



Legal Review of Islam on the Prohibition of Marriage Contracts between *Eid al-Fitr* and *Eid al-Adha*

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Article History:

Submitted: May 29, 2025

Accepted: June 30, 2025

Published: June 30, 2025

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SYARAH: Jurnal
Hukum Islam &
Ekonomi

Keywords:

Islamic Law,
Prohibitions, Marriage
Contract, *Eid al-Fitr* and
Eid al-Adha.

Abstract: This study examines the local tradition that prohibits the performance of marriage contracts between the two Islamic holidays (*Eid al-Fitr* and *Eid al-Adha*), as still practiced by some communities, such as those in Gentungang Village, West Bajeng Subdistrict, Gowa Regency, South Sulawesi. This tradition is an interesting phenomenon because it contradicts the fundamental principles of Islamic law, which does not specify a specific timeframe for conducting marriages. This study aims to assess the compatibility of this tradition with Islamic legal provisions through a legal-normative approach based on the Quran, hadith, fiqh principles, and the concept of *'urf* (custom). The results of the study indicate that the tradition of prohibiting marriage between the two holidays falls under the categories of *'urffi'li* and *'urfkhas*, but does not meet the criteria for *'urfshahih* because it contradicts Islamic legal evidence, such as the hadith encouraging marriage in the month of Shawwal. Additionally, this prohibition causes harm by restricting individuals' rights to marry, which, in principle, must be eliminated in Islamic law. Therefore, this study recommends legal education for the public to clarify understanding and promote the reconstruction of moderate and contextual religious values. The integration of religious norms and local culture remains important, but it must be done without violating the principles of Sharia.

Kata Kunci:

Hukum Islam, Larangan, Akad Nikah, Hari Raya Idul Fitri dan Idul Adha.

Abstrak: Penelitian ini mengkaji tradisi lokal yang melarang pelaksanaan akad nikah di antara (dua) 2 hari raya Islam (Idul Fitri dan Idul Adha), sebagaimana masih dianut oleh sebagian masyarakat seperti masyarakat di Desa Gentungang, Kecamatan Bajeng Barat Kabupaten Gowa, Sulawesi Selatan. Tradisi ini menjadi fenomena menarik karena bertentangan dengan prinsip dasar hukum Islam yang tidak menetapkan larangan waktu khusus untuk melangsungkan pernikahan. Penelitian ini bertujuan menilai kesesuaian tradisi tersebut dengan ketentuan hukum Islam melalui pendekatan yuridis-normatif yang berlandaskan pada Al-Qur'an, hadis, kaidah fiqh, serta konsep 'urf (adat). Hasil penelitian menunjukkan bahwa tradisi larangan akad nikah di antara (dua) 2 hari raya tersebut termasuk dalam kategori 'urf fi'li dan 'urf khas, namun tidak memenuhi syarat sebagai 'urf shahih karena bertentangan dengan dalil-dalil syar'i, seperti hadis yang menganjurkan pernikahan di bulan Syawal. Selain itu, larangan ini menimbulkan kemudharatan berupa pembatasan hak individu untuk menikah, yang secara prinsip harus dihilangkan dalam hukum Islam. Oleh karena itu, penelitian ini merekomendasikan adanya edukasi hukum kepada masyarakat guna meluruskan pemahaman serta mendorong rekonstruksi nilai keagamaan yang moderat dan kontekstual. Integrasi antara norma agama dan budaya lokal tetap penting, namun harus dilakukan tanpa menyalahi prinsip-prinsip syariah.

INTRODUCTION

Marriage is a social institution that not only functions as a fulfillment of human biological needs, but also as a spiritual and moral platform in forming a harmonious family and society. In the Islamic perspective, marriage is seen as one of the principles of *sunnatullah* which has a noble position and is part of the perfection of a Muslim's religion. Marriage is a medium for realizing a *sakinah, mawaddah, and warahmah* family as stated in the Qur'an Surah Ar-Rum verse 21. This verse explains that Allah SWT created couples of their own kind so that they feel peaceful and surrounded by love and affection.¹

Normatively, marriage in Islam is not only a social contract between two individuals, but also a spiritual bond that connects two extended families. Therefore, the marriage contract should not be considered as a mere formality, but rather as a strong bond (*mitsaqan ghaliza*) as stated in the Qur'an. The marriage process is accompanied by various conditions and pillars that have been determined by sharia

¹ Sifa Mulya Nurani, Ade Winanengsih, and Ida Farida, "Larangan Pernikahan Menurut Kompilasi Hukum Islam Dan Relevansinya Dengan Al-Qur'an," *Jurnal Hukum Pelita* 2, no. 2 (2021): 45-59, <https://jurnal.pelitabangsa.ac.id/index.php/JH>.

such as the presence of the bride and groom, guardians, and witnesses, which aims to maintain the validity and blessing of the marriage.²

Although Islam does not provide a specific time limit for marriage, in social and religious practices in the community, there are still a number of views and traditions that regulate certain times that are considered unfavorable or even prohibited to carry out marriage contracts. One local tradition that has developed is the prohibition of conducting a marriage contract between two Islamic holidays, namely 1 Shawwal (*Eid al-Fitr*) and 10 Zulhijah (*Eid al-Adha*). This belief is still held for generations by some of the people of Gentungang Village, West Bajeng Sub-district, Gowa Regency, South Sulawesi. This prohibition has a direct impact on the community's marriage practices, which often postpone marriage contracts for reasons of compliance with customs.

This phenomenon poses a dilemma in the Muslim community, especially when the customs that develop do not have a strong basis in Islamic law. On the one hand, respect for local culture is part of social dynamics and a form of local wisdom that needs to be preserved. But on the other hand, if the tradition contradicts or is not supported by sharia arguments, it is necessary to clarify the law so that the community is not trapped in practices that have the potential to deviate from Islamic teachings.³

In this context, the study of the prohibition of marriage contracts between two holidays is important, because it touches on the realm of Islamic law and the social religious practices of the community. This issue has high urgency, given the confusion among the community regarding whether or not it is permissible to carry out a marriage contract during this period. This legal uncertainty can lead to unnecessary delays in marriage, and can even be a form of restriction of individual rights in practicing Islamic law correctly.⁴

Starting from this reality, this research aims to critically examine the view of Islamic law on the prohibition of the implementation of marriage contracts between two Islamic holidays. This research aims not only to assess the compatibility of local traditions with Islamic law, but also to provide the community with a comprehensive understanding of the principles of sharia in order to determine the timing of marriage contracts.

Scientifically, the contribution of this study is to strengthen the discourse of integration between religious norms and local cultural values in the implementation of marriage. This study is expected to be able to explain the limits of the flexibility of Islamic law in responding to local traditions, as well as provide guidance based on sharia arguments for Islamic law practitioners, religious leaders and the general

² Syaiful Bahri, "Kontroversi Praktek Tajdid An-Nikah Dalam Perspektif Hukum Klasik," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 6, no. 2 (2014): 157–68, <https://doi.org/10.14421/ahwal.2013.06204>.

³ Mustafid, "Praktek Larangan Perkawinan Di Antara Dua Hari Raya (1 Syawal - 10 Dzulhijjah) Perspektif Hukum Islam," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 4, no. 3 (2023): 411–23, <https://doi.org/10.36701/bustanul.v4i3.1087.pendahuluan>.

⁴ Novi Trianingrum and Masruri, "Tradisi Menikah Pada Hari Raya Idul Fitri Dan Idul Adha Perspektif Hukum Islam," *Jurnal Al Wasith: Jurnal Studi Hukum Islam* 7, no. 1 (2022): 51–68, <https://doi.org/10.52802/wst.v7i1.745>.

public. Thus, this study can be a source of reference in making legal decisions and social policies related to marriage in the community. The main focus of this research is related to the review of Islamic law on the prohibition of the implementation of marriage contracts between the two Islamic holidays (*Eid al-Fitr and Eid al-Adha*)? By answering this question, the research is expected to be able to examine the extent to which the tradition of prohibition can be accepted or rejected in the perspective of Islamic law, as well as offer solutions that can bridge between Islamic teachings and the local wisdom of the community.

The findings of this research are expected to contribute to the community's understanding of the implementation of marriage contracts in accordance with Islamic teachings without having to sacrifice cultural values that have become part of social identity. However, the culture needs to be reviewed if it is proven that it does not have a strong legal basis in Islam. Therefore, this research plays an important role in strengthening legal education to the community, as well as an effort to reconstruct moderate and contextual religious understanding. Overall, the urgency of this research lies not only in the legal discussion, but also in the importance of maintaining harmonization between Islamic teachings and local cultural practices so that both can support each other in creating a religious, tolerant and ethical social order.

RESEARCH METHOD

This research is a qualitative research with juridical-normative and sociological-empirical approaches. The juridical-normative approach is used to examine the prohibition of the implementation of marriage contracts based on Islamic law by referring to the Qur'an, Hadith, and the opinions of scholars in *fiqh* books, while the sociological-empirical approach is used to explore the views of the people of Gentungang Village, West Bajeng Subdistrict, Gowa Regency, South Sulawesi on the prohibition. The types of data used consist of primary data and secondary data; primary data is obtained from direct interviews with religious leaders, traditional leaders, community leaders, and the community. Meanwhile, secondary data was obtained through literature studies that included classical and contemporary literature. Data analysis uses descriptive qualitative methods with the stages of data reduction, data presentation, and conclusion drawing,⁵ which aims to understand social reality and assess its suitability with Islamic law.

RESULTS AND DISCUSSION

Views of the People of Gentungang Village, West Bajeng Subdistrict Regarding the Prohibition of the Implementation of Marriage Acts Between Two Islamic Holidays

Apart from being a creature in this universe, humans are also a product of Allah SWT. All creatures of Allah SWT were created with the aim of having a partner. Humans are naturally attracted to the opposite sex by having to go through the right

⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).

process, namely marriage to recognize their desire for the opposite sex and make it a true partner.

Some people still follow the traditions or cultural systems of traditional societies when performing marriages. As happens in some communities in Gentugang Village, they have a belief that it is not permissible to carry out a marriage contract between two holidays, namely Eid al-Fitr on 1 Shawwal and Eid al-Adha on 10 Dhulhijjah. Based on this, the author will explain several views of the people of Gentugang Village regarding the prohibition of the implementation of marriage contracts between two Islamic holidays.

According to Daeng Rate as a traditional leader in Gentugang Village said about the prohibition of marriage between two Islamic holidays that:

*"From the stories of previous people, it is said that there used to be many people who did a marriage contract between two holidays then he died or he experienced many disasters in his family. However, we do not know whether the story is true or not, but that is what our parents taught us. We just follow and listen to what our elders say without questioning them because they know better than we do, and we are afraid that something will happen to our family if we do not listen to them. As for what the ancients forbade, it is only the contract between the two holidays, as for the feast, it is not forbidden. People who uphold the teachings of the ancients will certainly not want to carry out a marriage contract between the two holidays for fear of anything happening, as for those who still want to carry out a marriage contract, there is no customary sanction for them."*⁶

As according to Daeng Lurang as a community leader related to the prohibition of marriage between two Islamic holidays that:

*"The existence of marriage taboos at that time is a teaching from previous parents and many of our people still hold tightly to this teaching as a form of respect for our ancestors. However, such a prohibition does not actually apply in Islam because there is no such prohibition in Islam."*⁷

Daeng Miala says about the prohibition of marriage between two Islamic holidays that:

*"The history of the prohibition of marriage at this time has indeed been passed down from generation to generation according to the experience of our parents and has been inherent from then until now, our society still obeys what our parents said before, because of the experiences in life that they have lived, from good things to bad things. If there are those who violate it, there is no sanction in the form of customary law. Some of our people combine the calamities that occur after the marriage with the marriage between the two holidays"*⁸.

⁶ Daeng Rate, Wawancara Tokoh Adat Desa Gentugang (2025).

⁷ Daeng Lurang, Wawancara Tokoh Masyarakat Desa Gentugang (2025).

⁸ Daeng Miala, Wawancara Masyarakat Desa Gentugang (2025).

Then Daeng Sitaba said about the prohibition of marriage between two holidays that:

*"The existence of this marriage ban may still be influenced by animism and dynamism beliefs. The ancients still viewed animism and dynamism so maybe that's what they taught their children so that these teachings or beliefs became hereditary until they reached our time and many people believed in it. It is also usually due to family factors because there are still many families in our village who advise their children not to marry between the two holidays because they follow their previous ancestors."*⁹

The views of the Religious Leaders of Gentungang Village, West Bajeng District regarding the existence of a marriage ban between two Islamic holidays according to Ustadz Amirullah, one of the religious leaders in Gentungang Village, said that:

*"The existence of this prohibition is due to the lack of knowledge and deepening of Islam by the community so that they easily believe in such things. In Islam, there is no prohibition to carry out marriage either from a certain year, month, or day. In Islam there is a rule, namely everything in muamalah, the original law is permissible until there is evidence that prohibits it. Marriage is included in the category of muamalah and there is no evidence that prohibits getting married between the two holidays. In fact, Shawwal is the month in which it is recommended to get married because the Prophet married many of his Companions in Shawwal, while the months of Dhulqa'dah and Dhul Hijjah are included in the haram months that Allah honors. Haram here means haram for wars, murders, and other bad deeds, not haram for marriage. The months of Shawwal, Dhulqa'dah and the first ten months of Dhul Hijjah are between the two festivals, so we are sinning if we forbid people to get married in those months."*¹⁰

Based on the results of the interview above, there are several factors that cause the prohibition of the implementation of marriage contracts between two Islamic holidays in Gentungang Village, including the following:

1. Customary Factors. The people of Gentungang Village, West Bajeng District, are all Muslims. However, most of them still uphold the traditions inherited by their ancestors, especially in matters of marriage. One tradition that is still believed and practiced is the prohibition of marriage between two Islamic holidays. This tradition is still preserved by some residents, as revealed by several informants in interviews conducted by the author.
2. Lack of Religious Understanding. Lack of religious knowledge makes some people easily believe and follow the traditions of previous people without filtering them first. This is the cause of the prohibition of marriage between two holidays believed by some people in Gentungang Village.

⁹ Daeng Sitaba, Wawancara Masyarakat Desa Gentungang (2025).

¹⁰ Ustadz Amirullah, Wawancara Tokoh Agama Desa Gentungang (2025).

3. Family Influence. The smallest social group is the family, every family has rules that must be obeyed by everyone, the guidelines and advice of parents must be obeyed. In many cases, the family has an important role in deciding when to marry in accordance with established customary values. For example, the prohibition of marriage between two Islamic holidays illustrates how the family is able to influence this decision. The majority of sources that the author has interviewed also attest to this.

Review of Islamic Law Regarding the Prohibition of the Implementation of Marriage Acts Between Two Islamic Holidays in Gentungang Village, West Bajeng District

One of the tools used in Islam to examine community customs is *urf* review which is based on the rule *مُحْكَمَةُ الْعَادَةِ* which means that custom can be used as a basis for law. This rule should be used to determine whether the *urf* or tradition is considered authentic or *fasid*. *Urf* is recognized in Islam as one of the factors taken into account when establishing Islamic law, particularly when it comes to socially prevailing traditions or customs. The word "*urf*" comes from the word "*arafa*," "*ya'rifu*," which is often understood to imply "*al-ma'ruf*," meaning "something known." This meaning of known is more akin to the idea of being recognized by others.¹¹

Many people are familiar with *urf*, which is also known as custom and is deeply rooted in the culture. According to the Shari'ah scholars, there is no difference between *urf* and custom. Thus, the act of *urf* can be equated with the mutual understanding of buying and selling in human society. Thus, *urf* or custom is an act that has been recognized in society and is done consistently and thoroughly.¹² To obtain sharia legitimacy, Islamic law's analysis of a socially applicable custom that can then be used as a basis for legal considerations must meet a number of requirements. Custom cannot be used as a legal basis if a number of requirements are not met.

In Islamic law, the concept of halal and haram has been explained both from the Qur'an and hadith. Something that is halal refers to what is allowed and permitted by Allah SWT, while the haram refers to what is prohibited and not permitted. Therefore, in Islamic teachings, it is not justified to legalize something that is forbidden, nor to forbid something that is halal, as confirmed in the words of Allah SWT in Surah Al-Māidah verse 87:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

¹¹ Amir Syarifuddin, *Ushul Fiqh*, Jilid 2 (Jakarta: Kencana Media Group, 2009).

¹² Abdul Wahhab Khalaf, *Ilmu Ushul Fiqh* (Semarang: Dina Utama, 1994).

Translation:

"O you who believe, forbid not that which is good which Allah has made lawful for you, and do not transgress the limits. Verily, Allah dislikes those who transgress."¹³

The prohibition of marriage between the two Islamic festivals prevents people from getting married during this time. As a result, the time for marriage is restricted and this causes harm, and the harm must be eliminated, as the *fiqh* rule says: *الضَّرْرُ يُزَالُ* which means that the harm must be removed. This rule essentially goes back to trying to achieve the purpose of the law, which is to fulfill the public interest by rejecting any damage or calamity, even if it is included in the list of things that must be rejected. This includes damage or harm caused by things that are beneficial.¹⁴

The prohibition of marriage between these two Islamic holidays means that people are prohibited from getting married in the months of *Shawwal*, *Dhulqa'dah* and 10 *Dhul Hijjah*. This is contrary to Islamic law because Islam does not prohibit marriage between these two holidays. As the *fiqh* rule says: *الأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ حَتَّى يَأْتِيَ الدَّلِيلُ عَلَى التَّحْرِيمِ* which means that "The original law of everything (muamalah) is permissible until there is evidence that prohibits it". This means that from this rule, as long as there is no evidence stating that it is forbidden, it can be done. Even if there is no evidence to state that it is permissible, but because it does not conflict with other arguments or there is no argument that explicitly prohibits it, then it can be done.¹⁵

In Islam, the month of Shawwal is one of the recommended times for marriage, as based on the Prophet Muhammad's hadith.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تزوّجني النبي صلى الله عليه وسلم في شَوَّالٍ وبنى بي في شَوَّالٍ

Meaning:

Aisha R.A said: "The Messenger of Allah married me in Shawwal and had intercourse with me in Shawwal".¹⁶

The above Hadith shows that there is no prohibition to marry between the two Islamic holidays, in fact, marrying in Shawwal is recommended. The time span between the two festivals includes *Shawwal*, *Dhulqa'dah*, and the first ten days of *Dhul Hijjah*. Based on the hadith that has been mentioned, Shawwal is a month that is recommended for marriage because the Prophet Muhammad SAW also married Aisyah in that month. While the months of *Dhulqa'dah* and *Dhulhijjah* are included in the forbidden months that Allah SWT honors as in His word which reads:

¹³ Kementerian Agama RI, *Al-Qur'an Al-Karim Dan Terjemahnya* (Jakarta: Lajnah Pentasihan Mushab Al-Qur'an, 2009).

¹⁴ Agus Hermanto, *Al-Qawaid Al-Fiqhiyyah* (Malang: Literasi Nusantara Abadi, 2021).

¹⁵ Abdul Helim, *Kaidah-Kaidah Fiqih* (Yogyakarta Pustaka Pelajar: Pustaka Pelajar, 2024).

¹⁶ Abu al-Husayn Muslim Ibn al-Hajjaj al-Qusyayri Al-Naysaburi, *Shahih Muslim*, Jilid 4 (Riyadh: Dar Al-Mughni, 1998).

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:

"Verily, the number of months in the sight of Allah is twelve months, (as) Allah decreed (in the Lauhulmahfuz) when He created the heavens and the earth, among which are four unlawful months. That is the straight religion, so do not wrong yourselves in them, and fight the polytheists as they fight you. Know that Allah is with those who fear."¹⁷

The verse explains that there are four haram months, namely *Rajab*, *Dhulqa'dah*, *Dhul Hijjah*, and *Muharram*. These months are called haram because they have a great and glorified position in Islam where it is forbidden to do injustice to oneself by committing sin in them, especially at any time and it is forbidden to wage war in these months. months.¹⁸ In a hadith the Prophet SAW also explained about the forbidden month that Allah SWT glorified the month. The Prophet said:

إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ: السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ: ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرٌّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ

Meaning:

"Verily, this age has passed (revolved) as it originally passed when Allah created the heavens and the earth, and there are twelve months in a year. Among them are the four forbidden months, three of which are consecutive: *Dhulqa'dah*, *Dhul-Hijjah*, and *Muharram*; and the month of *Rajab Mudhar*, which is between *Jumada* and *Sha'ban*."¹⁹

The above Hadith explains that there are four months that Allah honors, three of which are *Dhulqa'dah* and *Muharram*. While the month of *Rajab* is between the month of *Jumada* and the month of *Sha'ban*.

In Islamic law, a tradition can be used as a legal basis if it meets certain conditions, including:

1. If a custom (*urf*) does not contradict the Qur'an and hadith then it is acceptable. However, if the custom contradicts *the qoth'i nash*, then it is not allowed. This provision reinforces the existence of valid *urf*, because if *urf* contradicts *the nash* or the principles of sharia that are firm and clear, then the *urf* is categorized as *urf fasid* (corrupt) and cannot be used as a basis for law.
2. *Urf* must be universally applicable or broadly relevant to all events. By focusing on social examples, this issue becomes clearer.
3. Neither the Qur'an nor the hadith provide specific evidence for this issue.

¹⁷ RI, *Al-Qur'an Al-Karim Dan Terjemahnya*.

¹⁸ Abdulrahman Ibn Nasir, *Taisir Al-Karim Al-Rahman Fi Tafsir Kalam Al-Mannan* (Beirut: Muassasah Al-Risalah, 2000).

¹⁹ Al-Naysaburi, *Shahih Muslim*.

4. The application of *urf* does not cause harm, hardship, and narrowness, nor does it result in the *nullification* of the *text*.

In general, there are only (two) 2 types of *urf* that are closely related to the dynamics of human existence, namely *urf shahih* and *urf fasid*. Here are the details:²⁰

- a. *Sahih urf* is a tradition or custom that is in harmony with the teachings of Islamic law, does not consider something halal as haram, does not remove the obligations that have been established, maintains hope for the benefit, and does not cause damage or *mafsadat*.
- b. *Fasid Urf*, which is a custom that contradicts religious teachings, considers something halal to be haram, removes obligations that must be fulfilled, hinders the realization of goodness, and causes damage.

Based on the results of the interviews conducted, it is known that the categories of the tradition of prohibiting marriage between two Islamic holidays in Gentungang Village, West Bajeng District are:

First, when viewed from the object. The tradition of prohibiting marriage between two Islamic holidays in Gentungang Village is included in the *urf fi'li* category. This is because the prohibition of marriage at that time is a custom in the form of actions that are believed and carried out by some local people.

Second, when viewed from the scope of its use. The tradition of prohibiting marriage between two Islamic holidays in Gentungang Village is classified as a *typical urf*, which is a habit that is routinely carried out by a group of people in a certain area. This is because the prohibition is only applied by some local people and does not apply to the majority of citizens.

Third, in terms of its validity according to sharia. The tradition of the prohibition of marriage between two Islamic holidays in Gentungang Village is included in the category of *fasid urf*, because it does not fulfill the conditions of the previously mentioned traditions, causing harm, namely narrowing the time of marriage and prohibiting what Allah and His Messenger allow.

Thus, the view of Islamic law on the prohibition of the implementation of marriage contracts between two Islamic holidays in Gentungang Village, West Bajeng District, cannot be used as a legal basis. This is because there is no explicit evidence, either in the Qur'an or Hadith that prohibits the implementation of a marriage contract at that time. Then, the belief and fear that there will be many disasters in the household if carrying out a marriage contract between two Islamic holidays is also not in accordance with Islamic law because Islam prohibits us from thinking bad luck. However, if the prohibition is only intended to make good preparations for marriage, there is no belief that something bad will happen if you do it, and there is no violation of sharia in it, then it is allowed.

²⁰ Muhammad Harfin Zuhdi, *Qawaid Fiqhiyyah* (Lombok: Elhikan Press, 2016).

CONCLUSION

The tradition of prohibiting marriage between two Islamic holidays, namely on 1 Shawwal and 10 Dhul Hijjah applied in Gentungang Village, West Bajeng District, is based on a number of factors. The factors include the continuation of ancestral customs that have been rooted for a long time, the belief that this period is considered not to bring blessings to marriage, low understanding of religious teachings, and encouragement or influence from the family environment. In the perspective of Islamic law, customs or traditions that contain negative elements and contradict the principles of Sharia cannot be justified and must be abandoned. The prohibition of marriage between two holidays falls under the category of *'urf fāsid*, because it does not meet the criteria to be used as a legal basis and contradicts the values of Islamic teachings. This tradition forbids something that is permissible in sharia. In fact, Islam itself encourages marriage in Shawwal. Thus, the ruling on marrying between two Islamic holidays is *mubāh*, which is permissible in Islamic law. Based on the results of the study of Islamic law on the tradition of prohibiting marriage between two Islamic holidays, the people of Gentungang Village should begin to review and evaluate the tradition critically. It is important for religious leaders, traditional leaders, and village officials to increase religious education based on a correct understanding of sharia, through lectures, religious discussions, and other Islamic activities.

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