

# Islamic Legal Analysis of Pregnancy Delay in the Ruwatan Tradition: A Perspective from Nahdlatul Ulama Scholars in Kebun Jeruk, West Lampung

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## ABSTRACT

The Javanese are one of the ethnocultural groups in Indonesia known for their rich local traditions, one of which is the ruwatan ritual. In some Javanese communities, ruwatan is practiced as a pre-pregnancy ritual, which leads to the phenomenon of pregnancy delay. This phenomenon presents an interesting issue for study, particularly from the perspective of Islamic law, specifically the views of the scholars of Nahdlatul Ulama (NU). This study aims to analyze the legal status of pregnancy delay during the ruwatan ritual based on *fiqh* studies and the concept of '*urf*'. The research employs a qualitative descriptive-analytical approach, utilizing in-depth interviews with leaders of the MWCNU Kebun Tebu and participatory observation in Pujaya 1 Village, West Lampung. Data are analyzed thematically using the approach of *usul al-fiqh*. The findings of this study indicate that pregnancy delay during ruwatan is generally based on the weton calculation or occurs on the 1st of suro. According to the MWCNU Kebun Tebu's perspective, this practice is considered makruh if not motivated by emergency (medical) reasons, but it is still regarded as a valid '*urf*' ('*urf sahih*) because it serves a positive purpose, such as household adaptation, along with spiritual dimensions like *dhikr* (remembrance of God) and prayers. Thus, although the delay of pregnancy in the context of ruwatan is viewed as *makruh* from an Islamic legal perspective, this tradition remains acceptable as long as it does not conflict with Islamic law and contains elements of *maslahah* (public benefit) for the couple.

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## Introduction

Marriage in Islam aims to establish a harmonious family, filled with love and mercy, often referred to as *sakinah*, *mawaddah*, *wa rahmah*. One of the primary objectives of marriage is to perpetuate offspring as the succeeding generation who will continue to worship Allah SWT (Nita, 2021). Moreover, marriage is intended to bring peace and tranquility to both parties. Within the framework of *maqasid al-shari'ah*, the preservation of lineage (*hifz an-nasab*) is one of the key objectives of Islamic law, as marriage serves as the legitimate channel through which biological desires are expressed in a dignified manner.

In Indonesia, various ceremonies or rituals are practiced in connection with the continuation of marriage, particularly in efforts to preserve lineage. One such ritual is ruwatan, a cultural tradition of the Javanese community, which is performed as a form of prayer for safety and is typically followed by a *siraman* (ritual bathing) ceremony. In general, ruwatan is carried out for children with certain conditions, such as twins of the same gender, *sumala* (children born with disabilities), *ontang-anting* (only male child), *unting-unting* (only female child), and others (El-Jaquene, 2019).

In Pujaya 1 Village, Muara Jaya II, the ruwatan tradition is performed for newlywed couples before pregnancy or when planning to have children. Historically, ruwatan is considered a necessity in the local community, as it is believed that if not performed, the prospective mother is at risk of miscarriage or giving birth to a child with abnormal conditions. In this tradition, the prospective mother undergoes the ruwatan ceremony before pregnancy as a form of prayer for safety, with the hope of being protected from adverse circumstances and achieving a harmonious family life, *sakinah, mawaddah, wa rahmah*.

Therefore, newlywed couples are encouraged to delay pregnancy until the ruwatan ceremony has been completed. In practice, couples in Pujaya 1 Village opt to delay pregnancy by using modern Family Planning (Keluarga Berencana/KB) methods, such as pills and implants. According to the National Population and Family Planning Board (BKKBN), contraceptives such as injections, pills, and implants are classified as hormonal methods that work by affecting the hormones estrogen and progesterone to inhibit the process of ovulation (Made Martini ed., 2020).

Pregnancy delay during the ruwatan period is typically observed after the wedding reception, based on the weton calculation (a Javanese traditional calendrical system), which is matched with another weton, or set on the 1st of Suro, a day commonly used for mass ruwatan ceremonies. Therefore, couples delay pregnancy until the ruwatan ceremony has been completed. This delay period is viewed as a time for adapting to married life, reflecting on oneself, and preparing mentally and physically for parenthood. After the ruwatan ceremony is carried out, couples are then allowed to plan for pregnancy. Although ruwatan is not strictly obligatory and does not prohibit marital relations during the waiting period, this pregnancy delay practice still elicits a variety of perspectives in society. Nonetheless, couples who participate in this tradition continue to prioritize the main goal of marriage, which is to build a harmonious and responsible family.

The identification of issues in this research is crucial because the ruwatan practice and pregnancy delay in Pujaya 1 Village reflect the intersection of local traditions, religious values, and the social dynamics of the community. A deep understanding of this phenomenon enables the researcher to examine the motivations, perceptions, and impacts from the perspectives of the practitioners, community leaders, and religious policy makers. This study not only aims to qualitatively describe the practice but also to analyze it through the lens of *ushul al-fiqh* to assess how well the tradition aligns with Islamic legal norms. Thus, this research is expected to contribute academically to the body of Islamic law and cultural studies and serve as a reference for the community in formulating policies based on local wisdom that do not conflict with *shari'ah*.

This study is not the first to examine the phenomenon of pregnancy delay. Several previous studies have highlighted this practice from the perspective of Islamic law. One such study conducted by Hervin Yoki Pradikta, Aizzatur Rodhiyah, and Tiara Rica Dayani explains that in Islamic teachings, pregnancy delay (*man'u al-ḥamli*) is not a new practice. Since the time of Prophet Muhammad SAW, the method of *al-'azl* (coitus interruptus) has been known, which involves intentionally withdrawing the semen outside the vagina to prevent pregnancy.

These findings indicate that Islam has provided room for the practice of pregnancy delay in certain contexts, as long as it does not conflict with the principles of *shari'ah* (Hervin Yoki Pradikta, Aizzatur Rodhiyah, & Tiara Rica Dayani, 2023).

Furthermore, in the journal written by Muhammad Dani Somantri and his colleagues, it is explained that, normatively in Islamic law, having children is considered *mubah* (permissible), not an obligation. Therefore, the legality of pregnancy delay is relative and can change depending on the context. This delay may be classified as *mubah*, *makruh*, *haram*, or even *wajib* (obligatory), depending on the circumstances and intentions of the individuals involved. This approach uses *istihsan* (juridical preference) as a method of *istinbat* (juridical derivation), especially in the context of delaying pregnancy in early marriage as an effort to build a higher-quality family (Muhammad Dani Somantri et al., 2018).

M. Iqbal Abdussalam states that Islam permits married couples to delay pregnancy as long as the action brings about benefits (*maslahah*) and does not contradict the principles of *shari'ah*. In his research, he emphasizes that the permissibility of pregnancy delay is grounded in the principle of *maqaṣid al-shari'ah*, where delaying pregnancy is advised for couples who, both physically and mentally, are not yet capable of providing adequate support for their children's future (Abdussalam, 2020). A similar view is expressed by Wulan Difitri, who asserts that the permissibility of delaying pregnancy must be based on strong considerations of *maslahah* (Difitri, 2021).

Nor Ain Al Qamah (2022), in her research on the Perceptions of Scholars and the National Population and Family Planning Board (BKKBN) Regarding the Fertile Age for Delaying Pregnancy During the Pandemic, states that BKKBN emphasizes the medical aspects of recommending pregnancy delay for couples of reproductive ages during the pandemic. The primary focus of this recommendation is to maintain public health, including the protection of life, reproductive health of the couple, and the continuity of lineage. On the other hand, scholars from the Shafi'i, Hanbali, Maliki, and Hanafi schools generally regard the practice of '*azl* (coitus interruptus) as *makruh*, as it is considered akin to a hidden form of abortion, as mentioned in the Hadith of the Prophet Muhammad SAW. However, the practice of '*azl* may be permitted without the wife's consent in emergency situations, such as during warfare or when the safety of the child is threatened. This can be analogized to the Covid-19 pandemic, which posed high risks to the health of both mother and child (Qamah, 2022).

Subsequently, a study by Fitriyah discusses the implementation of pregnancy delay for couples planning a wedding reception from the perspective of *maslahah mursalah* (public interest). The results indicate that pregnancy delay can be categorized into two types: normative-sociological reasons such as customs, economics, and young age, as well as medical reasons related to the physical readiness of the couple. The reasons underlying this decision also include social-economic, aesthetic, and academic considerations. In the framework of *maslahah mursalah*, pregnancy delay is permissible if it does not contradict the objectives of marriage and brings benefits (*maslahah*) to the couple (Fitriyah, 2022).

Although previous studies have addressed the issue of pregnancy delay, this research is unique as it examines the issue within the context of local culture, specifically the ruwatan tradition among the Javanese community. Unlike earlier studies, which are generally normative and utilize a purely Islamic legal approach such as *maqaṣid al-shari'ah* and *maslahah*, this study integrates Islamic law with cultural anthropology and considers the views of local scholars, particularly those from Suryah NU Kebun Tebu. Furthermore, while prior studies have focused more on practical aspects such as health, economics, or emergency situations, this research emphasizes the traditional and spiritual values of the community. Therefore, this study is focused on answering two main questions: first, how do the scholars of NU Kebun Tebu view

the practice of pregnancy delay in the *ruwatan* tradition, and second, what is the Islamic legal perspective on these views.

## Research Method

This study is a qualitative field research aimed at describing the social and cultural phenomena (Achmadi, 2015) related to the practice of pregnancy delay in the ruwatan tradition. The research is conducted in Pujaya 1 Village, Muara Jaya II, Kebun Tebu Subdistrict, West Lampung Regency. Data were collected from both primary and secondary sources. Primary data were obtained through participatory observation and interviews (Saifuddin Azhar, 1998) with seven respondents, including three couples who have undergone pregnancy delay, two community leaders, one *Suryah* member of Majelis Wakil Cabang Nahdatul Ulama (MWCNU) Kebun Tebu, and one *tanfidziyah* member of MWCNU Kebun Tebu. Interviews were conducted in Pujaya 1 Village and its surroundings, including the Tri Bhakti Al-Harokah Islamic Boarding School and Muara Jaya 1. Meanwhile, secondary data were gathered through a literature review of relevant sources. All data were analyzed using triangulation techniques and interpreted using an *ushul fiqh* approach to understand the relevance of this traditional practice from an Islamic legal perspective.

### **Pregnancy Delay in the Ruwatan Tradition: A Case Study in Pujaya 1 Village, Muara Jaya II, Kebun Tebu, West Lampung**

The ruwatan tradition in Pujaya 1 Village is part of the local Javanese culture that is still practiced by a small portion of the community. Historically, ruwatan is believed to be a spiritual effort to seek safety and avert misfortune, particularly for newlywed couples. The prevailing belief suggests that pregnancy before the ruwatan ceremony could lead to miscarriage or the birth of a child with abnormal conditions. Therefore, newly married couples are advised to delay pregnancy until the ceremony has been completed. However, in the contemporary context, the meaning of ruwatan has shifted to merely a form of selametan (traditional thanksgiving) or a prayer for safety. According to field findings, only about 4% of 10% of the community still consistently practice this tradition.

According to Zaharudin Ali, a community leader in Pujaya 1 Village, the ruwatan ceremony is generally conducted through a siraman (ritual bathing), recitation of prayers for safety, and the adjustment of the ceremony's timing based on the calculation of auspicious days according to weton or coinciding with the 1st of suro. This tradition is not merely seen as a ritual, but also holds profound reflective and spiritual values. For the community, ruwatan serves as a moment of transition and introspection, providing space for married couples to adapt emotionally and spiritually before entering the phase of parenthood.

Based on an interview conducted with Melly Riska, a couple who has undergone the ruwatan tradition, it was found that couples who engage in ruwatan generally delay pregnancy not for health or economic reasons, but as a form of respect for local culture and parental advice. In practice, they use modern contraceptive methods such as birth control pills or implants, which are obtained from local healthcare facilities. This decision is still grounded in religious understanding as well as the prevailing cultural values in the community. Additionally, community leaders view the delay in pregnancy positively, as it is believed to provide couples with time to achieve emotional maturity and readiness to build a family. The ruwatan tradition is also seen as a symbol of readiness, both physically and spiritually, before entering the phase of parenthood.

In general, this practice demonstrates how local culture continues to play an important role in family decision-making. The ruwatan tradition not only serves as a cultural complement but also integrates into the family planning process through a spiritual and social approach. This indicates that the decision to delay pregnancy in Pujaya 1 Village is the result of a fusion between culture, religion, and personal awareness.

Based on the data obtained, the implementation of pregnancy delay by married couples in Muara Jaya II Village reflects a combination of cultural tradition and the utilization of healthcare technology. First, the ruwatan ceremony is viewed as an important stage that newlywed couples must undergo before planning a pregnancy. This tradition is carried out through rituals such as siraman (ritual bathing) and the recitation of prayers for safety, which are typically aligned with sacred times, such as the commemoration of the 1st of suro. The belief underlying this practice is based on the cultural assumption that pregnancy before the ruwatan ceremony could lead to miscarriage or the birth of a child with abnormal conditions.

Second, to support pregnancy delay, most couples use modern contraceptive methods such as birth control pills and implants available at local healthcare facilities. This indicates the integration of adherence to cultural values and awareness of the importance of family planning, without disregarding religious considerations. With this approach, the community in Pujaya 1 Village consciously practices pregnancy delay, considering the social, cultural, and spiritual aspects that are prevalent within their community.

Based on the analysis of interviews with three couples who have undergone pregnancy delay and two community leaders in Pujaya 1 Village, Muara Jaya II, it was found that the practice of delaying pregnancy during the ruwatan period is influenced by various perspectives. The main factor influencing this decision is the local cultural tradition, which requires couples to wait until the ruwatan ceremony has been completed. Additionally, other factors such as the need to adapt to married life, as well as considerations of emotional and physical readiness, also play a role in the decision to delay pregnancy.

Overall, the practice of pregnancy delay undertaken by married couples in Pujaya 1 Village, Muara Jaya II during the ruwatan period is not solely based on customary factors, but rather represents a comprehensive and meaningful process. This practice reflects the integration of spiritual values, local culture, and the emotional and physical readiness of the couple, which demonstrates an awareness of the great responsibility in building a prosperous and high-quality family. Therefore, pregnancy delay in this context is in harmony with religious teachings and the social norms prevailing in the community.

### **The Views of the Scholars of the Musyawarah Wakil Cabang Nahdlatul Ulama (MWCNU) Kebun Tebu on Pregnancy Delay During the Ruwatan Period**

Based on the statements of the informants, the practice of pregnancy delay by newlywed couples during the ruwatan period reflects the application of the concept of *al-'urf* as a normative consideration. Etymologically, *al-'urf* derives from the root word '*arafa-ya'rifu-ma'rufan*', which means something good and acceptable to common sense (Agustian, 2023). In the terminology of *usul al-fiqh*, '*urf*' is understood as customs or traditions that are prevalent in society and widely accepted. Therefore, in this context, '*urf*' is seen as synonymous with custom (Ad-Dimyathi, 1977) and holds legal relevance if it does not contradict the principles of Islamic law.

In the theory of *usul al-fiqh*, '*urf*' refers to customs or traditions that are practiced and recognized within society, both in public and private matters, which are not explicitly mentioned in Islamic legal texts, but are accepted through common sense and rational consideration (Khallaq, 2005). In the context of this study, the practice of pregnancy delay

reflects the application of '*urf*', which provides space for newlywed couples to adapt to married life. This delay period is viewed as a phase for self-reflection, mental and spiritual preparation, as well as consideration for the overall well-being of the family.

From the perspective of validity in Islamic law, '*urf* (customary practices) is classified into two types. First, *al-'urf as-sahih*, which refers to customs practiced within society that do not contradict the principles of the Qur'an or *as-Sunnah*. These customs are considered valid as they do not eliminate benefits, do not cause harm, and align with the values of *shari'ah*. An example of this is the understanding that a wife does not give herself to her husband before receiving part of the dowry, or the tradition of the groom giving jewelry and clothing to the bride as a gift, rather than as a dowry (Khallaf, 2005). Second, *al-'urf al-fasid*, which refers to customs that contradict the *dalil* (evidence) of *shari'ah* and the fundamental principles of Islamic law. An example of this is the practice of engaging in usurious transactions, which is clearly prohibited in Islam (Khallaf, 2005).

Based on the data collected, the author analyzes the views of the Musyawarah Wakil Cabang Nahdlatul Ulama (MWCNU) of Kebun Tebu subdistrict on the practice of pregnancy delay undertaken by married couples in Pujaya 1 Village, Muara Jaya II during the ruwatan period. Interviews with the *rois suryah* and *tanfidziyah* of MWCNU reveal a consistent viewpoint regarding pregnancy delay from the perspective of Islamic law. In general, ruwatan is understood within the framework of '*urf* (customary practices of society), which is acceptable as long as it does not contradict *shari'ah*. Pregnancy delay during the ruwatan period is categorized as *makruh*, as it is not based on a strong *shar'i* reason. However, if there are emergency reasons (*darurah*), such as physical or mental health considerations, the action may be permissible, and under certain conditions, it could even become *wajib* (obligatory).

According to an interview with Gus Heriyanto, a *Suryah* member of MWCNU Kebun Tebu, the ruwatan ceremony is considered to fall under the category of '*urf sahih* (valid customs), which aligns with the principles of Islamic law and does not contradict the religious texts (*nash*). The pregnancy delay associated with this tradition provides space for newlywed couples to adapt to married life, undergo a period of spiritual reflection to draw closer to Allah SWT, and consider their physical and mental readiness for building a family. This tradition is also not accompanied by any binding pressure and is socially accepted within the community. As long as it is carried out with the correct intention and in accordance with *shari'ah* principles, ruwatan is deemed acceptable from an Islamic legal perspective, especially when accompanied by reasons that bring benefit (*maslahah*) and goodness.

Meanwhile, Ustadz Subarkat, a *tanfidziyah* member of MWCNU Kebun Tebu, who plays a role in implementing the organization's decisions, stated in an interview that, in principle, ruwatan can be categorized as '*urf sahih* (valid customs). This is based on the presence of reasons that are accepted according to *shari'ah*. If the ruwatan ceremony does not involve elements of *shirk* (associating partners with Allah) and the practice of pregnancy delay is positioned as part of family planning, then this tradition can be justified and is considered valid from an Islamic legal perspective.

According to the views of MWCNU Kebun Tebu Subdistrict, pregnancy delay by married couples in Pujaya 1 Village, Muara Jaya II during the ruwatan period is considered *makruh* in Islamic law if not accompanied by strong *shar'i* reasons. However, if there is an emergency, such as medical or mental health reasons, the action may be permissible and could even become *wajib* (obligatory). The ruwatan ceremony is categorized as '*urf sahih*', which refers to customs that do not contradict the principles of *shari'ah* and do not contain elements prohibited by religious texts (*nash*). If the practice of pregnancy delay is carried out with the correct intention, as part of the process of adapting to married life, spiritual reflection, and physical as well as

mental preparation, and is accepted by the community, it is considered valid within the framework of Islamic law. The implementation of the ruwatan tradition, which considers Islamic values, reflects a dynamic integration between cultural elements and religious values (Ridwan Farid et al., 2024).

### **Islamic Legal Review on Pregnancy Delay During the Ruwatan Period**

There is no explicit mention in the Qur'an and *Sunnah* regarding the use of contraception. Therefore, this issue must be examined through the general principles of Islamic law, particularly by considering the principles of *maslahah* (public interest), *darurah* (emergency), and the objectives of *shari'ah* (*maqasid al-shari'ah*).

الْأَصْلُ فِي الْأَشْيَاءِ وَالْأَفْعَالِ الْإِبَاحَةُ حَتَّىٰ يُدْلَلَ الدَّلِيلُ عَلَىٰ تَحْرِيمِهَا

"In principle, every action or deed is considered permissible unless there is an explicit legal text (*dalil*) indicating its prohibition" (Ad-Dimyathi, 1977).

In the context of pregnancy delay by a Muslim, its legal status is relative and depends on the underlying motivation. Currently, pregnancy delay can be achieved through various Keluarga Berencana (KB) methods, both natural and with the use of contraceptive devices, generally intended for personal and family interests. In contemporary *fiqh* literature, FP methods are categorized into two forms: *tanzim al-nasl* (birth regulation) and *tahdid al-nasl* (birth limitation) (Suhaedah, 2013). Pregnancy delay is generally based on a well-thought-out plan by married couples regarding the optimal time to have children, which is approached with gratitude and responsibility. This planning also includes the desired number of children, which is adjusted according to the couple's ability and considers social, economic, and national policy conditions (Zuhdi, 1992).

If KB is carried out for the purpose of spacing pregnancies or safeguarding health, it is categorized as *mubah*. However, if pregnancy delay is motivated by considerations of family welfare, state interests, or other urgent circumstances, its legal status may elevate to *sunah* or even *wajib*, depending on the context and societal needs (Ad-Dimyathi, 1977). In this regard, the legal judgment is based on the principle of *maslahah mursalah* (unrestricted public interest) and *الأَمْرُ بِقَاصِدِهَا* (actions are judged based on their goals and benefits). As long as the intention does not contradict the *maqasid al-shari'ah* (objectives of Islamic law), the practice of pregnancy delay can be justified as an effort to achieve greater good for individuals and society.

On the other hand, if pregnancy delay using KB methods is carried out without clear medical reasons or *shar'i* considerations, solely to avoid pregnancy, it may be categorized as *makruh*. In fact, the use of KB methods may become *haram* if they involve practices that contradict Islamic principles, such as permanent sterilization without valid *shar'i* reasons, including procedures like vasectomy or abortion (Wafiroh, 2020). In Islamic teachings, the practice of pregnancy prevention is known as *al-'azl*, which involves withdrawing sperm outside the womb as a form of birth regulation. Meanwhile, in the context of regulations in Indonesia, the term used is contraception or birth control, which is governed by national policies through KB program. This program is initiated by the government to provide education, counseling, and access to contraceptive methods as part of efforts to create healthy and prosperous families.

Islam permits the delay of pregnancy when based on clear *shar'i* reasons, such as health considerations (medical) or emergency or critical situations. However, if the delay is made without a strong *shar'i* reason, such as in the context of the ruwatan tradition, its legal status is

categorized as *makruh*, as it lacks a solid foundation in the religious texts (*nash*). This view aligns with the opinions of the *rois suryah* and *tanfidziyah* of NU Kebun Tebu, who state that pregnancy delay without emergency reasons is an action that is not recommended. However, the status of *makruh* in this case does not indicate a sin, but rather suggests that the action is better avoided if there is no urgent need. On the other hand, if pregnancy delay is based on considerations of physical or mental readiness, or the need for adaptation in married life, it can be accepted within the framework of the concept of *maslahah* (public interest), as long as it does not contradict the principles of *shari'ah*.

According to the views of the *Rois Suryah* and *Tanfidziyah* of MWCNU Kebun Tebu, ruwatan falls under the category of '*urf sahih* (valid custom), which refers to customs that do not contradict the principles of Islamic *shari'ah*. If the ruwatan ceremony does not involve elements of *shirk* (associating partners with Allah), is performed with the correct intention, such as self-preparation, spiritual enhancement, and strengthening the relationship between the couple and Allah SWT, and aims to bring about *maslahah* (benefit) for both the individual and society, the practice is considered acceptable in Islam. Traditions passed down through generations, like ruwatan, are deemed valid if they meet these criteria. Both the *Rois Suryah* and *Tanfidziyah* emphasize that as long as the practice does not contradict *shari'ah* and brings benefits, ruwatan is a permissible cultural practice.

The views of these two NU figures align with the *fiqh* principles related to '*urf*. One of the relevant *fiqh* maxims is **الْعَادَةُ مُحَكَّمَةٌ** (custom is a valid basis for law). This maxim indicates that a custom that is deeply rooted in society, as long as it does not contradict *shari'i* evidence, can be accepted and considered in the establishment of Islamic law. Furthermore, there is another maxim that states:

مَا رَأَهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ (من كلام ابن مسعود)

“Whatever is considered good by the general Muslim community is also good in the sight of Allah.” (Attributed to the statement of Ibn Mas‘ud) (Ad-Dimyathi, 1977). In this context, ruwatan as part of a local tradition that embodies positive values and does not contradict the principles of *shari'ah*, can be categorized as '*urf sahih* (valid custom) that is legally permissible in Islamic law.

The views of these two NU figures can also be analyzed through the perspective of *maqasid al-shari'ah*, which refers to the primary objectives of Islamic law in preserving five fundamental aspects: *hifz ad-din* (preservation of religion), *hifz an-nafs* (preservation of life), *hifz al-‘aql* (preservation of intellect), *hifz an-nasab* (preservation of lineage), and *hifz al-mal* (preservation of wealth). The delay of pregnancy in the context of ruwatan, aimed at providing time for couples to adapt to married life, can support the achievement of *hifz an-nafs* through the creation of family harmony, as well as *hifz an-nasab* through better mental and physical readiness in welcoming the birth and raising children (Agustian, 2023). This reflects the Islamic principle that emphasizes the importance of balancing the preservation of tradition with the attainment of *maslahah* (public interest).

Based on the above explanation, it can be concluded that the views of the scholars of MWCNU Kebun Tebu align with the principles of Islamic law, which allow the practice of traditional customs as long as they do not contradict *shari'ah*. The ruwatan tradition is viewed as '*urf sahih*, meaning a custom that is accepted in Islamic law if based on good intentions, such as serving as a means for adaptation, reflection, and spiritual and physical preparation in building a family. Pregnancy delay during the ruwatan period is categorized as *makruh*, but it

can become *mubah* or even *wajib* if based on reasons of *darurah* (necessity) or clear *maslahah* (public interest).

Islamic law provides flexibility for the practice of customs, as long as those customs bring benefits, do not contradict *shar'i* texts, and do not cause harm. Therefore, the views of the scholars of NU Kebun Tebu reflect the proportional application of *fiqh* principles and *maqasid al-shari'ah*. In Islamic history, religion and tradition have always been complementary. Traditions serve as a medium for preaching in Indonesia, and many of the traditions practiced in Indonesia uphold Islamic principles as well (Afifatur Rodiyah et al., 2024)

The existence of the ruwatan tradition in the context of Islam reflects the dynamic relationship between Islamic teachings and local traditions. The integration of both enriches the diversity of expressions of thought and Islamic religious practices in the archipelago. This demonstrates the harmony within society in preserving cultural traditions without neglecting the values of Islamic teachings, thus creating a form of religiosity that is contextual and inclusive (Edi & Abad, 2022).

## Conclusion

Based on the research conducted on the practice of pregnancy delay among newlyweds during the ruwatan period in Pujaya 1 Village, Muara Jaya II, several conclusions can be drawn:

1. The scholars of MWCNU Kebun Tebu view the ruwatan tradition practiced by the community in Pujaya 1 Village as falling under the category of '*urf sahih* (valid custom), which refers to customs that do not contradict the principles of Islamic *shari'ah*. As long as the practice does not involve elements of *shirk* (associating partners with Allah), is carried out with the correct intention, and aims to bring about *maslahah* (benefit), such as mental preparation, spiritual reflection, and adaptation in married life, this tradition is considered acceptable and permissible within Islamic law. Pregnancy delay accompanying the *ruwatan* practice is viewed as *makruh* if there is no strong *shar'i* reason, but it may become *mubah* or *wajib* if there is an emergency reason, such as health factors or psychological readiness. Thus, the views of the scholars of MWCNU Kebun Tebu reflect an acceptance of local values, as long as they remain within the framework of *shari'ah*
2. Islam provides flexibility for social and cultural practices, as long as they do not contradict *shar'i* texts. From an Islamic legal perspective, pregnancy delay without an emergency reason is categorized as *makruh*, meaning it should be avoided but is not sinful if carried out. However, if there are strong reasons, such as health considerations, mental readiness, or certain social conditions that bring about *maslahah* (benefit), the legal status may change to *mubah*, or *wajib* in certain circumstances. Pregnancy delay in the context of ruwatan is viewed as part of the preservation of '*urf*(custom), aimed at maintaining *maslahah* in family planning, which can be justified from an Islamic legal standpoint, as long as it does not contradict *maqasid al-shari'ah*, particularly in preserving lineage (*hifz an-nasab*) and life (*hifz an-nafs*).

## Author's Contribution

RF, as the main author of this article, is responsible for the research activities, including data collection, presentation, and writing the research findings in the manuscript.

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