



## ISLAMIC EDUCATIONAL VALUES IN THE MAMBUBUR ASURA TRADITION IN LANDASAN ULIN TENGAH SUB-DISTRICT, RT 01, BANJARBARU CITY

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### Abstract

*Indonesia boasts a rich cultural diversity, including Islamic traditions that have been acculturated with local wisdom. This study examines the Islamic educational values in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City, which is held every 10th of Muharram. Qualitative research methods with a field approach were used to understand the meaning behind this tradition. Data were collected through observation, in-depth interviews, and documentation. The results indicate that this tradition contains educational values of faith, sharia, and morals, such as strengthening faith, praying together, mutual cooperation, and giving alms. Implementation factors include the purpose of commemorating the 10th of Muharram, the motivation of the Muslim community, and the availability of supporting facilities. This tradition also serves as a medium for learning Islamic values and strengthening community ties. Although the pandemic temporarily halted this tradition in 2021, it was carried out again in 2022 with the spirit of preserving local Islamic culture.*

*Keywords: Mambubur Asura Tradition, Islamic Education, Local Wisdom*

### Abstrak

*Indonesia memiliki kekayaan budaya yang beragam, termasuk tradisi Islam yang berakulturasi dengan kearifan lokal. Penelitian ini mengkaji nilai-nilai pendidikan Islam dalam tradisi mambubur asura di Kelurahan Landasan Ulin Tengah, RT 01, Kota Banjarbaru, yang dilaksanakan setiap 10 Muharram. Metode penelitian kualitatif dengan pendekatan lapangan digunakan untuk memahami makna di balik tradisi ini. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi ini mengandung nilai pendidikan akidah, syariah, dan akhlak, seperti memperkuat keimanan, doa bersama, gotong-royong, dan sedekah. Faktor pelaksanaan meliputi tujuan memperingati 10 Muharram, motivasi masyarakat Islam, serta keberadaan sarana pendukung. Tradisi ini juga berperan sebagai media pembelajaran nilai-nilai Islam dan mempererat silaturahmi masyarakat. Meskipun pandemi sempat menghentikan tradisi ini pada 2021, pelaksanaannya kembali dilakukan pada 2022 dengan semangat mempertahankan budaya lokal yang Islami.*

*Kata Kunci: Tradisi Mambubur Asura, Pendidikan Islam, Kearifan Lokal.*



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## INTRODUCTION

Indonesia, a nation comprised of many islands, is rich in cultural diversity. Discussing all the cultures in Indonesia would undoubtedly take a very long time, as each region possesses its own unique cultural heritage. Culture has become a core aspect of human life, as it is intended to uphold humanitarian values.

Cultural development is not just about exploring all the values local culture that grows in the community and dynamizes it in the current context, but the ability to absorb and appreciate foreign culture needs to be developed so as not to be alienated from the struggles of various cultures that can enrich knowledge about various kinds of cultural thoughts.<sup>1</sup> Indonesia's cultural diversity, rooted in differences in ethnicity, religion, language, traditions, and customs, is expected to encourage its people to get to know one another. This mutual understanding fosters tolerance, as stated in the Quran, Al-Hujurat 49:13.<sup>2</sup>

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

In the book Tafsir al-Misbah, it is explained that in this verse, Allah SWT outlines the basic principles of human relationships, not only to believers but also to all humankind. Therefore, this verse begins with the words "O mankind." The verse, "Indeed, We created you from a male and a female," is an introduction to emphasize that human dignity is equal in the sight of Allah SWT. There is no difference between one tribe and another, nor is there any difference in human value between men and women, because all were created from a male and a female.

Continuing with making you into nations and tribes so that you know each other, there is the word (شعوب) syu'ub which is the plural form of the word (شعب) sya'b which is used to refer to a group of many (قبيلة) qabilah which is usually translated as tribe which refers to one grandfather. The word (تعرفوا) ta'arafu comes from the word (عرف) 'arafa which means to know. The words used in this verse contain the meaning of reciprocity, which means getting to know each other. The better we know the other party, the more opportunities there are to provide mutual benefits. Introductions are needed to draw lessons and experiences from each other in order to increase devotion to Allah SWT. which has an impact on the peace and prosperity of worldly life and ukhrawi happiness. Then it continues with Indeed the most noble among you in the sight of Allah is the most pious among you. People think that glory lies in material possessions, beauty, social status whether derived from power or lineage, whereas these things are temporary and can even lead to destruction. If so, these

<sup>1</sup>Maryaeni, Cultural Research Methods, (Jakarta: Bumi Aksara, 2005), 91.

<sup>2</sup>Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation, (Bandung: Diponegoro, 2011), 409.

things are not the source of glory. Glory is something that is eternal and brings continuous happiness, and it is in the sight of Allah SWT. and to achieve it is by getting closer to Him, avoiding His prohibitions, carrying out His commands, and emulating His attributes to the best of human ability. That is piety and thus the most noble in the sight of Allah is the most pious.

The conclusion of this verse is that Allah is All-Knowing and All-Aware, combining two attributes of Allah with similar meanings, which are found only three times in the Quran. The context of these three is in matters that are impossible or extremely difficult for humans to know. First, the place of someone's death; second, a deeply hidden secret (the secret conversations of the Prophet's wives); and third, the quality of a person's piety and honor in the sight of Allah. This means that it is very difficult, if not impossible, for a human to assess the level and quality of someone's faith and piety. On the other hand, the conclusion of this verse implies that what Allah has determined regarding the essence of honor is the most appropriate, not what many humans fight over, because Allah is All-Knowing and All-Aware.<sup>3</sup>

When Allah SWT revealed Islam to perfect the teachings of previous religions, it spread and conquered two-thirds of the world. Indonesia was not spared from this process of Islamization. This can be seen from the 13th to the 15th centuries, when many Islamic kingdoms began to emerge across Indonesia. In Java, for example, the crucial role of the Walisongo in spreading Islam is undoubtedly important. The results of the process of Islamization carried out by the Walisongo in Java, by acculturating local traditions with Islamic values, attracted the people, who at that time were mostly Hindu and Buddhist, to Islam. Beyond Java, the Walisongo also played a role in spreading Islam to other regions such as Maluku and Kalimantan.

Indonesia is indeed rich in local wisdom that persists even today. When Islam arrived, existing local wisdom was acculturated with Islamic teachings. This gave rise to many traditions that are still preserved by Muslims in various regions of Indonesia. According to Ali Sodikin in his book, *History of Islam and Local Culture*, the transformation of community traditions into Islamic traditions occurs through a process of adoption, adaptation, and integration. Therefore, every community tradition must be viewed as a product of noble value and containing local wisdom. Existing traditions must be evaluated to determine whether they conflict with the principles of monotheism.<sup>4</sup> This aligns with Akhmad Mujahid's opinion that Indonesia is known as a country with a high level of plurality in religious understanding, giving rise to various local traditions and

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<sup>3</sup>M. Quraish Shihab, *Tafsir Al-Misbah* (vol.12): message, impression and harmony of the Al-Qur'an (surah Fushshilat, surah as-Syura, surah az-Zukhruf, surah ad-Dukhan, surah al-Jatsiyah, surah al-Ahqaf, surah Muhammad, surah al-Fath, surah al-Hujurat), (Tangerang: Lentera Hati, 2017), 615-620.

<sup>4</sup>Khoiro Ummatin, *Islamic History and Local Culture* (Islamic Wisdom on Community Traditions), (Yogyakarta: Kalimedia, 2018), 21.

beliefs. These traditions are passed down from one generation to the next through socialization and enculturation.<sup>5</sup>

This makes the standard used to view cultural products or local traditions of the community based on theological, sociological and justice legitimacy.<sup>6</sup> If a culture does not conflict with Islamic principles, its existence will continue and will become part of it. from Islamic culture. From this, it can be understood that not all cultures and traditions conflict with Islamic values.

The role of tradition is essential for socio-cultural development within the community, strengthening cultural values, norms, and customs that have been passed down through generations. Cooperation among community members in traditional celebrations aligns with human nature as social beings, ensuring their survival and the development of their personalities and traits. Therefore, tradition can be used as an educational tool to teach Islamic values to the wider community.

In South Kalimantan itself, since Prince Samudera, who was crowned as Sultan Suriansyah, embraced Islam, followed by all his followers (the kings), a mass Islamization process occurred, and in a short time, Islam became the identity of the Banjar people.<sup>7</sup> This makes the local culture of the Banjar people, a tradition inherited from their ancestors, indelibly ingrained with Islamic values. Many traditions are still preserved by the Banjar people today, one of which is the mambubur asura tradition.

The mambubur asura tradition is a tradition that is carried out every 10th of Muharram (the day of Ashura) where every household holds it at least once every few years.<sup>8</sup> But basically, on the day of Ashura it is recommended to fast. This is as stated in the Bukhari Hadith, quoting from the book Sahih Bukhari translated by Muhammad Fu'ad,<sup>9</sup>

حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ فَقَالَ: مَا هَذَا قَالُوا: هَذَا يَوْمٌ صَالِحٌ هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ فَصَامَهُ مُوسَى قَالَ: فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ فَصَامَهُ وَأَمَرَ بِصِيَامِهِ أَخْرَجَهُ الْبُخَارِيُّ فِي: كِتَابِ الصَّوْمِ: 69 بَابُ صِيَامِ يَوْمِ عَاشُورَاءَ

<sup>5</sup> Author Team, Ma'had Al-Jamiah UIN Antasari Module, (Banjarasin: Antasari Press, 2018), 139.

<sup>6</sup> Khoiro Ummatin, History of Islam..., 21.

<sup>7</sup> Alfani Daud, Islam and Banjar Society (Description and Analysis of Banjar Culture), (Jakarta: Raja Grafindo Persada, 1997), 549.

<sup>8</sup> *Ibid.*, 329.

<sup>9</sup> Muhammad Fu'ad Abdul Baqi, Sahih Bukhari Muslim, (Jakarta: PT Elex Media Koputindo, 2017), 390.

In this hadith, Rasulullah Saw. recommends friends to fast on the day of Ashura, because on that day Allah SWT. saved the people of Israel from the enemy, then the prophet Musa As, fasted. Therefore, fasting on the day of Ashura is sunnah.

In the Landasan Ulin Tengah RT 01 sub-district, or more precisely in the Borneo Indah Complex, which is still an urban area, the mambubur asura tradition is carried out in a local resident's home that has a tool for mambubur asura. Then, the women who live around the area will work together to help cook or donate to buy the ingredients. After the porridge is cooked, it is placed on plates, which will then be prayed over and served to be eaten together. After that, the remaining porridge is distributed to nearby neighbors.

In Landasan Ulin Tengah RT 01 itself, every year in one of the residents' houses, someone will carry out this mambubur asura tradition. There are certain ways in each society to maintain its citizens to learn the culture, which contains norms and values of life that apply in the social order of the society concerned in this case the Muslim community in Landasan Ulin Tengah RT 01. Complying with norms and upholding these values is important for the community for the sake of the sustainability of community life itself. By realizing the importance of the meaning and role of the mambubur asura tradition in the context of socializing and preserving the noble values of community culture Banjar in Landasan Ulin Tengah Village RT 01 so the author thinks that this is interesting to investigate in analyzing The Islamic educational values contained in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City. This is because the location where this tradition is held, the community has a variety of backgrounds, including ethnicity, occupation, profession, and education. Furthermore, RT 01 is a housing complex, making the mambubur asura tradition that takes place in this location even more interesting for the author to conduct this research.

The author includes three previous studies for comparison to avoid misunderstandings and clarify the issues raised. The following are similar studies that have been examined:

1. Muhammad Husain's thesis, NIM. 1201210544, Faculty of Tarbiyah and Teacher Training, UIN Antasari, 2017. Entitled Islamic Educational Values in the Mulutan Tradition in Bintang Ninggi II Village, South Teweh District, North Barito Regency, discusses the Mulutan tradition in the village starting from the history and time of implementation and what activities are carried out. The results of Husain's research The Islamic educational values contained in this Mulutan tradition are manners, prayers, vows, silaturahmi and shalawat. All of these are grouped into Islamic educational values in the fields of faith,

worship, morals, and muamalah.<sup>10</sup> This study also discusses the values of Islamic education within a tradition, but the difference is that this study examines the Mulutan tradition in Bintang Ninggi II Village, Teweh Selatan District, North Barito Regency. The author examines the values of Islamic education in the Mambubur Asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City.

2. Irvan Prasetiawan's thesis, NIM. 30400113084, Faculty of Ushuluddin, Philosophy and Politics, UIN Aalauddin Makassar, 2016. The title is Javanese Community Perception of the One Suro Night Culture (Case Study in Margolembo Village, Mangkutana District, East Luwu Regency), discussing the perception of the people in Margolembo Village regarding the procedures for the One Suro Night tradition and the impact of the implementation of the tradition. From the results of Irvan's research, the perception of the Margolembo people towards the One Suro Night is a sacred night and coincides with the first Muharram.<sup>11</sup> This study also discusses the traditions carried out in the month of Muharram, but in Ms. Irvan's study, the tradition was carried out on the night of the 1st of Muharram, while this study discusses the tradition on the 10th of Muharram, namely mambubur asura.
3. Ulfa Triana's thesis, NIM. 1511010182, Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung, 2019. The title is Suroan Tradition in the Perspective of Islamic Education (Case Study in Sumber Agung Village, Sragi District, South Lampung Regency), discussing the values of Islamic education contained in the suroa tradition in Sumber Agung Village, Sragi District, South Lampung Regency, then she reviewed the tradition from the perspective of Islamic education. From the results of Ulfa's research, the values of Islamic education in this suroan tradition are divided into three basic frameworks.<sup>12</sup> Both studies discuss traditions performed during the month of Muharram. However, the differences lie in the background of the communities that practice them. While Suroan is a Javanese tradition, Mambubur Asura is a Banjar tradition. This study focuses on the process of implementing the Mambubur Asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City, and analyzes the Islamic educational values embedded in the Mambubur Asura tradition and the factors influencing it.

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<sup>10</sup>Muhammad Husain, "The Values of Islamic Education in the Mouth Tradition in Bintang Ninggi II Village, South Teweh District, North Barito Regency", Thesis, Faculty of Tarbiyah and Teacher Training, UIN Antasari Banjarmasin, 2017.

<sup>11</sup>Irvan Prasetiawan, "Javanese Community Perceptions of the One Suro Night Culture (Case Study in Margolembo Village, Mangkutana District, East Luwu Regency)", Thesis, Faculty of Ushuluddin, Philosophy and Politics, UIN Aalauddin Makassar, 2016.

<sup>12</sup>Ulfina Triana, "Suroan Tradition in the Perspective of Islamic Education (Case Study in Sumber Agung Village, Sragi District, South Lampung Regency)", Thesis, Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung, 2019.

## RESEARCH METHODS

This research is a type of field research with a qualitative approach. Field research is research that is conducted in real life settings, such as at school, in the family environment, and in society.<sup>13</sup> So in this research the author will go directly into the community.

This research will focus in the implementation of the mambubur asura tradition by the community in Landasan Ulin Tengah Village as a cultural phenomenon of the community. Because this tradition depicts a holistic system or phenomenon as intended in qualitative research.

A qualitative approach is used to understand the meanings behind scattered facts because social phenomena and symptoms often cannot be understood simply as they appear.<sup>14</sup> A qualitative approach can be used to understand the various views of the community in Landasan Ulin Tengah Village regarding the mambubur asura tradition as well as to examine the meaning or values contained in this tradition.

This research is located in Landasan Ulin Tengah Village, Liang Anggang District, Banjarbaru City, South Kalimantan Province, which borders Landasan Ulin Utara Village to the north, Landasan Ulin Timur to the east, Landasan Ulin Barat to the west, and Landasan Ulin Selatan to the south. The research was conducted specifically in RT 01, Borneo Indah Complex, with research subjects consisting of eight people, namely the Head of RT 01 Mr. Rachmat AS, Teacher Khusairi S.Pd, Ustad Taha, Mrs. Siti Bulqis as religious figures and nini mayang, as well as local residents such as Heldaniah, Fauziah, and Adinda Fatna Bella. The research object focuses on the values of Islamic education in the mambubur asura tradition and the factors that influence its implementation. Data collection was carried out through direct observation of the implementation of the tradition from preparation to completion, in-depth interviews with informants to obtain as complete data as possible, and documentation in the form of notes and important recordings related to the implementation of the mambubur asura tradition.

## RESULTS AND DISCUSSION

### **Islamic Educational Values in the Mambubur Asura Tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City**

Based on the research conducted by the author, it can be seen that the Islamic educational values contained in the mambubur asura tradition include faith values, moral values and sharia values in the field of muamalah.

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<sup>13</sup>Ridhahani Fidzi, Methodology *Basic Research For Students and Aspiring Writer*, (Banjarماسين: Postgraduate UIN Antasari, 2020), 21.

<sup>14</sup>*Ibid.*, 24.

## **1. The value of religious education in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City**

Faith serves as the foundation for carrying out all our actions in this world. The decrease and increase in faith (faith) can be seen in our actions. True faith is evident in good deeds. The practice of mambubur asura, an Islamic tradition, is not prohibited, and in fact, contains many positive aspects. This is as explained by Ustad Taha:

*"This (tradition of mambupor asura) is a tradition that was criticized during the time of the Prophet as an innovation (bid'ah), but there are good innovations, but the basic principle is permissible as long as it is good. So, preparing porridge asura is essentially an act of charity on the day of Asura, so it is permissible.".*<sup>15</sup> (This (tradition of making Asura porridge) is an activity that did not exist in the time of the Prophet. It is called bid'ah, but it is a good bid'ah, but it has no basis, it is permissible as long as it is good. Well, making Asura porridge is basically charity on the day of Asura, so it is permissible.)

The religious values of the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City, can be seen in the community's belief that performing the mambubur asura tradition is a good deed, even though it is not based on the Qur'an and Sunnah. Therefore, as explained by Abuddin Nata, good deeds are counted as part of faith because they complement and perfect faith.<sup>16</sup>

Viewed from a historical perspective, many events occurred in the history of the Prophets during the day of Ashura. As explained by Imam al-Ghazali, on this day of Ashura, several atsars have come, including; creation and acceptance of Prophet Adam's repentance. He created the Throne with a Chair, sky, earth, sun, moon, stars and heaven. The birth of Prophet Ibrahim and his rescue from the fire that burned him. The salvation of Prophet Musa and his followers from the pursuit of Pharaoh and the drowning of Pharaoh and his followers. Birth of Prophet Isa As. and he lifted him up to heaven. Prophet Idris was appointed to a high position. Noah's Ark lands on Judy. Prophet Solomon was given great power. Prophet Jonah was released from the belly of a fish. The return of Prophet Ya'qub's vision. The Prophet Yusuf was removed from the well and the suffering of the Prophet Ayyub was removed. And on that day the first rain fell from the sky.<sup>17</sup> From this we can learn that the tradition of mambubur asura from a historical perspective can be seen as a

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<sup>15</sup>Interview with Ustad Taha on August 3, 2022, in Landasan Ulin Tengah Village, RT 01

<sup>16</sup>Abuddin Nata, Comprehensive Islamic Studies, (Jakarta: Kencana, 2011), 128.

<sup>17</sup>Imam Ghazali, Ihya 'Ulumuddin, Translator: Labib, Surabaya: Bintang Usaha Jaya, 2007, 442.



lesson for the people, that those who have strong faith (akidah) and always fear Allah, then in their journey (life) they will always be given help by Allah SWT. And once a person believes in Allah, only Allah SWT is the best place to ask for help. As stated in QS Al-Fatihah/1: 5.<sup>18</sup>

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

In this verse, it is explained in Al-Adzim's tafsir al-Adzim that *iiyaka na'budu* means breaking away from all idolatry, and *lafaz iiyaka nasta'in* means letting go of effort and strength and completely surrendering to Allah.<sup>19</sup>

## 2. The value of sharia education in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City

In the tradition of mambubur asura, the sharia principle is to pray together while the porridge is cooked. Once the porridge is served on plates, a prayer of congratulations is recited. As conveyed by Guru Khusairi:

*"Imbah tuntung is usually only read as a prayer for good luck, asking what blessings we will receive from what we are doing."*<sup>20</sup> (After finishing, we usually recite the Congratulations Prayer so that we can carry out this blessing).

The sharia values in the mambubur asura tradition are included in letters, the form of absorption of which is *tahmil*, which is an attitude of accepting or allowing a tradition to take effect. Because of its nature, the general principle applies, namely that all actions are permissible to do, unless there is a prohibition on that action in the Al-Qur'an and Sunnah. For example, regarding trade and respect for the haram months.<sup>21</sup> Therefore, the tradition of mambubur asura is considered a good one. It has religious value because it involves praying together after the porridge is cooked. The prayer offered is a prayer of safety. This prayer is offered to ask Allah for safety in religion, health, salvation from sin, attainment of paradise, and salvation from hellfire. Prayer is certainly something every Muslim can do

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<sup>18</sup>Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation, (Bandung: Diponegoro, 2011), 2.

<sup>19</sup>Ibnu Katsir, Tafsirul Qur'anil Adzim, (Jizah, Muassasah Qurthubah), Juz I, 214-215.

<sup>20</sup>Interview with Guru Khusairi on August 8, 2022, in Landasan Ulin Tengah Village, RT 01

<sup>21</sup>Khoiro Ummatin, "Three Models of Interaction of the Prophet Muhammad's Da'wah to Local Culture," in Jurnal Dakwah, Vol. XV, No. 1 (2014), 201-202, <https://doi.org/10.14421/jd.2014.15109>.

anywhere and at any time. This includes the tradition of mambubur asura. Prayer is an act of worship, and in fact, it is the essence of worship.<sup>22</sup> As in QS Al-Mu'min/40: 60.<sup>23</sup>

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ  
دَاخِرِينَ ﴿٦٠﴾

In this verse Allah SWT. make prayer an act of worship. Allah mentions prayer with the expression "Worship Me" after stating "Pray to Me".<sup>24</sup> By reciting prayers in the mambubur asura tradition, it teaches us to serve ourselves to Allah SWT. by hoping for blessings in carrying out the mambubur asura tradition and avoiding being arrogant.

If we relate this to historical events as explained by Imam Al-Ghazali, we can see that when the Prophets faced difficulties, they prayed to Allah SWT, so that He would provide assistance. This is because humans were created to serve Allah SWT, and prayer is one manifestation of this devotion to Him.

### **3. The value of religious education in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City**

The moral values contained in the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City are more about morals towards neighbors and the community. Forms of morals towards neighbors that are in accordance with the mambubur asura tradition are visiting each other, helping each other in times of joy and sorrow and giving to each other. As for morals towards the community in the mambubur asura tradition, namely, helping each other, respecting applicable values and norms, feeding the poor, encouraging people to do good and preventing evil deeds, keeping promises. There are also moral values towards God contained in the mambubur asura tradition, namely being grateful for the blessings and gifts from God.<sup>25</sup>

These moral values are explained in more detail as below.

#### **a. Mutual cooperation**

In general, gotong royong in its meaning as contained in the Big Indonesian Dictionary means working together, helping each other, assisting each other.<sup>26</sup>

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<sup>22</sup>Author Team, Pillars of Strengthening the Islamic Nafsiyah, (Jakarta, Hizbut Tahrir Indonesia: 2016), 123.

<sup>23</sup>Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation, (Bandung: Diponegoro, 2011), 378.

<sup>24</sup>Author Team, Pillars of..., 123.

<sup>25</sup>Mohammad Daud Ali, Islamic Religious Education, (Jakarta: RajawalinPers, 2013), 356-359.

<sup>26</sup>Author Team, Big Indonesian Dictionary, (Jakarta: Language Center, 2008), 990.

Mutual cooperation itself is a form of human relationship with other humans to work together until it is finished.

This mutual cooperation (gotong royong) is a characteristic of Indonesian society that can still be found today. One example is the Mambubur Asura tradition. Its implementation requires extensive preparation and a lengthy process. Therefore, community cooperation is essential for the success of this tradition. From young to old, everyone works together and plays a vital role, including young people. To quote the statement: Hidayati and Huriyah that the involvement of the next generation in this tradition is also important so that the meaning of mutual cooperation is maintained in accordance with Islamic values.<sup>27</sup> Mutual cooperation is in line with the values of Islamic education, as contained in the QS Al-Maidah/5: 2.<sup>28</sup>

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٢﴾

The mutual cooperation in this tradition is clearly visible, starting with the gathering and preparation of tools in one of the residents' homes. Then, everyone divides up the tasks: some shop, some cook the chicken, some chop the vegetables, prepare the pot, rice, and water, then mix all the ingredients in the pot and stir until cooked. All of this is done with a sense of mutual cooperation and interspersed with jokes, so the work doesn't feel overwhelming.

#### b. Prayer

In the mambubur asura tradition, the prayer offered is intended to perform *tadharru*, namely to humble oneself to Allah by offering a prayer asking Allah for salvation in religion, health, salvation from sin, attaining heaven and safety from hellfire. Praying is also a form of worship to Allah SWT, as well as the hope that the mambubur asura tradition carried out by the people of Landasan Ulin Tengah Village RT 01 will be a blessing. As Allah says in QS Al-Mulk/67: 1.<sup>29</sup>

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

<sup>27</sup>Noor Hidayati and Huriyah, "Islamic Harmonization Model in Social Life of Generation Z in South Kalimantan", *FUAD- International Conference On Islamic Studies*, Vol. 1 No. 1 (2021). 17.

<sup>28</sup>Ministry of Religion of the Republic of Indonesia, *Al-Quran and its Translation*, (Bandung: Diponegoro, 2011), 85.

<sup>29</sup>Ministry of Religion of the Republic of Indonesia, *Al-Quran and its Translation*, (Bandung: Diponegoro, 2011), 449.

In the interpretation of Al-Mishbah, it is explained that tabarakh is derived from the word (برك) which means blessing, that Allah SWT is the Most Gracious, bestowed upon the universe. And alladzi biyadihil mulk is Allah in whose hands power is. Therefore, Allah SWT is the God who has power over all creatures. Wa huwa 'ala kulli syai'in qadir, meaning He is Almighty over everything that exists and does not yet exist as long as the unexistent can exist according to reason.<sup>30</sup> So it is fitting as a servant of the Most High to humble oneself to the owner of blessings, namely by praying in every activity, including in carrying out the mambubur asura tradition.

c. Alms

Almsgiving means a gift from a Muslim to another person voluntarily and spontaneously without being limited by amount or time.<sup>31</sup> Almsgiving is an act of kindness, with the hope of gaining Allah's approval and receiving reward. The Prophet Muhammad (peace be upon him) even recommended giving alms, even if only a small amount of wealth, rather than giving nothing at all. Hadith narrated by Muslim, no. 2326.<sup>32</sup>

يَا نِسَاءَ الْمُسْلِمَاتِ، لَا تَحْقِرَنَّ جَارَةً لِّجَارَتِهَا وَلَوْ فَرَسَنَ شَاةٍ

An-Nawawi (may Allah have mercy on him) explained regarding this hadith, "Let a woman not be reluctant to give alms and gifts to her neighbors because of her shortcomings and underestimate what she wants to give. However, let her be generous, giving what is easy for her to give, even just a little, such as a leg of goat. That is better than not giving at all.

In the mambubur asura tradition, residents of Landasan Ulin Tengah Village, RT 01, collect money from alms to buy ingredients for mambubur asura. Sometimes, some even donate to buy cakes and drinking water to eat while cooking the porridge. Therefore, the mambubur asura tradition can be a moment to share and show alms to the surrounding community. Because the cooked porridge is immediately distributed to the surrounding neighbors, even to the neighboring neighborhood.

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<sup>30</sup>M. Quraish Shihab, Tafsir Al-Misbah (vol.14): messages, impressions and harmony of the Qur'an, (Taggerang: Lentera Hati, 2017), 193.

<sup>31</sup>Qdariah Barkah, et al, Fiqh of Zakat, Alms and Waqf, (Jakarta: Kencana, 2020), 189.

<sup>32</sup>Muhammad Fu'ad Abdul Baqi, Sahih Bukhari Muslim, (Jakarta: PT Elex Media Koputindo, 2017), 345-346.

So, from this mambubur asura tradition, we can learn to give alms and care for those in need. Even if it's only a small amount, it can be very beneficial to others.

d. Silaturahmi

Silaturahmi comes from the words shilat and rahim, shilat meaning to connect and gather, while rahim means compassion.<sup>33</sup> Silaturahmi (friendship) is not only about reconnecting with existing relationships but also about rekindling lost kinship ties. Believers are brothers, and by maintaining silaturahmi, we hope for the blessings of Allah SWT, as stated in Surah Al-Hujurat 49:10.<sup>34</sup>

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Therefore, by carrying out the mambubur asura tradition, it can strengthen the bonds of brotherhood among the Muslim community in Landasan Ulin Tengah RT 01. Because this tradition makes neighbors who are usually busy with their respective household affairs, come together to mambubur asura while exchanging stories with each other.

e. I'm grateful

Examining the history of mambubur asura, we discover that this tradition has a rich historical significance. It is held on the 10th of Muharram, a time when many events related to the Prophets and Messengers took place.

This gratitude is carried out by donating some of the assets (in the form of money, foodstuffs, etc.) to mambubur asura and distributing it to the surrounding community. This is an expression of gratitude for blessings and an expression of gratitude to Allah SWT. For all the help and grace that has been given to the Prophet and Apostles. And to yourself as a reminder to always be grateful for what Allah SWT has given you.

### **Factors Influencing the Implementation of the Mambubur Asura Tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City**

This study reveals that the factors influencing the mambubur asura tradition are those that encourage its implementation. This is because no significant inhibiting factors were found in this tradition. The following is an analysis of the factors influencing the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City.

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<sup>33</sup> Author Team, Ma'had Al-Jamiah UIN Antasari Module, (Banjarmasin, Antasari Press: 2008), p. 296

<sup>34</sup> Ministry of Religion of the Republic of Indonesia, Al-Quran and its Translation, (Bandung: Diponegoro, 2011), 412.

## **1. The purpose of implementing the mambubur asura tradition in Landasan Ulin Tengah Village RT 01**

Based on an interview with Mrs. Fauziah, she revealed the purpose of mambubur asura as a commemoration of the 10th of Muharram:

*"The goal is to welcome the month of Muharram, to commemorate the 10th of Muharram".<sup>35</sup>* (The aim is to welcome the month of Muharram, to commemorate the 10th of Muharram)

As a deeply rooted tradition that has existed since ancient times, the mambubur asura tradition has been a regular practice for the people of Landasan Ulin Tengah Village, RT 01, on the 10th of Muharram. Because the purpose of this mambubur asura tradition is to commemorate the 10th of Muharram, the Muslim community in RT 01, Landasan Ulin Tengah Village, automatically prepares everything needed for the mambubur asura. This is in line with Nurfadillah's opinion, who stated that because it has become a custom of the past, the custom is continued until now as a tradition.<sup>36</sup> The community in RT 01, particularly the elderly, who have traditionally practiced the mambubur asura tradition, have contributed the most to its preservation. This aligns with Suparno and Apoy's opinion that the supporting factor influencing the tradition's preservation is the enthusiasm of the elderly who still want to preserve their culture.<sup>37</sup>

## **2. The motivation for carrying out the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01**

Another supporting factor is community motivation in carrying out the mambubur asura tradition. According to an interview with the Head of RT 01, Mr. Rachmat AS, the factors that motivate the community in Landasan Ulin Tengah RT 01 to carry out the mambubur asura tradition are:

*"Since the Muslim community has been here since the beginning, the maritime community has started to practice the mambubur asura. It's become a maritime*

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<sup>35</sup>Interview with Mrs. Fauziah on May 27, 2022 at Landasan Ulin Tengah Village RT 01

<sup>36</sup>ST. Nurfadillah, "Community Perception of the Massempé Tradition in Mattoanging Village, Tellu Siattinge District, Bone Regency", Thesis, Faculty of Da'wah and Communication, UIN Alauddin Makassar, 2014, 26, <https://repositori.uin-alauddin.ac.id/id/eprint/6835>.

<sup>37</sup>Suparno, and Apoy, "Preservation of Regional Traditions and Arts with a National Insight Towards a Competitive Central Ketungau Border Community in Malaysia in the Era of the ASEAN Economic Community", PEKAN Journal, Vol 2 NO 2 (2017), 157, <https://doi.org/10.31932/jpk.v2i2.217>.

*tradition."*<sup>38</sup> (Because from the beginning, the Muslim community lived here, so people had already started making this Ashura porridge. Because it was a tradition of the people in the past).

The predominantly Muslim community encourages its people to make the mambubur asura ritual an annual tradition. This aligns with tradition's function as a symbol of identity.<sup>39</sup> Furthermore, because the isi tradition has been passed down from generation to generation from the past, the motivation to carry it out is even stronger. Nurfadillah argues that because it was a custom of the past, it has been continued as a tradition to this day.<sup>40</sup>

The availability of tools and materials for the mambubur asura tradition allows this tradition to be carried out annually. The tools used are owned by each individual and collected from a local home. The materials are also easily found; they can be purchased at the market. This aligns with the supporting factors proposed by Suparno and Apoy, who argued that the availability of facilities and infrastructure supports the preservation of traditions.<sup>41</sup>

### **3. The benefits of implementing the mambubur asura tradition in Landasan Ulin Tengah Village RT 01**

Furthermore, a supporting factor in the implementation of the Mambubur Asura tradition is the benefits gained from this tradition. Based on an interview with Ms. Siti Bulqis S.Pd.I. regarding the benefits of the Mambubur Asura tradition, she stated:

*"In terms of benefits, it's good, it increases mutual cooperation, togetherness, and sharing."*<sup>42</sup> (In terms of benefits, it's good, it increases the sense of mutual cooperation, increases togetherness, sharing)

The numerous benefits of the mambubur asura tradition include fostering relationships with neighbors and the community in RT 01, Landasan Ulin Tengah Village, and serving as a means of giving alms to the surrounding community. This tradition remains

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<sup>38</sup>Interview with the Head of RT 01, Rachmat AS, on May 27, 2022, in Landasan Ulin Tengah Village, RT 01.

<sup>39</sup>ST. Nurfadillah, "Public Perception...", 30.

<sup>40</sup>ST. Nurfadillah, "Public Perception...", 26

<sup>41</sup>Suparno, and Apoy, "Preservation of Tradition...", 157

<sup>42</sup>Interview with Mrs. Siti Bulqis on June 2, 2022 at Landasan Ulin Tengah Village RT 01

enduring to this day. Furthermore, in terms of education, this tradition serves as a means of conveying Islamic values to the community in Landasan Ulin Tengah Village, RT 01.

Based on the theoretical basis, research results and the results of the data analysis conducted by the researcher, the researcher can conclude that in the implementation of the mambubur asura tradition there are Islamic religious education values that can be taken by the people of Landasan Ulin Tengah RT 01 as a way to become a servant of Allah SWT. who always remembers His greatness, is always grateful, and also always remembers to share with others. In addition, this tradition also makes the community, which is actually a collection of individuals with different characteristics and backgrounds, able to work together for one goal, namely carrying out the mambubur asura tradition so that it can be enjoyed.

Although the people of Landasan Ulin Tengah Village, RT 01, have different goals and motivations, the mambubur asura tradition continues. This tradition is widely recognized as having many benefits, such as contributing to charity through donating ingredients for making asura porridge, and as a way to gather and foster camaraderie. Although COVID-19 temporarily prevented this tradition from taking place in 2021, it was later restored in 2022 when the COVID-19 pandemic began to subside.

## CONCLUSION

The conclusions that can be drawn based on the research conducted by the author can be seen as follows:

1. The Islamic educational values contained in the mambubur asura tradition in Landasan Ulin Tengah RT 01, Banjarbaru City include the educational values of faith, sharia, and morals, namely:
  - a. The value of religious education in this tradition is to strengthen faith in Allah SWT. by doing good deeds.
  - b. The Islamic educational value of this tradition is that it is a good tradition and does not conflict with the Quran and Sunnah, making it permissible. There are also communal prayer activities that teach the importance of constant worship and devotion to Allah SWT.
  - c. There are many moral educational values in this tradition, such as mutual cooperation, prayer, charity, friendship, and gratitude.
2. Factors that influence the mambubur asura tradition in Landasan Ulin Tengah Village, RT 01, Banjarbaru City, namely:



- a. The purpose of this tradition is to commemorate the 10th of Muharram, the day of Ashura. This tradition has existed since ancient times as a good custom and is preserved to this day.
- b. The motivation for this tradition is that the majority of the population is Muslim, which has motivated the community to make it an annual event. Furthermore, it's a tradition that's been passed down through generations, and the readily available tools and materials necessary for this tradition further motivate the community to carry it out.
- c. The benefits of this tradition include sharing with the surrounding community, gathering and socializing, and serving as a medium for spreading Islamic teachings to the wider community. Although it was canceled in 2021 due to COVID-19, the mambubur asura tradition was thankfully able to be held again in 2022.

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