

LIFE CYCLE CEREMONIES IN BANJAR SOCIETY: A REVIEW OF THE INTEGRATION OF SUNNAH VALUES IN LOCAL TRADITION

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Abstract

This study examines the integration of Sunnah values and the interpretation of hadith in the life-cycle ceremonies of the Banjar community. Using the living Sunnah approach, it explores how local cultural elements are assimilated with Islamic teachings through the interpretation and application of specific hadiths. Employing field research and literature review methods, this study analyzes cultural adaptation in birth, marriage, and funeral ceremonies. Additionally, it investigates the role of scholars and the community in understanding and responding to hadiths that underlie these traditional practices. The findings highlight the dynamics of hadith acceptance and transformation within the local Banjar culture and its contribution to shaping the community's religious identity.

Keywords: life cycle ceremonies, Living Sunnah, Integration of Culture and Hadith.

Abstrak

Penelitian ini mengkaji integrasi nilai-nilai sunnah dan pemaknaan hadis dalam upacara daur hidup masyarakat Banjar. Dengan pendekatan living sunnah, studi ini menelusuri bagaimana unsur budaya lokal berasimilasi dengan ajaran Islam melalui interpretasi dan penerapan hadis tertentu. Penelitian ini menggunakan metode lapangan dan kajian kepustakaan untuk menganalisis adaptasi budaya dalam upacara kelahiran, pernikahan, dan kematian. Selain itu, penelitian ini mengeksplorasi peran ulama dan masyarakat dalam memahami serta merespons hadis yang mendasari praktik tradisional ini. Hasilnya menunjukkan dinamika penerimaan dan transformasi hadis dalam budaya lokal Banjar serta kontribusinya dalam membentuk identitas keagamaan masyarakat.

Kata Kunci: Upacara Daur Hidup, Living Sunnah, Integrasi Budaya dan Hadis.



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INTRODUCTION

When Islam entered various regions in the world, including the Indonesian archipelago, there was a unique interaction between Islam and local culture.¹ In Banjar society, for example, this process is not only in the form of replacing old culture with new, but also involves integration, adaptation, and modification of cultural elements to produce a unique distinction in that culture.² This integration can be found in the realm of Islamic law,³ as a medium for self-protection,⁴ the batamat (khataman) tradition of the Koran,⁵ other religious traditions,⁶ and of course in the tradition of life cycle ceremonies themselves.⁷ This integration was noted by Sheikh Muhammad Arsyad al-Banjari (d. 1812 AD) in his book *Tuhfat al-raghibin* so as not to deviate from the basic values of Islam.⁸ These basic values are creeds that should not be ignored or set aside.⁹

The Banjar community carries out various traditions, rituals and religious ceremonies which are generally the result of adaptations of Islamic teachings or interactions between normative Islamic teachings and local social and cultural elements.¹⁰ Alphani David¹¹ noted that the Banjar community has a form of belief and behavior that reflects their sense of religiosity, known as the "religion" of the community. The religion of a community is always unique, forming its own system that is different from other communities, even though they adhere to the same religion as Islam.

¹ Jajat Burhanudin, "Converting Belief, Connecting People: The Kingdoms and the Dynamics of Islamization in the Pre-Colonial Archipelago," *Studia Islamika* 25, no. 2 (31 August 2018): 247–278, <https://doi.org/10.15408/sdi.v25i2.5682>.

² Raihani Raihani, Irfan Noor, and Supriansyah Supriansyah, "Commodification of Hajj Rituals amongst Banjarese Pilgrims," *Studia Islamika* 30, no. 1 (April 30, 2023): 129–156, <https://doi.org/10.36712/sdi.v30i1.15258>.

³ Gusti Muzainah and Firqah Annajiyah Mansyuroh, "Integration of Islamic Law and Banjarese Customary Law of Inheritance System of Chinese Muslim Community in Banjarmasin, South Kalimantan," *Samarah: Journal of Family Law and Islamic Law* 6, no. 2 (December 31, 2022): 678, <https://doi.org/10.22373/sjkh.v6i2.12386>.

⁴ Arni Arni, "Kepercayaan Dan Perlakuan Masyarakat Banjar Terhadap Jimat-Jimat Penolak Penyakit," *Jurnal Studia Insania* 4, no. 1 (1 Mei 2016): 39, <https://doi.org/10.18592/jsi.v4i1.1112>.

⁵ Riza Saputra, "Dialektika Islam dan Budaya Lokal dalam Tradisi Batamat al-Qur'an Urang Banjar," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 3, no. 1 (30 Juni 2021): 1–32, <https://doi.org/10.15548/mashdar.v3i1.2771>.

⁶ Akhmad Sagir dkk., "Harmonizing Conflicts: Integrating Ilmu Mukhtalif Al-Hadits and Adat Badamai Approaches For Conflict Resolution in Indonesia," *Syariah: Jurnal Hukum dan Pemikiran* 23, no. 2 (1 Maret 2024): 205–26, <https://doi.org/10.18592/sjhp.v23i2.12409>.

⁷ Zulfa Jamalie, "Akulturasi Dan Kearifan Lokal Dalam Tradisi Baayun Maulid Pada Masyarakat Banjar," *El-HARAKAH* 16, no. 2 (30 Desember 2014): 234–54, <https://doi.org/10.18860/el.v16i2.2778>.

⁸ Muhammad Arsyad al-Banjari, *Tuhfat al-Raghibin fi Bayan Haqiqat Iman al-Mu'minin* (Fatani-Thailand: Mathba'ah ibn Halabi, 1997).13.

⁹ Hanafi Hanafi, "Understanding of Creed-Related Hadiths in the Book *Tuhfat al-Raghibin* by Sheikh Muhammad Arsyad al-Banjari," *Diroyah: Journal of Hadith Studies* 8, no. 1 (November 15, 2023): 191–203, <https://doi.org/10.15575/diroyah.v8i1.23896>.

¹⁰ Raihani, Noor, and Supriansyah, "Commodification of Hajj Rituals amongst Banjarese Pilgrims.", 135.

¹¹ Alfani Daud, *Islam dan masyarakat Banjar: diskripsi dan analisa kebudayaan Banjar*, Cet. 1 (Jakarta: PT Raja Grafindo Persada, 1997), 128.

Various rituals, traditions, and religious ceremonies carried out by the Banjar community can be called the "religion" of the Banjar community, which includes: (1) religious ritual teachings such as obligatory and sunnah worship, as well as religious teachings in daily life such as marriage, divorce, and inheritance; (2) activities in the form of ceremonies and belief systems which include: (a) first stage transition rituals such as birth ceremonies, *bapalas bidan*, and bathing ceremonies; (b) second stage transition rituals such as marriage, pregnancy, and death ceremonies; (c) recurring rituals such as the celebration of Islamic holidays, *arba' mustamir*, and *aruh tahun*; and (d) other rituals such as rice planting ceremonies, earning a living, and building a house.

Due to the close relationship between Islam and Banjar society, Islamic values become an important foundation for the formation of traditions, rituals, and ceremonies in the community. Based on Alfani Daud's research,¹² Various ritual activities, ceremonies and religious traditions in Banjar society are the result of adopting Islamic teachings or at least influenced by Islamic teachings, with some parts of these ceremonies thought to originate from Islamic sources.

The traditions, rituals, and ceremonies of the Banjar community can be mapped into several categories. First, there are religious rituals that are directly adopted from Islamic teachings, such as baby naming ceremonies, circumcision, marriage, divorce, and funeral arrangements. Second, there are repeated ceremonial activities that are characteristically Islamic and have references in religious books, such as the commemoration of the Prophet's Birthday, *Isra' Mi'raj*, and the night of *nisfu Sya'ban*. Third, including magical activities such as fortune-telling and making prayer water, which may have developed according to the aspirations of the community even though they originate from Islamic references. Fourth, original activities that may have recently been supplemented with Islamic prayers or readings, such as *aruh tahun* and *bapalas bidan*.¹³

The integration between religion and culture that gave birth to these traditions shows a dynamic process in understanding the text of the Qur'an, especially the text of the hadith. This is certainly different from the textual group that tends to understand the hadith without involving local elements. As a result, their religious behavior tends to be static, rigid and tightly closed to local nuances.¹⁴ This is certainly different from contextual groups who tend to consider local elements in understanding the hadith, resulting in their behavior and religious patterns tending to be more open to local cultures.¹⁵

¹² Daud, 140.

¹³ Daud, 149.

¹⁴ Kiki Adnan Muzakki, "Salafi's Textualism in Understanding the Qur'an and Hadith," *Journal of Qur'an and Hadith Studies* 8, no. 1 (30 June 2019): 18–33, <https://doi.org/10.15408/quhas.v8i1.13378>.

¹⁵ Wasman Wasman, Mesraini Mesraini, and Suwendi Suwendi, "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (June 30, 2023): 1–17, <https://doi.org/10.14421/ajis.2023.611.1-17>.

One way to see how hadith is contextualized in community practice is through the living sunnah approach. This approach seeks to observe the actions and behavior of the community based on the hadith of the Prophet SAW, while integrating local elements.¹⁶ At a broader level, this approach examines the process of internalizing the values of the Sunnah as a guide to life for Muslims, as well as how these values are applied in daily life with unique meanings.¹⁷

RESEARCH METHODS

This research is part of the above research to complement the discussion on the integration between local culture and Islam. However, the main focus is to trace the sunnah values contained in the life cycle ceremony tradition, a ceremony in Banjar society that is related to important phases in a person's life, such as birth, marriage, and death. This ceremony usually has a deep symbolic and cultural meaning, and functions as a way to mark the transition from one phase of life to the next. According to Qudsy¹⁸ that research like this can be done from two perspectives; First, researchers who trace and search for sunnah values in a tradition that is considered inspired by a hadith in society; or second, researchers first ensure that there is a hadith text in society. Referring to the mapping, it seems that this research starts from the first type.

This research is a combination of field research and library research, with a qualitative and phenomenological approach. The researcher explores the practices, rituals, and traditions of life cycle ceremonies among the Banjar community through in-depth interviews, participatory observations, and document studies. The focus of the research is on how the values of the sunnah are integrated into the local Banjar tradition, as well as the process of accepting hadith texts in the implementation of these rituals and traditions. Data were collected directly from the field and through existing literature (hadith books), then combined for verification and completion.

This research is located in Banjarmasin City and Banjar Regency, South Kalimantan, and involves scholars, community leaders, and the general public as research subjects. Descriptive methods are used to describe and analyze socio-cultural phenomena related to living sunnah, while phenomenological approaches are used to understand the meaning and context of these practices in society.¹⁹ The data obtained were analyzed qualitatively and presented in the form of descriptive descriptions, with an emphasis on the integration between the values of the Sunnah and local traditions.

¹⁶ Saifuddin Zuhri Qudsy et al., "The Making of Living Hadīth: A New Direction of Hadīth Studies in Indonesia," *Culture and Religion*, April 21, 2024, 1–20, <https://doi.org/10.1080/14755610.2024.2336461>.

¹⁷ Jajang A Rohmana, "Anthropological Approach in the Study of Living Hadith in Indonesia:," *Jurnal Holistic* 01, no. 02 (2015): 247–288.

¹⁸ Qudsy et al., "The Making of Living Hadīth."10.

¹⁹ Rohmana, "Pendekatan Antropologi dalam Studi Living Hadis di Indonesia:," 250.

RESULTS AND DISCUSSION

Description of Banjar Society

In this study, the term Banjar community focuses on the Banjar community living in South Kalimantan. Banjar people generally include the residents of the former Afdeeling Bandjermasin, although there are exceptions such as the "Bakumpai people". In addition, this term also includes residents of the former Afdeeling Hoeloe Soengei which is divided into two main areas: Pahuluan, which is the upper river area that includes the river flow in the Meratus Mountains, and Batang Banyu, the valley area along the Negara River. The residents of Pahuluan and Batang Banyu are known as "Pahuluan people" and "Batang Banyu people", and they are distinguished from "Banjar people".²⁰ More broadly, the distribution of the community is not only geographically limited to South Kalimantan, but also exists in several other provinces of Kalimantan, and outside Kalimantan.²¹ However, the integration between Islamic values and local culture in Banjar society is very closely related in the province of South Kalimantan, as a location that has strong historical roots in the development of Islam itself. Then when some of them migrated (madam) to other areas, the integration values were finally brought and developed.²²

Tracing Sunnah Values in Traditional Pregnancy Ceremonies in Banjar Society

Pregnancy ceremonies in Banjar society are an important part of the tradition that has been passed down from generation to generation. The series of ceremonies begins with the batapung tawar tiga bulan, which is carried out when the pregnancy enters its third month. This ceremony is carried out with the belief that odd numbers, especially three months, are a period that is vulnerable to disturbances, so a ritual is needed to protect the mother and fetus from bad things. Historically, this ceremony is believed to have originated from traditions before the arrival of Islam, which then acculturated with local culture and Islamic teachings.²³

More broadly, the tapung tawar tradition is part of Malay culture that involves important ceremonies such as marriage, pregnancy, and birth. This tradition, originally rooted in Animism and Hinduism, was then aligned with Islamic teachings after the religion entered Malay society.²⁴

²⁰ Daud, *Islam dan masyarakat Banjar*, 24.

²¹ Raihani Raihani, "Banjarese Islamic Scholars ('ulama) and Social Transformation in Tembilahan (Preliminary Research)," *Jurnal Ushuluddin* 26, no. 2 (December 13, 2018): 215, <https://doi.org/10.24014/jush.v26i2.5130>.

²² Abu Bakar dan Agung Prayogo, "Urang Banjar dan Tarekat Sammaniyah di Banua Urang: Sebuah Penelusuran Awal di Serdang Bedagai, Sumatera Utara" 20, no. 2 (2023): 345–359.

²³ Results of an interview with a religious figure in Banjarmasin City, Ahmad Barjie.

²⁴ Abdul Manan et al., "Paddy Cultivation Rituals in South Aceh, Indonesia: An Ethnographic Study in West Labuhan Haji," *Cogent Social Sciences* 8, no. 1 (December 31, 2022): 29., <https://doi.org/10.1080/23311886.2022.2094075>.

In South Kalimantan, this acculturation occurred by replacing old mantras with Islamic prayers, making this ceremony still relevant today.

Next is the implementation of the tian mandaring bathing ceremony, a special bathing ritual for women who are pregnant for the first time, carried out when the pregnancy reaches seven months. This ceremony is important to avoid "kapingitan," a condition of illness or disturbance believed to come from the supernatural world. This ceremony is believed to originate from the tradition of the Banjar Kingdom before the arrival of Islam and continues to be preserved as part of the Banjar customs, with the addition of Islamic elements in its implementation.

In addition to the mandi tian mandaring, there are also baumur and mandi baya ceremonies performed during the third, fifth, or subsequent pregnancies, which are also related to odd numbers in Banjar culture. Both ceremonies have similarities in their process with mandi tian mandaring, but are intended for mothers who have given birth. Like other ceremonies, baumur and mandi baya also undergo an acculturation process with Islamic teachings.

The origins of these ceremonies seem to be related to ancient beliefs that existed before the arrival of Islam, including the Hindu and Kaharingan traditions of the Dayak people. However, over time, Islamic teachings were well received by the Banjar people, and these traditions were adapted to suit Islamic values without losing the essence of local culture. The tradition of bathing for seven months pregnant or bathing baya among the Banjar people is also accompanied by good hopes for the safety of the mother and the child to be born.²⁵ These hopes can be seen from the various prayers and dhikr that are read during the process of pouring water over the pregnant woman's body.²⁶ Even though the current of modernization is getting stronger, many Banjar people still maintain this tradition, both in rural areas and in big cities.

Overall, these pregnancy ceremonies are a reflection of how the Banjar people maintain a balance between ancestral traditions and new religious beliefs. This acculturation process has kept the tradition alive and relevant, while also demonstrating the Banjar people's ability to adapt to changing times without losing their cultural identity.

During pregnancy, various rituals, traditions, or ceremonies are performed. Informant I (Sarmiji Asri) explained that the seven-month bathing ceremony (mandaring) and perhaps other pregnancy bathing ceremonies are special customs of the Banjar community. Informant II (Hj. Lam'ah) also stated that the tradition of taking a seven-month pregnancy bath is a Banjar custom that has been passed down from generation to generation.

²⁵ Results of an interview with a religious figure in Banjarmasin City, Arni.

²⁶ Nurhasanah Nur dan Muhammad Syahrani Jailani, "Tradisi Ritual Bepapai Suku Banjar: Mandi Tolak Bala Calon Pengantin Suku Banjar Kuala-Tungkal Provinsi Jambi, Indonesia," *Khazanah: Jurnal Studi Islam dan Humaniora* 18, no. 2 (31 Desember 2020): 287–308, <https://doi.org/10.18592/khazanah.v18i2.3920>.

However, Informant I revealed that there was a recommendation from the Prophet Muhammad SAW regarding this matter. He referred to the words of the Prophet Muhammad SAW which stated, "Do you know, if there is a river near the door of one of you, and he bathes in it five times a day, will any dirt remain on him?" The companions replied that no dirt would remain. The Prophet SAW said, "That is the example of the five daily prayers, with which Allah erases sins." Informant I is of the opinion that the recommendation of the Prophet Muhammad SAW to bathe as part of personal hygiene can also be applied in the context of bathing during pregnancy.

The complete text of the hadith based on the statement of Informant I is as follows:

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَ قَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، كِلَاهُمَا عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: وَفِي حَدِيثِ بَكْرٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ ذَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ ذَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا .

*Has told us Qutaibah bin Said, has told us Laits, (and narrated from another route) Qutaibah said; has told us Bakr, i.e. bin Mudlar, both from Ibn al Hadi, from Muhammad bin Ibrahim, from Abu Salamah bin Abdurrahman, from Abu Hurairah, that the Messenger of Allah. said, while in the Bakr hadith, he heard the Messenger of Allah. said: "What do you think, if there was a river near the door of one of you which he uses to bathe five times a day, could the dirt still remain?" The friends answered; "There won't be any dirt left." He said; "That is the example of the five prayers, with which Allah will erase mistakes."*²⁷

This hadith, in the process of its transmission, was placed in Sahih Muslim in the Book of Mosques and Places of Prayer, precisely in the chapter on Walking to the Mosque which Erases Sins and Elevates Degree. Al-Tirmidhi placed it in the Book of Examples, in the chapter on Examples of the Five Daily Prayers.²⁸ Al-Nawawi, for example, highlights this hadith in the context of the virtue of prayer (al-Nawawî, 1396), but does not emphasize the virtue of bathing.

Indeed, there are several hadiths that mention the virtue of bathing, especially bathing on Friday as narrated by al-Bukhari.²⁹ In fact, there is a hadith of the Prophet SAW which explains that bathing can be part of self-protection to avoid evil diseases.³⁰ However, once again, there is no hadith that specifically recommends taking a bath when a woman is pregnant.

²⁷ Muslim Ibn al-Hajjaj al-Naisabûrî, Sahih Muslim (Beirut: Dar Al-Fikr, 1442), 1999.

²⁸ Muhammad Ibn 'Isa al-Tirmidhi, Sunan al-Tirmidhi (Egypt: Mushtafa al-Bab al-Halabi, 1395), 2022.

²⁹ Muhammad Ibn Isma'il al-Bukhârî, Shahîh al-Bukhârî, 5 vols. (Beirut: Dar Al-Fikr, 1442), 1192.

³⁰ al-Naisabûrî, Sahih Muslim, 509.

From here, the process of internalizing the values of the sunnah in the practice of this bathing ceremony is a form of *ijtihad* from local scholars that is preserved in the form of practice in this tradition. Bathing, which is identified with cleaning the body and protecting oneself from bacteria and germs, is further understood as a medium to cleanse oneself inwardly and protect oneself from supernatural things. This indicates that the *hadith* about bathing has undergone a process of transformation through a wider reception.

As explained by Ahmad Rafiq about the process of someone's acceptance of religious texts, he divides it into three typologies: exegetical, aesthetic, and functional reception.³¹ In this context, the Banjar community represented by religious and community leaders views the *hadith* through a functional reception, with an emphasis on the aspect of self-protection from disturbances and safety for mothers and children combined with previous traditional ceremonies that have existed for a long time.

Tracing Sunnah Values in Traditional Birth Ceremonies in Banjar Society

After the mother and child have successfully passed through the birth process. The next is the implementation of the *bapalas bidan* ceremony, a traditional ritual held to bless the mother and baby after childbirth. This ritual aims to express gratitude to the midwife who has helped in the birth process and to eliminate the influence of supernatural powers believed to be possessed by the midwife.³² Although originally derived from local beliefs, this ceremony was later adapted to Islamic teachings when this religion developed in the Banjar region. The giving of *piduduk* as a reward and expression of gratitude to the midwife also reflects positive values that the birth of a child is expected to bring blessings to the surrounding community.

The tradition of *bapalas bidan* has deep roots in Banjar society, and its role has existed since the time of the Banjar Kingdom, even before Islam entered the region. Hinduism and Buddhism also have similar ceremonies as a form of respect for midwives. When Islam became dominant, this custom was maintained with modifications in accordance with religious teachings. This ceremony is not only religious, but also social, where the baby's family gives a *piduduk* containing *berua* to the midwife as a sign of gratitude and hope for blessings. Furthermore, Hj Lam'ah as an elderly village head explained that *Piduduk* in the Banjar tradition is an offering included in various traditional ceremonies, such as *bapalas bidan*, and usually consists of yellow rice as a symbol of prosperity, *ketupat* or *wajik* which symbolizes purity, and eggs which represent new life. In

³¹ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Journal of the Study of Al-Qur'an and Hadith Sciences* 22, no. 2 (July 30, 2021): 469–484, <https://doi.org/10.14421/qh.2021.2202-10>.

³² Arni Arni, "Kekerabatan Dan Interaksi Simbolik Bidan Kampung Dengan Urang Halus Dalam Masyarakat Banjar," *Khazanah: Jurnal Studi Islam dan Humaniora* 16, no. 2 (25 Desember 2018): 227–248, <https://doi.org/10.18592/khazanah.v16i2.2199>.

addition, side dishes such as chicken or fish are cooked with traditional spices to symbolize strength, while betel leaves are included as a sign of respect. Coins, fruits such as bananas and coconuts are often added to symbolize prosperity and prayers for sustenance. Perfume or oil likat baboreh is also used to provide fragrance and symbol of cleansing. The contents of the piduduk can vary depending on the type of ceremony and family customs, but generally include these symbolic elements. There are no wasteful elements that are thrown away, because the contents are handed over to the Midwife, so if using the instrument of thought of Muhammad Arsyad al-Banjari, this practice cannot be called a deviant tradition.³³ In the process, there are several traditions in society that are opposed by al-Banjari because they are not in line with the basic values of the Qur'an and Hadith. Such as the culture of mayanggar, mambuang pasilih which is considered to have elements that harm faith because they fully believe that jinns and supernatural things can provide good luck in life, besides that there is an element of waste, because the foods are handed over to a large tree, or dissolved in the river as a medium of offering.³⁴

In the context of giving alms, Hj. Lam'ah said that it was just an expression of gratitude to the shaman. She explained it more clearly in line with what the Prophet said, who said that a person who is not grateful to humans is not grateful to Allah.³⁵ Although she does not memorize this hadith perfectly, this 73-year-old village midwife believes that there is a sunnah value in the process of implementing it.

After that, the next phase is naming the child, which in Banjar tradition is done in two stages. The first stage is the provision of a temporary name by the midwife when cutting the umbilical cord, which is rooted in the local belief system. The second stage is the batasmiah ceremony, where the official name is given according to Islamic teachings. In the context of naming, tasmiyah and aqiqah are two interrelated rituals. Tasmiyah, or naming, is usually accompanied by the aqiqah ceremony, which involves slaughtering a goat as a form of gratitude for the birth of the child. This tradition originates from Islamic teachings and has been practiced since the time of the Prophet Muhammad SAW.³⁶ In Banjar, this ceremony is colored with additional elements of local wisdom such as the use of brown sugar or young coconut in the takhnik process which has a philosophical basis. In the prophetic tradition, the tahnik process usually uses food that comes from there such as dates.³⁷ However, in Banjarese society, the technique is still carried out even though it does not use dates, but can use brown sugar or young coconut. Tuan Guru Fakhrrurazi explained that this is a local ingredient which is said to be a substitute for dates if they are not available. In

³³ al-Banjari, *Tuhfat al-Raghibin fi Bayan Haqiqat Iman al-Mu'minin*, 14.

³⁴ al-Banjari, 14.

³⁵ Abu Dawud Sulayman ibn al-Ash'ath, *Sunan Abu Dawud*, 1 vol. (Beirut: Dar Al-Fikr, 1431), 1872.

³⁶ Ahmad Ibn Hanbal, *Musnad Ahmad Ibn Hanbal* (Beirut: Dar al-Ihya, 2001), 899.

³⁷ Yahya ibn Syarf al-Nawawî, *al-Azkar* (Beirut: Dar al-Fikr, 2001), 372.

this case, the Banjar ulama's understanding is not very textual in understanding the hadith. If we examine al-Qaradawi's thoughts, understanding a hadith needs to be seen from two points of view; which is the goal (al-hadf) and which is the intermediary (al-wasilah).³⁸ The tahnik order aims to provide something sweet and nutritious, so if in Arab society they use dates as an intermediary to achieve that goal, then in Banjar society they sometimes use brown sugar or young coconut or honey as a substitute. However, for those who have dates, sometimes local elements are also added.

Tracing Sunnah Values in Traditional Marriage Ceremonies in Banjar Society

In Banjar society, the marriage tradition begins with the process of *basasuluh*, which is a thorough investigation of the prospective bride and her family. This process is carried out by the groom's family with the help of a neutral and experienced person. The goal is to ensure that the chosen candidate comes from a good background, in line with Islamic teachings that emphasize the importance of knowing the origins of a partner before marriage. Furthermore, Sarmiji Asri as a village *tatuha* (community leader) said that this tradition is an implementation of two hadiths of the Prophet SAW, the first is the recommendation to look for a fertile and loving woman;³⁹ the second is a hadith regarding recommendations for finding a partner based on four criteria, appearance, lineage, wealth, and morals or religion.⁴⁰ In the process of its transmission, this hadith was accepted by the Banjar community in the form of the practice of *basasuluh*.

After the *basasuluh*, the *badatang* or formal proposal procession is carried out. The man's family comes to express their proposal to the woman's family, with this tradition considered to originate from Islamic teachings. Islam teaches that a proposal is an important step before marriage, although it is not prohibited if the proposal comes from the woman's side. This proposal aims to ask for permission and blessings from the family so that the couple can proceed to marriage. Returning to the explanation from SA that the tradition is an implementation of the Prophet's command which comes from the hadith narrated by Abu Dawud which states that if someone wants to propose to a woman, it is advisable to see something that encourages him to marry her.⁴¹

The next phase is the tradition of *maantar patalian* and *maantar Jujuran*, which involves giving a dowry or gift from the man to the woman. This dowry is not only symbolic but also a form of appreciation and responsibility. The tradition of *maantar Jujuran* among the Banjar community is a manifestation of local wisdom in understanding and implementing the teachings of the hadith of the Prophet Muhammad SAW. related to giving a dowry in marriage. Based on the statements

³⁸ Muhammad Yusuf al-Qaradawi, *Kaifa Nata'âmal ma'a al-Sunnah al-Nabawiyyah* (Cairo: Dâr al-Syurûq, 2002), 182.

³⁹ Sulayman ibn Ahmad al-Thabrani, *al-Mu'jam al-Kabir* (Cairo: Maktabah Ibn Taymiyyah, 1431), 891.

⁴⁰ al-Bukhârî, *Shahîh al-Bukhârî*, 981.

⁴¹ Sulayman ibn al-Ash'ath, *Sunan Abu Dawud*, 688.

of SA and AB, this tradition is based on the hadith narrated by al-Tirmidzi⁴² where a woman offered herself to the Prophet (saw), then a man asked to marry her if the Prophet (saw) was not interested. The Prophet (saw) then asked the man if he had anything to give as a dowry, and when he replied that he had nothing, the Prophet (saw) told him to look for one, even if it was only an iron ring.

Apart from that, there is also a hadith narrated by Ahmad bin Hanbal,⁴³ which emphasizes ease in marriage, where the Prophet said: "The best marriage is the easiest." Meanwhile, another hadith narrated by Ahmad emphasizes that the most blessed marriage is the one with the least cost.

Informant SA also linked the maantar Jujuran tradition with Islamic teachings, considering the existence of a hadith that suggests giving something as a dowry, even if it is only an iron ring.⁴⁴ This hadith is a reference for the solution given by the Prophet SAW to Sayyidina Ali when he proposed to Siti Fatimah even though he was in a limited economic condition. Furthermore, in Sunan Abi Dawud there is also a hadith that says, "The best marriage is the easiest," which emphasizes that marriage should not be made difficult.

In the context of Banjar society that upholds customs and traditions, there is a tendency to complicate the marriage process, such as setting a very high dowry or following a series of complicated customs, which can lead to the cancellation of the wedding plan. This is certainly an understanding that needs to be reviewed against the Hadith *habi saw* which recommends that the provision of a dowry not be burdensome, but still honor the prospective bride. Although customs must be upheld, religion must remain the main guideline, considering the Banjar society which has a Malay-Islamic culture.

The bride-to-be also goes through the *bapingit* or *pingitan* procession, which is a tradition to guard and prepare the bride-to-be mentally before the wedding. This *pingitan* has existed since the kingdom era in Java and was adopted in the Banjar wedding tradition. It is possible that *bapingit* is influenced by Malay and Javanese wedding traditions.

Before the wedding day, the *badudus* ceremony is first performed, a bathing ritual that was originally performed by kings or nobles as part of the coronation ceremony. In the context of marriage, this ceremony is performed as a form of self-cleansing and preparation for entering a new life as husband or wife. This tradition shows the influence of Indian culture that is still visible in the practice of *badudus*. In the process of its implementation, in the process of sprinkling water, it begins with the recitation of *fatihah ampat* (Qs. Al-Fatihah, al-Ikhlâs, al-Falaq and al-Nas), then always accompanied by the recitation of *shalawat*. HL as an informant and perpetrator of this tradition explained that with this recitation, it becomes a means so that the bride and groom are

⁴² al-Tirmidzî, Sunan al-Tirmidzî, 572.

⁴³ Ibn Hanbal, Musnad Ahmad Ibn Hanbal, 3611.

⁴⁴ al-Bukhârî, Shahîh al-Bukhârî, 2110.

protected from various kinds of supernatural disturbances, and also as a medium to open their aura during the marriage ceremony to look more radiant and dignified. In the narration of al-Bukhari, it is stated that the virtue of the al-Fatihah surah is that the companions of the Prophet Muhammad SAW once used the Al-Fatihah surah to treat someone who was stung.⁴⁵ The understanding of this hadith then underwent a further transformation into the form of badudus bathing with the reading of al-Fatihah as a medium for self-protection.

The culmination of this series of traditions is the marriage contract ceremony, which clearly originates from Islamic teachings. The marriage contract is an important moment that marks the formalization of the husband and wife relationship in marriage. This marriage contract tradition has become an integral part of the Banjar traditional wedding procedures, carried out with great care to comply with Islamic law. After the marriage contract, the maarak pengantin procession is carried out, where the groom is paraded to the bride's house. This is a tradition that may have originated from Malay wedding customs that have been acculturated with Islamic culture. In this procession, it is often accompanied by traditional art performances such as sinoman hadrah as part of the celebration. The maarak pengantin is understood by HL, SA and AB as a form of syiar that they are a legitimate husband and wife. This is an implementation of the hadith of the Prophet SAW which recommends the implementation of a walimah after the marriage contract and the use of tambourines and songs that do not contain things that violate Islamic law in wedding ceremonies to show joy and happiness.⁴⁶

Tracing Sunnah Values in Traditional Death Ceremonies in Banjar Society

As in general, in Banjar society, death ceremonies are generally in line with the procedures for washing, shrouding, worshiping and burying the body. Banjar society has strong roots in Islamic teachings. According to Alfani Daud,⁴⁷ the procedure for handling the corpse was adopted directly from Islamic teachings and has become an integral part of the life of the Banjar community. In line with this view, Informants F and SA, stated that these ceremonies have been practiced since the time of the Prophet Muhammad, indicating that this tradition has become a long-lasting legacy in Banjar culture.

Baarwahan and Its Influence in Banjar Society

The baarwahan ceremony, which is performed to pray for the souls of the deceased to be accepted by Allah SWT, also has a long and complex history. According to Alfani Daud,⁴⁸ the

⁴⁵ al-Bukhaari, 761.

⁴⁶ al-Naisabûrî, Sahih Muslim, 291.

⁴⁷ Daud, *Islam dan masyarakat Banjar*, 218.

⁴⁸ Daud, 218.

tradition of *selamatan* performed on certain days after death, such as the first, third, seventh, 25th, 40th, and up to one year after death, may have originated from Javanese tradition, especially among the elite nobility, which was then adopted by the Banjar community. However, according to SA, this tradition is often misinterpreted as a result of a fusion of Hindu-Buddhist culture with Islam, although there is actually no historical evidence to support this claim. This tradition, said Sunyoto, is more likely influenced by the religious traditions of Shiite Muslims brought by Muslim immigrants from Campa (Vietnam). Informants SA and F added that some aspects of this funeral ceremony may also have been influenced by the Hindu Kaharingan tradition, which used to involve drinking palm wine and gambling on certain days after death. When Islam came peacefully to the archipelago, this local tradition was not eliminated, but its content was changed to be more in accordance with Islamic teachings, such as reading Yasin, shalawat, dhikr, tahlil, and prayers. This change reflects the wisdom of the local Banjar Ulama who were able to accommodate local culture while introducing Islamic values, so that the Hindu Kaharingan community also accepted Islam openly. The integration between local traditions and Islamic teachings shows a unique local wisdom, where the Islamization of culture occurs without causing conflict, but through a peaceful and inclusive approach.

If we examine the basis of this practice in more detail, it can be found in several hadiths, one of which is quoted from the narration of Imam Ahmad bin Hanbal who narrated a hadith which tells that a person who dies will face a test in his grave for seven days.⁴⁹ Therefore, it is sunnah for the bereaved family to hold a meal or give alms during these days as a form of prayer and spiritual support in the form of the ceremony.

Although there is no hadith that explicitly recommends the implementation of *Baarwahan*, this tradition contains various good deeds such as reading the Qur'an, shalawat, dhikr, tahlil, and prayers accompanied by food for the guests. All of these processions have a basis in the hadith of the Prophet SAW. For example, in *Baarwahan* there is the value of *silaturrahmi*, which is the recommendation of the Prophet SAW to prolong life and expand sustenance, as narrated in the hadith by Al-Bukhari.⁵⁰ In addition, serving food in the *Baarwahan* tradition is considered a form of charity, which also has a basis in the hadith of the Prophet SAW. The hadith narrated by Muslim states that every living that a Muslim gives to his family with the intention of Allah, will be counted as charity.⁵¹

In understanding these hadiths, the village *tatuha* and local scholars are not rigid. Some people may oppose the tradition of *Baarwahan* or *wirid* together after prayer because they adhere

⁴⁹ Ibn Hanbal, *Musnad Ahmad Ibn Hanbal*, 652.

⁵⁰ al-Bukhârî, *Shahîh al-Bukhârî*, 91.

⁵¹ al-Naisabûrî, *Sahih Muslim*, 811.

to a more rigid practice in the time of the Prophet SAW and textualists, where wirid was read individually and in a low voice.⁵² However, in this day and age, where many ordinary people do not know the wirid by heart, reading the wirid together aloud can help them learn and understand these prayers.

The Central Role of Banjar Ulama in the Integration Process

The existence of Banjar ulama can be understood through the various titles given by the community to refer to them. The word 'ulama' comes from Arabic, is the plural form of the word 'alim', which means a person who has knowledge. Because religious knowledge is the first science to develop in Islam, 'ulama' usually refers to those who are experts in Islamic religious sciences. However, in Indonesian, the word 'ulama' is often used as a singular form, not plural. The word 'ulama' is also used as a general term to refer to an Islamic religious leader. Because of its general nature, it is rare to hear someone called 'pak ulama' or 'ibu ulama'. On the contrary, in certain cultural contexts, there are specific terms used. For example, in Java, ulama are called 'kiyai', while in Banjar culture there are terms such as 'Tuan Guru', 'Syekh', 'Datu', 'Qadhi', 'Mufti', 'Mu'allim', and 'Ustadz' or 'Ustadzah'. Terms such as 'teacher', 'mu'allim', and 'ustadz' clearly indicate the role of ulama as educators.⁵³ Therefore, the discussion about ulama cannot be separated from the aspect of their contribution in the process of developing religious styles and models in a society. Historically, the Banjar ulama network has a tendency to study in Mecca and Medina before being dominated by the Wahabi ideology.⁵⁴ In addition, one of the Banjar Ulama figures who was very influential in the Islamization process was Sheikh Muhammad Arsyad al-Banjari who often touched on the interaction of local culture with Islam, both in terms of Fiqh, Aqidah,⁵⁵ and so on. This figure was the one who later had a great influence on the next generation of Banjar scholars.

CONCLUSION

The integration process between Islamic culture and values is greatly influenced by the patterns and attitudes of local scholars' interactions with Hadith texts. As a text, understanding hadith requires a set of tools to place it in a local context. From here, local religious practices will

⁵² Wasman, Mesraini, and Suwendi, "A Critical Approach to Prophetic Traditions.", 1-17.

⁵³ Mujiburrahman dan Muhammad Zainal Abidin, "Ulama Banjar Kharismatik Masa Kini Di Kalimantan Selatan: Studi Terhadap Figur Guru Bachiet, Guru Danau, Dan Guru Zuhdi," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 11, no. 2 (14 Agustus 2012), <https://doi.org/10.18592/al-banjari.v1i1i2.421>.

⁵⁴ Mohammad Redzuan Othman, "The Role of Makka-Educated Malays in the Development of Early Islamic Scholarship and Education in Malaya," *Journal of Islamic Studies* 9, no. 2 (1 February 1998): 146–57, <https://doi.org/10.1093/jis/9.2.146>.

⁵⁵ Wardani, Mazlan Ibrahim, and Wardatun Nadhiroh, "Şeh Muhammed Arşad al-Banjari and the Application of Critical Theological Interpretations to Local Traditions in Banjar Region, Indonesia," *Al-Bayan: Journal of Qur'an and Hadith Studies* 21, no. 1 (29 March 2023): 27–53, <https://doi.org/10.1163/22321969-20230124>.

be born that are unique and distinctive in the journey of Islam itself. If not, hadith seems rigid and can be a tool to impose religious methods like in Arab society in total without considering the context. The long process of dialogue between hadith and local culture in Banjar society proves that the life cycle ceremony contains sunnah values, although there are modifications and adjustments to the local context. This study still leaves a lot of room for further researchers to study the patterns of interaction between local scholars with the hadiths of the Prophet, which may form unique traditions. Research in the context of living hadith provides a lot of space to see the different receptions of hadith in each region.

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