



## REVIEW OF ISLAMIC LAW REGARDING BELIEFS ABOUT THE HEREDITARY TRADITION OF PROVIDING 41 KINDS OF WADAI/CAKES IN THE MONTH OF SAFAR

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### ABSTRACT

This research relates to the belief in the hereditary tradition of providing 41 kinds of *wadai* or cakes in the month of Safar which is still practiced by some Banjar people. The 41 kinds of *wadai* or cakes are one of the culinary specialties of Banjarmasin, South Kalimantan. The provision of 41 kinds of *wadai* or cakes is done in the month of Safar because people still believe that Safar is a month full of bad luck. The 41 kinds of *wadai* are held to ask for protection and keep people away from various misfortunes or calamities. The method used in this research is a field research method that still occurs in Banjar society and a qualitative approach with literature study, which refers to the literature on the issues studied. *Wadai* or 41 kinds of cake is one of the requirements for various traditional events in Banjar society, one of which is the tradition of providing this *wadai* in the month of Safar which is believed to provide protection for the community. This study also aims to determine the view of Islamic law regarding the belief in the hereditary tradition of providing 41 kinds of *wadai* in the month of *safar*.

**Keywords:** *Wadai/Cake* 41 Kinds, Banjar, Islamic Law.

### ABSTRAK

Penelitian ini berkaitan dengan kepercayaan tentang tradisi turun temurun penyediaan 41 macam wadai atau kue pada bulan safar yang masih dilakukan oleh beberapa masyarakat Banjar. Adapun wadai atau kue 41 macam ini merupakan salah satu kuliner khas dari Banjarmasin, Kalimantan Selatan. Penyediaan 41 macam wadai atau kue ini dilakukan pada bulan safar karena masyarakat masih mempercayai safar sebagai bulan yang penuh dengan kesialan. Adapun dilakukannya acara 41 macam wadai ini untuk meminta perlindungan dan menjauhkan masyarakat dari berbagai kesialan atau musibah. Metode yang digunakan dalam penelitian ini adalah metode penelitian lapangan yang terjadi masih terjadi di masyarakat Banjar dan pendekatan kualitatif dengan studi pustaka, yang mengacu kepada literatur-literatur mengenai permasalahan yang diteliti. *Wadai* atau kue 41 macam ini menjadi salah satu syarat berbagai macam acara tradisi di masyarakat Banjar, salah satunya yaitu tradisi penyediaan wadai ini pada bulan safar yang diyakini dapat memberikan perlindungan bagi masyarakat. Penelitian ini juga bertujuan untuk mengetahui pandangan hukum Islam mengenai kepercayaan tradisi turun temurun penyediaan wadai 41 macam pada bulan safar.

**Kata Kunci :** *Wadai/Kue* 41 Macam, Banjar, Hukum Islam.

## INTRODUCTION

Various kinds of hereditary traditions are still common in Indonesia, including the South Kalimantan region, especially Banjarmasin. One of the traditions that still exists in Banjarmasin today is the tradition of providing 41 kinds of *wadai* or cakes in the month of Safar. This traditional event aims to ask for protection because people still think that the month of *safar* is a month full of bad luck. The 41 kinds of *wadai* or cakes are one of the culinary delights in Banjarmasin. These 41 kinds of *wadai* are one of the Hindu heritages to South Kalimantan, especially the Banjarmasin region before they knew and recognized Islam.

Islam does not recognize the month of Safar as a month full of bad luck, this idea is a remnant of the wrong beliefs of the Arab *Jahiliyyah* era. However, in reality there are still people who think that the month of travel is a month full of calamities, so this kind of *wadai* 41 provision is carried out. This kind of thinking needs to be rectified, because the time or month does not affect the destiny that has been determined by Allah, which means that the month of *safar* is the same as other months.

Previously, no one had done anything about the problem of providing 41 kinds of *wadai* or cakes in the month of Safar. This research is conducted to explain what activities are carried out in the provision of 41 kinds of *wadai* or cakes, as well as to find out how Islamic law views the provision of 41 kinds of *wadai* or cakes in the month of Safar.

## METHODS

The method used in this research is a field research method that still occurs in the Banjar community and a qualitative approach with a literature study, which refers to the literature on the issues studied, and is analyzed descriptively through open interviews with informants found as many as three people who aim to reveal problems regarding the hereditary tradition of providing 41 kinds of *wadai* or cakes in the month of Safar that still occurs in the community.

## RESULTS AND DISCUSSION

### Provision of 41 kinds of *wadai* or cakes in the month of Safar

#### 1. Definition

*Wadai* or cake consisting of 41 kinds is one of the culinary specialties of Banjarmasin, South Kalimantan. The emergence of 41 kinds of *wadai* in Banjar is a tradition that was originally brought by Hindu people to South Kalimantan,

especially in Banjarmasin, before they knew or knew about Islam, *wadai* or this cake is a legacy that has been given by Hindu people to Kalimantan,

The Hindu kingdom that inherited this *wadai* was the *Dipa du Hujung Tanah* kingdom. In the past, *wadai* Banjar 41 was provided as a requirement in various activities, be it traditional ceremonies, parties, or other important activities. The purpose of these activities is for the smooth running of the activities to be carried out so as not to be disturbed by spirits or supernatural beings. Nowadays, there are still some people who serve the 41 kinds of *wadai* at certain events, including the presentation of the event to ward off bad luck in the month of Safar.<sup>1</sup>

## 2. The Month of Safar and Its Traditions

Safar month is the second month in the Islamic or Hijriyah calendar which falls after Muharram month. Every time we enter Safar month, there are still people who think that Safar is an unlucky month. Some people believe that the month of Safar is full of bad luck and calamity,<sup>2</sup> so that a salvation event is held in the month of Safar by serving 41 kinds of *wadai*. Then the question arises why there should be 41 kinds of *wadai*. This is because it has become a "requirement" in the event that has been done from ancient times.

There are 41 kinds of *wadai*, namely:

1. Bingka, 2. Bingka Barandam, 3. Kararaban, 4. Kikicak, 5. Bulungan hayam, 6. Kelepon, 7. Cingkarok batu, 8. Wajik, 9. Apam, 10. Onde-onde, 11. Pundut, 12. Untuk-untuk, 13. Sarimuka, 14. Wadai balapis, 15. Ring, 16. Cucur, 17. Lamang, 18. Gagatas, 19. Gaguduh, 20. Ronde, 21. Ilat sapi, 22. Garigit, 23. Sasagun, 24. Lupis, 25. Pais pisang, 26. Hintalu karuang, 27. Wadai satu, 28. Gincil, 29. Katupat balamak, 30. Bubur sagu, 31. Serabi, 32. Putri selat, 33. Patah, 34. Pais sagu, 35. Pais waluh, 36. Dadar gulung, 37. Agar-agar habang, 38. Wadai gayam, 39. Amparan tatak, and 40. Ipau.<sup>3</sup>

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<sup>1</sup> Neni Puji Nur Rahmawati, Musfebti, Syarifuddin R, *Symbolic Meaning and Cultural Value of Culinary "Wadai Banjar 41 Macam in Banjar Community*, South Kalimantan: Kepel Press, p.9.

<sup>2</sup> Journal article. <https://www.msn.com/id-id/berita/other/apa-arti-bulan-safar-sering-dianggap-bulan-sial-sejak-zaman-nabi-ternyata-kebiasaan-orang-jahiliyah/ar-AA11oK2k> accessed on December 1, 2022, at 21:30.

<sup>3</sup> Journal article <https://banjarmasin.tribunnews.com/2020/05/01/wadai-41-macam-khas-banjar-ada-sejak-zaman-hindu-ini-maknanya> accessed on December 1, 2022, at 21:39.

This 41-course *wadai* consists of various colors. Each of these colors has been believed to contain philosophical meanings that are closely related to the lives of the Banjar people. White *wadai* like *gegatas* represents kindness, red represents courage, green represents prosperity, and yellow represents glory.<sup>4</sup>

### **A Traditional Tradition Still Practiced by Some Banjar People Regarding the Provision of *Wadai* or Cake in the Month of Safar**

According to etymology, tradition is something related to customs, beliefs, habits, and so on that are carried out from generation to generation from ancient times to the present.<sup>5</sup> Then tradition in Arabic is known as *'urf*, which means a provision that discusses activities that have been carried out habitually by people in an area where the provisions regarding this habit or activity are not clearly regulated by the Qur'an or hadith.<sup>6</sup>

In the community there are still several traditions used, one of which is the tradition of providing 41 kinds of *wadai* or cakes in the month of Safar. The community still carries out this tradition because the community still believes in the bad luck that exists in the month of Safar which was passed down by their ancestors, to their descendants today.

I had an interview with one of the interviewees, whose question was, "*cil*, what is the purpose of providing 41 kinds of *wadai*?", he answered, "*for the event to ward off bad luck, because the month of sappar ni is a month that many people throw away*", the next question was, "*since when this event was held?*", she answered, "*it's already old, starting from the time of my mama's, that's why this is a tradition here*", then I asked, "*why 41 kinds of wadai?*", he answered, "*because this pang has been a requirement since the long ago era, not only in this sappar month event there is a provision of 41 kinds of wadai ni, but in weddings, bathing there are also, because it has become a requirement*", the next question was, "*can you tell me what the contents of the event are?*", she answered, "*inviting guests,*

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<sup>4</sup> *Ibid.*

<sup>5</sup> W.J.S Poerwadarminta, *General Indonesian Dictionary*, (Jakarta: Balai Pustaka, 1976), p. 1088.

1088.

<sup>6</sup> Harun Nasution, *adat in Encyclopedia of Indonesian Islam*, (Jakarta: Media Dakwah, 1998), p.65.

reading congratulatory prayers, for the guests" and the last question I asked was, "if cakes less than 41 kinds of, if this have a problem?", she answered, "no problem, the missing wadai was replaced with money to share with the guests".

From the results of the interview above, it can be seen that the event of providing 41 kinds of wadai or cakes is one of the traditions of the ancestors and 41 kinds of wadai as a requirement for the event, and it can be seen that the community still believes that the month of Safar is a month that brings trouble, so this event is carried out.

### Arrangement of Wadai Provision 41 Types and Evidence According to Islamic Law

#### 1) Friendship

This event gathers or presents a large number of people, including families or people who live nearby. This is one of the ways to connect the Muslim brotherhood (*silaturahmi*). In addition, *silaturahmi* also has benefits that are not small for those who do it. The evidence is from the hadith of the Prophet SAW:

عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنَسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Meaning: Ibn Shihab reported: Anas ibn Malik told me that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever wants to have the doors of sustenance opened for him and his life prolonged should keep in touch." (HR. Bukhari). [Sahih Hadith No.5986 in Fathul Bari].<sup>7</sup>

#### 2) Salaman

As explained above, the hereditary tradition of providing 41 kinds of wadai or cakes in the month of Safar brings in many people, so that in this event there is also another good, namely shaking hands or shaking hands between one another.

Shaking hands is something that is considered good and is part of politeness. In fact, people who do not want to shake hands when meeting or attending an event are usually considered arrogant and lacking in manners. Shaking hands or shaking

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<sup>7</sup> Journal article: <https://www.inews.id/lifestyle/muslim/hadits-tentang-silaturahmi-beserta-artinya-dianjurkan-di-hari-aya-idul-fitri> accessed on December 1, 2022, at 22:13.

hands is divided into two types, namely shaking hands with the purpose of worship and shaking hands that are done only for the purpose of muamalah.<sup>8</sup>

Shaking hands is something that is recommended by the Prophet, from Al-Bara bin Azib he said, Rasulullah AS said:

ما من مسلمين يلتقيان فيتصافحان إلا غفر لهما قبل أن يفترقا

Meaning: "No two Muslims meet and shake hands, but their sins will be forgiven before they part." (Abu Daud, no. 5212; Ibn Majah, no. 3703; Tirmidhi no. 2727. Shaykh al-Albani said that this hadith is saheeh).

From the above Hadith, it can be seen that shaking hands is not a custom, but is a recommendation from the Prophet Muhammad SAW, which has the virtue of forgiving the sins of these people before parting, even in this Hadith it is said not just sins but sins. The content of this hadith also explains the virtue of shaking hands when meeting, and this is something that is recommended by the agreement of the scholars, even shaking hands is a *muakkadah* sunnah (highly recommended).<sup>9</sup>

### 3) Reading the Prayer of Salvation Together

Prayer of salvation together has the meaning of :

*"O Allah, we ask You for religious salvation, physical health, added knowledge, blessed sustenance, repentance before death, mercy at death, forgiveness after death. And lighten the pain of death, and save us from the torment of hell, and grant us forgiveness on the day of reckoning."*<sup>10</sup>

Praying is one of the human efforts to ask for everything, including protection from God and expecting goodness from Him. So in this traditional event there are other good things with this joint prayer.

### 4) Honoring Guests (Creating a Sense of Happiness)

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<sup>8</sup> Radhie Munadi, *Shaking Hands in the Perspective of Prophetic Hadiths; A Ma'ani Al Hadith Study*, Ushuluddin Journal, Volume 23, Number 1, 2021, p.100.

<sup>9</sup> *Ibid*, p.101.

<sup>10</sup> Journal Article: <https://jabar.nu.or.id/doi/kumpulan-doa-mohon-keselamatan-lengkap-arab-dan-artinya-FKTy6> accessed on December 11, 2022, at 19:28.

In the hereditary tradition of providing 41 kinds of *wadai* in the month of Safar there is a way of honoring and glorifying the guests, by providing various kinds of *wadai* for the guests to eat, and making the guests feel happy because they feel respected by the owner of the house holding the event. Honoring guests can be done in various ways, such as welcoming them with a smile and good words and providing food for the guests.

The evidence about honoring guests is :

In the hadith narrated by Muslim and Bukhari, the Prophet said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Meaning: "Whoever believes in Allah and the Last Day should honor his guest."

The meaning of honoring guests in the aforementioned hadith includes both individuals and groups, which can be done based on ability, not because the intention is arrogant or boastful.<sup>11</sup>

With the above-mentioned arrangement of events, the hereditary tradition of providing 41 kinds of *wadai* or cakes in the month of Safar is actually okay to do, because there are many useful and good activities as mentioned above. However, it is the intention of the event that needs to be corrected, namely believing in something that is not true, namely considering the month of Safar as an unlucky month.

The belief that the month of Safar is an unlucky month is one of the wrong ideas from the Jahiliyyah era. This belief arose at that time due to the many negative things that happened, this is a disaster caused by wars and killings. To dispel this false belief, there is a hadith that reads:

The Messenger of Allah (SAW) said:

لَا عَدْوَى وَلَا طَيْبِرَةَ وَلَا هَامَةَ وَلَا صَفَرَ وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ

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<sup>11</sup> Irdawati Saputri, *The Concept of Hadith Interpretation of Honoring Guests on Community Behavior*, Journal of Ushuluddin Adab and Da'wah, Volume 2, 2019, p.47.

Meaning: "There is no contagious disease, no *thiyarah*, no bad luck because of the *hammah* bird, no bad luck in the month of Safar, and flee from leprosy as you would flee from a lion". This hadith is *saheeh*, narrated by Imam Bukhari in his *Saheeh* book, no. 5707.

Some scholars believe that *صفر* in this *Hadīth* means the month of Safar, so the intended interpretation is that there is no bad luck in the month of Safar. The Arabs of the *Jahiliyyah* viewed bad luck as a trait that was specific to the month of Safar, compared to other months. Therefore, it is necessary to eliminate this unlucky nature, so the Prophet said this which aims to eliminate the misguided beliefs of the Arabs who thought there was bad luck or calamity in the month of Safar.<sup>12</sup>

Allah's destiny has no relation or influence on time or month, which means that the month of Safar is the same as other months. There can be good destiny or bad destiny in this month. So, the notion of bad luck in the month of Safar needs to be removed from the mind, because it is a misguided belief from the Arabs of ignorance. All good and bad things can happen at any time regardless of time or moment.

## CONCLUSIONS

By looking at the explanation that I have mentioned above and seeing what is done in the traditional event of providing 41 kinds of *wadai* or cakes in the month of Safar, then this event is actually okay to do, because there are many good things contained in it that have been mentioned, such as friendship, shaking hands, reading safety prayers, and honoring guests, even the *wadai* or cakes provided are not redundant, because they will be eaten and spent on guests who come to the event. However, it is only the intention that needs to be corrected, because the people who hold this event still believe in things that are not true, namely considering the month of safar not a good month or the month of safar as a month full of calamities, so this is what needs to be straightened out, do not

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<sup>12</sup> Journal article: <https://www.hijrahnuswantara.com/blog/apa-benar-bulan-safar-bulan-sial#:~:text=Ulama%20has%20agreed%20that%20the%20assumption%20of%20the%20remaining%20faith%20of%20the%20Arab%20nation%20is%20jahiliyah> accessed on December 11, 2022, at 20:30.



consider the month of safar a month full of bad luck, as explained in the hadith mentioned above.

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