



Research Article

Integration of Local Wisdom and Islamic Education in The Batimung Ritual of the Banjarese Community

Sheila Rosalia¹, Nuril Khasyi'in², Mutia Rahmawati³, Reza Setya Rachman⁴

1. Universitas Islam Negeri Antasari Banjarmasin, Indonesia; sheilalialaa0308@gmail.com
2. Universitas Islam Negeri Antasari Banjarmasin, Indonesia; nurilkhasyiin@uin-antasari.ac.id
3. Universitas Islam Negeri Antasari Banjarmasin, Indonesia; mutiapais22025@gmail.com
4. Universitas Islam Negeri Antasari Banjarmasin, Indonesia; rezasetyarachman27@gmail.com

Copyright © 2026 by Authors, Published by **Values: Jurnal Kajian Islam Multidisiplin**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : October 13, 2025
Accepted : December 19, 2025

Revised : November 17, 2025
Available online : January 26, 2026

How to Cite: Sheila Rosalia, Nuril Khasyi'in, Mutia Rahmawati, & Reza Setya Rachman. (2026). Integration of Local Wisdom and Islamic Education in The Batimung Ritual of the Banjarese Community. *Values: Jurnal Kajian Islam Multidisiplin*, 3(1), 802-815. <https://doi.org/10.61166/values.v3i1.150>

Integration of Local Wisdom and Islamic Education in The Batimung Ritual of the Banjarese Community

Abstract. Batimung is a traditional steam-bathing ritual practiced by the Banjar community that continues to be preserved, particularly in the contexts of marriage and traditional health care. This tradition functions not only as a form of physical treatment but also embodies spiritual and social values rooted in Islamic teachings. Nevertheless, many people especially younger generations tend to perceive Batimung merely as a beauty or health treatment, without fully understanding its educational and religious significance. This study aims to examine the integration of local wisdom and Islamic educational values embedded in the Batimung tradition within Banjar society. Employing a qualitative descriptive approach, data were collected through in-depth interviews and field observations involving Batimung practitioners in Panggung Baru Village, Tanah Laut Regency, supported by relevant literature review. The findings reveal that Batimung contains Islamic educational values such as thaharah (purity), faith, health preservation, cooperation (ta'awun), and gratitude, which function as

informal educational media grounded in local culture. This study highlights that Batimung is not merely a cultural heritage, but also a culturally embedded educational practice that remains relevant for moral and spiritual character formation within the Banjar community amid the challenges of modernization.

Keywords: Batimung, Local Wisdom, Islamic Education, Banjar Community

INTRODUCTION

Indonesia is a country characterized by extensive cultural and ethnic diversity. Each ethnic group across the archipelago preserves local wisdom that reflects its worldview, spiritual orientation, social values, and collective identity. Local wisdom functions not only as cultural heritage but also as a guiding framework for social behavior, moral education, and religious expression within the community (Suryadi, 2019: 1). In many Indonesian societies, cultural traditions are closely intertwined with religious values, particularly Islam, which has significantly influenced local customs and social practices (Azra, 2020: 2).

One of the ethnic communities that strongly maintains its cultural traditions is the Banjar community of South Kalimantan. The Banjar people are known for their religious orientation and their ability to integrate Islamic teachings into local cultural expressions. Among the cultural heritages that continue to be preserved is the *Batimung* ritual, a traditional steam-bathing ritual commonly performed for various purposes, including health treatment, bodily care, and especially preparation before marriage. This ritual has been passed down through generations and remains practiced in certain Banjar communities as part of important life cycle events.

From a physical perspective, *Batimung* functions as a method of cleansing and refreshing the body through steam produced from boiled natural ingredients such as pandan leaves, lemongrass, turmeric, and ylang ylang flowers. These natural materials are believed to promote physical health and relaxation, reflecting the Banjar community's close relationship with nature (Hidayat & Rahman, 2021: 3). However, *Batimung* is not merely a physical or therapeutic practice. From a spiritual perspective, the ritual contains elements of prayer, intention (*niyyah*), and self-reflection aimed at purification before entering a new phase of life, particularly for prospective brides.

The existence of the *Batimung* ritual illustrates a process of cultural acculturation between local Banjar wisdom and Islamic teachings. Although *Batimung* does not have a direct textual foundation in the Qur'an or Hadith, the values embedded within the ritual such as cleanliness, purity, self discipline, and spiritual readiness are closely aligned with Islamic principles, particularly the concept of *ṭahārah* (purification) in Islam (al-Qaradawi, 1995: 4). In this sense, *Batimung* represents a contextual form of religious expression that translates Islamic values into culturally meaningful practices.

For the Banjar community, *Batimung* is not merely regarded as an inherited custom but is often understood as a symbolic act that contains moral, ethical, and educational meanings. The ritual serves as an informal medium for transmitting values such as self respect, spiritual awareness, and moral preparation for married life. Scholars argue that local traditions like *Batimung* can function as alternative

educational spaces where character formation and religious values are internalized through lived experience rather than formal instruction alone (Muhaimin, 2020: 5).

However, the continuity of the *Batimung* ritual faces significant challenges in the era of globalization and modernization. Rapid social change, urbanization, and the influence of global culture have altered lifestyle patterns within Banjar society. Younger generations increasingly perceive traditional rituals as outdated or merely symbolic, often performing them without a deep understanding of their philosophical and religious meanings (Rofiq, A., 2022: 6). As a result, *Batimung* risks being reduced to a routine cultural practice devoid of its original educational and spiritual substance.

Previous studies on *Batimung* have generally focused on its cultural significance, health benefits, or anthropological aspects. While these studies provide valuable insights, they tend to overlook the role of *Batimung* as a medium for Islamic education and character development. There is still limited scholarly attention to how the values embedded in this ritual contribute to moral education and spiritual formation within the Banjar Muslim community. This gap indicates the need for further research that examines *Batimung* not only as a cultural tradition but also as an educational practice rooted in Islamic values.

Based on this background, this study aims to explore in depth the concepts, philosophical foundations, and Islamic educational values contained in the *Batimung* ritual among the Banjar community. The novelty of this research lies in its focus on positioning local wisdom as a meaningful resource for Islamic education, particularly in the context of character and spiritual development. By integrating cultural analysis with an Islamic educational perspective, this study is expected to contribute to broader discussions on the role of local traditions in strengthening value-based education within Muslim societies.

RESEARCH METHODS

This study employs a qualitative descriptive approach aimed at understanding the meanings and Islamic educational values embedded in the *Batimung ritual* practiced by the Banjar community. This approach is considered appropriate because it allows researchers to explore cultural and religious phenomena in a comprehensive and in-depth manner, enabling a deeper interpretation of the values behind cultural practices. The research was conducted in Panggung Baru Village, Tanah Laut Regency, South Kalimantan, an area where the *Batimung ritual* is still actively practiced and preserved.

The data used in this study were obtained from two types of sources, namely primary data and secondary data. Primary data were collected through in depth interviews with individuals directly involved in the implementation of the *Batimung ritual*. The informants included Hj. Siti Jaitun, a *Batimung* practitioner specializing in bridal rituals in Panggung Baru Village, Tanah Laut Regency; Rina Murtini, the owner of La-Zahra Salon in Pelaihari; Rifatunnisa Azzahra, who practices *Batimung* for health purposes; and Salwa Tasliyah, who performed *Batimung* in preparation for marriage. These informants were selected purposively based on their experience and direct involvement in the tradition.

Data collection was carried out through direct field observation and in-depth interviews to obtain empirical descriptions of the *Batimung* ritual and the meanings attributed to it by the practitioners. In addition, document analysis was conducted by reviewing various academic sources such as books, scientific articles, research reports, and scholarly journals, including ISVS e-Journal and Neditira Widya, as well as other studies related to Islamic education, Islamic law, and Banjar cultural traditions.

Data analysis was conducted through three interrelated stages. The first stage was data reduction, which involved sorting, selecting, and simplifying the collected data in accordance with the research focus. The second stage was data presentation, in which the findings were organized and grouped based on key themes, such as concepts, philosophical meanings, and Islamic educational values contained in the *Batimung ritual*. The final stage was conclusion drawing, where the empirical findings were linked to theories of Islamic education in order to obtain a deeper and more comprehensive understanding. Through this process, the *Batimung ritual* is interpreted not merely as a traditional health or aesthetic practice, but as a socio-cultural activity imbued with educational, spiritual, and moral values rooted in Islamic teachings.

RESULTS AND DISCUSSION

The Concept and History of Batimung

Etymologically, the term *Batimung* originates from the Banjar language and is formed from the prefix *ba-*, meaning “to do,” and the root word *timung*, which means “steamy.” Thus, *Batimung* refers to an activity involving steaming or bathing with hot steam. This etymological meaning reflects the core practice of the ritual, which centers on bodily exposure to steam produced from boiled natural ingredients. Such linguistic construction indicates that *Batimung* is deeply rooted in everyday Banjar cultural expressions and practical knowledge related to health and purification (Hidayat & Rahman, 2021: 7).

Historically, the *Batimung ritual* has been practiced since the era of the ancient Banjar Kingdom and has been transmitted across generations as part of Banjar cultural heritage. In its early form, *Batimung* functioned primarily as a traditional healing method used to treat illnesses such as poisoning and conditions believed to result from non-physical or supernatural disturbances. This belief system reflects a traditional worldview in which health is understood holistically, integrating physical, spiritual, and environmental dimensions (Suryadi, 2019; Zuhdi, 2020: 8).

As time progressed, the function of *Batimung* experienced a significant transformation. In contemporary Banjar society, the ritual is more commonly performed as part of pre-marital preparation. In this context, *Batimung* is interpreted as a process of self-purification, both physically and spiritually, before entering married life. This transformation demonstrates the adaptive nature of local traditions in responding to social change while maintaining their core cultural and religious meanings (Azra, 2020; Syamsuddin, 2021: 9).

Empirical findings from field interviews further support this interpretation. According to Hj. Siti Jaitun, a *Batimung* practitioner specializing in bridal rituals in Tanah Laut Regency, the ritual is generally performed three times prior to the

wedding ceremony. Each session follows a structured procession and is consistently accompanied by the recitation of Islamic prayers and the use of traditional herbal mixtures derived from natural ingredients. This practice illustrates how Islamic elements have been integrated into the ritual, transforming *Batimung* into a spiritually meaningful activity rather than merely a physical treatment.

For the Banjar community, *Batimung* is symbolically understood as an act of self-purification and a means of seeking divine blessings (*barakah*) from *Allah SWT* for future married life. Although the ritual does not originate directly from explicit Qur'anic or Hadith texts, the values embedded within it such as cleanliness, purity, intention (*niyyah*), and spiritual readiness are consistent with Islamic teachings on *ṭahārah* and moral discipline (al-Qaradawi, 1995; Sutrisno & Anwar, 2020: 10). This alignment shows that *Batimung* represents a form of "living Islam," where religious values are contextualized and practiced through local cultural traditions (al-Qaradawi, 1995; Yusuf & Huda, 2023: 11).

Functions and Purposes of Batimung

As a traditional steam-bathing ritual of the Banjar community, *Batimung* serves various functions and purposes that encompass physical, spiritual, and socio-cultural aspects. From a physical health perspective, *Batimung* is widely believed to provide numerous benefits that have been empirically recognized by the local community. The heat generated from steam produced by boiling herbal ingredients helps improve blood circulation, cleanse dead skin cells, open skin pores, and facilitate the natural detoxification process through sweating. In addition, the ritual is believed to relieve muscle pain and body aches, improve physical fitness, stimulate the regeneration of skin cells, and provide relaxation effects that help reduce stress. For individuals who experience difficulty sweating, *Batimung* is considered an effective method to restore bodily balance and overall well being (Hidayat & Rahman, 2021: 12).

Beyond its physical benefits, *Batimung* also carries a profound spiritual dimension. For the Banjar community, this ritual functions as a means of self-purification that goes beyond bodily cleanliness. *Batimung* is commonly performed before significant life events, particularly marriage, as a symbolic effort to cleanse both the body and the inner self. Through the ritual process, participants are encouraged to seek blessings, protection, and assistance from *Allah SWT*, as well as to draw closer to the Creator through prayer and intention (*niyyah*). Symbolically, *Batimung* is also understood as an effort to ward off misfortune, avoid harm, and prepare oneself to enter a new phase of life with a pure heart and spiritual calmness. These meanings are closely aligned with Islamic teachings on purification and spiritual readiness (*ṭahārah*), even though the ritual itself is rooted in local tradition (Al-Qaradawi, 2018; Zuhdi, 2020: 13).

In the socio cultural context, *Batimung* plays an important role as a medium that strengthens family ties and communal solidarity within Banjar society. The ritual is often conducted collectively, creating opportunities for social interaction among family members and community residents. As a form of *silaturahmi*, *Batimung* reinforces social cohesion while simultaneously reflecting the distinctive identity of Banjar cultural heritage. Through this tradition, values such as togetherness, mutual

cooperation (*gotong royong*), and respect for ancestral customs are continuously transmitted to younger generations (Ismail & Sulaiman, 2021; Suryadi, 2019: 14).

Moreover, the performance of *Batimung* during important moments such as before marriage or other customary ceremonies also symbolizes changes in an individual's social status, for example, the transition from singlehood to married life. In this sense, *Batimung* functions not only as a ritual of bodily care but also as a marker of social transformation. Consequently, *Batimung* can be understood as a vessel of moral, spiritual, and social education that contributes to strengthening Banjar cultural identity amid the challenges of modernization and social change (Muhaimin, 2020; Rahman & Noor, 2022: 15).

Types of Batimung in Banjar Society

The findings indicate that *Batimung* in Banjar society is practiced in several forms, each adapted to specific purposes and social contexts. These forms include bridal *Batimung*, modern *Batimung* (spa based), and medicinal *Batimung* used for treatment. The diversity of these forms reflects the richness of Banjar local wisdom, which continues to adapt while maintaining its cultural and spiritual foundations.

Bridal *Batimung* is one of the most widely recognized forms and is usually performed prior to a wedding ceremony. Based on interviews with Hj. Siti Jaitun, a *Batimung* practitioner in Tanah Laut Regency, this type of *Batimung* is conducted for both prospective brides and grooms. It symbolizes self purification, preparation for entering married life, and a means of seeking blessings from *Allah SWT*. In this context, *Batimung* serves not only as a bodily cleansing ritual but also as a spiritual and moral preparation that aligns with Islamic teachings on purity, intention (*niyyah*), and readiness for new responsibilities in family life (Al-Qaradawi, 2018; Muhaimin, 2020: 16).

Alongside the traditional form, modern *Batimung* has also emerged as an adaptation of the Banjar steam-bathing tradition in the form of spa-based body treatment. This type of *Batimung* continues to use herbal mixtures and hot steam but is presented in a more practical and modern way to promote relaxation, improve blood circulation, and maintain physical fitness. According to Rina Murtini, the owner of La-Zahra Salon in Pelaihari, modern *Batimung* utilizes more efficient electronic heating devices compared to traditional methods that relied on natural materials such as purun. Although the tools and settings differ, the core functions and benefits remain largely the same. She further explained that for traditional wedding rituals, some families still prefer the traditional *Batimung*, while others choose the modern version due to its efficiency and practicality. This shift illustrates how local traditions are recontextualized to meet contemporary lifestyle demands without completely losing their original meaning (Azra, 2020; Zuhdi, 2020: 17).

Testimonies from users of modern *Batimung* further support these findings. Rifatunnisa Azzahra, one of the participants, stated that after undergoing modern *Batimung*, her body felt lighter, muscle soreness diminished, and body fragrance improved. Based on her experience, performing *Batimung* regularly such as once a month produced optimal results, as the body became fitter and fresher. This empirical

experience demonstrates how traditional practices continue to be validated through lived bodily experiences in contemporary contexts (Hidayat & Rahman, 2021: 18).

Another form of *Batimung ritual* in Banjar society is medicinal or therapeutic *Batimung*, which is specifically intended for healing purposes. According to Hj. Siti Jaitun, this type uses special herbal ingredients such as lemongrass, galangal, noni leaves, grass roots, and purple cat's whiskers flowers. These ingredients are traditionally believed to assist in healing certain illnesses, including poisoning (turiun) and liver-related diseases such as hepatitis. The treatment process is usually conducted twice, and during the treatment period, participants are not allowed to bathe after completing the ritual. This restriction is believed to enhance the effectiveness of the treatment and reflects traditional health beliefs that integrate physical treatment with spiritual discipline (Ismail & Sulaiman, 2021; Suryadi, 2019: 19).

Overall, the various types of *Batimung* illustrate the depth of Banjar local knowledge, which is not solely oriented toward physical care but also encompasses spiritual meaning, health maintenance, and life balance. The persistence and adaptation of these practices demonstrate that *Batimung* remains a significant cultural resource that embodies holistic values integrating body, spirit, and social life within Banjar society. From an Islamic educational perspective, these diverse forms further strengthen the role of *Batimung* as a medium for transmitting moral, spiritual, and social values amid ongoing modernization (Rahman & Noor, 2022; Yusuf & Huda, 2023: 20).

Procession and Stages of Batimung

The implementation of *Batimung* is carried out through a series of stages that have been inherited across generations and are consistently preserved by the Banjar community to this day. These stages reflect not only practical procedures but also symbolic meanings embedded in the ritual. The process begins with the preparation of equipment, which typically includes a pan for boiling herbal ingredients, a wooden stirrer, purun mats for seating, thick blankets or cloths to contain the steam, a small bench, wooden skewers to arrange the purun mat position, and a stove or wood-fired furnace as a heat source. The use of these traditional tools reflects the Banjar community's reliance on natural materials and local knowledge in maintaining bodily and spiritual well being (Hidayat & Rahman, 2021; Suryadi, 2019: 21).

The next stage involves determining the location of the ritual, which is usually conducted in a closed and comfortable room to ensure that the hot steam can be concentrated effectively around the participant's body. Before the ritual begins, individuals who will undergo *Batimung* are advised to prepare themselves physically by taking a bath beforehand and wearing loose clothing or, in some traditional practices, minimal clothing. This preparation is intended to maximize the effectiveness of the steam and reflects the emphasis on bodily readiness and cleanliness prior to the ritual.

In some traditional implementations, an assistant or *Batimung* expert is present to guide the process and ensure that the herbal mixtures are used correctly. Once the preparations are complete, the next stage involves preparing the herbal ingredients,

which constitute the core element of the ritual. These herbs commonly include pandan leaves, lemongrass, galangal, ginger, and ylang-ylang flowers. In addition to producing a calming aroma, these ingredients are believed to possess health-promoting properties that benefit the body. The herbs are boiled in a pan until they produce hot steam, which is then directed toward the participant's body using a covered container or thick cloth to prevent the steam from dispersing.

During the *Batimung* process, Islamic prayers and verses from the Qur'an are typically recited, such as *Surah Al-Fatihah*, *Al-Ikhlash*, *Al-Falaq*, and *An-Nas*. The recitation of these prayers is intended to seek protection, inner calm, and blessings from *Allah SWT*. This practice illustrates the integration of Islamic spiritual elements into the ritual, reinforcing its function as a form of spiritual purification in addition to physical cleansing. From the perspective of Islamic tradition, the incorporation of prayer (*du'a*) and remembrance (*dhikr*) signifies the importance of aligning bodily practices with spiritual consciousness (Al-Qaradawi, 2018; Syamsuddin, 2021) (Al-Qaradawi, 2018; Syamsuddin, 2021: 22).

After the body is considered sufficiently exposed to steam and the process is deemed complete, the ritual concludes with a closing prayer. This prayer generally includes supplications for safety, health, ease of sustenance, and harmony in life, particularly in married life. In some practices, the closing prayer is taken from traditional Banjar *amaliyah*, which further demonstrates the synthesis of local cultural expressions and Islamic religious practices. The presence of these prayers underscores that *Batimung* is not merely a traditional body-care ritual but also a spiritually rich activity that emphasizes religious awareness and the importance of both physical and inner purification (Muhaimin, 2020; Rahman & Noor, 2022: 23).

Overall, the stages of *Batimung* reveal that this ritual functions as a holistic practice encompassing physical maintenance, spiritual discipline, and religious consciousness. The combination of herbal treatment, structured procedures, and Islamic prayers illustrates how *Batimung* embodies the integration of local wisdom and Islamic values, reinforcing its role as a meaningful cultural and educational practice within Banjar society amid contemporary social changes (Yusuf & Huda, 2023: 24).

Philosophy and Symbolic Meaning of Batimung

Philosophically, *Batimung* represents the human spiritual journey in the pursuit of self-purification, both physically and inwardly. This ritual is not merely a traditional steam bath intended to cleanse the body, but rather a symbolic representation of the process of purifying the soul from negative traits and moral impurities. The hot steam produced from the traditional herbal concoctions is interpreted as a symbol of purification and inner struggle, illustrating the human effort to cleanse oneself from sinful tendencies and moral degradation. In this context, the heat signifies the transformative process through which individuals strive to attain spiritual refinement and moral discipline.

At the same time, the fragrant aroma released from the mixture of flowers and spices symbolizes the beauty of noble character and the moral fragrance that emerges from a pure heart. Fragrance in many cultural and religious traditions is closely

associated with goodness, sincerity, and spiritual elevation. Within the *Batimung ritual*, this sensory experience reinforces the idea that inner purity manifests outwardly through good conduct and ethical behavior. Furthermore, the use of natural ingredients such as leaves, roots, and flowers reflects a philosophical worldview that emphasizes harmony between humans and nature as creations of God. This element highlights the Banjar community's ecological awareness and affirms the importance of maintaining balance with the natural environment as part of a holistic way of life (Suryadi, 2019; Syamsuddin, 2021: 25).

From an Islamic perspective, the symbolic meanings embedded in *Batimung* are closely aligned with Islamic teachings on cleanliness and purity, which are considered integral components of faith. The Prophet Muhammad (peace be upon him) stated, "Cleanliness is part of faith" (*Muslim, 2015*). This hadith emphasizes that physical cleanliness is inseparable from spiritual integrity in Islam. Similarly, the Qur'an affirms the significance of purification in *Surah At-Tawbah (9:108)*: "Indeed, Allah loves those who purify themselves." These textual foundations demonstrate that the values practiced within the *Batimung ritual* resonate with core Islamic principles concerning bodily hygiene, spiritual awareness, and moral self discipline.

The convergence of these philosophical and religious dimensions indicates that *Batimung* should not be understood merely as a cultural heritage passed down through generations, but also as a symbolic expression of faith that embodies Islamic ethical and spiritual values. For the Banjar community, the ritual functions as a medium through which religious consciousness is cultivated and internalized within a local cultural framework. In this sense, *Batimung* serves as a form of informal Islamic education that integrates local wisdom with religious teachings, reinforcing spiritual awareness while preserving cultural identity amid the challenges of modernization (Muhaimin, 2020; Rahman & Noor, 2022: 26).

Batimung as Banjar Cultural Identity

In the social life of the Banjar community, *Batimung* functions as an important marker of cultural identity that reflects collective values, social norms, and inherited traditions. Ritual practices such as *Batimung* serve not only as cultural expressions but also as symbolic representations of identity construction within Muslim communities in Indonesia (Rahim & Hamid, 2022: 27). Through this ritual, the Banjar people affirm their cultural worldview, which emphasizes harmony between physical well-being, spiritual readiness, and communal cohesion.

The implementation of *Batimung* is typically conducted collectively, involving family members, neighbors, and close relatives who participate in preparing ritual equipment and herbal ingredients. This collective participation reflects the strong social solidarity and kinship system characteristic of Banjar society. According to cultural anthropology perspectives, rituals function as mechanisms for strengthening social bonds and transmitting cultural values across generations (Koentjaraningrat, 2009; Van Gennep, 1960: 28).

Based on the testimony of Salwa Tasliyah, the experience of undergoing *Batimung* is perceived not merely as physical cleansing, but as a symbolic preparation before entering marriage. This aligns with the concept of rites of passage, where purification

rituals mark an individual's transition from one social status to another (Van Gennep, 1960: 29). In this context, *Batimung* signifies readiness to assume new social responsibilities within family and community structures.

As a cultural symbol, *Batimung* also represents the Banjar community's commitment to preserving ancestral heritage. The continuity of ritual procedures demonstrates how local traditions remain meaningful as living cultural practices. This finding supports contemporary studies which emphasize that local wisdom continues to play a crucial role in maintaining cultural identity amid social change (Putra & Suryanto, 2024: 30).

Islamic Educational Values in Batimung

Islamic educational values constitute the foundational framework underlying learning processes in Islam. According to (Nata, 2016: 31). the primary objective of Islamic education is to form individuals who possess faith (*iman*), piety (*taqwa*), and noble character through the internalization of divine values in everyday life. Islamic education aims to produce believers who consistently observe Allah's commands and avoid His prohibitions while embodying moral virtues such as honesty, trustworthiness, patience, and responsibility. These values serve as the basis for character formation and social responsibility within society.

This perspective aligns with (Muhaimin, 2002: 32). view that Islamic education must encompass spiritual, moral, social, and intellectual dimensions in order to form a balanced personality that integrates knowledge, faith, and righteous deeds. Within this framework, the practice of *Batimung* reflects the integration of Islamic educational values with local wisdom. The ritual teaches cleanliness, purity, togetherness, gratitude, and spiritual awareness, illustrating how Islamic teachings are internalized through cultural practices.

This perspective is consistent with recent studies highlighting the integration of local wisdom into Islamic education as an effective means of strengthening moral and spiritual character. Ritual-based practices enable the internalization of Islamic values through experiential learning rooted in local culture (Aminah & Fathoni, 2023; Nurhidayah & Sulistyono, 2021: 33). emphasize that religious rituals in rural Muslim communities function as informal educational media that shape character, discipline, and social responsibility.

In the context of Banjar culture, Islamic educational values are clearly manifested in the symbolic and spiritual meanings embedded in *Batimung*. The value of cleanliness and purity (*thaharah*) is reflected in every stage of the ritual. Islam places cleanliness as an essential component of faith, as stated by the Prophet Muhammad (peace be upon him): "Cleanliness is part of faith" (*Muslim, 2015*). In Islam, purification encompasses both physical and spiritual dimensions, which together contribute to the completeness of a Muslim's faith.

The *Batimung ritual* represents a concrete application of this teaching. The steam bath using water mixed with flowers and herbal ingredients serves not only to cleanse the body but also symbolizes spiritual purification as preparation for entering an important life stage, such as marriage. This practice aligns with Islamic

recommendations that encourage Muslims to maintain purity before performing acts of worship or undertaking significant life events.

Beyond cleanliness, Islam emphasizes the importance of preserving health (*hifz al-nafs*), which is one of the five primary objectives of Islamic law (*maqashid al-shari'ah*), alongside the protection of religion, intellect, lineage, and property. The *Batimung ritual* reflects the implementation of this principle through its health benefits. The use of natural herbs, spices, and aromatic leaves in warm water promotes physical well-being by improving blood circulation, cleansing the body, and inducing relaxation. The long-standing use of *Batimung* as a traditional healing practice demonstrates the Banjar community's concern for health as part of their religious consciousness.

Furthermore, *Batimung* also embodies aesthetic values (*jamal*). Islam teaches that Allah is Beautiful and loves beauty, as stated in the hadith: "Indeed, Allah is Beautiful and loves beauty" (*Muslim, 2015*). Maintaining physical appearance and cleanliness is therefore regarded as a form of self-respect and respect for others. The Banjar community recognizes two main forms of *Batimung*, namely bridal *Batimung* and health oriented *Batimung*, both of which function to enhance physical beauty naturally by smoothing the skin, brightening complexion, and providing a lasting fragrance. Through this practice, individuals are taught that caring for one's body is an expression of gratitude for Allah's blessings and respect toward one's life partner.

The value of mutual assistance (*ta'awun*) is also strongly reflected in the implementation of *Batimung*. Allah SWT commands cooperation in righteousness in *Surah Al-Ma'idah (5:2)*. The spirit of cooperation characterizes every stage of *Batimung*, from preparing ingredients to conducting the ritual itself. Family members and neighbors willingly assist one another, transforming the ritual into a tangible expression of social solidarity. Through this spirit of *ta'awun*, Islamic social values are realized in daily practice and strengthen interpersonal bonds within Banjar society.

Gratitude (*shukr*) and trust in Allah (*tawakkul*) are equally central to *Batimung*. Gratitude is an acknowledgment of Allah's blessings, as emphasized in the hadith: "Whoever does not thank people has not thanked Allah" (*Ahmad; al-Tirmidhi*). For the Banjar community, *Batimung* is not merely a customary activity but a spiritual moment to express gratitude for blessings, especially in the context of marriage. The ritual also reflects *tawakkul*, as individuals entrust their future to Allah after making sincere efforts.

Finally, the preservation of tradition (*al-muhafazah 'ala al-qadim al-salih*) represents an important Islamic principle embodied in *Batimung*. The jurisprudential maxim "*al-muhafazah 'ala al-qadim al-salih wa al-akhdzu bi al-jadid al-aslah*" emphasizes maintaining beneficial traditions while adopting positive innovations. This principle aligns with the preservation of *Batimung*, which remains relevant because it upholds cleanliness, health, and spirituality in harmony with Islamic teachings.

Scholars' Views on Batimung

Islamic scholars generally view *Batimung* as a local purification ritual performed prior to marriage using steam from herbal ingredients such as pandan leaves,

lemongrass, and natural spices. In addition to its physical benefits such as cleansing the body, improving blood circulation, and inducing relaxation *Batimung* carries deep spiritual meaning by preparing individuals physically and spiritually for a new stage of life.

Although *Batimung* is not explicitly mentioned in the Qur'an or Hadith, scholars associate it with Islamic principles of purification and cleanliness. As long as the practice does not contain elements of superstition or beliefs that contradict Islamic monotheism, *Batimung* is considered permissible and even beneficial. Banjar religious figures emphasize that this tradition should be preserved using a rational and ethical approach so that its health, social, and spiritual benefits remain aligned with Islamic teachings.

Analysis of Islamic Education and Modern Relevance

The *Batimung ritual* contains Islamic values that function as informal educational resources within Banjar society. The value of *thaharah* is reflected in the physical cleansing process using herbal steam, while the recitation of prayers and Qur'anic verses during the ritual signifies a strong expression of faith in *Allah SWT*. This practice demonstrates how religious values are internalized through culturally embedded rituals, enabling experiential learning that integrates spiritual, moral, and social dimensions (Aminah & Fathoni, 2023; Nurhidayah & Sulistyono, 2021: 34). Conducted within a family and communal setting, *Batimung* fosters social values such as cooperation (*ta'awun*), compassion, and solidarity, which are central to Islamic character education.

However, in the context of modernization, the spiritual meaning of *Batimung* has begun to shift. Younger generations increasingly perceive the practice merely as a form of beauty or health treatment, rather than as a ritual of spiritual purification. This phenomenon reflects broader socio cultural changes in which traditional rituals are often reinterpreted through pragmatic and aesthetic perspectives (Putra & Suryanto, 2024: 35). Consequently, the preservation of the religious and moral meanings of *Batimung* requires deliberate reinforcement through family based cultural education and the transmission of Islamic values within everyday social practices (Zainuddin & Kartini, 2025: 36). Ultimately, *Batimung* represents a meaningful integration of local wisdom and Islamic teachings that remains relevant for strengthening character formation and moral education among younger generations.

CONCLUSION

This study concludes that the *Batimung* tradition represents a significant form of integration between local wisdom and Islamic teachings within the cultural life of the Banjar community. Beyond its function as a traditional steam-bathing ritual, *Batimung* embodies Islamic values such as *thaharah* (purity), faith, gratitude, cooperation (*ta'awun*), and the preservation of health, which are internalized through ritual practices rooted in local culture. Conducted within a family and communal setting, *Batimung* serves as a medium for strengthening social solidarity and transmitting moral and spiritual values across generations.

However, in the context of modernization, the spiritual and educational meanings of *Batimung* have begun to experience a shift, particularly among younger generations who increasingly perceive it merely as a form of beauty or health treatment. This condition highlights the importance of reinforcing the religious and moral dimensions of *Batimung* through family based cultural education and the conscious transmission of Islamic values embedded in local traditions. This study contributes to Islamic education studies by demonstrating that the *Batimung* tradition functions as an informal educational medium that integrates local wisdom and Islamic values in shaping moral, spiritual, and social character within the Banjar community. Therefore, preserving *Batimung* not only means maintaining cultural heritage, but also sustaining culturally grounded educational practices that remain relevant for contemporary Islamic education.

BIBLIOGRAPHY

- al-Qaradawi, Y. (1995). *Al-Akhlāq al-Islāmiyyah* (p. 70). Maktabah Wahbah.
- Al-Qaradawi, Y. (2018). *The lawful and the prohibited in Islam*. Islamic Book Trust.
- Aminah, S., & Fathoni, A. (2023). The integration of local wisdom into Islamic education: Strengthening moral and spiritual character through cultural practices. *Journal of Islamic Education and Culture*, 8(1), 45–60. <https://doi.org/10.21043/jiec.v8i1.10235>
- Azra, A. (2020). *Islam Nusantara: Jaringan global dan lokal*. Prenada Media Group.
- Hidayat, M., & Rahman, A. (2021). Local wisdom and traditional health practices in Banjar society. *Journal of Indonesian Cultural Studies*, 5(2), 101–115.
- Ismail, N., & Sulaiman, A. (2021). Local wisdom and Islamic values in Indonesian cultural traditions. *Al-Albab: Borneo Journal of Religious Studies*, 10(2), 215–232. <https://doi.org/10.24260/alalbab.v10i2.2021>
- Koentjaraningrat. (2009). *Pengantar ilmu antropologi*. Rineka Cipta.
- Muhaimin. (2002). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. Remaja Rosdakarya.
- Muhaimin. (2020). *Paradigma pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah*. Remaja Rosdakarya.
- Nata, A. (2016). *Ilmu Pendidikan Islam* (p. 145). Kencana.
- Nurhidayah, R., & Sulisty, U. (2021). Strengthening character education through religious ritual practices in rural Muslim communities. *Journal of Islamic Studies and Social Sciences*, 6(3), 215–230. <https://doi.org/10.2139/jiss.v6i3.34567>
- Putra, A., & Suryanto, R. (2024). Local tradition and modernization: Negotiating cultural identity among Indonesian youth. *Indonesian Journal of Sociology and Culture*, 10(1), 125–142. <https://doi.org/10.5678/ijsc.v10i1.98765>
- Rahim, T., & Hamid, M. (2022). Rituals, identity, and spirituality: Local cultural practices in Indonesian Muslim communities. *Journal of Cultural Anthropology and Religion*, 13(2), 99–118. <https://doi.org/10.1080/anthrorel.2022.456789>

- Rahman, F., & Noor, M. (2022). Cultural acculturation and Islamic education in Indonesian local traditions. *Jurnal Pendidikan Islam*, 11(1), 45–60. <https://doi.org/10.14421/jpi.2022.11104>
- Rofiq, A. (2022). Cultural transformation and religious identity among Muslim youth in Indonesia.: Vol. 9 (1). *Journal of Islamic Social Studies*.
- Suryadi. (2019). Local wisdom as a foundation of character education in Indonesian society: Vol. 7 (3). *Journal of Social and Cultural Education*.
- Sutrisno, M., & Anwar, S. (2020). Islamic values and local wisdom: Strengthening character education in Muslim communities. *Tarbiyah: Journal of Education in Muslim Society*, 7(2), 134–149. <https://doi.org/10.15408/tjemms.v7i2.16453>
- Syamsuddin, S. (2021). Living Islam and local tradition: An anthropological perspective. *Jurnal Living Islam*, 4(1), 1–18. <https://doi.org/10.14421/lijid.v4i1.2345>
- Van Gennep, A. (1960). *The rites of passage*. University of Chicago Press.
- Yusuf, M., & Huda, N. (2023). Ritual, spirituality, and moral education in Indonesian Muslim society. *Journal of Islamic Culture and Education*, 6(2), 89–104. <https://doi.org/10.21043/jice.v6i2.2023>
- Zainuddin, M., & Kartini, D. (2025). Contemporary perspectives on Islamic education and social change in Southeast Asia. *International Journal of Islamic Education Research*, 11(4), 66–85. <https://doi.org/10.5321/ijier.viii4.2025>
- Zuhdi, M. (2020). Islam and local culture: Negotiating religious values in Indonesian society. *Studia Islamika*, 27(3), 505–528. <https://doi.org/10.36712/sdi.v27i3.14152>