



The Relationship between Sunnah and Local Culture: A Socio-Legal Analysis of Walimah Practices in Contemporary Muslim Communities

Anwar Habibi Siregar

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary, Padangsidempuan
Email: anwarhs@uinsyahada.ac.id

Febri Amalia

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary, Padangsidempuan
Email: febriamalia8@gmail.com

Abstract

This study is grounded in the practice of walimah within Muslim societies, which is understood not only as a Prophetic tradition (sunnah) but also as a socio-cultural practice shaped by local customs. Normatively, walimah embodies values of gratitude, publicizing marriage, strengthening social ties, simplicity, and spiritual blessing. However, in practice, walimah has undergone a process of meaning expansion through the incorporation of customary elements, social status symbols, entertainment, and ceremonial elaboration, which may deviate from the Islamic principle of moderation. This study addresses the research questions of how the relationship between sunnah and local traditions is negotiated in the practice of walimah, and to what extent local culture can be accommodated within the framework of Islamic law without undermining its religious substance. This research employs a qualitative-descriptive approach with a socio-legal perspective. Data were collected through a comprehensive literature review of Islamic legal sources, including the Qur'an, Hadith, classical fiqh texts, and scholarly works on local cultural practices related to walimah. The analysis focuses on examining the interplay between normative Islamic legal principles as the ideal framework and lived social practices as empirical realities. The findings reveal that the relationship between sunnah and tradition in walimah is inherently negotiative. Local traditions can enrich the practice of walimah insofar as they do not contradict core Islamic principles such as permissibility (halal), moderation, public welfare (maslahah), and the prohibition of excess (israf). The study concludes that the ideal form of walimah is one that positions sunnah as the foundational value, while local culture serves as a contextual medium of social expression governed by Islamic ethical norms. The academic contribution of this research lies in strengthening socio-legal approaches within Islamic family law studies, particularly in understanding the dynamic interaction between religious norms and cultural practices in contemporary Muslim societies.

Keywords: Relationship, Local Culture, Sunnah, Spiritual, Walimah

Introduction

Walimah, commonly understood as a wedding feast in Islamic tradition, holds a significant position as part of the Prophetic sunnah. As a sacred event marking the beginning of a new life for a married couple, walimah functions not only as a social gathering but also as a means of announcing the marriage, sharing joy, and strengthening social bonds within the community. However, in its practical implementation, walimah is often influenced by local cultural practices and societal customs. This raises a critical question as to whether the diverse forms of walimah observed across different regions remain aligned with Islamic teachings, or whether they are increasingly shaped by local traditions that may, at times, diverge from the fundamental principles of Islamic law.¹

In the Islamic perspective, walimah is more than a mere celebration; it is an act of worship that contains spiritual blessing. This is reflected in the hadiths of the Prophet Muhammad, which encourage the holding of walimah as a means of announcing marriage and sharing joyful news with the wider community. A simple yet meaningful walimah, as exemplified by the Prophet, represents gratitude to Allah for the blessing of marriage. However, in practice, many communities incorporate local cultural elements into walimah ceremonies, some of which may deviate from the original spirit and normative guidance of the sunnah.²

Over time, and with the growing influence of local cultures, the practice of walimah across different regions has increasingly incorporated elements of local traditions. Some of these practices may not fully align with the normative guidance of Islamic law. Therefore, it is essential to distinguish between what constitutes the Prophetic sunnah and what represents evolving local customs. In this regard, further exploration and critical analysis are necessary to assess the extent to which walimah traditions can be accommodated within the framework of Islamic teachings, and how local cultural expressions may adapt without contradicting the fundamental principles of the sharia.³

The purpose of this study is to examine the tradition of walimah from an Islamic perspective by viewing it from two distinct angles: as part of the Prophetic sunnah and as a product of local cultural acculturation. This study discusses how the implementation of walimah is often influenced by local communal customs, as well as how such practices can be aligned with the

¹ Meifiani Ritonga and Muhammad Amar Adly, "Walimah Atau Pesta Perkawinan Sebagai Praktik Sunnah Dalam Perspektif Hukum Islam," *JURNAL ILMIAH RESEARCH STUDENT* 3, no. 1 (2026): 323-28.

² Ismatul Maula, "Mahar, Perjanjian Perkawinan Dan Walimah Dalam Islam," *Khuluqiyya: Jurnal Kajian Hukum Dan Studi Islam*, 2019, 1-17.

³ Taufik Jahidin, "Praktik Walimatul Ursyi Dan Relevansinya Dengan Perkembangan Hukum Islam," *Jurnal Usm Law Review* 6, no. 2 (2023): 741-51.

guidance of Islamic law. It is expected that this study will offer constructive insights into preserving the spiritual blessing of walimah while respecting and maintaining the local cultural traditions that exist within Muslim communities.

Research Method

This study employs a descriptive qualitative method⁴ to analyze the tradition of walimah from the perspectives of Islam and local culture. This approach aims to describe how walimah is practiced in society by considering the interaction between Islamic teachings and the influence of local cultural traditions. The first step in this research is a literature review, in which the researcher examines primary sources such as the Qur'an, hadith, and fiqh texts that explain the concept of walimah in Islam. In addition, literature discussing walimah practices in various regions and the local cultural elements that influence them is also examined to identify similarities and differences in the implementation of this tradition.

Discussion

Walimah, derived from the Arabic word “وليمة” (wālimah), literally means a feast or banquet.⁵ In the context of marriage, it refers to a celebratory meal held after the marriage contract (akad nikah) as an expression of gratitude for a lawful union and as a means of strengthening social ties among family, relatives, and the broader community. In Islamic jurisprudence (fiqh), walimah is understood as a recommended practice of the Prophet Muhammad, typically organized to celebrate marriage and to invite close members of the community to share in the joy of the occasion. As part of the Prophetic sunnah, walimah emphasizes the importance of gratitude for marriage and the reinforcement of social cohesion. In Arabic usage more broadly, walimah also denotes a meal served on special occasions, and within the marital context, it carries the purpose of bringing blessings and maintaining harmonious social relations. Thus, walimah is not merely a social gathering, but an Islamic tradition imbued with profound social and spiritual significance.⁶

Recommendation to Hold and Attend Walimah

According to the Shāfi'ī school of Islamic jurisprudence, the implementation of walimah al-ʿurs is permissible and even recommended,

⁴ Dadang Sumarna and Ayyub Kadriah, “Penelitian Kualitatif Terhadap Hukum Empiris,” *Jurnal Penelitian Serambi Hukum* 16, no. 02 (2023): 101-13.

⁵ Annas Muhtadin and Rina Antasari, “Pergeseran Makna Esensi Walimatul ‘Urs,” *Usroh: Jurnal Hukum Keluarga Islam* 6, no. 1 (2022): 1-15.

⁶ M Dzikrullah Faza, “Tinjauan Fiqih Empat Mazhab Terhadap Acara Walimah,” *Al Fuadiy Jurnal Hukum Keluarga Islam* 4, no. 2 (2022): 17-25.

provided that it complies with the principles of Islamic law. The organization of walimah should avoid extravagance and excessive expenditure. In addition, the wealth used to finance the event must come from lawful sources. The primary purpose of walimah is to announce the joy of marriage and to strengthen ties of kinship and social solidarity among families and relatives.⁷

The practice of walimah can be understood within the context of the Prophet's hadiths, which encourage its observance, indicating that it forms part of Islamic legal and ethical teachings. However, it cannot be overlooked that in practice, walimah is often influenced by local customs, leading its implementation to reflect prevailing cultural traditions in different regions.⁸ In Islamic jurisprudence, the act of holding a walimah is generally classified as *sunnah mu'akkadah* (a highly emphasized recommendation), while attending a walimah invitation is considered obligatory under certain conditions. Among the hadiths that encourage the observance of walimah is as follows:

لَمَّا حَظَبَ عَلِيٌّ فَاطِمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ لَا بُدَّ لِلْعَرَسِ مِنْ وَلِيمَةٍ ۖ

“When ‘Alī proposed to Fāṭimah (may Allah be pleased with them), he said: the Messenger of Allah (peace and blessings be upon him) said, ‘It is incumbent upon the bridegroom to hold a walimah.’”⁹

Scholars are in broad agreement regarding the significance of holding a wedding feast (walimah), although they differ on its precise legal status. A minority of jurists regard the organization of walimah as obligatory, while the majority classify it as *sunnah mu'akkadah* (a strongly emphasized Prophetic practice). In general, therefore, conducting a walimah is recommended for the bride and groom, whereas responding to a personal invitation to attend a walimah is considered obligatory, except in cases where a legitimate excuse exists. Nevertheless, attendance does not entail an obligation to partake of the food served.¹⁰ It is narrated from Ibn ‘Umar that the Prophet (peace and blessings be upon him) said:

إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا

“If one of you is invited to a walimah, he should attend it.”

In Islamic law, the ruling on attending a walimah (wedding feast) may vary depending on specific circumstances. Some scholars hold that attending a walimah is obligatory, particularly when the invitation is addressed personally

⁷ “Hukum Menghadiri Walimah Pernikahan,” accessed April 27, 2026, <https://jatim.nu.or.id/keislaman/hukum-menghadiri-walimah-pernikahan-Ciuih>.

⁸ Nurul Afa and Irwan Irwan, “Kontekstualisasi Hadis-Hadis Walimatul Urs: Studi Tentang Kewajiban Menghadiri Pesta Nikah Di Malaysia,” *Jurnal Mediasas: Media Ilmu Syari’ah Dan Ahwal Al-Syakhsiyyah* 7, no. 1 (2024): 229-47.

⁹ Shahih, *Shahiih al-Jaamiishh Shaghiir* (no. 2419)], Ahmad (XVI/205, no. 175).

¹⁰ Faza, “Tinjauan Fiqih Empat Mazhab Terhadap Acara Walimah.”

to the invitee. In such cases, it is regarded as a binding duty, provided certain conditions are met, such as the host being a Muslim and the wealth used to organize the event being derived from lawful (halal) sources.¹¹

However, there is also a scholarly view that considers attending a walimah to be recommended sunnah, particularly when the invitation is general or non-binding, such as announcements addressed to the public without naming specific individuals. In such cases, attendance is not obligatory but rather encouraged, provided that no acts of wrongdoing (munkar) occur during the event. If the gathering involves elements that contradict Islamic principles, such as inappropriate music or behavior that violates the sharia, then it is preferable not to attend.¹²

Several conditions render attending a *walimah* obligatory, as follows:

1. The invitation must be extended personally, not issued as a general public announcement.
2. The wealth used by the host to organize the *walimah* must be lawful (*halal*) and free from usury (*riba*).
3. The event must be free from acts of wrongdoing (*munkar*); if such elements are present, attendance is no longer obligatory.¹³

Timing of Walimah Implementation

Walimah, or the wedding feast, is a Prophetic sunnah intended to publicly announce the marital union and to express gratitude for the blessing of marriage. In Islamic teachings, walimah is recommended as a moment imbued with blessing, while also serving to strengthen social ties (*silaturahmi*). One important aspect that must be considered in organizing a walimah is the selection of an appropriate time. This choice is not only grounded in sharia considerations but also takes into account practical factors such as the convenience of guests and the smooth conduct of the event. In Islamic law, it is recommended that walimah be held soon after the marriage contract (*akad nikah*).¹⁴

This is based on the statement of the Prophet ﷺ: “Hold a walimah, even if only by slaughtering a single sheep.”¹⁵

¹¹ Abi Abdullah Muhammad bin Ismail bin Ibrahim al-Bukhari, *Shahih Bukhari*, Juz 2 (Beirut: Dar Ibnu Katsir, 1987) Hadist no. 5173

¹² Haerul Akmal, “Konsep Walimah Dalam Pandangan Empat Imam Mazhab,” *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 16, no. 1 (2019): 21-33.

¹³ Lia Laquna Jamali, Lukman Zain, and Ahmad Faqih Hasyim, “Hikmah Walimah Al-Ursy (Pesta Pernikahan) Dengan Kehormatan Perempuan Perspektif Hadits,” *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 4, no. 2 (2016): 165.

¹⁴ “Waktu Terbaik Untuk Resepsi Pernikahan Menurut Islam,” accessed April 27, 2026, <https://nu.or.id/nikah-keluarga/waktu-terbaik-untuk-resepsi-pernikahan-menurut-islam-Z6FTD>.

¹⁵ Abi Abdullah Muhammad bin Ismail bin Ibrahim al-Bukhari, *Shahih Bukhari*, Juz 2 (Beirut: Dar Ibnu Katsir, 1987) Hadist no. 5168

Imam Nawawi explains that conducting a walimah promptly serves to immediately announce the marriage to the community, which is one of its essential purposes. Delaying the walimah without a clear reason may result in the loss of the moment of joy and diminish the symbolic and public value (syiar) of the marriage itself.¹⁶

The selection of the day for holding a walimah is often a matter of consideration among Muslim communities. Friday, known as sayyid al-ayyām (the leader of days), is frequently chosen due to its perceived blessings. In addition, the month of Shawwal is often associated with the performance of walimah, referring to the marriage of the Prophet ﷺ to 'Ā'ishah (may Allah be pleased with her), which took place in that month (reported by Muslim, no. 1422). Nevertheless, Islam does not prescribe the observance of walimah on any specific day. In principle, all days are permissible as long as there is no prohibition under sharia. The belief that certain days inherently bring misfortune or good luck constitutes superstition, which is inconsistent with Islamic teachings.¹⁷

In addition to selecting the appropriate day, determining the timing of the walimah is equally important to ensure that it does not interfere with the performance of religious obligations. It is recommended to hold the walimah after prayer times, such as from zuhr until before Maghrib, or after 'Ishā' if the event takes place in the evening. This timing allows both guests and hosts to fulfill their religious duties without disruption. Furthermore, seasonal and weather conditions should also be taken into consideration. In regions with high rainfall, choosing the dry season can help ensure the smooth execution of the event while providing greater comfort for attendees.¹⁸

There are certain times that are preferably avoided when organizing a walimah. First, very late-night hours should be avoided, as they may inconvenience guests and are not in line with the Islamic value of simplicity. Second, particular days such as the Day of 'Arafah, the Days of Tashrīq, or times recommended for voluntary fasting (ṣawm sunnah) are also best avoided. Although there is no explicit prohibition, holding a walimah during these times may reduce the attention of Muslims toward more important acts

¹⁶ Sri Tantini and Nila Sastrawati, "Penyelenggaraan Walimah Ul-Ursy Di Jalan Umum Perspektif Hukum Islam Dan Hukum Nasional," *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab*, 2021.

¹⁷ "Waktu Terbaik Untuk Resepsi Pernikahan Menurut Islam."

¹⁸ "Walimah Pernikahan Dalam Islam: Hukum, Syarat, Dan Etika Menghadiri Undangan - Rifa'iyah," accessed April 27, 2026, <https://rifaiyah.or.id/walimah-pernikahan-dalam-islam/>.

of worship. In addition, organizers should avoid busy days in the general routine of society to facilitate greater attendance.¹⁹

Beyond sharia considerations, organizers must also take into account social factors and the comfort of guests. Days such as weekends or national holidays are often preferred, as they provide greater flexibility for guests with work commitments. In some Muslim communities, the timing of walimah is also adjusted according to local customs and traditions, provided that these do not contradict Islamic values. Therefore, families are advised to select a time that not only aligns with the sunnah but also accommodates practical needs and existing cultural practices.

In conclusion, the selection of an appropriate time for conducting a walimah should take into account sharia principles, the pursuit of blessing, and the comfort of the guests. Holding the walimah soon after the marriage contract is the primary recommendation based on the Prophetic sunnah. Blessed times, such as Friday or the month of Shawwal, may also be considered appropriate options. However, the most important consideration is ensuring that the walimah does not interfere with obligatory acts of worship and remains aligned with Islamic values. With proper planning, a walimah can become a meaningful occasion that brings blessing, strengthens social ties (silaturahmi), and enhances gratitude to Allah سبحانه وتعالى.²⁰

Ethics of Organizing Walīmat al-‘Urs

The ethics of organizing a walimah (wedding reception) constitute an integral part of Islamic teachings, aimed at preserving blessing, simplicity, and social harmony. Walimah itself is an event held to celebrate marriage, usually by providing food as an expression of gratitude for the marriage that has taken place. However, the implementation of walimah must prioritize ethical conduct in accordance with Islamic teachings, both in terms of intention, procedure, and overall execution.²¹

1. Simplicity and the Avoidance of Extravagance

In Islam, walimah is recommended to be conducted with simplicity. The Prophet Muhammad ﷺ exemplified moderation in celebrating walimah, as he stated:

أَوْفُوا بِالْوَعْدِ

¹⁹ Akbar Budiman, “Praktik Resepsi (Walimah) Perkawinan Adat Suku Bugis Dalam Tinjauan „Urf,” *Undergraduate Thesis*, UIN Maulana Malik Ibrahim Malang, 2014.

²⁰ “Waktu Paling Tepat Untuk Walimah - KonsultasiSyariah.Com,” accessed April 27, 2026, <https://konsultasisyariah.com/29475-waktu-paling-tepat-untuk-walimah.html>.

²¹ “Walimah Pernikahan Dalam Islam: Hukum, Syarat, Dan Etika Menghadiri Undangan - Rifa’iyah.”

“Hold a walimah, even if only with a single sheep” (Narrated by al-Bukhārī). This indicates that walimah does not need to be organized in a luxurious or excessive manner. Lavish celebrations may lead to extravagance, which is prohibited in Islam. In this context, extravagance can undermine the very essence of walimah as an expression of gratitude and a means of strengthening social ties (silaturahmi).²²

2. Inviting Guests Wisely

Another ethical aspect of walimah is inviting good and appropriate guests who may bring blessings to the occasion. The Prophet Muhammad ﷺ taught that walimah is not merely intended to fulfill a social obligation, but also serves as an opportunity to share happiness with those who are entitled to take part in it. In this regard, careful consideration should be given to whom the host invites. The invitation should include people who can offer prayers and blessings for the bride and groom, including family members, friends, and neighbors. At the same time, attention should also be paid to those who are not invited, so that no one feels excluded or offended..²³

3. Serving Lawful and Quality Food

In a walimah, the food served must be lawful (halal) and of good quality. Providing halal dishes is part of adhering to Islamic legal guidance and ensuring the blessing of the event. In Indonesia, walimah is often accompanied by various traditional dishes that are recognized as halal, such as nasi kuning and tumpeng, both of which carry particular meanings within local culture as well as within Islamic social practice.²⁴

4. Avoiding Entertainment That Is Inconsistent with Islamic Teachings

Islam recommends that walimah be conducted while maintaining proper ethical boundaries, including in matters of entertainment. Any entertainment presented during the event should not contradict Islamic law, such as inappropriate music or conduct that violates Islamic moral standards. Ideally, walimah should be filled with activities that draw participants closer to Allah, such as religious lectures, collective prayers, or recitations of the Qur'an. The use of inappropriate

²² “Fikih Walimatul Ursy - Fakultas Ilmu Agama Islam UII Yogyakarta,” accessed April 27, 2026, <https://fis.uui.ac.id/blog/2023/01/31/fikih-walimatul-ursy/>.

²³ Muhammad Ibnul Mubarak, Kasman Bakry, and Muh Ihsan Dahri, “Implementasi Kaidah Izā Ijtama’a Al-Ḥalālu Wa Al-Ḥarāmu Gulliba Al-Ḥarāmu Dalam Menghadiri Walimah Bermusik Perspektif Hukum Islam: The Implementation of Izā Ijtama’a Al-Ḥalālu Wa Al-Ḥarāmu Gulliba Al-Ḥarāmu Principle in Attending Music-Filled Walimah Fro,” *AL-FIKRAH: Jurnal Kajian Islam* 2, no. 1 (2025): 21-40.

²⁴ “Panduan Menyelenggarakan Walimah,” accessed April 27, 2026, <https://www.rumahfiqih.com/konsultasi/x.php?id=1760>.

entertainment may undermine the primary objective of walimah, namely preserving its blessing and religious significance.²⁵

5. Sharing Happiness with Others

Walimah also provides an opportunity to share happiness with the surrounding community, particularly with those who are less fortunate. In many Islamic traditions, it is recommended to distribute food to those who are unable to attend the event. This practice reflects the spirit of mutual assistance and social concern, both of which are important values in Islam.²⁶

6. Dressing Appropriately and Maintaining Proper Conduct

In a walimah, it is important for all parties to dress modestly and in accordance with Islamic teachings. Both guests and organizers are expected to behave politely and maintain proper etiquette as a form of respect for the sacred nature of the occasion. This helps create an atmosphere of mutual respect and appreciation among all those present.²⁷

7. Avoiding Improper Mixing between Men and Women (Ikhtilat)

In Islam, proper etiquette in attending a walimah is essential for preserving honor, modesty, and ensuring that the event remains consistent with sharia values. One important aspect of walimah etiquette is ikhtilat, namely the mixing of men and women who are not mahram. Improper ikhtilat may give rise to potential temptation (fitnah), which contradicts the Islamic principles of modesty and moral dignity. Therefore, in order to preserve proper conduct and safeguard the gaze, it is recommended that seating or spaces for male and female guests be arranged separately. This is particularly relevant because guests attending wedding receptions often dress formally and sometimes in ways that may attract excessive attention. Such separation is also intended to prevent conduct that may lead to unlawful relations (zina), as stated in the words of Allah SWT:

وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا

“And do not approach unlawful sexual relations (zina); indeed, it is ever an abomination and an evil way.²⁸

²⁵ Muhammad Zaki, “Tinjauan Hukum Islam Dan Pandangan Para Ulama Mengenai Hiburan Orkes Dangdut Dalam Walimah,” *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 4, no. 1 (2026): 271-81.

²⁶ “Walimatul Ursy: Pengertian, Hukum, Dan Manfaatnya - MenujuNikah,” accessed April 27, 2026, <https://menujunikah.co.id/blog/walimatul-ursy-adalah/>.

²⁷ “11 Aturan Berpakaian Untuk Menghadiri Pernikahan | Tempo.Co,” accessed April 27, 2026, <https://www.tempo.co/gaya-hidup/11-aturan-berpakaian-untuk-menghadiri-pernikahan-216578>.

²⁸ Q.S Al-isra (32)

By adhering to these ethical guidelines, walimah can become an event that is not only socially enjoyable but also imbued with blessing, while preserving the deeper religious values it is meant to uphold.

The Ruling on Music in Walimah

Music in Islam has long been a subject of scholarly debate, particularly when it is used in the context of walimah (wedding celebrations). Walimah, as one of the Prophetic sunnah, is fundamentally intended to announce the marriage and to spread joy among the community. Nevertheless, in its practical implementation, the presence of music in walimah often raises questions regarding its compatibility with Islamic teachings, which emphasize simplicity and the avoidance of elements that may lead individuals toward immoral conduct (ma'ṣiyah).²⁹

From the perspective of sharia, the majority of scholars maintain that music and singing are generally prohibited (haram), except in situations where they do not lead to immoral conduct (ma'ṣiyah) and do not involve elements that corrupt moral values.³⁰ This view is based on hadiths that discourage music, such as the narration reported by Imam al-Bukhari from Abu Malik al-Ash'ari, which states:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ وَالْحَرِيرَ وَالْحُمْرَ وَالْمَعَارِفَ ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ
بِسَارِحَةٍ لَهُمْ ، يَأْتِيهِمْ - يَعْنِي الْفَقِيرَ - لِحَاجَةٍ فَيَقُولُوا ارْجِعْ إِلَيْنَا غَدًا . فَيُبَيِّئُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ ، وَيَمَسُّحُ
آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ

“Indeed, there will certainly be among my community people who will deem lawful zina, silk, intoxicants (khamr), and musical instruments. And some groups will stay at the side of a mountain with their livestock. A poor man will come to them seeking a need, and they will say, ‘Return to us tomorrow.’ Then Allah will send punishment upon them, cause the mountain to fall upon them, and transform others into apes and swine until the Day of Resurrection.” (Reported by al-Bukhari, 2/203).

However, there are also scholars who maintain that music may be permissible under certain conditions, such as in wedding ceremonies or walimah, provided that it does not violate religious norms. They refer to hadiths that allow the use of the duff (tambourine) in marriage celebrations, as narrated by Aisha, in which the Prophet ﷺ permitted two young girls to

²⁹ Agus Mahfudin and Muhammad Ali Mafthuchin, “Tradisi Hiburan Dangdut Dalam Walimatul ‘Ursy,” 2020.

³⁰ Zaki, “Tinjauan Hukum Islam Dan Pandangan Para Ulama Mengenai Hiburan Orkes Dangdut Dalam Walimah.”

play the duff during his wedding celebration with her (Reported by al-Bukhari). This hadith serves as a basis for some scholars to allow certain forms of music particularly simple and traditional instruments like the duff, within walimah, as its purpose is to celebrate the marriage and spread joyful news.³¹

Scholarly views on music in the context of walimah vary considerably. Some scholars from the Shāfiī and Ḥanbalī schools maintain that music is categorically prohibited (haram), regardless of context. They argue that music can influence the heart and mind, distract individuals from acts of worship, and cultivate traits that are contrary to Islamic moral values. Consequently, they hold that music may contribute to the spread of immoral behavior (ma'ṣiyah) within society and, therefore, should not be permitted in any setting, including walimah.³²

However, within Muslim communities that integrate local traditions with Islamic teachings, the use of music in wedding celebrations is often accepted. In certain cultural contexts, traditional instruments such as the rebana (frame drum) or tambourine are used to enhance the festive atmosphere of the walimah. In this regard, such forms of music are not considered haram, provided that they do not involve instruments deemed clearly impermissible or those that may encourage immoral behavior (ma'ṣiyah).³³

Local culture plays a significant role in shaping how music is perceived and accepted within Muslim communities. In many regions, walimah is regarded as a major occasion for celebrating marriage, often accompanied by traditional musical performances. However, when the music performed leads to behavior that contradicts Islamic principles—such as inappropriate dancing or free mixing it becomes problematic. Therefore, many scholars and community leaders advocate that any music included in walimah should remain within the framework of simplicity and adhere to the guidelines of Islamic law, in order to ensure that the event does not deviate from its religious values.³⁴

The Wisdom of Performing Walimah

Walimah, as an integral part of Islamic wedding tradition, carries multiple dimensions of wisdom, both spiritual and social. One of its primary

³¹ Sukma Suryani Adilla Gusti, “Praktik Walimah Infiṣhol Sebagai Alternatif Solusi Walimah Konvensional Menurut Perspektif Hukum Islam (Studi Kasus Sakinah Walimah Syari Organizer Yogyakarta)” (Universitas Islam Indonesia, 2024).

³² “Fikih Walimatul Ursy - Fakultas Ilmu Agama Islam UII Yogyakarta.”

³³ “Resepsi Perkawinan Menurut Rasulullah,” accessed April 27, 2026, <https://nu.or.id/nikah-keluarga/resepsi-perkawinan-menurut-rasulullah-cwRQD>.

³⁴ Ahmad Alfayum and Habibi al-Amin, “TRADISI HIBURAN MUSIK ‘KIBOT’ PADA ACARA WALIMATUL ‘URS PRESPEKTIF ‘URF (Studi Kasus Di Kelurahan Gurun Panjang Kota Dumai),” *Causa: Jurnal Hukum Dan Kewarganegaraan* 14, no. 6 (2025): 41-50.

purposes is to serve as an expression of gratitude to Allah سبحانه وتعالى for the blessing of marriage. In Islam, marriage is not merely a worldly contract between two individuals, but also an act of worship that brings about divine blessing. Therefore, walimah becomes a means of expressing thankfulness to Allah for the happiness granted through marriage. In addition, walimah functions to publicly announce the marital status of the couple, thereby preventing doubt or social suspicion regarding their relationship. Equally important, walimah serves as a medium for strengthening bonds of silaturahmi among family members, relatives, and friends. Islam strongly encourages the maintenance of good social relations, and walimah provides a practical and meaningful avenue to actualize this principle.³⁵

In addition, walimah teaches the Islamic principle of simplicity. Its implementation should not be excessive, extravagant, or characterized by ostentation. The Prophet Muhammad ﷺ himself exemplified that walimah may be conducted in a simple manner, with the aim of preserving the essence of the celebration and preventing it from becoming trapped in luxury. Simplicity in walimah is not merely reflected in the amount of food served or the grandeur of the event, but more fundamentally in the intention and purpose underlying the celebration. This reminds Muslims that true happiness does not lie in luxury, but in sincerity of heart and gratitude to Allah.³⁶

Another wisdom of walimah relates to the Islamic concept of sustenance (rizq). The host who invites guests to a walimah has the opportunity to share the sustenance that Allah has granted. This serves as a reminder that everything one possesses is ultimately a gift from Allah, and that sharing with others is a manifestation of gratitude. Guests who attend, whether wealthy or less fortunate, are offered food as an expression of generosity. This also becomes an opportunity to draw closer to Allah while bringing benefit to the wider community. In this sense, walimah represents a concrete expression of the importance of sharing sustenance in Islam and strengthening social relations.³⁷

Furthermore, walimah also carries important wisdom for marital life. By inviting family members and close friends, the bride and groom receive meaningful prayers and blessings. The prayers and support of those closest to them are expected to help the couple navigate married life with blessing and stability. The Prophet Muhammad ﷺ emphasized the importance of supplication, including prayers for newly married couples. In this regard,

³⁵ Jamali, Zain, and Hasyim, "Hikmah Walimah Al-'Ursy (Pesta Pernikahan) Dengan Kehormatan Perempuan Perspektif Hadits."

³⁶ Maula, "Mahar, Perjanjian Perkawinan Dan Walimah Dalam Islam."

³⁷ "Resepsi Pernikahan Tak Sekadar Pesta, Ini Salah Satu Tujuan Mulianya Menurut Islam - Majelis Ulama Indonesia," accessed April 27, 2026, <https://mirror.mui.or.id/bimbingan-syariah/hukum-keluarga/35990/resepsi-pernikahan-tak-sekadar-pesta-ini-salah-satu-tujuan-mulianya-menurut-islam/>.

walimah serves as one means of seeking Allah's blessing for the new household, so that it may become a family characterized by *sakinah*, *mawaddah*, and *rahmah*.³⁸

Walimah also functions as a means of social education. Through this occasion, the community can learn Islamic etiquette, such as how to welcome guests, share happiness, and maintain ethical conduct in social life. Thus, walimah is not merely a social or customary event, but also a medium for educating Muslims to apply noble values in everyday life. In this sense, walimah serves as a form of moral education that contributes to strengthening individual character and fostering a more harmonious and civilized society.³⁹

Thus, walimah is not merely a wedding celebration or a banquet, but a meaningful practice that contains profound wisdom. These dimensions of wisdom include expressing gratitude, strengthening social relations, upholding simplicity, sharing sustenance, seeking divine blessing, and educating society in Islamic values. All of these aspects demonstrate that walimah is a tradition rich in benefit, both for the bride and groom and for the wider community.

Analysis of the Relationship between Sunnah and Tradition in Contemporary Walimah Practices

The relationship between *sunnah* and tradition in the practice of *walimah* reflects an ongoing process of negotiation between religious norms and the social realities of Muslim communities. Normatively, *walimah* is rooted in the Prophetic *sunnah* as an expression of gratitude for marriage, a means of publicly announcing a lawful union, and a medium for strengthening social bonds (*silaturahmi*). Accordingly, the core values of *walimah* in Islam lie in simplicity, permissibility (*halal*), blessing, and social welfare (*maslahah*). However, when *walimah* is practiced within society, it does not appear as a purely textual religious ritual; rather, it continuously interacts with local customs, symbols, economic considerations, and existing social structures. In this context, local traditions function as a medium of social expression for the values of *sunnah*, manifested in forms such as traditional cuisine, guest reception practices, customary attire, and collective family participation. As long as these elements do not contradict the principles of *sharia*, they can be understood as forms of acculturation that enrich the practice of *walimah*, rather than as deviations from Islamic teachings.

Nevertheless, this relationship becomes problematic when tradition no longer functions as a medium but shifts into becoming the primary objective of *walimah*. At this point, *walimah* may transform from a simple religious

³⁸ "Hikmah Walimah Pernikahan Dalam Islam - Mubadalah," accessed April 27, 2026, <https://mubadalah.id/hikmah-walimah-pernikahan-dalam-islam/>.

³⁹ Alfinna Ikke Nur Azizah, "Pengadaan Walimatul 'Ursy Di Masa Pandemi Dalam Perspektif Hukum Islam Dan Hukum Negara," *MAQASHID* 3, no. 2 (2020): 52-65.

practice into an arena for displaying social status, family prestige, and symbolic competition within society. Lavish decorations, large guest lists, excessive consumption costs, uncontrolled entertainment, and social pressure to host grand celebrations may shift the orientation of *walimah* from gratitude toward social performativity. This transformation highlights a tension between the *sunnah*, which emphasizes blessing and simplicity, and social traditions that often demand festivity, recognition, and prestige. Thus, the issue of *walimah* is not merely rooted in the presence of local culture, but rather in the dominance of socio-cultural logic that can weaken the normative substance of Islam.

Therefore, the ideal relationship between *sunnah* and tradition in *walimah* should be positioned within an integrative framework: *sunnah* as the source of values, and tradition as a contextual form of expression. Tradition may be accepted insofar as it fulfills the principles of *maqāṣid al-sharī'ah*, namely the preservation of religion, honor, wealth, lineage, and social welfare. In this sense, *walimah* may adapt to local cultural contexts, but it must remain regulated by Islamic ethics to prevent excess, ostentation (*riyā'*), economic burden, or moral violations. Through this balanced approach, *walimah* is neither rigidly understood as a uniform ritual across all contexts nor entirely absorbed into cultural demands. A healthy relationship between *sunnah* and tradition is one that positions culture as a complement not a substitute for religious values; as a means of enhancing the public expression (*syiar*) of marriage, rather than as a tool for displaying extravagance.

Relational Aspect	Sunnah Dimension in Walimah	Local Tradition Dimension	Form of Relationship	Critical Analysis
Basis of Implementation	<i>Walimah</i> is recommended as a <i>sunnah</i> to express gratitude for marriage	Society treats it as a customary family celebration	Integrative	Tradition expands the expression of gratitude, as long as it does not shift the purpose of worship
Primary Objective	Gratitude, marriage announcement, strengthening <i>silaturahmi</i>	Family prestige, social recognition, preservation of customs	Tensional	Tension arises when social prestige becomes more dominant than spiritual values
Form of the Event	Simple, lawful (<i>halal</i>), and not excessive	Decorations, entertainment, traditional attire, additional rituals	Negotiative	Cultural elements are acceptable as long as they do not contradict <i>sharia</i> principles
Food and Catering	Lawful and moderate food	Regional cuisine, large	Accommodative	Local cuisine enriches <i>walimah</i> , but must be

		banquets, symbolic traditional dishes		controlled to avoid extravagance
Cost of Implementation	Not burdensome and avoids <i>isrāf</i> (wastefulness)	Social expectations often drive high expenses	Conflictual	Excessive spending may transform <i>walimah</i> from worship into an economic burden
Invitation	Strengthening social bonds and sharing happiness	Number of guests reflects family social status	Ambivalent	<i>Silaturahmi</i> is positive, but problematic when invitations become a measure of prestige
Entertainment	Permissible if maintaining propriety and avoiding immorality	Music, dance, and traditional entertainment often included	Selective	Entertainment must be regulated to preserve spiritual value
Timing	Recommended after the marriage contract and should not disrupt worship	Adjusted to auspicious days, cultural calendars, or family convenience	Adaptive	Time adjustments are acceptable if not based on superstition or invalid beliefs
Social Meaning	Medium for strengthening solidarity and brotherhood (<i>ukhuwah</i>)	Means of maintaining family and community honor	Complementary	Tradition can reinforce social function if kept proportional
Risk of Deviation	Loss of simplicity and spiritual intention	Ostentation (<i>riyā`</i>), prestige, debt, display of luxury	Problematic	Critical point occurs when culture becomes the primary goal rather than a medium
Ideal Relationship	<i>Sunnah</i> as the core value	Tradition as a medium of expression	Integrative-critical	Ideal <i>walimah</i> is religious in substance and culturally contextual in form

Conclusion

This study concludes that the relationship between sunnah and local tradition in *walimah* practices is negotiative, adaptive, and selective. Normatively, the sunnah positions *walimah* as an expression of gratitude for marriage, a means of publicly announcing the marriage contract, a medium for strengthening *silaturahmi*, and a space for sharing happiness grounded in simplicity, permissibility (*halal*), blessing, and public welfare (*maslahah*). Meanwhile, local tradition emerges as a socio-cultural expression that enriches the implementation of *walimah* through customs, symbols, food,

attire, ceremonial procedures, and patterns of social interaction. Local culture may be accommodated within the framework of Islamic law as long as it does not contradict sharia principles, contain immoral elements, lead to extravagance, impose economic burdens on families, or shift the purpose of walimah from worship and public religious expression (syiar) into an arena of prestige, ostentation (riyā'), or social status display. Thus, the religious substance of walimah can be preserved when sunnah is positioned as the core value, while local tradition is treated as a complementary and proportional medium of expression. This study recommends strengthening contextual religious education within society, particularly through the roles of religious leaders, families, marriage registrars, and Islamic institutions, so that walimah practices are not only socially festive but also simple, meaningful, beneficial, and aligned with the objectives of Islamic law (maqāsid al-sharī'ah).

Bibliography

- "11 Aturan Berpakaian Untuk Menghadiri Pernikahan | Tempo.Co." Accessed April 27, 2026. <https://www.tempo.co/gaya-hidup/11-aturan-berpakaian-untuk-menghadiri-pernikahan-216578>.
- Akmal, Haerul. "Konsep Walimah Dalam Pandangan Empat Imam Mazhab." *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam* 16, no. 1 (2019): 21-33.
- Alfayum, Ahmad, and Habibi al-Amin. "Tradisi Hiburan Musik 'Kibot' Pada Acara Walimatul 'Urs Prespektif 'Urf (Studi Kasus Di Kelurahan Gurun Panjang Kota Dumai)." *Causa: Jurnal Hukum Dan Kewarganegaraan* 14, no. 6 (2025): 41-50.
- Aufa, Nurul, and Irwan Irwan. "Kontekstualisasi Hadis-Hadis Walimatul Urs: Studi Tentang Kewajiban Menghadiri Pesta Nikah Di Malaysia." *Jurnal Mediasas: Media Ilmu Syari'ah Dan Ahwal Al-Syakhsiyyah* 7, no. 1 (2024): 229-47.
- Azizah, Alfinna Ikke Nur. "Pengadaan Walimatul 'Ursy Di Masa Pandemi Dalam Perspektif Hukum Islam Dan Hukum Negara." *MAQASHID* 3, no. 2 (2020): 52-65.
- Budiman, Akbar. "Praktik Resepsi (Walimah) Perkawinan Adat Suku Bugis Dalam Tinjauan „Urf." *Undergraduate Thesis, UIN Maulana Malik Ibrahim Malang*, 2014.
- Faza, M Dzikrullah. "Tinjauan Fiqih Empat Mazhab Terhadap Acara Walimah." *Al Fuadiy Jurnal Hukum Keluarga Islam* 4, no. 2 (2022): 17-25.

- “Fikih Walimatul Ursy - Fakultas Ilmu Agama Islam UII Yogyakarta.” Accessed April 27, 2026. <https://fis.uui.ac.id/blog/2023/01/31/fikih-walimatul-ursy/>.
- “FISSILMI KAFFAH | ARTIKEL.” Accessed April 27, 2026. https://fissilmi-kaffah.com/frontend/artikel/detail_tanyajawab/228.
- Gusti, Sukma Suryani Adilla. “Praktik Walimah Infiṣhol Sebagai Alternatif Solusi Walimah Konvensional Menurut Perspektif Hukum Islam (Studi Kasus Sakinah Walimah Syari Organizer Yogyakarta).” Universitas Islam Indonesia, 2024.
- “Hikmah Walimah Pernikahan Dalam Islam - Mubadalah.” Accessed April 27, 2026. <https://mubadalah.id/hikmah-walimah-pernikahan-dalam-islam/>.
- “Hukum Menghadiri Walimah Pernikahan.” Accessed April 27, 2026. <https://jatim.nu.or.id/keislaman/hukum-menghadiri-walimah-pernikahan-Ciuih>.
- Jahidin, Taufik. “Praktik Walimatul Ursy Dan Relevansinya Dengan Perkembangan Hukum Islam.” *Jurnal Usm Law Review* 6, no. 2 (2023): 741-51.
- Jamali, Lia Laquna, Lukman Zain, and Ahmad Faqih Hasyim. “Hikmah Walimah Al-‘Ursy (Pesta Pernikahan) Dengan Kehormatan Perempuan Perspektif Hadits.” *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 4, no. 2 (2016): 165.
- Mahfudin, Agus, and Muhammad Ali Mafthuchin. “Tradisi Hiburan Dangdut Dalam Walimatul ‘Ursy,” 2020.
- Maula, Ismatul. “Mahar, Perjanjian Perkawinan Dan Walimah Dalam Islam.” *Khuluqiyya: Jurnal Kajian Hukum Dan Studi Islam*, 2019, 1-17.
- Mubarak, Muhammad Ibnu, Kasman Bakry, and Muh Ihsan Dahri. “Implementasi Kaidah Izā Ijtama’a Al-Ḥalālu Wa Al-Ḥarāmu Gulliba Al-Ḥarāmu Dalam Menghadiri Walimah Bermusik Perspektif Hukum Islam: The Implementation of Izā Ijtama’a Al-Ḥalālu Wa Al-Ḥarāmu Gulliba Al-Ḥarāmu Principle in Attending Music-Filled Walimah Fro.” *AL-FIKRAH: Jurnal Kajian Islam* 2, no. 1 (2025): 21-40.
- Muhtadin, Annas, and Rina Antasari. “Pergeseran Makna Esensi Walimatul ‘Urs.” *Usroh: Jurnal Hukum Keluarga Islam* 6, no. 1 (2022): 1-15.
- “Panduan Menyelenggarakan Walimah.” Accessed April 27, 2026. <https://www.rumahfiqih.com/konsultasi/x.php?id=1760>.
- “Resepsi Perkawinan Menurut Rasulullah.” Accessed April 27, 2026.

<https://nu.or.id/nikah-keluarga/resepsi-perkawinan-menurut-rasulullah-cwRQD>.

“Resepsi Pernikahan Tak Sekadar Pesta, Ini Salah Satu Tujuan Mulianya Menurut Islam - Majelis Ulama Indonesia.” Accessed April 27, 2026. <https://mirror.mui.or.id/bimbingan-syariah/hukum-keluarga/35990/resepsi-pernikahan-tak-sekadar-pesta-ini-salah-satu-tujuan-mulianya-menurut-islam/>.

Ritonga, Meifiani, and Muhammad Amar Adly. “Walimah Atau Pesta Perkawinan Sebagai Praktik Sunnah Dalam Perspektif Hukum Islam.” *JURNAL ILMIAH RESEARCH STUDENT* 3, no. 1 (2026): 323-28.

Shahih, *Shahiih al-Jaamiishh Shaghiir* (no. 2419)], Ahmad (XVI/205, no. 175).

Sumarna, Dadang, and Ayyub Kadriah. “Penelitian Kualitatif Terhadap Hukum Empiris.” *Jurnal Penelitian Serambi Hukum* 16, no. 02 (2023): 101-13.

Tantini, Sri, and Nila Sastrawati. “Penyelenggaraan Walimah Ul-Ursy Di Jalan Umum Perspektif Hukum Islam Dan Hukum Nasional.” *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab*, 2021.

“Waktu Paling Tepat Untuk Walimah - KonsultasiSyariah.Com.” Accessed April 27, 2026. <https://konsultasisyariah.com/29475-waktu-paling-tepat-untuk-walimah.html>.

“Waktu Terbaik Untuk Resepsi Pernikahan Menurut Islam.” Accessed April 27, 2026. <https://nu.or.id/nikah-keluarga/waktu-terbaik-untuk-resepsi-pernikahan-menurut-islam-Z6FTD>.

“Walimah Pernikahan Dalam Islam: Hukum, Syarat, Dan Etika Menghadiri Undangan - Rifa'iyah.” Accessed April 27, 2026. <https://rifaiyah.or.id/walimah-pernikahan-dalam-islam/>.

“Walimatul Ursy: Pengertian, Hukum, Dan Manfaatnya - MenujuNikah.” Accessed April 27, 2026. <https://menujunikah.co.id/blog/walimatul-ursy-adalah/>.

Zaki, Muhammad. “Tinjauan Hukum Islam Dan Pandangan Para Ulama Mengenai Hiburan Orkes Dangdut Dalam Walimah.” *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 4, no. 1 (2026): 271-81.