

## Hadith Analysis of The Manyanggar Culture of The Banjar Community in Serdang Bedagai

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### ABSTRACT

The Banjar community in Serdang Bedagai is thought to have entered the 17th-18th century. The majority of Banjarese people are Muslim. Manyanggar is a form of traditional ritual carried out as an expression of gratitude, asking for safety, or as a form of supplication to the Almighty. This practice involves various symbols and processions passed down from generation to generation in the Banjar community. In practice, manyanggar can derail the perpetrators into acts of shirk. In the Al-Qur'an, there is a prohibition on shirk in surah Al-A'raf verses 195, 196, 197, 198. Rasulullah Saw. also said that whoever resembles a people is part of it. In this research, qualitative methods with a descriptive-analytical approach were used to examine the relevance of the Manyanggar tradition to Islamic teachings, especially through the study of hadith. The aim of the research is to analyze the hadith understanding of the Manyanggar cultural tradition, to review, harmonize and maintain harmony between local culture and Islamic values in community life in Serdang Bedagai. The results of the analysis show that some elements in the Manyanggar tradition are in harmony with Islamic values, such as attitudes of gratitude and prayer. There are also elements that require adjustments so that they do not conflict with sharia principles. Therefore, efforts are needed to reinterpret Manyanggar culture so that it remains relevant to Islamic teachings without losing the essence of local traditions.

Keywords: Culture, Hadith, Manyanggar

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### 1. INTRODUCTION

The Banjar civilization has a history that has been passed down from generation to generation and is not the result of the creation of outsiders. According to records, the Banjar civilization was first discovered by Iskandar Dzulkarnain and Nabi Khaidir on two peaks, namely Mount Kariwa Peak and Mount Lapak Pati Peak, which are located in the interior of Purukcahu, Central Kalimantan, when Prophet Khaidir was looking for the water of life.

At that time, they met the Bani Al Jahiriah or Bani Al Jar (Banjar) tribe, who were descendants of the children of Adam or Sis. This tribe does not worship idols or creatures, but adheres to the teachings of the monotheism of Adam, Abraham and

Moses, until later embracing the teachings of the Monotheism of Muhammad or Islam. (Leonardo, Aldi Saputra, "The Banjar has its own history from generation to generation and is not the result of someone else's creation. <https://web.facebook.com/photo/?fbid=417957047820075&set=a.100824069533376>, Mei 19, 2024)

The Banjar civilization existed long before the great kingdoms such as Majapahit and Sriwijaya. Archaeological research at the Great Temple, Amuntai, shows that the Banjar civilization has existed since 242-226 BC, which proves that Banjar was not a kingdom resulting from external influence, but was an original civilization from Kalimantan. It is also important to note that the Banjar kingdom did not start with the Suriansyah Sultanate, but long before that, since the time of Iskandar Dzulkarnain and the transfer of Prophet Sulaiman's kingdom to the land of Saba. The history of the Banjar kingdom covers the entire Kalimantan region and several other parts of Indonesia.

Islamic education in South Kalimantan can be divided into two phases of development. The first phase took place in the 17th to 18th centuries, which was still simple and marked the beginning of Islamic education. The second phase occurred in the 19th to 20th centuries, when the madrasa system became known. Islamic education in the Banjar Kingdom in the 18th century, around 1700-1800 AD, is very important to study because that period was the peak of the glory of the kingdom and the development of Islam in South Kalimantan. At that time, educational activities were centered in mosques, langgars and homes with a non-classical system, with the basis of education in the form of the Koran, Hadith, ijtiḥad of local ulama, and the king's orders. Several important figures in Islamic education at that time included Sheikh Muhammad Arsyad al-Banjari, Fatimah, Sheikh Abdul Wahab Bugis, Datu Kandang Haji, Datu Muning or Datu Sanggul, Sheikh Muhammad Thayyib bin Mas'ud al-Banjari, Sheikh Muhammad Nafis al-Banjari, and Sheikh Abdul Hamid Abulung. (Hasanah, 2016)

The existence of the Banjar community in Serdang Bedagai is estimated to date back to the 17th-18th century. Some said that they moved to Serdang Bedagai because they wanted to earn a living. But there are also those who say that they went to Serdang Bedagai because they were fleeing from the invaders.

The majority of Banjar people in Serdang Bedagai are Muslim, but when applied in their daily lives, there are several cultures that are still mixed with rituals

carried out by animists. Among them is manyanggar. This is done by the majority of the Banjar tribe who make their living as fishermen and farmers.

There are several articles related to this issue. Among them is Syarifuddin's writing with the title *M. Arsyad Al-Banjari's Criticism of Some Banjar Community Beliefs*, the result of which is that Sheikh Muhammad Arsyad Al Banjari in his work *Risale Tuhfatur Ragibin* states that the ritual ceremony of holding banua and throwing away pasilih is classified as *bid'ah saiyyah* (*bid'ah dhalalah*) which is contrary to the *Al-Qur'an*, *Sunnah*, the opinions of the Companions, and the *Ijmak* of the Ulama. This is because in this ceremony there are various forms of evil. (Syarifuddin, 2017)

Sarma N's article entitled *Manyanggar Ceremony in the Kaharingan Hindu Community in Timpah Village, Timpah District, Kapuas Regency* states that the function of the Manyanggar ceremony includes religious, social and educational functions. Philosophically, the meaning of this ceremony is reflected in the facilities and rituals used. For example, rice not only functions as a medium of communication with spirits, but also symbolizes wisdom, glory, prosperity, and protection from disaster. Rahan symbolizes harmony. Through the implementation of the Manyanggar ceremony, a harmonious relationship is created between humans and other creatures that inhabit the surrounding nature, so that peace can be realized. (Sarma & unyi, 2018)

Billa S's writing regarding the *Study of Hadith Concerning Shirk in the Hadith Perspective* which states that the Hadith regarding Shirk in the history of Bukhari No. 3175, based on the results of this research, has the quality of *Hasan Li Ghairihi*. This research concludes that the hadith narrated by Bukhari No. 3175 can be accepted and practiced (*maqbul ma'mul bih*), so it is relevant to serve as a guide in Islamic religious knowledge. (Billa, 2023)

The difference is that what will be examined here is how the manyanggar culture is implemented by the Banjar Community in Serdang Bedagai and how the Hadith analysis of the implementation of this culture is whether it is contrary to Islamic teachings or not.

## **2. METHODS**

The qualitative method with a descriptive-analytical approach is one of the approaches used to understand social phenomena by exploring data in depth through the process of data collection and analysis. This method aims to describe the

phenomenon being studied in detail, then provide an analysis of its meaning and relevance in a particular context.(Moleong, 1989)

In this research, qualitative methods were used to understand in depth the Manyanggar tradition in the Banjar community in Serdang Bedagai, while a descriptive-analytical approach was applied to describe this tradition and relate it to Islamic teachings, especially hadith. This method allows researchers to explore the meaning behind these cultural practices and how they integrate or potentially conflict with the principles of Islam.(Sugiyono, 2015)

Data collection techniques include interviews with community leaders and ulama, direct observation, and literature study. The community figures interviewed were Mrs. Paisah and Mr. Idris. The data collected is analyzed by identifying relevant cultural elements and how these elements relate to Islamic principles. Through this approach, researchers seek to provide a comprehensive understanding of Manyanggar cultural practices from an Islamic perspective.

### **3. FINDINGS AND DISCUSSION**

#### **3.1. Manyanggar**

The Manyanggar ceremony is part of the bhuta yadnya ritual. This ceremony is carried out by Kaharingan Hindus in Timpah Village, Timpah District, as a way to maintain harmony with nature and the environment, especially in establishing harmonious relationships with supernatural beings or evil spirits which often disturb human life. Through the implementation of the Manyanggar ceremony, people perform manyomia and make offerings so that these evil spirits will no longer bother humans. .(Sarma & unyi, 2018)

The people of South Kalimantan (Dayak Maratus) also have strong traditions and culture, believing that the universe is the creation of the Almighty. The Tri Hita Karana teachings emphasize the relationship between humans and God, humans and nature, and humans and their ancestors. However, the Mengyanggar ritual ceremony is increasingly rarely carried out, because Kaharingan Hindus have very little understanding of the ritual. This situation needs special attention from Hindu/Hindu Kaharingan religious institutions, because the Mengyanggar Ceremony has high value and is beneficial for people's lives, especially for Hindus/Hindu Kaharingan. Researchers want to explore how the Mengyanggar ceremony is carried out in Atiran Village, East Batang Alai District, Hulu Sungai Tengah Regency, South Kalimantan. (Handoko, 2019)

Manyanggar is also carried out by the Maratus Dayak Community in South Kalimantan. They consider the universe to be an Almighty creation and always connected to spirits, because every creature has a soul. In Hinduism, there is the principle of Tri Hita Karana, which emphasizes the relationship between humans and God, humans and nature, and humans and their ancestors. For centuries, they have maintained this culture and beliefs from generation to generation. Tri Hita Karana teaches that all of nature, including humans and the environment, is subject to the rta laws established by Sang Hyang Widi Wasa, and that *bhuwana agung* (the universe) and *bhuwana alit* (humans) are made from the same elements, namely *panca maha butha*, so that everything in nature has the same position. Humans are required to respect nature and all the elements around it. (Handoko 2019)

The Banjar community in Serdang Bedagai Regency, the majority of whom are Muslim, also carry out manyanggar. Manyanggar is carried out by farmers and fishermen in the same way. It's just that the location where the manganggar is held is different.

For farmers, manyanggar is carried out in rice fields by slaughtering a goat saying the name of Allah, then cooking and eating it together with the residents while reading prayers to Allah so that the harvest will be good. For fishermen, the manyanggar is carried out on the edge of the beach, by slaughtering a goat, chanting the name of Allah, then cooking and eating together and prayers are recited to Allah so that the fishermen will be safe when going to sea and the harvest will be abundant.

The manyanggar ceremony carried out by the Banjar Muslim Community in Serdang Bedagai district actually does not conflict with the teachings of the Islamic religion. It's just that the name is still the same as the name used by the majority of Kaharingan, namely manyanggar.

### **3.2. Hadith Analysis of Manyanggar Culture**

The word *hadith* (in Arabic حديث) linguistically means "new", and the plural form is *al-ahadis* (أحاديث). (Abu Hafash Mahmud bin Ahmad At- Thahhan An Naimiy, 1991). According to Abdul Majid, from a linguistic perspective, the word *hadith* has several meanings, such as "new" (*al-jadidah*), "gentle" (*ath-thariy*), as well as "news", "talk", or "saying" (*al-khabr wa al-kalam*). (Abdul Majid Khon, 2012).

This can be understood because in essence, every *hadith* always involves an element of conveying information or news from one person to another.

There is a Hadith which states about the act of imitating non-Muslim behavior, namely:

In Abu Daud, *Sunan Abu Daud*, (Beirut: Dar al-Fikr, t.th.), Juz 11 h. 48

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي مُنِيبِ الْجُرَشِيِّ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ<sup>1</sup>

The context of the Hadith regarding Tasyabbuh explains the prohibition on Muslims from resembling a certain people. The word tasyabbuh comes from musyabahah, which means "to resemble." This prohibition refers to the act of imitating habits or behavior originating from non-Muslims (infidels).

Looking at the background (asbab al-wurud) of the Tasyabbuh hadith, this happened when the Prophet Muhammad saw. about to face the Battle of Uhud. One of the companions asked, "How do I differentiate between Muslims and polytheists, since they all look alike?" From there it was decided to put special markings on clothing so that they could differentiate between Muslim and enemy troops. Responding to this question, the Prophet Muhammad said: "Whoever resembles a people, then he is part of that people."

In his book *Imdad al-Mughits bi at-Tashil al-Ulum al-Hadith* page 16, Lukman Hakim al-Azhariy states that:

ما أضيف إلى النبي صلى الله عليه وسلم قولاً أو فعلاً أو صفات أو وسمي بذلك مقابلة للقرآن فإنه قديم

Hadith is everything that is attributed to the Prophet, whether in the form of words, deeds, characteristics or decrees, is called hadith. This naming is used as a distinction from the Al-Qur'an, because the Al-Qur'an is *qodim* (eternal).

Al-Bukhari, *Sahih Al-Bukhari*, (Beirut; Dar Ibn Kasir, 1407 H./1987 M), Cet. III, Juz 18, h.373

حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرَ أَوْ سُئِلَ عَنِ الْكِبَائِرِ فَقَالَ الشِّرْكَ بِاللَّهِ وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ فَقَالَ أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ قَالَ قَوْلُ الرَّؤْرِ أَوْ قَالَ شَهَادَةُ الرَّؤْرِ قَالَ شُعْبَةُ وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ شَهَادَةُ الرَّؤْرِ

In this Hadith it is understood that there are three major sins, namely associating partners with Allah, killing the soul and disobedience to one's parents. The

first major sin is shirk towards Allah SWT (Ash-Sya'rawi, 1998). In life, shirk occurs when people worship the world too much to forget that this life is only temporary. They forget that Allah SWT is the ruler who determines everything. Some people even make other creatures the rule makers, who make things permissible or forbidden according to their own views, then they follow them (Mustafa Ahmad al-Maragi, 1993).

In Sahih Muslim juz 1 page 242 Hadith number 127;

و حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ حَدَّثَنَا شُعْبَةُ أَحْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ  
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَبَائِرِ قَالَ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ

According to Imam az-Zahabi's book on major sins, kabair includes all the prohibitions of Allah and the Prophet as stated in the Koran and as-Sunnah, as well as the atsar of Salafussalih. Thus, it is clear that all forms of sin are actions that are prohibited by Allah and His Messenger, so we must avoid them.

In this hadith, the Prophet repeats his words to emphasize that the matters discussed are very important and should not be considered trivial by society. If they are taken lightly, it can plunge them into very big sins.

According to Ibnu Abbas, in the Koran there are three things that are always mentioned together with three other things, so they cannot be separated, namely:

- Be obedient to Allah and His Messenger.
- Perform prayers and pay zakat.
- Give thanks to Allah and to both parents.

Shirk is an action or belief that associates partners with Allah with something or someone in His worship or attributes. In Islam, shirk is considered a major sin that brings negative consequences for humans. Allah says, "Indeed, Allah will not forgive the sin of shirk, and He forgives sins other than that for whom He wills. Whoever associates partners with Allah has indeed committed a great sin" (QS. an-Nisa verse 48). The consequences of shirk include damage to the relationship with Allah, cancellation of deeds of worship, being trapped in hypocrisy, and uncertainty in beliefs. (Dewi, Sitha Nurcahaya, 2024)

The Manyanggar ceremony is a bhuta yadnya ceremony carried out by Kaharingan Hindus in Timpah Village, Timpah District. This ceremony functions as a moment to maintain harmony with the environment, especially in establishing good

relationships with supernatural beings or evil spirits which often disturb human life. Through the implementation of Manyanggar, people provide offerings and sacrifices so that these evil spirits will no longer disturb them. .(Sarma & unyi, 2018)

The Manyanggar ceremony process consists of several stages, namely nyangiang, manawur, paturun sangaiang, establishing the rahan along with a series of ceremonies, and mabuli sangiang. Abstinence is applied to maintain the sanctity of the ceremony. The function of this ceremony includes religious, social and educational aspects. Philosophically, the meaning of a ceremony is contained in the facilities and ceremony itself. For example, rice functions as a medium of communication with spirits, as well as symbolizing wisdom, nobility, prosperity and protection from disaster. Rahan is a symbol of harmony. By carrying out the Manyanggar ceremony, harmonious relationships are established between humans and other creatures in the surrounding nature, so that peace can be realized. .(Sarma & unyi, 2018)

#### **4. CONCLUSION**

Manyanggar in Hindu culture is done so that evil spirits do not disturb them by giving offerings to them. The implementation has stages that must be carried out. Hindu manyanggar events use objects that are believed to be a medium of communication between humans and other creatures in the natural environment. This is of course a real shirk ritual.

The Banjar people in Serdang Bedagai who carry out the manyanggar, ask Allah SWT, to avoid danger and obtain abundant sustenance and blessings. Their activities are limited to cooking and eating together. They pray only to Allah SWT. This activity can also be a place for friendship between fishermen and farmers.

From the Hadith perspective, there are no similarities in what the Hindu community and the Banjar Islamic community do in holding manyanggar events. It's just that the language used is the same. Of course, this is due to cultural acculturation in terms of language alone. This means that the Banjar people who also carry out menanggar do not commit shirk towards Allah Swt.



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