



INTEGRATION OF ISLAMIC EDUCATIONAL VALUES IN THE *BABILANGAN* TRADITION AS MARRIAGE COMPATIBILITY ASSESSMENT OF BANJAR SOCIETY

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Abstract

This study examines the integration of Islamic educational values within the Babilangan tradition (a name based compatibility assessment) used by the Banjar Muslim community to evaluate the potential marriage partners. This research applies a qualitative field method, data were collected through interviews with *tuan guru* (religious teacher) who possess *sanad* (a chain of knowledge transmission) and individuals who have experienced in the Babilangan process. The findings indicate that the practice is rooted in classical Islamic texts and can only be performed by those with proper scholarly transmissions, not by ordinary people even if they own the book. When unfavorable results arise, solutions are offered by the scholars or explained in the book. The tradition reflects core Islamic educational values such as respect for scholars (*ta'zhim*), social connectedness (*silaturrahim*), and charitable giving (*sadaqah*). As long as the tradition is understood as a cultural effort (*ikhtiar*) and not as a way to determine fate. Babilangan can be seen as a form of local wisdom that aligns with the spirit of Islamic education.

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

Abstrak

Penelitian ini mengkaji integrasi nilai-nilai pendidikan Islam dalam tradisi Babilangan (perhitungan kecocokan nama) yang digunakan oleh masyarakat Muslim Banjar untuk menilai calon pasangan. Metode penelitian ini bersifat kualitatif dengan pendekatan lapangan (*field research*), data dikumpulkan melalui wawancara dengan *tuan guru* yang memiliki *sanad* (rantai keilmuan) dan dengan orang yang pernah namanya dihitung. Temuan ini menunjukkan bahwa praktek ini berakar pada teks-teks Islam klasik dan hanya dapat dilakukan oleh mereka yang memiliki otoritas keilmuan yang sah, bukan oleh sembarangan orang meskipun memiliki kitab tersebut. Jika perhitungannya menunjukkan ketidaksesuaian, solusi diberikan oleh penyusun kitab atau ulama yang memberikan *sanad*. Tradisi ini mencerminkan nilai-nilai pendidikan Islam seperti penghormatan kepada guru (*ta'zhim*), memperkuat hubungan persaudaraan (*silaturrahim*), dan memberi (sedekah). Selama tradisi ini dipahami sebagai upaya budaya (*ikhtiar*) dan bukan sebagai penentu mutlak terhadap takdir pernikahan, Babilangan dapat dinyatakan sebagai bentuk kearifan lokal yang selaras dengan semangat pendidikan Islam.

Kata kunci: *Babilangan, Budaya Banjar, Nilai Pendidikan Islam.*

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 them 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 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 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 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. Thus, in marriage traditions, these three elements must be integrated.⁷ This is because the 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. Therefore, all the traditions 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

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.

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

⁶ Arni and Djazimah, *Babilangan Nama Dan Jodoh Dalam Tradisi Banjar*, 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>.

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*, *sajodohkab*”.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 the previous research, the *babilangan* tradition is still carried out by the community, if viewed from a legal perspective, it has pros and cons. According to the study from Sitta Nur Karimah stated that the *babilangan* tradition is included in ‘*urf sahih*’ because it does not conflict with Islamic law.¹¹ Meanwhile, the other researcher stated 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, since the 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 researchers used an empirical research type (field research) with a qualitative approach.¹³ The research was conducted in Banjar communities in South Kalimantan that actively practice the *babilangan* tradition. The subjects included Tuan Guru with established sanad and individuals whose names were counted for preparing marriage. The reason to choose Tuan Guru here since based on the

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.

¹¹ Sitta Nur Karimah, “Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif UrP,” *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.

recommendation of person whose name counted at her husband's request. Also he was graduated from Islamic boarding school with experience studied almost five years to study the knowledge of Babilangan and got Sanad from his teachers. In addition, the researchers also used reference books to draw conclusions from primary sources regarding the *babilangan* tradition and connect it with Islamic educational values. Interviews were conducted using open-ended questions to allow flexibility in data exploration.

RESULT AND DISCUSSION

1. The Origin of the *Babilangan* Tradition

In the tradition of *Babilangan*, it turns out to be influenced by Islam and Arabic script. When wanting 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, 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 researchers, 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 have 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

¹⁴ Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif UrP," 349–50.

¹⁵ SU, "Wawancara 30 Desember," 2023.

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

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

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.

2. The Concept and Process of *Babilangan* Calculation

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 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 Perhitungan Suku 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 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 name²¹:

Letter	Mark	Letter	Mark
ا	1	س	60
ب	2	ع	70

¹⁸ Riyan 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.

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.

ج	3	ف	80
د	4	ص	90
ه	5	ق	100
و	6	ر	200
ز	7	ش	300
ح	8	ت	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 way, the authors found it fromb the previous research²²:

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		

The sum of the two people's values are 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

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

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
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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 (*babilangan*) 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 researchers using 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, it 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.

3. 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

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.

must have a sanad. This is also in line with what was conveyed by NI in an interview on December 27, 2023:

“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 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:

“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.

²⁶ HF, “Wawancara 14 Desember,” 2023.

²⁷ NI, “Wawancara 27 Desember,” 2023.

²⁸ UM, “Wawancara 26 Desember,” 2023.

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, sekalinnya 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.

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

4. 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.

²⁹ AH, *Wawancara 28 Desember, 2023*.

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/Rabiatul Adhawiyah H. - 16016036 FILE 1.pdf](http://digilib.iain-palangkaraya.ac.id/1943/%0Ahttp://digilib.iain-palangkaraya.ac.id/1943/1/Rabiatul%20Adhawiyah%20H.%20-%2016016036%20FILE%201.pdf).

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

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 *silaturrehim*. Thus, if it is related to the value of Islamic education, the *babilangan* tradition contains a commendable moral value, namely *silaturrehim*.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

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ 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 to the teachers, *silaturrehim* and alms. When viewed from 3 aspects of Islamic educational values, this tradition is more about moral values related to *huDmans* or *hablum minan nas*.

5. Theological Challenges and Criticism of the Babilangan Tradition in Banjar Society

This tension between preserving cultural identity and adhering strictly to

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.

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, *Shabih Muslim* (Kairo: Dar Al-Kutub, 2006).

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

Islamic theology has led to ongoing debates among religious leaders and cultural practitioners.³⁷ From the theological standpoint of Islam, Babilangan has been criticized for potentially contradicting the principle of tawhid, particularly when it ascribed luck of misfortune to certain days rather than relying on divine will (qadr).³⁸

According to the perspective of modern Islamic law, Babilangan can be accepted as a legitimate form of effort (ikhtiar) if it aims to seek benefit (maslahah) without attributing fortune or misfortune to anything others than Allah.³⁹ Moreover, the practice of babilangan based on Kitab Tajul Muluk, represents a cultural effort (ikhtiar) that is deeply rooted in Banjar tradition may be classified as 'urf sahih and aligned with khasiyyat al-'adah (specific customary principles), particularly because it helps preserve local traditions within a specific socio-cultural context.⁴⁰ In addition, based on the previous research, the practice of Babilangan tradition of the Banjar community is classified as 'urf 'amali (fi'li) when examined from the perspective of the nature of 'urf, as the tradition involves the practical act of calculating the names of prospective spouses, emphasizing actions rather than verbal expressions. Regarding its legal validity, it falls under the category of 'urf sahih during the stage do not contradict the principles of Islamic law. Nevertheless, certain elements of this tradition should be reconsidered or abandoned, as they carry the potential risk of leading to shirk (associating partners with Allah swt).⁴¹

Regarding the presences or absence of theological deviation within this tradition, scholars are in agreement that if an individual absolutely believed that the names themselves directly determine the success or smoothness of a marriage, then such belief constitutes a deviation from Islamic teachings. However, if the individual does not hold the belief that the names possessed any inherent effect – rather, views the practice merely as tafa'ul (an expression of optimism of positive hope) and as long as one's conviction remains firmly grounded in the belief that only Allah has the power to bring benefit or harm, then no theological is present in the practice.⁴² Thus, the Babilangan tradition in Banjar society may be accepted within Islamic theology as long as it is practiced as a form of cultural ikhtiar without

³⁷ Karimah, "Praktek Babilangan Pada Tradisi Basasuluh Suku Banjar Presfektif Urf."

³⁸ ST Nor Hidayati and Muhammad Luthfilhakim, "Tradisi Perhitungan Weton Dan Pengaruhnya Terhadap Keharmonisan Rumah Tangga Di Desa Sidomulyo Dalam Perspektif 'Urf," *Jurnal El-Qanuny: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* 10, no. 1 (2024).

³⁹ Fauzia Hayati, "Analisis Hukum Tentang Kepercayaan Masyarakat Banjar Terhadap Babilangan Nama Sebelum Menikah," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 1 (2025).

⁴⁰ A'an Anida Lathifah, Munib, and Baihaki, "Karakteristik Perhitungan Nama Calon Pasangan Suami Istri Menurut Kitab Tajul Muluk Karya Syekh Ismail Bin Abdul Muthalib," *Jurnal Ilmu Syariah Dan Hukum* 2, no. 1 (2023): 71–86.

⁴¹ Hayati, "Analisis Hukum Tentang Kepercayaan Masyarakat Banjar Terhadap Babilangan Nama Sebelum Menikah."

⁴² Jasimah and Anwar Hafidzi, "Tradisi Penggantian Nama Ketika Akan Melaksanakan Akad Nikah," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 1 (2025).

attributing power to anything other than Allah. However, if it is believed that names or calculations directly determine one's fate, such belief constitutes a theological deviation from the principles of tawhid.

CONCLUSION

The babilangan tradition in Banjar society is more than a cultural heritage, its reflects deep-rooted Islamic educational values such as respect for teachers (*ta'zhim*), strengthening social relations (*silaturrahim*), and charity (*sadaqah*). Although rooted in local culture, this tradition based on classical Islamic texts and valid scholarly transmission (*sanad*), making it a structured and purposeful practice rather than a determinant of fate. Babilangan can be viewed as a form of local wisdom that complements Islamic teaching. However, if misunderstood or taken absolute truth, it risks theological deviation. Therefore, critical awereness and proper religious guidance are essential in preserving Babilangan as both a cultural and educational expression in line with Islamic values. Therefore, this tradition is more suitable to be seen as a form of 'urf that supports the socio-cultural values of the community.

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