



ISLAMIC LAW GUIDELINES REGARDING THE BANJAR PEOPLE'S BELIEF IN USING TURMERIC AND WHITING TO CURE "KEPIDARAAN"

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ABSTRACT

This research examines the beliefs of the Banjar people in carrying out bapidara, namely the culture of overcoming fever which is believed to be caused by disturbances from spirits, also called kepidaraan. Treatment is done using natural ingredients such as turmeric and whiting. Bapidara has been a tradition for generations of the Banjar people and not just anyone can do it. Fever can be cured by applying a concoction of turmeric and whiting accompanied by reciting several mantras. The method used in this study is a qualitative descriptive analysis method, namely analyzing data obtained from interviews and field observations. From the results of this study, it can be concluded that this bapidara treatment does not deviate from Islamic law, basically turmeric and betel lime have their own benefits that can treat fever and also the readings used are certain verses contained in the Koran. Suggestions and beliefs also affect conditions, regarding the disturbance of these spirits, they return to their respective beliefs.

Keywords: Bapidara, Banjar, Turmeric and Whiting.

ABSTRAK

Penelitian ini mengkaji mengenai kepercayaan masyarakat Banjar dalam melakukan bapidara yaitu budaya mengatasi demam yang dipercaya karena gangguan makhluk halus, disebut juga dengan kepidaraan. Pengobatan dilakukan dengan menggunakan bahan alami seperti kunyit dan kapur sirih. Bapidara sudah menjadi tradisi turun temurun masyarakat Banjar dan tidak sembarang orang dapat melakukannya, demam dapat sembuh dengan mengoleskan ramuan kunyit dan kapur sirih disertai dengan membaca beberapa mantra. Metode yang digunakan dalam penelitian ini adalah metode analisis deskriptif kualitatif, yaitu menganalisis data yang diperoleh dari hasil wawancara dan pengamatan lapangan. Dari hasil penelitian ini dapat disimpulkan bahwa pengobatan bapidara ini tidak menyimpang dari hukum islam, pada dasarnya kunyit dan kapur sirih memiliki manfaat tersendiri yang bisa mengobati demam dan juga bacaan yang digunakan adalah ayat-ayat tertentu yang terdapat didalam al-quran. Sugesti dan keyakinan juga mempengaruhi kondisi, mengenai gangguan makhluk halus ini kembali lagi pada kepercayaan masing-masing.

Kata kunci: Bapidara, Banjar, Kunyit dan Kapur Sirih.

INTRODUCTION

Each region has its own traditions that characterize the region. Indonesia is famous for its diverse culture, which comes from the existing regions and becomes one unit. One of the cities that is famous for its various cultures and traditions is Banjarmasin. Various cultures and traditions exist among the community, one of which is *bapidara*, in which the Banjar community generally still believes in this type of treatment. The term *bapidara* is very familiar to the Banjar community because it is often the second or even the main option in treating illnesses suffered by the community.

The case of *bapidara* is closely related to mystical matters, as the community believes that diseases that arise are caused by the disturbance of spirits or also known as *kepidaraan*. The community assumes that the disease can only be cured by means of *bapidara*, which is why traditional treatment by means of *bapidara* is still being practiced today.

Previous research can be used as a reference for the continuity of current research; thus, the author gets information related to this research, among others, in previous research in the journal "*The Existence of Banjar Community Local Wisdom: Bepidara Traditional Medicine as a Social Studies Learning Resource*" by Aulia Riska Nugraheny in 2021. It can be concluded that the research explains the local wisdom found in Banjar society. The local wisdom values referred to in the study are all forms of views, mindsets or perceptions formed in society based on customs or habits possessed in Banjar community culture that have been inherited from generation to generation from previous ancestors, namely traditional *bapidara* treatment.

Previous research in the journal "*Parents' Perceptions of Complementary Therapy in Handling Fever in Toddlers in Tabudarat Hilir Village, Las Kab. HST*" by Siti Aulia Dina Resmi et al. 2016. This study discusses the community's response to complementary therapy. Based on the data obtained, all respondents have a positive perception of complementary therapy in handling toddler fever. The types of complementary therapies that are often used by the community are massage therapy and *bapidara*. They think this type of therapy is effective and the cost is much lighter than going to the doctor. Basically, perception can influence a person's actions according to certain objects that are stimulated into the human sensory organs, so that parents' perceptions of complementary therapies certainly lead to good results, with evidence of the recovery of sick toddlers.

Bapidara involves two or more people with one of them acting as the perpetrator of *bapidara* or also known as the person who can heal, and the other as the person being treated. In this case, most people think that the one who heals is the perpetrator of this *bapidara*. In fact, healing is only by the permission of Allah. The use of turmeric and whiting

is believed to act as an antidote to evil spirits or as a symbol of agreement for spirits so that they no longer disturb the sick person.

Regarding this, the author thinks that it is better to straighten out the community's view of this bapidara tradition, starting from the causes, media, and where the healing comes from.

METHODS

The study is qualitative in nature and analyzes the phenomenological approach to events among the Banjar community on the grounds that the bapidara tradition sometimes has various perceptions related to the cure. The research is conducted descriptively and analyzes data obtained from open-ended interviews with two informants. This was found to reveal the community's problems in understanding the meaning of bapidara itself.

RESULTS AND DISCUSSION

A. The Banjar Community's Belief in the Bapidara Tradition

In daily life, there are many customs that are still practiced by the Banjar community that have been deeply rooted from ancient times until now. Some of these customs include: *batapung tawar*, *kapuhunan*, *piduduk*, *basambur*, and *bapidara*.

Among these traditions, bapidara is unique to the Banjar community and is still practiced today. Bapidara is a traditional treatment performed by an expert to treat illnesses caused by the interference of spirits or by the spirits of deceased relatives. Bapidara is performed using requisite media such as turmeric and whiting.

Kapidaraan, which according to the Banjar language is derived from the word *pidara*, takes the prefix *ka* and the suffix *an* and means that one has been hit or afflicted. Thus, *kapidaraan* can mean that someone has been rebuked by the supernatural. *Memidarai* in Banjar comes from the word *pidara*, takes the prefix *ma* and the suffix *i*, meaning to treat someone who is *kapidaraan*. Thus, *mamidarai* can mean the process of healing a person affected by *kapidaraan* by a person who can do and who can treat someone's illness caused by the greeting of the spirits of the sick person's relatives.¹

The Banjar people believe that some illnesses are caused by the supernatural or evil spirits, and that the treatment cannot only be done with medical treatment but also with magical treatment, namely *bapidara*. If a person suddenly experiences a fever

¹ Aulia Riska Nugraheny, "The Existence of Banjar Community Local Wisdom of Bepidara Traditional Medicine as a Social Studies

without any known cause and is thought to have just visited an unfamiliar or haunted place, the person is usually said to be *kapidaraan*.

The element of *bapidara* is the presence of *pidara* or *kapidaraan*. *Kapidaraan* is an illness caused by the disturbance of spirits, recognizable by the characteristics: high fever, headache, vomiting, and in the case of an infant child will make it very cranky. As mentioned earlier, *pidara* or *kepidaraan* refers to the illness, while *bapidara* is the alternative treatment. The word *pidara* itself comes from the name of the *bidara* leaf which is believed to be able to drive away evil spirits.

Treatment by means of *bapidara* is still practiced today due to several factors, namely:

1. Complementary therapies using *bapidara* in curing illnesses are more cost-effective than going to the doctor or hospital.
2. People believe that medical treatment is sometimes not effective enough to cure the disease, so magical treatment is needed.
3. It has been a culture since the time of the ancestors of the Banjar people that is difficult to eliminate.

It is because of this factor that *bapidara* is still popular among the Banjar people.

Bapidara is performed by applying turmeric and whiting that have been mixed on certain parts of the body while reciting verses of the Koran that are believed to cure. The Banjar people believe that certain recitations in the form of prayers, dhikr, ta'awudz taken from the Quran and the Prophet's hadith contain magical powers that can resist supernatural influences and are used to heal those affected by disturbances from spirits.

The verses of the Quran that are believed to contain healing power against disease and are used as treatment are called shifa verses. The shifa verses in question are suras al-Fatihah, al-Ikhlâs, al-falaq, an-Naas, al-Baqarah : 255 (verse of the chair), Thaha: 65-69, at-Taubah: 128-129, al-Araf : 117-119, Yunus : 79-82, an-Nahl : 69, and others. In Islam, Allah has commanded his servants to believe in Him and in His other creatures, one of which is in things that cannot be seen by the five human senses, namely the unseen.²

Based on the results of interviews with two informants, they agreed that the legal basis used as a basis for the permissibility of *bapidara* is equated with the argument for the permissibility of *ruqyah*. If we try to define it, *ruqyah* is the practice of treatment with

² Ibid, Nugraheny, p. 4.

verses of the Koran, prayers, or special dhikr to cure people who have complaints of medical or non-medical diseases, as well as *bapidara*. The proof of the practice of such treatment is the fiman of Allah SWT. In Q.S Al-Isra verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "We have sent down from the Quran an antidote and a mercy for those who believe, but for the wrongdoers it will only increase harm." (Surah Al-Isra verse 82)

This verse explains that one of the benefits of the Koran for humans is medicine for believers. Imam Fakhruddin Ar-Razi in his tafsir explains the word shifa which means antidote or medicine in the verse above shows that the Koran can be a medicine for both spiritual and physical. More explicitly, Ar-Razi said, if the majority of philosophers and amulet makers alone can cure with recitations other than the Koran, then obviously the Koran is far more effective because it has received theological legality. Thus, the permissibility of *bapidara* is compared to the argument for the permissibility of *ruqyah*. It was also mentioned that the Prophet SAW allowed and encouraged *ruqyah* as long as there was no shirk in it.

B. Banjar Community Perception of *Bapidara* Media

The Banjar people understand that *bapidara* is a traditional healing process with magical elements in it. Belief in the existence of supernatural beings derived from local elements can also be seen from the belief of some communities in the existence of ghosts or spirits.³

In the *bapidara* process, turmeric and whiting are used as the requisite media, while some use black iron, *nyiru*, black cloth and others depending on the person who has the expertise in *memidarai*. Some consider that turmeric has magical powers in warding off evil spirits, which is why *pidara* diseases are cured quickly by using turmeric.

According to the beliefs circulating among the Banjar people, the mixture of turmeric and whiting applied to several parts of the body is considered a symbol of the agreement with the spirits not to disturb the sick person anymore. This is further reinforced by the recovery of the sick person.

But in reality, turmeric has its own benefits for health apart from this *bapidara* thing. Turmeric can indeed cure fever but its application is by consuming it into the body,

³ RRahmadi, *Religion and Culture of the Banjar People A Thematic Overview of Research Results on Religion and Locality*, 1st ed. (zahir publishing, 2022), p. 23.

not applying it outside the body. Likewise with whiting, whiting has calcium content that is needed by the body, but direct use on limbs that are considered sensitive such as the face can cause a hot reaction but not to burn.

Based on the results of interviews with informants, they said "the truth is that turmeric and lime are no cure, it's just that we have faith in God". In his explanation, he said that turmeric and whiting are not the main healers, they are only used as a medium to put our trust in Allah. And also using these ingredients only follows the previous people as a form of respect for the traditions that have long been established. In conclusion, turmeric and whiting are not the main healers but only as a medium like taking medicines to avoid disease.

Then in the management of *bapidara*, in ancient times it did use foreign mantras that were believed to be magic to cure diseases. But along with the development of the era and the entry of Islamic teachings, the *bapidara* tradition began to use verses found in the Koran or also known as shifa verses as explained above.

In the process of *bapidara*, some people who are experts have a special time in treating, namely after Asr in the afternoon or when the sun goes down with the essence of the *pidara* disease descending or disappearing as the sun goes down. This is related to the positive suggestion of the person who guides the sick person, so that he believes that his illness will soon be cured in the near future just as the sunset only takes a little time.

Another perception circulating among the Banjar community is that the healing comes because of the person who conducts it. They assume that the person has magical abilities that can heal. This perception must be straightened out that healing only comes with the permission of Allah. So it is better that before starting the treatment, the person conducting the treatment should tell the sick person that whatever will happen is all from Allah and because of Allah, not because of him (the person conducting the treatment) so that in the process there is no shirk which results in the haram of *bapidara*.

CONCLUSIONS

Bapidara is a tradition of treatment for *pidara*, which is a disease caused by the interference of spirits or the spirits of deceased relatives using turmeric and whiting. The permissibility of *bapidara* is equated with the permissibility of *ruqyah* as long as there is no shirk in the process. *Bapidara* is allowed as long as its understanding does not deviate from Islamic teachings.

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