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## Islamic Educational Values in The Marriage Tradition of The Banjar Ethnic Community in Teluk Sialang Village

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### ABSTRACT

This study aims to determine the Islamic educational values in the implementation process of the Banjar ethnic marriage tradition in Teluk Sialang Village, Tungkal Ilir District, West Tanjung Jabung Regency. The problems in this study are to find out how the marriage tradition of the Banjar ethnic community is and to find out the Islamic educational values in the Banjar ethnic marriage tradition. This research is a field research. Data collection was carried out using observation, interview and documentation methods. This research was analyzed using data reduction, data presentation and verification. The findings of this study are: 1) the marriage traditions of the Banjar ethnic community include: (a) Basasuluh (investigating), (b) Batatakunan, (c) Badatang/Bapara (proposing), (d) Bapayuan/Bapatut Jujuran (determination of dowry), (e) Maatar Jujuran/Patalian (engagement), (f) Bapingit (seclusion), (g) Bapacar (henna), (h) Badudus/Bapapai, (i) Marriage Contract, (j) Batamat (Khatam Qur'an), (k) Ma'arak Pengantin (bridal procession), (l) Bersanding/Batatai Tradition; 2) the Islamic educational values in the Banjar ethnic marriage tradition include: (a) faith values, (b) worship values, (c) moral values, (d) silaturahmi values.

**Keywords:** Islamic Educational Values, Marriage Tradition, Banjar Ethnic Community



## ABSTRAK

Penelitian ini bertujuan untuk mengetahui nilai-nilai pendidikan Islam dalam proses pelaksanaan tradisi pernikahan masyarakat etnis Banjar di Desa Teluk Sialang, Kecamatan Tungkal Ilir, Kabupaten Tanjung Jabung Barat. Permasalahan dalam penelitian ini adalah untuk mengetahui bagaimana tradisi pernikahan masyarakat etnis Banjar serta untuk mengetahui nilai-nilai pendidikan Islam yang terkandung di dalamnya. Penelitian ini merupakan penelitian lapangan (field research). Pengumpulan data dilakukan dengan menggunakan metode observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan verifikasi. Hasil penelitian menunjukkan bahwa: 1) tradisi pernikahan masyarakat etnis Banjar meliputi: (a) Basasuluh (penyelidikan/penjajakan), (b) Batatakunan, (c) Badatar/Bapara (meminang), (d) Bapayuan/Bapaput Jujuran (penentuan mahar), (e) Maatar Jujuran/Patalian (pengikatan/pertunangan), (f) Bapingit (pingitan), (g) Bapacar (pemakaian pacar/henna), (h) Badudus/Bapapai, (i) Akad Nikah, (j) Batamat (Khatam Al-Qur'an), (k) Maarak Pengantin (arak-arakan pengantin), (l) Tradisi Bersanding/Batatai; 2) nilai-nilai pendidikan Islam dalam tradisi pernikahan etnis Banjar meliputi: (a) nilai akidah/keimanan, (b) nilai ibadah, (c) nilai akhlak, (d) nilai silaturahmi/persaudaraan.

**Kata Kunci:** Nilai Pendidikan Islam, Tradisi Pernikahan, Masyarakat Etnis Banjar

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## 1. INTRODUCTION

A life event that is most interesting and unforgettable for individuals and society is the "wedding" ceremony. Therefore, marriage is always marked by its distinctive and unique characteristics, which constitute a traditional system for each ethnic group and community (Daud, 1997). Among the Banjar people, marriage is almost considered a sacred act that everyone must undergo. A girl who has reached adulthood and, by the measure of her maturity, should already be married but has not yet been proposed to, is encouraged to find a partner soon. "A young man who has reached maturity is persuaded to marry immediately, with the saying that marriage is the sunnah of the Prophet, and one's religion is not yet perfect without marriage" (Daud, 1997).

The Islamic wedding ceremony (marriage contract) has become an integral part of the Banjar ethnic marriage customs, and its implementation is carried out with full caution to formally meet the requirements determined by fiqh (Daud, 1997). Marriage is a part of the life process that is very meaningful for an individual. It is only natural that the wedding procession is always marked by something special, distinctive, and unique, which is commonly a tradition for each ethnic group. In this great event, the procedures and provisions according to customs are harmoniously intertwined as an unwritten guide that is obeyed and implemented from generation to generation, although its existence has undergone evolutionary changes (Arbain & Al-Banjari, 2013).

In Banjar marriage, there is an aspect of Banjar culture that must be preserved because the wedding procession becomes the identity and character of the Banjar people. Various customary procedures related to the wedding procession that develop among the Banjar community, as exemplified in

Teluk Sialang Village, Tungal Ilir District, West Tanjung Jabung Regency, are a form of cultural preservation that is very beneficial for the younger generation of Banjar people in the village as an effort to learn the traditional life of Banjar marriage customs from the past to the present. Culture, which is the result of human creativity, taste, and intention, can take physical material form and spiritual form. A community with Muslim characteristics will greatly influence the values they appreciate, and certainly affect their culture (Arbain & Al-Banjari, 2013).

Banjar marriage is influenced by Islamic teachings. In Banjar marriage, the great respect for women is clearly evident. This can be seen in the successive ceremonies, all of which are centered at the place or home of the prospective bride's family, with the groom's family coming to honor the bride's family. The Banjar ethnic group recognizes life cycles with traditional ceremonies, one of which is the wedding ceremony. This ceremony is one part of the life cycle that must be passed through. In this event, religious provisions and customs are always harmoniously intertwined as an unwritten institution that is obeyed without conflict between one and another in the strata of customary society (Daud, 1997).

However, nowadays, in its implementation, the traditional customs of the Banjar ethnic community itself have undergone evolutionary changes. This means that not all marriage customs are performed as carried out by the Banjar community in South Kalimantan. In the customs of the Banjar community in Teluk Sialang Village, the terms "marry" and "wedding" refer to the moment when both brides sit side by side after the Islamic marriage contract. Relatives and guests give their blessings and congratulations while enjoying various dishes/foods provided by the woman's family. And in the previous process, several pre-marriage customs have been carried out, including engagement, delivery of binding tokens, henna application, basirih and giving of hahadap, bridal bath, Qur'an recitation completion, sitting side by side, and finally bailangan to the relatives' homes (Arbain & Al-Banjari, 2013).

Value is the qualities that are important for humanity (Wiyono, 2007). The definition of value in the Great Dictionary of the Indonesian Language states that value is the level, quality, nature (things) that are important or useful for humanity (Poerwadarminta, 1982). From the above definition, it can be concluded that value is something important and valuable for humans and is believed to be a standard of behavior for taking an action or deed. Islamic education is education through the teachings of Islam, which is guidance and nurturing of students so that after completing education they can understand, appreciate, and practice the teachings of Islam that they believe in comprehensively, and make Islamic teachings a life view for the safety and welfare of life in this world and in the hereafter (Daradjad et al., 2018).

Marriage can be used as a means of education, because marriage is not only understood as the meeting of two men and women, but also brings together two extended families, even two ethnic groups and nations that are very potential for strengthening educational values (Yani, 1999). Thus, through a tradition in marriage, of course, it can become a means to preserve customs and maintain ancestral traditions of a region so that they remain preserved, without neglecting the provisions of Islamic law. Observing the diverse customary wedding cultures, in Islam it is also called proposal. Proposal (Khitbah) comes from the word al-khathib which means the one who proposes to a woman. Proposal is the beginning of marriage. Allah SWT signals this proposal is carried out

before the marriage bond, so that both parties get to know and know each other, so that the marriage is based on the views and beliefs of both parties (Sabbiq, 2016).

If a society is found to abandon actions that have long been customary as cultural traditions, then they are considered to have experienced value shift. And values like these are known as customs, culture, traditions, and so on. Based on this factor, Islam in the form of teachings contained therein considers customs closely related to 'Urf (an Islamic term interpreted as custom) as a factor and element that must be adopted selectively and proportionally, so that it can be used as one of the supporting tools for syara' laws (Nata, 2012).

A compromise approach to culture was once carried out by the Wali Songo in spreading Islam in Java, which was previously thick with Hindu and Buddhist cultural values (Simuh, 1996). The walis did not try to confront local communities frontally, but developed a cultural strategy so that Islam would not be foreign to local communities, but rather something familiar because the means, language, and approach used were things close to them, such as selamatan, kenduri, mitoni, and so on. These compromise approaches gave birth to culture in society, which of course contains teachings in addition to art and entertainment, and can also convey the Islamic mission (Simuh, 1996).

Previous research relevant to this study includes research by Alfani Daud (1997) on Islam and Banjar Society which examines in depth the integration of Islam in Banjar culture. Research by Arbain and Al-Banjari (2013) on Merawat Adat discusses the preservation of Banjar customs. Research by Tafsir (2014) on Islamic Education Science discusses the concept of Islamic education comprehensively. A systematic literature review by Rosita et al. (2025) identified Islamic educational values within the marriage traditions of the Javanese, Banjar, and Bugis ethnic groups, finding that these traditions reflect values of faith (iman), worship (ibadah), ethics (akhlak), and social responsibility. Khasyi'in and Nabhan (2025) examined the integration of Islamic educational values in the Babilang tradition as a marriage compatibility assessment among the Banjar community, revealing core values such as respect for scholars (ta'zhim), social connectedness (silaturahmi), and charitable giving (sadaqah).

However, research that specifically examines Islamic educational values in the marriage tradition of the Banjar ethnic community in Teluk Sialang Village is still very limited. The novelty of this research lies in the study of Islamic educational values contained in every stage of the Banjar marriage tradition that is still preserved in Teluk Sialang Village.

Based on the description above, this study aims to: (1) determine the marriage tradition of the Banjar ethnic community in Teluk Sialang Village, Tungkal Ilir District, West Tanjung Jabung Regency; and (2) determine the Islamic educational values in the marriage tradition of the Banjar ethnic community in Teluk Sialang Village, Tungkal Ilir District, West Tanjung Jabung Regency. This research is expected to contribute to the development of studies on Islamic educational values in local traditions and serve as documentation material for the preservation of Banjar culture.

## 2. RESEARCH METHODS

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This research is a field research with a qualitative approach. Field research is research conducted directly at the research location to collect primary data from the original source (Sugiyono, 2017). The qualitative approach was chosen because this study aims to deeply understand the Islamic educational values contained in the marriage tradition of the Banjar ethnic community in Teluk Sialang Village. This approach allows researchers to explore the meaning, perceptions, and experiences of informants holistically and contextually (Moleong, 2018).

The research location was carried out in Teluk Sialang Village, Tungkal Ilir District, West Tanjung Jabung Regency, Jambi Province. The selection of this location was based on the consideration that Teluk Sialang Village is one of the villages in West Tanjung Jabung Regency that still preserves the Banjar marriage tradition from generation to generation. The community in this village still actively carries out various stages of Banjar marriage customs from *basasuluh* to *batatai* (sitting side by side). This makes the location a suitable place to examine Islamic educational values in the Banjar marriage tradition.

Data sources in this study consist of primary data and secondary data. Primary data were obtained through in-depth interviews with key informants consisting of Banjar traditional leaders, religious leaders, neighborhood heads, and community members directly involved in the implementation of the Banjar marriage tradition in Teluk Sialang Village. Secondary data were obtained from documentation, books, journals, and other literature relevant to this research. Data collection techniques used participatory observation, semi-structured interviews, and documentation (Sugiyono, 2017).

Observation was conducted to directly observe the implementation of the Banjar ethnic marriage tradition in Teluk Sialang Village. Interviews were conducted with key informants to explore in-depth information about the customary process and the Islamic educational values contained therein. Documentation in the form of photos, field notes, and related documents was used to strengthen data from observations and interviews. Data analysis used the Miles and Huberman model consisting of data reduction, data presentation, and conclusion drawing/verification (Miles & Huberman, 2014). Data validity testing was carried out through source triangulation and method triangulation (Moleong, 2018).

## 3. RESULTS AND DISCUSSION

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### 1. Marriage Tradition of the Banjar Ethnic Community in Teluk Sialang Village

The Banjar ethnic community in Teluk Sialang Village has a marriage tradition rich in cultural and religious values. The wedding procession is carried out through several interrelated stages, starting from the pre-wedding to post-wedding stages. Based on observations and interviews with

traditional leaders and local community members, the following are the stages of the Banjar marriage tradition still preserved in Teluk Sialang Village:

**Table 1.** Stages of the Banjar Ethnic Marriage Tradition

| No | Tradition Stage                                          | Description of Activities                                                                                                                                                                                                                       |
|----|----------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | <i>Basasuluh</i> (Investigating)                         | Initial step of probing the prospective bride and her family, including lineage, descent, and the girl's status (whether she has been proposed to or not). The term "suluh" means torch as a light for the initial step.                        |
| 2  | <i>Batatakunan</i>                                       | A more detailed stage than <i>basasuluh</i> to obtain specific information about the prospective bride, such as readiness for marriage and whether she already has a partner.                                                                   |
| 3  | <i>Badatang/Bapara</i> (Proposing)                       | The man's family comes to the girl's parents' house to convey their intention to propose, with a representative who is authoritative and skilled at choosing words.                                                                             |
| 4  | <i>Bapayuan/Bapatut Jujuran</i> (Determination of Dowry) | Discussion regarding the amount of <i>jujuran</i> (dowry) and its accompaniment ( <i>patalian</i> ), as well as determining the wedding day. This stage determines whether the proposal is accepted or rejected.                                |
| 5  | <i>Maatar Jujuran/Patalian</i> (Engagement)              | Delivery of the dowry and engagement bond (ring, clothing, jewelry) as a sign of agreement between both parties.                                                                                                                                |
| 6  | <i>Bapingit</i> (Seclusion)                              | The prospective bride is confined at home and not allowed to go out for several days to prepare herself, including <i>bakasai</i> , <i>batimung</i> , <i>bapacar</i> , and <i>badudus</i> .                                                     |
| 7  | <i>Bapacar</i> (Henna)                                   | The ceremony of reddening the nails with ground henna leaves, held on the night before the reception day ( <i>malam bainai</i> ).                                                                                                               |
| 8  | <i>Badudus/Bapapai</i>                                   | The bathing ceremony for both brides, held in the afternoon or evening three days before <i>besanding</i> as a symbol of transition from adolescence to adulthood.                                                                              |
| 9  | Marriage Contract                                        | <i>Ijab qabul</i> led by a <i>penghulu</i> (religious official) so that the relationship between the two brides is valid religiously and legally. This procession is considered the most sacred and is held at the mosque or the woman's house. |
| 10 | <i>Batamat</i> (Khatam Qur'an)                           | The Qur'an completion ceremony (juz 30) held in the morning before sitting side by side, attended by both brides and a Qur'an teacher, ending with prayers and a thanksgiving meal.                                                             |
| 11 | <i>Ma'arak Pengantin</i> (Bridal Procession)             | The groom's procession towards the bride's house, enlivened with <i>sinoman hadrah</i> art performances and chanting prayers for Prophet Muhammad SAW.                                                                                          |
| 12 | <i>Batatai</i> (Sitting Side by Side)                    | Both brides sit side by side on the wedding dais, feeding each other (eating face to face) as a symbol of togetherness and harmony in household life.                                                                                           |

#### a. *Basasuluh* Tradition (Investigating)

In Banjar society, the initial process towards marriage is generally more actively carried out by the man's side. Meanwhile, the woman's side is passive, waiting until there is a man who proposes to her. *Basasuluh* (investigating) is usually done by the man's side to find out the background of the girl to be proposed to. As explained by Mr. M. Ali, a Banjar traditional figure:

*"The term Basasuluh is taken from the word 'suluh' or torch which can be interpreted as the initial step or probing of the prospective bride and her family. Among them are issues of clarity of lineage, descent, clarity about whether the woman has been proposed to by someone else or not, and other matters deemed important by both families" (Interview, April 20, 2026).*

Furthermore, Mr. M. Ali added:

*"The basasuluh procession is now better known by the Banjar community as the 'trend' of pre-proposal or silaturrahi between the groom's family and the bride's family to be proposed to" (Interview, April 20, 2026).*

#### **b. Batatakunan Tradition**

*Batatakunan* is a stage similar to *basasuluh* but more detailed in nature. "Takun" means asking to obtain more specific information about the prospective bride, for example "whether the bride already has a partner for a life companion or not?", or the girl's readiness to enter marriage or family life. *Batatakunan* is usually done by the man or his representative by coming directly to the prospective bride's family. As conveyed by Mr. Samsudin, the Head of RT.03:

*"The batatakunan tradition is usually carried out by the man's side or his representative by coming directly to the prospective bride's family to ask for information about the bride such as 'whether the bride already has a partner for a life companion or not, or the girl's readiness to enter marriage or family life'" (Interview, April 23, 2026).*

#### **c. Badatang/Bapara Tradition (Proposing)**

At this stage, the man and his family agree to come to the girl's parents' house to convey their intention to propose. Then, a representative from the man's side who is authoritative and skilled at arranging words is chosen, so that the woman's side being proposed to is pleased and impressed. Based on observations, at this stage the groom's family comes bringing simple gifts as a sign of seriousness and it is done with full caution and politeness.

#### **d. Bapayuan/Bapatut Jujuran Tradition (Determination of Dowry)**

After an agreement is reached between both parties, the next stage is discussion regarding the amount of *jujuran* (dowry) and its accompaniment (*patalian*). In addition, the day and date of the wedding are also discussed, which is generally determined by the woman's side. Sometimes the acceptance or rejection of the proposal will be known at this stage, such as the amount of *jujuran* and *patalian* that cannot be fulfilled by the man's side, which sometimes results in the cancellation of the marriage or a subtle rejection from the woman's family.

Mrs. Jamilah, a Banjar traditional figure, explained:

*"In South Kalimantan Banjar customs, Bapayuan nowadays is called proposing to the bride by coming and conveying the intention or desire of the groom to make the woman his*

*future wife, conveyed to both her parents. This term is now no longer called Bapayuan, but proposal or balamaran" (Interview, May 4, 2026).*

Mr. H. M. Saman, a religious figure, added:

*"In the traditional customs of the Banjar community in Teluk Sialang Village, Bapayuan is a bargaining process for both the dowry (mahar) and jujuran. If this is agreed upon by both parties, then it is followed by determining the wedding reception day. However, if an agreement has not been reached, negotiations will be held on the following day to confirm whether the proposal is accepted or rejected, and to determine whether the offered dowry and jujuran are approved by both parties" (Interview, June 6, 2026).*

#### **e. Maatar Jujuran/Patalian Tradition (Engagement)**

Once the agreement regarding the dowry and its accompaniment has been approved by both families, a *maatar* (delivery) ceremony of *jujuran* (dowry) is held. The dowry delivery usually consists of an agreed amount of cash along with a set of clothing and jewelry as a binding sign or engagement bond. This binding sign is usually carried by elderly women, while exchanging pantun (rhymed verses) when both groups meet.

Mrs. Isah, a Banjar traditional figure, explained:

*"Patalian means the bond of love that is ready for both to move towards marriage. This bond can be in the form of a ring or a set of prayer equipment, but nowadays the dowry is generally a ring. Patalian is a set containing clothing, jewelry, cosmetics, and various other items intended as a symbolic provision for both brides in their future life together" (Interview, May 8, 2026).*

#### **f. Bapingit Tradition (Seclusion)**

A few days before the *besanding* reception, both brides are secluded and not allowed to leave the house. The *bepingit* period is used by the brides to care for their bodies with various traditional potions to look fresh and radiant when they later sit side by side on the wedding dais. The woman to be married is *pingit* (confined) at home and not allowed to meet the groom or other young men while preparing themselves for *batamat* Qur'an during the wedding.

Mrs. Sakdiah, a Banjar traditional figure, said:

*"During the bapingit period, in the past it was at least one week or even a month. The bride before the wedding reception is not allowed to leave the house anymore to meet the groom or the groom's family, let alone meet other men. During this period, the bride's preparations include Bakasai, Batimung, Bapacar and Badudus, preparing for the batamat Qur'an during the wedding" (Interview, May 25, 2026).*

### g. *Bapacar* Tradition (Henna)

After *Bakasai* and *Batimung*, the ceremony continues with *bapacar*, which is the ceremony of reddening the nails with finely ground henna leaves. Sometimes *bapacar* is done repeatedly to achieve the desired color. *Bapacar* is held on the night before the wedding reception day, better known as "*malam bainai*" by the Teluk Sialang community.

### h. *Badudus/Bapapai* Tradition

The *badudus* or bathing ceremony for both brides is held in the afternoon or evening three days before the *besanding* ceremony. This time is chosen as a symbol of the transition from adolescence to adulthood. Before bathing, a *balarap* ceremony is held, which is cleaning the face of fine hair so it looks clean and radiant. The *balarap* ceremony is only done once in a lifetime, namely when a person is getting married for the first time.

Mrs. Jamilah explained the meaning of the yellow color:

*"Yellow is the dominant color in traditional Banjar ceremonies, symbolizing greatness and nobility. In this procession, several plants are used, including yellow sugarcane and banyan leaves as a symbol of protection, kambat leaves as a repellent against danger, linjuang leaves as a repellent against demons, and mayang fences surrounding the bride"* (Interview, May 4, 2026).

Based on the researcher's observations, the implementation of *Badudus/Bapapai* or bathing for the Banjar community in Teluk Sialang Village takes place in the afternoon and evening, usually witnessed by family members.

### i. Marriage Contract Tradition

In accordance with the Banjar cultural customs that have absorbed many Islamic values, the marriage contract is usually agreed upon based on Arabic months and days. The marriage contract usually takes place at the mosque or at the woman's house before the groom returns to his parents' house to prepare for the next ceremony, which is sitting side by side. Mrs. Maimunah, a community figure, said:

*"In the view of Banjar customs, marriage is an ijab qabul led by a penghulu so that the relationship between the two brides is valid religiously and legally. This wedding procession is considered the most sacred and builds a household. Without passing through the marriage contract process, the marriage is not considered valid according to Banjar customs, Islamic law, and the law"* (Interview, June 8, 2026).

### j. *Batamat* Tradition (Khatam Qur'an)

The *batamat* or Qur'an completion ceremony is generally held in the morning before the brides sit side by side on the wedding dais. In this ceremony, the bride wears hajj clothing and is accompanied by a Qur'an teacher, ending with prayers for both brides and a thanksgiving meal of

lemak rice decorated with boiled eggs and various other side dishes. *Batamat* Qur'an is completing the Qur'an on juz 30 together by the bride and groom accompanied by their Qur'an teacher. Mrs. Maimunah said:

*"The batamat or Qur'an completion ceremony is held in the morning before the brides sit side by side on the wedding dais. The bride and groom, accompanied by their Qur'an teacher, complete the Qur'an on juz 30" (Interview, June 8, 2026).*

#### **k. Ma'arak Pengantin Tradition (Bridal Procession)**

The procession is carried out by the groom's side, enlivened with sinoman hadrah art performances while continuously chanting prayers for Prophet Muhammad SAW. Based on observations, the *ma'arak pengantin* is the most lively and anticipated moment by the community because it involves the participation of surrounding residents.

#### **l. Batatai Tradition (Sitting Side by Side)**

Upon arrival of the procession at the bride's house, the groom is welcomed with prayers, then both sit side by side at the bride's house. During *besanding*, both eat face-to-face and *nasi padapatan*, which is done by taking turns feeding their partner. The *batatai* tradition is the peak of the entire series of Banjar marriage customs, full of meaning regarding togetherness and harmony in household life.

### **2. Islamic Educational Values in the Banjar Ethnic Marriage Tradition in Teluk Sialang Village**

Based on the analysis of all stages of the Banjar ethnic marriage tradition in Teluk Sialang Village, several Islamic educational values were found, namely faith values, worship values, moral values, and silaturahmi values.

#### **a. Faith Values (Aqidah)**

Faith or belief in Islam is a reality that penetrates the heart and mind. Faith is the best guide and foundation for humans in navigating life. Faith is the noblest source of education, educating morals and character for humans. Marriage is a sacred bond after faith and belief. Equality of faith in a household is very important so that the goals to be achieved by husband and wife can be united and can provide optimal and perfect benefit without any deficiency and collision.

The *Basasuluh* (investigating), *Batatakunan*, *Badatang/Bapara* (proposing), *Bapayuan/Bapatut Jujuran* (determination of dowry), *Maatar Jujuran/Patalian* (engagement) processes, which are the initial stages towards marriage of the Banjar community in Teluk Sialang Village, show that religious equality is the main thing in choosing a husband or wife, before other criteria are traced according to desired standards. Based on observations, in the *basasuluh* process, the religious aspect of the prospective bride is the primary consideration before other aspects.

Another faith aspect can be traced in the tradition before the marriage contract ceremony, where the bride and groom perform *Batamat* (Khatam Qur'an). This is an Islamic educational value where we are always encouraged to read the Qur'an extensively in daily life. This tradition teaches that reading and memorizing the Qur'an is an important part of a Muslim's life and becomes provision in starting a new life.

### **b. Worship Values (Ibadah)**

In addition to faith values, the Banjar marriage tradition in Teluk Sialang Village also contains worship values. These values are Islamic values that were practiced by the Prophet, the Prophet's companions, and scholars. The worship aspect is found in the *Badatang/Bapara* (proposing) custom. In the Banjar community tradition in Teluk Sialang Village, it is not permissible to propose to a woman who has already been proposed to by another man. Therefore, during *Badatang/Bapara* (proposing), it is necessary to thoroughly confirm that the woman to be proposed to has not been proposed to by another man, only then does the man's side convey his intention. This practice is in accordance with Islamic teachings that prohibit proposing to a woman who is currently in another man's engagement (HR. Bukhari and Muslim).

Another worship aspect is *Ma'arak Pengantin* (bridal procession) and the *Batatai* (sitting side by side) tradition. According to the Banjar community custom in Teluk Sialang Village, every marriage must be announced as a statement of joy even if only holding a thanksgiving celebration. Announcing the marriage is the sunnah of the Prophet. Islamic values have influenced the Banjar wedding celebration in Teluk Sialang Village, as seen in the wedding advice delivered by an ustadz during the *Batatai* (sitting side by side) ceremony, which contains advice about the rights and obligations of husband and wife and the importance of building a family that is *sakinah*, *mawaddah*, and *rahmah*.

### **c. Moral Values (Akhlaq)**

The Banjar community in Teluk Sialang Village places great emphasis on morals in all aspects of life, especially regarding traditional ceremonies. They carry them out correctly and uphold high morals, because they consider that morals are not merely innate human behavior, but are one dimension of human life that includes faith, worship, and syariah taught by Allah through the Prophet.

In the Banjar wedding ceremony in Teluk Sialang Village, there are high ethical values, both expressed clearly and symbolically. For example, in the *Basasuluh* (investigating) and *Batatakunan* ceremonies, the woman's morals become the second focus after religion, and vice versa. The behavior of both families is also scrutinized because they believe that a good husband and wife will produce good offspring.

In the *Badatang/Bapara* (proposing) and *Bapayuan/Bapatut Jujuran* (determination of dowry) ceremonies, there are high values of politeness. The *Badatang/Bapara* (proposing) and *Bapayuan/Bapatut Jujuran* (determination of dowry) ceremonies are carried out by the parents of the groom, or represented by relatives or people who are more respected and experienced. The concept of representation used by the Banjar community in Teluk Sialang Village symbolizes

refinement of character, namely in conveying their intentions, they ask directly to the woman's family in the *Badatang/Bapara* (proposing) and *Bapayuan/Bapatut Jujuran* (determination of dowry) ceremonies. This teaches values of politeness, respect, and etiquette in communication.

#### **d. Silaturrahmi Values**

Islam has regulated peace and tranquility in such a way that in the marriage process, many benefits are obtained, namely uniting the ties of silaturrahmi, increasing closeness in brotherhood, and mutually honoring and maintaining morals in maintaining silaturrahmi between the two prospective brides who will become family. In the *Batamat* (Khatam Qur'an) and *Batatai* (sitting side by side) ceremonies, the host (the bride's family) invites the surrounding community, relatives, and friends to ask for prayers and blessings and to inform about the event, so that this event will strengthen the ties of silaturrahmi.

The entire series of Banjar wedding processions in Teluk Sialang Village, from *basasuluh* to *batatai*, contain strong silaturrahmi values. Each stage involves interaction between two extended families, even involving the surrounding community, which ultimately strengthens social and familial bonds. This is in accordance with Islamic teachings that highly encourage maintaining silaturrahmi as part of faith and devotion to Allah SWT.

#### **Discussion**

The findings of this study indicate that the marriage tradition of the Banjar community in Teluk Sialang Village is a harmonious blend of customary values and Islamic teachings. This is in line with Daud's (1997) statement that the Islamic wedding ceremony (marriage contract) has become an integral part of the Banjar marriage customs. The integration between Islam and local culture shows that religion and customs do not contradict each other, but rather complement and strengthen each other.

The *Basasuluh* (investigating) and *Batatakunan* traditions, which are the initial stages of marriage, reflect Islamic faith values, especially in terms of choosing a partner who shares the same faith. This is in line with Islamic teachings that encourage choosing a partner based on religion, as stated in the Prophet Muhammad SAW's hadith: "A woman is married for four things: for her wealth, her lineage, her beauty, and her religion. So choose the one who has religion, and you will be successful" (HR. Bukhari and Muslim). Equality of faith becomes the main foundation in building a *sakinah*, *mawaddah*, and *rahmah* household (Sabbiq, 2016).

This finding is also relevant to Nata's (2012) research which explains that Islam views customs (including marriage traditions) as 'urf that can be adopted selectively and proportionally as long as they do not contradict the principles of sharia. The Banjar marriage tradition that has been passed down from generation to generation in Teluk Sialang Village can be categorized as authentic 'urf because all the series of processions do not contradict Islamic teachings, even contain noble Islamic educational values. This aligns with research by Shayrani et al. (2026) which demonstrated that the *Maantar Jujuran* tradition in Jongkat Village is categorized as 'Urf Shahih (sound custom) as it does not contradict the fundamental principles of Sharia. Similarly, Nur et al. (2026) found

that Banjar marriage traditions do not contradict Islamic law and function as a form of 'urf ṣaḥīḥ (valid custom), as long as they are based on mutual consent.

The *Batamat* (Khatam Qur'an) tradition held before the marriage contract and the sitting side by side ceremony is a form of practicing worship and faith values that is very strong. This shows that the Banjar community in Teluk Sialang Village makes the Qur'an a life guide and blesses marriage with recitation of holy verses. This practice is in line with Islamic teachings that encourage its people to always read, study, and practice the Qur'an in every aspect of life (Daradjad et al., 2018). The Islamic educational value contained in this tradition is the importance of making the Qur'an a guide in building a household.

The moral values contained in the Banjar marriage tradition are very evident, especially in terms of politeness and respect. The use of authoritative representatives in the *Badatang/Bapara* (proposing) ceremony, polite speech, and high respect for the woman's side show that the Banjar community highly upholds ethical and moral values. This is in line with Islamic teachings that place morals as the core of the prophetic mission, as stated in the Prophet Muhammad SAW's hadith: "Indeed, I was sent to perfect noble morals" (HR. Ahmad). This finding supports Tafsir's (2014) research which states that Islamic education aims to form people with noble character.

The silaturrahmi values contained in every stage of the Banjar marriage tradition are also very significant. The wedding procession involves broad participation from family, relatives, and the surrounding community, which ultimately strengthens social bonds and solidarity. This is in line with Islamic teachings that highly encourage maintaining silaturrahmi, even making it part of faith. The Prophet SAW said: "Whoever believes in Allah and the Last Day, let him maintain silaturrahmi" (HR. Bukhari). The Banjar marriage tradition becomes an effective medium to strengthen silaturrahmi between families and communities.

Research by Rosita et al. (2025) through a systematic literature review found that Banjar marriage traditions (such as *basasuluh*, *badatang*, *bapayuan*, *maantar patalian*, *bapingit*, *bakasai*, *batimung*, *bainai*, and *batamat* Al-Qur'an) reflect the internalization of Islamic educational values, including values of faith (iman), worship (ibadah), ethics (akhlak), and social responsibility. This confirms that the values found in this study are consistent with broader patterns across Banjar communities.

Khasyi'in and Nabhan (2025) found that the *Babilangan* tradition (name-based compatibility assessment) used by the Banjar Muslim community reflects core Islamic educational values such as respect for scholars (ta'zhim), social connectedness (silaturrahim), and charitable giving (sadaqah). This is relevant to the findings of this study where respect for elders and religious figures is evident in every stage of the marriage procession.

This study is also in line with Arbain and Al-Banjari's (2013) research on the importance of preserving Banjar customs as cultural identity. However, this research provides a new contribution by specifically identifying the Islamic educational values contained in each stage of the Banjar marriage tradition in Teluk Sialang Village. Unlike previous studies that focused more on sociological or anthropological aspects, this research provides a deep Islamic educational perspective on local traditions.

The changes of the times that occur in society certainly affect the implementation of the Banjar marriage tradition. However, in Teluk Sialang Village, the essential values of this tradition are still maintained. This shows that the local community has high cultural awareness and a commitment to preserving ancestral heritage while still maintaining Islamic values. As stated by Simuh (1996), a compromise approach between Islam and local culture is an effective strategy to maintain cultural identity while strengthening Islamic values in society.

## 5. CONCLUSION AND SUGGESTIONS

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Based on the research conducted in Teluk Sialang Village, Tungkal Ilir District, West Tanjung Jabung Regency, it can be concluded that the marriage tradition of the Banjar ethnic community consists of twelve stages: (1) *Basasuluh* (investigating), (2) *Batatakunan*, (3) *Badatang/Bapara* (proposing), (4) *Bapayuan/Bapatut Jujuran* (determination of dowry), (5) *Maatar Jujuran/Patalian* (engagement), (6) *Bapingit* (seclusion), (7) *Bapacar* (henna), (8) *Badudus/Bapapai*, (9) Marriage Contract, (10) *Batamat* (Khatam Qur'an), (11) *Ma'arak Pengantin* (bridal procession), and (12) *Batatai* (sitting side by side) tradition. All these stages are carried out from generation to generation and are an important part of the cultural identity of the Banjar community in Teluk Sialang Village.

The Islamic educational values contained in the marriage tradition of the Banjar community in Teluk Sialang Village include: (1) Faith values (*aqidah*), reflected in religious equality as the main requirement in choosing a partner and the *Batamat* (Khatam Qur'an) tradition as a form of practicing Islamic teachings; (2) Worship values (*ibadah*), reflected in the prohibition of proposing to a woman who has been proposed to by another man and the announcement of marriage as the *sunnah* of the Prophet; (3) Moral values (*akhlak*), reflected in the politeness, respect, and etiquette upheld in every stage of the traditional ceremony; and (4) *Silaturrahmi* values, reflected in the broad involvement of family and community in every procession that strengthens social and familial bonds.

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