

The Tradition of Prohibiting Marriage during the Month of Suro in Purwajaya Village: A Study of Javanese Customary Practices in Lima Puluh Kota Regency

Wiwid Hanifah

wiwidhanifah626@gmail.com

UIN Imam Bonjol Padang

Rizky Firman Nugraha

rizkyfirmannugraha@uinib.ac.id

UIN Imam Bonjol Padang

Mutia Hafizah

hafizahmutia1991@gmail.com

STAI Ar Risalah Sumatera Barat

Abstract

This study is motivated by the prohibition of marriage during the Suro month among the Javanese indigenous community in Purwajaya Village, Lima Puluh Kota Regency, while Islamic teachings do not prescribe any specific time for marriage. The study aims to analyze three main issues: first, the background of the prohibition of marriage during the Suro month among the Javanese community in Purwajaya Village; second, the values contained in this traditional prohibition; and third, the review of the practice from the perspective of Maqashid Shari'ah. This research employs an empirical approach using primary data obtained through interviews and documentation, which were then analyzed qualitatively within the framework of Maqashid Shari'ah. The findings indicate that the background of the prohibition is influenced by the perception that the Suro month is sacred and unsuitable for holding weddings, beliefs in potential misfortune, respect for ancestors, the influence of Kejawen philosophy, and the syncretism of Javanese culture with Islam. This tradition also contains several values, including religious, historical, social, and philosophical values, which serve as the foundation for the indigenous community in maintaining social harmony. From the perspective of Maqashid Shari'ah, the prohibition of marriage during the Suro month is inconsistent with the objectives of preserving religion, progeny, intellect, and wealth, as time restrictions without a Shari'ah basis can hinder the realization of greater benefits. The study underscores the dynamic interaction between cultural values and Maqashid Shari'ah principles and highlights the importance of a moderate approach in understanding local cultural practices that continue to thrive within society.

Keywords: Marriage Prohibition, Suro Month, Javanese Custom.

Abstrak

Kajian ini dilatarbelakangi oleh keberadaan larangan menikah pada bulan Suro di kalangan masyarakat adat Jawa di Desa Purwajaya Kabupaten Lima Puluh Kota, sementara dalam ajaran Islam tidak terdapat ketentuan mengenai waktu khusus untuk melangsungkan pernikahan. Penelitian ini bertujuan untuk menganalisis tiga pokok masalah, yaitu: pertama, latar belakang munculnya larangan menikah pada bulan Suro bagi masyarakat adat Jawa di Desa Purwajaya; kedua, nilai-nilai yang terkandung dalam tradisi larangan tersebut; dan ketiga, tinjauan Maqashid Syari'ah terhadap praktik adat dimaksud. Penelitian ini menggunakan pendekatan empiris dengan memanfaatkan data primer yang diperoleh melalui teknik wawancara dan dokumentasi, kemudian dianalisis secara kualitatif dengan mengaitkannya pada kerangka Maqashid Syari'ah. Temuan penelitian menunjukkan bahwa latar belakang larangan menikah pada bulan Suro dipengaruhi oleh anggapan bahwa bulan tersebut bersifat sakral dan tidak tepat untuk menggelar pernikahan, adanya kepercayaan terhadap potensi nasib buruk, penghormatan terhadap leluhur, pengaruh filosofi kejawen, serta sinkretisme budaya Jawa dengan Islam. Tradisi ini juga mengandung sejumlah nilai, yaitu nilai religius, historis, sosial, dan filosofis yang menjadi landasan hidup masyarakat adat dalam menjaga harmoni sosial. Sementara itu, dalam perspektif Maqashid Syari'ah, larangan menikah pada bulan Suro tidak sejalan dengan tujuan menjaga agama, keturunan, akal, dan harta karena pembatasan waktu tanpa dasar syar'i dapat menghambat terlaksananya kemaslahatan yang lebih besar. Hasil penelitian ini menegaskan adanya dinamika antara nilai adat dan prinsip-prinsip Maqashid Syari'ah serta pentingnya pendekatan moderatif dalam memandang praktik budaya lokal yang hidup di tengah masyarakat.

Kata Kunci: Larangan Menikah, Bulan Suro, Adat Jawa.

A. Introduction

The month of Suro is regarded as sacred in Javanese tradition as a period of self-restraint and spiritual activities; therefore, weddings and major celebrations are generally avoided because they are believed to diminish blessings.¹ This belief is rooted in spiritual values, historical experiences, and Javanese cosmology that upholds harmony, and it is still maintained by the Javanese migrant community in Purwajaya Village as an ancestral cultural identity.² However, the marriage of a young couple during the month of Suro in 2024 sparked debate and opened a space for inquiry into how this tradition is practiced, interpreted, and negotiated within a contemporary socio-religious context.

¹ Koentjaraningrat, *Kebudayaan Jawa* (Jakarta: Balai Pustaka, 2009), hlm. 347.

² Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago Press, 1976), hlm. 14.

Javanese Muslim communities continue to uphold local customs, often prioritizing adherence to adat over considerations of Islamic jurisprudence.³ Cultural taboos, including prohibitions on marriage in certain months, are believed to bring either benefit or misfortune depending on individual belief.⁴ In Javanese tradition, marriage is viewed not only as a legal union but also as an adat-based and kinship bond; therefore, months such as Suro (Muharram), Poso (Ramadan), and Selo (Dhu al-Qa'dah) are considered unsuitable for major celebrations, and when marriages are conducted during these periods, they are usually held in a modest manner.⁵

The tradition prohibiting marriage during the month of Suro reflects a tension between Javanese cosmological adat and Islamic teachings, which do not impose temporal restrictions on marriage.⁶ The urgency of this study lies in this tension, as Islamic law affirms that the validity of marriage is determined by the fulfillment of its pillars and conditions, not by the time of its performance.⁷ Consequently, restricting marriage without a shari'ah basis may hinder the realization of public benefit (maṣlaḥah) and conflict with the objectives of Maqāṣid al-Sharī'ah, particularly the protection of religion, lineage, intellect, and property.⁸ Nevertheless, this tradition may still be understood as consistent with the objective of safeguarding life (ḥifẓ al-nafs) when interpreted as a form of social prudence aimed at maintaining order and communal harmony.⁹

Various studies indicate that the prohibition against marriage during the month of Suro has become part of a cultural identity transmitted across generations.¹⁰ The belief that misfortune will occur if the taboo is violated reflects the strong authority of adat, which views Suro as a time requiring caution,¹¹ and is

³ Z. Jamaly, "Bulansuro Dalam Perspektif Islam Dan Tradisi Bulan Suro Di Pulau Jawa," *Leksikon: Jurnal Pendidikan Bahasa, Sastra, & Budaya* 2, no. April (2024), hlm. 9.

⁴ K. Jeni, R., & Khairuddin, "Antara Adat Dan Agama: Kajian Pantangan Menikah Di Bulan Suro Dalam Masyarakat Jawa Di Gunung Meriah, Aceh," *Abdurrauf Social Science* 1, no. 1 (2024), hlm. 6.

⁵ Jamaly, "Bulansuro Dalam Perspektif Islam Dan Tradisi Bulan Suro Di Pulau Jawa," hlm. 12.

⁶ Jeni, R., & Khairuddin, "Antara Adat Dan Agama: Kajian Pantangan Menikah Di Bulan Suro Dalam Masyarakat Jawa Di Gunung Meriah, Aceh," hlm. 8.

⁷ A. Slamet, *Hukum Pernikahan Dalam Perspektif Islam* (Jakarta: Pustaka Ilmu, 2022), hlm. 47.

⁸ Jasser Huda, *Maqasid Al-Shariah as Philosophy of Islamic Law* (London: The International Institute of Islamic Thought (IIIT), 2008), hlm. 25.

⁹ S. Ja'far, A. K., Hermanto, A., & Nurjanah, "Transformasi Fitrah Dalam Perspektif Maqashid Al-Syari'Ah," *ADHKI: Journal of Islamic Family Law* 3, no. 1 (2021): hlm. 17, <https://doi.org/10.37876/adhki.v3i1.42>.

¹⁰ Hildred Geertz, *Family and Kin in Javanese Society* (Yogyakarta: Gadjah Mada University Press, 1983), hlm. 13.

¹¹ H. Hartatiningsih, S., Sumarjoko, S., & Ulfa, "Fenomena Pantangan Menikah Di Bulan Suro Perspektif Hukum Islam (Studi Di Desa Sukomarto, Jumo, Temanggung)," *Amorti: Jurnal Studi Islam Interdisipliner* 1, no. 2 (2022): hlm. 78.

closely linked to reverence for ancestors, Javanese philosophical thought (kejawen),¹² and the process of Javanese-Islamic syncretism that functions to maintain social order and harmony.¹³ Other studies also emphasize that this prohibition is shaped more by customary constructions and collective social perceptions than by normative religious foundations, given that Islamic jurisprudence does not prohibit marriage in any particular month.¹⁴

The dynamics of the tradition prohibiting marriage during the month of Suro have generated differing perspectives within the Javanese migrant community, particularly between the older generation, which tends to adhere firmly to adat, and the younger generation, which is more flexible and critical.¹⁵ Along with increased education, social mobility, and access to more textual religious discourses, younger members increasingly reinterpret the Suro tradition without entirely abandoning respect for adat.¹⁶ Studies on Javanese cultural practices in West Sumatra remain limited despite the community's significant presence, creating a research gap on how traditions are negotiated in diaspora. This study examines the practice, meaning, and relevance of the Suro marriage prohibition in Desa Purwajaya within a contemporary socio-religious context shaped by Islam and Minangkabau culture.

B. Research Methods

This study is an empirical research employing a qualitative approach to examine the practice of the prohibition on marriage during the month of Suro in Desa Purwajaya, Lima Puluh Kota Regency. This approach is used to gain an in-depth understanding of how the tradition is practiced, interpreted, and negotiated within the socio-religious context of the Javanese migrant community. Data were collected through interviews and documentation as primary sources, as well as scholarly literature as secondary sources, in order to portray the community's cultural dynamics in an authentic and comprehensive manner.¹⁷

¹² Masrukan Maghfur and Ahmad Hafid Safrudin, "Pantangan Melakukan Perkawinan Pada Bulan Suro Di Masyarakat Adat Jawa Perspektif Hukum Islam," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 4, no. 2 (2023): 120.

¹³ P. Pranoto, *Mitologi Jawa Dan Pandangan Masyarakat Terhadap Bulan Suro* (Bandung: UPI Press, 2022), hlm. 33.

¹⁴ Jeni, R., & Khairuddin. hlm, 7.

¹⁵ Nur Syam, *Islam Nusantara: Dari Ushul Fiqh Hingga Paham Kebangsaan* (Surabaya: Pustaka Idea, 2018), hlm. 90.

¹⁶ Z. Prayitno, M. H., & Ishaq, "Larangan Menikah Di Bulan Suro: Perspektif Hukum Adat Jawa Dan Hukum Islam (Studi Kasus Di Desa Ngampelrejo Kecamatan Bancar Kabupaten Tuban)," *OSh: Journal of Sharia*, 2022, hlm. 163.

¹⁷ J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th Ed. (Thousand Oaks: SAGE, 2014), hlm. 41.

Data were collected through semi-structured interviews and documentation. Informants were selected using purposive sampling,¹⁸ and included customary leaders, the Head of Desa Purwajaya, couples who married during the month of Suro, and couples who complied with the customary prohibition, in order to obtain diverse perspectives. Documentation was used to examine village archives, customary certificates, and customary records related to the prohibition on marriage during the month of Suro.

The data obtained were analyzed using Creswell's (2018) qualitative data analysis model, which consists of several stages. First, data management, involving the organization of all interview results and documents into files and their conversion into textual units such as narratives, words, or sentences. Second, reading and memoing, in which all data are read repeatedly and brief notes (memos) are made to identify emerging patterns and key issues. Third, data description, classification, and interpretation, which involve describing the data in detail, grouping information into categories and themes, and interpreting deeper meanings based on relationships among these themes. At this stage, coding, theme development, and abstraction of the socio-cultural meanings embedded in the practice of prohibiting marriage during the month of Suro are carried out. Fourth, data visualization, which presents the analytical results in a systematic scholarly narrative so that the findings can be clearly and comprehensively understood.¹⁹

C. Discussion and Research Results

The Concept of the Month of Suro in Javanese Custom and Socio-Cultural Theory

In Javanese tradition, the month of Suro, which coincides with Muharram in the Hijri calendar, is regarded as a period imbued with sacredness and spiritual energy. It is viewed as a time for self-restraint, ascetic practices (*tirakat*), and reverence for ancestors. From the perspective of cultural anthropology, Suro represents a synthesis of Javanese spiritual values and Islamic influences that entered through a process of cultural syncretism.²⁰ The community of Desa Purwajaya perceives Suro not merely as a temporal marker, but as a symbolic space in which interactions between humans, nature, ancestors, and metaphysical forces are believed to become more intense. Consequently, activities associated with festivity or exuberant celebration, including weddings, are considered incompatible with the quiet, solemn, and contemplative atmosphere of this month.

¹⁸ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2015), hlm. 244.

¹⁹ C. N. Creswell, J. W., & Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches, 4th Ed.* (Thousand Oaks: SAGE, 2018), hlm. 43.

²⁰ Koentjaraningrat, *Kebudayaan Jawa*, hlm. 349.

From the perspective of the anthropology of religion, Clifford Geertz explains that Javanese society constructs its social and spiritual cosmos through cultural symbols, including the Javanese calendar, which reflects a sacred relationship between humans and the supernatural order. Suro, as the first month in the Javanese-Islamic calendar, functions as a symbol of ritual renewal and self-purification through practices such as *kungkum*, *tirakat*, and *suran*. Hildred Geertz further notes that beliefs in heightened supernatural forces during the month of Suro form part of the Javanese moral structure, which is grounded in values of *sungkan* (social restraint), *eling* (mindfulness), and cosmological caution.²¹

The syncretism between Javanese culture and Islam during the month of Suro demonstrates how Javanese society integrates local values with Islamic teachings through rituals such as *suroan* and *doa selamatan*, which emphasize gratitude and spiritual protection. As a result, Suro is not merely a marker of time, but functions as a symbolic space in which interactions between humans, nature, ancestors, and metaphysical forces are believed to become more intense. The sacredness of Suro is understood through the concept of *kawruh* in Javanese thought, which prioritizes inner balance and cosmic order.²²

The Tradition of Prohibiting Marriage during the Month of Suro

The prohibition on marriage during the month of Suro is a cultural practice transmitted across generations. The people of Purwajaya believe that holding a wedding in this month may invite misfortune, disharmony, or even divorce. This prohibition is reinforced by oral narratives passed down through generations about couples who experienced bad luck after marrying in Suro.²³ In addition to being believed to bring calamity, marriage is considered incompatible with the spiritual essence of Suro, which emphasizes tranquility and religious activities such as prayer, *tirakat* (ascetic practices), and visits to ancestral graves. Consequently, the community tends to postpone marriages until months regarded as more auspicious and safe.

The prohibition on marriage during the month of Suro, which coincides with Muharram in the Hijri calendar, is still strongly upheld by Javanese communities, particularly in Desa Purwajaya. This tradition constitutes an integral part of customary life, as it is closely connected to long-established beliefs and spiritual values. The month of Suro is regarded as sacred and imbued with mystical significance, and is therefore considered an inappropriate time to hold major

²¹ Geertz, *Family and Kin in Javanese Society*, hlm. 32.

²² Hartatiningsih, S., Sumarjoko, S., & Ulfa, "Fenomena Pantangan Menikah Di Bulan Suro Perspektif Hukum Islam (Studi Di Desa Sukomarto, Jumo, Temanggung), hlm. 75."

²³ Mely G. Tan, *Etnis Jawa Di Perantauan* (Jakarta: Pustaka Sinar Harapan, 1991), hlm. 60.

celebrations such as weddings.²⁴ The practice of prohibiting marriage in Suro is a cultural tradition passed down across generations, reflecting a synthesis of local spiritual values and Islamic influences.²⁵ For the people of Desa Purwajaya, this tradition is not merely a customary rule but also carries deep religious and philosophical dimensions. Its continued observance is viewed as an effort to preserve harmony, sacredness, and the spiritual values upheld by the local community.²⁶

The prohibition on marriage during the month of Suro is also understood as a form of respect for ancestors and a means of maintaining harmony with nature and spiritual life. This practice reflects a harmonious synthesis of local cultural values and Islamic teachings, and is considered relevant as it is believed to protect individuals from negative influences that may arise if customary rules are violated. The people of Purwajaya therefore avoid activities associated with festivity and celebration, including weddings, during this month. Holding a marriage ceremony in Suro is believed to bring misfortune or calamity to the couple concerned.²⁷

The month of Suro, which coincides with Muharram in the Islamic calendar, is regarded as a highly sacred period by the Javanese customary community, particularly in Desa Purwajaya. It is viewed as a time for drawing closer to God, engaging in introspection, and seeking protection from various dangers. In Javanese culture, Suro is believed to possess a strong mystical aura, as it marks a period of intense interaction between humans, nature, and ancestral spirits. Consequently, the people of Purwajaya avoid festive activities such as weddings, which are considered incompatible with the solemn and contemplative atmosphere of Suro. The prohibition on marriage during this month is therefore intended to preserve spiritual values that have been passed down from generation to generation.²⁸

Wedding ceremonies, which are closely associated with celebration and joy, are considered incompatible with the sacredness of the month of Suro. Community beliefs hold that such festivities may diminish the sanctity of this month and bring negative consequences to the married life of the couple. Therefore, people prefer to postpone marriage until the following months, which are considered more appropriate for holding major celebrations. The sacred character of Suro thus constitutes a primary foundation for the tradition prohibiting marriage in Desa

²⁴ Koentjaraningrat, *Kebudayaan Jawa*, hlm. 359.

²⁵ Geertz, *The Religion of Java*, hlm. 29.

²⁶ Nadia, "Tradisi Pantangan Menikah Bulan Suro Di Lenteng Sumenep Madura.", hlm. 7.

²⁷ Maghfur and Safrudin, "Pantangan Melakukan Perkawinan Pada Bulan Suro Di Masyarakat Adat Jawa Perspektif Hukum Islam." hlm. 220.

²⁸ Pranoto, *Mitologi Jawa Dan Pandangan Masyarakat Terhadap Bulan Suro*, hlm. 223.

Purwajaya.²⁹ Moreover, Suro carries meanings that go beyond its function as a month in the Islamic calendar. The customary community emphasizes spiritual activities such as prayer, introspection, and honoring ancestors over worldly affairs. The tradition of prohibiting marriage during Suro is rooted in the belief that worldly activities, including weddings, are inconsistent with the spiritual essence of this sacred month.³⁰

Marriage, which is associated with joy and festivity, is regarded as incompatible with the calm and solemn atmosphere upheld during the month of Suro. The community believes that holding a wedding in Suro may bring misfortune or calamity, including the risk of divorce, marital disharmony, or other forms of adversity. This belief constitutes a strong foundation for the continued preservation of the tradition to this day.³¹

The belief that the month of Suro carries the potential for misfortune is the main reason behind the prohibition on marriage during this period. The people of Desa Purwajaya believe that during Suro, mystical forces and spirits are more active than usual. They fear that holding a wedding at this time may invite spiritual disturbances that could lead to marital disharmony. This belief is reinforced by oral narratives passed down through generations about couples who experienced marital failure or calamities after marrying in Suro. Consequently, the community prefers to postpone marriages until a time considered safer.³² The month of Suro is also regarded as a special period for honoring ancestors. In Desa Purwajaya, the community performs customary rituals to commemorate and pay respect to their ancestors, which are believed to strengthen the connection between the human world and the spiritual realm. For this reason, major events such as weddings are considered inappropriate, as they are thought to disrupt the sacred atmosphere of the month of Suro.

In addition, this month is devoted to rituals such as *selametan* and pilgrimages to ancestral graves, which aim to seek blessings, safety, and protection for individuals and the community. The prohibition on marriage during the month of Suro helps maintain the community's focus on these spiritual activities, as marriage is considered to divert attention from the primary purpose of Suro, namely drawing

²⁹ M. Sutrisno, "Wawancara Perpaduan Budaya Islam Dan Jawa Dalam Tradisi Larangan Menikah Di Bulan Suro." hlm. 78.

³⁰ T. Wibowo, "Wawancara Pengaruh Filosofi Kejawaan Terhadap Tradisi." hlm. 43.

³¹ J. Darsono, "Wawancara Tradisi Bulan Suro Dan Relevansinya Pada Kehidupan Masyarakat Jawa." hlm. 47.

³² A. Rahmawati, R., Takdir, T., Muhajir, M. N. A., & Abdain, "An Inauspicious Month in Javanese Wedding Tradition in North Luwu, South Sulawesi: Islamic Law Perspective," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 2 (2024), hlm. 160.

closer to God and honoring the ancestors.³³ Kejawen philosophy emphasizes balance between humans, nature, and supernatural forces. During Suro, spiritual energy is believed to be particularly active; therefore, actions deemed incompatible with the spiritual atmosphere are thought to disrupt this balance. Marriage is thus viewed as conflicting with Kejawen values and potentially bringing misfortune to the couple.³⁴

The Philosophical Meaning of the Month of Suro

The philosophical meaning of the month of Suro in Javanese tradition is rooted in the concept of cosmic balance and self-restraint as the core of *kejawen* teachings. Suro is regarded as a moment for *lelaku batin* (inner spiritual discipline), namely efforts to discipline oneself through *tirakat* (ascetic practices), prayer, *puasa mutih* (ritual fasting), and various forms of desire control in order to attain inner peace and harmony with the universe. Philosophically, the month of Suro represents a phase of self-renewal and inner purification, during which individuals are encouraged to reorganize their spiritual awareness to align with the cosmic order.³⁵ In Javanese cosmology, Suro constitutes a liminal point marking the transition between the old and the new Javanese year, thus serving as a reflective period for *eling lan waspada*, to remember, to be conscious, and to remain cautious toward the dynamics of life. This meaning emphasizes that a harmonious and tranquil life can only be achieved when humans maintain balance between the outer and inner realms, honor their ancestors, and sustain harmonious relations with transcendent forces. For this reason, activities involving major celebrations, such as weddings, are considered incompatible with the sacredness, silence, and contemplative atmosphere inherent in the month of Suro. The month is therefore understood not merely as a unit of time, but as a spiritual space that cultivates introspection, prudence, humility, and cosmic awareness as the foundation of Javanese social values.

Moreover, the philosophical meaning of the month of Suro is also closely related to the concept of *kesunyatan* (inner silence), which forms the foundation of spiritual ethics in Javanese society. *Kesunyatan* is understood as a state of inner clarity, free from worldly noise and distractions, enabling individuals to receive moral guidance and life wisdom from the universe as well as from ancestral heritage.³⁶ In this context, Suro becomes a space in which people reorganize their

³³ Darsono, "Wawancara Tradisi Bulan Suro Dan Relevansinya Pada Kehidupan Masyarakat Jawa." hlm. 77.

³⁴ Sutrisno, "Wawancara Perpaduan Budaya Islam Dan Jawa Dalam Tradisi Larangan Menikah Di Bulan Suro." Hlm. 43.

³⁵ Tan, *Etnis Jawa Di Perantauan*, hlm. 28.

³⁶ Q. Khusaini, M., Yusman, A., Ali, Z. Z., & Adila, "Reinterpretasi Tradisi Islam: Larangan Menikah Di Bulan Muharram (Suro) Dalam Adat Jawa.," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 22, no. 2 (2024), hlm. 222.

relationships with themselves, with others, and with metaphysical forces through contemplative practices. Values such as *andhap-asor* (humility), *tepa slira* (empathy and consideration for others), and *prasaja* (simplicity) are reinforced during the month of Suro as ethical principles guiding social life. Therefore, festive activities, including weddings, are considered capable of disturbing the inner calm that constitutes the primary objective of Suro. This interpretation demonstrates that the tradition of prohibiting marriage during Suro is not merely a matter of mystical belief, but also a reflection of the broader ethics of *kesunyatan* within the Javanese philosophy of life.

Factors Sustaining the Tradition

The continuity of the tradition prohibiting marriage during the month of Suro in Desa Purwajaya is closely linked to various mutually reinforcing factors within the social, cultural, and spiritual structures of the Javanese customary community. Religiously and historically, Suro is understood as a sacred period imbued with strong spiritual energy. Since the era of the Javanese kingdoms, this month has served as a moment for important rites such as ancestral ceremonies, prayers for protection, and ascetic practices (*tirakat*), resulting in its sanctity being transmitted across generations as a norm worthy of respect.³⁷ Wedding activities, which are worldly in nature and characterized by celebration, are therefore considered incompatible with the atmosphere of silence, devotion, and introspection that surrounds the month of Suro. In the community's view, this month is a time to deepen one's relationship with God, practice self-restraint, and purify the inner self through religious rituals.

The prohibition on marriage is closely linked to the religious values of Javanese society. The month of Suro is believed to be a time to deepen closeness to God through rituals, prayers, and self-restraint. Marriage activities, which are worldly in nature and associated with celebration, are considered incompatible with the sanctity of this month. This tradition emphasizes introspection, spiritual purification, and the strengthening of one's relationship with the Creator through practices such as *tirakat* and collective prayers.³⁸ The historical dimension of the prohibition on marriage during Suro is related to efforts to preserve custom and collective memory. Suro is regarded as a period associated with important events in Javanese history, including royal rituals and sacred ancestral occurrences. By observing this prohibition, the community not only honors tradition but also maintains an emotional connection with its history and preserves cosmological

³⁷ Jamaly, "Bulansuro Dalam Perspektif Islam Dan Tradisi Bulan Suro Di Pulau Jawa. *Leksikon: Jurnal Pendidikan Bahasa, Sastra, dan Budaya* 2 (April 2024), hlm. 15."

³⁸ Hartatiningsih, S., Sumarjoko, S., & Ulfa, "Fenomena Pantangan Menikah Di Bulan Suro Perspektif Hukum Islam (Studi Di Desa Sukomarto, Jumo, Temanggung)." hlm. 70.

balance.³⁹ The social value of the prohibition on marriage during Suro functions as a cohesive force within the community. This tradition fosters collective awareness that Suro is a time to strengthen solidarity through social activities, customary ceremonies, and spiritual gatherings. Thus, the prohibition serves not merely as a rule, but as a means of cultivating harmony, collective responsibility, and social cohesion within the community.⁴⁰

Maqasid Syari'ah Perspective on the Tradition of Prohibiting Marriage during the Month of Suro

The prohibition on marriage during the month of Suro in Desa Purwajaya can be analyzed through the perspective of *Maqāṣid al-Sharī'ah*, which encompasses five fundamental objectives: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).⁴¹ First, this prohibition potentially conflicts with *ḥifẓ al-dīn*, as in Islamic law marriage is a valid act of worship that may be performed at any time as long as no shari'ah-based impediments exist. Considering a particular month as sacred and prohibiting marriage may deviate from the principles of *tawḥīd* and the freedom to perform the act of marriage. Second, the social pressure generated by this tradition may affect *ḥifẓ al-naḥs*, especially for couples who wish to marry but face resistance from their families or the wider community. Third, delaying marriage due to this prohibition may hinder *ḥifẓ al-'aql* by discouraging rational decision-making, while also potentially disrupting family formation (*ḥifẓ al-nasl*) and increasing financial burdens (*ḥifẓ al-māl*).⁴²

From the perspective of *Maqāṣid al-Sharī'ah*, the values embedded in the tradition of prohibiting marriage during the month of Suro can be examined through the five principal objectives of Islamic law. First, in terms of *ḥifẓ al-dīn* (protection of religion), the sacralization of this prohibition has the potential to deviate from Islamic principles, as Islam does not prescribe any restriction on marriage based on particular months.⁴³ Second, with regard to *ḥifẓ al-naḥs* (protection of life), the social pressure arising from customary norms can be very strong. Even within Muslim communities, the Suro prohibition is often observed out of fear of misfortune or

³⁹ Pinisepuh, "Tradisi Bulan Suro Di Desa Purwajaya, Kabupaten Lima Puluh Kota: Sebuah Kajian Budaya Jawa." hlm. 54.

⁴⁰ Sutrisno, "Wawancara Perpaduan Budaya Islam Dan Jawa Dalam Tradisi Larangan Menikah Di Bulan Suro." Hlm. 49.

⁴¹ Huda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, hlm. 25.

⁴² Slamet, *Hukum Pernikahan Dalam Perspektif Islam*, hlm. 54.

⁴³ Maghfur and Safrudin, "Pantangan Melakukan Perkawinan Pada Bulan Suro Di Masyarakat Adat Jawa Perspektif Hukum Islam." hlm. 154.

calamity believed to result from marrying during that month.⁴⁴ Third, concerning *hifz al-'aql* (protection of intellect), this tradition may hinder rational reflection and freedom of thought by compelling couples to postpone marriage. This condition highlights the importance of reinterpreting Islamic traditions so that adherence to custom is balanced with rational and normative sharī'ah teachings.⁴⁵ Fourth, in the context of *hifz al-nasl* (protection of lineage) and *hifz al-māl* (protection of property), delaying marriage due to this prohibition may lead to biological and financial consequences. Research by Prayitno and Ishaq in Tuban, for example, shows that although Islamic jurisprudence considers marriage during the month of Suro valid, customary law discourages it, causing some couples to postpone marriage, which in turn can prolong preparation periods and increase associated costs.⁴⁶

The responses of the Purwajaya community to this prohibition vary: some fear violating social norms, while younger generations have begun to question its relevance. From a *Maqāṣid al-Sharī'ah* perspective, the tradition does contain cultural and social values; however, certain aspects require evaluation so that they do not conflict with sharī'ah principles. Therefore, an educational approach involving religious scholars (*ulama*) and customary leaders is recommended to distinguish between cultural values and normative sharī'ah provisions. As an alternative, local traditions such as collective prayers during the month of Suro can be directed toward strengthening social bonds without restricting the right to marry. An evaluation based on *maqāṣid* can thus bridge the preservation of custom with the flexibility of Islamic law, maintaining a balance in protecting religion, life, intellect, lineage, and property.

D. Conclusion

The prohibition on marriage during the month of Suro in Desa Purwajaya is a hereditary tradition rooted in notions of sacredness, respect for ancestors, and efforts to maintain social harmony, reflecting a synthesis of Javanese culture and Islamic elements. From the perspective of *Maqāṣid al-Sharī'ah*, this tradition presents a dual dimension: on the one hand, it contributes to strengthening social solidarity and cultural identity within the community (*hifz al-nafs* and *hifz al-'aql*); on the other hand, restricting the timing of marriage lacks a sharī'ah basis and may hinder the performance of marriage as an act of worship and the formation of families (*hifz ad-*

⁴⁴ Hartatiningsih, S., Sumarjoko, S., & Ulfa, "Fenomena Pantangan Menikah Di Bulan Suro Perspektif Hukum Islam (Studi Di Desa Sukomarto, Jumo, Temanggung)." hlm. 76.

⁴⁵ Khusaini, M., Yusman, A., Ali, Z. Z., & Adila, "Reinterpretasi Tradisi Islam: Larangan Menikah Di Bulan Muharram (Suro) Dalam Adat Jawa." hlm. 218.

⁴⁶ Prayitno, M. H., & Ishaq, "Larangan Menikah Di Bulan Suro: Perspektif Hukum Adat Jawa Dan Hukum Islam (Studi Kasus Di Desa Ngampelrejo Kecamatan Bancar Kabupaten Tuban)." hlm. 68.

dīn and *hifz an-nasl*), while postponing marriage for economic reasons (*hifz al-māl*) cannot be justified on religious grounds. The diverse responses within the community, particularly the differing perspectives between older and younger generations, underscore the need to re-evaluate this tradition through an educational approach involving religious scholars and customary leaders, so that cultural values are preserved without conflicting with the principles of *Maqāṣid al-Sharī'ah*, thereby achieving a balance between the preservation of tradition and the flexibility of Islamic law.

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