

BANJAR GEN-Z PERSPECTIVE ON THE BAPIDARA TRADITION

PERSPEKTIF GEN-Z SUKU BANJAR TERHADAP TRADISI BAPIDARA

Ihya Hazairin Noor¹, Salsabella², Qathrun Nada³, Annita Nur Rizqia⁴, Asfa Zahra Maulida⁵, Pedro Gianthino⁶

^{1,2,3,4,5,6} Kesehatan Masyarakat, Universitas Lambung Mangkurat

E-mail: ihyazairin@ulm.ac.id¹, mulkahsalsabella@gmail.com², nadaqathrun1@gmail.com³, annitanrizqia@gmail.com⁴, asfazahramaulida1@gmail.com⁵, 2110912310005@mhs.ulm.ac.id⁶

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Correspondent

Ihya Hazairin Noor
ihyazairin@ulm.ac.id

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ABSTRACT

Bapidara is a technique of traditional medicine originating from the Banjar tribe in South Kalimantan, used to treat kapidaraan disease. The Bapidara tradition refers to the medicine of the Dayak Meratus people, which has been influenced by Islam. Bapidara involves the use of turmeric, limewater, and verses of the Qur'an. Kapidaraan is a fever disease believed to be caused by supernatural powers and generally affects children. This research is a qualitative study with a phenomenological design conducted in Tanjung Rema Village, Banjar Regency. Informants consisted of Gen-Z teenagers, Bapidara practitioners, and community representatives. The results show that Gen-Z has varied views towards the Bapidara tradition, some are skeptical, while others try to maintain the tradition and promote it. Bapidara practitioners explained the differences in the processes and ingredients used and highlighted the importance of preserving this tradition through descendants who inherit the knowledge. This research has theoretical and practical value in preserving Banjar Tribe culture and understanding Generation Z's views on the Bapidara tradition. In addition, the results of this study can provide insight into the factors that influence the understanding and appreciation of this tradition, and potentially support efforts to preserve the Bapidara tradition in the modern era.

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INFO ARTIKEL	ABSTRAK
<p>Koresponden</p> <p>Ihya Hazairin Noor <i>ihyazairin@ulm.ac.id</i></p> <p>Kata kunci: Bapidara, perspektif, Gen-Z, tradisi</p> <p>Website: <i>https://idm.or.id/JSER/index.php/JSER</i></p> <p>Hal: 676 - 683</p>	<p>Bapidara adalah teknik pengobatan tradisional yang berasal dari suku Banjar di Kalimantan Selatan, digunakan untuk mengobati penyakit kapidaraan. Tradisi Bapidara merujuk pada pengobatan masyarakat Dayak Meratus, yang telah dipengaruhi oleh agama Islam. Bapidara melibatkan penggunaan kunyit, kapur, dan ayat-ayat Al-Qur'an. Kapidaraan adalah penyakit demam yang diyakini disebabkan oleh kekuatan gaib dan umumnya menyerang anak-anak. Penelitian ini adalah penelitian kualitatif dengan desain fenomenologi yang dilakukan di Kelurahan Tanjung Rema, Kabupaten Banjar. Informan terdiri dari remaja Gen-Z, praktisi Bapidara, dan perwakilan masyarakat. Hasil penelitian menunjukkan bahwa Gen-Z memiliki beragam pandangan terhadap tradisi Bapidara, beberapa skeptis, sementara yang lain berusaha mempertahankan tradisi tersebut dan mempromosikannya. Praktisi Bapidara menjelaskan perbedaan dalam proses dan bahan yang digunakan serta menyoroti pentingnya melestarikan tradisi ini melalui keturunan yang mewarisi ilmu tersebut. Penelitian ini memiliki nilai teoritis dan praktis dalam melestarikan budaya Suku Banjar dan memahami pandangan Generasi Z terhadap tradisi Bapidara. Selain itu, hasil penelitian ini dapat memberikan wawasan tentang faktor-faktor yang memengaruhi pemahaman dan penghargaan terhadap tradisi ini, serta berpotensi mendukung upaya pelestarian tradisi Bapidara di era modern</p> <p><i>Copyright © 2023 JSER. All rights reserved.</i></p>

INTRODUCTION

Bapidara is one of the traditional treatment techniques originating from the Banjar tribe in South Kalimantan, and the name of the disease is kapidaraan. Bapidara originates from the medical tradition of the Dayak Meratus people, but this tradition has been influenced by Islam. The word bapidara comes from bidara leaves, which are believed by the Banjar people to ward off bad spirits. Bapidara is believed by the local people as having the ability to cure fever. Bapidara is performed by applying lime water and turmeric to several parts of the body and reciting verses from the Qur'an.

Kapidaraan is a type of disease that cannot be detected by doctors but has a cure using the bapidara method. Kapidaraan is a fever caused by the effect of supernatural powers that generally attacks children and toddlers but also affects adults. The characteristics of people who have Kapidaraan are hot body temperature but cold

hands and feet (Megawati, Rohayati and Sa'adah, 2022). This tradition is believed to cure fever in children. Kapidaraan comes from the word "pidara" which means to have been hit or afflicted. Kapidaraan is believed to occur as a result of being disturbed by supernatural beings. Another cause of kapidaraan is greetings from the spirits of relatives affected by kapidaraan (Fadillah et al, 2021). Based on several previous studies, the bapidara tradition is still often carried out by rural communities, especially the Dayak tribe, but there are several urban communities that also carry out this traditional bapidaraan treatment tradition, such as in the city of Banjarmasin. The people of Banjarmasin call it Complementary Therapy.

The ingredients used in Kapidaraan treatment are herbs that grow in Kalimantan. It is usually applied to the crown of the head, palms of the hands, solar plexus area and soles of the feet accompanied by the recitation of verses from the Qur'an, so that supernatural creatures no longer disturb the patient. This traditional medicine, although related to mystical things, has good effectiveness to relieve high fever. Not only children can be treated with Bapidara, but adults can also be treated with this traditional medicine (Megawati, Rohayati and Sa'adah, 2022). The process of treating people affected by kapidaraan is called "memidarai" (Fadillah et al, 2021). Not everyone can "memidarai", according to Banjar people's beliefs, kapidaraan treatment can be done by elders or midwives in the village (Megawati, Rohayati and Sa'adah, 2022). The recitation of Quranic verses during bapidara is believed by the Banjar people to be able to dispel the influence of supernatural beings that cause disease.

Many people in Kabupaten Banjar still use the Bapidara tradition for "tatamba kapidaraan". One of the villages in Banjar Regency where there are "pemidara" (people who can do bapidara) is Tanjung Rema Village. They perform bapidara when medical treatment has not worked to cure the disease. By going to a pemidara (person who can guide) they believe that their illness will disappear. They have a strong belief in the power of supernatural forces so that when they are sick they prefer to go to a smart person/paranormal/shaman rather than a hospital. Although the Bapidara tradition is considered taboo by some people, it still exists and is believed by most of the Banjar community (Fadillah et al, 2021).

In dealing with this case Gen-Z uses their minds more rationally. They are culturally distant from animism and dynamism and all things irrational, so they are less trusting of these practices. Alternative medicine to smart people/paranormal/shamans sometimes cannot be explained and proven scientifically so it is difficult to accept common sense. Based on the above, the Banjar community's Bapidara tradition needs to be studied from various perspectives within the community. This is necessary to avoid problems caused by different perspectives between individuals on the Bapidara tradition.

RESEARCH METHODOLOGY

This research is qualitative with a phenomenology design. Qualitative research is a research process to explore human or social phenomena by producing a comprehensive and complex picture expressed by words from informants. Phenomenology is used as a scientific method in social science research that aims to seek meaning from individual experiences through fundamental questions.

This research took place offline in Tanjung Rema Village, Martapura Sub-district, Banjar Regency. The location selection was based on a preliminary study conducted where information was obtained that there are still many bapidara practitioners in this area. The variables in this study are divided into two, namely Gen-Z knowledge, perspectives and attitudes on the bapidara tradition as independent variables, and the bapidara tradition itself as the dependent variable. The informants in the research were 8 teenage girls and 8 teenage boys with the age range of 17-24 years old and included in the Gen-Z category, as well as 8 practitioners of the bapidara tradition. Informants were obtained using snowball technique. Data sources were obtained from primary data collection through observation and interviews, observation and FGDs.

The research procedure began with a preliminary study and literature review. The next step is to develop observation and interview guidelines and conduct Focus Group Discussions (FGDs). Then the researcher will register a research ethics review. After the results passed the ethical feasibility of the research came out, the next step was to collect research data. After the data is collected, data processing and data analysis will be carried out. The last stage of the researcher will report the findings through the PKM-RSH report and writing scientific articles. The data obtained is then analyzed.

RESULTS AND DISCUSSION

Since Tanjung Rema Village is a village located in Martapura city, Banjar district. The people are still believe in the local culture, namely bapidara. Martapura is synonymous with its Islamic boarding schools with tens, hundreds, even thousands of students in them. The religious values applied in Islamic boarding schools have had a multiplayer effect on all aspects of life in Banjar Regency, including economic, social, political, cultural and educational. This value is a characteristic that differentiates it from other cities/districts.

The city of Martapura is a religious city, so this has an indirect impact on the behavior patterns of its people who have an Islamic lifestyle and Islamic culture, such as dressing more discreetly, behaving well in social relations and public places.

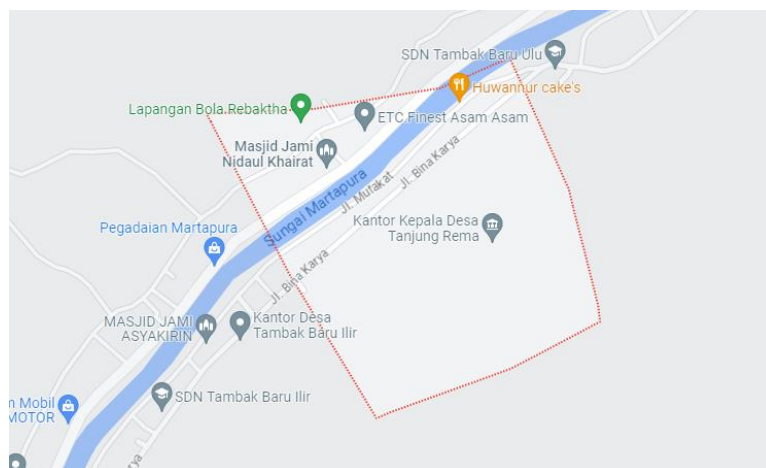


Figure 1. Research sites

The research process in the Student Creativity Program (PKM-RSH) itself uses qualitative research and uses a phenomenological design. In this research, our group first carried out interviews and in-depth interviews or called Focus Group Discussions (FGD) with practitioners and Gen Z teenagers in the Martapura District. After that, we made verbatim analysis together by the data source.

Before carrying out the interview, we conducted a literature review and preliminary study. The next step are to prepare observation and interview guidelines and conduct a Focus Group Discussion (FGD). Then the researcher will register for a research ethics review. After the results pass for research ethics eligibility, the research data is collected. After the data is collected, data processing and data analysis are carried out. The final stage of the researcher will report the findings through the PKM-RSH report and writing scientific articles.

Bapidara comes from the healing tradition of Dayak Meratus, but this tradition has been influenced by Islam. The word Kapidara refers to bidara leaves, namely leaves that Banjarnese believe can ward off evil spirits. The disease being treated is capidaraan. Capidaran is a feverish disease caused by the influence of supernatural forces which usually attacks children but doesn't rule out the possibility of also attacking adults. Characteristics of people who are capidarans are high body temperature, but the palms and feet are cold. "As far as i know, Bapidara is a healing method which means u will be smeared by turmeric if you are sick" (Z, Gen-Z, Tanjung Rema Village).

Even though they respect the tradition, Generation Z can also have flexibility in their views on cultural interpretations, and still respect traditions that have existed since their ancestors. "I ever seen my grandmother did the memapidarai to her patient, usually the patients are babies, came to home and asked for dipidarai to my grandmother because they were in fever and not heal yet. After dipidarai the fever healed" (Z, Gen-Z, Tanjung Rema Village).

Bapidara in the Banjar tribe tradition will be seen as an important part of cultural heritage that needs to be protected and respected. Generation Z who are aware of the importance of maintaining cultural roots may feel interested in learning more about bapidara to connect with the history of their ancestors. "It has to be continued because it is a culture from Banjarnese" (Z, Gen-Z Tanjung Rema Village).

According to Generation Z, the causes of capidosis vary from person to person. Some things happen because of the presence of spirits in the house, playing at dusk and many other causes, from simple to mystical. "It means you believe that kepidaraan caused by the spirits. Besides that, are there other caused?" "It can be caused when u pass the grave, corpse, brides. Don't look at the grave, don't go outside at maghrib, don't see the corpse if you are still a child, except u are an adult. Don't play hide and seek at maghrib. If u are the boys, don't pee carelessly especially in the grave. For example, if you pass the grave please say "Excuse me, please don't bother me", that's what people here oftenly say (N, Gen-Z, Tanjung Rema Village).

Generation Z of Tanjung Rema Village really respects the culture in their area so they hope that bapidara practitioners will always be protected by God and don't forget to thank the bapidara practitioners. "I want to say to them that i hope they live a long life. I hope this culture will be hereditary and many people know this culture. That's

all." (N, Gen-Z Tanjung Rema Village). There are also Generation Z who hopes that the descendants of bapidara practitioners can carry on the knowledges. "I hope they are always in good condition, live a long life, if not because of him i will not be healed now. And i hope their family will continue this culture. In order that if there are people that kapidara, they can heal the people" (H, Gen-Z, Tanjung Rema Village).

Generation Z of Tanjung Rema Village is enthusiastic about preserving the bapidara tradition in accordance with the developments of their time, namely promoting it through social media. " The way to make him viral like take a picture or video of him, will make this culture famous and will be conserve" (N, Gen-Z, Tanjung Rema Village).

Bapidara is usually done after Asr or between 4-5 o'clock when the sun starts to rise above the head until just before Maghrib. However, some practitioners allow it to be done at any time if it is an emergency. This is contrary to other practitioners who only allow it until just before Maghrib or Isha because they are advised that if it is too late it is against them. There are also those who are forced to do it in the morning, but there are also those who don't recommend morning because it is less effective. They all agree that the best and recommended time is after Asr until just before sunset.

In general, some of us who know the bapidara tradition think that the materials and tools used in the bapidara tradition are the same, but it turns out that some practitioners have differences in the use of tools and materials. This is based on their respective ancestors according to their beliefs because this tradition is passed down from generation to generation. For their own tools, some use knives or machetes, some use grated coconut and baskets. In terms of ingredients, there are those who only use turmeric and lime in the mamidarai process, but there are also those who use rice to sprinkle while saying "Kur sumangat" and there are also those who use incense. The different tools and materials they use each have their own benefits according to their beliefs passed down from their ancestors. Based on the explanations of bapidara practitioners, every bapidara practitioner, from the tools and materials to the procedures, they are not the same and cannot be the same, but they can both cure capidaraan.

Bapidara is a treatment technique originating from the Banjar tribe of South Kalimantan. Capidaran is a febrile disease caused by the influence of supernatural forces which generally attacks children and toddlers but does not rule out the possibility of also attacking adults. According to Banjar beliefs, treatment for capidaran can be carried out by village midwives or women who are elders in the area. The characteristics of people who experience capidosi are that their body temperature is hot but the palms of their hands, feet and ears are cold. The materials and tools used by practitioners when treating capidaran are turmeric, whiting, rice, a knife and a coconut grater. The treatment process is accompanied by reading verses from the holy Qur'an and prayers to the Prophet Muhammad SAW. So that evil spirits immediately leave the patient's body. In general, the bapidara process takes place by applying enough whiting, then mixing it with turmeric, then rubbing it on the palms of the hands, soles of the feet, ears, forehead and even on the patient's back.

During the bapidara treatment process, the practitioner applies whiting mixed with turmeric, then rubs it on the palms of the hands, soles of the feet, ears, forehead and back of the patient by forming a plus sign (+). However, the bapidara process for each

practitioner is different. Some people smear it by forming a plus sign (+), a cross (x), and the letters lam jalalah. Then the different readings or prayers used during the bapidara process are different for each practitioner. The bapidara treatment process can be known from the color of the turmeric, the color resembles red and in some turmeric the texture becomes watery. If the turmeric is very red and watery, it indicates that the child has a pregnancy, the redder it is, the more visible it is whether the child has a serious pregnancy or not.

Not everyone can become a bapidara practitioner, this happens because this knowledge has been passed down from generation to generation. Only the lineage of bapidara practitioners can continue the bapidara tradition. So, this tradition will not disappear as long as there are still living descendants of bapidara practitioners. Not all descendants of bapidara practitioners can mamidarai because only selected descendants can become bapidara practitioners.

Table 1. Excerpts From Discussions During the Practitioner FGD

No	Informant	Interview Excerpts
1	Informant 1	"If the body is hot, massaged and it still doesn't heal, and given medicine and it still doesn't heal, then they choose to do dipidarai. But dipidarai is around 5pm, not morning or afternoon"
2	Informant 2	"If possible, don't eliminate it, it's a tradition from long ago. The tradition is also carried out by Muslims because it uses Qur'anic verses. Because it is left to Allah Ta'ala everything"
3	Informant 3	"Lime, turmeric, rice, gas oil, grated with a grater. Just simple ingredients, in the past there were many other ingredients that needed to be prepared. In the past, we used baskets, leaves, and knives. The problem is that I'm called everywhere so I only bring simple ingredients. There used to be climbing coconut trees while carrying baskets, but now it's simple."
4	Informant 4	"Alhamdulillah, it helps people who are in trouble. For example, when a sick child refuses to be cured by medicine or other methods. Alhamdulillah, after doing the pidara, they recovered."

Table 2. Excerpts from Discussions During the Gen Z FGD

No	Informant	Interview Excerpts
1	Informant 1	"Because when I took a shower, my body felt hot and I didn't know it was so hot. When I want to stand up I feel dizzy at night I also feel shivering. When I woke up my grandmother immediately do mempidarai to me"
2	Informant 2	"I often take a shower several times. I feel lethargic, my body feels heavy. When I woke up, I felt dizzy, then vomited. My body feels hot and heavy"
3	Informant 3	"My father has descendants who can do pidara, because my mother told me that when my grandmother died, my father connected her bones then kepidaraan and he was the one who did pidara"
4	Informant 4	"I have a clan then see someone like a subtle creature then bepidara. My body feels hot, but my ears and feet are cold, it feels like my body is hot in the morning and cold in the afternoon."

CONCLUSION

Through the program, in-depth research will be conducted using survey, interview, and direct observation methods to understand how Gen-Z Banjar Tribe perceives the Bapidara tradition. The benefits of this research theoretically are that the success of this research can help in the effort to preserve and maintain the cultural heritage of the Banjar Tribe. If the younger generation is still connected by recognizing and appreciating this tradition, it is likely that the tradition will remain alive and growing. In general, the Gen Z of Banjar Tribe shows a quite good knowledge of the BAPIDARA tradition. They can identify commonly used treatment methods and know how BAPIDARA is passed down through generations. By understanding and appreciating ancestral traditions, Gen Z Banjar Tribe can feel more connected to their cultural heritage, which in turn can strengthen their sense of identity and self.

This is basic research, but we believe the results can provide practical benefits in the future. Practically, this research can benefit from providing a reference base for influencing factors and the results provide valuable insights into how Gen Z Banjar people perceive the "Bapidara" tradition and its potential impact on culture and public health. In addition, this research also provides a basis for cultural policy recommendations and efforts to preserve this tradition in the modern era.

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