

The Concept Value of Islamic Education in Magah Duit Culture on the Merriage Process of Dayak on Dayak Tribe Marriage Process at Central Kalimantan

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ABSTRAK

The aim of this research was to know how the process The Concept Value of Islamic Education in Duit Magah Culture on the Merriage Process of Dayak on the Dayak Tribe Marriage Process in Central Kalimantan. This research used an ethnographic approach. In collecting data the researchers used observation, interview and documentation. The result show that the magah duit for marriage is a community tradition for someone who is getting married. This tradition is not certain in Islamic law, this is because this gift is different from dowry and mut'ah in marriage. As it is implemented in the field, the majority of people use this marriage money apprenticeship as afee walimatul Ursy (wedding party). This giving is not just in form money but also in the form of jewelry and other accessories. The amount of money apprenticeship this marriageis determined by consensus, but it is still the woman who determines it with a relatively high amount, so the men feel that this tradition is very burdensome.

Kata Kunci: *Pengelolaan Keluarga, Madrasatul'ula, Dekadensi Moral*

How to cite	Syaipullah, S., Rianti, H., & Muslimah, M., (2021). The Concept Value of Islamic Education in Magah Duit Culture on the Merriage Process of Dayak on Dayak Tribe Marriage Process at Central Kalimantan. <i>Jurnal Pendidikan Islam Al-Affan</i> , 1(2). 113-121.
Journal Homepage	http://ejournal.stit-alquraniyah.ac.id/index.php/jpia/
ISSN	2746-2773
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Published by	STIT Al-Quraniyah Manna Bengkulu

INTRODUCTION

The reality that occurs in society is that in implementing this tradition, the author sees anomalies that are not in accordance with Islamic law. Among the irregularities in this implementation, this tradition is felt by many people as burdensome for someone who is going to get married. This is due to the stipulation of money for *delivery* a relatively high amount of marriage from the woman, In addition, this tradition is the cause of the obstacle for someone to get married because the request is not fulfilled so that the marriage is canceled. This tradition also triggers a person to do various ways to be able to meet this demand, such as selling gardens, rice fields, pawning and borrowing money which in turn affects the harmony of his family. In addition, this tradition also triggers a person to do everything they can to marry someone he loves. Like eloping, and getting pregnant outside of marriage. Allah SWT says in surah At-Thalaq (65): 7

It means: "*Let those who are able to provide a living according to his ability. and the person whose income is reduced should provide a living from the wealth given to him by Allah. Allah does not carry a burden on someone but only what Allah gives him. Allah will one day provide space after narrowing.* "

The marriage message is a gift given by the man to the woman before the contract or wedding ceremony takes place. Besides giving dowries, they also provide *jujuran* before marriage, in which the woman's money is considered as gift money for shopping, both for the

purpose of a marriage contract, a wedding ceremony or for personal needs for the prospective bride. This habit has been going on for a long time and has been done by the community and has even become popular in the community. In practice in the field, this request is considered an absolute gift, even if someone who wants to propose to a girl he likes but is unable to fulfill the request for the delivery money, the marriage will be canceled. Based on the above background, several problems can be formulated as follows: What is the meaning of Magah Duit?, What is the purpose of Magah Duit?, How is the concept of the value of education in Magah Duit:?

METHOD

The researchers used descriptive qualitative method (Willis, D. G et al., 2016; Grove, S. K., & Gray, J. R, 2018). Descriptive method applied to describe the results of *manejek huma for dayak kahayan / ngaju (biaju)* and its Islamic education value. This research uses an ethnographic approach (Randall, D., & Rouncefield, M, 2018; Skinner, J et al., 2013). Observation and participatory observation techniques were chosen so that the researcher could participate directly with the object taken. The sample using a cluster random sampling technique. The researcher acts as a human instrument. The consequence is the position of the researcher who cannot be represented by others. In collecting the data the researchers used observation, documentation and interview. The researchers compile the plan, select the correspondence as a source of data, collect and collect data, make interpretation of the data, and draw conclusions on his findings. Interview guides are used to get findings on the desired goals.

RESULT AND DISCUSSION

A. Definition of Magah Duit

Magah Duit is a custom that is carried out by the community when giving gifts to the prospective bride who will be made wife. This habit is carried out to inform the seriousness of the man as well as to inform the general public that the two parties have officially had family ties.

According to the Big Indonesian Dictionary, Magah Duit or money in delivery is money as a gift from the groom to the prospective in-laws for marriage expenses. In other terms, it is also called honest money, which is money that the groom gives to the prospective in-laws (Language Center of the Ministry of National Education, 2002). Basically, Magah Duit is a community tradition that has been built since ancient times by the ancestors of the local community. They interpret it as a gift given by the man to the woman prior to the marriage or marriage contract, whether in the form of money, gold or jewelry or in the form of clothing and other equipment.

Magah Duit or often called Seseheran or queue, tukon (Javanese), money delivery / shopping (Malay tribe), jujuran (Banjar tribe), Mappendre duii / duii balanca (Bugis tribe) is a symbol of a man offering to a woman he wants to marry. The amount also varies, some according to the request of the woman.

Meanwhile, according to Herliana, expressing: *Culture of Magah Duit is a must for a groom, which has been determined by his in-laws. So that with this culture, the groom must try to meet the delivery money, even though the groom comes from an underprivileged family but the relatives of the groom will still help to contribute to the ongoing marriage between the bride and groom (Herliana, Interview Results, Palangka Raya: 13 March 2020_*

Not many of the bridegrooms easily get into this marriage, some of them have to work first to raise money, so the marriage is postponed for several years until she is able to collect the money.

The term *Magah Duit*, which in the Dayak community, the Malay tribe, is called *spending money / delivery*, in the Bugis it is called *mappendre duii*, which is money given

from men to women. The delivery of apprenticeship money and accompanying items is conveyed in a special ceremony and is usually conveyed through the spokesperson of each party in the form of a rhyme which begins with the exchange of complete tepak sirih, as a sign of the purity of the hearts of both parties. After the shopping money and delivery items are handed over, the discussion continues by determining the time and due date of the wedding day.

B. The Banjar tribe in Central Kalimantan

The Banjar tribe (Banjar language: *Urang Banjar*) is an ethnic group that occupies the territory of South Kalimantan, as well as parts of Central Kalimantan and parts of East Kalimantan. Large populations of the Banjar tribe can also be found in the Riau, Jambi, North Sumatra and Peninsular Malaysia areas due to the migration of the Banjar people in the 19th century to the Malay Archipelago.

The Banjar ethnic group originates from the Banjar area, which is an amalgamation of several rivers namely the Bahan, Barito, Martapura Watershed and the Tabanio Watershed. From this cultural center, the Banjar people have since centuries ago moved widely to migrate centrifugally or by jumping frogs to various regions in the archipelago to Madagascar.

The Banjar ethnic group is the third largest ethnic group in Central Kalimantan, accounting for 464,260 or 21.03% of the population of Central Kalimantan. In Central Kalimantan, many Banjar people live in urban areas such as Palangka Raya, Kotawaringin Timur (Sampit) and Kapuas which are directly adjacent to South Kalimantan. The Banjar people in Central Kalimantan generally work as traders and entrepreneurs, so that culinary, cuisine and Banjar language are quite dominant in Central Kalimantan. Various traditional Banjar ceremonies, such as wedding ceremonies, *bahantaran jujuran*, birth (*tasmiyah*), *batamat Al Qur'an*, salvation, *baayun mulud* and some Banjar arts, such as *hadrah* and *maulid habsyi* in Central Kalimantan.

C. Purpose Money Magah

Purpose contained of the ceremony drove this expenditure is as a sign of responsibility and sense of the man, especially in the household-faith effort to foster a happy, harmonious peace, *sakinah mawaddah warahmah*. And here is embedded in the nature of mutual cooperation *royongan*. The implementation of this event is the conveyance of the intention to deliver the shopping delivered by the spokesperson and mentions one by one what is submitted and simultaneously determines the wedding day.

D. Requirements for Implementation The Magah Duit

requirements for *Magah Duit* are the arrival of the groom's family delegation to the bride-to-be's house to hand over spending money as assistance for the cost of carrying out the wedding ceremony in an amount that is adjusted to the groom's ability. Delivering shopping money is also equipped with accompanying materials in the form of various items needed by the bride and groom which are also adjusted to the abilities of the male party (Soerjono Soekanto, 2008).

In this procession, the prospective groom gives *adjuran* in the form of a set of prayer tools, jewelry, and equipment *make up up*, bedroom fixtures and some money. Usually the mothers are present in this process. This opportunity is used to announce to the public about the relationship between the two brides.

According to his custom, the contents of delivery and also items such as:

- a. Delivery money.
- b. Banana leaves: meaning a symbol of life, because bananas grow and bear fruit as well as human life.
- c. Money hanging on banana leaves: means the assets that will be owned by the prospective bride and groom in carrying out their household for daily business life.
- d. A set of kebaya clothing from woven
- e. A set of kebaya clothing materials from other types of cloth or more
- f. Materials for prayer

- g. Handbags, slippers (sandals), shoes
- h. Bath towels
- i. Blankets
- j. Material for decorating (tools *make up*) B
- k. Sungai Rampai to taste
- l. There are even clothes that hand over a set of equipment complete sleep.

Besides that, it is also equipped with local snacks and fruits. This is all according to the agreement and ability. All these ingredients are prepared in a container decorated with various shapes.

Meanwhile, the marriage money apprenticeship is often made in various forms such as the shape of a sailing ship, houses or flowers according to the ability of the modifier to create creations.

E. The Procession of *Magah Money*

- a. Greetings.
- b. Praise to God and the Prophet.

"Then instead of that, prayers and greetings, let us present the presence of our lord, the great prophet Muhammad. Allahummasholli „ala sayyidina muhammad wa,, ala ali sayyidina muhammad. Allhumma sholli washolim wa barik „alaih wala,, over. May our safety also be offered to friends, relatives, and people who have faithfully followed in his footsteps now ila yaumul kiyamah. "

- c. Respect for the arrival of the bridegroom's family.

"What we respect and honor, gentlemen, ladies and gentlemen, and what we respect, the entire entourage of gentlemen, ladies, from the family of the groom, who had come from Kapuas, the bride and groom are proud and happy. "

- d. Introduction words (in Banjar language it is called *maantar pamandiran*).

*"Ladies and gentlemen, ladies and gentlemen, whom we respect and honor. On this occasion, the first in this second event was the delivery of a dowry or *jujuran*, between our Ananda Wahyudi and Ayu Fitriani.*

*First of all, we would like to express our deepest gratitude to the coordinator who has given us the opportunity to give a word of submission or a word or two on behalf of the groom's family, thank you to the mother who has given us the opportunity. And because *ulun* is the representative or target of the tongue or mouthpiece of the groom in a group who today is the group of Mr. Ahmad's extended family from Banjar and his family, where from his oldest child to the youngest with all of his children. big family came. Our group would like to thank profusely and profusely for the welcome given to us and our arrival was greeted happily, happily, and with open arms, thank you for your welcome, and if we come there are shortcomings or something wrong. not in place, nor are there any procedures and also in order to hand over this there are also shortcomings in terms of customs here, because usually as the proverb says, "There are other fish, different fields of grasshoppers, different villages, other customs, here is in which areas are *urang Batang Banyu Nang Jar urang* indigenous people who may be from Banjar. "*

- e. Core (delivery or acceptance of delivery).

- f. *Bapantun*

Pantun from Messenger Male party:

Crowded trunk likes to climb

Twisted until a tree awaits

Come we have a

wish We want to convey the desire of the heart.

Rainbow embroidered princess cloth is

beautiful and cute

, we once promised to

pick flowers in the garden

*Before our
 wishes, we convey our greetings.
 from Mr. Darmawansyah
 for the family of Mr. Ahmad Saman
 Sampan box cargo pepper
 Heading south steering directed
 polite and courteous we no
 sorry willingly given
 Butterfly dikumbang teak
 fro fun berterbang
 Crowded seems majlis here
 Who on earth talking
 Pantun of envoy Party Women:
 Betel Foreword Areca keratin
 Eaten by young men
 If you don't mind
 with us, sir
 . Kemang fruit tastes brown
 Do not keep it in a chest
 If you have one,
 Don't keep it in your heart
 Teak, teak, malay
 Our teak is a marine.
 Promises of past masters
 We look forward to every day the
 Sultan bintang sultan terna ma
 Well-known all over the world
 Wrong post we receive
 Hopefully we are all healthy
 Jasmine flower melur jasmine
 White captivates Our
 welcome islike
 notDon't be discouraged Sir will then*

exchange betel bet from the woman to the male side and then taste each other, and the male party -The man continues the rhyme:

*We dissolve basil leaves
 Cooked to make meals
 We include a bit of delivery
 Complete with all the requirements
 Now we do the drums
 Accompanying the consolation song
 This is all we submit
 To the widows in this house The
 clothes lacking the bay belanga
 Made of
 shavings We don't deliver How
 happy to accept it.*

Furthermore, the delegation from the male side mentioned one by one from the delivery and then also handed over the delivery to the delegation from the female side. And then the woman delivered rhymes reply:

*Sunscreen rolls we Ground the
 Bed and edit our tatahkan
 Our thanks*

Small hands of nyiru ditadahkan
king's son sat digeta
Wearing a crown of greatness
like the message that the master requested
We say to those who had
fruit Pauh seaside
Drawn children who are take a shower
No property that we value
Budi good heart binding
White sand on the edge of the river
Where the chicken plays the game
Love can not be bought and sold
Not objects for trading

g. Thank you and apologies.

h. Prayer.

i. Closing (greeting).

Introduction to discourse can be called as the initial part in a discourse. Like the body, the introduction is the head. The introduction contained in the discourse structure of magah duit which is the object of research consists of greetings, praise to God and the Prophet, and respect to the host (bride).

Salam is an opening sentence uttered by a person (the bridegroom's representative) to initiate the topic of discussion (oral discourse). In this greeting, a sentence that contains a prayer for the listener is used, namely Assalamu'alaikum warahmatullahi wa barakatuh. Praise to God and the Prophet. In this section, it contains sentences of praise addressed to God and the Prophet. Praise to God and the Prophet is meant to get blessings in the event that is being carried out.

Pay homage to the hosts and guests. The words of respect that are the markers of this section are like the one who respects the one who respects the one who is honored and others. In this section the speaker expects attention by flattering the listener so that the listener will pay attention to what he has to say.

The content or essence of a discourse is the main thing that becomes the source of a conversation (oral discourse). A complete discourse has an introduction and a conclusion that complement the content. The content in the discourse of Magah Duit includes, the introductory part of the word or in Banjarese terms it is called maantar pamandiran. In this section, a person is required to be clever in dressing up, so that the discourse is beautiful and looks polite. As much as possible, direct words should be avoided because the more indirectly the meaning was conveyed, it is considered polite. Even though in reality the age and position of both parties are equal or equal. Sometimes in this section, it is interspersed with rhymes and class language. The goal is to make the atmosphere more relaxed but still focused on the topic at hand. The poetry or class language used varies. This usage depends on each individual. In other words, rhymes or class language are not standardized.

The closing discourse is the final part of a discourse. Like the body, the cover of this discourse is part of the legs. In this closing money magah discourse is marked with thanks and apologies, prayers and greetings.

Based on the process of implementing the apprenticeship for money above, the discourse on the handover of the bridegroom has a structure that is not much different from the structure of acceptance on the part of the bride. The only difference lies in the content of the discourse, if in the groom this part is called submission, while in the discourse of the bride it is called acceptance (Soekanto, 2005).

F. The Values Contained in the Magah Duit Event The

1. Value of Islamic Education

Every creature is created in pairs. Likewise humans. If in other creatures to pair up does not require certain rules and regulations, it is not the case with humans. In humans, there are several provisions which are the rules for choosing a partner and for living with a partner. Be it religious regulations, customs and social societies. As the Word of Allah in the Al-Qur'an QS An Nisa (4): 1

"O people, fear your God who created you from alone, and from him, Allah created his wife; and from both of them Allah gave birth to a large number of men and women. and fear Allah who by (using) His name you ask one another, and (maintain) good relations. Indeed, Allah is always watching over and watching over you. "

In principle, religious regulations do not differ in the arrangement of the marriage. However, it is the customs that distinguish it in organizing the marriage.

Every place and tribe has its own way of holding the wedding ceremony. In this society it is known as magah money for marriage which is given before the marriage takes place.

In Islamic teachings, the problem of giving a husband in marriage is called a *dowry*, which is the gift from the prospective groom to the prospective bride, whether in the form of goods, money or services that do not conflict with Islamic law. In addition, there is also what is called *mut'ah*, which is the gift of a former husband to a wife who was divorced in the form of objects or money and others. When viewed from the perspective of the obligation to pay it and its consequences, if the *dowry* is not fulfilled then the marriage is invalid because *dowry* is one of the conditions for the validity of marriage. Meanwhile, *mut'ah* is a must for the husband to do giving something in accordance with the conditions of the husband and wife who have not been given a *dowry* but are divorced before having sex. If the has been given *dowry musamma* then half of the *dowry* must be given however, if you have had an intimate relationship, *mut'ah* is sunnah according to the majority of scholars. If in practice a prospective groom cannot fulfill the request for money *delivery*, then the marriage will not be carried out according to custom. The author views their interests in marriage as if they were the same as a condition of marriage.

Determination of the amount of *dowry* in Islam, the form and type is agreed upon by both parties and also the determination of the amount of the *dowry* is based on the principles of simplicity and convenience recommended by Islamic teachings (Articles 30-31 KHI), as well as *mut'ah*, the amount of *mut'ah* is adjusted to suitability. and abilities husband. Meanwhile, in the implementation of money *delivery* this marriage, the determination of the amount of money *carried out by* marriage becomes the domain of the bride's parents regardless of the ability of the male side. So it is felt by most of the middle to lower economic community that it is very heavy and makes it difficult for someone to get married so that as a result there are many cancellations of marriage, delay of marriage, elopement and pregnancy outside of marriage. When it is related to the tradition of *magah duit* nikah, in the matter of one's ability to provide *money* marriage, then someone who has not been able to provide *money* the stipulated amount of marriage is not obliged to marry as long as he is not worried about his determination. Because the ability to provide *money* marriage also includes being able to meet the costs of marriage.

2. The Value of Non-Islamic Education The value of non-Islamic

education is the custom of *magah duit* ideal colored with Hindu religious habits, rice that has been colored yellow with turmeric is also accompanied by coins. Residents who participated in the event were busy fighting over the cash. Some of them later make it as a trade selling pipeline, and there are also those who believe that

if they save the money they get from the yellow baras bahambur then the match will be light, not long after the ride will follow.

The belief of the people with the yellow baras mahambur is expected that the life of the two brides will always be blessed with blessings, cheap fortune and willing to share it with people around.

Meanwhile, according to Herliana, expressing: *actually there is no need, especially if you get too big a portion of yellow rice, to a few liters it seems wasteful. Because of that he often gives understanding to the community, if the habit of yellow rice mahambur is abandoned, it is okay. In fact, he suggested to replace it with pudak leaves instead of rice which everyone really need (Herliana, Interview Results, Palangka Raya: March 13, 2020).*

CONLUSSION

Based on the description above, it can be concluded that *magah duit for marriage is a community tradition for someone who is getting married. This tradition is not certain in Islamic law, this is because this gift is different from dowry and mut'ah in marriage. As it is implemented in the field, the majority of people use this marriage money apprenticeship as afee walimatul Ursy (wedding party). This giving is not just in form money but also in the form of jewelry and other accessories. The amount of money apprenticeship this marriage is determined by consensus, but it is still the woman who determines it with a relatively high amount, so the men feel that this tradition is very burdensome.* The determination of the amount of the dowry in Islam is agreed upon by both parties and the determination of the amount of the dowry is based on the principles of simplicity and convenience recommended by Islamic teachings (Articles 30-31 KHI). So that it is felt by most of the middle to lower economic community to be very heavy and make it difficult for someone to get married so that as a result there are many cancellations of marriage, delay of marriage, elopement and pregnancy outside of marriage. The suggestions from the authors of this paper are about *apprenticeship money* for the community to find out the essence of *money marriage*. Basically, *fixed* this marriage ceremony is a tradition that is not in Islamic law. *Magah money* in marriage is not the same as dowry whose status is a legal condition of marriage in marriage. For this reason, in implementing it, do not cause someone to be prevented from getting married, even as an excuse to make it difficult for someone to get married.

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