

A Review of Islamic Law on Community Traditions on the Prohibition of Marriage in the Month of Muharram (Case Study in North Galesong District, Takalar Regency)

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Abstract

In North Galesong sub-district, Takalar regency, there is a custom that although some people have abandoned it, there are still some who follow this traditional custom. Tradition in North Galesong sub-district of Takalar district links the time of the month of Muharram with the time of marriage. According to the words of the previous parents, the month of Muharram is a bad month for marriage, known as bulang bambang. Whereas in Islamic law there is nothing that explains the existence of bad times in the implementation of marriage. This type of research is qualitative research. It can be concluded that: 1). The impermissibility of holding a wedding in the month of Muharram in North Galesong sub-district of Takalar regency is a custom left by previous parents. The impermissibility of holding a wedding in the month of Muharram is still followed by some people. The month of Muharram is commonly referred to as bulang bambang by people in North Galesong sub-district, Takalar regency, because this month, according to previous parents, there were many bad events that occurred so that previous parents attributed it was not good to hold a wedding in the month of Muharram. 2). The tradition of not being allowed to hold a wedding in the month of Muharram in North Galesong sub-district of Takalar district in Islamic law can be said that choosing a good time to hold a contract / marriage is okay because in the case of muamalah including cultural traditions the law changes as long as there are no deviations, but considers that the month of Muharram is a bad month for holding a marriage including bad deeds to Allah Almighty. In this case Islam came to strengthen tawhid our belief that everything happens by the will of Allah Almighty. In Islamic law, a person may enter into marriage if the pillars and conditions have been fulfilled and do not violate the provisions of marriage.

Keywords: Marriage; Islamic Law; Society; Muharram; Tradition.

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Introduction

Marriage between a man and a woman and uniting to live as husband and wife in the bond of marriage has been one of the characteristics of human beings since it was first created. Allah SWT did not create the Prophet Adam (peace and blessings of Allaah be upon him), unless Eve was also created as his life partner, and then they became husband and wife in the marriage bond.¹

Marriage is recommended for people who already have a family),² The evidence about the recommendation to get married is several verses of the Qur'an and the Hadith of the Prophet of Muhammad.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

"Marry those who are still single among you, and also those who are worthy (to marry) of your male and female servants. If they are poor, God will empower them with His gifts. And Allah is Vast (His Gift), All-Knowing."³

Among the evidences from the hadith of the Prophet (peace be upon him) is the narration of 'Abdullah bin Mas'ud r.a. who said:

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ : (يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ ، وَأَحْصَنُ لِلْفَرْجِ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ)⁴

Translation:

We were with the Prophet (peace be upon him) when he was young and did not have anything. He then said, "O young men! Whoever among you is able to give mascot (and livelihood), let him marry. Actually, getting married can keep the view and protect the genitals. Whoever is unable to do so, let him fast because he will suppress his lust (wanting to get married)."

The term marriage contract is interpreted as a sacred agreement to bind oneself in marriage between a man and a woman in order to form a happy and eternal family. Holy here means having elements of religion or the One Godhead. Therefore, the meaning based on the One God which means that marriage does not just happen, but as a gift from God to humans as civilized beings, therefore marriage is carried out in a civilized manner in accordance with the religious teachings that God has revealed to humans.⁵

The pillars of marriage are the essence of marriage itself. Without one of the pillars, marriage is

¹ Ahmad Sarwat, *Ensiklopedia Fikih Indonesia : Pernikahan* (Jakarta : Gramedia Pustaka Utama, 2019), h. 7

² Musthafa Dib Al-Bugha, *Ringkasan Fiqih Madzhab Syafi'i* (Jakarta Selatan : PT Mizan Publika, 2017), h. 367-368

³ Departemen Agama RI, *Al-Quran dan Terjemahan* (Surabaya: Halim, 2013), h. 354

⁴ Maktabah Asy-Syamilah, Al-Bukhari, *Al-Nikah, Bab "Man Lam Yastathi' a-lBa'ah fal-Yashum"*, hadis no. 4889; Muslim, *Al-Nikah, Bab "Istihbab al-Nikah li Man Taqat Nafsuhi Ilaihi"*, hadis no. 1400

⁵ Kumedi Ja'far, *Hukum Perkawinan Islam di Indonesia* (Cet. I; Jakarta: Arjasa Pratama, 2021), h. 15

impossible to carry out. Meanwhile, what is meant by the conditions of marriage is something that must be in the marriage and if one of the conditions is not met, the marriage becomes invalid.⁶ According to the majority of scholars, harmony is things that must be fulfilled to be carried out in essence, both how and outside of it. While conditions are something that must exist, but it is not part of the essence.⁷

Marriage is an act that is highly recommended in the provisions of Islamic law, but in certain circumstances marriage is also an act that is not allowed and haram to be done.

Sayyid Sabiq in his book *Fiqh Sunnah* states that not all women can be married, but the condition for women who are allowed to marry must not be haram for the man who marries them, both the haram is eternal and the haram is temporary, women are haram to marry, namely nasab, *mushaharah*, and *radha*.⁸

There are several marriages that are prohibited because they are not in accordance with the purpose of marriage in Islam, namely: first, *nikah badal* (bartering of wives), second, *zawaj al-istibda'*, third, *nikah mut'ah*, fourth, *nikah tahlil*, fifth, *nikah shighar*.⁹

In the Hijri calendar system, a day or date begins when the sun sets in that place. The hijri calendar is built

on the average synodic cycle of the month which has 12 months in a year. In Q.s Al-Taubah/9: 36, Allah SWT said:

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

Translation:

"Indeed, the number of months in the sight of Allah is twelve months, (as) Allah's decree (in Lauh Mahfuz) when He created the heavens and the earth, among which there are four haram months. That is the right religion, so do not oppress yourself to it, and fight all the polytheists as they fight against all of you. Know that Allah is with the righteous."¹⁰

One of the hijriah months is the month of Muharram where the month is a month that is very influential on the history of Muslim life. A month that is the opening of the year of blessings and mercy because starting from this month, according to the Islamic world, all natural events occur.¹¹

In North Galesong District, Takalar Regency, there is a custom that although some people have abandoned it, there are still some who follow this tradition. Tradition in

⁶Zaeni Asyhadie, dkk, *Hukum Keluarga (Menurut Hukum Positif di Indonesia)* (Cet. I; Depok : PT Raja Grafindo Persada, 2020), h. 77-78

⁷ Kumedi Ja'far, *Hukum Perkawinan Islam di Indonesia*, h. 33-34

⁸ Agus Hermanto, *Larangan perkawinan* (Yogyakarta : Lintang Rasi Aksara Books, 2016), h. 11-12

⁹Rizem Aizid, *Fiqh Keluarga Terlengkap* (Cet. I; Yogyakarta: Laksana, 2018), h. 54-57

¹⁰ Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 264-265

¹¹ Ida Fitri Shohibah, *Mengenal Nama Bulan Dalam Kalender Hijriyah* (Cet. I; Jakarta Timur: PT Balai Pustaka(Persero), 2012), h. 4-6

North Galesong District, Takalar Regency associates the time of the month of Muharram with the time of the wedding. As is the custom of the majority of people when they want to get married, previously the families of the bride and groom discussed the time, namely the date and month to hold the wedding. According to the words of previous parents, the month of Muharram is a bad month to hold a wedding known as *bulan bambang*. The month of Muharram is a month that is anticipated not to hold weddings by some people in North Galesong District, Takalar Regency because this custom has existed for generations from ancestors.

Meanwhile, the terms and principles of marriage above do not have any conditions or principles that explain the existence of a certain time in the implementation of marriage. Based on the above background regarding the problem of people not being allowed to hold weddings in the month of Muharram, the formulation of the problem in this study is how is the description of community traditions about the prohibition of marriage in the month of Muharram in North Galesong district, Takalar district? and how is the review of Islamic law on the tradition of the community about the prohibition of marriage in the month of Muharram in North Galesong district, Takalar regency?

Methods

When viewed from the object of this type of research is field research, judging from the descriptive nature of the analysis, namely data that is studied about community traditions related to the prohibition of marriage in the month of Muharram,

then the data that has been obtained is analyzed qualitatively. The researcher took the location of the research by conducting interviews with figures who were raised in one family, the community, and religious leaders in North Galesong District, Takalar Regency. The data sources obtained in this study are; Primary data, this data was obtained from the results of community interviews related to the problem of community tradition about the inadmissibility of marriage in the month of Muharram in North Galesong District, Takalar Regency. Secondary data can be obtained from various sources such as books, reports, journals, and others. Regarding the data collection technique in this study, it was collected through: interviews, in this study, the researcher conducted interviews with figures who were raised in one family, religious and community leaders who did not get married in the month of Muharram in North Galesong District, Takalar Regency. The documentation technique carried out by the researcher by examining all aspects of object documentation as a result of interviews with respondents in the form of documents or photographs to support the lack of data. The data analysis technique used by the researcher is a qualitative data analysis technique. Researchers in data processing and data analysis in this study go through several stages. First, reduce data. Second, presenting data. Third, the researcher draws conclusions, namely formulating conclusions from data that has been reduced and presented in the form of a descriptive narrative.

Result and Discussion

Overview of Community Traditions about the Prohibition of Marriage in the Month of Muharram in North Galesong District, Takalar Regency

In each region, almost have their own beliefs that are different, either in the form of prohibitions, recommendations or taboos. These traditions are attached to their respective regions so they cannot be eliminated simply because these traditions have been carried out by their ancestors.

The incident that occurred in North Galesong District, Takalar Regency about marriage in the month of Muharram is a habit of their previous parents, although currently the community is not fully implemented, but there are still some who maintain this custom.

The people in North Galesong District, Takalar Regency, like the majority of people in general, when determining the wedding date, the families of the bride and groom-to-be gather to determine when the right time is for the wedding, but apart from that, sometimes they also choose the time to avoid a bad time according to the beliefs of their previous parents.

One of the bad times to hold a wedding according to the beliefs of previous parents is the month of Muharram. Their various opinions about this month are said to be a bad month from the 1st to the 10th of Muharram and some say that the whole month is avoided to hold a wedding.

According to Mrs. Lina Dg Ngai as a community in Bonto Sunggu

Village, she expressed the opinion that:

"He said that his previous parents during the month of Muharram were referred to as *bulan bambang* or *nakasa taung*. He said that the previous parents if they got married this month, there would be a disaster at the marriage such as death. The name alone is *bulan bambang* which means hot moon. That's all I don't know much about the origin of the belief in this month, I follow this custom because this tradition has existed for a long time."¹²

From the opinion expressed by Mrs. Lina, the month of muharram is called *bulan bambang* or *nakasa taung*. The month is also called the hot month, according to Mrs. Lina's understanding of why her previous parents did not allow the wedding because it was a bad month.

According to Mr. Sese Dg Tayang as a community in Bonto Sunggu Village, he argues that:

"Holding a wedding in the month of Muharram is legal, it's just that there are dates from 1 to 10 in the month of Muharram, according to our parents, the date is a date that is not used on the grounds that the date is not good for holding a wedding. We and our family follow this habit because this habit has existed for a long time. But there are also those who can hold weddings after the 10th of Muharram."¹³

Furthermore, the opinion expressed by Mr. Saso Dg Airing the month of Muharram which was referred to by the previous parents should not be married is the 1st to

¹² Wawancara dengan Ibu Lina Dg Ngai, selaku Masyarakat di Desa Bonto Sunggu pada tanggal 16 September 2023

¹³ Wawancara dengan Bapak Sese Dg Tayang, selaku masyarakat di Desa Bonto Sunggu pada tanggal 16 September 2023

10th of Muharram, after that date has passed, then the marriage can be held. This month of Muharram has been avoided for a long time so they also anticipate not to hold a wedding in that month.

According to Mr. Saso Dg Nambung as one of the figures who grew up in one of his families in Sawakung Village, Beba explained that:

"The month of Muharram is usually mentioned by our parents as *nakasa taung* which means once a year. If something bad happens in this month, it can be said that luck if it can be saved, such as a person who is sick right in the month of Muharram then lucky if he can recover. This month is also called *bulan bambang* because the previous parents said that many events or bad events that occurred in this month were like a village in that month, our parents did not want to enter the village, therefore those of us who came recently also anticipated not to hold a wedding in that month."¹⁴

Then the opinion expressed by one of the figures who was raised in one of his families, Mr. Saso Dg Nambung, that the month of Muharram is called *nakasa taung*, which means once a year, then a whole month in that month is avoided. It is also called *bulan bambang* because according to the words of their previous parents, there were many bad events that occurred in that month.

According to Mr. Dolla Dg Nappa as one of the figures who was

raised in one of his families in Tamasaju Village said that:

"The month of Muharram is a month that is not used for weddings because our parents used to say that the month is *bulan kodi*, which means not good, they don't explain the details of why the month is so avoided by them, it's just that I think our parents know more about the events in the past than us, so we just follow it because that's our custom since ancient times."¹⁵

From the opinion expressed above, it is explained that the month of Muharram called *bulan kodi* means not good. The month is avoided by the community because the month has been avoided for a long time and that is the existing habit.

According to Mr. Dg Tonang as the imam of Tamasaju Village, he expressed his opinion that:

"My little knowledge, the month of Muharram according to its philosophy is a month of victory, so those who do not hold a wedding in that month are only those who attach their belief to the messages of their parents such as *the karaeng* family or families whose customs are still used today. In the month of Muharram at that time there were many incidents of disputes, calamities, and many bloodsheds, therefore perhaps the previous parents who at that time had limited knowledge associated these events in terms of marriage in the month of Muharram. We want to follow the beliefs of each community if there are still those who believe in this habit, we appreciate the meaning of

¹⁴ Wawancara dengan Bapak Saso Dg Nambung, selaku salah satu Tokoh yang dituakan dalam satu keluarganya di Desa Sawakung Beba pada tanggal 17 September 2023

¹⁵ Wawancara dengan Bapak Dolla Dg Nappa, selaku salah satu Tokoh yang dituakan dalam satu keluarganya di Desa Tamasaju pada tanggal 26 September 2023

actually being legal, now only some of us still believe the words of our previous parents about it is not good to hold a wedding in the month of Muharram.”¹⁶

Meanwhile, the next opinion states that it is not permissible to hold a wedding in the month of Muharram, only the belief of the previous parents who associated the month of Muharram with the marriage because of many events that occurred in their time. So, according to Mr. Dg Tonang, holding a wedding in the month of Muharram is legal.

Then the interview of Mr. Dg Sawi as the village imam in Bontolebang also said that:

"The month of Muharram is called *bulan bambang* because there was a lot of bloodshed that resulted in many victims at that time, that's why maybe our parents didn't use the month to get married but the parents didn't explain the details of what happened when they were alive, so I'm general, respect each community.”¹⁷

In the opinion expressed by Mr. Dg Sawi stated that as the Village Imam, he generally respected his fellow people in North Galesong District, Takalar Regency because he believed the words that had been mentioned by his previous parents if they held a wedding in the month of Muharram, bad events would have never been proven to be avoided.

Mr. Dg Tutu as one of the religious leaders as well as the Village Imam in Bontolanra said that:

"The month of Muharram is a glorified month, people who assume that the month is an unlucky month, a bad month, in my opinion, this is included in shirk because they are afraid of something other than Allah such as fear of separation, death and so on. While our previous parents did not have a solid foundation or foundation about this belief and there are still many people who avoid the month of Muharram.”¹⁸

The opinion expressed by one of the religious leaders as well as the Village Imam, who is located in North Galesong District, Takalar Regency, Bontolanra Village, denies the tradition of not being allowed to hold a wedding in the month of Muharram because the belief in this tradition is not based on the Qur'an and the sunnah of the Prophet (peace and blessings of Allaah be upon him), the community only follows what was avoided by the previous parents.

From the results of the interviews above, the researcher concluded that the tradition of not being allowed to get married in the month of Muharram is only a form of anticipating bad events in the future, because no one wants bad things to happen in someone's household. The people in North Galesong sub-district, Takalar regency actually realize that there is no bad month to hold a wedding, but because this habit has been avoided since the time of the previous parents, those who do not want to step over the habits of the previous parents also avoid not

¹⁶ Wawancara dengan Bapak Dg Tonang, selaku Imam Desa di Desa Tamasaju pada tanggal 26 September 2023

¹⁷ Wawancara dengan Bapak Dg Sawi, selaku Imam Desa di Desa Bontolebang pada tanggal 26 September 2023

¹⁸ Wawancara dengan Bapak Dg Tutu, selaku salah satu Tokoh Agama sekaligus Imam Desa di Desa Bontolanra pada tanggal 26 September 2023

holding a wedding in the month of Muharram.

Based on the results of interviews from several sources above, the researcher concluded that it is not permissible to hold a wedding in the month of Muharram as follows: the prohibition of holding a wedding in the month of Muharram in North Galesong District, Takalar Regency is a habit left by previous parents. The prohibition of holding a wedding in the month of Muharram is still used by some people. The month of Muharram is commonly referred to as *bulan bambang* by the people in North Galesong District, Takalar Regency because this month, according to the previous parents, there were many bad events in that month, so the previous parents associated it with not being good to hold a wedding in the month of Muharram.

A Review of Islamic Law on Community Traditions on the Prohibition of Marriage in the Month of Muharram in North Galesong District, Takalar Regency

Some of the people of North Galesong District, Takalar Regency still maintain traditions that have existed for a long time. The prohibition of marriage in the month of Muharram is part of a tradition that has no legal basis and is scientifically proven. People just want to obey and respect their ancestors by maintaining this tradition. This impermissibility is passed down from ancestors, including determining certain days or months in holding marriages.

For the people of North Galesong District, Takalar Regency,

days or months are a consideration in doing or carrying out something, such as holding a wedding. According to them, there are certain days and months that are good and bad for marriage. One of the bad months according to previous parents that was followed by some people in North Galesong District, Takalar Regency was the month of Muharram.

The community said that according to the previous parents, it is not permissible to hold a wedding in the month of Muharram to anticipate bad things that will happen to their marriage in the future because no one wants separation or disaster in their household.

In response to this description, in the sharia there is no *special nash* or postulates of the Qur'an and Hadith that determine a certain day to carry out the marriage. In Islam, marriage can be carried out if it has fulfilled its pillars and conditions, such as not being in ihram, not marrying a woman who is undergoing the iddah period, and it is sunnah to get married in the month of Shawwal as the hadith from 'Aisha (may Allah be pleased with him):

عَنْ عَائِشَةَ قَالَتْ تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَوَّالٍ وَأَدْخَلْتُ عَلَيْهِ فِي شَوَّالٍ وَكَانَتْ عَائِشَةُ تُحِبُّ أَنْ تُدْخَلَ نِسَاءَهَا فِي شَوَّالٍ فَأَيُّ نِسَائِهِ كَانَتْ أَحْظَى عِنْدَهُ مِنِّي؟¹⁹

Translation:

From Aisha, she said, The Messenger of Allah married me in the month of Shawwal and I gathered with her in the month of Shawwal. And Aisha wanted to include her women in the

¹⁹ Maktabah Asy-Syamillah, Al-Nasa'I, *Pernikahan, Bab Menikahi bulan*

Syawal, (Maktabatul al Ma'arif Riyadh: hadith No. 3236)

month of Shawwal. Who is his wife whom he loves more than me?

However, in Islam there are so-called haram months, namely the month of Zulkaidah, the month of Zulhijjah, the month of Muharram and the month of Rajab. Allah SWT said in Qs. Al-Taubah/9: 36

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

Translation:

"Indeed, the number of months in the sight of Allah is twelve months, (as) Allah's decree (in Lauh Mahfuz) when He created the heavens and the earth, among which there are four haram months. That is the right religion, so do not oppress yourselves against it, and fight against all polytheists as they fight against all of you. Know that Allah is with the righteous".²⁰

The meaning of the verse above is actually that the number of months on the side of Allah SWT is twelve months, in the decree of Allah SWT when He created the heavens and the earth, among which the four haram months (meaning are: the months of Zulkaidah, Zulhijjah, Muharram and Rajab). That is the right religion, so do not persecute yourselves (that is, do not persecute yourselves by doing forbidden deeds, such as violating the honor of the month by waging war) in the fourth month, and fight all the

polytheists as they fight against all of you, and know that Allah SWT is with the pious people.

In the hadith of the Prophet (peace and blessings of Allaah be upon him), there are also those who are called auspicious days such as Friday.

عن أبي لبابة بن عبد المنذر قال قال النبي صلى الله عليه وسلم إن يوم الجمعة سيد الأيام وأعظمها عند الله وهو أعظم عند الله من يوم الأضحى ويوم الفطر فيه خمس خلال خلق الله فيه آدم وأهبط الله فيه آدم إلى الأرض وفيه توفى الله آدم وفيه ساعة لا يسأل الله فيها العبد شيئاً إلا أعطاه ما لم يسأل حراماً وفيه تقوم الساعة ما من ملك مقرب ولا سماء ولا أرض ولا رياح ولا جبال ولا بحر إلا وهن يشفقن من يوم الجمعة (رواه ابن ماجه)²¹

Translation:

From Abu Lubabah bin Abdil Mundzir, he said: The Prophet (peace and blessings of Allaah be upon him) said: The Prophet (peace and blessings of Allaah be upon him) said: "Indeed, Friday is Sayyidul Ayyam (pipinan of the days), his majesty is in the sight of Allah, and he is greater in the sight of Allah than the days of 'Eid al-Adha and 'Eid al-Fitr. There are five things that his wife told him: on that day Allah sent Adam down to the earth, on that day Allah died Adam, on that day there was a time when a servant did not

²⁰ Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 264-265

²¹ Maktabah Asy-Syamilah, Sunan Ibnu Majah, *Iqomatussholah Wa Sunnatu Fiihaa, Bab Fii Fadhillatil Jama'ah*, Juz 3, h. 385

pray to Allah but it would be granted as long as he did not ask for what was unlawful, and on that day the apocalypse occurred. It is not the angels of muqarrabin, the heavens, the earth, the wind, the mountains, and the sea, but they are afraid on Friday." (H.R. Ibn Majah)

The tradition of not being allowed to hold a wedding in the month of Muharram is known by all people in North Galesong District, Takalar Regency and is followed by some local people today. This impermissibility is only a superstition from the belief of previous parents that the month of Muharram is a bad month for marriage. Meanwhile, the recommendation to hasten marriage in Islam Allah SWT says in Qs. Al-Nur 24/32:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

And marry those who are still celibate among you, and also those who are worthy of (marrying) your male and female servants. If they are poor, God will empower them with His gifts. And Allah is Vast (His Gift), All-Knowing.²²

An-Nawawi in Syarh Saheeh Muslim said that the Arabs used to denounce time, when they were hit by calamities or various kinds of difficulties. So denounce time is the habit of polytheists, they say that what harms them is time, so Allah SWT also

says for their deeds in Qs. Al-Jasiyah 45/24 :

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

Translation:

And they said, "This life is nothing but life in the world, we die and we live, and nothing destroys us but time." But they have no knowledge about it, they are just guessing.²³

The above evidence states that denouncing time is a word and deed that is not pleasing to Allah SWT. Because in essence, it is Allah who created the time and the habit of denouncing time is just a bad habit in the past. In the hadith of the Prophet PBUH, it is forbidden to denounce the time, including:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ (رواه البخاري)²⁴

Translation:

From Abu Hurairah (may Allah be pleased with him) he said, the Messenger of Allah said, "Allah 'Azza wa Jalla said: The son of Adam has hurt Me and he likes to reproach the times. Even though I am the creator of time. I am the one who rotates day and night."

The above hadith means that Allah SWT forbids humans to

²² Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 354

²³ Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 501

²⁴ Ensiklopedia Hadits, Al-Bukhari-4826 versi Fathul Bari, *Kitab Tafsir Al-Qur'an, Bab dan tidak ada yang membinasakan kita selain masa (surah Al-Jasiyah ayat 24)*.

denounce the times, the meaning of defaming the times is to denounce the creators of the times. The Arabs in the age of ignorance have the belief that all the difficulties of life and disasters that befall them are caused by the times. They also attribute what happened to the times.

This is also forbidden by Allah SWT because He is the age, namely the substance that regulates and creates the age, bringing joy and sadness along with the rotation of day and night.

Words from previous parents who related bad events in the month of Muharram so that it was not allowed to hold a marriage like death at that time. This is certainly contrary to the words of Allah SWT. Because marriage and death are two different things, death is certain for all of us to experience it and only Allah SWT knows when it will happen. As Allah SWT said in Qs. Al-Anbiya /21:35.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوْكُمْ بِالْأَشْرِّ وَالْأَحْسَنِ
فِتْنَةً يَوْمَآلِنَا تُرْجَعُونَ

Translation:

Everyone who lives will feel death. We will test you with evil and good as trials. And you will be returned only to Us.²⁵

The words of Allah SWT. in QS. Lukman 31/34

إِنَّ اللَّهَ عِنْدَهُ ۥ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّأَدَا
تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تُؤْتِي إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

²⁵ Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 324

Translation:

Indeed, only in the sight of Allah is the knowledge of the Day of Resurrection; and He who sends down the rain, and knows what is in the womb. And no one can know (for sure) what he will do tomorrow. And no one can know on which earth he will die. Truly, Allah is All-Knowing, All-Knowing.²⁶

Thus, the tradition of not being allowed to hold a marriage in the month of Muharram in North Galesong District, Takalar Regency in Islamic law can be said that choosing a good time to hold a contract/marriage is permissible because in the case of muamalah including cultural traditions, the law is mubah as long as there are no deviations, but consider that the month of Muharram is a bad month to hold a marriage including bad deeds Thinking of Allah SWT. In this case, Islam comes to strengthen our monotheism, our belief that everything happens by the will of Allah SWT. Marriage in Islamic law, a person may get married if the harmony and conditions have been fulfilled and do not violate the provisions of marriage.

Conclusion

The prohibition of marriage in the month of Muharram in North Galesong District, Takalar Regency is a custom left by previous parents. The prohibition of marriage in the month of Muharram is still followed by some people. The month of Muharram is commonly referred to as *bulan bambang* by the people in North Galesong District, Takalar Regency because this month, according to the previous parents, there were many

²⁶ Departemen Agama RI, *Al-Quran dan Terjemahan*, h. 414

bad events in that month, so the previous parents associated it with not being good to hold a wedding in the month of Muharram. The tradition of not being allowed to hold a marriage in the month of Muharram in North Galesong District, Takalar Regency in Islamic law can be said that choosing a good time to carry out a contract/marriage is permissible because in the case of muamalah including cultural traditions, the law is mubah as long as there are no deviations, but consider that the month of Muharram is a bad month to hold a marriage including bad deeds against Allah SWT. In this case, Islam comes to strengthen our monotheism, our belief that everything happens by the will of Allah SWT. Marriage in Islamic law, a person may get married if the harmony and conditions have been fulfilled and do not violate the provisions of marriage. The researcher's suggestion, based on the existing evidence, do not let our traditions fall into things that can damage our belief in the decrees of Allah SWT's destiny. So we should be able to abandon this tradition.

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