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DIALECTICS OF SHARIA AND CUSTOM: THE SEMBAHYANG HAJAT TRADITION IN DANAU PANGGANG

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Abstrak

Islam di Indonesia memiliki karakteristik yang akomodatif terhadap kebudayaan lokal, salah satunya tercermin dalam masyarakat di Kecamatan Danau Panggang. Ketika menghadapi fase krusial kehidupan seperti pernikahan dan pendirian rumah, masyarakat setempat konsisten menyelenggarakan tradisi Sembahyang Hajat sebagai ikhtiar spiritual dan kultural. Penelitian ini bertujuan untuk menganalisis konstruksi pelaksanaan tradisi Sembahyang Hajat dalam momentum pernikahan dan pendirian rumah di Kecamatan Danau Panggang serta meninjau keabsahannya berdasarkan perspektif hukum Islam melalui pisau analisis 'urf. Penelitian ini merupakan penelitian lapangan (field research) yang bersifat deskriptif-kualitatif dengan pendekatan yuridis-empiris. Data dikumpulkan melalui wawancara mendalam dengan tokoh agama (tuan guru), tokoh adat, dan pelaku tradisi, serta observasi langsung di lapangan. Hasil penelitian menunjukkan bahwa tradisi Sembahyang Hajat di Danau Panggang mengintegrasikan aspek syariat normatif (sholat sunnah hajat, pembacaan Surah Yasin, Tahlil, dan doa bersama) dengan kemasan budaya lokal komunal yang kental (gotong royong dan sedekah makanan). Ditinjau dari kacamata hukum Islam, praktik ini diklasifikasikan sebagai 'Urf Shahih (adat yang baik) karena tidak bertentangan dengan dalil syar'i, tidak mengubah rukun ibadah inti, dan sejalan dengan Maqashid Shariah dalam aspek perlindungan jiwa (hifzh an-nafs), keturunan (hifzh an-nasl), serta harta (hifzh al-mal). Ini menjadi bukti nyata integrasi yang harmonis antara Islam dan kearifan lokal yang memperkuat kohesi sosial sekaligus spiritualitas masyarakat.

Kata kunci: Integrasi Syariat, 'Urf Shahih, Sembahyang Hajat, Danau Panggang.

Abstract

Islam in Indonesia exhibits adaptive characteristics toward local cultures, a phenomenon vividly reflected within the community of Danau Panggang District. When facing crucial life transitions such as marriage and house-building, the local community consistently performs the Sembahyang Hajat (prayer of need) tradition as a spiritual and cultural endeavor. This study aims to analyze the structural construction of the Sembahyang Hajat tradition during marriage milestones and house-building projects in Danau Panggang District, and to evaluate its validity from the perspective of Islamic law using the analytical framework of 'urf (customary jurisprudence). This empirical legal study (field research) employs a descriptive-qualitative method with a socio-legal (juridical-empirical) approach. Data were gathered through in-depth interviews with religious authorities (tuan guru), customary (adat) leaders, and tradition practitioners, complemented by direct field observations. The results demonstrate that the Sembahyang Hajat tradition in Danau Panggang harmoniously integrates normative Sharia aspects—such as the voluntary hajat prayer, the recitation of Surah Yasin, Tahlil, and collective supplications—

with a deeply rooted communal culture characterized by mutual cooperation (gotong royong) and food charity (sedekah). From the perspective of Islamic jurisprudence, this practice is classified as 'Urf Shahih (valid custom) since it does not contradict scriptural texts (dalil syar'i), alter core ritual tenets, and aligns with the Maqashid Shariah (objectives of Islamic law) regarding the protection of life (hifzh an-nafs), lineage (hifzh an-nasl), and wealth (hifzh al-mal). This tradition serves as empirical evidence of a harmonious integration between Islam and local wisdom, effectively reinforcing the community's social cohesion and spiritual resilience.

Keywords: *Sembahyang Hajat, Sharia Integration, Local Wisdom, 'Urf Shahih, Maqashid Shariah.*

INTRODUCTION

The integration of normative religious values and local culture constitutes one of the most dynamic loci of inquiry within empirical Islamic legal studies. As a universal doctrine, Islam consistently undergoes a process of indigenization upon intersecting with local wisdom entities, wherein societal customs can be accommodated provided they do not conflict with the foundational principles of Sharia. In Indonesia, a tangible manifestation of this convergence is distinctly observable within the community of Danau Panggang District. When navigating critical life transitions, such as solemnizing marriages or constructing new residential dwellings, the local populace consistently observes the *Sembahyang Hajat* (prayer of need) ritual. The transformation of a voluntary (*sunnah*) prayer, which is inherently individualistic, into a communal socio-religious rite integrated with the recitation of Surah Yasin (*Yasinan*), *Tahlilan*, and prayers for warding off misfortunes (*doa tolak bala*), presents a compelling integrative phenomenon that warrants scholarly investigation (Ahsan & Azizah, 2025).

Scholarly inquiries regarding the religious traditions of the local Banjar community have been extensively pursued by previous researchers. Existing literature tends to capture customary ceremonies through the lens of pure cultural anthropology, social value shifts in the modern era, or the efficacy of *Sembahyang Hajat* merely as a vehicle for individual spiritual guidance. Furthermore, current Islamic religious studies frequently restrict their scope to the formalistic aspects of marriage, such as dower (*mahr*) disputes or administrative legality. From this mapping of prior literature (*state of the art*), it becomes evident that previous studies tend to generalize Banjar culture at a macro level, thereby failing to capture the distinctive religious characteristics of the *Hulu Sungai* (upstream river) region, which exhibits idiosyncratic cultural dynamics (Yuliandasari et al., 2025). The absence of such specific localized inquiries creates an academic void (*gap analysis*). Religious practices in Danau Panggang District demonstrate unique anomalies and particularities that diverge significantly from other regions in South Kalimantan. While marriage rituals in other locales are generally optional or fragmented—where certain communities solely perform

the *batamat* Al-Qur'an (completion of Quranic recitation) or *bamamandi* (ritual bathing) without incorporating *Sembahyang Hajat*—the society of Danau Panggang functionally mandates a complete accumulation of these rites, integrating *Sembahyang Hajat*, *bamamandi*, and *batamat* concurrently. More specifically, a radical distinctiveness is observed in the house-building ritual; the communal *Sembahyang Hajat* is uniquely organized while the house remains in its rudimentary stage, consisting solely of foundational pillars and temporary wooden planks without a roof or walls, scheduled within a sacred timeframe between twilight (*Maghrib*) and nightfall (*Isha*). This phenomenon of rigid ritual localization, heavily imbued with the symbolic meaning of warding off calamities, has remained unexplored within empirical Islamic legal scholarship.

Consequently, the scholarly novelty of this article lies in its micro-level focus, moving away from macro-generalizations of Banjar culture to dissect the particularities of the comprehensive and specific rites practiced by the Danau Panggang community. This is achieved through a socio-legal (*juridical-empirical*) lens and the sociology of Islamic law, utilizing '*urf shahih* (valid custom) as its primary analytical framework. This study unravels how a ritualistic act of worship undergoes a massive process of cultural institutionalization. Based on this research gap, the central problem statement raised is how the integration of Sharia values is structured within the complete *Sembahyang Hajat* marriage tradition and the uniquely timed house-building ritual in Danau Panggang District, alongside its legal validity from the perspective of '*urf*. The fundamental justification for conducting this study is to provide theoretical and sociological clarity that the accumulation and specification of local rituals in Danau Panggang do not dilute the purity of Sharia, but rather manifest the inherent flexibility of Islamic law in accommodating the spiritual needs of the community (Jahidin, 2023). In addressing these questions, this article aims to comprehensively analyze the structural integration of local religious rituals in Danau Panggang District while concurrently deconstructing their legitimacy through the theoretical lens of '*urf*. Ultimately, this inquiry seeks to enrich the scholarly discourse within Islamic family law, customary law (*adat*), and the sociology of Islam in Indonesia (Hidayat et al., 2024).

METHOD

This empirical field research employed a descriptive-qualitative method with a socio-legal (*juridical-empirical*) approach. This framework was selected to directly observe how normative Islamic law integrates into and is practically manifested within the sociological reality of the community in Danau Panggang District, Hulu Sungai Utara Regency. The research focused on several villages within Danau Panggang District that firmly adhere to the complete rites of the *Sembahyang Hajat*

tradition for both marriages and new house-building projects (Ardianti et al., 2024a), specifically Manarap Village and its surrounding wetland settlements. By restricting the geographical locus to the district level, this study was able to deeply explore the particularities and distinctiveness of the local culture, thereby avoiding macro-level generalizations of Banjar culture. The data sources for this study were divided into two primary categories: primary and secondary data. Primary data were obtained directly from the field through participant observations and in-depth interviews. Informants were selected using a purposive sampling technique to secure authoritative and credible data. These informants included religious authorities (*ustadh*), cultural practitioners who organize the comprehensive *Sembahyang Hajat* ritual package (comprising *bamamandi* and *batamat*), and wooden house owners who explicitly perform the house-building rites during the transitional period between *Maghrib* and *Isha* (Ramadhan et al., 2025). Meanwhile, secondary data were gathered through a documentary study of classical Islamic jurisprudence (*fiqh*) texts concerning the voluntary *hajat* prayer, principles of Islamic jurisprudence (*ushul fiqh*) literature regarding the theory of '*urf*, and reputable scientific journal articles relevant to the sociology of the Banjar community.

Data collection was executed progressively, beginning with field observations to directly witness the execution of the ritual proceedings. This was followed by semi-structured interviews with key informants to uncover the underlying philosophical and symbolic meanings behind the comprehensive nature of the rites. Once collected, the data were analyzed using the qualitative data analysis framework of Miles and Huberman, which consists of three distinct stages: data reduction, data display, and conclusion drawing or verification. To ensure the objectivity and trustworthiness of the findings, data validity was rigorously tested using both source triangulation and method triangulation techniques. Finally, the sociological data regarding the construction of these rituals were critically evaluated using the analytical frameworks of '*urf shahih* (valid custom) and the Islamic legal maxim *al-'Adah Muhakkamah* (custom is a basis for judgment) to determine its legal standing and validity within the Islamic legal system (Yusof @ Salleh & Ramli, 2020).

RESULT AND DISCUSSION

A. Sociological Construction Analysis of the *Sembahyang Hajat* Tradition in Danau Panggang

Field findings reveal a unique typology in the reconstruction of religious rites within the community of Manarap Village, Danau Panggang District, which radically diverges from the general patterns of Banjar culture. During the marriage phase, a synchronous and integrative accumulation of rites occurs, wherein the communal *Sembahyang Hajat* is strictly mandated alongside the *bamamandi*

(*badudus*) ritual bathing and the *batamat* Al-Qur'an (completion of Quranic recitation) as an indivisible, comprehensive package. This phenomenon demonstrates a trend of spiritual saturation—a condition in which the community feels compelled to multiply their metaphysical endeavors when facing crucial social transitions.



Another idiosyncratic characteristic is found in the house-building ritual, where the communal *Sembahyang Hajat* is organized when the physical structure of the building still consists merely of foundational pillars and temporary wooden planks without a roof or walls. Scientifically, why does this structural variable manifest during an incomplete state of construction? Sociologically, a rudimentary wooden framework symbolizes the phase of "initial vulnerability" regarding the ownership of an economic asset (property). Consequently, the community deems it necessary to intervene in this vulnerable phase by establishing a "spiritual fence" from the moment the first foundation is laid (Makatita & Islamy, 2022). Meanwhile, the consistent trend of scheduling the ritual between *Maghrib* (twilight) and *Isha* (nightfall) is grounded in strong socio-empirical reasons. This specific timeframe represents a culmination point where family and community aggregation reaches its highest peak, the surrounding environment turns quieter, and optimal communal focus can be attained to support the solemnity of the ritual. Thus, the selection of this timeframe is driven purely by the optimization of socio-religious functions, rather than any dependency on local mystical beliefs or specific myths (Patiara et al., 2024). When contrasted with previous macro-level findings on Banjar culture in general, a significant divergence appears. Prior research indicates that modern Banjar marriage rituals tend to experience fragmentation or simplification, wherein most sub-communities select only one specific rite (such as *batamat* alone or *bamamandi* alone) for financial efficiency. Conversely, the sociology of the Danau Panggang community demonstrates the preservation of a complete accumulation of rites due to the robust institutionalization of religious values within the local customary framework (Khairuddin, 2025).

B. Dialectics of Adat and Sharia: 'Urf Shahih and Maqashid Shariah Perspectives

This study successfully identifies that religious integration in Danau Panggang operates under the formula of "Custom as the Vessel, Islam as the Soul." This pattern is an inherited methodology of *da'wah* from historical Banjar *ulama*, who

chose not to eradicate local culture but rather engaged in selective accommodation by aligning the orientation of traditions with Islamic acts of devotion. Juridically, the normative authenticity of Sharia is strictly maintained amidst the local cultural veneer. This is empirically evidenced by compliance with Islamic legal boundaries (*shara'*), such as during the *bamamandi* ritual where the bride-to-be is required to wear a hijab if the procession is witnessed by non-mahram individuals of the opposite sex (Ardianti et al., 2024b). Based on this fact, this communal *Sembahyang Hajat* tradition absolutely satisfies the criteria of '*Urf Shahih* (valid/good custom) within the framework of *ushul fiqh*. The practice complies with legal prerequisites because it does not alter core ritual tenets, is not believed to be a Sharia obligation replacing the pillars of marriage, and is clear of contradictory polytheistic configurations (Mustangin & Darwis, 2025). This legal validation rests upon the *mutawatir* jurisprudence maxim *Al-'Adah Muhakkamah* (custom is a basis for judgment). This means that the societal customs of Danau Panggang can be recognized as a valid instrument of law as long as they function to uphold Islamic symbols. From the aspect of substantive law, the core components of the ritual—such as congregational *hajat* prayers, the recitation of Surah Yasin, and *tahlil*—possess authoritative foundations recommended within classical, reputable jurisprudence texts like *Ihya Ulumuddin*, *Al-Adzkar*, and *I'anat Al-Thalibin*, categorized under the domain of *Ta'awun 'alal Birri wat Taqwa* (mutual cooperation in righteousness and piety) (Kaema et al., 2024). Substantively, the core components of the *Sembahyang Hajat* tradition in Danau Panggang District are deeply rooted in authoritative classical Islamic jurisprudence (*fiqh*) and spiritual (*tasawwuf*) literatures (*kitab mu'tabar*) widely recognized within the Shafi'i school of thought. The structural amalgamation of voluntary prayers, Quranic recitations, and communal feasts does not represent a dogmatic deviation, but rather an empirical operationalization of textually sanctioned principles. First, the legitimacy of the voluntary prayer of need (*shalat hajat*) itself finds its foundational basis in the monumental work of Imam Al-Ghazali, *Ihya Ulumuddin*, specifically within the *Kitab Tartib al-Awrad wa Tafshil Nawafil* (The Order of Daily Devotions and the Detailing of Supererogatory Prayers). Al-Ghazali emphasizes that performing supererogatory prayers to seek divine assistance during critical life transitions is highly recommended (*mustahabb*), as it recalibrates human dependency solely toward God. Furthermore, in the *Kitab Adab al-Ukhuwwah wa al-Suhbah* (The Etiquette of Brotherhood and Companionship), Al-Ghazali delineates the spiritual multiplier effect of communal gatherings. He posits that when the hearts of believers unite in a single congregation to supplicate, their collective spiritual energy significantly accelerates divine grace and responsiveness (*ijabah*) compared to isolated individual prayers. This classical

framework directly substantiates the sociological conviction of the Danau Panggang community, who actively seek a quorum of congregants to enhance the spiritual efficacy of the ritual.

Second, the integration of collective recitations such as Surah Yasin (*Yasinan*) and *Tahlilan* within the *Sembahyang Hajat* framework aligns with the normative principles detailed by Imam An-Nawawi in his authoritative text, *Al-Adzkar*. In the specific chapter titled *Bab Fadhl al-Ijtima' 'ala al-Dzikr* (The Excellence of Gathering for Remembrance), An-Nawawi compiles rigorous scriptural proofs validating that gatherings dedicated to the remembrance of God, the recitation of the Qur'an, and the invocation of blessings are surrounded by angels and infused with divine tranquility (*sakinah*). An-Nawawi, echoing the foundational view of Imam Asy-Syafi'i, affirms that reciting the Qur'an during pivotal societal gatherings or milestones is a highly meritorious act. Therefore, the structural practice of *Yasinan* and *Tahlilan* during marriages and house-building transitions in Danau Panggang is textually justified, transforming a local custom into a valid socio-religious space that upholds the symbols of Islam. Third, the legal status of performing voluntary prayers which are originally individual in a congregational manner (*jama'ah*), as well as the accompanying food charity (*sedekah*), finds absolute clarity in *I'anat At-Thalibin* by Syekh Abu Bakr Syatha, a highly esteemed *hasiyiah* (commentary) in Shafi'i jurisprudence. In the chapter on congregational prayer (*Bab Shalat al-Jama'ah*), it is explicitly stated that performing supererogatory prayers that are not structurally designated for regular congregation (such as *Hajat*) in a group setting is legally permissible (*ja'iz*) and does not constitute a reprehensible innovation (*makruh*), provided it is not dogmatically institutionalized as an obligatory Sharia mandate. This collective execution is highly encouraged if it serves educational purposes (*ta'lim*) or fosters mutual cooperation in righteousness (*ta'awun 'alal birri wat taqwa*), which forms the socio-legal backbone of the Danau Panggang tradition. Moreover, regarding the preparation of the traditional *lakatan* dish, *I'anat At-Thalibin* strongly advocates for the act of feeding the congregation (*it'am ath-tha'am*) following religious assemblies. The text classifies the provision of meals to guests and congregants as a highly recommended sunnah (*sunnah muakkadah*) that serves as a material expression of gratitude and a catalyst for social cohesion, reinforcing the legal standing of the tradition as a valid and pristine custom (*'urf shahih*). Furthermore, these scientific findings successfully answer the research question regarding the *Maqashid Shariah* function embedded within this tradition. The structural construction of *Sembahyang Hajat* in Danau Panggang is proven to be an instrument to fulfill three primary public interests (*maslahah*):

1. *Hifzh al-Mal (Protection of Wealth): Praying for the newly built wooden structure to shield the economic asset from both physical and non-physical calamities.*
2. *Hifzh an-Nasl & An-Nafs (Protection of Lineage and Soul): Securing the inception of marriage with protective prayers (doa tolak bala) to ensure the formation of a tranquil (sakinah) family.*
3. *The Reinforcement of Social Capital: This tradition acts as an empirical catalyst for communal productivity through large-scale mutual cooperation (gotong royong), involving joint cooking, cleaning, and neighborhood support.*

In addition, a robust psychological-empirical correlation exists between the volume of the congregation and the spiritual efficacy experienced by the host. The community maintains a sociological conviction that the presence and collective witness of at least 40 to 50 congregants accelerates the fulfillment of prayers. Consequently, hosts willingly allocate economic capital to provide these communal meals. This act of hospitality effectively transforms an individual-spiritual practice into a collective-social worship, strengthening local community solidarity and food networks at the grassroots level.



The field documentation captured in Figure 1 authentically records the moment when the community and religious figures begin to assemble on top of the building structure, which still consists of foundational pillars and basic wooden floorboards. It is clearly visible that the building completely lacks wall enclosures or a permanent roof, as the host has only spread a temporary tarpaulin as a provisional shelter over the skeletal frame. This highly initial physical condition of the building reinforces the sociological analysis that spiritual intervention is deliberately enacted by the Danau Panggang community precisely during the most vulnerable phase of their economic asset ownership process.



The series of rites does not cease at the dimension of formal nighttime worship, but rather continues with symbolic-empirical actions the following morning. As recorded in Figure 2, it depicts the community members working together in mutual cooperation within a local procession known as *baguyang tihang*. From a technical-descriptive standpoint, this rite is performed by placing seven varieties of flowers (*kembang 7 rupa*) at each corner of the structural pillar foundation, which is then followed by the collective recitation of *sholawat* while simultaneously shaking the main pillar of the house structure.



Figure 3 illustrates the preparation of a local traditional delicacy named *lakatan*, an item made of glutinous rice topped with grated coconut mixed with palm sugar, served alongside glass plates ready to be distributed to the congregation in the morning following the execution of the core religious rituals. From a sociological and anthropological perspective, the selection of glutinous rice (*lakatan*), characterized by its sticky texture, is not merely intended to satisfy physical consumption needs, but serves as a cultural symbolism representing cohesiveness, close family relations, and the tightening of communal bonds among community members to ensure they are not easily severed.

CONCLUSION AND RECOMMENDATIONS

This study concludes that the *Sembahyang Hajat* tradition in Danau Panggang District exhibits a highly distinctive and cumulative form of ritual integration. During marriage milestones, the tradition synchronously and holistically blends the communal *Sembahyang Hajat*, *bamamandi*, and *batamat* Al-Qur'an. In the

context of house-building, the rite is collectively performed while the dwelling is still in a rudimentary state consisting only of a skeletal frame of pillars and planks during the *Maghrib–Isha* transition and is subsequently reinforced by the morning *baguyang tihang* ritual accompanied by *sholawat* recitations and the communal sharing of *lakatan*. Juridically, this entire structural complex is classified as '*urf shahih*' (valid custom) under Islamic law, as it operates not as a dogmatic innovation replacing core religious pillars, but as an expression of *ta'awun* (mutual cooperation) that has been thoroughly purified of polytheistic elements through Islamic supplications, *zikir*, and blessings. Theoretically, these empirical findings demonstrate that the local community of Danau Panggang resists the ritual fragmentation or simplification often seen in modern settings for financial efficiency, choosing instead to sustain an accumulation of rites to consolidate their spiritual and social security. This phenomenon substantiates the inherent elasticity of Islamic law, which successfully accommodates local customs as a social vessel while infusing them with Sharia as the guiding soul. Crucially, this integration is robustly validated by authoritative classical texts (*kitab mu'tabar*) within the Shafi'i school of thought; the spiritual multiplier effect of the communal *hajat* prayer aligns with Imam Al-Ghazali's *Ihya Ulumuddin*, the group recitations of Yasin and tahlil find structural legitimacy in Imam An-Nawawi's *Al-Adzkar*, and the legality of congregational voluntary prayers alongside the *lakatan* food charity (*it'am ath-tha'am*) is firmly backed by Syeikh Abu Bakr Syatha's *I'anat At-Thalibin*. Moreover, this practice contextualizes the framework of *Maqashid Shariah* at a grassroots level by realizing *hifzh al-mal* to safeguard property value, *hifzh an-nafs* to foster psychological tranquility via protective prayers (*doa tolak bala*), and generating communal social capital through structured food charity. Based on these insights, it is recommended that local religious figures and community leaders preserve this adaptive cultural approach to ensure that the community's theological purity remains guarded alongside their cultural heritage. Furthermore, local village administrations and residents should maintain the collaborative systems and *lakatan* charity practices embedded in this tradition, as they serve as vital mechanisms for strengthening social solidarity and local food networks at the grassroots level. Finally, future researchers are encouraged to implement quantitative methodologies to measure precisely how the intensity of these localized ritual variables impacts indices of social cohesion or psychological resilience within wetland communities.

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