusion takes the form of an illness that never heals, a trance and will only be cured when the old iron is cleaned [4]. In principle, tradition in society certainly has value which is mutually agreed, one of these values is the value of education. The value of education is very important for every community activity because education is the foundation of community knowledge. [5] Meanwhile, the majority of Banjarese people are Muslims. Islam is a faith that Allah has revealed. Islam reaches out to humanity and fulfills its purpose of giving meaning to human life in the universe. The emergence of Islam in the world was previously occupied by non-islamist culture. Islam and culture were created that way two factors that are interconnected with each other foster cultural acculturation [6].

Hence, various traditions should not be separated from Islamic values. [7] Therefore, in this article will examine the reason of Banjarese people still carry out the tradition of cleaning old iron, how is the practice of cleaning old iron and how

is Islamic education value in tradition of cleaning old iron.

II. METHOD

This type of research is library with qualitative approach. The data was obtained from various sources through searching, collecting and analyzing written and video sources. Data collection process carried out by filtering, pay attention to the research topic then presented sequentially descriptive.

III. RESULT AND DISCUSSION

A. *The Origin of Banjarese People Beliefs in Tradition of Cleaning Old Iron*

The Banjar tribe is the 10th largest ethnic group in Indonesia. Which is many Banjarese people live in Kalimantan Selatan [8]. As can be found in almost all of the archipelago, in fact the belief that developed is animism and dynamism. Both these beliefs exist supernatural powers that manifest in the spiritual realm [9]. Some Banjarese people believe on the ideological dimension of their religion cannot be separated from the role of spirits supernatural, whether it is considered good or evil because it is believed to be capable of having a certain impact on their daily lives [10]. These spirits reside in certain places such as large rock, large tree, and other special places [11].

The phenomenon is also present in the form of emphasize certain objects. It is believed that there are spirits who reside on an object that if looked after properly will help the owner of the object with the good fortune stored in it. Usually the sacred item is called old iron [12]. Old iron in Banjarese language is called as *wasi tuha* [13]. Old iron that has been processed into an heirloom from ancient times until now and is still maintained by the Banjar people [4]. According to Alfani Daud *wasi tuha* (old iron) is usually the term for ancient weapons inherited from generation to generation

such as *keris*, *parang bungkul* (a type of curved sword), spears, and *badik* and *taji* (a type of smaller *badik*, usually considered poisonous), but there has also been ordinary iron, like pieces of rebar (in one case it turned out to be only 20 cm long than a piece of rebar) [2]. In order for the legacy of the ancestors to be preserved, a cleaning tradition is carried out [4].

According to Rendra, traditions are habits passed down from generation to generation in a society [5]. Meanwhile, according to Hasan Hanafi, tradition is defined as a legacy of the past that has entered into the current social and cultural environment [14]. This shows that tradition has an important role in the fabric of people's lives [5]. Hence, tradition of cleaning old iron is believed and done by the Banjar people whose blood descendants have this will for safety.

Old irons are objects that have *khodam* or objects that have good luck and are hundreds of years old. *Khodam* are prayers offered by the old iron maker which contain efficacious prayers. This *khodam* is the one who plays the role of waiting for the old iron so that it is beneficial for the wearer. The existence of old iron is considered to have the power to magically fortify oneself. Old iron is a legacy from ancestors which was passed on to the next generation and is maintained by the community to this day. To know old iron can be hot or cold, there are visible changes before and after old iron being in the house. When the presence of old iron makes the situation at home quickly heat up and makes the user quickly get emotional old iron. This is categorized as hot old iron. This means that it is not suitable to be owned and handed over to other family members who are still related by blood. This is intended old iron preserved and passed on to the next generation [4].

When old iron provides benefits to the owner, the process of traditional activities

is carried out cleaning old iron a sign of respect for the *khodam* on the heirloom. When they are not cleaned on the appointed day it will disturb the owner and the owner's descendants old iron. The seclusion that occurs in the form of trance, the presence of a guard old iron into dreams, pain that will not heal even though it's treated medically [4]. Hence, Banjarese people came to the *pananamba* (a person who check someone's sick like doctor) to *batatamba* (treatment in magically). The habit of the Banjarese people is that when they are sick and cannot be treated medically, they will do *batatamba* to a masseuse to find out supernatural things about the disease he is suffering from.

These illnesses are categorized as unnatural illnesses that arises due to apart from the Koran and Hadith books which are considered the most magical objects, in general, the Banjarese people also believe in four types of groups of objects which are considered to contain supernatural powers, advantages, luck or magical powers. First, the power or luck that is old iron. Second, the power or luck that is in the talisman. Third, the power or luck that exists in stones, for example agate (which functions as luck to open doors and facilitate good fortune, repels disasters, sweeteners for men and women who wear them and *jambrud* stones (which functions as a tool to subdue people, sweeteners). for the user or increase the influence). Fourth, the power or luck that exists in plants. Therefore, in order to prevent interference from supernatural beings or provide treatment to the sick, *pananamba* usually use these objects because they are believed to contain power or good luck and being afraid of supernatural beings [3].

According to research that has conducted research on heirloom objects, namely spears, it is stated that the beginning of the existence of heirloom spears came from the ancestors who had made them, who then filled the spears

with supernatural powers which they believed in at that time until now, between them they made a pact and there is reciprocity in the agreement, hence the heirloom spear is passed down from generation to generation to the right and chosen heir from the line of sons or grandsons. This heirloom spear must be cared for and cared for by the descendants who have been chosen to be the right heirs. If it is cared for well then the spear will be of benefit to the person who keeps and cares for it and it is believed that it will also be of great benefit to society in general and vice versa. If it is not cared for, the spear will have a bad impact on the person who has been chosen to be its heir [15]. Therefore, the Banjarese people carry out the tradition of cleaning old iron.

B. The Practice of Cleaning Old Iron Traditions

Based on reviewing literature review, the author found that every owner old iron carry out different traditions regarding cleaning procedures. Meanwhile, the traditional activity process of cleaning old iron is carried out on certain days which are considered good days, namely Monday, Wednesday, Thursday, Friday and Sunday. However, the most dominant day for carrying out the traditional cleaning old iron activity is Friday. According to public belief, Friday is a good day to clean old iron. Besides, Friday is considered a sacred day because the creatures that reside in the old iron object often come on Fridays to ask for themselves to be cleaned. Meanwhile, it is a day where traditions are prohibited cleaning old iron on Tuesday and Saturdays because according to people's beliefs, They think Tuesday and Saturdays are not good days to carry out traditions of cleaning old iron [4].

In research conducted by Hamdanah, it was found that in the traditional process of cleaning old iron. First cleanse yourself of small and large *hadas*. Cleaning the

place used for the traditional activity of cleaning old iron, cleaning the *kumpang* where old iron is placed and cleaning the place for storing old iron. When everything is clean, the next step is to prepare the old iron to be cleaned. Then prepare ingredients such as lime and coconut water. After all the materials were prepared, he then said *Bismillahirrahmanirrahim* followed by Surah Al-Fatiyah then read *selamat* prayer. Then he opened the old iron cover. After the old iron cover is opened, the old iron is placed carefully into a bucket containing coconut water. After soaking, rub it gently with lime. Then rub lime on the part old iron from bottom to top. After that, he dried the old iron so that it could be put into the *kumpang* (cover of old iron).

Cleaning old iron is done carefully so that you get maximum cleaning results and no errors occur during the process cleaning old iron. This is for good luck old iron not lost then the tradition is carried out cleaning old iron. When he had finished carrying out the tradition of cleaning old iron, old iron dried before putting it back in the lid. Old iron should not be placed in random places such as dirty places and should not be placed in closed or locked cupboards [4]. As for cleaning procedures old iron. Another way is to prepare old iron which will be cleaned with lime. Once everything is ready, *Bismillahirrahmanirrahim* is recited and the sura off *Al-Fatiyah*, *Al-Ikhlas*, *Al-Falaq*, *An-Naas* and continued with *selamat* prayer. Clean the old iron on Friday morning.

During the tradition process of cleaning old iron, it must be done carefully. Cleaning must start from the bottom up. The lime used must be old or yellow. When the old iron cover has been opened, place the old iron into the bucket provided along with lime as the main ingredient for cleaning the old iron. The time required to clean old iron is 20 minutes approximately. It needs 2 yellow

limes. Because if do the wrong procedure for cleaning old iron physically it will change color and the luck can disappear. The clothe worn when carrying out traditional of cleaning old iron activities is clothe that is used every day. This means that there is no special clothing for carrying out these traditional activities. Once finished, rub it with lime, then dry it first before putting it back in the place provided [4].

Another tradition states that in the process of carrying out the cleaning old iron tradition, this is done when the old iron begins to rust. A good day to carry out the tradition of cleaning old iron is Friday. Cleaning process of cleaning old iron made using lime as the main ingredient. In the first stage, the first thing to do is open the *kumpang*. Second, after the *kumpang* is opened, put it down old iron into the bucket provided with lime. And lastly when old iron is dry, then placed on the wall of the house [4] On cleaning old iron tradition, apparently there are people who do it together, this activity is carried out to welcome the month of Ramadan and the beginning of the Islamic new year, namely in the *Tabalong* area, to carry it out, heirloom objects are soaked in coconut water for 3 days and 3 nights on the grounds that odd numbers are sacred, after These heirlooms are bathed using lime juice, and finally doused with living water, namely flowing river water mixed with flowers. Heirlooms must be bathed by the *zuriyat* or caretaker with procedures and a series of traditions in the form of special prayers. This tradition is usually for people who already have descendants, because the descendants of people who have heirlooms can suffer from strange diseases or become possessed if their heirlooms are not cleaned [16]. Besides, this activity also served traditional cakes with amount of 41 kinds of cakes or in Banjar, it is called as *Wadai 41 macam*. According to Maturi Dahir in the past these cakes called offering. Usually

thrown into rivers. However, nowadays those eat together [17].

C. Islamic Education Values of Cleaning Old Iron Tradition

Human life cannot be separated from the values that have been taught. The best development of values is through education. Education is a place where value transfer, value habituation and value adjustment take place [18]. The value of Islamic education is a reference for human life, it is a source of Islamic values originating from the Koran and Hadith, with these values a pattern of life will be formed that is in accordance with the objectives of Islamic education itself to produce and create perfect human beings who understand their true identity in achieving happiness in life in this world and the hereafter. In Islamic education there are various Islamic values that help the implementation of education, and are even related to each education [19]. The values of Islamic education are included in three basic frameworks, namely faith, worship and morals. The value of religious education is related to faith and piety, the value of religious education is related to truth and belief in laws, and the value of moral education is related to ethics and morals. Here are the relevance of Islamic educational values in cleaning old iron of Banjarese People:

TABLE 1. TABLE THE RELEVANCE OF ISLAMIC EDUCATION VALUES ON CLEANING OLD IRON

The Relevance of Islamic Education Values on Cleaning Old Iron				
Islamic Education on Values	Practice of Cleaning Old Iron	Forms	Proposition	
Faith	Present of khodam on old iron	Believe on the present of magical creature		Al-Hijr 27
Worship	Reciting Basmallah, Prayers Al-fatihah,	Indeed, prayer is worship.		

		The Relevance of Islamic Education Values on Cleaning Old Iron		
Islamic Education on Values	Practice of Cleaning Old Iron	Forms	Proposition	
	Al-Ikhlas, Al-Falaq, An-Nas, and Selamat Prayer			
	• Cleaning old iron with lime and water	• Clean	• Hadihs	
	• Holy from hadas		• Al-Baqarah: 222	
	Providing food dishes, helping in cleaning old iron	Alms	Ahmad Hadith	
	Deliberatio n	Delibaratio n	Ash-Shura: 42	
	Visiting to other owners of old iron	Silaturrahi m	Muslim Hadith	
Morals	Togetherness in cleaning old iron and eating food	Together ness	Thaha 20	
	dishes			

1. Faith

The Islamic faith contains what teachings every Muslim must believe, trust and believe in [20]. Based on the results of a literature study regarding traditions of cleaning old iron. Sometimes it contains things that can be said to be beyond human understanding. Concerning the supernatural makes us remember and believe in Allah, that He is Almighty. With tradition of cleaning old iron. It is hoped that this will increase faith and devotion to Allah SWT and

believe that the supernatural does exist, but Allah is the one who knows better about it. As Allah SWT says in surah Al-Hijr, 27:

وَالْجَانَ خَلَقْنَا مِنْ قَبْلِ مِنْ نَارٍ السَّمَوْمُ

It means: "And We created the genie before (Adam) from a very hot fire".

2. Worship

Worship is defined simply as an offering, namely human worship to Allah SWT as a form of self-servant to Allah SWT. Whatever action a Muslim does as long as it is good and intended only for Allah SWT, then that action is worth worship in the sight of Allah SWT.

a. Prayer

In tradition mambarasihi wasi tuha This begins with reading prayers, such as the *salamat* prayer, which is a form of worship. As mentioned in a hadith, from *Nu'man bin Basyir* ra from the Prophet SAW, he said :

إِنَّ الدُّعَا هُوَ الْعِبَادَةُ

It means: "Indeed, prayer is worship".

Narrated by the Fourth Imam and authenticated by Attarmidhi [18].

Prayer can be classified as an educational value of worship because prayer is a recommendation from Allah which, if carried out solely because of Allah and following the Sunnah of the Prophet, will be good to Allah SWT, besides prayer, it is also a weapon for Muslims [21].

b. Cleanliness

Cleanliness begins from within the human being itself, especially cleanliness of the heart, spiritually, and externally, both in the body, the house, and even the environment. As in hadith [22]:

الظَّهَرُ شَطْرُ الْإِيمَانِ

"Cleanliness is a part of faith".

In tradition cleaning old iron has worship value, such as net value. As explained by Allah SWT in Surah Al-Baqarah {2}:222:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُنَظَّهِينَ

It means: "Indeed, Allah loves those who repent and loves those who purify self" [23].

c. *Alm*

Alms can be in the form of energy, morals or materials [18]. In this tradition of cleaning old iron activity, there is the value of alm, because there are activities such as preparing equipment for cleaning old iron and there are also food dishes, namely 41 kinds of Wadai (cake). There is also the

إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَةٌ

"Indeed, the protection of a believer on the Day of Resurrection is alm" (Ahmad, No. 180443. Shahih Hadith) [24].

3. *Morals*

a. *Deliberation*

Deliberation Ceremonial of cleaning old iron cannot be separated from the element of Deliberation, because in this tradition there is an activity of arranging whose place will be used for the activity. Then in the teachings of the Islamic religion, deliberation to reach an agreement is highly recommended by the Prophet Muhammad. Thus, in conditions like this, Islam appreciates what is done for the sake of unity in gathering joint strength. Through deliberation and finding solutions to various things is a spirit that continues to be encouraged by the Koran. As stated in QS. Ash-shura [42]:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ
شُورَاً بَيْنَهُمْ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"And (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them; and they spend some of the sustenance that We have given them." [23].

Ibn Katsir explained that Rasulullah PBUH always invited his friends to consult about a problem that occurred to make their hearts happy and so that they were more enthusiastic in their actions. As he once invited them to deliberation during the Battle of Badr regarding

leaving to confront the troops of the infidels [25]. Besides, the Prophet also invited his friends to discuss where they should camp, until finally al-Mundzir bin Amr suggested that they camp in front of their opponents [18].

In the spirit of togetherness, opinions need to be preserved in order to create a society that stands in a position of agreement to advance the country they live in [26].

b. *Silaturrahim*

The educational value contained in cleaning old iron is also a commendable moral value, namely silaturrahim, people who maintain friendship, Allah promises to prolong their life and expand their sustenance, according to the words of the Prophet Muhammad:

عَنْ أَنَّاسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُنَسِّلَهُ فِي أَثْرِهِ فَلْيَنْصِلْ رِحْمَةً

Meaning: "From Anas bin Malik ra he said, Rasulullah SAW said: Whoever God wants to expand his sustenance or lengthen his life, let him connect silaturrahim.." (Muslim) [26].

c. *Shirkah (Togetherness)*

It also contains elements of Shirkah (togetherness) because in this tradition a committee will be formed which requires working together requiring teams such as consumption, documentation, equipment and so on. This gives an indication of community cohesion and solidarity. As stated in Thaha [20]:

وَأَشْرِكْهُ فِي أُمْرِي

It means: "And make him an ally in my affairs".

This verse is related to the request of the prophet Musa who asked Allah SWT to please his brother Harun as his strength helper in dealing with all matters, especially those related to da'wa. This means that you must always accompany Musa in delivering the message from Allah SWT [26].

CONCLUSION

Each region has different traditions. Banjarese people believe in special things or what are called sacred objects, for example old iron. They think that this object must be cleaned to be safe. They did this because there was an agreement between ancient ancestors and supernatural beings. Thus, to this day we still believe and do this. If viewed from the perspective of Islamic education values, tradition of cleaning old iron have faith values, worship values; prayer, cleanliness, alms and moral values; deliberation, *silaturrahim*, and togetherness. For further researcher, it can be as sources also it is recommend to conduct in field research to know more detail and real.

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