

**The Manifestation of 'Urf Concept Based on Local Wisdom in
Resolving Marital Conflict Barambangan by Religious Leaders in
Banjar Regency**

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ABSTRACT

Domestic conflicts known as "Barambangan" in Banjarese society require resolution approaches grounded in local wisdom values. This study aims to analyze the manifestation of the 'urf (customary practice) concept based on local wisdom in resolving marital conflict barambangan by religious leaders in Banjar Regency. This research employs a qualitative method with a sociological-juridical approach, involving six religious leaders from various villages in East Martapura District. Data were collected through in-depth interviews, participant observation, and document analysis. The findings reveal that the local 'urf concept manifests in three resolution stages: (1) the listening stage (mamandang), (2) the counseling stage (manasihati), and (3) the mediation stage (mampadamaikan). The local wisdom employed encompasses values such as "bahandap hati" (humility), "bakudutan" (deliberation), and "basalamatan" (prioritizing relationship safety). These findings indicate that the integration of local 'urf with Islamic principles provides effective solutions in domestic conflict resolution, achieving an 80% success rate in preventing divorce. This study contributes to the development of family conflict resolution models based on local wisdom that can be implemented within the context of Islamic family law in Indonesia.

Keywords : 'urf, local wisdom, barambangan, religious leaders, mediation.

A. INTRODUCTION

Marriage in Islam is viewed as a sacred bond with the noble purpose of forming a family characterized by sakinah (tranquility), mawaddah (love), and rahmah (mercy). This concept serves as the foundation for creating a harmonious and blessed domestic life. However, field observations reveal that not all households achieve this ideal condition.¹

Conflicts between spouses represent a frequently encountered phenomenon in domestic life across various regions in Indonesia. Within the cultural context of Banjar in South Kalimantan, such domestic conflicts are known by the term "Barambangan," which literally means quarrels or disputes between husband and wife.² Similar phenomena occur in Banjar Regency, where high divorce rates indicate problems in domestic life.

¹ Wahyu Gunawan Lubis Dan Muktarruddin Muktarruddin, "Peran Konseling Pranikah Dalam Menurunkan Angka Perceraian Di Kota Tanjung Balai," *Jurnal Educatio: Jurnal Pendidikan Indonesia* 9, No. 2 (2023): 995–1005.

² Munisah Munisah Dkk., "Barambangan: Dynamics And Challenges In Resolving Husband And Wife Disputes In The Banjar Community," *Syariah: Jurnal Hukum Dan Pemikiran* 23, No. 1 (17 Juli 2023): 50–60, <https://doi.org/10.18592/Sjhp.V23i1.10290>.

To address these issues, premarital counseling plays an important role as a preventive measure in reducing divorce rates. Through premarital counseling, couples can prepare themselves mentally and emotionally to lead harmonious domestic lives. However, in reality, premarital counseling has not become mandatory for every couple intending to marry, despite its potential to serve as a strong foundation for creating happy and peaceful families.³

The importance of premarital counseling in preventing domestic conflicts cannot be ignored, considering that the impacts of family disharmony can have widespread effects on overall societal welfare.⁴

Banjar society possesses strong local wisdom traditions in resolving various social problems, including domestic conflicts. One important concept in this tradition is 'urf (عرف), which refers to customs or traditions that have become rooted in society and are considered good by Islamic law. This concept of 'urf functions not only as a social norm but also as an effective conflict resolution mechanism. In daily life, 'urf serves as a guide regulating inter-community relations, creating harmony in social life, and providing solutions acceptable to all parties when disputes arise.⁵

This local wisdom reflects the depth of Banjar society's understanding of Islamic values integrated with traditional wisdom, resulting in a problem-solving system that considers not only religious legal aspects but also understands local socio-cultural dynamics. Thus, 'urf functions as a bridge connecting religious teachings with the reality of community life, creating a balance between spiritual idealism and social pragmatism in addressing various challenges of community life.⁶

The role of religious leaders in Banjar society is highly significant, serving not only as spiritual leaders but also as mediators in conflict resolution. They possess high moral authority and are trusted by the community to provide solutions to various problems, including domestic conflicts. In this context, religious leaders function as hakam (mediators) who combine Islamic legal principles with Banjar society's local wisdom.

Previous research by Norwaizi (2023) demonstrated that religious leaders in East Martapura play important roles in resolving husband-wife conflicts through a gradual approach including listening, providing advice, and mediation. However, this research has

³ Lubis Dan Muktarruddin, “Peran Konseling Pranikah Dalam Menurunkan Angka Perceraian Di Kota Tanjung Balai.”

⁴ Vinia Ayu Septiyani Dan H Muzaki, “Peran Badan Penasehat Pembinaan Dan Pelestarian Perkawinan Dalam Memberikan Bimbingan Pra Nikah Guna Mewujudkan Keluarga Sakinah Mawaddah Dan Rahmah,” *Prophetic: Professional, Empathy, Islamic Counseling Journal* 1, No. 01 (2018).

⁵ Abdi Syahril Harahap Dkk., “Menggali Kearifan Lokal Etnis Banjar: Peran Orangtua Dalam Membentuk Karakter Anak Di Desa Kota Rantang Hamparan Perak Kabupaten Deli Serdang,” *Jim: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, No. 3 (2023): 961–69.

⁶ Ahmadi Hasan, “Penyelesaian Sengketa Hukum Berdasarkan Adat Badamai Pada Masyarakat Banjar Dalam Kerangka Sistem Hukum Nasiowal,” 2007.

not specifically analyzed how the concept of 'urf and local wisdom manifest in the barambangan conflict resolution process.

Based on these phenomena, this research aims to analyze the manifestation of the 'urf concept based on local wisdom in resolving barambangan conflicts between spouses by religious leaders in Banjar Regency. This research is important to understand how local values can be integrated with Islamic principles in family conflict resolution and to develop more effective and socially acceptable conflict resolution models.

B. METHOD

This study employs a qualitative method with a sociological-juridical approach. This approach was selected to analyze how Islamic legal norms and local wisdom operate in community conflict resolution practices.

The research was conducted in Banjar Regency, specifically in East Martapura District, covering Antasan Senior Village, Pekauman Village, Dalam Pagar Village, Melayu Tengah Village, and Sungai Kitano Village. The research was conducted over four months (March-June 2024).

Research subjects were selected using purposive sampling technique with the following criteria: (1) religious leaders who possess charisma and influence in the community, (2) possess expertise in Islamic studies, (3) have experience in resolving domestic conflicts, (4) are active in educational and religious outreach activities, and (5) serve as guides in social religious activities. The total research subjects comprised six religious leaders representing each village.

Data were collected through:

1. In-depth interviews with religious leaders and married couples who had experienced conflicts
2. Participant observation of conflict resolution processes
3. Document analysis including case records and Islamic legal references
4. Focus Group Discussions (FGD) with community leaders

Data were analyzed using thematic analysis techniques with the following steps: (1) data reduction, (2) categorization, (3) interpretation, and (4) conclusion drawing. Data validity was ensured through source and method triangulation.

C. ANALYSIS/DISCUSSION

The Concept of 'Urf in Banjar Society Tradition

Research findings indicate that the concept of 'urf in Banjar society manifests in various forms of local wisdom deeply rooted in daily life.⁷ Local 'urf in the context of barambangan conflict resolution encompasses several fundamental principles:

⁷ Ahmadi Hasan, “Penyelesaian Sengketa Hukum Berdasarkan Adat Badamai Pada Masyarakat Banjar Dalam Kerangka Sistem Hukum Nasional,” 2007.

1. Bahandap Hati (Humility)

This principle teaches that in resolving conflicts, all parties must demonstrate humility and avoid arrogance. Religious leaders as mediators must be able to display this attitude to create a conducive atmosphere for problem resolution.

2. Bakudutan (Deliberation)

This concept emphasizes the importance of consultation in seeking solutions. Every conflict must be resolved through dialogue and discussion involving all related parties.

3. Basalamatan (Prioritizing Relationship Safety)

This principle prioritizes the preservation of domestic relationships over personal ego. All parties are encouraged to prioritize common interests over individual interests.

Manifestation of 'Urf in Barambangan Conflict Resolution

Based on field data, the manifestation of 'urf in resolving barambangan conflicts between spouses by religious leaders in Banjar Regency can be categorized into three main stages:

1. First Stage: Mamandang (Listening)

This stage represents the initial phase where religious leaders serve as good listeners. In Banjar tradition, the ability to listen with a sincere heart is called "mamandang," meaning to see with the heart's eyes. Religious leaders will:

- a) Listen to complaints from both parties separately
- b) Understand the root of problems without passing judgment
- c) Create a comfortable atmosphere for conflicting parties

Based on findings, this listening stage is crucial as it provides space for both parties to express feelings and reveal actual problems. One religious leader informant stated: "First, we must mamandang (observe), don't rush to give advice. Let people express their heart's burdens."

2. Second Stage: Manasihati (Providing Advice)

After understanding the problems, religious leaders provide wise counsel. In Banjar tradition, good advice must fulfill the principle of "manasihati dengan hikmah" (advising with wisdom), which includes:

- a) Providing advice based on the Qur'an and Hadith
- b) Using analogies and parables that are easily understood
- c) Adjusting advice to the conditions and backgrounds of conflicting parties

Religious leaders employ psychological and spiritual approaches by referring to Qur'anic verses, particularly QS. An-Nisa verse 34 regarding husband-wife relationships and QS. Ar-Rum verse 21 concerning the purpose of marriage.⁸ This approach proves

⁸ Zulkifli Reza Fahmi, "Pembagian Peran Suami Dan Istri Dalam Membangun Rumah Tangga Sakinah Menurut Syekh Nawawi Al-Bantani," *Qanun: Jurnal Hukum Keluarga Islam* 1, No. 1 (2023): 1–20.

effective because it touches the emotional and spiritual aspects of both parties.

3. Third Stage: Mampadamaikan (Mediation)

The final stage involves active mediation where religious leaders serve as hakam (mediators) to reconcile both parties. This process involves:

- a) Bringing both parties together in a conducive atmosphere
- b) Facilitating constructive dialogue
- c) Seeking common ground and solutions acceptable to all parties
- d) Creating binding peace agreements

In Banjar tradition, this mediation process often involves the ritual of "basalamatan" where both parties apologize to each other and promise to improve their relationship. This ritual has deep spiritual meaning and is socially binding.⁹

Integration of Local 'Urf with Islamic Principles

Research findings demonstrate that religious leaders in Banjar Regency successfully integrate local 'urf with Islamic principles in resolving barambangan conflicts. This integration manifests in several aspects:

1. Methodological Aspects

Religious leaders employ methods that combine Banjar cultural approaches with Islamic legal evidence. They use local terms familiar to the community while still referring to the Qur'an and Hadith as legal foundations.¹⁰

2. Substantial Aspects

Local wisdom values used do not contradict Islamic principles.¹¹ In fact, values such as "bahandap hati," "bakudutan," and "basalamatan" align with Islamic teachings about tawadhu (humility), shura (consultation), and islah (reconciliation).

3. Procedural Aspects

Conflict resolution procedures follow stages regulated in Islam, particularly those outlined in QS. An-Nisa verse 35 regarding hakam appointment, while maintaining local rituals that do not contradict Islamic law.¹²

Effectiveness of Local 'Urf-Based Conflict Resolution

Based on data collected from six religious leaders in East Martapura District, the success rate of resolving barambangan conflicts between spouses reaches 80%. Of 50 cases handled over the past two years, 40 cases were successfully resolved, and the married

⁹ Abdul Wahab Syakhrani Dkk., “Sinkreisme Kebudayaan Banjar Yang Berakulturasi Dengan Budaya Islam:(Nilai-Nilai Budaya Lokal Dalam Masyarakat),” *Humanitis: Jurnal Homaniora, Sosial Dan Bisnis* 1, No. 3 (2023): 210–20.

¹⁰ Umdatul Hasanah, “Paradigma Dakwah Perkembangan Pemikiran Dakwah Di Indonesia Era Kontemporer,” 2023.

¹¹ Syakhrani Dkk., “Sinkreisme Kebudayaan Banjar Yang Berakulturasi Dengan Budaya Islam:(Nilai-Nilai Budaya Lokal Dalam Masyarakat).”

¹² Hendra Putra Perdana, “Tinjauan ‘Urf Terhadap Tradisi Penentuan Hari Perkawinan Dalam Adat Jawa,” T.T.

couples were able to continue their domestic relationships.

Factors contributing to this effectiveness include:

1. Community Trust: Religious leaders possess high credibility and trust from the community.¹³
2. Holistic Approach: Resolution focuses not only on legal aspects but also psychological and spiritual dimensions.¹⁴
3. Cultural Compatibility: The use of local 'urf makes the community feel comfortable and not coerced.¹⁵
4. Flexibility: An approach that can be adapted to the characteristics of individual cases.

Challenges and Obstacles

Despite proven effectiveness, local 'urf-based conflict resolution also faces several challenges:

1. Social Change: Modernization and urbanization are beginning to erode traditional values.¹⁶
2. Youth Generation: Younger generations tend to have less understanding and appreciation of local wisdom.¹⁷
3. Complex Conflicts: Cases involving formal legal issues (such as domestic violence) require more complex handling.¹⁸
4. Limited Authority: Religious leaders lack formal legal authority to enforce agreement implementation.¹⁹

Theoretical and Practical Implications

This research's findings have important implications for developing theory and

¹³ Sehoni Sehoni Dan Akel Fernando, “Peran Tokoh Agama Dalam Penyuluhan Hukum Perkawinan Islam,” *Journal Of Legal Sustainability* 2, No. 2 (2025): 1–7.

¹⁴ Puja Mardiana Dkk., “Integrasi Pendekatan Spiritual-Filosofis Dalam Kajian Filsafat Fahrudin Faiz Sebagai Metode Dakwah Terapeutik,” *Jurnal Al Nahyan* 2, No. 1 (2025): 17–27.

¹⁵ Fadiyah Kamilatul Husna Dan Syabbul Bachri, “Pemahaman Istri Cerai Mati Dalam Penerapan Ihdad Perspektif 'urf,” *Sakina: Journal Of Family Studies* 7, No. 2 (2023): 287–99.

¹⁶ Indo-China: Dampak Modernisasi Terhadap Masyarakat Lokal,” *Jurnal Integrasi Pengetahuan Disiplin* 6, No. 1

¹⁷ Risqa Puspa Janatin Dan Maya Dewi Kurnia, “Upaya Pengembangan Karakter Pada Generasi Muda Di Era Digital,” *Jubah Raja: Jurnal Bahasa, Sastra, Dan Pengajaran* 1, No. 2 (2022): 109–15.

¹⁸ (Kajian Terhadap Implementasi Keadilan Restoratif),” *Jurnal Kajian Hukum Dan Kebijakan Publik/ E-Issn:*

¹⁹ Masyarakat Kecamatan Sirampog Kabupaten Brebes,” *Repository. Uinsaizu. Ac. Id. Https://Repository. Uinsaizu. Amien Nulloh Ibrohim, “Otoritas Hukum Islam Dan Hukum Negara Dalam Praktik Perkawinan Siri Masyarakat Kecamatan Sirampog Kabupaten Brebes,” Repository. Uinsaizu. Ac. Id. Https://Repository. Uinsaizu. Ac. Id/14683/1/Amien Nulloh Ibrohim_Otoritas Hukum Islam Dan Hukum Negara Dalam Praktik Perkawinan Masyarakat Sirampog Kabupaten Brebes. Pdf, 2022.*

practice of family conflict resolution in Indonesia:²⁰

Theoretical Implications

1. **Integration Model Development:** This research demonstrates that integrating local 'urf with Islamic principles can produce effective conflict resolution models.
2. **Cultural Approach Validation:** Research results validate the importance of cultural approaches in social conflict resolution.
3. **Contribution to Islamic Legal Studies:** This research provides concrete examples of how 'urf can be applied in Islamic family law contexts.

Practical Implications

1. **Policy Development:** Research results can serve as the foundation for developing family conflict resolution policies based on local wisdom.
2. **Mediator Training:** These findings can be used to develop mediator training programs based on local values.
3. **Legal System Integration:** This conflict resolution model can be integrated into Indonesia's Islamic family law system.

D. CONCLUSION

This research demonstrates that the concept of 'urf based on local wisdom manifests significantly in resolving barambangan conflicts between spouses by religious leaders in Banjar Regency. This manifestation occurs in three main stages: mamandang (listening), manasihati (providing advice), and mampadamaikan (mediation), based on local wisdom values such as bahandap hati, bakudutan, and basalamatan.

The integration of local 'urf with Islamic principles proves effective in resolving domestic conflicts with an 80% success rate. This indicates that approaches combining local cultural values with Islamic teachings can serve as viable alternatives in family conflict resolution.

However, this approach also faces challenges amid social change and modernization. Therefore, efforts are needed to preserve and develop this local wisdom to remain relevant to contemporary dynamics.

This research provides important contributions to developing family conflict resolution models based on local wisdom that can be implemented within Indonesia's Islamic family law context. These findings also open opportunities for further research on integrating local values with Islamic principles in various aspects of community life.

Recommendations:

1. **For Government:**
Develop policies that recognize and integrate the role of religious leaders in family conflict resolution based on local wisdom.

²⁰ Encup Supriatna Dkk., “Mengubah Konflik Menjadi Harmoni: Pendekatan Baru Dalam Penguatan Ketahanan Keluarga Di Indonesia,” *Indonesian Journal Of Studies On Humanities, Social Sciences And Education* 1, No. 2 (2024): 110–30.

2. For Educational Institutions:
Develop curricula that integrate Islamic legal studies with local wisdom in relevant study programs.
3. For Society:
Preserve and develop local wisdom values in daily life.
4. For Future Researchers:
Conduct comparative research on the application of 'urf in conflict resolution across different regions with varying cultural characteristics.

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