



## REVIEW OF ISLAMIC LAW REGARDING PLACING *PIDUDUK* DURING *WALIMAH* EVENTS DUE TO HEREDITARY TRADITIONS IN THE BANJAR COMMUNITY

Diana Rahmi, Anwar Hafidzi, Novita, Norjannah, Emiril Rozaq

Faculty of Sharia, Antasari State Islamic University

Jalan Ahmad Yani, Km. 4.5 Banjarmasin, Indonesia

Email: [1211novita@gmail.com](mailto:1211novita@gmail.com)

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### ABSTRACT

*Piduduk* is a custom from our ancestors that is still practiced by the Banjar community at every *walimah*. *Piduduk* is not an offering in general, but as a guard to avoid the disturbance of spirits. *Piduduk* contains rice, coconut fruit, brown sugar, chicken eggs and also money. *Piduduk* is generally placed in the lower corner of the aisle, in the bride's room, or in other special places. Some people consider that *piduduk* is part of *shirk* because it asks for protection from other than God. And there is also an assumption that some people put *piduduk* because they follow customs, not believing in it as a guardian. The research method used in this research is field research method and analyzed descriptively qualitative, namely the discussion obtained by collecting data from interviews and literature sources about *shirk*. From the results of this study it can be concluded that the *piduduk* tradition according to the review of Islamic law is *`urf*, namely custom or habit, which is to preserve Banjar cultural customs, but the negative side of this tradition is feared to shift religious beliefs.

**Keywords:** *Piduduk*, Banjar cultural customs, custom or habit

### ABSTRAK

*Piduduk* adalah adat istiadat dari nenek moyang terdahulu yang masih dilakukan oleh masyarakat Banjar pada setiap pelaksanaan *walimah*. *Piduduk* bukan sesajen pada umumnya, melainkan sebagai penjagaan agar terhindar dari gangguan makhluk halus. *Piduduk* berisi beras, buah kelapa, gula merah, telur ayam dan juga uang. *Piduduk* pada umumnya diletakkan di sudut bawah pelaminan, di kamar pengantin, atau di tempat khusus lainnya. Sebagian orang menganggap bahwa *piduduk* bagian dari *syirik* karena meminta penjagaan kepada selain Allah. Dan ada juga anggapan sebagian orang meletakkan *piduduk* karena mengikuti adat istiadat saja bukan mempercayai sebagai penjagaan. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian lapangan dan dianalisis secara deskriptif kualitatif yaitu pembahasan yang diperoleh dengan mengumpulkan data dari wawancara dan sumber-sumber kepustakaan tentang kesyirikan. Dari hasil penelitian ini dapat disimpulkan bahwa tradisi *piduduk* menurut tinjauan hukum Islam merupakan *`urf* yaitu adat atau kebiasaan, yang mana untuk melestarikan adat kebudayaan Banjar, namun sisi negatif dari tradisi ini adalah ditakutkan menggeser keyakinan dalam beragama.

**Kata Kunci :** *Piduduk*, adat kebudayaan Banjar, adat atau kebiasaan.

## INTRODUCTION

In Banjar society, *piduduk* is often found in events that are considered sacred, one of which is *walimah* or marriage. This tradition is closely related to the beliefs of the local community, which is a tradition inherited from the ancestors of a region.

This tradition, which is carried out from generation to generation, sometimes still contains elements of dynamism belief, namely a belief that an object has power. This is not in line with the teachings of Islam. In Islam, only Allah can give power.

This research on *piduduk*, according to the author, needs to be discussed because *piduduk* is an ingrained tradition, especially in the Banjar community. There are various reasons why people still carry out this tradition. There are also those who carry out the tradition without any intention of continuing their parents' customs.

Putting this *piduduk* needs to be examined because this tradition is widely practiced by the community to this day. This is also related to people's beliefs. It is feared that this will shift religious beliefs, or even become a shirk.

From the author's search, there are previous studies whose topics of discussion are related to the *piduduk* tradition at *walimah* events, including:

1. Thesis Muhammad Hasan Fauzi (2018), about the *Piduduk* Tradition in Banjar Customary Marriage Perspective of Palangka Raya Ulama.<sup>1</sup> From the results of this study it is known that the laying of *piduduk* there is a prayer reading in the form of "I grant this to the grandfather". This is done during the wedding ceremony with the aim of being given safety and avoiding subtle creatures and danger. The opinion of the scholars regarding the *piduduk* tradition may be done as a symbol of the prayer that the bride and groom hope for, not as a belief to avoid danger.

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<sup>1</sup> Muhammad Hasan Fauzi, "*Piduduk* Tradition in Banjar Traditional Wedding Perspective of Palangka Raya Scholars" (undergraduate, IAIN Palangka Raya, 2018), 136, <http://digilib.iain-palangkaraya.ac.id/1550/>.

2. Rabiatul Aulia's thesis (2022) on the *Piduduk* Tradition at Marriage Events in Sungai Tabuk District, Banjar Regency.<sup>2</sup> From the results of this study, it can be seen that *piduduk* will be given to the bridal makeup and placed near the aisle before the invited guests arrive. The inhibiting and supporting factors for the *piduduk* tradition are lack of understanding of traditions in Islam, beliefs, reasons, the value of alms, contradicting the Qur'an, shirk, waste, and futile actions.
3. Maulida Hidayah's thesis (2022) on Da'wah Messages in the Badudus (Bridal Shower) and *Piduduk* Traditions in Banjar Customary Marriage in Tabalong Regency.<sup>3</sup> From the results of this study, it is known that the people in Tabalong Regency carry out this tradition as an effort to preserve culture so that it is not lost and as a tribute to ancestors. And according to the views of religious leaders there, this tradition can be carried out with the intention as a symbol, not believing that if this tradition is not carried out it will get interference from spirits and so on. The da'wah message of the *piduduk* tradition covers the message of faith, namely the expression of gratitude and the moral message, namely the sincerity of sharing.

Because this tradition involves a person's belief or faith, in this case it needs to be straightened out so as not to contaminate a person's faith, which is a condition for the acceptance of deeds. Another reason for the need for this research is to find a middle ground so that people continue to carry out their inherent traditions, but are still in line with religious teachings.

## Research Methods

The study uses field research methods and is analyzed descriptively qualitatively, namely discussions obtained by collecting data from interviews and literature sources in the form of journals, theses, and some related *online* media.

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<sup>2</sup> Rabiatul Aulia, "The *Piduduk* Tradition at a Marriage Ceremony in Sungai Tabuk District, Banjar Regency" (Tarbiyah and Keguruan, January 20, 2022), 59, <https://idr.uin-antasari.ac.id/18193/>.

<sup>3</sup> Maulida Hidayah, "DAKWAH MESSAGE ON THE TRADITION OF BADUDUS (bride's bath) AND *PIDUDUK* IN BANJAR ADAT MARRIAGE IN TABALONG DISTRICT" (Da'wah and Communication Sciences, March 25, 2022), 97, <https://idr.uin-antasari.ac.id/19181/>.

## DISCUSSION

### A. *Piduduk* Tradition in Banjar Society

*Piduduk* is a custom that is still often practiced by the Banjar people to this day. *Piduduk* is served during sacred events, especially during walimah or weddings. *Piduduk* is usually provided with rice, coconuts, brown sugar, eggs and money. *Piduduk* is generally placed in the bottom corner of the aisle, in the bride's room, or in other special places.

In this tradition, *piduduk* is provided as a safeguard against supernatural interference during the walimah event. The disturbance can be in the form of the bride or the people at the walimah event being possessed, unwanted weather, or it could be that the food provided is stale before the time it is served. Therefore, some people believe that by providing *piduduk*, the walimah event will run smoothly.

Reporting on Tribun Banjarmasin.com according to Banjar cultural expert Mukhlis Maman, there is a belief in the community that if *piduduk* is lacking in the implementation of Banjar rituals there will be some kind of rebuke that will be experienced by the participants of the event. Either in the form of sudden illness, trance, or erratic weather. According to him, this is a fantasy of suggestion and thought development. This is because *piduduk* is actually a means of payment or a dowry that is given to the organizer of the event. According to him, this is also the influence of the Kaharingan custom of the Dayak people, who still believe in the spirits of their ancestors, spirits, and so on.<sup>4</sup>

*Piduduk* is carried out to this day because it is a tradition or custom that is carried out from generation to generation so that it becomes an ingrained tradition among the community. Although this tradition was passed down orally, it continues until now and is preserved.<sup>5</sup>

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<sup>4</sup> <https://banjarmasin.tribunnews.com/2019/01/03/piduduk-dalam-adat-banjar-ternyata-bukan-sesajen-ini-penjelasan-terkait-makhluk-halus>, accessed on November 20, 2022

<sup>5</sup> Nina Astarina, "TRADITION OF '*PIDUDUK*' IN BANJAR ADAT MARRIAGE - IDR UIN Antasari Banjarmasin," 92, accessed December 28, 2022, <https://idr.uin-antasari.ac.id/18617/>.

In Islamic law, because this tradition is related to belief, there are legal arguments that become the basis for this *piduduk* tradition including,

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Whoever associates anything with Allah, then it is as if he fell from the sky and was snatched up by a bird, or carried away by the wind to a distant place. (al-Hajj: 31).<sup>6</sup>

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا

Verily, Allah does not forgive the sin of associating partners with Him, and He forgives sins other than polytheism for whom He wills. Whoever associates partners (anything) with Allah, then indeed he has strayed far astray. (an-Nisa: 116).<sup>7</sup>

Also in the Prophetic hadith explains that,

مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ

"Whoever hangs onto a *tamimah* (amulet) has committed shirk" (Ahmad 4:156). Shaykh Shu'aib Al Arnauth said that the sanad of this hadeeth is *qowiy* or strong. Shaykh al-Albani said that the hadeeth is *saheeh*, as stated in *As-Silsilah Ash-Shohihah* no. 492).<sup>8</sup>

In the rules of *fiqh*,

وَمَا أَدَى إِلَى الْحَرَامِ فَهُوَ حَرَامٌ

Anything that makes a *haram acti* on possible is also *haram*.<sup>9</sup>

It can be seen from some of the arguments that the author puts forward that the act of shirk is associating Allah with something other than Him. Which is an act of great sin that hinders the acceptance of human deeds. Therefore, everything that leads to shirk

<sup>6</sup> <https://tafsirweb.com/5767-surat-al-hajj-ayat-31.html> accessed on December 28, 2022, at 22.40

<sup>7</sup> <https://tafsirweb.com/1648-surat-an-nisa-ayat-116.html> accessed on December 28, 2022, at 22.45

<sup>8</sup> Source <https://rumaysho.com/2210-kesyirikan-pada-jimat-dan-rajah.html>, accessed on December 28, 2022, at 22.54

<sup>9</sup> <https://alhikmah.ac.id/apa-saja-yang-mengantarkan-kepada-keharaman-maka-itu-haram-juga/>, accessed on December 28, 2022, at 23.01

should be abandoned. One of them is putting *piduduk*, if it is feared that this tradition leads to shirk then it should be abandoned.

## **B. Review of Islamic Law Regarding the Placing of *Piduduk* during Walimah in Banjar Society**

The Banjar community is known as a religious community, this is because the community is fanatical about Islamic law. They also consider Islamic law to be an important law in the Banjar kingdom.<sup>10</sup> However, the Banjar community also continues to implement customs that have been inherited from before Islam came, some of which are contrary to the teachings of Islam.

Most Banjar people, especially those who are Muslim, still practice the *piduduk* tradition. However, the reasons why they still do it today vary. In interviews with several interviewees, we found a variety of reasons that differ from one another.

**Interviewee 1** said that he carried out the *piduduk* tradition because he followed the custom of his parents, which was obtained because it was done by his previous family for generations. According to him, in his family *piduduk* is not only provided during weddings but also during other events such as maulid, or building a house and other events. Another reason he still carries out the *piduduk* tradition according to him has nothing to do with shirk. Because he does it only on the basis of continuing the customs of his parents without knowing what the purpose of putting the *piduduk* is for.

**Interviewee 2** said briefly that he still practiced the *piduduk* tradition only because of customary demands and did not want to go against the opinions of parents in his family such as his grandmother. Because giving understanding to parents is much more difficult. She does not believe in the power of *piduduk*. Belief must still be in God because it is feared to fall into shirk.

**Interviewee 3** said that in the walimah event *piduduk* must be provided. He did not know the exact reason why it had to be provided, what was clear was that it was the

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<sup>10</sup> Astarina, "The '*PIDUDUK*' TRADITION IN BANJAR ADAT MARRIAGE - IDR UIN Antasari Banjarmasin," 87.

custom of the maritime people. He further said that if *piduduk* is not provided there will be people in trance or the bride and groom will suddenly faint. *Piduduk* is not an antidote, "*piduduk is a Banjar custom, believe it or not, it must be proven*" he said.

From some of the opinions of the informants above, it is known that there is still a lack of understanding of the community in carrying out customs and implementing sharia. Because not all customs are in accordance with sharia. Sometimes many customs or traditions that develop in the community still adhere to the dynamism that was passed down by the ancestors.

Islam came as a perfecting teaching, without force and gradually. For example, regarding the Arab custom of drinking alcohol, Islam did not forbid it immediately but revelation came gradually. Regarding the case of *piduduk* in the Banjar community, according to Islamic law, it is indeed included in shirk. However, we cannot completely erase the customs that have long been practiced by the community and have become flesh and blood.

Therefore, if the practice of placing *piduduk* during walimah is done on the basis of custom alone and does not believe in the power of *piduduk*, it is permissible. And if after the walimah event the *piduduk* materials must also be utilized in order to avoid the name redundant or futile actions. But if we still believe that it is necessary to put *piduduk* in order to avoid the disturbance of spirits or the like, it is feared that it will fall into shirk, which is a very big sin.

Regarding this, the jinn basically play a role in this tradition that has been passed down from generation to generation. If we believe it, then it will indeed happen, although not directly. Because we enter into the game of the jinn. This will affect our faith in Allah, which is indeed the jinn's goal in plunging humans. Therefore, the way to deal with it is that we can carry out but not believe in it, by changing our intentions to be in line with Islamic law.

## CLOSING



In the marriage tradition of the Banjar community, there is often a *piduduk*, which has been commonly practiced by the community for generations. This tradition is carried out with the aim of avoiding interference from the spirits. Then there is also the opinion that this *piduduk* tradition is a payment or wage for the one who has the event.

If people still believe that putting *piduduk* as a tool to avoid spirits, then this is shirk. Shirk is believing in a power that comes from other than Allah. The texts clearly state the consequences of shirk, which is included in the category of major sins.

If the practice of placing *piduduk* during walimah is done on the basis of custom alone and does not believe in the power of *piduduk*, it is permissible. And if after the walimah event, the *piduduk* materials must also be utilized in order to avoid what is called redundant or futile actions. But if we still believe that it is necessary to put *piduduk* in order to avoid the disturbance of spirits or the like, it is feared that it will fall into shirk.

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