

## The Synchronization of Customary Practices and Sharia in the Marriage Traditions of the Banjar Community

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### Abstract

Marriage in Indonesian society is often not solely based on Islamic law but is also influenced by customary practices that have been passed down through generations. This raises questions regarding the extent to which such customs are aligned with the principles of Islamic law, particularly within the Banjar community in Tembilahan, Indragiri Hilir Regency. This study analyzes the synchronization between custom (*adat*) and Islamic law (sharia) in the marriage traditions of the Banjar community in Tembilahan. It examines how customary practices remain consistent with Islamic legal principles while also strengthening social relations and kinship ties (*silaturahmi*). This research employs a qualitative method with a descriptive-analytical approach, using interviews, observations, and documentation as data collection techniques. The findings indicate that the marriage traditions of the Banjar community do not contradict Islamic law; rather, they function as a form of *'urf ṣaḥīḥ* (valid custom), as long as they are based on mutual consent (*antarāḍīn*), do not impose excessive financial burden, and do not contain prohibited elements such as polytheism (*shirk*) and extravagance. Practices such as *jujuran* reflect a social system rooted in cultural values while still maintaining legitimacy within the framework of Islamic law. Furthermore, the integration of custom and sharia demonstrates that Islamic law serves as the primary foundation for the validity of marriage, while custom enriches its social and philosophical dimensions. These findings are in line with the objectives of *Maqāṣid al-Sharī'ah*, particularly in preserving lineage (*ḥifẓ al-nasl*) and honor (*ḥifẓ al-'ird*). Overall, the marriage traditions of the Banjar community in Tembilahan reflect a comprehensive harmonization between custom and Islamic law within the framework of local Islamic wisdom.

**Keywords:** Banjar Custom, Islamic Law, Marriage, Synchronization.

### Abstrak

Pernikahan dalam masyarakat Indonesia seringkali tidak hanya didasarkan pada ketentuan syariat Islam, tetapi juga dipengaruhi oleh praktik adat yang berkembang secara turun-temurun. Hal ini menimbulkan pertanyaan mengenai sejauh mana adat tersebut selaras dengan prinsip-prinsip hukum Islam, khususnya dalam konteks masyarakat Banjar di Tembilahan, Kabupaten Indragiri Hilir. Penelitian ini menganalisis sinkronisasi antara adat dan syariat Islam dalam tradisi pernikahan masyarakat Banjar di Tembilahan. Kajian ini

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mengkaji bagaimana praktik adat tetap selaras dengan prinsip hukum Islam sekaligus memperkuat hubungan sosial dan kekerabatan (silaturahmi). Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis melalui teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi pernikahan masyarakat Banjar tidak bertentangan dengan syariat Islam, melainkan berfungsi sebagai bentuk ‘urf ṣaḥīḥ (adat yang baik), selama didasarkan pada kerelaan (antarādin), tidak memberatkan secara finansial, serta tidak mengandung unsur terlarang seperti syirik dan pemborosan. Praktik seperti kejujuran mencerminkan sistem sosial yang berakar pada budaya, namun tetap memiliki legitimasi dalam perspektif hukum Islam. Lebih lanjut, integrasi antara adat dan syariat menunjukkan bahwa syariat Islam menjadi landasan utama dalam keabsahan pernikahan, sedangkan adat memperkaya dimensi sosial dan filosofisnya. Temuan ini sejalan dengan tujuan Maqāṣid al-Sharī‘ah, khususnya dalam menjaga keturunan (ḥifẓ al-nasl) dan kehormatan (ḥifẓ al-‘ird). Secara keseluruhan, tradisi pernikahan Banjar di Tembilahan mencerminkan harmonisasi yang utuh antara adat dan syariat dalam bingkai kearifan lokal Islam.

**Kata Kunci:** Adat Banjar, Syariat Islam, Pernikahan, Sinkronisasi.

## INTRODUCTION

From an Islamic perspective, marriage is a sacred institution that not only regulates biological relationships but also establishes a social order grounded in religious values.<sup>1</sup> In Indonesia’s pluralistic society, marriage practices often reflect a dynamic interaction between Islamic legal norms (sharia) and local customs (adat).<sup>2</sup> This interaction represents a process of cultural acculturation in which traditions are maintained, adapted, or transformed, provided they do not contradict the fundamental principles of Islam.<sup>3</sup>

In recent years, scholarly discussions on the relationship between Islamic law and local culture in Indonesia have expanded significantly, particularly concerning the concept of ‘urf as a recognized source in Islamic jurisprudence when it meets the criteria of ‘urf ṣaḥīḥ. Existing studies can generally be classified into two main strands. First, research on Kalimantan communities—especially among the Banjar—tends to emphasize the symbolic integration of Islamic values within ritual practices, portraying adat as largely harmonious with sharia.<sup>4</sup> Second, studies in Sumatra and other regions, such as

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<sup>1</sup> Jane Edwards, “‘Marriage Is Sacred’: The Religious Right’s Arguments against ‘Gay Marriage’ in Australia,” *Culture, Health & Sexuality* 9, no. 3 (2007): 247–61, <https://doi.org/10.1080/13691050601120548>.

<sup>2</sup> Waheeda Waheeda et al., “The Dynamic Interplay: A Normative-Philosophical Study of Islam and Local Wisdom in Indonesia,” *ASEAN Journal of Islamic Studies and Civilization (AJISC)* 2, no. 1 (2025): 61–91, <https://doi.org/10.62976/ajisc.v2i1.1369>; Muchimah et al., “Legal Culture and the Dynamics of Religious Interaction in Ritual Practices among Interfaith Marriage,” *Al-Manahij: Jurnal Kajian Hukum Islam*, November 7, 2024, 333–48, <https://doi.org/10.24090/mnh.v18i2.11659>.

<sup>3</sup> Akhmad Jazuli Afandi, “Islam and Local Culture: The Acculturation Formed by Walisongo in Indonesia,” *Indonesian Journal of Humanities and Social Sciences* 4, no. 1 (2023): 103–24, <https://doi.org/10.33367/ijhass.v4i1.4135>; Anzar Abdullah et al., “The Reciprocal Acculturation of Islamic Culture and Local Culture in the Nusantara: A Historical Review,” *JAWI* 8, no. 1 (2025): 77–90, <https://doi.org/10.24042/00202582704000>.

<sup>4</sup> Norcahyono Norcahyono et al., “Reconstructing the Philosophy of Marriage: Banjar Wedding Rituals as Cultural Implementation of Maqashid al-Nikah in Achieving Spiritual Sanctity and Social Harmony,”

Minangkabau and Malay societies, focus on the dialectical relationship between adat and Islamic law, often highlighting negotiation, contestation, and reinterpretation through principles such as *adat basandi syarak, syarak basandi Kitabullah*.<sup>5</sup>

Extant studies on Banjar marriage traditions primarily revolve around two elements: *jujuran* (the traditional marriage payment) and the *Mandi Bapapai* ritual. Regarding *jujuran*, recent scholarship highlights a shift from patriarchal interpretations toward gender equity. Hayati et al. (2025) demonstrate that *jujuran* is not a commodification of women, but a culturally embedded expression of honor, wealth redistribution, and female agency that aligns with *maṣlahah* (public interest) and *maqāṣid al-sharī‘ah*.<sup>6</sup> Supporting this historical continuity, Rusdiyah et al. (2025) note that while *jujuran* is rooted in pre-Islamic customs, it persists because it complements Islamic principles, serving as a distinct symbol of respect and familial solidarity separate from the *mahr* (dowry).<sup>7</sup>

However, this practice also presents socio-economic challenges. Hafidzi (2020) offers a critical counter-perspective, revealing that excessively high *jujuran* demands can restrict a woman’s marital choices and inadvertently violate her rights when prospective grooms cannot afford the payment.<sup>8</sup>

Other scholars focus on the spiritual and ritualistic dimensions of Banjar weddings. Norcahyono et al. (2024) analyze the *Mandi Bapapai* ritual, finding that it actively implements the core tenets of *Maqashid al-Nikah*—specifically safeguarding religion (*hifz ad-Din*), life (*hifz an-Nafs*), and lineage (*hifz an-Nasl*)—to foster spiritual sanctity and social harmony.<sup>9</sup> On a broader scale, Nirwana et al. (2025) utilize a *living Sunnah* approach to confirm that Banjar life-cycle ceremonies seamlessly assimilate Prophetic traditions with local culture to shape the community's distinct religious identity.<sup>10</sup>

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*Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024): 393–410, <https://doi.org/10.18592/sjhp.v24i2.15617>; Gusti Muzainah et al., “Female Circumcision in Banjar Culture: Navigating Customary Law, Islamic Law, and Human Rights,” *Al-Ahkam* 35, no. 2 (2025): 371–400, <https://doi.org/10.21580/ahkam.2025.35.2.27814>; Dzikri Nirwana et al., “Life Cycle Ceremonies in Banjar Society: A Review of the Integration of Sunnah Values in Local Tradition,” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 4 (2025): 2084–100, <https://doi.org/10.35931/aq.v19i4.5245>.

<sup>5</sup> Abdurrohman Kasdi et al., “Fatwa and Religious Authority: Islamic Law, Social Media Ethics and Digital Age,” *Al-Ahkam: Jurnal Ilmu Syari‘ah Dan Hukum* 11, no. 1 (2026): 56–66, <https://doi.org/10.22515/alahkam.v11i1.10755>.

<sup>6</sup> Fauziah Hayati et al., “Reconstructing Islamic Jurisprudence in Local Marriage Practices: A Legal-Ethnographic Study of Jujuran in Banjar Society,” *El-Qist: Journal of Islamic Economics and Business (JIEB)* 15, no. 1 (2025): 14–31, Indonesia, <https://doi.org/10.15642/elqist.2025.15.1.14-31>.

<sup>7</sup> Rusdiyah Rusdiyah et al., “Elements of Islamic Law in Traditional Banjar Marriage ‘Jujuran’ Viewed from a Historical Perspective,” *JOURNAL OF ISLAMIC AND LAW STUDIES* 9, no. 2 (2025): 280–90, <https://doi.org/10.18592/jils.v9i2.17836>.

<sup>8</sup> Anwar Hafidzi, “Deliberating Marriage Payment through Jujuran within Banjarese Community,” *Asy-Syir‘ah: Jurnal Ilmu Syari‘ah Dan Hukum* 54, no. 2 (2020): 277–98, <https://doi.org/10.14421/ajish.v54i2.911>.

<sup>9</sup> Norcahyono et al., “Reconstructing the Philosophy of Marriage.”

<sup>10</sup> Nirwana et al., “Life Cycle Ceremonies in Banjar Society.”

While previous literature predominantly examines the Banjar community within their homeland of South Kalimantan, this study addresses an empirical gap by focusing on the Banjar diaspora in Tembilahan, Indragiri Hilir.<sup>11</sup> In this migrant setting, traditional rituals like the *Baantaran Jujuran* procession—characterized by symbolic odd numbers and "warm money"—are not static artifacts but are actively negotiated within a dominant Malay socio-cultural environment.<sup>12</sup> By integrating a normative Islamic legal analysis (*fiqh al-‘urf*) with a socio-cultural approach, this research evaluates how adaptive synchronization between adat and sharia operates within an evolving diaspora context.

## RESEARCH METHOD

This study employs a qualitative approach with a descriptive-analytical design to examine the synchronization between custom (adat) and Islamic law (shariah) in the wedding traditions of the Banjar community in Tembilahan, Indragiri Hilir Regency. The qualitative approach is selected for its ability to explore meanings, values, and social constructions contextually, emphasizing the interpretation of social realities rather than numerical data.<sup>13</sup> Methodologically, this approach not only describes social phenomena but also analyzes the relationship between customary values and Islamic legal principles, making it suitable for studying marriage as a living law shaped by the interaction between religious norms and social realities.<sup>14</sup> This approach is supported by Islamic anthropology, which views religion through social and cultural practices, enabling the analysis of symbolic meanings in traditional marriage rituals, including religious and social values. Moreover, the descriptive-analytical design integrates normative (Islamic law) and empirical (customary) data to critically assess their compatibility, thereby contributing to contemporary Islamic legal studies that emphasize the contextual internalization of religious values in social practices.

This study uses both primary and secondary data. Primary data were obtained through in-depth interviews and field observations. The informants consisted of nine participants, selected through purposive sampling based on specific criteria: (1) two traditional leaders (tokoh adat) who possess knowledge and authority regarding Banjar customary practices; (2) three Islamic scholars (ulama) who understand Islamic legal perspectives on marriage; and (3) four community members who have directly experienced or been involved in Banjar wedding traditions.<sup>15</sup> The inclusion criteria required informants to have direct involvement, knowledge, or experience related to marriage practices within the Banjar community in Tembilahan.

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<sup>11</sup> Syahrizal Abbas, *Mediasi: Dalam Hukum Syariah, Hukum Adat, dan Hukum Nasional* (Prenada Media, 2017).

<sup>12</sup> Risa Lisdariani et al., "PERKAWINAN SUKU BANJAR: TRADISI, SIMBOL, DAN MAKNA SOSIAL-BUDAYA," *Jurnal Sosial Humaniora* 1, no. 3 (2025): 30–37.

<sup>13</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017).

<sup>14</sup> Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research* (SAGE Publications, 2017).

<sup>15</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R & D* (Afabeta, 2012).

Field observations were conducted during wedding ceremonies held between January and March 2026, focusing on ritual processes such as basaruan, badudus, and bertatai. These observations aimed to capture the actual implementation of traditions and their social context.<sup>16</sup> Secondary data were collected from relevant literature, including books, academic journals, and official documents related to Islamic law and local customs. Data collection techniques were carried out through three main methods: interviews, observation, and documentation. Interviews were used to explore in-depth information regarding meanings, values, and customary practices. Observations were conducted to obtain empirical data on how traditions are practiced in real settings, while documentation complemented the data in the form of archives, photographs, and related records.<sup>17</sup> Data were analyzed qualitatively through the stages of data reduction, data display, and conclusion drawing. In the data reduction stage, the normative-sociological approach was operationalized by categorizing empirical findings based on their conformity with Islamic legal principles (shariah), particularly by identifying whether the observed practices fulfill the criteria of ‘urf ṣaḥīḥ or contradict normative Islamic provisions. This analytical process enables a systematic assessment of the harmonization between adat and syariah within the Banjar marriage traditions in Tembilahan.

## RESULTS AND DISCUSSION

### Marriage Customs of the Banjar Community.

Marriage customs represent a form of cultural expression reflecting social values, norms, and belief systems within society.<sup>18</sup> In the Banjar community, marriage is not merely a union between two individuals but also a collective social process involving extended families and the wider community. This indicates that marriage functions not only as a private institution but also as a social mechanism for the reproduction and transmission of cultural values within society. Marriage customs represent a form of cultural expression that reflects the social values, norms, and belief systems of a society. Within the Banjar community, marriage is not merely a union between two individuals but also a collective social process involving extended families and the broader community. This demonstrates that marriage functions not only as a private institution but also as a social mechanism for the reproduction and transmission of cultural values across generations.

Furthermore, the marriage traditions of the Banjar community encompass various symbolic rituals and ceremonial practices, ranging from the stages of acquaintance and proposal to the solemnization of the marriage contract and wedding celebrations. Each

<sup>16</sup> Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

<sup>17</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (PT Remaja Rosdakarya Offset, 2006).

<sup>18</sup> I. Gede Budasi and I. Wayan Suryasa, “The Cultural View of North Bali Community towards ‘ngidih’ Marriage Reflected from Its Lexicons,” *Journal of Language and Linguistic Studies* 17, no. 3 (2021): 1484–97, <https://doi.org/10.3316/informit.221875754178963>; Hairuddin K et al., “The Honor of Women and Belis in Manggarai Traditional Marriage Customs,” *Society* 12, no. 2 (2024): 214–24, <https://doi.org/10.33019/society.v12i2.339>.

stage embodies values such as respect for family, collective deliberation, mutual cooperation, and adherence to religious teachings. The continuity of these traditions plays a significant role in preserving the cultural identity of the Banjar people while simultaneously serving as a medium of social education for younger generations to understand and internalize the values inherited from their ancestors. Therefore, Banjar marriage customs constitute an important arena where cultural and religious elements interact harmoniously, shaping and reinforcing the social fabric of the community.

The philosophy of mutual cooperation in Banjar culture is also closely linked to the Islamic values of *ta'awun*, or mutual assistance. In Banjar land, mutual cooperation is reflected in Banjarese *paribasa* and expressions that serve as important advice and messages. There is the expression "*Gawi Sabumi*" which describes the spirit of working together to achieve great things. Furthermore, there is the expression "*Kayuh Baimbai*" which is the motto of Banjarmasin City, conveying the message that everyone must work together. This philosophy teaches that if everyone works for everyone, anything can be achieved, just as a boat rowed together will quickly reach its destination. The implementation of mutual cooperation is also seen in various stages of the Banjarese traditional wedding process, including the *basasuluh* process, *batatakun*, *bapapayuan*, *maatar jujuran*, and *walimah*, all of which involve active community participation.<sup>19</sup>

The stages of *basasuluh* and *batakun* function as mechanisms of social verification prior to marriage. Empirical findings indicate that this process is perceived as essential to ensure compatibility between families. As one informant (RT head) stated: "*Basasuluh is essential to ensure a clear understanding of the prospective partner's background, thereby preventing potential issues in the future.*"

This finding aligns with the Islamic concept of *ta'āraf*, which emphasizes knowing one's prospective spouse prior to marriage.<sup>20</sup> Analytically, this practice can also be understood as an application of the principle of prudence (*iḥtiyāt*) in Islamic law, aimed at minimizing potential domestic conflict in the future.

In addition to serving as a means of obtaining information about prospective spouses, the stages of *basasuluh* and *batakun* play a significant role in fostering social relationships between the two families. These processes create a communicative space that enables mutual understanding, trust, and agreement on various matters related to the forthcoming marriage. Within the Banjar community, where kinship values are highly emphasized, family involvement during the preliminary stages of marriage is regarded as an effort to strengthen social bonds that will later serve as the foundation of the couple's marital life. Therefore, *basasuluh* and *batakun* are not solely oriented toward the individuals intending to marry but also toward the establishment of social harmony between their respective families.

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<sup>19</sup> M. Fahmi Al Amruzi, "Islamic Law in the Marriage Tradition Banjar Community," *JOURNAL OF ISLAMIC AND LAW STUDIES* 9, no. 2 (2025): 1–14, <https://doi.org/10.18592/jils.v9i2.17804>.

<sup>20</sup> Amrin Borotan and Sahrin, "Limitations of Viewing in *Khitbah*: A Comparative Study of the Thoughts of Ibn Hazm and Wahbah Az-Zuhaili and Their Relevance to Indonesian Muslim Culture," *Islamic Circle* 6, no. 2 (2025): 94–104.

From a sociological perspective, the practices of *basasuluh* and *batakun* demonstrate the integration of local cultural values with Islamic principles in shaping the social structure of the Banjar community. These traditions function as mechanisms of social control that contribute to maintaining stability and order within the institution of marriage and family life. Through the careful exchange of information and deliberation prior to marriage, the community seeks to ensure that a marriage fulfills not only legal and religious requirements but also social and cultural expectations. Consequently, these traditions reflect a process of synchronization between customary practices and Islamic law, aimed at fostering harmonious, stable, and sustainable families characterized by the Islamic ideal of *sakinah* (tranquility and well-being).

When asked about the meaning and purpose of *basasuluh*, the informant explained that this tradition constitutes the initial stage of the Banjar marriage process, aimed at understanding the background of the prospective bride or groom and their family. Researcher: What is the purpose of *basasuluh* in the Banjar marriage tradition?

Informant: "Basasuluh is conducted to gather information about the prospective spouse and their family, including their character, educational background, occupation, and family relationships. The purpose is to ensure that both families have a clear understanding of one another before proceeding to the next stage of marriage."

The symbols incorporated into the *baantaran jujuran* procession are consistently present in every Banjar customary marriage ceremony and serve as representations of respect, responsibility, and the groom's readiness to establish a household. This tradition functions not only as a ceremonial ritual but also as a social mechanism that strengthens family relationships and reinforces the social legitimacy of marriage.<sup>21</sup>

The *jujuran* tradition reflects both economic responsibility and symbolic commitment. A community informant explained: "*Jujuran is not simply a financial payment, but rather a symbolic expression of the groom's commitment and readiness to undertake marital responsibility.*"

From an Islamic perspective, this practice is categorized as *'urf ṣaḥīḥ* as long as it does not contradict *sharia* and does not impose hardship.<sup>22</sup> Thus, *jujuran* should not be equated with *mahr* (dowry), but rather understood as a socio-cultural construct that reinforces economic readiness and moral responsibility within marriage.

Beyond its economic dimension, the tradition of *jujuran* also carries significant social meaning in strengthening the relationship between the two families. The amount of *jujuran* is generally determined through mutual deliberation and agreement, taking into

<sup>21</sup> Humaira and Nasrun Jauhari, "DI BALIK TRADISI BAANTARAN JUJURAN: Simbol Dan Makna Perkawinan Adat Banjar Dalam Perspektif Hukum Islam," *Usrotuna: Journal of Islamic Family Law* 2, no. 2 (2025): 137–53, <https://doi.org/10.66277/usrotuna.v2i2.39>.

<sup>22</sup> Landy Trisna Abdurrahman and Ahmad Yani Anshori, "Prophetic Practice and Legal Significance: Al-Ghazālī's Critique of Textualism in al-Mankhūl," *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 57, no. 2 (2023): 394–425, <https://doi.org/10.14421/ajish.v57i2.1338>; Zulbaidah Zulbaidah et al., "From Traditional 'Urf to Digital 'Urf: Accommodating the Values of the Young Generation on Husband-Wife Relations in the Framework of Ushūl al-Fiqh'," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 784–808, <https://doi.org/10.29240/jhi.v10i2.14630>.

account the groom's financial capacity and the social circumstances of the bride's family. This negotiation process reflects the values of kinship, mutual respect, and openness that characterize the Banjar community. Therefore, *jujuran* should not be viewed merely as a material transfer but rather as a social instrument that promotes mutual understanding and reinforces the social bonds between the two families united through marriage.

Regarding *jujuran*, the informant emphasized that this tradition symbolizes the groom's responsibility and seriousness in preparing for marriage. When the researcher questioned how the Banjar community perceives this marriage payment, the informant clarified,

*“Jujuran is not the price of a woman. Rather, it is an expression of the groom's commitment and readiness to establish a household. The amount is usually determined through mutual consultation and adjusted according to the groom's financial capacity.”*

From the perspective of family sociology, *jujuran* may be understood as a symbolic mechanism that affirms the groom's readiness to assume his new role as a husband and head of the household. The tradition represents the social expectation that married life requires responsibility, economic independence, and long-term commitment. As long as its implementation does not impose excessive burdens or create obstacles to marriage, *jujuran* can be regarded as a form of local cultural adaptation that is consistent with the objectives of Islamic law (*maqāsid al-sharī'ah*), particularly in preserving family stability and promoting the welfare of both the couple and the wider community.

As the wedding day approaches, the bride and groom, especially the bride-to-be, are no longer allowed to leave the house freely. This is not only to respect tradition but also to guard against unwanted incidents. This period is known as the *bapingit* or *bakurung* period.<sup>23</sup> The *bapingit* tradition is an integral part of the Banjarnese wedding customs in South Kalimantan, carrying profound meaning. The *bapingit* tradition is not merely a local custom but a practice rooted in *Maqasid al-Shari'ah* principles, making it relevant to be preserved as a cultural heritage that offers holistic benefits to society.<sup>24</sup>

The *bapingit* tradition, which involves the temporary seclusion of the bride, is locally interpreted as a profound form of moral and psychological preparation. Reflecting on this experience, one female informant stated, “*During the seclusion period, we are taught to preserve our modesty and to prepare ourselves for the role of a wife.*” When the researcher further questioned the core purpose of this tradition, another informant explained,

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<sup>23</sup> Noor Efendy, “Tataurutan Pernikahan Adat dan Mitos pada Tradisi Upacara Perkawinan Masyarakat Banjar,” *FIKRUNA: Jurnal Ilmiah Kependidikan dan Kemasyarakatan* 7, no. 4 (2025): 1175–98, <https://doi.org/10.56489/tbf45708>.

<sup>24</sup> Muhammad Hafiz Fadhilah, “Harmoni Tradisi Dan Syariat: Telaah Bapingit Dalam Pernikahan Adat Banjar Perspektif Maqasid Syariah Al-Syathibi,” *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 4 (2024): 2257–69, <https://doi.org/10.62976/ijjel.v2i4.839>.

*“During the bapingit period, the bride receives extensive advice about married life. We teach her how to respect her spouse, maintain family relationships, and fulfill the responsibilities that come with marriage.”*

This practice can be associated with the concept of ‘iffah (self-restraint) in Islamic ethics. In the Shafi‘i school, modesty and avoidance of unnecessary interaction between non-mahram individuals are emphasized as part of moral discipline.<sup>25</sup> However, from a contemporary Islamic legal perspective, such practices must be contextualized to ensure that they do not lead to excessive restriction or contradict the principle of public welfare (maṣlaḥah).

In addition to serving as a means of moral development, the tradition of bapingit functions as a transitional phase that marks a woman’s change in social status from singlehood to married life. During this period, the prospective bride receives advice and guidance from parents, relatives, and community elders regarding the responsibilities, ethics, and roles she will assume after marriage. Consequently, bapingit is not merely understood as a restriction on physical activities but also as a process of internalizing social and religious values considered essential for establishing a harmonious family life.

From an anthropological perspective, bapingit may be interpreted as a form of rite of passage that prepares individuals for a new stage of life. The tradition illustrates how the Banjar community integrates moral education, character formation, and the strengthening of female identity into its marriage customs. Nevertheless, within the context of contemporary society, the implementation of bapingit has undergone various adaptations to remain relevant to social changes and the evolving needs of women. Therefore, the continuity of this tradition reflects an ongoing negotiation between the preservation of local cultural values and the application of Islamic principles that emphasize public welfare (maṣlaḥah), balance, and respect for human dignity.

### **Marriage Contract and Ceremony**

Every individual who enters into marriage is required to fulfill the essential conditions and pillars of marriage. Once these conditions and pillars have been satisfied, the marriage is considered valid according to Islamic law. However, many members of the community, particularly among the Banjar people, continue to adhere to traditional customs which hold that a couple who has completed the marriage contract (akad nikah) should not immediately live together or engage in marital relations as husband and wife.<sup>26</sup>

According to this tradition, the bride and groom remain in their respective parents’ homes until the wedding reception has been held, even though their marriage is already

<sup>25</sup> Alfa Sofia Fany et al., “Gender Relation Distortion and Sexual Violence in Modern Era: An Interdisciplinary Study Based on Islamic Worldview,” *Islamic Research* 9, no. 1 (2026): 42–61, <https://doi.org/10.47076/n2v6pf69>; Mohamed Sulthan Ismiya Begum, “Hijab (Veil) from the Islamic Perspective: An Interpretive Analysis from the Quran and Scholars’ Views,” *MAQOLAT: Journal of Islamic Studies* 3, no. 2 (2025): 211–26, <https://doi.org/10.58355/maqolat.v3i2.145>.

<sup>26</sup> Muhammad Ridha et al., “Penundaan Hidup Bersama Sebelum Resepsi Pernikahan Pada Masyarakat Banjar (Studi Kasus Di Desa Tumbukan Banyu Kecamatan Daha Selatan, Kabupaten Hulu Sungai Selatan, Kalimantan Selatan),” *Interdisciplinary Explorations in Research Journal* 2, no. 3 (2024): 1385–93, <https://doi.org/10.62976/ierj.v2i3.707>.

legally valid under Islamic law. Nevertheless, as long as both the husband and wife mutually agree to postpone cohabitation and willingly consent to the arrangement, such a delay does not pose any religious issue. Therefore, the decision to postpone living together is regarded as a matter of mutual agreement and customary practice rather than a requirement of Islamic law.

The akad nikah remains the central pillar of marriage validity in Islam, requiring the presence of a guardian, witnesses, and *ijab kabul*.<sup>27</sup> Field findings confirm that all informants agree on its primacy: “*The marriage contract (akad nikah) remains the primary determinant of validity, while customary practices function merely as complementary elements.*” This finding reinforces the principle that customary practices do not possess the authority to replace the essential pillars of marriage in Islamic law, but rather function as complementary elements that enrich its social dimension.<sup>28</sup>

In addition to serving as the foundation of religious legality, the akad nikah (marriage contract) also possesses a significant social dimension, marking the community’s formal recognition of the establishment of a new family. Through the solemnization of the marriage contract, the relationship between a man and a woman, previously lacking a lawful bond, becomes legally valid under Islamic law. This recognition not only legitimizes the rights and obligations of husband and wife but also provides legal certainty regarding lineage, inheritance, and family responsibilities. Therefore, the akad nikah occupies a central position in maintaining social order and ensuring the continuity of family life within Muslim communities.

From the perspective of Islamic jurisprudence, the positioning of the akad nikah as the core source of legitimacy demonstrates a clear hierarchy between Islamic law and customary practices in the institution of marriage. While customary traditions may enrich wedding ceremonies with cultural meanings and local identity, their validity remains contingent upon their conformity with the principles of Islamic law. In the context of the Banjar community, this reflects a harmonious relationship between religious norms and local traditions, whereby customary practices enhance the social and cultural significance of marriage without diminishing the authority of the akad nikah as the primary basis of marital validity. Consequently, the synchronization between custom and Sharia is manifested through the complementary roles of legal-religious requirements and socio-cultural traditions.

Rituals such as *batamat al-Qur’an*, *badudus*, and *batimung* demonstrate a fusion of symbolic and religious meanings. A religious leader stated: “*Batamat al-Qur’an is not merely a cultural tradition, but rather a form of supplication for divine blessings upon the marriage.*” This supports the view that local traditions can function as media for internalizing Islamic values. In this sense, *adat* operates as a cultural medium through

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<sup>27</sup> Syaddad Azizi et al., “Challenges in Marriage Document Verification and Their Implications for Marriage Validity: An Empirical Study of KUA Tambaksari, Surabaya,” *SMART: Journal of Sharia, Traditon, and Modernity*, December 31, 2025, 197–218, <https://doi.org/10.24042/egzr3j54>.

<sup>28</sup> Relit Nur Edi et al., “The Legitimacy of Video Call Marriages: Perspectives from Bahtsul Masa’il Nahdlatul Ulama and Majelis Tarjih Muhammadiyah Lampung,” *Analisis: Jurnal Studi Keislaman* 25, no. 1 (2025): 1–30, <https://doi.org/10.24042/3v4e1k44>.

which religious teachings are contextualized and transmitted within everyday social practices.

In addition to their spiritual significance, rituals such as *batamat al-Qur'an*, *badudus*, and *batimung* also serve as mechanisms of social integration that strengthen community solidarity. These rituals typically involve the participation of family members, relatives, neighbors, and community leaders, thereby creating opportunities for social interaction and reinforcing interpersonal relationships. The involvement of various segments of society in the wedding process demonstrates that marriage is not viewed merely as a private matter but rather as a social event with collective significance and implications. Consequently, these rituals contribute to the maintenance of social cohesion and the reinforcement of communal values within the Banjar community.

From the perspective of the anthropology of religion, these rituals may be understood as symbolic expressions of Islamic values that have been adapted to the local cultural context. Practices such as *batamat al-Qur'an* emphasize the centrality of the Qur'an as a guide for family life, while *badudus* and *batimung* are often interpreted as symbols of purification and preparation for entering a new phase of life. Although the forms of these rituals originate from local traditions, their meanings have been integrated with the Islamic values embraced by the community. Therefore, these rituals reflect a harmonious process of cultural and religious acculturation, in which Islamic identity is strengthened through living cultural expressions that are continuously preserved and transmitted across generations.

### **Synchronization of Adat and Sharia**

The findings demonstrate that Banjar marriage traditions in Tembilahan largely fall within the category of *'urf ṣaḥīḥ*, as they do not contradict Islamic legal principles and instead reinforce social cohesion. This indicates the adaptive nature of Islamic law in accommodating local cultural practices, provided that they remain within the boundaries of sharia.

However, this study also reveals an important nuance: while earlier research tends to generalize Banjar customs as inherently harmonious with Islam, empirical data show that this harmony is conditional—dependent on the absence of elements such as *isrāf* (excessiveness), coercion, or superstition. Thus, the relationship between adat and sharia should be understood as a dynamic process of negotiation rather than a static or absolute harmony.

These findings suggest that the synchronization between custom (adat) and Sharia in Banjar marriage traditions is not achieved through the elimination of local cultural elements but rather through a continuous process of selection, adaptation, and reinterpretation. Traditional practices that have been transmitted across generations are preserved as long as they do not contradict the fundamental principles of Islam, such as justice (*'adl*), public welfare (*maṣlaḥah*), and respect for human dignity. In this context, Sharia functions as a normative framework that provides both boundaries and legitimacy for cultural practices, while adat serves as a social medium through which Islamic values are expressed in forms that are culturally meaningful and socially acceptable. This

relationship illustrates a mutually reinforcing interaction between religious identity and cultural identity within the Banjar community.

From a sociological perspective, these traditions function as vital mechanisms for strengthening kinship ties (*silaturahmi*), ensuring the social legitimacy of marriage, and transmitting moral and religious values across generations.<sup>29</sup> This demonstrates that *adat* (customary law) plays a strategic role not only as a cultural symbol but also as a powerful instrument of social integration within Muslim communities. At the same time, the forces of modernization have led to gradual adjustments within these practices, particularly resulting in the simplification of traditional rituals such as *bapingit*.

These findings indicate that Banjar marriage traditions serve functions that extend beyond the performance of cultural rituals. From the perspective of structural functionalism, these traditions contribute to the maintenance of social order by reinforcing collective solidarity and transmitting shared norms among community members. Through the involvement of extended families and the wider community in various stages of the marriage process, individuals not only gain social recognition of their new status but are also guided to understand the rights, obligations, and social responsibilities associated with family life. Consequently, marriage customs function as mechanisms of socialization that help preserve the stability and continuity of the Banjar social structure.

At the same time, modernization has encouraged transformations in the form and implementation of certain traditions without entirely eliminating their underlying meanings. The simplification of rituals, changes in patterns of community participation, and the growing influence of education and technology reflect an ongoing process of cultural adaptation to contemporary realities. Nevertheless, core values such as respect for family, social solidarity, and religious commitment continue to be maintained as fundamental principles within marriage practices. This condition suggests that the Banjar community does not merely preserve traditions passively but actively reinterprets them to ensure their relevance in a changing social environment. Therefore, these changes should be understood as expressions of dynamic cultural continuity rather than indicators of the decline of traditional identity.

### **Practical Implications for KUA (Office of Religious Affairs)**

The findings of this study provide practical implications for the Office of Religious Affairs (KUA) in Tembilahan in delivering premarital guidance (*bimbingan pranikah*). First, KUA can adopt a contextual approach by integrating local *adat* values that are consistent with Islamic principles into premarital counseling materials. Second, traditions such as *basasuluh*, *jujuran*, and *batamat al-Qur'an* can be reframed as educational tools to strengthen religious awareness, marital responsibility, and family

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<sup>29</sup> Ahmad Nurozi et al., "Negotiating Custom and Sharia: A Legal Review of the Bontowon Kon Bui'an Marriage Tradition in Bolaang Mongondow, Indonesia," *Al Irsyad: Jurnal Studi Islam* 5, no. 1 (2026): 73–84, <https://doi.org/10.54150/alirsyad.v5i1.880>; Krismono Krismono et al., "Matrilineal Tradition in the Framework of Contemporary Islamic Family Law: An Analysis of Same-Clan Marriage Prohibition in West Sumatra," *Legitima: Jurnal Hukum Keluarga Islam* 7, no. 1 (2024): 78–99, <https://doi.org/10.33367/legitima.v7i1.6492>.

preparedness. Third, KUA may also play a role in filtering and guiding community practices by emphasizing that adat is permissible as long as it does not contradict sharia.

Thus, the synergy between adat and sharia can be institutionalized through KUA programs, contributing to the formation of *sakinah*, *mawaddah*, and *rahmah* families in a culturally relevant manner.

Furthermore, the findings of this study highlight the importance of collaboration between the Office of Religious Affairs (KUA), religious leaders, customary leaders, and community figures in organizing family and premarital counseling programs. The involvement of these stakeholders enables the delivery of guidance that is more contextually relevant and culturally acceptable to the community. Through such a collaborative approach, the Islamic values embedded within local traditions can be explained more comprehensively, allowing community members to perceive custom and Sharia not as separate entities but as complementary elements in the development of harmonious family life. Consequently, KUA programs may achieve greater effectiveness in fostering legal, moral, and social awareness among prospective married couples.

Moreover, KUA may utilize these findings as a foundation for developing a local wisdom-based family education model. Such a model could incorporate the promotion of responsibility, family communication, household financial management, and an understanding of the rights and obligations of spouses, while relating these themes to Banjar marriage traditions. This approach not only enhances the relevance of premarital counseling materials but also contributes to the preservation of local cultural heritage that is consistent with Islamic principles. Therefore, the integration of religious education and local wisdom has the potential to become an effective strategy for strengthening family resilience and addressing various family-related challenges within the community.

## CONCLUSION

The marriage customs of the Banjar community in Tembilahan, Indragiri Hilir, do not contradict Islamic law; rather, they function as cultural ornaments that strengthen kinship ties (*silaturahmi*) and social cohesion. Practices such as *jujuran* are acceptable within Islamic jurisprudence as a form of *‘urf ṣaḥīḥ* (sound customary practice), provided they are based on mutual consent (*antarāḍin*) and do not impose undue financial burden or involve actions that contradict Islamic teachings, such as *shirk* or extravagance. Thus, these traditions are socially meaningful while remaining within the boundaries of Sharia compliance.

Furthermore, the synchronization between adat and sharia in Banjar marriage practices reflects a balanced integration of local wisdom and Islamic principles. Islam serves as the foundational framework determining the validity of marriage, while adat enriches its social and philosophical dimensions. This integration aligns with the objectives of *Maqāṣid al-Sharī‘ah*, particularly the preservation of lineage (*ḥifẓ al-nasl*) and honor (*ḥifẓ al-‘ird*). The presence of deliberation (*musyawarah*) and mutual agreement (*antarāḍin*) in determining *jujuran* further demonstrates the flexibility of Banjar customary law in prioritizing public welfare (*maṣlaḥah*), minimizing hardship, and

ensuring a blessed marriage. Thus, Banjar wedding traditions in Tembilahan represent a coherent and harmonious synthesis of adat and sharia within the framework of Islamic local wisdom.

However, this study has several limitations that need to be acknowledged. First, the research is geographically limited to the Banjar community in Tembilahan Hulu, Indragiri Hilir, which may not fully represent the diversity of Banjar cultural practices in other regions. Second, the study primarily focuses on the normative and sociological aspects of marriage customs without extensively exploring economic or gender-based dimensions that may also influence these practices. Therefore, the findings should be interpreted within the specific socio-cultural context in which the study was conducted.

Future research is recommended to undertake comparative studies involving Banjar communities in different regions, such as other areas in Riau or Banjar diaspora communities in Malaysia, in order to examine variations and transformations of adat within different socio-cultural settings. Comparative analysis would provide a deeper understanding of how Islamic law interacts with local customs across diverse contexts, thereby strengthening the theoretical discourse on ‘urf as a dynamic and context-dependent source of Islamic law.

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