



## Islamic Law Review of Banjar Community Customs on "Mandi-Mandi Manujuh Bulanan"

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### ABSTRACT

The study aspect of this research is the Banjar community's custom for women who are seven months pregnant, in which a traditional procession is carried out in which the woman is bathed by her parents, grandmother, and family relatives in turn. The purpose of this research is to find out how an Islamic legal review is taken from the implementation of the Banjar community for generations. With this custom occurring in Indonesia, especially the Banjar tribe, although it is known that when a wife is pregnant in Islam, she can pray and put her trust in Allah ﷻ, but this research has differences in the approach to the meaning of the concept. The research method used in this research is a field research method that occurs in several places in the city of Banjarmasin and is analyzed descriptively qualitatively, namely the discussion obtained by collecting data from interviews and literature sources about the seven-month bath which is then examined using a review of Islamic law. From the results of this study it can be concluded that the custom or custom of bathing seven monthly there are those who say it is not allowed and there are also those who say it is allowed in Islamic law, because something is a matter of difference of opinion in fiqh is a natural thing. The term "*Mandi-Mandi Manujuh Bulanan*" appears among the Banjar people because it is more widely known, although in fact this "*bamandi-mandi*" custom for the Banjar people there are many kinds and certain conditions.

**Keywords:** Islamic Law Review, Banjar, *Mandi-Mandi Manujuh Bulanan*

### ABSTRAK

Aspek kajian pada penelitian ini adalah oleh masyarakat Banjar dalam melakukan adat bagi perempuan yang hamil tujuh bulan yang dilaksanakan suatu prosesi adat dari perempuan tersebut dimandikan oleh orang tuanya perempuannya, neneknya, maupun kerabat keluarganya secara bergantian. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana suatu tinjauan hukum islam yang diambil dari pelaksanaan masyarakat Banjar tersebut secara turun menurun. Dengan kebiasaan tersebut terjadi di Indonesia khususnya suku Banjar yang walaupun sudah dapat diketahui bahwa ketika istri hamil dalam Islam dapat dido'akan dan bertawakal kepada Allah ﷻ, namun penelitian ini memiliki perbedaan dari pendekatan maksud dari konsep itu. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian lapangan yang

terjadi di beberapa tempat di kota Banjarmasin dan dianalisis secara deskriptif kualitatif, yaitu pembahasan yang diperoleh dengan mengumpulkan data dari wawancara dan sumber kepustakaan tentang mandi tujuh bulanan yang kemudian ditelaah dengan menggunakan tinjauan hukum Islam. Dari hasil penelitian ini dapat disimpulkan bahwa kebiasaan atau adat mandi tujuh bulanan itu ada yang menyatakan tidak boleh dan ada juga yang mengatakan boleh dalam hukum Islam, karena sesuatu hal persoalan dalam perbedaan pendapat pada fiqih adalah suatu hal yang wajar. Adapun Istilah "*Mandi-Mandi Manujuh Bulanan*" ini muncul di kalangan masyarakat Banjar karena lebih banyak dikenal, meskipun sebenarnya adat "*bamandi-mandi*" ini bagi masyarakat Banjar terdapat banyak macam dan keadaan tertentu.

**Kata kunci:** Tinjauan Hukum Islam, Banjar, *Mandi-Mandi Manujuh Bulanan*

## INTRODUCTION

Culture or simple language is a habit is a system of values among people, through the behavior of life and the embodiment of its characteristics in a society. All human ideas, actions and works to fulfill their lives through learning are organized in human life. In Banjar society, there are many cultures and customs that are still maintained and practiced by some of its people. In an effort to preserve these customs, there are also those who believe that if they are not realized, it is feared that unwanted things will happen and hope that they will get blessings if they are done.

This seven-month bathing tradition is for the first child who is pregnant in the first and third regions or Banjar people call it *baya*. The seven-month bathing ceremony is performed when the pregnancy is seven months old. This bathing ceremony is a means of healing, and bathing is one of the requirements or forms of practice. There may be traditions in other regions where this bathing is also carried out when seven months pregnant, but in each region the procedures and naming are different, for example in the Banjar community it is called *Bamandi-mandi Menujuh Bulanan*, in Java it is called *Mitoni*, in Bugis it is called *Mappassili*, in Sumatra it is called *Mambosuri*, in Jambi it is called *Menuak* and *Tingkepan* is a designation in the Sunda region.

It is understood that humans are created in different nations and tribes, so the differences between each country and each tribe have different cultures and traditions. For example, as explained at the beginning and we can also see the Javanese and Banjar traditions, the difference is very clear. About the difference between the Dayak tribe and

the Banjar tribe, even though they are similar but basically different. This proves that culture varies by ethnicity and country.

The seven-monthly bath is usually attended by neighbors and close relatives, including young mothers and young married women. The older women who attend are usually those who know about the tradition or are present to help the midwives, but the men who are not allowed to enter, are usually the men who fill in after the event is over. Finishing the business is the recitation of congratulatory prayers.

From the Banjar community there are still people who practice this seven-month bathing custom, so by studying the angle of Islamic law we can understand the reality of this custom when viewed from an Islamic perspective. The purpose of this seven-month bathing tradition is to follow the customs of the elders, to pray for the safety of the baby and its mother, and so on.

## **METHODS**

The research used is an empirical study in which respondents are found in the field with technical interviews or called qualitative research. The people interviewed were around the city of Banjarmasin with informants obtained there are 4 (four) people because the person is willing to express his opinion, namely on the issue at this time still discussed bathing at seven months of pregnancy.

## **RESULTS AND DISCUSSION**

*"Mandi-mandi manujuh bulanan"* means that a woman is bathed by her family or neighbors according to Banjar tradition at the age of seven months. In Banjar society, which is still bound by the traditions of the past, during a woman's first pregnancy, when the pregnancy reaches three months or seven months of pregnancy, a ceremony is held

whose main purpose is protection. Strengthen and secure. Because according to some Banjari, pregnant women like to be disturbed by evil spirits.<sup>1</sup>

The purpose of this ceremony is also the safety of the pregnant mother and the entire family. In particular, the Banjar people of Hulu Sungai consider odd numbers such as 3, 7, and 9 sacred during pregnancy. And according to their beliefs, spirits and ghosts always try to disturb the mother and the baby in her womb, because according to them, a woman who is 3 months pregnant smells good.<sup>2</sup>

In the Banjar Batang Banyu community, it is known that there is a ceremony called "*Batapung Tawar Tian*" or Three Months Pregnant", following which the "*Tian Mandaring*" bathing ceremony is performed when the pregnancy is seven months old. However, the Banjar Kuala community to date only recognizes and performs the "*Tian Mandaring*" bathing ceremony or often called the "*Bapagar Mayang*" bathing ceremony. It is said so because the ceremony is surrounded by threads stretched from pole to pole in sugar cane (*manisan*) and spears (if any), so that it is a rectangular space on the threads are attached *mayang-mayang* areca nut and other completeness. The procedure for carrying out the "*Mandi Tian Mandaring*" ceremony will be discussed in the next discussion.

In addition to the bathing ceremony, there are also several efforts made by parents for their pregnant daughter or son-in-law as a form of hope from the whole family so that the mother who will give birth will be safe and there is no disturbance during labor and the child born is perfect. These efforts include:

1. Reminding her pregnant daughter-in-law to avoid things that are taboo.
2. Giving prayers or recitations from the Quran to be practiced during pregnancy.
3. Asking for water (fresh water) that is recited by the healer or supplicant.<sup>3</sup>

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<sup>1</sup> Department of Education & Culture...., Pregnancy & Birth Ceremony in the View of the Banjar People.

<sup>2</sup> Regional Culture Inventory and Documentation Project of the Ministry of Education and Culture, Directorate General of Culture, Directorate of History and Traditional Values, Traditional Ceremonies (from the child in the womb, birth to adulthood), 1981, 25.

<sup>3</sup> Department of Education & Culture....., op.cit.

This bathing ceremony should be performed at seven months of pregnancy or soon after. The bathing ceremony should be performed at moonset, especially on the days of the third week of the Arabian month. If for some reason the bathing ceremony cannot be performed at this time, it is postponed to the next month. Also, this ritual must be performed at sunset, usually around 2pm and never after 4pm. In an emergency, this bathing ceremony is performed in *Dalam Pagar*, when the woman is about to give birth. This woman had been sick for a long time and was about to give birth, and the midwife said that even though the woman was not a descendant, she had to perform the ceremony, but the baby had to go through the father. So an emergency bathing ritual was performed, simply pouring and showering the mother with lots of *baya*. Immediately after the bath, the baby is said to have been born. The parties involved in this ceremony include:

- a. There are parents on both sides, either biological mothers or mothers-in-law.
- b. Then there are relatives such as *julak* (mother's brother), *uma kacil* (mother's younger brother, younger sister) and also in-laws. - Led by the village midwife (*bidan adat*) and Tuan Guru (*mualim*), reciting a congratulatory prayer after the ceremony ends.

In addition to the above feasts, there are also participants in the ceremony who are guests, namely the wives of neighbors and relatives, often young mothers and young married women. The elderly women who attend are often those who know a lot about the ceremony or need to help the midwife perform it.<sup>4</sup>

There are different opinions about this seven-month *bamandi-mandi* custom, as for the opinions that disagree with the existence of this custom, namely:

1. It is said from the dissenting opinion that the implementation of pregnancy celebrations whether it is 3 (three) months or 7 (seven) months does not exist in Islamic teachings and is considered *bid'ah* and because all *bid'ah* is misguidance. As the Prophet ﷺ said.

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<sup>4</sup> Alfani Daud, *Islam and Banjar Society*, Jakarta, Raja Grafindo Persada, 1997. 263.

وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلَّ بَدْعَةٍ ضَلَالَةٌ

Meaning: "Avoid all new things (in religion), for all new things (in religion) are innovations, and all innovations are misguidance." (HR Abu Dawud, No. 4607: Tirmidhi, 2676: Ad Darimi; Ahmad; and others from Al 'Irbadh bin Sariyah.

2. Even if saying the seven-monthly salvation activity is carried away by the belief for safety and also goodness, and if not doing it will get bad or a disaster in the future. Then it is already considered polytheism. The reason regarding disaster and salvation is only from Allah ﷻ in His Word

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Meaning: Say: "Why do you worship other than Allah that which can neither harm you nor benefit you?" And Allah is the All-Hearing, the All-Knowing." (Qs. Al Maidah: 76)<sup>5</sup>

3. Meanwhile, the opinions that agree with the implementation of seven-month salvation for pregnant people are:

In the hadeeth narrated by Imam Muslim, the Prophet (peace and blessings of Allah be upon him) said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذَلِكَ عَاقِمًا مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضَعًّا مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيًّا أَوْ سَعِيدًا

Meaning: "Verily, every one of you is created in his mother's womb for forty days (in the form of sperm), then becomes a clot of blood in forty days, then becomes a clot of flesh in forty days. Then an angel is sent to breathe into him and is commanded to write down four things: his sustenance, his death, his deeds, and whether he will be a wretch or a happy person." (Muslim ibn Hajjaj An-Naisaburi, Shahîh Muslim, Cairo: Darul Ghad Al-Jadid, 2008, jil. VIII, juz 16, p. 165).

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<sup>5</sup> Prasongko, Cahyo. 2010. <https://konsultasisyariah.com/1222-apa-hukum-mitoni-selamatan-kehamilan.html>, accessed on December 28, 2022 at 2.34.

From the above hadith, it can be understood that one of the processes of human creation while in the womb is that humans are first in the form of sperm (*nuthfah*) which changes for forty days, then becomes a clot of blood called 'alaqah transformed for forty days, then becomes a clot of flesh (*mudlghah*) also transformed for forty days into a fetus with complete limbs that are suitable for humans.

Thus it can be seen that the process of forming a fetus in the womb until it is completed takes three times forty days, which is one hundred and twenty days, and in some months is equivalent to four months. According to the above, after a period of four months, Allah commands the angel to do two things, the first of which is to breathe life into the fetus. By blowing life into the fetus, the fetus that was just a lump of flesh now becomes alive and vibrant.

When the spirit has been blown into a pregnant person then she is no longer just an inanimate being like a potter, but now she has become a living being. Secondly, the angels are commanded to record four things relating to happiness, death, charity and the happiness or unhappiness of the fetus when it lives and ends its life in the hereafter.

Therefore, based on the above hadith, the scholars of the archipelago teach us as people to pray to Allah *subhanahû wa ta'âlâ* that the child conceived in the womb gets a good soul and a full life. no more, no less. because he deserves a normal human body in general. Pray also for the unborn baby to have a good fate.

Blessed with a long life full of blessings and benefits, abundant food full of blessings, devoted to charity and described as a happy servant while living in the world and leaving the world as a peaceful person with faith. Allah Ta'ala. To invoke goodness for the unborn child, the scholars of this country also recommend asking neighbors and relatives to pray for him or her. So they are invited home at the appointed time to pray together to Allah swt.

In addition, there is a legal basis for the celebrations carried out by the community, certainly related to the celebrations carried out on the seventh month of a woman's pregnancy. The evidence is in Surah Al-A'raf verse 189:



هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا  
لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

Meaning: "He is the One who has created you from one self and from that He created his wife so that he may be pleased with her. So when he had mixed with her, the wife conceived with a light womb and continued with that light womb. Then when she felt the heaviness of her womb they both prayed to Allah their Lord, "If You give us righteous children then surely we shall be among the grateful."

The verse above tells the story of Prophet Adam and mother Eve as a married couple. Imam Al-Baghawi in his tafsir said that during the early days of the womb, mother Eve felt her womb as something light, not feeling heavy. She stood and sat as usual. But when the child in her womb grew bigger, Eve felt that her womb was getting heavier and the time to give birth was getting closer. So then Prophet Adam and his wife prayed to Allah to be given a child who was perfectly pious like him (Al-Husain bin Mas'ud Al-Baghawi, Ma'âlimut Tanzîl, Cairo: Darul Alamiyah, 2016, jil. II, p. 191).<sup>6</sup>

The results of the author's interviews with the community, especially in the city of Banjarmasin, are that on average they say that the reason for carrying out the seven-month bathing custom has become a habit of the Banjar people, so that if it is not carried out it feels something is missing, besides that also from people who do have ideals about a problem or people who are educated interviewed say that it is a cultural characteristic of the Banjar tribe, so there is nothing wrong with being hereditary as long as it does not deviate from Islamic law or do not fall into polytheism.

The author argues that it is permissible to carry out the seven-month bathing custom, provided that when the seven-month bathing is carried out, it does not reveal the nakedness even though it uses Banjar traditional clothes. As Muslims, we must obey the prohibitions of Allah swt and the ritual of reciting prayers should be avoided which leads

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<sup>6</sup> Muttaqin, Yazid. 2018. <https://islam.nu.or.id/nikah-keluarga/budaya-selamatan-kehamilan-dalam-pandangan-islam-VpAai>, accessed on December 28, 2022 at 2.37.



to errors according to Islam, so that the culture that is carried out prioritizes Islamic aspects.

## CONCLUSIONS

Culture or custom is a concept that is carried out by the Banjar people from generation to generation, especially about the seven-monthly bath until now it is still used, then the definition of the seven-monthly bath is a pregnant woman who is bathed by her family relatives and can also be her neighbors with the aim of gratitude and accompanied by prayers. In fact, this bathing custom is not only seven months, initially from three months and nine months also exist, but what is more commonly known is bathing when a pregnant woman is seven months pregnant.

Different views on the response to the issue of whether or not it is allowed in Islam is a natural problem in *fiqh*. Against the opinion of rejecting the custom for the reason that there is no commandment from Allah and the Messenger of Allah, it needs to be abandoned because it is considered heresy for some groups, but there are still many who agree to continue to carry out this seven-month bathing custom, because there is also a basis for arguments and intentions that do not fall into polytheism.

As the Banjar people see that culture can still be preserved as long as it does not violate sharia, at the time of the implementation of the *mandi-mandi manujuh bulanan* event the community can gather as well as stay in touch with each other, then pray for the pregnant woman that the baby will be safe when giving birth later and of course hope to Allah SWT.

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