

# Culture of Citizenship Through *Baayun Maulid* Tradition to Strengthen Local Wisdom Values

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**Abstract** – The research aims to understand the cultivation of civic culture in the tradition of *Baayun Maulid* through a form of celebration in the early Rabiul month. The focus of this research is the efforts made by the community civic culture, and why it becomes a form in strengthening local wisdom in the village of Banua Halat. The research design used was qualitative with ethnographic methods. The results of the study show that: (1) Local wisdom values contained in the tradition *baayun maulid* include values; religious, deliberation, please help, mutual cooperation, care for the environment, peace of mind, economy and the value of brotherhood. (2) The public's perception of the cultivation of civic culture in the tradition of *baayun maulid* has been good, seen with enthusiasm by the people who already know the processes, stages and implementation of the *baayun maulid*. (3) *Baayun maulid* tradition can strengthen the value of local wisdom in Banua Halat Village Community by holding a celebration means believing that Muhammad is actually a Prophet and Apostle, this is called faith, and immediately giving up on his activities there will be feelings; (4) The role of the government and society in general optimally has tried and supported the continuation of the celebration of *Baayun Maulid* as one of the local wisdom in the village of Banua Halat.

**Keywords:** *civic culture, baayun maulid, local wisdom*

## I. INTRODUCTION

The history of the development of the Indonesian nation has experienced a peak in cultural creations and works which still contain diversity. The values contained in national culture are based and inspired by the Pancasila philosophy. Humans and culture are two things that cannot be separated. Culture will not be created without humans who want to preserve it because humans are part of the society that shapes culture. Society is a group of people who live together that produce culture. Society is a form of shared life, whose citizens live together for a long enough period of time to produce culture. Society is a social system, which becomes a forum for patterns of social interaction or interpersonal relationships and relationships between groups [1].

One of the traditions in Banua Halat which is full of noble values and is maintained to this day is the tradition of *Baayun Maulid* in the village of Banua Halat, Rantau District, Tapin Regency. Etymologically the word *Baayun*

means swinging while *maulid* is a day of birth so that *baayun maulid* can be interpreted swinging on the birthday of the Prophet Muhammad. In this tradition not only swinging on the birthday of the Prophet Muhammad.

## II. THEORETICAL REVIEW

The importance of conducting socialization to pass on a group's culture to the younger generation. According to, *socialization refers to the process of interaction through individuals acquiring the norms, values, beliefs, attitudes, and language characteristics of his or her group* " [2]. Socialization is related to the interaction process where an individual obtains the norms, values, beliefs, attitudes, and language of the group. Furthermore, states that "*every society seeks to transmit fundamental ideas relating to the nature of the world, knowledge, and values*" [1]. Local cultural values have advantages as a set of beliefs and behavior for the community. This advantage is found in the culture of deliberation, mutual cooperation and so forth carried out by the Banjar community. The culture of deliberation is used by the Banjar community in solving problems both in the family, government agencies or in the community. The role of the *musyawarah* culture is very beneficial, among others, the Banjar people avoid conflicts caused by differences of views. The role of local cultural values in community life has been investigated, including the research of, finding that the village community of Benda Kerep has an inheritance pattern that is effective in passing on cultural and traditional values to the next generation [3].

Starting from the background above, the objectives in this study are: (a) Local wisdom values contained in the tradition of *Baayun Maulid*, (b) Community perceptions of the cultivation of *civic culture* in the tradition of *Baayun Maulid*, (c) Method planting *civic culture* through the tradition of *baayun maulid*, (d) the role of government and society in maintaining the existence of the tradition of *Baayun Maulid*.

## III. RESEARCH METHODS

The method used in the study uses ethnographic methods about the conception of the Banua Halat village community in the *Baayun Maulid* tradition, including the type of qualitative research. Ethnographic research studies cultural events, presents a view of the subject of life, is a

research model of social sciences that uses the philosophical foundation of phenomenology ethnographic research describes "how to think, how to live, how to behave as a social settings study" [4]. Ethnographic research is a study of intact and natural cultural groups over a period of time. The research process is flexible and contextual develops as a response to the realities of life encountered in the field [5].

#### IV. RESULT AND DISCUSSION

*1. Local wisdom values contained in the tradition baayun Maulid include values; religious, deliberation, please help, mutual cooperation, care for the environment, peace of mind, economy and the value of brotherhood ?*

Local wisdom is the inheritance of ancestors or ancestors, which is a form of customs and daily behavior that is formed for a long period of time, inherited from generations of generation so as to form traditional values that are distinct from other communities. Local wisdom values in the tradition of *Baayun Maulid*. The results revealed several opinions presented by informants as well as the results of observations of researchers there are seven values including:

##### *a. Religious*

By holding the birthday celebration of the Prophet Muhammad, in the activity there will be a feeling of unity between world affairs and religious affairs (earth and sky), and also in the Prophet's birthday there are many values of obedience, such as: growing love for Allah and the Messenger of Allah, attitude of gratitude, reading and listening to the recitation of the Koran, listening to sahidhoh hasanah or studying, listening to the history and example of the Prophet, and reciting prayers in accordance with which is passed down from generation to generation all of which have been understood together that this is highly recommended by religion and there are arguments in the Koran and as-Sunnah. The community wants to get blessings in the tradition of Baayun Maulid which contains many good values.

##### *b. Deliberation*

The implementation of *Baayun Maulid* in Banua Halat Village is usually carried out by the organizing committee of the Baayun Maulid event, which has a total of 100-200 committee members, also assisted by residents who live in the vicinity, meetings are held in three meetings, to determine the formation of the committee, who who will fill or lecturer in Baayun Maulid and spread the invitation. Small meetings are only around the residents of Banua Halat Village and large meetings up to the government level for the smooth process of Baulun Maulid.

##### *c. Tolerance Value for Helping and Brotherhood*

People in the village of Banua Halat have a high spirit of solidarity. Community solidarity can be seen in the completion of work together. The value of togetherness that was established before the activity began and until the event around the mosque until the end returns cleanly with the participation of high school children participating until the event ends. The baayun uses bamboo trees to put the swing,

the decoration above the swing uses coconut leaf so that it is more environmentally friendly because it uses ingredients around it.

##### *d. The Value of Mutual Assistance*

The existence of a community of mutual cooperation in the tradition of *Baayun Maulid* can be seen from working on this great work together. All the work cannot be done alone. There are several committees and groups within *Baulun Maulid*, starting from those who are looking for bamboo, looking for rope, looking for nipah leaves, with participants who are useless and need a lot of energy. Because a lot of work will be lightly Teresa with shoulder to shoulder with the surrounding residents.

##### *e. Caring for the Environment*

The attitude of caring for the environment can be assessed from the baayun Maulid activities when the event starts to the end where clean and neatly arranged swings Tradition *Maulid baayun* rightheld in Rabi al-Awwal, not just as a historical reminder to the Muslims but the presence of the Prophet's history can also be the perfect inspiration for a Muslim to live a life anything in reality. Holding a celebration means believing that Muhammad is actually a Prophet and an Apostle, this is called faith, and by giving in immediately to his activities there will be feelings. First, the unity between nature and its power, the second is the unity between all living abilities, the third unity between man and himself, the four unity between the real and the unity, the five unity between the relationship of peace and life and the sixth unity between world affairs and religious affairs.

##### *f. Love of Peace*

The value of peace in the tradition of Baayun Maulid is seen when people feel full of kinship and love, love one another or with others. Peace-loving values of the people who prioritize happiness and peace in living in a society. During the event all work is shared with the committee which has been divided all the work divided fairly and evenly without any pressure or coercion. The residents who carry out the event do not conduct disputes.

##### *g. Economic Value*

The existence of the ceremony is *Baayun Maulid* not just a ritual, but also a cultural festival that has the potential to increase the prosperity of the community. By developing its economic potential, the implementation of the ceremony *Baayun Maulid* will not only provide spiritual happiness to those who implement it, but also will improve the welfare of the surrounding communities, especially in the village of Banua Halat.

#### *2. The Perception of the Banjar Tribe Community About the Tradition of Baayun Maulid To Strengthen Local*

##### *3. Wisdom Values in the Village Community of Banua Halat, South Kalimantan Province?*

According to Robbin, suggests that some of the main factors that influence the formation of one's social perception and those factors are *the perceiver, the situation, and the target object (the target)* [6]. The Banjar tribe community has a good understanding of the tradition of *Baayun Maulid*, namely Baayun Maulid is one of the

cultural preservation in Banua Halat, an annual activity that has been scheduled. The amount of participation from the ranks of society to the government. was completed gave rise to a sense of brotherhood, thousands of people from outside the area came together in one event to increase the emergence of a sense of brotherhood. Togetherness becomes important in the tradition of *Baayun Maulid*. The sense of togetherness is fostered by working all the equipment together and eating together.

The Parties Involved in Activities *Baayun Maulid Baayun Maulid's*, While those who are involved in the process of the *Baulun Maulid*, are part of the relationship between the government and the community which has a lot of participation in the smooth running of activities. With the number of participants that thousands cannot be implemented properly if there is no participation or mutual cooperation from all parties. Community involved in the tradition of *Baayun Maulid* there are so many as in the table above that from the ranks of the government there are so many because this activity has been scheduled by the government every year.

Process or Mechanism *Baayun Maulid Baayun Maulid* Furthermore, the process or mechanism of a tradition that is carried out starting from children to parents. There was a lot of community enthusiasm that followed this event. Based on the observations and the results of the research, it was seen that the people who participated in this event were not just people from Kalimantan, even from outside Kalimantan, for example, the island of Java. Because this event is very unique and does not exist in their area, many people from outside are curious about the tradition of *Baayun Maulid*. process is *Baayun maulid* carried out by attending earlier and must be ready to be swung when the ash-rakal recitation.

### 3. *Methods of Planting Values in the Tradition Baayun Maulid to Strengthen Local Wisdom Values in Communities in the Village of Banua Halat, South Kalimantan Province?*

Cultivation of Cultural Values in General The cultivation of the traditional values of *Baayun Maulid* to strengthen local wisdom is carried out in the form of education in homes and communities. this process we provide knowledge to children from generation to generation so that the tradition of *baayun maulid* can be maintained and preserved. For example, in a parent's house, he explains to his children that he can find out about the meanings contained in the tradition of *Baayun Maulid* according to the ancestors' ancestors in the village of Banua Halat. Specific Cultural Values, The Cultivation of cultivation of traditional values of *Baayun Maulid* to strengthen local wisdom is also given in the skills school as a local content especially, early on it may be taught so that they love, know and preserve the culture so that they will not forget the traditions hereditary. For now, the younger generation of people in Banua Halat Village are participating in the tradition of *Baayun Maulid* and high school children, who are health workers, scouts are helping each other.

### 4. *Role of Government and Society In Keeping existence of Tradition Baayun Maulid To Strengthen Values Local Wisdom On Rural Community Banua Halat South Kalimantan Province*

Government Role In Keeping existence of Tradition *Baayun Maulid To Strengthen Values Local Wisdom*, People are very keen to maintain and preserve the tradition *baayun maulid*, because it has very good values to be applied in people's lives, the sustainability of *baayun maulid* is the awareness of the members of the community themselves to preserve it by implementing it every month before the beginning. The tradition of *Baayun Maulid* is a representation of the attitudes and behavior of the people in the village of Banua Halat. The implementation of the tradition *Baayun Maulid* illustrates the attitudes and behavior of people who have the spirit of mutual cooperation, religion, help, cooperation and a sense of togetherness.

Role of Youth in Maintaining Existence Tradition *Baayun Maulid*, Youth in a culture must be involved for the continuity of an existing culture. The involvement of youth in a tradition is the first step to saving so that regeneration continues. The next generation of traditions of *Baayun Maulid* in Banua Halat Village have a strong interest and enthusiasm to preserve the tradition of *Baayun Maulid* in their area. Their interest and enthusiasm was shown by helping to participate in the tradition of *Baayun Maulid*.

The Role of the Government in Maintaining the Existence of the Tradition The tradition of *Baayun Maulid Baayun Maulid*, Government implements steps to preserve the. One of the steps taken in preserving the tradition of *Baayun Maulid*, namely by carrying out the tradition of *Baayun Maulid* continuously every year, many participated, broadcast to the public the presence of banners, with the internet also facilitating the spread of news so that the public knew the tradition of *Baayun Maulid*. The government, under the guidance of the department of culture and tourism, continues to disseminate information to the public to continue to preserve the tradition of *Baayun Maulid*, both community and government events.

## IV. CONCLUSION

Strengthening the values of local wisdom in the tradition of *Baayun Maulid* in planting *civic culture* in the village of Banua Halat has existed since long ago. The tradition of *Baayun Maulid* continues to continue from the next generation of generation to the present. Although the tradition of *Baayun Maulid* there are some who experience changes but those changes do not conflict with religion. The truth of the values contained in the tradition *Baayun Maulid* has been time tested and has an important role in people's lives. tradition *Baayun Maulid* must be maintained and preserved by the people with their own awareness because the values contained in the *Baayun Maulid* tradition are very important for the community to be inherited and taught to the next generation.

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