



Internalization of Islam in the Banjar Cultural Marriage System in South Kalimantan Indonesia

Noor Leha¹; Ida Komalasari²

¹ Muhammadiyah University of Banjarmasin, Indonesia

² PGRI University of Kalimantan, Indonesia

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Abstract

The dynamics of the marriage system in today's society, burdens the younger generation with the requirements or processes leading up to the wedding. This study aims to provide an understanding to the community regarding the Islamic marriage system which has been packaged into a culture. In addition, this study can also be used by the community as a basic reference for carrying out a marriage according to Islamic law. This research method is qualitative descriptive with a study of literature related to Islamic law and the Islamic marriage system and the Banjar traditional marriage system. The data source for this study is the short story *Jujuran* by Hatmiati Mas'ud. The research data is in the form of words, phrases, or sentences related to the Banjar traditional marriage system. The results of this study describe 1) *ta'aruf*, namely the process of introducing and investigating prospective partners through other people, without any direct meeting of the two prospective partners. This stage in Banjar customs is known as *basasuluh*, 2) *khitbah* in the stages of Islamic marriage is the same as *badatang* in the Banjar marriage system, namely the process of meeting and discussing two families regarding the continuation of the prospective bride and groom, and 3) *Akad nikah*, namely the marriage process by paying attention to the pillars and requirements of marriage according to Islamic law.

Keywords: *Internalization; Islam; Banjar Marriage System*

Introduction

Humans as leaders in the world, must continue to fulfill the continuity of generations from generation to generation. The process of inheriting generations is formally and officially regulated in the marriage system. Marriage is an agreement that has been carried out by humans to have a committed and responsible relationship, thus distinguishing it from other creatures. Rofiq (2024) believes that all rules, whether in the form of commands or prohibitions, are derived from true and moral religious teachings. All aspects of human life have a primary source in living life.

For Muslims, the guideline for life is the Qur'an and Sunnah conveyed by the messenger of Allah through the Prophet Muhammad. One of the guidelines for life is the marriage system that has been

regulated in the perfect sharia brought by the Prophet Muhammad. Internalization is the values contained in individuals or social groups that have been used based on the results of the integration of noble values that are considered good and continue to be practiced from generation to generation. Widodo & Hariyoto (2023) states that the internalization of Islam is the process of combining religious values as a whole into the heart that moves the soul and body to follow these values in the actualization of daily life. Internalization begins at the stage of understanding religious teachings as a whole and then continues to the awareness of the importance of religion in life. The perfection of Islamic law, over time, has experienced developments, shifts and even changes in its implementation.

The marriage system from year to year continues to experience complex developments. If in the past the marriage system was carried out simply and concisely, now it has been developed with various series of events based on customs, culture, habits and even local community beliefs. The dynamics of the marriage system in today's society, burdens the younger generation with the requirements or processes leading up to the wedding. Especially related to the dowry, known as *Jujuran* in Banjar language. The term *Jujuran* in Banjar language means dowry. The costs of *Jujuran* and wedding events in general are borne by men, so that men are quite burdened with this obligation. This is one of the problems that suppresses the marriage rate in today's society.

The negative impact of the decreasing marriage rate is the spread of free association that leads teenagers and even adults astray. This situation is certainly very contrary to the culture of the religious Banjar community, because they are exposed to thoughts that are too free. As in the Banjar traditional marriage which was put forward by Anzlina & Suswandi (2024) conducting research on sources regarding the stages of marriage in the Banjar marriage system, including 1) *Basasuluh*, 2) *Badatang*, 3) *Bapingit*, 4) *Nikah*, 4) *Batimung*, 5) *Bamandi-mandi*, 6) *Batapung tawar*, 7) *B atamatan quran*, 8) *Walimah*, 9) *Patalian*, and 10) *Batatai*.

The Banjar marriage system has created a new standard in marriage, especially highlighting the financial aspect in the term of *dowry* or *mahar*. Cahyati (2022) stated in his research that there was an increase in the cost of *dowry* as one of the factors in the cancellation of the marriage, because the man was not financially capable. This gave rise to new problems such as promiscuity and even led to adultery which resulted in pregnancy outside of marriage. This problem certainly cannot be underestimated, because it affects the value system that applies in society which in reality has experienced deviations.

Islam has perfected its sharia as a guide to life for humans. One of the sharia regarding marriage that has been regulated and designed according to human needs in order to continue the survival of humans on earth. Rozikin (2018) put forward three basic stages in the marriage process as contained in the Qur'an and hadith, including 1) *ta'aruf*, 2) *khitbah*, and 3) *marriage contract*. In these three stages, developments are then carried out in society due to the influence of cultural and social aspects. Through this sharia, if society is willing to return to the teachings of Islam without having to include cultural aspects in marriage, then the marriage system will not be a big problem for the younger generation, especially in order to create the best generation.

This study reveals the internalization of the marriage system according to Islamic law which has been manifested in the Banjar cultural marriage system. Oktafia & Mawardi (2017) Stating that if there are good teachings or rules in Islam, then indirectly it will be practiced by society as a habit. Through this study, it reveals how the influence of Islam dominates every aspect of Banjar society's life, one of which is the marriage system as one of the cycles of human life. Banjar society currently still upholds Banjar customs, culture and marriage systems. However, Banjar society still has limited knowledge about the source of this culture which is actually from Islam. Connecting two concepts in the form of Religion as the foundation of human life which is manifested in the form of culture will provide awareness of the spirituality of society and add to the sense of faith and piety of humans, especially people who are predominantly Muslim.

This study attempts to reveal how the Religion of Islam regulates marriage according to sharia and becomes a guideline for society. Meanwhile, as a result of the strong culture, customs and habits of the Banjar people, they are less familiar with the cultural sources they have. So that the sense of faith and piety to Allah is not instilled in aspects of life. Through this study, it is hoped that the community will have knowledge about the Islamic marriage system which has turned out to be packaged into a culture. In addition, this study can also be used by the community as a basic reference for carrying out marriages according to sharia, without having to burden the two prospective brides and grooms. Because the purpose of marriage in Islam is to perfect part of religion as well as worship to Allah.

Method

This study uses qualitative methods as the basic paradigm and research design. Qualitative methods produce and provide solutions through descriptive descriptions in the form of narratives of phenomena, conditions, symptoms or individuals from certain groups (Moleong, Lexy J., 2021). The researcher qualitatively explains the stages of Islamic marriage that are not yet known by the Banjar community, thus providing a comprehensive understanding in the implementation according to Islamic law. The approach to this research is a literature review, namely, the study and analysis of data by tracing information sources through journals, books or relevant information sources. The data source for this research is *the Banjar kisdap* entitled *Jujuran Karya Hatmiati Mas'ud* published in 2017. The research data is in the form of words, phrases, clauses, sentences or dialogues in *the kisdap* related to the stages of marriage in the Banjar community. The data collection technique for this research is to collect data related to the stages of marriage in the Banjar community. Data analysis techniques include 1) data collection, 2) data categorization and identification, and 3) drawing conclusions.

Discussion

Stages of Marriage in Islam	Stages of Banjar Traditional Wedding	Information
Taaruf	<i>the basics</i>	the process of approaching and getting to know someone by seeking information about a potential partner from close relatives or trusted people, without any direct communication by the two potential partners.
Sermon	<i>Come and see</i>	The process of meeting the prospective bride and groom together with family members. In Islam or in Banjar customs, the prospective male partner comes to the prospective female partner's house. The goal is to discuss the continuation of the relationship between the two prospective bride and groom.
	<i>Bapingit</i>	<i>bapingit</i> means that both prospective couples are not allowed to meet each other, to avoid unwanted things. If in Banjar customs it refers to Adat beliefs that refer to customary things, then in Islam this prohibition is indeed absolute, for men and women who are not married are not allowed to meet each other.

Marriage contract	<i>Marry</i>	The next process is to marry according to the sharia and pillars of marriage in Islam. The marriage contract can be carried out at the KUA or at home.
	Batimung	The bride and groom take a steam bath with boiled water from flowers and traditional spices with the aim of giving the bride and groom a fragrant aroma.
	Bathing	The bride and groom are bathed with water mixed with various flowers. This activity is usually carried out with an event attended by the family.
	Quran Reading	The bridal couple, before holding the reception or walimah, must complete Juz 30 in the Koran which is also attended by the extended family.
The wedding reception	The wedding reception	In Islamic marriage, walimah is held with limitations so as not to violate Islamic law. This means that as long as things are permitted in Islam, then it is permitted to be done at the walimah event. Likewise in Banjar marriage, it is carried out solemnly although lively without violating religious rules, as well as applicable culture and norms.
	Bata	<i>batatai</i> means side by side, meaning that during the wedding reception the bride and groom sit side by side on the dais to greet and meet the invited guests.

Through the table, it shows that the Banjar traditional marriage system is dominated by Islamic law in all its stages. As for other stages that are not based on Islamic law, they are a custom of the Banjar community. The marriage system contained in *the 'Jujuran' kisdap* also carries Islamic law even though it is packaged with a Banjar traditional marriage.

1. Taaruf

The term ta'aruf comes from the Qur'an in Surah Al-Hujurat verse 13, from the word تَعَارَفُ, namely the word '*arafa*' which means to know. states that *ta'aruf* means to know each other both in terms of personality, social background, culture, education and especially what is prioritized is the religious aspect. In *the Jujuran kisdap* there is a concept regarding taaruf through the following quote (1)

Data 1

His honesty is like the Word of God. He is a good person, a graduate of a religious school, a wise man in his field, against the old people. So, he is complete. (Mas'ud, 2017:8)

Actually, she likes Firmansyah. He is a good person, a graduate of a religious school, an honorary employee at school, and friendly to parents. So, it's complete. (Mas'ud, 2017:8)

The concept of ta'aruf in data citation (1) shows that the prospective bride already knows general information about her prospective partner, even though she has never met him in person. Karimah (2022) states that the tradition of *basasuluh* is an effort by the man to find out the ins and outs of information about a woman he will choose to be his bride. wife, which has become a habit of the Banjar

community so that it has become a tradition until now. Through this explanation, it is known that the concept of *ta'ruf* and *basasuluh* have similarities in the form of getting to know each other for prospective bride and groom through a trusted person.

Data 2

In the *ta'aruf* or *basasuluh* process, both parties of the prospective bride and groom through representatives of their respective families are expected to have adequate information and objective opinions about the prospective partner. As in the following quote, information about the prospective groom's job has been known by the prospective in-laws, as in the following quote from *the Jujuran kisdap* (2).

I'm going to go to the temple and see Firman. Why are you praying, when you're old, you'll come home. He's angry and asks you to go back. (Mas'ud, 2017:12)

He also likes Firmansyah. Moreover, he is a religious person, polite to his parents, and handsome. Although he is still an honorary employee, he can still work part-time in rubber farming. (Mas'ud, 2017:12)

Based on the data quote (2), in the engagement there is still a selection process to consider what kind of figure the prospective partner will be chosen. In the quote, the considerations are in the form of aspects of religion, morals, appearance, and work. In line with this, asy-Syuri (2021) another recommendation in choosing a prospective husband is which is comfortable to look at and looks good, so that the wife is happy to look at him. The aspects contained in the quote are also considerations for assessing the figure of the prospective bride.

In addition to considering the prospective male partner, the prospective bride also considers what the figure of her son who will be proposed is like. This consideration aims to determine equality between the two prospective partners, as seen in the *kisdap Jujuran* data quote (3) below.

Data 3

"I understand, my friends. It's only natural that we keep forbidding it. If you don't come tonight, I'm just afraid, how strong is Firman's family's ability to do that? As long as he promises to take care of our child in this world and the hereafter, my heart will be at ease, my friends. Nurhayati is our child, I don't want to worry about her." (Mas'ud, 2017:13)

I understand. It's natural for us to ask for a high price. Later, when they come to propose tomorrow night, I will ask, how much can Firmansyah and his family afford? As long as he promises to truly take care of our child in this world and the hereafter, my heart will be at ease. Nuryahati is our beloved only child, I don't want to choose the wrong husband. (Mas'ud, 2017:13)

Based on the data quote (3) it shows that during the engagement period, each prospective couple can discuss the views of their parents and the opinions of the people who will be getting married. This discussion and communication aims to provide openness between the child and the family regarding the prospective partner and what their hopes are for the future marriage. will be built. Widodo et al. (2023) states that the pre-marital period is a very good time to make thorough preparations, both psychologically, physically, and socially.

In the process of *ta'ruf* or *basasuluh*, in general, *honesty* is also discussed in the nuclear family. *Honesty* can be interpreted as a wedding dowry or the amount of money spent to organize the wedding process. Matters regarding *honesty* in the *khitbah* process are contained in *the Honesty kisdap* such as data (4) below.

Data 4

“ But my father really forbade me from asking for money. He was too much, because there were people in his village who had millions of rupiah in their pockets. It was true that Firman's words and his pockets had retreated, and he could not get it. ” (Mas'ud, 2017:8)

Moreover, your father wanted to ask for a very high demand. It was too much, there was no one in this village, the population was up to twenty-five million. Of course Firman's parents and his family slowly backed down, or even didn't do it. (Mas'ud, 2017:8)

Based on the quote above, it shows that the issue of *honesty* is a sensitive issue in Banjar society, because it is related to the financial ability of men. Cahyati (2022) states that high *honesty* has become a trend as a source of pride for Banjar men, but another impact that appears is that it inhibits the man to marry, because he is burdened with a high *dowry* .

Discussion about the nominal value of *the honesty* is carried out by the two parents first, before being discussed again with relatives and extended family. Discussion about honesty in *the Jujuran* story can be found in the following data excerpt (5).

Data 5

"If it's like that, my father is angry. If Firman's family is angry, our child is angry. Honestly, we don't want our child to be happy, even if it hurts, if it's not good, our child will be angry, it's our fault." (Mas'ud, 2017:13)

It's not like that, Abahnya-ai. If the Firman family can't afford it. Poor our child. A dowry doesn't make him happy, even if the dowry is small, if the person is good and our child is happy, it's not wrong for us to give in. (Mas'ud, 2017:13)

Based on the data quote (5) it shows that the Banjar community already has awareness of the existence of *honesty* which can trigger the cancellation of marriage. In line with this, the recommendation in Islam is that the dowry for marrying a woman should be cheap or according to the ability of the man with the aim of facilitating the marriage procession. (Razzaq, 2017) mentions in his book that there is a prohibition on being expensive in dowry, this is based on one of the sayings of the Prophet Muhammadﷺ:

"One of the virtues of a woman is making her dowry easier and making her womb easier."

In another hadith,

The marriage with the greatest blessings is the one with the easiest dowry."

Khitbah

Khitbah in Islam is a proposal process that is carried out after *ta'aruf* has gone well. In Banjar society, this process is known as *badatang*, which is a meeting of two families of the prospective bride and groom to discuss the continuation of the relationship between the prospective bride and groom, especially regarding the implementation of the marriage contract, reception and the technical implementation of the wedding. One of the quotes from *the Jujuran* book that discusses information about the arrival of the prospective groom or *badatang* in the Banjar wedding stages, in the following data (6):

Data 6

“Nur, tonight Firman's family will fight, they will fight against Ikam. Also, Dad will fight against Ikam first. Will Ikam marry Firman? If I marry, Dad will be happy, Dad will marry Ikam for a month. If I marry, Dad will be happy. What will it be like?” (Mas'ud, 2017: 12)

Nur, tomorrow night Firmansyah's family wants to propose to you. But I want to ask you first. Do you feel compatible with Firmansyah? If you are compatible, I will tell you, a month later you will get married. If you don't like it, I won't accept it. How about that? (Mas'ud, 2017: 12)

Based on the data quote (6) it shows that both parents of the woman really convinced their child about the seriousness of a man. This seriousness was proven by the arrival of the man and the acceptance of the woman. Traditionally, usually information about the arrival will be conveyed several days before. This aims so that both families can involve relatives and family in discussions about marriage. The following describes the implementation of *the khitbah* or *badatang* in the Banjar traditional marriage system found in *the Jujuran kisdap*, in data (7)

Data 7

After a while, Firman's wife came. He was told to enter the house, sit on a purun mat, Nurhayati's wife sat on the floor. Then she put him in the closet, leaving the man sitting outside. Nurhayati was still in the room while she was sleeping. (Mas'ud, 2017:14)

Not long after, Firman's family came. The host invited them in, sat down with a purun mat spread out, Nurhayati's family was already sitting waiting. The women entered the living room, leaving the men sitting outside. Nurhayati was silent in the kitchen while preparing food. (Mas'ud, 2017:14)

The process of *khitbah* or *badatang*, such as data (7) is carried out simply and briefly. The aim is to discuss the main things for organizing a wedding. In general, the community's habit is to separate men and women's gatherings, this is seen in the data related to *khitbah* or *badatang* where the women sit hidden in a part of the house, while the men are in a more open place.

Discussions between extended families that enter into the main topic of discussion will lead to requests from the prospective bride regarding the technicalities of the wedding as well as the dowry or *dowry*, as in the following quote from *the kisdap Jujuran* data 8.

The rich people are many, according to the customs in our region." Julak Imuh said while answering, "First we ask for a seat, that's why I'm here. It means forty-one kinds of dishes, patalia saraba sabuting, salup, clothes, tapih, and many more. What do you mean by that? Opponent also has a room, and the last one is a million rupiahs, gasan mangganii aruh," said Julak Imuh while coughing when he didn't remember to drink. (Mas'ud, 2017:15)

"Like many people selling, according to the customs in our region." Julak Imuh said with a meaningful smile, "First we ask for pidunia, then heads of kada, meaning forty-one kinds of cakes, one patalian each such as slippers, sarongs, clothes, scarves, and many more. Do you understand what I mean? With also a bed, room equipment and finally twenty-five million rupiah for the event," said Julak Imuh while coughing as if he was exhausted from talking too much and didn't have time to drink. (Mas'ud, 2017:15)

Based on the data quote (8), it shows that the request submitted by the woman is a common thing according to Islamic law and the customs of the Banjar community which do not violate the applicable values and norms. Through this discussion, the man will then provide a response to the woman's request, as described in the following *kisdap Jujuran* data quote (9).

Data 9

"Oh my, is it postponed again?" Amang Ulis replied, astonished at the sight of millions of people.

"Well, if it's like that, we're also going to fight. How fierce is this guy's ability?" Imuh asked. (Mas'ud, 2017:15)

"Wow, can it be reduced?" said Amang Ulis in response, seemingly surprised to hear twenty-five million.

"Well, if that's the case, we have to ask too. How much ability do you have?" asked Julak Imuh seriously." (Mas'ud, 2017:15)

Through data citation (9) it is shown that the discussion led to negotiations regarding the agreement on the implementation of the marriage both technically and materially. This is common in Banjar society, although the connotation of *honesty often arises* such as selling children. However, basically the nominal amount of money used for *honesty* Most of it is allocated for wedding expenses and some of it can be given as a gift to the bride-to-be.

In the *khitbah* or *badatang* procession, the prospective woman can use it to test or ask about the seriousness of the groom. Because direct communication is more effective than through an intermediary. Discussions or questions asked by the parents of the woman as contained in *the Jujuran kisdap* are in the following data (10).

Data 10

"Firmansyah, is this really true, Nurhayati?" Nurhayati's father was shocked. Firmansyah was shocked, because he had never seen someone come to be feared like that. However, because his heart was in danger, he answered in amazement. "Yes," he said. (Mas'ud, 2017:16)

"Firmansyah, is it true that you want to marry Nurhayati?" asked Abah Nurhayati. Firmansyah was surprised, it seemed he never expected to hear such a question. After a while, with a doubtful heart, he answered briefly, "Yes," he said. (Mas'ud, 2017:16)

Based on the data quote (10) it is known that in the proposal process at the *coming stage*, the woman discusses the capabilities of the prospective groom. This is because it has been regulated in Islamic law, as stated in asy-Syuri, (2021) the terms of choosing a prospective husband, namely a man who is able to bear the costs of the wedding. . This is in accordance with the words of the Prophet Muhammad ﷺ:

"O young men, whoever is able to marry, let him marry. Because marriage is more effective in lowering the gaze and guarding one's chastity. Whoever is unable to marry, let him fast, because fasting can curb his desires. (Narrated by Al-Bukhari and Mulism).

In the process of *khitbah* or *badatang*, parents can directly assess the figure of the prospective groom and how his commitment and responsibility are in marriage. The following is advice or guidance given by the prospective bride to the prospective groom, in data 11

Data 11

"Ikam bajanji, guard Nurhayati in this world and the hereafter, be patient until Nurhayati benefits from her studies, accept it if she doesn't understand, don't be angry if she doesn't understand, and most importantly, don't cheat on Nurhayati until Nurhayati is no longer your wife. Like what?" (Mas'ud, 2017:16)

"You promise to take care of Nurhayati in this world and the hereafter, be patient in accompanying Nurhayati in continuing her studies, understand if she doesn't understand, don't get angry if she doesn't understand, and most importantly, don't cheat on Nurhayati, as long as Nurhayati doesn't have anything in becoming your wife. How about that?" (Mas'ud, 2017:16)

Based on data (11), religion and morals are the principles and foundations in marriage matters. (Razzaq, 2017) expressed Shaykh ash-Shabuni's statement that the Messenger of Allah ﷺ stated "whom you approve of in religion and morals. Meanwhile, wealth is the second issue that has no influence on household happiness. Apart from that, there is a discussion regarding the form of dowry that has been determined which can be used for weddings, as in data (12) below.

Data 12

"Alhamdulillah, I have seen the promise. If so, the million rupiah that I brought with me tonight will be used as a gift for Nurhayati. The only thing we ask for is to recite Fatihah Ampat on Nurhayati's wedding day," he said. Father Nurhayati came home. (Mas'ud, 2017:17)

"Alhamdulillah, I am thiler to hear you promised. If so, the twenty-five million that you brought to proposed, we will use it as money for your and Nurhayati's wedding. One thing we ask, recite Fatihah four times on your wedding day with Nurhayati later," said Abah Nurhayati then. (Mas'ud, 2017:17)

Based on the data quoted (12) it shows that *the dowry* which is considered a large dowry for marrying a woman, can be diverted to cover the costs of carrying out the wedding series. Cahyati (2022) states that *the dowry* is a gift from the prospective groom and prospective bride in the form of money or objects which are used for wedding party financing



Figure 1. Handing over of *Jujuran*



Figure 2. Baantar Jujuran process or the process of proposing

3) Wedding Reception

After going through the *engagement process*, then comes the marriage contract period which can also be used to hold a wedding reception. The marriage contract in the Banjar marriage system is quite simple, because in general the community carries out the *Ijab Qabul* at the KUA. Meanwhile, the wedding ceremony or party is held at home, as quoted in *the kisdap Jujuran* data (13) below.

Data 13

A month after the wedding, Firmansyah and Nurhayati were married. As expected of Nurhayati's family, in front of the many elders who came to the wedding, Firmansyah recited the Fatihah Empat for his wedding with Nurhayati. (Mas'ud, 2017:18)

A month later, Firmansyah and Nurhayati were married. As Nurhayati's family had wished, in front of the registrar and peoples present at that time, Firmansyah recited the Fatihah Empat as a dowry for his marriage with Nurhayati. (Mas'ud, 2017:18)

Through data (13) it is known that another recommendation in Islam regarding dowry is that the surah of the Qur'an is permitted as a dowry. Razzaq explains that it is permissible to marry with the reading of the Qur'an and without a dowry (property). In his explanation, Razzaq (2017) quoted the history of Imam Al-Bukhari from Sahl bin Sa'ad as-Sa'idi who told of a man who asked the Messenger of Allah ﷺ to marry him to a woman, but did not have any property. The Messenger of Allah ﷺ asked if he had memorized a letter from the Qur'an, the man answered yes. Then the Messenger of Allah ﷺ married him with the letter of the Qur'an that he had memorized.

The implementation of the wedding ceremony can be carried out lively, without any elements of violation in its implementation. The following is a description of the lively process of the Banjar traditional wedding in *the Jujuran kisdap*, in data (14)

Data 14

Batablig, bajapin, bahadrah, and bakasidahan which were taught by Abah Nurhayati, the sound of the live ramah wayah of the wedding ceremony. The village people are called, the bride and groom also curse them. They become the king and queen of the world. (Mas'ud, 2017:18)

Batablig (praising Allah), bajapin (wedding celebration), bahadrah (shalawat poems accompanied by tambourines), and qasidah (happy poems accompanied by tambourines) rented by Abah Nurhayati sounded lively during the wedding ceremony. The villagers were happy, and the bride and groom were also happy. They felt like kings and queens for a day. (Mas'ud, 2017:18)

Based on the quote above, it shows the tradition of celebrating a lively wedding event is realized by the Banjar community in several entertainments that are in accordance with Islamic law. The customs that are permitted in Islam are then carried out by the Banjar community continuously. The customs of society in Islam are known as *urf*. Nasution (2022) states that *urf* is an act or statement that is done repeatedly by humans from generation to generation that does not conflict with religious teachings, values and norms. Razzaq (2017) states that it is permissible for women or small children in a wedding to enliven the wedding by beating tambourines only and singing permissible songs that do not describe beauty or mention obscenity.

Conclusion

Based on the results of the research conducted, the Banjar marriage system as a whole is sourced and based on Islamic law including 1) *ta'aruf*, which is the process of introducing and investigating prospective partners through other people, without any direct meeting of the two prospective partners. This stage in Banjar customs is known as *basasuluh*, 2) *khitbah* in the stages of Islamic marriage is the same as *badatang* in the Banjar marriage system, which is the process of meeting and discussing between two families regarding the continuation of the prospective bride and groom, and 3) Akad nikah, which is the marriage process by paying attention to the pillars and requirements of marriage according to Islamic law. In *the kisdap Jujuran* also does not reveal the procession or stages of marriage in Banjar customs including 1) *bapingit*, 2) *batimung*, 3) *bamandi-mandi*. This shows that the procession is not the core of the Banjar traditional wedding procession. Through this research, it is hoped that it will provide comprehensive knowledge to the community regarding the concept of Banjar marriage which is sourced and based on Islam with the aim of providing convenience for the younger generation to be able to carry out marriages according to Islamic law without having to be burdened with activities that are basically not a barrier to carrying out marriage.

Suggestion

- 1. For Further Researchers:** This research is expected to be the initial trigger to be able to study in depth the problems of *ta'aruf*, *khitbah*, and marriage *contracts* in Banjar society which are starting to shift from Islamic law. Through this, it is expected to provide a straight understanding regarding the implementation of marriage according to Islamic law/
- 2. For the Community:** The community gains an understanding of the implementation of marriage which has now been widely developed from foreign sources whose cultures are contrary to the culture of the Banjar community. In addition, through this knowledge it is hoped that it will become a real solution in resolving marriage problems that have an impact on free association in society.

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