

DYNAMIC RELIGIOUS ACCULTURATION: EXPLORING THE LIVING HADITH THROUGH THE BA'AYUN MAWLID TRADITION IN KALIMANTAN

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Abstract: This paper presents a comprehensive examination of the ba'ayun mawlid tradition in South Kalimantan, offering a unique perspective on the living hadith and cultural acculturation within the context of Islam's peaceful dissemination in the region. Originating as the Bapalas Bidan, a pre-Islamic ritual honoring supernatural spirits involved in childbirth, this tradition underwent a significant transformation after the advent of Islam, retaining its structure while embracing Islamic values and practices. Today, ba'ayun mawlid takes place in mosques under the guidance of religious leaders and midwives, featuring salawat in place of Kaharingan spells. This study delves into the diverse motivations driving community engagement in this tradition, including vow fulfillment, the annual *zuriah* ritual, the pursuit of blessings from sacred customs and locales, *tawassul* to nurture filial devotion and love for the Prophet, efforts to enhance livelihoods, cultural heritage preservation, and the evolution of ba'ayun mawlid into a form of religious tourism. Rooted in the prophetic hadith promising reunion with loved ones in the hereafter, this cultural phenomenon underscores the profound influence of religious practices on shaping values, identities, and the cultural landscape of the Banua Halat community. It provides valuable insights into the dynamics of acculturation and the enduring impact of religion on Indonesian society.

Keywords: Participation motives, religious acculturation, ba'ayun mawlid, living hadith.

Abstrak: Artikel ini mengkaji tentang tradisi mawlid ba'ayun yang ada di Kalimantan Selatan, di mana tradisi tersebut menawarkan perspektif unik tentang *living* hadis dan akulturasi budaya dalam konteks penyebaran Islam secara damai di wilayah tersebut. Tradisi yang merupakan ritual pra-Islam untuk menghormati roh-roh gaib dalam proses persalinan ini mengalami transformasi yang signifikan setelah kehadiran Islam, dengan tetap mempertahankan strukturnya serta merangkul nilai-nilai dan

praktik-praktik keislaman. Saat ini, maulid ba'ayun dilakukan di masjid-masjid di bawah bimbingan para pemuka agama dan bidan, dengan menampilkan salawat sebagai pengganti mantra-mantra Kaharingan. Studi ini menggali beragam motivasi yang mendorong keterlibatan masyarakat dalam tradisi ini, termasuk pemenuhan nazar, ritual zuriat tahunan, pencarian berkah dari adat istiadat dan tempat sakral, tawasul untuk memupuk kecintaan kepada Nabi, upaya meningkatkan mata pencaharian, pelestarian warisan budaya, dan evolusi maulid ba'ayun hingga menjadi lokus pariwisata religius. Berakar dari hadis nabi yang meniscayakan pertemuan kembali dengan orang-orang yang dicintai di akhirat, fenomena budaya ini menggarisbawahi pengaruh besar praktik keagamaan dalam membentuk nilai-nilai, identitas, dan lanskap budaya masyarakat Banua Halat. Penelitian ini memberi wawasan tentang dinamika akulturasi dan dampak agama yang bertahan lama pada masyarakat Indonesia.

Kata kunci: Motif partisipasi, akulturasi keagamaan, maulid ba'ayun, *living* hadis.

Introduction

Acculturation, in the context of religion, is a dynamic psychological process that individuals undergo when exposed to cross-cultural influences. This process occurs as people engage in personal interactions with individuals from different cultural backgrounds or become part of groups with intercultural connections.¹ Religious acculturation specifically pertains to how individuals navigate and adapt their religious beliefs when they are continually exposed to interactions with individuals or groups representing different religious or secular perspectives. The concept of religious belief encompasses multiple dimensions, encompassing aspects like religious identity, belief systems, and religious practices.² Religious identity, sometimes used interchangeably with religious affiliation, addresses the socio-emotional facets of religion, emphasizing the subjective significance of one's religious beliefs and their sense of belonging to a religious community. Religious belief reflects an individual's understanding of the correct way of life and moral values associated with their faith. Additionally, religious

¹ Karmela Liebkind et al., "Acculturation and Identity," in David L. Sam & John W. Berry (eds.), *Cambridge Handbook of Acculturation Psychology* (Cambridge: Cambridge University Press, 2016).

² Vassilis Saroglou, "Believing, Bonding, Behaving, and Belonging: The Big Four Religious Dimensions and Cultural Variation," *Journal of Cross-Cultural Psychology*, Vol. 42, No. 8 (2011): 1320–40.

practice encompasses both personal and public expressions of religious behavior, influenced by religious rituals, observances, and ethical guidelines within a particular religious tradition.³

Religious acculturation is a dynamic process encompassing both change and continuity in various aspects of religious belief, practice, and identity over time. This adaptation is influenced by the quality of intercultural relationships and the vitality of religious communities.⁴ The multidimensionality of religious belief allows for individual and contextual variations, reflecting the complex interplay between culture and religion. Religious traditions often serve as cultural frameworks that intersect with and influence other cultural values and traditions. Even within a single country of origin, different religious groups may possess distinct norms, traditions, and values. It is noteworthy that members of certain religious groups may find more common ground with like-minded individuals from another country than with fellow believers from different faiths within their own country. It's essential to distinguish between religion as a human endeavor to connect with transcendence and religiosity as the construction of individual differences in the presence and intensity of these spiritual inclinations. This recognition underscores the intricate nature of religious acculturation and its multifaceted impact on individuals and communities.

Religion and culture share a dynamic relationship, mutually influencing and shaping one another, with religion often playing a significant role in molding culture. While religion provides the core values, cultural symbols predominantly represent these values. Additionally, culture has the power to impact religious symbols and may even substitute value systems and religious symbols over time. Both religion and culture possess common attributes, functioning as value systems and symbol systems that can be vulnerable to change. From a perspective rooted in the social sciences, religion serves as a comprehensive value system encompassing numerous reality-constructing concepts that contribute substantially to explaining

³ Richard Sosis and Jordan Kiper, "Religion Tell Us about Religious Commitments," in Michael Bergmann & Patrick Kain (eds.), *Challenges to Moral and Religious Belief: Disagreement and Evolution* (Oxford: Oxford University Press, 2014), 256.

⁴ Derya Güngör, "Religious Acculturation," in Stephen Hupp and Jeremy D. Jewell (eds.), *The Encyclopedia of Child and Adolescent Development* (US: Wiley, 2020): 1-13.

normative structures and social organization, as well as facilitating our comprehension and interpretation of the world. Simultaneously, culture serves as an outlet for human creativity, labor, and initiative, serving as a conduit for conveying the values and teachings of religious beliefs, philosophical insights, and indigenous wisdom.⁵

The dissemination of Islam in Kalimantan involved intricate negotiations of values, assimilation, and cultural acculturation.⁶ The process of Islamic propagation within the archipelago necessitated a delicate balance between preserving local cultural forms while aligning their underlying values with Islamic ethics. This approach, rooted in an appreciation for the customs of the local communities, facilitated the development and acceptance of Islam in Indonesia. A prominent example of such cultural acculturation, infused with Islamic values, is the *ba'ayun mawlid* tradition. Historically, this tradition was conducted in a *Balai* and overseen by a *balian*, serving as a means to honor the supernatural forces believed to aid in childbirth. It also constituted an offering to the social belief in the protection of the child by four mystical siblings, *Tambuniah*, *Tubaniah*, *Uria*, and *Camariah*. Through this ritual, the midwife who assisted in childbirth formally transferred custody of the child to the parents. Following the advent of Islam, the structural elements of the *ba'ayun* tradition remained intact, albeit with modifications in content. The *mamang* or *mantras* recited during the ceremony were replaced with blessings dedicated to the Prophet Muhammad, and the traditional venue shifted to the mosque under the guidance of a *Tuan Guru*.

This research offers a nuanced perspective on religious acculturation, drawing attention to its significance within the context of living hadith. The profound influence of religion on shaping cultural norms and values, coupled with the reciprocal impact of culture on religious symbols and practices, takes on added relevance when viewed through the lens of living hadith. The study underscores that religious traditions are not static but adaptive cultural frameworks that continually intersect with and influence broader cultural values. By examining the *ba'ayun mawlid* tradition in Kalimantan, this research provides a unique and insightful window into the enduring

⁵ Zulfa Jamalie, "Akulturasi Dan Kearifan Lokal Dalam Tradisi Baayun Mawlid Pada Masyarakat Banjar," *El Harakah Jurnal Budaya Islam*, Vol. 16, No. 2 (2014): 234–54.

⁶ Suprpto, *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi* (Surabaya: Prenada Media, 2020).

relationship between culture and religion, emphasizing the dynamic nature of these interactions within the living hadith tradition. It illuminates how religious beliefs and practices continue to evolve and adapt, resonating with the teachings and guidance of the Prophet Muhammad. Ultimately, this perspective enriches our understanding of acculturation dynamics and their profound implications for individuals and communities within the living hadith tradition, emphasizing the dynamic nature of these interactions within the living hadith tradition.

Historical Aspects of Banua Halat as Locus of Ba'ayun Mawlid

The geographical and historical context of Banua Halat is integral to understanding its cultural and religious dynamics. Originally, this region earned its name, Banua Halat, due to its unique position as a village that demarcated the residences of Muslim inhabitants from those who still adhered to traditional beliefs, particularly the Dayak Bukit community.⁷ This historical division reflects the complex interplay between different religious and cultural traditions in the region. Going further back in history to the 17th century, Banua Halat was recognized as one of the constituent regions of the Banjar kingdom, situated in the vicinity of Martapura. During this era, it was referred to as Banua Ampat, alongside neighboring regions such as Banua Padang, Parigi, and Gadung. The name “Banua Halat” itself carries significance, where “Banua” denotes a village, and “Halat” signifies a border. Consequently, the name Banua Halat directly translates to a “border village,” reflecting its historical role as a meeting point and boundary between different cultural and religious communities.

According to the existing historical records, Islam was accepted and proclaimed as the kingdom's official religion on 24 September 1526 by Sultan Suriansyah, the founder of the Banjar Islamic Kingdom. Since then, Islam has spread rapidly throughout South Kalimantan, especially the Watershed, as the main route of transformation and trade at that time, including Banua Halat. The path of spreading Islam to Banua Halat was through the river traffic route from Banjarmasin to Marabahan and Maragasari, and to Muara

⁷ Wahyudi Rifani, “Dialectics of Religious Understanding and the Values of Islamic Education in Baayun Mawlid Tradition in Banua Halat,” (Disertasi, UIN Antasari, Banjarmasin, 2021).

Muning to Muara Tabirai to Banua Gadang; then crossing the Tapin River from Banua Gadang and arriving at Banua Halat village. It is estimated that Islam spread to the local area around the 16th century.⁸ Banua Halat Kiri has an ancient mosque closely related to the development of Islam in the area. It is unclear who built the Al Mukarramah sacred Mosque because no written sources are available. Therefore, the information on the history of this mosque can be obtained from folklore such as mythology, legends, saga, or other forms of oral traditions that have developed in the local memory of community from generation to generation.

The myth of Dayak Bukit stated that the mosque was founded by Intingan (Palui Anum). According to this myth, the two brothers had to live separately because of different beliefs. Intingan (Palui Anum) converted to Islam, while his brother, Dayuhan (Palui Tuha) maintained his belief and fled to the mountains to found the villages of Mancabung, Harakit, and Balayawan in the Tapin mountains. Intingan built mosques in Banua Halat, Parigi, Gadung, and Banua Padang. After embracing Islam, Intingan was popular with Datu Ujung.⁹

One of the unique traditions only found in the Al Mukarramah Mosque is the Ba'ayun Maulud tradition. This Ba'ayun Maulud tradition is carried out in the mosque during the celebration of the Prophet Muhammad's Birthday every 12th of Rabiul Awal. Based on folklore, the Ba'ayun Mawlid tradition is a form of respect or friendship with supernatural beings, called as Datu Ujung. The community also believes that the Datu Ujung is guarding the mosque and the zuriat, tutus, or descendants of Banua Halat from all calamities. Hence, wherever Banua Halat people live, they feel attached to the Datu Ujung and are obligated to always include every family member in the Ba'ayun Mawlid procession. This Ba'ayun mawlid succinctly contains cultural and religious values and a commitment to the tradition.¹⁰

⁸ Hendraswati Hendraswati and Jamalie Zulfa, *Peranan Pelabuhan Sungai Dalam Persebaran Islam Di Kalimantan Selatan* (Yogyakarta: Kepel Press, 2015).

⁹ Joko Tri Haryanto, "Nilai Kerukunan Pada Cerita Rakyat Dayuhan-Intingan Di Kabupaten Tapin Kalimantan Selatan," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, Vol. 4, No. 1 (2018): 1-14.

¹⁰ Desy Anindia Rosyida, "Hubungan Agama Dan Kearifan Lokal Terhadap Perubahan Sosial Masyarakat Banjarmasin," in International Conference On Social

Before the spread of Islam, the Dayak Kaharingan people who lived in Banua Halat usually carried out the Aruh Ganal ceremony.¹¹ Aruh means feast or salvation, while ganal means big and aruh ganal means big feast. This ceremony is carried out when the pahumaan (huma, fields, tugalan, or dry rice fields in hilly areas) produce much rice, as an expression of gratitude for the gifts given by God. The main activity in the Aruh Ganal ceremony, which can be carried out for a week, is the reading of the mantras from the Balian accompanied by *bapalas bidan*. Children are swung on swings that are specially made and provided and decorated with various equipment that teaches children to be grateful for the gifts they receive. In addition, the children who are swung receive safety and blessings from the rulers of the supernatural world after going through the process of reciting certain spells.

Unlocking the Path: Commemorating Mawlid in Banua Halat

In the sacred month of Rabiul Awal, a time when hearts are alight with reverence and devotion, the people of Banua Halat come together to celebrate the birth of the Prophet Muhammad. This auspicious occasion is marked by the eloquent recitation of poetry and the recounting of the Prophet's noble biography.

In the heart of Banua Halat, the book of Mawlid holds a special place, and the preferred choice for these commemorations is none other than the revered *Mawlid Syaraful Anam*. This masterpiece weaves together the poetic verses and profound teachings that encapsulate the life and legacy of the Prophet. Yet, the spiritual tapestry of Banua Halat is rich and diverse, and its people also find solace and inspiration in other cherished mawlid books, which have found their way to the shores of South Kalimantan. Among these cherished texts are *Mawlid Diba'*, *Mawlid Barzanji*, and *Mawlid Habsy*, each offering a unique perspective on the Prophet's blessed life, allowing the faithful to draw closer to his radiant example.

Interestingly, within the mosaic of this tradition, a distinction emerges. It is said that the women of Banua Halat, with their innate

and Intellectual Transformation of the Contemporary Banjarese, 09-11 Agustus 2016, Banjarmasin, 2016.

¹¹ Wajidi Wajidi, "Hubungan Islam Dan Budaya Dalam Tradisi Ba-Ayun Mawlid Di Masjid Banua Halat Kabupaten Tapin, Kalimantan Selatan," *Patanjala: Journal of Historical and Cultural Research*, Vol. 6, No. 3 (2014): 349-66.

wisdom and profound spirituality, tend to gravitate towards the reading of *Mawlid Diba'* rather than *Mawlid Syaraful Anam*. The reason lies in the particular style of the narrators of *Mawlid Syaraful Anam*, who are known for their powerful and resonant voices. These melodious narrations, while captivating, may be deemed more suitable for congregational gatherings and mixed audiences, whereas *Mawlid Diba'* is often favored by the women, as its delivery aligns with their preferences.

In Banua Halat, the celebration of the Prophet's mawlid is a unifying and spiritually enriching experience. Whether through the enchanting verses of *Mawlid Syaraful Anam*, the heartfelt devotion in *Mawlid Diba'*, or the varied perspectives found in other mawlid books, the love and admiration for the Prophet Muhammad burn brightly in the hearts of this community, uniting them in faith and reverence.

In the enchanting village of Banua Halat, the commemoration of the Mawlid unfolds in two profound stages, each imbued with deep spiritual significance. These sacred rituals bridge the intimate gatherings in the warmth of one's home and the grandeur of the Al-Mukarramah Sacred Mosque, culminating on the 12th of Rabiul Awal.¹²

The initial stage of this commemoration involves independent gatherings hosted in the welcoming embrace of each other's homes. Here, under the shroud of night, hearts are touched and spirits are uplifted. It is a time when prayers are offered for the departed souls of parents and beloved relatives, a gesture of love and remembrance. These gatherings hold a unique charm as they beckon distant kin, beckoning them to return home, much like the cherished Eid al-Fitr homecoming tradition.

Meanwhile, within the hallowed walls of the mosque, the second stage of the Mawlid commemoration comes to life, also bathed in the soothing glow of night. Every village's mosque becomes a sanctuary of devotion during Rabiul Awal, hosting at least one communal Mawlid event. The torchbearers of this tradition are the dedicated mosque committees, who extend invitations to fellow mosque committees to partake in this spiritual symphony. The heart of this gathering resonates with the recitation of the sacred verses from

¹² Hasan Hasan, "Islam Dan Budaya Banjar Di Kalimantan Selatan," *Ittibad: Jurnal Komunikasi dan Informasi Antar PTAIS-KOPERTAIS XI*, Vol. 14, No. 25 (2016).

Mawlid Syaraful Anam, a testament to their unwavering love for the Prophet.

In Banua Halat, these two stages, the private home gatherings, and the collective mosque commemorations, merge seamlessly into one glorious day, the 12th of Rabiul Awwal. From morning till evening, the village comes alive with fervent devotion. The Mawlid readings in homes, often in the concise forms of *Diba'* or *Habsy*, are a prelude to the grand celebration awaiting at the mosque.

Once the home readings conclude, the attendees converge at the sacred mosque to participate in the collective Mawlid commemoration. Beyond the verses of *Mawlid Syaraful Anam*, this gathering is enriched with profound religious lectures and the awe-inspiring Ba'ayun Mawlid procession, a sight to behold. As the event draws to a close, the attendees disperse, returning to the warmth of their inviting homes, where a feast awaits, symbolizing the shared blessings of this sacred day.

For the people of Banua Halat, commemorating the Mawlid is not merely a tradition; it is a sacred duty, deeply ingrained in their hearts and culture. Those fortunate enough to possess wealth are expected to host a Mawlid event, for neglecting this duty is considered '*pamali*,' resulting in diminished blessings. Beyond the material aspects, the Mawlid holds profound spiritual significance. It is believed that through these commemorations, Allah's grace connects the spirit of the Prophet with his devoted people. Thus, the more fervently they recite blessings and prayers, the closer they become to the beloved Prophet, hoping for his intercession in the hereafter.

In Banua Halat, the Mawlid is not just an event; it's a sacred tapestry that weaves together faith, love, and community, binding the hearts of its people in an unbreakable bond of devotion to the Prophet Muhammad.

Preparing for Ba'ayun Mawlid: A Tapestry of Tradition and Symbolism

In the heart of this enchanting ritual, where a child is destined to sway gently in joy, lies a symbolic tableau of deep cultural significance. At its core is a place known as the Talam Astakuna, a tray bearing a star-shaped arrangement of 41 sheets of female sarongs. Upon this

intricate foundation, a single sheet of vibrant yellow cloth is carefully laid, and it is upon this golden canvas that the child is tenderly seated.

The swing itself, a vessel of delight, is meticulously crafted from the fabric of tradition. It consists of yellow cloth, two women's sarongs, and a tapestry of white, yellow, red, and green shawls for the little ones, while two turbans grace the heads of the young boys. The swing is adorned with the exquisite artistry of 'janur kumbuh', fashioned from the supple leaves of young coconut palms. These intricate adornments comprise seven floral motifs: the princess ladder, the ethereal tangga puteri junjung buih, the regal tangga Pangeran Suriansyah, the protective payung singasana, the elegant tuhu, the graceful sapit hundang, and the serpentine ular-ular. These embellishments are tastefully affixed to the left and right of the swing, further enhanced with headscarves or turbans, flame-shaped embellishments, and clusters of amas bananas or mahuli.

Yet, this ceremony isn't just a visual spectacle; it is a symphony of symbolism. The parents of the child also present piduduk, a collection of items with profound meanings. In this intricate offering, a coconut symbolizes the human head, white rice the human brain, brown sugar the essence of human blood, thread the intricate veins of the human body, and chicken eggs serve as a conduit connecting humans with the realm of the supernatural.¹³

As these objects weave together the tapestry of piduduk, they carry rich symbolism, melding ancient Dayak beliefs with Islamic teachings. Brown sugar and coconut symbolize the hope for a child to embody qualities admired by many. The white thread signifies a child's heart bound to family and society. A chicken egg symbolizes determination in achieving life goals, while lakatan (glutinous rice) represents the desire for acquired knowledge to firmly take root in a child's memory. Needles, coriander, black cumin, and other elements bear their own unique aspirations for the child's future, from meaningful societal contributions to culinary prowess.¹⁴

In the pre-Islamic Dayak belief tradition, piduduk symbolized a heartfelt offering to spirits, meticulously prepared as a substitute for oneself and presented during ceremonies like the bapalas bidan,

¹³ Rahmadi, *Agama Dan Budaya Masyarakat Banjar: Ikhtisar Tematis Hasil Penelitian Agama Dan Lokalitas* (Yogyakarta: Zahir Publishing, 2022).

¹⁴ Wajidi, "Hubungan Islam Dan Budaya Dalam Tradisi Ba-Ayun Mawlid."

where spirits were deliberately invited by the Balian.¹⁵ Over time, as Islamic teachings interwove with these ancient customs, the symbolism of piduduk transformed while retaining some of its essence. For instance, brown sugar and coconut came to represent the aspiration that children would embody qualities cherished by many. The white thread signified the binding of a child's heart to their family and society. A chicken egg became a symbol of unwavering determination in the pursuit of life's goals. Glutinous rice symbolized the desire for knowledge to firmly root itself in a child's memory. The needle foretold a child's meaningful role in society, and kitchen equipment carried hopes for culinary prowess, especially among girls. The sugarcane ladder symbolized a life path sweet and free from hardships, while frothy thick coconut oil embodied the wish for children to navigate life's challenges with ease.¹⁶

Each participant is responsible for assembling this poignant piduduk, which has seamlessly become an integral part of the Ba'ayun Mawlid tradition. While it once served as offerings to spirits in pre-Islamic Dayak belief, it now stands as a testament to cultural fusion and spiritual evolution. Interestingly, the elements of piduduk, once tangible, have evolved into a monetary contribution, reflecting a harmonious synthesis of tradition and practicality.

The funds collected from these contributions play a pivotal role in the construction and upkeep of the sacred mosque, ensuring that the Ba'ayun Mawlid tradition continues to thrive as a vibrant tapestry of culture, spirituality, and community in Banua Halat.¹⁷

Ba'ayun Mawlid Procession: An Exquisite Celebration of Faith

Within the intricate tapestry of the ba'ayun mawlid procession, three distinct types of midwives hold pivotal roles: the Unjuran midwife, the Ulu Papan midwife, and the Kapala midwife. Among these, the Unjuran midwife takes center stage, orchestrating the ceremony due to her instrumental role in facilitating the child's birth. The Ulu Papan midwife, positioned with utmost care either to the left or right of expectant mothers, once provided crucial support during

¹⁵ Rifani, "Dialectics of Religious Understanding".

¹⁶ Raudatul Jannah Raudatul Jannah, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Baayun Mawlid Di Kabupaten Tapin Kalimantan Selatan," (Skripsi, UIN Antasar, Banjarmasin, 2021).

¹⁷ Emawati Emawati, "Ritual Baayun Anak Dan Dinamikanya," *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, Vol. 2, No. 2 (2016): 158-79.

childbirth. On the other hand, the Kapala midwife is entrusted with the delicate task of cradling the newborn's head during delivery while also preparing essential equipment, safeguarding the transition into this world with grace and expertise.¹⁸

Before the momentous swinging ceremony, meticulous preparations adorn the child's journey. A ritual bath and the donning of resplendent attire precede a profound purification, a sacred act led by a midwife, be it a boy or girl. As the child stands at the threshold of this cherished tradition, the Unjuran midwife assumes a role of profound significance. In a reverent invocation, she extends a greeting to the spirits of ancestors, a heartfelt gesture meant to convey respect and secure permission for the forthcoming *ba'ayun mawlid* procession. Her words resonate with deep meaning: "Ini sabarataan kami basalam, salam ini dari kami semuanya dalam upacara palas bidan anak kami ini, Salam Yulad Salam Luas, Salam Binjai, salam sempurna dunia dan mudah-mudahan dalam upacara ini mendapat berkat Laa Ilaha Illa Allah, Muhammadur Rasulullah. Allahhuma Salli Ala Muhammad, Laa Haula Wala Quwwata Illa Billahi 'Aliyil Azim, Allahumma Salli Alaa Muhammad Ila Hadratin Nabi Mustafa Rasulillah Sallallahu Alaihi Wasallam Alfatihah."¹⁹ In this solemn moment, the child's passage into the embrace of the *ba'ayun mawlid* tradition is graced by profound ritual and heartfelt supplication.

Following the recitation of *Al-Fatihah*, a ceremonial unraveling of the women's sarong unfolds, a task led by the Unjuran midwife, generously assisted by the Ulu Papan midwife and the Kapala midwife. Once the initial sarong has gracefully transformed, the Unjuran midwife begins a sacred anointing ritual, gently sprinkling frothy thick coconut oil adorned with *kakipik* onto the now-decomposed fabric. This hallowed act continues, lovingly carried out by the Ulu Papan midwife and the Kapala midwife, all while offering fervent *shalawat*. Every cloth in this cherished tradition receives this reverent treatment. Meanwhile, the Kapala midwife meticulously readies the swing ropes, while the Unjuran midwife and Ulu Papan midwife adorn the swings with vibrant yellow cloth. As the swings are expertly installed by these midwives, the atmosphere reverberates with seven enchanting ceremonies, each an homage to *janur kumbuh*.

¹⁸ A Gazali Usman, *Tradisi Baayun Maulud 12 Rabiul Anwal Di Mesjid Keramat Banua Halat*. (Rantau: Pemerintah Kabupaten Daerah Tingkat II Tapin, 2000).

¹⁹ *Ibid.*

Then, in a symbolic act of purification, the Unjuran midwife employs a Perapen to gently smoke the swing. As shawls or turbans are donned, the midwife entrusts them to community elders or the esteemed Tuan Guru, ushering in blessings upon the child, paving the path for a life enriched with parental service, boundless joy, profound religious wisdom, and the sacred journey of pilgrimage.

With profound reverence, the Unjuran midwife gently placed the child into the swing, a moment imbued with sanctity, followed by a poignant *batapung tawar* ceremony. This sacred rite unfurled as yellow coals were scattered around the child's tiny form, and the mawlid participants within the mosque bestowed blessings upon the baby through the gentle sprinkling of water over the child's head and body. As the child found its secure perch in the swing, a cleric echoed the melodious strains of *shalawat* three times, each note resonating with devotion, and the midwife joined in kind, reciting the *shalawat* thrice while swaying the baby's cradle in a rhythmic, heartfelt embrace.

The culmination of *Ma'ayun Anak* coincides with the reverent reading of *Asyraqal* (*Mahalul qiyam*), a moment marked by the distribution of *potpourri* and fragrant perfume, infusing the air with a sense of divine grace. As the final verses of the *mawlid* prayer resonate, the *ba'ayun mawlid* procession gracefully draws to a close. Each parent tenderly brings their child home, cradled within the swing that has borne witness to this cherished tradition. Originally rooted in animistic beliefs, *Ma'ayun Anak* once embodied the profound notion that a child, in their journey through this world, is never truly alone. Born alongside four supernatural siblings, *Tambuniah*, *Tubaniah*, *Uriah*, and *Camariah*, these mystical companions often hovered around the newborn, their presence particularly noticeable during the initial 40 days of life. The ritual of *batapung tawar* and the act of swinging the baby are inseparable components of the broader *bapalas bidan* ceremonies. This time-honored tradition stems from the belief that a child's initial swings should be guided by the hand of a midwife, signifying a profound initiation before the child's parents take up this cherished responsibility.

Bridging Traditions: Acculturation in the Ba'ayun Mawlid Tradition

Acculturation is a dynamic concept that encapsulates the intricate interactions between distinct cultural entities when they come into contact, resulting in a gradual assimilation of foreign cultural elements into their own cultural framework, all while preserving their unique cultural identity. The essence of acculturation is underpinned by three fundamental facets. Firstly, it encompasses the intricate tapestry of cultural transformations that transpire when two distinct cultural systems intersect. Secondly, acculturation represents a distinct process of change, inherently distinct from communication, innovation, invention, or discovery, with its focus squarely on the nuanced integration of foreign cultural traits. Finally, acculturation serves as a lens through which we can comprehend and analyze situations wherein one cultural group aligns itself more closely with another, thereby serving as an indispensable analytical tool in understanding the multifaceted dynamics of cultural interactions.²⁰

The interplay between religion and culture constitutes a complex, reciprocal relationship marked by profound mutual influence. Firstly, religion exerts a formative influence on culture, as it imparts cultural symbols that serve as potent vessels for the expression of its core religious values. Secondly, culture, in turn, holds the power to shape religious symbols, imbuing them with contextual nuances and layers of meaning. Thirdly, culture can gradually supplant the traditional functions of value systems and religious symbols, offering alternative frameworks for the expression of deeply held beliefs and societal norms.²¹ In the rich tapestry of South Kalimantan's local cultural milieu, it becomes evident that the practice of swinging children, predating the spread of Islam in the region, was an established tradition among the Dayak Bukit community. As these traditions and beliefs have been passed down through generations within the Banua Halat community, who adhere to the kaharingan faith, the ba'ayun mawlid tradition finds itself intimately intertwined with the ritual of *bapalas bidan*. This sacred tradition symbolizes the symbolic transfer of child custody from the midwife to the child's parents, forging a deep connection between religious beliefs and cultural practices in this unique cultural landscape.

²⁰ Asrul Muslim, "Interaksi Sosial Dalam Masyarakat Multietnis," *Jurnal Diskursus Islam*, Vol. 1, No. 3 (2013): 483-94.

²¹ Lastri Khasanah, "AKULTURASI AGAMA DAN BUDAYA LOKAL," *AT-THARIQ: Jurnal Studi Islam Dan Budaya*, Vol. 2, No. 02 (2022): 1-12.

The process of cultural development and interaction inherently calls for acculturation, wherein certain values are retained, while others are either abandoned or substituted with new ones. This intricate process hinges on the acceptance of and alterations in individuals' perspectives on life.²² As the culture of ba'ayun mawlid has evolved alongside the enduring influence of Islamic teachings, it has undergone notable transformations in both orientation and its underlying values. This dialectical evolution transpires relatively peacefully, despite substantial deviations from its original form, resulting in a tradition now imbued with Islamic nuances. These changes extend beyond the timing of the celebration, now aligned with the Prophet Muhammad's birthday every 12th of Rabiul Awwal, to encompass shifts in the content and venues of the rituals. Historical records indicate that the interaction between Islam and the Dayak people in Banua Halat likely commenced around the 16th century, marked by Sultan Suriansyah's formal establishment of Islam as the royal religion in 1526, underpinning the subsequent spread of Islam to distant regions, including Banua Halat, ushering in a period of cultural synthesis and transformation.

In the past, the ba'ayun mawlid ceremony was characterized by a diverse array of offerings to the ancestors of the Meratus Dayak tribe, complemented by the recitation of bamamang and mantras by the balian within a ceremonial hall known as balai. However, this rich tapestry of ancestral practices has since undergone a significant transformation, replaced by the melodious recitation of shalawat. These shalawat verses reverberate with praise, profound expressions of love, and intricate narratives detailing the life of the revered Prophet Muhammad SAW, all underscored by a steadfast commitment to upholding the tenets of religion and Islamic teachings. Notably, the ceremony has also shifted its location to the al-Mukarramah mosque in Banua Halat village, a mosque of profound historical significance to the local community. For the people of Banua Halat, the ba'ayun mawlid tradition holds unparalleled importance, eclipsing even the significance of Idul Fitri celebrations, which are commonly embraced by the Banjar people as an occasion for reuniting with long-lost relatives, emblematic of the enduring

²² M Zainal Abidin, "Islam Dan Tradisi Lokal Dalam Perspektif Multikulturalisme," *Millab: Jurnal Studi Agama*, Vol. 8, No. 2 (2009): 297–309.

cultural and spiritual significance of this cherished tradition within the Banua Halat community.²³

As elucidated previously, the ba'ayun mawlid tradition maintains a profound connection with the *bapalas bidan* ritual deeply ingrained within the Dayak-Kaharingan community. Rooted in the belief that every newborn child belongs to the midwife until the pivotal *bapalas bidan* ceremony is conducted, this ceremony serves as the symbolic transfer of child custody from the midwife to the child's parents. Over time, the *bapalas bidan* tradition, enriched with diverse offerings and the recitation of mantras, underwent significant transformations and eventually evolved into the ba'ayun mawlid tradition. Beyond its role in preserving ancestral cultures and traditions, the ba'ayun mawlid tradition emerges as a nuanced instrument for engaging the Dayak-Kaharingan community with the teachings of Islam. This gradual adaptation process unfolds in tandem with the evolving socio-religious dynamics of the Banua Halat community, and it endures as a testament to cultural resilience. What was once an exclusive tradition limited to the descendants of Banua Halat has seen expansion, particularly with governmental intervention in the organization and integration of the Ba'ayun Mawlid tradition into official tourism programs, thus furthering its reach and significance in the broader cultural landscape.²⁴

Unraveling the Motives: Participation in the Ba'ayun Mawlid Tradition

This article aimed to delve into the motivations driving community participation in the ba'ayun mawlid tradition, comprising a cohort of 31 participants hailing from diverse regions within South Kalimantan. Data collection entailed in-depth interviews conducted through video calls and Google Meet, with each interview lasting approximately 30-40 minutes. Participants fell into three distinct categories: those with children under two years old, those with children aged between 2-13 years, and adult participants aged 14 years and above. The categorization of participants is deemed pivotal in the

²³ Abdul Wahab Syahrani and Muhammad Salman Ramadhani, "INTERAKSI ISLAM DENGAN BUDAYA BANJAR," *Cross-Border: Journal of International Border Studies, Diplomacy, and International Relations*, Vol. 5, No. 2 (2022): 981–94.

²⁴ Ahmad Syauchi, "ISLAM BANJAR: Kontestasi Kekuasaan Dalam Perayaan Baayun Mulud Di Banua Halat Kalimantan Selatan," (Thesis, Universitas Gajah Mada, Yogyakarta, 2013).

quest to unravel the underlying motives propelling their engagement with the ba'ayun mawlid tradition, as this revered custom primarily centers around infants who have not yet reached 41 days of age.

Participation in the ba'ayun mawlid tradition ushers in several distinct motives among its practitioners, as elucidated through in-depth interviews with participants. The first compelling motive is the fulfillment of vows, particularly when individuals have experienced recovery from severe illnesses or the realization of deeply cherished wishes. Participants underscored the belief that the recitation of sholawat, an integral component of the ba'ayun mawlid tradition, serves as a conduit for prayers to be answered. For instance, Participant 8 expressed, "Yesterday I attended the ba'ayun mawlid to fulfill my vows because I had recovered from breast cancer." Similarly, Participant 16 shared, "My vow is that if I succeed in selling the land, I will participate in the ba'ayun mawlid tradition." Participants 23 and 29 echoed these sentiments, driven by vows made to alleviate childbirth challenges.

The second prevalent motive emerged, aligning participation in the ba'ayun mawlid tradition with an annual ritual of zuriat and the preservation of tradition. These participants, primarily zuriat residents from Banua Halat, perceive a spiritual responsibility in consistently involving their children in these customary events, underlining their familial legacy. Participant 2 encapsulated this sentiment, stating, "Our family's custom is to include our children in the ba'ayun mawlid tradition." Similarly, Participants 5, 11, 12, and 25 stressed the significance of upholding this tradition as an integral part of their zuriat heritage.

The third motive, voiced by participants 1, 4, 6, 14, and 22, centers on seeking blessings from both tradition and sacred locales. They hold a deep conviction that the Al-Mukarramah mosque, where the ba'ayun mawlid tradition unfolds, stands as one of the oldest mosques in South Kalimantan. The enduring continuity of this tradition within the mosque's hallowed confines reaffirms its sincerity and sanctity, encapsulated by its founding figures. In their words, "Our family likes pilgrimages and seeking blessings. That is one way for us to draw closer to those close to Allah, the guardians. Just as in worldly affairs, having an insider facilitates smooth operations, in the afterlife, we also seek an insider who can intercede on our behalf." This perspective underscores the profound connection between

tradition, spirituality, and the enduring legacy of the ba'ayun mawlid tradition within the Banua Halat community.

The fourth motive articulated by participants underscores the ba'ayun mawlid tradition as a means of tawassul, serving as a conduit to foster profound devotion in children towards their parents and a deep love for the Prophet. This perspective was eloquently conveyed by participants 9, 10, 13, 30, and 31. Their shared belief centers on the inclusion of children in the ba'ayun mawlid tradition, aspiring to nurture a profound affection for the Prophet in their young hearts, ultimately guiding them to embrace and follow the sunnah, particularly in the context of dutifully serving their parents. As one participant poignantly expressed, "At the same time, just pray, I hope that children can love their Prophet. According to our teachers, the Prophet was present when his blessings and mawlid were recited." Participant 19 further affirmed this sentiment, emphasizing the importance of instilling a love for the Prophet within their children as an essential facet of their upbringing. In this vein, participating in the mawlid event stands as a poignant and revered means to this cherished end, underscoring the significance of tradition as a conduit for spiritual and familial values transmission.

The fifth motive underlying participants' engagement in the ba'ayun mawlid event is framed as an endeavor to facilitate their sustenance. This perspective finds resonance among participants 17, 20, and 26. They contend that the recitation of shalawat stands as an efficacious practice encompassing all human needs, sustenance included. While shalawat can be offered anywhere and at any time, the ba'ayun mawlid event holds its distinct advantages. Many participants attested that their fortunes exhibited a notable improvement following their regular participation in this annual tradition. As one participant aptly conveyed, "The goal is that our child will have good fortune and a blessed life." Participant 18 further emphasized their intention to attend the ba'ayun mawlid event before embarking on a journey to Sangatta, with the hope of smoothing their fortunes in their new endeavor. This perspective underscores the belief in the transformative and fortuitous power of the ba'ayun mawlid tradition, positioning it as a revered conduit for invoking blessings and enhancing one's sustenance.

The last motive frequently voiced by participants, including individuals hailing from remote districts such as Tabalong, pertains to

the concept of religious tourism. This perspective finds resonance among participants 3, 17, 20, 27, and 28. They view the ba'ayun mawlid tradition as a distinctive and noteworthy cultural event that deserves recognition and attention. As one participant aptly noted, "On social media, many people share about this event. I am interested in attending." Participant 21 reinforced this sentiment, highlighting the uniqueness of this tradition within the Banjar cultural milieu and emphasizing the imperative of commemorating and celebrating this cherished tradition. Their perspective underscores the role of the ba'ayun mawlid tradition as a focal point for religious tourism, drawing individuals from diverse regions to partake in the rich cultural and spiritual tapestry it embodies, ultimately enhancing the cultural visibility and vibrancy of the Banjar community.

All the motives articulated by the participants converge at a pivotal juncture, where the profound love for the Prophet Muhammad, embodied in the ba'ayun mawlid tradition, serves as the wellspring of all happiness and blessings in life. Participants expounded that this deep affection for the Prophet was consistently underscored by their Tuan guru, who instilled this sentiment through regular recitations encapsulated in the phrase "Thariqatuna Thariqatul Mahabbah." This highlighted that the Order their ancestors adhered to was one rooted in love for the Prophet. These revelations align closely with Gazali Usman's²⁵ writings in the book "Tradisi Ba'ayun Maulud 12 Rabiul Awwal Di Mesjid Keramat Banua Halat," which posits that individuals partake in the ba'ayun mawlid tradition driven by the hadith, suggesting that a person will be reunited with their loved ones in the afterlife. This enduring belief underscores the profound spiritual significance attributed to the ba'ayun mawlid tradition and its pivotal role in cultivating an unwavering love for the Prophet as a beacon of spiritual fulfillment and eternal blessings.

Ba'ayun Mawlid Tradition: An Expression of the Living Hadith

In essence, religion and culture play pivotal roles in shaping our paradigm when perceiving the realities of life, aligning them with divine will and human nature. For instance, in Islam, the arrival of a newborn is marked by teachings such as the performance of tasmiyah (bestowing a meaningful name accompanied by prayer) and aqiqah (the ritual slaughter of animals as an expression of gratitude).

²⁵ Usman, *Tradisi Baayun Maulud 12 Rabiul Awwal*.

Concurrently, within the cultural tapestry of the Banua Halat community, the tradition of ba'ayun mawlid harmonizes with the celebration of the mawlid, or the birth of the Prophet Muhammad. Although the customs may differ in texture and form, the underlying objective remains the same – to invoke prayers that the child will one day embrace Islamic teachings, adhere to religious precepts, and embody noble character.

The ba'ayun mawlid tradition observed by the Banua Halat community serves multiple purposes, including imparting historical awareness to children and the community at large, as well as future generations, thereby fostering a profound understanding of the embedded values of Islamic education. This tradition emerges from a profound ethical consciousness regarding the significance of early-age education. Furthermore, it seeks to acquaint children and their parents with the wisdom and exemplariness embodied by the Prophet's character, acquaint children with the significance and function of mosques, instill the importance of fostering social bonds (*silaturahmi*), and provide children with insights into their cultural heritage and traditions that bear the imprint of Islamic values, which ought to be cherished and perpetuated.²⁶

As elucidated earlier, the discourse surrounding the ba'ayun mawlid tradition within the culture of the Banua Halat community cannot be regarded as an isolated entity, but rather must be examined in conjunction with cultural dimensions, theological beliefs, and the concurrent elements of Islamic education embedded within it. It is deemed to possess cultural facets since this tradition originated from local pre-Islamic practices, evolving from the prevailing thoughts and collective mindset within the local community of that era, which has endured to the present day. Moreover, it encompasses elements of belief and theology, as the antecedent to this cultural practice was the *bapalas bidan* ceremony conducted during the *Aruh Ganal* event in the pre-Islamic culture. The *bapalas bidan* ceremony was characterized by the recitation of mantras and *bamamang* by the *balian*, or traditional elders of the Dayak community. *Aruh Ganal* contained elements of theological beliefs intended to dispel

²⁶ Arni Arni, Maimanah Maimanah, and Norhidayat Norhidayat, "TRADISI BAAYUN MULUD DI KOTA BANJARMASIN (KAJIAN FENOMENOLOGIS)," *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 16, No. 2 (2018): 179-200.

malevolent spirits and served as an expression of gratitude for bountiful harvests. Nevertheless, with the advent of Islam, the ba'ayun mawlid procession underwent a process of Islamization, marked by a substantial shift in orientation, culminating in its transformation into a new entity deeply imbued with Islamic values and principles.

Within the realm of studying living hadiths, the ba'ayun mawlid tradition stands as a tangible manifestation of cultivating a deep-seated love for the Prophet Muhammad, even from a tender age. By immersing children in the rich history and exemplary conduct of the Prophet Muhammad through the recitation of blessed narrations and poetry, the tradition aspires to leave a lasting imprint on the child's life. This profound affection for the Prophet Muhammad is envisioned to inspire the child to earnestly embrace and embody the entirety of the Sunnah, the teachings and practices of the Prophet. In this context, the values rooted in the practice of the Prophet's hadith, as elucidated in the Book of Sahih Bukhari, hadith number 5703,²⁷ serve as a guiding light and source of inspiration for these young hearts and minds.

The hadith narrated by Abdullah bin Mas'ud, found in the collection of Sahih Bukhari, underscores the profound concept of love within the framework of Islamic teachings. In this narration, a man inquires of the Messenger of Allah about the nature of affection for a people whom one has never met. The response from the Prophet Muhammad carries a profound and timeless message: "A person will be with the one he loves." This hadith encapsulates the fundamental Islamic belief that love transcends physical proximity and is intimately linked to the ultimate destiny in the Hereafter. It signifies that individuals will be united with those whom they hold in their hearts, emphasizing the spiritual significance of love and its implications for the afterlife. This hadith not only underscores the transformative power of love within the Islamic tradition but also encourages believers to cultivate a profound and enduring love for the Prophet Muhammad and his teachings, as it is through this love that they aspire to be united with him in the Hereafter.

The hadith regarding the concept of individuals being gathered with those they love is reiterated in various narrations found in

²⁷ Abū 'Abdillāh Muḥammad b. Ismā'īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ibn Ḥazm, 2003).

different collections of Hadith literature. Sahih Muslim, in hadith number 4779,²⁸ also contains a similar hadith emphasizing the profound connection between love and one's companions in the Hereafter. Additionally, in hadith number 4462 from Sunan Abi Dawud,²⁹ Muhammad articulates the principle that individuals will be reunited with their beloved ones, underscoring the significance of love in the context of the afterlife. Furthermore, Musnad Ahmad, in hadith number 12595,³⁰ and Sahih Ibn Hibban's hadith number 105,³¹ provide distinct accounts of the circumstances surrounding the Prophet's statement. In the narration from Ibn Hibban, a question about the timing of the Day of Judgment prompts the Prophet Muhammad to inquire about the individual's preparations for that momentous event. When the person responds with a declaration of love for Allah and His Messenger as their primary preparation, the Prophet conveys the profound message that "a person will be with the one he loves" or "you will be with the one you love." These hadiths collectively highlight the centrality of love in Islamic teachings and its profound implications for the afterlife, emphasizing that love for Allah and His Messenger holds the promise of a blessed and harmonious reunion in the Hereafter.

The hadith underscores a profound exhortation to foster a deep love for the prophets and righteous individuals and to earnestly follow in their noble footsteps. This love is not contingent upon personal encounters but must be nurtured through the regular study of the lives and legacies of these revered figures. Love serves as an incontrovertible testament to the strength of the bond between the lover and the beloved. Those who truly love endeavor to emulate the ethical and moral qualities exemplified by their beloved figures. Love, in essence, embodies a divine imperative from Allah Almighty, and this is substantiated by the numerous verses in the Qur'an that enjoin humanity to cherish their Prophet, invoke blessings upon him frequently, and extend their love to his noble family as a genuine

²⁸ Abī al-Ḥasan Muslim b. al-Ḥajjāj al-Nīsābūrī, *Ṣaḥīḥ Muslim* (Egypt: Dār al-Ghaddī al-Ghadeed, 2007).

²⁹ Abū Dāwūd Sulaymān b. al-Asy al-Sajistānī, *Sunan Abī Dāwūd* (Riyadh: Maktabat al-Ma'ārif, 2007).

³⁰ Abi Abdullah Ahmad Ibn Hanbal, *Al Musnad Ahmad Bin Hanbal* (Saudi Arabia: Baitul Afkar Ad-daulyah, 1998).

³¹ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad b. Ḥibbān al-Tamimī, *Ṣaḥīḥ Ibn Hibbān* (Saudi Arabia: Bayt al-Afkār al-Dawliyah, 2004).

manifestation of their devotion to the Prophet. Consequently, love for the Prophet, demonstrated through the emulation of his sunnah (traditions), evolves into an expression of profound love for Allah. This reciprocity of love underscores the profound interconnectedness of divine love and human devotion in the Islamic faith (Qs. al-Aḥzāb [33]: 56, Qs. al-Shūrā [42]: 23, Ālī ‘Imrān [3]: 31).

Social and developmental psychology underscore the intrinsic human propensity for adaptation and imitation,³² emphasizing their pivotal roles in culture formation.³³ These disciplines contend that these tendencies are fundamental to the establishment of coordination, communication, and culture.³⁴ Imitation, which involves adjusting one’s behavior after observing a model, is a form of conformity, albeit one that is often treated separately. The primary distinction lies in whether an individual or a group is the object of imitation. An essential yet frequently overlooked aspect of imitation is its inherently selective nature: determining who and what to imitate, when and how to do so, constitutes fundamental questions.

One widely accepted assumption suggests that imitation represents a programmed inclination to replicate observed behaviors.³⁵ Nevertheless, during childhood, this process should not be regarded as a conscious or deliberate act. Over and Carpenter propose three motivating factors underlying imitation. Firstly, it is grounded in the motivation to acquire knowledge about the world by leveraging the actions of others. Secondly, it is driven by the desire to identify with the individuals being imitated and the broader social practices they embody. Thirdly, imitation is influenced by social pressures that encourage specific behavioral norms.³⁶ In light of these psychological insights, it becomes apparent that love is a paramount prerequisite for an individual to emulate the behavior of the person

³² David F Bjorklund and Courtney Beers, “The Adaptive Value of Cognitive Immaturity: Applications of Evolutionary Developmental Psychology to Early Education,” in D. C. Geary & D. B. Berch (Eds.), *Evolutionary Perspectives on Child Development and Education* (Switzerland: Springer, 2016), 3–32.

³³ Harriet Over and Malinda Carpenter, “The Social Side of Imitation,” *Child Development Perspectives*, Vol. 7, No. 1 (2013): 6–11.

³⁴ Bert H Hodges, “Rethinking Conformity and Imitation: Divergence, Convergence, and Social Understanding,” *Frontiers in Psychology*, Vol. 5 (2014): 726.

³⁵ Ted L Rosenthal and Barry J Zimmerman, *Social Learning and Cognition* (USA: Academic Press, 2014).

³⁶ Over and Carpenter, “The Social Side of Imitation.”

they hold dear, in this case, the Prophet Muhammad. This profound sense of love serves as a catalyst, fostering the inclination to imitate the Prophet's conduct and embody his teachings.

Conclusion

In summary, Ba'ayun Mawlid, characterized by the swinging of a baby or child while reciting shalawat, stands as a significant cultural practice observed every 12th of Rabiul Awal by the people of Banua Halat in Tapin, South Kalimantan. This tradition represents a remarkable fusion of Islamic culture with deeply rooted ancestral beliefs, symbolizing the transition from Dayak Kaharingan to Islam among the local population. The motivations behind the community's participation in Ba'ayun Mawlid are diverse and include the fulfillment of vows, the annual zuriat ritual, seeking blessings from sacred traditions and places, utilizing tawassul as a means to instill love for the Prophet Muhammad and devotion to parents, as well as a means to enhance one's prospects for sustenance. Furthermore, it serves as a vital means of preserving cultural traditions and has even emerged as a form of religious tourism, attracting participants from distant regions.

Within the context of living hadiths, Ba'ayun Mawlid resonates with the prophetic teaching that individuals will be reunited with their loved ones in the afterlife, emphasizing the central role of love for the Prophet Muhammad as a source of blessings and moral guidance. This tradition not only embodies the intricate interplay between religion and culture but also underscores the enduring influence of religious practices in shaping the lives, values, and identities of communities. Ba'ayun Mawlid serves as a living testament to the cultural resilience and adaptability of the Banua Halat community, where ancient traditions and modern religious beliefs coexist harmoniously, contributing to the rich tapestry of Indonesia's diverse cultural heritage.

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