THE TRADITION OF WALIMAH AL-'URS ACROSS TIME: A STUDY OF THE PROPHET'S HADITH AND REFLECTIONS ON THE "MARRIAGE IS SCARY" PHENOMENON

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ABSTRACT: The phenomenon of "marriage is scary," which is increasingly prevalent among urban youth, reflects deep structural and psychological concerns about the institution of marriage. These concerns are closely linked to economic pressures, high social expectations, and interpersonal challenges shaped by personal experiences or social environments. This study aims to explore the cultural and religious roots of marriage traditions, with a particular focus on walimah al-'urs, through historical and thematic analysis of the Prophet Muhammad's ﷺ hadiths. The study employs a qualitative descriptive approach, utilizing library research methods to systematically collect, examine, and interpret primary sources from canonical hadith collections (Sahih al-Bukhari, Sahih Muslim) and classical commentaries ('Umdat al-Qari, Sharh Sahih al-Bukhari). Secondarysources include contemporary literature in psychology, sociology, and gender studies, as well as statistical data from official institutions, to contextualize the findings within modern sociopsychological realities. Data analysis follows a thematic-descriptive framework, identifying relevant hadiths that provide normative guidance on marriage celebrations. Three key hadiths were identified from Sahih Bukhari and

Sahih Muslim that illustrate the Prophet's ﷺ principles regarding walimah, emphasizing flexibility, simplicity, and modesty in its practice. The study contributes both theoretically and practically. Theoretically, it provides a nuanced understanding of how prophetic traditions can inform contemporary marriage practices. Practically, it offers a spiritual and social alternative to the modern pressures of marriage culture, particularly the tendencies toward materialism and social performance, thus fostering resilience and a balanced perspective for young Muslims navigating marital expectations.

Keywords: Prophet's Hadith, Simplicity, Fear of Marriage, Marriage Is Scary, Walimah Al-'Ursy.

ABSTRAK: *Abs Fenomena "marriage is scary" (pernikahan itu menakutkan) yang semakin marak di kalangan pemuda urban mencerminkan kekhawatiran struktural dan psikologis yang mendalam terhadap institusi pernikahan. Kekhawatiran ini berkaitan erat dengan tekanan ekonomi, tingginya ekspektasi sosial, serta tantangan interpersonal yang terbentuk dari pengalaman pribadi maupun lingkungan sosial. Penelitian ini bertujuan menelusuri akar budaya dan religius dari tradisi pernikahan, dengan fokus khusus pada walimah al-'urs, melalui analisis historis dan tematik terhadap hadis-hadis Nabi Muhammad ﷺ. Studi ini menggunakan pendekatan kualitatif-deskriptif dengan metode penelitian kepustakaan untuk mengumpulkan, menelaah, dan menafsirkan sumber primer dari kitab hadis asli seperti Sahih al-Bukhari danSahih Muslim yang menggambarkan prinsip Nabi ﷺ tentang walimah, yang menekankan fleksibilitas, kesederhanaan, dan kerendahan hati dalam pelaksanaannya. Penelitian ini memberikan kontribusi teoretis dan praktis. Secara teoretis, penelitian ini menawarkan pemahaman yang lebih mendalam tentang bagaimana tradisi kenabian dapat menjadi rujukan dalam praktik pernikahan kontemporer. Secara praktis, penelitian ini menghadirkan alternatif spiritual dan sosial terhadap tekanan budaya pernikahan modern yang cenderung materialistik dan berorientasi pada citra, sehingga dapat menumbuhkan ketahanan spiritual dan perspektif seimbang bagi generasi muda Muslim dalam menghadapi ekspektasi pernikahan.*

Kata Kunci: *Hadis Nabi, Kesederhanaan, Ketakutan Menikah, Marriage Is Scary, Walimah Al-'Ursy.*

INTRODUCTION

In recent years, the phrase marriage is scary has frequently echoed, especially among the urban younger generation. This phrase is not merely an emotional expression but rather a reflection of structural and cultural anxiety toward the institution of marriage. Many young people choose to postpone or even forgo marriage altogether because they perceive it as laden with social pressures, economic burdens, and fears of marital conflict. Data from the Central Statistics Agency (BPS) of Indonesia shows that the average age of first marriage continues to

increase: in 2022, the average age for women rose to 22.7 years, while for men it reached 26.4 years.[1]

This phenomenon often creates new layers of stress, debt, and anxiety that obscure the original purpose of marriage itself—forming a *sakinah* (tranquil) household. In a rAl- Balqa' Applied Universityeport published by Bank Indonesia (BI, 2021)**,** one of the main reasons young couples delay marriage is economic unpreparedness due to the high costs of wedding receptions.[2]Similarly, the Indonesia Millennial Report 2022 revealed that 43.5% of millennials and Gen Zs postpone marriage because they feel financially unprepared, most often due to the costs of wedding receptions and walimah preparations.[3]

Several public figures have openly stated that wedding expenses are the primary source of their fear toward marriage. For instance, influencer Gita Savitri Devi, in several posts and interviews, has criticized the culture of extravagant receptions, arguing that it burdens couples and diverts attention from the sacred meaning of marriage itself. Likewise, male podcaster Raditya Dika has stated that many young men feel intimidated by the expectation to be "financially established" and bear all wedding expenses before getting married..This reality indicates that the shifting meaning of marriage—from sacredness to social display and economic burden—has had significant social and psychological impacts. This is further supported by a 2023 study published in the Southeast Asia Journal of Social Sciences, which found that social pressure to hold luxurious wedding parties significantly influences young people's decisions to delay or avoid marriage.[4]

On the other hand, the shifting meaning of *walimah* across history deserves closer examination. Inpre-Islamic (Jahiliyyah) society, wedding feasts symbolized family power, social class, and wealth distribution. Such traditions did not disappear entirely; in fact, in many modern Muslim societies, they have intensified into lavish, exclusive, and highly capitalized celebrations. Consequently, *walimah* has undergone a functional transformation—from an expression of gratitude to a structural.

The understanding of the Prophet's hadiths needs to be carried out thematically so that the universal messages contained within them can be applied in various social contexts without losing their original meaning. In this way, hadiths function not merely to adapt to social change, but to guide and correct it so that it remains aligned with the values of the Sharia. This perspective aligns with

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[1] Badan Pusat Statistik (BPS), *Statistik Pernikahan Indonesia,* (2022).

[2]Bank Indonesia, *Survei Biaya Pernikahan di Indonesia*, (2021).

[3] Indonesia Millennial Report, Survey Milenial dan Gen Z soal Pernikahan, (2022).

[4] Jennifer S. Barber and William G. Axinn, "The Impact of Parental Pressure for Grandchildren on Young People's Entry into Cohabitation and Marriage," *Population Studies* 52, no. 2 (1998): 129–44, https://doi.org/10.1080/0032472031000150336.

Kholishuddin's view that contextualizing the meaning of hadith aims to ensure that the Prophet's teachings remain grounded and relevant across time.[5]

This research seeks to explore how the tradition of *walimah* has undergone historical transformation—from pre-Islamic times, through the Prophet's era, to the contemporary age—while reexamining its meaning in light of the Prophet's hadiths. By analyzing the values embedded in these hadiths, the study aims to uncover a kind of "spiritual response"to modern anxieties encapsulated in the notion that "marriage is scary." However, there remains a research gap in how prophetic traditions (hadiths) are contextualized in addressing modern sociopsychological phenomena such as "marriage is scary." While previous studies focus on socioeconomic causes, few have explored the prophetic perspective as a source of spiritual resilience for today's youth.

METHOD
This study employs a qualitative descriptive approach using the library research method. The main focus lies in the historical tracing and normative analysis of hadiths related to *walimah al-'ursy*, as well as a social reflection on the contemporary "marriage is scary" phenomenon among young Muslims.

Primary sources include the Prophet Muhammad's hadiths recorded in major hadith collections such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, and their commentaries such as *'Umdat al-Qari* and *Sharh Sahih al-Bukhari* by Ibn Battal. Secondary sources include contemporary literature from psychology, sociology, and gender studies journals, along with statistical data from official institutions such as BPS, Bank Indonesia. Are incorporated to provide empirical context and to bridge the normative- historical findings with current sociopsychological trends.

The research procedure follows three stages: (1) collection of primary and secondary sources, (2) critical reading and coding of relevant information, and (3) synthesis and interpretation to connect prophetic guidance with modern youth experiences, highlighting the potential of hadith-based spiritual resilience in addressing marriage-related anxieties.

RESULTS AND DISCUSSION
Walimah al-'Urs in the Pre-Islamic Era
The Arab people of the pre-Islamic period, often referred to as the Jahiliyyah Arabs, were considered unlettered or lacking in civilization. However, not all of them were illiterate; historical records indicate that several individuals later known as the Prophet's companions could read and write even before embracing Islam.

The celebration of *walimah al-'urs* was a tradition deeply rooted in Arab customs prior to Islam. The Prophet Muhammad acknowledged its practice and

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[5] Kholishuddin Kholishuddin, "PENGGUNAAN PENDEKATAN MAQASID SHARI'AH SEBAGAI INSTRUMEN KONTEKSTUALISASI MAKNA HADIS," *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020), https://doi.org/10.55987/njhs.v1i1.4.

allowed it to continue, albeit with several modifications to align with Islamic teachings. Consequently, holding a *walimah* is deemed sunnah (recommended).[6]

Walimah al-'Urs in the Prophet's Era

Based on the definitions discussed earlier, *walimah al-'urs* refers to a festive meal held to officially mark the completion of the marriage contract and to express gratitude to Allah by inviting relatives, neighbors, and friends to share in the joy. There is no fixed time for holding a *walimah al-'urs*; it may take place after the marriage contract or after the couple has consummated their marriage.[7]

Classical scholars differed in opinion regarding the timing. Imam al-Nawawi recorded that, according to al-Qadi 'Iyad, the most accurate opinion within the Maliki school is that it is recommended to hold walimah after the couple begins living together. However, other scholars held that it is sunnah to do so immediately after the marriage contract, while Ibn Jundub suggested that it is sunnah both at the time of the contract and after consummation.

The Prophet's instruction to hold a walimah—as in his words to 'Abd al-Rahman ibn 'Awf, "Hold a walimah, even if only with one sheep"—does not indicate obligation but recommendation, according to the majority of scholars (jumhur ulama). This is because the practice was originally a social custom that Islam endorsed and refined rather than a binding legal requirementSome scholars, however, view walimah as obligatory, reasoning that the Prophet's command implies obligation, particularly given the obligatory nature of attending a walimah invitation.[8]

The Evolution of the Concept of Marriage: From Classical to Modern

The concept of marriage has undergone a profound transformation throughout history, evolving from a socially and economically driven institution into one centered on personal fulfillment and romantic attachment. This evolution mirrors broader shifts in social, economic, and cultural values, reshaping expectations and meanings of marriage in contemporary societies.

Classical Marriage: Pragmatism and Collective Obligation

In classical and pre-modern societies, marriage was largely a pragmatic and institutional enterprise aimed at ensuring communal and structural survival. It was less about individual love or happiness and more about family alliancesproperty transfer, social status, and reproduction to secure lineage continuity.[9]

Key features of classical marriage include:

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[6] Lia Laquna Jamali et al., "Hikmah Walimah Al-Â€˜ Ursy (Pesta Pernikahan) Dengan Kehormatan Perempuan Perspektif Hadits," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 4, no. 02 (2016).

[7] Romli Romli and Eka Sakti Habibullah, "Telaah Resepsi Pernikahan Adat Jawa Dalam Perspektif Hukum Islam," *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial* 6, no. 02 (2018): 177–90.

[8] Ibid

[9] Coontz, S., *Marriage, a history: From obedience to intimacy, or how love conquered marriage*. Penguin Books, (2005).
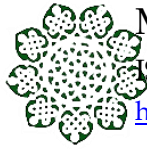
a Economic and Property Arrangements**:** Marriage often functioned as a business contract between families to merge wealth, land, or labor. Dowries (*mahr*) and inheritance were central to negotiations.

b Reproduction and Lineage**:** The primary purpose of marriage was to produce legitimate heirs to sustain family lines and property management.

c Social Status: A person's, particularly a woman's, status was closely tied to marital status and her husband's position. Marriage marked social maturity and acceptance.

d Family and Community Control: Spousal choice was often determined or heavily influenced by family or social authorities for collective benefit.[10]

e Rigid Gender Roles: Men were expected to be providers and protectors, while women managed domestic life and childcare..[11]

Modern Marriage: Individualism and Romanticism

With the rise of the Enlightenment, Industrial Revolution**,** and **individualism**, marriage underwent a radical transformation. The 18th and 19th centuries witnessed the rise of *romantic love* as the basis for marriage,.[12]marking a shift from "institution" to "companionship" and then to "romance."

Core aspects of modern marriage include:

a Romantic Foundation: Love and emotional attraction became the primary foundation of marriage, transforming it from a pragmatic contract into an affective bond.

b Individual Choice: Autonomy in partner selection became the norm, reducing family and community intervention in line with the growing emphasis on individual rights.

c Emotional Fulfillment: Marriage became a space for emotional intimacy, personal growth, and psychological satisfaction.[13]

d Flexible Gender Roles: While stereotypes persist, gender roles have become increasingly fluid, with women entering the workforce and sharing household responsibilities.

e Diversification of Marriage Forms: Marriage is no longer confined to heterosexual or monogamous models. The recognition of same-sex unions and civil partnerships reflects this diversification.

f Deinstitutionalization of Marriage: Sociologists argue that marriage is undergoing "deinstitutionalization," where the traditional norms governing it have loosened, granting individuals greater freedom to define their relationships.[14]

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[10] Stone, L., *The Family, Sex and Marriage in England 1500-1800*. Harper & Row, (2010).

[11] Ibid

[12] ibid

[13]Eli J. Finkel et al., "The Suffocation of Marriage: Climbing Mount Maslow without Enough Oxygen," *Psychological Inquiry* 25, no. 1 (2014): 1–41.

[14]Andrew J. Cherlin, "The Deinstitutionalization of American Marriage," *Journal of Marriage and Family* 66, no. 4 (2004): 848–61.

The evolution from classical to modern conceptions demonstrates that marriage is not a static entity but a dynamic reflection of prevailing social values. While classical marriage emphasized external function and collective continuity, modern marriage highlights internal happiness, emotional connection, and personal fulfillment.

The "Married is Scary" Phenomenon

The "Married is Scary" phenomenon (fear of marriage) is a psychosocial construct that has become increasingly prominent in contemporary society, reflecting a significant shift in perceptions and expectations of the institution of marriage. This phenomenon is not merely ordinary pre-marital anxiety; rather, it is a manifestation of deep and sometimes irrational fear of long-term commitment.Several factors contributing to the emergence of the term "marriage is scary" also stem from social media, which has become a platform for spreading negative content focusing on marital problems such as divorce, conflict, and domestic violence. Such content often goes viral and reinforces negative stigma toward marriage.[15]

From a scientific perspective, this phenomenon can be analyzed through several psychological and sociological lenses.

First, social learning theory explains that exposure to negative marital experiences—whether through direct observation within family or social circles, or through media *First* representations that tend to highlight marital dysfunction (e.g., divorce, domestic violence)—can internalize negative perceptions. Individuals then develop cognitive schemas that marriage is a potential source of suffering or failure.[16]

Second, attachment theory indicates that insecure attachment styles, often rooted in early experiences with caregivers, can affect an individual's ability to form healthy intimate commitments. Individuals with anxious-ambivalent or avoidant attachment styles may struggle to build trust and intimacy, thereby generating fear of attachment in marriage.[17]

Third, marriage readiness plays a crucial role. This readiness includes psychological, emotional, and financial dimensions. Research shows that inability to manage financial responsibilities or a lack of emotional maturity to adapt to post-marital relationship dynamics can trigger substantial fear of commitment (e.g., Anggraini & Pradana, 2023).[18] Concerns about losing personal autonomy or hindering career

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[15] Najwa Fathiyati Shafa et al., "Pengaruh Media Sosial Terhadap Persepsi Marriage Is Scary Di Kalangan Gen Z," *Liberosis: Jurnal Psikologi Dan Bimbingan Konseling* 10, no. 5 (2025): 1–10.

[16] Bandura, A. (1977). *Sopcial learning theory*. Prentice-Hall.

[17] John Bowlby, *Attachment and Loss*, no. 79 (Random House, 1969)..

[18] Anggraini, D., & Pradana, K. A. (2023). Hubungan Kesiapan Menikah dengan Fear of Commitment pada Dewasa Awal yang Belum Menikah. Jurnal Psikologi Pendidikan dan Konseling: Jurnal Kajian Psikologi Pendidikan dan Bimbingan Konseling, 9(1).

and self-development goals are also significant factors, especially among younger generations who prioritize self-actualization.[19]

Fourth, in more extreme cases, this fear can manifest as gamophobia, a specific phobia of marriage or commitment (American Psychiatric Association, 2013).[20]Gamophobia is characterized by intense anticipatory anxiety and physiological responses such as tachycardia, shortness of breath, or nausea, triggered by thoughts or situations related to marriage.

Overall, "Married is Scary" is a multidimensional phenomenon reflecting shifts toward individualistic values, the impact of interpersonal trauma, social media influence, and psychological complexities in facing long-term commitments.

The "Married is Scary" phenomenon is a popular term on social media that describes the fear and anxiety many people, especially young adults, feel toward the institution of marriage. It is not merely ordinary pre-wedding nervousness but a deep and sometimes irrational fear that can prevent someone from entering or maintaining a serious relationship.

This phenomenon reflects changes in societal values and perspectives on marriage. Key points explaining this phenomenon include:

1. Uncertainty and Life Changes: Marriage brings major changes in one's life, from financial, social, to emotional responsibilities. Uncertainty about how life will change after marriage becomes a source of anxiety.[21]
2. Fear of Failure and Past Trauma:
   a. Personal or Close Experience: Observing parents or relatives going through divorce, domestic violence, or unhappy relationships can create trauma and fear of experiencing the same.
   b. Previous Negative Relationships: Bitter experiences in past romantic relationships (e.g., infidelity, toxic relationships) can also make someone reluctant to commit again.[22]
3. Social Pressure and Expectations: Strong social pressure exists to marry at a certain age and meet ideal marital standards. Fear of not meeting these expectations, from family or society, can be burdensome.[23]

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[19] Jauharina Zahrotun Noor, "Komitmen Akan Pernikahan Pada Wanita Lajang Usia Diatas Tiga Puluh Tahun: Fenomena Melajang Pada Wanita Karir" (UNIVERSITAS ISLAM SULTAN AGUNG, 2023).

[20] Minimising Harm et al., "American Psychiatric Association, 2013, Diagnostic and Statistical Manual of Mental Disorders, 5th Edn, Washington, Dc: American Psychiatric Association Anderson, j, Sapey, b, Spandler, h (Eds.), 2012, Distress or Disability?, Lancaster: Centre for Disability Research," *Arya* 347 (2013): 64.

[21] Wirani Aisiyah Anwar et al., "A Perkawinan Dini Di Era Modern: Analisis Relevansi, Tantangan Penetapan Dan Implementasi Batas Minimal Usia Nikah," *DIKTUM*, Fakultas Syariah dan Hukum Islam Institut Agama Islam Negeri (IAIN) Parepare, 2024, 45–69.

[22] Romadhona S, Tren Marriage is Scary, Ini 6 Faktornya Menurut Pakar Psikologi Umsida, universitas Muhammadiyah Sidoarjo.

[23] Ahmad Abdul Hakim et al., "Fenomena Tiktok Dalam Mempengaruhi Ekspektasi Pernikahan," *J-CEKI: Jurnal Cendekia Ilmiah* 4, no. 2 (2025): 3101–7.

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4. Loss of Freedom and Autonomy: For some, marriage is seen as a "prison" that restricts individual freedom and requires sacrificing personal dreams or goals. They worry about losing the independence they have enjoyed.

5. Financial Readiness and Responsibility: Financial concerns are a major trigger. Many feel unprepared to bear the financial burdens of marriage and family. Responsibilities as a spouse and parent also feel heavy.

6. Focus on Career and Self-Development: Today's young adults tend to focus more on career and personal achievement. They feel marriage may hinder this journey or require too great a sacrifice.24

7. Exposure to Social Media: The prevalence of content on social media depicting the negative sides of marriage (infidelity, quarrels, divorce, domestic violence) reinforces the view that marriage is "scary" and risky. This can create negative bias and worsen anxiety.

8. Fear of Commitment or Gamophobia: In more extreme cases, fear of marriage can develop into a specific phobia called gamophobia. People with gamophobia experience intense and irrational fear of long-term commitment or marriage, and may show physical symptoms such as rapid heartbeat, shortness of breath, nausea, and dizziness when thinking about it.25

Hadis Walimah Urs

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَبِهِ أَثَرُ صُفْرَةٍ، فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الأَنْصَارِ، قَالَ: «كَمْ سُقْتَ إِلَيْهَا؟» قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَوْلِمْ وَلَوْ بِشَاةٍ»26

This hadith is found in several sources, including Sahih Bukhari, Sahih Muslim, and Sunan Abi Dawud, and is considered authentic (sahih)**.** The term "aulim" here means *"hold a walimah."* Walimah refers to the feast prepared for a wedding. Imam an-Nawawi interprets walimah as a *gathering*, referring to the coming together of the bride and groom. There is no disagreement among scholars that holding a walimah for a wedding is a sunnah (recommended practice) prescribed by Islamic law**,** and according to the majority, it is not obligatory**.** However, some followers of Imam Shafi'i argue that walimah is obligatory**,** citing the Prophet Muhammad ﷺ's instruction to Abdul Rahman bin Auf to hold a walimah.27

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24 Ibid

25Mengenal Gamophobia, Ketakutan untuk Berkomitmen dan Menikah - Alodokter

26 Muhammad bin Ismail Abu Abdillah al Bukhari, Shahih Bukhari, Dar Thuq an Najah 7:21.

27 Abu Muhammad Mahmud bin Ahmad bin Musa al Ghaitabi al Hanafi, Umdatul al Qari Syarh Shahih al Bukhari, Beirut- Dar Ikhya' at Turost al Arabi 20:143.

There is no specific limit on the quantity of food for a walimah, as the Prophet ﷺ held each walimah according to one's means and circumstances at the time. When he said to Abdul Rahman, "Hold a walimah even with just a single sheep," this did not imply that anything less is forbidden; rather, it indicated that a sheep is the minimum standard for those who are well-off or wealthy. Some scholars argue that he said this due to the difficulties faced by the companions during the migration (Hijrah). However, after they experienced greater ease following the conquest of Khaybar and similar events, the Prophet ﷺ also held walimahs with simpler foods. Regarding the timing of the walimah, scholars differ: some hold that it should be conducted at the time of the marriage contract (akad), while others maintain it should be after the akad.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، قَالَتْ: «أَوْلَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ»[28]

This hadith explains that the Prophet ﷺ held a walimah for one of his wives with two muds of wheat. The companion Anas reported that the Prophet ﷺ freed Safiyyah and married her, using her emancipation as the mahr (dowry), and held a walimah for her with a simple dish. The Prophet ﷺ did not hold a walimah for any of his wives in the same way as he did for Zainab, for whom a sheep was sacrificed. [29]

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَامُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: «مَا أَوْلَمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ – أَوْ أَفْضَلَ – مِمَّا أَوْلَمَ عَلَى زَيْنَبَ»، فَقَالَ ثَابِتٌ الْبُنَانِيُّ: بِمَا أَوْلَمَ؟ قَالَ: «أَطْعَمَهُمْ خُبْزًا وَلَحْمًا حَتَّى تَرَكُوهُ»[30]

This marriage was by Allah's command. Since he married a woman who claimed to be his daughter, the marriage required a public announcement so that all Muslims would be aware of it. The Prophet's statement to Abdul Rahman bin Auf, "Hold a walimah even with just a single sheep," does not mean that less than a sheep is forbidden. The sheep was set as the minimum standard because Abdul Rahman was wealthy and capable, making it feasible without causing hardship.[31]

A walimah can be held after the marriage, as the Prophet ﷺ's instruction to Abdul Rahman bin Auf occurred post-marriage. The purpose of the walimah is to announce and publicize the marriage, ensuring that the union is known, since testimony alone may be insufficient.

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[28] Muhammad bin Ismail Abu Abdillah al Bukhari, Shahih Bukhari, (Dar Thuq an Najah) 7:24.

[29] Ibn Battal Abu al-Hasan Ali bin Khalaf bin Abdul Malik, Syarah Sahih Bukhari oleh Ibn Battal, (Arab Saudi, Riyadh-Maktabah al-Rushd 2003)7:285.

[30] Muslim bin al-Hajjaj Abu al-Hasan al-Qushayri, Shahih Muslim, Beirut- (Dar Ihya al-Turath al-Arabi)2:1049.

[31] Ibn Battal Abu al-Hasan Ali bin Khalaf bin Abdul Malik, Syarah Sahih Bukhari oleh Ibn Battal, (Arab Saudi, Riyadh-Maktabah al-Rushd 2003)7:285.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ ، عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: أَوْلَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ .[32]

The Connection Between the "Married is Scary" Phenomenon and the Hadiths on Walimah al-'Ursy

The "Married is Scary" phenomenon, or fear of marriage, is a complex psychosocial issue involving psychological, social, economic, and popular culture factors. This fear is not merely about the partner, but also about the burdens and high expectations that come with marriage. However, when examined from the perspective of the Prophet ﷺ's hadiths, several key messages provide guidance, reassurance, and balance against these fears.

Simplicity as the Foundation of Marriage

The hadiths on walimah show that marriage during the Prophet ﷺ's time was not **based** on luxury or heavy material burden. For example: "Hold a walimah even with just a single sheep" (HR. Bukhari & Muslim).

Connection is One of the triggers of fear of marriage is financial concern and social expectation pressure (points 3 and 5 in the "Married is Scary" **phenomenon**). According to data from BPS (Indonesia's Central Statistics Agency), the 2023 National Socio-Economic Survey (Susenas) found that 57.2% of young adults aged 20–34 cited living and marriage costs as the main reason for delaying marriage[33]Today, marriage is often seen as a platform for prestige and status display (e.g., lavish wedding halls, expensive dowries). Consequently, many fear marriage because they feel financially unprepared. The hadiths refute the notion that marriage must be expensive or luxurious. On the contrary, the Prophet ﷺ encouraged simplicity, as long as the intention and commitment were strong. This can provide reassurance to young adults who fear marriage due to perceived economic inadequacy.

Marriage as Sunnah and a Means of Personal Growth

In other hadiths, the Prophet ﷺ explains that marriage is part of his sunnah and a component of religious perfection:"Marriage is my sunnah. Whoever dislikes my sunnah is not among my followers." (HR. Ibn Majah)

Connection is Many people experience fear of commitment because they feel personally "incomplete" (e.g., career not yet established, emotional immaturity, or unfulfilled personal goals). Data from Kompas & Alvara Research (2023) shows that 49% of young adults aged 23–30 delay marriage because they feel mentally unprepared and have not achieved personal aspirations. Similarly, research from the Journal of Family Psychology, UGM (2022)indicates that final-year students and recent graduates struggle to balance individual achievement with household responsibilities. Marriage is often seen as a "goal after success," rather than part of

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[32] Shahih Bukhari, Muhammad bin Ismail Abu Abdullah Al-Bukhari, Dar Tawq Al-Najat – Beirut, hal 24, juz7

[33] BPS.go.id – Profil Generasi Milenial 2023.

the process of becoming mature..[34] However, in Islam, one does not need to be "perfect" before marrying. Marriage itself is a means to cultivate maturity, commitment, and spiritual development.

Flexibility in Walimah Practices

A walimah is a celebratory meal as a form of gratitude for marriage. In Islamic law, it is recommended (sunnah) and flexible, depending on one's means, rather than dictated by luxury or economic value. The Prophet ﷺ did not set a fixed standard for the size or extravagance of a walimah. He sometimes held walimahs very simply: with a single goat (for Zainab), with wheat (for another wife), or even just with dates and milk (hays).

Connection is Fear of marriage due to high social standards (lavish receptions, large dowries, extravagant parties) is often why young people delay or avoid marriage. The Prophet ﷺ's example provides an alternative discourse: a valid and blessed marriage can occur very simply, even with modest food. This reduces social and psychological burdens. The Prophet's practice shows that walimahs can vary among spouses and be held according to each individual's means, without a fixed minimum or maximum.

Hadiths as Healing for Social Trauma Some individuals experience childhood trauma from witnessing divorce, domestic violence, or disharmonious marriages. The walimah hadiths portray the Prophet ﷺ as gentle, just, and non-burdensome to his spouses. By highlighting these marriage-related hadiths, we can create a counter-narrative against the negative portrayals of marriage often seen on social media. Islam teaches that marriage is not a place of suffering, but a space for love and cooperation (mu'āsharah bil ma'rūf). These hadiths can also serve as narrative therapy to address social trauma.

CONCLUSION

The tradition of walimah al-'urs has undergone significant evolution from the pre-Islamic era to the contemporary period. In pre-Islamic Arab society, marriage was often used as a symbol of social status and power. However, in Islam, as exemplified by Prophet Muhammad ﷺ, the walimah was simplified as a form of gratitude, without any requirement for luxury. Hadiths show that the Prophet conducted walimah according to one's means, even with just wheat or a single goat, without imposing social pressure.

In the modern context, the phenomenon of "Married is Scary" reflects the psychological, social, and economic burdens experienced by today's youth. Fear of marriage arises not only from financial concerns but also from pasttraumas, societal expectations, and shifting values that emphasize individual achievement before commitment.

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[34]Anis Widyasari et al., "Malformasi Genital Perempuan: Kasus Di RSUP Dr. Sardjito Yogyakarta Tahun 2019," *Jurnal Kesehatan Reproduksi* 9, no. 2 (2022).

Within this framework, the hadiths on walimah offer a liberating conceptual and spiritual alternative: marriage does not have to be lavish, and mental and spiritual readiness is more important than material preparedness. By following the Prophet's example, Muslims—especially young adults—can find new meaning in building a household that is not rooted in fear, but in a spirit of togetherness and blessing.

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