

THE *JUJURAN* TRADITION AMONG THE BANJAR COMMUNITY IN KAPUAS REGENCY AND ITS IMPACT ON THE INTENTION TO MARRY FROM AN ISLAMIC LAW PERSPECTIVE

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Abstrak

The *jujuran* tradition is a pre-marital practice among the Banjar community that carries social, cultural, and economic values in community life. This study aims to analyze the practice of the *jujuran* tradition in Banjar marriages in Kapuas Regency from social and cultural perspectives, its impact on marriage intention, and its assessment within Islamic legal thought. This research employs a qualitative approach using field research methods. Data were collected through in-depth interviews, observation, and literature review, and analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. The findings show that *jujuran* serves economic, social, and symbolic functions within the Banjar community. Socially, it strengthens relationships between families, while economically it reflects financial readiness for marriage. However, the practice of *jujuran* also has an ambivalent impact on marriage intention, as it can function both as motivation and as a barrier. At a proportional level, *jujuran* encourages marital readiness, but when the amount is excessively high, it may delay or even hinder marriage due to economic limitations. From the perspective of Islamic law, *jujuran* can be classified as *'urf shahih* as long as it does not contradict Sharia principles, particularly in promoting public welfare and avoiding hardship for those intending to marry. Therefore, the continuity of the *jujuran* tradition should be managed proportionally to ensure that it remains in harmony with customary values and Islamic legal principles.

Kata Kunci: Banjar Community; Marriage Intention; Islamic Law; *'Urf Shahih*

Abstract

Tradisi *jujuran* merupakan praktik pra-perkawinan dalam masyarakat Banjar yang memiliki nilai sosial, budaya, dan ekonomi dalam kehidupan masyarakat. Penelitian ini bertujuan untuk menganalisis praktik tradisi *jujuran* dalam perkawinan masyarakat Banjar di Kabupaten Kapuas dari aspek sosial dan budaya, dampaknya terhadap minat menikah, serta tinjauan hukum Islam terhadap praktik tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Data dikumpulkan melalui wawancara mendalam, observasi, dan studi pustaka, kemudian dianalisis menggunakan model interaktif Miles dan Huberman melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa *jujuran* memiliki fungsi ekonomi, sosial, dan simbolik dalam masyarakat Banjar. Secara sosial, *jujuran* menjadi sarana memperkuat hubungan antar keluarga, sementara secara ekonomi berfungsi sebagai bentuk kesiapan finansial dalam pernikahan. Namun demikian, praktik *jujuran* juga memiliki dampak ambivalen terhadap minat menikah, yaitu dapat menjadi motivasi sekaligus hambatan. Pada tingkat yang proporsional, *jujuran* mendorong kesiapan menikah, tetapi pada nominal yang tinggi dapat menunda bahkan menghambat pernikahan akibat keterbatasan ekonomi. Dalam perspektif hukum Islam, *jujuran* dapat dikategorikan sebagai *'urf shahih* selama tidak bertentangan dengan prinsip syariah, khususnya dalam menjaga kemaslahatan dan tidak menimbulkan kesulitan bagi pihak yang menikah. Dengan demikian, keberlanjutan praktik *jujuran* perlu dikelola secara proporsional agar tetap sesuai dengan nilai adat dan prinsip hukum Islam.

Keywords: Komunitas Banjar; Niat Menikah; Hukum Islam; *'Urf Shahih*

INTRODUCTION

Marriage is a fundamental social institution that occupies an essential position in religious, social, and legal life. In sociological terms, marriage functions as the foundation of family formation and plays a crucial role in maintaining generational continuity, social stability, and the transmission of cultural values and norms across generations. Through marriage, not only are two individuals united, but also their families and broader social networks become interconnected, forming a structured system of social relations that supports communal harmony and continuity (Tasyukur & Yustisi, 2024). From a legal standpoint, marriage is recognized as a regulated institution designed to establish lawful family units and maintain order within society (Jahwa, 2024). In Islamic teachings, marriage is positioned as a sacred bond and a form of worship that completes half of one's faith, with the primary objectives of preserving dignity, producing offspring, and building a family characterized by tranquility, love, and mercy (*sakinah, mawaddah, and rahmah*). These three perspectives demonstrate that marriage is not merely a private contract but a multidimensional institution with profound social and moral implications.

In the Indonesian context, which is characterized by religious diversity and cultural plurality, marriage practices are shaped not only by religious doctrines and national legal frameworks but also by customary laws that continue to be actively practiced within various communities. Customary traditions in marriage reflect cultural identity that has been inherited over generations and function as symbolic expressions of social values, family honor, and collective identity. Marriage ceremonies are therefore not only sacred religious events but also cultural spaces where symbolic meanings, social hierarchies, and traditional values are displayed and reproduced within society (Jauhari, 2025). This interaction between religion, law, and custom creates a dynamic social reality in which marriage practices vary significantly across regions and ethnic groups in Indonesia.

One community that strongly maintains its customary marriage traditions is the Banjar community. Within this community, marriage is understood not only as a sacred union between a man and a woman but also as a social institution that reflects the integration between Islamic teachings and local cultural practices (Fauziah Hayati, 2025). The Banjar community is known for its strong Islamic identity, yet at the same time preserves various customary practices that have been adapted to align with religious values. Among these traditions, the *jujuran* practice remains one of the most significant and widely observed customs in marriage arrangements. *Jujuran* refers to a form of financial or material gift provided by the prospective groom to the bride's family before the marriage contract is conducted. This tradition is socially interpreted as a symbol of respect, responsibility, and readiness of the prospective husband to establish a household (Fadillah, 2022).

Although *jujuran* is widely practiced, it is important to distinguish it from mahar or dowry in Islamic law. Mahar is a mandatory component of marriage in Islam and constitutes the legal right of the bride as stipulated in the marriage contract, whereas *jujuran* is not a religious obligation but a customary requirement that has developed within Banjar society. In practice,

Banjar marriages often involve both elements simultaneously, where mahar is usually symbolic in nature, such as a small amount of money or prayer equipment, while *jujuran* may reach significantly higher financial values depending on social expectations and family agreements. This dual structure of marital payments illustrates the complex interaction between religious obligation and cultural expectation within Banjar marriage practices.

From a socio-cultural perspective, the *jujuran* tradition carries multiple functions within Banjar society. It serves as financial support for wedding ceremonies and initial household needs, while also functioning as a symbol of social status, family dignity, and the perceived economic capability of the groom. However, in many cases, the value of *jujuran* is influenced by considerations of social prestige and family reputation, resulting in amounts that may reach tens or even hundreds of millions of rupiah (Azhari et al., 2024). This condition has gradually transformed *jujuran* from a symbolic cultural practice into a social expectation that carries significant economic implications. As a consequence, many prospective grooms experience financial pressure that delays marriage plans, and in some cases individuals resort to borrowing money or accumulating debt in order to fulfill customary expectations. There are also social phenomena such as elopement that emerge as alternative responses to avoid the high financial burden associated with *jujuran* (Yafi & Asy-, 2025). These developments indicate that *jujuran* is not only a cultural symbol but also a socio-economic factor that can directly influence individuals' intentions to marry.

The issue becomes more complex when viewed from the perspective of Islamic legal principles, which emphasize ease, justice, and the prevention of harm in marriage practices. Islam encourages simplicity in marriage and discourages practices that may create hardship or delay lawful unions. In this context, a normative question arises regarding the position of *jujuran* as a customary practice when its implementation potentially contradicts the objectives of Islamic law (maqasid al-shariah), particularly in facilitating marriage and preventing social harm. This issue is particularly relevant in the Banjar community, which is widely recognized as a Muslim-majority society where religious values strongly influence social behavior. Therefore, the interaction between custom and Islamic legal principles in the context of *jujuran* becomes an important subject of academic inquiry.

This study is conducted in Kapuas Regency, Central Kalimantan, a region where the Banjar community forms a significant part of the population and continues to preserve the *jujuran* tradition in marriage practices (Budi Kristantoa, 2024). Kapuas Regency is characterized by multicultural and multiethnic social conditions, where the Banjar community exists alongside other ethnic groups and has developed unique patterns of social interaction. As a diaspora community, the Banjar people in Kapuas have experienced cultural adaptation while maintaining core traditions, including *jujuran*, within a changing socio-economic environment (Raji et al., 2022). This makes Kapuas Regency an important site for examining how traditional practices are maintained, modified, or contested in contemporary society (Janah et al., 2024).

Previous studies on the *jujuran* tradition have provided important insights from various perspectives, yet they tend to focus primarily on normative legal analysis, cultural symbolism, and

historical interpretation. For instance, Sanawiah and Rismanto (2021) analyzed *jujuran* from the perspective of Islamic law and concluded that it can be accepted as a customary practice as long as it does not contradict Islamic principles. However, their study remained largely normative and did not examine empirical social realities related to economic pressure or marital decision-making. Similarly, Rusdiyah et al. (2025) emphasized the historical and legal dimensions of *jujuran*, while Jauhari (2025) highlighted its symbolic and cultural meanings within Banjar society. Although these studies contribute significantly to understanding the cultural legitimacy of *jujuran*, they do not sufficiently address its contemporary socio-economic consequences, particularly in relation to delayed marriages and reduced marriage intentions.

Based on this literature review, it is evident that existing research has not adequately explored *jujuran* as a socio-economic phenomenon that directly influences marital behavior in contemporary Banjar society. Most studies remain positioned within normative and cultural frameworks, thereby limiting their ability to explain how *jujuran* operates in real-life decision-making processes. In contrast, this study positions *jujuran* not only as a cultural tradition but also as a socio-economic factor that shapes marriage intentions among the Banjar diaspora community in Kapuas Regency. By employing an empirical Islamic legal approach, this study seeks to analyze how *jujuran* is understood, negotiated, and experienced in everyday social life. This research therefore contributes new perspectives by highlighting the lived realities of the Banjar community and by linking customary practices with their broader socio-economic impacts. Based on this background, this study addresses three main research questions: how the *jujuran* tradition is practiced and understood in Banjar marriages in Kapuas Regency from social and cultural perspectives, how this tradition influences marriage intentions within the community, and how Islamic law evaluates the practice of *jujuran* in relation to its socio-economic implications.

METHOD

This study employed a qualitative research design using field research with socio-legal and case study approaches to obtain an in-depth empirical understanding of the practice of the *jujuran* tradition and its implications for marriage intentions within the Banjar community (Ismail, 2024). The socio-legal approach was applied to examine the *jujuran* tradition as a social practice that interacts with Islamic legal norms, while the case study approach enabled a contextual and detailed exploration of how the tradition is practiced in Banjar marriages in Kapuas Regency, Central Kalimantan, as well as how it influences decisions and intentions related to marriage. By combining these two approaches, the study bridges normative legal interpretation and empirical social realities.

The research was conducted in Kapuas Regency over a period of one month. The selection of this location was based on its relevance as one of the areas where the Banjar community continues to actively preserve the *jujuran* tradition within a changing socio-economic environment. The study involved eight informants consisting of customary leaders, religious leaders, and married couples who had directly experienced the implementation of the *jujuran*

tradition. The number of informants was considered sufficient because data saturation had been reached, indicated by the repetition of information and the absence of new significant insights relevant to the research focus (Sugiyono, 2013).

Data collection was carried out through in-depth interviews and direct observation. In-depth interviews were conducted in a semi-structured format to allow flexibility in exploring informants' experiences while maintaining focus on the research objectives. Each interview lasted approximately 30–35 minutes and focused on key issues such as the determination of *jujuran* amounts, the socio-cultural and economic factors influencing its negotiation, and its impact on marriage decisions and intentions. Observation was conducted to capture real-life social interactions in the community, particularly during informal negotiations and discussions regarding *jujuran*, as well as to understand the broader socio-cultural context in which the tradition is practiced. This combination of methods allowed the researcher to obtain both verbal narratives and contextual behavioral data (Agustini et al., 2015).

Informants were selected using purposive sampling, which involves choosing participants based on specific criteria relevant to the research objectives. These criteria included direct experience with the *jujuran* tradition, knowledge of customary marriage practices, and involvement in decision-making processes related to marriage arrangements (Lenaini, 2021). This technique ensured that the data collected was rich, relevant, and closely aligned with the focus of the study.

Data analysis followed the Miles and Huberman interactive model, which consists of data reduction, data display, and conclusion drawing or verification (Miles et al., 1992). In the data reduction stage, interview transcripts were carefully organized and subjected to open coding to identify key themes such as economic pressure, social status considerations, cultural obligation, and religious interpretation of *jujuran*. These themes were then categorized into broader analytical patterns to examine relationships between social practices and marriage intentions. Data display was carried out by organizing findings into structured descriptions to facilitate interpretation, while conclusions were drawn through iterative verification during the analysis process.

To ensure the validity of the findings, source triangulation was employed by comparing data obtained from interviews, observations, and supporting documentation. This technique was used to enhance credibility and ensure consistency across different data sources (Sugiyono, 2020). In addition to the empirical approach, this study also incorporated a normative legal approach through literature review based on Islamic law. This normative dimension was used to analyze the position of *jujuran* within the framework of *ushul fiqh*, particularly in relation to the concept of 'urf. The tradition was examined to determine whether it falls under 'urf shahih or 'urf fasid based on its compatibility with Islamic legal principles and the concept of *maslahah* (public interest). Therefore, the study produces findings that are both empirically grounded and normatively interpretative, allowing for a comprehensive analysis of the *jujuran* tradition within Islamic legal and socio-cultural contexts.

RESULTS AND DISCUSSIONS

The Practice of the *Jujuran* Tradition in Marriage Among the Banjar Community from Social and Cultural Perspectives

Kapuas Regency is located in Central Kalimantan Province and is characterized by a multicultural society dominated by Muslim communities, particularly of Banjar and Malay descent. The migration of Banjar people from South Kalimantan has significantly contributed to the preservation of their customary traditions, including the *jujuran* tradition in marriage practices. Based on field observations and interviews, *jujuran* remains widely practiced among the Banjar community in Kapuas Regency and is considered an essential element of marriage arrangements. Administratively, Kapuas Regency borders South Barito Regency and South Kalimantan Province to the east, Pulang Pisau Regency to the west, Gunung Mas Regency to the north, and the Java Sea to the south (Meilantina, 2013). This geographical and social context has supported the continuity of Banjar cultural practices in the region.

The implementation of *jujuran* generally begins at the marriage proposal stage and continues through a structured negotiation process between both families. Field findings show that the amount of *jujuran* is not determined unilaterally, but through deliberation aimed at reaching mutual agreement. This reflects the communal character of Banjar marriage traditions, where marriage is seen not only as a union of two individuals but also as a social bond between families. Ilham Mahli stated: “At that time, I asked my prospective parents-in-law directly about the amount of *jujuran*. During the process, there were negotiations, initially set at 15 million rupiah before it was finally agreed upon at 20 million rupiah. In addition, both parents were also involved, particularly in the process of determining and negotiating the *jujuran* with the bride’s family.” (Ilham Mahli, Interview, March 27, 2026). This illustrates that negotiation is an important mechanism in reaching financial and social agreement.

In addition to the nuclear family, the negotiation process also involves extended family members, indicating the collective nature of decision-making in Banjar marriage customs. H. Nazmi explained: “Sometimes the extended family is also involved. Everyone is given the opportunity to speak, including the father, mother, grandmother, and grandfather. It is at that moment that both parties begin to get to know each other’s families and engage in deliberation.” (H. Nazmi, Interview, February 23, 2026). This involvement shows that *jujuran* negotiation is not only about determining financial value but also about building social relationships and mutual recognition between families.

Field observations further indicate that the deliberation process serves a broader social function beyond financial agreement. It becomes a space for interaction that strengthens kinship ties and fosters social cohesion between both families. Through this process, *jujuran* is positioned not merely as a material obligation but as a cultural mechanism that reinforces family networks and community solidarity within the Banjar society in Kapuas Regency.

Factors Determining the Amount of *Jujuran*

Factors determining the amount of *jujuran* in Banjar marriage practices are shaped by a complex interplay of social, economic, and cultural considerations. The findings of this study

indicate that the determination of jujuran is not based on a single fixed standard, but rather emerges from negotiation processes influenced by various contextual factors within the community. Based on interviews with informants, these factors include educational background, occupation, lineage, family social condition, economic capacity, and the planned scale of the wedding ceremony. In certain cases, subjective considerations such as the personal character and physical appearance of the prospective bride may also contribute to the perceived value of jujuran. H. Rusli explained: “The determination of the jujuran amount is usually influenced by educational background, occupation and position, family social status, economic condition, wedding celebration plans, as well as the character and reputation of the prospective bride.” (H. Rusli, Interview, March 25, 2026). This statement shows that jujuran is socially constructed through multiple indicators that reflect both individual and family prestige within society.

Among these various factors, family social status emerges as one of the most dominant determinants in shaping the amount of jujuran. In general, the higher the educational attainment, occupational position, or perceived social prestige of the bride’s family, the higher the expected value of jujuran. This condition reflects the symbolic function of jujuran as a marker of social stratification within Banjar society, where marriage transactions are often influenced by considerations of honor and family reputation. Although in principle the amount of jujuran is determined through mutual agreement between both parties, the negotiation process is often influenced by unequal social expectations. In many cases, the ideal principle of deliberation does not fully eliminate social pressure from one side of the family.

Interview findings also reveal that some families tend to set high jujuran demands without adequately considering the financial capacity of the prospective groom. This situation creates tension between cultural expectations and economic realities. Ustaz Nasrullah, a religious leader in Kapuas Regency, stated: “Problems usually arise when the woman’s side determines the standard amount of jujuran without considering the man’s capability, for example by setting standards based on educational background or other factors.” (Ustaz Nasrullah, Interview, February 24, 2026). His statement highlights that the imbalance in determining jujuran can lead to social and moral concerns within the community, particularly when economic capability is not taken into account.

A similar concern was expressed by H. Fadli, who emphasized the real social consequences of such practices: “Some members of the community determine the amount of jujuran based on social status. In some cases, marriages are even canceled because the woman’s side requests a certain amount, while the man is unable to fulfill it.” (H. Fadli, Interview, February 22, 2026). This illustrates that jujuran, while functioning as a cultural mechanism of marriage arrangement, can also become a barrier to marriage when it is heavily influenced by social prestige and economic inequality. As a result, the practice of jujuran reflects a dynamic tension between cultural tradition, social hierarchy, and economic capability within Banjar marriage practices in Kapuas Regency.

The Impact of the *Jujuran* Tradition on Marriage Intentions

The findings indicate that the *jujuran* tradition has both positive and negative impacts on the interest in marriage among the Banjar community. Some informants perceive *jujuran* as a motivation for men to work harder and prepare financially before marriage. Ilham Mahli stated, “I became more motivated to work and save money in order to fulfill the *jujuran*, which created a sense of happiness because I was able to strive to fulfill the *jujuran* requirement” (Ilham Mahli, Interview, March 27, 2026).

In addition, *jujuran* is also understood as a symbol of the man’s seriousness in preparing for marriage and as a form of respect toward the bride’s family. H. Nazmi explained: “First, *jujuran* can serve as evidence of the man’s seriousness in preparing for marriage. Second, it can become a means of strengthening family ties, for example through wedding celebrations that bring both families together. Third, *jujuran* represents a form of respect toward the woman’s family.” (H. Nazmi, Interview, February 23, 2026).

However, the findings also demonstrate that excessively high *jujuran* demands may result in delayed marriages, debt, or even the cancellation of planned marriages. Ardiansyah stated: “My marriage was delayed for nearly two years because the *jujuran* amount could not be mutually agreed upon.” (Ardiansyah, Interview, April 1, 2026). Ilham Mahli further explained: “Many of my friends postponed their marriages for up to two years due to the high *jujuran* amount. I myself even had to borrow money in order to fulfill the *jujuran*.” (Ilham Mahli, Interview, March 27, 2026). Meanwhile, H. Rusli added: “If the amount is too high, *jujuran* can cause a marriage to be canceled or delayed.” (H. Rusli, Interview, March 25, 2026).

Table 1. Summary of Research Findings

Theme Findings	Positive Impacts	Social Impact
The practice of <i>jujuran</i>	Carried out through family discussions	Strengthens family relationships
Determining factors	Education, employment, social status, economic conditions	Social stratification emerges
Positive impacts of <i>jujuran</i>	Work motivation and readiness for marriage	Encouraging men’s sense of responsibility
Negative impacts of <i>jujuran</i>	Marriage delays, debt, and cancellation of marriage	Becomes a barrier to marriage
Islamic legal perspective	Understood as a customary tradition rather than a legal requirement of marriage	Acceptable as long as it is not burdensome

DISCUSSION

Jujuran as Living Law in the Banjar Community

The jujuran tradition among the Banjar community in Kapuas Regency illustrates clearly the concept of living law, namely law that exists, develops, and functions effectively within social life even without formal codification in state legal instruments. Living law refers to norms that are continuously practiced, socially accepted, and possess binding force within a community due to shared belief and collective compliance rather than formal legal enforcement (Tamanaha, 2011). In this sense, jujuran operates as a normative system that is embedded in the daily life of the Banjar community and is sustained through cultural continuity and social agreement.

Within the Banjar context, the authority of jujuran does not originate from formal legal institutions, but rather from social legitimacy rooted in customary values and religious-cultural synthesis that has been transmitted across generations. Historically, the existence of this tradition can be linked to the development of Banjar customary law, which, although unwritten, holds strong normative power in regulating social behavior. The cultural foundation of this tradition is also associated with historical Islamic intellectual heritage in the Banjar region, including Sultan Adam's Law of 1835 and the classical scholarly work *Sabilal Muhtadin* written by Shaykh Muhammad Arsyad Al-Banjary (Ambarsari & Tista, 2022). These historical references demonstrate that Banjar customary practices, including jujuran, have long been shaped by an interaction between local tradition and Islamic legal thought.

From an anthropological perspective, the practice of providing material gifts prior to marriage is not unique to the Banjar community but is also found in various other indigenous societies. Similar patterns can be observed in traditions such as *uang panai* among the Bugis-Makassar community, where material contributions from the groom's family play an important role in marriage arrangements. This indicates that premarital gift-giving is a widespread cultural phenomenon in certain traditional societies, functioning as a symbol of respect, social recognition, and legitimacy in marriage (Muzainah, 2019). Such practices highlight the broader anthropological pattern in which marriage is not only a personal contract but also a social institution involving inter-family relations and community recognition.

In the Banjar community, the implementation of jujuran is characterized by strong involvement of extended family members in the negotiation process. This reflects that marriage is perceived as a collective social affair rather than a purely individual decision between the prospective bride and groom. The deliberation process surrounding jujuran is therefore not limited to financial negotiation but also serves as a space for strengthening kinship ties and affirming social relationships between families. As a result, jujuran is widely perceived as an essential component of marriage customs that "must exist" in Banjar traditional weddings. Although it is not regulated by Islamic law or formal state legislation, its social acceptance ensures its continued preservation and practice within the community.

From a socio-legal perspective, jujuran functions as a form of informal social control. Individuals who do not comply with this tradition may face social disapproval, be perceived as disregarding customary values, or be considered unprepared for marriage. This demonstrates that

jujuran has evolved beyond a mere cultural symbol into a normative structure that influences behavior and decision-making within society. Its binding force is maintained through collective expectations rather than formal sanctions, which further reinforces its position as living law in Banjar society.

Moreover, the existence of jujuran as living law reflects the strong interconnection between religion, custom, and social structure within the Banjar community. The tradition persists because it is perceived as compatible with core cultural values such as respect for women, male responsibility, and family deliberation. These values are also consistent with Islamic ethical principles, which further strengthens the legitimacy of jujuran within a religiously oriented society. Thus, jujuran operates at the intersection of customary law and religious morality, reinforcing its endurance as a social institution.

Jujuran and Social Stratification

The findings of this study also indicate that the determination of jujuran is closely linked to social stratification within the Banjar community. Factors such as educational background, occupation, lineage, family reputation, and economic status significantly influence the amount of jujuran agreed upon. This demonstrates that jujuran functions not only as an economic transaction but also as a symbolic representation of social hierarchy and family prestige.

From a sociological perspective, social stratification refers to the structured classification of society into hierarchical layers based on criteria such as wealth, education, occupation, and social honor. In the context of jujuran practice, the higher the perceived social status of the bride's family, the higher the expected amount of jujuran. Consequently, jujuran becomes a marker of social prestige that reflects the position of a family within the community structure.

This condition indicates a shift in the meaning of jujuran from a form of respect and familial responsibility into a mechanism of social differentiation. In contemporary practice, jujuran increasingly functions as a symbol of status rather than solely a cultural expression of appreciation toward women. This transformation is evident when the determination of jujuran is influenced more by social expectations than by the economic capacity of the groom (MR et al., 2022). As a result, jujuran may reinforce social inequality by privileging symbolic capital over substantive considerations.

In this context, cultural and economic logics operate simultaneously and sometimes in tension. On one hand, culture preserves jujuran as a tradition that reflects respect and familial honor. On the other hand, economic pressures and status competition among families contribute to escalating demands. This dual dynamic results in the transformation of jujuran into an instrument that not only regulates marriage customs but also legitimizes social stratification within Banjar society.

Jujuran as a Marriage Barrier

In addition to its social and cultural functions, the findings of this study indicate that jujuran also has the potential to become a structural barrier to marriage. The concept of economic barriers to marriage explains that financial constraints can operate as a significant factor that delays or even

prevents individuals from entering marriage (Saxey et al., 2025). Within a proportional framework, *jujuran* ideally functions as a social mechanism that encourages both financial and psychological readiness of prospective husbands before entering married life. This aligns with the concept of marital readiness, which emphasizes economic stability as one of the key supporting components for a sustainable marriage (Larson & Holman, 1994).

However, empirical findings in this study reveal that when the amount of *jujuran* becomes excessively high and exceeds the economic capacity of the prospective groom, it creates significant social and psychological pressure. In such cases, some men tend to postpone marriage, resort to borrowing money, fall into debt, or even cancel marriage plans entirely. This demonstrates that *jujuran* does not always function as a supportive cultural instrument. Instead, its impact is highly dependent on how it is negotiated and contextualized within the socio-economic conditions of the families involved. When it is set at a reasonable level, *jujuran* may serve as motivation and a symbol of responsibility. Conversely, when it becomes overly burdensome, it shifts into an economic obstacle that restricts access to marriage.

These findings reveal a clear social paradox within the practice of *jujuran*. On one side, the community continues to preserve it as a cultural expression of respect toward women and their families, reflecting honor, dignity, and familial appreciation. On the other side, the same practice may contradict the broader objectives of Islamic marriage principles, which emphasize ease, mutual support, and the avoidance of harm in facilitating marriage. This tension highlights the complexity of balancing cultural preservation with social and economic realities.

Furthermore, this condition reflects an ongoing cultural transformation within contemporary Banjar society. A tradition that was originally intended to strengthen social solidarity and inter-family relationships is gradually experiencing a shift in meaning due to increasing influence from social status considerations and material expectations. As a result, *jujuran* may evolve from a symbol of mutual respect into a source of economic burden. Therefore, it is necessary to maintain a balance between cultural preservation and social welfare so that the essence of *jujuran* as a tradition of respect and togetherness is not diminished by excessive economic demands.

Analysis of Jujuran from the Perspective of 'Urf Shahih and 'Urf Fasid

From the perspective of Islamic law, *jujuran* is not included among the pillars or legal requirements of marriage. The obligatory element prescribed by Sharia in marriage is the *mahar* (dowry). This is based on a hadith narrated by 'Uqbah ibn 'Amir, in which the Prophet Muhammad *Ṣallallahu 'alaihi wasallam* said:

حَيْرُ الصَّدَاقِ أَيْسَرُهُ

"The best dowry is the easiest (lightest)." (HR. Abu Dawud).

This hadith demonstrates that Islam emphasizes the principle of ease in marriage. The term *aysaruhu* refers to the lightest or easiest dowry. Imam al-San'ani, in *Subul al-Salam*, emphasized the importance of ease in dowry payment and the prohibition against burdening

men in marriage (As-Shan‘ani, 1990). Therefore, any customary addition beyond the *mahar* may only be accepted as long as it does not contradict this principle.

In *ushul al-fiqh*, *jujuran* can be categorized as ‘*urf*’ or a custom prevalent in society. This is based on the *fiqh* principle *al‘aadatu mubakkamah*. This means that customs can be considered as legal considerations as long as they meet the requirements of a valid ‘*urf*’ and do not contradict sharia (As-Suyuthi, 1990). This principle indicates that customs developed within society can gain legitimacy in Islamic law as long as they do not contradict the principles of Sharia. However, not all customs can be considered a legal basis.

Scholars of *ushul al-fiqh* explain that a customary practice may be categorized as ‘*urf shahih*’ if it fulfills several conditions, including being continuously practiced, not contradicting textual sources of Sharia, containing *maslahah*, and not causing *mafsadab*. (Wandi, 2018). Conversely, a custom can be categorized as ‘*urf fasid*’ if it contradicts the principles of Islamic law or causes harm in society.

Based on the research findings, the practice of *jujuran* can essentially still be categorized as ‘*urf shahih*’ as long as it is carried out proportionally and does not impose undue hardship. This is because *jujuran* embodies respect for women, strengthens family bonds, and facilitates the marriage celebration. However, the practice of *jujuran* has the potential to shift toward ‘*urf fasid*’ when the amount is set excessively, leading to marriage delays, debt, marriage cancellations, or even social pressure on the male party. Under such conditions, the practice of *jujuran* no longer aligns with the objectives of Islamic Sharia, which emphasize the ease of marriage and the prevention of harm.

Thus, the legality of *jujuran* in Islamic law is conditional. This tradition is acceptable as part of community customs as long as it brings benefit and does not contradict the objectives of Islamic law. However, if the practice actually causes harm and hinders marriage, then a social and cultural evaluation is necessary to ensure that the practice of *jujuran* remains within the bounds of ‘*urf shahih*’.

Table 2. Classification of *Jujuran* from the Perspective of ‘*Urf*’

<i>Jujuran</i> Practices	Classification of ‘ <i>Urf</i> ’	Social Implications
<i>Jujuran</i> based on consensus, and proportional	<i>Urf Shahih</i>	Brings <i>maslahah</i> and not causing <i>mudarat</i>
<i>Jujuran</i> as a sign of respect for the family	<i>Urf Shahih</i>	In harmony with custom and Sharia values
A gift of an extremely high value	Potentially approaching ‘ <i>Urf Fasid</i> ’	Causes economic pressure
A dowry that leads to debt or the annulment of the marriage	Approaching ‘ <i>Urf Fasid</i> ’	A dowry of an extremely high amount

CONCLUSIONS

The *jujuran* tradition in Banjar marriage practices in Kapuas Regency remains deeply rooted and continues to function as an essential component of the community’s cultural identity. It is not merely an economic contribution to support wedding preparations, but also a symbolic

expression of respect toward the bride and her family, reflecting social values that emphasize honor, responsibility, and family dignity. The amount of jujuran is generally determined through deliberation and is influenced by various factors, including social status, educational background, occupation, economic conditions, and mutual agreement between both families. The findings of this study indicate that jujuran has an ambivalent impact on marriage intentions within the community. On one hand, it can encourage financial preparedness and demonstrate the seriousness and responsibility of the prospective husband in building a household. On the other hand, when the amount is set too high and exceeds economic capacity, jujuran may create financial pressure, delay marriage plans, and in some cases lead to debt accumulation or even the cancellation of intended marriages. This condition shows that the function of jujuran is highly dependent on its proportionality within social practice. From the perspective of Islamic law, jujuran may be classified as ‘urf shahih as long as it does not contradict the principles and objectives of Sharia, particularly in promoting ease and preventing harm in marriage. However, when it causes hardship, social inequality, or becomes an obstacle to marriage, it may shift toward ‘urf fasid, as it no longer aligns with the principle of maslahah in Islamic teachings. This study emphasizes the importance of the role of religious leaders, traditional leaders, and families in ensuring that the practice of jujuran remains balanced and does not become burdensome for society. A contextual and moderate understanding is needed so that this tradition continues to reflect its original values of respect and solidarity. In addition, these findings may contribute to the development of Islamic family law studies that integrate local cultural wisdom with the principle of public benefit (maslahah). This study also has limitations, particularly in terms of the limited number of informants and its focus on a single region, which restricts generalization. Future research is expected to include broader geographical areas and incorporate women’s perspectives to provide a more comprehensive understanding of jujuran dynamics in contemporary Banjar society.

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