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Customary and Islamic Law in the Piduduk Tradition of Banjar Weddings in Perbaungan¹

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Abstract:

The Piduduk tradition in Banjar weddings remains a subject of debate because it represents customary heritage, while some of its earlier practices may conflict with the Islamic principle of monotheism. This study analyzes the interaction between customary law and Islamic law in the implementation and reinterpretation of Piduduk and examines the role of community leaders in preserving the tradition in Perbaungan District, Serdang Bedagai Regency. This empirical legal research employed a qualitative approach and a single-site case-study design. Primary data were collected through semi-structured interviews conducted on 21–25 September 2025 with a customary leader, a religious leader, and a community member, and were supplemented by direct observation of the tradition's material preparation. Secondary data were obtained from scholarly literature and the 2024 profile document of Cinta Tanah Air Village. The data were analyzed through reduction, data display, conclusion drawing, and verification, while their credibility was established through source and technique triangulation. Because the study relies on three informants at a single research site, its findings are presented as an in-depth illustrative account rather than a representative description of Banjar communities in general. Within these boundaries, the findings demonstrate that customary and Islamic law interact through conflict, accommodation, and integration. Piduduk has gradually been reinterpreted by these informants from a practice associated with offerings and supernatural protection into a cultural symbol of prayer, gratitude, marital advice, sharing sustenance, and social solidarity. Under Islamic law, Piduduk constitutes *'urf fasid* when it involves belief in powers other than Allah, but it may be accepted as *'urf shahih* when its mystical elements are removed. Customary and religious leaders play complementary roles in preserving Banjar identity while directing the tradition toward Islamic principles.

Keywords: Banjar community; customary law; Islamic law; Piduduk tradition; *'urf*

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A. INTRODUCTION

Technological development, globalization, and increasingly intensive cultural exchange have affected the sustainability of local traditions in various regions of Indonesia. Younger generations have become more receptive to external values and lifestyles, while knowledge concerning the history, symbols, and social functions of local traditions is not always adequately transmitted. This situation may reduce public awareness of traditional culture as part of a shared identity. Cultural preservation, therefore, cannot be achieved merely by repeating ritual practices. It also requires the transmission of knowledge, strengthened awareness among younger generations, and the adaptation of traditions to social change without eliminating their fundamental values (Indriani et al., 2024).

The Banjar community is one of the ethnic groups that continues to preserve local traditions in its social and religious life. Banjar identity has developed through a close relationship between customary practices and Islam, as reflected in traditions related to marriage, childbirth, communal feasts, collective prayers, and socio-religious activities. The encounter between custom and religion does not always result in conflict because communities may select, adapt, and reinterpret cultural elements. Traditions considered consistent with Islamic teachings are preserved, whereas elements regarded as contrary to religious principles are modified or abandoned. This pattern demonstrates that custom can remain a marker of social identity without being separated from the development of the community's religious understanding (Fiteriana, 2023; Jannah, 2022).

The relationship between custom and Islam is also evident in Banjar wedding ceremonies. Marriage is understood not only as a contract that legally binds a man and a woman but also as a social event involving families, relatives, and the wider community. Following the marriage contract, families generally hold a *walimatul 'ursy* as an expression of gratitude to Allah, a means of publicly announcing the marriage, and an occasion for strengthening social relations. Islamic teachings permit wedding celebrations, provided they do not involve immoral conduct, extravagance, or beliefs contrary to the principles of Islamic law (Al-Tirmidzī, n.d.). Wedding celebrations may therefore follow local customs as long as their religious boundaries are maintained.

One tradition practiced in Banjar weddings is *Piduduk*. It involves preparing rice, palm sugar, chicken eggs, coconuts, thread, needles, and coins. Each item carries symbolic meanings associated with purity of intention, prosperity, harmony, fertility, loyalty, steadfastness, and household welfare. Traditionally, these materials were placed in particular locations and were sometimes associated with respect for ancestors or requests that supernatural beings not disturb the wedding ceremony. Some community members even believed that neglecting *Piduduk* could result in disturbances, possession, accidents, or obstacles during the celebration. Such beliefs led

to Piduduk being regarded as a customary requirement that should be fulfilled by the bride's and groom's families (Astarina, 2022).

The interpretation of Piduduk as an offering or a means of obtaining protection from supernatural beings raises concerns under Islamic law. The principle of monotheism affirms that prayers for help, protection, and safety must be directed exclusively to Allah. An object may be used as a cultural symbol, but it must not be believed to possess independent power to provide benefits or prevent harm. The Qur'an also warns people against uncritically following ancestral customs when such practices are not based on knowledge and divine guidance. This warning is stated in Q.S. Al-Baqarah [2]: 170:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءُنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Translation: "When it is said to them, 'Follow what Allah has revealed,' they reply, 'No, we will continue to follow what we found our ancestors practicing.' Would they still follow them even though their ancestors understood nothing and were not rightly guided?" (Kementerian Agama Republik Indonesia, 2019, Q.S. Al-Baqarah [2]: 170)

This verse demonstrates that the transmission of a custom across generations does not automatically render it acceptable under Islamic law. The assessment of a tradition must consider its underlying beliefs, purpose, use of symbols, and effects on society. Piduduk, therefore, cannot be evaluated solely according to the materials used in its performance. Rice, eggs, coconuts, thread, needles, and money are essentially neutral objects; their legal status depends on the beliefs and purposes accompanying their use.

Islamic law recognizes customary practices through the concept of *'urf*, referring to customs that are widely known, socially accepted, and repeatedly practiced. Classical *uṣūl al-fiqh* scholarship sets several conditions before a custom may be given legal weight: it must be prevalent and consistently practiced (*ghālib* or *mutṭarid*) rather than occasional; it must have existed at the time the relevant legal act took place; it must not contradict an explicit text of the Qur'an or Sunnah; and it must not obstruct an established legal obligation or legitimize a prohibited act [author to cite the specific primary *uṣūl al-fiqh* source(s) relied upon, e.g., al-Zarqā's *Al-Madkhal al-Fiqhī al-Āmm* or Ibn 'Ābidīn's treatise on *'urf*, with accurate edition and page reference]. A custom that satisfies these conditions is classified as *'urf shahih*, whereas one that violates them — because it legitimizes what is prohibited, prohibits what is permitted, or rests on a belief contrary to monotheism — is classified as *'urf fasid*. The legal maxim *al-ādah muhakkamah* affirms that custom may serve as a legal consideration, although its acceptance remains dependent on its conformity with these principles (Aziz & As'ad, 2023; Fitriani et al., 2021; Rofiq, 2014). This framework enables Piduduk to be evaluated in context by distinguishing its cultural form, social functions, and accompanying theological beliefs, rather than by its name or material components alone.

The development of religious understanding within the Banjar community has encouraged a reinterpretation of Piduduk. Materials previously associated with offerings to ancestors or supernatural beings are increasingly understood — at least among the informants consulted for this study — as symbols of prayer, gratitude, marital advice, shared sustenance, and social solidarity. Incantations containing mystical elements have been replaced with the recitation of Al-Fatihah, blessings upon the Prophet, and prayers for safety. Meanwhile, the Piduduk materials are prepared as food and distributed among relatives and neighbors. These changes demonstrate that cultural preservation can occur through reinterpretation, retaining certain cultural forms while modifying their underlying beliefs and purposes.

Previous research has shown that Piduduk continues to be practiced because it is believed to bring safety and blessings to wedding ceremonies. At the same time, some religious leaders consider that the tradition may involve polytheistic elements when community members believe in powers other than Allah. This research explains the community's attachment to ancestral heritage and its concerns regarding the social and spiritual consequences of abandoning the tradition. However, it focuses primarily on community perspectives in Secanggang District, Langkat Regency, and does not examine in depth how the meaning of Piduduk has changed among the Banjar community in Perbaungan (Mutia, 2023).

Other research has assessed Piduduk normatively from the perspective of Islamic law. The tradition cannot immediately be categorized as prohibited when it functions solely as a cultural symbol and is not accompanied by belief in supernatural powers. Conversely, Piduduk becomes prohibited when its materials are offered to supernatural beings or believed to provide protection and safety. This research establishes a boundary between cultural expression and theological deviation but does not explain how communities reinterpret the tradition or how customary and religious leaders guide its adaptation (Pratiwi, 2023).

Research employing the *'urf* perspective has similarly concluded that the legal status of Piduduk is determined by its intention, underlying beliefs, purpose, and mode of implementation. The tradition may be classified as *'urf shahih* when it represents prayer, gratitude, social solidarity, and respect for cultural heritage without mystical elements. Conversely, it constitutes *'urf fasid* when it is based on offerings or belief in powers other than Allah. Although this research provides a strong conceptual foundation, it emphasizes normative analysis and gives insufficient attention to the experiences of community leaders in managing cultural change among Banjar migrant communities (Layla, 2024).

These studies provide a foundation for understanding Piduduk from cultural, theological, and Islamic legal perspectives. Nevertheless, previous research has generally focused on determining whether the tradition is permissible or prohibited and has not comprehensively examined the interaction between customary law and

Islamic law in its reinterpretation. Studies concerning the roles of customary and religious leaders in selecting, preserving, and adapting elements of Piduduk also remain limited. Furthermore, the Banjar community in Perbaungan District is a migrant community living in a social environment different from that of Banjar communities in South Kalimantan, Tembilahan, and Secanggang. These contextual differences may influence how the community maintains its cultural identity while adapting the tradition to its developing religious understanding.

The novelty of this study lies in its analysis of changes in Piduduk from the perspectives of a customary leader, a religious leader, and a community member in Perbaungan District, supported by observations and the 2024 profile document of Cinta Tanah Air Village. As an in-depth, single-site case study, it does not claim to represent the full range of Banjar practice; rather, it offers a close reading of how three key actors in one migrant community narrate and enact the reinterpretation of Piduduk. This study not only describes the legal status attributed to Piduduk by these informants but also explains the interaction between customary law and Islamic law through patterns of conflict, accommodation, and integration. Conflict occurs when the tradition is associated with offerings and supernatural powers. Accommodation occurs when its cultural form is preserved while its mystical elements are removed. Integration emerges when Piduduk is reinterpreted as prayer, gratitude, charity, and social solidarity.

Based on this research gap, the study focuses on two issues: the legal status of Piduduk under Islamic law as perceived by the study's informants, and the role of community leaders in preserving the tradition in Perbaungan District. It aims to analyze the interaction between customary law and Islamic law in the implementation of Piduduk, identify changes in its meaning, and explain the role of community leaders in harmonizing cultural preservation with the principle of monotheism. This study argues that Piduduk cannot be categorically declared permissible or prohibited solely on the basis of its external form. Its legal status is determined by its underlying beliefs, purpose, mode of implementation, and social effects. Within these boundaries, Banjar cultural identity can be preserved without legitimizing beliefs that conflict with Islamic law.

B. METHOD

This study employed empirical legal research using a qualitative approach and a single-site case-study design. This approach was used to understand the implementation, interpretation, and transformation of the Piduduk tradition and the interaction between customary law and Islamic law in the life of the Banjar community, as narrated and enacted by a small set of key informants. The research was conducted in Cinta Tanah Air Village, Perbaungan District, Serdang Bedagai Regency, North Sumatra. This location was selected because the Banjar community residing in the village continues to practice Piduduk as part of its wedding ceremonies. The

qualitative approach enabled the tradition to be examined through the experiences, perspectives, and sociocultural conditions that underlie its implementation (Moleong, 2021).

Informants were purposively selected for their involvement, experience, and knowledge of the Piduduk tradition. They consisted of Z. Martapura, a customary leader; M. Salim, a religious leader; and Kamaliah, a community member familiar with the implementation of the tradition. Semi-structured interviews were conducted from 21 to 25 September 2025. The interview questions covered the history of Piduduk, its materials and stages of implementation, the symbolic meaning of each item, the beliefs associated with the tradition, changes in its practices, perspectives under Islamic law, and the roles of community leaders in its preservation. The interview data were supported by direct observation of [author to specify: the preparation of Piduduk materials for a wedding held during the fieldwork period / a re-enactment demonstrated by the customary leader / other — please state precisely what was observed, on which date(s), and by whom, so that the observational basis of the study is verifiable]. Secondary data were obtained by reviewing books, scholarly articles, and the 2024 profile document of Cinta Tanah Air Village. The village government document was used as supporting data on the community's geographical and demographic conditions, not as evidence from interviews with village officials.

The data were analyzed through reduction, data display, conclusion drawing, and verification (Miles et al., 2020). Interview transcripts were read repeatedly and coded manually into three main themes corresponding to the study's research questions: (1) the implementation and symbolic meanings of Piduduk; (2) its conformity with Islamic law based on the concept of 'urf; and (3) the perspectives and roles of community leaders in preserving the tradition. Statements within each theme were then compared across the three informants to identify points of agreement and divergence — for example, differing degrees of confidence among informants that abandoning mystical elements does not risk misfortune. The field findings were then compared with Islamic legal sources and previous studies to identify patterns of conflict, accommodation, and integration between customary and Islamic law. Data credibility was strengthened through source triangulation by comparing statements across the three informants and through technique triangulation by comparing interview, observation, and documentation data. The study was conducted after obtaining permission from the village authorities and informed consent from the participants. The research objectives and the intended use of the data were explained before each interview, and informants' names were disclosed with their consent.

Scope and limitations of the design. Because this study draws on three purposively selected informants at a single research site over a five-day interview period, its findings should be read as an in-depth illustrative account of how these particular actors currently narrate and practice Piduduk, rather than as a statistically or

demographically representative picture of Banjar wedding practice in general, and the study does not independently trace how beliefs surrounding Piduduk have changed over time beyond what informants themselves recalled in interview. This scope is consistent with the aims of a qualitative case study, but it means that claims using words such as “the community” throughout this article should be understood as shorthand for “the informants and the practices they described,” and that broader generalization awaits comparative research across multiple Banjar communities, as noted in the Conclusion.

C. RESULTS AND DISCUSSION

1. The Practice and Reinterpretation of the Piduduk Tradition in Perbaungan

The research was conducted in Cinta Tanah Air Village, Perbaungan District, Serdang Bedagai Regency, North Sumatra. Perbaungan District is situated in a lowland area and has transportation routes connecting Medan and Tebing Tinggi. These geographical conditions support agricultural, plantation, commercial, and informal-sector activities (Badan Pusat Statistik Kabupaten Serdang Bedagai, 2024). According to the 2024 village profile, Cinta Tanah Air Village has approximately 219 households and 850 residents. All village residents are Muslims, and most are descendants of Banjar migrants who have lived in the area for several generations (Pemerintah Desa Cinta Tanah Air, 2024).

The identity of the Banjar community remains evident in its use of the Banjar language, kinship relations, religious activities, wedding traditions, and social practices. Religious activities are centered in mosques and prayer halls through Islamic study groups, Yasin recitations, *dhikr*, and commemorations of Islamic holidays. At the same time, Banjar traditions continue to be practiced in weddings, childbirth ceremonies, communal feasts, and other social activities. These conditions indicate that custom and religion simultaneously shape community life. The religious character of Banjar culture also demonstrates that tradition does not exist independently but continually interacts with the development of the community’s religious understanding (Jannah, 2022).

Piduduk is one of the Banjar traditions that continues to be practiced as part of wedding ceremonies in Cinta Tanah Air Village. It has been passed down through generations as an expression of respect for customary heritage and a symbolic hope that the wedding ceremony will proceed smoothly. For some community members, Piduduk has become an important part of the *walimatul ‘ursy*. There are no formal sanctions for families who do not perform it, but neglecting the tradition may result in social judgment because it may be perceived as a lack of respect for customary practices. The continuation of Piduduk is therefore reinforced through social acceptance, repetition, and collective observance.

The interviews and observations demonstrate that, for the informants in this study, Piduduk is not merely regarded as a collection of symbolic practices. Its preparation

and implementation involve the immediate family, relatives, neighbors, and customary leaders familiar with the tradition. This involvement allows community members to cooperate, share knowledge, and maintain Banjar cultural identity. Its social function is one reason Piduduk continues to be preserved, although the religious interpretation of some of its elements has changed.

Piduduk is generally performed on the evening before the marriage contract or wedding reception at the bride's family home. The evening is selected because it is considered a quieter time for preparing wedding necessities and offering prayers. The bride's family home serves as the center of family activities; therefore, performing the tradition there is understood as a form of respect for the family and the bride's origins. This procedure has been practiced for generations, although the community's beliefs and interpretations of the materials have begun to change (Z. Martapura, personal communication, 21 September 2025).

The initial stage of Piduduk involves preparing materials with symbolic meanings. The preparations are undertaken by the bride's and groom's families with assistance from customary leaders or family members familiar with the tradition. The materials are arranged in a special container, such as a woven bamboo tray. The materials and their symbolic meanings are presented in Table 1.

Table 1. Materials and Symbolic Meanings of the Piduduk Tradition

Material	Quantity or form	Symbolic meaning
White rice	Three liters	Purity of intention and abundant sustenance
Palm sugar	One piece	A sweet life and harmonious relationship
Free-range chicken egg	One egg or as required by custom	Fertility and the beginning of a new life
Mature coconut	One coconut	Steadfastness, wholeness, and usefulness
Thread and needle	One set	Unity, loyalty, and the ability to repair relationships
Coins	According to family custom	Prosperity and adequate sustenance

Source: Field data, 2025.

The meanings of these materials demonstrate that, as described by the informants, Piduduk functions as a medium for conveying marital advice. Purity of intention, harmony, loyalty, steadfastness, usefulness, and responsibility are values expected to characterize married life. The meaning of Piduduk is therefore determined not only by the objects used but also by the moral messages communicated to the married couple.

Similar symbolic materials have been identified in other Banjar communities, although their implementation and associated beliefs may differ (Pratiwi, 2023).

After all materials have been prepared, a customary leader or the eldest family member leads the prayers. The bamboo tray containing the Piduduk materials is placed in the kitchen, living room, or front area of the house according to family custom. Prayers are offered for the smooth completion of the wedding ceremony and for the couple's safety and blessings. According to the customary leader interviewed, expressions or incantations previously associated with mystical elements have increasingly been replaced with the recitation of Al-Fatihah, blessings upon the Prophet, and prayers for safety.

This change in recitation has been accompanied by a shift in understanding regarding the source of safety, at least as expressed by this informant. The customary leader no longer regards the Piduduk materials or supernatural beings as sources of protection; safety is understood as a blessing granted by Allah, while the materials are treated as cultural symbols. This perspective is reflected in the following statement: "Piduduk is not a form of worship directed to anyone other than Allah. It is an expression of respect for custom and a prayer that the ceremony will proceed smoothly. Every material has a meaning; it is not intended to feed supernatural beings but to symbolize safety" (Z. Martapura, personal communication, 21 September 2025).

This statement demonstrates a shift in the spiritual orientation of Piduduk as narrated by this informant. The outward form of the tradition has been retained, while beliefs considered contrary to monotheism have gradually been removed. This change represents accommodation between custom and Islam. The community has not entirely abandoned its cultural heritage but has selected elements that may be retained and modified those inconsistent with its religious understanding. This finding is consistent with research demonstrating that Piduduk may be transformed from a practice with mystical elements into a tradition that incorporates Islamic prayers (Layla, 2024).

The final stage involves processing and distributing the Piduduk materials. The materials are no longer left as offerings but are prepared as porridge, glutinous rice, or other traditional foods. The food is then distributed to relatives, neighbors, and those involved in preparing the wedding ceremony. This practice is understood as an expression of gratitude and a means of sharing sustenance. This transformation was confirmed by a community member involved in the tradition: "After the ceremony, the Piduduk materials are cooked and distributed to the neighbors. It is an expression of gratitude, not a mystical practice. Our parents said that when we share food after praying, Allah increases its blessings" (Kamaliah, personal communication, 25 September 2025).

This statement indicates that, for this informant, the distribution of Piduduk materials has been reinterpreted from an offering ritual into charity and a means of

strengthening social solidarity. Families organizing weddings not only share their happiness but also reinforce relationships within the surrounding community. This practice is consistent with the value of charity and the encouragement to spend one's wealth stated in Q.S. Al-Baqarah [2]: 261 (Kementerian Agama Republik Indonesia, 2019). In this context, Piduduk is no longer merely a customary symbol but also a means of integrating local culture, prayer, and social benefit.

The findings reveal similarities and differences between the current practice described by these informants and practices reported in previous studies. The similarities concern the use of symbolic materials and the position of Piduduk within Banjar wedding traditions. The differences relate to its purpose and interpretation. In earlier practices, the materials could be presented as offerings intended to obtain protection from supernatural beings (Astarina, 2022). In this study, the materials are primarily interpreted by the informants as symbols of hope, accompanied by prayers to Allah, processed as food, and distributed to the community. These differences suggest that traditions are not static but may change in response to developments in religious knowledge and social conditions — a claim this study illustrates but cannot, on its own evidentiary basis, generalize across the broader Banjar diaspora.

2. Islamic Legal Perspectives on the Piduduk Tradition

The Islamic legal assessment of Piduduk cannot be based solely on the name of the tradition or the materials used. Rice, palm sugar, eggs, coconuts, thread, needles, and coins are essentially permissible objects. Legal concerns arise from the beliefs, intentions, expressions, and manner in which they are used. When these materials are offered to supernatural beings or believed to possess the power to prevent misfortune, the practice conflicts with the principle of monotheism. Conversely, when they are used solely as cultural symbols without belief in powers other than Allah, their legal status is different.

The findings reveal two interpretations of Piduduk among those consulted for this study. The first is associated with the traditional belief that Piduduk is necessary to prevent disturbances from supernatural beings and ensure the smooth completion of the wedding ceremony. This interpretation positions particular materials or supernatural beings as sources of protection other than Allah. Although the materials themselves are not prohibited, the beliefs associated with their use cannot be justified under Islamic law, as prayers and requests for safety must be directed exclusively to Allah.

The second interpretation regards Piduduk as a customary symbol representing prayers for safety, gratitude, marital advice, and social solidarity. Under this practice, the materials are not offered to ancestral spirits or supernatural beings. Safety is requested through prayers to Allah, while the materials are processed and distributed to the community. This shift demonstrates that the form of a tradition may be retained when its underlying beliefs and implementation have been aligned with Islamic law.

The concept of *'urf* provides a framework for evaluating these two forms. *'Urf* refers to a custom that is known, accepted, and repeatedly practiced by a community. As outlined in the framework discussed above, a custom may be considered under Islamic law when it is prevalent, consistently implemented, present at the time of the relevant legal act, and not contrary to the Qur'an and Sunnah. Based on its conformity with these conditions, custom is classified as *'urf shahih* or *'urf fasid*. *'Urf shahih* neither permits what is prohibited nor prohibits what is permissible and provides benefits to society. Conversely, *'urf fasid* contains beliefs or actions that conflict with Islamic law and may harm both religious belief and social life (Aziz & As'ad, 2023; Fitriani et al., 2021).

Within this framework, Piduduk constitutes *'urf fasid* when it is presented as an offering to supernatural beings or believed to provide safety. The long-standing practice and intergenerational acceptance of a tradition cannot justify beliefs that conflict with monotheism. Replacing an incantation with an Islamic prayer is also insufficient when community members continue to believe that abandoning Piduduk will cause misfortune. Its legal assessment must therefore consider inner beliefs, spoken expressions, the use of materials, and the actions performed throughout the tradition.

Conversely, Piduduk may be classified as *'urf shahih* when it is performed as a cultural symbol, accompanied by prayers to Allah, free from offerings, and concluded by distributing food to the community. Such a practice does not alter the boundaries between what is lawful and prohibited and provides benefits through charity, mutual assistance, marital advice, and strengthened social relations. In this form, Piduduk is not regarded as a religious obligation or a source of safety but as a cultural expression subject to the principles of Islamic law.

This assessment is consistent with research concluding that the legal status of Piduduk is determined by the community's motives and beliefs. The tradition cannot be declared prohibited outright when its practice has cultural significance and does not involve belief in supernatural powers (Pratiwi, 2023). The finding also supports research classifying Piduduk as *'urf shahih* when the values preserved are prayer, gratitude, solidarity, and respect for customary heritage rather than mystical rituals (Layla, 2024).

3. When Form Changes but Belief Does Not: A Closer Look at Uneven Reinterpretation

The clearest and, in our view, most consequential finding of this study is that reinterpretation does not occur uniformly, even among the small number of informants interviewed. Some informants describe replacing incantations with Islamic prayers and redirecting the Piduduk materials toward food distribution, yet still express residual concern that misfortune may follow if the tradition is omitted altogether. This divergence between outward form and inward belief matters for legal classification precisely because *'urf* doctrine, as discussed above, evaluates a custom by its

accompanying belief and intention rather than by its visible procedure alone. A Piduduk that has been outwardly “Islamized” — Qur’anic recitation in place of incantation, charity in place of offering — may nonetheless remain, in substance, ‘urf fasid for the individual who still fears supernatural consequences from its omission, even while the same outward practice may properly be classified as ‘urf shahih for another individual who has genuinely relocated the source of safety to Allah alone.

This has two implications that extend beyond the specific case of Piduduk. First, it suggests that the transformation of a custom from ‘urf fasid to ‘urf shahih is not a single event marked by a change in ritual script, but a gradual and potentially incomplete process that can vary from household to household, and possibly from person to person within the same household. Second, it implies that documentation or standardization of an “Islamized” version of Piduduk — however useful for cultural preservation — does not by itself guarantee the doctrinal correction that religious leaders are aiming for; the underlying belief still requires ongoing religious education rather than a one-time revision of ritual wording. [Author: if further interview material speaks to this point specifically — e.g., informants describing generational or household variation in residual belief — please strengthen this subsection with those direct data; the observation is currently drawn from statements already reported elsewhere in this article and would benefit from more explicit supporting evidence.]

These findings extend previous research by demonstrating that the same traditional form may result in different legal assessments depending on the belief of the person performing it. Piduduk cannot be categorically classified as either permissible or prohibited. Its acceptance depends on the elimination of offerings, rejection of supernatural powers, exclusive direction of prayers to Allah, and use of the materials for social benefit. These boundaries allow Banjar culture to be preserved without compromising the principle of monotheism.

Community Leaders’ Perspectives and Roles in Preserving the Piduduk Tradition

The customary and religious leaders interviewed for this study do not hold entirely uniform perspectives on Piduduk, but their views generally reflect efforts to harmonize customary practices with Islamic teachings. The customary leader regards Piduduk as ancestral heritage with historical value and as part of Banjar identity. The tradition is preserved because it contains symbols, marital advice, social solidarity, and cultural knowledge that should be transmitted to future generations. Nevertheless, preservation does not require maintaining every traditional belief that was previously associated with the practice.

The religious leader interviewed emphasizes that the legal status of Piduduk is determined by its intention, underlying beliefs, and implementation. Piduduk cannot be justified when it is treated as an offering to supernatural beings. However, its cultural form may be retained when it functions as a customary symbol and is accompanied by prayers directed exclusively to Allah. This perspective is reflected in

the following statement: "If Piduduk is regarded as an offering to supernatural beings, it is certainly wrong. However, if it is intended as prayer and custom, it is permissible. We must assess it wisely and should not immediately condemn the tradition because it contains positive values" (M. Salim, personal communication, 23 September 2025).

This statement demonstrates that this religious leader does not reject every customary element but establishes a clear boundary between cultural symbols and beliefs contrary to monotheism. This approach allows the community to preserve its cultural identity without viewing religion as a force that eliminates all ancestral heritage. At the same time, community members are encouraged to abandon mystical practices and offerings inconsistent with Islamic law.

The customary leader interviewed preserves knowledge regarding the history, materials, stages, and symbolic meanings of Piduduk. His role is performed not only by teaching the procedures of the tradition but also through reinterpretation. Incantations are replaced with Islamic prayers, offerings are transformed into food distribution, and safety is affirmed as a blessing granted by Allah. Customary leaders of this kind therefore serve not merely as guardians of tradition but also as agents of cultural change who connect older and younger generations.

Religious leaders, in this role, provide guidance concerning the boundary between custom and Islamic law. This role is important because the outward form of Piduduk may cause misunderstanding when it is not accompanied by adequate explanation. Religious education is necessary to ensure that community members understand that customary materials possess no independent power and cannot be used to request protection from supernatural beings. Such explanations must also be communicated persuasively to prevent the transformation of the tradition from causing conflict with older generations, who may have stronger attachments to ancestral heritage.

Community members and participating families play a practical role in implementing these changes. Families determine the materials, prayers, placement of Piduduk, and use of the materials after the ceremony. When families choose to recite Islamic prayers and distribute food to neighbors, reinterpretation is not limited to explanations offered by customary or religious leaders but is implemented in practice. Community participation in preparing, cooking, and distributing the materials also strengthens the social function of Piduduk.

Based on the implications of the findings, the village government may support the preservation of the tradition by documenting its history and symbolic meanings, facilitating dialogue between customary and religious leaders, and supporting cultural activities that do not conflict with Islamic principles. This proposed role constitutes an analytical recommendation based on community conditions and the village profile document, not a finding derived from interviews with village officials. Documentation is necessary to prevent the loss of knowledge concerning Piduduk, while dialogue is

required to distinguish between elements that may be preserved and those that must be abandoned.

The transformation of Piduduk described by these informants, from a practice associated with mystical elements into a socio-religious symbol, illustrates a process of cultural acculturation and reinterpretation. Rather than eliminating the tradition in its entirety, the informants describe selecting elements consistent with Islam and assigning new meanings to its materials and implementation. Similar processes have been documented elsewhere as evidence that interactions between Islam and local culture may occur through peaceful and creative adaptation (Andrianti, 2025; Falah, 2025; Khasanah, 2022).

The interaction between customary and Islamic law in Piduduk, as illustrated by this case, can be formulated into three patterns. First, conflict occurs when Piduduk is associated with offerings and the belief that particular materials can prevent disturbances from supernatural beings. Second, accommodation occurs when the form of the tradition is preserved, while incantations, offerings, and belief in supernatural powers are eliminated. Third, integration occurs when Piduduk materials are used as symbols of prayer, processed as food, and distributed to the community as an expression of gratitude and solidarity. These three patterns may appear within the same tradition, and even within the same family across time, because cultural transformation occurs gradually and, as shown above, unevenly.

These findings emphasize that preserving Piduduk cannot be achieved merely by repeating the form of the tradition. Preservation must be accompanied by explanations of its history, meaning, legal boundaries, and social values. Without such explanations, future generations may once again regard the materials as objects with supernatural powers or reject the entire tradition because it is considered contrary to Islam. Cultural transmission must therefore emphasize that safety comes exclusively from Allah, while the Piduduk materials function as symbols communicating hope, marital advice, gratitude, and solidarity.

Theoretically, the findings demonstrate that the status of custom under Islamic law is contextual and, importantly, may vary among individual practitioners of the same outward tradition. Its assessment is based not only on its history or external form but also on the beliefs, purposes, implementation, and consequences associated with it. Piduduk may be transformed from *'urf fasid* into *'urf shahih* when offerings and belief in supernatural powers are abandoned — a transformation that, as this case suggests, may be gradual and incomplete rather than immediate. Practically, its preservation may be promoted through cultural and religious dialogue, the use of Islamic prayers, the elimination of offerings, and the distribution of its materials as charity. This approach preserves the cultural identity of the Banjar community while protecting the principle of monotheism.

D. CONCLUSION

This study demonstrates, through an in-depth single-site case study of three informants, that the interaction between customary law and Islamic law in the Piduduk tradition practiced at Banjar weddings in Perbaungan District occurs through conflict, accommodation, and integration. Conflict arises when Piduduk is associated with offerings or with the belief that particular materials possess the power to prevent disturbances from supernatural beings. Accommodation occurs when the form of the tradition is retained while incantations, offerings, and beliefs contrary to monotheism are eliminated. Integration is reflected in the use of Islamic prayers and the processing of Piduduk materials into food or charity for the community. The legal status of Piduduk, as understood through this case, is therefore determined by its intention, underlying beliefs, purpose, and manner of implementation — and, notably, this study finds that outward reinterpretation of the tradition does not always correspond neatly with a complete shift in underlying belief, so the same visible practice may warrant different legal assessments depending on the practitioner. The tradition constitutes *'urf fasid* when it involves belief in powers other than Allah, but it may be accepted as *'urf shahih* when it functions as a cultural symbol representing prayers for safety, gratitude, shared sustenance, and social solidarity.

The preservation of Piduduk requires dialogue among customary leaders, religious leaders, participating families, and the village government. Customary leaders can preserve historical knowledge and the symbolic meanings of the tradition, while religious leaders can provide guidance concerning the boundaries between custom and Islamic law. The village government is encouraged to document the tradition and facilitate cultural-religious dialogue so that the community has clear guidelines for its implementation.

This study is limited to one research location, three informants, and a five-day interview period; its findings therefore describe an illustrative case rather than a representative or generalizable account of Piduduk practice across Banjar communities, and claims about change over time rely on informants' own recollection rather than longitudinal observation. Future studies may compare Piduduk practices across several Banjar communities, involve a larger and more demographically varied set of informants — including younger generations — and, where feasible, incorporate extended or repeated observation of actual wedding ceremonies to examine the transformation, transmission, and sustainability of the tradition with a stronger empirical basis.

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[Author to add: at least one primary uṣūl al-fiqh reference on the doctrine and conditions of 'urf, e.g., al-Zarqā's *Al-Madkhal al-Fiqhī al-Āmm* or a comparable classical/standard uṣūl al-fiqh text, to support the expanded discussion of 'urf conditions in the Introduction and Discussion sections.]