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# **The marriage system in the Banjar Tribe has a close relationship with the ancestors**

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**Abstract**---The ritual carried out in the Banjar hinterland society still at least adheres to the primitive nature of animism by combining new life patterns by promoting the old traditions of the ancestors with various rituals. This study aimed at exploring marriage between two countries. The marriage system in the Banjar tribe has a close relationship with the ancestors. The various traditions that are required to be followed are sacred and if not done will cause big problems. Tribalism is a part of the realm of life in the interior of the Banjar tribe. The tradition adopted also has social values that still have a relationship between humans and the supernatural.

**Keywords**---Marriages, Exploring, Two Country, Indonesia, Banjar.

## **Introduction**

The only way to satisfy human existence, to canalize the urges and to sell their sexual desires is through marriage. Marriage is the best way to give birth to babies, to multiply generation by holding Islamic people attentive to their survival (Zegeye et al., 2020). Marriage has many advantages, including that marriage soothes the mind, regulates emotions, closes the view of all God forbids and makes God allow the love of man and widow. The marriage procession is, of course, often distinguished by a distinctive, unique and unique tradition that is usually one for each ethnic group (Adida et al., 2016). The interior of Banjar, South Kalimantan, Indonesia are one of the tribes that still preserve customs and traditions in the marriage system. This also has its features in the normal marriage in different parts of the world often (Choi & Hamilton, 2016). Researchers are currently experimenting with the Banjar backland community's marriage rite.

An interesting issue with this study is that marriage in the Banjar Inland Tribe culture is still very traditional in rituals or customs. The reverence to the role of women is enormous in Banjar's traditional marriage. The event after the event indicates that many focus on the family of the bride and bride. Agreement on

acceptance of application is also part of this marriage process, but is also refused if no agreement is reached between families. The families of prospective brides and brides are married, in Banjar rituals. Whereas the woman just wants an agreement from the family proposing what the price agreed upon is. Honesty is the nature of the word. Unlike the Minangkabau tradition, (Mila, 2019) the bride proposing a bridal partner, bridal candidates from Minang visit the family of the bridal woman, and exchange gifts between two parties as the token for the bride's bond with the bride. The bridegroom will be given obstacles and prevented from meeting the bride using a long scarf, as well as the people who live in southern Sumatra highlands, the people from Ogan. He must bring the objects requested by the keeper of the bride to meet his future wife. Similar to the Ogan people, (Manik, 2012) a custom in the Batak culture, there is a procession called Sinamot, which is a dowry negotiation between the two families.

The amount of dowry or dowry to be given is usually determined on the basis of the level of education, career or social status of the girl's family. The higher the level, the higher the number of dowries (Muzainah, 2019). But this is not seen as mere materialism, but rather the hope that this couple will avoid divorce after marriage with an expensive number of dowries. Interesting research in the tribe, as it wants to see how the Banjar rituals in marriage and localities in Indonesia or other countries are implemented.

### **Analytical Approaches**

A field study with a phenomenological approach is the method used in this research (Giorgi, 1997). It is the custom of the people Banjar who perform this traditional marriage on the upper reaches of the river with the Banjar tribe. Families who would marry their daughters had studies of such cases from the start of the marriage meeting of the family to the end of their wedding. The work took place between January and March 2020 for three months. The study was more focused on knowledgeable and informed sources of data or informants, specifically conducting exploratory research on the question of representing the matrimonial culture within the Banjar in Indonesia.

### **Discussion and Research Results**

In the Banjar tradition (adat) customary marriage system of South Kalimantan, it is an ancestral heritage that continues to be carried out up to now, from the beginning of the plan until the marriage. This tradition is still maintained based on the tradition that has become a habit in society. The dominant religious factor is the traditional system of marriage in the Banjar community, which is very religious although it still maintains adat. The necessity to carry out this tradition according to informants found is an obligation because it has been taught from the legacy of the ancestors of the Banjar tribe (Al-Sharmani, 2018; Takvam Kindt, 2019).

The Banjar tribal community still maintains the customs, religious system, and family environment (Hastuti & Sumarmi, 2017). Based on the findings, that the traditions carried out on the customs of Banjar hinterland communities, behavior in the present is influenced by the circumstances and the environment so that

these activities take place continuously and still maintain the original custom. For the Banjar community, the practice of marriage can be said to be very detailed in the model of marriage.

Marriage in customary law is not only a bond between man and woman as husband and wife but it also leads to the preservation of tribes and to marry between two extended families as part of the tradition. In the tradition of marriage in the Banjar community, if there is a man who wants to marry a woman, then the man asks the woman he wants. First, the male family asks the female family whether or not the woman has proposed. If no one proposes to her, then the woman's parents try to match her with relatives who are considered close and suitable to her family's family. Although not all are the same but mostly in the Banjar hinterland that the marriage agreement was carried out by his female family.

### **Rituals Carried Out In the Marriage of the Banjar Tribe**

In the traditional marriage system of the Banjar interior, several stages must be passed until the marriage procession is carried out. Based on information obtained, that there are some rituals performed. among them are matchmaking patterns, *sekufu*, *badatang*, honesty, surrender, marriage agreements with the same religious approach, wedding procession activities (Nuruddaroini, 2019).

The first part to be done is that the conversation conducted by a large family is a suitable time for a family marriage with another family. These periods is termed as the basususuluh or see the condition of some prospective bridegroom who is considered suitable with his daughter. If deemed appropriate, then they will have a more serious conversation in the practice of seeing and feeling comfortable between men and women and families. if deemed suitable continued by the Badatang process, namely talking about the amount of honesty (payment as a gift) desired by the female family and being approved by the male family, and in this meeting also talking about the marriage contract system, preparation of the venue, and wedding ceremony. For the Banjar community, honesty is one of the conditions that must be met by a man who wants to get married. As for honesty which is a tradition as a Banjar community, judging by its status if mentioned in the marriage contract, its status is a dowry, if not mentioned then only a gift). This tradition is considered noble because it can respect the honor of women, when married or in the event of divorce.

Actually what is ideal about determining honesty is not to see the number of surrounding communities, but the results of deliberations between the two families must be a benchmark for the amount of honesty. This ritual is performed because it is considered an obligation for the Banjar tribe. After this is done well, the next process is to surrender or hand over some assets and household necessities which will be prepared for the bride and groom. This surrender is a must-do ritual that aims to be considered that the bridegroom can foster a good household in the future. Then proceed with the marriage contract process and proceed with the wedding ceremony.

Usually, in a supernatural way there are interesting things in the customary procession of the Banjar community, namely there are some ritual activities carried out during the marriage. The first thing to do is *adat bamandi* (bathed) by using seven flower shapes and flowers from coconut fronds. This showering tradition is carried out with some readings spoken by a woman when splashing water on the bride. This method is considered mystical because many things are included in the activity, the water is full of flowers, the clothes use jasmine woven flowers, and this is believed to bring forth a good aura for the bride and groom later.

Furthermore, the tradition of breaking chicken eggs, this ritual is carried out so that nothing disturbs the supernatural while the wedding procession. The procession to break the chicken egg is done after the *bamandi* event. When it is finished, the *bamandi* water is taken and sprinkled on the participants who witnessed it. This is done in the hope that it can ward off feelings of anxiety and interference from the genie and is considered to be able to provide comfort to the bride and groom later (Humaidi, 2016).

Based on the results of interviews that the authors met, these traditions are all rituals that have been carried out by ancestors from time to time. The existence of good relations with humans and relations with the supernatural shows that the tradition of traditional Banjar tribal marriage rituals has a relationship in the past with jinn. Based on the writer's search that this ritual must and must be carried out if it is not done there will surely be disturbed by supernatural beings in various ways.

As well as during the procession of the marriage contract, various kinds of cakes and food are prepared for humans and supernatural beings to be prepared by serving together. As well as the provision of a seat consisting of bitter coffee, coconut, and brown sugar this is placed under the chair when the wedding ceremony is held. Although in practice this culture already has a relationship with Islamic culture, in practice it still has a habit that is a mandatory and hereditary ritual from previous ancestors.

### **Relationship between Belief and Ritual in Marriage**

The occurrence of this integration according to Ralph Linton's theory is because in general elements that are sufficiently compatible with the recipient's culture will not destroy anything society or culture (Lee et al., 2019). Because both parties have amazing vitality and almost unlimited capacity to implement adaptation change. Based on Linton's frame of mind it can be understood that Islam came to this area by holding local cultural adaptations. Because the vitality of Islamic teachings and the banjar's cultural capacity to accept a new culture can be realized without having to cause emotional conflict, because it does not interfere with the core of local culture. Islam came in this area and became acquainted with local customs and subsequently filled the culture with the essential values of Islamic teachings by slowly but surely not changing and shifting the Banjar culture system. This is reflected in the customs of the Banjar marriage which illustrated Islamic religious values in addition to the non-Islamic values that remained attached to the ceremony.

The ritual values in the Banjar marriage custom are reflected in the form of cultural symbols and behaviors, as revealed in the series of marriage ceremonies (Yixuan, 2018). The people in the Banjar tribe, who are predominantly Muslim, currently treat their customs the same as carrying out obligations towards their religion (Islam). This is done because of the habits and traditions inherent in society, able or not in terms of its economy. The integration of culture and religion is now at the stage of perfecting values (Meng, 2020). This can be seen how the Banjar people treat old values such as the provision of a resident, offerings of various kinds of food and other equipment which are then converted and modified into a form of prayer so that God gives safety to the bride and groom them, not asking supernatural beings.

Although in general, the Banjar people are Muslim, they still cannot leave the old customs that embrace primitivism, such as sprinkling yellow rice with the intention that the bride is not disturbed by spirits, as well as the equipment used is still primitive magical, such as offerings, piduduk and forth is an expression of concern for the disturbance of the spirits of their ancestors.

### **Conclusion**

The marriage system in the Banjar tribe has a close relationship with the ancestors. The various traditions that are required to be followed are sacred and if not done will cause big problems. Tribalism is a part of the realm of life in the interior of the Banjar tribe. The tradition adopted also has social values that still have a relationship between humans and the supernatural. The ritual carried out in the Banjar hinterland society still at least adheres to the primitive nature of animism by combining new life patterns by promoting the old traditions of the ancestors with various rituals.

### **Recommendations**

Research between Banjar tribes in Indonesia and Malaysia seem to have similar meanings. The ritual carried out on the Malay tribe is the same as the ritual of the Banjar people. This can prove that the Malay tribe on the outskirts of Malaysia, such as Batu Pahat, Johor, and its surroundings are fragments (part) of the Banjar Kalimantan tribe (Borneo) which since ancient times migrated during the war with the Dutch invaders. Evidenced by several rituals, languages, and traditions that still have similarities with the Malay tribe in Malaysia.

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