

***Suro* Month Wedding Prohibition: Islamic Perspective Customary Law Debate**

***Alfalachu Indiantoro¹, Aries Isnandar², Johan Fendy Pratama³,
Ferry Irawan Febriansyah⁴, Yogi Prasetyo⁵**

^{1,2,3,4,5}Universitas Muhammadiyah Ponorogo, Jl. Budi Utomo No.10, East Java, Indonesia

*intoro60@gmail.com

ABSTRACT: *The Javanese tradition of avoiding marriage in the month of Suro is highly upheld, especially by the community. It is widely believed that marriage in the month of Suro will bring danger to the bride and groom, whereas in the Islamic concept, there is no prohibition against marriage in the month of Suro (Muharram). Departing from these reasons, the purpose of this study is to describe two different views of Islamic teachings and Javanese cultural traditions that have continued to contradict each other from ancient times to the present. This research is set in Ponorogo Regency, East Java. The research method used is qualitative with a sociological empirical juridical approach. The primary data used are facts about human behaviour and written documents from traditional leaders, religious leaders and related people. Using interviews and documentation for data collection, then analyzed using sociological empirical juridical. The results of the study show that the philosophical meaning of the prohibition of marriage in the month of Suro that occurs in Javanese society, especially in Ponorogo Regency, can be divided into two sides based on Paul Ricoeur's theory, namely the meaning of the prohibition from the side of the text maker and the side of the recipient/reader of the text. From the perspective of these two sides, then the philosophical meaning contained in the tradition of prohibiting marriage in the month of Suro can be concluded as a syncretism meaning between Javanese religions and cultures.*

Tradisi Jawa dalam menghindari pernikahan di bulan *Suro* sangat dipegang teguh khususnya masyarakat. Pernikahan di bulan *Suro* banyak dipercaya akan mendatangkan mara bahaya bagi mempelai, sedangkan dalam konsep Islam tidak ada ajaran pantangan pernikahan di bulan *Suro* (Muharram). Berangkat dari alasan tersebut tujuan penelitian ini untuk menjabarkan dua pandangan berbeda dari ajaran Islam dan tradisi budaya Jawa yang terus berseberangan mulai sejak dahulu sampai sekarang. Penelitian ini berlatar di Kabupaten Ponorogo, Jawa Timur. Metode penelitian yang digunakan kualitatif dengan pendekatan yuridis empiris sosiologis. Data primer yang digunakan adalah fakta perilaku manusia serta dokumen tertulis baik dari pemangku adat, tokoh agama dan orang terkait. Menggunakan wawancara dan dokumentasi untuk pengumpulan data, selanjutnya dianalisis menggunakan yuridis empiris sosiologis. Hasil penelitian menunjukkan makna filosofis terhadap pelarangan pernikahan di bulan *Suro* yang terjadi di masyarakat Jawa khususnya di Kabupaten Ponorogo dapat dibagi

menjadi dua sisi berdasarkan teori Paul Ricour, yaitu makna pelarangan dari sisi pembuat teks dan sisi penerima/pembaca teks. Dari perspektif kedua sisi ini, maka makna filosofis yang terkandung di dalam tradisi pelarangan menikah di bulan *Suro* dapat disimpulkan sebagai makna sinkretisme antara agama-kebudayaan Jawa.

Keywords: *Marriage Prohibition, Suro Month, Customary Law.*

Received: October 13, 2022; **Revised:** November 27, 2022; **Accepted:** December 22, 2022

I. INTRODUCTION

In essence, marriage cannot be separated from all human problems in general. In addition, humans face complex problems covering various aspects of their lives, including parts of belief or religion, social, legal, economic, educational, physical, spiritual and so on (Rani, Chaniago, & Syarifuddin, 2019). As a universal phenomenon worldwide, marriage is essential for every human being. It is usually seen as a very sacred thing humans face, namely the change from single youth to family or household life. Thus appears another function of life that marriage includes culture. Therefore, marriage cannot be separated from the cultural context (Taufiq, 2017).

Jumhur ulama' revealed that marriage can be valid and carried out if the conditions for a good marriage and the pillars of marriage have been fulfilled. Jumhur ulama' determines the contract, the bride and groom, the guardian of the woman, and witnesses as pillars of the wedding (Nurnazli, 2015). If one of the marriages does not have these pillars, the marriage becomes invalid. While the dowry is set as a condition, it does not determine the continuity of the marriage contract but must be carried out during the marriage period. There are two conditions for a valid marriage. The first is that the man and woman are legal to marry, meaning that the two prospective brides are not illegal to marry, either temporarily or permanently (Aisa et al., 2022). The purpose of marriage itself depends on each individual who will get married because it is more subjective.

In the month of *Suro* (Muharram in Islam), Javanese indigenous people are not allowed to hold celebrations, whether circumcision, marriage, or other festivals (Nurdiani, 2013). Even though some hold celebrations, it is only carried out by a handful of people and usually only small festivals or carnivals to welcome the month. This is because the Javanese indigenous people believe there is an unfortunate or unlucky day. So it was forbidden for the Javanese indigenous people to hold big celebrations at that time because they thought that if this were violated, it would bring bad things in the future. For example, having a wedding or marriage in the month of *Suro*, later in their lives, they will experience fuss, and in the end, they will share a divorce with the death of one of their partners (Qoyyimah & Sabardila, 2021). According to Islam, the fear of calamity that will occur is based on their ancestors' predictions because accidents in the universe are due to destiny from Allah. As Allah SWT says in QS Al Hadid (57): 22:

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

“No calamity befalls the earth and (nor) on yourselves except that it has been written in the book (Luhul Mahfuzh) before We created it. Indeed, that is easy for Allah.”

Based on the verse above, Islam does not teach its people to believe in predictions that they will have bad luck (*Thatayyur*). However, the people of Ponorogo still carry out a ritual based on this. Javanese people are known for their strong traditions and culture. One of the causes of these traditions and culture to this day still dominating Indonesia's national traditions and culture is the large number of Javanese who has become state elites who have played a role in state affairs since before independence and after (Roibin, 2013).

Researchers found several similar previous studies including; Prayitno who explained the factors that influence people not to have the courage to get married in the month of *Suro*, which is a hereditary tradition, fear of something bad (Prayitno & Ishaq, 2022). Selanjutnya Lestari menjelaskan persepsi masyarakat terhadap larangan menikah di bulan *Suro*. Masyarakat menganggap bulan *Suro* sebagai bulan suci. Terbukti dengan banyaknya masyarakat yang melakukan ritual-ritual dan tirakat untuk berbagai keperluan. Bulan *Suro* merupakan tahun baru bagi suku Jawa yang selaras dengan bulan Muharram (Lestari, Hambali, & Haryono, 2020). Meanwhile Siburian explained that the ritual tradition of the month of *Suro* in the Javanese community is a traditional ceremony that has been passed down from generation to generation. This *Suro* month ritual aims to avoid bad luck, disaster, calamity, calamity and to get closer to God in order to get safety, mercy and ask forgiveness for all mistakes made (Siburian & Malau, 2018).

So far, the people of Ponorogo district have maintained their Javanese customs, which have existed from the time of their ancestors and have not abandoned them, in the sense that they are still supporting and preserving Javanese traditional culture. This is marked by the existence of festivities and heritage carnivals during the month of *Suro* and not holding celebrations in the month of *Suro* (people who still adhere to Javanese customs). Of course, this also collaborates with Islam, which is often found in everyday life. For example, in building a house, they first look for a date that is considered good (Javanese calendar) by the Javanese indigenous people, and then they also hold a feast when the house is being built. The Javanese indigenous people believe that if the days are not counted according to the Javanese calendar, certain disasters will occur in the future, which will be detrimental to the community (Sarwanto, Widyastutieningrum, Nugroho, & Atmaja, 2017). Predicting the day, month, and year, by the community is also done in certain events, including weddings, circumcisions, and building houses.

II. METHOD

This research uses a type of qualitative method. The approach chosen, the juridical-empirical-sociological approach includes facts and phenomena of human behaviour obtained directly from the source with the aim of bringing legal knowledge empirically by going now to the object. Research takes written documents so that it can be expected to obtain maximum results. Data and data sources were obtained from facts of human behaviour as well as written documents from both traditional leaders, religious leaders and the people of Ponorogo Regency, East Java, who have related understanding. Data collection techniques using interviews and documentation. Data

analysis by describing data in the form of regular, coherent, logical and effective sentences so as to facilitate understanding and interpretation of data. Data analysis is done by working with data, organizing, sorting it into manageable units, synthesizing, finding patterns and drawing conclusions (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Prohibition of Marriage in the Month of *Suro*

The *Suro* month is a sacred month for the Javanese people. Every Javanese who is '*njawani*' will refrain from holding a party in the month of *Suro* (Aryanti & Zafi, 2020). They believe that they will get bad luck if these restrictions are violated (Anis, 2014). According to Javanese cultural observer Han Gagas, *Satu Suro* Becomes a Milestone, the opening of the sacred and sacred month. "In Java, there are no party celebrations and less rah-rah. This is taboo for *manten* (weddings) and circumcision," said Javanese Cultural Observer Han Gagas. He also revealed that the ritual of staying away from parties helps purify the human body and spirit, often called *suwung* "entering oneself", after which humans will move to a higher dimension of spirituality within themselves. Unlike the month of *Suro* (Muharram), the month of Dzulhijjah or what the Javanese call the big month, there is something special about this month compared to the others (Aswoyo, 2014). This relates to people who have intentions or work, whether it's a celebration of circumcising or marrying off their sons and daughters.

Meanwhile, the months that may be violated for any reason include the month of *Sapar*, even though I am lacking and have a lot of debt. The month of *Rabiul Akhir* is often gossiped about and abused. Even though you are often deceived during the first month of Jumadil, you lose many enemies.

As for the months of abstinence that is not recommended for people who have work, they include the month of *Suro*. In the month of *Suro*, it is said that if it is violated, it will get into trouble and always fight. The month of Rabiul Awal is also taboo. The month of fasting, or Ramadan, is also taboo because it will result in an accident. The last month of abstinence is *Dzul Qoidah*. If it is carried out, it will result in frequent illnesses and fights with friends (Gramidia & Setyawan, 2022).

The basis above is what the Javanese use to determine the month for holding celebrations, especially weddings. *Jumadil Akhir*, *Rejeb*, and *Ruwah* are the favourite months for the Big Months. At the same time, the months of *Sapar*, *Rabiul Akhir*, *Jumadil Awal*, and *Shawwal* may be violated. At the same time, the months of *Suro*, Rabiul Awal, Fasting and Dzul Qoidah are not recommended for people who will hold a wedding celebration (Safera & Huda, 2020).

Marriage customary law is a law that is not written in state legislation. Still, this customary marriage law is often held by the community and used as a strong law governing the community (Djun'astuti, Tahir, & Marnita, 2022). The rules in traditional law marriages must be implemented and must be supported. If abandoned, the community worries that something will happen to the bride and groom's lives (Bemmelen & Grijns, 2018). Marriage is a very sacred moment in human life, so a group of people often considers customary rules in marriage. Some people in Ponorogo Regency do not carry out marriages in the month of *Suro* because this tradition has long been held and trusted by the community as one of the rules or

customary laws of marriage in social life. Tradition is part of a culture, and only some know who started it. The ban on marriage in the month of *Suro* is a tradition inherited from ancestors, no one knows when it started, it could be a relic from the Mataram kingdom, as well as counting the day in determining the marriage contract, but it is still used until now because if it is not carried out later on, problems usually occur, such as an unstable life, difficulty finding sustenance, and one of them usually dies. It is a form of respect for a human being for the customs or traditions left by their ancestors (Sembiring & Christina, 2014).

In society, there are bound to be some people who do not believe in this prohibition, but the influence of the people around them is considerable. It is feared that it will make faith fade and cause doubts in carrying out a marriage, seeing life in a society where the majority still believe in customary law, if you experience doubts, it can result in disaster suitable. Some other people are of the opinion that the factors that cause people to comply with the ban on marriage in the month of *Suro* are historical relics, especially for Javanese people and must be maintained from generation to generation. The Ponorogo indigenous people do not dare to abandon this hereditary tradition because the purpose of holding the One *Suro* traditional ceremony for the community is as a form of respect for their ancestors so that a safe, comfortable society, peaceful and prosperous is formed free from disaster or logs. Apart from that, according to other people, they also hold *kejawen* (tradition), saying that the preservation of adat aims to preserve the values contained therein so that they do not fade and are scratched by the progress of the times because the development of civilization automatically also brings a new cultural society. Therefore it must be from culture. Newly entered so that the old culture is not contaminated with further contamination will lose the original cultural values contained therein (Ma'ruf, Abbas, & Sari, 2021).

Adat tends to refer to ancestral traditions stored in various stories and sayings as a source of law. The practice of the ancestors conveyed through oral information is the primary source of this traditional teaching. This is the conventional character of customary law, generally characterized by its unwritten transmission in people's lives. A thick mix between Islam and Javanese Religion (ancestral religion). Has given rise to its unique tradition in Java. That is someone who adheres to Islam, sometimes still reluctant to leave the *kejawen* ritual. The understanding of Javanese Islam is also based on the analogy of the emergence of Javanese Hindu beliefs that existed long before Islam came. The Islamic religion in Java has more or less been mixed with cultural acts. Therefore it deserves to be called Javanese Islam (Purwo, 2020).

This prohibition is inseparable from the events that occurred in that month, and the connection is not allowed to marry in the month of *Suro* (Muharram), namely in that month on the 13th of Muharram, King Namrud burned Prophet Ibrahim. For the Islamic-Javanese community, the sacred month of Muharram gives rise to the belief that certain forms of activity such as weddings, celebrations and so on not carried out not permissible, but the Javanese people have the notion that the month of Muharram is glorious or noble as God's month (Japarudin, 2017). God. Because the month of Muharram is too glorious, in public opinion, it is believed that servants or humans are "not strong" and considered "too weak" to hold celebrations in Allah's month. For the Javanese, the "strong" servant carrying out the month's festival is only the king or sultan. So that the month of *Suro* is considered a celebration for the palace, where ordinary people will "*kualat*" carry out certain celebrations. In general, people are not

allowed to carry out certain things in the month of *Suro*, not because this month is dangerous and can bring disaster (Minan & Thobroni, 2021).

It has become a belief for the people in Ponorogo Regency and the Javanese people in general that the month of *Suro* is sacred, so people do not dare to hold celebrations in the month of *Suro* because they believe that the month of *Suro* is a month full of calamities, full of disasters, full of bad luck, the month of sacred and very sacred so that some people do not want to celebrate in the month of *Suro*. If you carry out all the celebrations in the month of *Suro*, you can get a disaster. The marriage process is not smooth, resulting in a disharmonious family.

Islamic Views of Marriage in the Month of *Suro* in Ponorogo Regency

Marriage is a sacred event where there is an inner bond between a man and a woman to form a happy family. Adult men are encouraged to get married immediately as contained in the hadith of the Prophet from Abdullah bin Mas'ud Muttafaq Alaih:

"O young people, who among you has the ability in terms of "*al-baah*" should marry because marriage is more closed eyes from a bad sight and more guarding honour. If he cannot get married, he should fast because fasting is a restraint on his lust."

Humans as social beings cannot be separated from the consequences of social interaction, which of course, will influence each other individuals. So, with social interaction, these habits will gradually become "customs" that embody people's feelings (Ikhwan, 2014). While the results of work, creativity, and human emotions are habits that develop in society, the aspect of sense which includes the human soul, embodies social norms and values that are manifested from community behaviour carried out repeatedly in patterns of thoughts and actions are carried out continuously. Continuously and hereditarily becomes a tradition. Tradition is a process of chronic social situations in which elements of cultural heritage are passed on from generation to generation and are continuously passed on to the following generations (Ikhwan, 2018).

Speaking of Javanese customs, of course, it is no stranger to the fact that Javanese customs have a tradition of belief in certain times, days or months that are not appropriate for carrying out sacred events such as weddings, childbirths and circumcision (Hermawan, 2015);(Aziz, 2017). For example, in the month of *Suro* (1 Muharram), *Poso* (Ramadan) and *Selo* (Dzulkaidah) in the Javanese calendar, the Javanese do not have any celebrations, whether it is the birth of a child, circumcision or marriage. Even though only a few people do it, and it's just an ordinary celebration or a thanksgiving to welcome the arrival of these times, it's not a busy celebration or a big celebration. The Javanese indigenous people believe that there is an unlucky or unlucky day, so they abstain from having significant events or festivals at that time. Because if someone violates, it will get a negative or disastrous impact on his life later. For example, when someone does a marriage ceremony in the month of Muharram, they will experience complicated, fussy lives, eventually ending in divorce or the death of one of the partners. The disasters that occur in this world have been determined by Allah SWT, not because of other causes such as humans, time or other creatures. Allah says in QS. Al-Hadid (57): 22;

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

يَسِيرٌ

“No calamity befalls the earth and (nor) on yourselves except that it has been written in the book (*Luhul Mahfuzh*) before We created it. Verily, that is easy for Allah.”

The presumption of the existence of natural forces and spirits of spirits is called animism. There are two kinds of animistic beliefs and society: fetishism and spiritism. Fetishism is the worship of tangible objects that seem to have souls or the spirits of ancestors and other living things in nature. Meanwhile, spiritism is an attempt to bring in and communicate with ghosts or spirits of people who have died and then hold meetings.

While marriage is the basis of sincerity to accept being a husband and wife who help each other and respect each other between two, it is said sincerely marriage is a journey of one's heart in stepping towards a decent, well-established and peaceful life (Faruk, 2016). Besides that, marriage is good to be carried out whenever and wherever as long as the conditions and pillars of marriage are fulfilled and carried out in one majlis. The rules that Islam has put forward are precise, clear and firm. Because the laws of marriage are explained with examples in detail, conditions, pillars, causes and effects, and effects are also mentioned. It is clear because it is revealed by the arguments of the Qur'an and Hadith, also understood by the implementation of Ijma', Qiyas and related books. Firm because the existing rules can only be changed according to the people's will if arguments justify it. So then, Islam is said to be the perfect religion with all the rules in it (Yuliana & Zafi, 2020).

On all days it is good to get married. God did not make an unlucky day among the seven days. Accidents or hindrances in a marriage, if they occur, are not due to an error on the day but due to an oversight or lack of spiritual approval of the person conducting the marriage itself. In Islamic law, there are no specific texts, both the Koran and Hadith, which determine a particular day as the day it is prescribed for marriage. There are also no texts that prohibit marriage on certain days. Such technical issues are left to each concerned. With this intention, everyone can determine the best day to get married based on the existing benefits because basically all days are good, permissible, may be used for wedding processions, there are no recommendations for specific days, and there are no restrictions on certain days. Islam is a religion that is flexible and easy to learn and does not make it difficult for its followers. The Qur'an regulates marriage laws clearly, regarding the view of Islamic law regarding the prohibition of marriage practices in the month of *Suro*. In Islamic law, there is no term for marriage in the month of Muharram, and in Islamic law, there is also nothing that regulates the time of marriage.

Javanese people believe in magical things and spiritualism (belief in supernatural things). The nature of religious magic is defined as a mindset interpreted in religiosity. Namely, religion is sacred. Before indigenous peoples recognized religious law, indigenous peoples proved the existence of this religiosity using logical thinking, animism and belief in the supernatural. In addition, there is an opinion that this magical religious nature also means a public trust that does not recognize the separation between the world of birth (facts) and the world of the unseen (meanings hidden behind points), both of which must work in balance. In this case, society must try to prevent disharmony, which means that the community must always foster harmony and balance between the external world (the real world) and the inner world (the unseen world) (Izzi, Salikin, & Fatimah, 2021).

Society in Indonesia has different characteristics, as in the previous Javanese culture, it was formed with Hindu-Buddhist views, similar to the people who embraced Islam. Even the remnants of the earlier teachings were still attached. Some people still believe in traditions or traditional community cultural systems. Practices that are violated or blamed are considered out of the existing systems. After the birth of Islam, what became their legal basis changed to rules or texts based on the Qur'an and Sunnah. Therefore the function of adat became weak, unlike its original position. Adat was no longer considered in the basic principles of Islamic law by Islamic scholars (Mardiantari, Farida, Dimiyati, Dwilestari, & Nurkholis, 2022).

In Islam and the Qur'an, there is no prohibition against getting married in the month of Muharram (*Suro*). Even though they continued to carry out the wedding that month, nothing terrible happened, and the event continued to run smoothly. As for the public's opinion of someone who continues to carry out his hajjat that month. According to KH. Muh. Ashary As, one of the religious leaders in Ponorogo Regency, said:

"The law of marriage in the month of Muharram and the law of society believes in things that contain elements of shirk. He thinks that the marriage law in the month of Muharram is valid, and he says that what the *Kejawen* people of Ponorogo Regency do in religion is called *Urf*. *Urf* is a custom habituated by society and carried out continuously through words and deeds. Meanwhile, there are two *Urf types*: *Urf Sahih* and *Urf Fasid*. *Urf Shahih* is a community custom that does not violate religious law, while *Urf Fasid* is a community custom that violates community provisions, so the people of Ponorogo Regency who believe that someone who practices marriage in the month of Muharram will get a disaster in one of these families is illegal. But we as Javanese people should still respect this tradition to create a harmonious society."

It is hoped that all community leaders and traditional leaders will be wise in addressing the issue of marriage in the month of *Suro* (Muharram).

Debate Traditional Leaders and Religious Leaders in *Suro* Month Weddings

Differences of opinion between the two traditional and religious leaders have been going on for a long time since independence. Also, in the future, there will continue to be long debates. The implementation of customary law since the ancestors before Hinduism and Islam came, the ban on marriage in the month of *Suro* has been in effect. Until now, it has been maintained for generations. These differences are difficult to reconcile between customs and religions because almost all people who obey customary law are, in principle, all Muslims. Ponorogo people are generally Muslims and do not want to give up the customs that apply in Ponorogo. Even though traditional law teachings conflict with Islamic teachings, the Ponorogo people still adhere to the conventional trade that marriage in the month of *Suro* will bring disaster to the household. Islamic religious leaders have tried to explain that the household turmoil is not the result of a marriage in the month of *Suro*. Every year there are thousands of divorced households in the Ponorogo Religious Court whose marriages are not in the month of *Suro*. They marry in another month, which is a good month. Whereas according to Islam, all months are good for marriage.

Another influence supporting the ban on getting married in the month of *Suro* is the infrastructure for carrying out the wedding: wedding makeup, catering, cooks, troop decor and sound system rentals. They want to avoid renting out items for weddings in the month of *Suro* for fear of disaster after the wedding. Religious leaders have tried to dispel the myth that happened but failed. Once Kyai Zarkasy from Gontor was very

concerned about traditional Ponorogo cultural events where offerings were floated in Ngebel lake accompanied by reading incantations carried out by shamans and traditional leaders, which were carried out from generation to generation. The *gunungan* or *tumpeng* offered to the ruler of Lake Ngebel was replaced with the inscriptions of the holy Koran, and the regent agreed. So that in the series of processional events at Ngebel Lake, there is an offering float activity that replaces the offering float in the form of mountains of food. This activity continues every year in the month of *Suro*. Still, the movement of *larung* verses of the holy Koran seems to no longer exist in routine activities at Ngebel Lake. The original tradition reappears, namely *larung sesaji* with *gunungan* or *tumpeng*, which is offered to the ruler of Telaga Ngebel. This shows how strong the traditional culture of the Ponorogo people is to obey and respect the month of *Suro*, even though 98% of the perpetrators of the *Suro* carnival activities are Muslims. Islamic religious leaders have tried their best to figure out that *Suro* month marriages are not dangerous for the bride and groom, who form a happy family.

IV. CONCLUSION

The existence of the *Suro* month for the Javanese community, especially in Ponorogo Regency, has existed for a long time from generation to generation. The month of *Suro* is a month that has unique features because it is a month that is considered noble (sacred). The month of *Suro* is also used as momentum in washing heirlooms and purifying the soul. For this reason, *Suro* continues to exist for its supporting community from the past until now. Besides that, it also respects the significant events that occurred in Islam.

Factors causing the banning of marriages in the month of *Suro* for the Javanese people, especially in Ponorogo Regency, are dominated by metaphysical and sociological reasons, such as the belief that unions are not lasting, the bride and groom are afraid of being ostracized from society, and the belief that the bridal couple/family will receive disaster/disease damage.

It is hoped that preachers or preachers can describe the positive values in the nation's noble traditions, such as the ban on marrying in the month of *Suro* for Javanese people in Ponorogo Regency, especially proportionally both from a religious perspective and from a cultural perspective. So there are no clashes and negative tendencies over local wisdom owned by the community.

V. REFERENCES

- [1] Aisa, A., Hidayah, N., Putra, W. H., Irfan, M. A., Husniah, L. N. C., & Fajariyah, L. (2022). Meningkatkan Pemahaman Konsep Pernikahan dalam Pandangan“Fiqih Munakahat” pada Pemuda Pemudi di Desa Sidomulyo. *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 3(3).
- [2] Anis, M. (2014). Suran: Upacara Tradisional dalam Masyarakat Jawa. *Jurnal Seuneubok Lada*, 1(2), 53–60.
- [3] Aryanti, R., & Zafi, A. A. (2020). Tradisi Satu Suro di Tanah Jawa Dalam Perspektif Hukum Islam. *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan*, 4(2), 342 – 361.

- [4] Aswoyo, J. (2014). Upacara Ritual Suran Sebagai Sarana Pelestarian Kesenian. *Jurnal Penelitian Seni Budaya*, 6(1), 43–57.
- [5] Aziz, S. (2017). Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga Sakinah. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 15(1), 22–41. <https://doi.org/10.24090/ibda.v15i1.724>
- [6] Bemmelen, S. T. van, & Grijns, M. (2018). Relevansi Kajian Hukum Adat: Kasus Perkawinan Anak Dari Masa Ke Masa. *MIMBAR HUKUM*, 30(3), 516–543.
- [7] Djun'astuti, E., Tahir, M., & Marnita. (2022). Studi Komparatif Larangan Perkawinan Antara Hukum Adat, Hukum Perdata dan Hukum Islam. *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam*, 4(2), 119–128. <https://doi.org/10.37680/almanhaj.v4i1.1574>
- [8] Faruk, A. (2016). Manusia Jawa Dalam Islamisasi Jawa Refleksi Filsafat Antropologi Metafisik terhadap Temuan Ricklefs. *Kodifikasi*, 10(1).
- [9] Gramidia, T. R. N., & Setyawan, B. W. (2022). Akulturasi Budaya Dalam Tradisi Satu Suro Di Lereng Gunung Kawi Kabupaten Malang. *SOSFILKOM*, 16(1), 9–14.
- [10] Hermawan, I. (2015). Masjid pada Masyarakat Adat di Jawa Barat. *Buletin Al-Turas*, 21(2), 255–268. <https://doi.org/10.15408/bat.v21i2.3841>
- [11] Ikhwan, A. (2014). Model Organisasi Ideal Bagi Perguruan Tinggi Islam di Indonesia. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 2(1), 401–411.
- [12] Ikhwan, A. (2018). *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Yogyakarta: Diandra Kreatif.
- [13] Ikhwan, A. (2021). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistematikanya)*. Tulungagung: STAI Muhammadiyah Tulungagung.
- [14] Izzi, A. I., Salikin, A. D., & Fatimah, S. (2021). Relasi Agama Dan Budaya Dalam Pernikahan Di Keraton Cirebon Perspektif Hukum Islam Dan Filsafat Sosial Budaya. *INKLUSIF (Jurnal Pengkajian Penelitian Ekonomi Dan Hukum Islam)*, 6(1), 35–49. <https://doi.org/10.24235/inklusif.v6i1.8434>
- [15] Japarudin. (2017). Tradisi Bulan Muharam di Indonesia. *Tsaqofah & Tarikh*, 2(2), 167–180.
- [16] Lestari, A., Hambali, & Haryono. (2020). Persepsi Masyarakat Terhadap Larangan Pernikahan Pada Bulan Suro Dalam Adat Jawa Di Desa Rumbai Jaya Kecamatan Kempas Kabupaten Indragiri Hilir. *Jurnal Online Mahasiswa (JOM) Bidang Keguruan Dan Ilmu Pendidikan*, 7(2), 1–15.
- [17] Ma'ruf, M. I., Abbas, M., & Sari, I. (2021). Tradisi Suroan Masyarakat Jawa Desa Sidoharjo-1 Pasar Miring Kecamatan Pagar Merbau Kabupaten Deli Serdang Ditinjau Dari Aqidah Islam. *Center of Knowledge : Jurnal Pendidikan Dan Pengabdian Masyarakat*, 1(1), 153–165.
- [18] Mardiantari, A., Farida, A., Dimiyati, M., Dwilestari, I., & Nurkholis. (2022). Tradisi Masyarakat Adat Jawa Terhadap Pantangan Pernikahan Di Bulan Muharam Perspektif Hukum Islam. *At-Taahdzib: Jurnal Studi Islam Dan Muamalah*, 10(2), 69–78. <https://doi.org/http://ejournal.kopertais4.or.id/mataraman/index.php/taahdzib/articel>

e/view/4955

- [19] Minan, M. S., & Thobroni, A. (2021). Pandangan Tokoh Masyarakat Terhadap Pernikahan Dibulan Muharram dalam Perspektif Hukum Islam. *Prosiding Konstelasi Ilmiah Mahasiswa Unissula (KIMU)* 5, 283–290.
- [20] Nurdiani, P. (2013). Bulan Sura Dalam Perspektif Islam. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 11(1), 111–118. <https://doi.org/10.24090/ibda.v11i1.72>
- [21] Nurnazli. (2015). Wawasan Al-Qur'an Tentang Anjuran Pernikahan. *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam*, 8(2).
- [22] Prayitno, M. H., & Ishaq, Z. (2022). 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(2), 163–185. <https://doi.org/10.55352/josh.v1i2.596>
- [23] Purwo. (2020). Grebeg Suro Sebagai Aktualisasi Diri Masyarakat Ponorogo (Sebuah Kajian Etnografi Di Ponorogo). *EDUSCOTECH*, 2(1), 24–42.
- [24] Qoyyimah, A. L. N., & Sabardila, A. (2021). Persepsi Masyarakat Dan Nilai-Nilai Terhadap Peringatan Haul Ki Ageng Singoprono Pada Bulan Sura. *ETNOREFLIKA: Jurnal Sosial Dan Budaya*, 10(2), 157–171. <https://doi.org/10.33772/etnoreflika.v10i2.1062>
- [25] Rani, A. P., Chaniago, D. S., & Syarifuddin. (2019). Insakralitas Pemilihan Jodoh Dalam Pernikahan Keluarga Kontemporer. *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual*, 1(1), 1–13. <https://doi.org/10.29303/resiprokal.v1i1.1>
- [26] Roibin. (2013). Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa di Ngajum, Malang. *El Harakah: Jurnal Budaya Islam*, 15(1), 34–47. <https://doi.org/10.18860/el.v15i1.2671>
- [27] Safera, D., & Huda, M. C. (2020). Tradisi Suroan Sebagai Tapak Tilas Walisongo (Studi Di Desa Jatirejo Kecamatan Suruh Kabupaten Semarang). *Al-Mada; Jurnal Agama, Sosial Dan Budaya*, 3(1), 66–79. <https://doi.org/https://doi.org/10.31538/almada.v3i1.500>
- [28] Sarwanto, Widyastutieningrum, S. R., Nugroho, S., & Atmaja, N. R. A. C. D. (2017). Revitalisasi Seni Tradisi Dalam Upacara Pernikahan Adat Jawa. *Prosiding Seni, Teknologi, Dan Masyarakat #2*, 2, 174–178.
- [29] Sembiring, E., & Christina, V. (2014). Kedudukan Hukum Perkawinan Adat Di Dalam Sistem Hukum Perkawinan Nasional Menurut UU No. 1 Tahun 1974. *Journal of Law, Society, and Islamic Civilization (JoLSIC)*, 2(2), 72–94. <https://doi.org/https://dx.doi.org/10.20961/jolsic.v2i2.50254>
- [30] Siburian, A. L. M., & Malau, W. (2018). Tradisi Ritual Bulan Suro pada Masyarakat Jawa di Desa Sambirejo Timur Percut Sei Tuan. *Gondang: Jurnal Seni Dan Budaya*, 2(1), 28–35. <https://doi.org/10.24114/gondang.v2i1.9764>
- [31] Taufiq, O. H. (2017). Kafâah Dalam Pernikahan Menurut Hukum Islam. *Jurnal Ilmiah Galuh Justisi*, 5(2), 246–259. <https://doi.org/10.25157/jigi.v5i2.795>
- [32] Yuliana, E., & Zafi, A. A. (2020). Pernikahan Adat Jawa dalam Perspektif Hukum Islam. *AL-MASHLAHAH Jurnal Hukum Islam Dan Pranata Sosial Islam*, 8(2), 315–326.