



# The Philosophical Values of the Bapukung Tradition of the People of South Kalimantan

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**Abstract.** The purpose of this study is to describe the unique and extreme tradition of *Bapukung* among the people of South Kalimantan, which has been passed down from generation to generation until now. And reveal the philosophical meaning contained therein. This research method is qualitative with a phenomenological research design. The participants are nine people (six Banjar people, two Sundanese people, and one Javanese person) domiciled in Tabalong Regency, South Kalimantan. The results of the research are: The *Bapukung* tradition is urang Bahari tradition (old times) in South Kalimantan, where the child is put to sleep in a *ayunan* made of *tapih bahalai* (long cloth) and the child is seated, then wrapped in the *ayunan* and tied or wrapped around another *tapih bahalai* from the chin or neck to the waist or hips in a tight belt (strong). It is similar to swaddle, but the difference is that it is rocked and tied. So that children grow old and durable (sleep long), *guringnya janak* (sleep well), parent powerful weapon to stop fussy children. As well as many benefits for children's health: *bagulu* (neck) erect and strong spine, strengthens the heart, lungs, cough, flu, colds, while the impact of *Bapukung* parent is that parents can do things while working, taking care of many children with easy, calm, comfortable, and stress-free parenting. *Bapukung* is full of philosophical values, including psychological values, spiritual values, moral values, educational values, social values, and material values.

**Keywords:** Philosophical Value · Bapukung Tradition · South Kalimantan People

## 1 Introduction

When a baby is born into the world, it is both fun and tiring and often signifies a major change in the way parents raise their children. Babies' lives are spent sleeping in the first year. Based on the research results, Möns, et al. (2002) suggested that 88% of the time was for sleep, 7% for eating, and 1% for spontaneous behavior [1].

Infant sleep problems have been noted to be a major management problem for parents and pediatricians. Close contact, feeding and waking activities at bedtime, maternal depression, and infant temperament [2].

Difficulty with parents or caregivers when the baby or child is fussy or cries for a long time, for which the parent or caregiver cannot know what caused it. Crying can

provide evidence about the metabolic and neurological conditions of infants, excessive crying triggers feeding problems, parental depression, and infant abuse [3].

Infant sleep problems are reported by up to 30% of Australian parents. Babies who are sleep deprived often cry more, which can lead to increased irritability, and at worst, parental hostility toward the baby [2].

One of the most prominent processes of early childhood development is the regulation and consolidation of the infant's sleep-wake pattern. Various biological, environmental, and psychosocial factors influence children's sleep, with parents playing an important role (Henderson, France, & Blampied, 2011; Sadeh, Tikotzky, & Scher, 2010 in [4].

Culture or tradition influences the upbringing of children. Various parenting patterns used by parents are determined by cultural background and parenting patterns, parenting methods refer to a set of attitudes and behaviors parents use most often by parents, consistently in various contexts to manage their children [5].

Referring to Koentjaraningrat's theory of cultural forms, it can be seen that in every culture there is an ideal form, namely in the form of values, which are then manifested or manifested in community cultural activities and artifacts as a physical form of culture (Koentjaraningrat, 1990) [6]. Culture develops in a dynamic process as a result of the 'dialectic' between humans and nature (Bakker, 1984) [6].

Kuntowijoyo will state that religion and culture are two things that are interrelated and influence one another. Religion affects culture in its formation, religious values, and symbols in the form of culture. Culture can influence the second religion. Third, culture can replace religious values and symbols [5].

The family is a supporter of the values of local wisdom, especially in child care, because the child is the center of attention of the family, who is still in the womb. Every ethnic group in Indonesia has its own teachings, advice, or advice on how to raise, care for, and educate children [1].

Indonesia is rich in culture and traditions, and South Kalimantan is no exception. In terms of putting children to sleep, the people of South Kalimantan, especially the Banjar tribe, have a unique and extreme tradition, and this has been around for centuries until now, namely the *Bapukung* tradition. *Bapukung* is putting a child to sleep in a *ayunan* with the child sitting in a sitting position and wrapped in a swing cloth, and then tied or wrapped in a long cloth from the neck to the hips so that it does not fall. *Bapukung* is able to make young children sleep comfortably. So that the child becomes smart, when he is *cariwirit* (not fussy and fussy). From the results of previous research:

The results of Khairul Azmi's research, 2019, show that what is meant by "*Bapukung*" is a tradition carried out by the Banjar Tribe community in putting children to sleep in a sitting position in a *ayunan*, an ancestral heritage that has positive values, namely educating the brain, straightening and strengthening the neck and spine, so the child sleeps soundly and comfortably, avoids colds, avoids mosquito bites, and does not fall. This needs to be preserved. Location The research was conducted in a village across Riau [6].

The results of research by Ratna Yulia and Maridi M Dirjo (2016) show that children who sleep in *Bapukung* are of higher quality and sleep longer than children who are not supported. Infants aged 2–12 months sleeping in a supported position got 60% sleep quality. So if the quality of sleep automatically increases the baby's immunity, the health

benefits are greater. The sleep needs for babies aged 1–18 months are around 12–14 h, while babies who are supported have an average of 15 h, and babies who are not supported have less than 10% sleep. Research Location: Samarinda, East Kalimantan [7].

Research results show that the Banjar tradition of *urang* parenting is very unique from prenatal to infant to adult. Like parenting with support, this parenting pattern is full of cultural traditions, norms, and noble values for character formation. However, acculturation has occurred as well as modernization, and not all mothers have young people practice this tradition despite its many benefits [8].

Siti Aulia et al.'s 2020 study that the tradition of *Dindang* in the regional language (recitation of poetry) when putting children to sleep in a *ayunan* or in support in the *urang* banjar tradition is full of advice on noble character and Islamic religious morality. The research location is Hulu Sungai Tengah, South Kalimantan [9].

The focus of this research is to describe how the unique tradition of *Bapukung* is centuries old and is still used by the community today, to be precise, in Tanjung Tabalong Regency, South Kalimantan. And why do people still use this *Bapukung* tradition, not only people who are Banjarese, but also people who are not Banjarese who live in South Kalimantan, and reveal the philosophical values contained in this *Bapukung* tradition? How do people interpret this tradition?

Each culture or tradition has very valuable philosophical meanings and values. So that values, traditions, and even then, still exist and are sustainable. How do people usually interpret the deep truth of a tradition? This culture will not necessarily exist, but is an expression of various kinds of noble values of the nation's culture, which are full of various philosophies of life (Susanto, 2011) in Indrayani [10].

## 2 Method

### 2.1 Research Design

This research uses a qualitative method, using a phenomenological description, which is to explain the meaning of a number of people's life experiences with a concept or symptom, including their self-concept or outlook on life. Researchers try to understand how the subject gives meaning to the events that occur around us in Phenomenology research. Phenomenology is a research strategy that identifies the nature of the human experience of a particular phenomenon [11].

In this case, the researcher goes directly to the field or is directly involved in meeting informants and participants who have experienced the *Bapukung* tradition themselves and are very familiar with the history and practice of this tradition. They then interpret the essence of the *Bapukung* tradition. And the researcher tries to understand the nature of the experiences of the informants and participants, how the participants give meaning to the *Bapukung* tradition.

### 2.2 Research Informant

Informant selection uses purposive sampling, where the researcher determines the subject or individual to be studied to understand a phenomenon [11]. Informant criteria.



**Fig. 1.** Project map data map diagram of the Informant (Researcher's Personal Document). The colored circle indicates the name of the informant/participant. And the colored box is the informant's data (age, gender, and ethnicity).

- 1) The people of Tanjung, Tabalong Regency, South Kalimantan, are the Banjar Tribe and not the Banjar Tribe.
- 2) Tanjung Tabalong Regency residents of all ages who are married and have children and have used the Bapukung Tradition, community leaders (experts), and those implementing *Bapukung*. Informants and participants numbered nine people, four from the Banjar tribe, two from the Sundanese tribe, and one from the Javanese tribe. Namely:

1. R1. FZ (79), Female, Banjar Tribe, 2. R2. MSF (25 years old), of the Sundanese Tribe, 3. R3. Insert female, Sundanese Tribe, 19 years old. 4. R4. HLM (49 Years) Banjar Tribe Female, Javanese Tribe MalePGT, 5. R5. (54 years old), 6. R6. by (29), a female from the Banjar Tribe, Banjar Tribe Female, 7. R7. LLS (55 Years), R8. MRH (36 Years Old) Banjar Tribe Female, 9. R9. NS (Banjar Tribe) female (25 years old) (Fig. 1).

### 2.3 Research Location

The research location is in Tanjung Village, Tabalong Regency, South Kalimantan, which has an area of 3,767.00 km<sup>2</sup> with a population of 218,954 people. The results of the 2010 population census are in, and in 2020, the population of Tabalong Regency is 245,765 souls. The main language is the Banjar language. The motto of this district is Sarab Kaw, which means versatile, or versatile. Tabalong Regency is located on the border of Barito Proveny City in Central Kalimantan and Paser Provenment Regency in East Kalimantan (Fig. 2).

The data acquisition techniques are as follows:



**Fig. 2.** *Bapukung* Tradition research location. The city is in Tanjung Tabalong Regency, South Kalimantan; The hallmark of the city is the monument “Eternal Torch”. And a picture of the *Dayak Upau* Tabalong custom (Source: researcher’s personal document).

- 1) From October 2021 to November 2021, researchers conducted field surveys and observations at the location, as well as found and visited locations in Tabalong Regency, South Kalimantan, where parents still practice the *Bapukung* Tradition with their children on December 1, began observation research, interviews, and documentation. Previously, I notified and requested approval with consent from informants and participants.
- 2) Observation of interviews and documentation are done simultaneously. Such as making videos while the child is being supported, taking pictures, taking notes, as well as open and semi-interviews. By asking questions that have been prepared in accordance with the theme raised Despite the results of many developments in the field.

The researcher’s technique of participant observation, in which the researcher is directly confronted with the informant, also performs this *Bapukung* practice. The informants are people who used to be experts and still practice the *Bapukung* tradition. And two young mothers from the Sundanese tribe just got to know and practice *Bapukung* on their children. So that researchers get more accurate information and rich treasures of knowledge. The data is then in by using Nvivo to code and to find categories and themes, as well as do data analysis.

- 3) Data validity through continuous collection on the same research topic. Then re-checking and triangulation of data on the data source. From observations, interviews of informants or participants documents, photos, and video recordings.

This is the result of the triangulation of data from nine sources of informants and participants is credible (valid in quantitative terms).

Triangulation images of 9 informants if a blue line of connectivity appears, it indicates a similarity in the content of one informant with another informant. Above 0.7 the blue connected line will appear thicker. If it is below 0.6, then the blue line does not appear. Which appears to be red (has the meaning that the content of the informant’s data with

each other is less connected). In this case, all of the informant's and participants' data are mutually correlated and credible to its validity.

### 3 Result and Discussion

**Children** are the main theme in the treatment of *Bapukung*. Children who are *dipukung* are usually one month to two years old, (depending on the child. If the child is fussy, usually before one month is in *pukung*) to sleep soundly and long (Figs. 3 and 4).

R1. FZ: Usually 1 month, but if the child has been pregnant for less than a month, let him calm down. If the child is fostered, usually up to 2 years. Well, if the child wants it again, it doesn't have to be *dipukung* in *Guringkan Baayun Haja*. If the child doesn't want *Bapukung*, just go ahead.

At that time, my child was about 6 months old. And now it is still being suppressed. He is now 9 months old. And I will continue to do this in *Bapukung* even though I am not a native of Kalimantan.

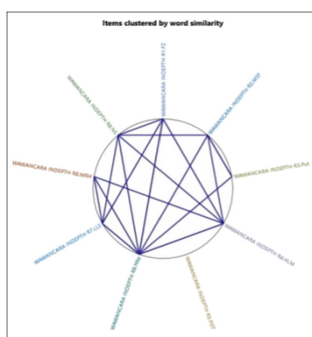


Fig. 3. Pearson's Correlation Coefficient



Fig. 4. Word Cloud Results of research data in NvivoWords that appear include.

R3. Put: When I did the therapy, my son was 3 months old. That was the beginning of my son, *Bapukung*, and until now, at 6 months old, Alhamdulillah, he is healthy. November 2021, and I must not be from the Banjar tribe (Sundanese tribe) to carry out this tradition.

**Ayunan:** is one of the tools for baayun and bapukung, and it is usually made up of a medium-sized volleyball rope (mine rope) and tapih bahalai (long swing cloth). For bapukung add one tapih bahalai (or another long cloth as a pukungan (tie or binding cloth for those already seated in the swing)).

**Bapukung:** *Bapukung* is a tradition of the people of South Kalimantan, in which the child is put to sleep in a swing in a sitting position and tied with a *pukungan* (long cloth). So that *Janak's* sick child (sleeps soundly) and the old sick child (sleeps for a long time).

R1. FZ: *Bapukung*, this is from the gods' (parents') naval era; we teach, *mangguringkan* (putting to sleep) children in a swing, then cover them with a swing cloth. After that, from the neck (neck) wrapped in bahalai cloth (long cloth), a comfortable *inya guring lawas* (he slept soundly), a smart child, *kada cariwit* (not chatty), this Tradiri *urang Bahari* ala (ancient tradition) in Kalimantan, in the south. The knowledge comes from my nautical grandmother (I knew it from my grandmother first). Continue to help (help) my mother take care of *Ading* (sister). No. 3 My mother used to have eight children. Continue to support 12 children, and grandchildren. *Bapukung* taught our parents to sail (before). All the villagers here have their children adopted, as well as, for generations, grandma. From grandmother to mama, and on to grandchildren.

**Cariwit** (chatty) and fussy: children are chatty and the child cries constantly, which the parents do not understand (maybe because they are sleepy, thirsty, hungry, or sick), so it can make parents stressed. Then, with *Bapukung*, the child is no longer chatty and sleeps soundly and long.

Reference 8 - 0.85% Coverage R8.MRH: *Bapukung* is *guring* (sleeping) calmly, then *inya* (he is a child) feels still in the womb, may be felt in the womb. Why is *Dipukung* because he is fussy? Until the age of 2 months, he was fussy, so we stood by every day and every night in a swing. It's a day and night routine. So, the child is smart enough to *pukung* him during the day. The night is no longer fussy.

**Parents:** Parents are the ones who play an important role in raising children with this *Bapukung* tradition. The parents in question are other than the mother. They can be the father or grandmother (who can act as the child's father). People *pukung* anyone's child. This connection is inseparable.

Reference 1 - 0.13% Coverage Anyone who wants to be a *mamukung*, especially his mother, can be his harness, grandmother, *dangasanak*, or *dangasanak*. The origin of learning I used to share with the husband, even the husband who often cares for and *Bapukung* the children,

**Janak guring and lawas guring** (sound sleep and long sleep): The thing that everyone wants the most is to have good quality sleep. So are children, because they need more

sleep than adults, and if sleep disorders occur, they cause many problems. Physical, mental, and spiritual issues. *Bapukung* is one of the ways of parents from ancient times to the present.

#### a. Tradition of *Bapukung*

Tradition is a hereditary policy. It has its place in the consciousness, beliefs, norms, and values we embrace now as well as in the things created in the past. Traditions inherit a history that is considered beneficial. Traditions are just such clusters of ideas and materials that people can use in action now and build a future based on past experiences [12].

So, the *Bapukung* tradition is one that is purposefully passed down from generation to generation by the ancestors of South Kalimantan because it has high norms, values, and benefits [12].

R1. FZ: *Bapukung*, this is from the naval era of our gods. We teach, cremate the child in the last swing, then put it covered in a swing cloth. The neck (neck) was then wrapped in *bahalai* cloth (long cloth). *Inya guring* old is at ease. *Kada cariwit*, you're a smart kid.

R8. MRH. *Nini ulun* was originally a *babirik* upstream. So, this is hereditary from the *datu-datu ulun*. Now grandma is in Jakarta. If the note is that we are Banjar, we must know and *Bapukung* if we travel (Fig. 5).

#### Understanding *Bapukung*

The work of Abdul Djebbar Hapip, Professor of FKIP, at Lambung Mangkurat University, Banjarmasin, in 2006, said *Bapukung* and *Mamukung*, in Kamus Bahasa Banjar-Indonesia. *Pukung* kata basically makes/swings the baby; the baby sits and the legs protrude in the *ayunan* (by folding the swing cloth in such a way that it covers the whole body of the baby and then wrapped again with a cloth until the body). (Humaniora, 2018).

Putting children to sleep is the way of the South Kalimantan seafarers, that is, by entering the child in the swing Then the child is seated with a *simpun* (perfect) and



Fig. 5. Adopted child, Sick Child (Sleeping Soundly) (Source: Researcher's personal documents).



then wrapped with a swing cloth, then tied or wrapped in a cloth pukungan from *tapih bahalai* (long cloth) from the neck to the buttocks so that the child can *guring janak* (sleep soundly) and old *guringnya* (long his sleep). So that the child is not fussy.

R6. Nby: *Ulu*n (me), has always taken care of *ading-ading ulun* (my sister)'s opponent (with) *Bapukung* is a descendant of ancestors. That is, *mangguringkan* (putting to sleep) the child in a swing, then his body (body) is covered with a swing cloth and then tied with a long cloth again so that the child is comfortable *guring* and old (old).

5th Reference: 0.84% Coverage Initially taught by his wife, he was surprised because in Java there is no such thing. The parents had an argument with the son-in-law because the first child was very chatty and then *dipukung* After the debate, the hug was removed, but finally, the child did not stop crying because of the pain. After that, my mother let go, and the child also stopped crying and slept soundly. When we take care of the children, we are very happy and very effective. My child is no longer fussy and sleeps soundly when the baby's body is tied with a long cloth.

Reference 4 - 0.82% Coverage *Bapukung* is to put the child to sleep in a swing and the child is seated by his parents and then wrapped in cloth from neck to waist. It has been used for generations from parents before, so that smart children are not chatty. And parents are comfortable with it. (Work)

### ***Bapukung's History***

It's history is in ancient times. Our parents have many children. In order to take care of children fully and so that it can also be done while working, busy, or while *bahuma*, the ancient people had their own creativity to naturally support their children, because it is useful and very accurate to put children to sleep for a long time. And quietly, as well as overcoming fussy and chatty children. Because the child sleeps long and soundly for up to two or three hours more, the child who sleeps with *Bapukung* can stay with his parents to work. If the child is fussy, sick, or asks for a hug, *barikit* on you (always clinging to the parents' body), it will certainly make it difficult for the parents to work. The point is that Parents can work and can also look after and take care of children easily.

This *Bapukung* tradition is in addition to the centuries-old tradition of the *urang bahari* (ancient people), which is practiced by the Banjar and Dayak tribes of South Kalimantan. Which is taught from generation to generation from *datu-datu* and *nini-nini bahari* until now. But it is also done by other tribes.

From the history of *Bapukung* from *datu nini* (ancestors), we sail, and they want to *tulak bahuma* (want to work in the fields), or farming. How can they work and the child be calm and safe to work with? Then one of the children in *Pukung*. (*Bapukung*). Because with *Bapukung*, the child is sick (sleeps soundly) and sleeps long (sleeps long) for hours, so he can live happily (work). The child's father feels like he is being taken care of (hugged, or in the arms of his parents). The child is not talkative (not chatty).

R6.Nby: The history is from the Banjar tribe, the Dayak tribe of South Kalimantan so that it is easy to work in the fields and in their children's gardens. Because if the child is supported, he can sleep for up to 2–3 h. So, it's easy to be left behind.

The Banjar people, like the *tulak bahuma*, are the source of this *Bapukung* tradition (the source of the nausea is that the Banjar people want to go to the fields/rice fields to plant rice), and also want to share in the kitchen so that the time is old. Right, *Bapukung* is an old *guringnya* (long sleep). So, just keep him a sleep. Well, so that he sleeps for a long time. If it is *ayunan* normally without being tied. Maybe the *inya* (child) does not feel hugged (does not feel hugged).

**b. Why do the people of Tanjung Tabalong Regency use *Bapukung* to put their children to sleep.**

The people of Tanjung Tabalong Regency, South Kalimantan now have a population that is not only from the Banjar and Dayak tribes, but is heterogeneous. Various tribes have lived in South Kalimantan for a long time, such as Javanese, Madurese, Bugis, Menado, Batak, and Sundanese. And they also lived for a long time in South Kalimantan and have descendants. Inevitably, many local cultures affect their lifestyles, language, and customs in daily life. Similarly, this *Bapukung* tradition has many other tribes that use it instead. Cultivate her.

From the diagram below, we see: Why *Bapukung*?

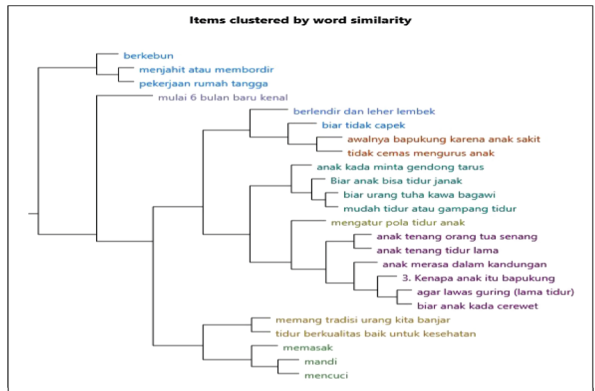
**Because, It Is The Tradition of The Sailors (Ancient People), Which, After Centuries, Has Been Taught for Generations.**

Coverage of 0.85% in Reference R7. LLS: First and foremost, we Banjars have a tradition of *Bapukung*. Second, they want to provide comfort to the child. Third, if the child is fussy or sick, they often cry with the child so that he can calmly sleep for a long time. It is good for your health. Quality sleep. Parents are happy to work while working (Fig. 6).

**Children are *Cariwit* (chatty), Fussy, Have Trouble Sleeping, or are Sick.**

When a chatty child often cries, the parents do not understand, because the child has not been able to speak; maybe the child is hungry, sick, sleepy, bitten by a mosquito or other. The old man's cage was confused to face him. The old man could stress. "Moreover, the child kept crying. So, working with *Bapukung* is the best option. For the child to be *paasian* (smart), and sleep for a long time. And good for parents".

R6.Nby: *Bapukung*'s impact on parenting as well, that is, when we do a lot of other work. Most importantly, when a child is sick (sleeping), adults can also be sick (sleeping). I can rest. Our sick child is sick (sleeping). Hahaha. If our children are stressed. The effect is to reduce stress. Then add family harmony. I can take a break.



**Fig. 6.** Items Clustered by Word Similarity From the results of the analysis, we can see that the adjacent colors have almost the same meaning. And the interconnectedness between nodes. It can be categorized as “Why Bapukung children?”

R1: F: *Amun dipukung kakanak itu nyaman dan guring (long sleep), kada cariwit (tidak cerewet), dan inya pintar/paasian (according to and obedient), di ragap urangtuha* (like being hugged by parents)

**Regulate the Child’s Sleep Pattern. Parents Can Arrange Their Child’s Sleep in the Way of *Bapukung* When It is Time to Sleep and Rest so that the Child Gets Quality Sleep. And so the Child Disciplines His Sleep.**

6th Reference: 0.85% Coverage R6. Nby: Children are supported on purpose so that they can sleep easily. The child must be a sleep to arrange the children’s sleep, and also if the child is fussy, and the parents want to do the job. So, the boy was beaten. So, arrange the child’s sleep, make the length of his sleep, as well as the interests of the parents, work.

**The old Father’s children are *guringnya* (sleeps long), and *Janak Guringnya* (sleeps soundly).**

Because the position is wrapped and tied as in a tight hug, and as in the womb, the child’s sleep becomes long and sound. So that you get quality sleep. Of course, this is the main reason children are deprived. So that parents can easily take care of children.

R8.MRH: *Bapukung* is *guring* (sleeping) calmly, then inya (he is a child) feels still in the womb, maybe feels in the womb. Why is he *dipukung* because he is fussy? Until the age of 2 months, he was fussy, so we stood by every day and every night.

R4.HLM: Children, if they have had a sore throat for a long time (sleep for a long time), it can take 2–3 h. Moreover, after 2 h of opening, and still swinging, he can sleep for up to 4 h. So, the child slept contentedly and became a smart child. Just

try it if the sleep is disturbed, saturated *guringnya kada janak* (for a while, the sleep is not sound).

6.R5.PGT: A child can sleep for 2–3 h in a lap. Moreover, the child is full. He slept very soundly. We took care of him while swinging. It can be supported three times a day.

***Bapukung* for Easy Childcare, They Can Be *Bagagawi* (can be done while working).**

When the child sleeps soundly and long, then the parents should or the caregiver can leave while being monitored to do the work. The child is not fussy and does not ask for a hug can do household chores (such as cooking, bathing, and washing).

R1.FZ: As I said earlier, the people of the past always took care of the children, and in order to be left behind while working, for example, I had to cook, wash, and embroider, while gardening, so that the work was done (finished work), housework could be taken care of. Then the child is imprisoned.

R4.HLM: The child must be supported, otherwise, the old child will become smart (if not supported, the child will not sleep for long and be smart). Aside from that, it is also difficult for our children to stay at work. I have a lot to do, such as cooking, basicimpun (cleaning the house), some selling, while looking for money. Let both of them be comfortable. When the child is comfortable, the parents are also comfortable working.

R2.MSf: After my nephew recovered in October 2021, my brother-in-law also bought a rope to make a swing for me at home. Every day with my son, I *pukung* if I want to sleep, and yesterday, when I was hot, it was very helpful with *dipukung*. Household activities such as bathing, cooking, fetching water, and washing. Basically, the job is no longer abandoned. I used to be an uncooked, unwashed, and fussy child. Now 80% has changed. “My son is comfortable and calm. He sleeps soundly with *Bapukung*”.

***Bapukung* for Children’s Health, Comfort, and Safety.**

*Bapukung*’s children, in addition to *janak guring* (sleeping soundly), *lawas guring* (sleeping for a long time), of course, become quality sleepers, automatically keeping their bodies healthy. Also, from the experiences of participants, among others:

*Bapukung* with the neck (neck) tied and wrapped up to the buttocks, will have a hard neck, be upright (neck is not weak), and belong. Improve and strengthen the spine, straighten the legs and arms, and sit quickly.

R3. Put: At first I didn’t know about *Bapukung*, until Umi (neighbor) beat my son, who was sick and finally recovered in only 2 days. I continued to use *Bapukung*, and now my son’s neck is no longer weak and does not jump back. And the mucus is gone. So, if my child is fussy, I’m upset.

Reference 4 - 0.79% Coverage let his neck be healthy and upright. His spine is also strong because he sits quickly. The child also breathes well because he sleeps for a long time. In a sitting position, a child with the flu, cold, cough, shortness of breath, and slimy feels stronger in the heart. It also relieves stomach pains.

3rd Reference: 0.85% Coverage R3. Put: *Alhamdulillah* I have proven to myself the benefits of Bapukung. It turns out that my son can recover from a slimy throat. His neck is no longer weak and he does not jump backward. No more fuss.

R4.HLM: *Bapukung* is excellent. Heart, and breath smoothly, especially after breastfeeding. Because the sitting position can be *marigga* (snoring) and the breath is *plong*, if the child has the flu or coughs, the child recovers quickly. And no vomiting. If vomiting is better in the lap, because he is sitting, what is important is that the old child also sleeps (old). The child will become healthy.

**Child safety and comfort. *Bapukung*'s child is wrapped (in a blanket), not worried about falling, not bitten by mosquitoes, not surprised, not hearing the noise so that the child is calm and comfortable.**

R3. Put another way, if the child is fussy and sick, you won't be as worried as usual. There is already a solution to this problem. It used to be sad when a child was sick or fussy. They are all confused and difficult because they have no experience of caring for children and are far away from their parents. *Alhamdulillah*, I am no longer anxious about taking care of children, because when I am sick, I am stressed and anxious, especially when I am a young mother far from my parents. *Bapukung* is very helpful. Can be left to do housework. Because the child sleeps long and soundly.

4th Reference: 0.85% Coverage: The kid has to be a *Bapukung*. Him sleep for a long time. Besides that, our easy-going children live to work. While the people of God (parents) are doing a lot of work, such as cooking, basicimpun (housekeeping), and selling, the child feels safe being hugged and is not afraid of falling. Not surprised), not worried about falling or being bitten by mosquitoes.

### c. The various stages of the Bapukung process

*Stage 1.* Preparing the swing: the equipment that must be prepared is a volleyball rope (such as a stout rope, which can be plastic or cloth). *Tapih Bahalai* (Long Cloth) or any long cloth. One for the swing itself, and another long cloth for the bow (a child's binding cloth).

*Stage 2.* Once everything is ready, then, we must first understand whether the child wants to sleep, chatter, or cry constantly, or whether it's time to sleep. Previously given milk, or eaten first (*dikenyagi*), then the child is inserted into the swing and laid down first in the *ayunan*. After that, sit perfectly or keep your legs and arms straight. After the



**Fig. 7.** *Bapukung* Stage swing (consisting of a rope and *tapih bahalai* (long cloth). And a child was inserted into a swing. (Source: researcher's personal document).

child is seated, the knees of the parent or caregiver support the child's buttocks while sitting perfectly. After the swing cloth is neatly wrapped around the child's body.

*Stage 3.* The next stage is to take *tapih bahalai* (cloth long) again, as a bow or binder for the child's body. The roast or the child's ass is tied tightly (firmly) so that it does not fall.

*Stage 4.* In the process of *mamukung*, usually the child is in love, in *tapuk-tapuk* (*ditimang-timang*). While chanting dzikr to Allah, *Salawat* on the Prophet Muhammad (*Laaillahaillloh Muhammadurrasulloh.*), or *salawat* on the Prophet, is sometimes accompanied by poems, either motivational poems or advice. And there is also a child's *jidat* being wiped to fall a sleep immediately. There are also some people who write on the child's *jidat* where Allah is, as well as *Asmaul husna* 99 (every day alternates from *Ar-Rahman*). *Ar-Rahim-Al Malik, Al-Malik, Al Qudus, Assalam...* to 99). And there are also those who write a dot only on the *jidat* or on the nose. With that writing, they believe they are not disturbed by subtle beings or jinn. While the point of the *jidat* is to focus and sleep quickly.

R1. FZ: Usually, before the child is weaned, take a bath first, give a fragrant powder, then breastfeed and feed, if it looks like the child is sleepy, then the child is put in a swing that has been prepared and cleaned first. After that, the child is laid in a *ayunan*, then our legs support the buttocks and position it in such a way, so that the child's sitting position is comfortable, legs straight or bent. Kian *ayunan* to wrap you (body) child. After that, a long cloth or *bahalai* cloth that has been prepared is wrapped around the child's neck and wrapped up to the child's buttocks or up to the waist, the child's spine. If the wind is tight or strong and the child's position is right, then the child is swinging while

*Dizikirkan Lailahailallah Muhammadur Rasulluh. Berulang-ulang didendangkan nyanyian khas "guring..guring anak ku guring..guringakan dalam pukungan guring..utuh guring..utuh guring dalam pukungan.* (meaning my son sleeps, my son sleeps in a full sleep (boy), sleep full sleep, sleep full in a sleep. With that bounce then soon the child falls asleep with a twist and long. If the swing stops and then swings again.



**Fig. 8.** The process of the *Bapukung* child after being laid down, seated, wrapped with a swing cloth, and then tied from the neck (neck) to the child's buttocks. (Data source: researcher's personal documents).

R4.HLM: The way we have to know first is whether the child is naughty or not, or if the child is chatty. We urinate first or are given a drink, because I *pukung* my grandchildren, so mama breastfeeds first after being bathed in powder, a little calm input in the swing. If you cry, put it in a swing. We can guess, then sit in a swing, with the swing cloth and cover the baby's body. The baby is wrapped and tied with a *bahalai tapis* cloth (long cloth). Then, we *timbang-timbang* while reciting dhikr or singing poetry. Until the baby sleeps soundly (Figs. 7 and 8).

#### d. The *Bapukung* tradition's philosophical values

In South Kalimantan, what is commonly referred to as the Banjar People (Banjar people) is the native population of the area around the city of Banjarmasin, which extends to the city of Martapura, the capital of Banjar regency, and the surrounding area.

In the beginning, the Banjar people were a tribe that inhabited the coastal areas of South, East, and Central Kalimantan. During the Dutch occupation, the local people were divided into two major groups, namely Muslims and non-Muslims. Malays and non-Malays are identified as Islamic groups.

Islam is a group of Dayak tribes. But now there are many tribes living in South Kalimantan, and they have blended and followed the traditional ways of the Banjar people. The majority of Banjar people are Muslims, so the *Bapukung* tradition is thick with Islamic philosophical values. Although cultural values still exist through ancestral traditions, many of whom are non-Muslims.

Culture develops in a dynamic process as a result of the 'dialectic' between man and nature (Bakker, 1984) [10]. The philosophical value of a tradition is measured not only by its material dimension but also by its deep meaning. To Tauhidan, kindness, usefulness, social, and environmental closeness, comfort, as well as being able to be an example in life.

From the results of the research, these values are very important to raise and express so that the community appreciates the tradition itself. Such as psychological values, monotheistic values, *Akhlakurkarimah* values, educational values, social values, material values (health).

### Psychological Values

South Kalimantan Society For centuries, there has been a hereditary pattern of child-rearing whose benefits are beyond doubt. *Bapukung* is one-way parents can take care of their children well so that the child in foster care does not lose love, attachment, comfort, and happiness. And the peace of the child.

When a child cries, chatters, or fusses, it means that inside the child there is a problem that cannot be expressed except through crying. It could be because of thirst, hunger, drowsiness, sickness, or external factors such as mosquito bites, insects, or hot weather and cold weather. And this automatically disturbs his sleep and lack of sleep. The child certainly seeks immediate help from those around him.

Children who are not healthy and do not eat enough often have bouts of irritability, fussiness, or crying that last more than three hours and occur more than three days per week [3]. Sleep can also be disrupted as a result of a variety of mental and physical conditions, including asthma, epilepsy, and anxiety disorders [13].

Children need more sleep than adults. Babies spend most of their lives sleeping (with total sleep decreasing from about 14–18 h from 24 h at birth to 13–15 h in a year. According to Mönks et al. (2002), 7% of the time should be spent eating, 1% for spontaneous behavior, and 88% for sleep [1].

So, the keyword is that the child must be put to sleep. So, the parents have already responded to what to do to overcome it by putting them to sleep. In the *Bapukung* method, you can sleep quickly and effectively while also getting a long and restful night's sleep.

Before *Bapukung* the child, the mother, parents, and caregivers have paid attention to the child's psychology, when it's time to go to bed. As marked by a fussy child, or *cariwit* (chatterbox), first the child, to see, whether the eyes are sleepy, is given milk or food (in satiety), can be bathed first, kept (give powder to be comfortable, then in love. When put in a swing, even in a state of crying, the child remains seated, first lying down, and then seated in such a way that the arms and legs are straightened, quickly wrapped in a long cloth as a bow and *diikat pisit*, or strong so as not to move.

Here it means, the child is being hugged, grabbed, or hugged tightly by his parents, with the child's spot being silent. And feel the love of parents' hugs. So, a tight hug (strong hug) means a strong and tight hug from his parents. It also contains the meaning of the child as in the womb, and the child feels comfortable staying close to his parents.

R8.MRH: *Bapukung* is *guring* (sleeping) calmly, then inya (he is a child) feels still in the womb, maybe feels in the womb. Is it because the *Bapukung* is picky? Until the age of 2 months, fussy

Bowlby etiologies the perspective and states that the infant and his mother instinctively form the attachment of Santrock (2004). A biological baby will evoke attachment behaviors with his mother in the form of crying, crawling, walking, and following his



mother. This is done to maintain closeness to his primary caregiver. The long-term impact of instinctual behavior is to increase the baby's chances of survival [14].

Psychological values contained in the *Bapukung* tradition emphasize the close relationship between parents or caregivers and the child. If the child is fussy and cries, it certainly indicates that the child is uncomfortable. Uncomfortable for children is certainly not comfortable for parents. The inability of the child to sleep certainly does not have the effect of the parents' not being able to sleep. One of the most effective solutions is the *Bapukung* local wisdom of South Kalimantan. Here there is a connection of the soul. The position between the parents or caregivers remains awake.

The reason parents do *Bapukung* is because of this hereditary tradition, which has been proven to have a philosophical and psychological value, that is to provide comfort, security, love, and protection to children. Children still get attention, are comfortable in a hug, and are safe from the noise of noise or disturbance of animals or others). And the child is so focused that he can even hear the sound of his mother's footsteps.

Starting from here, the sense of security contains the main element of acceptance, as loved, feeling protected, safe, and accepted. Children need an outpouring of attention that strengthens emotional relationships [12].

R7.LLS: First of all, our tradition is like that to two because they want to provide comfort to the child. Third, if the fussy child with *Bapukung* will be calm, from the standpoint of health

It has been described earlier that he sleeps a lot and is of good quality. And the child is also focused. Children are more focused and concentrated than adults (concentration in what, ma'am?). In terms of hearing, then, the sound of songs, the voices of parents, even the footprints of people close to him, he knows. The point is that the child is more focused on everything and that affects his old age. Children are not easily emotional, calm, and intelligent.

Developmental psychology studies state that infants are able to recognize sounds in the 20th week of pregnancy (Shahidullah & Hepper, 1993) [12]. And Children who are good at listening to their parent's emotional load through conversation are called motherese) [12].

This is when *Bapukung*'s child, records the voice of the parent or caregiver, as well as the reflection of affection, which will be ingrained well in the child's long-term memory.

There is another time to *Bapukung* the child's ass in the *tapuk-tapuk* (*ditimang-timang*), meaning we each join him in love, with a soft voice, "ssst... Ssst... Ssst..." wiped on his forehead. Some put dot marks on the jidat and on the nose. (so, that focus and eyes do not squint). There is a rubbing relationship in the jidat, the voice of love is very closely related to the hormone glands, especially the hormone of happiness.

Muhammad Mahmud Abdul Qadir explained it with a biochemical theory. According to Qadir, in the human body, there are nine types of hormone glands. All forms of emotional symptoms, such as happiness, anger, sadness, or happiness [12].

### **Monotheistic Values and Religious Morals**

In the process of *Bapukung*, when starting to put the child in the swing, the parents begin to recite or chant *Salawat, asmaul husna*, the nature of the 20 prophets, or the

poems of the Banjar people that contain the meaning of advice. Such as: *Laailahaillah Muhammadurrosullah*. Keep repeating: Listen to the child.

Starting from the cradle, the child must be introduced to the sentence of Tawhid so that later on the child will worship the One God, the One True God. There is no God but Allah, who is worthy of worship.

And also the bounce of the good names of Allah (*Asmaul husna*): *Ar Rahman the Most Merciful, Ar Rahim the Most Compassionate, Al-Malik the Ruler, Al Qudus the Most Holy, As-Salam the Most Prosperous until 99*. Continue to bounce the attributes of Allah, existence, *qidam, baqo, mukhalafatulilhawaditsi, qiyamuhu binafsihi, wahdaniyah, qudrat, iradat, ilmu, hayan, sama*”, *bashar* and so on. All of that is the meaning of the values of *Tauhidan* in Allah.

Continued to chant the Salawat of the Prophet: *Allahuma sholi ‘ala Muhammad*: contains the meaning that the child is introduced to the Prophet Muhammad, who is the messenger of God, brings revelation, and later follows the praiseworthy morals of Prophet Muhammad SAW. Such as Sidiq (true), Amanah (trustworthy), Tabliq (conveys), Fathonah (intelligent), and Al Amin’s title.

Because Muslims make up the majority of the Banjar tribe, this tradition is thick and packed with Islamic values. For example, *Baayun Maulid*. The tradition of South Kalimantan *petuah* means that later, when he is an adult, he will imitate the behavior and morals of the Prophet Muhammad SAW, simplify his life, and always implement religious teachings well [12].

Not only that, the chanting continues even though the child has closed his eyes, like in the poems that are full of advice from the people of Banjar; *Guring... Guring... Anakku... Guring... Anak baiman..di tolong Allah (sleep... Tidur... Anakku... Tidur... Anak beriman..di tolong Allah)*. *Guring* intact, smart *guring*, the smart child with God’s help). Advice: Spontaneous advice only in doing, of course, all means motivation and advice to the child. After that, the child is sick (meaning he sleeps soundly) and the old man is sick (sleeps long).

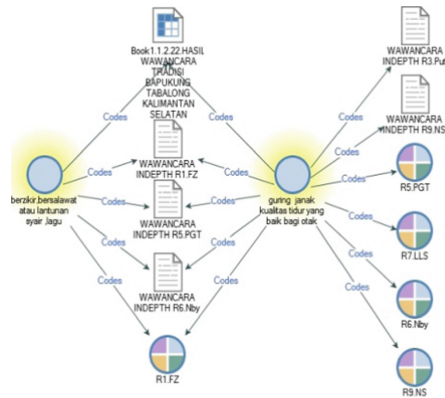
And there are even people who write on the *jidat* of their children, the name of Allah and *Asmaul Husna 99* (every day one *Asmaul Husna* up to 99 days). They believe that small children like to be disturbed by subtle beings such as jinn. (This is only a small part, due to the influence of ancestral religious customs.). Ethics does not provide detailed guidelines or absolute rules but still relates to a wise way of life (Kattsoff, 2004) [10].

The child, when *Bapukung* was chanting *Zikir Lailahaillah Muhammadurrosullah, Allahuma Sali A’lam Muhammad*, continued to recite the poem: (sleep, sleep, my child, sleep in sleep, the more sleepy and the more comfortable the baby is (sleep soundly). Sleep well is quality sleep that will make the body healthy, increase immunity and enlighten the brain.

The children’s *maayun* activity during the *baayun mulud* ceremony is one of the forms of expression of local values that live and develop in the Banjar community while reciting poems. When swinging, a child will feel comfortable and at peace because of being under the protection and abundance of parental love [15] (Fig. 9).

## Educational Values

With *Bapukung*, train the child to be disciplined at his bedtime. The child becomes the focus when the father supports only one straight view. *Ayunan* forward and backward,



**Fig. 9.** Project map, depicting a child who is *Bapukung* with the addition of zikir, Salawat, recitation of poetry, and *Janak guring* (sleeping soundly).

keep going forward and backward. And the child in the *pukung* is good at drawing. Not hyperactive.

R7.LLS: Brings comfort and peace, oya...The child becomes emotionally apathetic as a result. Because it is accustomed to the condition of being calm (calm), it eats children who are hyperactive if the food is good. If asked to paint a good child, the child is deprived of focus and concentration. The adopted child is not hyperactive. Catch it here and there, run here and there. Just ask him to draw and color in focus. *Bapukung* is a focused child. And concentration. Be a smart kid. And smart.

With *Bapukung*, the child is more independent and is used to living with his parents while working and falling asleep, and falling asleep certainly has an effect on the child's health and intelligence.

### Social Values

When *Bapukung*'s child (sleeps soundly and long, there is a high meaning of socialization. Parents have many opportunities to do things, such as being able to take care of other children, who have many children. While working and taking care of the household. Cooking, bathing, washing, selling, gardening, and so on, and parents also have the opportunity to socialize with neighbors. (but, the child remains in control or is monitored). However, if the fussy child continues to cry, it reduces the chances of socializing, because it takes a lot of time to take care of a fussy child.

R1. FZ: Left alone, while doing other work, such as sewing and cooking. If I have a lecture, it is usually left in the state of Bapukung, where the child is left in the care of another child, a relative, or a husband. Usually, the child does not have to wake up until he comes home. Due to old illness or long sleep, what is clear while being looked at and tilted is taken care of while swinging. For example, swinging his legs or anyone who can take care of it. Let it last (sleep).

R9. NS: After the child sleeps, we usually go straight to work, I usually cook, wash clothes, shower, and clean, which clearly completes the housework while the child sleeps, and parents can have breakfast and pray. And there is an opportunity to interact with neighbors.

### Material Value

Material value is a form of embodiment of value that concerns matter or physical form that can benefit the subject who observes an object. Examples are health, comfort, and physical protection (Rescher, 1969) [10].

*Bapukung* has extraordinary meanings and health benefits, namely: *Bapukung* sleep connectivity by improving Making children independent, not always asking for a hug, and not spoiled. Because the child already understands that if he is asleep, the parents will stay while working. Children become *paasian* (smart and obedient). The first education of a child with hearing loss When *Bapukung*'s children often hear zikir and salawat, the children's poetry recitation becomes fluent. Many language recordings are sung when *Bapukung*.

The spine of the legs and arms strengthens the neck due to the position of the child sitting in a swing with the legs straightened, and the hands straightened as well, sitting firmly, then the chin and neck after the swing cloth is wrapped in a tight knot (strong) neck bone strong, quick-seated child.

Children can sit with assistance at 2–3 months of age, and children can sit without help from others at 7 months of age. Children can crawl at 8 months of age, and most children can stand for a few weeks before walking, varying between 9 and 15 months [1]. So *Bapukung* is one of the health aids to strengthen the spine, and the child quickly sits up.

1st Reference—100% Coverage R5. PGT: Because I have experience supporting six children, the most important thing is that children sleep soundly and for a long time. After that, if the child has a fever, coughs, or catches a cold that is not clear, it is very effective with *pukung*. After being weaned, the child kept his body fresh again. One of which is the effect of his long sleep. And the child I was carrying had a nice neckbone and back as well as quickly sitting down.

What a nice spine, and a strong neck, and also, the mucus in the throat goes down. And this can cure coughs, colds, and flu and streng then the heart. And it was proven that the child of R3 Put, when he had a slimy throat and a weak neck and liked to jump backward, recovered after 2 days in the *pukung* (in October 2021). Although the young mother (19 years old) is a Sundanese who lives in Tanjung Tabalong. Now continue to use *Bapukung*.

R2.MSf: After my nephew recovered in October 2021, my brother-in-law also bought a rope to make a swing for me at home, *Alhamdulillah*, every day my son beat me if I wanted to sleep, and yesterday when I was hot and my *dipukung* was not yet healed.



**Fig. 10.** Child R6, MRH Banjar Tribe (after being born in bed), and child R2.MSF Sundanese Tribe. (*Bapukung* during heat illness). (Source: Author's Personal Document)

*Bapukung* is similar to *bedong*, which is a body wrapped with *Tapih bahalai* (long cloth). A child in South Kalimantan society is a newborn or up to one month old, and its function is nearly identical. The only difference is that the *bedong* is not swung (only lowered) after 1 month of new *Bapukung*. So, the stage, putting the children of the Banjar tradition to sleep after the birth of *Badung* or *Bedong*, I haven't seen *Bapukung* in almost two years.

"*Bedong* in PAZ's view, is one of the 'cutting-edge technologies' taken from local wisdom that is beneficial for the repair of the baby's skeleton and spine," said Ustad Haris, End Times Medical Therapist (PAZ Al-Kasaw) *Bedong* has been abandoned by the community, and beneficial for health. "The *bedong* process is a daily therapeutic action," he said. It must be routinely implemented, and parents involved. For the good of the child's future, parents must be a little patient. (pazindonesia.com).

"Al-Imam Ibn al-Qayyim said: I want someone to not underestimate the matter of wrapping a baby and wrapping a cloth around him, even though the baby is not liked until the baby is physically strong and strong enough to sit on the ground. When it is seated, it should be guided and trained to move little by little. Until he has the ability to do it by himself." (Tuhfatul Maud'ud, p. 232).

From the above analysis, the researcher can conclude that the spine is healthy according to its nature. Then the other organs follow suit. It means that the child's sick condition, especially pain, can be cured or corrected through spinal correction. Because the spine is connected to all the organs, The essence of whether the spine is right is healthy organs (Fig. 10).

Furthermore, the material value in the *Bapukung* tradition is that the parents or caregivers, despite the lack of a maid, can do a lot of work at the same time, which facilitates caregiving while not physically tiring the parents or caregivers. The child is not chatty, smart, and sleeps long and soundly.

## 4 Conclusion

The *Bapukung* Tradition is the tradition of the *Bahari* (ancient people), which has been taught for generations by the people of the gods (parents), grandfathers, and grandmothers) of the people of South Kalimantan (the people of Banjar). That is the tradition of

putting children to sleep in the swing is in the position of the child being seated (wrapped in a cloth) and tied (wrapped in a long cloth) from the neck (neck) to the buttocks. The child is positioned as if in the womb and is snatched by his parents (the child is hugged tightly by his parents). *Guring* (to sleep soundly or in a twisted position). And *lawas guringnya* (long sleep). So, that the child gets a good quality of sleep. The *Bapukung* tradition is the legacy of ancient ancestors that has been passed down through generations. But is also used by other tribes, who live in South Kalimantan. It is rich in teachings, norms, values, and advantages that exist in the *Bapukung* tradition in Tanjung Tabalong Regency, South Kalimantan. As follows: 1). The Philosophical Value of Psychology: In addition to the true ancestral heritage tradition, because this tradition is hereditary, it has been proven to have a philosophical and psychological value that is to provide comfort, security, love, and protection to children. (The child continues to receive attention), safe as in a hug, safe from the noise of noise or animal noise. Fussy or chatty child continues to cry, there is certainly a problem with the child, and it automatically disrupts the child's sleep patterns and the parents' sleep patterns, even disrupting the physical, mental, and psychological health of the child and parents. With *bapukung*, it is one of the unique ways to make children sleep soundly and for a long time, while also maintaining the peace and comfort of the household. 2). Values of *Tauhidan* and *Morals*: Recitation of remembrance, prayers to the Prophet, recitation of poems of advice when supporting a child, loaded with the meaning of instilling the value of monotheism to God Almighty. *Laallahailah Muhammadurosullah*. Continuing *Salawat* on the Prophet. And have fun with the Banjar language. I'm sick. My son is sick. Batman's children with God's assistance. *Salawat*: it means that the child will later imitate the morals of the prophet, who started with the Prophet Muhammad SAW. 3). Educational Value: The value of education where the child is disciplined by his sleep, the child becomes obedient and smart and intelligent. Moreover, by listening to the words of the poetic bounce, the child has a wide language. 4). Material values: Physical health and comfort. It improves the spine and makes the neck bone strong. Smart because of quality sleep. Cure flu, cough, heat, slimy throat, and a strong heart.

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