



The Controversy of Prohibiting Marriage in the Month of Syawal in Minangkabau Traditions

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Abstrak : Penelitian ini mengkaji polemik larangan pernikahan pada bulan Syawal pada masyarakat minangkabau di Nagari Batupalano. Kepercayaan yang berisi tradisi dari para leluhur mempengaruhi mental pribadi masyarakat. Penelitian ini fokus pada pandangan tokoh ulama, tokoh adat, dan tokoh masyarakat. Jenis penelitian ini lapangan (field research), bersifat deskriptif dan sumber yang digunakan sumber data primer dan sumber data sekunder. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Hasil penelitian menunjukan bahwa alasan yang diutarakan oleh masyarakat Nagari Batupalano dipertahankannya adat ini dalam dua alasan sebagai berikut: pertama adat larangan menyelenggarakan pernikahan pada bulan Syawal merupakan warisan nenek moyang yang sudah disepakati dan diakui oleh masyarakat Nagari Batupalano sejak dahulu hingga kini. Kedua, alasan yang diutarakan untuk menghindari kesialan yang diakibatkan menikah pada bulan Syawal sebagai bulan (*anyuki kasai*) berdampak sial dan tidak baik untuk melakukan kegiatan pernikahan, hajatan dan sebagainya dapat menimbulkan perceraian. Tinjauan hukum keluarga Islam terkait tradisi tersebut menurut hukum Islam tidak ditemukan di dalam nash Al-Qur'an dan Hadis yang mengatur larangan melakukan akad nikah di bulan Syawal. Masyarakat dan keempat suku adat yang masih mempercayai adanya larangan pernikahan di bulan Syawal, maka tradisi ini masuk pada *Al-'urf kbâsh* (tradisi yang khusus) dan *Urf fasid*, sebaiknya tidak dipercayai karna berpotensi menjadi perbuatan syirik.

Kata Kunci: Larangan Menikah, Syawal, Minangkabau

Abstract : This research examines the controversy surrounding the prohibition of marriage in the month of Syawal among the Minangkabau community in Nagari Batupalano. Beliefs that encompass traditions from ancestors influence the personal mentality of the community. This study focuses on the perspectives of religious leaders (ulama), traditional leaders, and community figures. The research type is field research, descriptive in nature, and utilizes both primary and secondary data sources. Data collection involves observation, interviews, and documentation. The research findings indicate that the reasons stated by the Nagari Batupalano



community for maintaining this tradition are twofold. Firstly, the tradition of prohibiting marriage in the month of Syawal is considered an ancestral heritage that has been agreed upon and recognized by the Nagari Batupalano community since ancient times until the present. Secondly, the reasons expressed aim to avoid misfortune caused by marrying in Syawal, as it is considered a month associated with bad luck (anyuki kasai). Engaging in marriage ceremonies, celebrations, and similar activities during this period is believed to lead to divorce. From an Islamic family law perspective, no specific prohibition related to this tradition is found in the Qur'an and Hadith. For those who still believe in the prohibition of marriage in the month of Syawal, this tradition falls under Al-'urf khâsh (specific tradition) and Urf fasid, and it is advisable not to believe in it as it may have the potential to lead to acts of shirk

Keywords : *Marriage Prohibition, Syawal, Minangkabau*

Introduction

The controversy surrounding the prohibition of marriage in the month of Syawal among the Minangkabau community in Nagari Batupalano has become a subject of academic discussion. The Minangkabau people in Nagari Batupalano consider this prohibition as guidance for conducting marriages. According to Datuk Maruli Panjang, the month of Syawal is considered auspicious but at the same time is believed to bring misfortune. During this month, the community of Batupalano in Sungai Puar Subdistrict avoids activities such as weddings and celebrations. This is because getting married in Syawal is believed to have negative consequences, potentially leading to adversity and difficulties in life. The community believes that conducting marriage ceremonies in the month of Syawal could result in unfavorable impacts on the household's continuity, causing financial constraints, hindering efforts, and leading to a challenging life. The perception of Syawal as an unfavorable month for marriage is attributed to the belief that it is filled with hostility and disturbances.¹

So far, the writing has discussed the prohibition of marriage based on the beliefs and traditions of the community, which prohibits marriage during specific months, considering various aspects. In this tradition, people are not allowed to marry during certain months because it is believed to bring about misfortune. The writing includes, among other things, Risalatul, who wrote about the prohibition of marriage in the month of Shafar², Mustafid writes about the prohibition of marriage in the month of Tuwun according to the objectives

¹ Marali (Ketua adat Suku Pisang), "Pandangan Tokoh Adat Terkait Larangan Pernikahan Pada Bulan Syawal Di Nagari Batupalano," Wawancara Dengan Penulis, 23 Desember 2022," (2022). 1

² Risalatul Mahmudah and Hawa' Hidayatul Hikmiyah Hawa', "Larangan Menikah Di Bulan Shafar Perspektif Konstruksi Sosial," *HUMANISTIKA: Jurnal Keislaman* 7, no. 2 (2021), <https://doi.org/10.55210/humanistika.v7i2.594>. 1



of Islamic law (maqashid syariah)³, Prayitno wrote about the prohibition of marriage in the month of Suro⁴ In Javanese tradition⁵, Rismayanti wrote about the prohibition of marriage in the month of Muharram.⁶, Fauzan wrote about the prohibition of marriage in the month of Takepak according to Urf⁷, Laili writes about the prohibition of marriage during the months of Ramadan and Shawwal from the perspective of Human Rights⁸, Rohman writes about the prohibition of marriage in the month of Dhu al-Qa'dah⁹. Of these articles, none has discussed the prohibition of marriage in the month of Shawwal for the Minangkabau people.

In general, the writing is intended to complement existing literature. Specifically, the aim of this research is to examine the social background that led to the formation of beliefs and traditions prohibiting marriage during the month of Shawwal in the Minangkabau community. Additionally, it seeks to understand the Islamic legal framework regarding the tradition of prohibiting marriage during the month of Shawwal in the Minangkabau society. The research questions formulated for this study are: first, what is the social background that contributed to the formation of beliefs and traditions prohibiting marriage during the month of Shawwal in the Minangkabau community? Second, what is the Islamic legal perspective on the tradition of prohibiting marriage during the month of Shawwal in the Minangkabau society? Consequently, the results of this research are expected to provide perspectives and references for the continuity of the tradition of prohibiting marriage during the month of Shawwal in the Minangkabau community.

³ Mustafid Mustafid, "Larangan Perkawinan Bulan Tuwun Ditinjau Menurut Maqashid Syariah," *TERAJU* 3, no. 02 (2021), <https://doi.org/10.35961/teraju.v3i02.289.1>

⁴ Haiza Nadia, "Tradisi Pantangan Menikah Bulan Suro Di Lenteng Sumenep Madura," *AN-NAWAZIL* 5, no. 1 (2023): 1–11.

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 (2022), <https://doi.org/10.55352/josh.v1i2.596>; Masrukan Maghfur and Ahmad Hafid Safrudin, "Pantangan Melakukan Perkawinan Pada Bulan Suro Di Masyarakat Adat Jawa Perspektif Hukum Islam" 4, no. 2 (2023). 1

⁶ Pebi Rismayanti and Udin Juhrodin, "Analisis Saddu Dzariah Tentang Larangan Melaksanakan Pernikahan Di Bulan Muharram Di Desa Linggar Kec. Rancaekek Kab. Bandung," *Jimmi* 2, no. 2 (2022); Ani Mardiantari et al., "Tradisi Masyarakat Adat Jawa Terhadap Pantangan Pernikahan Di Bulan Muharam Perspektif Hukum Islam," *Jurnal At-Tabdzib* 10, no. 2 (2022), <https://doi.org/10.61181/at-tahdzib.v10i2.282.1>

⁷ Widan Fauzan, "Larangan Perkawinan Di Bulan Takepak Dalam Tinjauan 'Urf," *SAKINA: Journal of Family Studies* 3, no. 4 (2019). 1

⁸ Sirtatul Laili, "Praktik Adat Tentang Ketidakbolehan Menikah Pada Bulan Ramadan Dan Syawal (Nyowok) Di Desa Sokong Kecamatan Tanjung Kabupaten Lombok Utara, Perspektif Hak Asasi Manusia," *Jurnal HAM* 11, no. 1 (2020), <https://doi.org/10.30641/ham.2020.11.117-129.1>

⁹ Taufiqur Rohman, "Fenomena Larangan Menikah Pada Bulan Dzhu'lqadha Di Tengah Masyarakat Kecamatan Konang Kabupaten Bangkalan" 07, no. 1 (2024). 1



Research Method

This research employs field research as its methodology. It was conducted within the Minangkabau community in Nagari Batupalano, Sungai Pua District, Agam Regency, West Sumatra Province. The objective of this study was to gain a comprehensive understanding of the prohibition of holding weddings in the month of Shawwal in Nagari Batupalano. To achieve this, the research involved interviews with three religious figures as a basis for understanding the Islamic family law perspective, as well as four traditional leaders and four community figures who comprehended the reasons behind the prohibition of marriages in the month of Shawwal.

The research was descriptive qualitative research. It aimed to systematically, factually, and accurately describe specific facts and characteristics by portraying phenomena in detail as they are. The study intended to describe and analyze carefully to draw conclusions and insights regarding the Islamic family law perspective on the prohibition of organizing marriages in the month of Shawwal within the Minangkabau traditional customs.

The population for this research consisted of 63 households (KK) in Nagari Batupalano who got married in 2022, and those who consistently held weddings in the month of Shawwal from 2020 to 2022, totaling 7 couples. The sample size for the study was 12 individuals, including the Head of Nagari Batupalano, four community members (three following the tradition and one not), four traditional leaders, and three religious figures. These participants were selected to explore the Islamic family law perspective on the prohibition of organizing marriages in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano, Sungai Pua District, Agam Regency.

Discussions

Prohibition of Marriage According to Traditional Figures

Regarding the prohibition of marriage in the month of Shawwal, it is a restriction adhered to, respected, and understood by the Minangkabau people in Nagari Batupalano, Sungai Puar District, Agam Regency. This rule was considered part of the customary norms



that govern their lives. This tradition had been passed down from their ancestors since ancient times, with customs tending to refer to ancestral traditions, preserved in various stories and sayings within the Minang philosophy, serving as a source of customary law. Based on an interview with Mr. Angku Datuak Erman Banso Dirajo, the head of Nagari Batupalano, he expressed the opinion that someone getting married in the month of Shawwal is legally acceptable in Islamic law. However, as Minangkabau people, it was important to respect the customs and traditions in the Nagari Batupalano community that have been trusted and passed down from our ancestors since ancient times. Therefore, it was currently considered part of the norms and rules of customary traditions governing our lives. He emphasized the importance of not violating things that have been believed by the surrounding community. Regarding the occurrence of undesirable events in the month of Shawwal, it is also referred to as the "bulan anyuik kasai" (unlucky or disastrous month). If a family conducts a marriage in Shawwal, he expressed the opinion that every incident is the will of Allah and is not related to things around us, especially as the main cause. However, he stressed that, even though one may be confident that undesirable events will not happen after a marriage in Shawwal, the surrounding community strongly believes otherwise, and there is a high likelihood that such events might occur".¹⁰

A similar statement was expressed by Mr. Afrizal Sutan Rajo Ameh, the head of simpang III village. He also considers it merely as a customary regulation, which is part of the culture. According to him, it is just an unwritten customary rule created by the ancestors, still adhered to and believed by the Minangkabau people in Nagari Batupalano until now. He views these customs (regarding marriage restrictions) as a small part of the culture in society. Each region has its own unique culture. Personally, he does not believe in myths related to the month of Shawwal or other philosophical matters; he only follows them as customary regulations in his place of residence.¹¹

Therefore, the traditions that exist in the Nagari Batupalano community will take root and influence the personal mentality of the people. In the end, they will continue to uphold and preserve these traditions. Traditions will be considered a primary need in daily

¹⁰ Erman (Kepala Walinagari Batupalano), "Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano," (2023).

¹¹ Afrizal, "Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano," 2023.



life, even though many may not fully understand what their ancestors did. Tradition becomes the second nature of the community, meaning that every individual has inherent characteristics, and these traditions are almost the same, making it very difficult to eliminate them.

To gain a clearer understanding of the background behind the prohibition of holding weddings in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano, it can be examined from the perspectives of traditional leaders, community figures, and the Islamic family law. Insights from religious scholars can provide a clear understanding of the prohibition of marriage in the month of Shawwal. Therefore, an in-depth study from these viewpoints can shed light on the reasons behind this cultural tradition.

Based on the interview conveyed by the traditional figure Angku Datuk Zainal Mangkudun Sumaniak, the head of the Sekumbang tribe, regarding the prohibition of holding weddings in the month of Shawwal within the Minangkabau traditional customs, it is explained that the Minangkabau community in Nagari Batupalano has a belief that the month of Shawwal is a time when Allah bestows blessings. The community associates this belief with the taboo of not conducting marriages in Shawwal. Despite acknowledging that there is no basis for such beliefs and that they are passed down from previous generations, if this prohibition is violated, the community may perceive it as the "bulan anyuk kasai" (a bad month with the presence of disasters). In Minang philosophy, it is expressed as "Adat biaso kito pakai, limbago nan samo dituang, nan elok samo dipakai nan buruak samo dibuang" (what is good, use it; what is bad, leave it; what is beautiful, wear it; what is ugly, discard it). This implies that in the month of Shawwal, it is legally permissible to marry according to Islamic law. However, as people of Minangkabau, it is important to respect the customs in Nagari Batupalano that have been trusted. Therefore, this rule falls under the norms and regulations of customary practices that govern our lives.¹²

A similar sentiment was expressed by the traditional figure Angku Datuk Anwar Rangkayo Tanah, the head of the Customary Institution of Nagari (KAN) Batupalano for the Banana Tribe. He explained that the month of Shawwal is considered both highly auspicious and simultaneously filled with misfortune. During this month, the Batupalano community refrains from activities such as weddings or celebrations. In his opinion, getting

¹² Zainal (Ketua Adat Suku Sekumbang), "Pandangan Tokoh Adat Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano Kecamatan Sungai Pua, Kabupaten Agam," (2023).



married in Shawwal is not advisable, as it may bring negative consequences in the future for the sustainability of the household. This belief suggests that marrying in Shawwal could lead to financial difficulties, hindered efforts, and challenges in life. The perception of Shawwal as an unfavorable month for marriage is rooted in the belief that it is a time filled with hostility and disruption.¹³

A different perspective is presented by the traditional figure Angku Datuk Abdul Latif Panduko Sati, the head of the Customary Institution of the Koto Tribe, regarding the prohibition of holding weddings in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano. He explains that the exact origin of this tradition is not known. He can only say that in the Koto tribe, there is a tradition that prohibits marriage in the month of Shawwal. It is not allowed to conduct a wedding during this month, and if any couple decides to go ahead with the marriage, they would face a customary penalty consisting of one goat and a cash amount of two hundred thousand, and this rule applies specifically to the Koto tribe.¹⁴

The opinion expressed by the traditional figure Angku Datuk Ahmad Bustomi Mangkudun Sumaniak, the head of the Customary Institution of the Malay and Panyalai tribes, regarding the prohibition of holding weddings in the month of Shawwal as a customary regulation within the culture, is that in his view, there are fewer people nowadays who are willing to preserve traditions and culture. Even if there are some, they are very few. Everywhere, many traditions have been abandoned. However, the prohibition of marriage in the month of Shawwal is still adhered to. According to him, in the current era, many people no longer prioritize the preservation of traditions and cultural practices. However, he emphasizes that the prohibition of marriage in Shawwal is still observed. As someone born and raised in the land of Minangkabau, he cannot abandon this tradition. Especially when marrying a child or other relatives, he would definitely choose another month because, in his belief, the month of Shawwal is not suitable for marriage.¹⁵

¹³ Anwar (Ketua Kerapatan Adat Nagari), "Pandangan Tokoh Adat Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano Kecamatan Sungai Pua, Kabupaten Agam," (2023).

¹⁴ Abdul Latif (Ketua Adat Suku Koto), "Pandangan Tokoh Adat Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano Kecamatan Sungai Pua, Kabupaten Agam," 2023.

¹⁵ Ahmad Bustomi (Ketua adat suku (Melayu dan Panyalai), "Pandangan Tokoh Adat Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano Kecamatan Sungai Pua, Kabupaten Agam," 2023.



In the perspective of the four traditional figures representing the Sikumbang, Pisang, Koto, and Melayu/Panyalai tribes regarding the prohibition of holding weddings in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano, it is explained that the traditions in society are countless. However, most of them arise from reasons within the community, depending on the conditions and dynamics that occur. There are times when traditions are not based on immediate needs but rather on legacies from previous generations. The traditional leaders emphasize that traditions deeply rooted in the Minangkabau community in Nagari Batupalano will take root and influence the personal mentality of the people. Ultimately, they will continue to uphold and preserve these traditions. Therefore, traditions are considered a primary necessity in daily life, even though many may not understand what their ancestors did. Traditions are viewed as the second nature of society, meaning that every individual has inherent traits, and these traditions are so similar that it becomes challenging to eliminate them.

Traditions in society, in terms of their practices, can be broadly categorized into two types: first, general traditions, which are practices that have become customary among people from all layers of society, regardless of their location or region of residence. Second, specific traditions, which are practices that are only applicable and prevalent within a particular area or among specific groups of people, such as traditions specific to traders or farmers.

Marriage prohibitions according to community figures

In this discussion, the researcher will also present data obtained from interviews with the community conducted by the researcher in Nagari Batupalano, Sungai Pua District, Agam Regency. To gain a clearer understanding of the views of community figures regarding the conduct of marriages in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano, the researcher will explain the data obtained from interviews with community figures. The interview results are as follows:

According to Mr. Taufik Hasim Sutan Rajo Endah, a community figure, he describes the existence of holding marriages in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano. He states that the prohibition of marriage in Shawwal is a form of tradition that differs from general traditions. This tradition can be followed or not, as there is no legal basis for it. However, many people consider it a part of a long-standing tradition since the ancestors. Therefore, the Minangkabau community in Nagari Batupalano,



in the past, followed this tradition. Generally, this tradition teaches children and descendants to adhere to the customary leaders, whom the community usually considers as a form of respect for the ancestors.”¹⁶

The same opinion is expressed by the community figure, Mrs. Risma Wati, regarding the existence of holding marriages in the month of Shawwal within the Minangkabau traditional customs in Nagari Batupalano. According to her, there are customs that align with Islamic rules, and there are those that do not. The prohibition of marriage in the month of Shawwal is, in fact, not a prohibition but a belief. If someone chooses to marry in the month of Shawwal, it is acceptable, and Islam does not prohibit it. However, it still depends on an individual's belief. If a person is uncertain or hesitant, then it is advised not to marry in the month of Shawwal. This is because a person's belief is fundamentally anchored in faith in the Almighty. Such customs tend to diminish gradually, and by enhancing the quality of faith as believers, the connection according to Islam or the beliefs of the Minangkabau community, all of these are ultimately subject to the will of Allah.¹⁷

In the interview, Mrs. Risma Wati explains that getting married in the month of Shawwal can be done or not done because there is no evidence explicitly prohibiting marriage in Shawwal. The prohibition of marriage in Shawwal is not an actual prohibition but rather a matter of belief. It depends on each individual; if one has faith and surrenders to Allah, then it is better. However, if there is doubt, it is better not to marry in the month of Shawwal. She further emphasizes that cultural beliefs in something other than Allah will gradually diminish as the level of awareness and consciousness towards Allah increases over time.¹⁸

According to Mrs. Neli Ratna Sari, a community figure from Nagari Batupalano, Sungai Pua District, she describes the existence of holding marriages in the month of Shawwal. In her opinion, the prohibition of marriage in Shawwal has significant impacts on the Minangkabau community in Nagari Batupalano who do not follow this tradition. Those who do not follow the tradition become the subject of discussions among other community members, and their actions may be criticized and considered inappropriate. Some even wish ill upon those who do not adhere to the tradition of avoiding marriages during the specified

¹⁶ Taufik Hasim, “Mengenai Eksistensi Penyelenggaraan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano,” 2023.

¹⁷ Risma Wati, “Mengenai Eksistensi Penyelenggaraan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano,” (2023).

¹⁸ Wati.



period. It is certain that the emerging discussions tend to be negative and may involve disparaging remarks about individuals. Mrs. Neli Ratna Sari shares an incident in Nagari Batupalano where someone who did not adhere to this tradition was avoided and ignored by other residents because they were perceived as not following the unwritten rules that exist.¹⁹

Regarding the disruption or customary sanctions, which consist of one goat and a cash amount of two hundred thousand rupiahs, experienced by one prospective couple if they do not adhere to the tradition of avoiding marriage in the month of Shawwal, the emergence of reluctance to help someone who does not act in accordance with the customs or traditions established within a group or community is also a form of disruption that occurs in society. Some even go to the extent of avoiding individuals who do not follow the established traditions within the community.

The opinion expressed by Mr. Zulfahmi Sutan Pangeran, a community figure from Nagari Batupalano, Sungai Pua District, describes the existence of holding marriages in the month of Shawwal. He emphasizes the need to preserve traditions so that the community remembers their origins. Regarding the prohibition of marriage in the month of Shawwal, in local terms known as "bulan anyuik kasai" (the month full of disturbances), it is seen as a precaution against challenges and issues that could disrupt the marital life. The purpose of prohibiting marriage in Shawwal is to avoid such difficulties. There is wisdom in conducting marriages on the 27th day of Ramadan, taking advantage of the blessings in the last ten days of Ramadan. This aims to facilitate prospective couples, especially if they are not economically ready or lack other necessary preparations.²⁰

Based on the perspectives of the four community figures from the above interviews, the author will conclude regarding the tradition of prohibiting marriage in the month of Shawwal. The prohibition of marriage in Shawwal is a symbolic gesture with profound meaning. The person who initiated this prohibition initially knows and understands the greatness of Allah SWT, as demonstrated by the numerous blessings that descend in the month of Shawwal. Therefore, the prohibition of marriage in Shawwal serves as a form of self-reflection and evaluation of worship deeds, with the aim of becoming better after

¹⁹ Neli Ratna Sari, "Mengenai Eksistensi Penyelenggaraan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano," 2023.

²⁰ Zul Fahmi, "Mengenai Eksistensi Penyelenggaraan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano," 2023.



Ramadan than before. The effort to draw closer to Allah through the symbol of prohibiting marriage in Shawwal is an embodiment of the intention to show respect for the significant events behind the month of Shawwal. Although sometimes intended as a precautionary measure against negative occurrences involving supernatural beings that could harm humans.

Prohibition of Marriage According to Religious Figures

Regarding the review of Islamic family law based on the views of religious scholars on the prohibition of conducting marriages in the month of Shawwal within the Minangkabau cultural tradition in Nagari Batupalano, it is as follows:

Ustad Akmal Hadi, commonly known as Pak Akmal, is one of the heads of the Nahdlatul Ulama branch in Agam Regency, West Sumatra Province. He serves as the chairman of the Ashhabul Yamin Islamic boarding school in Nagari Lasi, Candung District, Agam Regency, West Sumatra. Based on the interview conducted by the researcher, several views from Nahdlatul Ulama figures regarding the prohibition of conducting marriages in the month of Shawwal within the Minangkabau cultural tradition in Nagari Batupalano are as follows: there is no basis in Islamic law, neither in the Quran nor in the hadith, that prohibits conducting marriage contracts in the month of Shawwal. According to Islamic law, there is actually no prohibition on conducting marriage contracts in a specific month. However, regarding the Minangkabau community in Nagari Batupalano, many still believe in such prohibitions, though traditions may differ outside of that region. Personally, I see no issue with it because there is no basis that prohibits the marriage contract. In fact, during the month of Ramadan, many people in Nagari Batupalano conduct marriage contracts in the last ten days of the holy month, aiming to seek blessings during this sacred period. Therefore, the prohibition of marriage is not related to a specific month but is connected to an individual who is performing the Hajj pilgrimage, whether male or female. That is the only prohibition in Islamic law. So, it is permissible if a Muslim does not conduct a marriage in the month of Shawwal. However, it is important not to believe that Shawwal is full of calamities if someone does so. In such cases, clarification is needed within the community and among cultural figures.²¹

²¹ Akmal Hadi (Kepala pengurus cabang NU Kabupaten Agam), "Pandangan Tokoh Nahdlatul Ulama Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano," 2023.



In the teachings of Islam, the prohibition of marriage is not related to a specific month but is associated with an individual, whether a Muslim man or woman, who is currently performing the Hajj or Umrah pilgrimage. Therefore, Muslims in Nagari Batupalano should not believe that the month of Shawwal is filled with calamities for anyone who disregards this tradition.

Similar views are expressed by Labai Syafruddin, the chairman of the Ulama Council in Nagari Batupalano, Sungai Pua District. He describes the prohibition of conducting marriages in the month of Shawwal, stating that there are two significant differences in the perspective of marriage in Islamic law. Firstly, in the Minangkabau customary law in Nagari Batupalano, it is considered the "bulan anyuik kasai" (the month full of disturbances or called the unlucky month), while in Islamic law, it is considered permissible because all months are suitable for conducting marriages. In my opinion, the prohibition of marriage in the month of Shawwal, in Islam, is not valid as all months are considered good for such occasions. Even in that month, marriage is considered good. However, on the other hand, because the month of Shawwal has many significant events, such as the Prophets being saved from various calamities they experienced, mostly in the month of Shawwal, it is important to honor that. Therefore, we should not divert all the joy by holding weddings during that time. This means we must prioritize reflection on the Prophet who has undergone and experienced such processes. On the other hand, the tradition of marriage in other months is indeed permissible. There are certain times that are prohibited, such as getting married while in the state of ihram, which is one of the times when marriage is not allowed. The prohibition of conducting marriages in the month of Shawwal is more of a cultural perspective, while from a religious standpoint, it is considered a myth because the Minangkabau community in Nagari Batupalano strongly believes that Shawwal is a month of misfortune.²²

Mr. Labai Syafrudin, in the interview with the author, explained that in Islamic law, marriage in the month of Shawwal is actually valid, and all months are considered suitable for such occasions. However, there are specific times prohibited for conducting marriages, as explained in fiqh books. It is mentioned in these books that marriage should not take place during the pilgrimage (hajj).

²² Syafruddin Kadir (Ketua Majelis Ulama Nagari Batupalano Kecamatan Sungai Pua), "Larangan Pernikahan Bulan Syawal," 2023.



Similarly, the opinion was expressed by Mr. Labai Abdulah Jafar Mangkudun, the representative of the council of ulama in Nagari Batupalano, Sungai Pua District. He described the prohibition of conducting marriages in the month of Shawwal, stating that in the Islamic religious law (sharia), there are no forbidden (tahrir) times for solemnizing marriages. Prohibiting others is not allowed, but if someone chooses not to do it, it will not be a problem, so one should refrain from forbidding others. The prohibition is directed towards others, and this is what becomes problematic. If one chooses not to implement it, then it is acceptable because marriages can take place at any time. However, he mentioned that the ideal time for marriage is during the month of Shawwal as it follows the tradition of the Prophet (itba' rasul). So, in Islamic law, there is no forbidden (tahrir) time for solemnizing marriages, whether it be day, night, any day of the week, or any month; everything is permissible. The ideal time for marriage, according to Mr. Labai Abdulah Jafar Mangkudun, is on a Friday in the month of Shawwal, following the tradition of the Prophet (itba'Nabi). He emphasizes the importance of preserving traditions but adjusting them in accordance with Islamic law because, in society, we inevitably live alongside traditions. He suggests that traditions should not be eliminated but adapted to comply with Sharia, as we live in a society where we coexist with traditions. He goes on to express his belief that one can use traditions or customs if they wish, but if there is doubt, one should refrain from participating. However, it is crucial not to believe that certain times (whether a day is considered good or bad) can cause disasters. A time becomes unfavorable when used for sinful activities and becomes good when we engage in virtuous deeds. He suggests avoiding certain traditions if they conflict with ethical principles, emphasizing the importance of adapting culture and traditions as long as they do not contradict Sharia.²³

Mr. Abdulah Jafar Labai Mangkudun, in the interview, explained that if someone chooses not to get married in the month of Shawwal, it is acceptable, but it depends on the intention behind it. If the intention is merely to show respect for customs and traditions, it is acceptable, but if the decision is driven by fear of facing trials or disasters, then it is not permissible as it involves an element of associating partners with Allah (syirik). This is because trials, disasters, or other hardships are the will of Allah, not the will of the month itself. The key point is that the decision should be made based on sincere intentions and not

²³ Jafar abdulah (Wakil Ketua Majelis Ulama Nagari), "Larangan Pernikahan Pada Bulan Syawal Dalam Tradisi Adat Minangkabau Di Nagari Batupalano Kecamatan Sungai Pua Kabupaten Agam," 2023.



out of fear of perceived negative consequences, as these are ultimately determined by Allah's will.

Based on the information above, it can be concluded that there is a consensus among the three interviewed religious figures, including one figure from NU and two figures from the Nagari Ulama Council. All of them agree that in Islamic teachings, there is no specific day, month, or time forbidden (tahrim) for conducting marriages, except for those who are performing the pilgrimage (hajj) or umrah. In terms of belief, the NU figure states that the prohibition of marriage in the month of Shawwal can be considered an act of polytheism (syirik) because it contradicts the Quran and Hadith. However, he also acknowledges that if someone chooses not to marry in that month with good intentions, such as respecting customs and traditions, it is not a problem. The issue arises when the decision is made out of fear of trials or disasters because that involves an element of polytheism. It is essential to note that, according to the NU figure, trials, disasters, or calamities that occur are the will of Allah, not the will of the moon itself. The conclusion from this research is that the prohibition of organizing marriages in the month of Shawwal within the Minangkabau customary tradition in Nagari Batupalano has no basis in Islamic law, and decisions in this regard should be made with good intentions and not based on fear of disasters.

Analysis of the prohibition of marriage in the month of Shawwal

Traditions within a society are countless, often emerging from various reasons depending on the conditions and dynamics present in the community. Sometimes, traditions persist not out of necessity but rather as legacies from preceding generations. Therefore, traditions that have existed in Minangkabau society in Nagari Batupalano become deeply rooted and influence the personal mentality of the people. Ultimately, they continue to uphold and preserve these traditions. As a result, traditions are considered primary needs in daily life, even if many individuals may not fully comprehend the origins of their ancestral practices. Traditions serve as representations of habits passed down from generation to



generation²⁴. They transform into the second nature of a community, meaning that each individual possesses inherent traits, and these traditions become so ingrained that they are challenging to eliminate.

Based on the review of Islamic family law, the views of religious scholars regarding the prohibition of conducting marriages in the month of Shawwal within the Minangkabau customary tradition in Nagari Batupalano show unanimity among three religious scholars. They agree that, according to Islamic teachings, there is no specific day, month, or time forbidden (tahrim) for solemnizing marriages, except for those who are performing the pilgrimage (haji) or umrah. Therefore, getting married in the month of Shawwal can be done or not, as there is no evidence indicating a prohibition on marriage during that month. They state that the prohibition of marriage in the month of Shawwal is not a true prohibition but rather a matter of belief. The decision to marry in Shawwal depends heavily on personal conviction and surrender to Allah. If one is confident and submits to Allah, it is considered better. However, if there is doubt, it is advisable not to proceed with marriage in Shawwal. Regarding the tradition of believing in something other than Allah, the religious scholars state that although this tradition may still exist, over time, the level of belief in it tends to diminish. This is due to the increasing awareness of the community regarding Islamic teachings and the acknowledgment that adhering to Islamic law is preferable.

In the life of the community in Nagari Batupalano, District of Sungai Pua, Agam Regency, there are numerous activities and rules that originate from ancestors. This is evident in a community in Nagari Batupalano known as cultural customs. These cultural customs have been passed down from generation to generation and continue to be preserved until now. Culture grows due to external influences on the community. Culture binds the way of life of the community, shaping their living space in accordance with their beliefs.²⁵ In this community, cultural customs are strongly upheld by the residents of Nagari Batupalano.

One form of customary practice that is still maintained by the Minangkabau community in Nagari Batupalano and can be found is the tradition of prohibiting marriages in the month of Shawwal, which is a manifestation of local cultural customs. This tradition

²⁴ Robert Sibarani, "Pendekatan Antropolinguistik Terhadap Kajian Tradisi Lisan," *RETORIKA: Jurnal Ilmu Bahasa* 1, no. 1 (2015): 1, <https://doi.org/10.22225/jr.v1i1.9>.

²⁵ Nurdien Harry Kistanto, "Tentang Konsep Kebudayaan," *Sabda: Jurnal Kajian Kebudayaan* 10, no. 2 (2017): 1–11, <https://doi.org/10.14710/sabda.v10i2.13248>.



is a local form of heritage based on family background factors, specifically related to the majority of the Nahdliyin community residing in Nagari Batupalano who adhere to Islam and remain faithful to the tradition of prohibiting marriages in the month of Shawwal within the Minangkabau customary tradition. According to the beliefs of the people in Nagari Batupalano, there is a trust in the values of respect, safety, and the blessings of life by adhering to and practicing the teachings of their ancestors. Regarding the community environment in Nagari Batupalano, they are unwilling to be considered forgetting the traditions that have been passed down through generations, as the prohibition of organizing marriages in the month of Shawwal is deeply rooted until now. In Minangkabau customs, marriages are regulated in such a way, starting from choosing a life partner to the wedding ceremony, often associated with myths from ancient times, even though, in reality, the prohibition of organizing marriages in the month of Shawwal does not lead to an ultimate truth. This is due to the acculturation of Hindu and Buddhist influences that still linger in Minangkabau culture.²⁶ In Nagari Batupalano itself, some members of the community still consider that if someone violates these traditions, it means they have deviated from the prevailing system. However, after the advent of Islam, all rules became more definitive. Although there are differences between religion and culture, they still maintain a strong relationship.

In essence, religion entered by using a cultural approach, ensuring that it does not immediately eradicate the existing culture within the community. Indeed, some cultural values may not align with religious teachings. Starting from this point, religion functions to filter various cultural norms and values, although in practice, there are often Minangkabau customs used in determining the validity of a marriage while still adhering to Islamic law. The preservation of certain values and norms that are still accepted and maintained by the community in the implementation of marriages is inseparable from the enduring social culture of the community. Although not codified as written law, these traditions continue to be upheld by the local community as they manifest in the form of taboos, passed down through generations. This is reflected in the conscious belief of the Nagari Batupalano community that within the prohibition of organizing marriages in the month of Shawwal in the Minangkabau customary tradition, there are positive values such as blessings and the

²⁶ Bukhari, "Akulturasi Adat Dan Agama Islam Di Minangkabau," *Al-Munir* I, no. 1 (2009): 49–63.



safety of their own lives. The community is convinced that the prohibition of organizing marriages in the month of Shawwal is not without reason, and violating it may bring calamities, endangering the sustainability of households. However, this belief in the prohibition is not necessarily in line with religious principles. Therefore, religious values serve as instruments to filter understanding and beliefs that arise from customary traditions to prevent deviations from religious principles. Religion, when aligned with culture, is meant to reinforce the implementation of religious values.

Based on the research conducted by the researcher regarding the prohibition of holding weddings in the month of Shawwal, information was obtained based on the reasons provided by the community. The prohibition of holding weddings in the month of Shawwal is considered as Al-‘urf amali (customary practices or habits related to actions). Al-‘urf amali refers to the traditions or customs of the community in carrying out certain actions based on beliefs inherited from ancestors. Therefore, the meaning of such actions is understood and ingrained in the minds of the community²⁷. The establishment of the prohibition on holding weddings in the month of Shawwal falls within this scope because the prohibition of holding weddings in the month of Shawwal is a human action associated with the origin of the implementation of the tradition of prohibiting marriages in the month of Shawwal. Therefore, this tradition cannot be categorized as al-‘urf lafzhî (customary practices or habits in the form of words).

Meanwhile, al-‘urf khâsh (specific tradition) or habits that only apply in a particular region and community.²⁸, Namely, specific customs that are widely practiced in Nagari Batupalano, especially among the community and the four customary tribes, which still believe in the prohibition of holding weddings in the month of Shawwal. This falls under this category, as the tradition of prohibiting marriages in the month of Shawwal is believed by all layers of society in Nagari Batupalano. Therefore, the tradition of prohibiting weddings in the month of Shawwal is not classified as al-‘urf amm (common tradition), which is a tradition or habit that is widely practiced throughout the community and in the entire region.

²⁷ Tuba Erkoç Baydar, “The Significance of Practical Custom (‘Urf ‘Amalî) in Takhşîş Al-Nass,” *Hitit Theology Journal* 20, no. 1 (2021), <https://doi.org/10.14395/hid.864860>.

²⁸ Ramdan Wagianto, “Harmonisasi Hukum Adat Dan Hukum Agama Dalam Perkawinan Adat Masyarakat Osing Banyuwangi,” *Proceedings of Annual Conference for Muslim Scholars* 6, no. 1 (2022), <https://doi.org/10.36835/ancoms.v6i1.334>.



When viewed from the aspect of its validity, to identify whether the tradition of prohibiting marriages in the month of Shawwal can be considered valid or not from the perspective of Islamic legal sources in terms of *urf sahiih* (valid custom) and *urf fasid* (corrupt custom).

'*Urf sahiih* is a customary practice carried out by people that does not contradict Sharia evidence, does not make the prohibited permissible, and does not annul the obligatory.²⁹ *Urf sahiih* must be preserved by a Mujtahid in creating laws and by a judge in deciding cases. Because what has been accustomed and practiced by the majority becomes a necessity and a benefit that is needed. As long as such a custom does not contradict Sharia, it must be preserved. Based on this, the scholars of jurisprudence have formulated a principle: (Customary practice is considered Sharia established as law).

Urf fasid is a corrupt customary practice carried out by people, contrary to Sharia provisions because it leads to making the prohibited permissible or annulling the obligatory.³⁰ Corrupt customary practices (*Urf fasid*) should not be considered, as preserving them would mean opposing Sharia evidence or nullifying Sharia law.

Based on the background of the prohibition on holding weddings in the month of Shawwal in the Minangkabau customary tradition in Nagari Batupalano, which has developed in society, it falls into the category of *Urf Fasid*. *Urf fasid* is a corrupt customary practice carried out by people, contrary to Sharia provisions because it leads to making the prohibited permissible or annulling the obligatory. Corrupt customary practices (*Urf fasid*) should not be considered, as preserving them would mean opposing Sharia evidence or nullifying Sharia law.

The prohibition on holding weddings in the month of Shawwal is known by the entire community of Nagari Batupalano, and the majority of them follow this tradition. Additionally, looking at its form, this tradition takes the shape of activities and actions that constitute components or manifestations of something practiced. When consistently followed, it can be considered a tradition.

²⁹ Muhammad Alwin Abdillah, "Hukum Adat Tentang Sanksi Khalwat Di Desa Paya Bujok Seleumak Kota Langsa Perspektif 'Urf Shahiih,'" *Legalite: Jurnal Perundang Undangan Dan Hukum Pidana Islam* 5, no. 2 (2021), <https://doi.org/10.32505/legalite.v5i2.2783>. 14

³⁰ Muhammad Mutawali, "The Dialectics of Customary Law and Islamic Law: An Experience from Dou Donggo Customs of Bima, Indonesia," *Abkam: Jurnal Ilmu Syariah* 21, no. 1 (2021), <https://doi.org/10.15408/ajis.v21i1.19825>. 12



Based on the views of Nahdlatul Ulama figures, as explained by Akmal Hadi in the above interview text, the Islamic family law perspective regarding the tradition of prohibiting weddings in the month of Shawwal in Nagari Batupalano, Sungai Pua District, Agam Regency, does not have a clear basis in the Qur'an and Hadith regarding the prohibition of conducting marriage contracts in the month of Shawwal. Therefore, it does not apply to the entire Minangkabau community. However, some people in Nagari Batupalano respect the month of Shawwal by refraining from holding weddings or celebrations, believing that Shawwal is an inauspicious month, also known as the month of "anyuik kasai," which may bring negative consequences for the future of marriages and so on. However, there are also people who consider the month of Shawwal as highly honorable for an ordinary human being. It is seen as a time for self-reflection and evaluation of the value of worship deeds, with the aim of becoming a better person after Ramadan. Therefore, they feel it is inappropriate to hold weddings and celebrations in the month of Shawwal. It is a form of self-evaluation regarding the value of worship deeds through contemplation and engaging in righteous deeds. Everything done by the people of Nagari Batupalano aims solely to draw closer to Allah.

Conclusion

In essence, religion enters through the use of local cultural approaches, allowing religion not to outright erase the existing culture in the community. While some cultural values may not align with religious teachings, religion serves to filter various norms and cultural values, even though in practice, there are often Minangkabau customs used in the legitimacy of a marriage still referring to Islamic law. Pointing to certain values and norms that are still acceptable and even maintained by a community in the implementation of marriage is inseparable from the social and cultural heritage that continues to endure. Although not written in law, it is still passed down through generations in the form of prohibitions.

Thus, regarding the Islamic family law perspective based on the views of Nahdlatul Ulama figures regarding the tradition of avoiding marriage in the month of Syawal in Nagari Batupalano, Sungai Pua District, Agam Regency, it can be understood that the month of Syawal is considered highly noble. It is a month suitable for reflection and supplication to Allah SWT, considering the significant events that occur during this month. In Islamic law,



there is no specific prohibition on the timing (tahrim) for marriage, so getting married in the month of Syawal is not only permissible but highly recommended. If one believes that the month of Syawal brings bad luck and disaster, it is considered an act of polytheism.

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