

Islamic Legal Perspectives on the Practice of *Tajdīd al-Nikāh* within Madurese Tradition: A Case Study in Lantek Barat Village, Indonesia

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ABSTRACT

The socio-religious tradition of *Tajdīd al-Nikāh* is not merely a ritual, but rather a manifestation of administrative needs, spiritual beliefs, and efforts to strengthen the foundations of the household. This study aims to uncover the practice of *Tajdīd al-Nikāh* in the community, explore the motives behind its implementation, examine its impact on social life, and examine it through the perspective of Islamic law. This research is a qualitative study using empirical legal methods with a case study approach. Data collection techniques were carried out through observation, in-depth interviews with community and religious leaders, and documentation. Data analysis was carried out through data condensation, data presentation, and drawing conclusions. The results reveal that *Tajdīd al-Nikāh* in West Lantek Village is practiced by couples who have been married religiously but have not been registered with the Office of Religious Affairs (KUA). Its implementation is driven by administrative needs, strengthening household relations, and local beliefs regarding the blessings of re-wedding contracts. Within the framework of Islamic law, this practice is considered valid as long as it fulfills the pillars and requirements of marriage, and is in line with sharia principles. Analysis based on the Shafi'i School of Law, 'urf, and Maqashid al-Syari'ah shows that *Tajdīd* marriage can be accepted as a socio-religious mechanism to maintain lineage, family dignity, and societal stability.

ABSTRAK

Tradisi sosial-religius *Tajdīd al-Nikāh* tidak sekadar ritual, melainkan manifestasi kebutuhan administratif, keyakinan spiritual, serta ikhtiar memperkuat kembali fondasi rumah tangga. Penelitian ini bertujuan untuk mengungkap praktik *Tajdīd al-Nikāh* di masyarakat, menggali motif di balik pelaksanaannya, menelaah dampaknya terhadap kehidupan sosial, dan mengkajinya melalui perspektif hukum Islam. Penelitian ini merupakan penelitian kualitatif dengan metode hukum empiris dengan pendekatan studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan tokoh masyarakat dan tokoh agama, serta dokumentasi. Analisis data dilakukan melalui kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian mengungkap bahwa *Tajdīd al-Nikāh* di Desa Lantek Barat dipraktikkan oleh pasangan yang telah menikah secara agama namun belum tercatat di KUA. Pelaksanaannya didorong oleh kebutuhan administratif, penguatan relasi rumah tangga, dan keyakinan lokal mengenai keberkahan akad ulang. Dalam kerangka hukum Islam, praktik ini dinilai sah sepanjang memenuhi rukun dan syarat pernikahan, serta sejalan dengan prinsip syariat. Analisis berbasis Mazhab Syafi'i, 'urf, dan Maqashid al-Syari'ah menunjukkan bahwa *Tajdīd al-Nikāh* dapat diterima sebagai mekanisme sosial-religius untuk menjaga nasab, martabat keluarga, dan stabilitas masyarakat.

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A. INTRODUCTION

In essence, the marriage contract functions as the initial structure for forming a family and then influences the wider social order,¹ including cultural values.² Marriage in Islam is seen as one of the sunnahs of the Prophet Muhammad and as a way to obtain mercy, peace and the blessings of life (*sakīnah, mawaddah, wa rahmah*).³ Simply put, a marriage contract is a commitment made by a man and a woman who are adults to fulfill each other's needs and build a happy, civilized family and a prosperous society.

As a strong bond, the marriage contract is not just a social contract between two individuals, but also a spiritual agreement regulated by Islamic law in detail and comprehensively.⁴ Islamic law regulates the conditions, pillars and etiquette of marriage, including the rights and obligations of husband and wife, as well as the principles of justice and responsibility.⁵ Therefore, the implementation of marriage requires not only the fulfillment of religious elements, but also administrative recognition from the state, as regulated in Law Number 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI). Article 1 of the Law states that "Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Almighty God".⁶

However, despite the legal and sharia frameworks being established, in practice there is a gap between the implementation of marriage according to sharia and administrative norms. One prominent phenomenon in society, reflecting this dynamic, is the emergence of the practice of *tajdīd al-nikāh* (marriage renewal). This phenomenon occurs not only for administrative reasons but also encompasses profound spiritual and symbolic aspects. In several regions of Indonesia, particularly on Madura Island, this tradition is known as *nganyare kandang* (renewal of marriage). The *tajdīd al-nikāh* procession is often performed by couples who have been married for a long time, either because their marriage was not officially registered, because they wish to renew their commitment, or for other economic or social reasons.⁷ This shows that the practice of *tajdīd* marriage is not merely an administrative matter, but also part of the religious and cultural expression that lives in society.

The cultural context of the Madurese people, who are religious and firmly adhere to traditional Islamic values, particularly within the Nahdlatul Ulama (NU) community, greatly influences the implementation of the *tajdīd al-nikāh* tradition. The Madurese people's

¹ Ahmad Zaky Nauval and Faisar Ananda Arfa, "Studi Elaborasi Sakinah, Mawaddah Dan Rahmah Dengan Hukum Positif Di Indonesia," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 3 (2024): 9225–30. <https://journal.universitaspahlawan.ac.id/jrpp/article/view/31021?articlesBySimilarityPage=2>

² Agus Gunawan, "Tradisi Upacara Perkawinan Adat Sunda (Tinjauan Sejarah Dan Budaya Di Kabupaten Kuningan)," *Jurnal Artefak* 6, no. 2 (2019): 71, <https://doi.org/10.25157/ja.v6i2.2610>.

³ Nirwan Nazaruddin, "Sakinah, Mawaddah Wa Rahmah Sebagai Tujuan Pernikahan: Tinjauan Dalil Dan Perbandingannya Dengan Tujuan Lainnya Berdasarkan Hadits Shahih," *Jurnal Asy-Syukriyyah* 21, no. 02 (2020): 164–74, <https://doi.org/10.36769/asy.v21i02.110>.

⁴ Siswanto, "Memahami Makna Mitsaqon Gholidzon Dalam Hukum Pernikahan," preprint, 2020, 1–18. <https://badilag.mahkamahagung.go.id/artikel/publikasi/artikel/memahami-makna-mitsaqon-gholidzon-dalam-hukum-pernikahan-oleh-siswanto-s-h-i-m-h-3-8>

⁵ Elvina Jahwa et al., "Konsep Perkawinan Dalam Hukum Islam Dan Hukum Nasional Di Indonesia," *Journal Of Social Science Research* 4, no. 1 (2024): 1692–705. <https://j-innovative.org/index.php/Innovative/article/view/8080>

⁶ Republik Indonesia, *Undang Undang No. 1 Tahun 1974 Tentang Perkawinan*, 1974.

⁷ Achmad Mujab Zaini, "Tinjauan Hukum terhadap Nyar-Nganyre Kabhinmasyarakat Pamekasan" (Universitas Islam Negeri Syarif Hidayatullah, 2018).

adherence to Islamic teachings often combines with the preservation of traditional values that live within their community.⁸ On the other hand, Madurese society also upholds family dignity, so marriage practices, including *tajdīd al-nikāḥ* (marriage ceremony), have broad social dimensions and concern honor. This aligns with Utomo's view that in traditional societies, marriage unites not only two individuals but also two extended families and their shared values.

The majority of scholars permit *tajdīd* marriage as long as there is no intention to revoke the previous contract, while a small number state that a re-contract can mean divorce if accompanied by certain indications.⁹ The classical fiqh approach is based on the validity of the second marriage contract as long as it is not accompanied by a statement of divorce or cancellation of the first contract, in line with the principle of caution and maqashid sharia. The hadith evidence regarding the renewal of allegiance to the Prophet Muhammad SAW is an analogy: repeating the oath/contract does not invalidate the first oath/contract, but only confirms the commitment.¹⁰ Imām Ibn Ḥajar al-ʿAsqalānī (al-Syāfiʿiyyah) and Shaykh Ismāʿīl ibn ʿUthmān al-Yamānī strengthen the permissibility of *tajdīd al-nikāḥ* as a confirmation not a cancellation. However, Imām Yūsuf al-Ardabīlī considers that if there is an acknowledgement of divorce, a new dowry is required and the old contract is void.¹¹ From a *fiqh* perspective, *tajdīd al-nikāḥ* has legitimacy as long as it is not accompanied by the intention of divorce or cancellation of the contract. Scholars recommend caution and prioritizing urgent needs in its implementation, rather than making it a routine practice without a basis in sharia.

Tajdīd al-nikāḥ in Java is known through various labels, such as "*nganyari nikah*", "*mbangun nikah*", and "*nganyareh kandang*" which are full of symbolic colors and local rituals. This cultural practice is based on the belief in the importance of choosing an auspicious day, an effort to avoid household disasters, or improve the social status of the unborn child. In a society steeped in tradition, *tajdīd al-nikāḥ* is seen as part of local wisdom¹² and a medium for household reconciliation.¹³ In Budi Mulya and Ayunan Papan Villages, the *tajdīd al-nikāḥ* ritual is carried out to harmonize family relations after conflict. Similar practices appear in Madura and Lumajang as a form of ihtiyath to renew the status of household relationships. Cultural symbolism, such as choosing an auspicious day, is a primary consideration in the implementation of *tajdīd al-nikāḥ* in Javanese society.¹⁴ The *tajdīd al-nikāḥ* ritual in Java emphasizes the existence of local culture as a filter in the acceptance and implementation of religious values, making it a living, adaptive, and multifunctional social phenomenon.

Based on this reality, it is important to conduct research that not only examines the phenomenon of *tajdīd al-nikāḥ* empirically but also examines it normatively from an Islamic legal perspective. Lantek Barat Village, as one of the areas in Bangkalan Regency that still

⁸ Syaiful Hidayat et al., "Implementasi Tajdidun Nikah Pada Masyarakat Madura (Studi Kasus Di Kua Kecamatan Ambuntan)," 2019.

⁹ Ahmad Khoirin Andi and Muhammad Holid, "Tajdidun Nikah Untuk Legalitas Buku Nikah Perspektif Maslahah," *Asa* 5, no. 2 (2023): 1–11, <https://doi.org/10.58293/asa.v5i2.71>.

¹⁰ Silmi Adawiya, "Hukum Memperbaharui Nikah Dalam Islam," in *Bincang Syariah*, preprint, 2019.

¹¹ Khaerul Umam, "Tajdidun Nikah Dalam Perspektif Hukum Islam & Regulasi Perkawinan - Pustaka Penghulu," preprint, 2025.

¹² Hilmi Fauzi Muhammad and Ibnu Sina, "Tajdidun Nikah Sebagai Trend Adat Masyarakat Jawa," *Jurnal Bimas Islam* 2, no. 3 (2018): 537–70. <https://doi.org/10.37302/jbi.v1i13.62>

¹³ Angely Rahma, "Penuh Makna, Ini Pernikahan Adat Jawa Beserta Filosofisnya," in *Detikjatim*, preprint, 2025.

¹⁴ A. Mu'tasim Billah et al., "Penyuluhan Hukum Islam Tentang Praktik Tajdidun Nikah Berdasarkan Teori Maslahah Al-Syathibi Di Kecamatan Jatiroto," *Jurnal Batoboh* 10, no. 1 (2025), <https://doi.org/10.26887/bt.v10i1>.

strongly upholds Madurese traditions, is a relevant location for this study. This research is expected to provide a more comprehensive understanding of how tradition and Islamic law interact in the local Madurese context.

The phenomenon of *tajdīd al-nikāḥ* has become a socio-religious practice that continues to develop in various regions as a form of strengthening household harmony and fulfilling the legal aspects of marriage, several previous studies that are relevant to this research include: first, an article written by Ummu Rofi'ah and Wakid Evendi entitled "*Tajdīd al-Nikāḥ as an Effort to Strengthen Sakinah Families* (Case Study in Rejoagung Village, Ngoro District, Jombang Regency)". This study explains that the tradition of repeating the marriage contract aims to strengthen household harmony, especially when the previous marriage has not been administratively registered.¹⁵ Second, an article compiled by Wahyu Fitrianoor Atamy and Norfadillah entitled "*The Phenomenon of Tajdīd al-Nikāḥ from a Positive Legal Perspective in Indonesia*" which dissects the motives of society in carrying out *Tajdīd al-Nikāḥ* and examines the factors behind the practice of *Tajdīd al-Nikāḥ*.¹⁶ Third, research by Faridatul Jannah Ishaza, et al. with the title "*Marriage Renewal as an Effort to Resolve Household Conflicts from the Maslahah Mursalah Perspective* (Case Study in Kupang Gunung Barat, Sawahan District, Surabaya)". The results of the study show that repeating the marriage contract is considered a social solution to household conflicts, and is included in the principle of *maslahah mursalah* as long as it does not violate *sharia*.¹⁷

The phenomenon of *Tajdīd al-Nikāḥ* (*marriage remarriage*) is interesting to study because it raises several important questions: is the practice carried out solely to fulfill administrative requirements, as a form of correction for past shortcomings, or is there a deeper religious and customary dimension? How does Islamic law view this practice? And how does it impact family and social relations? Therefore, this study is the first to examine *Tajdīd al-Nikāḥ* in the village of West Lantek, Madura. By integrating an Islamic legal perspective with the local sociocultural context, this research offers an analytical framework that connects Islamic law, local traditions, and the dynamics of state administration. The objectives of this study are: (1) to describe the implementation of the *Tajdīd al-Nikāḥ* tradition in Lantek Barat Village; (2) to analyze the causes and impacts on the community who practice *Tajdīd al-Nikāḥ*; and (3) to examine this tradition from the perspective of Islamic law, especially in the context of the Shafi'i school of thought, 'urf, and *maqashid al-syari'ah*

B. METHODS

This research uses qualitative research with an empirical legal approach through case studies. The data collection process was carried out through observation, interviews, and documentation conducted on various documents from books, scientific articles, and other documents relevant to the research topic.¹⁸ A purposive sampling strategy with the snowball method was used to select research informants about the *tajdīd al-nikāḥ* tradition. Informants

¹⁵ Ummu Rofi'ah and Wakid Evendi, "Tajdidun Nikah Sebagai Upaya Penguatan Keluarga Sakinah (Studi Kasus Di Desa Rejoagung Kecamatan Ngoro Kabupaten Jombang)," *Birokrasi: Jurnal Ilmu Hukum Dan Tata Negara* 1, no. 3 (2023): 276–97, <https://doi.org/10.55606/birokrasi.v1i3.600>.

¹⁶ Wahyu Fitrianoor and Nor Fadillah, "Fenomena Tajdid Nikah Perspektif Hukum Positif Di Indonesia," *Tashwir: Jurnal Penelitian Agama Dan Sosial Budaya* 11, no. 2 (2023): 86, <https://doi.org/10.18592/jt.v11.i02>.

¹⁷ F. J. Shaza et al., "Tajdidun Nikah Sebagai Upaya Menyelesaikan Konflik Rumah Tangga Perspektif Maslahah Mursalah (Studi Kasus Di Kupang Gunung Barat Kecamatan Sawahan Surabaya)" (UIN Salatiga, 2025).

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, Cet. XXVI (Alfabeta, 2017).

consisted of the Lantek Baratvillage community who were willing to provide relevant information. Directly related parties were the Village Head, couples undergoing the tradition, and the bride and groom's families, and Religious and Traditional Leaders. The data analysis stages refer to the Miles & Huberman framework of data condensation, data presentation, and conclusion drawing.¹⁹ The first stage is data reduction through collecting and filtering information from interviews with key informants such as community leaders, married couples, and religious leaders. The data is then presented systematically in narrative and tabular form to identify patterns of *tajdīd al-nikāḥ* practices. In the final stage, researchers draw conclusions by analyzing the suitability of the tradition with Islamic law, while also conducting cross-verification to ensure the validity of the findings. This approach allows for a comprehensive understanding of the *tajdīd al-nikāḥ* tradition from an Islamic legal perspective.

C. RESULTS AND DISCUSSION

1. Implementation of *Tajdīd al-Nikāḥ* in Lantek Barat Village

In Islamic law, *tajdīd al-nikāḥ* refers to the practice of renewing a marriage contract by a couple who have previously been married. Although renewal is not required under Islamic law for a valid marriage, *tajdīd al-nikāḥ* is carried out as a form of caution (*iḥtiyāt*), especially when there is doubt about the validity of the pillars or conditions of the marriage that have been carried out, such as the status of the guardian, the validity of the witnesses, or the clarity of the *ijab qabul* (*consent*).²⁰ Thus, it can be concluded that *tajdīd al-nikāḥ* is not a form of repeating the contract that invalidates the previous marriage, but rather a part of the religious-cultural tradition that aims to perfect the marital status through Islamic caution, especially when there is doubt about the completeness of the pillars or conditions of the marriage contract.

In Lantek BaratVillage, Galis District, Bangkalan Regency, the practice of *tajdīd al-nikāḥ* (*marriage renewal*) has developed as a tradition steeped in spiritual values. The community interprets this practice as a renewal of commitment to strengthen marital ties. In local Madurese tradition, this practice is also believed to be a means of creating family harmony and renewing the couple's inner peace, much like newlyweds. The *tajdīd al-nikāḥ* tradition in Lantek BaratVillage not only represents the administrative and legal dimensions of marriage but also carries spiritual significance and a sense of domestic life. The community interprets this practice as an effort to repair, reorganize, and strengthen long-standing marital relationships. While it is unclear who first introduced this tradition, the practice of *tajdīd al-nikāḥ* has been around for quite some time and has become part of the local wisdom.

Administratively, this practice is also established by the Office of Religious Affairs (KUA), which facilitates the implementation of *tajdīd al-nikāḥ*, particularly in cases of unregistered marriages (*nikah sirri*) or those found to be inconsistencies with positive law. Thus, apart from being a response to administrative problems, this practice also has a sharia basis, namely as a form of protection for the rights of husband, wife and children and to regulate the administration of marriage in accordance with state regulations..

¹⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*.

²⁰ Febrizhia Afifatuzzahro and Ita marifatul Fauziah, "Mbangun Nikah Sebagai Trend Atau Tradisi (Analisis Hukum Islam: Studi Kasus Di Desa Nglaban Kecamatan Loceret Kabupaten Nganjuk)," *Legality: Journal Of Sharia and Law* 1, no. 1 (2023). <https://ejournal.badrusholeh.ac.id/index.php/JHKL/article/view/359>

From a religious perspective, the community's understanding of *tajdīd al-nikāḥ* is further strengthened by the views of local religious leaders, including Kiai Bahar, a prominent cleric in Lantek Hamlet. He emphasized that *tajdīd al-nikāḥ* must fulfill the pillars and requirements for a valid marriage, namely the presence of a guardian, two witnesses, and the acceptance of the marriage contract (*ijāb qabūl*). According to him, this practice is permitted in Islam, but not recommended. In his explanation, Kiai Bahar quoted the saying of his teacher, KH. M, who stated: "*Tajdīd al-nikāḥ* is not recommended, but only permissible. If it were recommended, I would perform *Tajdīd al-Nikāḥ* every year".²¹ Thus, Kiai Bahar's view can be interpreted as a moderate stance, positioning *tajdīd al-nikāḥ* as a practice permitted in Islam, but not recommended according to the Sunnah. This emphasizes that its implementation is not an obligation under Islamic law, but rather an expression of prudence and spirituality that grows out of local traditions. This approach also demonstrates the existence of a dialogical space between religious texts and social practices. From observations and interviews, it was discovered that the motivation for *tajdīd al-nikāḥ* (marriage renewal) among the Lantek Barat community often stems from the initiative of religious teachers (ustadz), religious leaders (kiai), or the couple's parents. Generally, this tradition is carried out because of the belief that renewing the marriage contract brings blessings, such as restoring harmony between husband and wife, increased prosperity, a more harmonious household atmosphere, and the emergence of feelings like newlyweds.²² In this context, the implementation of *tajdīd al-nikāḥ* does not invalidate the validity of the first marriage contract, but is understood as a form of renewed spiritual commitment to strengthen the bond between husband and wife.

The concept of *tajdīd al-nikāḥ* itself is essentially the same as a typical marriage contract. Its implementation must still fulfill the essential elements of marriage according to Islamic law, namely the presence of a guardian, two just witnesses, and the acceptance of the marriage vows (*ijāb qabūl*), the core of the contract. Furthermore, the *tajdīd al-nikāḥ* ceremony is often accompanied by a communal prayer or religious study to strengthen the spirituality of the household.²³ This demonstrates that, although conducted within the framework of local traditions, *tajdīd al-nikāḥ* still adheres to the normative provisions of Islamic law.

Thus, *tajdīd al-nikāḥ* in Lantek Barat Village is conceptually similar to a typical marriage contract, particularly in terms of the pillars and requirements of marriage, such as the acceptance of the marriage vows (*ijāb qabūl*), the presence of a guardian, and two witnesses as prerequisites for the validity of the marriage. However, contextually, *tajdīd al-nikāḥ* is not a new marriage in the legal sense, but rather a symbolic and spiritual renewal of commitment. This can also be understood as a religio-cultural practice that bridges the normative dimensions of Islam, adherence to positive state law, and the sociological realities of local communities. This practice is not merely a formal reform, but rather a form of adaptation to household dynamics, which is expected to create a more harmonious and blessed married life.

2. The Reason for *Tajdīd al-Nikāḥ* and Its Impact

The *tajdīd al-nikāḥ* practice in Lantek Barat is based on various spiritual, psychological, and social factors. One of the primary reasons couples undertake *tajdīd al-nikāḥ* is as a

²¹ Bahar, *Wawancara* (2025).

²² Bahar, *Wawancara*.

²³ Bahar, *Wawancara*.

spiritual endeavor to improve the quality of their married life. The community views marriage as a sacred bond that must be protected both physically and spiritually. When a marriage experiences tension, conflict, or boredom, *tajdīd al-nikāḥ* is seen as a means to restart the relationship in a cleaner, more harmonious, and blessed framework. This process serves as a moment of reflection for couples to forgive each other, renew their commitment to living together, and strengthen their spiritual bond. In practice, *tajdīd al-nikāḥ* is performed when a husband and wife perceive shortcomings in their previous marriage or when their families encourage them to renew their marriage. The community believes this practice can bring harmony, inner peace, and a smoother flow of income. Couples undergoing *tajdīd al-nikāḥ* typically meet with religious leaders to perform the *tajdīd al-nikāḥ*, fulfilling all the requirements of marriage law. In line with the religious values held by the community, the *tajdīd* wedding ceremony in Lantek Barat Village is not solely driven by religious or traditional aspects, but also by strong hopes for changes in the household, including harmony, inner peace, and a smooth flow of income. These hopes are inseparable from deeply rooted local beliefs, as Kiai Bahar explained in an interview:

Many people here still believe in the advice of their elders. For example, if you marry on a certain date, it will have this impact. If you marry this month, it could result in difficulties in finding sustenance. In my opinion, whatever God has ordained will come to pass. But it all comes down to the beliefs of each individual. Most people who perform *Tajdīd al-Nikāḥ*, as I see it, usually do so due to religious reasons (*weton*), economic factors, and a strained household.²⁴

This statement reflects that the practice of *tajdīd al-nikāḥ* is not only interpreted as a religious endeavor, but also as a cultural expression involving mystical, spiritual, and social elements. From a *fiqh* perspective, *tajdīd al-nikāḥ* is permissible as a precaution against the possibility of defects in the initial marriage contract. This aligns with the view of the Shafi'i school of thought, which emphasizes the importance of clarity in the guardianship, witnesses, and the wording of the *ijab* and *qabul* as the pillars of marriage. Although a valid marriage contract does not need to be repeated, *tajdīd al-nikāḥ* is practiced as a way to provide peace of mind (*ṭuma'ninah*) to couples who are unsure of the validity of their marriage.

In addition to spiritual factors, one important motivation for performing *tajdīd al-nikāḥ* in Lantek Barat Village relates to the legality of the marriage under state law. In some cases, couples whose marriages are not registered with the Office of Religious Affairs (KUA) choose to perform *tajdīd al-nikāḥ* so that their marriage status is legally recognized. In Islamic jurisprudence, a secret marriage remains valid if it meets the requirements and pillars of marriage. However, from the perspective of *maqasid al-syari'ah*, particularly in the context of *ḥifẓ al-nafs* (protecting the individual's safety), unregistered marriages can hinder legal protection for the wife and children, such as inheritance rights, birth registration, or other administrative matters. Therefore, *tajdīd al-nikāḥ*, within this framework, serves as a synergy between fulfilling sharia requirements and the legal and formal needs of the state.

These findings align with the explanations of two local sources with authority in the village's socio-religious life. According to Ustaz Syafi'uddin, a teacher at the Lantek Barat Diniyah Madrasah:

²⁴ Bahar, *Wawancara*.

The tradition of *tajdidun nikah* (marriage rehearsal) has long been practiced in society, although it is less frequent today. While it was once practiced primarily for spiritual reasons, many now do it more for administrative purposes. They recognize the importance of registering their marriage at the Office of Religious Affairs (KUA), but for them, marriage is not merely an administrative matter, but a sacred process. Therefore, it is not uncommon for guardians of the bride and groom or prospective brides to request that their marriage be officiated by a religious teacher or kiai who taught them during their time at Islamic boarding schools. This demonstrates the strong spiritual bond and respect for religious figures embedded in their wedding traditions.²⁵

Meanwhile, from an institutional perspective, Mr. Rochman as secretary of Lantek Barat Village added that:

The phenomenon of *tajdid* marriages often occurs due to administrative factors, especially for couples who hold their wedding ceremonies during the month of Shawwal. As village officials, we continually educate residents that the marriage process at the Galis Office of Religious Affairs (KUA) is actually free of charge. However, Shawwal does indeed see an extraordinary peak in weddings. This situation often overwhelms KUA officers, who must handle numerous requests simultaneously. The limited number of officers is a major obstacle, especially since they must reach wedding venues spread across considerable distances. I personally often feel concerned about the workload KUA officers must bear, as they must attend numerous weddings in various locations in a single day.²⁶

These two perspectives reinforce the finding that the practice of *tajdid al-nikāḥ* is not solely a spiritual issue, but also involves administrative awareness, limited state services, and the community's need for dual validation—both through state law and religious norms. In this context, belief plays a significant role in driving the practice of *tajdid al-nikāḥ* in Lantek Barat Village. This belief is rooted in local tradition (*urf*) and has been passed down through generations, linking the smooth flow of sustenance and blessings of a household to the physical and spiritual validity of the marriage contract.

Furthermore, in the community's view, marriages held at times considered "inauspicious," such as the month of Dhulqa'dah, or conducted with a guardian who is not legally authorized by custom, are believed to hinder the well-being and harmony of the family. However, this claim is part of local beliefs. Therefore, many couples choose to redo the marriage contract as a spiritual endeavor to restore balance to their household life. Although in Islamic jurisprudence there is no explicit evidence linking the timing of the marriage contract with the blessing of one's fortune, psychologically, *tajdid al-nikāḥ* is believed to foster good intentions and bring new hope. In local socio-religious practices, belief in customary norms and collective spirituality often serves as a reference in making important decisions, including determining the validity of a marriage, so that *tajdid al-nikāḥ* is considered a preventative solution against the possibility of misfortune or disharmony that is perceived to occur.

Furthermore, the lack of children is often cited as a reason for undergoing *tajdid al-nikāḥ*. Some couples believe that a marriage contract that is "inappropriate" according to traditional customs or performed without the full blessing of the family can affect the child's fortune. In

²⁵ Syafiudin, *Wawancara* (2025).

²⁶ Rochman, *Wawancara* (2025).

this case, *tajdīd al-nikāḥ* is interpreted as a spiritual step to open the door to blessings and the birth of children. Although there is no direct causal link between *tajdīd al-nikāḥ* and pregnancy according to Islamic jurisprudence, a sincere intention to improve oneself and pray through methods believed by the community is a valid form of spiritual endeavor. When linked to the *maqāṣid al-sharī'ah* (the principle of preserving offspring), this practice directly aligns with the principle of *ḥifẓ al-nasl* (protecting offspring), which is the primary goal of marriage in Islam. This view is supported by the testimony of couples who have undergone *tajdīd al-nikāḥ*. Abdul Gani, a resident of West Lantek, recounts:

I've been married for over ten years, and I've tried all the advice from my relatives, both medical and traditional. I only performed the *tajdīd* (remarriage ceremony) when I was four years old. But even then, I still haven't been blessed with children. So, my wife and I decided to adopt our own nephew.²⁷

Gani's experience shows that even though concrete results (*namely offspring*) are not always immediately obtained, *tajdīd al-nikāḥ* is still considered a form of endeavor with high spiritual value. Domestic conflict is also one of the reasons driving the implementation of *tajdīd al-nikāḥ*. Disputes between spouses, whether minor ones such as misunderstandings, or more serious ones such as jealousy and verbal abuse, are often interpreted as signs of a disturbance in the marital bond. In the local context, this conflict is seen not only as an interpersonal problem but also as a disruption to the family's spiritual balance. Therefore, *tajdīd al-nikāḥ* is used as a means to "start over" in the hope of bringing peace, harmony, and repairing broken relationships.

Economic factors also play a dominant role. The economic pressures experienced by married couples, particularly by the husband as the primary breadwinner, often lead to concerns about the validity of their marriage according to custom, tradition, and sharia. Concerns that a marriage that does not conform to these norms could hinder the blessings of one's fortune lead some couples to renew their marriage contract as a form of spiritual endeavor. Fajar, one of the research informants, explained:

The most fundamental reason we underwent *Tajdīd* marriage was because of our parents' encouragement. They believed our relationship would be full of problems because our marriage wasn't properly *dainah* (weton)... After performing *Tajdīd* marriage, there was a new atmosphere in our household. After several months, thank God, our married life began to change, including financially.²⁸

This narrative emphasizes that for most people, *tajdīd al-nikāḥ* is not just a ritual, but a real form of reconstruction of household relations that are more harmonious and full of hope. Thus, the rationale for *tajdīd al-nikāḥ* is not singular, but encompasses spiritual, psychological, social, and administrative dimensions. This tradition reflects the community's flexibility in addressing household issues through an approach that is not only religious but also practical. In the context of the Lantek Barat community, this tradition also demonstrates the synergy between customary values, religion, and legal interests in strengthening the family institution.

²⁷ Abdul Gani, *Wawancara* (2025).

²⁸ Fajar, *Wawancara* (2025).

In some cases, *tajdīd al-nikāḥ*, performed for hereditary or economic reasons, does not always produce the desired results. When, after renewing the marriage contract, a couple still has not had children, or their financial situation has not improved, negative psychological consequences can arise. Couples can experience deep disappointment, blame themselves or their partners, and even frustration. The high expectations placed on this process can turn into psychological distress. However, over time and through a process of greater understanding, many couples come to realize that *tajdīd al-nikāḥ* is not a guarantee or instant formula for changing destiny, but rather simply a form of spiritual and symbolic effort.

The benefits and impacts I experienced at the beginning of my *tajdīd* marriage were a new atmosphere, somewhat like a newlywed couple. It wasn't until a few months later that I felt a sense of mental burden, especially when asked about children. However, over time, that mental burden lessened.²⁹

The *tajdīd al-nikāḥ* tradition in Lantek Baratis a complex phenomenon that harbors diverse expectations and challenges, with varying consequences depending on the motivations and hopes of each couple. From a positive perspective, this practice serves as a spiritual means to renew the marital bond, strengthen the couple's emotional connection, and create a space for more constructive dialogue within the household. Many couples express that the experience of undergoing *Tajdīdun Nikah* provides a romantic, newlywed feel, which can revitalize marital harmony.

However, this practice also carries the potential for unfavorable psychological and social impacts, particularly when accompanied by unrealistic expectations. Cases where *tajdīd al-nikāḥ* is performed in the hope of having children or improving financial circumstances that do not materialize often result in profound disappointment, emotional stress, and even social pressure from the surrounding community. This reality underscores the importance of a balanced understanding and adequate support from religious and community leaders to prevent this noble tradition from becoming a psychological burden due to unmet expectations. Research by Pargament shows that religious rituals can serve as a source of social and emotional support, but can also become a source of stress if the expectations created are not met. In the context of *tajdīd al-nikāḥ*, unrealistic expectations can cause individuals to feel alienated from their community, especially if they feel unable to meet existing expectations.³⁰ Furthermore, a sociological perspective can help understand how this ritual renewal affects interpersonal relationships. According to Durkheim, rituals have an important social function in strengthening community bonds. However, if these practices are not balanced with realistic understanding and support from religious leaders, social dysfunction can occur, where individuals feel pressured to meet unrealistic expectations.³¹

²⁹ Gani, Wawancara.

³⁰ Pargament Kenneth I, *The Psychology of Religion and Coping : Theory, Research, Practice* (Guilford Press, 1997).

³¹ Emile Durkheim and Joseph Ward Swain, *The Elementary Forms Of The Religious Life*, in *Etika Jurnalisme Pada Koran Kuning : Sebuah Studi Mengenai Koran Lampu Hijau* (Hollen Street Press Ltd, 1995).

3. The Islamic Legal Perspective on the Practice of *Tajdīd al-Nikāḥ* in Lantek Barat Village

The practice of *tajdīd al-nikāḥ* in Lantek Barat Village reflects the complex interaction between the socio-religious context of the community and the principles of Islamic law. This tradition emerged in response to various household issues, such as unregistered marriages, the absence of children, and the belief that the previous marriage contract was not performed at a time deemed auspicious by local customs. In this regard, *tajdīd al-nikāḥ* serves as a spiritual and social effort to strengthen the marital bond, in order to obtain blessings and maintain domestic harmony. From an Islamic legal perspective, this practice has strong legitimacy, provided it meets the applicable requirements and pillars of marriage. The four major schools of Islamic jurisprudence, including the Ḥanafīyyah school of thought described by Ibn 'Abidin in *Radd al-Muḥtār*, essentially permit *tajdīd al-nikāḥ* provided there is a valid Islamic justification. Thus, this phenomenon not only reflects the administrative need to obtain official documents such as marriage certificates and birth certificates, but also demonstrates the growing legal awareness of the community regarding the legality of marriage under state and religious law. In this context, *tajdīd al-nikāḥ* becomes a form of collective effort that is in harmony with local values and religious beliefs, as well as strengthening the legitimacy of marriage law from an Islamic perspective. The Hanafīyah school as explained by Ibn 'Abidin in *Radd al-Muḥtār* states that:³²

لو جدد العقد ولم يكن الأول فاسداً، لا ينعقد الثاني، لأنه لا معنى له، ما دام الأول قائماً. إن كان السبب في التجديد شكاً في العقد الأول أو اختلال شرط من شروطه، فلا بأس بتجديده احتياطاً

If a marriage contract is renewed while the first contract is valid, then the second contract has no meaning as long as the first contract is still valid. However, if there is doubt about the validity of the first contract or if there are deficiencies in its conditions, then it is okay to do so as a form of caution.

A similar view comes from the Mālikiyyah school of thought. In *Ḥāsiyyat ad-Dasūqī* it is explained:³³

يكره تجديد العقد من غير سبب، لأنه يتضمن إبطال عقد قائم بلا موجب شرعي

It is disliked to renew a marriage contract without a sharia reason, because that means canceling a legally valid contract without a justified reason.

The Ḥanābilah school through the work *Kashshāf al-Qinā'* by al-Buhūti states:³⁴

ويصح تجديد العقد إذا ظن اختلال الأول، ولا يُعاد بدون سبب راجح

Tajdīd al-Nikāḥ is valid if it is suspected that there is a defect in the first contract, but it is not recommended if there is no good reason.

³² Ibn 'Abidin and Muḥammad Amin, *Radd Al-Muḥtār 'ala al-Durr al-Mukhtār* (Maktabah al-Shāmilah, n.d.).

³³ Muḥammad ibn Aḥmad and Al-Dasūqī, *Ḥāsiyyah Al-Dasūqī 'alā al-Sharḥ al-Kabīr* (Maktabah al-Shāmilah, n.d.).

³⁴ Al-Buhūti Maṣṣūf ibn Yūnus, *Ashshāf Al-Qinā' 'an Matn al-Iqnā'* (Maktabah al-Shāmilah, n.d.).

In the Shāfi'ī school of thought, there are two opposing opinions. The *ṣaḥīḥ* (strong/correct) opinion states that marriage is permissible because building a marriage involves elements of beautification and caution on the part of the husband and wife. Something could happen that could destroy the marriage without their awareness, and performing *tajdīd al-nikāḥ* can neutralize this possibility.

The weaker opinion prohibits *tajdīd al-nikāḥ* because it could undermine the original marriage contract. This information is taken from several books, including the following:³⁵

أَنَّ مُجَرَّدَ مُوَافَقَةِ الزَّوْجِ عَلَى صُورَةِ عَقْدٍ ثَانٍ مَثَلًا لَا يَكُونُ اعْتِرَافًا بِانْقِصَاءِ الْعِصْمَةِ الْأُولَى بَلْ وَلَا كِنَايَةً فِيهِ وَهُوَ ظَاهِرٌ إِلَى أَنَّ قَالَ
وَمَا هُنَا فِي مُجَرَّدِ طَلَبٍ مِنَ الزَّوْجِ لِتَجْمُلٍ أَوْ اخْتِيَاظٍ فَتَأْمَلُهُ

The husband's genuine consent to renew the marriage, also known as the marriage contract, is not a full acknowledgement of responsibility for the first marriage, nor is it an exemption from the previous acknowledgement. Furthermore, it is clear. Meanwhile, the husband here only renews the marriage to beautify it.

According to the Ḥanafī, Mālikī, and Ḥanbalī schools of thought, the *tajdīd* of marriage is permissible if there is a justifiable reason. However, scholars in the Shāfi'ī school of thought still have different opinions. However, the most unanimous and valid opinion (*ṣaḥīḥ*) is that the *tajdīd* of marriage is permissible and does not reduce the number of divorces. Its implementation should take into account aspects of Islamic jurisprudence as well as the social and cultural values of the local community to avoid confusion or unintended legal consequences.

Table 1. The Law of *Tajdīd* Marriage According to the Schools of Thought

No	Madhhab	The Law of <i>Tajdīd Al-Nikāḥ</i>
1	Ḥanafī	It's okay if there is any doubt
2	Mālikī	If there is a reason, it is permissible. If there is no reason, the law is makruh
3	Shāfi'ī	Permissible According to a mu'tamad and authentic opinion. According to the book Al-Anwar, canceling the first contract
4	Ḥanbalī	Yes, if there is a strong reason.

Besides being based on Islamic jurisprudence (*fiqh*), the practice of *tajdīd* marriage in Lantek BaratVillage is also strongly influenced by local customs, or 'urf. For example, the local belief that marriages held during certain months, such as Dzulqa'dah, are considered less blessed, serves as a reason for them to renew the marriage contract at a time considered more auspicious and auspicious. This custom falls under the category of '*urf ṣaḥīḥ*', that is, a custom that complies with sharia and is consistently practiced within the community. In fact, according to Imām al-Suyūṭī, such customs are acceptable as a source of law as long as they do not involve harm and remain in line with the maqasid of sharia. Thus, *tajdīd* marriage, performed as an effort to achieve blessings and improve the condition of the household, has a normative basis in Islamic law through a valid '*urf* approach. Furthermore, the relevance of *tajdīd al-nikāḥ* can also be analyzed through the maqasid syari'ah approach, namely the

³⁵ Ibn Hajar al-Haytami al-Makki, *Ibn Hajar Al-Haytami's Tuhfat al-Muhtaj* (booksbylanguage, 1938).

primary objectives of sharia that are oriented towards achieving the welfare of the community. In the *darūriyyāt* (primary) dimension, this practice reflects an effort to safeguard religion (*ḥifẓ al-dīn*) and lineage (*ḥifẓ al-nasl*), especially when there is doubt about the validity of the previous contract, both religiously and administratively. From the *ḥājjiyyāt* (secondary) aspect, renewing the contract can be a means to improve emotional relationships, strengthen communication, and resolve conflicts that may have arisen between husband and wife. Meanwhile, in the *taḥsīniyyāt* (complementary) category, *tajdīd al-nikāḥ* can be a spiritual and psychological moment that rejuvenates the bonds of love and the spirit of togetherness in the household. Thus, from a maqasid perspective, *Tajdīd al-Nikāḥ* is not only valid according to Islamic law and custom, but also brings real benefits in supporting the stability of the family as the smallest unit in Islamic society.

On the other hand, if *tajdīd al-nikāḥ* is carried out with sincere intentions and based on strong religious awareness, the positive impacts are felt not only physically but also spiritually. Many couples in Lantek Barat Village experience peace of mind, increased trust and harmony in their household, and even the opening of the doors of sustenance, which they believe are blessings from the renewed marriage contract. As emphasized in the sayings of the Prophet Muhammad SAW:

من نكح لله، وأنكح لله، استحق ولاية الله

Whoever marries for the sake of Allah, and marries for the sake of Allah, then he has the right to receive help from Allah.

The hadith emphasizes the importance of intention in marriage, including the renewal of the marriage contract. If the *tajdīd* of marriage is performed solely for the sake of Allah, it becomes a path to attaining divine blessings and assistance. In the context of the maqasid al-syari'ah (the principles of Islamic law), this demonstrates that *tajdīd* of marriage can be a means to achieve the benefits of this world and the hereafter, by continuously maintaining the sanctity of the marital relationship, both physically and spiritually.

Thus, *tajdīd* of marriage cannot be viewed merely as a formal reiteration of the marriage contract, but rather as a form of spiritual, social, and emotional transformation within the family institution. As long as it is carried out with the right intention, reasonable reasons, and does not conflict with Islamic principles, this practice reflects the dynamic and adaptive application of Islamic law to local values (*'urf*) and aligns with the goals of the maqasid al-syari'ah to create a family that is *sakinah*, *mawaddah*, and *rahmah*.

In the context of *'urf*, the Lantek Barat community's belief that *tajdīd* marriage can bring blessings is worthy of respect as an expression of local wisdom. However, it is important to note that if expectations for the results of *tajdīd* marriage are too high without being accompanied by concrete efforts, it can lead to disappointment, anxiety, and even excessive dependence on custom. This can lead to a passive and fatalistic attitude. If *tajdīd* marriage is perceived as the only path to family harmony, it has the potential to cause *tasywīsh* (confusion). For example, confusion about the obligation of a dowry can lead to misinterpretation as divorce. Therefore, a comprehensive and balanced understanding of Islamic teachings is needed.

From the broader perspective of the *maqāṣid al-sharī'ah* (Islamic principles), every religious practice, including marriage rejuvenation, should contribute to five primary goals:

safeguarding religion (*ḥifẓ al-dīn*), the soul (*ḥifẓ al-naḥs*), the intellect (*ḥifẓ al-ʿaql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Therefore, implementing marriage rejuvenation is not sufficient with good intentions alone; it must be accompanied by concrete steps to improve morals, communication, and family emotional and financial management. Without these substantial changes, marriage rejuvenation risks becoming a formal ritual that loses its essence and can actually increase psychological burdens and instability in the household.

Overall, the practice of marriage rejuvenation in Lantek Barat reflects the dynamic intersection of local traditions and Islamic teachings. Although its implementation is not explicitly recommended in Islamic jurisprudence (*ummah*), this practice is still considered valid as long as it fulfills the pillars and requirements of marriage. In the context of religious Madurese culture, *tajdīd al-nikāḥ* is often interpreted as a form of spiritual endeavor and a symbol of hope to improve the condition of the household. Thus, *tajdīd al-nikāḥ* is not only a formal practice of repeating the marriage contract, but can also be a means of spiritual, social, and emotional transformation within the household. As long as it is carried out with the right intention, clear reasons, and does not violate the principles of sharia, this practice is a form of application of Islamic law that is dynamic, adaptive to local conditions (*ʿurf*), and in line with the ideals of maqasid al-syariʿah in realizing a family that is *sakinah, mawaddah, wa rahmah*.

D. CONCLUSION

Tajdīd al-nikāḥ (marriage renewal) in Lantek Barat Village is a practice of renewing a marriage contract carried out by previously married couples, either because the initial marriage was not officially registered (a secret marriage) or to clarify the legal status of the marriage in the eyes of religion and the state. This phenomenon reflects the community's response to administrative needs as well as the search for inner peace through legal legitimacy. Factors driving the implementation of *tajdīd al-nikāḥ* include the desire to obtain legal documents such as marriage books, family cards, and birth certificates, social pressure from the surrounding environment, and increasing public legal awareness of the importance of marriage validity. From an Islamic legal perspective, *tajdīd al-nikāḥ* is permitted as long as it meets the pillars and requirements of a valid marriage, as there is no specific text that mandates or prohibits it. Sharia does not prohibit this practice as long as it does not contain elements that conflict with Islamic principles. Thus, *tajdīd al-nikāḥ* can be seen as a form of community effort to harmonize religious values, customs, and positive legal requirements. Its socio-cultural significance is particularly felt in West Lantek, where local traditions and norms play a crucial role in shaping community identity, as well as creating a space for individuals to reaffirm their commitment to marriage, while strengthening social solidarity amidst the dynamics of changing times.

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