



CALCULATION OF THE WEDDING DAY (BABILANGAN) OF THE BANJAR COMMUNITY ACCORDING TO ISLAMIC LAW (ISTIHSĀN)

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Abstrak

Babilangan, a term widely known by the Banjar community as a practice of determining the day of marriage, is a tradition carried out for generations. The method used in calculating the day is by counting from the date of the first day of the beginning of the Hijriyah month, calculated from four angels: The first day was hit by the angel Gabriel. On the second day, the angel Mikail. The angel Israfil's third day and the angel Ijrail's fourth day. Thus, the first day of the Hijri month is related to the angel Gabriel, and the second is to the angel Mikail. On the first and second days, holding a wedding/marriage ceremony is very good. Meanwhile, the third and fourth days, related to the angels Israfil and Ijrail, are considered unlucky and could be better for carrying out a wedding/marriage event.

The method used in this research is the normative juridical or library legal research method. The research approach is descriptive and analytical. The results of this study are the legal provisions of the *babilangan* tradition in determining the day of marriage, including the *Shahih* tradition, not violating the text, not eliminating *maslahat*, and not causing *mafsadat*, in the implementation of the tradition is a prayer described by action, namely seeking the pleasure of Allah.

Keywords: *Babilangan*, Banjar Society, *Istihisān*

A. Introduction

According to Law Number 1 of 1974, marriage is “A physical and mental bond between a man and a woman as husband and wife with the aim of forming a family, which is happy and eternal based on God Almighty.” *In* the Civil Code, marriage is defined as only concerning civil relationships. Marriage is interpreted as a *sunnah karuniah*, which, if carried out, will get a reward, but if not done, there is no sin, but it is disgraced because it does not follow the *sunnah* of the Prophet (Uwaidah, 1998). From a religious point of view, marriage is a physical and spiritual bond that will have legal consequences on the religion adopted by the two prospective husbands and wives and their families. According to Islamic law, marriage is a very strong contract or *mitsaaqon gholiidhan* to obey Allah’s commands and carry it out as an act of worship (Abdurrahman, 2010) A man without a woman will not complete his life, and vice versa. Thus, the husband is the wife’s partner, and the wife is the husband’s partner (Shihab, 1996). Every human being is created in pairs to build a household; in pairs is the *Sunnah* of Allah, and of any kind needs it (Nasution, 2009).

Marriage is one of the joints of life and the most important principle of life in a perfect association or society. Marriage is the initial process by which a person carries out life with his partner in a household bond. Marriage is not only a noble way to organize household life and offspring but also a way to get acquainted between one group and another. That introduction will be a way to convey help to one another (Rasjid, 1994).

Marriage in Islam is not tied to a certain time, but rather as long as life is conceived by the body or forever. Each husband and wife must try to maintain a household that is calm and full of inner and outer peace, just like a beautiful garden. The household becomes a place to grow a virtuous generation and successor to his parents because the relationship between husband and wife is very holy, honorable, and high in value according to the high value of humanity itself (Saebani, 2011).

In conducting a marriage, various teachings or customs must be carried out according to various indigenous groups before or after the marriage is completed. This is the case with the Banjar community, who practice counting, calculation, and babilangan to carry out the wedding day well. This is considered reasonable because everyone wanting to get married definitely wants a smooth procession in the marriage contract and a smooth household life. For this reason, it is not surprising that many people think carefully about the good date when the marriage contract takes place.

For a Muslim, it is also good to know the best day to hold a wedding according to Islamic views. However, it is undeniable that many people calculate good days according to their respective customs. This is valid considering that the

Islamic view of the auspicious day in carrying out the marriage contract procession often has harmony with the view of the auspicious day determined by custom, such as the tradition of calculating the right wedding day / Babilangan for the Banjar community in Kalimantan.

The Banjar community's implementation of the Babilangan tradition has remained even though the community is located in a fairly developed or modern area, whether in terms of diversity, education, or economy. This is because the cultural habits or customs of the community were very strong before the arrival of Islam, so cultural assimilation and acculturation are inevitable in Banjar society wherever they are. However, the Banjar people have long embraced Islam. In the eyes of the wider community, especially in Kalimantan, the Banjar community is seen as a religious community because their customs are always based on the teachings of Islam, but in reality, there are still elements that give rise to opinions that are considered not to be derived from Islamic teachings. Even though the Banjar community has been mixed with modern life, which generally occurs in urban areas, this has kept the customs of most of the Banjar community towards their traditions, as for what is found in various events of daily life and traditions mixed with Islam's teachings. There is an "osmose" (mixing) between popular and imported religions. Popular religion is diversity that grows naturally in people's lives. This diversity is attached to religious teachings in the lives of people who adhere to a religion, so all the customs they do seem to come from the teachings of Islam, including the problem of irrational calculations (Babilangan) for calculations to determine a good day to hold a marriage.

B. Research Methods

This study aims to dissect or examine the use of Istihāsān in the practice of the tradition of calculating the day of marriage (babilangan) in Banjar society, where istihāsān itself is one of the sources of Islamic law that is widely used when a new custom occurs, the assessment process is called the method of istinbath Islamic law, which is to explore or determine a legal case based on the study of ushul fiqh by conducting ijtihadiyah on cases that have occurred and the case has no provisions in either the Qur'an or hadith. Based on the problem's object, which is the study's focus, the research method used is the normative juridical or library legal research method (Ibrahim, 2007). The research approach is descriptive and analytical (Sedarmayanti & Hidayat, 2011).

C. Marriage from an Islamic Law perspective

Marriage is a very strong contract (*mitsaaqon gholiidhan*) to obey the commands of Allah SWT, and carrying it out is an act of worship to realize a sakinah, mawaddah, and rahmah household life (Rizani & Dawiyah, 2023). Marriage in Islamic law has several differences of opinion or interpretation of scholars, although these differences are not significant and show conflict with each other. Marriage or nikah in shar'i terms is a contract that allows intimate relations (sex), usually using the words 'marry,' 'marry,' or the translation of both. According to the most valid Shafi'iyah, the definition of marriage from the denotative side means 'contract,' while from the cono-native side, it means 'intimate relationship' (Zuhaili, 2010.). Meanwhile, according to Ahmad Zainuddin alMalibari, marriage is a contract or

agreement to bind oneself between a man or a male party and a woman to legalize a sexual relationship between the two as a basis for mutual consent or the willingness to live a family life filled with love and tranquility that is pleasing to Allah (Malibary, 2004).

Marriage can be interpreted as a bond; if something has been tied between one another, there will be mutual attachment from both parties (Santoso, 2016). Marriage is an agreement or holy binding between a man and a woman. A marriage between a man and a woman is based on mutual love for each other, mutual consent, and willingness between the two parties. So that there is no compulsion for one another. The sacred covenant in a marriage is expressed in an *ijab* and *qobul* that must be carried out between the prospective man and woman, both of whom have the right to themselves. If they are insane or underage, their legal guardians can act for them (M. Khoiruddin, 2019).

Islam considers that marriage must bring benefits for both the husband and wife and society. So beneficial is marriage that the value of the good (*maslahah*) produced by it is greater than the bad (*madarat*). From a collective point of view, the most significant benefit is the continuation of offspring, but this is not just the physical abandonment of children. More than that, the institution of marriage ensures that the benefits of the continuation of offspring will be chaste and orderly, not vulgar and chaotic. In terms of specific religion, having children means doing the following things: realizing the will of Allah SWT, fulfilling the Prophet's call to marry and increase the number of his followers, and reaping the good fruit of his child's prayers later. Muslims believe that when a parent dies

and has a child (boy or girl), his or her child's prayers will benefit him or her. In addition, if a child dies before his or her parents, the child will intercede for the parents. In addition, marriage is seen as an opportunity to build a good and strong personal character due to the family responsibilities that each spouse assumes during their married life. As such, success in carrying out family commitments (which are considered equivalent to obligations from God) will be rewarded by God. Marriage is thus a guarantee of social stability and a dignified way of life for each spouse, and this function may be even more pronounced for women, as it is a guarantee of their rights, both in their lives as wives and as mothers (in addition to those they receive as individuals) (Atabik & Mudhiiah, 2014).

According to Islamic law, the purpose of marriage is to obey Allah's command to obtain legitimate offspring in society by establishing a peaceful and orderly household. So, the purpose of marriage, according to Islamic law, is to uphold religion, to obtain offspring, to prevent sin, and to build a peaceful and orderly household family (Huda & Munib, 2022).

In order to create a peaceful and prosperous marriage, Islam provides several basic principles as a reference for married couples. First, the Principle of Free Choice, where both men and women are given the freedom to choose their prospective partners as long as it does not conflict with the rules of sharia, such as marrying mahrams and polytheists. Second, the Principle of Mawaddah Mawaddah means spaciousness and emptiness of the soul from bad intentions. The heart is so spacious and empty of various vices that the doors of his heart are closed from physical and mental ugliness. Regarding choosing a life partner, religious moral teachings

prioritize religious aspects over others. Which is understood as a form of applying Allah's sharia and implementing it in everyday life, such as being fair, honest, and compassionate. Third, the Principle of Rahmah. With this principle, each husband and wife will maximize their role in providing goodness for their partner and reject everything that could damage their relationship. Fourth, the principle of Amanah. As we understand, Amanah is a responsibility. It comes from the word aman, which means peace, or iman, which means trust. So, the person who entrusts is the one who believes and feels at peace with the entrusted person. Fifth, the principle of Mu'asyarah bil Ma'ruf By applying the nature of the trust that is entrusted to a marriage, then from this commitment comes mu'asyarah bil ma'ruf, namely mutual respect, protection, and also mutual care between the two parties. Therefore, by looking at these various principles, marriage becomes something very valuable and meaningful in the scope of life (Januario et al., 2022).

D. Babilangan as a Marriage Day Calculation

Babilangan is a term often used by the banjar community in Kalimantan when calculating either the bride and groom's name or the right day to carry out the marriage. The belief in these calculations has remained even though the people of this area are considered quite advanced regarding religion, education, and economy. The life of this community is inseparable from the influence of culture or customs, habits that were inherent before the arrival of Islam; cultural assimilation and acculturation are inevitable in Banjar society. Therefore, all the customs they practice have originated from

Islam, including the matter of calculation (babilangan) (Arni & Djazimah, 2011).

The Banjar people's belief in Babilangan is believed to be rooted in the mixing of the Banjar Malay culture with Islam. Since the introduction of Islam in the 14th century, through Prince Suriansyah's political contract with the Demak Kingdom in Java, Islam has experienced rapid growth. Mass Islamization occurred after the first Banjar king, Sultan Suriansyah, embraced Islam, which his relatives and the kings imitated. His subjects followed the king's behavior. In a relatively short time, Islam became the identity of the Banjar people and the main characteristic of their society (Lathifaha et al., 2023).

In the Babilangan tradition, the influence of Islam and the Arabic script is the mainstream language. When calculating names, the Latin script is first converted to Arabic script. Each letter has a certain value, calculated based on special formulas. Then, the summation results will be interpreted and connected to interdisciplinary references. In terms of the media used, namely Arabic letters, each of which has a numerical value, this tradition is derived from the Arabic Islamic tradition of Falak (astronomy), from which the term falakiyah (astrology), also called the science of fortune-telling, developed (Karimah, 2022).

Allah has bestowed love upon His servants. Love is the greatest force in the universe. It can drive a man or woman to do good or heinous evil or elevate people to the highest peak of happiness. To be without a lover is to be empty. To have no one to love or long for is to be driven to despair. People are always trying to escape the suffering and loneliness of infinite

love. So they try to have the ability to get a soul mate in their lap. In order to find a desirable mate, the Banjar community does not only examine outwardly, such as whose son he is, what his descent is, and what is his occupation and education, but also often conducts calculations (*babilangan*) by asking experts about the colon of the mate they will choose. This is done on both the male and female sides, hoping they will make the right choice. When a mate has been found, and an engagement is made, the next action is determining the right day to hold a marriage. In determining the right day for marriage, the prospective bride and groom often make predictions (*babilangan*) by themselves or ask the experts about good and bad months when holding a marriage (Arni & Djazimah, 2011, p. 8).

In determining the marriage day, it is common for both parties to ask the experts about good and bad days to carry out marriage. The bad days or days that are not good for carrying out the marriage are falling on the 4th, 5th, 13th, 16th, 21st, 24th, and 25th of the Qamariyah month. Carrying out marriage or marriage will not bring good luck but harm. This belief is not only for marriage but also for building a house or traveling. The method used in calculating the day is by counting from the first day of the beginning of the Hijriyah month, calculated from four angels: The first day was hit by the angel Gabriel. On the second day, the angel Mikail. The angel Israfil's third day and the angel Ijrail's fourth day. Thus, the first day of the Hijri month is related to the angel Gabriel, and the second is to the angel Mikail. Carrying out a wedding/marriage ceremony on the first and second days is very good. The third and fourth days, associated with the angels Israfil

and Ijrail, are considered unlucky days and are only not good for carrying out weddings. Briefly and easily like, if you want to carry out a wedding/marriage in the month of Djuhijjah, then the way to calculate the good days is the first day in the month of Djuhijjah related to the angel Gabriel (good). The second day in the month of Djuhijjah is related to the angel Mikail (good). The third and fourth days of the month of Djuhijjah are related to the angels Israfil and Ijrail (not good for weddings, but other events are suitable). For the next calculation, namely the fifth day and so on, until the end of the Hijri month, it returns to the calculation as before. The fifth and sixth days are related to the angels Jibril and Mikail (good), the seventh and eighth days are related to the angels Israfil and Ijrail (not good), and so on until the end. If calculated in this way, then in the month of Djuhijjah, several days are good for performing weddings/marriages, namely: The 1st, 2nd, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 21st, 22nd, 25th, 26th, 29th and the 30th (Arni & Djazimah, 2011).

The book of Mujarabat explains that if a marriage occurs in the month of Muharram, there will be much fighting over the address. If the marriage takes place during the month of travel, there will be many debts. If it is to take place in the month of Rabi'ul Awwal, one of them will die. If it is to take place in the month of Rabee'ul-Late, there will be a quarrel, and the vow will be fulfilled, which is bad. If one wishes to perform it in Jumada al-Awwal, the addressee will suffer a loss (Qusyairi, n.d.,).

If one performs it in the month of Jumadail Akhir, one will get gold salaka and rahayu. If it is to be performed in the month of Rajab, the addressee will receive many children. If it

is to be performed in the month of Sha'ban, the address will be blessed; if it is to be performed in the month of Ramadan, the address will be much hated. If you want to do it in the month of Shawwal, the address will be much debt. If the marriage takes place in the month of Dhul Qa'dah, the address will receive joy (Arni & Djazimah, 2011).

In terms of the media used, namely Arabic letters, each of which has a numerical value, this tradition is derived from the Arabic Islamic tradition, namely the science of Falak (astronomy), from which the term falakiyah (astrology), also called fortune telling. This science has existed since the Babylonian kingdom, which was later studied and developed by Muslims to determine prayer times, Qibla direction, and the beginning of the qomariyah month.

When referring to the Quran, many Quranic verses have to do with fortune telling. Like the story of the prophet Yusuf a.s. When he dreamed of seeing 11 stars, the sun, and the moon, which bowed down to him, seven as Allah said in the Quran Surah Yusuf verse 4.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ
رَأَيْتُهُمْ لِي سَاجِدِينَ

“(Remember) when Yusuf said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me.”

Likewise, there is a story about the defeat of the Romans, which was then predicted that in a few years, the Romans would win the war as explained by Allah in His Word in the Quran Surah Ar-Rum verses 1-6:

أَلَمْ ۱ غَلَبَتِ الرُّومُ ۲ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۳ فِي
بِضْعِ سِنِينَ ۴ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدُ ۵ وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ ۴ بِنَصْرِ
اللَّهِ ۷ يَنْصُرُ مَن يَشَاءُ ۸ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۵ وَعَدَّ اللَّهُ ۹ لَا يُخْلِفُ اللَّهُ وَعْدَهُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۶

“1)Aliflaam Miim. 2) The Romans have been defeated. 3) In the nearer land, and they, after their defeat will be victorious 4) Within ten years – Allah’s is the command in the former case and in the latter – and in that day believers will rejoice. 5) In Allah’s help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful 6). It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.”

Besides that, there is still the story of King Fir’aun, who killed every male child born because of his prediction that he would be able to defeat him in the future, as stated in the Quran Surah al-Baqarah verse 49:

وَإِذْ نَجَّيْنَاكَ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكَ ۷
وَيَسْتَحْيُونَ نِسَاءَكَ ۷ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكَمْ عَظِيمٌ ۹ ۴

“And (remember) when We did deliver you from Pharaoh’s folk, who were afflicting you with dreadful

torment, slaying your sons and sparing your women:
that was a tremendous trial from your Lord.”

F. The Babilangan Tradition of Calculating the Day of Marriage from the Perspective of Istihāsān

Istihāsān is a method of ushul fiqh used in extracting Islamic legal provisions (*istinbath al-hukmi*) by transferring the status of a law of action/object that has been determined through the validity of shara to a new law that is considered better to apply or abandon based on indicators of the level of benefit or difficulty. (Somantri et al., 2018) Istihāsān is one of the tools with many contributions to solving Islamic law, even though its position is still debated among ushul fiqh experts. (Munawir & Rizani, 2022) In general, Istihāsān is the legal determination of a mujtahid on a problem that deviates from the legal provisions applied to similar problems because a stronger reason (*maslahat*) requires the deviation (Noorwahidah, 2017).

The scholars who defend Istihāsān take arguments from the Qur’an and Sunnah, which mention the word Istihāsān in the denotative sense (memorization that is rooted in Istihāsān), such as the Word of Allah Swt in surah Al-Zumar: 18 According to them, this verse confirms that Allah’s praise is for His servant who chooses and follows the best words, and praise is certainly not intended except for something that Allah prescribes. In surah Al-Zumar: 55, according to them, Allah commands us to follow the best in this verse, which indicates that it is obligatory. Moreover, this command is optional. So this shows that Istihāsān is proof. Meanwhile in the hadith

فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَوْا سَيِّئًا
فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ

“What the Muslims see as good is good in the sight of Allah, and whatever is seen as bad in the sight of Allah is also bad.”

This hadith shows that what the Muslims find good with their intellect is also good with Allah. This shows the validity of Istihsān.

Abdul Karim Zaidan, in his book *Al-Wajiz fi Ushul Fiqh*, divides Istihsān in terms of the evidence it relies on into several types (Zaidan, 2002). First, Istihsān which is based on the stronger text of the Quran or hadith. For example, salam is sold because it has become a custom in the community and to make it easier for sellers who do not have capital. This exception or relief is called the transfer of the kulli law to the juz’i law (Salma, 2016). Second, Istihsān that is based on consensus. For example, taking wages from people who enter the restroom is permissible. According to the general rule, it is not permissible for someone to take the fee because it cannot be known and ascertained how long the user is in the toilet, nor can it be known how much water he uses in the toilet. However, based on Istihsān, it is permissible for the attendant to take a fee from the toilet user because it has helped to eliminate people’s difficulties. It has become a custom, and there is no rejection from anyone, so it has become ijma” (Fitriyani, 2017).

Third, *Istihṣān*, which is based on custom (*urf*). Such as the opinion of some scholars who allow *waqf* with movable items, such as books, cars, and other items. According to the general rule, *waqf* must be for immovable property, such as land or buildings. Then, the scholars allowed *waqf* with these movable items because it had become a custom (*urf*) in the neighborhood. (Salenda, 2013) Fourth, *Istihṣān* is based on a matter of extreme emergency. For example, it cleaned an unclean well by only taking some water from it. According to *qiyas*, the well water cannot be cleaned again because the tool to clean the water has become impure, and it is impossible to clean it. However, according to *Istihṣān*, the water is clean again only by removing some of the water. Because removing some of the water does not affect the purity of the rest. This is called emergency, which aims to facilitate human affairs. (Habibullah, 2016) Fifth, *Istihṣān* that is based on the *khafi qiyas*. For example, drinking the water left over from the drinking of wild birds such as eagles and crows is permissible (Zaman, 2018).

The original law of the *babilangan* tradition is permissible or permissible based on the *qiyas*/analog method, which equates the practice of the *babilangan* tradition with business activities according to the *fiqh* rule *alashlu fi al-mu'amalah al ibahah hatta an yadulla dalilun ala tahrimiha*. This means that the practice of the *babilangan* tradition may be carried out or may also be abandoned and will not result in the sanction of *sharia* law either in the form of reward or sin (Munib, 2018).

When viewed in terms of its cause, the tradition of the *babilangan* tradition is included in the '*amali* tradition, which is a tradition that arises from action; the tradition in question is the actions of ancestors carried out from generation to

generation, even though initially the tradition was practiced in ancient times with things that did not violate the rules set by Islamic law.

In doing anything, Islam recommends being careful because haste comes from the devil. In addition, anticipating calamities when the celebration takes place is an *ikhtiyar*. Therefore, the community anticipates calamities on certain days, even though every calamity comes from Allah; this does not contradict *ijma' ulama'*, an agreement between *mujtahids*. In Islam, there are certain days when Allah sends down many calamities on that day. Thus, this tradition shows that anticipating calamity is rejecting *mudhorat* with the goal of benefit.

On the other side, people who carry out the tradition of *babilangan* in determining the day of marriage include special traditions. These traditions apply to one particular region or community only, meaning that the implementation of the tradition is not evenly distributed in carrying out the tradition, even though there is a similarity in the name of the tradition but not necessarily in practice. The legal provisions of the *babilangan* tradition in determining the day of marriage include the *Shahih* tradition, not violating the text, not eliminating *maslahat*, and not causing *mafsadat*; in the implementation of the tradition is a prayer described by action, namely seeking the pleasure of Allah.

In Islamic teachings, all times are good; Allah created the day so that humans can work and do good deeds, as well as the night so that humans can rest quietly or sleep and be grateful for the gifts of Allah SWT. However, behind that, Allah has chosen good times for His servants to *qiyamul lail*, namely

in the middle of each night, as well as the best times in the first, second, and third tens of each month of Ramadan. Even Allah gives the greatest reward to his people who worship on the night of lailatul qadar. In the Quran, there is also mathematics that has both hidden and apparent meanings. As Muslims, we believe in the power of Allah and his provisions. To get a better life, we have been taught to follow the objective law, namely the sunnah of Allah, which contains the law of certainty, but in addition to the law of certainty, we are also taught the existence of supernatural laws containing secrets that only certain people can interpret it and often cause a variety of interpretations whose level of truth is relative. The point is that life is dynamic, not static, and God teaches us the wisdom of every event in every life. Therefore, ikhtiyar and effort are part of life. Sometimes, humans cannot face life's problems, but the truth is that there is always ease behind difficulties.

G. Conclusion

Marriage is a very strong agreement (*mitsaaqon gholiidhan*), so preparations for its implementation must be carried out carefully. One of the ikhtiyar in the tradition of the Banjar community is the *babelangan* tradition. *Babelangan* is a term often used by the banjar community in Kalimantan when calculating either the bride and groom's name or the right day to carry out the marriage. Calculating the day of marriage using the *babelangan* tradition in the *Istihsan* study is permissible because, in its implementation, it can bring *Maslahat*, namely as a community effort to expect blessings from Allah in the implementation of marriage on a good day and media as an ikhtiyar in the implementation of marriage.

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