MIKAILALSYS
Journal of Multidisciplinary Sciences
e-ISSN : 2987-2286
p-ISSN : 2987-3924
Index: Harvard, Boston, Sydney, Copernicus, Sinta 4, Scilit, Semantic, Google, etc
https://doi.org/10.58578/mikailalsys.v4i3.12153

The Transformation of Religious Contracts in the Dekekan Tradition from the Perspective of *Maslahah Mursalah*: A Study of the Rural Community in Kupang Village, Jabon Subdistrict, Sidoarjo Regency

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Submitted:	Revised:	Accepted:	Published:
Aug 15, 2026	Sep 12, 2026	Sep 24, 2026	Sep 29, 2026

Abstract

The *Dekekan* tradition in Kupang Village, Jabon Subdistrict, Sidoarjo Regency, provides communal assistance for *walimatul 'ursy*. Contributions originally understood as voluntary gifts (*hibah* or *tabarru'*) are increasingly perceived as social debts that must be repaid, raising questions about their status under Islamic law. This study examines the practice, the role of customary elites, and the shift from voluntary giving to debt through the perspective of *maslahah mursalah*. Qualitative field research drew on participatory observation, in-depth interviews with community members, religious leaders, and customary elites, and documentation. The data were organized and analyzed descriptively. The findings indicate that *Dekekan* strengthens solidarity and reciprocity while easing the host family's financial burden. Customary elites sustain its norms, mediate disputes, and legitimize the practice. However, treating contributions as debts may introduce *gharar*, *dharar*, and social burdens when repayment is expected without mutual consent. From a *maslahah mursalah* perspective, the tradition serves a *hajjiyah*-level benefit when it preserves collective welfare, consent, and Islamic principles. The study supports preserving *Dekekan* while reaffirming the voluntary nature of contributions.

Keywords: *Dekekan* Tradition; Customary Elites; *Hibah*; Social Debt; *Maslahah Mursalah*

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INTRODUCTION

Allah created human beings fundamentally as social beings; therefore, human beings are unable to live individually and instead depend on and need one another. Human beings were created to live in pairs, just as animals and plants exist in pairs and interdependently. Men and women, as partners destined for one another, are meant to live by complementing, assisting, and fulfilling one another's needs (Zuhdi, 2025; Utomo & Eliyanah, 2026; Muhazir et al., 2026).

Allah calls upon humankind to live in pairs through the institution of marriage. Islam has conveyed that the purpose of marriage is to establish love and affection within family life, thereby creating a household characterized by *sakinah, mawaddah, wa rahmah* (tranquility, love, and mercy) (Musthapar et al., 2020; Nazaruddin, 2020).

A wedding reception is a celebration held after the marriage contract (*akad nikah*) has been solemnized, serving as an occasion for fostering and strengthening social ties among relatives from both the bride's and the groom's families (Mahdaliyah et al., 2024; Novianti et al., 2025; Saiin et al., 2023). Through this occasion, the families of the bride and groom are able to establish closer and stronger relationships.

Wedding receptions are conducted by inviting relatives and close or distant family members without distinguishing between the wealthy and the less privileged. Food and refreshments are served so that members of the community are informed that a marriage has taken place between a man and a woman. In this way, the marriage is publicly acknowledged, thereby preventing suspicion and avoiding the potential emergence of slander or unfounded allegations (Ridwan & Ainah, 2024; Arizan et al., 2023; Anas, 2023).

On the other hand, although Allah created human beings in pairs, He also commanded His servants to help and support one another. As stated by Allah in the Qur'an, Surah Al-Ma'idah, verse 2, the verse explains that Allah encourages His servants to show compassion toward one another, maintain ties of kinship, and provide mutual assistance regardless of race, religion, customs, or social status, thereby fostering feelings of love and affection. Examples of mutual assistance in the implementation of *muamalah* include buying and selling, leasing, debt and receivables, and other related activities.

Mutual assistance, which is regarded as one of the forms of *muamalah*, facilitates the fulfillment of the needs of all parties and strengthens bonds of brotherhood. It is important to recognize that, within *muamalah*, human beings are required to respect the rights of others

and are prohibited from causing harm to others. Furthermore, acts of violence and oppression are not permitted (Albahari et al., 2023; Wahid et al., 2024).

The study of *muamalah* in Islamic law generally encompasses two aspects. First, it concerns matters related to the material needs of the wider population, which are addressed within the field of economics. Second, it concerns matters related to social interaction, which are governed by moral interests and a sense of humanity and are manifested within society (Hidayatullah, 2021; Octavia et al., 2025; Nurcahyo et al., 2024).

In the context of *muamalah*, Islam regulates all human conduct in relation to others, particularly traditional practices undertaken to fulfill the necessities of life. Other areas of *muamalah* include debt and receivables as well as the provision of gifts (*hibah*), both of which frequently occur within society and are practiced in everyday life. In principle, debt may arise from an emergency need that must be fulfilled by an individual in order to sustain their life (Mita et al., 2022; Rahmiati et al., 2021; Mardiantari & Rahmawati, 2024). Meanwhile, *hibah* arises from social factors grounded in the principle of mutual assistance (*ta'āwun*), is undertaken voluntarily, and occurs within the context of social life (Arbaina, 2024; Naisabur et al., 2023).

The *dekekan* tradition is a customary practice observed in Javanese traditional marriages, particularly in Kupang Village, Jabon District, Sidoarjo Regency, East Java. In Indonesian, the term *dekekan* literally refers to the act of "placing" or "putting." In its broader meaning, the *dekekan* tradition refers to the practice whereby close relatives or even extended family members provide or place certain goods for individuals who are preparing to hold a wedding ceremony. These contributions may take the form of staple food items provided in large quantities or various forms of event equipment, such as decorations, sound systems, and other materials required for the wedding celebration.

In implementing this tradition, members of the community provide gifts or contributions in the form of goods or services that function as debts to the host (*pemilik hajat*). These contributions may include services, goods, money, tarpaulins, chairs, bridal-stage decorations, and other items related to the *walimah*. Such gifts or contributions are recorded in a designated book as evidence that the respective contributions have been received, with the expectation that they will subsequently be reciprocated.

The community perceives this tradition as part of human social consciousness and as a means of facilitating and assisting one another in completing the *walimah ursy*. For

individuals who are unable to return the contributions they have previously received, they are expected to be willing to borrow money and goods related to the repayment of those contributions. When they organize a wedding celebration, they distribute a certain amount of money or goods to the *shohibul hajat*. However, after the event has concluded, the *shohibul hajat* is required to return the money, goods, or services to the individuals who had previously provided them for the wedding celebration.

The phenomenon of the principle requiring the reciprocal return of *dekekan* goods practiced within the community constitutes an interesting subject for further examination. Such a transaction model may become one of the triggers of problems and conflicts when the recipient of *dekekan* fails to return the goods previously received to the person who initially provided the *dekekan* when the recipient subsequently holds a wedding ceremony. In practice, the *dekekan* culture among the people of Kupang Village has developed into a culture of obligatory reciprocity, in which goods previously received from the giver are expected to be returned, resembling, in certain respects, a debt-and-credit transaction. Furthermore, this practice is not infrequently accompanied by social sanctions, which may eventually become a subject of gossip among community members when the goods are not returned or when there is an imbalance in the value or type of contributions returned. Consequently, this practice presents an important phenomenon that warrants further scholarly investigation.

The existence of the *deke'an* tradition is expected to assist and alleviate the burden of the *shohibul hajat* while also serving to strengthen and maintain social ties (*silaturahim*). However, the *dekekan* tradition, which was initially practiced on the basis of mutual assistance without expecting compensation or the return of goods, has undergone a transformation in contemporary practice. Today, *dekekan* increasingly resembles a debt-and-credit agreement (*akad utang-piutang*), in which the recipient is expected to replace or return the *deke'an* goods to the person who previously contributed them.

Based on the definitions presented above, it can be concluded that the three concepts share the same intensity, namely, preserving the realization of the objectives of Islamic teachings, which reject *mudharat* (harm) and promote *maslahah* (benefit or welfare). In essence, *maslahah mursalah* constitutes a legal argument (*hujjah*) employed in determining Islamic law for matters that are not explicitly explained in the Qur'an and the Hadith of the Prophet, but which are considered based on the welfare or interests of human life and are fundamentally

grounded in the principle of *maslahah*. Something is considered beneficial or good when it leads to goodness or welfare, namely matters that are righteous and beneficial. However, *maslahah* in this context refers to the preservation of the intensity and objectives of Islam and to beneficial interests, which are also determined by certain limitations and should not be applied to matters arising merely from human desires and personal interests.

Furthermore, in Islamic law, debt in this context is commonly referred to as *al-qardh*, which, according to the Hanafiyah school, means giving property to another person in the form of *maal mitslihi*, which must subsequently be repaid or returned. Therefore, in debt and credit transactions within the *dekekan* tradition, the provisions of Islamic law must be observed. Meanwhile, a gift in Islamic law is commonly referred to as *al-hibah*, which, according to the terminology of the majority of Islamic scholars, refers to a contract through which ownership rights over an asset are acquired without payment and voluntarily granted by a living person to another individual. Disputes frequently arise among Muslims concerning this customary transaction, causing some residents of Kupang Village to feel anxious and burdened. From the perspective of Islamic legal norms, certain aspects of this practice may be considered detrimental, burdensome, and obligatory for one of the parties, both in terms of its requirements and its repayment. Nevertheless, according to several residents of Kupang Village, Jabon Regency, Sidoarjo Regency, the *deke'an* tradition can also be understood as a form of long-term investment or savings that can be utilized in times of emergency or when specific needs arise.

In the tradition of the *dekekan* transaction contract, the provision of *dekekan* goods was initially carried out based on the giver's willingness and the spirit of mutual assistance, without any expectation of compensation or the return of the goods to the party holding a celebration or event. The quantity and type of *dekekan* goods were also not strictly determined. However, at present, many *dekekan* goods have shifted in function into debt-based transactions, in which contributing parties tend to provide the goods in advance even without a request from the party organizing the event. Consequently, although some members of the community still perceive *dekekan* as a form of gift (*hibah*), the practice of debt and receivable transactions has become difficult to eliminate from the tradition in Kupang Village. Therefore, it cannot be denied that this tradition continues to be practiced in the form of a debt-based contractual arrangement.

The repayment period for *dekekan* goods is also unknown to both parties at the beginning of the transaction. The party providing the *dekekan* goods does not specify when they will hold a celebration in the future. Consequently, the indebted party cannot anticipate the amount of time available to settle the debt. Typically, approximately one month before the wedding celebration, the party organizing the event will visit the debtor to remind them that the *dekekan* goods should be returned.

The *dekekan* tradition in Kupang possesses its own distinctive characteristics, although it continues to raise several questions, particularly regarding the transaction process. Initially, *deke'an* was regarded as a contribution or gift provided without any obligation. Over time, however, the term has shifted in meaning and practice into a debt-based transaction that must be repaid. Thus, two perspectives emerge within this tradition: on the one hand, it is perceived as an expression of solidarity and a means of strengthening social ties (*silaturahmi*); on the other hand, it is viewed as an obligation to return the goods received.

Sofiana et al. (2022), in their study entitled *Tradisi Segheh dalam Perkawinan Adat Lampung Perspektif 'Urf dan Maslahah Mursalah*, examined the tradition of material contributions in Lampung customary marriages. The study found that the tradition provides social benefits on the one hand, but may also generate potential harm in the form of accumulating debt when it is imposed on individuals or families with limited financial capacity. The study concluded that such a tradition may be accepted when it generates genuine benefits; however, it may be categorized as *'urf fasid* and *maslahah mulghah* when it instead causes harm or financial burdens to the community.

Meanwhile, Ahmad Syarkawi Pulungan (2025), in his study entitled *Kajian Hukum Islam terhadap Tradisi Sumbangan Walimah (Studi Kasus di Desa Sinunukan II Kecamatan Sinunukan Kabupaten Mandailing Natal Provinsi Sumatera Utara)*, found that wedding contributions within the local community were recorded and treated as debt (*qarḍ*) because they were accompanied by an expectation of repayment in a certain amount when the contributor subsequently held a wedding ceremony. The study analyzed this phenomenon through the concepts of *hibah* (gift), *al-qarḍ* (loan/debt), *al-maṣlaḥah al-mursalah* (unrestricted public interest), and *al-qawāʿid al-fiqhiyyah* (Islamic legal maxims).

The objectives of this study are: to examine how the *dekekan* tradition is practiced in wedding ceremonies in Kupang Village, Jabon District, Sidoarjo Regency, to investigate the involvement of customary elites in the implementation of the *dekekan* tradition in Kupang

Village, Jabon District, Sidoarjo Regency, to analyze the *dekekan* tradition in wedding ceremonies from the perspectives of *maslahah mursalah* and the transformation of grants (*hibah*) into debt in Kupang Village, Jabon District, Sidoarjo Regency.

METHODS

This study employed a qualitative field research approach to examine the practice of the Dekekan tradition in marriage ceremonies in Kupang Village, Jabon Subdistrict, Sidoarjo Regency. The research was conducted directly in the field by observing the realities, facts, and data related to the practice under investigation. The study also adopted a case-study orientation, focusing specifically on the implementation of the Dekekan tradition, the involvement of customary elites, and the transformation of the contractual arrangement from *hibah* (grant) to debt within the perspective of *maslahah mursalah*. The research was also framed by the use of grand theory, with empirical findings from the Dekekan tradition serving as a basis for examining broader interactions between social, economic, and legal dimensions within the community.

The participants and data sources consisted of primary and secondary sources. Primary data were obtained directly from the field through interviews with members of the Kupang Village community who practiced the Dekekan tradition and with religious figures in the village. In the more detailed interview process, the study involved eight informants who were practitioners of the Dekekan tradition, namely Ibu Sarah, Ibu Arni, Ibu Khusnul, Ibu Riani, Ibu Lailul, Bapak Sareh, Bapak Susiono, and Bapak Suratman. These informants represented community members, religious figures, and village government/customary figures who had direct experience with the Dekekan practice. The selection of these participants was based on their direct involvement and knowledge of the tradition, thereby enabling the researcher to obtain information concerning the practice and its contractual arrangements. Secondary data were obtained from relevant literature, including legislation, books, classical Islamic texts, and other references related to the research topic, such as works on Islamic jurisprudence, fiqh muamalah, maslahah mursalah, and customary law.

The data collection instruments and procedures comprised observation, interviews, and documentation. Observation was conducted directly in the field through interaction with the community to obtain relevant information and to observe the actual implementation of the Dekekan tradition in Kupang Village. Interviews were conducted through direct

communication between the researcher and informants using an unstructured interview model. This approach allowed the researcher to ask questions freely while remaining focused on the information required for the study. The interviews addressed the process of the Dekekan tradition, including the practices of giving and returning goods, agreements between the parties, and the understanding of the participants regarding the tradition. Documentation was used to collect information from official documents, written records, photographs, the village profile, the Qur'an, hadith, ushul fiqh, books, and journals. Documentation also included photographs of the Dekekan practice obtained during field observations at residents' wedding ceremonies.

Regarding validity, reliability, and trustworthiness, the original research document does not explicitly report a formal qualitative trustworthiness procedure such as member checking, peer debriefing, audit trails, or a specific triangulation protocol. However, the research sought to obtain valid and accurate findings through the combined use of interviews, observations, and documentation. The data were collected from different categories of informants, including community members, religious figures, and village government/customary figures, while documentary evidence and direct observations were also incorporated into the research process. Thus, the study's credibility was supported through the convergence of information obtained from field interviews, direct observation, and documentary sources, without adding a formal validation procedure that was not stated in the original research document.

The data analysis technique employed was descriptive qualitative analysis. The collected data consisted of oral and written information that was not measured numerically. The data were first classified to distinguish relevant information from information that was not required for the research. Subsequently, the classified data were presented and explained in textual form so that their meaning could be clearly understood. The analysis process consisted of three main stages: editing, organizing, and analyzing. Editing involved examining and checking the collected research data for completeness, consistency, and conformity among the different pieces of information. Organizing involved systematically arranging the collected data to facilitate subsequent analysis. Analyzing involved conducting an in-depth examination of the data to formulate conclusions regarding the research problems. The analysis specifically focused on the practice of Dekekan in Javanese customary marriage, particularly the contractual aspects and maslahah mursalah. The study also employed a deductive reasoning pattern, in which specific conclusions were drawn from more general

principles. The empirical findings concerning the Dekekan practice were subsequently analyzed in the context of Islamic law, particularly the principles of muamalah and maslahah mursalah, by referring to relevant Qur'anic verses, prophetic traditions, and Islamic legal principles.

The research location and time were determined based on the relevance of the location to the research problem, particularly the existence of the Dekekan tradition, its practitioners, and the social practices associated with it. The study was conducted in Kupang Village, Jabon Subdistrict, Sidoarjo Regency, East Java Province. The selection of the research location considered three important elements: the place, the actors involved, and the practice being investigated. The research activities were planned and conducted during the 2025–2026 period, encompassing proposal preparation, proposal revision, data collection, data verification and analysis, consultation with supervisors, revision, and report reproduction. The field research included direct observations and interviews with community members involved in the Dekekan tradition, with documented interviews taking place between December 2025 and February 2026.

With respect to ethical considerations, the research document does not provide a separate formal statement concerning ethical approval, informed consent, confidentiality, or anonymity of participants. Nevertheless, the research involved direct interaction with community members and religious and village figures as sources of primary data, and the interviews and observations were conducted in the context of obtaining information concerning the Dekekan tradition. The identities of the informants are presented in the original research document because they are identified according to their social roles and involvement in the tradition. Accordingly, no additional ethical procedure has been introduced here beyond what is explicitly documented in the original research.

RESULTS

The Practice of the Dekekan Tradition in Weddings in Kupang Village

Based on the results of the research conducted in Kupang Village, Jabon District, Sidoarjo Regency, the Dekekan tradition is a deeply rooted practice in the community and is carried out during wedding ceremonies as a form of mutual assistance to the host. In practice, community members provide assistance in the form of basic necessities or money to the host. The goods provided include rice, LPG, sugar, cigarettes, meat, and other necessities.

These contributions are subsequently recorded as part of the prevailing tradition. Initially, the Dekekan tradition was understood as a voluntary form of giving or hibah intended to help reduce the financial burden of the host organizing a wedding celebration. The tradition is also regarded as a means of strengthening social relationships and maintaining solidarity among community members.

In its development, the practice of Dekekan in Kupang Village demonstrates a change in the community's understanding of the status of such contributions. Contributions that were initially voluntary have gradually come to be understood as obligations that must be returned when the previous recipient organizes a similar celebration. Thus, in community practice, Dekekan no longer functions solely as assistance provided during a wedding ceremony but has developed into a form of social obligation involving reciprocal repayment. Such repayment may take the form of the same goods previously given or money with a value considered equivalent to the previous contribution. This condition indicates that the community perceives Dekekan as a reciprocal relationship that continues from one celebration to another.

The findings also indicate that the recording of Dekekan contributions constitutes an important component of its implementation. Records are maintained to identify those who have provided Dekekan and the amount or type of contribution given. These records subsequently serve as a basis for determining the repayment obligation when the previous recipient holds a wedding celebration. However, in practice, there are circumstances in which the records, types of goods, quantities, or monetary values are not always understood consistently by the parties involved. Such inconsistencies may lead to misunderstandings and disputes when repayment is expected.

The Dekekan tradition provides benefits to the community, particularly to the host, because the contributions can reduce the economic burden associated with organizing a wedding celebration. The tradition also functions as a mechanism of mutual assistance and strengthens social relations among families and community members. Nevertheless, the findings reveal negative consequences when the repayment obligation is implemented rigidly without considering the recipient's economic capacity. Individuals with limited financial resources may feel burdened by the expectation to return Dekekan in a particular amount or value. This condition may generate economic pressure, feelings of embarrassment or

reluctance, conflicts among community members, and even a tendency to avoid social celebrations.

Furthermore, the findings reveal that Dekekan, once regarded as a social debt, may be transferred to the heirs. When a person who previously received Dekekan dies, the recorded contribution may continue to be regarded as an obligation that must be fulfilled by the heirs when the original contributor subsequently holds a celebration. This condition has a positive dimension because it may preserve continuity in inter-family relationships and social ties across generations. On the other hand, the obligation may become a burden for heirs who never directly benefited from the original contribution. When the accumulated obligations are substantial, the condition may potentially generate conflicts within families and among heirs.

The Involvement of Traditional Elites in the Dekekan Tradition

The findings further demonstrate that traditional elites are involved in maintaining the Dekekan tradition in Kupang Village. Community leaders, village heads, elders, and village officials play roles in maintaining the social norms associated with Dekekan. Their involvement includes monitoring the implementation of the tradition, providing understanding to community members, and resolving problems that arise in the practice of Dekekan. Traditional elites also serve as parties who help maintain social balance when disputes occur between contributors and recipients of Dekekan.

The involvement of traditional elites is particularly evident when problems arise concerning the repayment of Dekekan. Under certain circumstances, traditional elites act as mediators and provide solutions so that disputes do not develop into more serious conflicts. This role demonstrates that traditional elites are not merely involved in preserving the tradition but also function within the community's social mechanisms for maintaining social order and relationships among residents.

Nevertheless, the findings indicate that problems may arise when the norms governing Dekekan are applied rigidly. The social obligation to return the contribution may create pressure for community members with limited economic capacity. When an individual is unable to fulfill the obligation, feelings of shame, reluctance, avoidance of social activities, and deterioration of interpersonal relationships may occur. Thus, the findings demonstrate that Dekekan has two dimensions: it functions as a mechanism of mutual assistance that strengthens social solidarity, but it may also become a social obligation that generates burdens

when repayment is imposed without considering the economic circumstances of community members.

DISCUSSION

The findings indicate that the Dekekan tradition in Kupang Village has undergone a significant functional transformation. Initially, Dekekan was practiced as a form of voluntary assistance or hibah intended to help the host finance a wedding ceremony and strengthen social relationships. However, its continuous implementation has gradually developed into a reciprocal social obligation in which contributions are recorded and are expected to be returned when the previous recipient organizes a similar celebration. This transformation demonstrates that the meaning of Dekekan within the community is no longer limited to voluntary assistance but has developed into a socially binding reciprocal mechanism. Consequently, the practice contains both beneficial and problematic dimensions. On the one hand, Dekekan facilitates mutual assistance, reduces the economic burden of wedding celebrations, and maintains social ties. On the other hand, when repayment becomes compulsory and is imposed without considering the recipient's financial capacity, the practice may generate economic pressure, social embarrassment, interpersonal conflict, and burdens for heirs.

This finding can be interpreted through the concept of living law, in which law is not merely understood as formal legislation but also as norms that develop, are practiced, and are recognized within society. The Dekekan tradition demonstrates that a customary practice can acquire strong normative force because it is continuously practiced and collectively recognized by community members. The involvement of traditional elites further reinforces this social validity because community leaders, village officials, elders, and other customary figures participate in maintaining the tradition and mediating disputes arising from its implementation. Thus, the continuing existence of Dekekan reflects the interaction between formal legal norms and social norms that live within the community.

Nevertheless, the existence of Dekekan as a socially accepted practice does not automatically mean that every aspect of the tradition is legally justified from the perspective of Islamic law. The findings demonstrate an important distinction between the existence of the tradition and the legal validity of transforming a voluntary gift into a debt. The tradition itself may provide social benefits, but the obligation to return a gift requires separate legal

consideration. This distinction is important because the community's recognition of Dekekan as a social obligation may create a perception that the recipient is legally required to repay the contribution even though the original transaction was understood as hibah.

From the perspective of maslahah mursalah, the beneficial dimension of Dekekan can be categorized as maslahah hajiyyah. The tradition is not a dharuriyyah because the absence of Dekekan does not threaten the existence of the marriage ceremony or the essential objectives of Islamic law. Nevertheless, its absence may create economic difficulties for families organizing wedding celebrations. The findings therefore demonstrate that Dekekan can provide an element of *hajiyyah*, particularly in facilitating the organization of wedding ceremonies and maintaining social relationships. The study explicitly identifies Dekekan with hifz al-mal because it facilitates the circulation of resources through mutual assistance, while its social dimension is related to the protection of honor and family relationships.

However, the transformation of Dekekan into a compulsory debt does not satisfy the requirements of maslahah mursalah formulated by Al-Ghazali. According to the analysis presented in this study, the benefit claimed from the debt mechanism, particularly the circulation of capital, is not sufficiently certain, comprehensive, or essential to qualify as a valid maslahah mursalah. Conversely, the negative consequences are more concrete, including economic burdens, disputes caused by delayed repayment, gharar, psychological pressure, and difficulties experienced by economically disadvantaged community members. The findings therefore support the conclusion that the debt dimension of Dekekan does not meet the requirements of dharuriyyah, qath'iyyah, and kulliyyah.

The findings are also consistent with the theoretical position of Al-Syatibi concerning 'urf. A customary practice may be recognized as a source of consideration when it does not conflict with established Islamic legal principles. However, when an 'urf contradicts the nash, its legal authority is rejected. In the context of Dekekan, the custom requiring the return of a contribution that was originally given as hibah creates tension with the prohibition against reclaiming a gift. Accordingly, the study categorizes the custom requiring repayment as 'urf fasid. The practice may therefore continue as a form of mutual assistance, but the transformation of the original hibah into a compulsory debt cannot be justified merely because the community has practiced it for a long period.

The comparison between the empirical findings and the theoretical framework consequently produces an important distinction. The social function of Dekekan is beneficial, whereas the compulsory repayment mechanism may produce mafsadah. This explains why the study does not reject the Dekekan tradition as a whole. Rather, the legally problematic element is the transformation of the original voluntary giving into a compulsory debt. This interpretation is reinforced by the principle dar'u al-mafasid awla min jalbi al-masalih, meaning that preventing harm takes precedence over obtaining benefit. The study therefore concludes that Dekekan is more appropriately maintained as hibah when its purpose is mutual assistance. If the parties genuinely intend to establish a debt relationship, the debt must be clearly established from the beginning and must comply with the requirements governing debt transactions.

The findings have several scientific and practical implications. Scientifically, the study demonstrates that the analysis of customary practices in Islamic law should distinguish between the social legitimacy of a tradition and the legal validity of its contractual form. A tradition may have a positive social function while simultaneously containing elements that create legal or ethical problems. The findings therefore contribute to the understanding of how living law, 'urf, hibah, and maslahah mursalah interact in a local customary practice. Practically, the findings suggest that community members should maintain the mutual-assistance dimension of Dekekan while avoiding the imposition of repayment as an automatic obligation. Traditional elites and community leaders also have an important role in preventing the tradition from becoming a source of social pressure, particularly for economically vulnerable families. This is especially important because the rigid implementation of repayment may weaken rather than strengthen the social solidarity that originally constituted the primary purpose of Dekekan.

The findings also have implications for the treatment of Dekekan obligations involving heirs. Socially, transferring the obligation to heirs may preserve intergenerational family relationships and be regarded as a continuation of the parents' social responsibility. However, this practice can create an unexpected financial burden for heirs who did not directly receive the original benefit. Therefore, community practice should distinguish between maintaining social relationships and transferring an automatic financial obligation to subsequent generations. Clearer community understanding concerning the voluntary nature of hibah could reduce potential disputes and prevent the accumulation of obligations that may eventually become a source of conflict among families and heirs.

From a policy perspective, the findings suggest the need for a community-based approach rather than the elimination of the Dekekan tradition. Traditional leaders, village authorities, and community figures can formulate clearer social guidelines emphasizing that Dekekan is fundamentally a form of mutual assistance rather than an unconditional debt. Such an approach would preserve the positive cultural and social functions of the tradition while reducing the potential for economic pressure, conflict, and social exclusion. If community members intend to establish a genuine debt relationship, the agreement should be clearly distinguished from hibah and documented according to the applicable principles of debt transactions. The study therefore supports a model of customary practice that preserves social solidarity while preventing the customary norm from generating avoidable harm.

This study has several limitations. First, the research focuses specifically on the Dekekan tradition practiced by the community of Kupang Village, Jabon District, Sidoarjo Regency. Consequently, the findings reflect the social, cultural, and economic characteristics of the local community and cannot automatically be generalized to other communities that practice similar traditions. Second, the study examines the transformation of Dekekan primarily from the perspective of Islamic legal analysis, particularly maslahah mursalah, 'urf, and living law. Therefore, other analytical perspectives, such as economic anthropology, sociology of law, behavioral economics, or comparative customary law, have not been explored in equal depth. Third, although the study identifies positive and negative social consequences, the available findings are primarily qualitative and do not quantify the economic magnitude of the burden experienced by contributors, recipients, or heirs. Fourth, the study identifies the role of traditional elites in maintaining and mediating the practice, but further research could examine more systematically how differences in economic status, gender, age, family position, and intensity of participation influence people's perceptions of Dekekan.

Despite these limitations, the findings provide an important basis for understanding the transformation of Dekekan from voluntary assistance into a socially expected repayment obligation. The study demonstrates that the sustainability of the tradition depends not only on its cultural acceptance but also on its ability to maintain its original function of mutual assistance without producing excessive social and economic burdens. Accordingly, the most appropriate approach is not to eliminate the Dekekan tradition but to preserve its beneficial

social function while preventing its transformation into a rigid obligation that generates *mafsadah*.

CONCLUSION

The study concludes that the Dekekan tradition in marriage ceremonies in Kupang Village, Jabon District, Sidoarjo Regency, is practiced as part of walimatul 'ursy as a form of social solidarity through the giving of money or goods from invited guests to the host. The practice is conducted openly during the wedding reception, accompanied by the recording of the names and amounts or types of goods given. As a deeply rooted social norm, Dekekan functions to strengthen reciprocal relationships, reduce the economic burden of the host, and maintain the social prestige of the family. However, its development has resulted in a shift in meaning from a voluntary gift to an obligation perceived by the community as requiring repayment in an equal or greater amount.

The study also finds that traditional elites play a central role in maintaining the Dekekan tradition as living law within the community. Their involvement is reflected in their role as guardians of social norms, mediators in conflicts arising from non-repayment, and sources of legitimacy that encourage community compliance through social expectations and potential sanctions. This authority has contributed to the acceptance and widespread practice of the transformation of the contract from hibah into debt, despite the absence of a written agreement. From the perspective of maslahah mursalah, however, the transformation of Dekekan from hibah into debt does not entirely fulfill the requirements of maslahah recognized by Islamic law. The original contract is based on hibah/tabarru', which transfers ownership without an obligation of repayment. Its transformation into debt may create mafsadah, including psychological and economic burdens for those unable to repay, gharar due to the absence of a clear ijab-qabul for the debt at the outset, and potential conflict and disruption of social relationships. Such transformation can only be justified when based on genuine consent from both parties, reached through deliberation, does not impose burdens, and is recorded as qard hasan to protect hifz al-mal. Without these conditions, the transformation is closer to 'urf fasid and contradicts the fundamental principles of hibah in Islam.

This research contributes to the understanding of local cultural practices by demonstrating that the Dekekan tradition has become deeply internalized within the

community and contains social values of mutual assistance, solidarity, and strengthened social relationships. The tradition itself does not conflict with Islamic teachings because it contains social benefits and is consistent with maslahah mursalah in the category of hajjiyah. Nevertheless, the transformation from hibah into debt requires careful consideration so that the preservation of the tradition does not result in mafsadah, particularly economic and psychological burdens, gharar, and social conflict. Therefore, the Dekekan tradition should continue to be preserved as local cultural heritage and as a means of strengthening social ties, while its implementation should remain consistent with Islamic principles. Traditional and religious leaders are expected to provide appropriate guidance so that younger generations can inherit the tradition as a symbol of togetherness and cultural identity without becoming involved in practices that contradict Islamic teachings.

Future research may develop this study through comparative studies of similar traditions in other regions and by examining the sociological impact of the transformation of Dekekan into debt on community social cohesion.

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