

ABSTRACT

Zahiratul Mawaddah. "Public Response to Ulama Opinion on Several Religious Activities in Martapura". Thesis. Under the guidance of: (I) Prof. Dr. H. Syaifuddin Sabda, M.Ag., and (II) Dr. Hj. Tarwilah, M.Ag., at the Postgraduate Program at UIN Antasari Banjarmasin, 2021.

Keywords: Religious activities, ulama opinion, community response.

This research is motivated by the fact that in Martapura Subdistrict, Banjar Regency, some people carry out various religious activities, some come from the heritage of ancestral cultural traditions but included by Islam, and some are associated after Islam comes. The scholars differed in their opinion regarding these religious activities, this was also responded by the community with different attitudes. The focus of this research is to find out how the description of religious activities carried out by the community in Martapura District, what the ulama think about these religious activities and how the community responds to the ulama's opinion. The research locations were in several sub-districts and villages in Martapura District, namely Pesayangan, Pekauman, Sekumpul, Keraton, Tanjung Rema, Tunggul Irang dan Cindai Alus. The subjects of this research are community members and scholars. Field data were extracted through observation, interview and documentary techniques.

The results of the study concluded that the community in Martapura Subdistrict, Banjar Regency, partly still carried out religious ritual activities, both those which were legacy of beliefs before Islam and after Islam. Pre-Islamic heritage such as bathing for the bride and bathing for the pregnant women groom with a speech filled with readings and prayers, is intended to carry on ancestral traditions, while post-Islamic religious activities such as *maaruah*, *bahilah*, pilgrimage to the graves of the ulama, haulan and manakib are meant to take blessings and examples. The opinion of the ulama in Martapura District regarding these religious activities is divided into first, agreeing and implementing it on the grounds that the activity does not violate the Shari'a and has many benefits for the community accompanied by guidance so as not to deviate, secondly disagrees and does not implement it because there is no command in religion, and prefer to suggest that people carry out clear religious teachings. The community's response to the ulama's opinion about these religious activities, whether they are implementing it or not, is at first questioning, but then trying to understand their respective stance, for the people who carry out them only invite scholars and residents who agree to lead and participate in the events / activities carried out.