

## Islamic Educational Values in the Baantaran Jujuran Tradition in Banjar Community Weddings

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### Abstract

Indonesia, as a multicultural country, has a variety of traditions in traditional wedding ceremonies. One of these is the Baantaran Jujuran tradition practiced by the Banjar people. Baantaran Jujuran is a ceremony where money is handed over from the groom's family to the bride's family, which is steeped in Islamic educational values. Therefore, the purpose of this study focuses on analyzing the Islamic educational values contained in the Baantaran Jujuran tradition. This study used field research with a qualitative descriptive approach, located in Sungai Gampa village, Rantau Badauh District. The data collection techniques used were observation, interviews, and documentation. The findings are: 1) Baantaran Jujuran is a ceremony of handing over money whose nominal value has been previously agreed upon by both parties. Money Jujuran is an amount of property given by the groom to the bride in the context of marriage. At this event, various gifts or gifts are also given, 2) The values of Islamic education contained in the Baantaran Jujuran tradition include the educational values of monotheism, worship, morals, and social. The educational value of worship, namely the Oneness of Allah SWT which is reflected in the recitation of the two sentences of the shahada. The educational value of worship is reflected in the recitation of prayers and blessings. The educational value of morals is evident in the giving of gifts, which represents a husband's responsibility. Finally, the educational value of social life is reflected in the deliberation and friendship between the two families and neighbors. This is important to examine, given the internalization of Islamic educational values with local traditions. It also serves as an effort to preserve national culture so that it is not lost to the progress of time.

**Keywords:** Baantaran Jujuran Tradition, Banjarese People, Islamic Educational Values

### Abstrak

Indonesia sebagai negara multikultural memiliki beragam tradisi dalam penyelenggaraan pernikahan adat. Salah satunya adalah tradisi *baantaran jujuran* yang dilakukan oleh masyarakat Banjar. *Baantaran jujuran* adalah sebuah acara serah terima uang *jujuran* dari keluarga laki-laki kepada keluarga perempuan yang didalamnya sarat akan nilai-nilai pendidikan Islam. Sehingga, tujuan penelitian ini berfokus kepada analisis nilai-nilai

pendidikan Islam yang terkandung dalam tradisi *baantaran jujur*. Penelitian ini menggunakan penelitian lapangan (*field research*) dengan pendekatan kualitatif deskriptif, yang berlokasi di desa Sungai Gampa, Kecamatan Rantau Badauh. Adapun teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Hasil temuan yaitu: 1) *Baantaran jujur* adalah acara serah terima uang *jujur* yang sebelumnya telah disepakati nominalnya oleh kedua belah pihak. Uang *jujur* adalah sejumlah harta yang diberikaan pihak laki-laki kepada pihak perempuan dalam rangka pernikahan. Pada acara ini, diserahkan juga berbagai seserahan atau hadiah, 2) Nilai-nilai Pendidikan Islam yang terkandung dalam tradisi *baantaran jujur* meliputi nilai pendidikan tauhid, ibadah, akhlak dan sosial. Nilai pendidikan ibadah, yakni peng-Esaan kepada Allah SWT yang dicerminkan dalam pembacaan dua kalimat syahadat. Nilai pendidikan ibadah yang dicerminkan dalam pembacaan do'a dan sholawat. Nilai pendidikan akhlak yang dapat dilihat dari pemberian seserahan (hadiah) yang merupakan representatif tanggung jawab seorang suami. Terakhir, nilai pendidikan sosial yang tercermin dari musyawarah dan silaturahmi antar kedua keluarga juga tetangga sekitar. Hal ini menjadi penting untuk diteliti, mengingat adanya internalisasi antara nilai pendidikan Islam dengan tradisi lokal. Sekaligus sebagai upaya pelestarian budaya bangsa agar tidak hilang dimakan oleh kemajuan zaman.

**Kata Kunci:** Tradisi Baantaran Jujur, Masyarakat Banjar, Nilai-nilai Pendidikan Islam

## A. Introduction

Indonesia is a country rich in diverse cultures and traditions. It is home to various ethnic groups, races, languages, traditional clothing, traditional houses, customary ceremonies, traditional foods, traditional dances, and many other cultural elements that make Indonesia recognized worldwide as a multicultural nation. This wealth should be preserved and protected by the younger generation so that it is not eroded by the rapid development of modern times, especially with the influx of Westernization, which easily influences today's youth.

Culture is the entire pattern of human life that results from thoughts and habits practiced within a particular community. It is a product of human creativity, expression, and initiative, accepted and carried out consciously in daily life without coercion.<sup>1</sup> Meanwhile, the term *tradition* comes from the word *traditum*, which means something that is passed down from generation to generation, yet continues to endure and be practiced to this day.<sup>2</sup> Tradition is a part of culture. Indonesia has numerous traditions that are still practiced by their communities today, one of which is the tradition found in customary wedding ceremonies. These traditions make Indonesian traditional weddings unique and distinctive, including the traditional wedding customs of the Banjar people in South Kalimantan. In Banjar tradition, a wedding consists of various stages. These include *basuluh*, *batatakunan*, *badatang*, *bapayuan*, *maantar jujur*, *bapingit*, *bapacar*, *badudus*, *bapapai*, the marriage contract (*akad nikah*), *batamat*, *ma'arak pangantin*, *betatai*, *bailangan*, and

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<sup>1</sup> Sumarto, "Budaya, Pemahaman dan Penerapannya (Aspek Sistem Religi, Bahasa, Pengetahuan Sosial, Kesenian dan Teknologi)", *Jurnal Literasiologi* Vol. 1 No. 2. (2019), p. 155. <https://doi.org/10.47783/literasiologi.v1i2.49>

<sup>2</sup> Cristie Agustina br Angkat, et al, "Warisan Budaya Karo Yang Terancam: Upaya Pelestarian Dan Pengembangan Tradisi Topeng Tembut-Tembut", *Jurnal Cakrawala Ilmiah* Vol. 3 No. 8, (2024), p. 2282. <https://mail.bajangjournal.com/index.php/JCI/article/view/7652>

*bejagaan*.<sup>3</sup> Each of these stages has its own procedures and philosophical meanings. This includes the *baantar jujuran* or *maantar jujuran* stage.

Baantar jujuran is a procession in which the groom's family formally presents the agreed-upon *jujuran* (bride-price or dowry) to the bride's family. This tradition has been passed down from generation to generation and continues to be practiced today. *Jujuran* is often regarded as a requirement for marrying a Banjar woman. Without *jujuran*, the marriage cannot proceed. Likewise, if the groom is unable to fulfill the amount of *jujuran* set by the bride's family, the wedding plans cannot continue. There have even been cases in which a groom had to cancel the marriage due to being unable to meet the agreed *jujuran*, although such matters can still be negotiated within the families.

Nevertheless, this tradition has given rise to positive values within it, namely the values of Islamic education. These include hopes for safety and blessings, fostering social bonds, showing respect for women, mutual cooperation, and many others. Above all, it serves as an effort to preserve traditions that constitute a national identity. Tradition represents the magical and religious practices of the indigenous people's lives, encompassing cultural values, norms, laws, and interconnected rules. It then becomes a system that governs the social actions of the community.<sup>4</sup> Tradition is a way of life inherited from our ancestors, which has given rise to noble values and has become a continuous practice until today. If these traditions are not carried out, a sense of discomfort or fear that something undesirable may happen often arises. Therefore, the practice of traditions in a wedding carries specific intentions and purposes, namely to ensure the safety and prosperity of the marriage as well as to bring future happiness. The same applies to the traditional wedding customs of the Banjar community, which are the result of life experiences passed down by our ancestors. These customs have produced noble values that are beneficial for us to practice in daily life, as long as they do not contradict Islamic teachings.

## B. Literature Review

### I. Baantaran Jujuran Tradition

According to the Indonesian Dictionary (KBBI), the term *jujuran* comes from the word *jujur*, which refers to the money given by the prospective groom to the prospective bride upon marriage. This offering may be in the form of money or other useful items. In the Banjar language, *jujuran* is the wealth given by the groom's family to the bride's family for the purpose of marriage.<sup>5</sup>

Meanwhile, Alfani Daud in Sanawiah and Ikbal Reza Rismantto explains that *jujuran* is 'a bridal gift that must be given by the prospective groom to the woman he intends to marry.' In other words, *jujuran* is a gift given by a man or his family to a woman or her family with the intention of marrying her. The amount is determined by the woman's family and is not included as part of the *mahr* or the customary offerings (*seserahan*). This tradition is found among the Banjar ethnic group residing

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<sup>3</sup> Nor Kamalia, et al, "Tradisi Perkawinan Adat Suku Banjar", *Indonesia Journal Of Islamic Jurisprudence, Economic and Legal Theory* Vol. 2 No. 3 (2024), p. 1669. <https://doi.org/10.62976/ijjel.v2i3.703>

<sup>4</sup> Asep Ikbal, et al, "Tradisi Aruh Besar Dalam Melestarikan Budaya Leluhur Masyarakat Desa Loklahong Kecamatan Lokasado Kabupaten Hulu Sungai Selatan Kalimantan Selatan", *Civitas* Vol. 9 No. 2, (2023), p. 13. <https://doi.org/10.36987/civitas.v9i2.5111>

<sup>5</sup> Khairunnisa and Lilik Andaryuni, "Pandangan Masyarakat terhadap Makna yang Terkandung dalam Proses Antar Jujuran Suku Banjar", *Jurnal Bulletin Of Community Engagement* Vol. 4 No. 2 (2024), p. 183. <https://doi.org/10.51278/bce.v4i2.1336>

on the island of Kalimantan. Based on the explanations above, it can be concluded that *jujuran* is a form of gift, typically in the form of a specific amount of cash, given by the prospective groom to the prospective bride as a requirement for conducting a marriage according to Banjar customary law.<sup>6</sup>

Meanwhile, *maantar jujuran* means handing over or giving cash either before or after the marriage contract (*akad nikah*), which is referred to as the *jujuran* money. It is usually accompanied by prayer equipment and a copy of the Holy Qur'an. It may also be combined with the *meantar patalian* ceremony and the *penggiring pengantin seraba salambar* (a set of bridal offerings presented in single items).

## 2. Islamic Educational Values

Hasan Langgulung, as quoted by Muhammad Nurdin, defines values as a standard used to assess an action, opinion, or outcome, determining whether it is considered good or bad.<sup>7</sup> Thus, it can be concluded that values are everything that is beneficial and serves as a determinant of whether an action is good or bad in human life. The term 'value' comes from the Latin word *valere*, which means useful, capable, powerful, or valid. Thus, value is defined as something considered good, beneficial, and most true according to the beliefs of an individual or a group of people. A value is the quality of something that makes it liked, desired, pursued, appreciated, useful, and capable of bestowing dignity upon those who internalize it.<sup>8</sup>

Meanwhile, Islamic education is a series of efforts undertaken to guide and direct individuals in acquiring skills and learning so that changes occur within them as individual and social beings in relation to their surrounding environment. However, these changes must remain within the framework of Islamic values, meaning that they should produce sharia-based norms that align with the principles of Islamic education.<sup>9</sup> Therefore, the values of Islamic education are internal beliefs aligned with Islamic teachings and norms, enabling the development of *insān kāmīl* within each individual. In this regard, the Qur'an and the Hadith serve as the primary guides in the realization of Islamic educational values.<sup>10</sup> There are four Islamic educational values, namely the value of tawhid, the value of worship, the value of morality, and the value of social conduct.

### a) The Value of Tawhid (Aqidah) Education

The value of *tawhid* or *i'tiqādiyyah* refers to values related to faith education. The term *aqidah* comes from the words *'aqada*, *ya'qidu*, *'aqdan*, *aqīdatan*, which mean a knot, bond, agreement, or firmness. The education of *tawhid* or *aqidah* is based on the teachings contained in the pillars of faith, namely belief in Allah, belief in the angels, belief in the divine scriptures, belief in the messengers, belief in the Day of Judgment, and belief in divine decree,

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<sup>6</sup> Sanawiah and Ikbal Reza Rismanto, "Jujuran Atau Mahar Pada Masyarakat Suku Banjar Di Tinjau Dari Perspektif Pandangan Hukum Islam", *Jurnal Hadratul Madaniah* Vol. 8 No. 1 (2021), p. 56.

<sup>7</sup> H. Muhammad Nurdin, *Pendidikan Anti Korupsi (Strategi Internalisasi Nilai-nilai Islam dalam Menumbuhkan Kesadaran Antikorupsi Di Sekolah)*, (Yogyakarta: Ar-Ruzz Media, 2014), p. 35.

<sup>8</sup> Zainudin, "Nilai-nilai Pendidikan Islam Dalam Tradisi Perkawinan Adat Masyarakat Sasak", *Jurnal Penelitian Tarbawi: Pendidikan Islam dan Isu-Isu Sosial* Vol. 5 No. 2 (2020), p. 16.

<sup>9</sup> Lukis Alam, "Internalisasi Nilai-nilai Pendidikan Islam Dalam Perguruan Tinggi Umum Melalui Lembaga Dakwah Kampus", *Istiwa: Jurnal Pendidikan Islam* Vol. 1 No. 2, (2016), p. 109.

<sup>10</sup> Bektī Taufiq Ari Nugroho and Mustaidah, "Identifikasi Nilai-nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri", *Jurnal Penelitian* Vol. 11 No.1 (2017), p. 75. <http://dx.doi.org/10.21043/jupe.v11i1.2171>

both good and bad.<sup>11</sup> The consequence of a human being's belief in Allah is the emergence of *tawhid* within themselves. This state of monotheistic belief then becomes the defining characteristic of a person's Islamic identity.

M. Hasbi Ash-Shiddiqi states that *aqidah*, according to linguistic usage (Arabic), is something firmly held and deeply rooted in the soul, from which one cannot deviate. According to Sheikh Mahmoud Syaltut, *aqidah* is the theoretical aspect that is first required of everything to be believed in with a conviction that must not be mixed with doubt nor influenced by uncertainty. *Aqidah* is a matter whose truth must be affirmed by the heart, bringing peace to the soul, and becoming a belief that is free from doubt. The characteristics of Islamic *aqidah* are extremely pure, both in process and in content. In Islam, *aqidah* must influence all human activities so that every action performed holds the value of worship (*ibadah*).<sup>12</sup>

#### b) The Value of Worship Education

Etymologically, the term *ibadah* derives from the verbal noun (*masdar*) of the word *'abada*. Worship (*ibadah*) is an act of devotion to Allah in the form of rituals or deeds that are commanded and regulated in the Qur'an and the Hadith. Worship represents a servant's obedience to all of Allah's commands. In the context of Islamic education, *ibadah* is focused on three human capacities: maintaining one's relationship with Allah, with fellow human beings, and with oneself, in order to draw closer to Allah and to cultivate noble character (*akhlaqul karimah*) within the individual. In Islam, worship is not limited to ritual acts alone.<sup>13</sup> Rather, it encompasses all human activities as long as they are intended for the sake of Allah. The essence of *ibadah* is servitude and submission. Terminologically, worship (*ibadah*) refers to the effort to follow Allah's laws and regulations in living a life that aligns with His commands, beginning from the time one reaches maturity (*akil baligh*) until death. The indicators of *ibadah* include loyalty, obedience, reverence, and devotion to Allah, and it is performed without limitations of time or specific forms. The Muhammadiyah *Majelis Tarjih* defines worship as an effort to draw closer to Allah by obeying all His commands, avoiding all His prohibitions, and practicing everything that He permits.<sup>14</sup>

#### c) The Value of Moral (Akhlaq) Education

Akhlaq refers to everything that is firmly embedded within a person, which then produces behaviors carried out without prior thought or consideration.<sup>15</sup> *Akhlaqu al-karimah* or noble character is one of the indicators of a student's success in seeking knowledge, particularly Islamic knowledge. Morality (*akhlaq*) is extremely important, as it reflects a student's success in

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<sup>11</sup> Bekti Taufiq Ari Nugroho and Mustaidah, "Identifikasi Nilai-nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri", ..., p. 75-76.

<sup>12</sup> Raden Ahmad Muhajir Ansori, "Strategi Penanaman Nilai-nilai Pendidikan Islam Pada Peserta Didik", *Jurnal Pusaka: Media Kajian dan Pemikiran Islam* Vol. 4 No. 2 (2017), p. 21. <https://doi.org/10.35897/ps.v4i2.84>

<sup>13</sup> Zulkarnain, *Transformasi Nilai-nilai Pendidikan Islam (Manajemen Berorientasi Link and Match)*, (Yogyakarta: Pustaka Pelajar, 2008), p. 28.

<sup>14</sup> Aziz and Beni Riswandi, "Nilai-nilai Pendidikan Ibadah Perspektif Muhammad Bin Shalih al-Utsaimin", *At Turots: Jurnal Pendidikan Islam* Vol. 2 No. 1 (2020), p. 85. <https://doi.org/10.51468/jpi.v2i1.31>

<sup>15</sup> Ervin Sanika and Fathi Hidayah, "Program Pembentukan Akhlak Siswa Pada Masa Pubertas (Studi Kasus Di SMP Tri Bhakti Tegaldlimo Banyuwangi Tahun Pelajaran 2018/2019)", *Jurnal Pendidikan Agama Islam: Edureligia* Vol. 2 No. 2 (2018), p. 85. <https://doi.org/10.33650/edureligia.v2i2.458>

learning and represents the character of a Muslim. Character or personality is not something a person possesses solely from birth; rather, it must be developed and shaped through various processes, including education—within which the process of habituation also plays a significant role.

Ibn Miskawayh, in his book *Tahdzīb al-Akhlāq wa Tathīr al-A'rāq*, defines *akhlaq* as a state of the soul that drives a person to perform actions without the need for thought or deliberation. According to Ahmad Amin, *akhlaq* is the will that has been habituated. This means that when a person becomes accustomed to something, that habit becomes what is known as *akhlaq*. In his explanation, *will* refers to the decision reached after considering several desires, whereas *habit* is an action repeated continuously until it becomes easy to perform. When the will is carried out repeatedly until it becomes a habit, it eventually develops into *akhlaq*. Islamic values hold a similar emphasis regarding the nature of moral education. Moral education is a component of Islamic religious education in which educators guide learners to understand, internalize, and believe in the truth of Islamic teachings, and then practice them in daily life. More importantly, it enables them to perform actions sincerely and spontaneously from a pure conscience, without deviating from the Qur'an and the Hadith.<sup>16</sup>

#### d) The Value of Social (Muamalah) Education

Social values, which are influenced by culture, are inseparable in practice from the application of ethical principles. This is because social values are closely related to interactions among individuals. Social values contain rules governing relationships with others, encompassing what is considered good or bad, polite or impolite, and appropriate or inappropriate. In this regard, education serves as a cultural inheritance transmitted from the older generation to the younger generation so that societal life continues sustainably. Furthermore, education is a form of social action that enables human interaction through a network of human relations.<sup>17</sup>

### C. Method

The type of research method used is qualitative with a descriptive approach. The research itself is categorized as field research. Field research requires the researcher to observe, engage actively, and go directly into the field in order to immerse themselves in the existing culture.<sup>18</sup> The data collection instruments used in this study were interviews, observations, and documentation. In this research, the researcher was directly present to witness the *baantaran jujuran* tradition in the wedding ceremonies of the Banjar community.

The research location selected by the researcher was Rantau Badauh District, Barito Kuala Regency, South Kalimantan Province. The informants consisted of local residents, religious leaders, and the head of the local Office of Religious Affairs (KUA). This location was chosen because the tradition has been practiced by the community for generations. In addition, the selection of a specific area helps to limit the research

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<sup>16</sup> Raden Ahmad Muhajir Ansori, "Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik", ..., p. 23-24.

<sup>17</sup> Bias Tirta Bayu, et al, "Pengembangan Kemampuan Manusia Dalam Sudut Pandang Pendidikan Islam", *Journal Of Creative Student Research (JCSR)* Vol. 2 No. 2 (2024), p. 64-65. <https://doi.org/10.55606/jcsr-politama.v2i2.3666>

<sup>18</sup> Nina Nurdiani, "Teknik Sampling Snowball Dalam Penelitian Lapangan", *Jurnal ComTech* Vol. 5 No. 2 (2014), p. 1111. <https://doi.org/10.21512/comtech.v5i2.2427>

scope so that the study can be more focused. The research was conducted over a period of three months, from October to December 2024.

#### D. Result

##### **The Baantaran Jujuran Tradition in the Wedding Ceremonies of the Banjar Community**

Tradition is a legacy of the past that continues to live and be passed down within a community. It contains a set of ideas and shared ideals, as well as various rules regarding the ideal ways of living together in society. Within tradition, the concepts governing human relationships between individuals within a group, between one group and another, or between humans and their natural environment are regulated. These concepts then develop into a system with specific patterns that also regulate the use of sanctions and consequences for violations or deviations.<sup>19</sup> Tradition refers to the habitual practices of a community that encompass cultural values, norms, laws or rules, and form a strong system that regulates the social behavior of its members. "Similarly, the baantaran jujuran tradition is not obligatory; however, because it has become a customary practice, it is almost always present in every Banjar traditional wedding ceremony. This tradition has been passed down from previous generations and transmitted orally, eventually becoming a local customary practice that is preserved to this day.

The jujuran money refers to a sum of money given by the groom's family to the bride's family as an expression of the groom's intention to marry the woman.<sup>20</sup> Prior to this, the groom's family visits the home of the woman he intends to marry, accompanied by his relatives, to express their good intentions and formally propose. In the Banjar language, this procession is known as badatang.<sup>21</sup> At this stage, the amount of jujuran money to be requested from the groom's family for the marriage of their daughter will be discussed, as determining the nominal value of the jujuran is the authority of the bride's family.<sup>22</sup> Meanwhile, the groom's family will decide whether they are able to meet the requested amount or not. If there is a difference in expectations between the two families, negotiations may still be carried out until a mutual agreement is reached.<sup>23</sup> In Banjar society, several factors can cause a woman's jujuran money to be high, such as beauty, level of education, social status, the status of her parents, occupation, economic condition, and so on. Thus, the higher the qualities possessed by the woman chosen to be married, the higher the jujuran amount will be.<sup>24</sup> After an agreement is reached between both parties regarding the amount of jujuran money, preparations for the wedding ceremony will begin, including the

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<sup>19</sup> Tutuk Ningsih, "Tradisi Saparan Dalam Budaya Masyarakat Jawa Di Lumajang", *Jurnal Kajian Islam dan Budaya* Vol. 17 No. 1 (2019), p. 82-83.

<sup>20</sup> Sanawiah & Ikbal Reza Rismanto, "Jujuran Atau Mahar Pada Masyarakat Suku Banjar Di Tinjau Dari Perspektif Pandangan Hukum Islam", ..., p. 56.

<sup>21</sup> Fathurahman Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar di Kabupaten Banjar Kalimantan Selatan*, (Depok: PT RajaGrafindo Persada, 2020), p. 50.

<sup>22</sup> Rifqi Akbari, "Jujuran Dalam Adat Banjar (Kajian Etnografis Hukum Islam Dalam Perkawinan Adat Banjar)", *Skripsi*, Fakultas Syariah dan Hukum, Program Studi Akhwal Syakhsiyah (Hukum Keluarga Islam, UIN Syarif Hidayatullah, 2018, p. 42-44.

<sup>23</sup> Rifqi Akbari, "Jujuran Dalam Adat Banjar (Kajian Etnografis Hukum Islam Dalam Perkawinan Adat Banjar)", ..., p. 43.

<sup>24</sup> Interview with Mr. Khairil Anwar, S. Pd. I, S. Sy (Head of the KUA of Rantau Badauh District), Friday, 18 October 2024, at 11:00 WITA.

baantaran procession, which consists of the marriage contract (akad) and the baantaran jujuran ritual.

Maantar jujuran or baantaran jujuran is a procession in which the agreed-upon jujuran money is delivered, along with the presentation of wedding gifts, commonly known as seserahan. These gifts include various items such as clothing, jewelry, makeup, prayer equipment, bathing supplies, and other necessities.<sup>25</sup> This event is carried out after the marriage contract (akad nikah) has taken place. It begins with the groom visiting the bride's house while being accompanied by the recitation of shalawat.<sup>26</sup> After the bride and groom meet, the first activity carried out is the recitation of a prayer together. The event is then taken over by the master of ceremonies.

The ceremony begins with the introduction of both bride and groom, followed by an exchange of rhymed verses (pantun) to enliven the occasion. This is continued with the session of presenting the dowry (mahar) and exchanging rings between the couple. Next is the symbolic handover of the jujuran money, which is carried out by the mothers of both bride and groom. During the handover, both mothers recite the two testimonies of faith (syahadat). The money is then collected, placed into a container, blessed with the recitation of shalawat, and afterward stirred by the bride and groom using a long spoon while the attendees chant shalawat. Finally, the jujuran money is placed into a prepared basket, still accompanied by the recitation of shalawat. After this, the bride and groom scatter pieces of coconut mixed with palm sugar, fragrant flowers, coins, and paper money taken from the banana and coconut trees that were part of the groom's family's seserahan. This stage is the most anticipated by the guests, as they eagerly scramble to collect as much as they can. The final part of the event is the recitation of a closing prayer, marking the end of the ceremony. The guests are then invited to enjoy the food that has been prepared.<sup>27</sup> There are several items required in the *baantaran jujuran* tradition, namely a coconut tree and a banana tree decorated with banknotes, *baboreh* tools, bridal attendants (offerings), *bunga rampai* (fragrant flower mixture), a basket, a long spoon, grated coconut mixed with palm sugar, coins, the dowry, and the *jujuran* money.

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<sup>25</sup> Fathurahman Azhari dan Hariyanto, *Jujuran dalam perkawinan Masyarakat Banjar di Kabupaten Banjar Kalimantan Selatan, ...*, p. 51

<sup>26</sup> Interview with local residents, Saturday, 9 November 2024, at 16:00 WITA.

<sup>27</sup> Observation of the Baantaran Jujuran tradition at Banjar community weddings, Friday 6 December 2024, at 10:30 WITA.



Picture 1. Baantaran Jujuran Tradition

## E. Discussion

### Islamic Educational Values in the Baantaran Jujuran Tradition

#### I. The Value of Tawhid (Aqidah) Education

Tawhid education is based on the teachings contained in the pillars of faith, namely belief in Allah, belief in the angels, belief in the revealed scriptures, belief in the messengers, belief in the Day of Judgment, and belief in divine decree, both good and bad.<sup>28</sup> Tawhid or *aqidah*, is a conviction about Allah, that nothing is equal to Him in His attributes or His actions. Essentially, human beings have affirmed their belief in the Oneness of Allah long before they were born. Therefore, Islamic education ultimately seeks to actualize tawhid education within individuals through teaching that is in accordance with Islamic law shari'ah.<sup>29</sup> In the *baantaran jujuran* tradition practiced by the Banjar community, there are Islamic values, particularly the value of faith (*iman*). This can be seen during the handing over of the *jujuran* money by the mothers of both bride and groom, who shake hands while reciting the *shahada* (the two declarations of faith).<sup>30</sup> This signifies that the beginning of a marriage is carried out while remembering Allah and Prophet Muhammad (peace be upon him) as the Messenger of Allah. Thus, the *baantaran jujuran* tradition contains values of *aqidah* or tawhid.

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<sup>28</sup> Bekti Taufiq Ari Nugroho dan Mustaidah, "Identifikasi Nilai-nilai Pendidikan Islam Dalam Pemberdayaan Masyarakat Pada PNPM Mandiri", ..., p. 75-76.

<sup>29</sup> Zulkarnain, *Transformasi Nilai-nilai Pendidikan Islam (Manajemen Berorientasi Link and Match)*, ..., p. 27.

<sup>30</sup> Observation of the Baantaran Jujuran tradition at Banjar community weddings, Friday 6 December 2024, at 10:30 WITA.



Picture 2. The Handing Over of Jujuran Money

If we look back into history, South Kalimantan was once a kingdom that adopted Hinduism as its official religion. Therefore, it is undeniable that many existing traditions have been influenced by Hindu teachings or even originated from them. For example, placing offerings during wedding ceremonies with the hope that the event proceeds smoothly and is protected from disturbances by unseen beings. However, after the King of Banjar converted to Islam marking the arrival of Islam in South Kalimantan many changes occurred in various aspects, including cultural acculturation to align with Islamic teachings.

Thus, in the *baantaran jujuran* tradition, what is recited is the *shahada* (the declaration of faith), not specific incantations. This aims to avoid acts of *shirk* that stem from placing hope in beings other than Allah. In addition, Banjar wedding ceremonies are often accompanied by the recitation of *shalawat*, *maulid*, prayers, and similar practices. These serve as expressions of hope and supplication to Allah so that the marriage is blessed and always under His divine pleasure.

## 2. The Value of Worship Education

Worship (*ibadah*) is the devotion to Allah expressed through actions based on the commands of divine revelation and the Sunnah, as a manifestation of a servant's obedience to His orders. Worship is not limited to ritual acts alone but is divided into general and specific forms. General worship includes all actions permitted by Allah, meaning they do not contradict Islamic law (*shari'ah*). Specific worship refers to actions whose procedures and regulations have been explicitly prescribed by Allah, such as prayer (*salat*), fasting (*sawm*), pilgrimage (*haji*), and so on.

Marriage is a religious command for those who are capable and ready to marry. By marrying, one is safeguarded from the sin of adultery and it ensures the birth of righteous children, as the purity of their lineage is maintained.<sup>31</sup> Therefore, marriage is considered a form of worship (*ibadah*) to Allah and carries reward as long as it is carried out according to religious guidelines, with the hope of attaining safety and blessings in both this world and the hereafter.

In the *baantaran jujuran* tradition within Banjar weddings, Islamic educational values, particularly those related to worship, are evident. This can be seen in the recitation of prayers (*du'a*) and *shalawat* for Prophet Muhammad (peace be upon him).

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<sup>31</sup> Nurliana, Pernikahan dalam Islam Antara Ibadah dan Kesehatan Menuju Keselamatan, *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* Vol. 19 No. 1 (2022), p. 43. <https://doi.org/10.46781/al-mutharahah.v19i1.397>

A *du'a* is a request or supplication made by a servant to Allah, expressed verbally with wholehearted sincerity, invoking the name of the Almighty as an act of devotion and submission to Him. Prayer (*du'a*), as a form of supplication to God, is considered *ghairu mahdhoh* (non-obligatory worship) or not specifically prescribed. Therefore, the timing and wording of the prayer are left to the individual making the supplication, as long as it does not contradict the guidelines set by Allah and His Messenger (peace be upon him).<sup>32</sup> In line with the Banjar community, who always recite *du'a* as a supplication for safety, weddings are similarly filled with hopes and prayers. Therefore, in the *baantaran jujuran* ceremony, the recitation of *du'a* is included as an expression of gratitude for the blessings received, as well as a way to place hopes that the newlyweds' marriage will always receive Allah's blessings, approval, and protection.

Additionally, a form of worship in the *baantaran jujuran* tradition is the recitation of *shalawat* for the Prophet Muhammad (peace be upon him). The term *shalawat* comes from the word *salat*, which means prayer, blessing, honor, and well-being. Technically, *shalawat* refers to perfect mercy upon the Prophet, which is the right of Prophet Muhammad to be greeted with salutations and prayers from his followers.<sup>33</sup> Thus, observations made by the author show that the *baantaran jujuran* tradition is also accompanied by the recitation of *shalawat* for the Prophet as a form of reverence. This can be seen when collecting the *jujuran* money, during which *shalawat* is recited. Likewise, when the bride and groom scatter *bunga rampai* (fragrant flower petals), *shalawat* is chanted. This demonstrates that *shalawat* holds great significance, serves as a form of honor, and is a means of placing hopes for blessings through the intercession of Prophet Muhammad (peace be upon him).

### 3. The Value of Moral Education

Akhlak refers to the ingrained traits within a person that naturally give rise to behavior without prior thought or deliberation.<sup>34</sup> Akhlakul karimah, or noble character, represents the moral excellence of a Muslim and indicates their success in seeking knowledge, particularly religious knowledge. A person's character does not develop spontaneously; it requires cultivation and influence from various aspects, one of which is education.

The value of moral education in the *baantaran jujuran* tradition is reflected in the giving of gifts (*penggiring pengantin*) as a representation of a husband's responsibility toward his wife. During the *baantaran jujuran* ceremony, the prospective groom visits the bride's house carrying various items, one of which is the *penggiring pengantin* or *seserahan* in Indonesian. In this context, *seserahan* consists of essential items for the bride, from head to toe, often referred to by the Banjar community as *seraba selambar*, meaning "all in one sheet." These items typically include a single-piece veil, dress, pants, undergarments, prayer tools, bag, shoes, sandals, makeup, bathing tools, and more. It is called *seraba selambar* because each item is singular and complete, fulfilling the needs of the bride.<sup>35</sup> This indicates that the prospective husband is attentive and willing to take responsibility by providing for his future wife's needs

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<sup>32</sup> Muhammad Adiguna Bimasakti, "Do'a Bersama Dalam Pandangan Islam", *Jurnal Aqidah* Vol. 5 No. 2 (2019), p. 176.

<sup>33</sup> Suti Sunengsih, "Membaca Shalawat Dalam Perspektif Hadis", *Jurnal Holistic Al-Hadis* Vol. 6 No. 2 (2020), p. 148-149.

<sup>34</sup> Ervin Sanika dan Fathi Hidayah, "Program Pembentukan Akhlak Siswa Pada Masa Pubertas (Studi Kasus Di SMP Tri Bhakti Tegaldlimo Banyuwangi Tahun Pelajaran 2018/2019)", ..., p. 85.

<sup>35</sup> Observation of the Baantaran Jujuran tradition at Banjar community weddings, Friday 6 December 2024, at 10:30 WITA.

from head to toe.<sup>36</sup> Thus, the *baantaran jujuran* tradition in Banjar weddings embodies the value of moral education, particularly responsibility, namely the husband's responsibility toward his wife. Islam also encourages giving gifts to one another, as mentioned in a hadith narrated from Aisyah (RA):

كَانَ رَسُولُ اللَّهِ يَتَقَبَّلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا

Meaning: "The Messenger of Allah (peace be upon him) liked to receive gifts and would reward for them." (HR. Al-Bukhari)

This tradition also teaches mutual cooperation, especially with neighbors. This can be seen before the ceremony, when neighbors help the family preparing for the *baantaran jujuran* event. Women from the neighborhood assist in cooking the food that will later be served during the ceremony.

#### 4. The Value of Social (Muamalah) Education

Social values are essentially influenced by culture and, in practice, are inseparable from ethical values. This is because social values relate to interactions between individuals. Social education addresses the rules of interacting with others, such as judgments about what is good or bad, appropriate or inappropriate, polite or impolite, and so on. Furthermore, education itself is a form of social relationship that enables interaction among humans through networks of humanity.<sup>37</sup> In Banjar tradition, before carrying out the *baantaran jujuran* ceremony, there is first a process called *badatang*. *Badatang* refers to a formal proposal after completing the *basuluh* process according to Banjar customs. *Badatang*, or engagement, is a stage aimed at expressing a man's seriousness in proposing to his chosen woman by visiting the bride-to-be's house, accompanied by his parents and extended family. This meeting brings the two families together, allowing them to get acquainted and interact with one another.<sup>38</sup>

Similarly, during the *baantaran jujuran* ceremony, interactions occur both between families and among neighbors. The tradition brings together distant relatives to participate in the event, as a family member is getting married. Therefore, the gathering becomes a meaningful occasion not only a joyful day for the marrying couple but also an opportunity for the extended family to reunite. Thus, the *baantaran jujuran* tradition embodies the value of social education, particularly *silaturahmi* (maintaining family and social ties). This aligns with Islamic teachings, which command Muslims to foster brotherhood and strengthen bonds of *silaturahmi*, as emphasized in the Qur'an and Hadith, due to the many virtues associated with it.<sup>39</sup> In addition to the value of *silaturahmi*, the *baantaran jujuran* tradition also contains the moral education value of consultation (*musyawarah*). This can be seen in determining the amount of *jujuran* money. Although it is primarily the bride's family's authority to set the amount, it must still be based on mutual agreement. Therefore, if the groom's family objects to the requested amount, it can be negotiated until a consensus is reached. In this way, *musyawarah* is conducted amicably to resolve any issues, ensuring that no party feels disadvantaged and everyone can express their opinions.

<sup>36</sup> Nuril Huda, "Analisis Gender (Baantaran Jujuran) Dalam Kebudayaan Banjar", *Jurnal Mu'adalah: Jurnal Studi Gender dan Anak* Vol. 2 No.1 (2014), p. 26. <https://doi.org/10.18592/jsga.v2i1.463>

<sup>37</sup> Biar Tirta Bayu, et al, "Pengembangan Kemampuan Manusia Dalam Sudut Pandang Pendidikan Islam", ..., p. 64-65.

<sup>38</sup> Sri Wahyu Ningsih, "Marriage Tradition Of Banjar Society On The Poem Of "Badatang" Written By Syamsiar Seman", *Jurnal Lingko* Vol. 3 No. 2 (2021), p. 227.

<sup>39</sup> Istianah, "Shilaturrahim Sebagai Upaya Menyambungkan Tali Yang Terputus", *Riwayah: Jurnal Studi Hadis* Vol. 2 No. 2 (2016), p. 209.

## **Conclusion**

The *baantaran jujuran* tradition is one of the cultural heritages of the Banjar community that continues to be preserved to this day. This tradition not only holds social and cultural significance but also embodies Islamic educational values, reflecting the integration of customs and Islamic teachings, while maintaining the noble values of the ancestors. The Islamic educational values reflected in the *baantaran jujuran* tradition include the values of *tawhid* (monotheism), worship (*ibadah*), moral character (*akhlaq*), and social values. The value of *tawhid* is evident in the recitation of the *shahada* as an acknowledgment of the oneness of Allah. The value of worship is seen in the recitation of *du'a* and *shalawat* as forms of devotion and hope in Allah. Moral education is reflected in the husband's responsibility toward his wife, represented through the giving of gifts (*seserahan*). Meanwhile, social education in the tradition is demonstrated through *silaturahmi* and consultation (*musyawarah*) among families and neighbors. The essence of this study shows that the *baantaran jujuran* tradition is not merely a cultural ceremony but also serves as a living medium of Islamic education within the Banjar community. It represents a harmonious acculturation between customary traditions and Islamic law, and can be used as a medium for character education and the cultivation of religious values in societal life, particularly within the Banjar community.

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