

THE IMPLEMENTATION OF THE BATIMUNG TRADITION IN SAMARINDA ULU DISTRICT, SAMARINDA CITY

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ABSTRACT

Batimung is a cultural practice that has existed since the Majapahit era and has been preserved by the Banjar community for generations. The implementation of batimung is specifically intended for prospective brides to prevent excessive sweating. Additionally, batimung is also used as a traditional treatment. The research aimed to explore the utilization of batimung for beauty treatments and traditional healing. The research methodology employed was exploratory, using qualitative data collection techniques. The findings of this research include the tradition of batimung as a beauty treatment which was conducted before marriage for prospective couples to collect their sweat, as a traditional healing method, aiming for well-being and treatment. The herbal ingredients used in batimung include lemongrass, pandan leaves, ginger, wood shavings, and fragrances such as rose petals, jasmine flowers, and patchouli leaves. The procedure of batimung involves removing all clothing first, then wearing a sarong as a covering. The person undergoing batimung then lies on a mat, which has been infused with boiled herbs for approximately 30 minutes. After the batimung process, individuals may receive a massage and body scrub, which is optional. Subsequently, individuals are allowed to take a bath to maximize the effects of the batimung ritual. The purpose and benefits of practicing the batimung tradition were to enhance beauty, traditional healing, eliminate sweat odor, and refresh the body.

Keywords: Beauty treatment, traditional medicine, Banjar

INTRODUCTION

South Kalimantan is endowed with a wealth of natural resources. These include plants that can be processed into medicinal materials or spices, which have been traditionally used as medicinal ingredients. The batimung culture has existed since the time of the Majapahit kingdom, which the process and method of batimung were influenced by the habits of the people in Java. The batimung has still been preserved for generations by the Banjar and Dayak Meratus communities (Saefudin & Maryadi, 2018). The term "batimung" is derived from the word "timbang," which means "to gather, gather, gather into one", with the prefix "ba".

Batimung is a tradition that holds significant importance in the Banjar and Dayak communities of Indonesia. Apart from being a community event, it also has health and medicinal benefits, mainly for treating hepatitis through a process called ditimung. The tradition has been passed down through generations and is believed to maintain the cultural heritage of the community (Daud, 1997). Additionally, the batimung tradition is an essential aspect of the procession preceding marriage. It is considered a traditional medical practice and is believed to confer health benefits. Studies have shown that batimung is an integral part of the Banjar and Dayak communities' cultural heritage and plays a vital role in maintaining their traditions (Sahriansyah, 2015).

Moreover, batimung has been nationally recognized through one of the Ministry of Tourism (Kemenpar) programs, the Ethno Wellness Indonesia. Ethno Wellness Indonesia is a tradition of treatment and beauty care with traditional ingredients from spices. The program promoted batimung at two international tourism exhibitions: the World Travel Market (WTM) held in November 2014 in London, England, and the Ethno Spa Indonesia 2017 event held in Yogyakarta in 2017.

Based on the explanation, the researcher will explore the traditional use of batimung as a pre-wedding beauty treatment for brides, as well as its use as a form of traditional medicine.

METHODS

This research is phenomenology type with qualitative data collection. The research was conducted in Samarinda Ulu Sub-district, Samarinda City, and was divided into 3 steps.

1. Preparation

Preliminary studies to determine informants related to the research theme. Furthermore, the preparation of a proposal including interview guidelines and place of interview agreement. The research requested a preliminary study letter to the institution to conduct a preliminary study in Samarinda Ulu District, Samarinda City. A preliminary study was carried out by determining informants who were related to the research theme which was the focus of the study of the problems raised.

2. Implementation (Bachri, 2010)

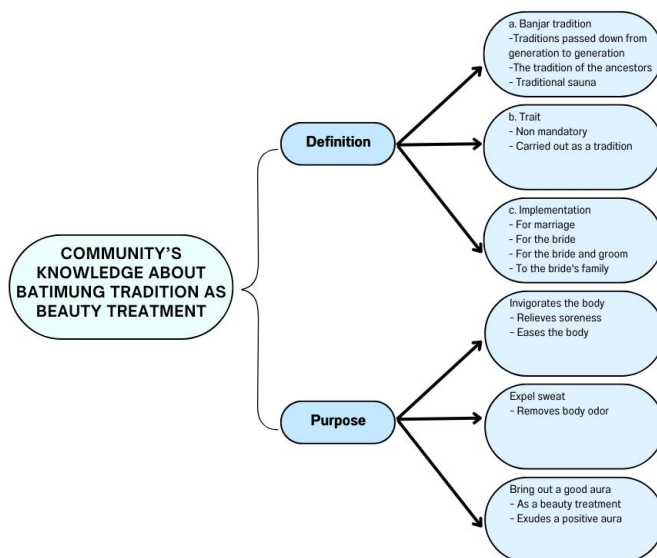
- a. Informants approach
- b. Researchers conducted in-depth interviews to explain the objectives and procedures of the research.
- c. Before conducting in-depth interviews, researchers requested participants to sign the informed consent form to indicate their willingness to participate in the study.
- d. Researchers conducted in-depth interviews and were guided by researchers using in-depth interview guides.
- e. The researchers carried out direct observations of objects. Observations carried out include observing the medicinal plants used, the equipment used, and the procedures for implementing the Batimung.
- f. Documentation study. Researchers conducted direct observations of existing images and objects.
- g. Data was transcribed using a narrative form, open coding, categorization, core categories, and analysis to conclude.
- h. To ensure the accuracy of the data, a validity test was performed by collecting feedback from several informants.

3. Final

Research report process.

RESULT AND DISCUSSION

The following data presents an analysis of the public's awareness of the batimung tradition as a beauty treatment:



The research found that all the participants were familiar with the batimung tradition, which is a Banjar community custom performed before the bride's wedding. Some participants claimed that it is a hereditary tradition that originated from their ancestors. This is in line with (Putri, 2015) findings, which reveal that the batimung culture has existed since the Majapahit kingdom era. The tradition is said to have been influenced by the Javanese people's customs. The informants mentioned that the batimung tradition serves as a beauty treatment that refreshes the body, reduces sweating, and releases a beautiful aura. Additionally, it helps detoxify the body's toxins. These findings are consistent with (Saefudin & Maryadi, 2018) study, which suggests that the batimung procession's goal is to ensure that the bride does not emit the typical sweat odor on her wedding day. Instead, she should have a fragrant or aromatic scent.

The research on the understanding of the batimung tradition as traditional medicine revealed that the informants provided varying opinions. Out of the five informants, only three had previously undergone batimung when they were sick. However, all informants agreed that batimung has health benefits that enhance bodily fitness, not only as a treatment. This is consistent with (Daud, 1997) assertion that batimung not only serves as a tradition but also has health benefits for body freshness and treatment. Additionally, (Saefudin & Maryadi, 2018) argue that batimung in Banjar society has a variety of uses, including as an alternative treatment that can be used by the community with simple procedures and readily available ingredients. The informants also mentioned the types of disorders that batimung can treat, including fever. However, (Saefudin & Maryadi, 2018) suggest that the Banjar community treats wisa (jaundice) with batimung. The informants indicated that the purpose of the batimung tradition as a traditional medicine is to cure pain, provide a fresh sensation, and perfume the body. According to (Saefudin & Maryadi, 2018), batimung treatment is used to cure certain types of diseases. All informants mentioned the benefits of the batimung tradition as beauty treatments, such as perfuming and refreshing the body and reducing sweating. (Pradna, Adiesia, & Kennia, 2016) believe that batimung can perfume the body, improve blood circulation metabolism, and also reduce stress. As traditional medicine, batimung helps to refresh the body, reduce fever, and perfume the body, as mentioned by all informants. This aligns with the hypothesis of (Pradna *et al.*, 2016) and the assertion of (Rahmah, 2016) that batimung refreshes the body and prevents it from becoming overly fatigued when used as traditional medicine.

As for the next research focus, all informants mentioned that they used medicinal herbs and plants such as lemongrass, pandan leaves, ginger, wood shavings, and fragrant flowers like roses, jasmine, and patchouli leaves. However, there were some differences in their opinions regarding the type of plants used, their intended use, and the dosage. For example, some participants mentioned using common ginger while others preferred red ginger. Similarly, some participants used sappan wood shavings while others used bejakah wood or cinnamon shavings. This aligns with the findings of (Saefudin & Maryadi, 2018), who also reported the use of medicinal plants such as pandan leaves, citronella, limau purut, and flowers like roses, cananga, and jasmine.

All of the informants agreed that the equipment used in the batimung tradition includes a stove, pot, cloth cover, timung mat or cover, small chair, and wooden stirrer. This is consistent with Putri (2015) assertion that the equipment used in batimung includes a water stirrer (a wooden ladle), a pot for boiling herbs (kendil), purun mats, cloths, and small chairs. However, there were some discrepancies in the information provided by the sources regarding the specific equipment used. Some sources reported having used a gas stove for the boiling process, while others used portable stoves or magic jars. This was because the boiling process was carried out at the same time as the batimung process (evaporation on the body of the person). The goal was to ensure that the steam released would last a long time and still provide a warm sensation, thus encouraging perspiration. Moreover, the types of pots used by several sources varied, with some using stainless steel pots, jugs, and even porcelain pots. As for the cover cloth, some sources used sarongs, while others used blankets. The small chairs used by each source also varied, with some using small plastic chairs and others using small wooden chairs.

A literature review on the batimung tradition revealed that the first step in the process is to remove all clothing and put on a sarong-like covering to enter the purun mat. The mat contains spices that have been boiled for around 30 to 60 minutes. Once the batimung process is complete, a massage and body scrub can be done, but these treatments are optional. Those who have undergone the batimung, massage, and scrub procedures are permitted to bathe as usual. However, there is a discrepancy between the findings of Putri (2015) and the current study. Putri's account states that the batimung procession does not include massages or scrubs. Instead, the individual being carried emerges from the roll of mats and cloths and dries their body with a towel. This is followed by no further bathing, which is the final step in the batimung process. Some informants also suggested that individuals undergoing batimung should avoid bathing before the procedure, as this may lead to feelings of fatigue during the batimung process.

CONCLUSION

The research conducted on the informants who have been initiated into the batimung tradition in Samarinda Ulu Subdistrict, Samarinda City, has shown that batimung is a Banjar community tradition. It is performed before the wedding of the bride-to-be to let the sweat out and refresh the body. This process is useful in perfuming the body of the bride-to-be on the wedding day. It is highly expected that the Banjar community will continue to preserve and maintain the batimung tradition. However, as technology advances, it is crucial to modify the batimung tradition to ensure its survival and preservation in the modern era.

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