



An Inauspicious Month in Javanese Wedding Tradition in North Luwu, South Sulawesi: Islamic Law Perspective

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Abstract

Determining inauspicious days in Javanese marriage traditions is significant. Sometimes, this leads to debates and controversies from various perspectives as it is considered contrary to Islamic law. This research aims to examine the determination of inauspicious days in Javanese marriage traditions during the month of Muharram (Suro). This study employs an empirical juridical approach using theories of social change and Islamic legal theory, particularly social tradition (*al-'urf*) and public interest (*al-maslahah*). Data is collected through interviews and literature reviews. Subsequently, the data is analyzed using these theories through data reduction, data presentation, and conclusion drawing processes. The research results reveal that the determination of inauspicious days in marriage traditions is based on the societal belief in the existence of inauspicious days for couples marrying in the month of Suro. This belief is grounded in experiences and stories passed down through generations. On the other hand, the concept of *al-maslahah* refers to the welfare or benefit for humans. In the context of inauspicious days for marriage, *al-maslahah* refers to efforts to prevent conflicts between couples and families. Furthermore, from the perspective of Islamic law, prohibiting marriage in the month of Suro in North Luwu Regency is permissible because there are no prohibitions in the Quran or hadith against it. Such traditions in Islamic law are referred to as *'urf shahih*, which are good and permissible customs as long as they do not contradict sharia. The prohibition is valid if it is based on the motivation to obey parental advice (*birr al-walidayn*) and as a form of respect for deceased parents, and linking everything that happens to the will of Allah SWT. However, if the tradition contradicts sharia and harms faith, then the tradition cannot be practiced.

Keywords: Marriage, Inauspicious Days, Islamic law, Custom Law, Public Interest.

Abstrak

Penentuan hari dalam tradisi perkawinan Jawa menjadi penting. Terkadang terjadi perdebatan yang menimbulkan pro kontra dari berbagai sudut pandang karena dianggap bertentangan dengan hukum Islam. Penelitian ini bertujuan untuk mengkaji tentang penentuan hari ketidakberuntungan dalam tradisi pernikahan Jawa pada bulan muharram (suro). Penelitian ini menggunakan pendekatan yuridis empiris dengan menggunakan teori-teori perubahan sosial dan teori hukum Islam, khususnya tradisi sosial (*al-'urf*) dan *al-maslahah* (kepentingan umum). Data dikumpulkan melalui wawancara dan kajian literature. Selanjutnya, data dianalisa menggunakan teori-teori tersebut dengan proses reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian mengungkapkan bahwa penentuan hari buruk dalam tradisi pernikahan, tradisi sosial mengacu pada kepercayaan masyarakat akan adanya hari ketidakberuntungan bagi pasangan yang menikah bulan suro. Kepercayaan ini didasarkan pada pengalaman dan cerita yang diwariskan secara turun temurun. Sedangkan pada konsep *al-maslahah* mengacu pada kemaslahatan atau manfaat bagi manusia. Dalam konteks hari buruk pernikahan, *al-maslahah* mengacu pada upaya pencegahan konflik yang terjadi antara pasangan dan keluarga. Selanjutnya, berdasarkan tinjauan hukum Islam, diperbolehkannya pelarangan pernikahan pada bulan Suro di Kabupaten Luwu Utara karena tidak ada dalil dalam Alquran dan hadis yang melarangnya. Tradisi seperti ini dalam hukum Islam disebut dengan *'urf shahih*, yaitu kebiasaan yang baik dan boleh karena tidak bertentangan dengan syara', asalkan larangannya didasari motivasi patuh pada nasehat orang tua (*birr al-walidayn*) dan sebagai wujud penghormatan terhadap orang tua yang telah meninggal dunia dan mengaitkan segala sesuatu yang terjadi atas kehendak Allah SWT. Namun jika tradisi tersebut bertentangan dengan syariat dan merusak keimanan, maka tradisi tersebut tidak dapat dilaksanakan.

Kata Kunci: Perkawinan, Sura, Hukum Islam, Adat, Masalahah.



Introduction

Javanese tradition has many customs, symbols, advice, and values in the form of taboos and recommendations. These treasures and traditions have not been revealed and their meaning is not yet widely understood, even though they have become traditions of behavior and speech. Currently, traditional rituals are often carried out, although in simple form. Even though this traditional ceremony is repeated many times, people only watch and carry it out without understanding its meaning.¹

Today, Javanese wedding traditions are still developing and being preserved by the Javanese people, one of which is determining the wedding day. This tradition is believed by the Javanese people as a culture for determining good and bad days during a wedding. However, the debate regarding determining good and bad days raises pros and cons when viewed from various points of view.² As explained in Islam, individual success and losses are influenced by time.³ Because time has an important role in human life.

The perception of bad days has developed and is deeply rooted in the beliefs of Indonesian society, especially Javanese wedding traditions. The tradition of determining bad days in Javanese weddings has the potential to cause several conflicts or problems. These problems include this tradition can delay the wedding because the prospective bride and groom have to look for a day that is considered good, this tradition can cause feelings of disappointment if the results of the weton calculation show that there are no good days within the desired time period. Apart from that, this tradition can increase people's superstitious culture so that they ignore Islamic law regarding marriage.⁴

The concept of bad days in Javanese wedding traditions is still practiced because people believe that certain days have different energies. It is believed that holding a wedding on a bad day will have a bad impact and bad luck on the couple's household. This is in line with a study conducted by Prayitno and Ishak that marriages should not take place during the months of Muharram, Suro, and Ramadan because it will harm the couple's household.⁵ If someone celebrates a wedding in the month of Suro, then he will experience a complicated life, which ultimately ends in divorce or the death of one of his partners.⁶ In fact, in Islamic law, marriage is a noble act of worship that does not recognize the concept of good and bad days as long as it is carried out in accordance with the requirements and harmony of marriage. Thus, marriage in Islam provides very deep and broad meaning for human life towards the life he dreams of.⁷

¹ Thomas Wiyasa Bratawidjaya, *Traditional Javanese Wedding Ceremonies* (Jakarta: Pustaka Sinar Harapan, 2006), p. 13.

² Anwar Sadat et al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law," *Samarah* 7, no. 3 (2023): 1422–46, <https://doi.org/10.22373/sjhk.v7i3.17864>.

³ Manal Jasim Muhammad, "A Linguistic Study of Oath in Quranic Translated Texts," *Strad Research* 7(9), no. October 2020 (2022): 488–507, <https://doi.org/10.37896/sr7.9/059>.

⁴ Darsul S. Puyu et al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective," *Samarah* 7, no. 3 (2023): 1352–72, <https://doi.org/10.22373/sjhk.v7i3.16510>.

⁵ Muhammad Hadi Prayitno and Zamroni Ishaq, "Larangan Menikah Di Bulan Suro Perspektif Hukum Adat Jawa Dan Hukum Islam (Studi Kasus Di Desa Ngampelrejo Kecamatan Bancar Kabupaten Tuban)," *JOSH: Journal of Sharia* 1, no. 2 (June 30, 2022): 163–85, <https://doi.org/10.55352/josh.v1i2.596>.

⁶ Marzuki, "Traditions and Culture of Javanese Society in an Islamic Perspective, Study of Education and Social Science Issues," 2012, p. 13.

⁷ Artati Agoes, *Tips for Successfully Organizing a Traditional Javanese Wedding Party (Surakarta & Yogyakarta Style)* (Jakarta: PT Gramedia Pustaka Utama, 2001), p. 12.

The tradition of determining good and bad days at a wedding has been carried out by many people in various regions.^{8,9,10,11} The study conducted by Kabatek, et al. that couples in the Netherlands tend to choose Valentine's Day as a good day for getting married because it is considered that this day can prevent divorce and make couples live happily.¹² Furthermore, in the context of tradition in Indonesia, Gorontalo people determine good days for marriage by referring to the book *Tajul Muluk* to avoid unlucky days and hope that the household will avoid divorce.¹³ This research emphasizes the importance of choosing a good day in carrying out all wedding processes from the application procession to the reception. In line with this, a study conducted on the people of Anambas, Riau found that the tradition of determining a good day at a wedding will bring blessings and happiness.¹⁴

Based on developing literature, it shows that the tradition of determining a good day or month for marriage has been widely carried out in Indonesia using different approaches. However, research is still rare that examines the determination of unlucky days or months based on the views of Javanese society. This research was conducted to examine in more depth the perspective of Islamic law regarding the views and practices of determining unlucky days or months in Javanese wedding traditions.

This research is important to carry out because looking at the problems that have the potential to arise, the tradition of determining bad days in Javanese marriages needs to be analyzed in depth from the perspective of Islamic law. It is hoped that this analysis can provide a more comprehensive understanding of this tradition and provide appropriate solutions for the Javanese people who still adhere to this tradition. Apart from that, this research examines in more depth the consistency of the practice of Javanese traditions in weddings in North Luwu Regency.

Method

This research is qualitative research with an empirical juridical approach to describe various problems related to unlucky days in Javanese wedding traditions. Data is collected via interviews with religious leaders, traditional leaders, government figures, community leaders and elders are the primary sources in this research purposive sampling technique based on certain criteria. Meanwhile, secondary data was obtained through journals, books, and other scientific references. The data that has been collected is analyzed using data triangulation

⁸ Abd Kadir Ahmad et al., "Bunting Lolo: The Dialectics of State, Islamic Law, and Culture in Marriage Practice among Island Communities in South Sulawesi," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 18, no. 2 (2023): 443–66, <https://doi.org/10.19105/al-ihkam.v18i2.10399>.

⁹ Puyu et al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective."

¹⁰ Salmah Mursyid and Nasruddin Yusuf, "Changes in Marriage Age Limits and Marriage Dispensations: A Study of Causes and Impacts on the Religious Courts in North Sulawesi," *Samarah* 6, no. 2 (2022): 975–96, <https://doi.org/10.22373/sjkh.v6i2.12439>.

¹¹ Nur Avita, Ahmad Rusyaid Idris, and Frina Oktalita, "Integration Of Tradition And Sharia: Dowry and Dui Menre in the Marriage of the Bugis Community in Bone Regency," *El-Mashlahah* 12, no. 2 (2022): 124–38, <https://doi.org/10.23971/elma.v12i2.4712>.

¹² Jan Kabátek and David C. Ribar, "Not Your Lucky Day: Romantically and Numerically Special Wedding Date Divorce Risks," *Journal of Population Economics* 31, no. 4 (October 11, 2018): 1067–95, <https://doi.org/10.1007/s00148-017-0684-6>.

¹³ Sadat et al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law."

¹⁴ et al. Dwi Handoko, "Kepercayaan Masyarakat Terhadap Perhitungan Hari Baik Dalam Pernikahan Di Desa Mampok Kecamatan Jemaja Kabupaten Kepulauan Anambas," *Online Journal* 2, no. 2 (2021).

techniques to test the credibility of the data which is then reduced, presented and conclusions drawn.

The concept of marriage and social change from the perspective of *'Urf* and *Maslahah*

Social change is a form of change that occurs in the social system that exists in society which is dynamic in nature.¹⁵ Social change is a phenomenon that continues to occur repeatedly in human life. This is because human life continues to develop, which is influenced by various factors such as globalization, technology, and cultural interactions. The dynamics of society continue to develop, influenced by various factors such as technological advances, globalization, and interactions between cultures. In the Islamic context, social change must be interpreted and responded to wisely, based on the principles of Islamic law.

Social change includes all forms of change in society regarding individual, organizational, and community interactions that lead to the social structure and normative values that apply in society. Therefore, the social change in question is social change related to social culture which shows that humans cannot be separated from developing culture.

As time goes by, various theories of social change that apply in society have developed. The theory of social change involves sociohistorical problems, structural-functional perspective, structural conflict, and social psychology theory.¹⁶ Based on this theory, it shows that views on the laws that apply in society will change and are not considered absolute rules that must be implemented.¹⁷

Customs (*'Urf*) and public interest (*maslahah*) are important in understanding and directing social change. *'Urf* is all forms of custom that occur in society and are generally recognized, while *maslahah* is all forms that provide benefits and welfare to society.¹⁸ The application of the concepts of *'urf* and *maslahah* provides fundamental benefits in encouraging social change in society.¹⁹ Al-urf is an important tool in supporting and maintaining the preservation of positive culture that develops in society, such as friendship, cooperation and so on. Meanwhile, *maslahah* plays an important role in encouraging the growth of social change such as improving the quality of health, reducing unemployment and improving community welfare in other aspects.

The application of *'urf* and *maslahah* in the context of social change requires a deep understanding to prevent and avoid social changes that are contradictory and detrimental to society. Apart from that, *'urf* and *maslahah* must not conflict with Islamic values so that the expected social changes can provide benefits and goodness for all mankind.

In the context of the relationship between social change and determining bad days, especially in determining wedding days, social changes will influence the way people view bad days or months and good days. Marriage has become a tradition and a fundamental pillar in people's lives which is related to social change. The theory of change in Islamic law explains

¹⁵ Bambang Hermawan Winda Apriani Zarona Harahap, Asep Syarifuddin, "Hukum Di Indonesia the Effect of Social Change in the Development of Law," *Jurnal Lex Suprema* III, no. 1 (2021): 549–65, <https://jurnal.law.uniba-bpn.ac.id/index.php/lexsuprema/article/view/462/pdf>.

¹⁶ J. Dwi Narwoko and Bagong Suyanto, *Sosiologi: Teks Pengantar Dan Terapan* (Jakarta: Kencana, 2004).

¹⁷ Mahmud Kusuma, *Menyelami Semangat Hukum Progresif Terapi Paradigmatik Bagi Lemahnya Penegakan Hukum Indonesia* (Yogyakarta: AntonyLib-Indonesia, 2009).

¹⁸ Mulki Al-Sharmani, "Marriage in Islamic Interpretive Tradition: Revisiting the Legal and the Ethical," *Journal of Islamic Ethics* 2, no. 1–2 (2018): 76–96, <https://doi.org/10.1163/24685542-12340017>.

¹⁹ Sadat et al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law."

that the construction of Islamic law that applies in society is determined and influenced by several factors such as internal and external factors.²⁰

The legal change theory approach uses social change and Islamic law. This theory shows the close relationship between legal construction and the social culture that applies in society. The main points of Ibn al-Qayyim's theoretical construction emphasize the relationship between habits or customs and social change factors such as time, place, conditions and motivation which ultimately have an impact on Islamic law.²¹ Apart from that, Ibn Qayyim's theory emphasizes several aspects such as the emphasis on justice and *maslahah* and the role of *ijtihad*.²²

Furthermore, apart from using the theory of social change, marriage is part of a tradition known as *al-urf*. Thus, as a tradition and culture that develops in society, marriage traditions must use the theories of '*urf* and *maslahah*. '*Urf* is all forms of actions and words that make the soul feel calm and can be logically accepted by humans.²³ In the context of marriage, '*urf* and *maslahah* have an important role in supporting and realizing the expected goals of marriage. For example, '*urf* can help maintain the smooth running of the marriage process, '*urf* helps preserve cultural values, and *maslahah* encourages positive social change.²⁴

The role of '*urf* and *maslahah* is very important in determining law, especially regarding determining the wedding day. However, in implementing '*urf* and *maslahah*, it is necessary to pay attention to several elements so that they do not violate Islamic law, such as all forms of action that are carried out based on mental stability, in accordance with common sense, and can be accepted by the whole community.²⁵ Meanwhile, in the concept of *maslahah*, four principles must be implemented, namely *maslahah* being a stand-alone proposition, *maslahah* only applies to muamalah and culture, and the use of reason in determining advantages and disadvantages.²⁶

In the context of determining bad days in wedding traditions, '*urf* refers to the habits and traditions that have developed in society. In the context of bad wedding days, '*urf* refers to the public belief that there will be unlucky days for couples who marry on that day. This belief is based on experiences and stories passed down from generation to generation. Meanwhile, the concept of *maslahah* refers to the benefit or benefits for humans. In the context of bad wedding days, *maslahah* refers to efforts to prevent conflicts that occur between couples and families. The desire to marry on a day that is considered bad will give the family prejudice so the marriage begins with disharmony.²⁷

²⁰ Muhammad A. Siddique, "The Role of Customs and Traditions in Islamic Law: A Study of the Concept of Al-Urf."

²¹ Hj. Rusdaya Basri, "Urgensi Pemikiran Ibnu Al- Qayyim Al-Jauziyyah Tentang Perubahan Hukum Terhadap Perkembangan Sosial Hukum Islam Di Lingkungan Peradilan Agama Wilayah Sulawesi Selatan," *Diktum: Jurnal Syari'ah Dan Hukum* 16, no. 2 (2018): 187–207, <https://ejournal.iainpare.ac.id/index.php/diktum/article/view/618/435>.

²² Nurul Azizah, Fahrūn Dama, and Sutopo Sutopo, "Penetapan Jumlah Mahar Yang Disesuaikan Waktu Pernikahan Menurut Hukum Islam," *HOKI: Journal of Islamic Family Law* 1, no. 1 (2023): 39–48.

²³ Alī bin Muḥammad bin 'Alī al-Zayn al-Syarīf Al-Jurjānī, *Al-Ta'rifāt* (Beyrūt: Dār al- Kutub al-'Ilmiyah, 1983).

²⁴ Sadat et al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law."

²⁵ Aḥmad Fahmi Abū Sunnah, *Al-'Urf Wa Al-'Ādah Fi Ra'y Al-Fuqahā'* (Cairo: Maṭba'ah al-Azhar, 1947).

²⁶ Sadat et al., "Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law."

²⁷ Muhammad A. Siddique, "The Role of Customs and Traditions in Islamic Law: A Study of the Concept of Al-Urf."

Determining inauspicious days in Javanese wedding traditions

The history of the month of Muharram (Suro) is closely related to the history of the spread of Islam on the island of Java. Initially, the history of the month of Suro was closely related to the Demak Sultanate period during the leadership of Sunan Giri II in 1443-1496 AD.²⁸ At this time, Sunan Giri II had an important role in implementing the Javanese calendar using the Islamic calendar which marked the beginning of the first night of Suro. Sunan Giri II integrated the Hijri calendar with the Javanese calendar to introduce the Islamic calendar to Javanese people.²⁹

Before the leadership of Sunan Giri II, the calendar system that developed in Javanese society was the Saka calendar system which originated from India, used a lunar calculation system and had a cycle of 365 days.^{30,31} Meanwhile, the calendar system brought by the Songo guardians uses the Hijri calendar based on lunar calculations and has a cycle of 354 days. The differences in calendar systems cause confusion and potential conflict in Javanese society. Thus, Sunan Giri II integrated the two calendar systems.^{32,33}

Furthermore, the Mataram kingdom was established after the end of the reign of the Demak kingdom. The history of the month of Suro is closely related to the era of the Mataram sultanate during the leadership of Sultan Agung Hanyokrokusumo in 1613-1645 AD.³⁴ During his reign, Sultan Agung established 1 Suro as the start of the Javanese new year in 1633 AD or 1555 Javanese year. This determination coincides with the month of Muharram on the Islamic calendar. This determination was carried out to spread Islamic teachings in Java and strengthen the unity of its people because they experienced conflict due to differences in beliefs.

After the establishment of the month of Suro during the Mataram kingdom, various traditions of the first night of Suro were carried out, such as the Kirab tradition, namely the display of heirloom and sacred objects as a symbol of the power of Mataram, the Padusan tradition, namely the tradition of bathing in natural water sources to purify oneself, the Earth alms tradition, namely almsgiving to others as a form of gratitude for the abundant harvest and the tradition of self-introspection, namely the process of self-reflection to become a better person.

Over time, in order to integrate the Javanese and Islamic calendar systems, Javanese people perform traditional Suro rituals to commemorate the month of Muharram. This is done to purify the month of Muharram through the rituals and traditions of the Suro night. These traditions include the following traditions³⁵

²⁸ B Purwanto, "Memperebutkan Wahyu Majapahit Dan Demak: Membaca Ulang Jejak Kesultanan Pajang Dalam Historiografi Indonesia," *Jurnal Patrawidya* 18, no. 3 (2017): 253–271, <https://doi.org/10.52829/pw.19>.

²⁹ Ahmad Choirul Rofiq, "Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition," *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2335779>.

³⁰ H. J. (de Graaf, *Puncak Kekuasaan Mataram: Politik Ekspansi Sultan Agung*. MataBangsa, 2020, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=31322>.

³¹ M. C. Ricklefs, *Islamisation and Its Opponents in Java*. National University of Singapore Press., 2019, <https://doi.org/10.2307/j.ctv1qv3fh>.

³² Masruhan, "Al-Mizan, Pengaruh Islam Terhadap Kalender Masyarakat Jawa Abstrak:," *Jurnal Pemikiran Hukum Islam* 13, no. 1 (2017): 53–68, <https://doi.org/10.30603/am.v13i1.732%0AIslamic>.

³³ Izza Nur Fitrotun Nisa, "Historisitas Penanggalan Jawa Islam," *Elfalaky: Jurnal Ilmu Falak* 5, no. 1 (2021): 1–31, <https://doi.org/10.1080/09638288.2019.1595750%0Ahttps://doi.org/10.1080/17518423.2017.1368728%0Ahttp://dx.doi.org/10.1080/17518423.2017.1368728%0Ahttps://doi.org/10.1016/j.ridd.2020.103766%0Ahttps://doi.org/10.1080/02640414.2019.1689076%0Ahttps://doi.org/>.

³⁴ Nisa.

³⁵ Rofiq, "Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition."

First, is the Tirakatan tradition, namely the tradition of meditation and fasting. On the first night of Suro, Javanese people use their time to fast to get closer to God Almighty. Apart from fasting, Javanese people also spend their time meditating on the first night of Suro. *Second*, the Mubeng Beteng ritual is a tradition of going around the palace without saying anything. On the first night of Suro, Javanese people tour the palaces at the Yogyakarta Hadiningrat Palace and the Pakualaman Palace Temple.³⁶ *Third*, Wilujengan Hageng, namely the tradition of erecting the first pole at the Sekaten night market in Dal year in the north square of the Palace in commemoration of the first night of Suro. Next, this tradition is accompanied by salawat and eating tumpeng together. *Fourth*, the shadow puppet tradition, namely shadow puppet performances throughout the night on South Beach. This tradition is attended by many residents to commemorate the first night of Suro. *Fifth*, the tradition of bathing and soaking in the river. *Sixth*, the Jamasan tradition is the tradition of cleaning heirlooms used during the war. This tradition is believed by the people that the water used to clean heirlooms can cure various diseases. *Seventh*, the Enceh cleaning tradition is the process of cleaning the water container at the Imogiri grave after carrying out the salvation and salvation ritual process. *Eighth*, the ritual of cooking white Suran porridge with fried black soybeans and other dishes. These various types of food have their own symbols and meanings which Javanese people believe can provide positive values. *Ninth*, the tradition of installing yellow coconut leaves above the entrance to the house. This tradition symbolizes a life that is beneficial for all humans on earth.³⁷ *Tenth*, the Mount Merapi alms tradition is a tradition that is believed to provide abundant harvests and avoid disasters. Eleventh, the Larungan tradition is a tradition of almsgiving on the South Sea coast which aims to provide protection to fishermen and provide abundant marine products.

Apart from carrying out various traditions to commemorate the month of Suro, Javanese people also have prohibitions that cannot be carried out during the month of Suro, namely weddings in the month of Suro. It is believed that a wedding in the month of Suro will bring danger and disaster to the couple.³⁸ In the context of Javanese life in North Luwu Regency, they are still very familiar with traditions or beliefs regarding the prohibition of marriage in the month of Suro. The results of an interview with one of the religious figures, Mr Marsidi, said that several religious figures also confirmed that the ban on marriage in the month of Suro was still believed by the Javanese people in North Luwu Regency.³⁹ This finding is in line with research conducted by Hidayat that the Javanese people still often prohibit marriage in the month of Suro.⁴⁰ Furthermore, the results of this research are strengthened by other research which explains that the prohibition on getting married in the month of Suro is just a belief that has been passed down from generation to generation, so it is still believed today.⁴¹

The results of this research confirm that if you look at the consequences of violating the prohibition on marriage in the month of Suro, there will be a disaster in the household.⁴²

³⁶ J. I. Rini, *Perayaan 1 Suro Di Pulau Jawa. Multi Kreasi Satu Delapan*, 2010, http://pustaka.smprn27pekanbaru.sch.id//index.php?p=show_detail&id=1393.

³⁷ Rini.

³⁸ Rini.

³⁹ Interview with Marsidi, community figure in North Luwu Regency, 12 December 2023

⁴⁰ Nabil Malik Hidayat and Bulan Suro, "Views of Community Figures on Marriage in Bulan Suro Review of Islamic Law," *Samawa: Journal of Islamic Family Law* 4, no. 1 (2024): 24–36.

⁴¹ Zulfahmi Lubis et al., "Islamic Legal Perspective Regarding the Prohibition of Marriage in the Month of Muharram for the Javanese Community of Jati Mulyo Village," *As-Syar'i: Journal of Family Guidance & Counseling* 5, no. 3 (2023): 1079–87, <https://doi.org/10.47476/assyari.v5i3.5126>.

⁴² Interview with Budianto, Javanese Community in North Luwu Regency, 16 December 2023

According to him, every incident is the will of Allah SWT. and this has nothing to do with what will happen in the future, what we need to remember is that even though we are sure that nothing will happen after getting married in the month of Suro, the local people are very sure that something will happen. This is in accordance with research conducted by Maghfur that there are various taboos about getting married in the month of Suro which are still believed by the local community.^{43,44}

Based on the results of interviews with several figures, the people of North Luwu Regency have never held a wedding in the month of Suro, they do not dare to hold a wedding or celebration in the month of Suro. for fear of something untoward happening. The origins of this habit are not known for certain. People simply say that they inherited these customs from their ancestors, as existed in previous societies. And if this tradition is violated then someone will suffer the consequences.⁴⁵

Most Javanese people in North Luwu Regency still believe in myths and still observe the custom of not getting married in the month of Suro. It has been proven that since 1955, not a single member of the community has dared to get married in the month of Suro because that month is a holy month. So the people of Tulung Indah do not dare to hold events, let alone weddings. If this tradition is violated it will bring disaster and suffering to the bride and groom in living their household.

Various public opinions regarding the month of Suro. It is not without reason that these customs have become unwritten rules and are still valid in society. People who uphold Javanese customs will follow them and believe in one of the unwritten rules that exist in society and if ignored it will have a bad impact on the community itself. The following are several factors behind people's compliance with the prohibition on marriage in the month of Suro, namely:

1. People's belief in this custom. They believe that the disasters that occur in the households of people who marry in the month of Suro are the result of violations of traditional prohibitions. According to Mr. Jono, one of the traditional leaders of Tulung Indah Village, he believes that the Suro month is a holy month that can bring disaster and disaster if a marriage takes place. This is in line with research conducted by Prayitno that people still have high concerns about getting married in the month of Suro because they believe that a disaster will occur.⁴⁶ Then these findings were strengthened by research conducted by Hartatiningsih that the phenomenon of the prohibition on marriage in the month of Suro is a phenomenon that is still ongoing today.^{47,48}

⁴³ Masrukan Maghfur and Ahmad Hafid Safrudin, "Abstinence from Marriage in the Month of Suro among Javanese Indigenous Peoples in the Perspective of Islamic Law," *Salimiya: Journal of Islamic Religious Studies* 4, no. 2 (2023): 1–11, <https://www.ejournal.iaifa.ac.id/index.php/salimiya/article/view/1082/786>.

⁴⁴ Case Study, Bangunrejo District, and Soko District, "Tradition of Prohibiting Marriage in the Month of 'Suro' in the Perspective of Customary Law," *Justitiable* 6, no. 2 (2024): 1–17.

⁴⁵ Interview with Arifin Junaidir, Community Figure in North Luwu Regency, 18 December 2023. Interview with Ryas Rasyid, Community Figure in North Luwu Regency, 21 December 2023.

⁴⁶ Muhammad Hadi Prayitno and Zamroni Ishaq, "Prohibition of Marriage in the Month of Suro Perspective of Javanese Customary Law and Islamic Law (Case Study in Ngampelrejo Village, Bancar District, Tuban Regency)," *JOSH: Journal of Sharia* 1, no. 2 (June 2022): 163–85, <https://doi.org/10.55352/josh.v1i2.596>.

⁴⁷ Siti Hartatiningsih, Sumarjoko Sumarjoko, and Hidayatun Ulfa, "The Phenomenon of Abstinence from Marriage in the Month of Suro from an Islamic Legal Perspective (Study in the Village of Sukomarto, Jumo, Temanggung)," *Amorti: Journal of Interdisciplinary Islamic Studies* 1, no. 2 (October 2022): 68–78, <https://doi.org/10.59944/amorti.v1i2.18>.

⁴⁸ Muhammad Fahrizal Hakim and Muhammad Fahrizal Hakim, "Marriage Taboos in the Month of Suro for The Batur People Village, Getasan Regency, District of Semarang. Abstinence about getting married in the

2. Cultural heritage. The community still adheres to this prohibition because it is a cultural heritage that must be preserved. The results of this study explain this community strictly adheres to the traditional rules prohibiting marriage in the month of Suro because they do not want to become a topic of discussion if they violate this prohibition and are worried about social witnesses from the community. They prefer one more month to get married and also respect customary laws so as not to cause divisions between them.⁴⁹

Based on the research results, it was found that in general there are internal and external factors that influence local people to comply with the prohibition on getting married in the month of Suro. These internal factors include self-confidence and, low level of understanding. Meanwhile, external factors include cultural factors and the social environment of society.

Determination of inauspicious days according to Islamic law

The concept of inauspicious days or bad days has long existed in various cultures, including Islamic culture. In Islam, there are several terms that refer to certain days that are considered unlucky, such as inauspicious days (*yaum nahs*), disaster days (*yaum ashib*) and difficult days (*yaum 'asir*). However, in Islamic law, there are differences of opinion regarding the validity of the concept of this inauspicious day. Some Muslim scholars argue that there is no time that is specifically considered unlucky.^{50,51,52} This is based on the fact that the Koran does not explicitly mention inauspicious days, the Prophet Muhammad also never taught his people to avoid certain days because they were considered unlucky. Thus, the concept of unlucky days is a belief that is superstitious and heretical. Both a person's luck and bad luck are determined by Allah SWT, not by a particular day. A believing Muslim should always put his trust in Allah and try his best without being influenced by beliefs about inauspicious days.

On the other hand, several Indonesian ulama admit that certain days have the potential to bring disaster, such as the last Wednesday in the month of Safar, which is known as Rebo Wekasan, including times that are considered unlucky or not good for getting married are the month of Muharram or Suro in Javanese terms.⁵³ However, the disasters that occur on these days are the will of Allah SWT and have nothing to do with the bad luck of the day itself. The Muslim Ummah should remain positive towards Allah SWT and carry out good deeds on these days.

The month of Suro is considered a holy month so that Javanese people do not dare to leave the house, hold celebrations or hold weddings. People still believe in their ancestors, because there are beliefs that have been passed down from generation to generation since time immemorial. Even though there are myths about bad luck and disaster that will befall someone who violates this prohibition, this may not actually happen.

month of Suro for the people of Batur Village, Kec. Getasan Semarang Regency," *Quru': Journal of Family Law and Culture* 1, no. 1 (2023): 37–53.

⁴⁹ Indah Lestari, Kamaluddin Kamaluddin, and Endang Ekowati, "The Existence of Offering Culture at Javanese Traditional Weddings. Case Study of Bantan Hamlet, Torgamba District, South Labuhan Batu Regency," *YASIN* 3, no. 6 (October 2023): 1434–43, <https://doi.org/10.58578/yasin.v3i6.1889>.

⁵⁰ Nurbaeti Nurbaeti and Samsuddin Samsuddin, "Marriage Implementation on The Muharram in The Islamic Law Perspective," *Al-'Adl* 16, no. 1 (2023): 52–66, https://ejournal.iainkendari.ac.id/index.php/al-adl/article/view/3465/pdf_1.

⁵¹ Nurbaeti and Samsuddin.

⁵² Ani Mardiantari et al., "Tradisi Masyarakat Adat Jawa Terhadap Pantangan Pernikahan Di Bulan Muharam Perspektif Hukum Islam," *Jurnal At-Tahdzib* 10, no. 2 (2022): 69–78, <https://doi.org/10.61181/at-tahdzib.v10i2.282>.

⁵³ Mardiantari et al.

Even though Islam does not teach things like that, Islam actually considers things like this to be *thiyarah* (predicting bad luck because of seeing something). It is simply the act of following and simply adhering to an ideology. If a person's behavior is flawed so that people assume that bad luck is caused by certain events or causes, then that person should not surrender to that fate, especially in concrete activities.⁵⁴

In the context of weddings in the month of Suro, there is no evidence from the Koran nor hadith that expressly prohibits marriages in the month of Suro or any other month. Islam does not recognize the concept of bad luck in certain months. On the other hand, believing that certain times (creatures) can provide benefits or harm is an act of shirk. Allah SWT says in the Qur'an Surah Al-Baqarah: 1 (181):

"And do not use (idols) as intermediaries (to get closer) to Allah. Indeed, Allah is Most Hateful, Most Severe (His punishment) on those who associate partners with Him."

This verse explains that believing in bad luck in a particular month is an act of shirk, because it precedes the will of Allah SWT and equates it with other powers. Finally, it can be concluded that in Islam, there is no strong basis for believing in the existence of inauspicious days. The tradition of prohibiting marriage in the month of Suro has no basis in Islam and is categorized as a shirk.⁵⁵

Marriage is a noble worship and can be done at any time, including in the month of Suro. A person's luck and misfortune are determined by Allah SWT, not by a particular day. The Muslim community should always rely on Allah SWT, ask for protection and not be influenced by beliefs on inauspicious days. Marriage is a religious order regulated in Islamic law and is the only way to fulfill sexual needs permitted by Islam. Therefore, marriage is not just the formation of a family in a legal relationship between a man and a woman. Among Javanese society, marriage is not just the formation of a new household but also unites two large families which may be different in all aspects, both social, economic, cultural, and others. The end of a wedding is celebrated through a very long procession and full of traditional rules.⁵⁶

The general aim of establishing Islamic law is to achieve benefit, and maintain the goodness of humanity, both in this world and in the afterlife. On the other hand, all religious prohibitions are established solely to prevent various forms of avoiding damage and evil (*mafsadat*) in life in this world and the hereafter.⁵⁷ Islamic law does not prohibit marriage in the month of Suro, but that does not mean that Islam prohibits it, because Islam is not rigid. In Islam, the time and implementation of marriage have been explained.^{58,59,60}

⁵⁴ Inna Nur Hasanah, *Abstinence from Marriage in the Month of Suro from Maslahah Murlah's Point of View*, Thesis (Salatiga State Islamic Institute, 2019).

⁵⁵ Rofiq, "Continuity and Change Process to Sanctify the Holy Month of Muharram in the Suroan Tradition."

⁵⁶ Abdurrahman, *Customary Law According to the Legislation of the Republic of Indonesia* (Jakarta: Cendana Press, 1984), p. 15.

⁵⁷ Kurdi Fadal, *Rules of Fiqh* (Jakarta: CV Artha Rivera, 2008), p. 49.

⁵⁸ Ali Imron, Anggi Eryana, and Rohmat Suprpto, "Kejawen in Islamic Views," *Edudeena: Journal of Islamic Religious Education* 7, no. 1 (July 31, 2023): 71–81, <https://doi.org/10.30762/ed.v7i1.1237>.

⁵⁹ Nurul Azizah, Fahrudin Dama, and Sutopo Sutopo, "Determining the amount of the dowry is adjusted at the time of marriage according to Islamic law," *HOKI: Journal of Islamic Family Law* 1, no. 1 (2023): 39–48, <http://ejournal.insud.ac.id/index.php/HKI/article/view/545>.

⁶⁰ Wafiah Rafifatun Nida, "Views of Ulama Figures from the Indonesian Ulema Council on the 'Misyar Yusuf Al-Qardawi Marriage Fatwa,'" *Journal of Religious Research* 24, no. 1 (June 4, 2023): 87–108, <https://doi.org/10.24090/jpa.v24i1.2023.pp87-108>.

The tradition of prohibiting marriage in the month of Suro can be studied using the *'urf* approach. In the rules of ushul fiqh, *'urf* is everything that is considered good and acceptable to common sense. Apart from that, *'urf* is a habit that is carried out repeatedly in society. *'Urf* is also called what is well-known among mankind and is always followed, both in terms of words and in terms of deeds. Meanwhile, the tradition of prohibiting marriage in the month of Suro is a tradition that has been carried out repeatedly for generations and has become a habit of Javanese society.

Basically, marriage has been regulated in the Al-Qur'an and Hadith, starting from the legal basis for women to marry temporarily or permanently. A woman who is forbidden to marry means that a man is prohibited from marrying that woman under any circumstances and conditions forever. Meanwhile, what is haram for a mut'ah marriage is that it is only haram temporarily until the marriage is valid. From this explanation, it is explained who is forbidden to marry.⁶¹ Allah SWT says in QS. al-Nisa: 4 (23):

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمْ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِكُمُ اللَّائِي فِي حُجُورِكُمْ
مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَالَاتُكُمُ اللَّائِي
مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

"It is forbidden for you (to marry) your mother; your daughters; your sister, your father's sister; your mother's sister; the daughters of your male brothers; your sister's daughters; your mother who breastfed you; half brother; your wife's mother (in-law); your wife's children who are in your care from the wife with whom you have been associating, but if you have not mixed with your wife (and you have divorced her), then it is not a sin for you to marry her; (and it is forbidden to you) the wife of your biological child (daughter-in-law); and bring together (marry) two women who are sisters, except what has happened in the past; Indeed, Allah is Forgiving, Most Merciful."⁶²

Looking at the explanation of the Koranic verse above, there is no temporary or permanent prohibition on holding a wedding in the month of Suro. Because this tradition has been carried out from generation to generation to the present day among Javanese people, researchers link it to the study of Islamic law so that it does not conflict with the Shari'a and can be used as a legal basis.

The month of Suro is not an obstacle for someone to get married, a marriage carried out in the month of Suro remains valid if the conditions and harmony have been fulfilled, especially since Suro is one of the months. which is glorified by Allah SWT as stated in QS. al-Taubah: 9 (36) reads:

⁶¹ Muhammad Ra'fat Uthman, Fikih Khitbah and Marriage (Women's Edition) (Depok: Fathan Media Prima, 2017), p. 115.

⁶²Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, (Jakarta: Pustaka Lajnah, 2019), p. 109

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۗ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"Indeed, the number of months with Allah is twelve months, (as) Allah determined (in Lauhulmahfuz) when He created the heavens and the earth, of which four months are haram. That is (the decree of) the straight religion, so do not wrong yourselves against it (those four months), and fight all the idolaters as they also fight you all."⁶³

Javanese Society consider periods as special times, one of which is the month of Muharram (Suro). The month of Suro is special because it is considered sacred and taboo for carrying out wedding celebrations. The Javanese people of Luwu Utara Regency believe that if someone marries in the month of Suro they will quickly separate and even leave one of their partners. This tradition cannot be justified because apart from being contrary to the syara', it also contradicts the requirements put forward by the ulama, namely that the urf must contain benefits and be acceptable to common sense. Even though this urf is considered good in society, this habit cannot be accepted by common sense because in Islamic teachings it is explained that disasters that occur in this world have been determined by Allah SWT. and not because of other causes such as creatures or time. In QS. al-Hadid: 57 (22) Allah SWT says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"There is no disaster (anything) that befalls the earth and does not (also befall) you, unless it has been written in the Book (Lauhulmahfuz) before We make it happen. Indeed, it is easy for Allah."⁶⁴

The verse above shows that everything that happens in this world has its Qadlo and Qadar. There is not a single disaster that occurs, be it death or marriage, children, family and so on, who knows when and how it comes.

Based on Islamic law, there is no particular text, either in the Qur'an or hadith, that prohibits on what day or month to hold a wedding. However, if you determine the day and month based on calculations or Javanese primbon with the belief that the day has sacred value or beliefs that smell like shirk, then this is not justified in Islamic law.

The opinion of the jahiliyah community regarding the prohibition on getting married in the month of Shawwal is exactly the same as what happens to the community in Luwu Utara Regency, but the month is different, namely the prohibition on holding weddings in the month of Suro because it can have bad impacts. bad luck. From the arguments above, it can be concluded that marriage does not require determining the weton, day and month for the marriage to take place. If someone can get married then he is obliged to marry and if he cannot then fast because it can reduce his lust.

⁶³ Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, (Jakarta: Pustaka Lajnah, 2019), p. 264

⁶⁴ Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, (Jakarta: Pustaka Lajnah, 2019), p. 798

Based on information from the sources the researcher interviewed, the researcher concluded the status of the prohibition on marriage in the month of Suro as follows:

1. The prohibition on getting married in the month of Suro is actually a memory or cultural relic of previous ancestors.
2. The people of the district still maintain the prohibition on getting married in the month of Suro. North Luwu.
3. If society violates these prohibitions for people who doubt or do not believe in Allah, there will be consequences such as living peacefully, and experiencing bad luck and disaster.

Seeing the phenomenon that occurs in the people of Kab. North Luwu researchers returned the problem according to the rules of *ushul fiqh*. Regarding the position of *urf* in determining the legal basis, customs can be accepted as one of the sources. Judging from its validity in terms of *syara'*, *urf* is divided into two, namely *al-urf al-sahih* (customs that are considered valid) and *al-urf al-fasid* (customs that are considered bad).

1. *'Uurf al-saheeh*

It is a good and acceptable habit because it does not conflict with the *syara'*, or customs that apply in society which do not conflict with the texts (verses of the Qur'an and hadith), do not eliminate benefits, and do not bring benefits. harm them.⁶⁵

2. *'Urf al-fasid*

It is a habit that is not good and unacceptable, because it is contrary to the *syara'*, or a habit that is contrary to the *dalil* of the *syara'* and the basic rules contained in the *syara'*.⁶⁶

'Urf is a legal regulations that regulate human life to create order, peace and harmony. If you look at the habits of people who still believe that myth is contrary to the Shari'a, then the tradition of prohibiting marriage in the month of Suro which occurred in Tulung Indah cannot be preserved and maintained because of the belief in marriage. in the month of Suro it will bring disaster, even though it is entirely God's will that determines everything, not the month of Suro.

The custom or *urf* that applies in Tulung Indah Village is fake (*urf fasid*). In essence, Islamic law is applied for the benefit of the people. Customary law may be implemented if it does not conflict with Islamic law, meaning that community customs and habits can be enforced as long as they do not reduce a person's Islamic values. The tradition of not holding a wedding in the month of Suro is actually not in accordance with Islamic teachings, because there is a belief that arises in a person that getting married in the month of Suro is a bad act.

Most Javanese people consider statements or anything that is not an open reproach to Islam to be *shirk*.⁶⁷ Meanwhile, the rules of *fiqh* explain that customs (*al-'adah al-muhakamah*) can be used as a source of Sharia law, but as a Muslim we should be smart in sorting out which customs are right and which are wrong. "*Avoiding harm takes priority over extracting benefits.*" This rule is in accordance with the principle that Islam's attention to prohibitions is greater than attention to what is commanded. If in a case there is visible benefit or *maslahah*, but there is also *mafsadah* or loss, then it is better to abandon what is prohibited (*mafsadah* or damage) rather than carrying out what is ordered (benefits or *maslahah*), because it can cause losses. spread and spread everywhere, so it will cause greater damage.⁶⁸

⁶⁵ Suwarjin, *Ushul Fiqh* (Yogyakarta: Teras, 2012), p. 149.

⁶⁶ Khairul Uman, *Ushul Fiqh 1* (Bandung: Pustaka Setia, 2010), p. 163.

⁶⁷ Mark R Woodward, *Normative Errors of Javanese Islam Versus Mysticism* (Yogyakarta, 1999), p. 317.

⁶⁸ Abdul Mudjib, *Fiqh Rules of Al-Qowa'idul Fiqhiyyah* (Jakarta: Kalam Mulia, 1994), p. 40.

In the fiqh rule regarding intention is explained that:

الأمور بمقاصدها

"Every thing depends on the intention"

Starting from the understanding that intention occupies a very important position, especially in determining a person's aims and objectives in carrying out an action, this rule becomes the basis that the tradition of avoiding marriage in the month of Suro may be carried out in certain circumstances, but must be with the belief that the purpose of avoiding it is only to carry out custom. which applies in society and as a form of respect and devotion to parents. Because it is a habit that has been going on for years, it will be very difficult to get rid of it.

Islam came to purify again, that everything comes according to Allah's will and to free the heart from other dependencies. As long as Islamic law still exists, it is mandatory to fear Allah SWT by putting our trust in ourselves means we have depended on Him to get benefits or leave bad things behind. Therefore, whatever happens to someone, be it happy, sad, disaster, believe that it is all God's will which is full of justice and wisdom. Once upon a time, Allah wanted someone to experience a disaster, so that the disaster was not caused by celebrating a wedding in the month of Suro but because the disaster was a test from Allah.

Based on the results of the data analysis above, conclusions can be drawn regarding the prohibition on marriage during the month of Suro in North Luwu Regency according to the views of the local community, the impacts and consequences. arises if the prohibition on getting married in the month of Suro is violated, that is, the perpetrator will be harmed or affected. disaster, life is not peaceful, family relationships are not good, economic conditions are difficult, and even divorce and the death of one of the partners. So the myth of the prohibition on marriage in the month of Suro is a reflection of the cautious attitude of Javanese people in building a household. Because in Javanese society, the choice of the wedding day and month is done very carefully and selectively, so the standard that is always considered in Javanese culture is to pay attention to the weton of each potential soul mate and avoid existing months. forbidden to marry.

Regarding whether the prohibition on marriage in the month of Suro is contrary to the teachings of the Islamic religion, if seen from the intention to carry it out because of fear of bad luck, disasters and things that could disrupt life, then the tradition of the prohibition on marriage in the month of Suro which occurred in Tulung Indah Village cannot be maintained, because this tradition contains elements of shirk.

From the perspective of Islamic law, the act of believing that the existence of other powers can cause harm and can provide protection to humans as creatures, is an act that is tantamount to entering into competition with Allah SWT. This belief is called thiyarah, which is something that is considered to cause bad luck and is considered shirk. Because shirk is not only limited to worshiping other than Allah SWT, but all kinds of actions that result in the recognition of the existence of other powers that equal the power and strength of Allah SWT are categorized as shirk.

The religion of Islam exists purely and firmly for its adherents, but does not eliminate culture or consider culture as something dangerous. For this reason, Islam is gradually changing this tradition, what needs to be changed is the prohibition on getting married in the month of Suro, namely the belief that the month of Suro is a month full of bad luck, disaster and bad luck. to hold a celebration, by replacing this belief with the story of the Prophet and Wali who were given miracles by Allah in the month of Suro. These stories make marriages in

the month of Suro considered less good because this month is more suitable for reflecting on the journey of prophets and saints in an effort to get closer to Allah SWT. In the rules of ushul fiqh related to tradition, it is stated that it cannot be denied that the law will always change due to changes in time and place.

Based on the rules of fiqh, it can be seen that the law is developing, marriages in the month of Suro are permissible, as long as the elements that contain haram are removed. In fact, Islam does not eliminate the reality that occurs in society, but accepts it within a legal framework that is appropriate to understanding. The proof is that these rules firmly motivate us to always reject all dangers, both internal and external. Danger in the form of difficulties or misfortune. Indeed, the original traditional law prohibiting marriage in the month of Suro is haram, but if it is changed by removing haram elements then it is permissible to carry it out.

Based on a review of Islamic law, it is permissible to prohibit marriages during the month of Suro in Tulung Indah Village, Sukamaju District, North Luwu Regency because there is no evidence in the Koran and hadith that prohibits it. Traditions like this in Islamic law are called *urf shahih*, which are good habits and are permissible because they do not conflict with sharia', as long as the prohibitions are based on the motivation of *birr al-walidayn* obeying the advice of parents and as a form of respect for parents who have passed away and relate Everything happens according to the will of Allah SWT. However, if the tradition conflicts with the Shari'a and damages faith, then the tradition cannot be implemented.

Conclusion

This research concludes that determining bad days in wedding traditions, *al-urf* refers to the community's belief that there will be unlucky days for couples who marry on that day. This belief is based on experiences and stories passed down from generation to generation. Meanwhile, the concept of *al-maslahah* refers to the benefit or benefits of humans. In the context of bad wedding days, *al-maslahah* refers to efforts to prevent conflicts that occur between couples and families. The desire to get married on a day that is considered bad will give the family prejudice so the marriage begins with disharmony. Furthermore, based on a review of Islamic law, it is permissible to prohibit marriages during the month of Suro in Tulung Indah Village, Sukamaju District, North Luwu Regency because there is no evidence in the Koran and hadith that prohibits it. Traditions like this in Islamic law are called *urf shahih*, which are good habits and are permissible because they do not conflict with sharia', as long as the prohibitions are based on the motivation of *birr al-walidayn* obeying the advice of parents and as a form of respect for parents who have passed away and relate Everything happens according to the will of Allah SWT. However, if the tradition conflicts with the Shari'a and damages faith, then the tradition cannot be implemented.

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Interviews

- Interview with Marsidi, community figure in North Luwu Regency, 12 December 2023
- Interview with Budianto, Javanese Community in North Luwu Regency, 16 December 2023
- Interview with Arifin Junaidir, Community Figure in North Luwu Regency, 18 December 2023.
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