



Giving jujuran in socio-cultural marriage of Banjar Community

Fathurrahman Azhari*, Hariyanto†, Muhammad Rifqi Hidayat

Department of Islamic Economy, Faculty of Islamic Economy and Business, Universitas Islam Negeri Antasari, South Kalimantan 70235, Indonesia

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Abstract

In Banjar community marriages, giving jujuran (a dowry) from the prospective groom to the prospective bride has become a tradition. The research was conducted with a qualitative approach, namely, to determine the description of the jujuran tradition in the marriage of the Banjar community, Banjar Regency. The purpose of this study is to determine what motivates the holding of jujuran in the marriage of the Banjar community, Banjar Regency. The results indicated that the amount of the jujuran tradition in marriage varies, namely; One hundred and fifty million Rupiahs, One hundred million Rupiahs, Twenty-three million Rupiahs, and Twenty million Rupiahs. The motivation for this tradition is due to the social status of the prospective bride's parents/family, to assist in the wedding reception, and as a prestige of the prospective groom.

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Introduction

The practice of mahar (dowry) in marriage with the dynamics of community life cannot be denied. The function and the role of the dowry are very important, especially to social culture and economy. In social studies, dowry is related to social classes. In certain groups, dowry becomes a picture of social class in a family. According to Aini, in Javanese society, parents often make dowry arrangements to validate their social status in society. For this purpose, parents usually celebrate their daughter's wedding party lively, and the financing is always borne by the prospective groom in the form of a dowry in the meaning of local customs (Aini, 2014).

According to Daud, marriage among the Banjarese culture is almost considered a sacred act, which must be lived by everyone. A girl who has grown up and is considered mature for marriage by the community, but has not been proposed to by anyone, endeavours to immediately find a living partner. The marriage process in the Banjarese tradition has stages that must be followed; namely, the stage of asking for information from the woman's family about the character of the woman and her family (basusuluh), the marriage proposal stage, and the delivering jujuran stage before the wedding takes place (Daud, 1997).

In the social culture of Banjar community, jujuran is property or money given by the male family to the female family, as a gift to carry out marriage. Property or money for jujuran is given by the male family to the female family for wedding necessities. Property or jujuran money serves as a reward or compensation for the parents' efforts to raise their children.

* Corresponding author.

E-mail address: azharikjss@gmail.com (F. Azhari).

† Co-first authors.

E-mail address: hariyanto@uin-antasari.ac.id (Hariyanto).

In the social culture of Banjar community in Banjar Regency, based on the researcher's observation, there are two gifts given by a prospective groom to a prospective bride in the form of money or property, namely: (1) The giving from the prospective groom to the prospective bride, which is stated in the marriage contract, is mostly in the form of money, one hundred thousand rupiahs, and a set of prayer tools; (2) The giving from the prospective groom to the prospective bride that is given before the marriage contract or after the marriage contract, which is called *jujuran*. This *jujuran* is in the form of a very large amount of money in the range of tens and even hundreds of millions of rupiahs, a gold ring that weighs around three or five grams, and a set of clothes from head to toe. In Martapura, Banjar Regency such enormous gift from the prospective groom to the prospective bride is called *djujuran*, which is a tradition or custom of the Banjar people. *Jujuran* is not the same as dowry (*mahar*), because it is not mentioned in *Akad nikah* (the marriage contract).

In the social culture of Banjar community in Banjar Regency, *jujuran* is given by the prospective groom to the prospective bride looking at the social status of her parents, so the amount of *jujuran* given is not balanced between those with high social status and those with low social status.

Jujuran, which is used for the costs of a daughter's wedding party, is controlled by the parents of the prospective bride. Therefore, *jujuran* sometimes becomes expensive because the wedding party has a lot of family, neighbors, and people.

Theoretically, the dowry should not be expensive. Rasulullah even stated that "the marriage with the greatest blessing is the one with the lightest dowry." Similarly, from the social perspective, the lower dowry given by the groom to the bride makes it easier for the prospective groom to marry the prospective bride. But in *jujuran*, the prospective bride's family may look at the social status or social strata of the community.

The gap between the teachings of the prophet about dowry and Banjarese culture of expensive *jujuran* opens up the space for us as the writers to analyze such from the perspective of socio-cultural studies. To our knowledge, similar studies do not yet exist. Thus, this research can offer a new viewpoint about the *jujuran*.

Literature Review

Jujuran in the Marriage

The term dowry in the Qur'an is referred to as *saduq*, *nihlah*, *faridhah*, *hiba*, and *ajr*. All these terms have the same meaning, namely, the giving of money or property by the prospective groom to the prospective bride at the time of marriage. There are some differences in transliteration of the term *mahr* (Arabic) into local languages such as, *sompa*, *dui' ménré* or *dui balanca* (Bugis), *panaik money* (Makasar), *pisuka* and *ajikrama* (Sasak), *maskawin* (Javanese), and *jujuran* (Banjar).

In classic Islamic reference, dowry is defined as gifts in the form of property or money from the prospective groom to the prospective bride to justify himself in enjoying his wife (al-Jazairi, 2004). Similarly, Ulwan (1987) defined dowry as the giving of a little or a lot of property or money that is given by the husband to his wife as a tribute to her. Dowry is considered as a light requirement of marriage, that if a man is unable to give it and provide for his future family, it is not recommended for him to have a marriage yet (An-Nawawi, 2011). If the amount of dowry is not stated in the contract, the groom should give his bride a similar amount of dowry as his bride's sisters or relatives (As-Syafi'i, 1990).

In the marriage law, the gift in the form of property or money given by the prospective groom or family to the prospective bride or family is called a dowry. The definition of dowry is the gift in the form of property or money given by the prospective groom or family to the prospective bride or family, which is stated in *akad nikah* (the marriage contract). In the Compilation of Islamic Law (Kompilasi Hukum Islam) of Indonesia, which was legalized by Presidential Instruction No. 01 of 1991, Article 1 of Marriage Law, Sub d, it is explained that a dowry is the gift in the form of goods, money, or services from the prospective groom to the prospective bride, which does not against the Islamic law (Abdurrahman, 1992).

Dowry has no minimum limit, everything that can be a price for something else can be used as a dowry. The implementation of the dowry payment delivery can be made following the agreement or adjusted to the customs or traditions in the community. The fact is humans have different economic levels, so it is understandable that some people are rich and most are poor.

In anthropological-sociological studies, dowry is not a new topic, and many studies have been conducted on this, not only in the Muslim groups, but in other groups both in communities that are still relatively left behind, as well as in developed societies.

Issues about dowry in the sociological context are quite complex because it is related to many things, Wani stated that efforts to understand the reality of the dowry tradition in a particular community must consider its social and cultural context, especially class, religious values, kinship systems and social perceptions of children (Wani, 1996). In other words, Durkheim said that the dowry existence in society is largely determined by the discursive factors that surround it, especially class or socio-cultural.

According to Abu Zahrah, besides ethically and philosophically as a sign of the seriousness of the marriage bond, dowry also means as the gift that serves as a form of material assistance from the prospective groom for the prospective bride in preparation for married life.

To compile all views about dowry that have been stated above, we conclude that dowry is a mandatory gift in form of goods, money, or services given by a groom to his bride as a requirement of marriage agreement between the two. Dowry is not simply part of a tradition or culture of certain community, but is part of Islam's teaching means to honour the women for their willingness in marriage.

Motivational Theory

Willam stated that motivation is an internal condition or status (sometimes interpreted as a need, wish, or desire) that directs a person's behavior to actively act to achieve a goal (Huitt, 2011). Motivation is a booster from someone's heart to do or achieve a goal. The motivation behind an action being carried out, maintained or not, determines or influences human behavior to achieve a goal. Motives are usually intended with needs, desires, drives, or impulses that arise in the individual. There are two types of factors that motivate a person to strive for satisfaction, namely, extrinsic factors and intrinsic factors. Extrinsic factors are motivating a person to get out of dissatisfaction, including human relationships, rewards, environmental conditions, and so on while the intrinsic factor is to motivate someone to try to achieve satisfaction, which includes achievement, recognition, progress in life level, and so on.

Socio-Cultural Society

In sociology, the stratum of society is called social stratification (social culture). Social culture or social layers is a concept about the existence of differentiation and/or grouping of a social group (community) in stages. This distinction or grouping is based on the existence of certain symbols that are considered valuable socially, economically, politically, legally, culturally, or other dimensions in a social group (community). The symbols are, for example; piety, education, position, occupation, and wealth. In other words, as long as there is something that is considered valuable in a community, there will be a social culture in that community (Singgih, 2010).

According to Setiadi, social stratification is a grouping of people on a vertical level, both between people and groups who are not equal. In addition, social stratification is a matter of inequality or social polarization (Setiadi, 2017), and is the grouping of society into classes in stages. Social stratification does not apply in general because every region has different characteristics.

Social stratification can be analyzed in terms of scope and elements as follows: First, wealth; Second, authority and respect; Third, good conflicts that occur in individuals or groups; Fourth, behavior and dress code; Fifth, individual and group solidarity that occurs from the interaction.

In sociology, apart from the concept of social stratification, there is also the concept of social class, where the term of social class was original, according to Dahrendorf, first popularized by the king as the ruler of Ancient Rome. At that time, the concept of social class was used in the context of classifying people as taxpayers as rich people, non-taxpayers as poor people (Dahrendorf, 1986).

In the contemporary sociology study, Singgih expressed Weber's opinion. There is a difference between social class and social status. Social class is social stratification, the manifestation of social strata related to the production and control of wealth while social status is a manifestation of social strata related to the principles adopted by social groups in consuming their wealth. Weber's concept of social class is an extension of Marx's concept. According to Marx, a social class is an association of people who perform the same function in the organization of production. Social classes in groups are distinguished based on differences in their position in the wealth and economic order, namely, differences in their position in the control of the means of production. Weber used the term of social class in the meaning like what Marx used for his concept, by adding two factors,

namely, someone's ability and market situation (Singgih, 2010).

This social stratification theory is used to analyze the determination of the jujuran value, which is related to the level of the social class of women's families in Banjar community marriages in Banjar Regency.

Culture

Kebudayaan in English is called "culture" which is absorbed into "kultur". In Sanskrit, culture is called budayah, which is the plural form of buddhi (mind), so it is interpreted as something related to the human mind (Kian et al., 2018). Kontjaraningrat defines culture as a whole system of ideas, actions, and human works in the context of community life which is made as human property by learning (Koentjaraningrat, 2009).

Culture is not only limited to beauty but also a combination of values, norms, and rules which is created by human view in the form of creativity, initiative, and human works, in the form of physical forms that can be seen and studied by humans. Customs is the culture of a society. Culture includes beliefs, knowledge, arts, morals, and customs of citizens, so that cultural change is a change that includes these elements (Kian et al., 2018).

Soerjono Soekanto in Soleman Biasane Taneko, culture has elements of taste that produce rules and values that are normative structures as a design for life. Because of that, there is no community without culture, then every community, no matter how simple it is, will have the values, norms, and rules adopted by the community itself. Norms that are adhered to repeatedly and continuously are called customary norms and customary law (Taneko, 1981).

Summer stated that norms have two parts, the first part is called customs, and the second part is called etiquette. Customs with a long process can become law. However, according to Summer, customs cannot be said as a law, because the norms governing sacred ceremonies include customs, and in many cultures, these norms are considered severe, and violations of these norms often cause tension in society. In terms of violating the norm, it does not necessarily have legal consequences (Koentjaraningrat, 2009).

Methodology

This research was conducted with a qualitative approach. There are several considerations in choosing

qualitative research, namely: (1) to understand and reveal something that is behind social phenomena; (2) the focus of this study is more appropriate using qualitative research rather than quantitative research; (3) to gain new insight about something or to give another point of view in explaining phenomena that are not entirely positivistic (Strauss & Corbin, 2007).

This study focuses on the description of giving jujuran in Banjar community marriages, namely, the description of the determination of the amount of jujuran, the submission of jujuran, the usage of jujuran and the motivation of jujuran. The data are collected through interviews and documentation. Interviews were conducted to collect social data, especially to find out the description of giving jujuran and the motivation for the existence of jujuran tradition in the socio-cultural marriage of the Banjar community in Banjar Regency. Meanwhile, data collection from non-human sources is carried out using the documentation technique. The data from non-human source are something that already exist, thus researchers just need to complete the data obtained through interviews. These data are such as photos, correspondence and others.

The informants in this study were chosen from three different backgrounds and social strata who recently wed their daughters (2018–2020), to ensure accuracy of data. The first group of informants is *ulama* (scholars), who have a wide range of religious knowledge, have their own majlis ta'lim (religious knowledge teaching majlis), and teach in a religious educational institution. The second group is rich businessman in jewelry or coal sector. Lastly are the common people with moderate incomes that work as civil servants or small and medium businesses. To avoid bias, we used triangulation data source technique, which was implemented by separately interviewing the father, the daughter (bride), and the son in law (groom).

Data analysis in this study was carried out by following the data collection process. All data are analyzed by examining the data, sorting them into units or giving certain codes, synthesizing, looking for patterns, finding an important and unique thing, until it is interesting and needs to be studied scientifically. After that, a decision was taken to write it down systematically into a research report, and finally publish it.

Results

The data in this study can be seen in the following matrix (Table 1):

Table 1 The matrix of Jujuran tradition in marriage

Cases	Dowry Procession	Amount of Dowry	Amount of Jujuran	Jujuran motivation	Social status
I	After the marriage proposal accepted/it is not a demand from the bride's family	Rp 100,000	Rp 150,000,000	Ulama's daughter/ Assisting the wedding/ and prestige	Ulama in Darussalam
II	After the marriage proposal accepted/ it is not a demand from the bride's family	Rp 100,000	Rp 150,000,000	Ulama's daughter/ Assisting the wedding/ and prestige	Ulama in Darussalam
III	After the marriage proposal accepted/it is not a demand from the bride's family	14 grams of gold	Rp 100,000,000	A rich man's daughter/ Assisting the wedding/ and prestige	Diamond Businessman
IV	After the marriage proposal accepted/it is not a demand from the bride's family	Rp 223,000	Rp 100,000,000	A rich man's daughter/ Assisting the wedding/ and prestige	Coal Entrepreneur
V	After the marriage proposal accepted/it is not a demand from the bride's family	Rp 125,000	Rp 100,000,000	Civil Servant/ Assisting the wedding/ prestige	Diamond Businessman
VI	The demand from the bride's family	Rp 100,000	Rp 23,000,000	Daughter of ordinary people/ Assisting the wedding	Civil Servant
VII	After the marriage proposal accepted/it is not a demand from the bride's family	Rp 100,000	Rp 20,000,000	Daughter of ordinary people	Freelence/ self employed

From the matrix above, it shows that jujuran is determined after the marriage proposal is accepted. Jujuran is not a request from the woman's family either, except in case VI. There is a difference between dowry and jujuran. Dowry is the amount of money given by the prospective groom to the prospective bride. The amount of dowry is not too much, and ranges from one hundred thousand rupiah to two hundred and twenty three rupiah. Meanwhile, jujuran is a large amount of money from the prospective groom to the prospective bride. It is around twenty million rupiah to one hundred and fifty million rupiah. It can be seen from the matrix above. The children of *Ulama* are given the highest jujuran in Banjar community marriages. In this study there are several cases. First, there were two cases where the children of the ulama/scholar were given jujuran in the amount of Rp 150,000,000 (one hundred and fifty million rupiah). Second, there were three cases of family businessmen and traders who were given jujuran in the amount of Rp 100,000,000 (one hundred million rupiah). Lastly, there were two cases where the family of an ordinary person with a civil service job was given jujuran in the amount of Rp 23,000,000 (twenty three million rupiah), and one with a non-permanent (private) job was given jujuran in the amount of Rp 20,000,000 (twenty million rupiah).

The motivation for this tradition is due to the social status of the prospective bride's parents/family, to assist in the wedding reception, and as a prestige of the prospective groom.

In this study, seven cases about jujuran tradition in the socio-cultural marriage of the Banjar community in Banjar Regency show that jujuran is discussed when a marriage proposal occurs from the family of the prospective groom to the family of the prospective bride. The seven cases of this jujuran tradition are no different from other areas in South Kalimantan, namely, the meeting of the prospective groom's family with the prospective bride.

In our society, there is *badatang* tradition before determining the amount of jujuran. *Badatang* is the marriage proposal procession by the prospective groom's family to the prospective bride's family. There is a rule in *Badatang* tradition. The tradition is asking the family of the prospective bride, whether there is a male coming to propose marriage or not. *Badatang* tradition is held even though they already know that the prospective bride and groom were dating. However, it is still possible that other men have come to propose marriage. If another man has proposed before, then the discussion about jujuran should not be continued. Meanwhile, if no other man has proposed, then this is the time to start talking about the marriage proposal, which is followed by talking about jujuran.

The discussion about jujuran begins with questions from the prospective groom's family to the prospective bride's family. Questions are not asked in harsh language such as "how much is an honest amount?," but it is conveyed in polite language or sarcasm, such as "how much can we help you with," or "how much to ask for?," and then the family of the prospective bride determines the amount of jujuran.

There are several ways to determine the amount of jujuran in the socio-cultural community Banjar in Banjar Regency. In this study, there were six cases where the amount of jujuran was completely handed over to the family of the prospective groom. In this case there is no bargaining process. But, there is one case where the determination of the amount of jujuran comes from the family of the prospective bride, and then a bargaining process occurs.

Outside the Banjar Regency area, jujuran is usually asked by the prospective groom's family to the prospective bride's family. The determination of the amount of jujuran comes from the family of the prospective bride, and then the bargaining process occurs. The amount of jujuran is determined according to the ability of the prospective groom, and the personality of the prospective bride and groom; thus, there is an agreement regarding the amount of jujuran. The amount of jujuran can cause the marriage plans to be cancelled. This happens when the prospective groom's family gives too little jujuran, less than the amount requested by the bride's family. This can be considered insulting to the family of the prospective bride. A high amount of jujuran can also be intended to politely refuse the intention of the prospective groom's family, because the prospective groom is not fond of the prospective bride's family.

In this study, the number of jujuran varies. There are two cases where the amount of jujuran is Rp 150,000,000 (One hundred and fifty million rupiah), there are two or three cases whose total jujuran is Rp 100,000,000 (One hundred million rupiah), there is one case with a total jujuran of Rp 23,000,000 (twenty three million rupiah) and one case with a total jujuran of Rp 20,000,000 (Twenty million rupiah).

The giving of jujuran is handed over by the family of the prospective groom to the family of the prospective bride on the day and date that has been agreed. Of the seven cases studied, jujuran was handed over before Akad nikah procession. This is held with an official ceremony in the form of an opening ceremony, recitation of the holy Qur'an, remarks, submissions from the male family and acceptance from the female family, prayers, banquets and group photos. The giving of jujuran by the prospective groom's family is not only the amount of money that is determined at the time *badatang*, but also a number of clothes and beauty jewelry for the prospective bride, a young banana tree (expected to get children soon), and young coconut trees (for a lasting marriage).

At the time of "*ijab qabul*", the amount of jujuran is not mentioned. What is mentioned in *Akad nikah* is the dowry given by the prospective groom to the prospective

bride. There are three cases where the amount of the dowry is Rp 100,000 (One hundred thousand rupiah), there is one case in the form of 14 grams of gold, and one case in which the amount of dowry is Rp 125,000 (one hundred twenty five thousand rupiah). This is different from people outside Banjar Regency, where the amount of jujuran is mentioned in the *ijab qabul*. In this case, jujuran is also a dowry in marriage.

In Banjar community marriages, jujuran and dowry are distinguished. This is different from people in other area in South Kalimantan, where jujuran and dowry are the same thing. In this study, there are two cases of giving a very high amount of jujuran, Rp 150,000,000 (one hundred and fifty million rupiah), in marriages of Banjar people in Banjar Regency. This rarely occurs in the socio-cultural community of Banjar Regency. There also three cases of giving a high amount of jujuran Rp 100,000,000 (one hundred million rupiah), and two cases with a less amount of jujuran, Rp 23,000,000 (twenty three million rupiah) and Rp 20,000,000 (twenty million rupiah).

Motivation for Giving Jujuran in Banjar Community Marriages

Jujuran is given by the prospective groom's family to the prospective bride's family. In this seven-case study, the amount of money given as jujuran varies because there are several motivations. Willam states that motivation is an internal condition or status (sometimes interpreted as a need, wish, or desire) that directs a person's behavior to actively act to achieve a goal. The motivation regarding the amount of jujuran in community marriages in Banjar Regency are as follow:

Social status of the bride's family

In this study, there are five cases with a total jujuran of hundreds of millions of rupiah. The two highest cases of jujuran are due to the parents of the women's family being charismatic Ulama, (Ulama are people who have a deep knowledge and scientific capacity, especially regarding religion. Banjarese call them Tuan Guru, which has the same meaning as Kyai in Javanese culture.) and rest of the three cases because their parents are businessmen/traders. The two other cases are having the amount of jujuran in the tens of millions because their parents are ordinary people in society. Based on the seven cases mentioned above, the daughter of the ulama has the highest amount of jujuran, then followed by the children of entrepreneurs/traders/businessman, and finally the children of civil servants and ordinary people.

Banjar Regency is a religious area because there are many Islamic boarding schools where students graduate and become charismatic Ulama (scholar). The name “Serambi Mekkah” city has made Martapura proud as the capital of Banjar Regency. In addition, the role of the *ulama* determines the social life of the community. Ulama become guide and enlightenment figures.

Syahrudin said that the structure of Banjar society was divided into four groups, namely, ulama (scholar), entrepreneurs/traders/businessman, employee, and Farmers (Syahrudin, 2017). Therefore, the position of “ulama” takes the highest level in Banjar community. Therefore, it seems fair if the daughter of the Ulama gets a very high jujuran from the prospective groom. The positions under ulama are entrepreneurs/traders/businessman. They are the ones who often propose the children of ulama, because only they have the ability to give high Jujuran. Then, under the traders are civil servants and farmers.

In addition, children of ulama can also be proposed to by ordinary people (not entrepreneurs/traders/businessman) if they have deep religious knowledge and have a potential to become an ulama (scholar) in the future. For example, they are alumni from Universities in the Middle East; Egypt, Mecca and Hadramaut Yemen.

Assistance cost for wedding party

In the seven cases that have been studied in Banjar community marriages, all of them stated jujuran given in order to assist the wedding reception cost. In two cases, namely, the first case and the second case, jujuran is given by the prospective groom to the prospective bride with the rupiah value very high, because family or parent of the prospective bride is *ulama* (scholar), who have position and are charismatic in society. They also have many students and acquaintances invited to their child’s wedding reception. Likewise, there are three cases whose jujuran are high, because of the parent or family, example, in the third case. In the fourth and the fifth case, the parent or family is coal entrepreneur or diamond dealer, who certainly has many partners and acquaintances. It is different from two cases whose jujuran value is low, namely, the sixth and seventh case, because of being ordinary parent or family; they probably have few acquaintances, so the reception would not be as massive as the five cases above.

Motivation of giving jujuran in Banjar community is different from another community, where jujuran included mahar (dowry), and it is mentioned in akad nikah (marriage contract). Thus, jujuran is not as high

as society in Banjar community. In Banjar community, jujuran is not included as mahar in marriages, so high jujuran does not violate Islamic law and jujuran itself is not a demand. It is purely a gift from the prospective groom family. In outside Banjar community, jujuran is mahar, which is given by the prospective groom family to the prospective bride family and it is mentioned in akad nikah. If jujuran is really high, it will violate Islamic law, which requires inexpensive mahar (dowry).

Prestige for the prospective groom

Seven cases are studied in Banjar community marriages. Five marriage cases have high jujuran; two cases have an amount of one hundred fifty thousand rupiah, and three cases with one hundred million rupiah. They feel self esteem by giving high value jujuran. This is due to the prospective groom family as a rich family and businessmen who are respected in Banjar community. Therefore, they feel having no self esteem by giving low value jujuran to Ulama or entrepreneur. This is different from ordinary people, where jujuran is given in low value.

Jujuran given by the prospective groom family is a form of seriousness and respect to the prospective bride and her family. Beside, it is able to decrease divorce risk in marriages. Jujuran given by the prospective groom family to the prospective bride family will not be returned to the husband if divorce happens where he has not had sex with his wife. Jujuran is not mahar. It might be different if jujuran is a mahar which was mentioned in akad nikah. So, half has to be returned. Hence, the husband maximally will try to avoid divorce in his marriage.

In psychology, self esteem is one personality aspect which has a big role and influence towards individual attitude and behavior. Self-esteem is a personal judgement regarding valuable or meaningful feeling, which is expressed in individual attitudes to himself. Therefore, it is pride of Banjar community where he is able to give high value jujuran to the prospective bride and have influence in his wife’s family.

Motivation of giving jujuran in Banjar Community marriages is different from other communities, such as Tabalong community; giving jujuran is higher if the prospective bride is the daughter of a government official or *ulama*. Furthermore, if she is highly educated and pretty (Akbari, 2018).

Discussion

The origin of jujuran (dowry) is yet to be discovered, but it has firmly become a culture, which is so institutionalized in some Muslim communities. This involves giving jujuran in various amounts, actually following the social status level of community. According to Setiadi and Kolip (2011), socio-cultural is the grouping of people in a level vertically, which is both among people and unequal groups. Besides, it is able to be stated that social stratification is problem of social gap and polarization (Setiadi, 2017). Socio-cultural is grouping people into grade in stages. Socio-cultural does not apply generally, due to every community having different features.

Sociology does not only recognized social stratification, but also social grade, where the social grade term in the beginning according to Dahrendorf was popularized first by an ancient Rome king. At that time, the social grade concept was used for grouping the community for tax as the rich paid, and the poor did not pay (Dahrendorf, 1986).

Sociologically, experts classify social grade. The first is based on the wealth. In Banjar community, *ulama* is the highest social level. Consequently, if the prospective bride is a daughter of *ulama*, her jujuran is really high. This is followed by rich and ordinary people. Therefore, an *ulama*'s daughter's marriage is the highest socio-cultural level and gets higher jujuran than other social groups.

Custom is involved in culture. Custom is habit done in community life. Custom includes culture values, norms whose rules relate to each other, which then become a system or traditional rule. Marriage, according to customary law, not only creates husband and wife bond for having children and building a household, but also has legal bond involving relatives among husband's and wife's families. Therefore, marriage is also relatives' bond for helping each other and supporting relative relationships peacefully (Hadikusuma, 1977).

The marriage process becomes socio-cultural when giving jujuran or mahar. In a community, Jujuran differs in form and value from mahar as jujuran has significant socio-cultural aspect and hereditary value in Banjar community marriages. Soekanto stated in Taneko that there is no community without culture. Even the smallest community would have their own values, norms, and rules which might be different from others (Taneko, 1981).

This tradition of jujuran is different from others. In Bugis culture, mahar is accompanied by *Sompa*, which is

an offering by the groom in the form of *rella* money (Portuguese Real, the currency of the Portuguese empire) that is determined according to the status of the woman and will become her property (Alphaniar, 2008). Meanwhile in Pakistan, mahar is accompanied by *jihaz*, which is an obligation of the bride's family towards wedding preparation for their daughter (Esposito, 2001).

Jujuran in culture is not mahar, but a gift for helping wedding cost, such as beauty equipment and wedding dress. Therefore, jujuran is not formally regulated by law, and is not a religious obligation under Islam. Jujuran is obligation according to Banjar community, such as the Bugis tribe has "*sopa*" (dowry) and "*due (menre)*" panaiik funds (Syarifuddin & Damayanti, 2015).

Thus, it can be said that jujuran is a tradition of marriage in Banjarese community, where a groom's family would give a gift to the bride's family in the form of money at the time of the engagement. The amount of money is determined through agreement between the two family, and the money would be used for the wedding needs.

For Banjar community, Mahar has to be given by the prospective groom to his prospective bride. However, time, kind, and total value are agreed by both sides. In Banjar community, *mahar* given and mentioned at akad has low value, but jujuran is high value. Such is different from Bajapuk Pariaman, West Sumatera, where the prospective bride gives an amount of mahar to the prospective groom according to the social status of the prospective bride (Azwar, 2001).

As for the motivation of giving jujuran, such is because it is a very strict custom that has to be followed in a Banjarese wedding. Therefore, marriage is considered despicable if there is no jujuran. A norm in this context is that jujuran must be adjusted according to condition and position of the prospective groom in the community. In Islamic law, there are no demands that jujuran must be given as Banjar traditional wedding. especially the standard values being so high. In Islam, if marriage requirements are completed, the marriage will be legal according to religious law.

Mahar is able to be mentioned and given when akad nikah and also able to be given after akad nikah is finished. Sometimes, it is not given, only the mahar value mentioned. Giving mahar is not directly given to the prospective bride when akad nikah, it might be given when they separate, either die or divorce.

In Banjar community marriages, Jujuran is a gift-giving together with *mahar*; which is mentioned in akad nikah. Jujuran is a gift, which is given sincerely and is not a request, whether jujuran has high value or not. Jujuran

depends on willingness of the prospective groom's family to the prospective bride's family. This does not contradict sharia. Jujuran benefits both sides; for the prospective groom's side, they do not need to hold a wedding party, while for the prospective bride, with jujuran, the wedding cost does not really impose.

Therefore, we believe that the basic motivation in jujuran and the amount given shows the social status of the bride and her family. The higher the bride's social status is, the higher the amount of jujuran is. Jujuran is also given for the bride's wedding budget, and if the bride's family is of high social status, they will have to hold a big wedding event with many guests needing a large budget, thus making jujuran more expensive. Furthermore, jujuran is a symbol of pride and prestige of the groom's family, and will have an effect on the amount that they will offer the bride.

Conclusion and Recommendation

Representation of giving jujuran in Banjar community marriages based on seven cases that were studied: (1) jujuran processions; there are six cases after marriage proposal occurring from the prospective groom accepted by the prospective bride. For the six cases, the prospective groom gives jujuran to the prospective bride without requesting from the prospective bride family. There was only one case of the six cases of jujuran based on requesting of the prospective bride to the prospective groom; (2) quantity of jujuran; there are two cases with total of jujuran of one hundred and fifty million rupiah, which are the first and second cases. There are three cases with total of jujuran of one hundred million rupiah. There is one case, with total of jujuran, of twenty-three million rupiah. Then, there is one case with total of jujuran, of twenty million rupiah; (3) Mahar is given by the prospective groom in akad nikah to the prospective bride. There are four cases with total of jujuran of one hundred thousand rupiah. There is one case whose mahar is with 14 grams of gold. One case is two hundred and twenty-three thousand rupiah. Last, there is one case with a total of one hundred and twenty-five thousand rupiah.

Motivation of giving jujuran in Banjar community marriages: (1) depends on the prospective bride family status. Two cases gave jujuran with total of one hundred and fifty million rupiah because the prospective bride was an ulama's daughter. Three cases were with total of jujuran of one hundred million rupiah because the prospective bride parents were entrepreneur. There is one

case with total of jujuran of twenty-three million rupiah because her parent was a government employee. There is one case with total of jujuran of twenty million rupiah, because her parents were not permanent workers; (2) cost assistances for wedding party cost. The prospective groom gives jujuran to the prospective bride for wedding party cost, bed, and wedding dress as prestige for the prospective groom.

In Banjar community marriages, jujuran is given by the prospective groom family to the prospective bride family depending on the social status of her parents in the community. The highest status social in Banjar community is ulama (scholar). After that, it is the entrepreneur/trader/businessmen, then civil servant, and the last level is freelancer or self-employed. In addition to giving a dowry, the giving of jujuran in the socio-cultural marriage of the Banjar community in Banjar Regency has become a community culture.

This research only examines the practice and motivation of jujuran in socio-cultural perspective. Therefore, we suggest future research to focus on other sides of jujuran, such as law, economy, gender, history, and so on. We also recommend families, especially those from the Banjarese community, to not put such a high price on jujuran, so that it would not burden the groom and his family.

Conflict of Interest

The authors declare that there is no conflict of interest.

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