

Negotiating Tradition and Modernity: The Practice of Prohibiting Marriage in the Month of Suro among Javanese Muslims in South Lampung

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Abstract: This study aims to explain the practice of prohibiting marriage in the month of *Suro* within Javanese customs, a tradition deeply rooted in cultural beliefs and social values. The research employs a combination of field study and library research to obtain both empirical and theoretical perspectives. Data collection techniques include interviews, observations, and documentation, allowing for a comprehensive understanding of the phenomenon. Primary data were gathered from local respondents, while secondary data were obtained from relevant literature and historical sources. To ensure data validity and authenticity, the study utilized source triangulation, and data were analyzed using the Miles and Huberman interactive model. The findings reveal that most villagers, particularly the older generation, continue to uphold the prohibition of marriage in *Suro* as part of their collective cultural identity. They regard this practice as a symbol of respect for ancestral traditions that must be preserved. Conversely, the younger generation demonstrates a gradual shift in perception. Many young couples consider the prohibition merely a myth without rational or religious justification, reflecting a transformation of cultural values influenced by education, modernization, and changing social structures. Academically, this study contributes to the enrichment of interdisciplinary discourse between law, culture, and religion in Indonesia. It provides a critical lens for understanding how local wisdom interacts with contemporary rationality, offering insights into the dynamic negotiation between cultural preservation

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and modernization. This research also serves as a reference for future studies exploring the adaptation of traditional customs within modern social realities.

Keywords: Prohibition of Marriage, Suro Month, Javanese Customs

Abstrak: Penelitian ini bertujuan untuk menjelaskan praktik larangan menikah pada bulan *Suro* dalam adat Jawa, sebuah tradisi yang berakar kuat pada keyakinan budaya dan nilai sosial masyarakat. Penelitian ini menggunakan kombinasi antara penelitian lapangan dan studi pustaka untuk memperoleh perspektif empiris dan teoretis secara komprehensif. Teknik pengumpulan data meliputi wawancara, observasi, dan dokumentasi. Data primer diperoleh dari para responden di lapangan, sedangkan data sekunder bersumber dari literatur dan referensi historis yang relevan. Untuk memastikan validitas dan keaslian data, penelitian ini menerapkan metode triangulasi sumber, dengan analisis data menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa sebagian besar masyarakat desa, khususnya generasi tua, masih memegang teguh larangan menikah pada bulan *Suro* sebagai bagian dari identitas budaya kolektif. Mereka memandang praktik tersebut sebagai bentuk penghormatan terhadap leluhur yang telah mewariskan tradisi ini. Sebaliknya, generasi muda mulai mengalami pergeseran pandangan. Banyak di antara mereka menganggap larangan menikah di bulan *Suro* hanyalah mitos tanpa dasar rasional maupun religius, mencerminkan transformasi nilai budaya yang dipengaruhi oleh pendidikan, modernisasi, dan perubahan struktur sosial. Secara akademik, penelitian ini berkontribusi dalam memperkaya wacana interdisipliner antara hukum, budaya, dan agama di Indonesia. Kajian ini memberikan perspektif kritis mengenai interaksi antara kearifan lokal dan rasionalitas modern, serta menawarkan pemahaman tentang dinamika negosiasi antara pelestarian budaya dan modernisasi. Penelitian ini juga menjadi rujukan bagi studi selanjutnya yang menelaah adaptasi adat tradisional dalam realitas sosial kontemporer.

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

Introduction

Marriage is a sacred contract that contains a series of agreements between two parties, namely husband and wife, where the peace and happiness of husband and wife are highly dependent on the fulfillment of the provisions in the agreement.¹ Therefore, in planning a wedding, it is highly recommended to base everything on religious norms, so that the goal of marriage will be achieved, which is to bring benefits to life. The Qur'an has given instructions that having a family is not only the fulfillment of physiological, psychological, and other needs, but also must be clear about the vision and mission of having a family. In the Qur'an, it has been explained that having a family must begin with good intentions and processes based on religious rules.²

¹ Agus Hermanto, *Problematisasi Hukum Keluarga Islam Di Indonesia*, Cetakan I (Malang: CV. Literasi Nusantara Abadi, 2021), www.penerbitlitnus@gmail.com. Page 56.

² Abdul Qodir Zaelani, Is Susanto, and Abdul Hanif, "The Concept of the Sakinah Family in the Qur'an," *UIN Raden Intan Lampung*, No.2, Vol.2 (2021), <http://ejournal.radenintan.ac.id/index.php/ElIzdiwaj/article/view/10897>. Page 13.

In the indigenous people of Java, especially in Margakaya Village, Jati Agung District, there is a tradition that has been adhered to for a long time, namely the practice of prohibiting marriage in the month of Suro. The month of Suro is part of the Javanese calendar, which is considered to have sacred and mystical meanings. In this tradition, the practice of prohibiting marriage in the month of Suro contains several myths that exist. Although this tradition has been around for a long time, there have been several changes in people's views towards the ban, especially in the modern era, which is increasingly open to various cultures and norms. On the other hand, the practice of prohibiting marriage in the month of Suro is still firmly held by some people who are rooted in strong spiritual and social beliefs. This customary practice is a distinguishing factor between members of the Margakaya community and other members of the community, who may not have similar provisions. This creates tensions between those who want to maintain the tradition and those who feel that the ban is no longer relevant to the current conditions.

The development of the mindset of the younger generation that prioritizes personal freedom, and rational thinking has also brought a new paradigm to this tradition. Then a big question arises about how the tradition is sustainable during increasingly rapid changes in times. Therefore, research on the practice of prohibiting marriage in the month of Suro is very important to delve deeper into the relationship between traditions, customary values, and social changes that occur in the Margakaya Village community. The results of this study are expected to provide a clearer insight into how the tradition is viewed and accepted in the context of modern society.

Method

The methodology of this research is *field research* and *library research*. The approaches used in this study are juridical-normative, sociological, and psychological. The data collection technique used is a documentation technique, using literature derived from scientific journals and books as the main source. The analysis technique used in this study is the Miles and Huberman technique with three kinds of steps, namely: information reduction, information presentation, and determination. Examination of things that are intertwined before, during, and after the collection of information in the same structure. As for the data validity method, the author uses the source triangulation method. Namely, by comparing various data/information from one source to another, so that valid data is obtained. Data analysis uses deductive-inductive reasoning, which can then be drawn.

Results and Discussion

Meaning and Beliefs About the Month of *Suro*

The term *Suro*, which the Indonesian people have long known, especially Javanese, comes from '*asyura*' (Arabic), which means the tenth (meaning the 10th day of the month of *Suro*). The term was then used as the beginning month of counting in the *Javanese* calendar.³ The Javanese dating system is based on the *Saka* system (traditional Javanese

³ H. Muhammad Zainuddin, 'Tradisi "Suro" Dalam Masyarakat Jawa', *UIN Maulana Malik Ibrahim Malang*, Oktober 2015, <https://uin-malang.ac.id/r/151001/tradisi-suro-dalam-masyarakat-jawa.html>. Thing 1.

calendar). This month usually coincides with the month of Muharram in the Islamic calendar, although there are differences between the Saka and Hijri calendars. In Javanese culture, the month of Suro is considered very sacred and has a special meaning related to various myths, spiritual beliefs, and traditional rituals:

1. **The Month is Holy and Full of Spiritual Meaning.** In Javanese tradition, the month of Suro is believed to be a month that has 'mystical energy' and very strong spiritual powers. This month is often associated with major events in history, both in Javanese mythology and in religious teachings. The Javanese people believe that the month of Suro is a time full of 'spiritual auroras', where supernatural forces or ancestral spirits greatly affect human life.⁴
2. **Certain Prohibitions in the Month of Suro.** Many Javanese people believe that some activities that are considered important or sacred, such as marriage, are not allowed to be carried out in the month of Suro. This is based on the belief that getting married in that month will bring bad luck or disaster to the couple who are getting married. Therefore, the prohibition of marriage in the month of *Suro* is one of the most famous customs in Javanese tradition.⁵
3. **A Month Full of Reflection and Ancestor Respect.** The month of Suro is also often associated with a time to introspection, reflect on life's journey, and honor deceased ancestors. Many rituals and traditional ceremonies are carried out to welcome the month of Suro, including the 'selamatan' ceremony or joint prayer to ask for safety and welfare for families and communities. This belief reflects the close relationship between humans and nature and ancestral spirits in Javanese tradition.⁶
4. **A Month Full of Change and Transformation.** In the view of some Javanese, the month of Suro is also a month that brings change, both in a positive and negative sense. This month is the beginning symbol of change, where everything new, including in the aspects of personal and social life, can begin with new enthusiasm and hope, although some events are also believed to contain elements of danger or uncertainty.⁷
5. **Traditional Ceremonies and Rituals.** Some Javanese traditions in the month of Suro involve special rituals, such as *nyadran* (a form of grave pilgrimage ceremony), which is performed to honor the spirits of ancestors. In some areas, there is also a ritual to reject reinforcements that aims to prevent the community from catastrophes/things that are considered bad.⁸

⁴ Sri Rahayu and Budy Rasidi, 'Makna Bulan Suro: Keharmonisan dan Penyucian dalam Tradisi Jawa', *RRI.co.id*, 12 July 2024, <https://www.rri.co.id/lain-lain/810183/makna-bulan-suro-keharmonisan-dan-penyucian-dalam-tradisi-jawa>.

⁵ 'Bulan Suro Adalah Waktu Sakral dalam Tradisi Jawa: Sejarah, Makna, dan Ritual', *Liputan6.com*, 11 November 2024, <https://www.liputan6.com/feeds/read/5774806/bulan-suro-adalah-waktu-sakral-dalam-tradisi-jawa-sejarah-makna-dan-ritual?page=2>.

⁶ Slamet Rohmadi, 'Ritual Masyarakat Jawa Pada Bulan Suro', *Pemerintah Daerah Magelang* (Magelang), 19 July 2023.

⁷ 'Malam 1 Suro yang Penuh Makna dalam Penanggalan Jawa, Ini Tradisi yang Masih Dijalankan', *TEMPO.co.id*, 6 July 2024, 1, <https://www.tempo.co/hiburan/malam-1-suro-yang-penuh-makna-dalam-penanggalan-jawa-ini-tradisi-yang-masih-dijalankan-42527>.

⁸ Abadi Tamrin, 'Larangan-larangan di Bulan Suro, Mitos Atau Fakta?', *DetikSulsel.com*, 19 July 2023, <https://www.detik.com/sulsel/berita/d-6830740/larangan-larangan-di-bulan-suro-mitos-atau-fakta>.

The practice of prohibiting marriage in the month of *Suro*

The practice of prohibiting marriage in the month of *Suro* is one of the traditions that has long been carried out by the Javanese people, including in Margakaya Village, which is believed to be a sacred month and full of spiritual meaning. In the view of some people of Margakaya Village, getting married in the month of *Suro* is considered to bring bad luck or catastrophe. This is according to the explanation of Mbah Jilah (88 years old), a Javanese traditional figure who said that: "*The habit of not doing mantu, especially in the month of Suro, has been in the habit of doing it since the beginning of the year. This is not to say that we are not going to be able to do anything about it, because if we want to break this rule, we are going to have to do something about it, or we are going to have to do something about it, or we are going to have to do something about it.*" "*Many people are sick or sick, and they are sick and so on.*" ("The habit of not having a wish, especially marrying a child in the month of *Suro*, has been held/guided since ancient times. That should not be violated, because when we dare to violate it, it will definitely be during the celebration, either before or after that, there will be a calamity that a large family will experience. It could be that the parents are sick or even die, the bride is in a trance, and so on.")⁹. Mbah Jilah's statement was also agreed by Mbah Tomo (88), one of the village elders, who said: "*Well, having a wish in the month of Suro is not the same, it is a blessing, because because it is violated, there is often something happening to the bride and groom and the big family.*" ("Yes, having a wish in the month of *Suro* is not allowed, it must be held up, because if it is violated later, there can be various incidents to the bride and her extended family.")

In line with Mustafa's explanation, which states that the Javanese people strongly believe that holding a wedding in the month of *Suro* or Muharram can bring bad luck, disaster, or misfortune to the married couple. Therefore, people tend to avoid holding weddings in this month of *Suro* to keep good luck and honor the beliefs of their ancestors.¹⁰ Mustafa's statement is strengthened by the opinion of Masrukan Maghfur and Ahmad Hafid Safrudin, who stated that getting married in the month of *Suro* is something that the Javanese forbid. This month is considered sacred; any celebration is prohibited during the month of *Suro*. The impact is that couples who violate marriage and their two extended families are considered to experience catastrophe or disaster if this prohibition is violated. They believe that getting married in the month of *Suro*, or the month of Muharram, is influenced by *sasi ala para ijab ing pengancé* (a bad month for marriage contract), often quarreling, finding damage, so it is not advisable to get married in this bad month.¹¹ Therefore, according to most members of the community in this village, the tradition of prohibiting marriage in the Month of *Suro* must be upheld as a

⁹ The interview with Mbah Jilah was conducted at his home in RT 03 Dusun II on Sunday, November 3, 2024 at 10.00 WIB

¹⁰ Mustafa, "Getting to Know the Traditions of the Javanese People Who Avoid Marriage in the Month of *Suro* or Muharram," *IKMAL Online: Islamic Studies* (blog), July 26, 2023, <https://ikmalonline.com/ knowing-traditions-of Javanese-people-that-avoid-marriages-in-months-suro-or-muharram/>.

¹¹ Masrukan Maghfur and Ahmad Hafid Safrudin, 'Pantangan Melakukan Perkawinan Pada Bulan *Suro* di Masyarakat Adat Jawa Perspektif Hukum Islam', *Institut Agama Islam Faqih Ajy'ari Kediri*, Number 2, Volume 4, (June 2023): 153–63.

form of respect for the ancestors and the preservation of the local culture of Javanese customs.¹²

The prohibition of marriage in the month of *Suro*, although firmly rooted in Javanese cultural beliefs and values, has not been spared from changes along with the times. In this study, it was found that most villagers, especially the elderly, still hold the custom as part of their cultural identity that must be preserved. They believe that keeping this prohibition is a form of respect for the ancestors who have inherited this tradition.¹³ For this group, the month of *Suro* is considered to have strong energy, so weddings held in that month are believed to bring bad luck to married couples. For them, marriage is not only a personal bond between two individuals, but also involves a greater connection with nature and the spiritual forces that exist around them.¹⁴

The Social and Psychological Impact of the Marriage Ban in the Month of *Suro*

In recent years, the implementation of this ban has begun to be questioned by some circles, especially by the younger generation, who are more open to modern views and rationality. They disagree with the older adults who still maintain the tradition, while the younger generation wants to change the tradition, which they feel is no longer in accordance with the context of today's life. Some young couples in Margakaya Village, who want to have a wedding according to their wishes, feel burdened by this ban. For them, getting married in the month of *Suro* is nothing more than a *myth* that has no rational basis. According to young people, this myth is not a definite truth. They (young people) have a paradigm that a person's luck is not determined by the month or date of marriage, but rather by commitment, hard work, and communication in living a married life. Therefore, in assessing a myth, we should have a rational and critical mindset and not simply believe it without a solid foundation.¹⁵

The younger generation, who are more exposed to modern thinking and globalization, tend to prioritize personal freedom and think that the time of marriage should be determined by the couple's readiness, not by customary rules that are considered irrelevant. This indicates a shift in the way the village community perceives tradition, where the rational aspect and individual freedom begin to supersede the normative collective values.¹⁶ The social impact of the practice of prohibiting marriage

¹² Ulfa Triana, "Tradisi Suroan Dalam Perspektif Pendidikan Islam: Studi Kasus di Desa Sumber Agung Kecamatan Sragi Kabupaten Lampung Selatan" (UIN Raden Intan Lampung, 2019), <https://repository.radenintan.ac.id/7291/1/SKRIPSI%20ULFA%20TRIANA.pdf>.

¹³ Herwin Muryantoro, Wakidi, and Ali Imron, "Tradisi Suroan Pada Masyarakat Jawa Di Kampung Rukti Harjo Kecamatan Seputih Raman", *FKIP Universitas Lampung*, n.d., 1–12.

¹⁴ Orange Almada, "Exploring the Myths and Beliefs of Marriage in the Month of Suro," *MALANGHITS.com* (blog), June 28, 2024, <https://malanghits.pikiran-rakyat.com/nasional/pr-3488262102/peeling-out-myths-and-beliefs-married-in-the-moon-suro?page=all>.

¹⁵ 'Sejarah Mitos Larangan Menikah di Bulan Suro', *Berita Indonesia*, n.d., accessed 11 October 2024, <https://beritaindonesia.hk/2024/04/sejarah-mitos-larangan-menikah-di-bulan-suro/>.

¹⁶ Udin Juhrocin, "Saddu Dzariah's Analysis of the Prohibition of Marriage in the Month of Muharram," *ACADEMLA* (blog), 2021, https://www.academia.edu/50874056/ANALISIS_SADDU_DZARIAH_TENTANG_LARANGAN_MELAKSANAKAN_PERNIKAHAN_DI_BULAN_MUHARRAM.

in the month of *Suro* is quite significant, especially for young couples who want to get married. For those who want to stick to tradition, this can be a big obstacle, even causing anxiety or psychological distress. Some couples feel hampered in planning their wedding because they must wait months other than *Suro* to take it on. This was experienced by the couple, Yudiyanto (26) and Suwarti (25). They said that they used to have to wait for the month of *Suro* to pass after both sides of the family approved their marriage plan. They did this to avoid violating Javanese customs related to the prohibition of marriage in the month of *Suro*, as believed by their parents from both parties. At the same time, the views of the two of them are not so. *"If you want to obey the two of us, just get married in any month, but all months are good; that is just the belief of our ancestors in the past."*¹⁷

On the other hand, couples who choose to break customs and get married in the month of *Suro* often face criticism or rejection from the local community, which can trigger social tensions. Of course, this affects the social dynamics in rural communities, where there is tension between those who want to maintain traditions and those who prefer to move forward without being tied to those customs. The psychological impact is also felt by individuals who choose to defy customs, as they feel isolated or unwelcome in their communities. Nevertheless, it is undeniable that this tradition still has cultural values that are important to the people of Margakaya Village. For most residents, this custom is a symbol of collective power that maintains balance in society. In their view, the prohibition of marriage in the month of *Suro* is not just a matter of myth or belief, but also part of an effort to maintain social harmony and stability. However, with the growing development of rational thinking and the advancement of the times, this tradition may undergo adjustments or even changes in the future. This depends on how the village people respond to social change and how they can align indigenous values with the demands of modern life. This is in accordance with the explanation of Mr. Zamzani, 55 years old, as a village official (Head of Hamlet I). He said that *"Obeying not to marry in the month of Suro is not only a Javanese custom, but it is also an effort to maintain conditions so that people can still live 'guyup' and 'get along' with each other. Because the wedding celebration will involve relatives and neighbors. Here, there are the values of cooperation, helping each other, so that the celebration can be smooth and successful. So that if someone violates, the surrounding neighbors do not want to help the wedding celebration process because they are afraid of being hit by a disaster, then the consequences will have an impact on the division between members of the community, especially if there can be a split among the closest family members. This is certainly what we need to take care of always."*¹⁸

The same thing was expressed by Mr. Sukimin as the Head of Margakaya Village. He said that the practice of prohibiting marriage in the month of *Suro* is still maintained by the people of Margakaya Village so that there is no conflict between community members, both people who still believe and hold the custom, and people who no longer believe in the custom. It is hoped that the people here will continue to establish harmony and familiarity, help each other, and coexist calmly and comfortably.¹⁹ Overall, the

¹⁷ The interview with Yudiyanto and Suwarti was conducted at their home in RT.04 Dusun II, Margakaya Village, Jati Agung District, South Lampung Regency on Sunday, November 3, 2024 at 16.30 WIB.

¹⁸ The interview with Mr. Zamzani (55 years old) was conducted at his home RT.01 Dusun I on Thursday, October 31, 2024 at 20.00 WIB.

¹⁹ The interview with Mr. Sukimin was conducted at the Margakaya Village Head Office on Monday, November 4, 2024 at 10.00 WIB.

practice of prohibiting marriage in the month of *Suro* in Margakaya Village reflects the dynamics between tradition and modernity. This is as expressed by Suyitno (22 years old), who said: " *If we are young, what about the prohibition of marriage in the month of Suro? If, according to our parents, we are not allowed to get married in the month of Suro as long as we can follow. Even though, in our opinion, it is an 'old-fashioned' tradition, it is not in accordance with the development of the times. That is just custom. According to the religion I believe in (Islam), to my knowledge, all days are good; the important thing is that those who want to get married are ready, and the family agrees. That is all.*"

The same thing was expressed by Handoko (20 years old): "*Grandma kulo jane does not believe these myths, that there is no disaster. Why is she afraid that she will be in a trance, when sometimes it is just a feeling of worry? However, I must admit that I am a bit of a slacker when it comes to following my parents. "We want to make sure that our parents do not have to worry about their health or their health."* ("If I do not believe in the existence of these myths, which are said to be catastrophic, what will I be afraid of if the bride is in a trance? Sometimes, it is worrying; however, if it can be obeyed (the will of the parents), so that the parents do not worry or become the subject of gossip among their neighbors." This is in accordance with the opinion of Nabil Malik Hidayat and Masrokhin, who stated that when the local community wants to decide, there is a sense of caution in carrying out the marriage procession because this will be the subject of public discussion, which is often called *kolo mengo* (speech is prayer).²⁰

This study shows that there is a shift in views among the people of Margakaya Village, especially among the younger generation, who are beginning to question the relevance of the ban during growing social changes. Although this tradition is still maintained by most people, the emergence of social and psychological tensions among young couples who want to marry suggests that there is a need to revisit how these customs are applied in the context of a more open and *plural life*. Therefore, there is a need for dialogue between the old and young generations to find a balance point that can maintain the traditional cultural values of Java while making room for individual freedom in determining their future.

However, along with the emergence of social and cultural changes, especially among the younger generation, views on the prohibition of marriage in the month of *Suro* began to shift. Some young couples in Margakaya Village, who want to have a wedding according to their wishes, feel burdened by this ban. For them, getting married in the month of *Suro* is nothing more than a myth that has no rational basis. The younger generation, who are more exposed to modern thinking and globalization, tend to prioritize personal freedom and think that the time of marriage should be determined by the couple's readiness, not by customary rules that are considered irrelevant. This indicates a shift in the way the village community perceives tradition, where the rational aspect and individual freedom begin to supersede the normative collective values.

Juridical Discourse on the Practice of Prohibiting Marriage in the Month of *Suro*

²⁰ Nabil Malik Hidayat and Masrokhin, 'Pandangan Tokoh Masyarakat Terhadap Pernikahan Di Bulan Suro Tinjauan Hukum Islam: Studi Kasus di Desa Dragan Kecamatan Tamansari Kabupaten Boyolali', *Universitas Hasyim Asy'ari*, Nomer 1, Volume 4 (January 2024): 24–36, <https://doi.org/10.53948/samawa.v2i1.xx>. Item 5.

A local religious leader also conveyed a normative view from the perspective of Islamic law. Ustadz 'Ali (38) said that *"from the point of view of Islamic teachings, there is no bad day, no bad month to hold a wedding, because actually it is a good day. However, the lack of religious knowledge of the people here means that the belief in 'myths' and customs is still quite thick. Actually, we teachers and ustadz never get tired of conveying religious guidance, including the customs (customs) of marriage issues in this month of Suro, but yes, there are still many rejections, especially from our elders (@tua)."*²¹

In Islamic perspectives, the month of *Suro* is a month full of specialties, commonly called the month of Muharram. This month is a month filled with peace and blessings.²² The same thing was conveyed by Ani Mardiantari et al., that under Islamic law, there is no prohibition on marrying children in the month of *Muharram*. Islam also does not recognize a certain time that contains bad luck, because in essence, every time, day, month, and year has blessings from Allah SWT. However, what happens in our society is the implementation of a custom that is carried out in a descending manner, and they are worried that if they violate the custom, they will get bad luck. In fact, everything that happens to all creatures is by the will of Allah SWT.²³

In addition, Islam also teaches its people not to worry too much about disasters that will occur based on the prophecies of their ancestors, because Allah subhanahu wata'ala destines the calamities that occur in this universe. As stated in the words of Allah subhanahu wata'ala QS Al Hadid (22), which means: *"There is no calamity that befalls the earth or (nor on yourselves) unless it has been written in the book (Laubul Mahfuzh) before We created it. Indeed, that is easy for Allah."*²⁴ Islam teaches that all days are good and have their own glory. However, it would be beneficial if the wedding day were based on mutual consideration, which is good for *the shahibul hajat*, as well as for the guests who will be invited.²⁵ Thus, it can be concluded that to hold a marriage in Islam, there is no need to wait for time, such as a certain day, month, or year. Moreover, according to the Islamic view, getting married in the month of *Suro* or *Muharram* is not prohibited, aka allowed.²⁶

²¹ The interview with Ustadz 'Ali was conducted in the foyer of the Al-Furqon Mosque in Margakaya Village on Friday, November 1, 2024 at 13.00 WIB.

²² Lufaeli, "Why is the Suro Moon Known as a Sacred Moon? This is Islam's response to this understanding," *AKURAT.Co.* (blog), July 10, 2024, <https://www.akurat.co/hikmah/1304846674/why-month-suro-known-as-sacred-month-this-Islamic-response-to-understanding-it>.

²³ Ani Mardiantari et al., 'Tradisi Masyarakat Adat Jawa Terhadap Pantangan Pernikahan Di Bulan Muharam Perspektif Hukum Islam', *Institut Agama Islam Ma'arif NU Metro Lampung*, Nomer 2, Volume 10 (September 2022): 69–78.

²⁴ Yahyana Maulin Nuha, Subarkah, and Dwiwana Achmad Hartanto, 'PERSEPSI MASYARAKAT TERHADAP PERKAWINAN PADA BULAN MUHARRAM DALAM ADAT JAWA (Studi Kasus di Desa Medini Kecamatan Undaan Kabupaten Kudus)', *Fakultas Hukum Universitas Muria Kudus*, Nomer 2, Volume 20 (Oktober 2019): 173–87.

²⁵ Aneka Tri Puji Lestari Lestari, 'Tinjauan 'Urf Terhadap Adat Larangan Menikah Pada Bulan Selo Di Desa Ngasinan Kecamatan Jetis Kabupaten Ponorogo' (IAIN Ponorogo, 2019), <https://etheses.iainponorogo.ac.id/8016/1/SKRIPSI%20ANEKA%20TRI%20PUJI%20LES%20TARI.pdf>. Item 6.

²⁶ 'Begini Pandangan Islam Tentang Menikah di Bulan Suro atau Muharram, Bolehkah?', *DOMPET DUAFa*, Agustus 2024, <https://www.dompetduafa.org/menikah-di-bulan-suro-muharram/>. Item 2.

Traditions in the language of Islamic law are known as *'urf* and *'ādah* (custom). Etymologically, *'urf* means something known. Kata *'urf* is synonymous with the word *'ādah* (custom), which means habit or practice. That means, these two terms (*'urf* and *'ādah*) have the same meaning (*al-'urf wa al-'ādah bi ma'na wahid*), which is something that is habituated by the public or a group of people. According to Abū Zahrah, *'urf* (*'ādah*) is something that people are accustomed to in the affairs of mu'amalah.²⁷ The meaning of custom (*'urf*) among fiqh scholars is as a norm that has been inherent in the heart due to repetition, so that it is accepted as a rational and worthy reality according to the judgment of common sense. For example, individual norms such as sleeping habits, eating and drinking, and others. Meanwhile, social norms are a form of general truth that is created, agreed upon, and carried out by a certain community, so that it becomes a kind of social obligation that must be obeyed.²⁸

If viewed from Islamic family law, an *'urf* (custom) can still be used as the basis of fiqh law as long as it does not contradict the existing nash-nash.²⁹ This is in accordance with Sulfan Wandī's explanation that, in order to make *'urf* (custom) as a shari'i postulate, the conditions are formulated, including: *First*, the *'urf* (either in the form of *'urf' am* or *'urf kbāsh*, deeds or words) applies in general. This means that the *law* that applies in most cases that occur within society and its enforceability are accepted by most of that society. *Second*, the *'urf* has become a community when the problem to be determined by law arises. That is, the *'urf* that will be used as a legal basis exists first before the case that will be determined by law. In the rules of *ushūliyyah*, it is stated "*la 'ibrata lil'urf al-thariy*" (*Urf* that comes later cannot be used as a legal basis for a long-standing case). *Third*, the *'urf* does not contradict what is clearly expressed in a transaction. This means that in a transaction, if both parties have clearly determined the things that must be done. *Fourth*, *'urf* is not contrary to nash, thus causing the law contained by nash to be unenforceable. *'Such an urf* cannot be used as a postulate of sharia', because the argument of *'urf* can be accepted if there is no nash that contains the law of the problem at hand.³⁰

Nevertheless, it is undeniable that this tradition still has cultural values that are important to the people of Margakaya Village. For most residents, this custom is a symbol of collective power that maintains balance in society. In their view, the practice of prohibiting marriage in the Javanese traditional month of *Suro* is not only a matter of myths or beliefs, but also part of an effort to maintain social harmony and stability. However, with the growing development of rational thinking and the advancement of the times, this tradition may undergo adjustments or even changes in the future. This

²⁷ Agus Hermanto, *Al-Qawa'id Al-Fiqhiyyah: Dalil dan Metode Penyelesaian Masalah-Masalah Kekinian*, Cetakan 1 (Malang: Literasi Nusantara Abadi, 2021). Pages 75-76

²⁸ Fatmah Taufik Hidayat and Mohd Izhar Ariff Bin Mohd Qasim, *Kaedah Adat Muhakkamah Dalam Pandangan Islam: Sebuah Tinjauan Sosiologi Hukum*, Nomer 1, Volume 9 (2016): 67–83.

²⁹ Sofyan A.P. Kau and Kasim Yahiji, *AKULTURASI ISLAM DAN BUDAYA LOKAL (Studi Islam tentang Ritus-Ritus Kehidupan dalam Tradisi Lokal Muslim Gorontalo)*, Edisi 1 (Malang: Inteligensia Media, 2019), <https://journal.iaingorontalo.ac.id/index.php/buku/article/download/3454/1665>. Page 31.

³⁰ Sulfan Wandī, *Eksistensi Urf dan Adat Kebiasaan Sebagai Dalil Fiqh*, Nomer 1, Volume 2 (2018): 181–96.

depends on how the village people respond to social change and how they can align indigenous values with the demands of modern life.

In addition, it is a cultural custom to cultural values that become a guideline for the community to act to face various problems in their lives, so that in the end, the concept of culture is more of a guideline for assessing the symptoms understood by the cultural actor. The meaning contains the assessments of the perpetrators in the culture. In culture, meaning is not individual but public, and the system of meaning then becomes the collective property of a group. Culture becomes a pattern of meaning that is historically transmitted in symbols. Culture is also an inherited conceptual system that is expressed in symbolic forms by which people communicate, preserve, and develop their knowledge of life and attitudes towards life.³¹ The phenomenon of social life is seen in the interrelated realms of religion and culture, which are sometimes misunderstood by those who lack the knowledge to assess the relative role of each one in society. Religion and culture in human existence are not isolated phenomena; On the other hand, they have a strict dialectic in which they produce each other and then contradict each other. Religion is a guide to living the life that God has designed for us. Culture, on the other hand, is a traditional way of life developed by the community because of creativity, taste, and intention bestowed by Allah SWT.³²

Overall, the practice of prohibiting marriage in the traditional Javanese month of *Suro* in Margakaya Village reflects the dynamic between tradition and modernity. This research shows a shift in views among rural communities, especially among the younger generation, who are beginning to question the relevance of the ban during growing social changes. Although this tradition is still maintained by most people, the emergence of social and psychological tensions among young couples who want to marry suggests that there is a need to revisit how these customs are applied in the context of a more open and plural life. Therefore, there is a need for dialogue between the old and young generations to find a balance point that can maintain the traditional cultural values of Java while making room for individual freedom in determining their future.

According to the author's analysis, although respected and preserved by many people, in general, the practice of prohibiting marriage in the month of *Suro* is also inseparable from controversy and criticism. Some of the author's critical views on the tradition of prohibiting marriage in the Javanese traditional month of *Suro* include:

1. Superstition and heresy, where some religious groups, especially puritanical Islam, criticize the mystical aspects of the celebration of the month of *Suro* as a form of superstition or *bid'ah* that must be avoided.
2. The strengthening of feudalism, where some critics see the practice of prohibiting marriage in the month of *Suro* as a form of preservation of the feudal system that is no longer relevant in the era of modern democracy.

³¹ Nashruddin, 'Kebudayaan dan Agama Jawa dalam Perspektif Clifford Geertz', *Institut Agama Islam Negeri (IAIN) Sunan Ampel, Surabaya*, Nomer 1, Vol.1 (March 2021): 33–46.

³² Cindy Artika, Sakti Ritonga, and Ismail, "The Ritual Tradition of the Month of *Suro* in an Islamic Perspective in Telaga Jernih Village, Secanggang District, Lalat Regency," *State Islamic University of North Sumatra*, Number 2, Volume 5 (April 2024): 187–97, <https://doi.org/10.59059/tabsyir.v5i2.1158>.

3. Strengthening stereotypes, where the prominence of mystical aspects in the Suro month tradition can reinforce negative stereotypes about Javanese society as an irrational community.
4. Conflict with modernity, where some see that beliefs related to the month of Suro can hinder progress and modern mindsets, especially if applied rigidly.

These controversies and criticisms show that the tradition of the practice of prohibiting marriage in the month *of Suro* in Javanese customs, like many other cultural traditions, continues to face challenges in adapting and negotiating its position in the context of an ever-changing society.

Conclusion

From the discussion, it can be concluded that the prohibition of marriage during the month of Suro, although deeply rooted in Javanese cultural beliefs and values, is not immune to the influence of social change and modernization. The findings reveal that most villagers—particularly the older generation—continue to uphold this custom as an integral part of their cultural identity that deserves preservation. For them, maintaining the prohibition represents a moral and spiritual tribute to their ancestors who passed down the tradition. In contrast, the younger generation exhibits a noticeable shift in perspective. Many young couples in Margakaya Village, who wish to determine their wedding time according to personal preference, perceive the Suro prohibition as a mere cultural myth lacking rational or religious foundation. Exposed to modern education, technological development, and global cultural interactions, they tend to emphasize individual autonomy and pragmatic considerations over customary norms. This generational divergence reflects a broader transformation in how tradition is perceived within the community. The collective adherence to inherited customs is gradually being reinterpreted through a rational and individualistic lens, where personal choice and contextual reasoning begin to outweigh communal expectations. Ultimately, the Suro marriage prohibition serves as a microcosm of the dynamic negotiation between cultural preservation and the evolving values of a modern, pluralistic society.

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Authors Contribution

Supriyadi conceived the research idea, designed the study framework, and conducted the data collection. Nik Abdul Rahim Nik Abdul Ghani provided theoretical guidance, contributed to data analysis, and critically reviewed and refined the manuscript. Both authors read and approved the final version of the manuscript.

Conflict of Interest

The author states that there is no conflict of interest in the research and writing of this journal. All data and analysis are presented objectively without any influence from any party that may affect the results of the research.

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