

RESEARCH ARTICLE

Islamic Law and Local Wisdom: Acculturation in Banjar Marriage Traditions in Samarinda

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Abstract

This article examines the Banjar traditional marriage practices in Samarinda from the perspective of Islamic law. The study employs a qualitative approach through literature review and interviews with local customary leaders to provide a comprehensive understanding of the marriage procession. Banjar marriage traditions consist of several stages, including bapara' (proposal), seclusion, bridal bathing, batamat (Qur'an recitation completion), the marriage contract (akad nikah), and the wedding reception. Some of these traditions embody Islamic values, such as the khitbah (engagement), akad nikah, and batamat al-Qur'an, which align with the Sharia. However, there are also practices considered inconsistent with Islamic law, such as the imposition of excessive jujuran (bride price), eyebrow shaving, bridal bathing rituals that expose the aurat in public, and wedding entertainments that may lead to immoral acts. Analysis using the concept of 'urf in Islamic law shows that Banjar customs can be classified as 'urf sahīh insofar as they conform to Sharia principles, while elements that deviate fall into 'urf fāsid and should be abandoned. Thus, Banjar marriage traditions in Samarinda represent a form of cultural-religious acculturation that requires filtration to ensure that Islamic values remain the primary guideline in marriage practices.

Keyword: Banjar Tradition, Marriage, Islamic law, 'Urf, Samarinda.

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INTRODUCTION

This study is motivated by the historical process of Islamization in Indonesia, which is characterized by its peaceful nature, adaptability to local customs, and gradual integration into the social and cultural fabric of Indonesian society. The Islamization process unfolded over centuries.

Historical accounts indicate that East Kalimantan was first Islamized by Datuk Ri Bandang and Tunggang Parangan, with Islamization in Kutai and its surrounding areas estimated to have taken place around 1575 M (Badri Yatim, 2010). The introduction of Islam in East Kalimantan was not an isolated event, but part of the broader historical chain of Islam's spread across the archipelago.

East Kalimantan, like other regions of Indonesia, has a Muslim majority population. The spread and consolidation of Islam in this region cannot be separated from the role of scholars, community leaders, and migrants from various areas, who actively engaged in religious propagation, education, and community development, thereby embedding Islam deeply within society. As Azyumardi Azra has observed, the spread of Islam in Indonesia generally took an accommodative form by adopting and adjusting Islamic values to the entrenched local traditions. This accommodative approach is also reflected in the Banjar community's marriage traditions (Azra, 2004).

In Samarinda, the population is predominantly composed of migrants rather than indigenous inhabitants. These groups brought diverse cultural backgrounds, including Bugis, Banjar, Javanese, and Kutai traditions. The Banjar community, in particular, has preserved its distinctive marriage customs, which remain an essential element of contemporary wedding ceremonies. These traditions embody the acculturation between local cultural practices and Islamic teachings.

In general, marriage ceremonies across various ethnic groups function as a medium of social announcement, kinship strengthening, and the seeking of communal blessings. However, in practice, certain elements are perceived as inconsistent with Islamic principles, such as excessive displays of wealth, the exposure of aurat, and practices categorized as '*urf fāsid* (corrupt custom). Therefore, Islamic law serves as the primary standard, as reflected in the legal maxim *al-‘ādah muḥakkamah* (custom is legally authoritative, provided it does not contradict the scriptural texts) (Amir Syarifudin, 2014).

Previous studies emphasize the importance of evaluating local marriage traditions within the framework of Islamic law. For instance, Nurhayati's study on Bugis marriage customs in South Sulawesi found that while some practices align with the Sharia, others must be abandoned due to their incompatibility with Islamic creed (Avita et al., 2022). Similarly, Siti Aisyah's research on Javanese marriage traditions in Yogyakarta highlighted that cultural values may be preserved insofar as they do not contain elements of *bid‘ah* or superstition (Yuliana & Zafi, 2020). These findings resonate with Wahbah al-Zuhaylī's discussion in *al-Fiqh al-Islāmī wa Adillatuhu*, which affirms that Islam accommodates customary practices ('urf) as long as they serve public interest (maṣlahah) and do not conflict with Sharia principles (Wahbah Az-Zuhaili, 2011).

Against this background, this study seeks to address a central question: how are Banjar marriage traditions in Samarinda practiced, and to what extent are they compatible with Islamic law? Specifically, the research focuses on identifying the stages of Banjar marriage customs, analyzing them through the lens of Islamic law, and classifying the traditions as either ‘urf *sahīh* (legitimate custom under Sharia) or ‘urf *fāsid* (illegitimate custom contrary to Sharia). Accordingly, this study aims to contribute academically to the discourse on the acculturation of Islam and local culture, while also offering practical insights for Muslim communities in navigating customary marriage practices.

RESEARCH METHODS

This study integrates doctrinal analysis of Islamic law with empirical data from the field. It examines the position of ‘urf (custom) in Islamic legal theory and its applicability to Banjar marriage traditions. The research assesses whether specific rituals can be classified as ‘urf *sahīh* (legitimate custom) or ‘urf *fāsid* (illegitimate custom).

The empirical component complements this analysis through qualitative field research. Data were collected via semi-structured interviews with four respondents representing customary leaders, cultural experts, and community practitioners in Samarinda, East Kalimantan. Purposive sampling ensured multiple perspectives were reflected. Interviews were conducted between June and September 2025, each lasting 60-90 minutes. An interview guide focused on the symbolic and social meaning of marriage rituals, their alignment with Islamic legal principles, and the challenges of preserving local customs in modern social change. All interviews were conducted in person, audio-recorded, transcribed verbatim, and analyzed using thematic content analysis.

Data triangulation was applied by cross referencing interview material with normative Islamic legal sources and secondary scholarly literature. This integration provides a holistic understanding of Banjar marriage traditions, viewing them through the textual lens of Islamic law and the lived realities of the community. The normative empirical model offers a dual perspective: normative analysis provides an evaluative framework, while empirical data provides contextual grounding. This combination ensures the study is doctrinally rigorous and socially relevant, bridging the gap between legal theory and cultural practice in examining Banjar marriage traditions.

FINDINGS AND DISCUSSION

SocioHistorical Description of the Banjar Community in Samarinda

The Banjar people constitute one of the largest ethnic groups inhabiting Kalimantan, including Samarinda, East Kalimantan. Historically, the migration of Banjar people to Samarinda

can be traced back to the 17th to 19th centuries, in line with the expansion of trade, politics, and Islamic proselytization. The relationship between the Banjar Sultanate in South Kalimantan and the local kingdoms in East Kalimantan served as a gateway for Banjar migration. This movement intensified during the Dutch colonial period, when many Banjar people migrated to engage in trade, seek new agricultural land, or avoid political repression in their homeland (Drs. H. Sjarifuddin & Vida Pervaya Rusianti Kusmartono, 2003).

Socially, the Banjar migrants in Samarinda predominantly worked as traders, farmers, and craftsmen. Their strong mercantile identity enabled them to adapt quickly and establish resilient economic networks. Until today, many traditional markets in Samarinda are dominated by Banjar merchants, reflecting the continuity of their commercial tradition as a cultural hallmark. In addition, the Banjar community has actively contributed to bureaucracy, education, and Islamic propagation, positioning themselves as one of the most influential groups within Samarinda's social structure (Alfani Daud, 1997).

From a historical perspective, the arrival of Banjar people in Samarinda also brought with it deeply rooted Islamic values and practices. The Banjar are widely recognized as devout Muslims, whose religiosity permeates nearly all aspects of life. Their social relations are built upon the principles of *ukhuwah* (brotherhood) and communal solidarity, expressed through religious gatherings, *maulid* celebrations, commemorations of scholars (*haul ulama*), and marriage traditions. This demonstrates that Banjar identity is inseparable from Islam as the core of their cultural expression (Rahmadi, 2020).

Culturally, the Banjar people in Samarinda have preserved their customs despite living in a multiethnic environment. This is evident in the continuity of rituals such as *pemingitan* (bridal seclusion), ritual bathing of the bride and groom, and *batamat* (Qur'anic recitation ceremony), which remain practiced, albeit with adaptation to contemporary contexts. These traditions not only serve as cultural heritage but also as symbols of the dynamic acculturation between local customs and Islamic teachings (Hanafi & Nirwana, 2025).

Demographically, the Banjar represent one of the major ethnic groups in Samarinda, alongside the Kutai, Bugis, Javanese, and Dayak. Their strategic role in economic and religious spheres has enabled them to maintain a prominent presence and contribute significantly to the city's development. Their influence is further demonstrated by the emergence of numerous religious scholars, merchants, and community leaders from within the Banjar community (Sjamsuddin Helius, 2001).

In conclusion, the socio-historical trajectory of the Banjar people in Samarinda illustrates a long process of migration, adaptation, and cultural acculturation. They are not merely migrants but

integral contributors to the formation of Samarinda's social, cultural, and religious identity. The Banjar community has succeeded in balancing ancestral traditions with Islamic values while interacting harmoniously with other ethnic groups in the spirit of pluralism (Hasan, 2016).

The Sacred Sequence of Banjar Marriage: A Portrait of Tradition in Samarinda

Marriage represents one of the most significant milestones in human life, particularly for couples who are entering the threshold of household life. Beyond its sacred religious dimension, marriage also holds profound social and cultural significance. Accordingly, in almost every society, including the Banjar community in Samarinda, marriage is not merely regarded as the union of two individuals, but also as a collective celebration involving extended families, kinship networks, and the wider community (Alfani Daud, 1997).

Within this context, the *walimat al-‘urs* (wedding feast) has become a deeply rooted custom. The *walimah* functions not only as an expression of gratitude for the completion of the *nikah* contract but also as a medium to strengthen social bonds, reinforce kinship, and affirm cultural continuity across generations. Among the Banjar community in Samarinda, *walimat al-‘urs* is frequently infused with distinctive local traditions, reflecting an integration of dominant Islamic values with inherited cultural practices (Hamid & Jasman, 2020). The Banjar community in Samarinda continues to preserve several traditional rituals within wedding ceremonies. These traditions embody core values such as filial piety, communal prayers for marital blessings, and symbolic acts of uniting extended families. Importantly, the sequence of rituals extends beyond the *akad* and reception, encompassing a series of ceremonial stages that occur days before and after the principal event (Salim W & Jamilah, 2022).

One of the earliest stages in Banjar matrimonial custom is the *Bapara* or engagement ritual, which remains practiced by many Banjar families in Samarinda. This stage is considered highly significant as it formally opens the path to the *nikah*. For the Banjar community, *bapara* is not a mere formality, but rather a sacred process that marks the mutual consent of two families to establish kinship through marriage. It simultaneously serves as a means of strengthening *silaturrahim* and affirming the groom's seriousness in proposing marriage (Fahmi & Amruzi, 2025). According to Nor Afiah, a local Banjar cultural leader in Samarinda, the *bapara* ceremony consists of three principal stages, each imbued with symbolic and ethical meaning.

Samarinda, June 12, 2024. “*Tradisi bapara itu bukan hanya sekadar lamaran formal, tetapi sebuah tanda keseriusan keluarga laki-laki untuk benar-benar mempersunting perempuan yang dipilihnya. Ada tata cara yang harus dijaga, mulai dari siapa yang datang mewakili keluarga, apa*

yang dibicarakan, hingga simbol-simbol yang dibawa. Semua itu menunjukkan sopan santun dan penghormatan dalam adat Banjar.”

1. Bapara Kecil (Preliminary Engagement): At this stage, the groom's family sends respected elders to convey an initial proposal to the bride's family. The purpose is not immediate negotiation, but rather to ascertain the bride's willingness to accept the proposal. A positive response permits advancement to the next stage.
2. Bapara Besar (Formal Engagement): The groom's family returns with a larger delegation and more comprehensive preparations. Here, substantial discussions occur regarding the marriage arrangements, including the *mahr* (dowry), wedding reception, and customary items to be prepared. Decisions reached at this stage carry binding social and moral weight within the Banjar community.
3. Antar Tatambaian (Symbolic Gift Exchange): This stage involves the groom's family presenting symbolic items such as rings, textiles, traditional foods, or other culturally significant objects. These offerings represent sincerity, respect, and readiness to assume marital responsibilities. In Banjar society, this exchange is perceived as a moral covenant not to be broken.

Stage	Description	Purpose/Significance	Key Actions/Items
Bapara Kecil (Preliminary Engagement)	Groom's family sends respected elders to convey an initial proposal to the bride's family	Ascertain the bride's willingness to accept the proposal; not immediate negotiation	Initial proposal, elders visit
Bapara Besar (Formal Engagement)	Groom's family returns with a larger delegation and more comprehensive preparations	Substantial discussions regarding marriage arrangements; decisions carry binding social and moral weight	Discuss <i>mahr</i> (dowry), wedding reception, customary items
Antar Tatambaian (Symbolic Gift Exchange)	Groom's family presents symbolic items	Represents sincerity, respect, readiness to assume marital responsibilities; perceived as a moral covenant	Rings, textiles, traditional foods, culturally significant objects

An essential component of the *Antar Tatambaian* is the *jujuran* a form of gift from the groom's family to the bride's, which constitutes a distinctive hallmark of Banjar wedding traditions.

The *jujuran* is not merely material, but symbolically affirms the groom's capability and responsibility in upholding household and familial commitments (Fahmi & Amruzi, 2025).

1. Ring or Gold Jewelry.

The ring is usually the primary item brought during the engagement ceremony. It serves as a formal token binding the two prospective spouses. Beyond being a symbol of material attachment, the ring also signifies fidelity and commitment that must be upheld throughout marital life. Within the framework of *jujuran*, the ring underscores the groom's seriousness toward his prospective bride (source: *Interview with H. Muhammad Noor, Banjar customary leader in Samarinda, September 12, 2025*).

2. Traditional Cloth or Garments.

Cloth items whether *batik*, sarongs, or distinctive Banjar textiles represent respect and honor for the bride. They symbolize moral virtue and the aspiration for a harmonious household. In Banjar custom, the inclusion of cloth as part of the *jujuran* demonstrates the groom's ability to provide his bride with essential needs (Saleh, 1991).

3. Traditional Food Offerings.

Food items, traditional Banjar cakes, or specific provisions are frequently included in the engagement gifts. Their presence reflects prayers for prosperity, blessings, and abundance in the couple's future household. Symbolically, food embodies generosity and openness from the groom's family. Within the *jujuran*, it also functions as a tangible contribution to economic readiness and as an expression of gratitude (source: *Interview with Hj. Siti Rahmah, Banjar cultural expert, September 15, 2025*).

4. Monetary *Jujuran*.

This is the core of the *bapara* process in Banjar tradition. Unlike the *mahr* (dowry) mandated in Islamic law, which may be modest, the *jujuran* is a customary practice with strong social functions. It symbolizes the groom's capacity to provide for the household, as well as respect toward the bride's family. Its amount is generally determined through deliberation during the *Bapara Besar* stage. In practice, however, the value of the *jujuran* often depends on the bride's social status and family background. This sometimes becomes a barrier, as exorbitant demands for *jujuran* may hinder the smooth progress of marriage arrangements (Seman Syamsiar, 2009).

5. Supplementary Household Items.

In several Banjar families in Samarinda, additional objects such as bedding, kitchenware, or personal supplies are also presented. These symbolize the groom's readiness to establish an independent household. Such items are closely associated with the *jujuran*, serving as concrete

evidence of the groom's responsibility in meeting the basic needs of married life (source: *Interview with Ahmad Fauzan, Banjar community leader in Samarinda, September 20, 2025*).

Item	Symbolism	Function in Jujuran/Banjar Custom
Ring or Gold Jewelry	Fidelity, commitment, material attachment	Formal token binding spouses, underscores groom's seriousness
Traditional Cloth or Garments	Respect, honor, moral virtue, harmonious household	Demonstrates groom's ability to provide essential needs
Traditional Food Offerings	Prayers for prosperity, blessings, abundance, generosity, openness	Tangible contribution to economic readiness, expression of gratitude
Monetary Jujuran	Groom's capacity to provide, respect toward bride's family	Core of <i>bapara</i> process, determined through deliberation, affected by bride's social status
Supplementary Household Items	Readiness for independent household, responsibility	Concrete evidence of groom's responsibility in meeting basic needs

Thus, the items brought in the *bapara* ceremony are not merely material offerings but are imbued with profound philosophical meaning. Each object is intimately connected to the concept of *jujuran*, a distinctive feature of Banjar matrimonial customs. *Jujuran* affirms that marriage is not solely the union of two individuals but also the unification of two extended families through social consensus, economic symbolism, and cultural respect. It reflects the groom's sincerity while honoring the bride and her family. Overall, the *bapara* ritual illustrates how Banjar custom situates marriage as a communal event, characterized by etiquette, deliberation, and respect toward the bride's family. In this way, *bapara* functions not only as an engagement ritual but also as a traditional mechanism ensuring that marriage proceeds in accordance with inherited cultural and social norms.

The entire *bapara* process illustrates how Banjar customary law regards marriage as a social event involving extended families, rather than merely a private matter between two individuals. Each stage reflects values of courtesy, deliberation, and respect toward the bride's family. Thus, the *bapara* ceremony is not merely a betrothal but also a customary mechanism ensuring that marriage proceeds in accordance with social norms and cultural values transmitted across generations (source: *Interview with H. Muhammad Noor, Banjar customary leader, Samarinda, September 12, 2025*).

Following this, the seclusion of the bride (*pemingitan*) takes place. Once both parties have reached an agreement regarding the date of the marriage contract and the wedding reception, according to Banjar tradition in Samarinda, the bride-to-be undergoes a period of seclusion. This usually lasts for seven days prior to the wedding and is considered a significant stage imbued with symbolic meaning. *Pemingitan* is not only understood as limiting the bride's movement within her home, but also as a means of preserving her purity, health, and beauty before entering marital life (Luthfiatul Zahra et al., 2025).

During this period, the bride participates in a series of beautification and purification rituals, usually guided by family elders or cultural custodians with experience and knowledge of Banjar wedding traditions. The presence of extended family, neighbors, and community members turns this ritual into a communal celebration rather than a private affair. The hosting family provides meals as a gesture of respect and togetherness, creating a warm and festive atmosphere in the days leading up to the wedding (source: *Interview with Hj. Siti Rahmah, a Banjar cultural expert, Samarinda, September 15, 2025*).

One of the rituals during *pemingitan* is *begosok* with lime-smeared betel leaves. This is carried out by rubbing a mixture of betel leaves and lime on the bride's body. The practice is believed to cleanse the skin, give fragrance, and symbolize inner and outer purification. Philosophically, *begosok* signifies cleansing the bride from impurities so that she may be spiritually and physically prepared for a new phase of life (Seman Syamsiar, 2009).

This is followed by *betimung*, a steam-bathing ritual using boiled herbs, leaves, and traditional flowers. The purpose is to refresh the body, smooth the skin, and imbue the bride with a natural fragrance. Symbolically, *betimung* represents a prayer for the household's fragrance, blessings, and protection from adversity. This ritual is often accompanied by specific prayers recited by family elders (source: *Interview with Ahmad Fauzan, Banjar community leader, Samarinda, September 20, 2025*). Another custom involves shaping the eyebrows and beautifying the bride's face. This aims to enhance her beauty and grace for the wedding day. A similar ritual is sometimes performed for the groom, such as trimming hair or beard to signify readiness. Beyond physical aesthetics, these acts symbolize the preparedness of both bride and groom to stand as the central figures in the marital celebration (Azizah, 2025).

These preparatory rituals demonstrate how Banjar tradition views marriage as an event that requires readiness both physically and spiritually. The bride and groom are not only adorned outwardly but also enveloped in prayer and communal respect. The involvement of society underscores that marriage is a shared institution, not limited to the nuclear family. *Pemingitan*,

therefore, affirms the sacredness of marriage and preserves ancestral traditions of the Banjar community (*source: Interview with Hj. Siti Rahmah, Banjar cultural expert, September 15, 2025*).

The sequence continues with the *mandi pengantin* or bridal bathing ritual. This practice is not only a physical cleansing but also embodies spiritual and philosophical dimensions. Physically, it refreshes the body, but symbolically, it purifies both body and soul, preparing the couple to enter marriage with sincerity and spiritual protection. For the Banjar people, marriage is a sacred duty, and thus both bride and groom must be prepared inwardly and outwardly (Zahra et al., 2025).

The bridal bathing ritual is also believed to ward off illness and metaphysical disturbances that may threaten marital harmony. Conducted solemnly and led by respected elders, it involves the participation of family and community, reinforcing marriage as a collective responsibility (*source: Interview with H. Muhammad Noor, Banjar customary leader in Samarinda, September 12, 2025*). Following the bathing ceremony, the *Batamat* ritual (Qur'an recitation completion) takes place. This signifies the completion of Qur'anic recitation by the bride, or alternatively by a family member who has completed thirty *juz*. Within the religiously devout Banjar community, completing the Qur'an is regarded as a sign of spiritual maturity and readiness for marriage (Wati, 2023).

The primary meaning of *Batamat* lies in expressing gratitude to Allah for the blessing of marital union while seeking divine guidance for the couple's future. It is not merely a customary practice but a religious ritual deeply embedded with Islamic values. Typically held at night for solemnity, the ritual involves Qur'anic recitation, collective prayers, and religious chants (*shalawat*) accompanied by *hadrat* percussion. This not only enhances the spiritual ambiance but also reaffirms Banjar identity as a community that integrates Islam into cultural practice (*source: interview with H. Muhammad Noor*). Ultimately, *Batamat* represents both spiritual readiness and communal blessing. It serves as a reminder that marriage in Banjar tradition unites not only two individuals but also their families and communities under the light of the Qur'an and prophetic guidance (Norcahyono et al., 2024).

Banjar Marriage Tradition in Samarinda from the Perspective of Islamic Law

The Banjar marriage tradition in Samarinda represents a harmonious form of acculturation between local culture and Islamic values that are deeply rooted in the community's life. Each customary procession, such as *bapara* (proposal), *pemingitan* (seclusion), bridal bath, and *batamat Al-Qur'an* (Qur'an completion), is not merely symbolic but rich with moral, social, and religious messages aligned with the principles of Islamic law. Within the perspective of *fiqh*, these traditions can be understood through the framework of '*urf* (custom), *maqāṣid al-shari‘ah* (objectives of

Islamic law), and the *fiqh* maxim “*al-‘ādah muhakkamah*” which affirms that custom may serve as a legal basis as long as it does not contradict the *shar‘ī* texts (Qodir, 2019).

The *bapara* procession provides a tangible example, in which the groom’s family brings symbolic items such as betel leaves, palm sugar, yellow rice, and traditional attire as forms of *jujuran* (bridewealth). These symbols are not merely decorative, but signify respect, prayers for blessings, and the groom’s sincerity. In Islamic law, the giving of *jujuran* resonates with the concept of *mahr* (dowry) as commanded in the Qur’ān (Q. al-Nisā’ [4]:4). Hence, *jujuran* may be categorized as ‘*urf saḥīḥ* (legitimate custom), provided it does not become a matter of prestige or financial burden. This aligns with the *uṣūl al-fiqh* maxim: “*al-asl fī al-mu‘āmalāt al-ibāḥah illā an yadulla dalīl ‘alā tahrīmihā*” (the basic rule in social transactions is permissibility, unless there is evidence prohibiting it) (Kamali, 2003). KH. Idham Chalid, a prominent Banjar and national cleric, emphasized that customs not contradicting Islamic principles should be preserved; however, when *jujuran* becomes excessively burdensome and impedes marriage, it violates the spirit of Islam that prioritizes ease, as reflected in Qur’ān (Q. al-Baqarah [2]:185).

The practice of *pemingitan* (bride’s seclusion), usually held a week before marriage and involving rituals such as *begosok sirih kapur* (betel-lime scrubbing), *betimung* (steam bathing), and eyebrow shaving, symbolizes purification and preparation for marital life. Islam encourages cleanliness and adornment for one’s spouse, as mentioned in the hadith: “The best of women is she who pleases her husband when he looks at her” (HR. Abu Dawud). Thus, *pemingitan* can be considered a permissible *wasīlah* (means) of physical and spiritual preparation before the marriage contract, as long as it does not involve superstitious beliefs.

The bridal bath procession carries similar symbolism of purification. The ritual of pouring water accompanied by recitations of *basmalah* and *ṣalawāt* is consistent with the Islamic concept of *tahārah* (purification), in line with the hadith: “*Purity is half of faith*” (HR. Muslim). Traditional symbols such as the breaking of *mayang pinang* (areca blossom) represent the transition from singlehood to marital life, while discarding the wet bridal sash onto the roof symbolizes prayers for good fortune. However, attributing mystical powers to these symbols may lead to deviations in belief, a concern echoed by KH. Muhammad Zaini bin Abdul Ghani (Guru Sekumpul), who warned against hidden forms of *shirk*.

The *batamat Al-Qur’ān* (completion of Qur’ān recitation) before the wedding ceremony highlights the religious essence of marriage as worship (‘*ibādah*). This aligns with Qur’ān (Q. al-Isrā’ [17]:9) which emphasizes the Qur’ān as guidance to the most upright path. The tradition is usually followed by *ṣalawāt* and *hadrah* chanting, affirming the *maqāṣid al-sharī‘ah* objective of preserving religion (*hifz al-dīn*) (Ainah, 2024). Overall, Banjar wedding traditions in Samarinda

may be categorized as ‘urf *sahīh*, customs that are acceptable within Islamic law because they enrich religious practice without contradicting it. As the legal maxim states: “al-‘ādah *muhakkamah*” (custom is authoritative in law). Nevertheless, when customs clash with *sharī‘ah*, Islamic law prevails, as affirmed by the maxim: “*idhā khālafa al-‘urf al-shar‘ fa-l-mu‘tabar al-shar‘*” (when custom contradicts Islamic law, the law must be upheld). Banjar scholars such as KH. Idham Chalid and Guru Sekumpul consistently emphasized that customs should serve to beautify and support Islamic principles, not replace them. Thus, Banjar marriage customs in Samarinda embody a beautiful synthesis between culture and *sharī‘ah*, where cultural symbols enrich the meaning of the ceremony while the *sharī‘ah* remains the ultimate foundation.

CONCLUSION

The Banjar marriage tradition in Samarinda reflects a harmonious acculturation between local culture and Islamic values. Each procession such as *bapara* (proposal), *pemingitan* (bridal seclusion), the bridal purification ritual, and the *batamat Al-Qur‘an* (Qur‘an completion) is rich with social, religious, and philosophical meanings that enhance the sacredness of marriage. From the perspective of Islamic law, most of these rituals can be categorized as ‘urf *sahīh*, or legitimate customs, as they are consistent with the principles of the *sharī‘ah* and the objectives of Islamic law (*maqāṣid al-sharī‘ah*), particularly in preserving religion (*hifz al-dīn*), lineage (*hifz al-nasl*), and honor (*hifz al-‘ird*).

Nevertheless, certain elements of these traditions may fall into the category of ‘urf *fāsid* (corrupt custom), such as excessive *jujuran* (bridewealth) that imposes financial burdens, eyebrow-shaving practices, bridal bathing rituals that risk exposing ‘awrah in public, and forms of entertainment at receptions that may lead to acts of immorality. These elements need to be filtered to ensure that they do not contradict the *sharī‘ah*, in accordance with the *fiqh* maxim “al-‘ādah *muhakkamah*” (custom may be considered a source of law) which is limited by the principle “*idhā khālafa al-‘urf al-shar‘ fa al-mu‘tabar al-shar‘*” (if custom contradicts the *sharī‘ah*, then the *sharī‘ah* must take precedence).

From these findings, several practical implications can be drawn. First, the Banjar community should preserve Islamic-based traditions such as the *batamat Al-Qur‘an*, *salawāt* recitations, and symbolic expressions of prayer to maintain the spiritual dimension of marriage. Second, there must be collective awareness to simplify the practice of *jujuran* so that it does not become a social burden, in line with the *sharī‘ah*’s emphasis on facilitating marriage. Third, religious leaders, customary elders, and religious institutions should play an active role in guiding the community so that traditions may continue while remaining within the boundaries of the

sharī‘ah, by discerning which customs strengthen Islamic values and which should be abandoned. Fourth, for the younger generation of the Banjar community, it is essential to understand the philosophy underlying these traditions, so that they do not merely preserve external forms, but also embody the spiritual essence of the *sharī‘ah* upon which these customs are founded.

In conclusion, Banjar marriage traditions in Samarinda highlight the necessity of a selective approach in preserving cultural practices: elements that reinforce Islamic values should be maintained, while those that deviate must be set aside. This cultural and religious synthesis ultimately forms a distinctive identity of the Banjar Muslim community, demonstrating that Islam can harmonize with local wisdom without compromising the purity of its teachings. The novelty of this study lies in its integrated analysis of Banjar wedding rituals through the framework of ‘urf and *maqāṣid al-sharī‘ah*, offering a fresh perspective on how local traditions can be recontextualized within Islamic legal discourse, thus bridging cultural anthropology with Islamic jurisprudence.

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