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RECONSTRUCTING THE PHILOSOPHY OF MARRIAGE: BANJAR WEDDING RITUALS AS CULTURAL IMPLEMENTATION OF MA...

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RECONSTRUCTING THE PHILOSOPHY OF MARRIAGE: BANJAR WEDDING RITUALS AS CULTURAL IMPLEMENTATION OF MAQASHID AL-NIKAH IN ACHIEVING SPIRITUAL SANCITY AND SOCIAL

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Abstrak: Penelitian ini membahas rekonstruksi filosofi pernikahan melalui kajian ritual Mandi Bapapai dalam adat pernikahan Banjar sebagai implementasi budaya dari Maqashid al-Nikah dalam upaya mencapai kesucian spiritual dan keharmonisan sosial. Tujuan penelitian ini adalah untuk menganalisis refleksi nilai-nilai Maqashid al-Nikah dalam ritual Mandi Bapapai serta mengungkap peran spiritual dan sosialnya dalam membangun kesucian dan harmoni dalam pernikahan. Penelitian ini menggunakan metode studi kepustakaan (library research) dengan pendekatan deskriptif-analitis, normatif, dan historis-sosiologis. Hasil penelitian menunjukkan bahwa ritual Mandi Bapapai mencerminkan tujuan utama Maqashid al-Nikah, yaitu menjaga agama (hifz ad-Din), menjaga jiwa (hifz an-Nafs), dan menjaga keturunan (hifz an-Nasl), melalui nilai-nilai spiritual, sosial, dan emosional yang terintegrasi dalam praktik budaya tersebut. Implikasi dari penelitian ini menunjukkan bahwa ritual adat lokal, seperti Mandi Bapapai, dapat diharmonisasikan dengan nilai-nilai syariah, berfungsi sebagai sarana membangun solidaritas komunitas, serta memperkuat landasan spiritual dan sosial dalam kehidupan pernikahan, sehingga mendukung tercapainya tujuan maqashid al-syariah dalam konteks keluarga dan masyarakat.

Kata kunci: Adat Banjar, *Maqashid al-Nikah*, Ritual Pernikahan.

Abstract: This study discusses the reconstruction of marriage philosophy through the examination of the Mandi Bapapai ritual in Banjar traditional weddings as a cultural implementation of Maqashid al-Nikah in achieving spiritual sanctity and social harmony. The aim of this research is to analyze how the values of Maqashid al-Nikah are reflected in the Mandi Bapapai ritual and to reveal its spiritual and social roles in fostering sanctity and harmony in marriage. This research employs a library research method with a descriptive-analytical approach, combined with normative and historical-sociological perspectives. The findings show that the Mandi Bapapai ritual reflects the core objectives of Maqashid al-Nikah—preserving religion (hifz ad-Din), safeguarding the soul (hifz an-Nafs), and protecting lineage (hifz an-Nasl)—through integrated spiritual, social, and emotional values within the cultural practice. The implications of this study suggest that local cultural rituals, such as Mandi Bapapai, can be harmonized with sharia values, serving as a means to build community solidarity, strengthen spiritual and social foundations in marital life, and thus support the realization of the objectives of maqashid al-sharia in the context of family and society.

Key words: Banjar Custom, Maqashid al-Nikah, Marriage Ritual.

INTRODUCTION

The Banjar people are Malay people who are Muslims, and most of them are Dayak people who have embraced Islam.¹ The Banjar people, wherever they are, always hold tightly to the traditions carried out by their parents. Among the traditions preserved by the Banjar people is the tradition of bridal bathing called Mandi *Bapapai* or Mandi *Badudus*. The term *Bapapai* means sprinkling water that has been recited by mantras on someone with the aim that the person becomes clean from all diseases or clean from the disturbance of supernatural beings. The term *Badudus* comes from the word *Dudus* which has relevance to the word *Adus* (Javanese language), which means doing the work of bathing.² The ritual of *Mandi Bapapai* or Mandi *Badudus* is usually carried out a few days before the wedding party or after the marriage contract. Mandi *Badudus* is used for bridal bathing ceremonies for descendants of nobles and temple families, or carried out when there is a coronation of the king. While *Mandi Bapapai* is for ordinary people or the Dayak tribe.³

The *Mandi Bapapai* ritual for the Banjar people contains philosophical meanings such as an expression of joy and gratitude to Allah SWT. The *Mandi Bapapai* ritual is a means to pray and ask God so that the bride and groom can build a good household. In addition, *Mandi Bapapai* is interpreted as a transition of the bride and groom from adolescence to adulthood, which according to the beliefs of the Banjar people if the ritual is not performed, the bride and groom will experience bad things in the future.⁴ The *Mandi Bapapai* ritual is also a means of cleansing the body and soul from all impurities and diseases so that they can build a good family. *Mandi Bapapai* is part of a series of Banjar traditional marriage ceremonies, which are performed before the marriage ceremony. In its implementation, the bride-to-be is bathed in water that has been read prayers and mantras, with the aim of cleansing herself outwardly and inwardly.⁵

Researchers found several studies that discussed the Ritual of *Mandi Bapapai* in Banjar traditional marriage. Research on this theme was not limited to Kalimantan but was conducted in several regions in Indonesia. Among them is the research of Nurhasanah Hasbullah and M. Syahrani Jailani in Jambi Province. The result of the research is the *Mandi Bapapai* Ritual which is a hereditary tradition in the Banjar Tribe of Kuala Tungkal, Jambi Province, while the purpose of carrying out this ritual is to fortify the bride and groom from disease and evil interference.⁶ Then the research of Nerisa Setiawan and Nuriza Dora in Labuhan batu, North Sumatra. The result of the research is that the *Badudus* bathing ritual in the Banjar Tribe community reflects the integration of cultural values and Islamic teachings. The values taught include cleanliness and purity, solidarity and togetherness, spirituality and devotion to God, respect for customs and culture as well as discipline and

¹ Ira Mentayani dan Dila Nadya Andhini, "Tipologi dan Morfologi Arsitektur Suku Banjar di Kal-Sel," *INFO-TEKNIK* 8, no. 2 (19 September 2016): 114–22, <https://doi.org/10.20527/infotek.v8i2.1732>.

² Suliati Suryadikara dan Djantera Kawi, *Geografi Dialek Bahasa Banjar Hulu* (Banjarmasin: Pusat Pembinaan dan Pengembangan Bahasa, 1984).

³ Maulida Hidayah, "Makna Simbol Komunikasi Ritual Pada Tradisi Badudus Suku Banjar," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 14, no. 2 (2023): 131–47.

⁴ Siti Musawamah dkk., "Resistance to Child Marriage Prevention in Indonesia and Malaysia," *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (Juni 2023), <https://doi.org/10.15408/ajis.v23i1.32014>.

⁵ Amrin Amrin dkk., "Islamic Values of the Peta Kapanca Tradition at the Mbojo Tribe's Marriage, West Nusa Tenggara, Indonesia," *Cakrawala: Jurnal Studi Islam* 15, no. 2 (2020): 93–104, <https://doi.org/10.31603/cakrawala.3405>.

⁶ Nurhasanah Nur dan Muhammad Syahrani Jailani, "Tradisi ritual bepapai suku banjar: mandi tolak bala calon pengantin suku banjar kuala-tungkal provinsi jambi, indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 287–308.

responsibility.⁷ Further research from Pebyola in DKI Jakarta, the result of the research is that the Banjar Tribe community overseas such as in DKI Jakarta can preserve the cultural values of Banjar customs, both stages before marriage, marriage contract and after marriage.⁸ In addition to these studies, there are several studies that highlight the *Mandi Bapapai* ritual in the perspective of Islamic legal studies. Among them is Wulan Putri Wardani's research, the result of which is the *Mandi Bapapai* ritual in Banjar traditional marriage, when viewed from the implementation process, it is not in accordance with Islamic law, because overall the *Mandi Bapapai* tradition is categorized as '*urf fasad* (contrary to Islamic law).⁹ Furthermore, Nur Imami Rahman's research, the result of the research is the *Mandi Bapapai* ritual when viewed from the aspect of the purpose of its implementation, it can be categorized as a *sobih urf* (containing benefits).¹⁰

Based on some of the research results above, there is a connection between the implementation of the *Mandi Bapapai* ritual and the purpose of marriage in Islam (*Maqashid al-Nikah*), so it becomes interesting if the context of *Mandi Bapapai* in the Banjar traditional ritual is associated with a systematic study of *Maqashid al-Nikah*. The purpose of this research is to produce a construction of Banjar customary marriage philosophy in the *Mandi Bapapai* ritual from the perspective of *Maqashid al-Nikah* in achieving spiritual purity and marriage harmony. The problem is focused on two discussions, namely how does the ritual of *Mandi Bapapai* of Banjar traditional marriage reflect the objectives of *Maqashid al-Nikah*? And what are the spiritual and social roles in this ritual in realizing the sanctity and harmony of marriage.¹¹

Maqashid al-Nikah is one of the branches of *Maqashid al-Syari'ah*. The essence of *Maqashid al-Syari'ah* is to realize goodness and benefit for human life both in this world and in the Hereafter. According to Hammadi al-Ubaidy, every burden in Islamic law contains meaning, wisdom and benefit.¹² Based on the essence of *Maqashid al-Syari'ah*, what the author means by *Maqashid al-Nikah* is the main objectives and benefits of making marriage between men and women legal in order to realize goodness for the sustainability of a family. The same definition is also stated by Much. Nurcholis, namely the goals and benefits behind the establishment of the marriage law for the good of the husband and wife and their families both in this world and in the hereafter.¹³

According to Jamaluddin Athiyyah, there are seven main objectives of the provision of marriage in Islamic law¹⁴; First, regulating the pattern of relations between men and women. A marriage contract that is valid according to religion and the State is a means of

⁷Nerisa Sertiawan dan Nuriza Dora, "Ritual Badudus, Kearifan Lokal dan Pendidikan Pernikahan Suku Banjar di Labuhanbatu," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 33, no. 2 (2024): 245–74.

⁸Febyola Febyola, Jenny Sista Siregar, dan Lilis Jubaedah, "Analisis Pelaksanaan Perkawinan Adat Banjar Kalimantan Selatan di DKI Jakarta," *Journal on Education* 6, no. 2 (2024): 12965–75.

⁹Wulan Putri Wardhani, "Tinjauan'urf terhadap ritual mandi pengantin (Bapapai) dalam perkawinan adat suku Dayak Bakumpai di Desa Bandar Karya Kec. Tabukan Kab. Barito Kuala" (Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

¹⁰Nur Imami Rahman, "تقليد بغافاي في عادة النكاح البنجاري بمدينة كاسو غان كالمنتان الوسطى عند نظرية العرف" (Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

¹¹ Samin Batubara dkk., "Marriage Preparation Courses in Indonesia: Comparative Study of Muslims and Christians," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 1 (30 Juni 2022): 139–54, <https://doi.org/10.30631/alrisalah.v22i1.1231>.

¹²Hammadi al Ubaydi, "al-Syâthibî wa Maqâshid al-Syari'ah," *Tripoli: Lajnah al-Huffadẓ' alâ al-Turats al-Islâmî*, 1992.

¹³Moch Nurcholis, "Usia Nikah Perspektif Maqashid Perkawinan: Telaah Syarat Usia Minimum Perkawinan Pasca Putusan Mahkamah Konstitusi Nomor: 22/PUU-XV/2017," *Tafâqqub: Jurnal Penelitian Dan Kajian Keislaman* 8, no. 1 (2020): 1–18.

¹⁴Jamaluddin Athiyyah, "Nahwa Tafîl Maqashid al-Syariah," *Dar al-Fikr, Damascus*, 2001.

strengthening the relationship between a man and a woman as husband and wife.¹⁵ The purpose of this marriage rule also contains the determination of rights and obligations for husbands and wives in order to avoid things that can damage household harmony. Second, maintaining the generation of offspring. The state is present in regulating the prohibition of the practice of adultery, abortion, and IVF. Including policies in the iddah period which aim to maintain the survival of prospective babies. The purpose of marriage is to ensure the continuation of humanity from the threat of extinction. Third, creating a family that is *sakinah, mawaddah and Rahmah*. The peace of each individual family is a need that must be met. The purpose of marriage is to regulate the pattern of relationships between husband and wife in the best ways, such as in the ethics of getting along in the household and the ethics of intercourse. Fourth, maintaining the lineage. Islamic law prohibits adultery and prohibits attributing lineage to other than the child's parents, such as attributing the lineage of adopted children to their adoptive parents. The purpose of this marriage is to regulate so that the descendants have a clear lineage.¹⁶ Fifth, maintaining religious values in the family. Family members who are far from religion will cause damage, so the Sharia gives responsibility to the head of the family from the beginning of the family formation to choose a woman of the same religion. The purpose of marriage is to regulate and prioritize religious and moral criteria in choosing a life partner. Sixth, maintaining the main aspects of the family institution. The purpose of this marriage is to regulate the rights and obligations between families such as the rights of wives and children. Seventh, maintaining the economic aspects of the family. The purpose of this marriage is to ensure the stability of the economic capacity aspect, such as the obligation of the husband to give a marriage dowry.¹⁷

Given the relationship between the implementation of the *Mandi Bapapai* ritual and the purpose of marriage in Islam and the lack of studies systematically link traditional rituals with *Maqashid al-Nikah*, this article offers a philosophical construction of banjar traditional marriage as an implementation of *Maqashid al-Nikah* in achieving Spiritual Purity and marital harmony.

METHOD

This study employed a qualitative approach through library research. Data were collected from secondary sources such as journal articles, books, previous research findings, and other relevant documents accessed through academic databases like Google Scholar. The nature of this research is descriptive-analytical. It aims to describe, analyze, and interpret data concerning the *Mandi Bapapai* ritual in Banjar traditional weddings in relation to the concept of *Maqashid al-Nikah*.

Two main approaches were utilized in this research. The normative approach was used to analyze the alignment between the *Mandi Bapapai* ritual practices and the values and objectives of *Maqashid al-Nikah* in Islamic teachings. Meanwhile, the historical-

¹⁵Muhammad Fadlil Rohman, Sri Lumatus Sa'adah, dan Abdul Wahab, "Women's Rights in Marriage Perspective Maqasid Al-Usrah Jamaludin Athiyah," *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)* 7, no. 2 (2024): 2768–90.

¹⁶Muhammad Aminuddin Shofi, Sahrul Hidayatullah, dan Abdul Hamid, "Multidimensional Paradigm Of Maqasid Sharia In Book Of Nahwa Ta'Pili Maqashid Sharia By Jamaluddin Athiyyah," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 501–34.

¹⁷Atun Wardatun, "Knitting Reciprocity and Commuality: Countering the Privatization of Family in Bimanese Muslim Local Marriage of Eastern Indonesia," *Journal of Islamic Law* 5, no. 2 (23 Agustus 2024): 197–221, <https://doi.org/10.24260/jil.v5i2.2771>.

sociological approach was applied to understand the historical development, social meaning, and cultural function of the ritual within the Banjar community.

Data collection involved a systematic review of literature discussing the Mandi Bapapai tradition, both from the perspective of local customs and Islamic law. Relevant information was identified, filtered, and focused to meet the research objectives. The collected data were then analyzed using content analysis methods to interpret the symbolic meanings, social functions, and spiritual dimensions of the ritual in relation to Maqashid al-Nikah. The analysis process categorized information according to thematic focus areas such as spiritual values, social values, and their connections to the broader goals of marriage in Islamic law. Comparative analysis was also conducted by examining variations in the implementation of the Mandi Bapapai ritual among Banjar communities in different regions of Indonesia. To ensure data validity, references from credible academic sources were used, and triangulation was conducted by comparing findings from various previous studies.

RESULTS AND DISCUSSIONS

Philosophical Reconstruction of Marriage: Banjar Wedding Rituals as Cultural Implementation of Maqāṣid al-Nikāh in Achieving Spiritual Purity and Harmony

The implementation of the *Mandi Bapapai* ritual practiced by the Banjar community has various procedures in each region, but has the same meaning of purpose, namely as an effort to protect the bride and groom from negative things as well as positive expectations for the bride and groom. The following is a description of the procedure for implementation of *Mandi Bapapai* in a traditional Banjar marriage performed by the Banjar community in one of the regions in Indonesia:

First, the preparation stage. At this stage the bride and groom do three things, namely *Betimung*, *Bapacar* or *Bainai* and Drinking *Banyu Tawar*. *Betimung* is a traditional steam bath of the Banjar tribe using special spices, this procession aims to remove a lot of sweat from the body so that the body becomes fresh and when pairing does not release a lot of sweat or unpleasant aroma. The *Bainai* procession is decorating the nails with henna leaves or inai. While what is meant by drinking *Banyu Tawar*, is drinking water that has been given a prayer by religious leaders.

Second, the *Mandi Bapapai* ritual procession. The stage starts from the bride and groom heading to the *Mandi Bapapai* ritual place. The journey to the bathing place is accompanied by *shalawat* led by one of the figures in charge of bathing. Then the village midwife or makeup artist rubs the bride's body with *kasai* (scrub) made from turmeric, kaffir lime mixed with rice powder which has previously been prayed for and blown with the recitation of the Qur'an verse Surah Yusuf. Then the bathing officer breaks the sheath of the mayang pinang at the same time as pouring water over the bride's head and sprinkles water using the mayang over the bride's head three or seven times. After that, the older women from the bride's family continue. The water used for *Mandi Bapapai* is mixed with a sprinkling of flowers, before which the water is read prayers and recitation of surah yasin. Then it ends with a clean water flush.

Third, the *Baiyas* ritual. This ritual is an activity to clean or shave the fine hairs in the forehead, forehead, temples and neck area and then form a *cacantung* (forming eyebrow hairs with a pencil).

Fourth, the *Tempung Tawar* ritual procession. This ritual uses a mirror and a lit candle, then surrounded three or seven times to the bride's body accompanied by the recitation of *al-Basmalah* and *shalawat*. After that, the bride and groom clench the sticky rice and eat it. The

rest of the sticky rice mountain on the plate eaten by the bride and groom is fought over by the children and people present at this ceremony. Then the bride shakes hands with the old women who have bathed her, then the bride goes into her room. Then closed with the ritual of reading the prayer of congratulations, after reading the prayer the guests eat the dishes that have been provided.

Fifth, Khataman al-Qur'an. Khataman al-Qur'an is usually performed by the bride on the next day, the time can be in the morning, afternoon or evening. The bride reads surah Dhuha up to surah al-Fatihah and several other verses of the Qur'an which ends with the prayer of khatam al-Qur'an. When the bride and groom have reached the recitation of the 105th surah (al-Fil), the children and teenagers in the neighborhood usually fight over the cooked eggs and eat them. This activity shows that the bride has been taught by her parents about how to learn Islam properly. Thus, as a bride she is considered ready to play her new position as a wife and mother who can educate and teach her children in the future.¹⁸

The purpose of the *Mandi Bapapai* ritual in Kuala Tungkal, Jambi Province is; As a sign of status transition and breaking ties with life before marriage. As a means of notifying the implementation of the wedding party, an effort to make the bride and groom look beautiful and dignified when standing side by side in the aisle, an effort to avoid things that can interfere with the smooth running of the wedding party, maintaining customs and hoping for good values, fortifying the bride and groom from various unwanted disturbances from ghoib creatures, a symbol of prayer requests and hopes for the bride and groom so that future household life can run lasting, sakinah mawaddah wa rahmah.¹⁹

Research by Nurhasanah Hasbullah and M. Syahrani Jailani shows that the *Mandi Bapapai* ritual of Banjar customs in Kuala Tungkal, Jambi Province is to protect oneself from mental and physical disorders and prevent disease. This ritual is also known as mandi tolak bala.²⁰ This ritual is also believed to be a medium in preventing evil deeds from supernatural beings as well as a symbol of self-cleansing from all things that can cause havoc.²¹ In Samarinda this ritual is carried out with the aim as a symbol of hope that the newlyweds in treading household life are spared from various kinds of problems²². While in Labuhanbatu Regency, North Sumatra, the implementation of *Mandi Bapapai* in Banjar traditional marriage aims to protect the bride and groom from all kinds of disturbances and avoid all kinds of physical and mental illnesses.²³ It is believed that failure to perform this ritual can cause difficulties in having children, economic difficulties, disabled children, family disharmony and other disturbances. This ritual has been an integral part of Banjar culture for a long time with the hope of realizing a harmonious and noble family.²⁴

The implementation of *Mandi Bapapai* in Banjar traditional marriage for the Banjar community in DKI Jakarta has the aim of preserving the culture of the Banjar people as the original Banjar community who are overseas. This ritual is included in a series of stages of Banjar traditional marriage, namely; Basasuluh, Batatakunan, Badatang, Maantar

¹⁸Nur dan Jailani, "Tradisi ritual bepapai suku banjar: mandi tolak bala calon pengantin suku banjar kuala-tungkal provinsi jambi, indonesia."

¹⁹Nur dan Jailani.

²⁰Nur dan Jailani.

²¹Sertiawan dan Dora, "Ritual Badudus, Kearifan Lokal dan Pendidikan Pernikahan Suku Banjar di Labuhanbatu."

²²Nur Halisa, "Adat Mandi Pengantin Pada Budaya Banjar di Kota Samarinda Menurut Hukum Islam," *Tabkīm (Jurnal Peradaban dan Hukum Islam)* 6, no. 2 (2023): 1–16.

²³Anwar Hafidzi dkk., "Sirri Marriage Celebration and Its Impact on Social Change in Banjarese Community, South Kalimantan," *Al-Ahkam* 32, no. 2 (30 Oktober 2022): 153–68, <https://doi.org/10.21580/ahkam.2022.32.2.12789>.

²⁴Sertiawan dan Dora, "Ritual Badudus, Kearifan Lokal dan Pendidikan Pernikahan Suku Banjar di Labuhanbatu."

Patalian, Maantar Jujuran, Akad Nikah, Bapingit, Bamandi-mandi/Batapung Tawar/Bahias, and Batamat Al-Qur'an.²⁵

In Martapura, South Kalimantan, the implementation of the Banjar traditional *Mandi Bapapai* ritual has several objectives; first, as a form of physical and spiritual purification of the bride and groom, because they will carry out one of the sacred tasks in life in the world in the form of responsibility in fostering marriage. Secondly, as an effort to fortify the bride and groom from various disorders such as disease. Including to avoid all disturbances and obstacles in the course of married life.²⁶

In Tabalong Regency, South Kalimantan, the *Mandi Bapapai* ritual is believed to be an effort to cleanse themselves physically and mentally for the bride and groom. Physical cleansing is done like bathing in general which is done daily, while inner cleansing is in accordance with the readings that are recited when the implementation of this tradition takes place including reading shalawat and verses of the Qur'an. Another purpose is as a form of respect for the Banjar royal figures. While for the bride and groom as a form of hope and prayer to be free from things that interfere with the smooth running of the marriage ceremony such as mystical interference from supernatural beings. The Banjar people of Tabalong district have a strong belief in the *Mandi Bapapai* ritual. For descendants of *Tutus Buaya* and *Tutus Mayang*, the ritual must be carried out, if not carried out, it is believed that mystical things will happen.²⁷

Based on the objectives of the *Mandi Bapapai* ritual in a traditional Banjar marriage, it can be seen that the *Mandi Bapapai* ritual tradition is performed by the Banjar community because they want to maintain the customs inherited from their ancestors. However, not all Banjar people know the meaning behind the ritual. There are also those who believe in the ritual tradition but do not always have to perform it.²⁸ However, there are also a number of Banjar people who believe that the *Mandi Bapapai* ritual in a traditional Banjar marriage must be performed, if not performed, it is believed that it will cause harm to the bride and groom, especially if the bride and groom have a lineage that must be carried out, such as the Banjar people who still have a lineage of *Tutus Buaya* and *Tutus Mayang*. *Mandi Bapapai* is one of the important rituals in the Banjar marriage tradition, which is also related to the tutus crocodile lineage. In this context, tutus crocodile refers to a lineage that is considered to have a connection with supernatural beings, especially crocodiles, which in Banjar beliefs are often regarded as symbols of strength and protection. *The Mandi Bapapai* ritual serves not only as a physical cleansing, but also as an attempt to gain blessings and protection from supernatural forces that are believed to affect the lives of the bridal couple.²⁹

In the context of tutus crocodile descent, this ritual becomes more meaningful because it is believed that brides who come from this lineage have a special bond with the supernatural world, so this ritual becomes a means to strengthen this relationship³⁰.

²⁵Febyola, Siregar, dan Jubaedah, "Analisis Pelaksanaan Perkawinan Adat Banjar Kalimantan Selatan di DKI Jakarta."

²⁶Cucu Widaty dan Rahmat Nur, "Ritual Mandi Pengantin Dalam Upacara Perkawinan Adat Banjar Di Martapura Kalimantan Selatan," *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 2 (2022): 749–57.

²⁷Maulida Hidayah, "Pesan Dakwah Pada Tradisi Badudus (Mandi Pengantin) Dan Piduduk Dalam Perkawinan Adat Banjar Di Kabupaten Tabalong," 2022.

²⁸Asman Asman dan Resali bin Muda, "Controversy of Marriage Agreements in Indonesia-Malaysia Border Communities in Sambas Regency," *El-Mashlahah* 13, no. 1 (30 Juni 2023): 1–16, <https://doi.org/10.23971/el-mashlahah.v13i1.4382>.

²⁹Raudatul Munawwarah Rusma Noortyani, "Tuturan Ritual Malabuh Pada Masyarakat Banjar Kalimantan Selatan (Ritual Speech Malabuh in Banjar Community of South Kalimantan)," *Jurnal Bahasa, Sastra Dan Pembelajarannya* 11, no. 1 (2021): 99, <https://doi.org/10.20527/jbsp.v11i1.10565>.

³⁰Basrian Basrian, Maimanah Maimanah, dan Arni Arni, "Kepercayaan dan Perilaku Masyarakat Banjar dalam Hubungan Kekerabatan dengan Buaya Jelmaan di Banjarmasin dan Banjarbaru," *Tashwir* 1, no. 2 (2014), <https://doi.org/10.18592/jt.v1i2.162>.

Overall, *Mandi Bapapai* in the context of tutus crocodile descent reflects a blend of spiritual, social and cultural aspects.³¹ This ritual serves as a means to maintain relationships with ancestors and the supernatural world, as well as to strengthen solidarity within the community. By carrying out this tradition, the Banjar community tries to ensure that the upcoming marriage will be blessed and protected from any form of disturbance.³²

In the context of tutus mayang descent, *Mandi Bapapai* has a strong relevance. Tutus mayang, which refers to a lineage that is considered to have a direct connection to supernatural beings or ancestors, gives this ritual a deeper spiritual dimension. The Banjar people believe that by performing *Mandi Bapapai*, the bride and groom can gain protection from spirits that might interfere with their future happiness. The ritual is also a means to honor ancestors and maintain a connection with the spiritual world, which is an integral part of the Banjar people's beliefs³³. The process of *Mandi Bapapai* itself involves the use of various materials and tools that have symbolic meanings. For example, the water used in bathing is often mixed with certain flowers or herbs that are believed to bring blessings. In addition, the ritual also involves the participation of family and community members, reflecting the value of gotong royong and solidarity within the Banjar community³⁴. This shows that *Mandi Bapapai* is not only an individual ritual, but also a social event that strengthens the bonds between community members.

Mandi Bapapai in Banjar society, especially among the descendants of *Tutus Buaya* and *Tutus Mayang*. This ritual not only serves as a preparation for the wedding, but also as a way to maintain contact with the ancestors and the supernatural world, as well as strengthening solidarity within the community. By performing this tradition, the Banjar community tries to ensure that the marriage will be blessed and protected from any form of disturbance. *The Mandi Bapapai* ritual in a traditional Banjar marriage is one of the traditions that has a deep purpose and meaning in the social and cultural context of the Banjar community. This ritual not only serves as a symbol of self-cleansing, but also as a means to strengthen the social and spiritual bonds between the couple getting married and the surrounding community.³⁵

The Mandi Bapapai Ritual in Traditional Banjar Weddings Reflects Maqashid al-Nikah

The Mandi Bapapai ritual in traditional Banjar weddings is a practice laden with deep philosophical meaning, related to the implementation of maqashid al-nikah. This tradition serves as a cleansing and purification process for the bride and groom, reflecting the main purpose of marriage in the context of *Maqashid al-Nikah*, which is to maintain

³¹ Nurul Miqat dkk., "The Development of Indonesian Marriage Law in Contemporary Era," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (4 Juli 2023): 54–66, <https://doi.org/10.18860/j-fsh.v15i1.17461>.

³² Iwan dkk., "Reconceptualizing the Marriage Age Limit in Indonesia: Efforts to Strengthen Family Resilience in North Sumatra," *Al-Manabij: Jurnal Kajian Hukum Islam*, 28 Juni 2024, 161–78, <https://doi.org/10.24090/mnh.v18i1.11090>.

³³ Maria Ulfah, Sri Herlina, dan Munajah Munajah, "Tinjauan Yuridis Tradisi Adat Mandi Pengantin (Bapapai) Adat Dayak Bakumpai Di Bandar Karya Kecamatan Tabukan Marabahan Dalam Perspektif Hukum Adat," *Al-Adl: Jurnal Hukum* 15, no. 2 (2023): 307, <https://doi.org/10.31602/al-adl.v15i2.8853>.

³⁴ Nurlatifah Nurlatifah, "Gotong Royong Sebagai Wujud Integrasi Lokal Dalam Perkawinan Adat Banjar Sebagai Sumber Pembelajaran Ips Di Desa Hakim Makmur Kecamatan Sungai Pinang," *Jurnal Socius* 6, no. 1 (2017), <https://doi.org/10.20527/jurnalsocius.v6i1.3354>.

³⁵ Novita Novita dan Budi Rahmat Hakim, "Transfer Of Marriage Guardian (Analysis Of Nikah Isbat Decision Number 442/Pdt.G/2022/PA.Spt)," *JOURNAL OF ISLAMIC AND LAW STUDIES* 7, no. 2 (15 Desember 2023): 282–99, <https://doi.org/10.18592/jils.v7i2.12230>.

religious values, protect the soul, and build harmonious relationships between the couple, family and community.³⁶

In maintaining religious values, the mandi bapapai ritual in traditional Banjar weddings not only plays an important role in the sacralization process of marriage, it is also a manifestation of deep religious values. This ritual reflects the integration of local traditions and religious teachings, particularly Islam, which are recognized as part of the cultural identity of the Banjar people. First, the mandi bapapai ritual is a symbol of self-purification before the wedding, which reflects the value of purity in Islam. In this tradition, the bride and groom are expected to cleanse their body and soul before the wedding. This is in line with Islamic principles that emphasize the importance of purity and cleanliness in every aspect of life, including marriage. Secondly, this ritual also includes a strong dimension of community values. In its implementation, many family and community members are involved, thus strengthening social ties. This process reflects the values of local wisdom and religious education contained in community traditions, which are often guided by inherited noble values. Through this ritual practice, the existence of internalized religious values can be strengthened, as part of the development of individual character in accordance with Islamic teachings.³⁷

In the context of soul protection, the mandi bapapai ritual plays an important role in protecting the souls of the bridal couple. It is not just a physical purification ceremony, but also has deep meanings related to spiritual and social protection from negative forces as well as a representation of good wishes for the couple's new life. In Banjar culture, the mandi bapapai ritual is an important and deeply meaningful aspect of traditional marriage. This ritual is not just a tradition, but also serves as an effort to protect the soul, reflecting the community's belief in spirituality and religious norms. In research conducted by Ulfah et al., the bapapai tradition is considered an obligation that must be carried out by the bridal couple, with the aim of asking for protection from Allah SWT and avoiding the disturbance of spirits during the wedding celebration and avoiding bad things in the continuity of household life.³⁸

Thus, this ritual becomes a means to realize the peace and hope for prosperity that the married couple will face. This is in accordance with the three main objectives of *Maqashid al-Nikah*, namely; Maintaining the generation of offspring. The purpose of marriage also includes maintaining religious values in the family as a form of responsibility of the head of the family. Then maintain a family of *sakinah, mawaddah* and *rahmah*. The purpose of this marriage includes the pattern of the relationship between husband and wife and the economic stability of the family as a pre-condition for the formation of a happy family. And maintaining the lineage. The purpose of marriage includes efforts to keep family members from committing adultery and promiscuity.³⁹

Within the framework of *maqashid al-nikah*, Mandi Bapapai can be seen as a form of effort to preserve religion (*hifdz ad-din*). This bathing process is not just a ritual of physical cleanliness, but also contains deep spiritual values aimed at uniting the bride and groom with their religious commitment to each other and the spiritual environment in Banjar society. This ritual also serves to preserve the soul (*hifz al-nafs*). In this context,

³⁶ Ahmad Raihan dan Gusti Muzainah, "Normative Analysis of Sheikh Bin Baz's Fatwa On Marriage With The Intention Of Divorce," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 1 (13 Januari 2024): 193–204, <https://doi.org/10.62976/ijjel.v2i1.381>.

³⁷ Salwa Naila dkk., "Eksistensi Digital Wedding Di Era Disrupsi Dalam Maqashid Syariah," *Interdisciplinary Explorations in Research Journal* 2, no. 2 (1 Juni 2024): 631–41, <https://doi.org/10.62976/ierj.v2i2.522>.

³⁸ Ulfah, Herlina, dan Munajah, "Tinjauan Yuridis Tradisi Adat Mandi Pengantin (Bapapai) Adat Dayak Bakumpai Di Bandar Karya Kecamatan Tabukan Marabahan Dalam Perspektif Hukum Adat."

³⁹ Nurcholis, "Usia Nikah Perspektif Maqashid Perkawinan: Telaah Syarat Usia Minimum Perkawinan Pasca Putusan Mahkamah Konstitusi Nomor: 22/PUU-XV/2017."

Mandi Bapapai is interpreted as a symbol of mental preparation for the bride and groom entering a new chapter in their lives. The performance of the mandi bapapai ritual is both religiously and culturally based, ensuring not only social survival, but also supporting individual mental health. As a reflection of the local cultural mecca, Mandi Bapapai represents the hope that the marriage will bring happiness and prosperity, both for the bride and groom and their extended family.

The implementation of the *Mandi Bapapai* ritual in Banjar traditional marriage has a deep meaning and is closely related to the maqashid al-Nikah principle, which emphasizes the goals and values underlying the institution of marriage. In this context, the *Mandi Bapapai* ritual is not just a tradition, but also an attempt to achieve goodness and protection for the couple in their life journey. One of the main purposes of the *Mandi Bapapai* ritual is to cleanse oneself spiritually and physically before entering married life. In the perspective of maqashid al-Nikah, this is in line with the principle of maintaining the honor and purity of the couple.

The mandi bapapai ritual in Banjar custom has a philosophical dimension that can be explained through the maqashid al-nikah perspective. Mandi bapapai is one of the preparatory steps before carrying out a marriage, which aims to purify oneself both physically and spiritually. In the context of maqashid al-nikah, an important goal in marriage is to maintain spirituality. According to Ulfah's research, the mandi bapapai ritual is not just a symbol of physical cleansing, but also equipped with various tools and prayers that contain the meaning of protection and hope for the bride and groom to avoid interference from evil spirits during the marriage procession and married life. This is in line with the maqashid value, which prioritizes security and protection in marriage, so this ritual expects blessings and stability in the newly formed family⁴⁰. This ritual symbolizes self-cleansing to avoid interference from spirits as well as mentally and spiritually preparing the bride and groom to start a new life as a married couple.⁴¹

In addition, Nurlatifah's research shows that in the context of traditional Banjar marriages, the process includes various social activities that illustrate the integration of local values, such as togetherness and respect for tradition. This creates a social unity that contributes to family welfare and harmony. This is highly relevant to maqashid al-nikah which emphasizes the importance of maintaining harmony within the family as well as the community⁴². Moreover, every aspect of the ritual reflects symbolism, encompassing local cultural values that seek to strengthen the spiritual and social bonds between the families of the bride and groom. *Mandi bapapai* also involves the active participation of community members, demonstrating the value of gotong royong and solidarity, which are important elements in the context of maqashid al-nikah. It reminds us that marriage is not just an individual affair, but a collective affair that demands the participation and support of the community.

On the other hand, the mandi bapapai ritual in a traditional Banjar marriage is an integral part of the marriage process that is full of educational values and morality. This ritual not only functions as a traditional ceremony but also contains elements of moral and ethical education that are implied in the social and cultural context of Banjar society. In various studies on the value of education in culture, the importance of traditional rituals in educating individual character and shaping one's morals is emphasized. The mandi bapapai ritual reflects educational values that are oriented towards religion and morality.

⁴⁰Ulfah, Herlina, dan Munajah, "Tinjauan Yuridis Tradisi Adat Mandi Pengantin (Bapapai) Adat Dayak Bakumpai Di Bandar Karya Kecamatan Tabukan Marabahan Dalam Perspektif Hukum Adat."

⁴¹Widaty dan Nur, "Ritual Mandi Pengantin Dalam Upacara Perkawinan Adat Banjar Di Martapura Kalimantan Selatan."

⁴²Nurlatifah, "Gotong Royong Sebagai Wujud Integrasi Lokal Dalam Perkawinan Adat Banjar Sebagai Sumber Pembelajaran Ips Di Desa Hakim Makmur Kecamatan Sungai Pinang."

Furthermore, in the context of the mandi bapapai ritual, children and adolescents learn from the values promoted in the practice, such as cooperation, helping, and mutual respect among family and community members. In this sense, mandi bapapai is not just a physical ritual but can also be viewed as a dialog driver that enhances community morality. mandi bapapai rituals in traditional Banjar weddings function as a complex mechanism for transferring educational and moral values to individuals and communities. Through this ritual, the community internalizes social norms that are expected to shape good character and provide a moral framework for each individual involved in the marriage process. Therefore, an in-depth study of this ritual and its values is important to understand the role of education in the context of culture and identity in Banjar society.

These rituals encourage the improvement of social morals that are expected to form individuals with more character and responsibility. In the study of wedding culture in Indonesia, attention to wedding rituals can be used as a tool for instilling social responsibility values. Binar et al. note that every ritual in a traditional wedding contains messages related to identity and local wisdom that need to be passed on to the younger generation⁴³. The mandi bapapai ritual, in this case, serves as a reminder of the importance of the cultural identity and history of the Banjar people, as well as reinforcing it against individual character traits related to social care. In line with this view, Zaenuddin points out that in the marriage tradition there are differences of opinion between traditional and religious leaders, which proves that education in a traditional context can create mutual understanding and tolerance among diverse communities.⁴⁴

In understanding the Banjar customary ritual of mandi bapapai from the perspective of maqashid al-nikah, it is important to explore the philosophical values underlying the practice. The mandi bapapai ritual is not just a hygiene activity, but also contains spiritual and social dimensions that connect individuals to their community. Mandi bapapai serves as a symbol of cleansing in anticipation of marriage, signaling the readiness of individuals to enter a new phase of their lives, which is in line with the maqashid al-nikah objective that seeks to protect and preserve offspring (hifz al-nasl). The values of ethics and responsibility are fundamental to this ritual. The philosophy of maqashid al-nikah emphasizes the importance of building relationships of mutual respect and responsibility within the institution of marriage. This ritual can be seen as the first step in the process of legal marriage, where there is an agreement between two individuals based on moral and ethical values.

The mandi bapapai tradition can be seen as an effort to prepare individuals physically and mentally, so that they realize the responsibilities that will be assumed after marriage. The ritual also reflects a commitment to social and cultural norms in regulating marriage, while supporting the stability and harmony of society.⁴⁵. The tradition of mandi bapapai in traditional Banjar weddings can be seen as a representation of the values of maqashid al-nikah. It shows that marriage is not only an individual affair, but also a collective responsibility involving the community. Thus, this ritual does not only have a personal meaning, but also has a broader social meaning in ensuring the common good and integrity of the community.

⁴³Minggu Binar, Frican Tutuarima, dan Fatimah Sialana, "Kajian Pendidikan Kewarganegaraan Tentang Budaya Perkawinan Adat Masyarakat Desa Gomar Sungai Kecamatan Aru Selatan Timur Kabupaten Kepulauan Aru, Provinsi Maluku," *JAMPARING: Jurnal Akuntansi Manajemen Pariwisata dan Pembelajaran Konseling* 2, no. 1 (2024): 142–55.

⁴⁴Zaenuddin Zaenuddin, "Nilai-Nilai Pendidikan Perkawinan Adat Masyarakat Sasak," *Jurnal Penelitian Tarbiyah: Pendidikan Islam Dan Isu-Isu Sosial* 5, no. 2 (2020): 15–31.

⁴⁵Nor Annisa Rahmatillah, Syahrul Mubarak Subeitan, dan Fatum Abubakar, "Tradisi Piduduk dalam Perkawinan Masyarakat Banjar di Kabupaten Balangan, Kalimantan Selatan: Perspektif Maqasid Syariah," *Al-Mujtabid: Journal of Islamic Family Law* 3, no. 2 (2023): 102, <https://doi.org/10.30984/ajifl.v3i2.2747>.

The *Mandi Bapapai* ritual also contains symbolic meanings related to the hope for happiness and blessings in marriage. In Banjar tradition, *Mandi Bapapai* is interpreted as a symbol of cleansing from all burdens and sorrows, as well as a hope for a life full of blessings and happiness⁴⁶. This ritual is not just about cleansing the body, but also symbolizes the cleansing of the soul and the hope for a harmonious and blessed life after marriage. In this context, the *Mandi Bapapai* ritual functions as a symbol of protection, harmony, and blessing which is the goal of maqashid al-nikah. This is in line with the principle of maqashid al-Nikah which emphasizes the importance of achieving happiness and prosperity in married life⁴⁷. The implementation of the *Mandi Bapapai* ritual in Banjar traditional marriages can be understood as a manifestation of maqashid al-Nikah values. The ritual serves not only as a self-cleansing, but also as a means to strengthen social and spiritual relationships, as well as a wish for a happy and blessed life. As such, it plays a very important role in the cultural and social context of Banjar society.

Maqashid al-Nikah in the Banjar customary *Mandi Bapapai* ritual refers in principle to the goals and values to be achieved through the institution of marriage. This is in accordance with the essence of maqashid al-Nikah which has noble goals, including preserving offspring (hifz an-nasl), maintaining honor, and building and maintaining a family that is peaceful, harmonious, and based on love and affection.⁴⁸ Marriage is not only seen as a bond between two individuals, but also as a means to achieve spiritual, social and emotional well-being.

Maqashid al-Nikah is also related to economic and social aspects. In this context, marriage is expected to improve the economic welfare of the family and society. This is in line with the broader objective of maqashid sharia, which is to achieve benefit (maslahah) for mankind⁴⁹. Thus, the institution of marriage not only functions as a personal bond, but also as an important pillar in the social and economic development of society.

The *Mandi Bapapai* ritual in traditional Banjar marriages generally has three purposes; first, to provide protection to the bridal couple. In the Banjar tradition, it is believed that *Mandi Bapapai* can cleanse oneself of negative energies and disturbances from spirits that may interfere with the couple's new life journey after marriage. This protection is particularly important, given the belief that marriage is a sacred step that must be protected from anything unwanted⁵⁰. Second, it creates harmony between the couple. The *Mandi Bapapai* process, which is conducted together by involving family members and the community, creates an atmosphere of togetherness and social support. This is important for building a strong foundation in the relationship between husband and wife, where mutual understanding and cooperation are key in achieving harmony in the household. Third, it has a deep spiritual dimension. The Banjar community believes that by performing this ritual, the couple will receive a blessing from God, which will accompany them in every step of their married life. This blessing is expected to be not only material, but also spiritual, providing peace and happiness in their lives.

⁴⁶Widaty dan Nur, "Ritual Mandi Pengantin Dalam Upacara Perkawinan Adat Banjar Di Martapura Kalimantan Selatan."

⁴⁷Siti Nurul Wahdatun Nafiah dan Reno Kuncoro, "Perlindungan Hak Asasi Anak dari Perkawinan Sedarah (Incest) Dalam Tata Hukum Indonesia," *MAQASIDI: Jurnal Syariah dan Hukum* 3, no. 2 (2023): 82–94, <https://doi.org/10.47498/maqasidi.v3i2.2285>.

⁴⁸Husnul Hayana Daulay, "Pre-Wedding Processes in Mandailing Traditional Perfective Uruf (Case Study of Padang Lawas Regency)," *Jurnal Penelitian Agama* 23, no. 2 (2022): 231–46, <https://doi.org/10.24090/jpa.v23i2.2022.pp231-246>.

⁴⁹Rahmat Hidayat, Yeni Oktaviani, dan Aminudin Aminudin, "Financial performance of Islamic banking In Indonesia with maqasid shariah approach," *Manajemen Bisnis* 9, no. 1 (2019).

⁵⁰Rahmatillah, Subeitan, dan Abubakar, "Tradisi Piduduk dalam Perkawinan Masyarakat Banjar di Kabupaten Balangan, Kalimantan Selatan: Perspektif Maqasid Syariah."

The Spiritual and Social Role of Mandi Bapapai Ritual in Achieving Purity and Marital Harmony

The Mandi Bapapai ritual has a strong spiritual dimension, where this purification process is considered the first step to prepare the bridal couple to enter a new phase of their lives. In the context of Maqashid al-Nikah, this spiritual aspect serves to safeguard religion (Hifz al-Din) and strengthen the spiritual bond between the couple. *Mandi Bapapai* is often accompanied by prayers and hopes that the marriage will be blessed and protected by God. This is in line with research showing that spiritual aspects in daily life, including in the context of marriage, are essential to improve the quality of life and give deeper meaning.⁵¹

The Mandi Bapapai ritual is believed by the Banjar people to repel negative influences and disturbances from evil spirits that may threaten the happiness of the newly built household⁵². Thus, *Mandi Bapapai* serves as a preventive measure to ensure that the bride and groom start their new life in good condition and avoid unwanted things⁵³. In addition, this ritual also reflects important social values in Banjar society. The involvement of the family and community in the implementation of *Mandi Bapapai* shows the importance of social support in marriage. In the context of maqashid, this contributes to the formation of strong social ties, which is one of the objectives of marriage itself. Support from the family and community is expected to provide stability and security for the bride and groom in their married life.⁵⁴

From a social perspective, the *Mandi Bapapai* ritual also serves to strengthen relationships between family and community members. In performing this ritual, it usually involves family and relatives, which creates a sense of togetherness and solidarity. This reflects the maqashid sharia objective of preserving offspring (Hifz al-Nasl) and building a harmonious community. The ritual is also a means of introducing the couple to the community, thus strengthening social networks that are important for family life. Research shows that community involvement in wedding ceremonies can increase social support for newly married couples.⁵⁵

The social aspect of *Mandi Bapapai* in traditional banjar marriages plays an important role in understanding maqashid al-nikah which involves the preservation of offspring (hifz al-nasl). The tradition reflects strong community support for the newly married couple, showing that marriage is not only a bond between two individuals but also between two families and communities of a society. Masruh also highlights the importance of adherence to customary norms in maintaining the permanence between families, which is highly valued in Banjar culture.⁵⁶

Mandi Bapapai in traditional Banjar weddings is not just a tradition, but an implementation of maqashid al-nikah that is deeply integrated in the ethics, norms and

⁵¹Tina Muzaenah, Sri Nabawiyati, dan Nurul Makiyah, "Pentingnya Aspek Spiritual Pada Pasien Gagal Ginjal Kronik Dengan Hemodialisa: a Literature Review," *Herb-Medicine Journal* 1 (2022).

⁵²Ulfah, Herlina, dan Munajah, "Tinjuan Yuridis Tradisi Adat Mandi Pengantin (Bapapai) Adat Dayak Bakumpai Di Bandar Karya Kecamatan Tabukan Marabahan Dalam Perspektif Hukum Adat."

⁵³Widaty dan Nur, "Ritual Mandi Pengantin Dalam Upacara Perkawinan Adat Banjar Di Martapura Kalimantan Selatan."

⁵⁴Nurlatifah, "Gotong Royong Sebagai Wujud Integrasi Lokal Dalam Perkawinan Adat Banjar Sebagai Sumber Pembelajaran Ips Di Desa Hakim Makmur Kecamatan Sungai Pinang."

⁵⁵Sarah Safira, Sitti Murdiana, dan Kurniati Zainuddin, "Perbedaan Penyesuaian Perkawinan Pada Pasangan Suami Istri Yang Melalui Proses Pacaran Dan Ta'aruf Di Kota Makassar," *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora* 1, no. 4 (2022): 300–310.

⁵⁶Ahmad Masruh, "Obeying to Kyai For Marriage: A Tradition in Mawasih Shari'Ah Perspectiv," *Shakhsyah Burhaniyah: Jurnal Penelitian Hukum Islam*, no. 2 (2020): 163–88.

values of the local social community. It offers an original approach to achieving the broader objectives of sharia in religious and social life.⁵⁷

The emotional aspect of the *Mandi Bapapai* ritual is equally important. The process is often accompanied by feelings of emotion and happiness, which helps the couple to overcome the stress and anxiety they may feel in the lead-up to the wedding. The ritual provides an opportunity for couples to support each other emotionally, which is important for building a strong foundation in marriage⁵⁸. Research shows that emotional support from spouses and family can increase marital satisfaction and assist couples in adjusting to their new lives⁵⁹. Rituals associated with marriage, such as *Mandi Bapapai* in the Banjar tradition, can be seen as a manifestation of Maqashid al-Nikah. The ritual not only serves as a symbol of purification, but also reflects the commitment of the couple to build a life together that is in accordance with Islamic values. In this sense, the ritual contributes to the achievement of maqashid sharia's goal of creating a prosperous and harmonious society.

The main purpose of the *Mandi Bapapai* ritual is to cleanse oneself of all negativity before entering a new phase in life, namely marriage. In this context, the bathing ritual is considered an attempt to remove any form of bad luck or bad influences that might interfere with the happiness of the couple in the future. This is in line with the view that rituals in Banjar culture are often related to the belief in spiritual powers that can influence daily life⁶⁰. In addition, the *Mandi Bapapai* ritual also serves as a means to strengthen social relations between community members. In its execution, the ritual usually involves the active participation of family and relatives, which creates an atmosphere of togetherness and solidarity. The involvement of the community in this ritual reflects the importance of social support in married life, where the community acts as witnesses and supporters for the married couple⁶¹.

The mandi bapapai ritual in a traditional Banjar wedding is an example of a cultural practice that involves the bride and groom, their families and the community. The process signifies the beginning of a new life for the newly married couple and symbolizes hope and protection from harm during the course of domestic life. Harmonization in this ritual reflects the involvement of various components of the bride and groom, family, and community that support each other to achieve harmony. Harmony in this ritual is built through the involvement of family and community in providing moral and spiritual support to the bridal couple. According to Yuliasari et al., the importance of self-education for prospective brides related to marital dynamics includes emotional and physical preparation for family life, which supports the achievement of harmony in the family after marriage.⁶²

⁵⁷ Muhammad Noor Ridani Ridani dkk., "Budaya Bakiauan di Sampanahan Kotabaru, Kalimantan Selatan.," *Rihlah: Jurnal Sejarah dan Kebudayaan* 12, no. 01 (28 Juni 2024): 1–12, <https://doi.org/10.24252/rihlah.v12i01.47025>.

⁵⁸ Anselmus Agung Pramudito dkk., "Gambaran Kepuasan Perkawinan pada Pasangan Antar Etnis Jawa-Tionghoa," *Psikodimensia* 22, no. 2 (2024): 130–47, <https://doi.org/10.24167/psidim.v22i2.11162>.

⁵⁹ Ni Luh Prema Shantika Putri Laksmi dan Ni Made Ari Wilani, "Gambaran Penyesuaian Perkawinan Ditinjau dari Tingkat Pendidikan dan Kehadiran Anak di Bali," *Humanitas (Jurnal Psikologi)* 7, no. 3 (2024): 357–68, <https://doi.org/10.28932/humanitas.v7i3.7977>.

⁶⁰ Eka Suriansyah, "Perkawinan adat banjar dalam perspektif struktural mitos levi-strauss," *El-Mashlahah* 9, no. 1 (2019).

⁶¹ Rahmatillah, Subeitan, dan Abubakar, "Tradisi Piduduk dalam Perkawinan Masyarakat Banjar di Kabupaten Balangan, Kalimantan Selatan: Perspektif Maqasid Syariah."

⁶² Alfiyana Yuliasari, Fadhil Hardiansyah, dan Ririn Jamiah, "Edukasi Calon Pengantin Tentang Dinamika Perkawinan dan Pencegahan Stunting pada Kelas Calon Pengantin," *AKM: Aksi Kepada Masyarakat* 4, no. 1 (2023): 33–40.

The Banjar people believe that through *Mandi Bapapai*, the bride and groom will receive protection from the interference of spirits and negative energies that may interfere with their lives after marriage. This is in line with *Maqashid al-Nikah* which emphasizes the importance of protection and well-being in married life. In addition, this ritual also serves to strengthen the emotional bond between the couple, as well as between the couple and their family and community, which is an important aspect in achieving marital harmony.

CONCLUSION

In the context of *Maqashid al-Nikah*, the *mandi bapapai* ritual not only functions as a physical effort to cleanse oneself, but also has a deeper spiritual dimension. As a tradition that prioritizes sharia values, *mandi bapapai* serves to expect blessings and harmony in the relationship between husband and wife in the future. This is in line with the finding that the *Maqashid al-Nikah* goal includes the aspect of maintaining peace of mind and body. Furthermore, the *bapapai* ritual reflects the values of togetherness and social support in Banjar society. Through the performance of this ritual, the community recognizes, respects and celebrates marriage as a fundamental social institution. This ritual not only functions as a traditional ritual practice, but also as a means of maintaining social community within the Banjar community.

The *mandi bapapai* ritual in traditional Banjar weddings is a tradition laden with philosophical meaning and closely related to the concept of *Maqashid al-Nikah*, which emphasizes the sacred purpose and harmony in marriage. This ritual, also known as the *badudus* tradition, is performed as a form of request for protection from various dangers, both external and internal, making it one of the important steps in preparing the bride and groom to enter a new married life. According to the Banjar people, this ritual serves as a means to create a more harmonious atmosphere in married life.

In the study of Islamic law, the existence of the *mandi bapapai* tradition should be recognized as acceptable as long as it does not conflict with sharia, because local cultures such as the *mandi bapapai* ritual can be integrated with sharia principles in the implementation of marriage. Thus, the spiritual and social values in this ritual support the implementation of marriage in accordance with the ideals of *Maqashid al-Nikah*, namely maintaining harmony, mutual understanding, and spiritual continuity between married couples.

In conclusion, the *mandi bapapai* ritual in traditional Banjar weddings is not only a tradition rich in spiritual values, but also a form of implementation of the *Maqashid al-Nikah* objective which emphasizes the importance of spiritual and social harmony in family and community life.

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