

BARAMBANGAN: DYNAMICS AND CHALLENGES IN RESOLVING HUSBAND AND WIFE DISPUTES IN THE BANJAR COMMUNITY

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Abstract: This study will discuss the concept of *barambangan* in the Banjar community which is used in resolving conflicts between husbands and wives during a marriage that is almost on the verge of divorce. This research is different from other researchers because it emphasizes the findings about the argumentation of separation by peaceful means or can also unite household disputes by way of reconciliation through *tetuba*. The research method used is normative with legal material from the 18th century Sultan Adam Law, then observations in society with an anthropological sociological approach to the Banjar community are studied based on the facts of people who were in conflict in the household at the time of their marriage. This study found that conflicts that do not end without divorce according to the Banjar custom, namely *barambangan*, can be a solution in ending household disputes, through religious leaders (*tetuba*) to determine legal certainty regarding the status of the husband-wife relationship. The formalization of *barambang* as a customary institution promises a good balance between legal certainty and benefits.

Keywords: *barambangan*, banjar, conflict, marriage

Abstrak: Penelitian ini akan membahas tentang konsep *Barambangan* di Masyarakat Banjar yang digunakan dalam penyelesaian konflik antara suami dan istri pada masa pernikahan yang sudah hampir pada perceraian. Penelitian ini berbeda dengan peneliti lainnya karena lebih menekankan temuan tentang adanya argumentasi perpisahan dengan cara damai atau dapat juga menyatukan pertikaian rumah tangga dengan cara islah melalui *tetuba*. Metode penelitian yang digunakan bersifat normative dengan bahan hukum dari Undang-undang Sultan Adam abad ke-18, kemudian pengamatan di masyarakat dengan pendekatan antropologi sosiologi masyarakat Banjar yang diteliti berdasarkan fakta masyarakat yang bertikai dalam rumah tangga pada masa pernikahannya. Penelitian ini menemukan bahwa konflik yang tidak berkesudahan tanpa ada perceraian menurut *adat* Banjar yaitu *Barambangan* dapat menjadi solusi dalam menyudahi pertikaian rumah tangga, melalui pemuka agama (*tetuba*) untuk menentukan kepastian hukum dari status hubungan suami-istri tersebut. Formalisasi *barambangan* sebagai sebuah lembaga *adat* menjanjikan keseimbangan yang baik antara kepastian hukum dan manfaat.

Katakunci: *barambangan*, Banjar, konflik, pernikahan

INTRODUCTION

The study of *barambangan* in the settlement of marital disputes in the South Kalimantan community sees that many South Kalimantan people use "*barambangan*" as an alternative to resolving marital disputes outside the trial. However, this "*barambangan*" has a more flexible concept, because even though the status of husband and wife is separated by bed, it can mean divorce for both or vice versa.¹

In the Banjar language, the word *barambangan* comes from the word "*rambang*" which means indecisive, and doubtful. In the Banjar dictionary, *barambangan* is an *adverb* that means a state of disharmony between husband and wife, cracked households and separated homes. In the understanding of the general public, it is called *pisah ranjang*.²

According to M. Syahriza, the aspect of *barambangan* from the aspect of the Sultan Adam Law in Article 18 by analyzing *maqashid ash-shariah*. In Sultan Adam Law there are three laws in case 18 first, when *barambangan*, the husband is prohibited from holding or inviting his wife to reunite directly but is ordered to make peace first. *Second, the reconciliation* of the husband and wife whose *barambangan* is carried out by the judge as a representative of Islamic law and the husband and wife's relatives as representatives of customary law, and *thirdly*, when the *barambangan* problem is too complicated and deadlocked, the judge will delegate to the Sultan in its resolution. So,

for this author, it is more inclined to the content of Sultan Adam Law case 18 by looking at the *maqashid ash-shariah* aspect.³

Ahmadi Hasan also argues that the resolution of legal disputes set by the authorities has received less attention from the community, instead the community tends to prefer to use the values that live in the community, namely *adat badamai*. There is little discussion of the issue of *adat badamai* in family disputes by looking at the case of people who divorce with a pattern of behavior that is preceded by *barambangan*.

The customary law that applies to the Banjar community is a law that is binding on the indigenous community, its existence growing and developing in the indigenous community. Because it is unwritten law, it has a deep level of internalization for the indigenous community, resulting in a very high level of compliance or obedience. Indigenous peoples deeply understood customary law not only in formal normative aspects as there is positive law. But its existence is also seen as the spirit of the life of the indigenous community, so that the normative aspects manifested in the advice of the *tetuba* or traditional leaders are only a reflection of their belief in realizing safety, peace in the life of the indigenous community. The Banjar community's belief in the honourable role and position of the *tetuba/bububan/ulama/parents* becomes its own legal force for the *adat*.

¹ Nor Aida, "Barambangan Dalam Perspektif Masyarakat Amuntai," 2022; Rian Chandra, "Barambangan Sebagai Pencegahan Kekerasan Terhadap Perempuan Perspektif Ham," *Fikiran* 4, No. 1 (2022): 38–49.

² Abdul Jafar Shodiq, "Barambangan Dalam Perspektif Ulama Di Kota Palangka Raya" (Phd Thesis, Iain Palangka Raya, 2019).

³ M. Syahriza Rezkiandoor, "Perkara 18 Undang-Undang Sultan Adam Tentang Barambangan (Analisis Maqâshid Asy-Syari'ah)" (Phd Thesis, Pascasarjana, 2018).

Thus, it can be understood that when people obtain justice outside the court, because of the reluctance to use the litigation route it tends to make the household conflict because every case that goes to the Religious court will end in divorce. It's just that there are some significant views on the procedure and strength of the court's decision (*in court*) when compared to outside the court (*out of court*). First, that confidentiality will be guaranteed because the trial is not open to the public, second, the decision is the will of both parties so it is more family in nature, and third, *Alternative Dispute Resolution* (ADR) gives birth to a *win-win solution*, while in court a *win-lose solution*.⁴

This research is a comprehensive study by considering the culture in which the law is processed and applied and is expected to become a model of responsive law because the law grows and develops in a society that is imbued with Islamic values. A good law should offer something better than just procedural justice. Good law can recognize the wishes of the community and commits to the achievement of substantive justice. The question to be researched by the author is How is the "barambangan" mechanism used in conflict resolution between husband and wife, and what are the principles, procedures, and effectiveness in marriage in Banjar society?

METHOD

This research is an Islamic substantive legal research, precisely descriptive research of Islamic law, namely research that aims to describe legal phenomena and does not question what the

law is. This research uses a descriptive-qualitative approach in analyzing the activities that occur in Banjar society, especially regarding *barambangan*. In the *barambangan* culture that applies in Banjar society related to the settlement of household disputes, *it* does not only dwell on Islamic studies *in the book* (normative) but also on the historical realm (*out of the book*). So that it can look more deeply and analytically at the problem of *barambangan* culture.

An anthropological approach is also taken in this research to describe the culture of a Banjar community regarding the resolution of household conflicts that have not ended in divorce for a very long time. A deeper understanding of the community's understanding of *barambangan* and the practice of *barambangan* is conducted as secondary data from this normative research.

Legal materials are collected and analyzed to see the potential findings in this research, namely the concept of *barambangan* as a settlement of household disputes in Banjar society. The legal materials used in this research are the Marriage Law, Law No. 30 of 1999, PERMA No. 1 of 2016, Law No. 7 of 2012, and the Law of Sultan Adam (1825-1838). The results of this research are expected to provide implications for the settlement of household disputes in Indonesia.

RESULTS AND DISCUSSIONS

A. Dispute Resolution According to the Islamic Legal System with Customary Law

⁴ Abdurrahman Abdurrahman, "Undang-Undang Sultan Adam 1835 Dalam Perspektif Sejarah

Hukum," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 12, No. 1 (2015).

The Islamic legal system and customary law are two legal systems that have an important role in dispute resolution in various societies around the world. Both have unique principles and mechanisms for resolving disputes and conflicts that arise in society. In the context of dispute resolution, both Islamic and customary legal systems have a significant role to play in promoting justice, maintaining peace, and sustaining social harmony. In this paper, we will explore dispute resolution under Islamic and customary law systems, explore their underlying principles, and explore how these two systems can interact with each other in achieving justice and peace in society.⁵

The Islamic legal system, which is based on the teachings of Islam, provides guidelines for dispute resolution based on the principles of Sharia. Sharia is the rules and laws found in the Quran and hadith, as well as the interpretation and application of Islamic teachings by scholars.⁶ In dispute resolution under the Islamic legal system, the principles of justice, equality before the law, and social order are the cornerstones. Parties involved in a dispute are expected to reach an agreement and resolve their disputes through negotiation, mediation, or

arbitration governed by the principles of Sharia.⁷

On the other hand, customary law is a legal system that develops within a community based on customs, traditions, and norms recognized by the local community. Customary law emphasizes local values, local wisdom, and consensus in dispute resolution.⁸ In many societies, customary law has been used for centuries as a means to effectively resolve disputes. The principles of customary law are often found in customs and traditions passed down from generation to generation, and dispute resolution in customary law often involves the role of customary figures or customary institutions recognized by the local community.⁹

These two legal systems, Islamic law, and customary law, often interact in the context of dispute resolution. In societies that follow Islam and have a strong tradition of customary law, dispute resolution can be done through an approach that combines the principles of both legal systems. In principle, dispute resolution according to the Islamic legal system and customary law aims to achieve justice, protect individual rights, and maintain harmony in society.¹⁰

⁵ Omer Aijazi And Erin Baines, "Relationality, Culpability And Consent In Wartime: Men's Experiences Of Forced Marriage," *International Journal Of Transitional Justice* 11, No. 3 (2017): 463–83; Muhammad Fahmi Al Amruzi, Masyitah Umar, And Anwar Hafidzi, "Sultan Adam Law In The Progressive Law Perspective In Banjar Communities In The 18th Century Ad," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 7, No. 1 (2020): 11–24.

⁶ Mulki Al-Sharmani, "Marriage In Islamic Interpretive Tradition: Revisiting The Legal And The Ethical," *Journal Of Islamic Ethics* 2, No. 1–2 (2018): 76–96.

⁷ Badr-El-Din Ali, "Islamic Law And Crime: The Case Of Saudi Arabia," *International Journal Of*

Comparative And Applied Criminal Justice 9, No. 1–2 (1985): 45–57.

⁸ B. Ahmad Barjie, *Kerajaan Banjar Dalam Bingkai Nusantara* (Banjarmasin: Cv. Rahmad Hafiz Al Mubaraq, 2013).

⁹ Ahmadi Hasan, "Penyelesaian Sengketa Hukum Berdasarkan Adat Badamai Pada Masyarakat Banjar Dalam Kerangka Sistem Hukum Nasiowal" (Phd Thesis, Universitas Islam Indonesia, 2007).

¹⁰ Keera Allendorf And Dirgha J. Ghimire, "Determinants Of Marital Quality In An Arranged Marriage Society," *Social Science Research* 42, No. 1 (January 1, 2013): 59–70, <https://doi.org/10.1016/j.ssresearch.2012.09.002>.

However, it should be noted that there are also potential conflicts between the Islamic legal system and customary law. Sometimes, the values or practices espoused in customary law may not be in line with the principles of Sharia. In such situations, it is important to take a cautious approach and consider the implications of any decisions or actions taken. Dialogue and coordination between religious leaders, customary leaders, and parties involved in dispute resolution is essential to reach an agreement that respects and considers the values of both legal systems.¹¹

While dispute resolution according to the Islamic legal system with customary law can provide effective solutions in many cases, some disputes require the involvement of formal legal institutions to achieve broader justice. In some cases, violations of the law or human rights abuses may occur, and in such instances, strict protection and enforcement of the law are required.

To capitalize on the positive potential of these two legal systems, the government and legal institutions need to provide a clear and coordinated framework for integrating the Islamic legal system with customary law. A comprehensive and coordinated policy can help ensure that both legal systems can operate in a balanced and complementary manner in dispute resolution.¹²

One example of the merging of the Islamic legal system with customary law is in the settlement of marriage or divorce

disputes. In this case, Islamic law provides clear guidelines regarding the rights and obligations of husband and wife, as well as the procedures to be followed in divorce. However, in the context of a society that adheres to customary law, the settlement of marriage or divorce disputes also involves traditional mechanisms recognized by the community, such as deliberation, family mediation, or the role of traditional leaders who act as mediators. Thus, in resolving marriage or divorce disputes, these two legal systems can complement each other and create a more holistic settlement.

However, it is important to note that harmonization between Islamic and customary law systems can also pose challenges. There may be conflicts between the principles and values underlying these two systems. In such cases, dialog, understanding, and negotiation between the parties involved are required to reach an agreement that is mutually respectful and accommodates the interests of all parties.

Dispute resolution according to the Islamic legal system with customary law is a potentially effective approach in achieving justice and peace in society.¹³ Both systems have unique principles, yet they can interact and complement each other in dispute resolution. By combining Sharia principles, customary values, and traditional mechanisms, dispute resolution can reflect the values of justice, equity, and social harmony valued by society. In the right context, harmonization between Islamic

¹¹ Anwar Hafidzi, "Konsep Toleransi Dan Kematangan Agama Dalam Konflik Beragama Di Masyarakat Indonesia," *Potret Pemikiran* 23, No. 2 (2019): 51–61.

¹² Endang Zakaria And Muhammad Saad, "Nikah Sirri Menurut Hukum Islam Dan Hukum Positif,"

Kordinat| Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam Xx, No. 2 (2021).

¹³ Rizqi Maulida Amalia And Muhammad Yudi Ali Akbar, "Konseling Islam Perannya Bagi Pemilihan Pasangan Dan Kesiapan Pernikahan," *Jurkam: Jurnal Konseling Andi Matappa* 1, No. 2 (2017): 125–30.

and customary legal systems can create a comprehensive dispute-resolution framework that is relevant to the needs of society.

B. The *Barambangan* Tradition in the 18th-Century Sultan Laws

The *Barambangan* tradition originates from the Law of Sultan Adam case 18, which is a written customary law product that applies Islamic law in Banjar land. The Sultan Adam Law was enacted by Sultan Adam Al-Watsiq Billah in 1825-1827 AD. Van Vollenhoven explains that customary law has sources, one of which is the regulations of kings and community heads. *Barambangan* is one of the customary laws of the Banjar community that originates from the Sultan Adam Law.¹⁴

Term 18 of the Sultan Adam Law provides for the rule of *Barambangan*, which prohibits violence and coercion between husband and wife in a state of *Barambangan*. In this sense, *Barambangan* serves as a preventive legal protection to prevent violence. The Sultan prohibits the husband from holding the wife during *Barambangan* and expects them to reconcile. If the wife refuses to reconcile after mediation by a judge and relatives of both parties, the Sultan can decide the dispute.¹⁵

Barambangan also demonstrates the existence of legal pluralism in Sultan Adam Law, where Islamic law and customary law interact. In *Barambangan* dispute resolution, judges and relatives have a role as mediators, in accordance with dispute

resolution theory. In some cases, women who are victims of violence or feel trapped in relationships that are not in line with their expectations do not want to reconcile, in line with the theory of Learned Helplessness and Psychological Entrapment.¹⁶

Section 18 of the Sultan Adam Law which contains the *Barambangan* rules reads as follows;

*Mana-mana orang jang Barambangan laki bini sebab perbantaban atau lainnja tiada koebarikan itoe lakinja mamegang bininja hanja keosoeroeh segala berkebaikan maka hakim serta karabat kadoea pihak keosoeroeh mamadahi dan membaikkan dan apa-apa kasalahan kadoea pihak dan apabila anggan menoeroet hoekoem dan adat serta sangat hadjat minta baikkan pada hal perampoean itoe keras tiada maoe berkabaikan lagi maka padahkan kajah diakoe.*¹⁷ Mean, Any person whose husband and wife, because of an argument or something else, doesn't want to let the man hold his daughter, just because everything is good, then the judge and relatives of the third party resolve and correct any wrongdoing by the third party and if the anggan violates law and customs and really wants to reconcile or make up again, then it is recommended to be conveyed to me

The first dictum of the *Barambangan* rule in Article 18 of Sultan Adam Law states that "Any person who is in *Barambangan* with their spouse due to disputes or other reasons." It is clear that the condition of *Barambangan* arises due to disputes between husbands and wives, whether it be neglect, threats, oaths, physical violence, or abuse.

¹⁴ Rezkianoor, "Perkara 18 Undang-Undang Sultan Adam Tentang Barambangan (Analisis Maqâshid Asy-Syari'ah)."

¹⁵ Abdurrahman Abdurrahman, "Undang-Undang Sultan Adam 1835 Dalam Perspektif Sejarah

Hukum," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 12, No. 1 (2015).

¹⁶ Shodiq, "Barambangan Dalam Perspektif Ulama Di Kota Palangka Raya."

¹⁷ Sjarifuddin Haji, *Sejarah Banjar* (Pemerintah Propinsi Kalimantan Selatan, 2003): 232.

Additionally, the phrase "or other reasons" indicates that *Barambangan* can occur due to disputes other than between spouses, such as disputes between a husband and in-laws or vice versa.

This first dictum indicates that *Barambangan* is a tradition aimed at preventing violence against women. As explained, *Barambangan* exists due to disputes between husbands and wives. Thus, with the presence of *Barambangan*, it can prevent violence resulting from disputes and simultaneously protect the potential victims. This is in line with the theory of legal protection.

The forms of legal protection can be theoretically divided into two categories: preventive protection and remedial protection. Preventive protection is aimed at preventing harm, while remedial protection is intended to resolve disputes when they occur. In this case, the *Barambangan* tradition outlined in the Sultan Adam Law represents a form of preventive legal protection. The *Barambangan* tradition prevents violence arising from disputes between husbands and wives or others.

From another perspective, Roscoe Pound and his theory of law as a tool of social engineering argue that human interests are demands that are protected and fulfilled by law. This means that law, as a tool of social engineering, should protect human interests. In this context, the *Barambangan* tradition aims to protect the individual interests of individuals within the institution of marriage. Thus, spouses in a state of *Barambangan* are provided with

security and well-being by being shielded from violence.¹⁸

Overall, the analysis highlights that the *Barambangan* tradition serves as a preventive legal protection mechanism, particularly in preventing violence resulting from disputes within the marital relationship. By understanding the protective nature of *Barambangan* and its alignment with legal theories and the need to safeguard human interests, the significance and relevance of this traditional practice in the Banjar community can be appreciated. This first dictum shows that *Barambangan* is a tradition to prevent violence against women. As has been explained, the condition of *Barambangan* exists because of arguments between husband and wife. So that with the existence of *Barambangan*, it can prevent violence due to mutual arguments while protecting objects that will become victims. This is in line with the theory of legal protection.¹⁹

The form of legal protection can theoretically be divided into two, namely preventive and repressive protection. Preventive protection is legal protection that is preventive in nature. Meanwhile, repressive protection is legal protection that functions to resolve disputes. In this case, the *Barambangan* tradition contained in the Sultan Adam Law is a form of preventive legal protection. Because this *Barambangan tradition* prevents violence due to arguing between husband and wife or others.

The *Barambangan* tradition in the Sultan Adam Law is a form of preventive

¹⁸ Ahmadi Hasan, Anwar Hafidzi, And Yusna Zaidah, "Modern Law Aspect On Procedural Decision Of Sultan Adam Law," *Al-Abkam* 29, No. 2 (2019): 159–66.

¹⁹ Jalaluddin Jalaluddin, "Undang-Undang Sultan Adam Sebagai Instrumen Perubahan Masyarakat Dalam Perspektif Maqasid Al-Syari'ah" (Antasari Press, 2019).

legal protection to prevent violence against women in domestic conflicts. In this tradition, there is also a way of resolving conflicts between husband and wife that involves mediation by judges and relatives. This tradition combines elements of Islamic law and customary law in an effort to achieve justice and peace in Banjar society.

C. Dynamics of Conflict between Husband and Wife in the Banjar Community

The traditional mechanism of "*Barambangan*" in conflict resolution between husband and wife in the Banjar community is based on concepts and principles that include peace, reconciliation, balance, justice, mediation and cooperation. The *Barambangan* concept aims to restore harmonious relationships within the household and restore cooperation and family happiness.²⁰

The process of conflict resolution through *Barambangan* involves a series of procedures and rituals that are unique to the Banjar community. First of all, the parties involved in the conflict are gathered to start the resolution process. The mediator facilitates a dialog between the husband and wife, where each party is given the opportunity to express their views and interests. Then, negotiations are conducted to reach a mutually beneficial agreement and restore harmonious relations. After reaching an agreement, often special rituals are performed as a sign of reconciliation and commitment to repair the relationship.

Community leaders play an important role as mediators in conflict resolution through *Barambangan*. They must maintain a neutral and objective attitude

and have extensive knowledge of the customs, customary laws and social values within the Banjar community. In addition, community leaders must also be able to explore and understand the root causes of the conflict and provide advice and guidance to the husband and wife to improve the relationship.

By involving community leaders as mediators, the *Barambangan* tradition is able to maintain family harmony and welfare within the Banjar community. Through a conflict resolution process that is fair, equitable and in accordance with Banjar cultural values and customs, *Barambangan* serves as an effective means to resolve conflicts between husband and wife and prevent future conflicts from recurring.

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²⁰ Akhmad Humaidi, "Nilai Budaya Dalam Lagu Banjar: Pernikahan, Mata Pencarian, Dan

Permainan Tradisional," *Stilistika: Jurnal Bahasa, Sastra, Dan Pengajarannya* 1, No. 1 (2016).

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D. Contemporary Challenges in Resolving Conflict

In resolving conflicts between husbands and wives in the Banjar community, there are challenges from changes in culture and external values that affect conflict dynamics. Social change, the influence of mass media, and interaction with external cultures and values can bring different inputs to conflict resolution.

Cultural changes can alter individuals' perceptions and expectations of roles and responsibilities within the household. More individualistic values, gender equality and an emphasis on individual rights may lead to a shift in conflict dynamics and resolution. In addition, the influence of mass media and popular culture can bring new concepts of relationships and marriage, which may conflict with traditional values in the Banjar community.

Another challenge is the interaction with outside cultures and values that can influence the outlook and conflict resolution within the Banjar community. Contact with modern culture or the adoption of external values can cause tensions between traditional values and the cultural changes taking place.

The modern legal system also poses a challenge in resolving conflicts between husband and wife in the Banjar community. The influence of formal laws based on national or religious legislation can impact on the conflict resolution process that has been regulated by the *Barambangan* tradition.

In some cases, individuals tend to seek formal legal remedies that fall outside the traditional mechanisms of *Barambangan*. Modern judicial processes can bring different legal considerations, including individual rights and a greater role for legal institutions. This can change the dynamics of conflict resolution and affect the way traditional *Barambangan* is recognized or applied.

²¹ Chandra, "Barambangan Sebagai Pencegahan Kekerasan Terhadap Perempuan Perspektif Ham."

Another challenge in resolving conflicts between husbands and wives in the Banjar community is the incompatibility of traditional methods with the modern context. Some traditional methods may no longer be relevant or effective in dealing with conflicts that arise in a changing social, cultural and economic environment.

Changes in the roles and responsibilities of husbands and wives, gender equality, and the demands and pressures of the modern environment can affect the effectiveness of traditional methods in resolving conflict. In some cases, the need for a more inclusive, equitable and comprehensive approach may require adjustments or modifications in traditional *Barambangan* mechanisms. In facing these contemporary challenges, it is important to seek balanced and harmonious solutions between tradition and progress. Combining relevant traditional values with a modern perspective that respects individual rights and equality can help in effective and sustainable conflict resolution within the Banjar community.

CONCLUSION

This study reveals the dynamics of conflict between husbands and wives in the Banjar community and the role of traditional *Barambangan* mechanisms in its resolution. Common causes of conflict between husbands and wives include differences in expectations, poor communication, financial problems and gender roles. The conflict can be verbal, emotional or physical. The *Barambangan* mechanism is based on the principles of peace, balance and mediation involving procedures and people who are considered community leaders as a traditional way of

resolving domestic conflicts in the Banjar community.

The implication of this research is the importance of understanding the dynamics of conflict in households and developing effective resolution mechanisms. Traditional mechanisms such as *Barambangan* have relevant cultural values and customs, which can help restore a harmonious relationship between husband and wife. The research also highlights the importance of the role of community leaders in mediation and providing wise counsel in conflict resolution.

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