

Building Local Values and Religious Beliefs through Traditional Poetry: Insights from *Pantun Baantaran* of the Banjar People in South Kalimantan, Indonesia

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Abstract

Banjarese Community in South Kalimantan, Indonesia is a unique vernacular community known for poetry. Research on their poem, "*Pantun Baantaran*" requires a comprehensive approach to comprehend how the local values and religious beliefs are established in this traditional Banjar poem. This research explores how *Pantun Baantaran* reflects and articulates the religious ethos of the Banjarese community. It requires identification of various aspects of religious reflections as well as moral values, religious practices and cultural beliefs.

The research includes the analysis of how *Pantun Baantaran* reflects society's religious beliefs, identifying themes and recurring religious values, and comparing religious depictions in the form of other traditional Banjar literature. The data collection methods are textual analysis of *Pantun Baantaran* literature collection; recording and interviewing poets; field research, which includes discussion with community and practitioners with broad knowledge; and ethnographic observations on pantun shows in community environments. It employs content analysis to expose repeated themes and symbols, comparative analysis with other Banjar literature, and contextual analysis to get the idea of how historical and cultural factors affect religious reflection. These analyses identify and categorize the religious themes in *Pantun Baantaran* and interpret how the themes express values and norms of the Banjar community. The interpreting process involves highlighting pantun's role in expressing and preaching religion.

The findings show that *Pantun Baantaran* reflects and represents religious values in the Banjar community. They reveal that *Pantun Baantaran* is a significant cultural medium to express and reinforce religious practices and beliefs in this community. It therefore concludes that *Pantun Baantaran* serves as a significant cultural medium for expressing and reinforcing religious beliefs and practices among the Banjar people through the themes and symbols found within the verses.

Keywords: *Pantun Baantaran*; Religious Reflection; Moral Value; Content Analysis, Cultural Belief

Introduction

The Banjar ethnic group, also known as Banjarese or *Urang Banjar*, primarily resides in South, Central, and East Kalimantan, with significant populations also in Riau, Jambi, North Sumatra, and Peninsular Malaysia due to 19th-century migration. The community is divided into three subgroups—Banjar Kuala, Banjar Batang Banyu, and Banjar Pahuluan—which influence their linguistic diversity. Their primary language, Banjar, is an Austronesian language within the Malay cluster, spoken mainly in South Kalimantan but also widely used in Central and East Kalimantan and parts of Riau. With two main dialects (Banjar Kuala and Banjar Hulu), it serves as a lingua franca, spoken not only by the Banjar but also by many Dayak people. The Banjar language plays a crucial role in preserving cultural heritage and oral traditions (Daud, 1997; Saleh, 1983; Hapip, 1978, 2017; Kawi, 2002; Sunarti, 1978; Suryadikara, 1981; Harris, 1984; Noorytani, et al, 2003).

Indonesian culture is very diverse; oral literature is one example of Indonesian archipelago cultural diversity. For instance, local language, pantun, poem (myth, legend, tale), traditional song, game, and food. As a heterogeneous community, Indonesian oral literature are diverse in their dialects. The various varieties are a feature of a connected cultural community (Geertz, 1960; Gordon, 2019; Hannigan, 2010; Ricklefs, 2001). Pantun is one of the forms of literature that is still popular. As a poem form that comes from Malay, pantun embraces certain structures and principles that differentiate it from other forms of poems. According to Kamus Besar Bahasa Indonesia (the official dictionary of the Indonesian language), a pantun is a poem whose verses consist of four rhyme lines (a-b-a-b). This structure presents its own rhythm and beauty in pantun and effectively conveys pantun's messages and feelings.

The word 'pantun' comes from the traditional language of the Minangkabau tribe, which originally means pantun, or guidance. Its original meaning reflects on the importance of pantun as a tool to deliver advice, guidance, or messages in well-ordered and rhymed form, which enlightens us about its cultural meaning.

Pantun, a traditional form of Malay oral literature, plays a vital role in preserving cultural values and transmitting social norms such as respect for elders, community importance, and appreciation of Nature. Its poetic structure allows for polite social commentary on issues like social hierarchy and moral behavior. Pantun also serves as an educational tool, conveying traditional wisdom and proverbs in memorable ways. Often performed during ceremonies and festivals, pantun strengthens communal bonds and cultural practices. Known for its distinctive rhyme and meter, pantun showcases linguistic artistry. Though originally oral, pantun has adapted to modern times through written and digital media, ensuring its sustainability as a treasured cultural heritage (Hassan, 2011; Sung & Hussein, 2020; Rahman, 2020; Wong, 2002).

Pantun reflects nearly all aspects of human experience and remains popular in Malaysia, Indonesia, Singapore, and Brunei. The younger generation in the Malay Archipelago values the ability to create pantun spontaneously, using refined vocabulary and meaningful comparisons. Those who compose and perform pantun are called pemantun. In poetry competitions, pemantun engage in live, improvised verse exchanges, keeping the tradition dynamic and interactive (Hussein, 1996). According to Wardarita (2021), pantun can be categorized as a folk poem since, in society, pantun occupies broad aspects of life, has a strong function, and is evenly spread throughout Indonesia.

Almost all regions in Indonesia have a reciting Qur'an tradition. All members of society, tribe, and race agree that cultural values are the order of all believed values by groups, tribes, or races based on the degree of importance of the values. Individual value systems can be different; hence, the cultural value system stays the same.

In *Pantun Baantaran*, messages delivered are not only on thoughts about family but also reflect deeper aspects of the social-religious identity of the Banjar community. Specifically, *Pantun Baantaran* contains Islamic elements, which are the majority belief in the Banjar community. Social-religious reflection in this type of pantun has made researchers interested in exploring how Islamic belief in the Banjar community has been expressed in this tradition. Daud (1997) says that the Islamic Banjar community supports this perspective.

Nevertheless, most people perceive *Pantun Baantaran* merely as a form of entertainment that complements the *baantaran* ceremony. While it is always anticipated for the unique atmosphere it brings, whether or not it carries meanings is not considered important by the community. In fact, *Pantun Baantaran* is often seen as lacking deep significance for the Banjar people. Many view it simply as an accessory to the *baantaran* ritual, without reflecting on the possible social and religious aspects it may contain. Although Islamic elements are present, people are more drawn to the enjoyment the verses provide than to a deeper understanding of their identity. Therefore, even though this study seeks to explore the relationship between religion and cultural identity, many individuals in the Banjar community may not feel that *Pantun Baantaran* holds meaningful relevance in their everyday lives.

This research is guided by the following research questions.

1. How does *Pantun Baantaran* reflect the social-religious identity of the Banjar community, especially Islam?
2. what is the implication of this reflection about understanding the correlation of religion and cultural identity in the Banjar community?’

These questions are aimed at exploring the depiction of the Banjar community's religious belief in the literature piece and broadening effects from this reflection on their perception of cultural identity.

Literature Review

Pantun Baantaran

Pantun, a form of oral literature found in regions like South Kalimantan, includes *Pantun Banjar*, which is expressed in the Banjar language. It combines structured speech and playful language to teach, entertain, and convey cultural messages. More than just literature, *pantun* serves as a means of communication deeply tied to community values and cultural identity. As a tradition rooted in Malay culture, *pantun* remains a source of pride, reflecting and preserving the cultural heritage of the Malay-speaking communities. Banjar *pantun* has various types; one of them is *pantun* used in the ceremony *baantaran jujuran*, or called *pantun baantaran* (PB) (Farida et al., 2017). *Baantaran Jujuran* is a key ritual in Banjar traditional weddings, where the groom's family formally presents a dowry (*jujuran*)—including money and goods—to the bride's family. This offering symbolizes respect, generosity, and the bond between the two families. A unique feature of this ceremony is the structured dialogue between the family representatives, delivered through *pantun* (rhymed verse), particularly *pantun baantaran*. These verses are more than poetic—they play a crucial role in the ritual, enhancing communication and cultural expression.

Pantun in Banjar wedding ceremonies serves multiple purposes. It enriches the event with cultural and artistic depth, delivering messages of respect, good intentions, and traditional values through symbolic verses. In the *Baantaran Jujuran* ritual, *pantun* formalizes the exchange of dowries, acting as oral confirmation and reinforcing the commitment between the families. This poetic dialogue adds emotional and ceremonial weight to the offering process. *Baantaran* itself is one of the nine stages in the pre-wedding procession of a traditional Banjar wedding, which is divided into three main phases: pre-wedding, wedding, and post-wedding. Each phase and step carries significant cultural meanings, reflecting the depth and sophistication of Banjar ceremonial traditions (Noortyani, et al., 2023). Fadillah (2022) explains cultural terms and practices in Banjar culture, focusing on pre-wedding ritual customs. In this context, *baantaran* refers to the act of delivering or escorting someone, which is part of the cultural practice towards the weddings. Specifically, *baantaran* shows the delivery or offering process of certain goods as part of engagement or wedding arrangements.

Jujuran

In Banjar culture, *jujuran* has a typical role. Particularly, the term refers to valuable assets, especially money and some gifts or other ceremonial items. Unlike *mahr*, which consists

of a variation of fortune forms like jewelry and other goods asked by the bride's family, *jujuran* is strictly associated with financial contribution. These differences are important, for they highlight the typical significance of money gifts in wedding arrangements, which propose insight on unique aspects of the Banjar traditions. *Jujuran* is generally in the form of money or jewelry, with a certain number that is approved by both families. Whilst in Banjar culture, *jujuran* is considered a kind of *mahar* (wedding dowry) and addressed for the bride, *jujuran* is separated from the marriage contract. *Jujuran* is used to cover all the expenses on the wedding ceremony and other related costs. However, according to Islamic law, presents gifted to the bride, mentioned or not in the marriage contract, are not considered as *mahar*. *Mahr* is a compulsory present from the groom to the bride, symbolizing his commitment and love, and it has to be stated explicitly and offered as part of the marriage contract.

Sasarahan

According to Islamic law, Muslims donate part of their earnings to people in need. Many rulers and wealthy Muslims build mosques, drinking stations, hospitals, schools, and other institutions as a religious obligation as well as to secure blessings associated with charity.

¹ *Sasarahan* is a form of charity given by parading the gifts, *baju langkap saawakan* (complete women's clothing from head to toe), a set of prayer equipment, fruits, bananas, and complete jewelry in the form of a pair of rings, a necklace, a bracelet, and earrings (Noortyani et al., 2023). *Sasarahan*, or engagement presents, can be divined as wedding rings representing wedding vows or money, representing *jujuran*—money given to the bride, which is an important element in the Banjar wedding tradition. *Baju langkap saawakan* consists of complete clothes from head to toe for the bride, such as *tapih* (traditional Banjar sarong), kebaya, and hijab. *Pakakas mandi* is a set of toiletries such as soap, shampoo, body scrub, and towel. *Pakakas seisi kamar*, bedroom furniture, consists of a bed, a wardrobe, and a dressing table. Cosmetics cover various cosmetics such as foundations, face powders, mascara, eyeliners, and lipstick. Women's trinkets are clothing accessories such as bags, shoes, sandals, and wallets. *Anak pohon pisang*, banana tree sapling, symbolized function and hope. The last is food, which can be traditional or modern dessert.

Baantaraan Jujuran

Baantaran Jujuran, or *Maantar Jujuran*, is one of the important elements in traditional Banjar marriage customs, held after both sides of families agree on the amount of money in *jujuran*, and other presents (*sasarahan*) on the *badatang* and *bapapayuan* steps. Usually, the groom's family is tasked with delivering the goods; each family member brings different goods. This ritual involves money and goods offerings from the groom's family to the bride's family on *maantar jujuran* ceremony steps. These steps are marked with a festive party, starting with the grooms' family arrival and the reading of rite verses, which are answered by the bride's family. The order of *baantaran jujuran* consists of some steps: opening, reciting Qur'an verse, conveying the groom's intentions, responses from the bride's family, giving of goods and money accompanied by prayers, introductions, light courteous chitchat between all family members, blessings, and closing. This phase is an important part of the Banjar traditional marriage ceremony, done before the *akad nikah*, wedding ceremony. Presents offering is rich in cultural meaning, which also shows pantun *baantaran* – poetic rhymed verse expression that delivers a message, prayer, and good hope from the groom in really symbolic ways.

Baantaran jujuran starts with the arrival of the groom's family at the bride's home, offering *jujuran* (money) and other gifts completed with wedding dowry. This act symbolized groom respect and commitment. This ceremony covers speeches from both sides of the families, generally delivered in the form of pantun, which enriches the meaning and the beauty of *baantaran jujuran* ceremony. The groom's family side expresses their respect and commitment, while the bride's family side acknowledges the respect and commitment and prays

¹<https://www.metmuseum.org/learn/educators/curriculum-resources/art-of-the-islamic-world/unit-one/the-five-pillars-of-islam>

for the bride and groom's harmonious future. The role of master of ceremony is very important since they guide the ceremony, make sure the traditional customs are obeyed, and facilitate swift communication between two families. The use of pantun increases the poetic dimension of the ceremony, which reflects traditional values and enhances the richness of the marriage cultures. Baantaran is a crucial moment that ties family bonding and shows both families' honor and commitment in marriage processions.

In the Banjar Muslim community, *Pantun Baantaran* functions as the main component in the wedding ceremony, which combines communication with the gospel. This pantun often expresses deep faith, emphasizes belief in God's power, belief in discretion, and gratitude for God's blessings. It reminds the participants of the importance of faith in daily life, especially in marriage relationships.

Pantun Baantaran, which has a deep connection with the Baantaran tradition, functions as a ceremonial expression during wedding celebrations, typically delivered by a bride-side representative. Baantaran itself is a significant cultural element in many Indonesian weddings. Specifically in the Banjar community. It involves verse exchange, usually in poetic and comic ways, which highlights joy and the importance of marriage.

In this context, the verses depict warmth and hospitality of the bride's family. The verses mark their intentions and joy in welcoming the groom's family to their home and life, which marks the beginning of a new family bonding. An enthusiastic welcome does not only reflect personal happiness but also broader cultural values that stick to family and community knots.

Using this way to express joy, the bride's family strengthens the idea about unity and harmony between the two families, which creates a positive atmosphere for the wedding. The welcoming vibrancy is an important part of the celebration, which symbolizes respect and happiness in the togetherness that accompanies the couple's union. As a whole, the verses resume the essence of togetherness, celebration, and cultural identity, which contribute to the context of the traditional wedding ceremonies.

Research Method

This research uses an ethnolinguistic descriptive qualitative approach to explore pantun, which is seen as a meaningful cultural linguistic element in the Banjar community. It takes place in four regions in South Kalimantan: Banjar, Hulu Sungai Utara, Hulu Sungai Tengah, and Hulu Sungai Selatan. Data collection involves the following.

- (a) observing and participating in pantun reading,
- (b) recording and transcribing pantun, and
- (c) analyzing documents and relevant literature sources.

Data is divided into two:

- Qualitative verbal data—terms, words, phrases, clauses, and discourse; and
- nonverbal data—events and cultural expressions; and empirical data.

Primary data are in oral form, including oral and written sources related to pantun. Secondary data comes from notes, articles, books, and prior research. Data is analyzed through several steps: identification, clarification, analysis, and interpretation. The equivalent of the intralingual method is used to analyze linguistic data in one language and its variations, whereas the equivalent of the extra-lingual method covers extralinguistic elements that link language with external factors. Linguistic units are analyzed based on cultural semantics, including lexical and cultural meaning, using a heuristic approach to uncover speech meaning and a hermeneutic approach to interpretation.

Findings

Data was classified based on the three principles of Islamic teachings: Islam, *Iman* (faith), and *Ihsaan* (good deeds). *Urang Banjar* or Banjar people, is identical with Islam. Islam

has become and been the characteristic of *Urang Banjar* (Daud, 1997). Based on the understanding that the Banjar community is really close to Islam, the researchers aimed to have a simple study on religion (Islam) representation in the Banjar community, like stated in *Pantun Baantaran*. This study is focused on one of the three Islamic teachings, believed by the Banjar community. There are three principles in the teachings of Islam:

- Islam—surrender and obedience to God (Allah);
- *Iman* or Faith—true belief that includes conviction of the heart, speech of the tongue, and action of the limbs;
- and *Ihsaan*—perfection of worship.²

Each level has its pillars. According to Daud (1997), these beliefs are rooted in six pillars of *Iman* and five pillars of Islam.

Table 1: Data in pantun, which reflects *Iman*
Source: Authors

Words/phrases	Recite in pantun
<i>Hiduplah dalam iman</i> Live in the faith	 <i>Ingin selamat dunia akhirat ,</i> <i>Hiduplah dalam iman yang dalam .</i> (If you want to be safe in this world and the hereafter, live with strong faith)... <i>Taat dan sabar , harus dipegang ,</i> <i>Rumah tangga tegak dalam keimanan .</i> ("Obedience and patience must be upheld; household stands firm in faith.")
<i>Tuhan Maha Pengasih lagi Penyayang</i> Grateful for God's grace	--- <i>Tuhan Maha Pengasih lagi Penyayang ,</i> <i>Kasih sayang tidak ada tara.</i> (God is the Most Compassionate and Merciful; His love knows no bounds.) --- <i>Tuhan Yang Maha Esa Ya , penentu segalanya ,</i> <i>Hidup ini milik -nya, penuh makna dan cahaya .</i> (God, the Almighty, the determinant of everything; this life is His, full of meaning and bright.)
<i>Dunia Akhirat</i> The Afterlife	 <i>Selamat dunia akhirat , doa kami penuh harapan.</i> ("Be safe in this world and the afterlife, our prayers are full of hope.)
<i>Dunia Akhirat</i> The Afterlife	= <i>Kawin bukan sambarang kawin</i> <i>Kawin kami di dunia akhirat</i> ("Marriage is not just any marriage; our bond is for this world and the afterlife.")
<i>Mengingat dalam kebaikan</i> Reminding in kindness	= <i>Lamun sudah kita berjodoh</i> <i>Penjualan mangingatakan dalam kabaikan.</i> ("If we are indeed destined for each other, let us remind each other in goodness.")
<i>Iman terhadap Al Quran</i> Faith in the Qur'an	= <i>Sumbahyang sudah digawi</i> <i>Jangan kada ingat mambaca Al -quran.</i> ("Prayers have been performed, don't forget to read the Qur'an.")
	= <i>Percayalah hanya pada Allah semata</i> <i>Rezeki apaan barumah tangga kapan tato.</i> ("Believing in Allah alone, household sustenance will not be confused.")
	= <i>Rumah tangga itu karena Allah</i> <i>Gasan mencari keridhaan -Nya</i> (Marriage exists because of Allah To seek His pleasure)

²al-'Utsaimin, Syaikh Muhammad bin Galih. Explanation about three basic principles in Islam

Berserah kepada Allah Surrender to Allah	Nyiur diparut, gasan diparah Sakira nyaman Andak di wadah Kepada Allah kami berserakan Agar-agar rumah tangga menjadi indah. (The coconut is grated, to be cooked So it suits Andak's taste in the bowl To Allah we surrender everything So that the household may be beautiful).
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Table 2: Data representing Islam

Source: Authors

Words/phrases	Recite in pantun
Jedah, Mina, Mekkah, Baitullah, Allah	Tulak ke Jedah, tulak ke Mina Di Mekkah sudah ada baitullah. ("Go to Jeddah, go to Mina. In Mecca too there is the Kaaba")
Allah Alat sholat Shalat/Sumbahyang Prayer equipment Pray	Ditambahkan adanya sajadah wan mukana Gunanya sholat menghadap Allah Kami datang ke sini membawa alat shalat. ("Adding prayer mats and prayer covering. The purpose of prayer is to face Allah. We came here with prayer equipment.")
Rizki Saudi arabia konteks pantun Mekkah Sustenance Context of Mecca	Karena sudah jadi kita orang badua Bila ulun barajaki kita bulan madu ka Saudi arabia . ("Because we are now a couple. If we could afford it, we would go on a honeymoon to Saudi Arabia.")
Memberi pada yang kurang mampu giving to the less fortunate	Lipat kain wan jua tapih Lalu kakamban andak di subalah Bila rajaki kaina balabih Jangan kada ingat orang badua basadakah. Folding the cloth along with the sarong Then Andak wraps herself on one side If fortune later overflows Do not forget the couple who once gave in charity
Pergi berhaji Going on hajj	Tulak ka kabun mambawa kampil Isinya kasturi lima puluh biji Bila sudah balimpah hasil Bawai kuitan wan mintuha bahaji. Going to the garden carrying a pouch Filled with fifty musk seeds When the harvest is abundant Share it with siblings and in-laws generously
Berserah kepada Allah Surrender to Allah	Nyiur diparut, gasan diparah Sakira nyaman Andak di wadah Kepada Allah kami berserakan Agar-agar rumah tangga menjadi indah. The coconut is grated, to be cooked So it suits Andak's taste in the bowl To Allah we surrender everything So that the household may be beautiful

Table 3: Data representing 'Keihsanan,' Social Truth
Source: Authors

Words/phrases	Recite in pantun
<i>Silaturahmi</i> Keeping in touch	<i>Rombongan kami datang hadir kemari</i> <i>Datang hendak bersilaturahmi.</i> <i>Kami datang kesini mewakili,</i> <i>Untuk tidak dihiraukan salam silaturahmi kami</i> <i>Kami datang bukan aneka ragam datang</i> <i>Datang membawa calon menantu</i> <i>Hargai orang tua, hormati itu luhur</i> <i>Tangan kita bersatu, bersatu tali.</i> (Our group has come and gathered here, We come with the intention of strengthening ties. We come here as representatives, May our greetings of friendship not be ignored. We come not with various reasons, We come bringing a future son-in-law. Honor your elders, for honor is noble, Our hands joined, to strengthen the bonds of family).
<i>Silaturahmi</i> Keeping in touch	<i>Kami sambut bukan sambarang sambut</i> <i>Kami sambut dengan kasih saying</i> (We welcome not with mere formality, But with heartfelt affection).
<i>Barang hantaran</i> Offering goods	<i>Kami membawa calon menantu</i> <i>Sekalian membawa barang hantaran</i> <i>Barang hantaran kami serahkan</i> <i>Semoga sudilah untuk Mendengarkan.</i> <i>Pian datang bawa hantaran,</i> <i>Mudah-mudahan penuh beruntung.</i> (We bring a future son-in-law, Along with the offering gifts. We now present the gifts, We hope you will kindly listen. You have come bringing offerings, May they bring blessings and good fortune).

Discussion

Pantun Baantaran in a faith perspective (believe)

Belief (faith), as reflected in the phrase 'live in faith,' embraces the integration of religious beliefs into daily life and behavior, reflecting the profound influence of religious values on cultural and linguistic expressions. Believers confess that 'God is a God who lives in faith' is the most compassionate and the most merciful', and 'grateful for God's blessings' ("God is gracious and merciful; and one should be grateful for God's blessings").

A believer's actions in Islam are measured by adherence to the Five Pillars, which are essential acts of worship and devotion. These include the following.

- (1) The Declaration of Faith (*Syihadat*), affirming the oneness of Allah and Muhammad as His prophet;
- (2) Performing the five daily prayers (*Salat*) to connect with Allah and strengthen faith;
- (3) Fasting during Ramadan (*Sawm*) as a practice of self-discipline and empathy;
- (4) Giving charity (*Zakat*) to purify wealth and support the community; and
- (5) Undertaking the pilgrimage to Mecca (*Hajj*) at least once, if able, symbolizing unity and obedience to Allah.

A person's faith can be seen through *khusyuk* (devotion in worship) and gratitude for both blessings and trials, reflecting a deep relationship with God and a positive outlook on life. From an ethnolinguistic perspective, phrases like "Live in faith" and "God is gracious and merciful" reveal how religious beliefs are embedded in language and culture. These expressions show that faith is not just belief but a guiding principle influencing daily life, behavior, and social interactions. Language here serves as a means to express, preserve, and transmit cultural and religious values.

Translations of religious phrases like "Live in faith" and "God is merciful" show how deeply cultural values are rooted in language. In Indonesian culture, such expressions highlight the role of religious teachings in shaping ethical behavior and community values. Terms like *Maha Pengasih* and *Maha Penyayang* emphasize compassion and unity, while *syukur* (gratitude) reflects a cultural and religious focus on being thankful for God's blessings. These phrases function not just as religious declarations but also as cultural tools that reinforce moral standards and social expectations through language.

From an ethnolinguistic perspective, the phrases '*kepada Allah kita 'berserah*' ("To Allah we surrender") and '*agar rumah tangga menjadi 'indah*' ("For the household to be beautiful") reflect the deep connection between faith, family, and cultural values. They emphasize trust in divine will and the importance of emotional and spiritual well-being within the family. These expressions show how language preserves the core religious and cultural ideals, promoting unity, cooperation and resilience in both personal and communal life.

Language plays a key role in preserving cultural and religious values across generations. Phrases like "*Hiduplah dalam iman*" (Live in faith) serve as carriers of these values, ensuring that religious teachings remain integral to community identity. From an ethnolinguistic perspective, integrating religious beliefs into everyday language reflects the connection between language, culture, and identity. This practice demonstrates how religious principles and cultural norms are negotiated and expressed through language, signifying both individual faith and collective community values. Analyzing phrases like "*Tuhan itu Maha Pengasih dan Maha Penyayang*" (God is the most compassionate and the most merciful) reveals how religious beliefs shape and are shaped by linguistic and cultural practices.

Language plays a crucial role in preserving and transmitting cultural and religious values from generation to generation. Through the integration of religious beliefs into everyday language, communities can uphold religious teachings as an essential part of their identity and culture, demonstrating the interaction between language, culture, and collective identity. Phrases that reflect these values illustrate how linguistic practices both mirror and shape cultural norms and religious beliefs.

From an ethnolinguistic perspective, the poem reflects the cultural values regarding faith, purpose, and social structure of the Banjar society particularly in marriage and family life. The phrase "because of Allah" emphasizes that actions should align with spiritual principles, with intention playing a crucial role in Banjar culture, especially in marriage. Marriage is viewed as both a personal bond and a social contract that fulfills religious obligations and supports community sustainability. By framing marriage as a devotion to God, it encourages communal responsibility and moral education for future generations. The use of terms like "Banjar community" highlights a collective identity, reinforcing social cohesion. Through language, these values are passed down, teaching younger generations the importance of faith in daily life and strengthening the cultural heritage of the community.

In Islam, the '*Rukun Iman*,' pillars of faith, are fundamental beliefs that form the core of a Muslim's faith. These pillars are an essential component of Islamic theology and guide a Muslim's understanding of the universe and his place in it. These are the six pillars of faith.

- (1) *Tauhid*, Belief in Allah, for example, God's absolute monotheism, which emphasizes that God is the one, unique, and omnipotent Creator;
- (2) *Mala'ka*, Belief in Angels, for example, the existence of angels as messengers and servants of God who perform various duties and obligations as ordered by God;

- (3) *Nubuwwah*, Belief in the Prophets, for example, belief in all prophets sent by God to guide mankind, including the great prophets such as Adam, Noah, Abraham, Moses, Jesus, and Muhammad (PBUH);
- (4) *Kutub*, Belief in the Revealed Scriptures, for example, belief in all scriptures revealed by Allah, including the Quran (revealed to Muhammad), the Torah (revealed to Moses), the Zabur (revealed to David), and the Gospel (revealed to Jesus);
- (5) *Yawn al-Qiyamah*, Belief in the Day of Judgement, for example, is the belief in a Final Judgement Day, when all individuals will be resurrected and judged by Allah based on their deeds; and,
- (6) *Qadar*, Belief in Divine Decree, for example, belief in Allah's destiny and divine will, recognising that everything that happens is part of Allah's plan and wisdom (At- Tuwaijiri , 2015; Rasjid , 2012).

Pantun Baantaran in an Islamic perspective

The phrase '*Hiduplah dalam Iman*,' translated into 'live in the faith, means that Muslims are encouraged to practice these three things to achieve spiritual and personal balance, for example: (1) *hablum minallah*, (2) *hablum minnas*, and (3) *hablum minal'alam*. *Hablum Minannas* and *Hablum Minal'alam* are seen as extensions of *Hablum Minallah*, aiming to fulfill the ultimate goals of earning Allah's grace and blessings. This holistic approach ensures that one's spiritual devotion is reflected in interactions with others and stewardship of the environment. The practice of this teaching involves obligatory worship and recommended practices. The obligatory worship includes (1) Salat, (2) Zakat, (3) Fasting, and (4) Going on Hajj.

The messages conveyed through *pantun baantaran* culture in practicing the pillars of Islam include the following.

- (1) *Tulak ke Jeddah, tulak ke Mina*, go to Jeddah, go to Mina;
- (2) *Di mekkah jua ada baitullah*, there is also Baitullah in Mecca;
- (3) *Ditambahkan adanya sajadah wan mukana*, there is also a prayer mat and prayer robe;
- (4) *Gunanya shalat menghadap Allah*, the purpose of prayer is to come before Allah;
- (5) *Kami datang ka sini membawa alat shalat*. We came here with prayer equipment.

From an ethnolinguistic point of view, the traditional *pantun baantaran* serves as a culturally rich medium to convey messages about the practice of the pillars of Islam. *Pantun baantaran* is a poetic form traditionally used in some Southeast Asian Muslim communities, particularly in Indonesia and Malaysia, to communicate important social and religious instructions in a memorable and engaging way. *Tulak ke Jeddah, tulak ke Mina*, (go to Jeddah, go to Mina, highlights specific locations associated with the Hajj pilgrimage, emphasizing the geographical and ritual significance of these places. Jeddah and Mina are an integral part of the Hajj process, and the mention of both in the rhyme emphasizes their importance in the Islamic Hajj experience. The use of these names helps embed the practice of Hajj in the cultural consciousness and highlights the importance of following the rituals of Hajj.

Di mekkah jua ada baitullah, there is also Baitullah in Mecca, emphasizes the importance of Mecca in Islamic teachings by referring to both Mecca and the Kaaba. The Kaaba, located in Mecca, is the focal point of Muslim worship and pilgrimage. Including that type of reference in the *pantun baantaran* not only shares information but also embeds respect and attachment to the holy city and its sacred rituals.

For the Banjar community, Hajj is more than a religious obligation; Hajj is the peak of their spiritual journey, which represents the richness of cultural identity and personal milestones. Going on Hajj is seen as the highest expression of faith, a pilgrimage fulfilling deep spiritual aspiration. Hajj is an opportunity to connect with Allah, seek forgiveness, and achieve a sense of spiritual purity. For many people, the experience of standing in Arafat and performing

the rituals is transformative, giving a deep sense of purpose and enlightenment. Completing the Hajj is often seen as one of life's greatest achievements. Hajj not only signifies a commitment to one's faith but also overcoming personal challenges, such as financial difficulty and travel logistics.

For many Banjarese, being able to do Hajj becomes the source of pride and an important milestone in life, which signifies their status in the community. Hajj has a special place in Banjar people's cultural identity. This pilgrimage is rooted in tradition, and families often celebrate this achievement together, sharing stories and experiences. This brings about a sense of belonging and unity in the community, since those who have completed Hajj are often respected and highly regarded. The pilgrimage is a reminder of the universality of Islam, as millions of Muslims from different backgrounds gather in Mecca. For Banjar people, this connection to the global ummah, or community, strengthens their identity as part of a larger religious community and fosters a sense of solidarity, compassion, and common goal. Essentially, for Banjar people, Hajj is a holistic experience that reunifies faith, achievement, and cultural identity, leaving a lasting impact on the individuals and their communities.

The Banjar community principle emphasizes the importance of performing the Hajj as a sign of success. This is reflected in a verse that cites, '*Bila sudah balimpah panghasilan, bawai kuitan wan mintuha naik haji*'. This expression shows that when a person achieves financial success, it becomes his obligation to set aside a portion of his earnings to go on Hajj.

This verse does not only discuss material aspects but also highlights spiritual and family values. Performing Hajj is not only a matter of personal journey but also involves family. The verses reflect that Hajj is an important moment ideally shared with loved ones. By inviting family members, we not only strengthen our social bonds, but also honor the value of helping each other, which is highly valued in Banjar culture. Furthermore, this principle reminds us that Hajj is not only a matter of spiritual matters but also social responsibility symbols. When we have the means to perform Hajj, we are expected also to share with others. Setting aside wealth for Hajj is a form of gratitude for what we have and shows our concern for those around us. Thus, this poem reflects the philosophy of the Banjar people, which prioritizes success, spirituality, and concern for family and community. The poem urges us to prioritize Hajj as part of our life journey while always remembering to share with others. Hajj strengthens solidarity among Muslims around the world in several profound ways:

- During Hajj, Muslims from all corners of the world gather in a unified act of worship, regardless of their ethnic background, race, or nationality. This gathering highlights the shared faith and the common goal of Muslims, which encourages a sense of global unity.
- Hajj rituals, such as *Tawaf*, circumambulating the Kaaba, *Sa'I*, walking between Safa and Marwah, and standing at Arafat, are performed collectively by all the pilgrims. This collective experience strengthens the bonds among the Muslims, creating a strong sense of camaraderie and collective identity;
- During Hajj, all the pilgrims wear Ihram, a simple white garment that symbolizes purity and equality. This clothing eliminates differences in wealth, status, and nationality, which reinforces the idea that all the Muslims are equal in the eyes of Allah and promotes modesty and solidarity;
- The Hajj pilgrimage encourages interactions between the Muslims from different cultures and regions. These interactions often lead to the sharing of experiences, knowledge, and support, which helps build lasting connections and mutual understanding among the global Muslim community; and
- The spiritual focus of Hajj, which centers on devotion, penance, and seeking Allah's forgiveness, helps pilgrims to rise above worldly differences and connect on a deeper spiritual level. This shared spiritual journey strengthens the sense of global Muslim comradery. Hajj acts as a powerful reminder of the universal nature of Islam, which strengthens the bonds of comradery and unity among the Muslims around the world.

The verse '*Ditambahkan adanya sajadah wan mukena*,' adding prayer mats and prayer coverings, highlights practical and symbolic roles of important equipment used in Islamic worship. *Sajadah*, prayer mats, not only function to perform salat, prayer, but also symbolize act of prostration and surrender to Allah. The term '*mukena*,' prayer covering, perhaps a local term for certain hygiene-related items or certain prayer equipment, highlights the physical and ritualistic aspects of Islamic worship. Mentioning these items in the pantun not only informs but also imprints a sense of their importance in maintaining ritual purity and devotion in the everyday Islamic practice.

'*Gunanya sholat menghadap Allah*', the purpose of prayer is to face Allah, explains the essential intention behind the act of prayer in Islam: to direct one's devotion and attention to Allah. This emphasizes the spiritual purpose of prayer, which is to establish a direct relationship with the divine. Pantun summarizes this key concept in a concise manner, allowing its theological principles to be accessed and remembered through poetic form.

'*Kami datang ke sini membawa alat shalat*,' we came here with prayer equipment, reflects the preparation and commitment needed to perform Islamic worship rituals. This marks the importance of coming and bringing equipment needed to pray, emphasizing both readiness and respect for the performed worship ritual. The mention of 'prayer equipment' highlights the practical aspect of the religious observance, ensuring that Muslims are well prepared for their spiritual duties.

From an ethnolinguistic perspective, pantun *baantaran* is a unique medium that combines cultural and religious education in an interesting and educative format. The use of rhyme, rhythm, and local language cues not only makes these religious messages easier to comprehend and remember but also adds an element of intrigue, emphasizing the importance of practicing the pillars of Islam while preserving cultural heritage.

For understanding the terms of *shalat*, *pray*, and *Naik Haji*, going on Hajj (often used in *pantun*) syntagmatically, it is important to examine it in the context of the broader framework from the Five Pillars of Islam. Syntagmatic analysis involves understanding how the elements in a system relate to each other. In this case, we look at how each pillar of Islam interacts and supports the others to form a cohesive whole.

- *Sholat*, prayer, is an expression of faith proclaimed in the Shahadah, the Islamic declaration of faith. Prayer is an expression of faith proclaimed in the Shahadah, the Islamic declaration of faith. The act of praying is a direct manifestation of one's belief in the singleness of Allah and the prophethood of Muhammad. It serves as a regular reaffirmation of these core beliefs. *Sholat* and *Zakat*, charity, are acts of worship that strengthen the individual's relationship with Allah and community. While *sholat* connects Muslims spiritually with Allah, *Zakat* connects them socially by sharing wealth. Collectively, they reinforce the ethical and social dimensions of Islam.
- *Sholat*, prayer, and fasting complement each other in nurturing self-discipline and spiritual growth. Just as fasting involves fasting to develop self-control and empathy, *Sholat* provides daily opportunities for reflection, worship, and connection with Allah, thus supporting the inner transformation that begins with fasting.
- *Sholat* and Hajj are both acts of worship that involve ritualistic practices and communal aspects. Prayers are performed regularly, while Hajj is a once-in-a-lifetime pilgrimage. Both emphasize the importance of maintaining a strong spiritual connection and fulfilling religious duties. They also symbolize Islamic universal practice, with *Sholat* being practiced daily and Hajj representing an important and unifying event for Muslims around the world. Hajj is a direct manifestation of commitment to the Shahada. It is a physical and spiritual journey that represents surrender to the will of Allah, as expressed in Islam's fundamental declaration of faith. It embodies the life of faith in a profound way.
- Hajj and *Zakat* both emphasize the importance of social responsibility. While *Zakat* involves financial contributions to those in need, Hajj involves a journey

that symbolizes self-sacrifice and purification. The Hajj experience often leads to a greater sense of empathy and a renewed commitment to charitable action. The spiritual disciplines developed make the Hajj experience become transformative. Both involve periods of intense spiritual focus and self-control. Fasting prepares Muslims for the introspective journey of Hajj, where the rituals of Hajj help deepen the spiritual insights acquired through fasting. Hajj rituals include particular prayers and acts of worship, which are an extension of the daily prayers. Hajj emphasizes the importance of regular prayer, for it involves the performance of specific prayers at the holy places of Mecca. Pilgrimage reinforces the centrality of *Sholat* in the life of a Muslim because it affects both individual and communal worship.

These teachings are connected to the core principles of Islam: *syahadat*, the declaration of faith that there is no God but Allah and Muhammad is His messenger; *Sholat*, performing prayers five times a day; and *zakat*, the obligatory charity required of Muslims or Muslim-owned businesses according to Islamic law. In extension, the pillars include *shaum* (fasting from dawn to sunset, withholding from food, drink, and certain actions), and hajj (pilgrimage to holy places such as the Kaaba, Arafat, Muzdalifah, and Mina, performed at specific times with the intention of worship). These teachings also include respect for elders and striving to be an obedient child (Noortyani et al., 2023).

From a syntagmatic viewpoint, the Five Pillars of Islam serve together to create a comprehensive framework for Muslim life:

- (1) *Syahadat*, shahada, serves as the foundation, defining the core belief system;
- (2) *Sholat*, prayer, embodies this belief through regular worship and serves as a constant reminder of faith;
- (3) *Zakat*, charity, builds on the ethical implications of faith, emphasizing social justice and charity;
- (4) *Saum*, fasting, enhances personal spiritual development and empathy; and
- (5) Hajj is the summit of these practices, manifesting the spiritual, communal, and ethical teachings of Islam on a massive scale.

Barang hantaran can be understood as offering or charity. In Islamic teaching, donations and charitable giving are strongly emphasized and can take various forms, each fulfilling a different aspect of social responsibility and spiritual growth. The main forms of donations in Islam include: *Zakat*, *Sedekah*, *Sedekah Jariyah*, *Hadiah*, *Mahar*, *Fidya*, dan *Kaffarah*

- *Zakat* is one of the Five Pillars of Islam and refers to the obligatory Charity that Muslims must give annually. *Zakat* is usually calculated as a fixed percentage (usually 2.5%) of a Muslim's wealth and assets. *Zakat* is meant to purify wealth, redistribute wealth, and help those in need. *Zakat* is a way to ensure economic equity and help the less fortunate, orphans, and those in debt.
- *Sedekah*, almsgiving, is voluntary charity that can be given at any time and in any amount. Unlike *zakat*, *sedekah* is not compulsory but is highly recommended as a means to seek additional blessings and gain spiritual rewards. *Sedekah* can be given to anyone in need and serves to strengthen community bonds and alleviate immediate suffering. *Sedekah* can be in the form of money, goods, or even acts of kindness.
- *Sedekah Jariyah* is an ongoing charity that provides ongoing benefits and rewards even after the donor has passed away. This form of charity has long-lasting impact and benefits. An example includes building a well, building a school, funding a medical facility, or any sustainable project that contributes to the well-

being of the community. The rewards of *Sedekah Jariyah* continue to grow as long as the benefits last.

- *Fidyah* is a form of compensation given to those who are unable to fast during Ramadan due to chronic illness or other compelling reasons. It is intended to help those who are unable to fulfill their fasting obligations. *Fidyah* involves giving food or monetary donations to the less fortunate as an alternative to fasting. This ensures that those who are unable to fast can still contribute to charitable causes.
- *Kaffarah* is a form of penance or compensation for the breaking of an oath, failure to perform a religious obligation, or other violation of Islamic law. It involves giving *sedekah* or performing certain acts of penance as a means of penance and to seek forgiveness from Allah.

‘*Bila rajaki kain balabih*’ and ‘*Jangan kapan ingat anak kecil orang badua basadakah*’ phrases highlight our responsibility and the importance of sharing. ‘*Bila rajaki kain balabih*’ teaches us that when we receive something positive or a blessing, we should remember that others are also deserving of a portion of it. This encourages us to avoid selfishness and understand that our joy and success should bring benefits to others. Meanwhile, ‘*Jangan kapan ingat anak kecil orang badua basadakah*’ reminds us to always remember our duty to those less fortunate. Here, your children can refer to the next generation or those in need in our community. We are encouraged to not only think of ourselves, but also the necessities of others.

Both phrases express the importance of giving *sedekah*, paying *zakat*, and engaging in other acts of virtue. By sharing our blessings, we help others, purify our wealth from greed, and foster gratitude for what we have. As human beings, we should support each other, and sharing is one of the most effective ways to show our compassion. When we allocate a portion of our blessings to those in need, we help to foster a sense of shared well-being. Furthermore, doing good deeds can also lead to blessings into our own lives.

As reflected in the pantun, the term ‘*barang*’ ‘*hantaran*’ means gifts in general, while ‘*sasarahan*’ specifically refers to engagement gifts given during the wedding. This reflects the cultural emphasis on rituals and ceremonial exchanges in marriage, which highlights the importance of social customs and community agreements in Banjar culture.

From head to toe, the inclusion of a complete set of female attire emphasizes the cultural importance of presentation and preparation in the Banjar wedding custom. It shows a traditional perspective in which every aspect of the bride's appearance is carefully organized. The presence of prayer equipment reflects the integration of religious practices into the wedding ceremony, showing the intertwining of spiritual and social aspects in the customs of the society.

The wedding ring symbolizes the marriage vows, which highlights the importance of commitment and the sincerity of the marriage contract. *Duit*, money, symbolizes the ‘*jujuran*’ or funds given to the bride, which emphasizes the economic aspect of the marriage and the role of financial support in Banjar customs, providing a deeper understanding of the customs.

Baju Langkap Saawakan refers to a complete bridal outfit, including traditional clothing such as *tapih* or cloth, kebaya, and jilbab or headscarf. This reflects the importance of traditional dress in traditional ceremonies and the particular way in which cultural identity is expressed through clothing. *Pakakas Mandi*, refers to toiletries such as soap and shampoo that are part of the body care process, indicating a focus on personal hygiene and comfort. *Perkakas Seisi Kamar* refers to bedroom furniture that reflects the practical aspects of starting a new life together, symbolizing the formation of a new household. *Kosmetik* refers to a range of cosmetics that highlight the value placed on beauty and personal care, combined with modern and traditional elements. *Pernak-pernik Wanita* are accessories such as bags and shoes that emphasize the cultural significance of fashion and personal jewelry. *Anak Pohon Pisang*, Banana Shoots, symbolizes growth, benefits, and hope, reflecting the cultural values of future prosperity and well-being. Food includes traditional or modern cakes, signifying the celebration aspect of the occasion and the food's role in bringing people together.

In many cultures, especially in Southeast Asia where bananas are a common and important plant, the banana plant is not only a source of food but also a symbol imbued with

cultural meaning. The banana seedling, or 'sapling' of the banana tree, symbolizes the beginning of something that holds the promise of growth and prosperity. This symbolism is rooted in the plant life cycle, in which a sapling represents the early stages of growth, indicating future potential and value. 'Anak pohon pisang' literally means sapling or shoots of a banana tree that implies that the sapling is a new generation or future hope. This illustration shows that the sapling, although small and seemingly unimportant at the moment, has the potential to grow into a fruit-bearing tree, just like a youth or a new business that is promising for the future.

In ethnolinguistic studies, it is important to consider how these symbols are reflected in cultural practices. For example, in agrarian societies, the growth of banana plants can be associated with rituals, agricultural cycles, or beliefs about fertility and prosperity. Banana saplings may be featured in folktales, folksongs, or proverbs that emphasize themes of growth, regeneration, and hope.

In terms of economics, banana plants can be a significant source of income and a living. Therefore, banana trees symbolize not only future growth but also potential economic benefits and security. The promise of a flourishing banana tree can symbolize the hope for financial stability and an improved quality of living. Beyond its agricultural meaning, the banana tree can be used metaphorically in a variety of social and cultural contexts. For example, in an educational or development environment, addressing someone or something as a 'banana tree' can symbolize their early potential or hope of their future success. This metaphor can be seen in proverbs, motivational speeches, and community encouragement.

Thus, from an ethnolinguistic point of view, '*Anak pohon pisang*' is more than just a reference to banana plant shoots. It manifests cultural values, economic aspirations and social expectations. By examining this symbol through language and cultural practices, we get an insight into how people perceive growth, potential, and future prospects. This approach highlights the deep connections between language, symbolism, and cultural identity.

The terms '*barang*' '*hantaran*' themselves represent language and cultural practice which is peculiar for the Banjar ethnic community in Indonesia. They are listed and their meanings imprint in social values and Banjar culture identity. By understanding the etymology and symbolic meaning of these goods, one has the viewpoint about Banjar perspective which emphasizes communal values, respect to traditions and holistic integration of personal and social responsibility.

Recommended practices, although not obligatory, are highly recommended and include: (1) Reciting *Bismillah*, in the name of Allah, before doing any good deed to seek Allah's blessings; (2) sending prayers to those whom Allah loves (QS. An-Nisaa: 13-14). sending *shalawat*, blessings, upon the Prophet Muhammad, which reflects love and respect for the Prophet Muhammad, which reflects love and respect for the Prophet.

The teachings emphasize that knowledge and spiritual enlightenment, symbolized by '*Ilmunya samatinggi*' '*Langit*,' knowledge as high as the sky, must be balanced with practical devotion and good manners. Neglecting essential practices such as '*sumbahyang*,' pray, while having a deep knowledge can result in spiritual loss in the afterlife. '*Selamat dunia akhirat*' and '*Kawin kami dunia akhirat*' reflect that Muslims must have faith, practicing the values of faith through the teachings of Islam (the pillars of Islam), to achieve *Insan Kamil*, a perfect human being.

The phrase '*kawin bukan sembarang kawin*' emphasizes that marriage is not just an ordinary bond, but a deep commitment based on faith. Ethno-linguistically, this reflects cultural values that prioritize the purity and sacredness of marriage, especially in societies in which religious beliefs play an important role in social life. In many cultures, including Indonesia, marriage is often seen as a sacred bond that goes beyond legal or social arrangements. Marriage is seen as a lifetime partnership that should be built on mutual respect, trust, and mutual conviction. The emphasis that this bond is based on 'faith' emphasizes the belief that a spiritual foundation is essential for a successful marriage. This perspective can shape social practices, rituals, and expectations around marriage. For example, pre-marriage counselling, community involvement and religious ceremonies often play an important role in ensuring that couples understand the solemnity of their commitment. Furthermore, the idea that marriage serves as a

means to strengthen one's faith indicates that marriage is not simply a personal journey, but a collective one, which affects the individuals and their wider society. By framing marriage as a path to strengthen one's faith both in this world and in the hereafter, this perspective encourages couples to see their relationship as a spiritual journey, where challenges and successes contribute to their spiritual growth. These cultural narratives promote the idea that marriage bonds can lead to greater spiritual fulfilment and communal harmony, aligning individual aspirations with broader societal values.

In Islamic thinking, the concept of *Insan Kamil* or Perfect Man, is a description of the ideal human spiritual and moral condition. The term, which translates to 'Perfect Man,' refers to an individual who embodies the highest level of moral and spiritual perfection as expected in Islamic teachings. *Insan Kamil* is characterized by the perfect integration of spiritual knowledge and moral behaviour. This includes deep faith, understanding of divine principles, and the ability to act properly in all the aspects of life (Sumanta, 2022).³ *Insan Kamil* has the goal of living a life that is useful for oneself and others, according to the values reflected in the pantun such as '*ruhui rahayu*', peaceful life; '*semoga untung pandang*' expecting good results; '*sakinah mawaddah aku rahmah*', tranquillity, love, and compassion; and '*saleh-salehah*,' righteousness. Aspirations such as 'hopefully' 'be able to go on Hajj' reflect the desire to fulfil the religious obligations and achieve spiritual rewards.

The 'pillars of faith', *iman*, in Islam are fundamental beliefs that form the Islamic worldview and are deeply rooted in the linguistic and cultural practices of Muslim societies. These pillars are the main components of the Islamic faith, and each has a specific term in Arabic that reflects its significance in religious practice and cultural expression. These pillars are an integral part of Islamic faith and practice, guiding how Muslims understand their connection to God, their duties in life, and their final purpose. Each of these pillars is deeply rooted in the Arabic language and Islamic culture. The terms used to describe these beliefs are not only theological constructs but are also integral to the cultural identity and daily practices of Muslims. The language used in religious texts, prayers, and everyday conversations reflects and reinforces these key beliefs. In addition, Arabic terms carry certain connotations and historical contexts that shape faith practices and cultural expressions in Muslim communities. The Pillars of Faith are more than just theological concepts; they are linguistic and cultural elements that shape the Muslim view of the world and are reflected in the rich Arabic language tradition. The terms themselves carry significant cultural weight and influence how religious beliefs are understood and practiced in different Muslim communities.

Islamic teachings are divided into three major categories: *Hablum Minallah*, which deals with the relationship between creatures and Allah SWT; *Hablum Minannas*, which focuses on human relationships; and *Hablum Minal' alam*, which concerns our relationship with Nature or the universe.

Hablum Minallah refers to the relationship between the individual and Allah SWT. The '*Hiduplah dalam iman*' verse series emphasizes the importance of maintaining a strong and sincere relationship with Allah through worship, devotion, and obedience to His commandments. It emphasizes the fundamental belief that all actions should ultimately be directed towards pleasing Allah and seeking His blessings.

Hablum Minannas focuses on human relationships and interactions. The verse: '*Rombongan kami datang hadir kemari, Datang hendak bersilaturahmi / Kami datang kesini mewakili, Untuk tidak dihiraukan silaturahmi kami / Kami datang bukan aneka ragam datang, Datang membawa calon menantu*' means 'We came here; We came to visit; We came here to represent, to strengthen our friendship; We came not just for that, we brought our future son-in-law'. emphasizes the importance of good behavior, kindness, justice, and mutual respect in relating to others. Building harmonious and positive relationships with the fellow human beings is seen as vital to a well-functioning society and is considered a reflection of one's faith.

³ Sumanta. (2022). Manusia Sempurna (Al-Insân Al-Kâmil) dalam Perspektif Al-Ghazâlî. Jurnal Hukum & Politik Baltik, 15(7), 475-481. <https://doi.org/10.2478/bjlp-2022-007032>

From an ethnolinguistic perspective, '*hablum*' is a general term to describe harmonious and positive relationships with fellow human beings. '*minannas*' and the principle of "*silaturrahmi*" provide a framework for understanding how social relations and cultural values are intertwined with language and identity in different communities. The concept of '*silaturrahmi*' is deeply rooted in Islamic teachings and the cultural practices of Muslim communities. It emphasises the importance of maintaining strong family and social bonds, often expressed through specific linguistic practices and terminology. For example, in many Muslim cultures, different words and phrases are used to express respect, solidarity, and family bonds. These linguistic expressions reflect the value placed on community and mutual support, which can increase understanding and cooperation among the people in Muslim communities.

In ethnolinguistic terms, language is not just a means of communication; it plays an important role in building and maintaining relationships. '*Hablum minannas*' implies an ongoing effort to maintain social bonds, which can be facilitated through language. Conversational norms, greetings, and expressions of empathy and respect are integral to strengthening these connections. For example, greetings such as '*Assalamu'Alaikum*', may peace be upon you, and their responses help build and maintain harmonious relationships in Muslim communities. The power of language in nurturing relationships is a proof of its significance in our lives.

The principle of '*silaturrahmi*' not only applies among Muslims but also in interactions with fellow citizens and people of different religions. Language acts as a bridge in these interactions, facilitating mutual understanding and respect. Individuals can foster positive relationships and enhance social cohesion by using inclusive and respectful language. In a multi-cultural and multi-religious community, communicating effectively and being aware of diverse cultural norms is essential for building bridges and maintaining relationships.

Different Muslim communities around the world may have unique ways of expressing and practising '*silaturrahmi*,' since it is influenced by local language and cultural norms. Understanding these variations can provide insights into how the principles are applied in various contexts. For example, the expression and practice of *silaturrahmi* in Indonesian Muslim communities may differ from Arab or Turkish communities, reflecting the rich linguistic and cultural diversity of the global Muslim population.

From an ethno-linguistic perspective, fostering good relations based on '*silaturrahmi*' is not just a social norm; it is an important contributor to social harmony and integration. By appreciating and understanding the linguistic and cultural nuances of different communities, people can foster a more inclusive and cohesive society. This approach not only strengthens bonds in the Muslim community but also builds bridges with the wider groups of the society, encouraging mutual respect and cooperation. The value of cultural practices in promoting unity is proven in the role of '*silaturrahmi*' in fostering social harmony.

'The customs of '*minannas*' and '*silaturrahmi*' serve as cultural and linguistic foundations that guide interactions inside and outside the Muslim communities. Understanding these principles from an ethnolinguistic perspective highlights the role of language and cultural practices in building and maintaining meaningful relationships. *Hablum Minal'alam* relates to our relationship with Nature and the universe. It involves respect and care for the environment, an understanding of our place in it, and an appreciation of our responsibility towards Nature. This relationship highlights the belief that human well-being is intertwined with Nature's health and balance.

Pantun, one of the traditional Malay poetic forms, often reflects a deep connection with Nature and the universe and can summarize principles such as: *Hablum Minan-Nas*, our relationship with others; *Hablum*, relationship with others; and *Minallah*, our relationship with God in relation to the environment. While pantun traditionally emphasizes moral lessons, beauty, and wisdom, some pantun can be interpreted to reflect the importance of respecting and caring for Nature too.

*Pergi ke kebun menanam padi,
Hasil tuaian cukup menyenangkan.
Alam ini milik kita bersama,
Jaga dengan hati penuh tanggungjawab.*

Translation: Go to the fields to plant rice; the harvest will bring much happiness. The world belongs to all of us; nurture it with a heart full of responsibility.

It emphasizes the common ownership of Nature and the importance of taking responsible care of it. This pantun reflects the deep connection between the human beings and the environment, embedding a sense of responsibility and commitment to environmental conservation. These rhymes capture the essence of our relationship with Nature, illustrating cultural values of respect, responsibility, and harmony with Nature. It functions as a reminder of the connection between human well-being and environmental health.

Pantun Baantaran in the perspective of ‘*Keihsanan*,’ social truth

Keihsanan, or the social truth, refers to the Islamic concept of social purity or social justification. This concept embraces a commitment to uphold ethical behavior, justice, and compassion in the context of social interactions. It goes beyond individual piety and religious observance, focusing on how one's actions and behavior contribute positively to the greater welfare of the society. Pantun:

*“Matahari terbit di pagi hari,
Menyinari dunia dengan sayang.
Keadilan dan kasih sayang harus terjadi,
Dalam pernikahan penuh senang.”*

In many cultures in Indonesia, *matahari*, the sun is often seen as a symbol of life, new beginnings, and enlightenment. This pantun uses the rising sun to symbolize a new beginning in a married couple's life. The sun that shines its rays upon the world symbolizes the new hope and potential that begins with marriage. This pantun follows the traditional Malay pantun structure of four lines with an a-b-a-b rhyme scheme. The first and second lines serve as the preamble, which gives a description of a scene or situation, while the third and fourth lines deliver the main message or meaning of the pantun.

The choice of words such as *matahari terbit* (sunrise), *cahaya* (light), and *bahagia* (happy) shows the use of simple yet meaningful language. These words evoke a positive and hopeful image, reflecting cultural values that value beauty and kindness in daily life. In the context of Indonesian culture, justice and love are often considered fundamental values in social and family relationships.

This pantun implies that marriage is not just about celebration or happiness but should also be based on the principles of justice and compassion. This reflects the hope that the married couple will treat each other equally and affectionately, following the values embraced by the community. It illustrates marriage as an institution enriched with social and emotional significance. In many Malay and Indonesian cultures, marriage is seen as the starting point for building a harmonious family and society. Therefore, justice and love in marriage are considered essential foundations for achieving happiness and prosperity together in life.

This Pantun also emphasises the harmony between natural elements (the sun) and human life (marriage). This reflects the ethnolinguistic view that human beings cannot be separated from Nature and must live in harmony with their environment. The sun that shines upon the world can be seen as a metaphor for a balanced and harmonious life in a marriage. Overall, this pantun conveys a deep message through simple yet meaningful language, reflecting important cultural values and hopes for a future full of equity and love in marriage.

Keihsanan, social truth, emphasises the importance of justice and fairness in all social relationships. This includes advocating for the rights of the marginalised, a role that can make us all feel more empathetic and compassionate. It ensures that everyone receives an equal

treatment and involves standing up against social injustices such as discrimination, exploitation, and corruption. This commitment towards social justice inspires hope for a better future and encourages us to work towards it.

Keihsanan is closely related to Moral Behaviour. It involves obedience to high ethical standards in all personal or professional interactions. This includes honesty, integrity and accountability. Treating others with respect and dignity, no matter their background or status, is fundamental to social justice. *Keihsanan* also relates to social responsibility. Actively engaging in social issues and contributing to solutions that overcome social problems are key aspects of *keihsanan*. This can involve participating in local governance, supporting social goals, or volunteering. It also includes nurturing the environment and ensuring sustainable practices which will benefit the community and future generations. *Keihsanan* involves fostering harmonious relationships between individuals and communities. It encourages dialogue, understanding and collaboration to resolve conflicts and build a cohesive society. *Keihsanan* promotes unity and solidarity in a diverse society, beyond social, cultural and religious differences.

Thus, *keihsanan* is about integrating the Islamic values of justice, compassion and ethical behaviour into one's social life. It reflects a commitment to improving people's welfare and making a positive contribution to society. By aligning individual actions with broader social responsibilities, it brings a sense of personal sense of fulfilment, achievement and satisfaction, making all of us feel that our efforts are worthwhile and meaningful.

Pantun Baantaran Implication in Banjar Community Life

Bantaran is one of the traditional ceremonies. In the Islamic tradition, every event is considered a means of keeping in touch. The concept of *silaturahmi*, keeping in touch, is deeply rooted in Islamic teachings and is important for fostering strong family relationships and bonds. The Prophet Muhammad (PBUH) emphasized the importance of maintaining family relationships. In one narration, he said, 'Whoever believes in Allah and the Hereafter should maintain ties of kinship' (Sahih al-Bukhari). This concept goes beyond just social interaction and reflects deeply rooted values in Islamic teachings that foster unity, empathy, and mutual respect.

Silaturahmi encourages strong relationships within the family unit. This includes regular communication, visiting relatives, and offering support in times of need. Family members contribute to a supportive and cohesive family structure by maintaining these kinships. *Silaturahmi* emphasizes the importance of showing respect and care to parents, elders and younger family members, thereby strengthening familial bonds and creating a supportive environment for all generations. Beyond the nuclear family, *silaturahmi* extends to relatives such as cousins, aunts, and uncles. Maintaining these relationships involves reaching out, celebrating together, and supporting each other through life moments. It also encourages reconciliation and conflict solving in families or among relatives, which promotes peace and understanding.

Silaturrahmi encourages developing and maintaining good relationships with neighbors, friends, and community members. This includes acts of kindness, mutual support, and cooperation. In the broader context of society, *silaturahmi* involves being involved in charitable activities, helping those in need, and contributing positively to society. The importance of *silaturahmi* is highlighted in various Hadith (sayings of Prophet Muhammad) and Islamic teachings. It is seen as a means of gaining spiritual rewards and blessings from Allah, which confirms that maintaining good relations is both a social obligation and a spiritual pursuit. Practicing *silaturahmi* involves demonstrating good moral behavior, such as honesty, forgiveness, and modesty, which are important principles in Islam. Fostering strong, positive relationships are beneficial to individuals by providing emotional support, friendship, and a sense of belonging. Being involved in *silaturrahmi* helps to resolve conflicts and misunderstandings, leading to a more harmonious and peaceful environment. Therefore, *silaturahmi* is about maintaining social relationships and fostering a deeper sense of community

and kinship based on the Islamic values of kindness, respect, and support. Creating a support system that benefits both the individual and the broader community is essential.

Marriage is not just the union of two individuals; it is a process that integrates various dimensions of personal and communal life. When two people marry, they don't just unite their lives; they also intertwine the lives of their respective families, each of which has its own unique culture, traditions, and social dynamics. This union creates a weave of shared values, customs, and hopes that both partners bring to the marriage.

The union of families in marriage often involves the adaptation and reconciliation of different cultural traditions and practices. For example, the family rituals, celebrations, and daily customs of each side may blend, creating new traditions that reflect the heritage of both families. This union requires open communication, mutual respect, and most importantly, compromise as each partner navigates the integration of their respective backgrounds, developing a culture of respect and understanding.

Additionally, marriage often brings along social and economic responsibilities. Couples may need to tackle financial planning, manage household responsibilities, and consider the effects of their marriage on their extended family. These responsibilities, especially financial planning, may involve supporting family members, contributing to communal events, or fulfilling societal expectations in relation to marriage and family life, which fosters a sense of responsibility and readiness.

Marriage also expands a person's social network, connecting them with their spouses' friends, family and acquaintances. This wider network can offer additional support, opportunities and relationships, enriching the couple's social and emotional lives. It also involves participation in a wider social context, where a couple's actions and decisions can affect and be affected by their wider community.

In essence, marriage not only provides a partnership between two people; it also integrates their lives into the more prominent framework of family, culture and society. This integration brings new dimensions to their personal and collective experiences, making marriage a complex and multi-sided institution.

Conclusion

Pantun Baantaran, with its distinctive form and function, holds a multifaceted role within the Banjar community. It is more than a medium of artistic expression and cultural tradition—it serves as a vital conduit for conveying and affirming the religious values deeply rooted in the Banjar community in Indonesia. This dual function underscores the profound integration of cultural customs and Islamic beliefs, particularly evident in the context of wedding ceremonies. As a form of oral poetry, *Pantun Baantaran* reflects the rich artistic heritage of the Banjar people. Its structured use of rhythm, figurative language, and symbolic imagery not only showcases the creativity of the community but also preserves a key aspect of their oral tradition. This artistic expression continues to be relevant in modern settings, highlighting the commitment of the community to sustaining their cultural identity through the practice of pantun.

Moreover, *Pantun Baantaran* plays a significant role in transmitting cultural values across generations. Recited during wedding ceremonies, it reinforces traditional norms and rituals, ensuring that such practices remain alive and meaningful. The adherence to poetic forms and themes further illustrates the community's dedication to cultural sustainability and the honoring of ancestral customs. Religiously, *Pantun Baantaran* functions as a platform for embedding Islamic teachings, prayers, and moral values into the fabric of ceremonial life. The frequent inclusion of religious references—such as invocations for divine blessings or symbolic allusions to spiritual concepts—demonstrates how Islamic faith is seamlessly woven into cultural expressions. This fusion not only affirms the religious identity of the community but also deepens the spiritual significance of important life events like marriage. The use of religious metaphors and symbols, often drawn from Nature or sacred concepts, enriches both the aesthetic and spiritual dimensions of *Pantun Baantaran*.

Indeed, these elements illustrate how the Banjar people harmoniously blend religious devotion with cultural practice, adapting traditional art forms in ways that both preserve heritage and reflect contemporary religious values. In essence, *Pantun Baantaran* exemplifies the ability of the Banjar community to maintain a dynamic balance between cultural traditions and religious beliefs. Its enduring presence in ceremonial life underscores its dual role as both a cherished artistic form and a meaningful vehicle for spiritual expression. Through *Pantun Baantaran*, the Banjar people continue to celebrate, preserve, and transmit the intertwined legacies of their cultural and religious identity.

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