

The Symbolic Values of the *Injak Telur* Tradition in Marriage: A Living Hadith Study in Taktakan Village, Serang, Banten

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Abstract

This study aims to examine the injak telur (egg-stepping) tradition in customary wedding processions in Taktakan Village, Serang City, Banten Province, Indonesia, with a focus on its symbolic meanings as a manifestation of Living Hadis in society. The primary research question explores the extent to which hadis values are alive and actualized through this ritual practice. Employing a qualitative field study with phenomenological and social action approaches, primary data were collected via participatory observation, in-depth interviews, and documentation from key informants, including customary leaders, tradition practitioners, and local residents. The findings reveal that the injak telur tradition serves not only as a preserved customary ritual but also as a medium for actualizing hadis values in the marital context. Its symbolic meanings encompassing the husband's responsibility as head of the family, the wife's devotion and cooperation, household harmony, and aspirations for generational continuity align with marital advice in authentic hadis, particularly those narrated by al-Bukhari and an-Nasa'i. The community in Taktakan Village interprets this tradition through a process of contextualizing hadis texts into daily religious practices, thereby forming an implicit Living Hadis. This study concludes that the injak telur tradition can serve as an effective means of marital counseling for couples to realize a *sakinah* (tranquil, peaceful) family.

Keywords: *Injak Telur Tradition; Living Hadis; Customary Marriage; Hadis Values; Sakinah Family*

Abstrak: Penelitian ini bertujuan untuk mengkaji tradisi injak telur dalam prosesi pernikahan adat di Desa Taktakan, Kota Serang, Provinsi Banten, dengan fokus pada makna simboliknya sebagai bentuk Living Hadis dalam masyarakat. Pertanyaan penelitian utama adalah sejauh mana nilai-nilai hadis hidup dan teraktualisasi melalui praktik ritual tersebut. Penelitian ini merupakan studi lapangan kualitatif dengan pendekatan fenomenologi dan aksi sosial, di mana data primer diperoleh melalui

observasi partisipatif, wawancara mendalam, serta dokumentasi terhadap informan kunci, yaitu tokoh adat, pelaku tradisi, dan warga setempat. Hasil penelitian menunjukkan bahwa tradisi injak telur tidak hanya berfungsi sebagai ritual adat yang lestari, melainkan juga sebagai medium aktualisasi nilai-nilai hadis dalam konteks pernikahan. Makna simbolik yang terkandung meliputi tanggung jawab suami sebagai kepala keluarga, pengabdian dan kerja sama istri, keharmonisan rumah tangga, serta harapan keberlanjutan keturunan selaras dengan nasihat pernikahan dalam hadis-hadis sahih, khususnya yang diriwayatkan oleh al-Bukhari dan an-Nasa'i. Masyarakat Desa Taktakan memaknai tradisi ini melalui proses interpretasi dari teks hadis ke konteks praktik keberagaman sehari-hari, sehingga membentuk Living Hadis yang hidup secara implisit. Penelitian ini menyimpulkan bahwa tradisi injak telur dapat dijadikan sarana nasihat pernikahan efektif bagi pasangan pengantin guna mewujudkan keluarga *sakinah*.

Kata Kunci: Tradisi Injak Telur; Living Hadis; Pernikahan; Keluarga Sakinah

Introduction

Marriage ceremonies are frequently accompanied by various local traditions that have been passed down through generations and remain preserved in Indonesia. These traditions form an essential part of local community identity, reflecting worldviews, moral values, and local wisdom embedded within the community. Marriage is one of the sacred events in human life, understood not merely as a bond between two individuals but also as a social institution rich in cultural and traditional values (Risianti et al., 2022).

One such tradition still practiced by the community in Taktakan Village is the egg-stepping ritual (*injak telur*) as part of the wedding ceremony series. This tradition serves as a symbol of the transition in the status of the bride and groom, particularly as they enter married life. The egg-stepping process is not merely a ceremonial ritual; it carries philosophical meanings related to responsibility, fidelity, harmony, and hopes for offspring and prosperity in household life (Makka et al., 2024).

Although the egg-stepping tradition continues to be practiced today, community understanding of its symbolic meanings and embedded values varies in interpretation, influenced by social changes and modern developments. Therefore, a study of the egg-stepping tradition in weddings in Taktakan Village is essential to explore its cultural significance, social functions, and relevance in modern society (Auni & Nidawati, 2023).

Taktakan Village features an area dominated by residential settlements and agricultural land, with a communal social structure where the community highly upholds customs and traditions inherited across generations. The majority of residents are Muslim, so cultural practices in this region are heavily influenced by Islamic values blended with local

traditions, including wedding ceremonies such as the egg-stepping ritual. These conditions make Taktakan an intriguing area for study, particularly in examining the interplay between local culture, community social life, and developing religious values in Serang City, Banten.

Several prior studies provide a strong theoretical foundation for this research on the egg-stepping tradition in weddings. The study by Nopriyanti et al. (2022) analyzes the symbolism of Javanese wedding rituals, where egg-stepping is interpreted as a medium for transmitting moral and religious values, particularly symbolizing the husband's readiness to bear household responsibilities and family leadership. Research by Khairani (2019) explores the phenomenon of Living Hadith in wedding traditions. Aziz's (2017) study discusses the symbolic meanings of marriage in terms of purity, natural disposition (*fitrah*), and trust (*amanah*), aligning with hadith values on responsibility and the sanctity of marriage. The study by Nirwana et al. (2024) examines the dialectics of Living Hadith in coastal Javanese wedding customs, emphasizing that symbolic rituals are preserved as means of moral education because they do not conflict with Islamic law, thus explaining the endurance of the egg-stepping tradition as an integral part of community Islamic practice.

The similarities between these prior studies and the author's research lie in the shared object of study—the egg-stepping tradition in wedding ceremonies—and the use of qualitative approaches focused on symbolic interpretation and cultural values alive within society. The differences are that Suhardi et al.'s research emphasizes the *gerep ruha* tradition in the context of the Manggarai community in East Nusa Tenggara, including young people's perceptions of the tradition, whereas the author's research focuses on the egg-stepping tradition in weddings among the community of Taktakan Village, Serang City, Banten, with emphasis on local cultural background, the form of tradition implementation, and its relevance to social values within a hadith perspective.

This research proceeds from the assumption that the egg-stepping tradition in weddings in Taktakan Village represents an actualization of living cultural and religious values within the community, particularly those related to spousal responsibilities, household harmony, and hopes for blessings and offspring. The author assumes that the Taktakan community interprets the egg-stepping tradition not merely as a symbolic ritual but as a social practice inherited and internalized within the community, along with concrete manifestations of living hadith values embedded therein. Through this tradition, values of togetherness, respect for customs, and integration between local culture and religious teachings continue to be nurtured, thereby contributing to strengthening social cohesion and religious-cultural identity in the Taktakan Village community.

Method

This research is a field study employing a phenomenological observation approach. It integrates the Living Hadith framework as defined by Saifuddin Zuhry Qudsy, namely the study of phenomena

involving religious practices, traditions, rituals, and behaviors that are alive within society, with reference to the foundational hadiths of the Prophet Muhammad SAW (Qudsy et al., 2023). The selected research location is Taktakan Village, Serang City, Banten Province, because the village continues to consistently and strongly practice the egg-stepping tradition (*injak telor*) as part of the wedding ritual embedded in the local community's religious life.

Primary data were collected through triangulation techniques, namely participatory observation, in-depth interviews, and documentation. The selection of informants was conducted using purposive sampling based on specific criteria, including key informants such as customary leaders, community figures, and residents directly involved in the practice. Data analysis was performed iteratively using the Living Hadith study approach, which includes stages of data reduction, data presentation, and conclusion drawing/verification, with the aim of revealing the relationship between the egg-stepping tradition practice and the hadith foundations referenced by the community.

Results and Discussion

The Egg-Stepping Tradition in Weddings

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Taktakan District is one of the administrative districts in Serang City, Banten Province. Geographically, it is located in the western part of Serang City and borders several adjacent districts. The area is predominantly characterized by residential settlements, agricultural land, plantations, and open spaces, reflecting a semi-rural landscape amid ongoing urban development.

Demographically, the Taktakan community exhibits a heterogeneous social structure while upholding values of togetherness and mutual cooperation (*gotong royong*). The majority of residents are Muslim, so social and cultural life is heavily influenced by Islamic teachings and values. This is evident in various religious activities, social traditions, and cultural practices that persist to this day, including wedding ceremonies.

From a socio-cultural perspective, Taktakan District is known for preserving local traditions as part of community identity. These traditions not only serve as cultural heritage but also as a means to strengthen social bonds among residents. In this context, the egg-stepping tradition (*injak telor*) in weddings represents a living cultural practice that continues to be passed down, demonstrating the integration of customary values, social life, and religious piety in the Taktakan community.

The egg-stepping tradition in Taktakan is a customary practice that has become an almost obligatory social element in local weddings. Nearly all segments of society—nuclear families, relatives, and neighboring residents—actively participate in its implementation. The absence of this ritual in a wedding is often viewed as incomplete, as it has

become an integral part of living customary norms that bind the Taktakan community.

The egg-stepping ritual is typically performed after the marriage contract (*akad nikah*), specifically when the groom first meets the bride during the customary procession. It takes place in front of the bride's family home or at the reception venue, witnessed by extended family and community members. The groom steps on a prepared chicken egg, after which the bride washes his foot as part of the prescribed symbolic sequence.

Community participation in this tradition is collective and voluntary, with specific roles typically assigned by the family or local customary leaders, such as preparing materials, guiding the procession, and serving as customary witnesses. The egg-stepping ritual is performed once during the wedding series—on the day of the marriage contract or reception—and marks the beginning of the couple's married life. Through this tradition, the Taktakan community not only enacts a customary ritual but also reproduces values of togetherness, responsibility, and household harmony across generations.

In practice, the ritual begins with the groom stepping on the chicken egg until it breaks. This act symbolizes the husband's readiness to assume responsibility as head of the family and his courage to face the dynamics of married life. The broken egg also represents the opening of a new life path for the couple, along with hopes for offspring to continue the family lineage. Following this, the bride washes the groom's foot with prepared water, symbolizing sincerity, fidelity, and cooperation in building a harmonious household.

Symbolic Values of the Egg-Stepping Tradition in Weddings

Hadiths are embodied in the egg-stepping tradition through symbolic practices rather than textual discourse. For instance, the groom's act of stepping on the egg is interpreted as the manifestation of responsibility and leadership in the household, while the bride's washing of the groom's foot signifies sincerity, fidelity, and cooperation, even though no hadith literally prescribes this practice. Here, hadiths are understood functionally as a source of moral values that strengthen marital bonds and enhance social relations among community members (Ira Sefi Andini et al., 2024).

This interpretation of hadiths occurs collectively through community involvement in wedding processions, customary advice, and the roles of local religious figures. Hadith values are then adopted as behavioral guidelines integrated with local culture, making the egg-stepping tradition not only a customary ritual but also a medium for internalizing Islamic teachings in the social life of Taktakan Village residents (Prafita et al., 2023).

Husband Stepping on the Egg (Responsibility)

In the egg-stepping tradition during customary weddings in Taktakan Village, the groom's act of crushing the egg carries profound

analytical symbolism regarding household responsibility. Descriptively, this involves placing a chicken egg on a mat or special base in front of the groom, who then steps on it with his right foot until it breaks, witnessed by family and guests as part of the *panggih* or *temu mantu* procession. Analytically, the breaking egg symbolizes the husband's readiness and resolve to bear the burden of family leadership, encompassing economic responsibility for providing livelihood, physical and emotional protection for his wife and children, and moral-spiritual leadership as the household imam. This symbol illustrates the reality of married life, which is not always smooth—like a fragile egg that easily breaks—yet the husband must face its dynamics and challenges with resilience, thereby establishing a strong and harmonious family foundation (Moh. Hafid & Umi Sumbulah, 2022).

The Egg (Continuation of Offspring)

The egg, as the central element in the tradition, holds deep symbolic dimensions related to hopes for generational continuity and the purity of new married life. Descriptively, the egg used is typically a fresh, intact free-range chicken egg, carefully placed as an integral ritual component before being stepped on, often accompanied by silent prayers from elders. Analytically, the egg's round and fragile form represents the pure origin of life and fertility potential, with its intactness symbolizing the couple's pure intentions in beginning marriage with clean hearts and divine blessings. In Taktakan society, this symbol extends to a collective prayer for the couple to soon be blessed with righteous offspring, ensuring the household is not only internally harmonious but also generationally sustainable, reflecting cultural and religious values that emphasize procreation as a divine blessing in marriage (Nuridin et al., 2025).

Bride Washing the Foot (Devotion)

The bride's act of washing the groom's foot after the egg is broken constitutes the climax of symbolism, emphasizing devotion and cooperation in the household. Descriptively, after the egg breaks and its remnants adhere to the groom's foot, the bride gently pours scented water (mixed with fragrances such as rose or *kenanga*) from a special jug to wash it, often while kneeling in respect, accompanied by smiles and loving gazes. Analytically, this act symbolizes heartfelt sincerity, fidelity, and the wife's readiness to devote herself and support her husband in all circumstances, while affirming complementary dynamics where the wife serves as a loyal companion maintaining family harmony. This washing symbolizes not only physical cleansing but also metaphorical purification of the heart from selfishness, thereby reinforcing mutual commitment to building a household filled with understanding, respect, and togetherness in facing life (Haitomi, 2021).

Analytically, the researcher observes that the Taktakan Village community employs hadiths as a normative value framework shaping behavior and social practices in the egg-stepping tradition, rather than as religious texts understood literally or philologically. A process of meaning transformation occurs, whereby hadith-derived values of husbandly

responsibility, spousal cooperation, and household harmony are translated into cultural symbols, such as the groom stepping on the egg and the bride washing his foot. This tradition serves as a cultural medium for animating hadith values without explicit direct reference to hadith texts.

From Max Weber's typology of social action, the community's motives for performing the egg-stepping tradition are not singular. There is value-rational orientation (Wertrational) (Ulfi et al., 2025), based on the belief that the tradition aligns with religious teachings and embodies moral values beneficial for married life. Additionally, there is goal-rational orientation (Zweckrational), such as maintaining family harmony, gaining social recognition, and fulfilling customary expectations. The tradition is also influenced by affective orientation, involving emotional attachment to ancestral heritage and a sense of sacrality in the wedding procession, as well as traditional orientation, since the egg-stepping practice has become a communal habit continuously reproduced across generations (Manuputty et al., 2024).

Community interpretation of hadiths in the egg-stepping tradition is contextual and functional, adapting Islamic teachings to the socio-cultural realities of Taktakan society. Consequently, the egg-stepping tradition can be understood as an established form of living hadith, where hadith values are not only normatively understood but also consistently practiced through customary rituals with strong social functions. These findings address the research question regarding how local culture, social systems, and community readings of hadiths interact to shape living, meaningful, and contextually relevant religious practices in the social milieu of Taktakan Village.

From Textual to Contextual: The Egg-Stepping Tradition in Hadith

The following are several hadiths implicitly reflected in the egg-stepping tradition (*injak telur*):

صحيح البخاري ٤٧٨٩: حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ فَإِلِمَامٌ رَاعٍ وَهُوَ مَسْنُونٌ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْنُونٌ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْنُونَةٌ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُونٌ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ

Narrated by Abu Nu'man, who narrated from Hammad bin Zaid, from Ayyub, from Nafi', from Abdullah, who said: The Prophet (peace and blessings be upon him) said: "Every one of you is a shepherd, and every one of you is responsible for his flock. The imam is a shepherd and is responsible for his flock. A man is a shepherd over his family and is responsible for them. A woman is a shepherd over her husband's house and is responsible for it. A slave is a shepherd over his master's wealth and is responsible for it. Indeed, every one of you is a shepherd, and every one of you is responsible for his flock" (al-Bukhari, 1422).

The above hadith explains that everyone, including women, and especially men, bears great responsibility toward the family and spouse in married life. This aligns with the symbolism of the groom stepping on and

breaking the egg in the egg-stepping tradition during the wedding procession in Taktakan Village.

صحيح البخاري ٤٧٩٦: حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْجَهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْدَنْ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدِّي إِلَيْهِ شَطْرَهُ وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا عَنْ مُوسَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ.

Narrated by Abul Yaman, informed by Shu'aib, narrated by Abu Zinad, from Al-A'raj, from Abu Hurairah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings be upon him) said: "It is not lawful for a woman to fast while her husband is present except with his permission, nor to allow anyone into his house except with his permission. Whatever she spends from expenditure without his command, half of it shall be returned to him." This hadith was also narrated by Az-Zinad from Musa, from his father, from Abu Hurairah, regarding fasting (al-Bukhari, 1422).

The above hadith explains the obligation of a wife to obey and devote herself to her husband in married life. This aligns with the symbolism of the bride washing the groom's foot, as practiced by the community of Taktakan Village in the egg-stepping tradition during wedding ceremonies.

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَنْبَأَنَا الْمُسْتَلِمُ بْنُ سَعِيدٍ، عَنْ مَنْصُورِ بْنِ زَادَانَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصْبَيْتُ امْرَأَةً دَاتَ حَسَبٍ وَمَنْصُوبٍ إِلَّا أَنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا فَنَهَاةٌ ثُمَّ أَنَاهُ الثَّانِيَةَ فَنَهَاةٌ ثُمَّ أَنَاهُ الثَّلَاثَةَ فَنَهَاةٌ فَقَالَ " تَزَوَّجُوا الْوُلُودَ الْوُلُودَ فَإِنِّي مُكَاتِبٌ بِكُمْ

Narrated from Ma'qil bin Yasar: A man came to the Messenger of Allah (peace and blessings be upon him) and said: "I have found a woman of noble lineage and status, but she does not bear children. Should I marry her?" He forbade him. Then he came a second time, and he forbade him. Then he came a third time, and he forbade him, then he said: "Marry women who are loving and fertile, for I will boast of your great numbers" (al-Nasa'i, 1986).

The above hadith indicates that the Prophet took pride in and encouraged his ummah to increase offspring. This becomes the symbolism of the egg in the egg-stepping tradition, representing the continuation of progeny from the marriage.

The community's interpretation of hadiths in the context of the egg-stepping tradition in Taktakan Village demonstrates a pattern of living hadith that is practical and cultural—namely, understanding hadiths as guidelines for values actualized in tradition, rather than as academic textual studies. The community does not explicitly refer directly to hadith texts when performing the egg-stepping tradition but captures and internalizes hadith values through explanations from religious figures, parental advice, and customary practices inherited across generations. These values include the husband's responsibility as family leader, cooperation between husband and wife, household harmony, and the importance of maintaining social relations in community life

Conclusions

Based on the results and discussion of the research on the egg-stepping tradition (*injak telur*) in the wedding procession in Taktakan Village, it can be concluded that this tradition represents a local cultural practice that functions not only as a customary ritual but also as a form of living hadith that remains vibrant and meaningful in the life of the community. The egg-stepping tradition serves as a medium for actualizing the values derived from the hadiths of the Prophet Muhammad SAW, particularly those related to the husband's responsibility as family leader, the wife's obedience and devotion, household harmony, and hopes for the continuation of offspring even though these values are not always explicitly referenced textually by the community.

Furthermore, the egg-stepping tradition possesses strong social functions in maintaining social integration and strengthening the religious-cultural identity of the Taktakan Village community. It acts as a means of collectively transmitting religious and cultural values, fostering social bonds among residents, and reinforcing norms and ethics of household life within society. Thus, this research affirms that the egg-stepping tradition in Taktakan Village can be understood as an established form of living hadith, as hadith values are not merely understood normatively but are consistently brought to life through cultural practices relevant to the community's social context.

These findings demonstrate a dynamic interaction between Islamic teachings, local culture, and social systems in shaping living, sustainable, and meaningful religious practices for the community of Taktakan Village

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