



The Existence and Way of the Banjar Tribe Adapting in the Era of the Covid-19 Pandemic

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Abstract. On March 2, 2020 the President of the Republic of Indonesia confirmed the first case of Covid-19 in Indonesia. After that, other cases of Covid-19 began to appear in various regions in Indonesia, including Banjarmasin, South Kalimantan. Banjarmasin is an area dominated by the Banjar people. This affects the Banjar community in carrying out social activities and interactions. This study aims to find out how the situation of activities and traditions carried out by the Banjar indigenous people during the Covid-19 pandemic. Based on the results obtained, the authors can conclude that in terms of the traditions of the Banjar people, its implementation was affected during the Covid-19 pandemic. This is because traditions that invite crowds or have physical contact are limited during the Covid-19 pandemic. Then some of the people of Banjar face Covid-19 with traditional medicine. Because this treatment is more economical and some of the indigenous people of Banjar believe this treatment more than medical treatment. Furthermore, one of the Banjar traditional traditions affected by the Covid-19 pandemic is the Bajarahan tradition. The Bajarahan tradition is carried out every year before Eid al-Fitr, before the pandemic. This tradition can strengthen the bonds of brotherhood and peace of the Banjar people.

Keywords: Banjar Tribe · Pandemic · Covid-19

1 Introduction

The process of development of world civilization, scientific progress, and technology and modern life make a nation have traditions or customs that have their own characteristics. This makes traditional differences into important values and characteristics of the nation concerned. Terminologically, the word tradition or custom contains a hidden meaning that has a link between the past and the present. Customs or traditions also reflect the style, attitude, behavior (transformation) of humans in the cultural norms of society to maintain culture in the local environment. Culture can express the soul of a country or nation and the character of a country or nation.

The Banjar tribe comes from a mixture of several tribes, such as the Dayak, Javanese and Malay tribes. This tribal mixing occurred because of immigration to the island of Kalimantan, especially South Kalimantan. The Dayak tribe as the original tribe that

occupied the Kalimantan region became dominant. Banjar means putting the fishing line somewhere so that the fish will eat the hook. The meaning of Banjar is related to the activities of the Banjar people in the past who had a way of fishing by means of spanking. However, there are other sources who say that the meaning of Banjar is the line associated with the house of the Banjar who line up following the Barito River in Banjarmasin.

The Banjar tribe has its own uniqueness, namely the habit of moving from one area to another with the aim of finding areas with fertile soil to meet the needs of gardening or farming of the Banjar people. Many Banjar people live in the Banjarmasin area, around the Jingah River, Kwin, and Kampung Melayu areas, and extends to Martapura City. Banjar language is the language used by the Banjar people in their daily activities. History says that the culture in the Banjar tribal area was influenced by the teachings of Islam. For example, the Berelaan culture which explains the relationship between humans and their God, such as learning to be sincere, being grateful for God's blessings, establishing friendly relations and staying away from God's prohibitions, and the birth of the concept of bubuhan which means community life that prioritizes kinship in order to achieve harmony. The concept of affixes teaches people to help each other with neighbors or family. There is also the concept of gawi manuntung dalas balangsar dada which means humans must be tolerant and struggle to be able to adapt to the environment and protect nature from being damaged.

Banjar Customary Law is the written or unwritten habits or customs that contain the norms of Banjar people's life in everyday life. Although Banjar customary law is largely unwritten, there are also ancient documents related to Banjar customary law such as the Law of Sultan Adam of 1835 and the Book of Sabilal Muhtadin by Sheikh Muhammad Arsyad Al-Banjary.

One of the customary laws that existed during the time of Sheikh Muhammad Arsyad Al-Banjary which is still carried out by the Banjar indigenous people until now is Maantar Honesty in Banjar traditional marriages in South Kalimantan. Honesty is a tradition of giving honest goods (Gayo; Show. Batak; boli, tuhor, perunjuk. Nias; beuli Niha. Lampung; segreh, seroh, daw, adat. Timor-sawu; velis, wellie. Maluku; beli, wilin) What is done by the prospective husband to the prospective wife as a symbol of the release of the bride. In the customary marriage law of the Banjar community, it also explains the linkage of Islamic law within the framework and values of the customary law of the Dayak community. Besides Maantar Honesty, there is also the Bajarahan tradition, a tradition that is celebrated every year before the Eid al-Fitr to stay in touch with each other and strengthen the ties of brotherhood between the people of Banjar.

On March 2, 2020 the President of the Republic of Indonesia confirmed the first case of Covid-19 in Indonesia. After that, other cases of Covid-19 began to appear in various regions in Indonesia, including Banjarmasin, South Kalimantan. Banjarmasin is an area dominated by the indigenous Banjar people. On March 13, 2020, the President of the Republic of Indonesia issued Decree No. 11 of 2020 and the government regulations of the Republic of Indonesia of 2021, each of which relates to the status of the Covid-19 emergency and large-scale social restrictions in recording the handling of Covid-19 and suppressing the spread of the Covid-19 outbreak. This situation became the basis for Circular No. 60/194/KL/BPPD/2020 issued by the Governor of South Kalimantan. This

affects the Banjar community in carrying out social activities and interactions. Large-Scale Social Restrictions have a very large influence on economic activities such as restrictions on trading activities that occur in the market and social activities such as holding traditional events that are gathering people or social activities and other ritual events. The Banjar indigenous people in the Covid-19 emergency had several ways of carrying out traditional activities at that time, then how did the Banjar indigenous people deal with the effects of the Covid-19 pandemic?

2 Formulation of the Problems

1. How is the existence of Banjar tribe customary law during the Covid-19 pandemic?
2. How the Banjar tribe indigenous peoples facing the Covid-19 pandemic?
3. How is the implementation of Banjar tribe traditional activities during the Covid-19 pandemic?

3 Research Method

Legal research used by the author based on the problem studied is research with normative legal research methods. Normative legal research methods or legal research decisions are methods or methods used in research law done by researching existing library materials. Legal research methods normative is a process for discovering the rule of law, legal principles, as well as legal doctrines to answer the legal issues at hand. The first stages of the study normative law is research aimed at obtaining objective law (norm law) that is, by conducting research on legal issues. The second stage of the study normative law is research aimed at obtaining subjective law (rights and obligations) [1].

4 Finding and Discussion

4.1 The Existence of Banjar Tribe Customary Law During the Covid-19 Pandemic

During the Covid-19 pandemic season the Kalimantan area, especially Banjarmasin, Banjarbaru, Tanah Bumbu and Tanah Laut were 4 areas that became the root of the growth of Covid-19 cases, in February which was the source of the increase in the percentage of Covid-19 cases with the entry of the virus into Kotabaru, Banjar and Barito Kuala with a Covid-19 growth rate of more than 250 new cases. On February 28, 2021, there were 120 Banjarbaru residents infected with Covid-19 out of every 10,000 residents.

Policies issued by the government require the implementation of restrictions on social activities that result in people not being able to gather or hold activities that can cause crowds. The Minister of Health of the Republic of Indonesia Regulation Number 9 of 2020, one of which includes restrictions on socio-cultural activities, makes traditions and cultural activities limited and recommended to be carried out from home. This has an impact on the people of Kalimantan in general and the indigenous people of Banjar in particular, who have various traditional traditions in them.

In this case, the tradition of the Banjar community is affected in its implementation during the pandemic, this is because physical encounters must be limited during the Covid-19 pandemic. In addition, cultural activities that should gather large numbers of people should be avoided. Thus, traditions that invite crowds or are related to physical contact experience obstacles in their implementation during the Covid-19 pandemic.

4.2 The Banjar Tribe Indigenous Peoples Facing the Covid-19 Pandemic

In the characteristics of customary law, there are interactions between individuals on social interactions in the habits and daily lives of indigenous peoples. The life of indigenous peoples has an approach that emphasizes togetherness and kinship in daily social interactions and becomes a habit and norm in customary law. Customary law may change according to local circumstances and times. Every community development, customary law will always adapt according to developments that occur, concrete examples, such as during the Covid-19 pandemic, which required people not to have direct physical contact with it.

The Covid-19 pandemic that infects millions of people around the world forced the Indonesian government to impose a lockdown in March 2020. This of course also has an impact on people throughout Indonesia, including the Banjar Tribe in Kalimantan. The local government of Banjarmasin is also active in socializing the lockdown or large-scale social restrictions to the public. The government's steps there, one of which is by collaborating with indigenous community leaders, in this case the Banjar indigenous people to socialize the impact of Covid-19 on health, doing 5M to prevent the spread of covid which is getting faster [2].

Even so, there are Banjar tribal people who, in dealing with Covid-19, believe more in traditional medicine that is there. Some of the Banjarese still adhere to the traditions of their ancestors. This treatment helps people there who do not have the money to go to the nearest medical facility for treatment. There are also some indigenous peoples there who believe more in traditional medicine than treatment carried out by medical personnel. This shows that traditional medicine has become a hereditary tradition from their ancestors. Traditional medicine has long been known by rural communities in South Kalimantan.

4.3 Implementation of Banjar Tribe Traditional Activities During the Covid-19 Pandemic

One of the traditions affected by the Covid-19 pandemic is the Bajarahan tradition in the Banjar community. The Bajarahan tradition is one of the traditions of the Banjar people which is preserved every year before Eid Al-Fitr [2]. Before the pandemic, the Bajarahan tradition had a big role in strengthening the relationship between people, especially the Banjar people. The position of the Baharahan Tradition that can strengthen the bonds of brotherhood and community peace. This of course also goes hand in hand with the social interaction of the Banjar community. Social interaction itself has a lot of influence on people's way of life, because social interaction is the main condition for the occurrence of social activities. So, when the Covid-19 pandemic has an impact on people's social interactions, the Bajarahan tradition will also be affected.

The government has also issued several policies to control Covid-19 cases, but of course these policies have an impact on social interaction to the community. The Large-Scale Social Restriction Policy (PSBB) is one of the policies that has a major impact on hindering the implementation of the Bazarahan tradition. The Bazarahan tradition of the Banjar community during the Covid-19 pandemic was impacted by several government policies, such as the economic downturn due to PSBB, the implementation of Physical Distancing, lockdown and travel ban. During the PSBB period, various sectors must begin to adapt to the pandemic, including the social and cultural sectors. This must be done so that the culture and traditions that exist in the community can be preserved and carried out during the pandemic. In addition, this tradition can also be a solution to the lack of family spirit and socializing attitudes during the pandemic. The solution that can be done to overcome the problem of hindering the implementation of the Bazarahan tradition is to meet face-to-face virtually using advances in technology and information such as Zoom, Google Meet, and Video Call Whatsapp [3]. Dishes that are usually served by the host can be delivered using a courier or online motorcycle taxi to minimize physical contact. In adaptation to the pandemic period, the Bazarahan tradition can be carried out by limiting the number of people in one group and implementing health protocols during its implementation.

5 Conclusion

The Banjar tribe comes from a mixture of several tribes, such as the Dayak, Javanese and Malay tribes due to migration to the island of Kalimantan, especially South Kalimantan. Banjar customary law is a written or unwritten tradition or custom containing the norms of Banjar people's life. Maantar Honesty is the tradition of giving goods by the prospective husband to the prospective wife as a symbol of the release of the bride and the Bazarahan tradition of staying in touch before Eid Al-Fitr to strengthen the ties of brotherhood between the people of Banjar. On March 2 2020, the President of the Republic of Indonesia confirmed the first case of Covid-19 in Indonesia which eventually issued a large-scale restriction regulation that limited the movement of the Banjar tribe so that traditions involving gatherings with many people were also hampered. The way the Banjarese face this pandemic is by believing in traditional medicine as a healing method, obeying and implementing government restrictions, maintaining cleanliness, holding online meetings and whether it is possible to send food in the Bazarahan tradition without meeting face to face or by "ojek".

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