

Batapung Tawar Culture in Hulu Sungai Tengah Regency

Rizki, A. F. *, Karliana & Yanti, L. E.

Universitas Islam Kalimantan Muhammad Arsyad Al Banjari Banjarmasin, Kalimantan Selatan, INDONESIA

*Corresponding Author: auliafrizki94@gmail.com

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Abstract: This research was conducted to preserve the culture of Batapung Tawar in Hulu Sungai Tengah Regency through observation, interview and documentation methods. A descriptive qualitative approach is used in this study. This research is only focused on the community in Hulu Sungai Tengah Regency, South Kalimantan. This research was conducted on participants consisting of 10 Figures and Communities in Hulu Sungai Tengah Regency. Findings from observations, interviews and documentation show that 90% of respondents already know what types of activities include the culture of fresh batapung culture, motivation in implementing the culture of fresh batapung and Islamic values found in the cultivation of fresh batapung in Hulu Sungai Tengah Regency. Data was obtained through observation, interviews and documentation.

Keywords: Fresh teapot, local wisdom, islamic

1. Introduction

Principals Indonesia is one of many countries that have a diverse culture (Sumintono et al., 2015). The rich culture of Indonesia is spread across various islands, regions, and even to remote rural areas. This is a matter of pride for the Indonesian nation because the ancestors of the Indonesian nation inherited this diverse culture for the next generation (Fatmawati, 2021). The form of diversity occurs depending on each culture that develops in their area. The culture that develops in each region affects the lives of the people such as the language used in daily life, clothing models, building architecture, ways of getting along and also its influence on the beliefs and worship rituals that it carries out (Ustianti, 2025).

According to Hastuti et al. (2022), one of the cultures owned by Indonesia is the Banjar culture. In its history, the cultural development of the Banjar people has experienced acculturation with various existing forms of culture. The acculturation that occurred in various cultures of ethnic groups in the past, until finally a culture was formed that was recognized as the culture of the Banjar people. This acculturation aims to preserve the culture that has been inherent in the Banjar people so that it is not lost.

Whether you realize it or not, the value system that applies in society is dominated by moral values in culture, so that cultural preservation efforts are carried out through various ways so that they are not abandoned by the community itself (Childs, 2004). In addition, culture also has symbols that are full of life and life values. Therefore, in addition to preserving culture by still carrying out the culture, it also means inheriting the values contained in the culture.

According to Saidah (2017), this culture is a legacy from ancestors that has been used for generations by the community. Because culture can include beliefs, arts, morals, laws, and customs that contain educational values that are beneficial to the next generation, which can be shown directly, and can be used in daily life as a good example and maintained so that the culture remains meaningful in life.

One of the Banjar cultures that is still practiced today is the batapung tawar culture. The people who still implement, live and maintain this culture are the people in Hulu Sungai Tengah Regency. Related to the above background, there was a desire from the author to pour it into a scientific work entitled **CULTURE OF BATAPUNG TAWAR IN HULU SUNGAI TENGAH REGENCY**.

2. Research Objectives

This research was carried out to preserve the Batampung Tawar culture in Hulu Sungai Tengah Regency. The specific objectives of this study are as follows:

- a. To find out the types of festivals found in the culture of batampung tawar held in Hulu Sungai Tengah Regency
- b. To find out the motivation of the community in implementing the culture of batampung tawar in Hulu Sungai Tengah Regency
- c. To find out what are the Islamic values contained in the Betampung Tawar culture in Hulu Sungai Tengah Regency

3. Research Questions

There are three questions in this research, namely:

- a. What are the types of celebrations in which there is a culture of batampung tawar held in Hulu Sungai Tengah Regency?
- b. What are the motivations of the community in implementing the batampung tawar culture in Hulu Sungai Tengah Regency?
- c. What are the Islamic values contained in the Betampung Tawar culture in Hulu Sungai Tengah Regency?

4. Literature Review

A literature review of the Betampung Tawar culture will discuss various aspects of this tradition, especially from the perspective of cultural anthropology, sociology, and local history (Rafiq, 2014). The following is an outline and examples of the content of a literature review about Betampung culture. Betampung Tawar is one of the traditional rituals that originated from the Malay community, especially in the Kalimantan region, such as West Kalimantan and Central Kalimantan (Arifin et al., 2023). This ritual is usually done as a form of repellent, self-purification, or a form of supplication for salvation before carrying out a major activity (such as building a new house, going abroad, or clearing land). The Tradition of Betampung Tawar in the Life of the Malay Community of West Kalimantan. Indonesian Journal of Anthropology.

The Betampung Tawar tradition functions as a means of social unity, strengthening relationships between community members, and as a medium for inheriting cultural values and customary norms (Nurdin et al., 2025). Social Function of Traditional Ceremonies in the Malay Community of Kalimantan. Journal of Cultural Sociology. The main elements in Betampung Tawar include the use of fresh flour water, mantras or traditional prayers, offerings, and certain processions led by traditional leaders or shamans (Kasimin, 1983). Unsalted flour is usually a mixture of water, turmeric rice, or local herbs. The Structure and Stages of Betampung Tawar: An Ethnographic Study. Journal of Cultural Sciences.

In the modern context, the practice of Betampung Tawar began to change due to the influence of globalization, religion, and urbanization (Hakiki et al., 2025). Some indigenous elements are adapted to remain relevant to modern values, while preservation is done through cultural festivals and documentation. Ramli, S. (2020). The Transformation of Traditional Rituals in the Modern Era: A Case Study of the Malay Community of Pontianak. Journal of Cultural Heritage

5. Methodology

5.1 Observational Research

Observation is defined as the systematic observation and recording of symptoms that appear in the object of research.² This technique is used to observe research subjects and objects directly in the field and during the event and also observe the state of the research location.

5.2 Research Interviews

Observation is defined as the systematic observation and recording of symptoms that appear in the object of research. This technique is used to observe research subjects and objects directly in the field and during the event and also observe the state of the research location.

5.3 Documentary Research

A data collection technique by collecting and analyzing documents, both written, image and electronic documents.⁴ In this technique, the author obtained data from documents or files related to the research which included the state of the research location and the community environment in Awang Besar Village, Barabai District.

For more details about data, data sources, and data collection techniques, it can be seen in the following Table 1:

Table 1- Data, data sources and data collection techniques

No.	Data	Data Source	TPD
1.	Primary data includes:		
	a. Types of festivals in which there is a <i>culture of batapung tawar</i>	Community and Community Leaders	Observation, Interview and Documentation
	b. Motivation of the community in implementing the <i>culture of batapung tawar</i>	Community and Community Leaders	Observation, Interview and Documentation.
	c. Islamic educational values in the <i>culture of batapung tawar</i>	Community and Community Leaders	Observation, Interview and Documentation
2.	Supporting data on the overview of the research site includes:	Pembakal, Head of RT in Awang Besar	Observation, Interview and Documentation
	a. Research location		
	b. Population		
	c. Facilities and facilities		

6. Findings and Discussion

6.1 Respondents' Demographic Analysis

Based on the demographic analysis of the gender of the respondents, 80% are women and 20% are men. Furthermore, it was found that 100% of the respondents were people living in Hulu Sungai Tengah Regency.

6.2 Analysis of Research Questions

6.2.1 Research Question 1: What are the types of celebrations in which there is a fresh betapung culture that is carried out in Hulu Sungai Tengah Regency?

Based on observations, the types of celebrations in which there is a Batampung Tawar culture in Hulu Sungai Tengah Regency are as follows.

'When making observations. There you can see how the process of the betapung tawar culture in the betasmiyah event is. (R1)

"The resource person was able to explain several types of celebrations in which there is the Betapung Tawar Culture in detail." (R6)
several

'The resource person mentioned that the type of cultural celebration of laughter can be found in activities including bapalas midwives, congratulations, birth of children' (R10)

In addition, it was also found that based on the results of the interview, the types of celebrations in which there is a Batampung Tawar culture in Hulu Sungai Tengah Regency are as follows.

'As far as I know, there are 3 types of celebrations in which there is a culture of betapung tawar, namely during bathing, betasmiyah and besalamatan' (R1)

'Making a conclusion answering the question of the type of celebration that exists in the culture of betapung tawar only at the batasmiyah event.' (R3)

'Draw conclusions. Answering questions about the culture of Betapung Tawar carries out every time there is a celebration event. (R6)

"For the people of Hulu Sungai Tengah regency, there are 4 types of celebrations in which there is a culture of betapung tawar, namely batasmiyah, baantar jujuran, bathing and salvation" (R7)

'To conclude is that there are many types of celebrations that are found in the plain betapung tawar. (R10).

Based on the results of observations and interviews, it can be concluded that the type of celebration in which there is a Batapung Tawar culture is that the community in Central Hulu Regency mentions betasmiyah (naming newborn

children), besalamatan, beantar jujuran, bathing (7 months bath for pregnant women), bapalas midwives, baaantaran jujuran, bridal bathing, releasing and welcoming hajj, vehicle safety and new house.

6.2.2 Research Question 2: What are the motivations of the community in implementing the batapung tawar culture in Hulu Sungai Tengah Regency?

Based on observations, interview results and documentation, the motivation of the community in implementing the Batampung Tawar culture in Hulu Sungai Tengah Regency varies, depending on the spiritual, social, and cultural values they adhere.

The motivation of the community in implementing the Batampung Tawar culture in Hulu Sungai Tengah Regency varies, depending on the spiritual, social, and cultural values they adhere. Some of the main motivations are:

- a. **Spiritual Belief**
The community believes that Batampung Tawar has the power to reject reinforcements (bad luck, illness, or negative energy). This ritual is considered a form of prayer and request for protection to God in order to get blessings.
- b. **Ancestral Traditions**
As a cultural heritage that has lasted for generations, the community feels obliged to maintain and continue this tradition. The implementation of this ritual is a form of respect for customs and ancestors.
- c. **Social Harmonization**
The Batampung Tawar ceremony is often carried out in important activities such as weddings, births, or opening new businesses, which are a moment for people to gather. Increasing social solidarity by strengthening family ties and togetherness between citizens.
- d. **Self-Cleaning and the Environment**
The community believes that Batampung Tawar can clean negative energy both in a person and the surrounding environment. It is used as a means of purification before starting something new, such as moving house or starting a new job.
- e. **Hope of Safety and Blessings**
Many people carry out this ritual as a form of hope to get a better life, survive danger, and be given blessed sustenance. In the context of agriculture or business, Batampung Tawar is believed to be able to bring abundant results and avoid bad luck.

6.2.3 Research Question 3: To find out what are the Islamic values contained in the Batampung Tawar culture in Hulu Sungai Tengah Regency?

Based on observations, interview results and documentation, the Batampung Tawar Culture in Hulu Sungai Tengah Regency contains various Islamic educational values that are reflected in its practice and meaning. Here are some of the values of Islamic education that can be found in this tradition:

- a. **The Value of Tauhid (Faith in Allah)**
The Batampung Tawar ritual is carried out by reciting certain prayers that reflect belief in Allah as the giver of salvation and blessings. The community believes that all efforts, including this traditional ceremony, must still depend on the will of Allah.
- b. **The Value of Prayer and Dhikr**
In the implementation of Batampung Tawar, there is a reading of prayers and holy verses of the Qur'an which aims to ask for protection and blessings from Allah. This reflects the teachings of Islam which emphasize the importance of prayer in every aspect of life.
- c. **The Value of Gratitude and Tawakal**
People who carry out Batampung Tawar often express gratitude for the blessings and blessings that have been given by Allah. In addition, they also trust or leave the final result to Allah after making efforts.
- d. **The Value of Friendship and Ukhuwah Islamiyah**
The implementation of Batampung Tawar is often carried out in togetherness, which strengthens the sense of brotherhood among the community. This tradition strengthens the relationship between citizens, which is in line with Islamic teachings on the importance of maintaining friendship.
- e. **The Value of Cleanliness and Purity (Thaharah)**
One of the elements in Batampung Tawar is the use of holy water that has been given a prayer. This is in line with the concept of taharah in Islam, which is to maintain cleanliness and purity of oneself and the environment.
- f. **The Value of Safety and Blessings**
This ritual has the purpose of obtaining protection from danger, disease, and distress. In Islam, salvation (salam) and blessings (barakah) are part of the prayers that are often offered on various occasions.
- g. **The Value of Obedience to Scholars and Religious Leader**
In the implementation of Batampung Tawar, there is usually the involvement of religious leaders or people who have spiritual knowledge. The community respects and follows their guidance, which is in line with the teachings of Islam to respect scholars and people who have religious knowledge.
- h. **The Value of Sincerity and Goodwill**

The Batampung Tawar ritual is carried out with good intentions for safety, blessings, and the common good. Islam emphasizes the importance of intention in every deed, as the hadith of the Prophet (peace and blessings of Allaah be upon him) said: "Indeed, all deeds depend on their intention" (HR. Bukhari & Muslim).

7. Conclusion

Starting from the description and analysis that has been presented, the following conclusions can be drawn:

- a. The types of celebrations in which there is a batampung tawar culture are carried out in Hulu Sungai Tengah Regency, namely; bathing during pregnancy; The Mother of the Midwife; naming the child or batasmiyah; To be honest; bridal bath; release and welcome Hajj; Congratulations on the new vehicle and house.
- b. The motivation of the community in implementing the batampung tawar culture in Hulu Sungai Tengah Regency is; asking for the salvation of the hereafter; getting the blessings of life; following and preserving the culture of the seafarers; as an expression of gratitude; asking for a long life; asking for protection from all forms of danger and calamity; asking for peace of life and peace of mind and giving the spirit of life.
- c. The values of Islamic education contained in the culture of batampung tawar in Hulu Sungai Tengah Regency are; Aqidah (Faith) education which includes faith in Allah; and faith in the Prophet Muhammad (PBUH); worship education in the form of prayer; and Moral Education which includes Morals to Allah Swt., namely gratitude; and Morals to the Prophet (saw) namely loving and honoring the Prophet (saw).

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Conflict of Interest

The authors declare no conflicts of interest.

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