

Mitoni Tradition: Between Local Wisdom and Maqashid Shari'ah View

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ABSTRAK

Masyarakat Indonesia sangat kental dengan berbagai tradisi dalam kehidupan sehari-hari mereka. Di antara tradisi yang masih dijaga dan dilaksanakan adalah tradisi mitoni. Tradisi ini dipraktikkan oleh masyarakat Jawa atau keturunan Jawa, baik di Jawa maupun di luar Jawa, dan lintas agama. Tidak jarang pelaksanaan berbagai tradisi tersebut dibenturkan dengan hukum Islam, baik dianggap sesuai maupun tidak. Oleh karena itu, makalah ini berusaha mengelaborasi tradisi mitoni sebagai kearifan lokal dengan pendekatan maqashid syariah. Dengan menggunakan metode penelitian kualitatif-naratif, penelitian ini berbasis data kepustakaan. Penelitian ini menemukan bahwa tradisi mitoni secara historis berakar dari praktik keagamaan di luar Islam beserta berbagai ritualnya. Namun, pada era modern, pelaksanaannya telah mengalami banyak perubahan dan identik dengan ritual-ritual Islami, seperti pembacaan ayat-ayat Al-Qur'an, shalawat, dan doa selamat versi Islami. Dalam perspektif maqashid syariah, tradisi ini dapat diakomodasi dalam syariat selama unsur-unsur yang berpotensi mengandung syirik tidak dilaksanakan dan digantikan dengan yang lebih Islami. Hal ini dikarenakan terdapat nilai-nilai pemeliharaan agama, jiwa, kehormatan, dan harta yang sesuai dengan maqashid.

Kata Kunci: Tradisi Mitoni, Kearifan Lokal, Maqashid Syari'ah, Masyarakat Jawa, Hukum Islam

ABSTRACT

Indonesian society is very thick with various traditions in their daily lives. Among the traditions that are still maintained and carried out is the mitoni tradition. This tradition is practiced by Javanese people or Javanese descendants, whether in Java or outside Java and across religions. It is not uncommon for the implementation of various traditions to be clashed with Islamic law, whether it is considered appropriate or not. So this paper tries to elaborate the mitoni tradition as local wisdom with the maqashid shari'ah approach. Using a qualitative-narrative research method, this research is based on literature data. This study found that the mitoni tradition historically originated from religious practices outside Islam with its various rituals. However, in the modern era, its implementation has undergone many changes and is identical to Islamic rituals, such as the recitation of Qur'anic verses, shalawat and Islamic versions of salvation prayers. In the perspective of maqashid shari'ah, this tradition can be accommodated in sharia as long as elements that have the potential to contain shirk are not implemented and replaced with more Islamic ones. This is because there are values of preserving religion, life, integrity and property that are in accordance with maqashid.

Keywords: Mitoni Tradition, Local Wisdom, Maqashid Sharia, Javanese Society, Islamic Law

INTRODUCTION

Mitoni tradition or seven-month pregnancy ceremony is one of the Javanese cultural heritages that is still preserved in various regions, both in rural and urban environments (Kholis, 2022). This phenomenon shows that Javanese people, even in the era of modernization and globalization, still maintain local values as part of their identity and expression of spirituality. The practice of Mitoni is not only loaded with cultural symbols such as shamanism, offerings, and recitation of prayers, but has also undergone adaptation with religious values, especially Islam, through the recitation of Qur'anic verses and sholawat in the ritual procession (Laili Choirul Ummah, 2018).

However, in the midst of efforts to preserve the tradition, debates have arisen among the community and scholars regarding the compatibility of Mitoni with the principles of Islamic law. Some see this ritual as a form of local wisdom that can be accommodated in Islam as long as it does not contain elements of shirk or bid'ah, while others consider that there are practices that conflict with maqasid shari'ah, especially in the aspects of tawhid and purity of worship (Sabrina Laila, 2022). This dynamic is increasingly complex with the innovation of mitoni practices, such as combining with digital aqiqah or modifying the form of alms, which requires reinterpretation through the approach of fiqh al-'urf and maqasid shari'ah.

Previous studies on the mitoni tradition generally highlight aspects of implementation, social change, symbolic meaning, and local wisdom values in Javanese society. Nuraisyah & Hudaidah ⁽²⁰²¹⁾ emphasized that mitoni is a hereditary tradition passed down from generation to generation as a form of request for safety for the mother and fetus, with typical ritual stages from preparation to implementation of the ceremony. According to Kurniawan & Sinaga's study (2023) mitoni is one of the Javanese ways of communicating using symbols. The spiritual values of mitoni are a symbol of eschatological Javanese ideology that functions to maintain social harmony. Study by Abdullah et al., ⁽²⁰²¹⁾ revealed that many ritual stages were simplified or even eliminated and innovations were made, especially in the Solo community, such as the use of ivory coconuts which were replaced with free-range chicken eggs, and prayers which are now led by ustadz and filled with recitations of the Qur'an.

Most of the research is still descriptive, highlighting changes in the form and meaning of traditions, and their impact on society. Only a few explore the relationship between Mitoni and spiritual or religious values critically and integratively. So, this research arises because there is still a lack of studies that comprehensively analyze the integration between local values in the Mitoni tradition with the five main objectives of maqasid shari'ah, especially the protection of the soul (*hifz al-nafs*) and offspring (*hifz al-nasl*). This research seeks to emphasize the need for mapping and reinterpretation of the Mitoni tradition within the framework of maqasid shari'ah as an effort to maintain harmony between local wisdom and shari'ah. This study is expected to make a scientific contribution to the development of socio-cultural fiqh, as well as a reference for the community and policy makers in responding to the dynamics of religious traditions in the contemporary era.

LITERATURE REVIEW

A. Local Wisdom

Local wisdom refers to the values, norms, knowledge, and practices that develop organically within a particular community and are passed down from generation to generation as part of their cultural identity. In a broad sense, local wisdom encompasses worldviews, knowledge systems, and life strategies that are embodied in the activities carried out by local communities in responding to various challenges in fulfilling their needs (Waheeda et al., 2025). Islamic jurisprudence acknowledges local wisdom as a dynamic framework that enables *ijtihad* (independent legal reasoning) to consider local realities and validate practices that serve the overarching goals of the Shari'ah, even if they are not explicitly detailed in foundational religious texts. This recognition positions local wisdom not as a peripheral concern of Islamic law, but as a substantive source of legal and ethical reasoning within the Islamic normative tradition.

Scholars have identified several key characteristics of local wisdom. It is rooted in a specific locality, transmitted through oral tradition and social practice, adaptable to changing environments, and capable of integrating spiritual, ethical, and ecological dimensions of human life. These features distinguish local wisdom from formal knowledge systems and position it as an indispensable resource for community development and cultural sustainability (Nyoman et al., 2023). Furthermore, local wisdom functions simultaneously as a guideline for community behavior, a means of social cohesion, and a cultural filter against external influences that may undermine the integrity of community values.

In the Indonesian context, local wisdom is deeply embedded in the plurality of ethnic and cultural traditions across the archipelago. Javanese traditions such as *mitoni*, *selametan*, and *kenduri* exemplify how local wisdom operates as a vehicle for communal solidarity and spiritual expression. The Indonesian government formally recognizes local wisdom as a national cultural asset, as stipulated in Law Number 5 of 2017 concerning the Advancement of Culture (*Pemajuan Kebudayaan*), affirming that local wisdom is a living tradition that contributes to national identity and social cohesion (Fatmawati, 2021).

B. Mitoni Tradition

The *mitoni* tradition derived from the Javanese word *pitu*, meaning seven is a ceremonial ritual held during the seventh month of pregnancy, intended to invoke divine protection and blessings for the expectant mother and the unborn child. As one of the most prominent life-cycle ceremonies (*slametan*) in Javanese culture, *mitoni* reflects the Javanese worldview of interconnectedness between the human being, the cosmos, and the divine. The *mitoni* ceremony, as a lifecycle salvation ritual of Javanese women's seventh month of pregnancy, is culturally preserved and transmitted across generations as an ethnolinguistic phenomenon, encompassing ritual, social, and tradition-preserving functions whose implementation brings a sense of tranquility to its practitioners and their families (Abdullah, 2018b).

Historically, the *mitoni* tradition predates the arrival of Islam in Java and is rooted in a syncretic blend of Hindu-Buddhist cosmology and indigenous animistic belief systems. According to Koentjaraningrat (1985), *mitoni* carries an ambivalent meaning: on one hand it is aimed at announcing the pregnancy or impending birth, while on the other it includes elements that stress the dangers of childbirth, symbolized by the food prepared for the sacred communal meal and the taboos to be observed by the prospective mother and father. The arrival of Islam — particularly through the missionary activities of the Walisongo initiated a gradual process of cultural negotiation whereby Islamic values were integrated into existing Javanese ritual frameworks without wholesale displacement of local traditions (Austiyana, 2021).

In its contemporary form, the *mitoni* ceremony incorporates a series of ritual elements including *siraman* (ritual bathing symbolizing purification), *brojolan* (rolling of a

young coconut representing the child's smooth birth), and *ganti busana* (changing of the expectant mother's garments). The *mitoni* ceremony involves bathing with water mixed with seven kinds of flowers, conducted with prayers alongside the closest family and neighbors, aiming to refresh the pregnant woman physically and spiritually so that she is psychologically ready to face childbirth. Significantly, modern *mitoni* ceremonies are increasingly integrated with distinctly Islamic practices such as the recitation of Qur'anic verses, *shalawat*, *tahlil*, and *doa selamat*. Semiotic analysis of the *mitoni* ritual reveals that it carries deep spiritual meaning, functioning as a prayer, motivation, and communal hope for the family and society regarding the well-being of the pregnant woman and her unborn child (Tanzela & Evianty, 2025).

C. Maqashid Shari'ah

Maqashid shari'ah literally the objectives or purposes of Islamic law constitutes one of the most significant frameworks within classical and contemporary Islamic jurisprudence. The concept refers to the higher goals and underlying intentions that Islamic law seeks to achieve in regulating human affairs, encompassing both the protection of individual rights and the promotion of collective well-being. The needs of humanity, which are the goal of the Shari'ah, are never-ending, necessitating a dynamic and evolving application of maqashid principles in contemporary contexts (Tahir et al., 2024).

The intellectual history of maqashid shari'ah traces back to the classical period. Imam Abu Hamid al-Ghazali (d. 1111 CE) identified five essential values (*al-kulliyat al-khams*) that Islamic law seeks to preserve: religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and property (*mal*). It was Imam Ibrahim al-Shatibi (d. 1388 CE) who provided the most comprehensive and systematic treatment in his *Al-Muwafaqat fi Usul al-Shari'ah*, articulating the teleological foundations of Islamic law. These five essential values *hifdz al-din* (preservation of religion), *hifdz al-nafs* (preservation of life), *hifdz al-'aql* (preservation of intellect), *hifdz al-nasl* (preservation of lineage), and *hifdz al-mal* (preservation of property) remain the cornerstone of maqashid theory, organized within a tripartite hierarchy of *daruriyyat* (necessities), *hajiyyat* (needs), and *tahsiniyyat* (enhancements) (Mattori & Rusdiana, 2023).

As maqashid al-shari'ah plays a vital role in guiding Islamic legal theory and contemporary applications of Islamic law across various sectors of life, familiarity with its scholarly landscape is essential for assessing its growing influence in both academic and practical domains. Contemporary scholars have significantly expanded the classical framework. Jasser Auda's systems approach to maqashid shari'ah introduces six systemic features cognition, holism, openness, interrelation, multidimensionality, and purposefulness which allow for the incorporation of digital and cultural customs (*'urf*) as a category of *'urf* that can serve as a legal basis in determining rulings for various contemporary activities. This contemporary reformulation has substantially enhanced the

applicability of maqashid shari'ah as an analytical framework for evaluating cultural practices in Muslim-majority societies (Musarrofa & Muttaqin, 2024).

RESEARCH METHODS

The research method in this study uses a qualitative approach with the type of library research. This method was chosen because the focus of the research is on collecting, classifying, and analyzing data sourced from scientific literature, books, journals, articles, and other relevant documents that discuss the Mitoni tradition, local wisdom, and maqasid shari'ah.

The research stage begins with the search and selection of primary and secondary data sources that are credible and relevant (Moleong, 2019). Primary sources include classical and contemporary texts that discuss maqasid shari'ah and religious traditions, while secondary sources include previous research results, scientific articles, and books that examine cultural and religious aspects related to mitoni.

The data collected was then analyzed descriptively-critically using content analysis techniques to identify, interpret, and synthesize information related to the integration between the Mitoni tradition as local wisdom and maqasid shari'ah principles.

This literature study method allows researchers to conduct an in-depth review of various perspectives and previous research findings without conducting field data collection, so as to produce a systematic, objective, and comprehensive understanding of the phenomenon being studied (Rohman et al., 2023).

RESULT AND DISCUSSION

A. Getting to know the Mitoni Tradition

The Mitoni tradition is a Javanese traditional ceremony held when a mother's pregnancy has reached the age of seven months. The word "Mitoni" itself comes from the Javanese language, namely "pitu" which means seven, symbolizing perfection and luck (Suliyati, 2017). The number seven in Javanese society has a broad meaning such as *pituduh*, *pitutur*, *pituh*, *pitungkas*, and *pitulungan* (Abdullah, 2018a). The main purpose of this tradition is to ask for safety and blessings for pregnant women and their fetuses, as well as to reject any dangers that may threaten during pregnancy until birth.

In certain areas this tradition is also called tingkeban. Although some distinguish between mitoni and tingkeban. There is actually a difference between the origins of the mitoni and tingkeban ceremonies. The tingkeban ceremony is performed for women who are pregnant with their first child, but mitoni is performed for women who are pregnant with their second and subsequent children (Nuraisyah & Hudaidah, 2021).

Historically, it is said that this tradition has existed since the time of Prabu Jayabaya. There was a woman named Niken Satingkeb who married a courtier of the Kediri Kingdom named Sadiyo. From this marriage nine children were born, but none of them were able to survive. This did not discourage them, they continued to try to get offspring. All the instructions and advice that came from anyone they paid attention to, even though it had not produced results, or signs of pregnancy. They went to Prabu Jayabaya to complain about their fate and ask for guidance to be blessed with another child who did not have the same fate as before. Prabu Jayabaya ordered Niken Setingkeb to do three things: bathe every Tumbak day (Wednesday), bathe every Buddha day (Saturday), and

take a holy bath. The holy bath is performed at 5 p.m., using holy water and a dipper made of coconut shell (bathok), and accompanied by prayers asking Gusti to give her blessing (Ahyuni et al., 2023).

After bathing Niken Satingkeb must wear all white clothes, and with two ivory coconuts attached to the stomach. The ivory coconut has a symbolic meaning of Sang Hyang Wisnu or Arjuna and Dewi Sri or Subadra. Two ivory coconuts mean that the child to be born is expected to have a handsome or beautiful face. If the baby is born as handsome as Arjuna, and if the baby is born as beautiful as Subadra. Niken Satingkeb wrapped a wulung sugar cane leaf around her belly which was cut with a kris. All the advice and counsel from Prabu Jayabaya was carefully implemented. Niken Satingkeb and her husband were blessed with healthy children.

If you look at the historical story of the mitoni or tingkeban tradition, it is clear that this tradition comes from beliefs outside Islam. And the reality is that the implementation of this tradition until now is not only carried out by Muslim communities, but also by Christian and other religious groups, as in the research conducted by Eka Riani et al, who photographed the implementation of the mitoni tradition in Catholic communities in Harjowinangun Village, East Komerig Ulu Ogan (eka Riani, 2022).

The content or series of Mitoni traditional processions usually includes several stages of rituals that are full of meaning, including: (Sutarto et al., 2013)

1. Siraman is performed by seven elders, including the father and mother. Preferably those who have grandchildren should be the ones to do the bathing (Rosidah et al., 2024). The water required for this process comes from seven different springs, which can be taken from the house well or a nearby umbul. Seven-colored flowers are also an ubarampe. Flowers such as cantil, jasmine, kenanga, red and white roses are some of the flowers that can be found in the vicinity.
2. The ceremony of inserting a native chicken egg into the cloth (sarong) of a pregnant woman by her husband through the stomach until it breaks, as a symbol of the baby will be born easily;
3. Change clothes seven times with a white cloth;
4. The severing of the lawe 'thread' coiled around the pregnant woman's stomach, done by the father-to-be with the intention that the baby will be born easily;
5. Brojolan, the grandmother-to-be from the pregnant mother's side carries the ivory coconut accompanied by the besan's mother. The ivory coconut is passed from top to bottom in the cloth worn by the pregnant woman through the stomach and downward and received by the grandmother-to-be as a symbol of a smooth pregnancy (Savira et al., 2024). The father-to-be breaks the coconut by choosing between two ivory coconuts that have been drawn with Kamajaya and Ratih or Arjuna and Sumbadra or Srikandi. The two coconuts are turned upside down so that the father-to-be cannot see the pictures. If the ivory coconut that is broken by the father-to-be has the image of Kamajaya, the baby will be born male and if it has the image of Ratih, the baby will be born female;
6. After the ceremony, it is followed by the ceremony of choosing the yellow rice that lies inside the husband's takir.
7. This is followed by the ceremony of selling "dawet" and "rujak". The sale of dawet and rujak is paid with imitation coins made from broken roof tiles (kreweng). The proceeds of the sale are collected and put into a cauldron and then the cauldron containing the

kreweng is broken in front of the door. This has a meaning so that the child who is born brings a lot of sustenance and does a lot of charity.

The equipment that needs to be prepared is 1 table covered with a clean white cloth. The table is covered with wake tulak, sindur cloth, lurik cloth, yuyu sekandhang, mayang mekar or lentrek, dhadhap srep leaves, keluwih leaves, and alang-alang leaves used for watering. Other equipment are bokor, tempurung, sekar setaman, boreh, kendi, and two and a half meters of white cloth to be worn after drying the body and hair; a kampung chicken egg wrapped in plastic, two ivory coconut cloves and a tray for its place; various clothing, two meters of lawe, underwear and a tray for its place, seven pieces of kebaya, seven pieces of batik cloth (some of which have truntum patterns), and stagen. The tingkeban meal consists of 1) tumpeng robyong with kuluban, boiled chicken eggs, fried salted fish; 2) chicken bekakakak (ingkung); 3) one plate of white porridge; 4) one plate of sengkala porridge; 5) one plate of red porridge; 6) one plate of penyon or pleret; 7) ketupat lepet only as a requirement; 8) fruits; 9) market snacks and pala pendhem (sweet potatoes); 10) one glass of arang-arang kembang; and 11) dawet ayu (Sutarto et al., 2013).

In addition to the procession, Mitoni is also filled with the recitation of the holy verses of the Qur'an, such as surah Yusuf and Maryam, tahlilan, joint prayers, and dhikr, which strengthen the spiritual and religious dimensions of this tradition (Rahman, 2020). This tradition not only serves as a religious and cultural ritual, but also strengthens social and family ties through togetherness in prayer and hope for a safe and blessed birth.

B. Mitoni Practice in the Modern Era

In the practice of Mitoni tradition in modern times, there are several adjustments and adaptations made without eliminating the essence of the ritual. The following is a description of the practice of the Mitoni tradition in the modern era:

1. Simple and Practical, Some families choose to simplify the Mitoni procession to make it more practical and in line with the fast-paced modern lifestyle. Rituals that are considered complicated or time-consuming can be summarized or eliminated.
2. Islamic touches, Religious elements, especially Islam, are increasingly strengthened in the implementation of Mitoni. Recitation of Qur'anic verses, sholawat, and Islamic prayers become an integral part of the Mitoni event, replacing or complementing traditional mantras.
3. Flexible Location, Mitoni does not have to be held at home, but can be held in a conference hall, restaurant, or other more representative and convenient place.
4. Use of Technology, The use of technology such as photo and video documentation, digital invitations, or live streaming allows families to share Mitoni moments with relatives and friends who cannot be physically present.
5. Collaborate with Professional Vendors, Many families use the services of professional vendors to help organize the Mitoni event, from decorations, clothing, to catering, making it more practical and within the available budget.
6. Focus on Symbolic Meanings Although there are adjustments in the procedures, the symbolic meaning of each procession is still maintained. Modern families put more emphasis on understanding the philosophy behind each ritual as a form of gratitude and hope for the safety of mother and baby.

7. Creative Innovation, Some families make creative innovations in Mitoni, such as incorporating modern elements in decoration or clothing, or making unique and useful souvenirs for guests. With these adaptations and innovations, the Mitoni tradition remains relevant and meaningful for Javanese people in the modern era, as well as a means to strengthen ties and preserve the noble values of national culture.

C. Maslahat in Mitoni Tradition

The discussion and results of this study highlight the integration of the Mitoni tradition as local wisdom with the principles of maqasid shari'ah, which focuses on the main objectives of Islamic law such as the preservation of the soul (hifz al-nafs), offspring (hifz al-nasl), and religion (hifz al-din). The Mitoni tradition, which involves rituals of sprinkling, prayers, and offerings, culturally functions as an effort to protect and bless the mother and fetus, which is in line with maqasid shari'ah in maintaining the safety and continuity of offspring (Dwi et al., 2024).

However, this study found a tension between traditional practices and the principles of sharia, especially in the aspect of offering rituals that some scholars consider to potentially contain elements of bid'ah or shirk. In the context of maqasid, this requires reinterpretation so that the tradition can be maintained as part of local wisdom without violating Islamic principles. The fiqh al-'urf approach becomes relevant to accommodate cultural practices as long as they do not conflict with the objectives of sharia, especially in terms of avoiding mudharat and maintaining the maslahat of the people.

Analysis of the literature shows that maqasid shari'ah is dynamic and contextual, allowing the adaptation of traditions such as Mitoni with modifications that consider the maslahat and the benefit of the people. For example, the replacement of offerings with food alms or joint prayers that are more Islamic is a form of integration that prioritizes hifz al-nafs and hifz al-din without eliminating the socio-cultural values inherent in the tradition (Dwi et al., 2024).

The results of the study also underline the need for an in-depth understanding of the illat (legal cause) behind the sharia which can be the basis for ijtihad in assessing cultural practices. By understanding maqasid as a whole, the community and scholars can jointly formulate Mitoni practices that are in accordance with sharia principles while preserving local culture (Dwi et al., 2024).

Overall, this study confirms that the Mitoni tradition is not only a cultural ritual, but also a manifestation of local wisdom that has the potential to align with maqasid shari'ah if done with a critical and adaptive approach. This opens a space for constructive dialogue between tradition and religion, which is important in the context of cultural preservation and strengthening Islamic values in contemporary Javanese society.

Integration of the Mitoni tradition with maqasid shari'ah perspective can be done with an approach that balances the preservation of local cultural values and the principles of Islamic law, especially those that focus on the main objectives of sharia (maqasid) such as protecting the soul (hifz al-nafs), offspring (hifz al-nasl), and religion (hifz al-din).

Some important points in integrating Mitoni with maqasid shari'ah are: (Dwi et al., 2024)

1. Maintaining Positive Values and Social Functions The Mitoni tradition has positive values such as strengthening friendship, providing psychological support to pregnant women, and strengthening ukhuwah Islamiyah. These values are in line with maqasid

shari'ah which encourages social benefit and protection of the soul, so these aspects can be maintained and developed.

2. Some practices in Mitoni that contain elements of belief in certain objects or rituals as determinants of salvation need to be straightened out so that they do not conflict with the principle of tawhid. For example, replacing offerings with alms or prayers in accordance with sharia so as not to cause shirk.
3. Use of Prayers and Qur'anic Readings, Strengthening the spiritual dimension by adding prayers derived from Islamic teachings and reading Qur'anic verses in the Mitoni procession, so that this tradition becomes a means of worship while maintaining the blessing and safety of the mother and fetus (Laili Choirul Ummah, 2018).
4. Referring to the Principle of Maslahah and Avoiding Mudarat, the maqasid approach demands a balanced assessment between benefits (maslahah) and potential harms. The Mitoni tradition can be maintained as long as it provides real benefits for the physical and psychological health of pregnant women and fetuses, and does not cause harm or violations of sharia.
5. Accommodating Local Contexts with Fiqh al-'Urf, The fiqh al-'urf approach (law based on local customs) can be used to accommodate cultural practices as long as they do not conflict with the basic principles of sharia. This allows Mitoni to be preserved as an expression of local wisdom that is harmonious with Islam.
6. Strengthening Educational and Spiritual Aspects, Mitoni can also be seen as a medium for early education for the baby-to-be and the family regarding religious and cultural values, so that this tradition contributes to the formation of character and faith from the womb (Baihaqi, 2017).

Thus, the integration of the Mitoni tradition with maqasid shari'ah demands a critical and adaptive attitude that maintains a balance between cultural preservation and adherence to Islamic principles, so that this tradition can continue to live and provide maximum benefits in the context of contemporary Javanese Muslim society.

CONCLUSION

The conclusion of this study is that the Mitoni tradition, as part of the local wisdom of the Javanese community, has the potential to be integrated with the values of maqasid shari'ah through an adaptive and contextual approach. Although there are some practices that need to be adjusted so as not to conflict with the principles of tawhid and Islamic law, Mitoni contains positive values such as strengthening religiosity, moral education, social solidarity, and a philosophy of life that is in line with the main objectives of sharia (maqasid) in protecting the soul (hifz al-nafs), offspring (hifz al-nasl), and religion (hifz al-din).

This integration requires a deep understanding of the legal illat and maqasid syar'i that allows reinterpretation and adaptation of the Mitoni tradition in accordance with Islamic principles without losing the essence of its local wisdom. The fiqh al-'urf approach is important to accommodate cultural practices as long as they do not conflict with the basic teachings of Islam.

Thus, the Mitoni tradition can be preserved as part of the Javanese community's cultural identity that is in harmony with Islamic values, as well as a means to strengthen social ties, increase spiritual awareness, and form a faithful, noble and harmonious family. This study recommends the need for continuous dialogue between scholars, community leaders, and cultural practitioners to formulate guidelines for Mitoni implementation that are in accordance with maqasid shari'ah and relevant to the context of the times.

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