



Batunggu Kubur Tradition: Exploring the Interplay of Spirituality and Social Cohesion in Banjar Society

Wulan Sari

History of Islamic Civilization, UIN Palangka Raya, Indonesia

Email: wulansari6084@mail.com

Muhammad Husni

History of Islamic Civilization, UIN Palangka Raya, Indonesia

Email: husniwellang@mail.com

Suryanti

History of Islamic Civilization, UIN Palangka Raya, Indonesia

Email: suryantianthy@mail.com

Submitted: June 8, 2025	Revision Required: June 15, 2025	Published: June 18, 2025
----------------------------	-------------------------------------	-----------------------------

Abstract

The tradition of grave burying is one of the cultural heritage of the Banjar community in South Kalimantan, full of spiritual and social values. This tradition grew from a combination of pre-Islamic local customs and Islamic teachings deeply rooted in the lives of the community. This grave-burying tradition has the background to strengthen the bonds of brotherhood and show social concern in the form of ta'ziyah and togetherness in times of grief, which makes it unique to study. Several previous studies have examined the phenomenon of the grave burying tradition around the living hadith of

the implementation, laws and views of scholars about grave burying. What distinguishes it from this study is that the perpetrators of this tradition are not only Banjar people but also those from outside the area. In addition, this tradition is also a means to reflect on life before death. Based on observations of the socio-cultural realities of the community at the location, this study uses a descriptive qualitative method with data collection techniques based on observation and in-depth interviews with residents, grave guards and RKM (death pillars) around the Amuntai Muslim Residents' Cemetery Complex (HSU) as informants. Based on the results of observations and interviews, several motives for carrying out the grave burying tradition can be obtained. First, the community's belief in the arrival of the angels Munkar and Nakir immediately after the mourners leave the grave is the theological basis of this tradition. Although not explicitly mentioned in the Qur'an or Hadith as mandatory worship, this tradition is considered not to be contrary to Islamic teachings as long as it is carried out with good intentions and does not contain elements of shirk. Second, its implementation involves the activity of reading the Qur'an around the grave for several days after the funeral, with the aim of providing peace for the bereaved family and praying for the deceased to obtain spaciousness in the grave. Third, in the context of values, the grave guardrail reflects Islamic values such as compassion, care, social solidarity, and respect for the corpse. This tradition also shows a form of obedience and community effort in maintaining a spiritual relationship between the living and the deceased. Thus, the grave guardrail is not only a local cultural heritage but also a manifestation of Islamic values in the daily lives of Muslims in South Kalimantan and its surroundings.

Keywords: *batunggu kubur, banjar tradition, islamic values, local culture*

Abstrak

Tradisi batunggu kubur merupakan salah satu warisan budaya masyarakat Banjar di Kalimantan Selatan yang sarat dengan nilai spiritual dan sosial. Tradisi ini tumbuh dari perpaduan antara adat lokal pra-Islam dan ajaran Islam yang mengakar kuat dalam kehidupan masyarakat. Keberadaan tradisi batunggu kubur ini memiliki latar belakang untuk mempererat tali persaudaraan dan menunjukkan kepedulian sosial dalam bentuk ta'ziyah dan kebersamaan di saat duka, itulah hal yang membuatnya unik untuk diteliti. Beberapa penelitian terdahulu mengkaji fenomena tradisi batunggu kubur

seputar living hadis pelaksanaan, hukum dan pandangan ulama tentang batunggu kubur, yang membedakannya dengan penelitian ini adalah pelaku tradisi ini bukan hanya orang Banjar tapi juga dari luar daerah. Selain itu tradisi ini juga sebagai sarana untuk merenungkan kehidupan sebelum kematian. Berdasarkan pengamatan realitas sosial budaya masyarakat di lokasi, maka penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data berdasarkan observasi dan wawancara mendalam terhadap warga, penjaga kubur dan RKM (rukun kematian) yang ada di sekitar Komplek Kuburan Muslim Warga Amuntai (HSU) sebagai informan. Berdasarkan hasil pengamatan dan wawancara, maka di dapatkan beberapa motif dilakukannya tradisi batunggu kubur. Pertama, keyakinan masyarakat terhadap datangnya malaikat Munkar dan Nakir segera setelah para pelayat meninggalkan makam menjadi dasar teologis dari tradisi ini. Walaupun tidak secara eksplisit disebut dalam Al-Qur'an atau Hadis sebagai ibadah wajib, tradisi ini dipandang tidak bertentangan dengan ajaran Islam selama dijalankan dengan niat yang baik dan tidak mengandung unsur syirik. Kedua, pelaksanaannya melibatkan kegiatan membaca Al-Qur'an di sekitar makam selama beberapa hari setelah pemakaman, dengan tujuan memberikan ketenangan bagi keluarga yang ditinggalkan serta mendoakan almarhum agar memperoleh kelapangan di alam kubur. Ketiga, dalam konteks nilai, batunggu kubur merupakan cerminan dari nilai-nilai Islam seperti kasih sayang, kepedulian, solidaritas sosial, dan penghormatan terhadap jenazah. Tradisi ini juga menunjukkan bentuk ketaatan dan upaya masyarakat dalam menjaga hubungan spiritual antara yang hidup dan yang telah wafat. Dengan demikian, batunggu kubur tidak hanya menjadi warisan budaya lokal, tetapi juga manifestasi nilai-nilai Islam dalam kehidupan sehari-hari umat Muslim di Kalimantan Selatan dan sekitarnya.

Kata Kunci: *batunggu kubur, tradisi banjar, nilai islam, budaya lokal*

INTRODUCTION

Pahandut Subdistrict is one of the administrative areas in Palangka Raya City, Central Kalimantan Province along with Jekan Raya Subdistrict, Sebangau Subdistrict, Bukit Batu Subdistrict, and Rakumpit Subdistrict. This sub-district is known as the oldest area in the history of city development and plays an important role in developing social, economic, and cultural functions in Palangka Raya (BPS Kota Palangka Raya, 2024). Geographically, Pahandut is located

in the lowlands with an area of approximately 119.37 km² and is crossed by the Kahayan River, which is the centre of settlement orientation and community activities (*Geography and Climate of Palangka Raya City Government*, 2021). This river not only functions as a water transportation route but is also a source of life that has historically influenced the traditional economic structure and cultural interactions of the community, especially the Dayak community, who have long settled in this area (Hendraswati et al., 2006).

From a social perspective, Pahandut Sub-district reflects the pluralistic character of Indonesian society (Sunarno et al., 2023). Various ethnic groups such as Dayak, Banjar, Javanese, Bugis and Madurese coexist and blend into a harmonious community. This ethnic diversity enriches social, linguistic and cultural practices and creates strong social dynamics. The values of gotong royong, deliberation, and tolerance become the main foundation for establishing social relations, both in formal government activities and in people's daily lives. The interactions not only show social integration, but also become the foundation in building solidarity across communities (Hadi, 2022).

The religious life of the Pahandut community also shows a high level of diversity. Islam is the majority religion, followed by Protestant Christianity, Catholicism, Hinduism, Buddhism, and other local beliefs (Erawati, 2017). Despite coming from different religious backgrounds, the community is able to establish harmonious social relations through various religious activities and interfaith interactions. Religious traditions such as tahlilan (Hatimah et al., 2021), mass, and interfaith social activities become spaces for encounters that strengthen social cohesion and reflect the value of tolerance that lives in the community.

One of the concrete forms of religious expression that developed in the Banjar community in Pahandut is the *batunggu kubur* tradition (Rahmad, 2024). Arriyono and Aminuddi Siregar (1985) in the Dictionary of Anthropology explain that tradition is everything that is religious custom or habit, which is rooted in the life of indigenous peoples and is related to cultural values, laws and regulations that are part of the cultural system that regulates social behaviour (Angkat et al., 2024). Etymologically, *batunggu* comes from the Banjar language meaning "to wait" or "to watch," while *kubur* means "tomb" or "grave".

Thus, *batunggu kubur* can be defined as the activity of waiting or keeping watch at the grave of someone who has recently died for a certain period of time, with religious and social purposes (Ishaac & Mukarram, 2024).

This tradition is carried out as a form of respect and prayer. The grave recitation is done by reading the entire contents of the Qur'an, from the first juz to the thirtieth juz, and is believed to be the best spiritual gift offered to the deceased (Khairi, 2023). On the other hand, this activity is also a medium of comfort for the families left behind, as a means of praying for the corpse to be relieved of the torment of the grave and placed in peace.

People who carry out this tradition assume that death is not just the exit of the spirit from the body, but also a sacred event that becomes the entrance of humans to the next world. Death is not the end of the human journey, but the beginning of another life (Septiana, 2018). The meaning of one's death is not just sacred. However, it is also an event that has cultural and social meaning. This is closely related to the individual's position as a member of society and a member of a particular culture. ("Death Ceremony in Banjar Society (South Kalimantan)," n.d.)

When someone dies, culturally and socially, it causes concern and, of course, temporary shocks in the community. They overcome this shock with rituals restoring socio-cultural stability (Kemendikbud, 1986). The ritual procession from the assistance of a person facing death to the burial of the deceased. According to the beliefs of the Banjar people, the process, equipment and motifs of *batunggu kuburan* can be implemented because of the family's concerns, so the implementation of this tradition calms the family.

This *batunggu kubur* tradition exists to strengthen brotherhood and show social care in the form of *ta'ziyah* and togetherness in times of grief (Kapindo, 2023). As for previous studies, some researchers focused on living hadith implementation, law and the views of scholars on the *grave batunggu* tradition. While the study of the Banjar Community's grave *batunggu*, especially in the Pahandut District of Palangka Raya City, is an update to complement previous studies, because so far the studies discussed by several researchers are

related to the study of Living Hadith in the Banjar Community's *Batunggu* grave tradition in Hulu Sungai Tengah Regency, South Kalimantan by Miftahul (Jannah, 2014), Analysis of the Law of the Grave *Batunggu* Tradition, 2014), Analysis of the Law of the Jaga Kubur Tradition in Banjar Society (Azzahra, 2025) and *Batunggu Kubur* Tradition According to the Opinion of 'Ulama Nahdlatul 'Ulama (NU) and 'Ulama Muhammadiyah in Marabahan (Junaidi, 2017).

Departing from the existing problems, the *batunggu kubur* tradition of the Banjar Community in Pahandut Sub-district, Palangka Raya City is interesting to study because of its underlying uniqueness. This study shows that the *batunggu kubur* tradition is not only carried out by the Banjar community but also by the Palangka Raya community. In addition, this tradition is also a means to reflect on life before death by understanding its values.

METHODOLOGY

This research uses the research method of religious phenomenology using a qualitative approach through data collection from observation, interviews and documentation. Then, data processing and analysis were carried out using the Miles and Huberman model in the form of data reduction, data presentation and data verification. (Miles et al., 2018). The data reduction stage is carried out by selecting and focusing on data that emerges from field research, both from collecting primary sources, such as observation, in-depth interviews and documentation or from secondary sources, such as books or articles on previous research results obtained from libraries or from credible internet sources.

Next is the presentation of data from the arrangement of a set of information that gives the possibility of drawing conclusions and taking action through better data presentations from valid qualitative analysis, such as the results of interviews with tradition actors, death rukun administrators (RKM), *sepuh* (elders) and grave guards who understand the practice.

After presenting the data, the source is verified, or conclusions are drawn into a unified whole in its truth, robustness, and suitability so

that the data obtained can be accounted for and can answer the formulation of problems in writing.

DISCUSSION

History of Batunggu Kubur Tradition in Banjar Society

Prior to the arrival of Islam in South Kalimantan, the Banjar people had lived a spiritual life based on a traditional belief system. This system was dominated by animism and dynamism, and was influenced by Hindu-Buddhist teachings (Nadhiroh, 2019). In the context of their religious life, belief in ancestral spirits and supernatural powers is very strong. The community believes that the spirit of the newly deceased does not immediately move to the afterlife, but remains around the place of death or the grave for the first few days. This period is considered a transitional period that is vulnerable to interference from evil spirits or spirits (Rahmadi, 2022). Therefore, tomb guarding rituals are considered necessary as a form of spiritual protection and respect for the spirits, so that the movement of the spirit to the next world takes place calmly.

The introduction of Islam to the Banjar region around the 16th century brought significant changes in the community's belief structure, the strongest influence occurring after Sultan Suriansyah converted to Islam in 1526. Islam did not necessarily eradicate local customs and beliefs, but rather assimilated and accommodated traditional values through a Sufistic approach. Scholars such as Sheikh Muhammad Arsyad al-Banjari played an important role in grounding Islamic values through a cultural approach, so that many local traditions were maintained with adjustments to Islamic teachings (Buseri, 2012). In terms of death traditions, Islamic teachings emphasize the importance of praying for people who have died, such as reading prayers, tahlil (Arifin et al., 2024), and the Qur'an with the aim of conveying the merits of the reading to the deceased (tawassul) (Caswito et al., 2024). In addition, Islam also teaches the importance of providing comfort to the families left behind and strengthening social ties through tahlilan and waiting for the grave (Yusof & Ramli, 2021).

In Islamic teachings, the concept of the grave's punishment and the spirit's transitional phase in the beyond are similar to the local view

of the critical post-death period. In both local beliefs and Islamic teachings, the initial phase after death is seen as a period that determines the fate of the spirit in the next world (Noor, 2011). This similarity facilitated acculturation, which later gave birth to a new form of tradition known as *batunggu kubur*.

The *batunggu kubur* tradition is a form of integration between local customs and Islamic values. This activity involves guarding the grave for three days and three nights after the funeral, accompanied by reading the Qur'an, doing *dhikr*, and praying together (Jannah, 2014). The main purpose is no longer just to protect the spirit from the disturbance of spirits, but to provide peace and intercession to the deceased through the chanted holy readings (Khairi, 2023).

From the perspective of the Banjar people, the *batunggu kubur* or *batunggu kubur* tradition has been an important part of Banjar culture for centuries (Rahman et al., 2021). This tradition is not only part of the death customs, but also reflects high spiritual and social values (Khalida et al., 2022). The process of Islamization that goes hand in hand with cultural preservation makes this tradition a form of local and contextual practice of Islamic teachings. As explained in Sarah Azzahra's research (2025), the implementation of this tradition is also motivated by the family's concern for the safety of the grave, as well as the belief that guarding the grave can provide psychological peace for the family.

According to Alfani Daud's records, this tradition has been known since 1980 in the villages of Dalam Pagar Ulu, Rangas and Anduhum (Ishaac & Mukarram, 2024). Initially, this grave guarding was more often carried out for women who died pregnant because it was believed that their graves were prone to be broken into for the purposes of practising black magic or *pesugihan*. Even as a talisman for thieves to steal so that the owner of the house cannot be found. After the guarding procession for three days and three nights is complete, the community usually carries out *betamat*, which is a Qur'anic *khataman* conducted in the cemetery area as the closing of the series of traditions. (Rahman et al., 2021)

In contemporary practice, the implementation of *batunggu kubur* shows diverse variations. In some areas, this tradition is still carried out

by the deceased's family directly, by taking turns reading the Qur'an. But in other places, such as in Pahandut District, Palangka Raya City, this activity is more often carried out with a system of using services, namely hiring santri or professional Qur'an readers who are considered more qualified in its implementation (Ramadan, 2022). This shows that the batunggu kubur tradition has survived and adapted to social change, while still maintaining the spiritual and cultural values attached to it.

According to Junaidi (2017) in his research that some scholars say there are no verses of the Qur'an or hadith that have anything to do with this tradition. However, from the historical view of the Banjar people, batunggu kubur follows the story carried out by Imam Sufyan At-tsauri to his friend, who testified that if he died, he asked Imam Sufyan At-tsauri to visit the grave to recite verses from the Qur'an (Rahman et al., 2021). From there, a similar understanding and purpose arises in implementing the batunggu kubur tradition. In culture, this is a community obligation for those who believe in it and this activity may be carried out as long as it does not bring harm to life and religion (Jannah, 2014).

From a religious and cultural perspective, this tradition does not contradict the teachings adopted by the community. In fact, not a few people refer to the traditions of the Prophet Muhammad SAW as a basis for spirituality and belief, such as in the narration from Anas bin Malik R.A., who conveyed the words of the Prophet Muhammad SAW regarding events after death. In the hadith, it is explained that when a servant has been buried and left by his caregivers until he hears the sound of their sandals, two angels will come to him to conduct a question and answer process. For the believing servant, he will be asked about his views on the Prophet Muhammad, and if he answers with testimony that the Prophet Muhammad is a servant and messenger of Allah, then he will be shown a place in hell which is replaced by Allah with a place in heaven. Conversely, disbelievers or hypocrites who cannot give the correct answer will be punished with a blow from an iron beater that causes a terrible scream, which can only be heard by jinn and humans.

From the Hadīth, it can be understood that as soon as the mourners leave the grave of a deceased person, the angels Munkar and Nakir will come and interview the deceased with several questions, and this is where a person's fate is determined. If a corpse cannot answer the questions asked, then the doom of the grave occurs. However, at that time, the deceased still hears the sound of the feet of his family and friends. This means that only after a few steps of people moving away from the grave, the angels Munkar and Nakir are ready for duty. (Jannah, 2014) However, with people reading the Qur'an on the grave, angels do not dare to ask questions and will be abandoned by angels. The community then taken and by the Banjar community, scholars also said that to guard the grave does not violate the rules of religion because history shows the existence of belief in life after death and the importance of belief in the apostolate of Muhammad SAW in the Islamic tradition.

There is also a narration from Abu Hurairah R.A., who conveyed the words of the Prophet Muhammad SAW regarding good deeds that will not be for people who have died. The hadith explains that when a human dies, his deeds are cut off except for three things: Jariyah alms, useful knowledge, or righteous children who pray for him. This hadith is often understood by the community that good deeds done by children or relatives for the deceased, especially in the form of prayers and recitation of the Qur'an, are part of the charity that continues to flow.

In addition, some people also refer to the hadith from Abdullah bin Abbas R.A which tells about Sa'd bin Ubadah who asked the Prophet Muhammad about the benefits of charity made on behalf of his deceased mother. The Prophet replied that the charity was beneficial, and Sa'd immediately donated his garden to his mother. This hadith provides an understanding that good deeds that are intended and gifted to people who have passed away can benefit them. Therefore, some people consider that the act of *batunggu kubur*, which is accompanied by charity, such as food alms, recitation of the Qur'an, and prayers, is a form of continued respect and affection for the deceased.

As referred to by Abidin as one of the elders who had been a grave guardian and lived around the Muslim Cemetery Complex in Amuntai (HSU) in an interview on August 11, 2023 said:

"This recitation is one of the practices of the Prophet in some of his hadiths, some people believe it, some do not believe it. Because this corpse can only expect the reward of the living (left behind), it cannot increase its own reward anymore. As stated in the hadith, Muslims who have died cannot increase their reward anymore except from 3 things: 1. having pious children who can pray for the deceased, 2. good deeds such as endowing a mosque, 3. useful knowledge". (Abidin, personal communication, August 23, 2023)

Regarding the laws of religion and culture, there are also scholars who differ in opinion depending on their point of view. This tradition was not carried out by the prophet as recorded in the Qur'an, but if it is done it does not violate and the practice does not violate the Sharia why not (Nuraini & Jannah, 2020). Regarding this tradition, it is even more *afddhal* if the one who looks after the corpse is the child of the deceased, because it is said that the reward will be up, but if it is done by someone else there are those who say the reward is up too and some say not, depending on who believes (Syukri, 2011). If the family is unable to solve the problem of the deceased so that this worldly problem is completed before the angels *munkar* and *nakir* come to ask, depending on the good deeds of the deceased. The Banjar people carry out this tradition solely as an effort to relieve the deceased.

It is concluded that the reason for waiting for the grave according to most of the community is believed that after seven steps the last person who participated in delivering the body to the cemetery returns home, the angel will come and directly question the spirit in the grave. For this reason, they wait for the grave by rewarding the reading of verses from the Qur'an and also praying for spaciousness in the grave.

The process of implementing the Batunggu grave tradition

The batunggu kubur tradition in its implementation is not only carried out by the Banjar community, but also by people from outside the region, including residents in Pahandut Subdistrict, Palangka Raya City. One of the cemeteries in Pahandut Sub-district that is still actively

practicing this tradition today is the Amuntai (HSU) Muslim Cemetery. Local people believe that this tradition brings many benefits, especially in spiritual terms. Based on existing beliefs, by reading the Qur'an near the grave, it can bring blessings from the reading.

In addition, they hope that this practice can ease the burden and sins of parents or family members who have died as a form of affection and final respect. As was done by Lutfi Sarifudin on August 12, 2023:

"I am not originally from Banjar but a descendant of Javanese-Banjar, coincidentally one of my parents died. This is also the first time my family has performed grave recitation, although some say that grave recitation is not allowed but there are also those who allow it to return to their original intentions and beliefs. In my opinion, the grave recitation has many benefits, including being able to take the blessing of reciting the Qur'an and lighten the burden or sin of my parents who have died." (L. Sarifudin, personal communication, August 12, 2023)

Batunggu Kubur is done after the reading of *talqin*, when the mourners leave the grave leaving the family of the deceased (corpse) who still remain in the cemetery area. By reciting verses of the Qur'an, at least only reciting surah Yasin while sitting right next to the grave of his family. Not long after that, some people assigned by the family come to carry out the tradition of waiting for the grave, namely the tradition of *batunggu* grave. (W, 2017)

In the process, the presence of gravediggers is significant. This activity could not occur without them (Khalida et al., 2022). The grave *guardians* are members of the deceased's own family. However, if the family is absent and cannot be present in person, they often ask for help from students from the boarding school or the grave caretaker to find someone who can guard. The number of grave guardians also varies, consisting of 3 to 5 people who are tasked with reading the Qur'an around the grave until the last day.

As *Muhammad* Farhan, one of the gravediggers, said on July 10, 2023:

"Yes, I am often asked for help to help batunggu kubur, especially during covid yesterday. Usually families who know me contact asking for help to recite graves at their family graves, if not sometimes there are also those from the

cemetery who ask for help. Because I also teach at the hut, so sometimes I invite some students to do the grave recitation, if not sometimes I also invite friends who are not busy." (M. Farhan, personal communication, July 23, 2023)

Once the people are entrusted with waiting for the grave to arrive, the family will leave the rest of the task to them. These guards are not only in charge of guarding the grave, but also recite verses of the Qur'an as part of the implementation of the tradition of waiting for the grave. This tradition usually begins after the Talqin recitation is completed and the mourners begin to leave the grave (W, 2017).

The activity of waiting for the grave is carried out day and night, continuously for 24 hours. The length of time can vary, ranging from three days, seven days, and even up to forty days after a person dies (Khairi, 2023). However, in Palangka Raya, it generally runs for three days. To support this activity, the caretakers usually set up a tent near the grave as a shelter and a place for them to recite the Quran. Throughout the day and night, they continue to recite the holy verses of the Qur'an until they have completed 30 juz.

As expressed by H. Ahmad as the local RKM (rukun kematian) on July 24, 2023:

"Here we still often do grave guarding, some do it for 3 days, 7 days, some for 40 days of various kinds. But on average the majority is 3 days. Because grave guarding is a habit of the Banjar people. The habit of guarding the grave came from the thought of what is wrong with praying for parents while giving alms. While people who have already died look forward to being questioned in the grave, at least we who are still alive help to relieve them." (H. Ahmad, personal communication, July 23, 2023)

When night falls, they use lanterns or electricity so that they can still recite the Quran properly. Meanwhile, the family usually provides food, drinks, and other necessities for the caretakers during the activity. This tradition is not only a form of respect for the deceased, but also a form of prayer and hope that the spirit of the deceased will find peace and forgiveness.

Figure 1.



The shape of a grave recitation tent. (Source of author's documentation on July 24, 2023)

Figure 2



The atmosphere during the grave recitation. (Source of author's documentation on July 24, 2023)

Islamic values in Batunggu grave tradition

Value is an essential element in human life that becomes the basis for determining priorities and directions of action. It is understood as something that is most important, prioritized, and strived for to be realized in life (Tahir, 2019). Zakiyah Daradjat (1984) added that value is a set of beliefs or feelings that are believed to represent identity and are able to give certain patterns to thoughts, emotions, attachments, and human behaviour. Thus, values not only function as cognitive guides, but also as affective and conative directions in behavior.

In general, values can be understood as abstract guidelines that are used as guidelines in social life and become benchmarks in assessing whether an action is good or bad (Waluya, 2007). In the Islamic context, value has a deeper role as a spiritual and moral foundation. According to Atika Nurwan Indriani (2022), Islamic values are good and true human formers, and make Islamic values a guideline in human life both in directing life views and in solving problems in human life. Islamic values are the foundation for every human being, both men and women, to achieve the goals of the world and the hereafter. Value does not discuss the issue of truth and error, but value

questions good and bad, happy or displeased with human behaviour (Satimin, 2021).

In the lives of Muslim communities, these Islamic values are not only taught in mosques or madrasas, but are also reflected in various traditions. One of them is the tradition of waiting for the grave, which is the custom of staying for a while near the grave after the funeral. Although not directly mentioned in the Qur'an or Hadith as an obligation, this tradition reflects Islamic values such as respecting the dead, showing concern for the bereaved family, strengthening the bonds of brotherhood, and increasing prayers for the dead (Junaidi, 2016). Thus, the practice becomes a tangible manifestation of Islamic values in the context of Muslims' daily lives.

From a spiritual and social perspective, attendance at the cemetery is an important moment to reflect on the meaning of life and death. Awareness of the transience of the world and the importance of preparing for the afterlife often arises in the calm and solemn atmosphere around the cemetery (Umilati et al., 2023). The tradition of waiting at the grave is not only a tribute to the deceased, but also a time for self-reflection. In addition, gathering families, relatives, and communities at the grave strengthens the sense of community and social solidarity. Grieving families are strengthened by the presence of loved ones who sit together, recite prayers, and provide emotional support. In Islam, this action is known as *ta'ziyah*, which is comforting people who are grieving (Asrori, 2022). More than that, this tradition is also an important opportunity to pray for the deceased, where prayers from the living are believed to be very beneficial for those who have died.

Thus, although the practice of grave-waiting is not specifically mentioned in the evidence as a separate form of worship, it still has a strong foundation of Islamic values. As long as it does not contain elements that contradict the Shari'ah such as heresy, excessive lamentation, or unfounded beliefs, this practice can be understood as part of an Islamic tradition that is spiritually and socially meaningful.

CONCLUSION

The batunggu kubur tradition in the Banjar community is a cultural heritage that has been going on for a long time and contains high spiritual and social values. This tradition was born from a combination of pre-Islamic local customs and the influence of Islamic teachings which later became deeply rooted in the lives of the people of South Kalimantan. In practice, this tradition is not only a form of respect for the dead, but also a means of praying and reciting for the deceased in the hope of easing the burden on his soul in the grave.

The Banjar people's belief that the angels Munkar and Nakir will come immediately after the mourners leave the body is the main basis for the implementation of this tradition. Reciting the Qur'an over the grave is understood as a form of love, empathy and spiritual responsibility of the family to the deceased. Although not explicitly commanded in the Qur'an or Hadith, this tradition is still considered not contrary to Islamic values, as long as it is carried out with good intentions and does not contain elements of shirk.

In addition to the spiritual aspect, this tradition also strengthens brotherhood and shows social care in the form of *ta'ziyah* and togetherness in times of grief. Its implementation, which involves family members, students, and the general public, shows strong collaboration and social solidarity. This tradition even spread outside of South Kalimantan, such as in Palangka Raya, and continues to be maintained today.

Thus, batunggu kubur is a tangible manifestation of Islamic values in daily life that emphasize respect, care, and prayers for the deceased. It is not just a tradition but also a reflection of the noble values of the Banjar community, which are in line with Islamic teachings in shaping the spiritual and social character of the people.

REFERENCES

- Abidin. (2023, August 23). *Interview* [Personal communication].
- Ahmad, H. (2023, July 23). *Interview* [Personal communication].
- Angkat, C. A. br, Lubis, M. Z. H., & Ginting, L. D. C. U. (2024). KARO'S THREATENED CULTURAL HERITAGE: EFFORTS TO

- PRESERVE AND DEVELOP THE TEMBUT-TEMBUT MASK TRADITION. *Journal of Scientific Horizons*, 3(8), Article 8.
- Arifin, M. N., Wahyuni, N., & Asrori, M. (2024). Tahlilan Tradition of the Suka Jaya Village Community in the Perspective of Islamic Education. *Arfannur: Journal of Islamic Education*, Volume 5, Number 1, 57-65. <https://doi.org/10.24260/arfannur.v5i1.1710>
- Asrori, A. (2022). *THE TRADITION OF TAHLILAN AND GRAVE PILGRIMAGE FROM THE PERSPECTIVE OF CULTURAL PHILOSOPHY: Descriptive Study in Beringin Village, Campang Jaya Village* [Thesis]. UIN Raden Intan Lampung.
- Azzahra, S. (2025). AN ANALYSIS OF THE LAW OF THE GRAVE GUARDING TRADITION IN THE BANJAR COMMUNITY. *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory (IJIJEL)*, 3.
- BPS Palangka Raya City. (2024). *BPS Palangka Raya City* (1-22). BPS Palangka Raya City.
- Buseri, K. (2012). THE SULTANATE OF BANJAR AND THE IMPORTANCE OF ISLAMIC PROSELYTIZATION. *AL-BANJARI Scientific Journal of Islamic Sciences*, Vol. 11, No. 2, 221-230. <https://doi.org/10.18592/al-banjari.v11i2.457>
- Caswito, Muarif, Y. Z., & Aziz, A. (2024). *Islamic Law Reform: Achieving Grace through Tahlil & Tawasul*. Vol. 6 No.2, 241-262. <https://doi.org/10.20885/PLR.vol6.iss2.art5>
- Erawati, D. (2017). THE ROLE OF SOCIALIZATION OF THE VALUE OF TOGETHERNESS IN AN EFFORT TO OVERCOME RELIGIOUS CONFLICT IN COMMUNITY LIFE IN THE CITY OF PALANGKA RAYA. *Palita: Journal of Social Religion Research*, Vol.2 No.1, 1-112. <https://doi.org/10.24256/pal.v2i1.63>
- Farhan, M. (2023, July 23). *Interview* [Personal communication].
- Geography and Climate of Palangka Raya City Government*. (2021). <https://palangkaraya.go.id/selayang-pandang/geografis/>
- Hadi, M. M. (2022). *SOCIAL MODAL IN PRESERVING THE COUNTRY OF MULTICULTURAL COMMUNITY (Study of Religious Harmony in Pabuaran Village, Gunung Sindur District, Bogor Regency)* [Thesis]. UIN Syarif Hidayatillah.

- Hatimah, H., Emawati, & Husni, M. (2021). Tahlilan Tradition of Banjar Community in Pahandut Sub-district, Palangka Raya City. *Syams: Journal of Islamic Studies, Volume 2 Number1*. <http://ejournal.iain-palangkaraya.ac.id/index.php/syams>
- Hendraswati, Asnaini, & Sulistyorini, P. (2006). *Pahandut: A Review of Socio-Political History*. West Kalimantan Cultural Value Preservation Center (BPNB), Ministry of Education and Culture.
- Indriani, A. N. (2022). *TRADITION OF DEATH CEREMONY REVIEWED FROM ISLAMIC VALUES IN THE PERSPECTIVE OF SIMBOLIC INTERACTION IN THE MAJU XII COMMUNITY OF WEST LAMPUNG* [Thesis]. UIN Raden Intan Lampung.
- Ishaac, M., & Mukarram, M. L. (2024). Islamic Education Values in Batunggu Kubur Tradition in Lok Baintan Village, Sungai Tabuk District. *Tamadduna: Journal of Civilization*, 67-76. <https://doi.org/10.29313/tamadduna.v1i2.5037>
- Jannah, M. (2014). Living Hadith in the Grave Guarding Tradition of the Banjar Community of Hulu Sungai Tengah Regency, South Kalimantan. *ESENSIA: Journal of Ushuluddin Sciences*, 15(1), Article 1. <https://doi.org/10.14421/esensia.v15i1.763>
- Junaidi. (2017). *THE BATUNGGU KUBUR TRADITION ACCORDING TO THE OPINIONS OF NAHDLATUL 'ULAMA (NU) AND MUHAMMADIYAH 'ULAMA IN MARABAHAN* [Thesis]. IAIN Antasari Banjarmasin.
- Kapindo, R. A. (2023). *THE TRADITION OF CONDOLENCE AND RELIGIOUS HARMONY IN THE EAST PRINGSEWU VILLAGE, KAB. PRINGSEWU* [Thesis, UIN Raden Intan Lampung]. https://repository.radenintan.ac.id/22970/1/SKRIPSI%20BAB%201%265.pdf?utm_source=chatgpt.com
- Ministry of Education and Culture (1986). *Traditional Death Ceremony of South Kalimantan*. <https://repositori.kemdikbud.go.id/27755/>
- Khairi, M. M. (2023). *Recitation of the Qur'an in the Batunggu Kubur Tradition for the People of Palangka Raya City* [Thesis, UIN Antasari Banjarmasin]. <http://idr.uin-antasari.ac.id/id/eprint/24841>

- Khalida, A., Aprianti, Y., & Azkia, L. (2022). Gravediggers in Cakeru Village, North Amuntai District, Hulu Sungai Utara Regency. *JTAMPS: Journal of Final Project of Sociology Education Students*, Vol. 2 No. 2. <https://ppjp.ulm.ac.id/journals/index.php/jtamps/index>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE.
- Nadhiroh, W. (2019). THE RELIGIOUS REASONING OF THE BANJAR COMMUNITY: FROM MYSTICAL-REALIST TO TRADITIONALIST-CRITICAL. *AL-BANJARI Scientific Journal of Islamic Sciences*, Vol.18, No.2, 246-273. <https://doi.org/10.18592/al-banjari.v18i2.3003>
- Noor, M. I. (2011). ISLAMIC REASONING OF URANG BANJAR. *Al-Banjari*, Vol. 10, No.2, 145-164.
- Nuraini, & Jannah, W. (2020). The Tradition of Reciting the Qur'an in Graveyards in Indonesian Society. *Tafse: Journal of Qur'anic Studies*, Vol. 5, No.2, 64-81.
- Ravens. (2024). *The Tradition of Reciting the Qur'an at Batunggu Kubur in the Community of Murung Raya Village, South Banjarmasin District (Living Qur'an Study)* [State Islamic University (UIN) Antasari Banjarmasin]. <https://idr.uin-antasari.ac.id/26057/>
- Rahmadi. (2022). *RELIGION AND CULTURE OF THE BANJAR PEOPLE: A Thematic Overview of Religion and Locality Research Results* (1st ed.). ZAHIR PUBLISHING. https://idr.uin-antasari.ac.id/20779/1/Agama%20dan%20Budaya%20Masyarakat%20Banjar_Rahmadi_rev-sb.pdf
- Rahman, G., Husin, & Rusydi, A. (2021). THE TRADITION OF GRAVE GUARDING IN THE BANJAR COMMUNITY. *ISoLEC Proceedings*, 5(1), Article 1.
- Ramadan, I. (2022). Study of Living Hadith on the Khataman al-Qur'an Tradition over Graves in North Padang Lawas: Study of Living Hadith on the Khataman al-Qur'an Tradition over Graves in North Padang Lawas. *Journal of Living Hadith*, 7(2), Article 2. <https://doi.org/10.14421/livinghadis.2022.4277>
- Sarifudin, L. (2023, August 12). *Interview* [Personal communication].

- Satimin. (2021). *Philosophical Values in Commemorating the Day of Death Ceremony in Javanese Tradition Viewed from Social Aspects (Study in Air Banai, Hulu Palik Subdistrict, North Bengkulu Regency*. 6 No. 1, 43.
- Septiana, R. A. E. (2018). *THE POLITICS OF DEATH IN PRAXIS INTERPRETATION, A STUDY OF THE POLITICAL CONSTELLATION OF FAKEM PALEMBANG DARUSSALAM IN THE PALEMBANG CITY ELECTION ERA*. 1.
- Sunarno, A., Firman, Ikbal, A., & Indrawati, L. (2023). EFFORTS TO MINIMIZE CASES OF INTOLERANCE IN THE ESTABLISHMENT OF PLACES OF WORSHIP FOR THE CREATION OF SOCIAL COHESION IN MULTICULTURAL COMMUNITIES IN CENTRAL KALIMANTAN. *Journal of Paris Langkis*, 3 Number 2, 93-100. <https://doi.org/10.37304/paris.v3i2.8719>
- Syukri, A. (2011). *The Practice of Giving Rewards to the Dead in the Perspective of Fiqh Muqaran (A Comparative Study Between the Opinions of Mazhab Ulama who Support and Reject it)* [Thesis, UIN Sultan Syarif Kasim Riau]. <http://repository.uin-suska.ac.id/id/eprint/326>
- Tahir, A. (2019). *Textbook of Organizational Behavior*. Nilacakra.
- Umilati, D., Iqbal, M., Husni, M., Anggraeni, N. N., & Romdhoni, A. R. (2023). SAINT OF SOUTH KALIMANTAN: BANJAR PEOPLE'S PILGRIMAGE TO THE TOMB OF SHEIKH NAFIS IDRIS AL-BANJARI. *Journal of Religious and Community Studies*, Vol. 19, No. 2, 150-161. <https://doi.org/10.23971/jsam.v19i2.7522>
- Death Ceremonies in Banjar Society (South Kalimantan). (t.t.). *Death Ceremony in Banjar Society (South Kalimantan)*. Retrieved May 29, 2025, from <https://uun-halimah.blogspot.com/2008/06/upacara-kematian-pada-masyarakat-banjar.html>
- W, K. (2017). Motivation of the Palangka Raya Community in Implementing the Tradition of Waiting for Graves in the Review of Islamic Law. *Journal of Religious and Community Studies*, 11(2), 174. <https://doi.org/10.23971/jsam.v11i2.436>

- Waluya, B. (2007). *Sociology: Exploring social phenomena in society*. PT Grafindo Media Pratama.
<https://books.google.com/books?hl=en&lr=&id=pGxmsW9Emc0C&oi=fnd&pg=PA4&dq=info:HyTp5FRpc8J:scholar.google.com&ots=0PnigQlthN&sig=Jjw7yKB5BYTMcFrJGuNY9oIGl6c>
- Yusof, M. Y. S., & Ramli, M. A. (2021). Local Wisdom of Tahliland Tunggu Kubur Practices in Death Custom among the Malays in Malaysia. *UMRAN: International Journal of Islamic and Civilizational Studies*, *Vo.8 No.2*, 39-48.
<https://doi.org/10.11113/umran2021.8n2.396>