

**Maarwah Tradition In Banjar Society: Correlation And Problems Of
The Maarwah Tradition (One Hundred Days) Of Husband As The
Limit Of Wife's Iddah**

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ABSTRACT

Iddah is the waiting period for a woman who has been divorced or whose husband has passed away. The Banjarese people often associate iddah with maarwah, a traditional death commemoration ritual. They believe that a woman whose husband has died is not allowed to remarry before the manyaratus (one hundred days after death) period is completed. This study analyzes the intersection between the concept of iddah and the maarwah tradition, highlighting their correlation and the legal-socio-cultural issues that arise from the belief that a widow cannot remarry until one hundred days after her husband's death. This research employs a normative library research method using Islamic jurisprudence theory as the analytical tool. The findings show that iddah and maarwah are correlated through shared values of ethics and etiquette, serving as an expression of a wife's love and respect for her deceased husband. However, the belief that a woman cannot remarry before completing the manyaratus should not be interpreted merely textually but understood in light of its deeper cultural and moral significance.

Keywords : Iddah, Maarwah, and the Banjarese People

A. INTRODUCTION

Every meeting is bound to end in parting, this is also true in the context of marriage. Every marriage will eventually come to an end, whether through divorce or the death of one spouse. When a marriage ends due to the husband's death, the wife enters a waiting period known as iddah, during which she is not permitted to remarry. Among the Banjar people, the issue of iddah is often associated with the traditional practice of maarwah. They believe there is a correlation between iddah and the maarwah tradition. However, the prevailing statement that 'a woman whose husband has passed away may not remarry until she has performed manyaratus for him' raises problems that may lead to errors and misunderstandings in its actual practice.

B. METHOD

This study employs a normative library research method, relying on various relevant scholarly literatures as secondary data sources, such as classical Islamic jurisprudence books (*kitab fiqh*), journal articles, and books on Islamic law. The *maurwah* tradition, as a cultural practice of the Banjarese community, serves as the primary data to be analyzed from the perspective of Islamic law. Through a descriptive-analytical approach, this research aims to provide an in-depth overview of the correlation between the *iddah* period in Islamic teachings and the *manyaratus* (one-hundred-day mourning) tradition in Banjarese culture. The analysis involves examining Qur'anic verses, scholars' opinions, and literature discussing ethical and legal values in mourning practices, and then connecting these findings to the social realities of the Banjarese people in observing this tradition.

C. ANALYSIS/DISCUSSION

1. *Iddah* from an Islamic Legal Perspective

Iddah is one of the essential provisions in Islam related to marriage and divorce. Etymologically, the term *iddah* comes from the Arabic root '*adda-ya'uddu-'idatan*, which means "to count".¹ Terminologically, *iddah* refers to a waiting period for a woman before she is allowed to marry another man, after being divorced or after the death of her husband. *Iddah* also serves as a means for a woman to ensure that her womb is free from pregnancy, as explained in the words of Allah SWT in Surah Al-Baqarah verse 228.² In that verse, it is also stated that the waiting period for a woman is until she has experienced three periods of *quru'* (menstruation or purity).³

Based on the condition of the wife, *iddah* can be categorized into several types. One is the *iddah* of a wife who has been divorced by her husband, which lasts for three months or three periods of *quru'* (menstruation or purity), as explained in

¹ Ria Rezky Amir, "Iddah (Tinjauan Fiqih Keluarga Muslim)," *Al-Mau'izhah: Jurnal Bimbingan Dan Penyuluhan Islam* 1, no. 1 (2018): 13, <https://jurnal.umpar.ac.id/index.php/mauizhah/article/view/4>.

² Husnul Khitam, "Nafkah dan Iddah: Perspektif Hukum Islam," *Az-Zarqa': Jurnal Hukum Bisnis Islam* 12, no. 2 (1 Desember 2020): 195, <https://ejournal.uin-suka.ac.id/syariah/azzarqa/article/view/2187>.

³ Fauziah Zahra Fatimah, "Analisis Hukum Islam Dan Hukum Positif Tentang Perkawinan Yang Dilakukan Sebelum Habis Masa Iddah (Studi Kasus Desa Tempuran 12B Kecamatan Trimurjo Kabupaten Lampung Tengah)" (diploma, UIN RADEN INTAN LAMPUNG, 2022), 20, <http://repository.radenintan.ac.id/21218/>.

Surah Al-Baqarah verse 228 and Surah At-Talaq verse 4.⁴ During this *iddah* period, the husband still has the opportunity to reconcile with his wife and work to repair their marital relationship. This differs from the *iddah* of a woman who is pregnant, as stated in Surah At-Talaq verse 4, where her *iddah* continues until she gives birth.⁵ Meanwhile, for a woman whose husband has passed away, her *iddah* lasts for four months and ten days, as mentioned in Surah Al-Baqarah verse 234. The *iddah* period for a widow is not only intended to ensure the emptiness of the womb but also serves as a time for her to grieve her husband’s death, to remember and pray for him an expression of a wife’s love for her deceased husband. It is also a moment for the widow to gradually rebuild her emotional strength and prepare to continue her life.⁶

2. The *Maarwah* Tradition among the Banjarese Community

For Muslims, death is a moment considered highly significant and sacred. It is a phase that every human being must inevitably experience a transition between life and death.⁷ Death itself serves as the gateway to eternal life in the hereafter. For the Banjarese community, death is a profoundly important event. It is not only a personal or familial matter but also a social event that involves the broader community. The Banjarese people continue to uphold and preserve their traditions and customs, as these are inherited legacies from their ancestors. One such tradition that remains preserved is the *maarwah* ritual. *Maarwah* is a death commemoration feast carried out to honor and remember the deceased, through the recitation of prayers that are believed to assist the soul in its journey to the afterlife.⁸

Before the arrival of Islam, the majority of the Banjar ethnic group adhered to Hindu-Buddhist beliefs or followed the indigenous *Kaharingan* faith. With the

⁴ Dri Santoso, “Pemikiran Imam Syafi’i Tentang Ketentuan Quru’ Dalam Surat Al-Baqarah Ayat 228 Dan Relevansinya,” *Mabahits : Jurnal Hukum Keluarga Islam* 2, no. 1 (9 Oktober 2021): 15.

⁵ Jamhuri Jamhuri dan Izzudin Juliara, “Penggabungan Iddah Wanita Hamil Dan Kematian Suami (Analisis Terhadap Pendapat Mazhab Syafi’i),” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 1, no. 1 (17 Juli 2017): 227, <https://doi.org/10.22373/sjhk.v1i1.1581>.

⁶ Umi Fatmah, “Iddah Wanita Hamil Ditinggal Mati Suami Perspektif Kitab Minhâjul Muslim Karya Abu Bakar Al-Jazairi (1921 – 2018),” *Syariati: Jurnal Studi Al-Qur’an Dan Hukum* 4, no. 01 (1 Mei 2018): 48, <https://doi.org/10.32699/syariati.v4i01.1163>.

⁷ Muhammad Zainal Abidin, “Tradisi Bahilah Pada Masyarakat Banjar Pahuluan,” *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 11, no. 1 (13 Agustus 2015): 1, <https://doi.org/10.18592/al-banjari.v11i1.415>.

⁸ *munawwaroh Alvina, “Fungsi Sosial Tradisi Mandoa Dalam Upacara Kematian (Studi Kasus: Nagari Pauh Duo Nan Batigo, Kecamatan Pauh Duo, Kabupaten Solok Selatan)” (diploma, UNIVERSITAS ANDALAS, 2016), 62, <http://scholar.unand.ac.id/4586/>.*

spread of Islam in Kalimantan, a large scale process of Islamization occurred, leading the vast majority of the Banjar people to embrace Islam.⁹ The Banjar are known as a deeply religious ethnic group, yet they have not entirely abandoned their ancestral traditions and customs. This has led to a process of cultural acculturation, where Islamic teachings merged with pre-existing local traditions *maarwah* being one of them. After being acculturated with Islamic teachings, the *maarwah* ritual remains largely similar to the ancestral tradition, with some modifications. In the Islamic version of *maarwah*, the Banjar people perform prayer and thanksgiving ceremonies on specific days following a person’s death, such as on the first day, the third, seventh, twentyfifth (manyalawi), fortieth, seventieth, and one hundredth (manyaratus) day. These rituals typically involve the recitation of Surah Yasin and *tahlil* (Islamic litanies).¹⁰ The purpose of these prayers and recitations is to seek forgiveness from Allah SWT on behalf of the deceased for their sins.¹¹

3. The Correlation and Problems of the *Maarwah* (Hundred-Day) Tradition as the Iddah Boundary for Widows

Marriage is a blessing granted by Allah SWT to His creations, as it unites two individuals who love each other to build a family. Through marriage, humans fulfill one of Allah’s commands and, indirectly, contribute to the birth of future generations who will carry on the legacy of Islam.¹² However, just as there is a meeting, there will inevitably be a parting such is the reality of marriage. A marriage may end through divorce or the death of one of the spouses. The death of a family member, especially a husband, brings profound sorrow to the surviving wife. In addition to the grief, a woman whose husband has passed away is also prohibited from remarrying until her *iddah* period is complete. This provision is intended to protect the woman’s privacy and maintain the dignity and peace of the bereaved

⁹ Hasan Hasan, “Islam Dan Budaya Banjar Di Kalimantan Selatan,” *ITTihad* 14 (29 Desember 2016): 80, <https://doi.org/10.18592/ittihad.v14i25.865>.

¹⁰ Rahmadi, *Agama Dan Budaya Masyarakat Banjar Ikhtisar Tematis Hasil Penelitian Agama Dan Lokalitas*, 1st ed. (ZAHIR PUBLISHING, 2022), 47–48.

¹¹ Tarwilah Tarwilah, “Nilai-nilai Keislaman pada Tradisi Masyarakat Banjar (Sebuah Analisis Pendidikan)” (Pascasarjana, 15 Januari 2018), 269, <https://idr.uin-antasari.ac.id/9913/>.

¹² M. Yudi Ali Akbar, “Mewujudkan keluarga samara melalui bimbingan konseling Islam,” *Monograph* (Jakarta: Program Studi Bimbingan Konseling Islam FPP UAI, 2022), 2, <https://eprints.uai.ac.id/1921/>.

family, particularly the mourning wife, from potential disturbances or inappropriate remarks and behavior from neighbors.¹³

A woman whose husband has passed away must undergo a waiting period known as *iddah*. Among the Banjarese community, the *iddah* of a widow is often associated with the *maarwah* tradition. Iddah is understood as a period in which the wife is given time to grieve, to process her loss, and to emotionally prepare herself to move on with her life (a period of mourning).¹⁴ It is also a time during which she demonstrates loyalty and pays her final respects to her deceased husband. Meanwhile, *maarwah* refers to the cultural process of remembering the deceased and honoring them through prayers that are believed to bring peace to the soul in the grave and ease its journey to the afterlife. The *iddah* period and the *maarwah* tradition converge at a shared point of ethical and respectful conduct toward the deceased, as both serve as expressions of final respect and family love for the one who has passed. The Banjarese community strongly opposes remarriage by a widow who has not completed her *iddah* period. This is not only seen as a violation of Allah SWT’s decree in Surah Al-Baqarah verse 235 where the concern of lineage confusion (*nasab*)¹⁵ is addressed but is also regarded as a sign of poor manners and disrespect toward the late husband and his family. As a result, it is commonly said among the Banjarese that "a woman whose husband has died must not remarry until his *manyaratus* (hundredth-day commemoration) is completed."¹⁶

However, beyond the correlation between *iddah* and the *maarwah* tradition, there are also significant issues that must not be overlooked. The commonly held expression that "a woman whose husband has passed away may not remarry until his *manyaratus* (hundred-day commemoration)" can lead to a misconception that the *iddah* period for a widow lasts only one hundred days after her husband’s death.

¹³ Asjuma Khairullah Amin, “Praktik Peminangan Dalam Masa ‘Iddah di Kota Banjarmasin” (Syariah dan Ekonomi Islam, 23 Agustus 2017), 1, <https://idr.uin-antasari.ac.id/8626/>.

¹⁴ Zulifikri Zulifikri dan Fauziah Lubis, “Analysis of the Mourning Period (Ihdad) in the Compilation of Islamic Law Based on Sheikh Arsyad al-Banjari’s View,” *JURNAL ILMIAH MIZANI: Wacana Hukum, Ekonomi, Dan Keagamaan* 10, no. 1 (11 April 2023): 40.

¹⁵ St Maryam, “Praktik ‘Iddah dan Ihdad serta implikasinya terhadap pemenuhan hak-hak perempuan perspektif Maslahat Al-Thufi: Studi kasus di Desa Soki Kecamatan Belo Kabupaten Bima” (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2023), 21, <http://etheses.uin-malang.ac.id/55208/>.

¹⁶ Umi Chaidaroh, *Konsep ‘Iddah Dalam Hukum Fiqh Serta Implikasinya Terhadap Problematika Wanita Modern (Analisis Kritis Dekonstruksi)*, 1st ed. (IAIN Sunan Ampel Press, 2013), 60–61.

In contrast, Islamic teachings, as outlined in Surah Al-Baqarah verse 234, clearly state that the *iddah* for a woman whose husband has died is four months and ten days, which, when calculated in days, amounts to approximately 130 days.¹⁷ This discrepancy poses a serious risk of misunderstanding, especially among those with limited religious knowledge, who may wrongly believe that a widow’s *iddah* period is only 100 days rather than the prescribed 130 days. Therefore, the matters of *iddah* and *maarwah* should not be interpreted solely through a literal or textual lens, but should be understood in terms of the values they convey—such as the teachings of manners and respect toward the deceased. At the same time, this belief may encourage widows to refrain from remarrying until all *maarwah* rituals are completed, which coincidentally aligns with completing the full *iddah* period of four months and ten days.

D. CONCLUSION

Iddah is the waiting period for a woman before she is allowed to marry another man after being divorced or after the death of her husband. This period is intended to ensure that the woman's womb is free from pregnancy, to give her time to grieve her husband's death, and to pray for him. The *Maarwah* tradition is a funeral feast practiced by the Banjar community to commemorate the deceased. This tradition includes the recitation of Surah Yasin and *tahlil* (Islamic litanies). *Iddah* and *maarwah* are closely related in that both serve as expressions of final respect and love from a wife and her family to the one who has passed away. However, the emergence of the expression stating that “a woman whose husband has died may not remarry until the hundredth (manyaratus) day” creates a problematic understanding of both *iddah* and *maarwah* when interpreted only literally. Therefore, it is important to understand both the correlation and the challenges between *iddah* and the *maarwah* tradition comprehensively. By doing so, we can avoid misinterpretations and preserve the integrity of Islamic teachings.

¹⁷ ali Masduqi Izki Ma'mun, “Implementasi Ketentuan Masa ‘Iddah Bagi Perempuan Yang Ditinggal Mati Suami Perspektif Hukum Islam (Studi Kasus di Desa Kelurahan Mersi Kecamatan Purwokerto Timur Kabupaten Banyumas)” (skripsi, UIN Prof. K. H. Saifuddin Zuhri, 2022), 19, <https://repository.uinsaiizu.ac.id/14932/>.

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