THE PROHIBITION ON MARRIAGE DURING THE MONTH OF SAFAR: A SOCIO-LEGAL ANALYSIS IN THE BARUMUN TENGAH SUBDISTRICT, PADANG LAWAS REGENCY

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ABSTRACT
This study examines the tradition of prohibiting marriage during the month of Safar, which is still practiced by the community in Barumun Tengah Subdistrict, Padang Lawas Regency. This tradition is based on the belief that the month of Safar brings bad luck and calamity to households. The study aims to analyze the factors underlying the continuation of this tradition and to examine it from the perspective of Islamic law. The study employs a qualitative method with a descriptive approach within the framework of *"living Islam"* studies. Informants include traditional leaders, religious figures, and community members. Data were collected through observation, in-depth interviews, and documentation, then analyzed through data reduction, data presentation, and the drawing of conclusions using triangulation of sources and methods. The results of the study indicate that the prohibition against marrying during the month of Safar encompasses the marriage ceremony, the wedding reception, and the engagement procession. This belief stems from ancestral heritage, oral accounts of unfortunate events, the intergenerational transmission of culture, as well as the influence of traditional authorities and social pressure. From an Islamic perspective, this tradition lacks a sharia basis and contradicts the principle of rejecting *thiyarah* (belief in bad omens). Nevertheless, religious leaders tend to use a persuasive approach to gradually change community beliefs. The younger generation is beginning to show a critical attitude, but some still adhere to the tradition to maintain family harmony and social stability.
Keywords: Tradition, Marriage Ban, Month of Safar, Local Wisdom, Central Barumun.

INTRODUCTION
Marriage is a vital institution in human life that not only has religious and legal dimensions but is also closely tied to a society's social and cultural values.[1] In community life, the practice of marriage is often influenced by customs, ancestral beliefs, and family considerations. Therefore, marriage practices do not always adhere strictly to religious and legal provisions but are also shaped by social norms that have evolved and been passed down through generations. One such phenomenon still observed today is the prohibition against holding weddings during the month of Safar, as it is considered a month that brings bad luck and misfortune to married life.[2]

[1] Tinuk Dwi Cahyani, *Marriage Law*, vol. 1 (UMMPress, 2020).
[2] Aisyah Ayu Musyafah, "Marriage from a Philosophical Perspective of Islamic Law," *Crepido*

This phenomenon persists in the Barumun Tengah Subdistrict, Padang Lawas Regency. Some members of the community avoid holding wedding ceremonies, engagement ceremonies, or receptions during the month of Safar.[3] This belief stems from ancestral stories passed down through generations and is reinforced by the conviction that marrying during that month can bring difficulties to married life. The continuation of this tradition is also influenced by the community's social structure, particularly the roles of the Mora, Kahanggi, Anak Boru, traditional leaders, religious figures, and the extended family in determining marriage decisions. As a result, couples planning to marry sometimes have to postpone their wedding plans to secure family approval and avoid social conflict.[4]

Interestingly, this tradition is still upheld by some members of the community even though they are Muslim. This situation highlights the complex relationship between local beliefs and religious understanding. From the perspective of Islamic law, there are no provisions prohibiting the performance of a wedding during the month of Safar. A marriage may be conducted at any time as long as it fulfills the requirements and essential elements of marriage.[5] The belief that certain months bring bad luck is also related to the concept of thiyarah—a belief in ominous omens that is not permitted in Islamic teachings. This principle aligns with Quranic Surah al-Mā'idah [5]: 87, which reminds Muslims not to declare something forbidden that Allah has made permissible.[6]

In the context of Islamic family law, this issue is significant because local traditions have the potential to influence people's freedom to determine the timing of their weddings. Normatively, Islamic law allows Muslims to conduct marriages without restrictions based on specific months. Similarly, Law No. 1 of 1974 on Marriage—as amended by Law No. 16 of 2019—and the Compilation of Islamic Law do not establish a prohibition on marriage based on the belief that the month of Safar brings bad luck. Thus, there is a discrepancy between the normative provisions of marriage law and the social practices that have developed within society.[7]

This issue is all the more intriguing because not all communities share the same view regarding the tradition of prohibiting marriage during the month of Safar. Some communities continue to uphold it as a form of respect for their ancestral heritage, while others are beginning to question the basis of this belief. In fact, there are couples who still choose to get married during the month of Safar even though they may face rejection or disapproval from their families. These differing attitudes indicate that this tradition is not merely a matter of belief regarding timing, but is also related to

2, no. 2 (2020): 111–22.

[3] Nuriza Dora, "A Study of the Local Wisdom of the Marsattan/Mangupa Tradition (Seeking Safety) Among the Mandailing Community in Gunung Malintang Village, Barumun Tengah Subdistrict, Padang Lawas Regency," *Ijtimaiyah Journal of Social and Cultural Sciences* 6, no. 2 (2022): 50–67.

[4] Salman Pulungan, "The Role of the Guardian's Representative in Marriage Ceremonies in Pasar Sibuhuan Village, Barumun Subdistrict, Padang Lawas Regency" (IAIN Padangsidimpuan, 2017).

[5] Dina Dina et al., "Analysis of the Tradition Prohibiting Marriages During the Month of Safar Among the Anjir Pasar Community: The Perspective of the Anjir Pasar KUA Marriage Officer," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3, no. 4 (2025): 3035–42.

[6] Nila Duriyatus Shofa and Abdulloh Umar Fauzi, "The Relevance of Quranic Verses Al-Ma'idah 87–88 and Al-Nahl 116 as the Moral Foundation for Combating Illegal Cigarettes and Illegal Thrifting," *Al-Fahmu: Journal of Qur'anic Studies and Exegesis* 5, no. 1 (2026): 72–82.

[7] Moh Faiq Rafiul Anshary and M H SH, *Tradition-Based Marriage: The Legal Aspects of "Kawin Tangkap" and Family Harmony* (Adab Publishers, 2026).

customary authority, family relationships, social acceptance, and the community's understanding of Islamic law.[8]

Given these circumstances, there is a gap between Islamic legal norms—which do not prohibit marriage during the month of Safar—and the social reality of communities that still restrict such marriages.[9] This gap serves as a crucial foundation for understanding why a tradition lacking a sharia basis continues to gain social legitimacy and is observed by the community. This study is also important for examining how customary authorities and local belief systems influence the community's religious practices in the field of family law.

This study aims to analyze the factors underlying the persistence of the tradition prohibiting marriage during the month of Safar and to examine this practice from the perspective of Islamic law. The study employs a qualitative approach by examining the views of traditional leaders, religious figures, families, and community members involved in this traditional practice. Through this research, it is hoped that the relationship between customary law and Islamic law can be elucidated, while also contributing to the development of studies on Islamic family law, particularly regarding marriage practices influenced by local beliefs in Barumun Tengah Subdistrict, Padang Lawas Regency.

RESEARCH METHODS

This study was conducted in Barumun Tengah Subdistrict, Padang Lawas Regency. This location was chosen because the tradition of prohibiting marriage during the month of Safar is still practiced by some members of the community. The study employed a qualitative method with sociological and Islamic legal approaches to understand the factors, practices, and community perspectives regarding this tradition.[10]

Research informants included traditional leaders, religious leaders, community leaders, subdistrict and village officials, the head of the Office of Religious Affairs, married couples, and the families of both bride and groom. Informants came from several villages, namely Unterudang, Siolip, Janji Matogu, Siboris Lombang, Siboris Bahal, and Pasar Binanga. The research data consisted of primary data obtained through interviews and direct observation, as well as secondary data in the form of books on fiqh al-munakahat (marriage jurisprudence), literature on Islamic family law, legislation, the Compilation of Islamic Law, journals, and previous studies.

Data collection was conducted through participatory observation, in-depth interviews, documentation, and a literature review. The observation aimed to examine community practices and responses to the prohibition against marrying during the month of Safar. Interviews were conducted to explore the community's views, experiences, and reasons for upholding this tradition. Documentation was used to supplement field data through archives, marriage records, and photographs.

The data were analyzed descriptively and qualitatively through classification, verification, reduction, presentation, and drawing of conclusions. The analysis employed the concept of 'urf and a sociological-legal perspective to understand the

[8] Mukhlis Lubis and Abdullah M Nur, *Islamic Family Law in Indonesia* (Mukhlisina Revolution Center, 2025).

[9] H. Ismail, *Contemporary Fiqh* (PT Indonesia Delapan Kreasi Nusa, 2025).

[10] Alvan Rizky Harahap, "Public Perceptions of the Sale and Purchase of Tuak in Unterudan Village, Barumun Tengah Subdistrict, Padang Lawas Regency" (UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2024).

relationship between customary law and Islamic Sharia. Data validity was examined through triangulation of sources and techniques, as well as *member checking,* to ensure the consistency of the information with the informants' statements.

RESULTS AND DISCUSSION

The Historical Context of the Tradition Prohibiting Marriage During the Month of Safar in Barumun Tengah Subdistrict, Padang Lawas Regency

The Barumun Tengah Subdistrict is one of the administrative districts in Padang Lawas Regency, North Sumatra Province, characterized by the social and cultural traits of the Angkola-Mandailing Batak people. Historically, this area has been closely linked to the Padang Bolak region, which is rich in traditions, kinship systems, and customary practices passed down from generation to generation. The presence of the Barumun River as one of the main geographical features has helped shape the social and economic life of the local community. In the life of the Barumun Tengah community, traditional values—particularly Dalihan Na Tolu—still play a vital role in regulating kinship ties, conducting traditional ceremonies, and various social activities, including weddings. This tradition demonstrates that community life is inextricably linked to the interplay between custom, religion, and local culture.[11]

One cultural phenomenon worth examining in the life of the Central Barumun community is the tradition prohibiting weddings during the month of Safar. This tradition is a form of local belief that is still upheld by some members of the community to this day. The month of Safar is viewed as an inauspicious time to start a new life, particularly when establishing a household. Some community members believe that weddings held during this month have the potential to bring difficulties, disharmony, and even various forms of misfortune into family life. This belief is passed down through parental advice, stories of past generations' experiences, and social practices that have developed within family and community settings.[12]

Historically, the belief that certain months bring bad luck can be traced back to the belief systems of pre-Islamic societies. Before the spread of Islam, communities across the Indonesian archipelago held cosmological views that linked specific times, places, and events to spiritual or mystical forces. Within this framework, certain months, days, and times were often seen as possessing special characteristics capable of influencing human life. The month of Safar came to be perceived as a period requiring caution, as it was believed to have the potential to bring about various forms of misfortune. Although it cannot be directly confirmed that the tradition in Central Barumun is a continuation of a specific pre-Islamic practice, this belief suggests the possibility of influence from older belief systems in the formation of local traditions.[13]

As Islam spread throughout the Padang Lawas region, the community began to embrace a system of values and religious teachings that offered a new understanding of life, destiny, blessings, and the relationship between humans and time. From an Islamic perspective, there is no stipulation designating the month of Safar as a month that brings bad luck. Weddings may be held in any month— —as long as they comply

[11] Muhammad Abduh Harahap, "Analysis of Food Security Levels in Padang Lawas Regency" (Medan Area University, 2024).

[12] Putri Yana and Endri Yenti, "The Tradition of Prohibiting Marriage During the Month of Muharram in Pasaman Regency: A Fiqh al-Munakahat Perspective," **Journal of Islamic Law and Wisdom** 1, no. 2 (2025): 171–80.

[13] Nadia Ilma Umami and Mohammad Hamsa Fauriz, "Superstitions Regarding the Month of Safar from a Hadith Perspective: A Study of the 'Unlucky Day' Belief Phenomenon Among Gen Z," *At-Thullab Journal* 8, no. 1 (2026): 142–56.

with sharia requirements, including the pillars and conditions of marriage. However, the arrival of Islam did not immediately eradicate all previously established beliefs. Some local practices and beliefs persisted because they had become part of community customs and gained legitimacy through intergenerational social transmission.[14]

The persistence of the tradition prohibiting marriage during the month of Safar in Central Barumun is also linked to the process of transmitting the community's collective knowledge and experience. Stories about couples who faced economic hardship, domestic conflicts, divorce, or misfortune after marrying during the month of Safar are often cited as reasons to reinforce this belief. Such stories carry significant social influence, although they cannot be treated as scientific evidence of a cause-and-effect relationship between the month of Safar and marital failure. From a sociological perspective, experiences that are repeatedly recounted can shape collective perceptions and reinforce the community's belief in a tradition.[15]

In addition to historical factors and beliefs, the persistence of this tradition is also influenced by the social structure of the community. Parents, traditional leaders, and religious figures play a crucial role in shaping the community's understanding of when it is considered auspicious to hold a wedding. Advice from the older generation often serves as the primary consideration for young couples when selecting a wedding date. In communities with strong kinship ties, the decision to marry is not viewed merely as a personal matter but is also linked to family honor, social acceptance, and inter-family relationships. Therefore, avoiding the month of Safar is often chosen to maintain family harmony and prevent social conflict.[16]

This tradition is also linked to the Dalihan Na Tolu customary system, which positions marriage as a significant event in the community's social life. Marriage is not merely the union of two individuals but the formation of a bond between two extended families involving various kinship ties. The marriage process requires consultation, mutual agreement, respect, and family support. In this context, determining the timing of a wedding becomes part of broader social and customary considerations. The decision to avoid the month of Safar can be understood as a form of caution on the part of the family to ensure the smooth execution of the wedding and to gain acceptance from the social community.

In practice, the tradition of prohibiting marriage during the month of Safar does not always stand alone as a religious prohibition but is rather the result of an interaction between customs, local beliefs, and the community's interpretation of blessings. Some people view avoiding the month of Safar as an effort to secure a better married life. However, this understanding must be distinguished from the belief that the month of Safar inherently possesses the power to bring misfortune. This distinction is important because the practice of exercising caution in determining the timing of a wedding is not always synonymous with a belief in the inherent bad luck associated with a particular month.

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[14] Afif Wira Handika Harahap, Achiriah Achiriah, and Nursapia Harahap, "The Dynamics of the Spread and Development of Islam in the Village of Pagaran Bira Jae, Padang Lawas Regency, North Sumatra," *Local History & Heritage* 4, no. 2 (2024): 122–26.

[15] H. Solihan and M. Pd., *The Relationship Between Islam and Local Traditions from a Sociocultural Perspective* (Adab Publishers, n.d.).

[16] Riskiana Fina, "The Meaning of the Prohibition on Marriage During the Month of Muharram Among the Community of Kalirejo Village, Talun Subdistrict, Pekalongan Regency, in 2021." (UIN KH Abdurrahman Wahid Pekalongan, 2025).

From an Islamic legal perspective, the belief in the bad luck associated with the month of Safar must be critically examined. The hadith of the Prophet Muhammad (peace be upon him) stating *"laa shafara"* provides the basis that there is no inherent bad luck associated with the month of Safar. Beliefs that link misfortune to specific times without a basis in Islamic law can lead to the practice of tathayyur—that is, viewing something as a bad omen that influences human fate. Therefore, traditions that contradict the principle of tawhid must be corrected through a wise religious approach. However, this process of correction should be carried out with an understanding of the community's social and cultural context, rather than through outright rejection that disregards kinship values and local identity.[17]

Advances in education, information technology, and shifts in the mindset of the younger generation have also influenced the continuation of the tradition prohibiting marriage during the month of Safar. Some young people have begun to question the basis of this belief and prefer to determine the timing of their marriage based on the couple's readiness, family considerations, and religious guidelines. Nevertheless, this tradition still holds strong influence, particularly within families that consistently uphold their customs. This situation illustrates the dynamics between the continuity of tradition and social change in the Barumun Tengah community.[18]

Thus, the historical context of the tradition prohibiting marriage during the month of Safar in the Barumun Tengah subdistrict of Padang Lawas Regency reveals the complexity of the relationship between local beliefs, customs, social structures, and Islamic teachings. This tradition is not only related to perceptions of time but also reflects mechanisms of cultural transmission, social control, and the community's efforts to maintain family harmony. A study of this tradition must be conducted critically and proportionately, distinguishing between social values that can be preserved and beliefs that contradict the principle of tawhid. Through a dialogical approach between custom and religion, the community can preserve its cultural identity while building a stronger religious understanding, so that the conduct of marriages is based on readiness, responsibility, and faith in the will of Allah SWT—not on the belief that a particular month determines the fortune or misfortune of married life.

The Tradition of Prohibiting Marriage During the Month of Safar in Barumun Tengah Subdistrict, Padang Lawas Regency

The tradition of prohibiting marriage during the month of Safar is one of the socio-religious phenomena that continues to thrive in the community of Barumun Tengah Subdistrict, Padang Lawas Regency. This tradition is rooted in the community's belief in specific times considered to influence luck, blessings, and human life. In the view of some community members, the month of Safar is perceived as an inauspicious time for major events, particularly weddings. This belief has been passed down through generations via parental advice, the experiences of previous generations in the Barumun Tengah Subdistrict ( ), and cultural practices that have developed within family and community settings. Consequently, the timing of a wedding is not based

[17] Wahab Wahab, Hariansyah Hariansyah, and Dewi Nurhayati, "Religion and Beliefs of the Malay Community of Sungai Jambu, North Kayong, Regarding the Month of Safar," **MUDARRISUNA Journal: Media for the Study of Islamic Education** 10, no. 1 (2020): 45–59.

[18] Sofia Kusumaaningrum, Mohamad Abdun Nasir, and Saprudin Syarif, "The Phenomenon of Generation Z Marriages at the KUA (An Anthropological Study of Changes in Marriage Traditions Among Indonesian Youth)," *Journal of Social Studies Education* 15, no. 4 (2025): 1392–1401.

solely on the couple's readiness but also takes into account traditional customs and the collective beliefs of the community.[19]

The existence of this tradition can be seen in marriage registration data from the Office of Religious Affairs (KUA) in the Barumun Tengah subdistrict. Based on 2023 data, four couples got married in the month of Safar, while fourteen couples were recorded in the month of Syawal and eighteen couples in the month of Muharram. In 2024, the number of couples who married in the month of Safar was recorded at three, fifteen in the month of Syawal, and eight in the month of Muharram. These figures indicate that weddings during the month of Safar continue to take place, although the number of couples recorded was relatively lower compared to the month of Shawwal in both years. However, these figures cannot be used to conclude that the entire community avoids the month of Safar, as the data only reflects the couples recorded in the study's tables and does not account for all factors influencing the timing of weddings.

This phenomenon indicates that the tradition of prohibiting marriage during the month of Safar is not absolute but rather has varying levels of acceptance among the community. Some families still hold the belief that the month of Safar is an inauspicious time to start a family. Others are beginning to adopt a more open attitude, taking into account the couple's readiness, family needs, and an understanding of Islamic teachings. Thus, this tradition reflects a dynamic interplay between the continuity of local culture and shifts in public mindset influenced by education, the spread of information, and religious understanding.

Interviews with several informants revealed that the belief that the month of Safar brings misfortune or bad luck remains quite strong. Mrs. Rahma Diana, for example, explained that the custom of avoiding weddings during Safar has been passed down by parents for generations. She linked this belief to her experience of witnessing several households that faced conflict and divorce after getting married during Safar. A similar view was expressed by Ibnu Hasibuan, a traditional leader in Tandihat, who noted that the community traditionally tends to avoid holding major celebrations during that month. This statement suggests that the tradition of prohibiting marriage is not only maintained through traditional knowledge but is also reinforced by subjective experiences that have since evolved into a collective belief.

This view is further supported by Riadoh Nasution, a community leader from Aek Tunjang, who linked her family's experiences to the belief that the month of Safar is inauspicious for starting a married life. Meanwhile, Zulfan Harahap from Siboris Lombang explained that some people still avoid getting married in the month of Safar out of concern that their married life will not be harmonious. Marzuki Tanjung, a traditional leader in Barumun Tengah Subdistrict, even noted that some families may refuse to allow a wedding to take place if it is scheduled during this month, which is considered fraught with trials. These various accounts from informants demonstrate that the tradition prohibiting marriage during the month of Safar holds significant social sway in influencing family decisions.

From a sociological perspective, the persistence of this tradition can be understood through the mechanisms of value transmission and social control. Communities maintain a tradition not only because they believe in its validity but also because it has become part of their social identity and shared customs. When

[19] Gifari Bunaya Qabbani, "An Islamic Legal Review of the Prohibition on Marriage During the Month of Safar: A Case Study in Panyingkiran Village, Panyingkiran Subdistrict, Majalengka Regency" (UIN Sunan Gunung Djati Bandung, 2024).

someone chooses to marry during the month of Safar, that decision sometimes elicits reactions such as comments, concerns, or even rejection from family or the wider community. This situation can create psychological pressure for couples who marry during that month. Some couples experience anxiety and doubt not because they are unprepared to start a family, but due to the influence of social stigma linking the month of Safar to the possibility of misfortune.

Nevertheless, not all members of society accept this tradition unconditionally. Han Afiro Siregar and Yetti Agustina Daulay, for example, demonstrate a more rational and religious perspective by believing that the blessings of marriage are not determined by the timing of the ceremony, but rather by the couple's intentions, prayers, and efforts in building their family life. This attitude reflects a shift in public understanding regarding the relationship between timing and the success of a marriage. In this context, religious education and family support become crucial factors that help couples cope with social pressures and build stronger faith in navigating married life.

From the perspective of Islamic law, the prohibition against marrying during the month of Safar lacks a specific sharia basis that explicitly declares marriage during that month to be forbidden or impermissible. Ibnu Solihin Syahputra Hasibuan, a member of the Indonesian Ulema Council (MUI) for the Barumun Tengah subdistrict, emphasized that no time period inherently carries any intrinsic bad luck. Marriages may be conducted at any time as long as they meet the required conditions, essential elements, and applicable administrative regulations. This view aligns with the hadith of the Prophet Muhammad (peace be upon him) stating *"laa shafara*," narrated by al-Bukhari and Muslim, which affirms that there is no inherent bad luck associated with the month of Safar.[20]

The Head of the Barumun Tengah Subdistrict Religious Affairs Office (KUA), H. Ahmad Kamaluddin Daulay, MA, also explained that the conduct of weddings is not restricted to any specific month as long as it complies with Sharia requirements and administrative procedures. The KUA does not designate any month as legally preferable or prohibited for holding weddings. However, the community still tends to choose the months of Shawwal or Rabi' al-Awwal because they are considered to hold their own special blessings. This indicates that the choice of wedding timing is the result of an interplay between religious understanding, social customs, and cultural considerations within the community.

Thus, the tradition prohibiting marriage during the month of Safar in the Barumun Tengah subdistrict can be understood as a sociocultural construct passed down through generations and reinforced by collective experience and social pressure. This tradition has a tangible influence on marriage decisions and the psychological well-being of couples, even though it has no basis in Islamic law. Therefore, an educational and dialogic approach is needed that involves religious figures , traditional leaders, families, and the community. This approach aims to foster an understanding that the success of a marriage is determined by the couple's responsibility, commitment, communication, and efforts—not by the month in which the wedding takes place. Through such an approach, the community can uphold the values of togetherness and respect for the family without perpetuating beliefs that contradict the principle of tawhid and Islamic teachings.

[20] Miftahul Rizki, "The Prohibition on Marriage During the Month of Safar: A Case Study in the Kebon Kangkung Neighborhood, Kiaracondong District, Bandung City" (UIN Sunan Gunung Djati Bandung, 2024).

A Comparison of the Impact of Marriages in the Month of Safar and Outside the Month of Safar on Marital Life in Barumun Tengah Subdistrict

The tradition prohibiting marriage during the month of Safar—which is still believed by some residents of Barumun Tengah Subdistrict, Padang Lawas Regency—is a sociocultural phenomenon that influences how people understand, plan, and live out their married lives. This belief has been passed down through generations via families, traditional leaders, and the social environment, thereby shaping a collective view that the month of Safar is an inauspicious time to hold a wedding. Over time, this belief has not only influenced couples' decisions regarding the timing of their wedding ceremonies but also has the potential to shape their perceptions of the success or failure of their marriages. Therefore, comparing couples who marry during the month of Safar with those who marry outside of it is crucial for understanding the relationship between traditional beliefs, social pressures, psychological conditions, and marital stability.[21]

Based on the interview results, couples who married during the month of Safar have had varied marital experiences. Some couples lead harmonious married lives, while others face conflicts, economic problems, health issues, or social pressures. These conditions indicate that marrying during the month of Safar does not automatically result in a troubled marriage.[22] As shared by Mr. Ramadhan Hasibuan and his wife, who married in the month of Safar five years prior, they initially had doubts due to advice from their parents suggesting they not marry during that month. However, after considering their readiness and life circumstances, they proceeded with the marriage. As of the time of the interview, their married life was going well. This experience demonstrates that family harmony is more closely related to communication, commitment, mental readiness, and the couple's ability to resolve life's challenges together.

Conversely, the experience of Rahmi Siregar and Abdul Azis Khan Pohan shows that a marriage in the month of Safar can face significant social pressure when marital problems arise. The couple married because Rahmi needed to follow her husband, who was relocating for work. After starting their married life, they faced serious conflicts that led to living apart and eventually divorce. In this situation, the surrounding community linked the divorce to the timing of the marriage, which was considered inauspicious. However, according to Abdul Azis, their marital problems were more closely related to differences in principles and ineffective communication. This finding suggests that the community's judgment of couples who marry during the month of Safar is often influenced by cultural prejudices, so the actual causes of the conflict receive less attention.

The experiences of Komaruddin Sitorus and Dea Amanda Siregar also illustrate the connection between social stigma and the psychological dynamics of married life. This couple married during the month of Safar under circumstances involving limited family approval, particularly due to religious differences. Throughout their marriage, they faced arguments, conflicts, and various health issues. Some members of the community later attributed these conditions to the timing of the wedding. Although Dea Amanda did not fully believe in this myth, comments and social pressure made her

[21] Risalatul Mahmudah, "The Prohibition on Marriage During the Month of Safar: A Social Construction Perspective," **Humanistika: Journal of Islamic Studies** 7, no. 2 (2021): 242–64.

[22] Zainul Mustofa, "Public Perceptions of the Tradition Prohibiting Marriage During the Month of Safar: A Study in Gedangan Village, Mojowarno Subdistrict, Jombang Regency" (Maulana Malik Ibrahim State Islamic University, 2017).

feel uncertain and uneasy about her married life. This experience demonstrates that beliefs surrounding the month of Safar can affect a couple's psychological well-being, even when the couple does not strongly believe in the prevailing myths.

A similar situation was observed in the case of Han Afiro Siregar and Yetti Agustina Daulay, who were married during the month of Safar. They faced various challenges, ranging from financial instability and health issues to family conflicts. Initially, the couple did not pay much attention to the timing of their wedding. However, after experiencing various difficulties, they began to be influenced by societal views regarding the month of Safar. Social pressure and comments from their community added to the psychological burden of their married life. Nevertheless, both realized that the problems they faced were part of life's trials that can happen to anyone, regardless of when they got married. This reinforces the understanding that marital problems cannot be explained solely by beliefs about a particular month.

Meanwhile, couples who marry outside the month of Safar—particularly during months considered auspicious, such as Shawwal, Rabi' al-Awwal, and Dhu al-Hijjah—generally receive more positive social acceptance. Amaran Siregar, who got married in the month of Shawwal, explained that the choice of wedding timing was based on his parents' advice, which linked the month of Shawwal to the marriage practices of the Prophet Muhammad (peace be upon him). In his view, a harmonious married life is the result of various factors that support the sustainability of the marital relationship. This perspective suggests that choosing a specific month can provide psychological comfort and social legitimacy for the couple. However, this sense of comfort cannot be taken as evidence that months other than Safar are intrinsically more likely to guarantee marital success than the month of Safar.

From a sociological perspective, the differences in the experiences of couples who marry during Safar and those who marry outside of Safar reveal the influence of social constructs on the evaluation of married life. Couples who marry during Safar tend to face stigma when they experience conflict, whereas couples who marry outside of Safar are less likely to receive negative judgments based on the timing of their marriage. This phenomenon indicates a cultural bias in understanding family issues. Problems that are actually universal in nature—such as economic instability, ineffective communication, personality differences, and family conflicts—can be interpreted differently due to beliefs regarding the timing of the marriage. Thus, the month of Safar serves as a sort of social symbol used by some members of society to explain various events that occur in married life.[23]

From a psychological perspective, beliefs about the month of Safar can cause anxiety, fear, and a lack of self-confidence in couples who marry during that month. This situation has the potential to create *a self-fulfilling prophecy*—a state in which the belief that something bad might happen actually influences a person's behavior and responses, thereby increasing the likelihood of problems arising. Couples who feel from the outset that their marriage will not go well may become more sensitive to conflict, prone to suspicion, and inclined to attribute every difficulty to the timing of their marriage. Conversely, couples who marry outside of Safar may feel more at ease because they receive social support and are not burdened by the same stigma. However, this psychological peace of mind must still be distinguished from an objective guarantee of marital harmony.[24]

[23] Dina et al., "Analysis of the Tradition Prohibiting Weddings During the Month of Safar Among the Anjir Pasar Community: The Perspective of the Anjir Pasar KUA Marriage Officer."

[24] Merlin Marselina, "An Islamic Jurisprudence Review of the Prohibition on Marriage During

From the perspective of Islamic law, the belief that the month of Safar brings bad luck and is the cause of marital problems can be categorized as *'urf fasid* if it is deemed to contradict the principles of Sharia and causes harm. Islam does not prohibit marriages during the month of Safar. The hadith of the Prophet (peace be upon him) stating *"laa shafara"* is understood as a rejection of pre-Islamic beliefs that regarded the month of Safar as a source of bad luck. Ustaz Muhammad Ilham Nasution also emphasizes that there is no specific month mandated by Sharia as the best time to get married. Choosing the month of Shawwal or Rabi' al-Awwal may be an expression of love for the Prophet and religious tradition, but it should not be understood as an absolute guarantee of marital success. The blessings of marriage are more closely related to the couple's intentions, readiness, responsibility, and commitment to building a family.

Based on these overall findings, it can be concluded that a comparison of the impact of marriages occurring in the month of Safar versus those outside of Safar in the Barumun Tengah subdistrict does not reveal a causal relationship that would confirm that the timing of a marriage determines marital harmony or discord. Couples who marry in the month of Safar have diverse experiences, ranging from harmonious family lives to facing conflicts and divorce. Similarly, couples who marry outside of Safar still face the potential for various family issues. The main differences lie in the level of social acceptance, psychological pressure, and cultural stigma attached to couples who marry during the month of Safar. Therefore, an educational approach is needed through the involvement of traditional leaders, religious leaders, families, and the community to foster a more balanced understanding of this tradition. Education regarding Islamic law, strengthening family communication, mental preparedness, and the couple's sense of responsibility must be primary concerns so that the sustainability of a marriage is not judged based on myths about the timing of the wedding, but rather on the quality of the relationship, maturity, and the couple's ability to face the challenges of life together.

Based on the research findings, the tradition prohibiting marriage during the month of Safar in Barumun Tengah Subdistrict, Padang Lawas Regency, is a sociocultural phenomenon that demonstrates the strong influence of local beliefs on community practices, particularly in determining the timing of marriage. The belief that the month of Safar brings bad luck has been passed down from generation to generation and has gained social legitimacy through families, traditional leaders, and the community at large. From the perspective of ʿurf, this tradition falls under ʿurf ʿāmali—that is, a custom manifested in social actions. However, since it lacks a sharia basis and contradicts the principle of tawhid, which rejects tathayyur, the belief in the bad luck associated with the month of Safar can be categorized as ʿurf fāsid.

This phenomenon also highlights a tension between customary law and Islamic law. Through the Receptio theory, it can be understood that the strong societal acceptance of customary norms means that some religious practices remain influenced by traditional beliefs. Although the community formally adheres to Islam, the prohibition against marriage during the month of Safar indicates that the internalization of Sharia values has not yet been fully realized in social practice. In the context of customary law, this tradition retains its force as *a "living law"* because it is observed out of respect for ancestors, social solidarity, and concern for societal judgment.

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the Month of Safar (A Study of the Community in Pagenjahan Village, Kronjo Subdistrict)" (Sultan Maulana Hasanuddin State Islamic University of Banten, 2024).

The research findings also indicate that there are no fundamental differences in the sustainability of marital life between couples who marry during the month of Safar and those who marry outside of that month. Family harmony is more determined by mental and spiritual readiness, communication, emotional maturity, and shared responsibility. Conflicts, economic issues, and health problems are life dynamics that any couple may experience, regardless of when the marriage takes place. Thus, the negative impacts associated with the month of Safar reflect psychological pressures and social stigma rather than the intrinsic influence of the timing of the marriage.

Furthermore, the practice of *"upah-upah"* or certain rituals cannot be viewed as a religious obligation to ward off bad luck. These practices are better understood as cultural expressions that embody symbolic value, prayers, hopes for blessings, and social solidarity—provided they are not believed to possess magical powers to ward off misfortune. Therefore, religious education and a persuasive cultural approach are needed to foster public understanding of the relationship between local customs and Sharia. The reconstruction of traditions should be carried out by preserving positive local values while discarding beliefs that contradict Islamic principles, thereby fostering a harmonious, rational, and monotheistic society.

CONCLUSION

The tradition prohibiting marriage during the month of Safar in Barumun Tengah Subdistrict, Padang Lawas Regency, is still practiced and influences the community's social practices. According to data from the Office of Religious Affairs (KUA), in 2023, four villages held weddings during the month of Safar: Janji Matogu, Siboris Lombang, Siboris Bahal, and Pasar Binanga. Meanwhile, in 2024, three villages held weddings: Pasar Binanga, Bangkudu, and Bahal Batu. Of the 29 villages, 23 villages—or 79.31%—did not hold weddings during the month of Safar. This indicates that the belief that the month of Safar brings bad luck remains quite strong, although some members of the community are beginning to abandon this tradition as religious understanding deepens and modernization progresses. Furthermore, the impact ( ) on marital life between couples who marry during the month of Safar and those who marry outside of that month does not show any significant objective differences. Marital harmony is more determined by mental readiness, economic conditions, religious understanding, communication, and the couple's commitment. However, couples who marry during the month of Safar sometimes experience psychological pressure and social stigma when facing conflicts or misfortunes, as some members of the community associate these events with the timing of their marriage. From the perspective of ʿurf, this belief falls under the category of ʿurf fasid because it lacks a valid basis in Islamic law and has the potential to instill fear of something that is actually permitted in Islam. Therefore, this tradition must be addressed wisely through religious education and socio-cultural approaches so that the community can distinguish between local customs and Islamic teachings and build a family life based on responsibility, communication, and the values of tawhid.

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