



Exploring Quranic Values in Muslim Wedding Celebrations: A Living Quran Analysis

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Abstract

Wedding celebrations in Islam serve not only as a public announcement of marriage but also as a means of actualizing Quranic values within Muslim social life. However, the growing influence of consumerism, popular culture, and social media has transformed contemporary wedding practices, often shifting them away from the ethical principles emphasized in Islam. This phenomenon reflects the dynamic interaction between Quranic teachings and contemporary social realities. This article explores the Quranic values embodied in the concepts and practices of Muslim wedding celebrations from a Living Quran perspective. Employing a qualitative phenomenological approach within the Living Quran framework, the study examines how Quranic values are interpreted and manifested in wedding practices. Data were drawn from the Quran, Hadith, classical Islamic legal literature, and relevant scholarly works, and analyzed using thematic analysis. The findings reveal that Muslim wedding celebrations embody key Quranic values, including simplicity, social responsibility toward the poor, ethical social interaction, da'wah, and social solidarity. Nevertheless, consumerist tendencies and prestige-oriented practices remain significant challenges. The study demonstrates that wedding celebrations constitute a manifestation of the Living Quran, reflecting the ongoing actualization and negotiation of Quranic values in contemporary Muslim societies. These findings contribute to strengthening religious literacy and promoting wedding practices grounded in Islamic teachings.

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INTRODUCTION

Marriage is one of the social and religious institutions that holds an important position in Islam. In addition to serving as a means of establishing a family characterized by *sakinah*, *mawaddah*, and *rahmah*, marriage is also considered an act of worship with spiritual, social, and cultural dimensions. In the Islamic tradition, marriage is understood not merely as a legal bond between a man and a woman, but also as a mechanism for establishing a social order based on the values of the Quran and Sunnah. Therefore, various activities associated with marriage, including celebrations or *walimah*, carry meanings that are not merely ceremonial but also represent Islamic teachings in social life (Hasibuan et al., 2025). In the Quran, marriage is positioned as one of the signs of Allah's greatness, intended to foster tranquility, affection, and harmony in human life. Allah SWT says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: *And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy*" (Q.S. al-Rum 21).

This verse indicates that marriage is not merely oriented toward the fulfillment of biological needs, but also toward the formation of a harmonious family oriented toward the common good. In this context, wedding celebrations can be understood as an expression of gratitude for the establishment of a sacred bond that constitutes part of *sunnatullah* in human life (Alimi, 2014).

As a means of publicly announcing a marriage, *walimah* receives strong legitimacy within the Islamic tradition. The Prophet Muhammad ﷺ encouraged the holding of a *walimah* as an expression of gratitude for the completion of the marriage contract and as a means of strengthening social relations within society. The Prophetic hadith instructing the organization of a *walimah*, even if only with a single sheep, indicates that the essence of a wedding celebration lies in blessing rather than luxury or social prestige. Thus, the fundamental principles of *walimah* in Islam are simplicity, social benefit, and the strengthening of *ukhuwah* among fellow Muslims (Nafiah & Kuncoro, 2024). The principle of simplicity has a strong foundation in the Quran. Allah SWT says:

﴿يَا أَيُّهَا آدَمُ خُذْ ذَا زَيْنَتِكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

Meaning: ... *Eat and drink, but do not be excessive. Indeed, He does not like those who commit excess*" (Q.S. al-A'raf 31).

Although this verse addresses consumption in general, Quranic exegetes explain that the prohibition of *israf* encompasses all activities involving the use of wealth, including the organization of social and religious celebrations. Therefore, wedding celebrations in Islam should be conducted proportionately, avoiding extravagance and refraining from making luxury a measure of the success of a marriage (Hidayah, 2022). In addition to teaching simplicity, the Quran also emphasizes the importance of social concern and sharing happiness with others. Allah SWT says:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Meaning: *And they give food, despite their love for it, to the poor, the orphan, and the captive*" (Q.S. al-Insan 8).

The social values contained in this verse are relevant to the implementation of *walimah* as a means of sharing sustenance and strengthening social solidarity. This is consistent with the Prophetic hadith criticizing the organization of a *walimah* that invites only the wealthy while neglecting the poor. Thus, wedding celebrations in Islam serve not only as an expression of family happiness but also as a means of

strengthening *ukhuwah* and social justice within society (Susanti et al., 2025).

On the other hand, wedding celebrations also constitute a space for interaction between religious teachings and culture. Various Muslim communities have developed diverse forms of wedding celebrations according to the characteristics of their respective local cultures. Islam provides room for cultural expression as long as it does not contradict the principles of *tawhid* and the provisions of Islamic law. Therefore, wedding celebration practices often become an arena for negotiation between religious values and social traditions that exist within society. This phenomenon demonstrates that religious practices are understood not only normatively but are also manifested through dynamic social and cultural experiences (Jannah et al., 2021; Syufa'at & Muchimah, 2023).

The development of modernity, globalization, and social media has also influenced the transformation of Muslim wedding culture. The tendency to organize luxurious wedding celebrations, the increasing orientation toward social prestige, and the emergence of consumerist culture have become increasingly common phenomena in contemporary society (Alimi, 2014; Nirwana et al., 2025; Susanti et al., 2025). Many couples are burdened by social expectations to organize large-scale celebrations even when such celebrations are not consistent with their economic capacity. This condition indicates a tension between Quranic values concerning simplicity and the realities of modern culture, which often position wedding receptions as symbols of social status (Yazid et al., 2025; Zain & Gusti, 2025).

This phenomenon illustrates the dynamics between religious texts and the evolving social realities of Muslim society. In this context, the Living Quran approach is relevant for understanding how Quranic values are interpreted, negotiated, and actualized in wedding celebration practices. Living Quran studies do not focus solely on the textual meanings of verses but also examine how communities bring Quranic values to life through actions, experiences, and everyday social practices (Ahmad, 2020).

Several previous studies have examined various aspects of wedding celebrations in Islam. Budiman (2025) examined the concept of moderation and the prohibition of *israf* from a Quranic perspective. An-Na'im (2017) highlighted the limits established by Islamic law in the cultural practices and traditions of Muslim communities. Munawwar et al (2026) explained the concept of *walimah* and the ethics governing its organization from the perspective of Islamic jurisprudence. A study published in the Huntington et al (2022) found that simple marriages tend to have more positive psychological and financial impacts on newly married couples. A study in the Shamu et al (2024) indicated that social media contributes to the increasing consumerist culture surrounding wedding celebrations.

Other studies have shown that *walimah* functions as a medium for distributing happiness, strengthening social solidarity, and actualizing concern for disadvantaged groups (Latuapo, 2022). Research on the governance of Muslim religious celebrations found that the separation of spaces between men and women who are not *mahram* remains an important issue in the implementation of Islamic law (Hamdani et al., 2022; Umami et al., 2025). Ahmed (2005) emphasized that the acculturation of culture and religion in marriage practices produces various unique forms of tradition, while still requiring normative filters to ensure that they do not contradict Islamic principles. In addition, studies published in the Nirwana et al (2025); Umami et al (2025), and research on contemporary Muslim wedding culture indicate that economic, family, community, and social media factors play significant roles in shaping contemporary wedding celebration practices.

Although these studies have discussed *walimah*, wedding culture, social interaction ethics, consumerism, and the integration of religion and culture, most have focused separately on the dimensions of Islamic law, family sociology, or

wedding culture. Studies that specifically position wedding celebration practices as manifestations of the Living Quran, particularly in the context of actualizing Quranic values amid contemporary social change, remain relatively limited. Furthermore, relatively few studies have examined how Quranic values are negotiated and adapted within wedding celebration practices influenced by popular culture and modernity.

There is a gap between the normative teachings of the Quran, which emphasize simplicity, social concern, moderation, and ethics of social interaction, and the realities of contemporary Muslim wedding celebration practices, which are often influenced by consumerist culture, prestige-oriented attitudes, and social pressure. Previous studies have generally examined *walimah* from the perspectives of Islamic jurisprudence, Islamic family law, or wedding culture, while studies positioning wedding celebration practices as a form of Living Quran actualization remain very limited.

The novelty of this article lies in its use of the Living Quran perspective to explore Quranic values that are lived and actualized in Muslim wedding celebration practices. Unlike previous studies that have focused on normative and legal aspects, this article focuses on the processes of actualization, negotiation, and adaptation of Quranic values within the social realities of Muslim communities. In addition, this article employs a phenomenological approach to understand the religious experiences underlying Muslim wedding celebration practices.

Theoretically, this article contributes to the development of Living Quran studies by expanding their object of inquiry to include wedding culture and the social practices of Muslim communities. Practically, the findings of this article may serve as a reference for Muslim couples, religious leaders, educational institutions, and policymakers in developing wedding celebration models that are simpler, more inclusive, and more consistent with Quranic values. Furthermore, this article contributes to strengthening the religious literacy of communities in understanding wedding celebrations as means of worship, gratitude, *da'wah*, and the strengthening of social solidarity, rather than merely as symbols of prestige and consumption.

METHODS

This article was developed through a series of stages, including identifying the focus of the study, searching for and selecting data sources, organizing the data, analyzing themes related to Quranic values in the practice of Muslim wedding celebrations, interpreting the findings from the perspective of the Living Quran, and drawing conclusions. These stages were carried out systematically to gain a comprehensive understanding of how Quranic values are actualized, negotiated, and manifested in the social practices of Muslim communities. In this context, the Living Quran perspective is used to bridge the relationship between the Quranic text and the living religious reality within society so that Quranic values can be understood as social practices that continue to evolve according to the context of time and place (Ebrahimi & Yusoff, 2017; Nabel, 2021).

Data Sources

To obtain a comprehensive picture of the phenomenon under study, this article uses primary and secondary data. Primary data consists of verses from the Quran, hadiths of the Prophet Muhammad (peace be upon him), books on fiqh, tafsir, and works by scholars that discuss the concepts of marriage and *walimah* in Islam. These sources serve as a normative foundation for understanding Quranic values related to the practice of wedding celebrations. Meanwhile, secondary data was obtained from journal articles, academic books, conference proceedings, and various scholarly publications discussing the Living Quran, the phenomenology of religion, Muslim wedding culture, and the dynamics of contemporary society's religious and social practices. The use of secondary data is intended to enrich the analysis while

providing an academic context for the phenomenon under study (Denny & Weckesser, 2022; Engkizar et al., 2025).

Instruments

Once the data sources have been identified, the next step is to determine the instruments to be used in the research process. In qualitative research, the primary instrument is the researcher (human instrument), who plays a role in discovering, selecting, interpreting, and analyzing data in accordance with the focus of the study. The researcher's position as the primary instrument allows the interpretation process to be conducted contextually, taking into account the interrelationships between data, theory, and the social reality under study (Engkizar et al., 2026; Hashimov, 2015; Kocaman, 2024). To support this process, additional instruments were used, including documentation sheets, data categorization matrices, and formats for identifying research themes. These supporting instruments serve to group data into specific categories, such as simplicity, social concern, social ethics, da'wah, and the influence of modern culture on Muslim wedding celebrations. Thus, the analysis process can be conducted in a more systematic and structured manner (Akinyode & Khan, 2018).

Data Analysis Tools

Next, the collected data was organized using several analysis tools, including a thematic categorization matrix, coding sheets, and thematic mapping. These analytical tools were used to identify patterns, relationships, and trends in meaning that emerged across the various data sources collected. The use of these tools facilitated the data reduction process while also making it easier to trace the connections between Quranic values and the practices of Muslim wedding celebrations (Nieman, 2023). Through thematic mapping, data can be grouped based on main themes, making it easier to identify the relationship between normative aspects and social reality. Thus, the interpretation process can be directed toward a deeper understanding of the manifestation of Quranic values in the social practices of Muslim communities (Adi et al., 2025).

Data Analysis Techniques

Data analysis was conducted using thematic analysis. The analysis began with a thorough reading and understanding of all the data, followed by a coding process to identify information related to wedding celebration practices in Islam. Codes with similar meanings were then grouped into specific themes representing the Quranic values that emerged in these practices. Once the main themes were established, the next stage involved interpreting the data using the "Living Quran" perspective (Abdelnour, 2024; Lutfiyah & Shahbal, 2026; Murtadho & Najiburrahman, 2025). At this stage, the analysis focused on explaining how Quranic values are not only understood textually but also actualized in the form of social, cultural, and religious practices among Muslim communities. Through this process, an understanding is gained regarding the forms of actualization, negotiation, and adaptation of Quranic values in the practice of contemporary Muslim wedding celebrations (Hasibuan et al., 2025).

Data Validity

To ensure the quality of the study's findings, data validity was established through source triangulation and rigorous literature review. Source triangulation involved comparing information derived from the Quran, hadith, fiqh texts, exegetical works, and various previous studies relevant to the research topic. This step was taken to ensure the consistency, validity, and accuracy of the resulting interpretations (Aji et al., 2021). In addition, a process of repeated reading and review of all sources used was carried out to strengthen the depth of analysis and avoid interpretive bias. This process aims to enhance the credibility, dependability, confirmability, and transferability of the findings so that the study's results possess

adequate academic validity and are scientifically accountable (Engle, 2015). With this methodological framework, this article aims to provide a comprehensive understanding of the values of the Quran as reflected in the practice of Muslim wedding celebrations and to explain how these values are brought to life, interpreted, and negotiated in the social life of the community through the perspective of the “Living Quran”.

RESULT AND DISCUSSION

Based on the analysis of the concept and practice of wedding celebrations in Islam, several interconnected findings were identified. These findings indicate that *walimah* is not merely a ceremonial celebration but also represents religious, social, economic, and cultural values. The main findings concern simplicity, social concern, gender interaction, the influence of modern culture, and the potential of *walimah* as a medium of *da'wah*.

Simplicity as the Core Principle of *Walimah*

The findings indicate that simplicity is one of the fundamental principles in the implementation of *walimah*. Islamic teachings emphasize that a wedding celebration should prioritize blessing and gratitude rather than luxury and social prestige. The practice exemplified by the Prophet Muhammad ﷺ and his Companions demonstrates that a simple wedding celebration can still carry substantial religious and social meaning.

Simplicity in *walimah* also has economic implications for newly married couples. A celebration that is organized according to one's financial capacity can help couples begin their married life without excessive financial burdens. Previous research has shown that couples who begin their household life without significant debt tend to experience greater marital satisfaction than those who incur debt to organize large-scale wedding celebrations (Al Mazrouei, 2026). Similarly, a study published in the Karney & Bradbury (2020) found that relatively simple marriages tend to have more positive psychological and financial effects on newly married couples.

Thus, simplicity should not be understood as a limitation on celebrating happiness, but rather as an effort to maintain the primary purpose of *walimah*: announcing the marriage, expressing gratitude to Allah, and sharing happiness with others. The findings further indicate that prioritizing blessing over luxury can contribute to both spiritual well-being and financial stability within the newly established household.

Walimah as a Medium of Social Concern and Solidarity

Another important finding concerns the social dimension of *walimah*. Islamic wedding celebrations are not exclusively intended for the families of the bride and groom but also provide an opportunity to share happiness and sustenance with members of the wider community, including disadvantaged groups. Inviting people from different social backgrounds reflects the Islamic principles of social solidarity and justice. This principle is explicitly reflected in the following Prophetic hadith:

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ، وَيُتْرَكُ الْفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Meaning: *The worst food is the food of a wedding feast to which the rich are invited while the poor are left out. Whoever does not accept the invitation has disobeyed Allah and His Messenger.*” (HR. Muslim, *Shahih Muslim*, No. 1432).

The hadith demonstrates that *walimah* has a social function beyond the celebration of marriage. The exclusion of disadvantaged groups from a wedding feast is criticized because it contradicts the social values embedded in Islamic teachings. Therefore, *walimah* can function as a medium for distributing happiness, sharing sustenance, and strengthening social solidarity. This finding is also consistent with

previous studies emphasizing that *walimah* can serve as a medium for social distribution and the actualization of concern for disadvantaged groups (Mahmudin Hasibuan et al., 2025). Accordingly, the social value of *walimah* lies not in the number or social status of the guests but in its capacity to create meaningful social interaction and strengthen relationships among members of society.

Gender Interaction and the Maintenance of Islamic Ethics

The analysis also identifies gender interaction as an important dimension in the organization of Muslim wedding celebrations. In accordance with Islamic ethical principles, interactions between men and women who are not *mahram* should be regulated to preserve dignity, modesty, and appropriate social boundaries (Khatami et al., 2026). The separation of spaces between men and women who are not *mahram* is therefore regarded as one of the practices that may be implemented to maintain Islamic ethical standards during wedding celebrations. This issue has also been discussed in Islamic jurisprudential literature, including *Fiqih Islam wa Adillatuhu* by Wahbah Az-Zuhaili, which provides explanations concerning the principles governing social interaction and the organization of Muslim gatherings. The findings indicate that the organization of a wedding celebration should not only consider aesthetic and social aspects but also take into account religious norms governing interpersonal relationships. Consequently, the management of space, guest interaction, clothing, and the overall atmosphere of the celebration becomes part of the effort to ensure that *walimah* remains consistent with Islamic principles.

The Influence of Modern Culture and Social Media

The findings further reveal that modern culture and social media have significantly influenced contemporary Muslim wedding celebrations. Wedding trends promoted through social media have created new expectations regarding decoration, venues, photography, clothing, food presentation, and the overall scale of the celebration. The emergence of highly curated and “Instagramable” wedding celebrations may encourage couples and families to associate wedding quality with visual appeal, luxury, and social recognition. This condition creates a tension between the Quranic principle of moderation and the consumerist tendencies of contemporary wedding culture. A study published in the Nwagbara (2025) indicates that social media contributes to the growth of consumerist practices in wedding celebrations. Social expectations may also place considerable pressure on couples to organize celebrations that exceed their financial capacity.

However, the findings do not indicate that modernity and social media are inherently incompatible with Islamic principles. Instead, both can be used constructively when guided by appropriate religious values. Social media, for example, can serve as a medium for disseminating educational messages about simple and meaningful weddings, sharing positive examples of *walimah*, and promoting awareness that the value of a wedding should not be measured by its cost or social prestige. Therefore, religious education and guidance from scholars, religious leaders, families, and the wider community are important in helping couples distinguish between cultural expressions that can be maintained and practices that conflict with Islamic principles. Positive local traditions, such as *gotong royong* and sharing food with the community, can be preserved, whereas practices containing elements of *shirk* should be avoided.

Walimah as a Medium of Da‘wah

The findings also demonstrate that *walimah* has considerable potential as a medium of *da‘wah*. A wedding celebration provides a social space in which Islamic values can be demonstrated through concrete practices. These include serving *halal* food, maintaining appropriate social interaction, preserving modesty, organizing the event responsibly, and creating an atmosphere characterized by Islamic etiquette. Through these practices, wedding celebrations can communicate Islamic teachings

not only through verbal messages but also through lived examples (Alimi, 2014; Susanti et al., 2025). *Walimah* therefore has the potential to become a form of practical *da'wah* in which religious values are manifested through everyday social practices. The implementation of Islamic values within *walimah* also provides an opportunity to demonstrate that religious observance does not necessarily require the abandonment of cultural traditions. Instead, local traditions can be maintained when they are consistent with Islamic principles. This creates a space for the constructive interaction between religion and culture in Muslim communities.

The Conceptual Relationship between Religious Values and Wedding Practices

The overall findings demonstrate that the ideal concept of *walimah* in Islam is characterized by simplicity, meaningful social engagement, adherence to Islamic ethics, and the pursuit of divine blessing. The primary purpose of *walimah* is to publicly announce the marriage and share happiness in a manner consistent with *sharia*. However, this purpose may become displaced when social pressure transforms wedding celebrations into displays of wealth, status, and consumption.

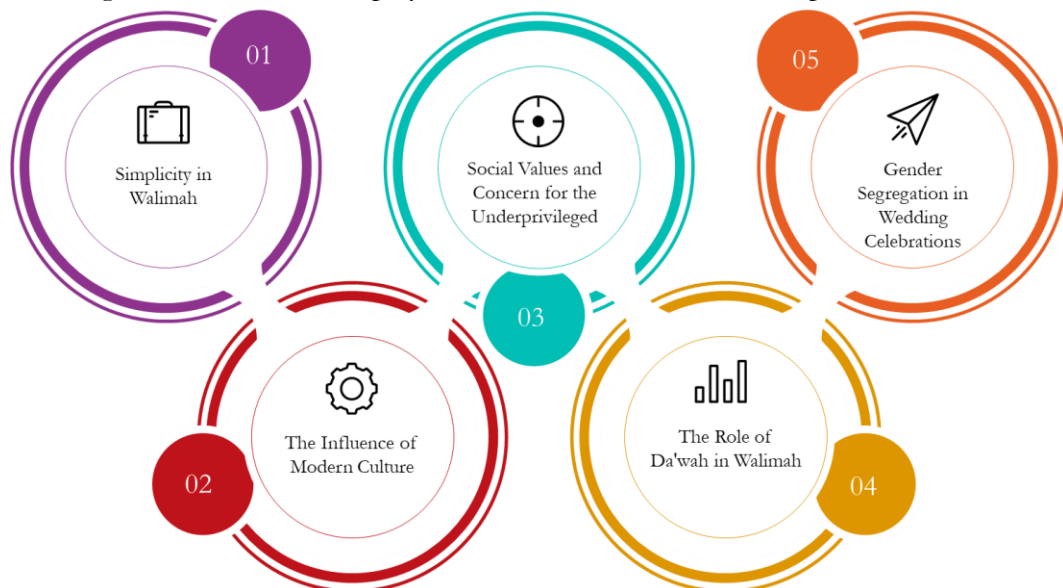


Fig 1. The concept and practice of wedding celebrations in islam

The conceptual relationship identified in this study shows that the religious dimension of *walimah* is closely connected to its social and economic dimensions. Simplicity contributes to financial stability; social inclusiveness strengthens solidarity; ethical regulation preserves dignity; and the integration of religious values into cultural practices enables wedding celebrations to remain meaningful within changing social contexts. The findings further indicate that maintaining the blessing of *walimah* begins with sincere intention, namely seeking the pleasure of Allah SWT. Such an intention can help couples avoid *riya* or the desire to display wealth and social status. The organization of a simple yet meaningful celebration, including the involvement of community cooperation through *gotong royong*, can further strengthen the social and spiritual significance of the event.

At the societal level, families, communities, and religious leaders also have an important role in supporting wedding celebrations that are consistent with Islamic principles. This support may take the form of reducing excessive social expectations, providing religious education concerning moderation, and facilitating wedding celebrations that are accessible and socially inclusive. Such support is increasingly important in contemporary society, where social pressure can encourage couples to meet unrealistic standards. As an act of worship, *walimah* therefore embodies broader Islamic social values (Al Mazrouei, 2026; Hasibuan et al., 2025; Maula, 2019). By inviting guests from different social backgrounds, including disadvantaged groups,

wedding celebrations can become a practical expression of social justice and solidarity. At the same time, weddings organized according to Islamic principles can provide positive examples for younger generations by demonstrating that marriage can be initiated through simplicity, justice, responsibility, and gratitude rather than through excessive consumption.

In responding to modernity, Muslim communities need to adapt the concept of *walimah* to contemporary developments without abandoning its fundamental Islamic principles. Technology and social media can be used positively to disseminate messages concerning simplicity, gratitude, social solidarity, and responsible wedding practices. In this way, Islamic values can remain relevant and applicable within contemporary wedding culture. Overall, the findings demonstrate that an ideal Islamic wedding celebration requires synergy among couples, families, communities, and religious leaders. *Walimah* should not be understood merely as a celebration but as a practical manifestation of Islamic teachings. When organized according to these principles, a wedding celebration can become a meaningful expression of worship, gratitude, *da'wah*, social solidarity, and the pursuit of divine blessing, while also helping couples establish their household life without unnecessary social and financial burdens (Susanti et al., 2025; Turyani et al., 2024).

CONCLUSION

The exploration of Quranic values in Muslim wedding celebrations demonstrates that *walimah* serves not merely as a public announcement of marriage but also as a medium for actualizing Islamic teachings in social life. The findings identify several core Quranic values embedded in wedding practices, including simplicity, social responsibility toward the poor and marginalized, ethical interaction between men and women, social solidarity, and communal cohesion. From a Living Quran perspective, these values extend beyond their normative textual foundations and are manifested through social practices that reflect how Muslim communities understand, interpret, negotiate, and implement Quranic teachings in everyday life. The findings also demonstrate that wedding celebrations constitute a social space in which religious values, cultural traditions, and contemporary social dynamics continuously interact and are negotiated.

The primary contribution of this article lies in applying the Living Quran perspective to explain how Quranic values are embodied and sustained through Muslim wedding celebrations. This approach expands the scope of Living Quran studies beyond textual reception to the analysis of religious and cultural practices in contemporary Muslim society. Theoretically, the study contributes to discussions on the relationship between sacred texts, lived religious experiences, and social realities. Practically, the findings provide insights for Muslim couples, families, religious leaders, and communities in organizing wedding celebrations that uphold simplicity, social inclusion, ethical conduct, and Islamic principles. Ultimately, *walimah* can function not only as an expression of joy but also as a meaningful form of worship and a platform for strengthening the spiritual, moral, and social values rooted in the Quran.

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Author contribution

Muhammad Idris: writing-original draft preparation and visualization, **Achyar Rahman:** data curation, **Rosi Guspita:** editing, **Suci Fajriani:** analysis,

conceptualization, methodology.

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