

Symbolic Meaning in Traditional Badudus Pangantin Banjar

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Abstract:

This research examines the cultural symbols used in the badudus pangantin Banjar custom. The approach used is a cultural semiotics approach, namely studies that emphasize the symbols of a culture. The method used is descriptive analysis method. The primary data source was obtained from four resource persons in the Peat District, aged 60-75 years. Data collection techniques are in the form of (1) observation, (2) interviews, (3) recording, (4) recording. The data analysis technique used is descriptive qualitative. The results of this study show that the symbolic meanings of the Banjar bridal shower custom are as follows: a. symbol of baras longitude, banana, spray three times, tapih, mayang, banyu prayer, candle, carmin, bamantra oil, white porridge, black porridge and pupur with the meaning of a blessed life bride, b. palm symbol, starting with the right, and kambang malati, meaning good behavior. c. symbol of baras lakatan, habang sugar and hintalu with the meaning of living together.

Keywords:

meaning; symbolic; badudus

I. Introduction

Culture is a system of values, symbols, and life behaviors as well as their unique manifestations in a society. A culture or customs are maintained by the people because, if it is not done, they are afraid that things might not be desired will happen, and hope that there will be blessings when they do it. Adat is usually a ceremony which contains a series of rituals with offerings and prayers or mantras. All the series of events, offerings and mantras that exist in every traditional ritual of a tribe, of course, contain many symbols that are full of meaning and hope for those who do it. To reveal these traditional symbols, cultural semiotics is used as a study.

Indonesia is very rich in cultural traditions. There are various cultures originating from every ethnic group living in Indonesia. One area that has a cultural tradition is the Banjar tribe from South Kalimantan. The Banjar tribe has many cultural traditions, one of which is badudus. Badudus is a tradition of bridal bathing or siraman. Badudus is usually done before the traditional Banjar wedding reception. Adat badudus with all its accessories contains a philosophical symbol that is full of messages about the life order that the bride and groom will navigate.

Banjar people always do and often see the badudus customs when there is a wedding ceremony procession, but many do not know the meaning, meaning and purpose. Whereas in the badudus tradition it is full of symbols that need to be understood. Every symbol in the sequence of rituals and equipment used during the event is full of meaning. So to reveal all

this must be done through a study so that the meaning of the symbol becomes clear with its intent and purpose. The purpose of this research is that in the badudus (siraman) event, the bride and groom are not only used as a traditional ritual that symbolizes grandeur, but can be used as a culture in which it is full of meaning.

The custom or badudus culture of the Banjar bride is inherited from her ancestors who have the norms of life. Badudus contains the meaning of the life of fostering a sakinah household, mawaddah, warahmah. Advice and instructions conveyed by parents are the provisions of life for the prospective bride. This is implied in the requirements for completing rituals, all of which are purely for the blessing of God Almighty.

The focus of this research is to describe the meaning of the cultural symbols that exist in the Banjar tribe's badudus customs. Meanwhile, the aim of the research is to provide knowledge to the wider community, especially to the Banjar youth, about the meaning of symbols in badudus custom. This was done because of concern for the younger generation who were starting to forget the Banjar customs and culture.

Based on the background and relevant studies that have been described above, the focus of this research is to support the emergence of Foucault's theory of power which can be conceptualized with feminism. The focus of this research is (1) to describe the background of May's life and the influence of power in it; (2) Describe May's psyche which was caused by the influence of power.

II. Review of Literatures

According to Danesi (2010: 7) signs are the main concept in analysis in semiotics. Signs help humans interpret the message in question. In a sign there is a meaning that is interpreted by humans. In simple terms, a sign can be in the form of a visual or physical form that is captured by the human senses which can represent something other than itself.

Meaning is the result of marking. Meaning is not a fixed, static concept that can be found in the form of a message. Because signs have different meanings according to sociological or cultural circumstances. The term meaning is a confusing word and term. The form of meaning is considered as a term because this form has a concept in a certain field of science, namely in the field of linguistics (Pateda, 2004: 79). Meaning is the link between the elements of language itself (especially words) (Djajasudarma, 2009: 7).

Symbolic meaning is the result of melting boundaries, this is largely determined by the changing structure of power relations. A culture, however, cannot be separated from the space in which it is built, maintained and preserved, or even changed. The important issue here is precisely the space that is the place where the culture resides has undergone redefinition in line with the growth of cities and modern lifestyles which are immediately preceded by changes in space. Symbol is a place where the culture resides. The symbol with its meaning will make an object whose presence is produced by a negotiation process involving a number of contestants with different interests.

All cultural meanings are created using symbols. This symbol refers to Spradley's opinion (Piliang, 2008: 19) is any object or event that shows something. All symbols involve three elements: first, the symbol itself. Second, one or more references. Third, the relationship

between symbols and references. All of this is the basis for the whole symbolic meaning. Meanwhile, the symbols themselves include anything that we can feel or experience.

Another opinion regarding symbols is also put forward by Adjus (2004: 23) saying that symbols as signs that are related to what is expressed are not close, meaning that the relationship between symbols and the reality they express solely rests on the agreement of the community and culture that uses them. Culture is a whole field that includes knowledge, belief, moral arts, customary law, and other abilities that humans acquire as members of society. According to Wilson (Sibarani, 2004: 2) culture is knowledge that is transmitted and disseminated socially, both existential, normative, and symbolic, which is reflected in human actions and objects.

Koentjaraningrat (2014: 72-75) says that all human action is a culture in the form of a system of ideas, actions, and human work in the context of community life which is made the property of humans by learning. It contains customs which constitute a cultural value as a guideline that gives direction and orientation to life, which is very general in nature. On the other hand, norms consisting of rules for action are of a special nature, and their formulation is generally very clear, clear, and unambiguous. If it is too general in nature, too broad in scope, and too vague in formulation, then a norm cannot regulate individual actions, and can instead confuse society.

III. Research Methods

This research method is descriptive analysis method with qualitative research type. Qualitative research according to Sudarwan (2002: 153) is research that examines data in depth about all the complexities that exist in research without going through statistical procedures or other forms of calculation. The type of approach used in this study uses cultural semiotics analysis. Semiotics is the science of signs. Semiotics can be defined as the study of a wide range of objects, events, and entire cultures as signs. A sign is defined as something which, on the basis of previously developed social conventions, can be considered to represent something else. (Sobur, 2004: 123).

The subjects of this research are elders or elders in the Peat District of Banjar Regency with an age range of 60-75 years, especially parents or elders who can and understand about the Badudus ceremony in Banjar customs. Researchers used data collection procedures in the form of observation, interview, recording, and recording.

After all data is collected, the next stage is data analysis using qualitative descriptive techniques, namely the researcher first describes the overall data. After all the data has been collected and the data has been netted, the next researcher will interpret and analyze the data which will be carried out through the following stages:

1. Data organizing, which is a process that leads to data management for selecting data in accordance with the study undertaken.
2. Interpretation refers to research data, the meaning of data in a significant way the existing data. Furthermore, the existing data is related to the idealization regarding the resulting description.
3. Reflecting on the data that has been collected with the understanding and knowledge of the researcher according to the data obtained.

The final step in this research is testing the validity of the data. This test is needed to obtain the validity of the data in the study. Checking the validity of the data is carried out by the following steps:

a. Extension of observation

The extension of the observation is very decisive in terms of data collection. In this case the researcher collects data continuously until the saturation of data collection. This is done to limit the mistakes of the researcher, build the confidence of the subjects in the researcher and the confidence of the researcher.

b. Persistence of observation

Increasing diligence means taking more careful and conscientious observations. This is intended to find features and elements that are highly relevant to the problem being researched, then focus attention on those things in detail. By increasing the persistence of observations, the researcher can double-check whether the data found is wrong or not, besides that the researcher can provide an accurate and systematic description of the data about what is being studied. As a provision for researchers to increase persistence is by reading various book references and research results related to the findings studied. With a broad and sharp insight, the data found is truthful and reliable.

c. Triangulation

Triangulation is used to check data, data descriptions and provisional research results. Triangulation takes advantage of the use of sources, methods, investigators, and theories as something other than data. Triangulation results are useful as verification, especially to support the completeness of the final research results. In this study, triangulation was carried out on the observed data on the meaning of the badudus symbol for the Banjar community in the Peat District, Banjar Regency.

IV. Result and Discussion

The Badudus ceremony or bapapai is a bridal shower ceremony or in Javanese tradition it is called the siraman procession. The Banjar people carry out this ceremony when someone is getting married. Badudus is a ceremony that is done during the transition between adolescence and adulthood (Ideham et al, 2015: 78). The ceremony is carried out before the wedding reception.

As the name implies, the meaning of badudus in general is a ritual performed to cleanse the body and soul. Badudus is a tradition of rejecting the Banjar community in most areas of South Kalimantan. Badudus is a means to fortify yourself from psychological problems, namely from various disturbances that come from outside and from within. In other words, Badudus is a means of warding off disease, both physical and mental illness (Seman, 2011: 5). The purpose of carrying out the ritual of bridal bathing is to fortify the bride and groom from unwanted disturbances. If an antidote is not prepared, it is feared that the bride and groom who are about to get married will be attacked by illness and their domestic life will be shaken by various kinds of obstacles.

The bridal shower process is an event carried out by the prospective bride and groom who wants to have a wedding ceremony. Where the bride and groom will undergo a spray procession carried out by the bridal shower and carried out by family members or elders who are elders. This bridal shower procession is carried out 1 day before the wedding day. The bridal shower aims to clean the soul of the bride and groom, so that the badness in the bride and groom is lost, it is hoped that after doing the bridal shower the bride and groom will be even better, and a blessing in living a life that is lived with her partner.

Badudus prosisi has several things that must be prepared and the stages in the implementation. The prospective bride and groom must first provide the address (completing the requirements for the ceremony (Hapip, 2007: 140)). In the form of *baras bujur* (rice), *baras lakatan* (glutinous rice), *nyiur* (coconut), banana, and *hintalu* (eggs). *Piduduk* are usually prepared for the spirits that can disturb them and then after the *Badudus* traditional ritual is finished it is given to the person who is in charge of bathing the bride or it can be called *pemandi-mandi*. After all the equipment is ready, before the bride and groom carry out the bridal shower ritual, the bride and groom make up first to look more beautiful on the wedding day. After that, the bridal shower procession uses prayer water which is splashed 3 times alternately from the right shoulder, then the left shoulder and the head throughout the body 3 times accompanied by prayers. This *Badudus* ritual does not stop until the procession of the bride and groom takes a bath, but there is also one more ritual, namely dressing up after bathing.

Equipment and materials that must be prepared in carrying out *Badudus* are as follows:

- a. *Dadampar*, which is a seat (to sit cross-legged) during the bridal shower.
- b. Glass bowl, for a container of shampooing ingredients you can use shampoo.
- c. Dandang glass or canal basin, to accommodate flower water.
- d. Poci or teapot, as a place to collect water used when praying.
- e. Jars or jars, to accommodate the *mayang*.
- f. Basin to hold clean water.

All of the equipment and materials above are neatly arranged according to the sequence of events and other equipment used during the bridal shower procession. The bridal shower procession is carried out by the bridal shower and assisted by traditional elders or from the eldest family in the family. The results of the research regarding the meaning of the *badudus* traditional symbols are presented as follows.

4.1 *Piduduk*

Piduduk has three meanings contained in it, namely living blessedly, behaving well, and living together. These three meanings are symbolized by some of the items that were prepared in the speech. The meanings in the address are explained as follows:

a. **Blessing Life**

The meaning of a blessed life in a sitting is interpreted by the symbols of *baras* longitude (rice) and banana. The explanation of the meaning of these symbols is presented as follows.

1. *Baras Bujur*

Baras bujur has a meaning as a form of belief that rice has a sacred value because rice has a white color, and has the hope that in carrying out a relationship in the household, happiness is always given.

2. Bananas

Bananas have many benefits, so that everything that is done can benefit others and get blessings.

b. Behave Well

Good behavior in a position is symbolized by coconut (coconut). Nyiur means the tree of life which is very beneficial for others. The hope for the bride and groom to have a useful life for others in order to get blessings in her life because of the good behavior they have.

c. Living Together

The meaning of living together is symbolized by baras lakatan (glutinous rice), habang sugar (brown sugar) and hintalu (eggs). The following will explain the meaning of this symbol.

1. Lakatan

Lakatan has the meaning of the hope of salvation for the bride and groom.

2. Gula Habang

Black sugar has a sweet meaning and is red in color. The hope is that everything that is done always bears sweet fruit or has the meaning that the sugar symbolizes a beautiful life lived with a life partner.

3. Hintalu

Hintalu has the meaning of a symbol of life as a generational power which is expected to have a strong next generation and is always beneficial to others. And it is hoped that we will always live together both joy and sorrow.

From the symbols contained in the position, it has a meaning of belief that is not easy to understand because according to the belief the position has the meaning of protection of something that is unseen, the ruler of the earth, who is believed to be able to get rid of evil. Piduduk means that all activities that you want to do are given convenience, kept away from all badness, because according to the beliefs of previous ancestors if you want to carry out a procession, you must provide a seat, and if you do not provide a seat, it will have an impact on the head of the bride and groom. The prospective bride and groom can be possessed, could become sick, and it is believed that the sitting is a way to avoid something unwanted. If one of the positions used is left behind, it will reduce the meaning and condition. Therefore, this trust is not easily lost in an event. However, as a religious community, the existence of the occupation symbol that is used does not reduce expectations or requests for Allah SWT.

4.2 Make-Up Ritual Before Bridal Shower

The ritual of making up also contains two meanings, namely a life of blessing and living together. Both meanings are symbolized by several items that were prepared during the procession. These items are longitudinal baras (rice), bananas, coconuts (coconut), lakatan (glutinous rice), black sugar (brown sugar), hintalu (eggs). The meanings in the make-up ritual are explained as follows.

a. Blessing Life

The meaning of a life of blessing in the ritual of making up before the bridal shower is symbolized by longitudinal baras and bananas.

1. Baras Bujur

If cooked, the baras bujur are not too sticky and separated, which means that in married life, a person who is married combines two different personal characteristics. The hope is that even though they have different characters or thoughts, they will always be together. So the longitude line means that someone who wants to get married must understand each other's characteristics in order to achieve a blessing in the household. That is because to unite two different personal characteristics is something that is difficult. So, he hopes that the couple will understand each other in domestic life so that they can run well and find a blessing in household life by understanding each other.

2. Bananas

Bananas have many benefits for life, both stems, leaves, banana heart, and fruit. Has meaning so that the bride and groom can be useful for everyone. Bananas also symbolize a lot of obedience, because bananas are easy to grow and develop. For the bride and groom, it is hoped that wherever they are, they can adjust to the environment and be kind to everyone.

b. Behave Well

The meaning of behaving well is also symbolized in the ritual of making up before the bridal shower. The symbol is also the same as the occupation symbol, namely Nyiur. Nyiur is used as a symbol of good behavior because it has many uses, coconut is also called the tree of life because nyiur/coconut has many uses for stems, leaves, fruit all have benefits for life, the hope is for the bride and groom to make it easier in life with her partner and get blessings. with good manners.

c. Living Together

Living together in the ritual of making up before the bridal shower in the badudus tradition is symbolized by baras lakatan (glutinous rice), habang sugar (brown sugar), hintalu (egg). The following is a discussion of the meaning of these symbols.

1. Baras Lakatan

Baras lakatan has the meaning of clean white rice which symbolizes the image of halal sustenance that is expected after doing make-up before the bridal shower, everything that is lived can run smoothly and everything that is done has a blessing in the life that you want to live with your partner.

Baras lakatan is sticky, so the hope is that if someone gets married they are expected to always be together, both to their spouse, so that later they can build a harmonious family away from all bad things. It is also hoped that the couple will always be together both in joy and sorrow. Glutinous rice also has a meaning as a very useful food for life. The hope is that in life after getting married the couple can live in blessings.

2. Sugar Habang

Hanabang sugar has the meaning that the bride and groom look sweet, have a beautiful face and are liked by many people, and have the meaning of kindness in life in the household, and also have the meaning of being easy to socialize and being kind to others.

3. Hintalu

Hintalu has the meaning of symbolizing the hope and strength of generations, the hope is that life is always strong and does not easily give up in the face of trials in life so that the goals lived in life become a blessing, eggs also have a meaning to make it easier to get offspring.

4.3 The Meaning of Symbols in a Bridal Shower

The second ritual in Badudus custom is the bridal bath which is the culmination of the ritual. The bridal shower is usually carried out by 3 people who take turns, but the amount of watering in the bridal shower must be odd 3, 5, or 7 and usually what is often done is watering 3 times alternately. The bridal shower procession is the first to be washed from the right shoulder, then the left, and the head is continued throughout the body 3 times alternately and at the time of watering it is accompanied by salawat which aims to ensure that the bride and groom are always protected and carried out in all their affairs.

Before the bridal shower, the pemandi-mandi bridal prepares a dipper that is used to take water from a basin that has been given prayer water and flowers, then the water is poured into the bride in turn 3 times from the right hand then the left then the head and continues throughout the body 3 times consecutively. During the singing, it is accompanied by salawat so that everything that is done is given safety. In this procession the bride and groom must wear a new sarong.

After the bridal shower procession is finished, the sarong used by the bride and groom during the bridal shower is thrown onto the roof. The sarong that is used is after being thrown onto the roof after several days of being taken and given to the pemandi-mandi bridal. In the bridal shower, there are also many symbols that must be used during the bridal shower. This symbol has a meaning that aims to make the bride and groom better, and aims to navigate the household smoothly. The meaning of the bridal shower symbol is aimed at getting rid of the bad luck or badness that is in the future bride and groom, which aims to cleanse the body and soul to become a better person in the future who has hope that after bathing the bride and groom can be given fluency in his life, and be given happiness in the future. household. The meaning contained in the ritual of bridal bathing also contains hope that the bride and groom will live blessed and behave well. These symbols are manifested in the three times siraman, tapih (sarong), mayang, banyu dua, (prayer water), palm (coconut), and kembang malati (jasmine flower). Here's the explanation.

a. Blessing Life

In the bridal shower procession, the meaning of a life of blessing is symbolized by the spray of three times, tapih, mayang and banyu prayers. Here's the explanation.

1. Flush three times

The meaning of the siraman is 3 times because everything must be done repeatedly. The goal is that the existing ugliness can be lost, and hopefully the bride and groom will help and have a blessed life.

2. Tapih

According to the belief that the tapih (sarong) used during the bridal shower must be new, which has meaning, the bride and groom want to start a new life that has hopes of a new life so that they are given fluency in every life, given happiness in navigating the household.

3. Mayang

It has a meaning like a very beautiful flower which aims for the bride and groom to look beautiful and liked by many people, and mayang also has another meaning, which is used to get rid of something bad that is in the future bride and groom in order to achieve a blessed life goal.

4. Banyu prayer

The banyu prayer has a meaning as a wish of hope so that all the desires that you want to do are given convenience, and can cleanse the soul from everything that is not good inside. The prayer prayer also has a meaning so that the bride and groom avoid evil, and are given safety in every life and facilitate everything she wants to do. Banyu prayers are also recited prayers and salawat.

The meaning of salawat *Allahumma salli alla sayidina Muhammad* during the bridal shower is a request to Allah so that he can carry out everything in life to feel more peaceful and serene and to be able to draw the heart closer to Allah. Prayers during the bridal bath are opened with Basmallah, prayer, and the readings in the Koran surah Al-Fatihah and prayers nine times, Surah Yasin, Surah Yusuf, because in this surah it has the meaning of a helping hand and provides a straight path so The hope is that the bride and groom will always be guarded and given the best way to navigate the household, and have the meaning of Surah

Yusuf is that the bride and groom will have pious and pious offspring and be given beautiful and tile descendants.

b. Behave Well

Good behavior is symbolized by starting from the right, palm and kambang malati and its explanation.

1. Starting from the right

The meaning of bridal bathing done from the right side then the left has the meaning and hope that everything that is done starting with the right is given goodness and everything that starts on the right must have the meaning of goodness contained therein, because the prophet Muhammad PBUH. love everything that goes right.

2. Nyiur

Nyiur or coconut that is used during the bridal shower is young coconut which means hope for the bride and groom to be liked by many people. Coconut is depicted as having a round shape like the shape of the moon where the moon is very beautiful and emits light. From this analogy comes the hope for the bride and groom to radiate light and look very beautiful and liked by many people because they have a beautiful face and have a beautiful heart.

3. Kambang Malati

Kambang malati is used because the flower is beautiful and fragrant. Kambang malati means that the bride and groom look beautiful, liked by everyone or often called rose sari during the wedding ceremony. Kambang malati symbolizes something beautiful and fragrant. It is hoped that the bride and groom will have good behavior towards others.

After the bridal shower procession is complete, the bride and groom enter the house by stepping their foot starting with the right foot which means that everything that is said from the right has meaning and hopes for whatever good is done so that it is always on the right path.

4.4 The Meaning of the Ornate Symbol for the Bridal Shower

The last procession in the Badudus custom is to decorate the bridal shower. This procession is carried out after the bride has bathed. After finishing the bath, the bride and groom sit on three layers of tapih (sarong) that have been arranged. The bride and groom are combed, oiled and powdered, then the bride and groom will be surrounded by mirrors and candles three times by the elder woman who bathed her beforehand.

The bride and groom are decorated with powder, oil and mirrored together with a candle that is rotated three times. The mirror that is used after the bridal shower has a meaning that if when you look in the mirror and there is a shadow, you will still have a long life, while the essence of your heart is that if you look in the mirror and if the image is blurry or there is no reflection, then according to the source, his age is not long. Then just given oil to the head three times.

The make-up ritual after the bridal shower also contains the meaning of good behavior and living together which is symbolized by, tapih (sarong), candle, caramin (mirror), bamantra oil (oil containing mantras), white porridge, porridge habang (red porridge), pupur (powder), lakatan, black sugar, and hintalu. Here's the explanation.

a. Blessing Life

A life of blessing in the ritual of dressing up in a bridal shower is symbolized by tapih (sarong), candle, caramin (mirror), bamantra oil (oil containing mantras), white porridge, porridge habang (red porridge), and pupur. The following is an explanation of the meaning of these symbols.

1. Tapih (sarong)

There are three tapihs (sarongs) used during the make-up ritual after the bridal shower and have been arranged in layers. The arrangement of the tapih means that the bride and groom want to navigate the household which is expected to have all its objectives launched and given offspring who have good character.

2. Candles

It has meaning as a life light so that it is given fluency and given instructions in living the life that you want to do together with your partner, which has the aim that every step you want to take is always given instructions on the right path, and given blessings in living a happy household with your partner.

3. Caramin

Caramin has a meaning as a reflection of oneself so that a person does not act arrogantly towards others, even though he has a high degree, he must be humble. Mirror means self-reflection on success so that when looking up, you feel you are still lacking and you have to try even harder. then look down so that you are always grateful for all the blessings given by Allah SWT. By using the caramin symbol, it is hoped that the bride and groom will be able to behave well in society.

4. Bamantra oil

In this ritual, an oil containing a mantra is used. The mantra is.

Bismillahir rahmanir Rahim

Minyakku samangambang

Titikku si pulan-pulan

Awakku bercahaya seperti kembang

Mukaku bercahaya seperti bulan

Barakat Laa illahailallah

Muhammmadarrasulullah

The meaning of this mantra is a request that the bride and groom have an inner glow to look beautiful in the eyes of others. The substitute is also expected to have a positive aura that radiates within him and is liked by many people. The mantra also mentions a flower symbol which has the meaning of beauty and fragrance, which means that the bride and groom will stay young.

The oil used also has meaning. The meaning of oil as a lubricant, it is hoped that the bride and groom will be given fluency in every life they want to live with their partner. Decorative oil also has a meaning so that the bride and groom can look younger even though they are adults.

5. White porridge

The symbol of white porridge means that the bride and groom want to have a sacred wedding ceremony. Holiness is intended so that in living a married life, one must always be wise in making decisions for happiness in the household. White porridge also has a meaning as an expression of submission to God. With the aim of asking for the salvation and blessings of the life lived, because only God can provide help for salvation in every life. The hope is that the bride and groom will always be given the best way by God Almighty, because everything that happens is His will, and humans in His sight are nothing.

6. Habang porridge

Habang porridge means that the bride and groom want to live a new life, in that life it is hoped that safety will always be given. As a request for an expression of surrender that is carried out with prayer, to be given safety and a sign of being grateful for the blessings that have been given, and to give the meaning that life must always be shared with others when it has advantages.

7. Fertilizer

Pupur has the meaning of beauty. The hope is that the aura of beauty that is owned by the prospective bride can radiate on the day of the wedding. If someone likes to be decorated it will be beautiful to the eye. Another hope of this pupur for the bride and groom is not only to have a beautiful face but also to have a beautiful heart too, so that she can behave well to everyone, be generous and not arrogant even though she has a beautiful face.

b. Living Together

The meaning of living together that is used during the rituals of *barias* as a bridal shower is symbolized by *baras lakatan* and its explanation. *Baras lakatan* has meaning in living a new life so that it is not shaken, always together, given happiness in the life you want to live with your partner, it is intended so that the relationship with the husband can last forever until death. *Lakatan* is used as a symbol because it is sticky and sticky. The philosophy is to be able to stick to others and be difficult to separate. The hope for the prospective bride and groom who wants to live a new life to always be together even though every household trip is not always smooth, and if there is a problem in her household life, so that it is not easy to give up and always go through it.

The meaning of the bride and groom's makeup is to have an aura of beauty that radiates and get rid of the ugliness that is in the future bride and groom. This is because in the make-up, the make-up artist cleans the hairs around the face which means that the bride and groom look more beautiful at the time of the wedding. Make up also means that the bad inside is lost. According to belief, after the bride and groom have finished making-up, the bride and groom must not look in the mirror. Because if the bride and groom look in the mirror, then according to the belief that beauty will fade away, pulled by the mirror. After the make-up, the bride and groom are given a coffee drink and the body is given a scrub which aims to make the bride and groom strong and able to exude beauty both inside and outside and the hope is that the bride and groom can finish the event well and finish until the end of the event. After the bride and groom have finished decorating, the bridal bather leads a prayer for the bride and groom to be saved and given fluency in the marriage procession. In the event of salvation, usually the food provided is red porridge, white porridge and sticky rice which has the requirements to be given safety and to carry out any business that you want to do.

V. Conclusion

Badudus is a traditional ritual of the Banjar community which is usually carried out before a wedding or wedding reception in Banjar customs. In *Badudus* there are several rituals that are performed, namely preparing the *piduduk*, make up before the bridal shower, and make up after the bridal shower. When *Badudus* is done, there are many symbols in it. Of course, these symbols are full of meaning. The meaning of these symbols is a life of blessing with the symbols of *baras bujur*, banana, spray three times, *tapih*, mayang, *banyu* prayers, candles, *caramin*, *bamantra oil*, white porridge, habang porridge, and *pupur*. Be well behaved with the *nyuur* symbol, preceded by right, and the *kambang malati*. And the meaning of living together with the symbols of *baras lakatan*, *habang sugar* and *hintalu*.

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