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Living Hadith and Dialectic of Social Texts: An Analysis of The Practice of Marriage on Eid in Javanese Culture

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ABSTRACT

This study examines the concept of Living Hadith as a dynamic response to the problems of modern people by combining the authenticity of hadith texts and the contextual needs of society. Through a qualitative approach and literature study of written sources, this study analyzes the application of Living Hadith in Javanese culture, especially in traditions such as weddings on holidays. The results of the study show that Living Hadith not only reinforces the relevance of the Sunnah of the Prophet in the contemporary era but also offers an adaptive model of hadith understanding without eroding its basic authority. These findings make a significant contribution to the development of hadith studies by mapping the dialectic between the establishment of religious texts and socio-cultural dynamics. The tradition of marriage during Eid al-Fitr/Adha in Java is an example of Living Hadith, adapting Islamic values to local culture even without a specific textual basis. This practice combines the concept of holiday blessings and Javanese togetherness, showing the flexibility of applying hadith in a social context as long as it does not contradict sharia. Living Hadith proves the dynamics of the interaction of religious texts with local traditions, maintaining the authority of the hadith as well as its relevance in society.

ABSTRAK

Penelitian ini mengkaji konsep Living Hadith sebagai respons dinamis terhadap problematika umat modern, dengan memadukan otentisitas teks hadis dan kebutuhan kontekstual masyarakat. Melalui pendekatan kualitatif dan studi literatur terhadap sumber-sumber tertulis, penelitian ini menganalisis penerapan Living Hadith dalam budaya Jawa, khususnya dalam tradisi seperti pernikahan di hari raya. Hasil penelitian menunjukkan bahwa Living Hadith tidak hanya memperkuat relevansi Sunnah Nabi di era kontemporer, tetapi juga menawarkan model pemahaman hadis yang adaptif tanpa mengikis otoritas dasarnya. Temuan ini memberikan kontribusi signifikan bagi pengembangan studi hadis dengan memetakan dialektika antara kemapanan teks keagamaan dan dinamika sosial-budaya. Tradisi nikah saat Idul Fitri/Adha di Jawa merupakan contoh Living Hadis, mengadaptasi nilai Islam dengan budaya lokal meski tanpa dasar tekstual spesifik. Praktik ini memadukan konsep keberkahan hari raya dan kebersamaan khas Jawa, menunjukkan fleksibilitas penerapan hadis dalam konteks sosial selama tak bertentangan syariat. Living Hadis membuktikan dinamika interaksi teks agama dengan tradisi lokal, mempertahankan otoritas hadis sekaligus relevansinya di masyarakat.

Kata Kunci: *Living Hadith, Tradisi Jawa, Nikah Hari Raya*

Introduction

In the dynamics of religious life, hadith is not only understood as a static text, but also lives and develops in the socio-cultural practices of Muslim society. This paper will explore the dialectic between hadith texts and social realities through the lens of Living Hadith, focusing on the practice of marriage on Hari Raya in Javanese culture. As a tradition full of religious values and local wisdom, Javanese weddings often integrate Islamic teachings with local customs such as *flushing*, *midodareni*, and *walimah* processions that are held to coincide with the Hari Raya moment. However, this integration raises a critical question: how do the Javanese people apply the hadith on marriage without sacrificing sharia principles amid strong cultural influences? Through the analysis of hadith texts and their contextualization in social practice, this article argues that Living Hadith becomes a dynamic solution, bridging the authenticity of religious texts with the flexibility of local culture. Thus, the adaptation of Javanese traditions in marriage is not necessarily considered heresy as long as it remains in harmony with the *maqashid sharia*.

After the death of the Prophet PBUH and the end of the early generation who became the perpetrators and witnesses of the birth of hadith, Muslims faced a great challenge in formulating the teachings of the Prophet Muhammad PBUH formally. The need to formulate and codify hadith becomes even more urgent because, in the ideological-religious structure of Muslims, everything related to laws and guidelines of life must be sourced from authoritative references, namely the hadith and the Qur'an. This need is even more profound considering the role of hadith in the lives of Muslims as the second source of law after the Qur'an. As a source of teaching, the hadith not only explains the spiritual and moral aspects but also provides practical guidelines for living daily life.¹

The process of codifying this hadith did not happen in a short time. After the death of the Prophet PBUH, the writing and recording of hadith underwent a long and complicated journey. Hadiths that were initially only conveyed orally from generation to generation began to be collected, recorded, and compiled in various hadith books². This process took place more than a hundred years after the death of the Prophet PBUH when the leadership of the first Islamic caliphs initiated the collection and codification of hadith in the form of official records. This is done to ensure that the hadith accepted by Muslims is a hadith that is valid, authentic, and can be used as a guideline in various aspects of life.

In the course of Islamic history, hadith—the sayings, actions, and approval of the Prophet Muhammad (PBUH)—has become the main source of laws and guidelines for life for Muslims. Hadith, along with the Qur'an, form the foundations of Islamic teachings that

¹ A Hasanovic, "Fraternity in Humanity and Global Mental Illness - Islamic Perspective," *Danubina Psychiatry* 33 (2021): 867–69, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85123459305&partnerID=40&md5=3a3984c9114c427058e5a6c3b3c0fda3>; Z Zainol et al., "Discovering 'interesting' Keyword Patterns in Hadith Chapter Documents," in *ICICTM 2016 - Proceedings of the 1st International Conference on Information and Communication Technology*, 2017, 104–8, <https://doi.org/10.1109/ICICTM.2016.7890785>; M Hashim, "Developmental Stages: An Islamic Psychology Perspective," *Journal of Spirituality in Mental Health*, 2024, <https://doi.org/10.1080/19349637.2024.2439438>.

² F M Yilmaz, "Atrafs as a Method of Classification (Tasnif) and Inclusion (Takhrij)," *Cumhuriyet Dental Journal* 24, no. 1 (2020): 345–66, <https://doi.org/10.18505/cuid.703866>.

are not only theoretical but also serve as practical guidelines that guide the ummah to live their daily lives. Since the beginning of Islam, the hadith of the Prophet has been accepted and studied by Muslims to be practiced in different contexts according to existing social, cultural, and time conditions. Hadith, in practice, is not just a text or theory, but a guideline for life that is applied in daily life.

However, as time went by, especially with the development of Islamic societies in various parts of the world that have diverse traditions and cultures, a new concept emerged in the study of hadith, known as Living Hadith. Living Hadith is a phenomenon that leads to the understanding and application of hadith in a dynamic social and cultural context. This concept emphasizes that hadith is not a static text, but lives and develops in the lives of Muslims, where hadith is practiced and translated into various forms and ways according to the context of the respective times and cultures.

The concept of Living Hadith is very important in the contemporary Islamic world because it realizes that society not only needs standard hadith texts, but also understanding that is relevant to social, cultural, and evolving conditions. Living Hadith provides space for Muslims to interpret and practice hadith according to the needs and challenges they face, so that the hadith becomes more alive and closer to their lives. In Indonesia, especially in Javanese society, the application of Living Hadith has a distinctive nuance, which combines religious teachings with local cultural values. This opens up space for further discussion on how the teachings of the Prophet Muhammad PBUH are translated and brought to life in the traditions, customs, and social life of the local community.

In Indonesia, Living Hadith has become very relevant, especially in the Javanese society, which has rich traditions and culture. Javanese people are known for their strong customs, which existed long before Islam came. When Islam entered Java, Islamic teachings, including hadith, were accepted and adopted into the local culture. This integration process does not always run smoothly because there are different perspectives between religious teachings and local culture. However, this is where the concept of Living Hadith plays an important role, namely to bridge the gap between universal religious teachings and local culture that has long-established values and traditions.

For example, in the Javanese tradition, there are ritual practices such as *selamatan tablilan*, and feasts that are often held on various occasions, both to celebrate an event and as a form of respect for the deceased. Although these practices have local cultural roots, many of them also contain values that can be found in the hadith of the Prophet Muhammad (PBUH), such as the importance of praying together, helping each other, and respecting the deceased. This shows that hadith is not only understood as a text that is separate from social life, but is applied in everyday life in a way that is appropriate to the local cultural context.³

The application of Living Hadith in Javanese society, as in many other Muslim communities, is inseparable from challenges and debates. Some may argue that existing

³ R A Pohan et al., "Unveiling Gratitude in Javanese Muslim Hajatan Traditions: Cultural Wisdom and Social Cohesion in the Midst of Modernization," *Social Sciences and Humanities Open* 11 (2025), <https://doi.org/10.1016/j.ssaho.2025.101321>.

local customs and traditions are not always in line with religious teachings, or can even be considered as bid'ah (changes in religion that are not following the original teachings). On the other hand, there is also a view that considers that local traditions that contain Islamic values can be an effective means to revive religious teachings in daily life. Therefore, it is important to continue to study and develop Living Hadith to find the right ways to integrate religious teachings with local culture, without sacrificing the essence of the teachings contained in the hadith.⁴

This process of integrating hadith with local culture is very important because this is where we can see how the teachings of Islam can live and be well accepted in society. Living Hadith not only provides a space for Muslims to understand and practice hadith in a relevant way but also invites them to continue to explore and defend religious values in an ever-evolving social and cultural context. In this case, the Javanese people are an interesting example of applying Living Hadith, where religious teachings are revived in their traditions and culture, and at the same time, still maintain the sanctity of the teachings of the Prophet Muhammad PBUH.⁵

Living Hadith and Text-Social Dialectics

Literally, "living hadith" means "living hadith". The term living in English can mean to live or to live, in Arabic it means *ihya*". Therefore, living hadith in Arabic can mean "*ihya al-hadith*". In terminology, living hadith means a discipline of study that focuses on traditions that develop in people's lives by relying on the hadith of the Prophet. In other words, living hadith is a study that seeks to gain knowledge from a culture, practice, tradition, ritual, or behavior of society inspired by the hadith of the Prophet.⁶

In a special sense, living hadith refers to the study or scientific research of social events related to the presence or existence of hadith in a certain Muslim community. Thus, it can be seen how the Muslim community responds to and brings religious texts to life through ongoing interactions. In general, living hadith can be understood as a symptom seen in society in the form of behavior patterns derived from the hadith of the Prophet Muhammad PBUH, or the response of Muslims to the hadiths of the Prophet in their interactions.

Hadiths that circulate among Muslims and are applied in the context of local culture and tradition are referred to as living hadiths.⁷ The study of living hadith in Indonesia began from the phenomenon of the application of the Qur'an and hadith in daily life, which has developed rapidly in the last decade. Initially, the term living hadith could not be

⁴ S Supriyanto, "Cowongan in Javanese Islamic Mysticism: A Study of Islamic Philosophy in Penginyongan Society," *HTS Teologjese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8234>.

⁵ N C Idham, "Javanese Islamic Architecture: Adoption and Adaptation of Javanese and Hindu-Buddhist Cultures in Indonesia," *Journal of Architecture and Urbanism* 45, no. 1 (2021): 9–18, <https://doi.org/10.3846/jau.2021.13709>.

⁶ Nor Salam, *Living Hadis Integrasi Metodologi Kajian Ulum Al-Hadis* (Ilmu-Ilmu Sosial)(CV Literasi Nusantara Abadi, 2019).

⁷ Nikmatullah, "Book Review in Living Hadith Studies: Dialectics of Text and Context", *Holistic Al-Hadith Journal* 01, no. 02 (2015): 227.

separated from the study of living Qur'an because the two have a close theological relationship.⁸

According to Qudsy, Living Hadith refers to the practice and contextual understanding of hadith (the words and actions of the Prophet Muhammad) in daily life. It is a phenomenon in which hadith is not only studied as a text but is actively practiced and integrated into the social and cultural order of a Society.⁹ Fazlurrahman has a different view of hadith, namely that hadith is a *verbal tradition*, while sunnah is a practical tradition or a *silent tradition*. In this study, there is a term that has developed, namely the sunnah, which appeared first before it became known as hadith. Hadith originated from and developed in the tradition of the Prophet PBUH, and spread along with the development of Islam. The example of the Prophet Muhammad PBUH was revived by the companions and tabi'in in daily life, which is referred to as a living tradition or a living sunnah.¹⁰

Thus, Living Hadith has become an important subdiscipline in the study of hadith, especially in Indonesian Islamic universities. Living Hadith explores how Muslims interpret and express hadith in their daily lives and how those interpretations interact with local traditions and cultures.¹¹ The term Living Hadith emerged as a new direction in the study of hadith. The study of Living Hadith includes the study of the practice, acceptance, text, transmission, and transformation of hadith, which distinguishes it from sociology and religious anthropology.¹²

With this approach, it emphasizes the dynamic and ever-evolving practice of Islam, where hadith is not only studied but also lived and integrated into the daily lives of Muslims. This phenomenon highlights the interplay between tradition and modernity, local culture, and global influences, thus making it a rich field of study in Islamic studies.¹³ In contrast to written hadith, Living Hadith emphasizes practical application and interpretation, and plays an important role in Islamic jurisprudence by contributing to the understanding and application of Islamic law. The contemporary interpretation of Living Hadith reflects the increasing openness of various interpretations influenced by modernity and globalization.

The dialectic of social texts in the context of the Hadith and the socio-cultural reality of society involves a dynamic interaction between normative religious texts and the broader social context. Hadith not only serves as a source of religious teachings but also as a tool of

⁸ Jajang A Rohmana, "Anthropological Approach in the Study of Living Hadith in Indonesia: An Initial Study," *Holistic Al-Hadith Journal* 01, no. 02 (2015): 254.

⁹ S Z Qudsy et al., "The Making of Living Hadith: A New Direction of Hadith Studies in Indonesia," *Culture and Religion* 23, no. 4 (2023): 353–72, <https://doi.org/10.1080/14755610.2024.2336461>.

¹⁰ Fazlur Rahman, *Islam And Islamic Methodology In History*, Ahsin Muhammad Translator (Bandung: Pustaka, 1994).

¹² A M B Salman, "Reconstructing Hadith Discourse in the Digital Age: From Text to Discourse," *Journal of Ecobumanism* 4, no. 1 (2025): 1–11, <https://doi.org/10.62754/joe.v4i1.4084>; D S Puyu et al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective," *Samarab* 7, no. 3 (2023): 1352–72, <https://doi.org/10.22373/sjhc.v7i3.16510>.

¹³ Salman, "Reconstructing Hadith Discourse in the Digital Age: From Text to Discourse"; Puyu et al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective."

social communication and cultural transformation.¹⁴ The concept of dialectics can help us understand the challenges and contradictions that often arise in the teaching and learning process. Dialectical approaches can be used to frame social complexity and provide a more open and flexible way of dealing with social realities.¹⁵ Thus, the dialectic of social texts offers a rich theoretical framework for examining the interaction between normative religious texts and the socio-cultural reality of society, especially in the context of Hadith.

The Purpose of Living Hadith

a. Identifying the Manifestations of Hadith in Social Traditions

Living hadith aims to identify and examine the phenomena of practices, traditions, rituals, and behaviors that develop and are carried out in society, which are based on the hadith teachings of the Prophet Muhammad SAW. By looking at the manifestations of hadith in people's lives, we can dig deeper into how Muslims apply the teachings of the Prophet in their traditions and behaviors, which are often adapted to prevailing local values. This allows us to understand the dynamics between religious teachings and local culture, as well as how the hadith exerts an influence in shaping the social lifestyle of Muslims, making them relevant and alive in every aspect of their lives.¹⁶

b. Uncovering Hadith-Based Behavior Patterns in Modern Life

Living hadith studies the behavior patterns of Muslims sourced from the hadith of the Prophet Muhammad PBUH and how these teachings are applied in modern life. This study aims to explore the relevance and ability of hadith teachings to adapt to today's conditions. In this context, living hadith looks at how the principles taught by the Prophet Muhammad PBUH can be actualized in various aspects of the daily lives of Muslims in the contemporary era, both in terms of social, cultural, and religious practices. This research provides insight into the extent to which the teachings of hadith remain relevant and can be adapted to the challenges and changes that occur in modern society. Thus, living hadith shows the dynamics of the relationship between classical religious texts and the development of the times and their contribution to the lives of Muslims in an ever-changing world.¹⁷

¹⁴ M Fawzi, W Magdy, and B Ross, "The Prophet Said so!: On Exploring Hadith Presence on Arabic Social Media," *Proceedings of the ACM on Human-Computer Interaction* 9, no. 2 (2025), <https://doi.org/10.1145/3711090>; R Tottoli, "Genres," in *Wiley Blackwell Companion to the Hadith*, 2019, 187–202, <https://doi.org/10.1002/9781118638477.ch9>.

¹⁵ N M Tsang, "Dialectics—the Arts of Teaching and Learning in Social Work Education," *Social Work Education* 25, no. 3 (2006): 265–78, <https://doi.org/10.1080/02615470600565194>; A Norrie, "Dialectical Critical Realism, Complexity and the Psychology of Blame," *Journal for the Theory of Social Behaviour* 54, no. 4 (2024): 384–401, <https://doi.org/10.1111/jtsb.12411>.

¹⁶ F Iffah, *Living Hadis Dalam Konsep Pemahaman Hadis* (Thullab: Jurnal Riset Dan Publikasi Mahasiswa, 2021), <https://ejournal.iainkerinci.ac.id/index.php/thullab/article/view/903>.

¹⁷ R Rismah and Muhammad Yahya, "Metodologi Living Hadis, Pengertian, Tujuan Dan Implementasinya," *Media Hukum Indonesia (MHI)* 2, no. 5 (2022).

c. Supporting the Formation of Religious Communities through the Practice of Hadith

This study aims to increase public understanding of the way of life of the Prophet Muhammad PBUH which is reflected in the practice of hadith, which can be used as a guideline in shaping a more religious life. By understanding more deeply the teachings and behaviors of the Prophet as enshrined in the hadith, people are expected to be able to apply these values in their daily lives. Through a deep understanding of the way of life of the Prophet Muhammad SAW, people can be inspired to apply religious principles in every aspect of their lives, both in social, moral, and spiritual relationships. Thus, this study can contribute to the formation of a more religious society, which upholds religious values and makes the teachings of the Prophet a guide in living a better and blessed life.¹⁸

d. Analyzing the Community's Response to Hadith

The living hadith method provides a new perspective in understanding the role of hadith in social life, where the hadith text is not only seen as a normative document that governs religious teachings but also as a living and active part of social interaction. With this approach, we can observe how people respond to hadith texts, both in the form of acceptance, interpretation, and daily practice. This response is not only limited to theological aspects but also includes how the teachings contained in the hadith are applied in various social and cultural contexts. This shows that hadith has a wide impact in shaping the social behavior of Muslims, as well as how it can be adapted and carried out in an ever-evolving life. Thus, living hadith becomes an effective tool for analyzing social dynamics influenced by the teachings of the Prophet Muhammad PBUH.

Living Hadith Models and Their Implementation in Society

In understanding the concept of living hadith, it is important to see how the teachings of the Prophet Muhammad (PBUH) are not only understood as normative texts but are also applied in various forms of traditions that develop in society. Living hadith has three main interrelated models, namely written tradition, oral tradition, and practice tradition. Each of these models plays a role in bringing the teachings of the Prophet to life in different ways, reflecting the adaptation of those teachings in diverse social and cultural contexts. This discussion will further elaborate on the role and relevance of the three traditions in maintaining and spreading hadith values among Muslims, as well as how each tradition contributes to shaping religious behavior patterns in daily life.

a) Writing Tradition

The written tradition has a significant role in the development of living hadith, where the writing of hadith is not limited only to the texts written in the book, but also includes expressions placed in various strategic places, such as in mosques, buses, Islamic boarding schools, and other public places. This writing, which is sourced from the hadith of the

¹⁸ Muh Faruq and Syaiful Mustofa, "Living Hadits Untuk Menciptakan Kehidupan Masyarakat Religius Di Kelurahan Merjosari Kota Malang," 2022.

Prophet Muhammad PBUH, is often a reminder that is affordable to the wider community. In Indonesia, the tradition of writing related to the hadith of the Prophet is also very strong, as can be seen from the many writings that contain religious messages that can be found in various public spaces. Apart from being a learning medium, the written tradition is also a way to revive and spread the teachings of the Prophet Muhammad PBUH in the community, so that these teachings continue to be relevant and applied in daily life.¹⁹

b) **Oral Traditions**

The oral tradition of living hadith develops along with the religious practices of Muslims. One example is the recitation in the implementation of prayer, especially during the Fajr prayer on Friday. Among Islamic boarding schools that have a *kyai hafiz al-Qur'an*, the Fajr prayer on Friday tends to be longer because it reads two long verses, namely Ha Mim al-Sajdah and al-Insan. This tradition reflects how the text of the hadith is not only conveyed through writing, but also through oral teaching that lasts from generation to generation. In this context, oral tradition serves as a medium to revive and defend the teachings of the Prophet Muhammad in the lives of Muslims, as well as strengthen the bond between the older and younger generations.²⁰

c) **Tradition of Practice**

The tradition of practice is the most widely found model of living hadith in the lives of Muslims. This practice includes various daily activities carried out by Muslims as a direct implementation of the teachings of the Prophet Muhammad PBUH.²¹

Method

The method used in making this paper is a qualitative approach with literature studies as the main technique in data collection. A qualitative approach was chosen to explore a deep understanding of the phenomenon of Living Hadith and its integration with local culture, especially in Javanese society. The method used in making this paper is a qualitative approach with literature studies as the main technique in data collection. A qualitative approach was chosen to explore a deep understanding of the phenomenon of Living Hadith and its integration with local culture, especially in Javanese society. The qualitative method with literature study was chosen because it was able to reveal the complexity of Living Hadith in the Javanese marriage tradition in depth. This approach allows for dialectical analysis between authentic hadith texts and cultural practices.

The data obtained through this literature review is then analyzed through the process of categorization, contextualization, interpretation, and comparison. This analysis aims to identify patterns and themes that emerge related to how Living Hadith is applied in Javanese society, as well as to understand how hadith is practiced and integrated with local customs and social values.

¹⁹ M.Khoiril Anwar, "Living Hadist," *Farabi*, Vol. 12, No. 1 (2015): 72–86.

²⁰ Anwar.

²¹ Anwar.

After the analysis is carried out, the findings will be compiled in the form of a systematic and coherent report, including references from relevant sources. This report will provide a broader understanding of the application of Living Hadith in Javanese society, as well as how hadith functions as a dynamic and relevant guide to social and cultural developments. Thus, this paper is expected to make a significant contribution to the study of hadith, especially in understanding the relationship between Islamic religious teachings and local traditions that develop in society.

Marriage Contract Tradition on Eid

The tradition of getting married on Eid al-Fitr among Javanese Muslims is an interesting cultural phenomenon, considering that Eid al-Fitr is a very important moment in the Islamic calendar, which marks the end of the month of Ramadan and the victory of Muslims after fasting for a whole month. On that day, Muslims rejoice in celebrating victory and the cleanliness of the soul. One of the practices that is often seen among the Javanese people is the wedding, which is held on the night or first day of Eid al-Fitr.²²

Weddings held during *Eid al-Fitr* and *Eid al-Adha* among Javanese Muslim communities are fundamentally still linked to traditional beliefs regarding auspicious day and month selection, based on the calculation of the bride and groom's weton (birthday according to the Javanese calendar) as outlined in the *Primbon Jawa* (Javanese divination manual). This provision, although not regulated in Islamic law, still has a place in the social practice of the community. However, given that customary law and Islamic law are interrelated and inseparable, they serve to regulate human life. Since Islam first entered Indonesia, Islamic teachings have been adapted and integrated with customary law by the Wali Songo, who sought to apply Islamic law through means that were appropriate to the local culture. Therefore, the community is not only guided by Islamic law but also considers the customary laws that apply and live in their lives. The difference in understanding of Islamic law and customary law has an impact on public acceptance of Islamic law itself. Some groups accept Islamic law in full, while others accept only part of it or even reject it.

In the context of marriage, before the emergence of the tradition of marriage on the holidays of Eid al-Fitr and Eid al-Adha, the Javanese people followed the tradition of determining the wedding day based on the Javanese Primbon, which views that everything must be under the Javanese calculation. After the development of Islamic teachings, the tradition of marriage on the holidays of Eid al-Fitr and Eid al-Adha emerged, which no longer used dino and market calculations to determine the time of marriage, although the tradition still had a relationship with the calculations in the Javanese Primbon.

The Qur'an gives clear guidelines on marriage as a sacred relationship between a man and a woman. One of the verses that is often used as a reference in terms of marriage is Surah An-Nur (24:32), which *states*:

²² Novi Trianingrum and Masruri 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.

"And marry those who are alone among you, and those who are worthy of marriage between your female servants and your male slaves. If they are poor, God will empower them with His grace. And Allah is Vast and All-Knowing." (QS. An-Nur: 32)

This verse shows that marriage is a solution for someone who wants to maintain their honor and morality. In the context of Javanese society, this verse is often used as the basis for understanding that marriage is an obligation for every individual who is ready and capable physically and mentally. The interpretation of this verse emphasizes the importance of maintaining one's honor and dignity and encourages people to marry those who are not married, especially those who are able and of legal age. In addition, this verse also reminds us that marriage is a worship that brings blessings and rewards from Allah SWT.

In the hadith, the Prophet Muhammad PBUH gave many instructions about good and valid marriage procedures. Some of the relevant hadiths in this context are: the Prophet Muhammad PBUH said:

"Marriage is my sunnah, whoever hates my sunnah, then he is not my people." (HR. Bukhari)

This hadith shows that marriage is a sunnah that is highly recommended in Islam, even considered part of the teachings of the Prophet Muhammad PBUH. The tradition of getting married on the night or first day of Eid al-Fitr among Javanese people can be considered a manifestation of the application of this sunnah, although it is not an obligation that is explicitly taught in the hadith. The Prophet PBUH also said:

"A good woman is a woman who does not make it difficult for men, who does not ask for high dowries, and who does not complicate the affairs of marriage." (HR. Tirmidhi)

This hadith illustrates that marriage must be carried out with simplicity and without burdens, both in terms of dowry and the process of its implementation. In the tradition of Javanese society, although marriage on Eid al-Fitr is considered the right time to hold a wedding, this tradition often adheres to simple principles in the implementation of marriage contracts.

Weddings held in the month of Shawwal, especially on the night of 1 Shawwal, are often considered a tradition that has strong cultural value in Javanese Muslim society. Some people believe that getting married in the month of Shawwal, especially on the first day of Eid al-Fitr, brings blessings and good luck. Although no hadith explicitly requires marriage in the month of Shawwal, some hadiths mention that the month of Shawwal is a good time to do positive activities, including getting married.

For example, there is a hadith that hints at the importance of the month of Shawwal in various activities, although it does not specifically mention marriage:

"Aisha said that the Prophet PBUH once taught us to fast on certain days in the month of Shawwal." (HR. Muslim)

In general, the month of Shawwal is seen as a good time to continue life with useful activities. Getting married this month is believed to be a blessing, especially because Eid al-Fitr is a day of victory that gives a chance for new couples to start life together with a new spirit.

The hadith that explains the marriage of the Prophet in the month of Shawwal is a hadith narrated by HR. Muslim and at-Tirmidhi as follows:

"From Sayyidah 'Aisha (may Allah be pleased with her) she said, 'The Messenger of Allah (peace and blessings of Allaah be upon him) married me in the month of Shawwal, and began to interfere with me in the month of Shawwal, so which of his wives would have received more attention from his side than me?' One of the narrators said, 'And Aisha is happy if women get married in the month of Shawwal.' (HR. Muslim and at-Tirmidhi).²³

The hadith that narrates the marriage of the Prophet Muhammad with Sayyidah Aisha (may Allah be pleased with her) in the month of Shawwal should not be understood solely as a mere historical record but should be seen as a clear example of the concept of Living Hadith which continues to undergo the process of actualization and contextualization in various forms of cultural expression of Muslim communities around the world. The phenomenon of acculturation between hadith texts and local cultural practices clearly shows the flexible and adaptive characteristics that characterize Islamic teachings, especially in terms of interaction with local traditions and customs, provided that the acculturation does not contradict the basic principles of the Islamic faith.

Analysis of Marriage Practices on Holidays in Javanese Culture

Eid al-Fitr is a very significant moment in the social life of the Muslim community. Eid is not only meant as a celebration of victory after fasting, but also a time to strengthen friendships, share happiness, and improve relationships with others. On this day, the community visits each other, forgives, and gives alms. Therefore, Eid has positive social connotations, such as happiness, harmony, and peace.

If the marriage contract is carried out on Eid, this can bring deep social meaning. The wedding that occurred on that day can be seen as a symbol of happiness and blessings that are meant to be shared with the family and the surrounding community. In social cultures, the wedding day is often considered a happy event, and choosing a joyful time, such as Eid, can provide symbolic value about the hope of a new life that begins with joy.

Marriage is a very important social institution in society, which aims to unite two individuals and two families. In a social context, the marriage contract on Eid can be seen as an event that unites the two parties more widely, because on that day, many people gather to celebrate. The presence of many families and relatives at the wedding on Eid strengthens the social dimension of the marriage, strengthens the relationship between families, and creates a sense of togetherness.

From a socio-cultural point of view, weddings held on Eid can show acceptance from the surrounding community, which is usually also present in the celebration. This shows that wedding events are not just individual affairs, but also involve a larger social community. This can strengthen social relationships and strengthen networks between individuals in society. In many Muslim societies, there are certain traditions that accompany the celebration of Eid. For example, eating together, exchanging gifts, or making a

عن عائشة رضي الله عنها قالت: تزوجني رسول الله صلى الله عليه وسلم في شوال، وبني بي في شوال، فأني نساء رسول الله صلى الله عليه وسلم كان أحظى عنده مني؟ قال: وكانت عائشة تستحب أن تدخل نساءها في شوال.

gathering visit is common. By carrying out the marriage contract on Eid, the wedding becomes part of a larger cultural tradition, which allows families and communities to more easily accept and celebrate the event. Weddings on Eid can also be considered as a way to preserve cultural traditions, as they provide an opportunity for both families to get together and celebrate an important moment in life. In addition, in some cultures, the time of marriage that coincides with the holidays is often seen as a time of blessing and is associated with a better life expectancy.

Psychologically, weddings held on Eid can have a positive impact on married couples. Eid is often a moment full of joy and happiness, so holding a wedding at that time can make the moment feel more special and memorable. On the other hand, for the families and relatives who attend, the wedding event that coincides with Eid can provide a feeling of double happiness, namely, celebrating the victory of fasting and celebrating the marriage bond. However, there is also a possibility that the holding of a wedding on Eid can reduce the intensity of attention to religious worship and rituals. For example, in some cases, if too much focus is on wedding celebrations, there is the potential to reduce opportunities for individuals or families to maximize worship on a day when prayer and thanksgiving are highly recommended. This must certainly be considered so that the balance between worship and social celebration is maintained.

In some contexts, marriage can also be seen as a tool to renew social bonds in society. In certain cultures, marriage is considered a means to strengthen social position or to gain support in the community. Carrying out a marriage contract on Eid can show that the couple not only builds personal relationships but also contributes to strengthening the social structure of society. In this case, marriage becomes part of a larger social cycle, creating closeness between individuals and groups within the community. However, there are social challenges that need to be considered. One of them is the logistical and practical challenges in arranging wedding events on the day that coincides with the Eid celebration. For example, many people may be busy with Eid activities, such as visiting relatives or doing special worship. This can make their involvement in the marriage limited. However, if planned well, the marriage contract on Eid can be a celebration that unites all parties.

Conclusion

Based on the description of Living Hadith, it can be concluded that Living Hadith not only strengthens the relevance of the Sunnah of the Prophet in the modern era but also offers a contextual model of understanding of hadith without eroding its basic authority. This study makes a significant contribution to the discourse of contemporary hadith studies by mapping the dialectic between the establishment of the text and the dynamics of society. The case of the tradition of marriage contracts on the Eid al-Fitr/Adha holiday in Javanese Muslim society is a clear example of *Living Hadith*, where the hadith of the Prophet Muhammad (PBUH) is brought to life and adapted in the context of local culture. Although there is no specific postulate that advocates marriage on a particular day, including holidays, this tradition developed through the integration of Islamic values with Javanese culture, such as the belief in the blessings of the holiday and the spirit of

togetherness. Living Hadith emphasizes the dynamics of the application of hadith in people's lives, showing that religious teachings are not static, but can interact with local traditions as long as they do not conflict with Sharia principles.[]

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