

ABSTRACT

Logista Deny Saputra, Student ID Number 09210050, 2014, *the Basasuluh Tradition of Banjar Tribe Implementation Perspective of Sayyid Sabiq Khitbah Conception (Studies in the Western Awang Bangkal Karang Intan Banjar, South Kalimantan)*, Thesis, Al-Ahwal Al-Syakhshiyah Department, Sharia Faculty, the State Islamic University of Maulana Malik Ibrahim of Malang. Supervisor: Musleh Harry, S.H., M.Hum.

Key Words: Khitbah, Basasuluh Tradition, Sayyid Sabiq Conception

Banjar tribe always does steps in implementing marriage, one of which is *Basasuluh* tradition. The aim of this tradition is to bestow the power of man to *Tatuha Kampung* to search for information about the woman he wants and then calculate the degree of sustainability through their names in the form of the Arabic alphabet. This has implication for the sustainability of the will of man who want proposed marriage of women he wants. So need Assessment of how is *Basasuluh* tradition of Banjar tribe implementation in terms of the *Sayyid Sabiq Khitbah* concept.

The aim of this study is to describe the *Basasuluh* tradition of Banjar tribe implementation based on the *Sayyid Sabiq Khitbah* Concept. This study used the type of empirical studies/sociological qualitative descriptive approach. Most of primary data obtained from interviews and field observation. Whereas literature and documentation as secondary data.

It can be concluded that the steps that must be done by the men in the implementation of the *Basasuluh* tradition are *Bacarian Tatuha Kampung*, *Bapara* and *Tuntung Pandang*. From these stages there are appropriate and some are not appropriate with the concept of *Sayyid Sabiq Khitbah*. The *Bacarian Tatuha Kampung* and *Tuntung Pandang* are not appropriate stages, and the *Bapara* stages is appropriate stage. In accordance with the concept of *Sayyid Sabiq Khitbah*, the *Bapara* stage essence is to know the condition and status of women desired men, both with intermediaries and direct others to ask themselves. While *Bacarian Tatuha Kampung* and *Tuntung Pandang* stages incompatible with the concept of *Sayyid Sabiq Khitbah* because no essences ease in the second stage, while the concept of *Sayyid Sabiq Khitbah* facilitate ease in making a proposal or *Khitbah* implementation. Also on the *Tuntung Pandang* stage provides conclusion based on the results of the calculation behalf of both parties in the form of the Arabic alphabet, not based on the result of the information that is asked *Tatuha Kampung* to women are concerned. Thus has an implication for the sustainability of the intentions of men to woo women.