

Maantar Jujuran Tradition in Banjarnese: Increasing Social Status or Maintaining Values

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Abstract

In the Banjarnese culture of South Kalimantan, there are a number of ancient wedding traditions that are still practiced today. One of these is the maantar jujuran, which is used to determine whether or not a marriage will be successful. The purpose of this study is to examine the maantar jujuran tradition of Banjarnese marriage in South Kalimantan through the lens of Peter L. Berger's social constructionist theory. This study employed a descriptive quantitative methodology with phenomenological analysis of the Banjar community in South Kalimantan. Methods for compiling data from many sources of literature relevant to research. The results of this study show that traditional Banjarnese marriages have been conducted in a manner similar to the heritage that constitutes the nenek moyang warisan. According to social constructionist theory, interactions between members of different communities regarding rural justice traditions have been going on for quite some time in this study. Many people still practice this tradition because they believe in its inherent goodness. Additionally, it is known that one of the goals of the Banjar people in carrying out this tradition is to elevate their social standing within the community. It is hoped that this study would contribute to the growth of knowledge, particularly in the field of family law; given that Indonesia has such a wide variety of cultural norms when it comes to conducting marriage ceremonies, this topic is particularly interesting from a sociological, cultural, political, and other vantage points.

Keywords: *Marriage, Tradition, Banjar Ethnic, Social Construction.*

Abstract

Dalam budaya Banjar Kalimantan Selatan, ada beberapa tradisi pernikahan kuno yang masih dilakukan hingga saat ini. Salah satunya adalah maantar jujuran, yang digunakan untuk menentukan berhasil atau tidaknya suatu perkawinan. Tujuan dari penelitian ini adalah untuk mengkaji tradisi maantar jujuran perkawinan Banjar di Kalimantan Selatan melalui teori konstruksi sosial Peter L. Berger. Penelitian ini menggunakan metodologi deskriptif kuantitatif dengan analisis fenomenologi masyarakat Banjar di Kalimantan Selatan. Metode pengumpulan data dari berbagai



sumber literatur yang relevan dengan penelitian. Hasil penelitian ini menunjukkan bahwa perkawinan adat Banjar telah dilakukan dengan cara yang mirip dengan warisan leluhur nenek moyang. Menurut teori konstruksi sosial, interaksi antara anggota komunitas yang berbeda mengenai tradisi peradilan pedesaan telah berlangsung cukup lama dalam penelitian ini. Banyak orang masih mempraktekkan tradisi ini karena percaya akan kebaikan yang terkandung di dalamnya. Selain itu, diketahui bahwa salah satu tujuan masyarakat Banjar dalam menjalankan tradisi ini adalah untuk mengangkat derajat sosial mereka di tengah masyarakat. Diharapkan penelitian ini dapat memberikan kontribusi bagi pertumbuhan ilmu pengetahuan, khususnya di bidang hukum keluarga; Mengingat bahwa Indonesia memiliki norma budaya yang begitu beragam dalam pelaksanaan upacara perkawinan, topik ini sangat menarik dari sudut pandang sosiologis, budaya, politik, dan lainnya.

Keywords: Pernikahan, Tradisi, Suku Banjar, Konsturksi Sosial.

INTRODUCTION

Marriage customs and traditions in Indonesia encompass a diverse array of cultural values and local wisdom. One of the popular traditions that still exists is the tradition of dowry money in marriage. This tradition involves the giving of cash as part of a dowry or wedding gift in the context of a wedding ceremony. However, like any other tradition, the tradition of giving a dowry also holds significance and implications that need to be considered. The tradition of dowry money (*Jujuran*) is a symbol of care and financial support from the groom's family to the bride's family. The money given as a dowry is expected to assist in starting the newlywed couple's new life. Although the amount of money given varies depending on local customs and culture, this tradition holds strong symbolic value within the community. However, there are several implications that need to be considered regarding the tradition of giving money as a wedding gift. First, the financial implications have become a primary concern. The high demand for a large sum of money in dowry can impose financial pressure on the prospective groom and his family. In certain cases, the family of the groom may find themselves burdened by social expectations that demand a monetary amount that is beyond their means.

Furthermore, the tradition of giving money as a wedding gift can also reinforce the perception that marriage is an economic transaction. This can blur the core values of marriage such as love, commitment, and mutual understanding. It is important to remember that marriage is not solely about material aspects, but about building a strong and supportive relationship in constructing a life together. In addition, the tradition of dowry in marriage can also emerge the gender inequality. In several cases, this tradition positions women as the recipients of money, thereby reinforcing the pattern of men dominance within the context of marriage. Transforming this perspective into a crucial challenge in the pursuit of gender equality within the institution of marriage.

Despite this, the tradition of giving money as a wedding gift, known as "*uang seserahan*" or "*Jujuran*," can also have positive implications. The utilization of money as a dowry can provide flexibility for couples to use the funds according to their needs. In addition, this

tradition also serves to strengthen the social bond between the groom's family and the bride's family, showcasing cooperation and unity in the marriage process. Marriage, in its essence, stands as a momentous event in an individual's life. However, on certain occasions, circumstances may transpire arise that lead to the cancellation of a wedding. One of the issues that can lead to the cancellation of a marriage is the excessively high demand for dowry (Ardiansyah et al., 2021). Dowry, a tradition in the cultures of several countries, involves the groom-to-be presenting gifts to the bride-to-be as a symbol of appreciation and support as they embark on their marital journey. These gifts typically come in the form of jewelry, cash, clothing, or other valuable items. However, when the demand for dowry becomes too high, it can lead to pressure and tension within the prospective bride and groom's relationship and their families.

Upon careful examination of the aforementioned matters, it becomes evident that numerous factors emerge due to excessively high dowry demands. *Firstly*, Excessive financial burden, excessive dowry demands can place a significant financial burden on the groom-to-be and his family. If they are unable to meet such demands, it may potentially result in conflict and strain in the relationship between both parties (ROFIKI, 2022). *Secondly*, Disappointment in Wealth: Exorbitant dowry demands have the potential to foster disillusionment regarding financial matters within the two families. The circumstances described can potentially give rise to sentiments of inferiority or superiority, consequently impacting the dynamics of prospective marital relationships and their respective families. *Thirdly*, Misplaced Focus in Marriage, one of the key factors contributing to the success or failure of a marriage is the focus that couples place on different aspects of their relationship. However, it is not uncommon when the demand for dowry becomes the main focus in wedding planning, it can divert attention from more important aspects such as commitment, love, and emotional unity. Prospective brides and grooms may lose sight of the true meaning of marriage and prioritize material aspects. *Fourthly*, Emotional Pressure, high demands for dowry may impose significant emotional pressure on the bride-to-be. The bride-to-be may feel pressured to meet the expectations of her family and society regarding material values. This can lead to excessive anxiety, stress, and discomfort. *Fifthly*, Conflict between the two families, excessive dowry demands can lead to conflict between the two families. potential conflicts may emerge if one of the families perceives that the request is unrealistic or impractical. The conflict between the two parties has the potential to result in a deterioration of relations and exert an influence on the whole marriage procedure.

One of the wedding traditions that still persists in several regions of Indonesia is the practice of giving a dowry. The exchange of dowry or wedding gifts often involves a substantial amount or value. If the financial burden required to pay the dowry is too heavy for one party, it can lead to strain, disputes, or the cancellation of the marriage. The Tradition of *Maantar Jujuran* is one aspect that reflects the cultural identity of the Banjar tribe in South Kalimantan, Indonesia. Research on this tradition helps to appreciate the cultural diversity in Indonesia and discover how the unique traditions of different ethnic

groups contribute to the nation's cultural wealth. This research has become highly significant in tracing the changes and developments of traditions from the past to the present. This aids in understanding how the tradition adapts to social, cultural, and modern contexts.

The Banjar tribe in South Kalimantan is one of the indigenous communities that strongly uphold the traditions of their ancestors, particularly in regards to marriage rituals. Geographically, the Banjar ethnic group resides in coastal areas, with the majority adhering to the Islamic faith. They possess a fascinating marriage tradition known as *Baantar Jujuran*, which is worth exploring (Muzainah, 2019). The Banjar tribe perceives marriage as something highly sacred, pure, and a basic necessity of life. The cultural establishment of marriage within the Banjar tribe has become a local cultural construct (Junita et al., 2021). Therefore, in the process, there are several stages carried out by the Banjar tribe. Among them, there is the term "*Basasuluh*," a tradition to gather initial information about the condition of the prospective bride or groom to be proposed to. Furthermore, there is the term "*Bedadang*," which refers to the act of proposing or betrothal. Additionally, there is the term "*Baantar Jujuran*," which signifies the marriage contract and the wedding procession. The Banjar tribe's fascinating tradition of *pepadahan*, also known as reciprocal poetry or *pantun bersambut*, is worth mentioning. This tradition involves the exchange of poetic verses between men and women parties during the *Baantar Jujuran* ceremony. (Huda, 2015).

The *Baantar Jujuran* tradition is still frequently regarded as a gift from the men family members to the women side as a gesture of goodwill. However, it should be noted that in the *Baantar Jujuran* tradition, the gift is not limited to monetary value alone, but also includes various important items for the bride. In essence, *maantar jujuran* is not included in the dowry. Nevertheless, owing to its deep-rooted ancestral heritage, this time-honored tradition endures steadfastly in the present day. The marriage tradition of the Banjar tribe is a manifestation of the appreciation for women, which is in line with several marriage ceremonies of the Banjar tribe that are centered on the bride's residence. In the Banjar tribe's marriage scheme, there is a negotiation regarding the agreed amount of dowry. Once consensus is reached, the marriage and its ceremonial proceedings will take place (Sulistiyoko, 2020).

Several research findings have revealed that the failure of prospective grooms in proposing to prospective brides is due to their inability to meet the demand for *jujuran*. As a result, the prospective grooms postpone their marriages due to the high demand, even though the demand for honesty is equivalent to the customary norms within the region (Firdian, 2010). For instance, a study conducted by Dina Uswatun Khasanah et al., titled "*Jujuran Culture in Banjar Tribal Marriage in South Kalimantan*," The findings of the research indicate that *jujuran* itself is a form of monetary gift given by men to women parties, which differs from the traditional dowry system. The determinants of *Jujuran* can be observed through various factors such as educational attainment, family socioeconomic status, occupation, physical attractiveness, and the level of social recognition within the community. This also depends on the agreement between both parties (Khasanah &

Ningsih, 2020). A recent study conducted by Sanawiyah titled “*Jujuran Atau Mahar pada Masyarakat Suku Banjar Di Tinjau Dari Perspektif Pandangan Hukum Islam*”. *Jujuran* in the traditional Banjar marriage law in the Pahandut District of Palangka Raya City has positive values for newlywed couples. However, on the other hand, *jujuran* may also susceptible to negative consequences as women parties expect and even dictate the extent of *jujuran* that exceeds the capabilities of prospective grooms (Sanawiah, 2021).

Research by Aasif Ahmad Khanday, “Marriage In Kashmir : Customs , Traditions”. In the article, it is explained that the Kashmir Province has transformed into a monolithic society and has preserved their customs for several decades despite the political turmoil in the country. The marriage customs of Muslims are undergoing rapid changes due to evolving communication networks, modernization, and liberalization. Most weddings eventually become extravagant in scale, featuring lavish feasts abundant with meat dishes. However, recently, there has been a growing trend of relatively simple weddings as many young couples opt for what they call *Khazran-peth-Khandar* marriages, which involve distributing the wedding dates. Several religious families with Islamic beliefs prefer to minimize traditional customs as much as possible (Khanday, n.d.).

The research conducted by Eko Rial Nugroho has revealed that, firstly, the tradition of *Jujuran* is an integral part of the traditional marriage ceremony in the Kuala Samboja community, located in the Samboja sub-district of Kutai Kartanegara regency. *Jujuran* tradition as a benchmark for the sustainability of wedding plans. The principle of marriage in the *jujuran* tradition is that a marriage will not take place or be canceled if *jujuran* is unable to be fulfilled by the prospective groom and his family. Secondly, In Islamic tradition, it is obligatory for marriages to fulfill the pillars and requirements of marriage. The presence of a *wali*, or guardian, is considered an essential element in a marriage contract, as a marriage is deemed invalid without one. There exists a *wali* refuses to marry off his daughter, citing non-compliance with Islamic law. In cases where a woman is about to enter into marriage but lacks a suitable *wali* to officiate the union, the option of a judicial guardian is employed. The position and authority of the guardian judge is similar to the guardian of lineage or the guardian who has the right over women under his guardianship.(Nugroho & Wahid, 2019)

In the research conducted by Anwar Hafidzi, titled "Deliberating Marriage Payment through *Jujuran* within Banjarese Community," it is explained that the people of Banjar utilize *jujuran* as a symbol of marriage agreement. This also affirms that although the aim of *jujuran* is to improve the economic status of their children when they get married, this system can determine who is eligible to propose to their daughters. Recent research also states that local customs of *jujuran* payment, to a certain extent, have violated women's rights to their own choices in marriage, particularly when prospective grooms are unable to afford the *jujuran* payment (Hafidzi, 2020).

Research by Nuril Huda, “Analisis Gender Baantaran *Jujuran*” A recent research has sheds light on the issue of gender in the context of *Bantaran Jujuran*. In Banjar Culture, it is

explained that *Bantaran Jujuran* in Banjar society is seen from a gender analysis perspective, indicating that the event is predominantly led by women and women play a significant role in various aspects: from determining, deciding, controlling, and utilizing the money given by men to women. All decisions and management are made by women, whether it be the bride herself or the mother (Huda, 2015)

In the realm of scholarly research, various journals have been authored by researchers in the past. Among these is the research of Nuryamin Aini, who delved into the concept of dowry within the cultural and social context of the Amuntai Muslim community in South Kalimantan. The findings of this study reveal that dowry serves as a significant indicator of an individual's social standing and existence. Additionally, the influence of the family plays a significant role in determining the amount of dowry (Noryamin Aini, 2015).

Furthermore, research conducted by Arie Sulistyoko, published in the journal, explores the traditional practice of *maantar patalian* in the Banjar tribe in South Kalimantan, Indonesia, through the lens of anthropology and sociology. The research findings reveal that there is negotiation and tolerance in the amount of *jujuran* money based on local customs in the village (Sulistyoko, 2020). Similar to the journal written by M. Ahim Sulthan, a postgraduate student at UIN Antasari Banjarmasin, titled "*Adat pernikahan suku Banjar dan Bugis*," his research reveals both similarities and differences. One notable difference lies in the terminology used. The Kalimantan tribe refers to it as "*uang jujuran*," while the Bugis tribe refers to it as "*uang Panai*." Both terms represent a requirement for the implementation of marriage, as without it, the union cannot take place (Nuruddaroini et al., 2019). A research study titled "*Pandangan Hukum Keluarga Islam terhadap tradisi jujuran masyarakat Panajam Paser Utara Kalimantan Timur*" by Setiyawati has revealed that the *jujuran* tradition practiced by the Panajam community is a testament to the Indonesian culture. The study further emphasizes that this tradition is not in conflict with Islamic teachings, but rather serves as a means to elevate the dignity and honor of prospective female spouses (Setiyawati, 2014)

From several aforementioned studies, the *novelty* of this research lies in the examination of the tradition of *maantar jujuran* from the perspective of social construction theory, popularized by Peter L. Berger. The term "social construction of reality" gained popularity since its introduction by Peter L. Berger and Thomas Luckmann in their book titled "The Social Construction of Reality." The concept of social construction refers to the process by which individuals create and experience a shared reality through their actions and interactions. It emphasizes the subjective nature of this reality, which is continuously shaped and maintained by individuals. The essence of this theory consists of three dialectics, namely externalization, objectification, and internalization. Through externalization and objectification, the deeper reasons for individuals engaging in this marriage tradition can be understood. Subsequently, through internalization, the purpose behind the community's utilization of this tradition can be elucidated.

The issues presented by the researchers above have sparked interest in investigating the shifting meanings of the *Maantar Jujuran* tradition among the Banjar tribe. Additionally, the researchers are going to examine this shift through the lens of Peter L. Berger's social construction theory. The theory of social construction of reality was introduced by Peter and Thomas Luckman in their book, "The Social Construction of Reality." According to this theory, social processes are depicted through actions and interactions, in which individuals continuously create a shared reality subjectively. The core of this social construction theory lies in the processes of externalization, objectification, and internalization, which are then associated with the shifting meanings of the traditional *Maantar Jujuran* ceremony of the Banjar tribe in South Kalimantan.

This research has become highly urgent in the context of the development of family law studies, particularly regarding marriage and traditions. Marriage is always characterized by its unique and distinctive nature, which represents a traditional system for each ethnic group and society itself. Various customary practices related to wedding ceremonies have evolved within communities, including the Banjar community. There have been numerous studies conducted on similar topics, such as *Tradisi Mas Kahwin di Aceh*. In Aceh, the tradition of marriage is known as *Mas Kahwin*. In many cultures, the prospective groom presents money or valuable items to the family of the prospective bride as a form of dowry or *panai*. The amount and type of funds or items given vary depending on the agreement and the financial capability of the groom's family (Murniyati & Fasha, 2020).

Mas Peninjoan Tradition in Bali is a wedding tradition that involves the giving of money or jewelry from the groom's family to the bride's family. *Mas Peninjoan* plays an important role in wedding ceremonies in Bali, and their numbers can vary depending on local agreements and traditions. *Sirih Pinang* Tradition in Betawi: In Betawi culture, there is a tradition called *Sirih Pinang* that involves giving money to the family of the prospective bride. The prospective groom presents money in the form of an envelope containing cash to the family of the prospective bride as an expression of respect and a symbol of commitment in marriage. Besides, there is *Mas Kahwin Bajapuik* Tradition in Minangkabau. Minangkabau, a region in West Sumatra, Indonesia, is known for its rich cultural heritage and unique traditions. One of the most fascinating customs in Minangkabau is the tradition of *Mas Kahwin Bajapuik*, a marriage tradition where the dowry is determined by both parties, either in the form of cash or jewelry, and the amount is agreed upon beforehand by both parties (Rizka Amelia, 2019).

DISCUSSION

The tradition of *Maantar Jujuran* often involves a series of ceremonies and wedding parties that require significant financial expenses from both families involved. This can be a heavy economic burden, especially for financially disadvantaged families. In some cases, the *Maantar Jujuran* tradition of the Banjar tribe may involve coercion or

pressure on prospective brides to adhere to the tradition, disregarding their personal desires or individual rights. This can violate human rights and individual freedom to make their own life choices.

There are several shifts in meaning within the *Maantar Jujuran* tradition of the Banjar tribe in Kalimantan. Among them are adjustments to social and cultural changes. In facing social and cultural changes, the *Maantar Jujuran* tradition has also undergone a shift in its symbolism or procedural implementation to remain relevant in the modern era. This reflects the adaptation of traditions carried out by the Banjar tribe to preserve their cultural values while accommodating changes in society. Then the influence of modernization and globalization on the *maantar jujuran* tradition of the banjar tribe the shift in meaning and adaptation can occur in response to the influence of foreign cultures, technology, and changing societal attitudes. There is a utilization of modern elements in the processions, such as the use of different modes of transportation, the incorporation of other cultural elements, or the integration of technology in the documentation or celebration of traditions. This demonstrates the dynamics of culture and the adaptation of traditions that occur over time.

This research falls under the category of qualitative research with a phenomenological approach to the marriage tradition of the Banjar tribe in South Kalimantan. The data collection technique involves gathering various literature or references related to the *Maantar Jujuran* tradition in Banjar tribe weddings. In this study, the researcher carried out several stages of data collection. Firstly, researchers gather general and extensive data on topics of interest for discussion. Secondly, researchers gather data from existing data sources that are more relevant to the theme and/or title of the research in order to be more focused and directed, such as books and monographs, scientific journals, conference proceedings, theses and dissertations, research reports and case studies, academic websites and institutional repositories, among others. Thirdly, the researchers conducted explorations on the research theme of "*Maantar Jujuran*" among the Banjar Tribe in South Kalimantan, Indonesia (Prof.Dr.H.M Burhan Bungin, S.Sos., 2005).

A Brief Portrait of the Banjar Tribe and Traditional Marriage Customs

The Banjar tribe still holds tightly to the traditions of their ancestors to this day. Banjar tribe weddings are one of the diverse cultural traditions in Indonesia. In the process of a Banjar tribe wedding, several customs are still practiced that are closely related to the local culture, each before, during, and after the wedding ceremony takes place. In Article 2 of Law number 1974 concerning marriage, it is stated that marriage must adhere to the regulations in accordance with the religion of both parties involved (Nurmansyah et al., 2019).

Before Islam arrived on the island of Kalimantan, the majority of its inhabitants embraced Hinduism and Buddhism, which were vastly different from the Islamic

teachings. The Islamization of the Banjar tribe is still ongoing today through various means, one of which is through educational media. Although there are still remnants of previous religious beliefs and cultural practices that are still ingrained in the Banjar community, Islam began to thrive in South Kalimantan around the 18th century, brought by the prominent scholar Muhmad Arsad Albanjary. Many books have been written by scholars on various topics such as fiqh, tasawwuf, tawhid, and others (Muzainah, 2019).

The history of the Banjar tribe's existence is divided into several loci or territories. This tribe is divided into three parts. Firstly, Banjar Pahulung is a region consisting of a mixture of Malay and Bukit ethnicities. Secondly, Banjar Batangbayu is a region comprising a mixed population of Malay, Lawangn, Javanese, Bukit, and Maanyan ethnicities. Thirdly, Banjar Kuala is characterized by its diverse population, including Melayum Lawangan, Javanese, Bukit Barangas, Mannyan, Bakumpai, and Ngaju tribes (Daud, 1997).

According to another source, in the past, the populace of South Kalimantan lived along the coastlines and riversides, where many villages were also found as their residential areas. Therefore, their civilization, nature, as well as habits are still very primitive, and tend to believe in superstitions and mystical things. After the arrival of the Mongols and other nations, their civilization and way of life gradually began to advance and develop. In the 15th and 16th centuries, the Hindu-Buddhist religions entered South Kalimantan, becoming their guide and foundation in daily life (Mursimah Dimyati, 2010).

It comes not surprising that the wedding ceremony of the Banjar tribe is very detailed, requiring a significant amount of time and expenses to complete. The understanding of the Banjar tribe is also influenced by Arab traders in ancient times, who interpreted marriage not only as the union between a groom and a bride, but more than that, it is when marriage occurs that a legal relationship involving both the husband's and wife's families is established (A. Suriyaman Mustari Pide, 2017).

Maantar Jujuran Tradition in Banjar Tribe

The term "*Maantar Jujuran*" means to be interpreted as "delivering" or "handing over," and the word "*jujuran*" means giving something from the prospective groom to the prospective bride, whether it be in the form of money or other goods and items. There are also those who interpret *jujuran* as part of a dowry or bridal gift. In the traditional wedding customs of the Banjar tribe, there is a term known as *Badatang* (engagement). Once a man's proposal is accepted by the woman's family, they will then discuss the desired dowry amount for the prospective bride. On the same occasion, they will also agree upon the date for the *maantar jujuran*, wedding ceremony, and wedding reception (Firdian, 2016).

There is also a term called *Basasuluh*, which refers to the desire of a man to get married soon by sending someone to approach the parents of the prospective bride with the intention of proposing to their daughter. In this stage, there are two possibilities, including acceptance or rejection of the proposal. If the proposal is rejected, the woman's family will politely decline it for several reasons, such as their daughter being engaged to another man, their daughter being too young, and their daughter wanting to continue her studies, or increasing the dowry amount. However, if the proposal is accepted, there will be a process to determine the *jujuran* amount. When it comes to *maantar jujuran*, the time for solemnizing the marriage contract and conducting the wedding ceremony (Daud, 1997).

The process of *maantar jujuran* is a highly formal and ceremonial affair, beginning with a representative spokesperson for the bride. This tradition is usually for women and starts with the presentation of *jujuran* from head to toe to the attendants. A decorative bowl is then provided to collect the dowry money. Also, a regular bowl is used to place yellow pandan rice, flower arrangements, and turmeric, mixed with roses, jasmine, banana shoots, and freshly grown coconut. In this event, it is evident that it is beautifully adorned with luxurious decorations, showcasing the local traditions while also incorporating elements of Islamic culture (Fathurrahman Azhari, 2021).

This is what distinguishes the unique characteristic of the Banjar tribe's tradition, which is repeatedly performed to integrate with the local culture. As a result, feelings of inferiority, discomfort, or isolation may arise when they depart from this ancestral tradition. The process of *maantar jujuran* becomes very sacred and luxurious as it is attended by family, relatives, neighbors, and other invited guests, making this ritual a highlight of the Banjar community in general.

Maantar Jujuran Tradition in UUP 1974 and KHI

As a country with a diverse and unique cultural heritage, Indonesia has captured the attention of other nations. Its local cultures and traditions vary in every region, each carrying its own philosophical meaning. Indonesia, known for its motto "*Bhineka Tunggal Ika*" (Unity in Diversity), is a melting pot of fascinating cultural diversity. These traditions have become highly fascinating subjects of study, particularly for researchers with backgrounds in social and anthropology. The emphasis on rituals in each local culture provides an interesting focal point for investigation (Zaluchu, 2020).

In Article 2 of Law Number 1 of 1974 concerning marriage, it is stated that a marriage must comply with the regulations established by the religion of the parties involved (Republic of Indonesia Law Number 1 of 1974 Concerning Marriage, 2018). In this case, marriage can be conducted if it is in accordance with the religious beliefs of the couple. However, one common issue in Banjar tribe's marriages is the amount of the *Jujuran*, even though its determination process involves multiple discussions and deliberations. In Islamic law, *jujuran* is distinguished from dowry or *mas kawin*.

According to the provisions of Islamic law, it is the full right of the bride as explained in Article 32 of the Compilation of Islamic Law (Supreme Court of the Republic of Indonesia, 2011). Unlike jujuran, which is not entirely owned by the bride, during the marriage contract ceremony, the amount of maantar jujuran is not fully mentioned, but only partially.

In Article 34, paragraph 1, it is explained that the dowry is not a mandatory requirement for marriage, but rather an obligation for the prospective groom to provide it to the prospective bride. The giving of dowry in marriage is an obligation mentioned during the solemnization of the marriage contract, known as the *akad ijab and kabul*. It can be in the form of money, goods, or services that are in accordance with Islamic law.

Maantar Jujuran Tradition from a Social Construction Perspective

Traditions are intricately linked to the local community, shaping every aspect of life within it based on the community's own cultural values. Similar to the wedding customs of the Banjar tribe in South Kalimantan, a longstanding tradition has been upheld by the local community for generations. This practice has been faithfully transmitted through time, continuing to be observed in the present day. Traditions are intricately linked to the local community, shaping every aspect of life within it based on the community's own cultural values. Similar to the wedding customs of the Banjar tribe in South Kalimantan, a longstanding tradition has been upheld by the local community for generations. This practice has been faithfully transmitted through time, continuing to be observed in the present day.

However, as time goes by, this tradition has started to shift. For example, in the past, a number of items brought by the groom's side were handed over during the *bapayuan* ceremony, including *Patalian* as a symbol of commitment. However, this is no longer happening now. This tradition has evolved into a separate and extravagant event, involving the participation of the extended family, relatives, and the community. Later in the series, there will be an announcement that a wedding will soon take place (M. Suriansyah Ideham, Hj. Jurliani Djohansjah, 2005).

In this context, the researcher is going to examine the traditional marriage of the Banjar tribe regarding Maantar Jujuran from the perspective of Peter L. Berger's social construction theory. Peter Ludwig was born in Vienna, Austria in 1929. From 1956 to 1958, he was appointed as a young professor at the North Carolina campus. In the following years, around 1958, Peter also became an associate professor at the Hartford Theological Seminary. In 1981, Peter subsequently obtained the title of professor in the field of social and technology at Boston University. Eventually, in 1985, Peter was appointed as the Director of the Institute of Economic Studies (Mudzakir, 2017).

Peter L. Berger gained popularity among academics for his theory of social construction. In his book, he posits that social reality is a product of the interaction of

individual consciousness and collective interactions. Awareness is derived from interactive knowledge and externalization within the framework of society as an objective reality. In his theory, it is summarized in three dialectics including Externalization, Objectification, and Internalization. In this article, the researchers will present each of the three dialectics.

Externalization is the process of adaptation undertaken by individuals within their social and cultural context. This first step is the initial step for an individual to better understand and align themselves alongside their environment. In the tradition of *maantar jujuran*, there are adjustments made by individuals, whether as a figure, scholar, or religious leader, in relation to this tradition. For example, the adjustment to the meaning of texts, whether from the Quran or Hadith. When individuals interpret this tradition as part of the teachings of the Quran, their belief in this *maantar jujuran* tradition becomes stronger. As explained in the Quran, the dowry in Islam is a requirement and a pillar of marriage. In Surah An-Nisa, verse 4, it is explained that the dowry is a property given by the husband to the wife and it is obligatory. Furthermore, the dowry becomes the full right of the wife and cannot be demanded back by the husband, unless the wife willingly returns it. When there is a similar interpretation between the text and the context (dowry and *jujuran*), society will carry out this tradition as faithfully as possible because it is part of the commands of God.

In actuality, this tradition has undergone a shift in meaning, whereas in practice, there have been changes between the past and the present. In the past, the Banjar community used to mention the exact amount of *jujuran* during the marriage contract ceremony, but now, not all of the *jujuran* amount is mentioned, only a portion of it. Then, *maantar jujuran* in Islam is not the same as the dowry. During the marriage contract, the amount of *jujuran* mentioned is only a small portion of the *jujuran* that was agreed upon before the marriage. For example, if the agreed *jujuran* is IDR 50,000,000, but during the marriage contract, only IDR 950,000 is mentioned, then only that portion of IDR 950,000 is legally binding and considered as the dowry, while the rest does not have any legal implications.

Another adaptation is about historical facts, as the tradition of *maantar jujuran* is considered a legacy coming from the time before Islam entered the Banjar community. However, when compared to the history of the Prophet Muhammad SAW, it is known that during that time, the tradition of giving dowry and gifts was done in different forms and variations, ranging from the cheapest to the most expensive, from the easiest to the most difficult dowry. There are prophet companions who get married with only a simple iron ring as their wedding symbol, and the easiest dowry is to memorize and teach verses from the Quran to their future wives. Prophet Muhammad legally binding the marriage between Ali bin Abi Tholib and Sayyidah Khodijah, with a dowry of a suit of armor. Subsequently, Prophet Muhammad himself married Lady Khodijah, offering a dowry consisting of twenty red camels, along with several goats. Additionally, he

presented her with 12 uqqiyahs of gold, each valued at 7.4 dinars each uqqiyah. Regarding this dowry, there are no clear regulations regarding the amount of dowry given to prospective brides, what is most important is the consent of both parties.

Another adaptation is towards the values that exist in the tradition of maantar jujuran, the Banjar community considers this tradition as a result of ancestral heritage that has been passed down from generation to generation. Although the exact origins of this tradition are currently not known. It is highly likely that the tradition of maantar jujuran existed and developed in South Kalimantan before the arrival and spread of Islam. However, even though it does not comply with Islamic teachings, this tradition has not been abolished until now and continues to be preserved. Because scholars consider this tradition to be good and not in violation of Islamic teachings and do not regard a tradition as a determinant in future life.

One aspect that remains unchanged in this tradition is the practice of maantar jujuran. By practicing maantar jujuran, there is a sense of respect and appreciation for the natural role of women, similar to the giving of dowry. From an early stage, the determination of the amount of jujuran is done through proper discussions and consultations. It thus becomes reasonable for presently to exist negotiations in deciding the amount of the jujuran. At first glance, it might not appear polite, but the important meaning of these negotiations lies in the way parents respect their daughters. The amount of the jujuran is not the crucial point, but rather the effort and willingness of the man to convince the girl's parents to allow their daughter to be married.

Objectification: Self-interaction moment, is the second stage of Peter L. Berger's theory of social construction. One crucial aspect of this objectification is its significance, a symbol that can be classified with other objectification (Dharma, 2018). One example is in the tradition of maantar jujuran. There are indeed signs, symbols, or characteristics that serve as bridges to a reality. In this case, the tradition of jujuran becomes an objectification for individuals and others as a form of interaction among societies. In the tradition of *maantar jujuran*, there has been an ongoing interaction among the Banjar tribes community that has been carried out continuously for a considerable period of time. This tradition is a longstanding practice that has been passed down from their ancestors. For the Banjar citizens, this tradition is considered a norm that must be adhered to, even though it is not formally documented. And without the presence of sanctions, as stated in the Criminal Code, society is still very enthusiastic about implementing and preserving it, which in the Banjar tribe is known as "*mamakai ampun urang bahari*," which means continuing to practice everything that has been passed down from ancient times as long as it does not violate Islamic teachings.

Internationalization: a moment of self-identification through internalization, the third stage of this social construction theory is when individuals identify themselves with their social and cultural environment. Human identity is often shaped within the context of their social and cultural world, as the social reality is internalized and

becomes a subjective reality. In the tradition of *Maantar Jujuran*, the Banjar tribes community is closely associated with the identified goal of preserving it, as a habit cannot be realized without the awareness of individuals. One of the goals of the Banjar community in preserving the *Maantar Jujuran* tradition is *mamakai ampun urang baharu kalu katulungani*. It is believed that something bad will happen or it will be considered *pamali* if the Banjar community does not preserve this long-standing tradition. Although the amount of *Jujuran* may vary depending on the location and specific region, this tradition still persists and has never been erased in the Banjar tribes community, according to the research findings. It is found that the determination of the *Jujuran* given by the groom to the bride is based on several factors. Firstly, it is based on the market value. Secondly, it is influenced by education. Thirdly, beauty plays a role. Lastly, the economic status of the parents is also taken into consideration.

There has been a shift in this tradition, particularly in the process of delivering *Jujuran*. In the past, only money was brought by the groom's family without any other accompanying items. However, nowadays, the delivery of *Jujuran* is accompanied by other beautifully packaged and appealing items, brought by a group of elegantly dressed and well-groomed mothers. Observing the diverse cultures and traditions within the Banjar tribe in South Kalimantan indicates that the development and dynamics of culture vary in each respective region. The *Maantar Jujuran* tradition is not something that came from out of nowhere instantaneously, but rather it was formed by humans through externalization (self-adjustment), objectification (self-interaction), and internalization (self-identification).

CONCLUSION

Maantar Jujuran is a Process in Banjar Tribe Marriage among the Society in South Kalimantan, inherited from ancestors. Determining the amount of *jujuran* takes a long time to reach an agreement, but it shouldn't be uncommon for marriages to be called off due to the groom's inability to fulfill the requested *jujuran* amount by the bride's family. Over time, there have been dynamic shifts, as theorized by Peter L. Berger, in social constructions that can be summarized in three dialectics: Externalization, Objectification, and Internalization. With the existence of this tradition, there has indeed been a moment of self-identification by individuals towards their social and cultural environment with full awareness. The Tradition of *Maantar Jujuran* is a reality that has been built and accepted by the community, and has been carried out for generations, making it mandatory to be continued until now. The limitation of this study is that the researcher acknowledges a lack of optimal access to relevant literature, including books and journals, pertaining to the research context. In light of this, it is imperative for future researchers to explore multiple perspectives that align with contemporary times, employing various theories such as functional structuralism theory and others. It is crucial to acknowledge that the presence of marriage traditions is influenced by

numerous factors, encompassing cultural, economic, social, political, and religious aspects. This can lead to a shift in tradition based on the changing dynamics of space and time.

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