

The Vernacular Sauna Batimung: Local Wisdom of the Banjar Community in South Kalimantan, Indonesia

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Received	Accepted	Published
11.10.2023	29.01.2024	31.01.2024

<https://doi.org/10.61275/ISVSej-2024-11-01-08>

Abstract

Various kinds of cultural treasures in Indonesia have noble local wisdom values. *Batimung* is one of such treasures of Indonesian culture. It is a self-care traditional steam bath or sauna owned by the Banjar people in Kalimantan Province, Indonesia. This research examines the values of local wisdom contained in this tradition.

The research employs a qualitative approach. Data collection involves field studies using, observations, interviews, and note-taking techniques. It also employs a literature study to produce secondary data.

The findings show that there are two types of *batimung*: health *batimung* and therapeutic *batimung*. Health *batimung* which Banjar people call bridal (*pangantin/pangenten*) or fragrant *batimung* is a ritual preparations in weddings to prepare the bride and the groom. Meanwhile, therapeutic *batimung* is used to treat diseases that are generally caused by 'poisons' or *wisa sangga*. For people with very severe diseases, treatments can be done by using a corpse bath or a sun bath. The values of local wisdom found in the *batimung* tradition is the closer relationship between people and Nature. In fact, vernacular Banjar sauna has a high religiosity aspect.

Keywords: *Batimung*, Banjar's vernacular sauna, Local wisdom, Relation to Nature, Traditional Sauna, Religiosity.

Introduction

Indonesia is known to have many treasures of cultural diversity. *Wayang* or puppet is one of these treasures consisting of several types, such as *beber*, *orang kulit*, *krucil*, and *golek*. There is also *gamelan* which is owned by Javanese, Sundanese, Balinese, and some other ethnic groups in Indonesia. *Kolintang* is a cultural diversity owned by North Sulawesi community. Besides, Indonesia also has cultural diversities in traditional dresses, dances, songs, and houses (*limas*, *gadang*, *baanjung*, *Banjar*, etc.). Among them, in Banjarese, South Kalimantan, there is a traditional body care called *batimung*.

Batimung is a cultural diversity owned by the Banjar people in South Kalimantan. At the beginning, *batimung* was used to treat diseases caused by *wisa*, or poisoning animals such as snakes and scorpions or natural *wisa* caused by magical or supernatural powers. In fact, *Batimung* is a unique way of taking a steam bath in Nature.

Etymologically, *batimung* comes from the word *timung* which means a type of Banjar-style steam bath (Hapip, 2008). Mugini, et al. (2008) interpret *timung* as a type of Banjar-style steam bath accompanied by spices and potions for beauty; *batimung* is a steam bath accompanied by spices, decoctions; *manimung* is doing '*timung*', a steam bath accompanied by spices.

Batimung is a cultural treasure used for muscle refreshment or relaxation. This is a kind of body care in which implementation is carried out in a certain room. This treatment uses water baths, along with ingredients derived from local medicinal plants in South Kalimantan (Rifayanti et al., 2016). It is a self-care process utilizing ingredients derived from spices, plants, and other ingredients originating from around the Banjar region. Indeed, it is a treasure of local wisdom owned by the Banjar people in South Kalimantan, Indonesia.

In general, it can be used as a body treatment. However, it also becomes part of the wedding ritual which in Banjar society is called bride *batimung* (*batimung pangantin* or *pangenten*). Moreover, *batimung* is also used as a means to maintain health (called *batimung* health) and to cure diseases (called *batimung garing*). As part of the ritual, *batimung* is worn during a wedding preparation. Usually, one week or at least three days before the wedding, the bride and groom are traditionally required to perform *batimung*. Many philosophical values are found in the *batimung pangenten*.

Cultural treasures such as *batimung* are also owned by other communities in Indonesia. For example, the Malay communities in South Sumatra and West Kalimantan have cultural treasures similar to *batimung* called *betangas*. *Betangas* is a custom to clean up the body of the bride-to-be by taking a steam bath from a spice water decoction (Sari & Susetyo, 2022). *Betangas*, in Sambas, West Kalimantan, is a process of cleansing the body by evaporation accompanied by fragrances derived from plants that are boiled. There, its steam is used (Kartika & Risa, 2020). In other parts of Indonesia, the Batak Karo people call it *oukup* (Batubara et al., 2017; Sari & Sitepu, 2020). In Sunda, West Java, it is called *Ungkep Simur Kurun* (Rengganis, 2017), and in Aceh it is called *madeung* (Fuadi, 2018).

In the international world, cultural treasures like *batimung* have their own similarities and peculiarities. A treasure like *batimung* in Korea is known as *Hanjeungmak*. *Hanjeungmak* is a tradition of using steam baths that can be used for medicine (Kessler et al., 2018). In Russia, it is known as *banya*. In Japan it is called *sentō* and *mushi-buro*, and in the Islamic world, they are called *hammams* (Turkey bathing), and *temescal* in Mesoamerica (Tsonis, 2016).

Each of these cultural treasures has local wisdom contained in them. These comprise local ideas, values, and perspectives that are wise and good; embraced by the members of the community. These values are passed down from the parents to their children for generations and continues. Indeed, local wisdom is closely related to society because people's cultures affect everything in society (Marini & Suharto, 2022). It is the product of centuries of spiritual refinement in relationships between people of the same culture (Pesurnay, 2018). For instance, *Royong* in Gowa, South Sulawesi, deal with the life circle from the birth to death guided by them (Syahrul et al., 2023).

Many research examining cultural practices and traditions exist. Many have also conducted research on local wisdom (Rifayanti, et al, 2016; Sofrida,2018). However, no research has discussed *batimung* in terms of local wisdom yet. This article fills this gap in research related to *batimung*. Its aim is to offer an exposure to local wisdom which as a matter fact belongs not only to these communities but the world community at large. In Indonesia. *Batimung* is one of the local wisdoms belonging to the Banjar community; the world community refers to them as sauna. The objective of this research are:

- a. To examine the methods, processes, and media used in the *batimung* practices.
- b. To reveal the local wisdoms contained in the *batimung* that is related to the Nature, traditional sauna, and religiosity.

Theoretical Framework

Local wisdom is a noble product of a society in the form of views, values, ideas and knowledge that are owned by the supporting community. As Pratiwi & Wikantiyoso (2022) point out, local wisdom can be in the form of principles, ways or guidelines for life that can be exemplified and implemented in a community. They have a long process of inheritance from one generation to the next. The Javanese local expression *alon-alon asal kelakon* (slowly but thoroughly), for example, shows the principle of caution in making decisions and completing a job. This implies that something that is done in a hurry is feared to be accompanied by carelessness, which in the end does not produce something in accordance with what is expected (Wijayanto, 2012). In the area of architecture, Manggarai people have *linko* and *mbaru gendang*. *Linko* relates to the land distribution system and *mbaru gendang* deals with the Manggarai's traditional architecture (Andari et al., 2023).

Gadeng et al. (in Siregar et al., 2023) say that local wisdom means local ideas that are wise and of good value, embedded and followed by the community. Good local values rely on philosophical values, ethics, procedures and behaviors that have long been institutionalized traditionally. This makes local wisdom a value system that is considered right and good to be implemented. That is why local wisdom can last long and be institutionalized. In addition, local wisdom is a combination of the sacred values of God's word and various existing values. Local wisdom is a cultural product of the past continuously worthy of being used as a guide for life. Although local in value, the values contained therein are considered very universal (Sartini, 2004). Mantaka (in Sugiantoro et al., 2022) says that local wisdom can be understood as human efforts by using reason or cognition to act in response to something: object or event that occurs in a certain space. Thus, local wisdom will become a way of life, a source of knowledge, and a life strategy in answering various problems faced in everyday life (Jufrida et al., 2018).

Local wisdom in Indonesian philosophy means the philosophy that lives in the hearts of the people, the wise way of life and the right way of life expressed through traditional rituals. It is the product of centuries of spiritual refinement in the relationships between people of the same culture (Pesurnay, 2018). *Te aro neweak lako*, *seba*, *awig-awig*, *lombat batu* (stone jumping), and *tana' ulen* are some examples of local wisdom in Indonesia. *Te aro neweak lako* (nature is me) is the local wisdom of the Papuan people in utilizing the natural resources they have. *Seba* is the local wisdom of the Baduy community in limiting their association with outsiders. *Awig-awig* is the local wisdom of the people of Bali and West Lombok (West Nusa Tenggara) in socializing based on customary rules. *Stone jumping* is a local wisdom of the people of Nias, in North Sumatra. In the Nias language, stone jumping is called *fahombo*. *Fahombo* is a tradition of jumping over a rock as high as about 2 meters done by young men entering adulthood. Being able to jump over the 2-meter-high stone is considered as the sign that he has been already adult physically. *Tana' ulen* talks about the local wisdom of the Dayak Kenyah-Kayan community in Kalimantan in an effort to protect and to manage forest resources properly.

Batimung is also one of Indonesia's local wisdoms originating from the Banjar community in South Kalimantan. *Batimung* can be used as a health tool, a means of marriage life cycle procession and to treat diseases. *Batimung* utilizes ingredients such as spices, leaves, twigs and stems from plants around the Banjar community. These ingredients are mixed and boiled to a certain temperature and then made into a kind of steam bath (sauna). The person who has to undertake *timung* is placed in a certain position, covered with *purun* (*Lepironia articulata*) mats and other equipment, for a duration of about one hour or when it is estimated that the water temperature is no longer hot.

As a health tool, *batimung* is used just as it is in a sauna or spa. *Batimung* functions as relaxation, makes the body sweat, and improves blood circulation. Besides for health, *batimung* is also used in the wedding preparation procession.

Marriage is one of the cycles of human life. This means that *batimung* is also one of the markers of the Banjar community's life cycle. Before the wedding reception, there is a *batimung* procession for the bride and groom. The purpose of this procession is so that at the time of the wedding reception, the bride and groom smell good, there is no body odor, the body looks fitter

and fresher so that there are no obstacles in carrying out the entire long series of wedding processions.

Batimung is also used as a treatment for several diseases. By utilizing materials that are easily found around the area, *batimung* treatment becomes easier to do. Some of the diseases that the Banjar community believes can be cured with *batimung* are typhoid, hepatitis and liver disease, in addition to *wisa sangga* or what is commonly referred to by the local community as jaundice.

Literature Review

Research on local wisdom has been conducted by many: Rifayanti, et al. (2016), Sofrida (2018), Maryadi dan Saefuddin (2017), and Saefuddin and Maryadi (2018). For example, Rifayanti, et al. (2016) examine the effect of Batimung on stress. Sofrida (2018) connects Batimung with special interest tourist attractions in Banjarmasin. Maryadi dan Saefuddin (2017) has conducted research about Batimung traditional treatment in Tapin, South Kalimantan. Meanwhile. Similarly, Saefuddin and Maryadi (2018) have discussed the tradition of Batimung in Banjar dan Dayak Meratus.

Wijayanto (2012), Siregar (2023), Pratiwi & Wikantiyoso (2022), Marini & Suharto (2022), dan Andari, et al. (2023) have also examined this issue. Wijayanto (2012) has examined local wisdom in bussines practices in Indonesia. Siregar et al. (2023) examines local wisdom role as the alternative dispute resolution of the land sector. Pratiwi & Wikantiyoso (2022) examine local wisdom as the cultural resilience on tourism activities in Penglipuran Bali Traditional Village. Marini & Suharto (2022) examine *wewowo* as local wisdom to realize the process of sustainable development. Andari, et al. (2023) examine local wisdom of land system in Manggarai's indigenous people. However, they have not examined local wisdom in terms of *Batimung*.

Kirana, et al. (2023) show that issues such as local wisdom fall within vernacular as multi-disciplinary studies. Vernacular deals with people, society, culture, geography, history, anthropology, archaeology and architecture. Many previous research have been conducted on vernacular, such as vernacular settlements, architecture, housing, buildings, language, literacy education, evolution, memory and sauna. Mohapatra (2023), Widyaningsih & Arwansyah (2023), Rasyidi et al. (2023), Suhaidi et al. (2023) have examined vernacular settlements. Srivastava & Das (2023), Kirana et al. (2023), Teh et al. (2023), Nursanty et al. (2023), Gunawan et al. (2023) Sari et al. (2023), Petrevska & Nestoroska (2023), Namicev & Nestoroska (2023) and Chari & Katre (2023) have recently examined vernacular architecture

On the other hand, Noithapthim et al. (2023) Hildayanti & Sahabuddin (2023) have examined vernacular housing. In contrast, Nugroho et al. (2023) and Marliya & Kesavaperumal (2023) look at vernacular buildings. Probing further, Kwao et al. (2021), Hartono et al. (2023), Agustina et al. (2018), Watterson (2022), Love et al. (2018) and Febriani et al. (2023) look deeply into vernacular language and literacy education. Most interestingly, Brisibe & Brown (2023), Sheikh (2023) and Christianna et al. (2023) look at the phenomena of the evolution of vernacular.

Vernacular sauna has not been ignored too. For example, Tsonis (2016), Kessler et al. (2018), Rengganis (2017) and Batubara et al. (2017) have examined vernacular sauna practices. Tsonis (2016) looks at vernacular sauna in the world, such as Finnish bathing in Finland, *banya* in Russia, *sentō* and *mushi-buro* in Japan, *hammam* in Turkey, and *temescal* in Mesoamerica. According to Kessler et al. (2018), Korean sauna is known as *Hanjeungmak* or *Jjimjilbang*. Vernacular sauna in Sunda is named *Ungkep Simur Kurung* (Rengganis, 2017) while in Batak Karo, it is named *oukup* (Batubara et al., 2017). Meanwhile, Laukkanen, et al. (2015) and Patrick & Johnson (2021) examine the use of sauna as a lifestyle practice. More focused, Crinnion (2011) has examined sauna as valuable clinical tool for cardiovascular, autoimmune, toxicant-induced and other chronic health problems.

Research on *batimung* is also not rare. For example, Rifayanti, et al. (2016), Sofrida (2018), Maryadi dan Saefuddin (2017), and Saefuddin and Maryadi (2018) have examined batimung. Rifayanti, et al. (2016) shows how to use *batimung* for stress relief, while Sofrida

(2018) connects *batimung* with special interest tourist attractions in Banjarmasin. Saefuddin (2017) reveals *batimung* traditional treatments in Tapin, South Kalimantan. Meanwhile, Saefuddin and Maryadi (2018) unearth the traditions of *batimung* in Banjar dan Dayak Meratus. Nevertheless *batimung* has a lot more to offer particularly in terms of Local wisdom.

Research Methodology

This research employs observations, interviews, note taking records, and a document study to gather qualitative data. The sources of information are related to *batimung* in the Banjar community in South Kalimantan. Document studies are used as secondary data to complement primary data obtained in the field.

The research was carried out in the Banjar communities in Banjarmasin City and Banjar Regency, South Kalimantan Province, Indonesia. Selection of research sites is determined purposively. The choice of location is based on the consideration that socio-culturally, these are predominantly inhabited by Banjar people who still uphold their customs. Moreover, these two research locations represent the Banjar Kuala sub-ethnicity which is historically in contact with the center of the Banjar Sultanate whose palaces once stood in Kuin (Banjarmasin City) and Martapura (Banjar Regency).

This research examined the methods, processes and media used in *Batimung* practices. It looked at the role of the *Batimung* actors in the Banjar community in South Kalimantan. The subjects of the study are those who still practice the tradition, figures who preserve the Banjar cultural traditions, sellers of spices/*timbangan* ingredients, people who use *timbangan* services, and other key informants who know and have the capacity to provide information about the aspects needed.

According to Sedyawati (2012), in various traditions, including *Batimung*, there are two aspects of culture, namely *tangible* and *intangible*. Researchers pay attention to both aspects. Intangible aspects are related to the concepts, symbols, meanings, functions and content of the messages contained therein.

There are two types of data in this study: primary and secondary data. Primary data is obtained from the primary sources: *Batimung* actors and their users. They are the results of interviews and observations in the field. Secondary data is obtained from the results of a review of documents or archives related to *Batimung* as a cultural treasure of the Banjar community.

To maintain the validity of the data, this study utilizes informants as contributors to data sources. They are competent in their fields: *Batimung* actors who have carried out their practices. Their experience and competence in practising *Bbatimung* is very useful in supporting the validity of the data in this study. Analysis was carried out employing a qualitative descriptive method. Data is aggregated and the analysis involved selecting, reducing, categorizing, and finding conclusions.

Findings

General Description of *Batimung*

Batimung comes from the word *timbangan* which means 'a kind of Banjar-style steam bath' (Hapip, 2008). *timbangan* is (a) 'a type of Banjar-style steam bath accompanied by spices and potions for beauty' and (b) 'a steam bath accompanied by spices or potions' (Mugeni et al., 2008). Meanwhile, *manimbangan* is a verb that means 'bathing (someone) with steam accompanied by spices'. *Batimung* is grouped into health and medicine (Saefuddin & Maryadi, 2018). Health *batimung* is known as fragrant or bridal *batimung*. *Batimung* treatment is a *batimung* that can be used to treat diseases.

According to the information received from the community, *Health batimung* is known as *batimung pangantin/pangenten* or *fragrant batimung*. In Banjar tradition, *batimung pangantin* or *batimung pangenten*, is usually practiced when the bride and groom will perform

the wedding (seven days before sitting side by side in the aisle) and/or after the marriage contract. Some Banjar people call the *batimung* with the term *batimung harum* (fragrant *batimung*). However, fragrant *batimung* is not always intended for brides. Most married people also do *batimung* to de-invest smells on their bodies resulting from sweating so that they can remove toxins through the pores and the body becomes fragrant and healthy.

Batimung pangantin/panganten or *fragrant batimung* is usually carried out as part of the *bapingit* custom. Before the wedding day, the bride and groom, especially the bride-to-be is no longer free to leave the house. They are secluded (*dipingit*). This is done in accordance with the custom. It is also intended to guard against unwanted possibilities. Such a condition is called the secluding (*bapingit* or *bakurung*) period. They should always stay at home until the marriage takes place. Secluding period is used to treat oneself with *bakasai* 'smoothing the skin with traditional ingredients' and *batimung*. The purpose of *bakasai* followed by *batimung* is a tradition carried out by the Banjar community so that when the bride and groom are side by side in the aisle or when the event takes place, they do not emit a smell of sweat or unpleasant smells. The bride and groom will smell nice and fragrant after *batimung*.

The ingredients used in the *bakasai* procession are called *kasai*. *Kasai* comes from the material of *batutuk shells*, namely black sticky rice that is roasted or fried without oil, then finely ground and mixed with sleigh and chicken egg yolks. All the ingredients are stirred together and stretched all over the skin. After the bride's body is examined, she will stand for a while until slightly dry. After that it is weighed. *Batimung harum* aims to sweat as much as possible. It is expected, when the wedding procession takes place, the bride and groom will no longer sweat which causes bad smells. By doing *batimung*, the body will become fragrant because it uses traditional ingredients that smell good. In addition, the bride and groom are also encouraged to drink traditional herbal ingredients so that when sweat comes out, it still smells good (Nini Aida, interview November 7, 2022 and Norkomah, interview November 8, 2022).

In addition to *fragrant batimung*, the Banjar community also carries out *batimung* intended for treatment, namely *crisp batimung*. The *crisp* meaning in Indonesian is 'pain'. *Batimung garing* is intended to cure certain diseases using *the timung* treatment method. In practice, spices used for *impotence* are added plants that have medicinal properties. To speed up the patient's recovery, certain recitations or mantras are included in this treatment.

Sick (*crisp* or *gagaringan*) for Banjar people is categorized as magical and medical (including psychological) pain. Non-medical pain is considered a disorder of the mind caused by supernatural influences. Banjar people call it memory pain or hot crisp (mental illness), *crisp pulasit* (possessed by evil spirits), jaundice, and convulsions (*kapidaraan*) (Herlan et al., 2020). In the context of traditional medicine, disease *batimung* (*batimung garing*) is one form of treatment believed to be able to treat typhoid, hepatitis, and liver.

Banjar people (including Dayak Meratus) call *wisa* (poison) or *wisa sangga* as 'jaundice' (Maryadi & Saefuddin, 2017; Saefuddin & Maryadi, 2018). Infected with venoms (*bisa*), whether Nature, animals, and magical poisons require different actions. Being infected with venoms is a disease constructed by people or a poison deliberately made to harm someone.

Batimung crisp is done not only when *crisp* but also when *gagaringan* (pre-sick). *Batimung* like this serves to remove food toxins or chemical drugs consumed. It is usually combined with massage to improve blood flow. It has the benefit of curing *gagaringan* (pre-illness), or preventing the patient's body from no longer hurting (Nini Aida, interview November 7, 2022). After weighing, patients are usually recommended to drink a decoction of *wisa* medicine from yellow *halaban* bark (which is taken on Friday), thatch root, antidote to, janar seruas. All is boiled and drunk until cured. Patients are recommended to drink the decoction three times a day (morning, afternoon, and night). This herb serves to treat internal medicine (natural antibiotics) in addition to overcoming body odor. Clinically, this herb contains medicinal compounds.

There is a condition of a disease very difficult to cure. If this is the case, it is necessary to do another *batimung* called *the corpse batimung* or *sun bathibung*. There are special Banjar mantras in the practice of *batimung corpse* medicine. This type of *timung* is considered the ultimate *timung* among other *timung* (Saefuddin & Maryadi, 2018).

Corpse batimung /sun *batimung* is done when the sun starts to scorch. The patient is laid on his back with his legs facing west. Patients *with corpses* are likened to people who seem to have died. *Corpse batimung* is done as a form of surrender and hope of healing to God. The patient is laid on several pieces of young *manurun* banana leaves (*kepok* banana) so that they can stick to the patient's body. The time needed adjusts the patient's ability to withstand the heat of sunlight that hits his body. If the patient's pain is severe enough, the *corpse/sun batimung* can be done many times. If after being weighed is not healthy, then the sick is considered to be just waiting for death (Aspani, interview November 7, 2022).

Batimung is done by preparing water in a container in the form of a pot/*kuantan* filled with *timbangan* ingredients in the form of citronella leaves, galangal, pandanus, *dilam* (patchouli), *pudak setagal*, *temugiring* slices, *purut* lime leaves/fruits, various flowers consisting of jasmine, roots of cananga flowers (*cananga oodata*), roses, champak (*magnolia campaka*), *tuak-tuak*, *cream of milkwood bark*, etc. After that, everything is boiled with occasional stirring. After boiling, the pot is removed and placed under the seat. The person to be *seated* on a small chair about 20 cm high wearing only a sarong without underwear.

The whole body, except for the head, is shrouded with a *purun* mat forming a conical pattern. The outer layer is added with a thick cloth so that moisture does not escape. Thus, the entire body is exposed to vapors that can reach the pores of the body. Occasionally the cooking water is stirred with a tool that has been provided so that the steam rises, and sweat comes out well. The entry of sweet-smelling steam into the pores of the body makes the body fragrant.

If the water in the pot starts to cool or is not steamy, the mat and cloth blanket are removed. The pot is reheated until the water boils, then removed and used to *raise* again. If the *batimung* is enough, the body is wiped with a towel and cleaned with clean water. The body not only smells good but also looks cleaner. Dirt attached to the body is also released. *Batimung bride* to welcome the wedding day is usually done three times or even more until the sweat on the body is drained.

The tradition of the Banjar people in ancient times was very concerned about adab or management when *improving*. Single-girls are not recommended *to be weighed*. *Batimung* is usually done after the bride and groom make a marriage contract. Unmarried people are advised not to do *batimung*. They must not show their genitals. People who *impress* should not be careless. She must be an old woman who has imposing skills (usually called *nini timung*). Men are not allowed *to impose*. In the belief of the Banjar people, as much as possible the auras of the girl being *carried* is not visible to the opposite sex. The same goes for the bridegroom. The general purpose of *fragrant batimung* is to maintain health to be more fit and fit. Based on this goal, several Banjar community groups classify *batimung pangantin/panganten* or *fragrant batimung* as health *batimung* (Nini Aida, interview November 7, 2022).

Local Wisdom of *Batimung*

Batimung is a cultural treasure of the people of Banjar, South Kalimantan, Indonesia. These cultural treasures reveal the ability of the ancestors to lay the foundations of wisdom that characterize and excel them. This local wisdom about *batimung* explains the close relationship between the community and nature, traditional saunas, and religiosity.

a. Relationship with Nature

The local wisdom of the Banjar people related to *batimung* is the ability to utilize the natural wealth around them. The people of Banjar realize that nature provides what they need. This can be seen from the ingredients used in *batimung*, such as citronella leaves (*Cymbopogon nardus*), galangal (*Alpinia galanga*), pandan (*Pandanus amaryllifolius*), patchouli (*Pogostemon cablin Benth*), *setagal pudak/suji* (*pleomele angustifolia*), lime leaves/fruits (*Citrus hystrix*), *temugiring* (*Curcuma heyneana*), pegs earth (*Eurycoma longifolia*), cream of milkwood bark, *tangi/wangi* wood root (*Santalum album*), *sepang* wood (*Caesalpinia sappan* or *Biancaea sappan*), *linjuang* leaves (*Cordyline fruticosa*), red onion leaves (*Allium cepa L. var. aggregatum*), and flowers; jasmine, ylang (cananga), rose, champak, *tuak-tuak*.

These materials are available around the Banjar community. It is not difficult to get it.

With their local wisdom, they can use these ingredients as very nutritious ingredients in *batimung*. For example, citronella (*Cymbopogon nardus*) can be efficacious as a medicine for headaches, coughs, stomach pain, diarrhea, body warmers, febrifuges, and mosquito repellents (Fauzi in Hendrik et al., 2013). Citronella is one of the ingredients producing essential oils (Afdhol et al., 2022; Agustina & Jamilah, 2021). Essential oils have aromatherapist properties that are useful as a means of complementary therapy, body relaxation, food additives, cosmetics, and fragrances (Sofiani & Pratiwi, 2017).

Another ingredient, patchouli leaves (*Pogostemon cablin Benth*), also has a peculiarity in terms of producing essential oils (Komala et al., 2020). In addition to containing patchouli essence, it also contains flavonoids, saponins, tannins, glycosides, terpenoids and steroids (Sernita et al., 2018). Flavonoids are phenolic compounds that are useful as antioxidants, antimicrobials, and anticancer. As antioxidants, flavonoids can capture free radicals that can damage body cells (Dewi et al., 2018). Saponins can inhibit increased blood glucose levels. Saponins have uses as immunomodulators, antivirals, antitumors, anti-inflammatory, antifungals, and hypocholesterol effects (Ravelliani et al., 2021).

Phenolic compounds from plants have the ability as antioxidants, anti-inflammatory, antiproliferative, antimutagenic and antimicrobial. Phenol compounds also have a role in preventing and treating degenerative diseases, cognitive disorders, cancer, premature aging and immune system disorders (Towaha; Dhianawaty & Ruslin; and Kate in Padamani et al., 2020). While tannins are active compounds of secondary metabolites that have properties as astringent, antidiarrheal, antibacterial and antioxidant. Tannins can also function as biological antioxidants (Desmiaty, et al.; Hagerman in Malangngi et al., 2012).

The ingredients used in *batimung* have properties that are very useful for the body. Materials used in *batimung* provides a balance between the Banjar community as users and those used. By utilizing what is produced by Nature to the fullest, Banjar people are close to Nature. This shows that Banjar people interact with their environment well. They realize that the environment is a personal and consumption factor that needs to be approached, enjoyed, and cared for properly (Parhani, 2016). If they are willing to take good care of the environment, the environment will provide the best for the community. *Batimung* gives an example of how close the relationship between the community and its natural environment.

b. Traditional Sauna

Batimung is a traditional sauna. The materials provided, the water media used, and how to undertake batimung are having similarities with sauna. This means that the people of Banjar already know the local wisdom about saunas. Sauna has existed since thousands of years, originally known as Finnish bathing. In its development, saunas has begun to penetrate many countries. In Russia it is known as banya, in Japan it is called sentō and the Japanese call it mushi-buro. In the Islamic world, it is called hammam, or in the West, it is called Turkey bathing, temescal in Mesoamerica and sweat lodges in North America (Tsonis, 2016). The local wisdom of batimung owned by the Banjar people is not left behind compared to those abroad.

The duration for doing a sauna is not always the same. Batimung is carried out for about an hour, with a maximum water temperature of 100°C accompanied by spice ingredients taken from around the Banjar area. This is also similar to what is done in sauna bathing as a lifestyle of modern people who utilize a relatively short time, about an hour with water temperatures in the range of 45°C – 100°C (113°F to 212°F) (Patrick & Johnson, 2021). The steam produced is generally sufficient to create a humidity of 50-60 g of H₂O/M³ vapor (Crinnion, 2011).

Batimung is also believed to cure several diseases, such as typhoid, hepatitis, and liver. Indeed, some types of diseases that are estimated to be cured with it still need further research. However, related to saunas in general, at least Laukkanen et al. (2015) show a relationship between sauna bathing with fatal cardiovascular and other causes of death. Ukai et al. (2020) also highlight the effect of saunas with the risk of coronary heart disease and stroke. From this it shows that batimung, as a traditional sauna is a local wisdom of the Banjar community which is also part of the sauna as a whole, has a role in preventing health problems.

c. Religiosity

The Banjar people who inhabit South Kalimantan make Islam their identity. Banjar society is a kind of ethno-religious that places religion (in this case Islam) and tribe as two inseparable sides of the coin. Islam became the lifeblood of the Banjar people. Banjar culture and the aroma of Islam are very thick in their daily lives. Islam is so firmly embedded and rooted in the life of the Banjar people. Banjar is Islam and Islam is Banjar (Salim in Supriyansaha (2019) dan Daud (1997)). For this reason, Islam has become a strong identity in Banjar society. The formation of Islamic identity and culture is supported by local intelligence possessed by the Banjar community. This local intelligence is seen in various forms of Banjar culture (Noor, 2012). *Batimung* became part of the local intelligence of the Banjar people. With the Islamic cultural identity inherent in it, *Batimung* bases its treatment with these Islamic joints.

In the *batimung*, there are readings or prayers that are offered. These prayers are derived from Islamic teachings, as a strong identity of the Banjar community. The usual readings are the prayers, the four letters of the Quran namely Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-Nas. Each is read three times, followed by a prayer. Another suggestion can add some verses from Letter Yusuf.

The recitation of the salute is intended as an expression of offering, praise, and giving respect for the glory of the Prophet Muhammad before Allah (Sunengsih, 2020). The recitation of Al-Fatihah aims to inculcate a sense of affinity in Allah, where the creatures ask for all help, a place of faith in all the power of Allah in this world and the Hereafter. Al-Fatihah will maintain consistency to stay on the right path, which Allah has said, and draw closer to Allah (Munawaroh, 2018). The recitation of Letter al-Ikhlâs to show the faith of the Banjar community on the oneness of Allah, and also to strengthen the supplication to Allah (Qomariyah, 2020).

Al-Falaq teaches people to ask Allah for protection. Hamka (in Parwanto (2018)), states that Letter Al-Falaq is a request for protection to Allah from various kinds of spells and magic used by others who want to harm. Meanwhile, in Surat An-Naas there is a request for protection from something harmful (Mubit, 2019). The reading (reciting) of Surat Yusuf in *batimung*, especially *batimung pangantin*, is concerned with the preparation of the bride and groom for marriage. The hope is to get offspring like the Prophet Joseph, who has good looks and very strong faith (Maulida et al., 2021).

Another local wisdom related to religiosity in the *batimung*, especially the corpse *batimung* (or *sun*) is about direction. In this *batimung* the patient is laid on his back with his feet facing the Kaaba. The Kaaba is the direction for Muslims to pray (Fatmawati, 2021; Wicaksono et al., 2016; Yunus, 2020). The patient is surrendered to the Almighty, just as a being surrenders himself in reality during prayer.

Conclusions

This paper concludes that *Batimung* is one of local wisdoms possessed by Banjar's community in Province South Kalimantan, Indonesia. *Batimung* is used as part of wedding procession. Besides, *batimung* also becomes means of disease treatment. In its development, it nowadays becomes means of body health care. It was found that *batimung* consisted of two: health *batimung* and therapeutic of curing *batimung*. Banjar's community call health *batimung* as bridal (*pangantin/panganten*) *batimung* or fragrant *batimung*. Such type *batimung* is used as part of preparation in the wedding procession ritual. It is to prepare the bride and groom. Therapeutic *batimung* is used to treat diseases that are generally caused by the 'poison' or local people call it *wisa sangga*. For patient who got common disease will be cured by 'simple' *batimung* treatment. However, simple *batimung* treatment cannot be used to heal critical disease patients. They need to be cured using corpse or *sun batimung*.

In applying *batimung*, *penimung* (*batimung* healer) uses local ingredients that can be found around them, such as citronella leaves, galangal, pandanus, *dilam* (patchouli), *pu dak setagal*, *temugiring* slices, *purut* lime leaves/fruits, various flowers consisting of jasmine, roots of cananga flowers (*cananga orodata*), roses, champak (*magnolia campaka*), *tuak-tuak*, *cream*

of milkwood bark. *Batimung* still exist since it is a simple treatment and the ingredients are also easy to find. Besides, local people also still put their faith on the *batimung* treatment. For their traditional weddings, many Banjar people implement fragrant *batimung* in their wedding processions. Some severe patients who do not get modern treatment healing turn to therapeutic *batimung*, even to the corpse or sun *batimung*.

Local wisdom in *batimung* relates to the closer relationship between society and Nature, vernacular Banjar' sauna, and high religiosity. Local wisdom relating to the closer relationship between society and Nature is imply the usage of *batimung* materials that are not difficult to find surrounding Banjar's society. It means that whenever they want to carry out *batimung*, materials are always available. In the case *batimung* as Banjar's vernacular sauna, it can be said that the materials and water media used, including how to carry out *batimung* resemble with the sauna in the international sauna, such as *Finnish bathing*, *banya*, *sentō* and *mushi-buro*, *hammam*, *Turkey bathing*, *temescal*. Lastly, *batimung* has a high level of religiosity.

As a devout religious embracers, Banjar community bases their faith into highly Islamic values. *Batimung* also becomes reflection of those values. In undertaking *batimung*, there are some Kuranic letters that need to be read, such as Al-Fatihah, Al-Ikhlās, Al-Falaq, An-Nas and, sometimes, Yusuf. The *batimung procession* also shows the implementation of highly Islamic values.

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