

BAHAJI URANG BANJAR CULTURE AS A REPRESENTATION OF LOCAL WISDOM IN AN ANTHROPOLOGICAL PERSPECTIVE

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Abstract:

Bahaji culture in the Banjar community is one of the socio-cultural phenomena that is not only related to the implementation of the Hajj, but also contains strong local wisdom values and is inherited from generation to generations. In practice, Bahaji is not only interpreted as a religious obligation, but also as a symbol of social status, cultural identity, and a means of strengthening community solidarity. However, studies that relate Bahaji cultural practices to anthropological perspectives, especially through lexicon analysis and symbolic meaning, are still relatively limited. The formulation of the problem in the research is, 1) what rituals are carried out before and after Bahaji in the Banjar community. 2) what lexicon is contained in the Bahaji culture of Banjar people 3). What value of local wisdom is contained in the Bahaji culture. This study uses a qualitative descriptive method with an ethnographic approach. The results of the study show that the lexicon in Bahaji culture not only functions as a means of communication, but also as a symbol that represents the values of religiosity, social solidarity, and cultural identity of the Banjar people. Thus, Bahaji culture can be understood as a representation of local wisdom that strengthens the relationship between language, culture, and social practices in the life of the Banjar people.

Keywords : Bahaji, Banjar, Anthropology

1. INTRODUCTION

One of the pillars of Islam for the global Muslim community, which has spiritual, cultural, social, and symbolic dimensions, is the Hajj (Siti and Mustolehudin, 2020; Hidayat, 2017). The Hajj is a cultural phenomenon associated with the religious journey to the Holy Land, which can shape the social identity of those who perform it. In many countries, the departure and arrival of Hajj pilgrims is accompanied by cultural practices passed down from generation to generation (Muhammad Dimas Anugrah et al., 2026). Thus, the Hajj is not merely an individual religious practice but a collective view that reflects a cultural system embodied in values, beliefs, and philosophies of life (Syuhudi, 2019) (Darmadi, 2018). In the

development of modern society today, the Hajj tradition has undergone transformation due to the influence of globalization, technology, and changes in social patterns, but various communities still maintain local elements as a form of cultural identity.

In this regard, research on the Hajj tradition is crucial, given that it embodies cultural aspects related to language, symbols, rituals, and social values (Hidayat, 2017). Research to uncover these cultural aspects includes the cultural lexicon, expressions, terms, and distinctive forms of communication that exist within the community (Fahrurrozi, 2015). This is further reinforced by previous research, which generally states that the Hajj tradition also embodies local wisdom values such as mutual cooperation, respect for guests, social solidarity, religiosity, and respect for one's social and spiritual status (Hakim, 2021) (Rochmatul Wachidah et al., 2025). Therefore, research on the Hajj tradition is an effort to document and scientifically study it so that collective memory is not lost amidst the shifting currents of globalization. Thus, research on the Hajj culture is not only important in the cultural field, but also contributes to the preservation of local identity and the development of language and cultural studies of the community.

The Banjar community is part of a global and Indonesian community that has a tradition of performing the Hajj. This tradition plays an important role in social, cultural, and religious life for the Banjar community. The term bahaji in Banjar society not only refers to the Hajj activity, but also includes various rituals before and after the pilgrims' departure, such as thanksgiving, prayer recitation, tapung tawar, farewell, welcoming, and expressing gratitude for the pilgrims' return. This tradition has shown the close relationship between religion, language, and culture in Banjar society. The bahaji culture for the Banjar community has given rise to a variety of distinctive lexicons and expressions that represent cultural experiences, knowledge systems, religiosity, social solidarity, and cultural identity. An anthropological perspective views the lexicon and cultural expressions in the Hajj tradition as part of a cultural practice that contains social meaning and local wisdom values. Previous studies have examined the Hajj tradition from various perspectives. However, research specifically examining the Bahaji Urang Banjar culture from an anthropological perspective is still relatively limited. Previous studies generally focused on religious rituals, economics, or social aspects, such as Bolang law (Irfan, 2025), economic status (Amelia Rahmaniah, 2024), and sociocultural aspects (Irfan Noor et al., 2021). Meanwhile, in-depth studies of the cultural lexicon, symbolic meaning of language, and local wisdom values embodied in this tradition have not been conducted. Therefore, this study

will focus on the relationship between language, culture, rituals, and local values in the Bahaji Urang Banjar tradition through an anthropolinguistic approach .

This research raises the issue of 1) what rituals are performed before and after *bahaji* in Banjar society, 2) what lexicons are found in the bahaji culture of Banjar society, and 3) what local wisdom values are found in the bahaji culture . The objectives of this study are 1) to describe the rituals performed before and after bahaji , 2) what forms of lexicons are found in the *bahaji culture* of Banjar society, and 3) to reveal the local wisdom values represented in *bahaji* . This study uses an anthropolinguistic perspective to understand the relationship between language, culture, and social practices of Banjar society in the Hajj tradition. In the view of Alessandro Duranti (Duranti, 2016) , language is a representation of culture and a system of knowledge of a society that is closely related to the cultural practices and social meanings of its speakers. Through this approach, this study seeks to uncover the meaning of rituals, lexicons, cultural symbols, and local values in the Bahaji Urang Banjar tradition as part of cultural preservation and the development of anthropolinguistic studies .

2. RESEARCH METHODS

This study uses a qualitative descriptive method with an ethnographic approach. Data were collected through observation techniques, in-depth interviews with informants, and documentation of the *bahaji cultural practice* . Data collection techniques include observation, interviews, and documentation. conducted to determine the research location and directly observe cultural practices. Interviews were conducted to obtain direct information from actors and the Banjar community who practice the hajj culture. Interviews were conducted in a structured and engaging manner. Documentation is needed as a medium to strengthen the results of observations and interviews. The research location is in Sungai Alat Village , Astambul District , Banjar Regency, South Kalimantan Province. Data research time is three months, namely from May to July 2025. Data presentation is in ordinary words. Data analysis is carried out by identifying lexicons, interpreting meanings based on cultural contexts, and linking them to social values that develop in Banjar society.

3. THEORY

The approach used in this study is anthropolinguistics, which examines the relationship between language, oral traditions, and community culture, which reflect local knowledge systems (Sibarani, 2015). The anthropolinguistic perspective views language not only as a means of communication, but also as a representation of a community's knowledge system, values, norms, and outlook on life. The Hajj tradition before and after the Hajj is an oral tradition and cultural practice that is important in understanding the identity and wisdom of the local community. Therefore, the Hajj tradition in the Banjar community can be explained through various lexicons, speeches, symbols, and accompanying series of rituals because all of these elements reflect the cultural and religious experiences of the community that have local wisdom values.

Thus, through anthropolinguistics, researchers can uncover the hidden cultural meanings behind the use of language and the implementation of rituals in the Hajj tradition of the Banjar people, which shape local identity. This is reinforced by the previous statement that rituals performed in the daily lives of Muslims shape cultural identity (Hidayat, 2017). This means that rituals in the lives of the Banjar people also play an important role in the formation of cultural and social identity. Furthermore, Hidayat (2017) states that the practice of religious rituals is not only related to the implementation of worship, but also forms the collective identity of the Muslim community through symbols, actions, and social interactions passed down from generation to generation.

Roff's theory supports this research as a new approach to Islamic studies. He views Islam not only as a normative teaching but also as a social and cultural practice that lives in society (Hakim, 2021). This theory also views the Hajj tradition as a cultural phenomenon full of symbolic, social, and collective identity meaning. Thus, the Banjar Hajj ritual is not only interpreted as a mere act of worship, but as an expression of religious culture that demonstrates the close relationship between language, tradition, and the social life of the local community. Alessandro Duranti (Duranti, 2016) also put forward a foundation of thought that contributed to the research, namely that language is part of the cultural practices used by society to construct meaning, identity, and social relationships in everyday life.

Thus, in this study, language is understood as a representation of social actions and cultural symbols that exist in society. In line with this, Clifford Geertz (Wahab Syakhrani & Nafis, 2022), through his work, *Interpretation of Culture*, explains that culture consists of a system of symbols that contain meaning and are socially inherited. Geertz's symbolic approach is relevant to interpreting various symbols in the Hajj tradition, such as the ihram garment as a symbol of purity

and equality, Zamzam water as a symbol of spiritual blessing, and the title of Hajj as a marker of social and religious identity in society. Ultimately, the Hajj tradition is not only understood as a practice of worship but also as a cultural representation that contains symbolic value, collective identity, and social meaning in the life of Muslim society.

4. DISCUSSION.

For the Banjar community, the Hajj pilgrimage is a must-see, and therefore, several rituals and activities are necessary before and after the Hajj. This ensures that the Hajj is not in vain and is blessed .

4.1 Bahaji Process Series

Before leaving for the Hajj, Banjar people generally hold a celebration or prayer event together. Activities before the Hajj and after coming from the holy land. There are several sequences that are usually carried out. Greetings with family and neighbors, reading maulid poems , prayers and apologizing to relatives and the surrounding community. The following are activities carried out during *Bahaji* .

a. *Greetings explosive device*

This event is usually held several days before departure for the Holy Land. In Banjar society, the tradition of thanksgiving before departing for the Hajj is an important part of the culture passed down through generations. The thanksgiving is not only interpreted as a thanksgiving event but also a form of prayer offered for prospective pilgrims to be granted safety, health, and a smooth journey during the Hajj pilgrimage to Mecca and the Holy Land. This tradition is a blend of Islam and local Banjar culture that emphasizes togetherness. Prospective pilgrims invite relatives, neighbors, and religious leaders to this event. Various dishes are provided at the event , as a symbol of gratitude and also as a means of strengthening social ties between the community .

b. *Recitation of Maulid Poetry*

An important part of the Hajj celebration is the recitation of maulid poetry, such as the recitation of the Habsyi mulid , or poems praising the Prophet Muhammad (peace be upon him). The recitation of the maulid is led by a religious teacher, figure, or local maulid group, using poetry and a distinctive Banjar rhythm. During the Hajj celebration, the recitation of maulid poetry is an important part of the Banjar community. This activity usually takes place before the prayer of congratulations and a communal meal. The poetry recited is the Habsyi

maulid, or praise to the Prophet Muhammad (peace be upon him), which tells the story of the Prophet's life, morals, and struggles. The recitation is led by a religious teacher, community figure, or maulid group accustomed to reciting poetry in a distinctive Banjar rhythm. The recitation is solemn and full of religious nuances, adding to the sacredness of the Hajj celebration. During the celebration, guests sit together while listening to the recitation of the maulid poetry, accompanied by the playing of tambourines or terbang (traditional musical instruments). The distinctive Banjar rhythm used in the recitation of the maulid creates a touching, peaceful, and familial atmosphere. Besides honoring the Prophet Muhammad (peace be upon him), the recitation of the maulid (the birth of the Prophet) also serves as a means of collective prayer for prospective Hajj pilgrims for health, safety, and a smooth journey during their pilgrimage in the Holy Land. At certain points, the congregation usually joins in reciting salawat (prayer) as a demonstration of their love for the Prophet (peace be upon him). The tradition of reciting the maulid poem during the Hajj celebration has profound religious and social significance. This activity serves as an expression of gratitude and hope to Allah SWT that prospective pilgrims will obtain an accepted Hajj. Furthermore, this tradition strengthens social ties by involving family, neighbors, and religious leaders in a shared activity. Culturally, the recitation of the maulid is also part of the religious identity of the Banjar people, combining Islamic values with local traditions passed down through generations.

c. Hajat Prayer

In addition to reciting the Prophet's birthday (Maulid), the Banjar people also perform congregational prayers of need. This prayer is performed as a prayer to God for safety, health, ease of sustenance, and an accepted Hajj. The prayer is usually led by a local cleric or guru. After the prayer, a solemn communal prayer is recited. The prayer often includes the hope that the Hajj journey will be free from danger and that the bereaved family will be granted peace.

d. Batumbang Bath

After no one else came for the baelang, leaving only close relatives, the series of events for the departure for the Hajj was the batumbang. *Bathing in the batumbang* This is a Banjar tradition performed the night before departure for the Holy Land. For Banjar people, *the batumbang bath* is more than just a bath, but a symbol of cleansing oneself from past sins and a prayer for safety during the Hajj pilgrimage. This tradition is generally performed around midnight.

Night is considered sacred and calm so the atmosphere. Night time is considered more sacred and calm so this ritual becomes more special. The water used in Batumbang bathing is usually first prayed for by religious figures, then the water is mixed with flowers as a symbol of purity and hope for salvation. The flowers used for bathing are ylang ylang flowers, *mayang* "betel nut flowers", and young coconuts. Prospective congregants are then symbolically bathed or doused with water by parents or elder figures while prayers and prayers are read. After completing the Batumbang bathing event, the next event *two greetings*.

Prospective pilgrims sit facing the religious figure leading the batumbang ceremony and the family present. They sit on the folded *tapih bahalai* (a type of bamboo mat) arranged in a *prayer ceremony. greetings* This Batumbang is usually performed with the recitation of Surah Yasin and prayers for safety while in the Holy Land. Equipment that must be present when praying greetings *bababureh*, *wadai*, *palm fronds* with the leaves removed but the sticks left to hang cucur cakes and rings.

The *palm fronds* that hang these cakes are as long as the body of the person bathing in the batumbang. That's why it's called *batumbang*, or "ditumbang" in Indonesian, measured. During the *badoa ceremony greetings Batumbang*. The palm bee is placed beside the prospective pilgrim and held by a person. After finishing reciting the Yasin surah, the prospective pilgrim is offered the said Baboreh, a mixture of fragrant herbs. This ritual also demonstrates the acculturation of Islamic values and local traditions. Although bathing in the batumbang bath is not part of the Hajj rituals, the Banjar people interpret it as a form of respect for the sacred journey and as a spiritual medium to prepare for the Hajj. The badoa ceremony greetings The Batumbang ceremony concludes with a prayer and a communal meal. This communal meal consists of only the cakes that were previously hung on the palm fronds: cucur, cincin, apam, and lakatan cakes. bainti.

If the thanksgiving ceremony is held the day before the departure, then after the thanksgiving ceremony, there is a tradition that still exists, namely *the baelang haji tradition*. The baelang haji tradition is carried out three days before departure, but it can peak the night before departure. The *baelang haji tradition* in Banjar society is a custom of Banjar people visiting prospective hajj pilgrims. Baelangi haji is interpreted as an activity of silaturahmi (friendship) with those who will perform the pilgrimage. The purpose of *belang haji* is to forgive each other, both for those who are departing for hajj and for neighbors, family, and

relatives left behind. Family, neighbors, and relatives who come prepare money to be given to prospective hajj pilgrims, the purpose of providing provisions for purchases in the Holy Land. By giving money to prospective hajj pilgrims, it is symbolic that they will also be able to perform the pilgrimage because their money will be spent in the Holy Land. The baelang haji event can be attended by both men and women. Without an invitation, neighbors and relatives come to apologize and pray.



Figure 1
Take a shower before the batumbang
(private collection)

e. Badua greetings before leaving the house

Still part of the Hajj greetings, before leaving the house, there is a prayer for a safe return. This event is led by a religious figure, and prospective pilgrims sit on a long cloth covered with white linen. This is called the Badua ceremony. Before leaving the house, they recite Surah Yasin together and pray the "Kamilah" prayer. After the prayer, the prospective pilgrims stand at the door. This is accompanied by prayers to the Prophet and the recitation of the call to prayer. The entire family escorts them to the Hajj dormitory, accompanied by prayers for a safe arrival in the Holy Land and an accepted Hajj. The seats where the prospective pilgrims sat must be filled until the group returns home.



Figure 2
Good luck before leaving
(private collection)

f. *Badua greetings every Friday night*

While the pilgrims in the holy land carry out the Hajj pilgrimage in accordance with the pillars of Islam, the family at home holds a thanksgiving and hajat prayer every Friday night, as a form of prayer together for the safety and smoothness of the pilgrimage. In Banjar society, the departure for the Hajj to the holy land is not only a personal matter but also a social and religious event that involves the family and the surrounding community.

g. *Celebration at the peak of Wukuf*

Besides the *badoa event Salamat (prayer)* is held every Friday night, also held before the peak of the Hajj pilgrimage, such as standing at Arafah. Families invite neighbors, relatives, and community leaders to recite prayers together, such as Surah Yasin or the Maulid Habsyi. This is followed by a congregational prayer led by a Tuan Guru. This tradition demonstrates the strong religious values in Banjar culture. The Hajj is seen as a sacred spiritual journey, requiring prayer support from family and community. The event concludes with a communal meal, which is mandatory for this wukuf event, consisting of ketupat (rice cakes) in various shapes, such as birds, airplanes, round, long, and so on.

h. *Welcoming the Hajj pilgrims from the holy land.*

The welcoming ceremony for Hajj pilgrims is a Banjar tradition for welcoming the return of pilgrims from the Holy Land. This tradition is usually carried out festively,

involving family, neighbors, and the surrounding community as a form of gratitude for the pilgrims' safe return. The welcoming ceremony can be held at home, by installing a *kajang laka* (a traditional Indonesian traditional house) . A simple *gafura* made of bamboo poles with white cloth stretched above and below. A *kajang laka* (traditional hanging structure) is constructed from the path leading to the door of the house. Coins are placed underneath, and pilgrims step on them with each step. Before entering the *gafura*, newly arrived pilgrims wash their feet with water prepared in front of the *gajang laka* . Before ascending the house , they are greeted with prayers accompanied by the scattering of flower arrangements. During the welcoming ceremony , pilgrims are usually greeted with the recitation of *salamat* prayers , *salawat*, and the *Batampung Tawar* tradition. Family and community members come to visit to congratulate and receive blessings from the pilgrims. Returning pilgrims generally wear traditional clothing such as robes, turbans, or *babolongs* as a sign of their having completed the Hajj. In addition, pilgrims also share gifts such as Zamzam water and dates with relatives and neighbors.

4.2 Lexicon contained in Bahaji

In culture *In the Bahaji* community, there are various lexicons or cultural vocabulary related to the traditions of performing the Hajj pilgrimage. This lexicon not only has linguistic meaning but also contains religious, social, and cultural values passed down through generations. The following table shows the lexicon found in the Bahaji culture of "going on the Hajj."

Table 1

Lexicon in Bahaji

NO	LEXICON	CATEGORY	FUNCTION IN RITUAL	SYMBOLIC MEANING
1	Bahaji	activity	Performing worship	Perfecting the pillars of Islam
2.	eagle	activity	The tradition of visiting prospective Hajj pilgrims with the aim of praying and forgiving each other	Moral support and social solidarity
3.	freshwater Batampung	activity	Ritual of sprinkling water and perfume	Request for safety and blessings

			accompanied by his safety	
4.	baboreh	object	Ritual complement	Avert disaster
5.	Batumbang bath	activity	The activity of bathing with prayer water and prayers for safety	Physical and spiritual cleanliness
6.	sitting substitute	activity	The person who replaces the seat	safety
7.	Kajang accident	object	Simple decorated gafura	Respect and gratitude
8.	Salamat prayer	activity	Read at Hajj celebrations, bathing in the Batumbang , Hajj arrival celebrations,	Protection and safety
9.	potpourri	object	Ritual complements in the form of fragrant pandan slices and yellow rice	Gratitude
10.	babolong	object	Worn when coming from the holy land and during after holding the title of Hajjah	The symbol has the right to receive the title of Hajj.
11.	Gamis and Turban	object	Typical wear worn when you have just arrived from the holy land	to sanctification
12.	Tapih Bahalai	object	Cloth used as a seat cover for pilgrims	steadfastness
13.	Zamzam water	object	Souvenirs that are usually shared with neighbors and relatives	Blessings and holiness.
14.	Dates	Typical fruit from Arabia	Souvenirs that are usually shared with neighbors and relatives	Blessings from the holy land

From table 1 regarding the lexicon contained in the implementation The traditions of the Banjar people can be described as follows.

Bahaji is a term in Banjar society meaning "going on the Hajj pilgrimage to the Holy Land." This term not only refers to the religious journey but also indicates one's spiritual standing within society. In Banjar culture, a person who has completed the Hajj pilgrimage is typically accorded greater social respect because they are considered to have fulfilled the fifth pillar of Islam.

Therefore, Bahaji has become a symbol of piety, economic capability, and success in carrying out religious obligations.

Baelang Haji is a tradition of visiting prospective Hajj pilgrims before their departure for the Holy Land. This activity is carried out by family, neighbors, and relatives to visit each other, offer prayers, and ask for forgiveness. The Baelang Haji tradition demonstrates the close social ties within the Banjar community, as departure for the Hajj is considered a significant event involving mutual support. Symbolically, Baelang Haji reflects social solidarity, togetherness, and community concern for prospective Hajj pilgrims.

Batampung Tawar is a traditional ritual in the form of sprinkling water and perfume accompanied by prayers for safety. This ritual is usually carried out when bathing in Batumbang or before the departure of the Hajj pilgrims. The water used is believed to bring blessings and protection to prospective pilgrims. In Banjar society, batampung bargain has a symbolic meaning as a form of request for safety, protection and blessings during the Hajj pilgrimage.

Baboreh is a mixture of water and various fragrances used in the Batampung Tawar ritual. This liquid is sprinkled on the body of prospective Hajj pilgrims, such as the forehead, shoulders, palms, and feet. The use of baboreh is believed to provide peace and protection during the pilgrimage. Symbolically, baboreh is interpreted as a ward against disaster and a hope that pilgrims will be protected from various dangers while in the Holy Land.

Batumbang bath is a ritual bathing performed by prospective Hajj pilgrims before departure. This procession serves as a form of physical and spiritual preparation for the Hajj. Family and religious leaders are usually present to offer prayers for safety. The Batumbang bathing ritual symbolizes purification, both physical and spiritual, so that pilgrims are better prepared to perform their pilgrimage with a pure heart.

Panganti sitting is a term in the Hajj safety procession which relates to the seats of prospective Hajj pilgrims. In this ritual, the prospective congregation sits on a tapih bahalai covered with white cloth while a prayer of congratulations is read. The presence of substitutes symbolizes the hope that the congregation will still receive protection while they are away from their families. The symbolic meaning is safety and the hope that the congregation can return from the Holy Land safely.

Kajang laka is a simple decoration or gate installed in front of a house when Hajj pilgrims return from the Holy Land. This decoration serves as a sign to the community that the householder has returned from performing the Hajj. Besides serving as a welcome, *kajang laka* also shows the family's gratitude for the pilgrims' safety. Symbolically, *kajang laka* represents the family's respect, happiness, and pride in the pilgrims.



Figure 3
Kajang accident
(kartini collection)

salamat prayer is a communal prayer recited during various Hajj cultural ceremonies, such as departure ceremonies, bathing at the *batumbang* (a bathing ritual), and welcoming Hajj pilgrims. This prayer is led by a religious figure or a respected member of the community. Through the *salamat prayer*, families hope for good health, ease, and safety during their pilgrimage. Its symbolic meaning is protection and blessings from Allah SWT.

Bunga potpourri is a mixture of rice that is naturally colored with ginger mixed with slices of fragrant pandan and fragrant oil . Scattered among the people present when the pilgrim wants to leave and come from the holy land.

Babolong A typical Banjarese head covering worn by female pilgrims after returning from the Holy Land. Wearing a babolong signifies a person's hajj status . In Banjar society, this attire also demonstrates religious identity and social respect. Therefore, the babolong holds symbolic significance, representing social status and success in performing the Hajj.

The gamis and turban are the traditional attire worn by Banjarese male pilgrims upon returning from the Holy Land. These garments are typically worn for some time after their return as a sign of respect for their status as a pilgrim. The use of the gamis and turban demonstrates religious identity and reinforces the image of piety within the community. Symbolically, these garments are interpreted as symbols of the blessings and nobility of a pilgrim.

The tapih bahalai is a long cloth used as a seat for prospective Hajj pilgrims during the bathing ritual and prayers for safety. This cloth is usually covered with white cloth, symbolizing purity. The use of the tapih bahalai demonstrates respect for prospective Hajj pilgrims before their departure. Symbolically, the tapih bahalai reflects safety, purity, and the hope of protection during the Hajj.

Zamzam water is holy water brought by Hajj pilgrims as a souvenir from the Holy Land. This water is usually shared with family, neighbors, and relatives as a way of sharing blessings. In the Banjar community, Zamzam water is believed to possess spiritual virtues and blessings. Therefore, Zamzam water has become a symbol of purity, blessings, and spiritual closeness to the Holy Land.

Dates are a traditional Arab fruit commonly taken home as souvenirs by Hajj pilgrims. They are distributed to family and the surrounding community upon their return from the Holy Land. Besides being a Middle Eastern delicacy, dates also hold religious significance, often associated with Islamic traditions. In the Banjarese culture , dates symbolize blessings and spiritual memories of the Hajj pilgrimage.

4.3. Cultural Values Found in the Bahaji Tradition

Bahaji in the Banjar community is not only related to the implementation of the Hajj pilgrimage, but also reflects various values of local wisdom that are alive and passed down from generation to generation. Traditions before departure, while the pilgrims are in the Holy Land, and after returning from the Hajj demonstrate the close relationship between religion, culture, and social life of the Banjar community. The Bahaji culture of the Banjar community contains various values of local wisdom that include religious, social, cultural, moral education, solidarity, and local identity. This tradition shows that the Hajj pilgrimage in Banjar society is not only interpreted as a religious obligation, but also as a cultural practice that strengthens social relations and reinforces the values of Banjar life.

The following are some local wisdom values contained in the Bahaji culture of the Banjar people.

a. Religious values

Hajj is one of the pillars of Islam that must be carried out by those who are able to be strongly influenced by Islamic values. The Banjar people view the bahaji or pilgrimage as a holy journey so that the entire process is accompanied by group prayers, congregational prayers, recitation of the birthday, surah yasin and salvation.

b. The value of mutual cooperation

The value of mutual cooperation in the 'pilgrimage' is reflected in the thanksgiving ceremony, where families and neighbors help each other prepare the event, cook together, and accompany the pilgrims until they welcome them back from the holy land.

c. Family values and social solidarity

The tradition of visiting pilgrims, who depart uninvited, demonstrates the close social ties between residents. The arrival of neighbors and relatives to pray for prospective pilgrims demonstrates a sense of caring, brotherhood, and togetherness. The Banjar community views the pilgrimage not only as a source of happiness for a particular family, but also for the common good.

d. The value of respecting tradition

In the Hajj culture, various local customs are still maintained which are combined with Islamic elements. The Batampung Tawar tradition, including relics from ancient times, is still maintained with an Islamic touch, not with mantras like in ancient times, but when Batampung Tawar reads in the form of Blessings upon the Prophet Muhammad (peace be upon him). The tradition of bathing in the Batampung bath also maintains its ancient roots.

This tradition has been passed down from generation to generation as a form of preserving Banjar cultural identity.

e. Educational Values

Educational values are anything that contains teachings, guidelines, or benefits that can educate people to become better individuals, whether in attitude, behavior, knowledge, or morals. Bahaji has character education values for the younger generation. Educational values in Bahaji such as the importance of the Hajj pilgrimage, patience and discipline during the Hajj.

5. CONCLUSION

Bahaji culture In the Banjar community, it is a religious tradition that is not only related to the Hajj pilgrimage but also represents local wisdom containing social, cultural, and spiritual values. This tradition is manifested through a series of rituals before departure, during the pilgrims' stay in the Holy Land, and through to the welcome upon return. Activities such as a thanksgiving ceremony, recitation of the *Maulid poem*, *hajat prayer*, *bathing in the Batumbang (bathing bath)*, *baelang haji (pilgrimage ceremony)*, and *badua (pilgrimage ceremony)* are performed. *salamat*. The research results also show that the culture *Bahaji* has given rise to a variety of distinctive lexicons that have both linguistic and symbolic meaning. Lexicons such as *bahaji*, *baelang haji*, *batampung tawar*, *baboreh*, *mandi batumbang*, *kajang laka*, *doa salamat*, *babolong*, and *tapih bahalai* not only function as communication tools but also represent the knowledge system, religious values, social solidarity, respect, and cultural identity of the Banjar people.

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