

THE RELEVANCE OF ISLAMIC EDUCATIONAL VALUES IN BANJAR SOCIETY'S *BABILANGAN* TRADITION IN DETERMINING A SPOUSE

Mariani; Nuril Khasyi'in

Universitas Islam Negeri Antasari Banjarmasin
24mariani@gmail.com; nuril.khasyiin@uin-antasari.ac.id

Abstract: *This study concentrates on the *babilangan* tradition for the Banjarese people, namely calculation the name of the prospective groom and bride, which aims to find out how much compatibility between the two prospective groom and bride, and predicting how their domestic life in the future if they are bound by marriage. This study aims find out the *babilangan* tradition practice and its relevance to Islamic education values. This study is field research with qualitative approach carried out by interviewing *tuan guru* who can calculate the name and people whose name are calculated. Based on the result of this study, this tradition is carried out based on the *kitab* (book) and *sanad* which comes from the *ulama* and cannot be done by anyone who does not study it even if he has its book. However, if the calculation results are not good, there is a solution given by the author of the book or scholar who given the *sanad*. This practices have relevance to educational values which contain elements that we must be *ta'zim* to the *ulama* or *keiai*, *silaturrahim*, and *alms*.*

Keywords: *Babilangan, Banjarese Tradition, Islamic Education Value*

Introduction

The diversity of tribes in Indonesia creates a diversity of cultures and traditions that are preserved in society to this day. Culture itself is closely related to people's lives. According to the Big Indonesian Dictionary (KBBI), the word culture is defined as the result of human activities and creations of the mind (spirit), such as beliefs, arts, and customs, or collective knowledge about humans as social beings, whose function is to understand the environment and experience and to guide behavior.¹

In culture, Indonesia has many customs that are preserved in society until now, one of which is tradition. Each region has different traditions as a legacy from their ancestors.² Meanwhile, religion and tradition cannot be separated and affect marriage. One side of religion as an aspect of religiosity and tradition as an aspect of human work expression with its local wisdom and has a philosophy.³

The Banjar people have been practicing Islam for a long time, namely since the 14th century.⁴ In the view of the wider community, especially in the South Kalimantan region, the Banjar community is seen as a religious

¹ Al-Qurtuby, Sumanto, and Izak Y.M Lattu, *Tradisi Dan Kebudayaan Nusantara* (Semarang: Lembaga Studi Sosial dan Agama (Elsa) Press, 2019), 9.

² Kharisma Indarti, "Implementasi Nilai-Nilai Pendidikan Islam Yang Tekandung Dalam Tradisi Tepung Tawar Di Prosesi Pernikahan Adat Melayu" (Cilacap, 2022), 1.

³ Fauzi Abubakar, "Interaksi Islam Dengan Budaya Lokal Dalam Tradisi Khanduri Maulod Pada Masyarakat Aceh," *Akademika: Jurnal Pemikiran Islam* 21, no. 1 (2017): 20.

⁴ Arni and Nurul Djazimah, *Babilangan Nama Dan Jodoh Dalam Tradisi Banjar* (Banjarmasin: Antasari Press, 2011), 1.

community, because their customs are always based on Islamic teachings, but in reality there are still elements that give rise to opinions that are considered not to be based on Islamic teachings.⁵

In various events of daily life, there are many customs and traditions that are starting to be mixed not from Islam. The process of collaboration between tradition and religion apparently cannot be avoided easily. Pischer once argued that there was osmosis (mixing) between the popular religion that was embraced and the religion that was brought in. Which means here that popular religion is the life of the people based on religion that naturally grows by itself. The process of Religiousness in the life of society at that time was very close to the teachings of religion itself.⁶

Banjar people have a concept of life views must be based on Islam, local customs, and the environment. So in marriage customs, these three elements must be integrated.⁷ This is because cultural habits or customs in society are very attached before the arrival of Islam, assimilation or acculturation of culture is inevitable in Banjar society wherever they are. So that all the customs they do seem to come from the teachings of Islam, including the problem of *babilangan* irrationally to give a name to someone/baby, calculations to determine a suitable match, including the problem of trust in determining a prospective wife or husband, the Banjar community always does the same thing, by asking people who have knowledge about *babilangan*, the question about whether it is good or not if they are united in marriage, which in Banjar language is “*satibang*”, *saurat*, *sajodobkab*”.⁸

In principle, traditions in society certainly have values that are agreed upon together, one of these values is the value of education. The value of education is very important in every activity of society because education is the foundation of community knowledge.⁹ Meanwhile, the majority of Banjar people are Muslim. Islam is a religion revealed by Allah. Islam reaches out to humanity and fulfills its purpose to give meaning to human life in the universe. The birth of Islam in Indonesia was previously surrounded by non-Islamic culture. Islam and culture were created in such a way that they became two factors that were interrelated with each other, thus fostering cultural acculturation.¹⁰

Thus, various traditions should not be separated from Islamic values. Based on previous research, the *babilangan* tradition is still carried out by the

⁵ M. Suriansyah Ideham et al., *Urang Banjar Dan Kebudayaannya* (Banjarmasin: Badan Penelitian dan Pengembangan Daerah Provinsi Kalimantan Selatan, 2005), 40.

⁶ Arni and Djazimah, *Babilangan Nama Dan Joboh Dalam Tradisi Tanjar*, 160.

⁷ Idwar Saleh et al., *Adat Istiadat Dan Upacara Perkawinan Daerah Kalimantan Selatan, Departemen Pendidikan Dan Kebudayaan* (Banjarmasin, 1992), 19, <http://www.nber.org/papers/w16019>.

⁸ Alfani Daud, *Islam Dan Masyarakat Banjar* (Jakarta: Raja Grafindo Persada, 1997).

⁹ Muhammad Fikri Muzakir, “Nilai Pendidikan Pada Prosesi Tradisi Mandi Safar Masyarakat Banjar Di Kota Sampit Kabupaten Kota Waringin” 2020.

¹⁰ Dena Agustina, Wahyudin Darmalaksana, and Busro Busro, “The Correlation of Islam with Local Culture in the Kawin Cai Tradition in Sundanese Society,” *Islam Transformatif: Journal of Islamic Studies* 6, no. 2 (2023): 188, doi:10.30983/it.v6i2.6151.

community, if viewed from a legal perspective, it has pros and cons. Some say that the *babilangan* tradition is included in 'urf sahih because it does not conflict with Islamic law.¹¹ Meanwhile, other research states that this tradition is considered 'urf *fasid* because it does not comply with the hadith which states that we are forbidden from going to fortune tellers.¹² Therefore, because previous research was more directed at how the *Babilangan* tradition is relevant to Islamic law. However, in this study, the researchers will examine the relevance of Islamic educational values to the *Babilangan* tradition in Banjar society.

Method

In this study, the author used an empirical research type (field research) with a qualitative approach.¹³ Thus, when viewed from the data obtained, this qualitative approach the author will collect and analyze interview data from the perpetrators of the *babilangan* tradition, both those who can count names (*Tuan Guru*) and people whose names have been counted as research objects. In addition, the author also uses reference books to draw conclusions from primary sources regarding the *babilangan* tradition and connect it with Islamic educational values.

Discussion

The Origin of the Babilangan Tradition in the Islamic Community of the Banjar Tribe

In the tradition of *Babilangan*, it turns out to be influenced by Islam and Arabic script. When you want to calculate a name, the Latin script is first changed to Arabic script. So that each letter has a certain value, then that value will be calculated based on special formulas. Then the results of the addition will be interpreted, connected to cross-disciplinary references. When viewed from the media used, namely Arabic letters, each of which has a numerical value. This tradition actually comes from the Arabic Islamic tradition, namely the science of Falak (astronomy) which later developed with the term *falakiyah* (astrology) or also called the science of fortune telling. This science has actually existed since the time of the Babylonian kingdom which was then studied and developed by Muslims to determine prayer times, the direction of the Qibla,

¹¹ Sitta Nur Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Prespektif Urf," *Jurnal Justisia : Jurnal Ilmu Hukum, Perundang-Undangan Dan Pranata Sosial* 7, no. 2 (2022): 346, doi:10.22373/justisia.v7i2.15114.

¹² Luthfiya Humaida, "Praktik Perhitungan Bilangan Bajau Dalam Penentuan Calon Suami Istri (Studi Di Desa Palingkau Kecamatan Tatas Kabupaten Kapuas)" (IAIN Palangka Raya, 2018), 81, <http://digilib.iain-palangkaraya.ac.id/1524/>.

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2011), 9.

and determine the beginning of the Hijri month.¹⁴ If we look at the opinion of the source interviewed on December 30, 2023 by the author, he also mentioned that in fact this *babilangan* science if drawn from history comes from the science of astronomy which is already in the Qur'an. If in Banjar this is from Datu Kalampayan Syekh Muhammad Arsyad Al-Banjari.¹⁵

There is information that this knowledge already existed during the time of the Prophet Idris.¹⁶ This is the basis for the nickname of Prophet Idris as the "Father of World Astronomy".¹⁷ The previous scholars included many of these *abjadiyyah* rules as a methodology in their works. The concept of calculation (*babilangan*) is a formulation of the *mujahadah* of the previous scholars, such as the very famous Falak scholars, namely Abu Ma'syar, Abu Abbas bin Muhammad bin Katsir Al-Farghani, Ibn Sina, Abu Raihan Al-Biruni, Ibn 'Arabi, Abdul Fattah Ath-Thukhi, and so on. They all conducted research through the object of the name, because basically each name has its own energy. The scholars conducted research by going directly and calculating their names. The research was carried out gradually, even for hundreds of years, to people who were already married. Those who had found the pattern immediately recorded it in a log book (recording book). After getting the results of the research, the scholars conducted *ijtihad* and drew conclusions from the majority results, the more data, the stronger the determination. Thus was born the concept of *babilangan*.¹⁸

For a long time, the Banjar people have been known for being cautious, they are not careless and really avoid being hasty in deciding on a child's name, the auspicious day of the wedding, or the compatibility of the couple in marriage. They usually ask people who are considered to have high knowledge about *Babilangan* first. This habit persisted until the syncretism of Banjar culture with Islam occurred.¹⁹ The implementation of the *babilangan* tradition in the Banjar tribe is one of the processions carried out before marriage, which until now many Banjar people still believe in and carry out this tradition.

The Concept of How to Babilangan Names of Future Husband and Wife

One of the cultural heritages that remains beautiful in life is the traditional procession in marriage. If the family elders are still around, people often ask for advice and guidance from family members who are old enough and know the genealogy of the customs. The concept of calculating names used in marriage is the *abjadiyyah* concept. The numbers in each letter are

¹⁴ Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif Urf," 349-50.

¹⁵ SU, "Wawancara 30 Desember," 2023.

¹⁶ Irfan Zidny Wahab, *Sinau Rasa Menuju Sirnarasa* (Tangerang: Jagat 'Arsy Publishing, 2016), 14.

¹⁷ Watni Marpaung, *Pengantar Ilmu Falak* (Jakarta: Prenadamedia Grou, 2015), 17.

¹⁸ Riyon Hidayat, "Menurut Kaidah *Abjadiyyah* Hisab Jumal Kabir (Studi Pandangan KH . Irfan Zidny Wahab)," *SAKINA: Journal of Family Studies* 2, no. 2 (2018): 9.

¹⁹ Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif Urf," 350.

provisions that have existed since ancient times. The rules of abjadiyyah are not mystical. Abjadiyyah is an exact science (exact science), for example one plus one equals two (1+1=2).²⁰

According to the interviewed guru or kiai, he mentioned that there were 5 books used, including Tajul Muluk by Sheikh Ismail bin Abdul Muthalib, Rumuz al-Asma by Nur 'Asyikin, Pal Ramalan Bilangan Angka Angka Angka Angka Banjar by Yadi Rahman bin Jakfar. In addition, he also used sanad that came from teacher to teacher until Datu Kalampayan.

The Tajul Muluk Book (taj-al-mulk) is an old book. The calculation of the names of prospective husband and wife contained in this book is explained by calculating the calculation using the alphabetical count and the result is reduced by the number 99 until it runs out or cannot be reduced any more. Based on these provisions, the Tajul Muluk Book includes the calculation of the value of the alphabet according to the hijaiyah letters in order to obtain a value from the person's name, namely²¹:

Arabic	Mark	Arab	Mark
ا	1	س	60
ب	2	ع	70
ج	3	فا	80
د	4	ص	90
ه	5	ق	100
و	6	ر	200
ز	7	ش	300
ح	8	ث	400
ط	9	ث	500
ي	10	خ	600
ك	20	ذ	700
ل	30	ض	800
م	40	ظ	900
ن	50	غ	1000

As for the second method, the author found it from previous research

²²:

ا	=1	خ	=5	ش	=12	غ	=3	ن	=2
ب	=2	د	=4	ص	=4	ف	=4	و	=6
ت	=4	ذ	=4	ض	=4	ق	=4	ه	=5
ث	=12	ر	=8	ط	=4	ك	=4	ء	=1
ج	=3	ز	=3	ظ	=4	ل	=6	ي	=10
ح	=5	س	=12	ع	=3	م	=4		

²⁰ Hidayat, "Menurut Kaidah Abjadiyyah Hisab Jumal Kabir (Studi Pandangan KH . Irfan Zidny Wahab)," 5.

²¹ Syekh Abbas, *Taj Al-Mulk* (al-Haramayn, n.d.), 64.

²² Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif Urf."

The sum of the two people's values is added, and the final sum is the most decisive. After the final sum is known, it is then matched with the status of the number and a belief is born as below:

No	Number Status	Trust
1	<i>Habu</i> on the stump	It's easy for divorce to happen
2	<i>Sasawi</i> is coming	Fortune always flows
3	Baruh	Comfortable in life
4	Love <i>Mantra</i>	Life likes baramian
5	Kana bulan/tangadah urang	Good at trading
6	Kamandahan	Easily burnt
7	<i>Gadung</i> (Building)	Easy to build a household

The calculation method is, after the number seven, then for the number eight it goes up again to the number one and so on.

The third way is:

ا	=1	خ	=5	ش	=12	غ	=3	ن	=2
ب	=2	د	=4	ص	=4	ف	=4	و	=6
ت	=4	ذ	=4	ض	=4	ق	=4	ه	=5
ث	=3	ر	=8	ط	=4	ك	=4	ء	=1
ج	=3	ز	=11	ظ	=4	ل	=6	ي	=10
ح	=5	س	=12	ع	=4	م	=4		

The number of names of the prospective husband and wife are added, then divided by 7, then the remainder will be determined.

No	Number Status	Trust
1	Sick	Life in poverty
2	In accordance	There is life
3	Lake	Happy heart rejoice
4	The minister likes it	Seen by many people
5	Full moon	Fire due to bad luck
6	Dam lake	Wealth and happiness
7	Building	Wealth and happiness

The status of the number or belief is obtained by the author from previous research. The teacher whom the author interviewed did not provide specific results, he only mentioned that in determining a mate, we can find out the side of life with a prospective partner, fortune, and the assumption of whether or not the couple is suitable if married.

If the calculation result (*bilangangan*) is good and matches then the marriage will take place, but if not then there is a solution, namely that a name can be added for one of the partners or both partners' names can be added, but this name does not have to be changed either in the birth certificate or the

ID card, it only applies when the marriage contract is made, but also after marriage the name must be used.²³

The method used by the teacher who was interviewed by the researcher was to use the book *Pal Ramalan Bilangan Perhitungan Suku Banjar* by Yadi Rahman bin Jakfar on the grounds that if it is connected to the situation, the book is more reliable. In addition, he also uses calculations that are only by word of mouth but the sanad comes from scholars.

If previous research used letter values that could reach multiples of 12 or in the *Tajul Muluk* book up to thousands, he only used the letter values that were the most multiples of 10. He also mentioned that his teacher who provided the sanad said that the results of the *babilangan* could be trusted 75% while according to him it was 95%. While the rest can be changed by adding or subtracting the name of the prospective husband or wife or both. However, that can also be changed with knowledge and practice.²⁴

Thus it can be concluded that the *babilangan* carried out by the Banjar community is based on calculations in the books of scholars and from people who are truly experts and whose descendants are also scholars, such as Datu Kalampayan. The books are also different, so the results can be synchronized with each other.

The Practice of Babilangan in Banjar Society

The tradition of *babilangan* is carried out before marriage so that we know more deeply about the nature of our future partner and how life will be after marriage. By carrying out this *babilangan* practice, it is believed that it will lead the household to a *sakinah mawwadah warohmah* household.²⁵ The practice carried out in the research is based on the book, not based on random calculations and those who can calculate must have a sanad. This is also in line with what was conveyed by NI in an interview on December 27, 2023:

“lakiku tuh kada bisa sarik lawan aku, kayapa hajakah pandiranku sarik kayapa ja kah aku, badiam ja inya karena inya tabu sifatku dari babitung tadi basil kami tuh tadapat gadung tapi ujar guru nang mabitung nama kami dibawahnya ada kada ingat aku narannya pokoknya bisa malukai, artinya jar sidin babagia, sugih tapi jalan nang dilalui banyak harus was-was. Rasa percaya ai aku, oleh karena kami nih ada isi rumah padahal kawin hanyar 5 tahun tapi kada kawa mandiami oleh karena mamaku surangan dirumah jadi disuruh sidin disana haja lawan jua laku ku ni bekemotherapy selama dua tahun sampai divonis kelenjar getah bening dan wahini meninggal. Lawan jua guru nang mabitung tuh ada kitabnya yaitu Tajul Muluk wan sidin lulusan pondok”.

Translation: “My husband never gets angry with me, no matter how I behave, he just keeps quiet because he knows my nature from the beginning that the results of their calculations both got a “building” which means “wealth and happiness” but on the way there were many tests so I had to be anxious. I believe that because we have been able to have a house even though our

²³ SU, “Wawancara 30 Desember.”

²⁴ Ibid.

²⁵ Humaida, “Praktik Perhitungan Bilangan Bajau Dalam Penentuan Calon Suami Istri (Studi Di Desa Palingkau Kecamatan Tatas Kabupaten Kapuas),” 53.

marriage is only 5 years old but I can't live there because I have a mother who lives at home alone and she asked me to live there and my husband underwent chemotherapy until he was diagnosed with lymph nodes and now died, while many other people want to have a house. The teacher who calculated our names based on the book is Tajul Muluk and graduated from an Islamic boarding school.”

In this *babilangan* practice, it can be seen that those who can do this *babilangan* practice are people who are indeed experts. This is also in line with what was conveyed by HF who was interviewed on December 19, 2023²⁶:

“Aku lawan biniku ni sebelum kawin dibitungkan oleh tuan guru yang pasak di kampung kami dan Alhamdulillah hasilnya baik baja, sidin ni pakai kitab Tajul Muluk, aku gen baisi ai jua kitabnya tapi minta hitungakan lawan paguruan yang tatuba, sidin ni membilang ada solutif dan lebih afdol jua mun lawan paguruan”.

Translation: “Before getting married, my wife and I counted names with a teacher who is a senior teacher in my area and thank God the results of his calculations were good, even if there were bad results, he had a solution. He counted using the method in the Tajul Muluk book, I also have the book but it would be better if it was counted directly by an older teacher.”

Apart from having to have a sanad, based on interviews obtained from people whose names were counted, it was stated that their teacher was a memorizer of the Koran.²⁷ In addition, from other interviews it was also mentioned that the teacher who could count was someone who had been visited by Lailatul Qadar, according to the local community.²⁸

From the results of the interview, it can be concluded that the practice of *babilangan* must be carried out by someone who is truly an expert and also has a sanad, as stated by the Tuan Guru himself who was interviewed on December 30, 2023, he said:

“Kami ni ada sanadnya kada sembarang mahitung, biarpun bisa mahitung mun sanadnya kadada ngalih am”.

Translation: “We have a sanad in performing *babilangan*, even though we have a book and can calculate it, but if we do not have a sanad, then the calculation seems to be irresponsible.” Thus, the person who calculates must truly understand and know the good and bad impacts of this tradition.

As mentioned by HF, the teacher who can count his name is the teacher who has a solution if the calculation result is not good. This was also experienced by AH who was interviewed on December 29, 2023:²⁹

“Uluu semalam babitung nama, sekalinya hasilnya pas akad harus ditambahi nama jar”.

Translation: “I used to count names with my partner, but when the marriage contract was signed, my name had to be added.” Thus, it can be concluded that even if the results of the marriage are not good, there will be a solution.

²⁶ HF, “Wawancara 14 Desember,” 2023.

²⁷ NI, “Wawancara 27 Desember,” 2023.

²⁸ UM, “Wawancara 26 Desember,” 2023.

²⁹ AH, *Wawancara 28 Desember*, 2023.

According to the interviewed sources, they think that this is a form of our endeavor and provides a picture of how our life will be if we marry the prospective partner we want now. This is also in line with the results of research in the Java region that this is a form of endeavor in choosing a life partner in order to create a harmonious household life. This *babilangan* tradition is considered as *maslahah 'urf* because this tradition is for the public interest and rejects harm such as avoiding bad things that happen during building a household in the future.³⁰

The Relevance of Islamic Educational Values in the Babilangan Tradition

Human life cannot be separated from the values that have been taught. The best development of values is through education. Education is a place where value transfer, value habituation, and value adjustment occur.³¹ The value of Islamic education is a reference for human life, the source of Islamic values derived from the Quran and Hadith, with these values a lifestyle pattern will be formed that is in accordance with the goal of Islamic education itself to produce and create perfect humans who understand their true selves in achieving happiness in life in this world and the hereafter.

In Islamic education, there are various Islamic values that help organize education, and are even related to each aspect of education.³² The values of Islamic education are covered in three basic frameworks, namely faith, worship, and morals. The values of religious education are related to faith and piety, the values of religious education are related to truth and belief in the law, and the values of moral education are related to ethics and morals.

In the tradition of *babilangan*, there is a value of moral education because the way *babilangan* must come to the *tuan guru* or *kiai* contains a sense of reverence that will be able to create a sense of mutual respect between the two parties, and also mutual respect between all families, both the male family and the female family. Mutual respect is also included in moral education.³³

In addition, the *babilangan* tradition carried out by the Banjar community, based on the results of the interview, states that those who want their names to be counted must go to a pious person or *tuan guru* who can count the names to find out the compatibility with the candidate. This will then lead to *silaturahmi*. Thus, if it is related to the value of Islamic education,

³⁰ Rohma Nafi Elisa, "Kaidah Abjadiyah Hisab Jurnal Kabir Dalam Perkawinan (Studi Kasus Di Desa Polorejo Kecamatan Babadan Kabupaten Ponorogo)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2023), 99.

³¹ R Adhawiyah, "Nilai-Nilai Pendidikan Islam Pada Upacara Adat Perkawinan Dayak Bakumpai Di Kabupaten Barito Utara," 2019, <http://digilib.iain-palangkaraya.ac.id/1943/%0Ahttp://digilib.iain-palangkaraya.ac.id/1943/1/RabiatulAdhawiyah.H.-16016036.FILE.1.pdf>.

³² Sri wahyu Nengsih, "Tatanggar Sebagai Warisan Nilai-Nilai Budaya Banjar," *Undas Jurnal Hasil Penelitian Bahasa Dan Sastra* 14, no. 2 (2018).

³³ Triyani Oktofiyah, M. Zaedi, and Kurnaengsih, "Nilai-Nilai Pendidikan Islam Dalam Acara Walimatul 'Ursy Dalam Sebuah Perkawinan Di Desa," *Journal Islamic Pedagogia* 2, no. 2 (2022): 75.

the *babilangan* tradition contains a commendable moral value, namely *silaturrahim*.³⁴ People who maintain Allah's friendship promise to prolong their life and expand their sustenance, according to the words of the Prophet Muhammad peace be upon him

عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم: مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَهُ فِي آثَرِهِ فَلْيَصِلْ رَحِمَهُ

Meaning: "From Anas bin Malik ra he said, Rasulullah SAW said: Whoever Allah wants to make his sustenance easier or his life to be prolonged, let him continue to maintain friendship." (Muslim).³⁵

Apart from friendship, there is also the value of almsgiving, where when you go to the teacher's house you have to bring something with you. The argument for this almsgiving is found in the hadith which reads as follows:

إِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهُ

Meaning: "Indeed, the protection of a believer on the Day of Judgment is alms." (Ahmad, No. 180443. Sahih Hadith).³⁶

Thus it can be concluded that the relevance of Islamic educational values with the *babilangan* tradition obtained is respect for teachers, *silaturrahim* and alms. When viewed from 3 aspects of Islamic educational values, this tradition is more about moral values related to humans or *hablum minan nas*.

Conclusion

Babilangan or the calculation of the names between the prospective bride and groom with the aim of knowing how much compatibility there is between the two prospective brides and grooms, their fortune, and predicting how their household life will be if tied in marriage. This tradition is carried out based on books and sanads originating from authentic scholars, it cannot be done by just anyone even if he has the book. If the results of the *babilangan* are not good then there is a solution. Relevance to the educational values of this tradition contains elements that we must respect teachers or *kiai*, maintain friendship, and give alms. Even so, this *babilangan* tradition is only an intermediary or part of the effort in choosing a life partner.

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³⁴ Miftah Ulya, "Budaya Melayu Riau Perspektif Al-Qur'an," *Malaysian Palm Oil Council (MPOC)* (Program Pascasarjana Institut PTIQ Jakarta, 2020).

³⁵ Abu Husian Muslim bin Al-Hajjaj, *Shahih Muslim* (Kairo: Dar Al-Kutub, 2006).

³⁶ Imam Ahmad bin Hambal, *Musnad Imam Ahmad Bin Hambal* (Kairo: Muassasah Qurtubah, 1987).

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