

Shiska Sumawinata¹✉, Dewi Raihan Aryanti², Labibatussolihah³

¹*Universitas Pendidikan Indonesia*

(Indonesia, Bandung), e-mail: shiskasumawinata@upi.edu

²*Universitas Pendidikan Indonesia (Indonesia, Bandung)*

³*Lecturer of Universitas Pendidikan Indonesia*

(Indonesia, Bandung), e-mail: labibatussolihah@upi.edu

REVISITING BAAYUN MULUD TRADITION: A GENDER-CRITICAL PERSPECTIVE

Abstract. Baayun Mulud is a routine tradition every year, held every month of Maulid (Rabiul Awal) by the people of South Kalimantan. The emergence of this tradition is the result of a long process of acculturation between Islam and animism. There is a religious-magical belief that if Baayun Mulud is not performed for royal descendants, it will harm their baby due to supernatural disorders. For other non-royal communities, the Baayun Mulud tradition is believed to be a ritual that reflects gratitude to God, who has bestowed His grace and gifts and sent Prophet Muhammad SAW as a bearer of grace to earth. The tradition that routinely involves many people is closely related to the division of labor since the tradition of the next generation. This paper will explain the division of tasks between women and men in implementing the Baayun Mulud tradition from a gender perspective. Researchers use literature studies to deepen the study of this tradition by tracing the sources of books and journals. Although they tend to live in a patriarchal cultural and religious context, it turns out that this tradition can be said that the spirit of gender equality in terms of the division of labor is quite significant and explicit from women in the Baayun Mulud tradition.

Keywords: South Kalimantan, gender, gender equality, division of labor, local tradition, Baayun Mulud.

Шиска Сумавината¹, Деври Райхан Арианти², Лабибатуссолихах³

¹*Пендидикан Индонезия Университети*

(Индонезия, Бандунг қ.), e-mail: shiskasumawinata@upi.edu

²*Пендидикан Индонезия Университети (Индонезия, Бандунг қ.)*

³*Пендидикан Индонезия Университетінің оқытушысы*

(Индонезия, Бандунг қ.), e-mail: labibatussolihah@upi.edu

Байун Мулуд дәстүрі: гендерлік сыни көзқарас

Аңдатпа. Бааюн Мулуд – Оңтүстік Калимантан тұрғындары жыл сайын Маулид (Рабиул Авал) айында тұрақты түрде өткізетін дәстүр. Бұл дәстүрдің пайда болуы ислам мен анимизм арасындағы ұзақ аккультурация процесінің нәтижесі болып табылады. Егер Бааюн Мулуд дәстүрі патша ұрпақтары үшін жасалмаса, бұл табиғаттан тыс бұзылуларға байланысты олардың баласына зиян тигізеді деген діни-сиқырлы сенім бар. Патша

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ұрпақтарынан басқалар үшін Бааюн Мулуд дәстүрі өзінің рақымы мен сыйлықтарын беріп, Мұхаммед пайғамбарды (с.а.с.) жерге рақым иесі ретінде жіберген Құдайға ризашылықты білдіретін рәсім болып саналады. Әдетте, көптеген адамдар қатысатын бұл дәстүр келесі ұрпақ дәстүрінен басталатын еңбек бөлінісімен тығыз байланысты. Бұл мақалада Бааюн Мулуд дәстүрін гендерлік тұрғыдан жүзеге асыруда әйелдер мен ерлер арасындағы міндеттердің бөлінуі қарастырылады. Зерттеуші ғалымдар бұл дәстүрді тереңірек зерттеу үшін кітаптар мен журналдарды әдеби көздер ретінде қолданады. Олар патриархалды мәдени және діни тұрғыда өмір сүруге бейім болса да, бұл дәстүр бойынша гендерлік теңдік рухы еңбек бөлінісі тұрғысынан Бааюн Мулуд дәстүріндегі әйелдер үшін өте маңызды және айқын деп айтуға болады.

Кілт сөздер: Оңтүстік Калимантан, гендер, гендерлік теңдік, еңбек бөлінісі, жергілікті дәстүрлер, Бааюн Мулуд.

Шиска Сумавината¹, Деви Райхан Арианги², Лабибатуссолихах³

¹Университет Пендидикан Индонезия

(Индонезия, г. Бандунг), e-mail: shiskasumawinata@upi.edu

²Университет Пендидикан Индонезия

(Индонезия, г. Бандунг)

³преподаватель Университета Пендидикан Индонезия

(Индонезия, г. Бандунг), e-mail: labibatussolihah@upi.edu

Традиция Бааюн Мулуд: гендерно-критический взгляд

Аннотация. Бааюн Мулуд – это обычная ежегодная традиция, проводимая каждый месяц Маулид (Рабиул Авал) жителями Южного Калимантана. Возникновение этой традиции является результатом длительного процесса аккультурации между исламом и анимизмом. Существует религиозно-магическое поверье, что, если Бааюн Мулуд не будет совершен для королевских потомков, это повредит их ребенку из-за сверхъестественных расстройств. Для других некоролевских общин традиция Бааюн Мулуд считается ритуалом, отражающим благодарность Богу, который даровал Свою милость и дары и послал Пророка Мухаммеда (мир ему) как носителя благодати на землю. Традиция, в которой обычно участвует много людей, тесно связана с разделением труда, начинающим с традиции следующего поколения. В этой статье будет объяснено разделение задач между женщинами и мужчинами при осуществлении традиции Бааюн Мулуд с гендерной точки зрения. Исследователи используют литературные источники для углубленного изучения этой традиции, прослеживая источники книг и журналов. Хотя они, как правило, живут в патриархальном культурном и религиозном контексте, оказывается, что об этой традиции можно сказать, что дух гендерного равенства с точки зрения разделения труда является довольно значительным и явным для женщин в традиции Бааюн Мулуд.

Ключевые слова: Южный Калимантан, гендер, гендерное равенство, разделение труда, местные традиции, Бааюн Мулуд.

Introduction

Tradition is a habit that has been passed down from generation to generation related to applicable values, norms, laws, or rules. Tradition can be a combination of religion and culture that makes it last for a long time in society. Religion and culture are two things that interact and influence each other (Kuntowijoyo, 2001, p. 196). The influence between religion and culture brings philosophical, social, and economic changes in society. There is a long-standing tradition in South Kalimantan, which is now known as the *Baayun Mulud* tradition. Before Islam came, the Dayak

Kaharingan had an arul ganal ceremony containing the recitation of mantras and offerings aimed at ancestors or gods, then followed by the *Baayun* Anak procession. However, after Islam entered the process of Islamization in the ceremony. Acculturation of this tradition occurred peacefully and harmoniously and became a different substance from the previous one, becoming a new tradition with Islamic breath (Usman, 2000, p. 5). The dynamic character of Islam with local culture as long as it does not conflict with Islamic principles becomes a means in Islamization in the form of da'wah with a cultural approach that the people in South Kalimantan readily accept.

The tradition of *Baayun Maulid* or *Baayun Mulud* is routinely celebrated every year on the 12th of Rabiul Awal. This tradition is in commemoration of the birth of the Prophet Muhammad. Therefore, what initially used mantras turned into poems containing history, struggles, and praise of the Prophet Muhammad. In general, every tradition has rituals, tools, and equipment prepared. Equipment that must be provided includes swings, swing decorations or flowers, wadais or traditional cakes typical of Banjar, *piduduk*, sweets ladder (sugarcane), and others (Jamalie, 2014, p. 246; Pertiwi et al., 2019). At the same time, the usual ritual is reading the verses of the Prophet's birthday and swinging together babies and adults in decorated swings. By swinging this, it is hoped that the child can imitate the behavior and morals of the Prophet Muhammad SAW. Most researchers tell about the implementation, acculturation, and values contained in the *Baayun Mulud* tradition, such as research conducted by Arni et al. (2017), Jamalie (2014), Hiliadi (2016), Saefuddin (2017), Suriadi (2019), Wajidi (2014), Maimanah and Norhidayat (2012), Hasan (2016), Sarwani (2017), Emawati (2016). In general, a celebration of local traditions cannot be separated from women and men who play a role in preparing the activity. Therefore, this paper will examine whether there is a division of labor or roles between men and women in the *Baayun Mulud* tradition?

Literature Review

To examine the *Baayun Mulud* tradition from a gender perspective, the author uses ten literature sources in various journals. The first source is entitled “Tradisi *Baayun Mulud* di Kota Banjarmasin (Kajian Fenomenologis)” by Arni, Maimanah, and Norhidayat. This article discusses the implementation of the *Baayun Mulud* tradition in Banjarmasin and the various motives or goals of the community to participate in this event. The second source is entitled “Akulturasi dan Kearifan Lokal dalam Tradisi *Baayun Mulud* pada Masyarakat Banjar” by Zulfa Jamalie. This article discusses the acculturation and transformation of values that exist in the *Baayun Mulud* tradition in the Banjar community. The third source is entitled “Nilai-nilai Tradisi *Baayun Mulud* sebagai Kearifan Lokal di Banjarmasin Kalimantan Selatan” by Wardiani Hiliadi. This article discusses the values contained in the *Baayun Mulud* tradition. The fourth source is entitled “Tradisi Lisan *Baayun Mulud* sebagai Wujud Pemerintahan Adat Istiadat dalam Masyarakat Banjar” by Saefuddin. This article discusses implementing the *Baayun Mulud* tradition by the Banjar people, including the views, goals, symbols, meanings, taboos, and understandings in it. The fifth source is entitled “Akulturasi Budaya dalam Tradisi Maulid Nabi Muhammad di Nusantara” by Ahmad Suriadi. This article discusses cultural acculturation and its relationship to the traditions of the Prophet's birthday, including the *Baayun Mulud* tradition in South Kalimantan.

The sixth source is entitled “Hubungan Islam dan Budaya dalam Tradisi *Baayun Maulud* di Masjid Banua Halat Kabupaten Tapin, Kalimantan Selatan” by Wajidi. The implementation of the *Baayun Mulud* tradition at the Banua Halat Mosque in Tapin Regency, the influence of pre-Islamic traditions in the tradition, as well as the background of the emergence of the influence of pre-Islamic traditions in the *Baayun Mulud* tradition at the Banua Halat Mosque are interesting discussions in this article. The seventh source is entitled “Tradisi *Baayun Mulud* di Banjarmasin” by Maimanah and Norhidayat. This paper examines the history of the *Baayun Mulud* tradition and the implementation of this tradition in the Districts of North Banjarmasin and Central Banjarmasin. In addition, it also discussed the goals and motivations of the participants who followed the *Baayun*

Mulud tradition. The eighth source entitled “Islam dan Budaya Banjar di Kalimantan Selatan” by Hasan. The topics discussed were about the Banjar tribe in South Kalimantan, the history of the entry of Islam into the area, and discussing Islam and the culture of the Banjar people, in which there is also the *Baayun Mulud* tradition. The ninth source is entitled “Makna *Baayun Maulud* pada Masyarakat Banua Halat Kabupaten Tapin” by Sarwani. This article discusses the meaning contained in the *Baayun Mulud* tradition in the Banua Halat community. While the tenth source is entitled “Ritual *Baayun* Anak dan Dinamikanya” by Emawati. Concepts and rituals related to *Baayun* Anak, starting from its history (in the Sampit area), its rituals both before and after Islam became the main topic in the article.

Research methods

This paper uses a literature study by looking for books and journals to find the relationship between the *Baayun Mulud* tradition and the division of labor examined from a gender perspective. The source search was carried out for one month and obtained five books and eleven journals used by researchers.

Results

The *Baayun Mulud* tradition is a series of events to commemorate the birthday of the Prophet Muhammad. in South Kalimantan. The celebration of the Prophet's birthday was enlivened by the tradition of rocking the children there (Suriadi, 2019). This tradition is unique and has its philosophical meaning. Arni, Maimanah, and Norhidayat (2017) suggest that commemoration events for the Prophet's birthday in Banjarmasin City, South Kalimantan, have been held in several places. One of them is in the District of Central Banjarmasin. In 2011, a relatively large event was held at Masjid Jami' Teluk Dalam. In general, the committee members for the *Baayun Mulud* event are the administrators of the Jami' Teluk Dalam Mosque, with Mr. H. Risfani as the coordinator of the organizing committee. At that time the *Baayun Mulud* event was held on 17th Rabiul Awal 1432 Hijri/20th February 2011. Eighty-five participants attended the event, and the majority were toddlers. All participants are people from the City of Banjarmasin, and their residence is close to the Jami' Teluk Dalam Mosque. The *Baayun Mulud* event was held in the main room of the mosque. The committee prepared poles for swings (made of wooden blocks), ropes for swings, batik cloth, and three pieces of cloth in yellow, white, and green colors. In addition, swing accessories (in the form of woven coconut leaves) and *piduduk* or *sesajian* are provided for all participants. For this event, the funds collected from each participant are Rp. 125,000. It is all for the needs of the participants.

At around 07.00 AM, the participants were ready at the Jami' Teluk Dalam Mosque to participate in *Baayun Mulud*. Most of the mothers and their family members who were about to swing had gathered around their respective swings. Previously the committee had written the name of each participant on the swing prepared. The mosque room is divided into several parts. First, the middle part is used to place the swing poles for the participants. Second, the inside of the mosque on the left is used for the officers who recite the Maulid al-Habsyi poem. Third, the inside of the mosque on the right (facing the Maulid poetry reader) is used as a seat for the male audience. Meanwhile, women (mothers) are separated from men. The place for mothers is in the middle of the mosque, behind the swing. Meanwhile, among the lecturers, clerics, and community leaders, it is used as a place for *Baayun Mulud*.

At around 08.00, the officers who recited the Maulid poems had recited al Habsyi's poems and read the narrations. Along with the reading of the poem, the *Baayun Mulud* participants began to be swung by their mothers. Until when the *asyraqal* poem was read, all those present at the event stood up, including the mothers who had the task of swinging their children. Then a cleric wearing a turban and robe stood up, then walked around, followed by several community leaders and assisted by the committee in charge of lifting a large bowl filled with flower water walking around all the

participants who were being swung. The cleric prayed and also sprinkled flower water on all the participants in the swing. After that, the event was continued by reading the Maulid prayer as the closing of the first series.

Furthermore, at around 09.30, the event was continued with a lecture about the birthday of the Prophet. However, before that, it begins with reading the holy verses of the Koran. After that, there is a speech in the form of a report submitted by the committee. Then enter the peak event, namely a lecture from K.H. Husin Nafarin, L.C., M.A. In the lecture, it was likened to making the Prophet Muhammad SAW. an idol by imitating his noble character and for parents to set good examples for their children from an early age. Until around 11.00, the lecture was finished and closed with a prayer from the speaker. Thus, *Baayun Mulud*, as a series of events to commemorate the Prophet's birthday, was completed.

Apart from Banjarmasin, the *Baayun Mulud* tradition is also carried out in other areas, namely in Banua Halat Village, Tapin Regency, South Kalimantan. Wajidi (2014) stated that *Baayun Mulud* is a tradition that has been carried out for generations by the people of Banua Halat Village by inviting all villagers and even residents outside the village. *Baayun* comes from the word "*ayun*" which means to do a swing procession – called *Baayun Mulud* because the tradition is held on the birthday of the Prophet Muhammad SAW. The people of Banjar, South Kalimantan often refer to the word maulid as maulud or mulud. In the past, the *Baayun Mulud* tradition was only followed by the children of Bubuhan Tutus residents whose birthplace was in Banus Halat Village, but now anyone interested can participate.

Furthermore, Jamalie (2014) argues that the procession of the *Baayun Mulud* tradition can be seen through the time and place where the activity is carried out, the tools and equipment for the activity, and the symbolic meaning of the activity equipment. *Baayun Mulud* was held to express gratitude for the birth of the Great Prophet Muhammad SAW. Therefore, the implementation is carried out once a year in the month of Maulid, exactly 12 Rabiul Awal, to coincide with the birthday of the Prophet Muhammad. However, if the date coincides with a Friday, the time for *Baayun Mulud* can be postponed to Saturday or moved forward to Thursday. This is intended so as not to interfere with the Friday prayer. Then, the place for the implementation of *Baayun Mulud* in Banua Halat Village was centered in a mosque, namely the al-Mukarramah Mosque, in the outer courtyard of the mosque. The goal is that the participants, consisting of children, can be close and bonded with the center of civilization and worship of Muslims, namely the mosque. In addition, so as not to forget to pray and not forget the unity of the people carried out in the mosque. The mosque is also considered a holy place, and its cleanliness must always be maintained. So starting from there, it is hoped that the participants (children) who follow *Baayun Mulud* have and always keep their hearts so that their hearts are always clean and pure too.

Regarding the tools and equipment in the *Baayun Mulud* tradition, the equipment that needs to be provided are swings, swing flowers or decorations, traditional Banjar wadai/cakes, candied ladder (sugarcane), *piduduk*, and etc. In this case, *piduduk* is an item used as a symbol and sign of love for *Baayun Mulud* participants. These include rice, needles, thread, coconut, brown sugar, yellow rice, sticky rice (*lakatan*), coins, duck eggs, barobeh oil/ thick oil, and so on. All these materials are placed in a small plastic basket or basin. Then, regarding the symbolic meaning of the equipment, *Baayun Mulud* has many philosophical meanings and values and can also be used as lessons for the wider community. For example, the swing is considered a symbol of local traditions (regional specialties) or a distinctive culture of the life of the Banjar Dayak people. Then *piduduk* is considered a symbol of various things related to daily life, such as kinship ties, food sufficiency, a symbol of business and work ethic, etc.

Baayun Mulud is generally divided into two groups, namely groups for infants/children and groups for adults (both girls and boys). *Baayun Mulud* is carried out through two-step, namely the preparation stage and then the implementation stage. For the preparation stage, what must be done is to determine and prepare a place, determine the group that will recite the maulid poetry, deliver

piduduk hand over the seat to religious leaders, make swings accompanied by decorations, cook cakes, and other foods to be served later in the event, and so on. Furthermore, it is marked by reading the maulid poem for the implementation stage, which contains praise of the Prophet Muhammad and swinging activities for children. The two activities are carried out simultaneously, especially when the recitation of the *ashraqal* ends. It was then continued with lectures by leading religious figures about the birthday of the Prophet Muhammad. The event closed with prayer or advice, lectures, religious *tausiyah* read by appointed religious figures.

The implementation of the *Baayun Mulud* tradition has specific objectives, including: parents hope that their children who follow this tradition can one day imitate the morals and behavior of the Prophet Muhammad, carry out Islamic teachings well, and make their lives easier; *Baayun Mulud* has become part of the community whose origin is from Banua Halat Village and should not be abandoned, therefore this tradition must always be carried out wherever the people of Banua Halat Village are located because otherwise a baby/child is believed to be sickly; in order to carry out one's vows, *Baayun Mulud* is usually carried out; ask for the protection of their descendants, because of fears that if *Baayun Mulud* is not implemented, they will get a disaster later; to preserve ancestral traditions; to celebrate the birthday of the Prophet Muhammad SAW., as well as for adults who are *Baayun Mulud* participants who have a goal to make it easier for them to achieve goals that have not been achieved, for example facilitating careers, work, and mate.

In addition to the religious and cultural values that appear in the *Baayun Mulud* tradition, there are other positive values such as cooperation and solidarity. Hiliadi (2016) argues that the value of *gotong royong* is shown through the committees jointly preparing by providing various materials needed for the *Baayun Mulud* event. For example, we are preparing a sturdy wooden stick (to hang a swing), rope, three sarongs/*tapih bahalai*, and various decorations such as diamonds, centipedes, flowers made of coconut leaves, and so on. Meanwhile, the value of solidarity also appears in the *Baayun Mulud* tradition, and this is marked by the provision of consumption for the audience, who is the surrounding community.

As for the implementation of *Baayun Mulud* based on an article written by Saefuddin (2017), the implementation is similar to what has been described above, if the maulid poem has been read, the babies/children who will be swinging are brought into the mosque and then prepared in front of the swing that has been installed. When the Mawlid book was read, and the audience stood up to recite the *ashraqal* (praise to welcome the Prophet Muhammad / to welcome the birth of the Prophet), at that time, the children were simultaneously swung for about 10 minutes. In this case, the reading of the Mawlid book is carried out by the family or male guests. After the recitation of the *ashraqal* is finished, the babies/children along with the swing are brought home. In comparison, the event continued with a lecture about the birthday of the Prophet. From this statement, it can be seen that in the procedures for implementing *Baayun Mulud* there are similarities as described in the previous section.

Based on the original tradition, the procedure for carrying out swinging the child (*maayun anak*) in the *Baayun Mulud* tradition comes from a tradition called the Midwife Fathers based on the Kaharingan belief. When Hinduism developed in this area, a similar culture developed. There are *Baayun Topeng* (which begins with a mask performance), *Baayun Wayang* (which begins with a puppet show), and *Baayun Madihin* (swinging a baby by chanting *madihin* poetry). Then, when Islam came in and developed, the *Bapalas Bidan* did not just disappear, even though it was influenced by Islamic elements in its implementation. The arrival of Islam did not directly eliminate pre-existing traditions from the Kaharingan and Hindu beliefs. However, the existing traditions were adapted to existing Islamic teachings, and the aim was also to make it easier for Islam to enter and develop in society (Hasan, 2016). In addition, Emawati (2017) also argues that when the Banjar Kingdom was established in 1526 AD, rituals that existed before Islam entered were still allowed on the condition that they were adapted to Islamic teachings. One of them is the *Baayun Anak*

tradition. So, Islamization in the archipelago, including in Kalimantan, is more continuous than what existed before.

Furthermore, Maimanah and Norhidayat (2012) argue that Islam in South Kalimantan, as seen in the life of the Banjar people, is Islam that has been influenced by elements of the historicity of this area. Although the Banjar people can be considered to have been quite advanced in economics, education, and religious knowledge, the culture or customs embedded in their lives long before Islam came to this area are still thick in coloring their current religious pattern. This is also felt in the implementation of the existing tradition there, namely *Baayun Mulud*. In implementing this tradition, it is admitted that there are still phenomena that can be considered remnants of pre-Islamic rituals, but there are no longer any beliefs or *aqidah* that can genuinely be judged to deviate from what is taught in Islam. An example is the offerings or *piduduk* provided in the *Baayun Mulud* tradition, which are placed around the swing. In the past, the offerings were intended as offerings for spirits or supernatural beings that could interfere, while at present, the existence of these offerings is only considered a complement to the tradition. Or cultural trinkets. The first assumption regarding the offerings prepared because of a belief in the influence of supernatural beings or spirits does not seem to be able to be maintained because, in fact, the offerings or pizzas in the form of food, cakes, eggs that are served in the end become the object of the struggle for family members of the participants then enjoyed together until there is no more left from the offerings that were initially thought to be given to spirits or supernatural beings.

However, Sarwani (2017) argues that over time the *Baayun Mulud* procession is currently experiencing changes, as is the case with the Banua Halat community. These changes include one of the equipment in the *Baayun Mulud* tradition, namely the *piduduk* is no longer used, and is replaced with money whose value is equivalent to the contents of the *piduduk*. The money will then be donated to the poor. The change is of course based on mutual agreement and adjusted to the circumstances, considering the number of *Baayun Mulud* participants which reaches thousands of people. This is to avoid damaging the contents of the seat and waste it because it is feared that the participants' seats will be scattered. Therefore, the seat was replaced with money and previously the participants had made a contract with the committee when registering for *Baayun Mulud*.

Discussion

In this paper, the author uses Malinowski Theory and is supported by Frazer Theory. Suhendi (2011) argues that the core of Malinowski's Functional Theory is that all cultural activities intend to satisfy some needs from human instincts related to all of their lives. Like the *Baayun Mulud* tradition, it occurs because humans want to fulfill their instincts for the various goals that exist from this tradition. Like wanting to celebrate the birthday of the Prophet Muhammad as a sign of gratitude to Allah, so that the participants who follow the tradition can imitate the Prophet Muhammad, there is a belief that their children will not get sick if they follow this tradition, to carry out the vows, ask for protection so that their offspring avoid calamities, preserve traditions, and other goals. Other purposes.

Suhendi (2011) also suggests that for Malinowski, the function analysis is used to understand these functions in society. For this purpose, he first created a hierarchy of needs. He revealed that the needs that must exist (mainly) are biological. This is because these needs support the social system as well as the cultural system. So in the hierarchy of needs, there are biological, social, cultural, and symbolic needs (as integration needs).

Jenks (2013) also stated that:

Fungsionalisme Malinowski berakar pada kebutuhan-kebutuhan individual, bukan pada kebutuhan-kebutuhan sistem sosial. Jadi ketika dia menyatakan bahwa kebudayaan tersusun dari 'tujuh kebutuhan dasar manusia', ketujuh kebutuhan dasar itu adalah faktor-faktor seperti nutrisi, reproduksi, keamanan dan kenyamanan, yang kesemuanya terletak di dalam kesadaran individu, dan bukan pada kesadaran kelompok ataupun kolektifitas lain yang lebih luas; meski demikian,

secara bersama-sama kesemua faktor itu turut menyumbang bagi integrasinya masyarakat sebagai satu kesatuan. Individualisasi respons budaya dan generasi inilah inti yang membedakan perspektif Malinowski dan merupakan titik-dobrak fungsionalisme dan fungsionalisme struktural. (hlm. 56–57)

Malinowski's functionalism is rooted in individual needs, not in the needs of the social system. So when he states that culture is composed of 'seven basic human needs, the seven basic needs are factors such as nutrition, reproduction, security, and comfort, all of which lie in the consciousness of the individual, and not in the consciousness of other groups or collectivities that are larger. Wide; however, together, all of these factors contribute to the integration of society as a whole. This individualization of cultural and generational responses is the core that distinguishes Malinowski's perspective and is the breaking point of functionalism and structural functionalism. (pp. 56–57)

As previously stated, in the *Baayun Mulud* tradition, there are various goals to be achieved as individual needs. It contains individual awareness that can integrate society. For this reason, people who have been integrated jointly participate in this event, either as organizers or as participants. To carry out this tradition, of course, many things must be prepared, starting from the preparation stage to implementation.

In the *Baayun Mulud* tradition, there is a division of labor between men and women as explained earlier that in the preparation stage, what must be done between determining and preparing a place, determining the group that will recite the maulid poetry, handing over the *piduduk* to religious leaders, making swings accompanied by decorations, cooking cakes and other foods to be served later in the event. And so forth. In preparing these things, of course, it cannot only be done by men or by women only. In this case, the committee who prepared this event worked for hand in hand with each other.

In addition, in the implementation stage of the *Baayun Mulud* tradition, it can also be seen that there is a division of tasks between men and women. Among them, in the reading of the Maulid book, it is carried out by the family or male guests. Meanwhile, when the maulid poem is read, the women (the mother) are tasked with swinging the *Baayun Mulud* participants. So, in the preparation and implementation stages of the *Baayun Maulid* tradition, both the roles of men and women are equally important, but the role of women looks more significant because it is mothers who play a role in swinging their children as participants who follow this *Baayun Mulud* tradition and their number so much too. The procession of swinging the children/participants of *Baayun Mulud* is a core part of the *Baayun Mulud* tradition. Nevertheless, besides that, men and women work together in solidarity for the smooth running of this *Baayun Mulud* tradition.

In addition, further Kaplan and Manners (2012) stated that

Fungsionalisme sebagai perspektif teoretik dalam antropologi bertumpu pada analogi dengan organisme. Artinya, ia membawa kita memikirkan sistem sosial-budaya sebagai semacam organisasi, yang bagian-bagiannya tidak hanya saling berhubungan melainkan juga memberikan andil bagi pemeliharaan, stabilitas, dan kelestarian hidup “organisme” itu. Dengan demikian dasar semua penjelasan fungsional ialah asumsi (terbuka maupun tersirat) bahwa semua sistem budaya memiliki syarat-syarat fungsional tertentu untuk memungkinkan eksistensinya. Atau sistem budaya memiliki kebutuhan (mungkin dikatakan sebagai “kebutuhan sosial” ala Radcliffe-Brown, atau diungkapkan dalam peristilahan biologis individual ala Malinowski) yang semuanya harus dipenuhi agar sistem itu dapat bertahan hidup. Dapatlah diduga bahwa jika kebutuhan sistem fungsional itu tidak dipenuhi maka sistem itu akan mengalami disintegrasi dan “mati”. Atau, ia akan berubah menjadi sistem lain yang berbeda jenis. (hlm. 77-78)

Functionalism is a theoretical perspective in anthropology that rests on analogies with organisms. That is, it leads us to think of the socio-cultural system as a kind of organization, the parts of which are interconnected and contribute to the maintenance, stability, and survival of the “organism”. Thus the basis of all functional explanations is the assumption (open or implied) that all

cultural systems have certain functional conditions to allow their existence. Alternatively, a cultural system has needs (perhaps called “social needs” in Radcliffe-Brown's style, or expressed in Malinowski's terms individual biology), all of which must be satisfied in order for the system to survive. It can be assumed that if the functional system requirements are not met, then the system will disintegrate and “die”. Alternatively, it will change to another system of a different kind (pp. 77–78).

Communities in South Kalimantan have a role in maintaining and preserving existing traditions, one of which is *Baayun Mulud*. For the existence of this tradition to continue, once a year in the month of Rabiul Awal this tradition is held by the community. The existence of various goals to be achieved as individual needs helps maintain the continuity of this tradition in society. This is because there are efforts to meet the needs or goals of this *Baayun Mulud* tradition.

Regarding Frazer's theory, Jenks (2013) argues that Frazer, in his anthropological work (which is very literary) entitled *The Golden Bough* (1890), discusses knowledge, cosmology, and various forms of primitive explanation. He expresses a conclusion that is so extraordinary that magic or magical is a proto-scientific epistemology based on erroneous principles regarding the relationship between events.

Frazer's work entitled *The Golden Bough* has a lot to do with the theory of religion, magic, and magic, whose core theory is broadly speaking: first, animism is a personal belief power that exists or lives in the world. Behind this whole thing and animism, the very old thought of all religions (Pals, in Supardan, 2011, p. 223–224); Second, the origin of religion is human awareness of the existence of the soul. There are two reasons, namely the differences that appear in humans between living and dead things, and the existence of dream events that cause humans to be able to distinguish between physical and spiritual bodies (Tylor, in Supardan, 2011, p. 224); third, in solving some problems in his life, humans always use reason and also their knowledge system. However, these abilities are limited, and humans also use magic or magic; fourth, at first, occult science was only used to solve problems in human life that were beyond the ability of reason and the system of knowledge, when religion/religion did not yet exist; Fifth, because using magic does not always work, humans begin to believe that this universe is inhabited by various spirits whose power is more than humans. From this assumption, humans try to establish a relationship with them (the spirits), and then religion arises (Koentjaraningrat, in Supardan, 2011, p. 224); Sixth, magic, and religion are different. Magic is seen as an attempt to manipulate specific natural laws that have been understood. While religion is a way of taking heart to appease forces that are more than human strength, which is based on belief, this religion guides and controls the destiny of human life (Frazer, in Supardan, 2011, p. 224); seventh, magic has two main elements, namely produce like or equations that cause similarities, also called sympathetic magic, for example with magic a person's fate can be similar to or the same as the fate of a doll as an imitation. Moreover, the principle of contagious magic, namely objects or humans that have been related to each other, can influence each other, even if it is just a hair, tooth, nail, etc.

Based on the statements above regarding Frazer's theory, if it is related to the *Baayun Mulud* tradition in South Kalimantan, this tradition also appears to have an element of magic because, as explained in the previous section, there is a group of people who believe that if their children follow the *Baayun Mulud* tradition, it will avoid getting sick. This indicates that the *Baayun Mulud* tradition is considered sacred. If you do not follow it, you can get sick because of disturbances by spirits or supernatural beings. So, in this case, the belief of a group of people towards supernatural beings is associated with their participation in the *Baayun Mulud* tradition.

In addition, in the *Baayun Mulud* tradition, there are also offerings or *piduduk* in which the equipment is usually used as an offering to spirits or supernatural beings (especially in pre-Islamic times). However, after Islam came, and as time goes by, the existence of offerings in the *Baayun Mulud* tradition is only considered a complement to tradition or cultural trinkets. As also explained in the previous section, that the offerings or *piduduk* served in the *Baayun Mulud* tradition

eventually become the object of contention for the family members of the participants to be enjoyed together until there is no more left from the offerings that were initially thought to be given at the end of the day. There is even a region that holds this tradition but does not use the *piduduk*, and is replaced with money whose value is equivalent to the contents of the *piduduk*. This is adjusted to the situation. The number of participants is increasing to avoid redundancy and avoid the scattering of seats. So, in essence, the offerings or *piduduk* in the *Baayun Mulud* tradition function not as offerings for spirits or supernatural beings but only as a complement to tradition or cultural trinkets.

Conclusion

Baayun Mulud is known as a tradition to commemorate the celebration of the birthday of the Prophet Muhammad, which is held once a year every month of Rabiul Awal. In every region in South Kalimantan, there are similarities in the procedures in the implementation of this tradition. In general, these similarities exist in a series of events, such as reading the Maulid poems accompanied by swinging the participants by their mothers. Then there are lectures about the Prophet's birthday and prayers. There are many goals to be achieved in this tradition, especially by participants who follow this tradition. Various goals as individual needs are trying to be fulfilled or achieved through their participation in this tradition.

In the *Baayun Mulud* tradition, there is also a division of labor between men and women. In the preparation stage, there is cooperation in preparing everything needed for the continuity of the event. While in practice, men are tasked with reading the maulid book, and at the same time, women swing the participants who follow this *Baayun Mulud* tradition. The roles of men and women in this tradition are equally important, but the role of women is seen to be more significant because it is mothers who play a role in swinging their children as participants who follow this *Baayun Mulud* tradition are so many of them. The procession of swinging a child or *Baayun Mulud* participant is also the essence of this tradition. In addition, in this tradition, there is also a belief from a group of people that if their children do not follow this tradition, then they can get sick due to disturbances by spirits or supernatural beings. Therefore, one of their participation goals in this tradition is so that their children do not get sick. It can be said that this shows that the *Baayun Mulud* tradition is considered a sacred tradition. This *Baayun Mulud* tradition can be studied further because there are still many things that need to be researched, and there are still limited sources of books about this tradition.

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