

The Relevance of Q.S. An-Nisa Verse 4 and *Jujuran* in Banjar Language

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Abstract

Jujuran is the same as a dowry, that's roughly the way of thinking and knowledge of some Banjar people. Shoduqotihinna in Q.S. An-Nisa (4): 4 means dowry. This article aims to examine in more depth regarding jujuran and its relevance to Q.S. An-Nisa (4): 4. This research method uses normative legal research methods. Using comparative and conceptual approaches. The technique for collecting legal materials is carried out using library research with analysis of legal materials carried out qualitatively. Although in terms of giving a dowry and jujuran, there are similarities in giving with pleasure. Nowadays, jujuran is just a tradition ('urf). Most likely using jujur language in jujuran money is influenced by the language used in the Al-Qur'an and the use of Malay Arabic in the past which became the basis for use in books with an Islamic perspective, especially in Southeast Asia (Thailand, Singapore, Malaysia, Brunei and Indonesia). Jujuran in Banjar society has the impression of an obligation such as a dowry. This happened because of a misconception in understanding the verse on giving dowry in Q.S. An-Nisa (4): 4. The use of the word shaduqatihinna has the root word shadaqa which can be interpreted as jujur, enabling the fuqaha in the South Kalimantan area in the past to use the local language of jujuran.

Keywords: banjar language, dowry, *jujuran*

Introduction

Language is a window to the world, perhaps that's how words sound that we have known since we were little. Language is a symbol and the most effective way to understand one individual and another or one community (communal) and another communal. Each domain has its own language and the language of a region can change over time and habits change. A concrete example at the world level is that previously the languages used on the world map were greatly influenced by trade routes. Before we knew English as an international language, Arabic and Chinese were languages that had to be mastered by people on these trade routes. In the Indonesian context there is a past, Indonesian people for example use the old spelling before it was changed to EYD (improved spelling). Of course, if we experience it in reality, in our daily lives there is always a shift in language, or at least there are new languages that emerge with new terminology and terms. Broadly speaking, language change can be caused by two reasons:¹

- 1) Internal changes: changes in grammar that occur slowly;
- 2) External changes: changes due to external factors, such as the meeting of one language with another regional language and usually occur slowly but generally quickly depending on how intensely one language meets another.

Historically, the name of the Banjar language was called Banjar because the center of human interaction was in Banjarmasin, which was a port area (at that time). The origins of Banjar begin with the migration of a community from India (Kaling) who took the initiative to discover new areas. However, another opinion says that the migration occurred from Kalinga (East Java) which occurred around 1300.² Another opinion says

¹ Poedjosoedarmo Soepomo, *Analisis Variasi Bahasa* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Depdikbud, 2009), 56.

² Alfani Daud, *Islam Dan Masyarakat Banjar: Deskripsi Dan Analisa Kebudayaan Banjar* (Jakarta: Raja Grafindo Persada, 1997), 26.

that Banjar is an ethnic derivative of the overseas Malay ethnic group called peripheral Malays.³ Then the word Banjarmasin was taken from the words Banjar and Masih, namely a sultan named Masih who at that time was the ruler of the Banjar sultanate.⁴ There is also an opinion that the Ngaju Dayak language still refers to Malay people, namely *oloh masi* (Malay people). The change from still to masin was due to the Dutch people's mistake in pronouncing it still as masin.⁵

Within the scope of South Kalimantan, it is known that the majority of areas in South Kalimantan use Banjar as the local language. The Banjar language is an ancient Malay language.⁶ In terms of language, there is a fundamental difference in terms of tone emphasis, the Banjar Kuala region speaks in a softer, polite and smooth tone, the Banjar Pesisir is influenced by the Bugis logo and the Banjar Hulu has a firm and direct tone and seems rude.⁷

Table 1. Example of Banjar Language⁸

<i>Efog efoeg</i>	<i>Bagi Hita</i>
<i>Malang</i>	<i>Cadap</i>
<i>Banjoe/banyu</i>	<i>Hoedja</i>
<i>Saban</i>	<i>Pannee</i>
<i>Cola/kula</i>	<i>Indieka</i>
<i>Oijour</i>	<i>Siedien</i>
<i>Oijour Siedin/Ujar sidin</i>	<i>Parab parab</i>
<i>Pafirathan</i>	<i>Sie Boetoe/Sie Diang</i>

It should be noted that previously there was a strong use of the Malay language in the Banjarmasin area due to the fact that the Banjar Sultanate at that time was Muslim and the fiqh literature in the Southeast Asia region used Malay Arabic. This can be known through the books written by Sheikh Muhammad Arsyad Al-Banjary. Along with the destruction of the Banjar kingdom due to VOC attacks, the use of Malay Arabic began to be abandoned and became a loan word in the Banjar language. Even though it is said to use Banjar language, the use of Banjar language in City areas (Banjarmasin and Banjarbaru) and Regency areas (Hulu Sungai, Tabalong, Tanah Bumbu, Balangan) will be very different. The use of the Banjar language in urban areas has resulted in acculturation and assimilation with foreign languages and the National language (Bahasa Indonesia). It cannot be denied that there has been a shift in the Banjar language from time to time and it is greatly influenced by socio-cultural aspects. Regional languages are suppressed due to pressure from linguistic projects (Language Mapping Project). Domains that previously used regional languages (for example, politics, economics, science) and other factors, including increased mobility, urbanization, the emergence of media, have made interactions more intense.⁹

³ Ahmad Harisuddin, "Urang Banjar: Asal-Usul Dan Identitasnya," *OSF Preprints*, 2010, 3.

⁴ Banjar means an arrangement of village or village houses on the water along the river bank. Look Ahmadi Hasan, *Adat Badamai: Interaksi Umat Islam Dan Hukum Adat Masyarakat Banjar* (Banjarmasin: Antasari Press, 2008), 109.

⁵ Tim, *Sejarah Daerah Kalimantan Selatan* (Indonesia: Proyek Penelitian dan Pencatatan Kebudayaan Daerah Departemen Pendidikan dan Kebudayaan, 1977), 30.

⁶ The ancient Malay language is considered to be the origin or parent of all types of Malay languages. The types included in this group include: Dayak, Kerinci, Minangkabau, Baku Malay, Baca, Banjar, Manado Malay, Serawai, Iban, and Jakarta. Look Anton Moeliono, *Kajian Serba Linguistik* (Jakarta: PT. BPK Gunung Mulia, 2000), 333.

⁷ Fahrurraji Asmuni, *Sastra Lisan Banjar Huu* (Amuntai: Hemat, 2014), 1.

⁸ Radermacher, *Beschryving van Het Eiland Borneo Dalam Egbert Heemen, Verhandelingen van Het Bataviaasch Genootschap Der Kunsten En Wetenschappen* (Batavia: Compagnies Boek-drukkery, n.d.), 115.

⁹ Moeliono, *Kajian Serba Linguistik*, 189.

Socially, the various customs that occur in Banjarmasin cannot be denied to be greatly influenced by religion (Islam, Hinduism, Buddhism, Kaharingan and others). A social group that is heterogeneous and influenced by strong complexity produces an identity, namely the Banjar tribe.¹⁰ One of the traditions in Banjarmasin is *jujuran*. *Jujuran* with the addition of the suffix -an is the local language in Banjarese society. *Jujuran* is a gift from a man to a woman whose basis is an agreement between both parties (the extended family of the party who wants to marry).¹¹ In general, many Banjar people associate *jujuran* with the validity of a marriage. *Jujuran* is the same as a dowry, that's roughly the way of thinking and knowledge of some Banjar people. The author sees that this might happen because of past understanding of the verse about dowry, Q.S. An-Nisa (4): 4

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

صَدُقَاتِهِنَّ (shaduqatihinna) in this verse means dowry. However, *shaduqatihinna* is actually taken from the word *shod-dal-qaf* (ص-د-ق) which has various meanings, including honest and charity.¹² If we look at it textually, then does the word *jujuran* in Islamic religious marriages in Banjarmasin and its surroundings come from the understanding of the local people (South Kalimantan) who use the Banjar language in interpreting Al-Qur'an Q.S. An-Nisa is about *shaduqatihinna*. Interested in this matter, through this article the author wants to examine in more depth the philosophical value of *jujuran* and its relationship to Q.S. An-Nisa (4): 4.

Method

This research uses normative legal research methods (normative law research). According to the type, the data sources used are secondary data consisting of primary legal materials and secondary legal materials consisting of books, scientific journals, papers and scientific articles which can provide explanations about the *jujuran* and interpretation of Q.S. An-Nisa (4): 4. This research was conducted using a comparative approach (comparing one object of discussion with another object of discussion) and a conceptual approach to *jujuran* and Q.S. An-Nisa (4): 4 by looking at various opinions of experts, writers, and studies of legal interpretations related to the issues raised. The technique for collecting legal materials is carried out using library research with analysis of legal materials carried out qualitatively.

Results

In the Banjar language dictionary, *jujuran* is a dowry, *bajujuran* is using a dowry, and *manjujur* is giving a dowry.¹³ *Jujuran*, if we use Indonesian language is taken from the word *jujur*, which in the Big Indonesian Dictionary (KBBI) means upright, not lying, not cheating, sincere, sincere and money given by the groom to his future in-laws.¹⁴ In terms, *jujur* is a gifts from the man to the woman (parents or guardians) are in the form of money or accompanied by other additions in the form of house furniture, clothes and

¹⁰ Fathurrahman Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar Di Kabupaten Banjar Kalimantan Selatan* (Depok: Rajawali Press, 2020), 50.

¹¹ Sanawiyah and Iqbal Reza Rismanto, "Jujuran Atau Mahar Pada Masyarakat Suku Banjar Ditinjau Dari Perspektif Pandangan Hukum Islam," *Hadratul Madinah* 8, no. I (2021): 54.

¹² S. Askar, *Kamus Arab Indonesia* (Jakarta: Senayan Publishing, 2010), 406.

¹³ Abdul Djebar Hapip, *Kamus Banjar-Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, n.d.), 91.

¹⁴ "KBBI VI Daring," accessed June 27, 2024, <https://kbbi.kemdikbud.go.id/entri/jujur>.

other symbolic objects (small banana trees) whose amount is mutually agreed between the two. Between the family on the basis of consent and without any element of coercion.

Jujuran usually takes the form of cash. In the past, the amount of *jujur* money was four rupiah, but with the changing times there have also been changes in the value and form of *jujur* money. Sometimes it is greatly influenced by the area where the bride and groom who are getting married live, therefore sometimes this *jujur* depends on the number of mitsils that exist in that community.¹⁵ The amount of *jujur* is also determined by other factors, including:

- 1) The beauty of a woman, usually someone will be ask *bungas kah biniannya?* (is the woman beautiful?). Sometimes parents increase their child's *jujur* value because of the appearance of their child's face;
- 2) Social *nasab*, the higher a person's *kufu* in society, the higher the value of *jujur*. For example, children of chaplain, children of coal mine bosses, children of placeman, descendants of pegustians¹⁶, and so on;
- 3) Employment, the high level of female employment can also increase *jujur* costs. For example, the *jujur* of a state civil servant will be very different from the *jujur* of someone who is still not working or has worked but is a slave to a company or foundation;
- 4) Inner beauty, a woman's formal education will also increase a person's *jujur* value. For example, the *jujur* of a woman who is still receiving education will be very different from the *jujur* of a woman who has completed her academic education. The higher a woman's title, the more her *jujur* will increase. Formal education is also sometimes considered an investment for parents and for the child himself.
- 5) Private reasons, some parents sometimes have personal reasons for placing the value of *jujur* in their children. Sometimes these reasons are unfounded, such as the prestige of being greeted by neighbors, wanting to use the money for Umrah, *handak ditukarkan pahuaman* (want to buy rice fields), and so on. Sometimes these reasons have a basis but seem to complicate a marriage, such as *adatnya sudah kaya itu* (that's the tradition), put the *jujur* at a high price so that the man withdraws regularly, and it is a special prestige for the man if he gives a large amount of *jujur* to the prospective bride and groom.

Apart from the above, not all people think so, that a *jujur* always being an obligation. *Jujuran* is just one procession of several stages of a marriage in Banjar society, the general structure is as follows:¹⁷

- 1) *Basulusuh*, the first procession is that the men carry out a lesson to the women,
- 2) *Batatakun*, searching for information to seek clarity regarding the status of women by men,
- 3) *Badatang*, can also be called a proposal or proposal. In this process, the man conveys his seriousness to the woman about becoming a partner in marriage. In this procession there can be acceptance or rejection,
- 4) *Maatar patalian*, can also be called the delivery of *patalian* in the form of money.¹⁸

¹⁵ Rismanto, "Jujuran Atau Mahar Pada Masyarakat Suku Banjar Ditinjau Dari Perspektif Pandangan Hukum Islam," 55.

¹⁶ Gusti is a title usually used by the king's children who are concubines. Look Sahriansyah, *Sejarah Kesultanan Dan Budaya Banjar* (Banjarmasin: IAIN Antasari Press, 2015), 114.

¹⁷ Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar Di Kabupaten Banjar Kalimantan Selatan*, 51.

¹⁸ The items that are generally handed over as a sign of this bond are sarongs, clothes, mukenas, breast holders, shoes, necklaces, rings, make-up tools and other items for girls. Look, Hendraswati et al., *Upacara Daur Hidup Masyarakat Suku Banjar* (Pontianak: STAIN Pontianak Press, 2012), 89.

- 5) *Bamamandi*, in this procession the women bathe in flower water which is carried out by the *tatuha kampung* (village chief),
- 6) *Batamat Al-Qur'an*, this is done when delivering *jujuran* or before the *walimah* event,
- 7) Delivering *jujuran*, a procession of handing over gifts (money, clothes from head to toe, tools for bathing, bedroom furniture such as cupboards, beds and dressing tables). Variations in delivery time depend on the agreement between both parties before the wedding.
- 8) *Nikah*, the marriage ceremony procession led by the celebrant or guardian of the prospective bride and groom.
- 9) *Batimung*,¹⁹ this procession is considered by some people to be one of the requirements for prospective brides and grooms. It is done in a spa-like manner with the aim of emitting a dry smell and fragrant the bride and groom's body aroma.
- 10) *Walimatul 'ursy*, it could also be said to be a wedding party whose aim is to inform relatives, neighbors and friends of the two parties holding the wedding of good news.
There are at least three aims of the tradition of *jujuran* in Banjar customs:²⁰
 - 1) Its position as a pillar of marriage in Banjar society;
 - 2) The function of honest money is a gift given by men to cover reception costs and materials for the household later;
 - 3) The gift of honest money gives prestige value to the woman who will marry if the man agrees.

There are several reasons for motivation in the tradition of *jujuran*. Motivation is an effort that can cause a person or certain group of people to be moved to do something because they want to achieve the desired goal or get satisfaction with their actions.²¹ In simple terms, there are at least several motivations in the tradition of *jujuran* in Banjar society:²²

- 1) Consideration of the status of the bride. In Banjar society, a person's status can be constructed as follows:²³
 - a) Scholars
 - b) Businessman
 - c) Government employees (*ambtenaar*)
 - d) Farmer
- 2) *Ta'awun* for wedding reception costs. As a form of financial assistance for the wedding reception, because it could be that only women hold the reception.
- 3) Pride for men. For a man, it is a source of pride if he is able to give *jujuran* to a woman for a large amount.

Understanding an Al-Qur'an text is greatly influenced by the meaning of the text and sociological factors of society. Like the Maliki *madzhab* which is famous with the *madzhab ahlul Madinah* which really prioritizes what the people of Medina do as a matter of law. In contrast to the Hanafi *madzhab* which is strong in *qiyas* and famous for *ahlu ra'yi*, it is due to the fact that the city of Baghdad (which at one time was a metropolitan city) was far away from the source of hadith at that time (Mecca and Medina).

¹⁹ *Batimung* Health is a healing tradition by the Banjar and Dayak tribes with the aim of removing sweat from the body by fumigation. Look, Saefuddin and Sisy Maryad, "Tradisi Pengobatan Batimung Dalam Masyarakat Banjar Dan Dayak Meratus Di Kalimantan Selatan," *Naditira Widya*, 2, 12 (2018): 148.

²⁰ Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar Di Kabupaten Banjar Kalimantan Selatan*, 82.

²¹ "KBBVI Daring," accessed June 27, 2024, <https://kbbi.kemdikbud.go.id/entri/motivasi>.

²² Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar Di Kabupaten Banjar Kalimantan Selatan*, 84.

²³ Syahrudin, *Orang Banjar (Menjadi) Indonesia* (Yogyakarta: Eja Publisher, 2009), 34.

Jujuran in Banjar society is often misunderstood as dowry in marriage. This happens because of understanding the verse about dowry, namely Q.S. An-Nisa (4): 4,²⁴

وَعَاثُوا آلَ نِسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

The Asbabun nuzul of this verse is that if a master of a slave marries his slave, he takes the dowry for the slave and does not give it to the slave. So Allah forbade him to do this and give a dowry to his former slave.²⁵ *Shaduatihinna* in the verse taken from the letters *shod-dal-qaf* which in a word can become *shadaqa-yashduqu-shidiq/shidqan* which means right or *shadaqa-shidaqa-ashdiqa* which means dowry.²⁶

Shadaqa (صدق) in the Qur'an is repeated 155 times (32 times as a verb and 123 times as a noun). There are 68 types of components of the word *shad-dal-qaf* used in the Al-Qur'an. The meaning of *الْصِدْقُ* (honest) is the same as what comes out of the mouth and what is expressed in the heart. If one of these is not fulfilled then this cannot be said to be perfect *jujuran* or truth. Like a hypocrite who says *Muhammad is the messenger of Allah* without any belief in his heart²⁷ Q.S. Al-Munafiqun (63): 1

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

Asshidqu is also used to express every good thing and serve as *mudhaf ilaih* from the action it characterizes. Q.S. al-Qamar (54): 55

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

The Hour has come near, and the moon has split [in two].

Shad-dal-qaf shows strength (good) both in terms of words and non-words. The truth is solid unlike lies. Therefore in Q.S. An-Nisa (4): 4 the use of *shad-dal-qaf* because of its power and is an obligatory form.²⁸ *Asshadaaqatu* (الْصِدَاقَةُ) also means sincerity in love.²⁹ Q.S. Ash-Syu'ara (26): 100-101,

فَمَا لَنَا مِن شَفَاعِينَ وَلَا صَدِيقٍ حَمِيمٍ

So now we have no intercessors, And not a devoted friend.

The verse above refers to the meaning in Q.S. Az-Zukhruf (43): 67

²⁴ Nor Fadillah, "Tradisi Baantara Jujuran Dalam Prosesi Perkawinan Masyarakat Banjar Perspektif Hukum Islam Dan Teori Kontruksi Sosial," *Addabana: Jurnal Pendidikan Islam*, 2, 5 (2022): 105.

²⁵ Jalaludin as-Suyuti, *Lubab An-Nuqul Fi Asabin Nuzul* (Beirut: Dar al-Kitab al 'Arabi, 2006), 61.

²⁶ Mahmud Yunus, *Kamus Arab-Indonesia* (Jakarta: Hidakarya Agung, 1990), 214.

²⁷ Ar-Raghib Ishfahaani, *Al-Mufradat Fii Ghoribil Qur'an* (Mekkah: Maktabah Nizar Mustafa al-Baz, n.d.), 363.

²⁸ Abu al-Husain Ahmad, *Mu'jam Maqayis al-Lughah* (Beirut: Dar al-Fikr, 1979), 339.

²⁹ Ishfahaani, *Al-Mufradat Fii Ghoribil Qur'an*, 364.

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Close friends, that Day, will be enemies to each other, except for the righteous

الْصَّدَقَةُ (*asshadaqatu*) or alms is something that is given to get closer to Allah from one's wealth. In terms of Islamic jurisprudence, alms is used for something that is sunnah, but sometimes something that is obligatory is also used with the word alms³⁰ Q.S. At-Taubah (9): 60 and 103,

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Then relief from debts or not taking the *qisash* right that should be obtained is also called alms, Q.S. Al-Baqarah (2): 280,

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

The pillars of marriage in the Syafi'i *madzhab* of thought which are adhered to by the majority of the people of South Kalimantan include:³¹

- 1) Groom;
- 2) Bride;
- 3) Guardian;
- 4) Two Witnesses;
- 5) *Shighat* (agreement);

Even though the mention of dowry is not a pillar of marriage, dowry is legally obligatory. Dowry is obligatory according to the consensus of the ulama.

The dowry is legally obligatory for the husband upon completion of the marriage contract, with a predetermined amount of assets, such as 1000 Syrian lyra, or not specified. Even if both parties agree to negate it or not mention it, the agreement is void, and the dowry remains mandatory.³²

Discussion

In the past, the value of *jujuran* that had been agreed upon by both parties in the proposal was stated in the marriage contract. This has implications for returning *jujuran* when failure (cancellation) occurs in the marriage process.³³ The use of the meaning of

³⁰ Ishfahaani, 365.

³¹ Zakaria al-Anshari, *Fathul Wahab*, vol. 2 (Beirut: Dar al-Fikr, n.d.), 42.

³² Mustafa al-Khin and Mustafa al-Bugha, *Al-Fiqh al Manhai 'Ala Madzhab al-Imam al-Syafi'i*, vol. 4 (Surabaya: Al-Fitrah, 2000), 75.

³³ Azhari and Hariyanto, *Jujuran Dalam Perkawinan Masyarakat Banjar Di Kabupaten Banjar Kalimantan Selatan*, 96.

dowry with this word component (صَدَقْتِهِنَّ) is only repeated once in Q.S. An-Nisa (4): 4. In the interpretation, the khittab of this verse is directed at the husband to give the dowry to his wife with his blessing. Then there is another opinion. The *khittab* (aimed) in this verse is the guardian, the guardian who marries a woman takes all her dowry if the woman used to live with him and giving a camel to use to go to a man's house without any additional dowry if he does not live with him.³⁴

As for this article, *shaduqatihinna* (Q.S. An-Nisa (4): 4) which means dowry is to draw out the meaning of what is in it. In the use of the phrase *qad ashdaquhaa* (فَدَأَصَدَّقُهَا), it means that *i have really given her a dowry*. The use of the basic word *shadaqa* which means truth is because giving a dowry begins with a promise and giving a dowry is proof of the truth of the promise. His wife's *farji* will only be halal if there is a predetermined dowry (mentioned in the contract or not). However, dowry is not the price of a woman's *farji*.³⁵ It can also be said that the dowry is not only a symbol that proves the husband's truth and sincerity in getting married and providing for his wife's living needs, but more than that, it is a symbol of a promise. The wisdom and meaning of this verse will be more touching if examined from a linguistic perspective. The use of *sadaqah* which has ramifications with the meaning of *shidiq* contains feelings of honest, a white heart, a pure heart. This meaning is strengthened by the continuation of this verse *nihlah*.³⁶

نِهَاةً (*nihlah*) in this verse also means *al-fariidhah* (obligation). This is what is said to be a gift that only occurs with a willing heart. If the dowry is given in this verse (without harm or fraud), then it is a gift that is delicious and has good consequences.³⁷ *Nihlah* comes from the word *an-nahl* (which means bee. Men look for halal wealth like bees look for flowers that will become honey).³⁸ In this verse it is clear that there are civil rights in dowry cases. If the wife gives up the dowry (dowry) to her husband (partially or completely) then the wife has the right to do so and the husband may accept it. Because the relationship between husband and wife should be based on open-mindedness, complete willingness, and unharmed love from both parties.³⁹ Then it is this verse that gives the meaning of obligatory or makes the meaning of the verse as dowry. *An-nihlah* (voluntary giving) is not the same as a gift, whereas every gift is definitely a *nihlah* while not every *nihlah* is a gift. The word *nihlah* when combined with the verb *nahlatahu* (you give her a gift) then it is called a dowry.

Nihlah comes from the same word as bee (النحلة), because bees always give honey. Wisdom experts say that bees are not dangerous wherever they are, in fact bees can bring benefits. Apart from being used in the meaning of a dowry, *nihlah* is also used in giving a father to his child.⁴⁰

It should be understood that even though it seems like an obligation in marriage among the Banjar people, *jujuran* is not a requirement for a marriage contract to be valid. Even though in terms of giving dowry and *jujuran* there are similarities in giving with pleasure, dowry is different from *jujuran*. However, there are several areas that mention

³⁴ Abi Abdillah Muhammad al-Qurthubi, *Al-Jami' Liahkam Al-Qur'an Wa al-Mubayyin Lima Tadhammanahu Min as-Sunnah Wa Ayi al-Furqan*, vol. 6 (Lebanon: Ar-Risalah Publisher, 2002), 43.

³⁵ Wahbah Zuhaili, *Tafsir Al-Munir Fii Al-'Aqidah Wa Asy-Syari'Ah*, vol. 2 (Damaskus: Dar al-Fikr, 2009), 573.

³⁶ M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 2 (Jakarta: Lentera Hati, 2012), 346.

³⁷ Muhammad Syaikhani, *Fathul Qadir Al-Jami' Baina Fann Ar-Riwayah Wa Ad-Dirayah Min 'Ilmi Tafsir* (Beirut: Dar al-Makrifah, 2007), 271.

³⁸ Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar*, 4th ed., vol. 2 (Singapura: Kerjaya Printing Industries, 2001), 1096.

³⁹ Sayyid Qutub, *Fi Zilal Al-Qur'an* (Mesir: Dar asy-Syuruq, 2003), 585.

⁴⁰ Ishfahaani, *Al-Mufradat Fii Ghoribil Qur'an*, 627.

jujuran in the marriage contract in the South Kalimantan area so that *jujuran* is the dowry in marriage. Nowadays, *jujuran* is just a tradition ('urf). If we relate it to *ushul fiqh* (principles of jurisprudence), then *jujuran* as long as it does not conflict with the shari'a and the legal provisions of a marriage is permissible.

As previously explained by the author, the understanding of *jujuran* as the same as dowry in the past is very possible, because language as a sociology is very likely to shift in meaning and use. Coupled with the ruling factor in a government, this will further stimulate these changes, such as the use of Indonesian as the national language. The people in South Kalimantan before the sultanate era had already embraced Islam, then the role of the Banjar sultanate in social engineering had huge implications. For example, the role of Sheikh Muhammad Arsyad Al-Banjary through his work (Sabilal Muhtadin, and others) has formed legal norms that are very strong with the nuances of Islamic religious teachings. For example, the Sultan Adam Law, as a constitution, is a norm whose basis or basis comes from the teachings of the Islamic religion. The Banjar Sultanate through its policies has produced what is called a state culture with an Islamic legal framework.⁴¹

Philosophically, *jujuran* is seen as having a very good value, namely a form of respect for men towards women and raising the status of women. What needs to be underlined is that it is still not an obligation, even Rasulullah SAW in a hadith⁴², خَيْرُ الصَّدَاقِ أَيَسْرُهُ (the best dowry is that which is easy) but on the other hand in history Rasulullah SAW married Sayyidah Khadijah with 20 *bakrah*⁴³ and in another history 12 auqiyah (around 40 dirhams).⁴⁴ We see that the Prophet really respected the status of women, but that does not mean that this resulted in burdens in marriage. So the high value of *jujuran* in Banjarese society does not conflict with Islamic law. Even though one of the goals of *jujuran* is to increase one's status, we need to remember that *jujuran* is not a pillar of marriage and *jujuran* in the current tradition of Banjarese society is not an obligation like a dowry. At this time, *jujuran* sometimes even complicates a marriage that is actually easy and not difficult.

Even though dowry and *jujuran* are not the same, it is very likely that the use of honest language in honest money is influenced by the language used in the Al-Qur'an and the use of Malay Arabic in the past which became the basis for use in books with an Islamic perspective, especially in Southeast Asia (Thailand), Singapore, Malaysia, Brunei and Indonesia). If interpreted with the same meaning, *jujuran* in the use of dowry has a very deep meaning. *Jujuran* has a strong meaning, an expression of truth verbally and in the heart, a form of sincere love from a pure heart. It is as if *jujuran* is the most beautiful sentence used to describe a man's sincerity, commitment and confidence in the woman he will marry.

From all the discussion above, the relationship between dowry in Q.S. An-Nisa (4): 4 and the truth today is as follows:

⁴¹ In article 21 of the Sultan Adam Law, *Tiap kampung kalua ada perbantahan isi kampungnja ija itu kampungnja kusurhkan membitjarakan mupaqat-mupaqat lawan yang tuha-tuha kampungnja itu lamun tiada djuga dapat membitjarakan ikam bawa kepada hakim*. Look, Ahmadi Hasan, "Adat Badamai Menurut Undang-Undang Sultan Adam dan Implementasinya Pada Masyarakat Banjar Pada Masa Mendatang," *Al-Banjary* 1 (2012): 18.

⁴² Narrated by: Abu Dawud (2117), Ibn Hibban (4072), and Al-Hakim (2742). Look, "المَبْحَثُ الْأَوَّلُ: " مِنْ سُنَنِ النَّكَاحِ: تَخْفِيفُ الْمَهْرِ", dorar.net, accessed June 27, 2024, <https://dorar.net/feqhia/4163>.

⁴³ Bakrah is a young female camel, if in dollars it is around 3658.54 dollars (Jury 2024)

⁴⁴ Al-Hamid al-Husaini, *Baitunnubuwwah: Rumah Tangga Nabi Muhammad SAW* (Jakarta: Pustaka Hidayah, 1993), 70.

Tabel 2. Comparison between dowry and *jujuran*

Focus	Dowry	<i>Jujuran</i>
Objektive	Mandatory according to Sharia	Tentative
Characteristic	Makes it easy	Private
In the form of money	Tentative	Tentative
Physical form	Tentative	Yes
Nominal	Agreement	Agreement (generally large)
Mentioned	Yes	Yes
Mentioned in the marriage contract	Yes (in generally)	No
Delivery time	During the wedding ceremony (in general)	Before the <i>walimah</i> event
Juridical	Al-Qur'an, hadith and obligatory according to <i>ijma</i> ulama	' <i>Urf</i>
Influenced by location	No	Yes
Procession	Fixed	Varies
Procession time	Short and clear	Gradually
Use	For married women	For women's (family) parties
Regarding <i>walimah</i>	No	Yes (in general)

Conclusion

Jujuran is one of the wedding processions in the Banjar community (South Kalimantan). *Jujuran* in Banjar society has the impression of an obligation such as a dowry. This happened because of a misconception in understanding the verse on giving dowry in Q.S. An-Nisa (4): 4. The use of the word *shaduqatihinna* has the root word *shadaqa* which can be interpreted as honest, allowing the *fuqaha* in the South Kalimantan area in the past to use the local language and have a very positive meaning, namely honest.

Through the historical story of how Rasulullah SAW gave Sayyidah Khadijah the dowry, the high value of *jujuran* in the Banjarese people does not conflict with Islamic law. What needs to be noted is that the aim of *jujuran* is to increase one's status, but *jujuran* is not a pillar of marriage and *jujuran* in the current tradition of Banjarese society is not an obligation like a dowry. At this time, *jujuran* sometimes even complicates a marriage that is actually easy and not difficult.

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