



The Phenomenon of al Tasyabbuh: Birthday Celebration in the View of Students, Education and the Perspective of Ulama Based on Islamic Law

Dwi Fitria Al Husaeni ^{1,*}, Mushfani Ainul Urwah ¹, Seni Siti Inayah ¹, Munawar Rahmat ², Riris Hari Nugraha ², Nurul Firdaus ³

¹ Departemen Pendidikan Ilmu Komputer, Universitas Pendidikan Indonesia, Indonesia

² Departemen Pendidikan Agama Islam, Universitas Pendidikan Indonesia, Indonesia

³ Departemen Pendidikan Agama Islam, Universitas Islam Negeri Sunan Gunung Djati, Indonesia

*Correspondence: E-mail: dwifitriaalhusaeni@upi.edu

ABSTRACTS

At this time among Indonesian Muslims, the phenomenon of tasyabbuh is often encountered, such as the celebration of Valentine's Day, the style of dress, birthday celebrations and many more. This study aims to analyze the opinion of Muslim students regarding birthday celebrations as an example of the tasyabbuh phenomenon in everyday life. This study analyzes the law of birthday celebrations in an Islamic perspective. The research method is a mixed method (quantitative and qualitative). The research was conducted in three stages, namely i) distributing questionnaires; ii) in-depth interviews with experts and iii) data analysis. Respondents consisted of 35 active university students in Indonesia and two religious' teachers in the Padalarang and Cimahi areas, Indonesia. The results of this study indicate that there are two opinions about birthday celebrations. First, there are scholars who allow birthday celebrations as long as they do not violate Islamic law and second, there are scholars who argue that birthday celebrations are prohibited because they resemble Jews and Christians. Both opinions have a strong legal basis derived from the Qur'an and Hadith. By doing this research, it is hoped that every Muslim can be wise about the actions that will be taken by paying attention to the law in an Islamic perspective. Therefore, a Muslim does not just follow a culture without knowing the cause and effect of the act.

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1. INTRODUCTION

Tasyabbuh is an event, occurrence, or phenomenon that is often encountered in the daily environment. Tasyabbuh is one of the socio-cultural phenomena that develops dynamically among the community (Ramli et al., 2014). According to al-Ghazi, tasyabbuh is an expression that shows a human effort to imitate himself with something he wants himself to be similar to, in terms of behavior, clothing, or its properties. So tasyabbuh is an expression of the desired behavior and is done. According to al-Munawi, tasyabbuh means to decorate as they are decorated, trying to recognize according to their actions, having character with their morals, walking as they walk, resembling them in dress and part of their actions. Al-Luwaihiq formulates al-tasyabbuh as someone who burdens himself to resemble others with regard to all characteristics or so on. The word "burden yourself" indicates that the intention is willful and intentional. Thus, it excludes anything that is unintentional, such as the resemblance of a man to a woman in demeanor and voice because the character is created without any intention and desire.

In Indonesian Muslim circles, the phenomenon of tasyabbuh is often found, such as Valentine's Day celebrations, clothing styles, birthday celebrations and much more. As there have been many studies that have examined the tasyabbuh phenomenon, including the tasyabbuh phenomenon in the celebration of welcoming a pluralistic society (Ramli, 2013), the error of men's clothing resembling women (Kambol, 2020), the al tasyabbuh phenomenon in how to dress crosshijabers (Fatimah, 2020), and there are several studies that examine the concept and law of tasyabbuh in Islam (Annibras, 2017; Ramli et al., 2014; Wahidin, 2018). However, there is no research that examines tasyabbuh in birthday celebrations from the perspective of Muslim students and scholars in Islamic law.

Therefore, this study was conducted with the aim of examining the opinions of Muslim students regarding birthday celebrations which is one example of the implementation of the tasyabbuh phenomenon and analyzing the law of birthday celebrations from an Islamic perspective. This research was conducted with the hope that every Muslim can act maturely in responding to every cultural phenomenon that develops in society while still paying attention to the law in Islam.

2. METHOD

2.1 Research Methods

The research method used is a mixed quantitative and qualitative method. The research was conducted through the method of distributing questionnaires and in-depth interviews. In-depth interviews were conducted with one ustadz in Padalarang, Indonesia (UA) and one ustadz in Overtime Sawah, Cimahi, Indonesia (UB). Interviews with UA were conducted on Friday, October 01, 2021. Meanwhile, interviews with UB were conducted on Wednesday, October 6, 2021. The results of the interviews were then analyzed and a conclusion was drawn.

The questionnaire contains two types of questions, namely open and closed questions. Closed questionnaire was used to collect quantitative analysis data. Meanwhile, an open questionnaire was conducted to collect qualitative analysis data. The questionnaire was distributed through social media accounts (Whatsapp and Instagram). **Table 1** shows the questionnaire instrument submitted to respondents.

Table 1. Questionnaire instrument.

No.	Question
1	Have you ever celebrated/had a birthday party?
2	Have you ever attended a birthday party?
3	If so, what kind of birthday events have you attended/done?
4	Do you celebrate your birthday by blowing out candles?
5	Do you celebrate your birthday by giving charity?
6	Do you celebrate your birthday with a meal?
7	Do you celebrate your birthday by cutting a cake?
8	How often do you celebrate or attend birthdays?
9	What is your purpose for attending or celebrating a birthday?
10	What does birthday mean to you?
11	Do you know the ruling on celebrating birthdays in Islam?
12	What do you think about celebrating birthdays according to Islamic law?

2.2 Research Respondents

Respondents in this study were 35 students. Respondents consisted of 22 women and 13 men with an average age of 20 years. **Figure 1** shows the age distribution of respondents. Respondents came from universities in Indonesia. Table 2 shows the list of universities that participated in filling out the questionnaire. Based on Table 2, it can be seen that the majority of respondents came from the Indonesian Education University as many as 26 respondents or 74.29%. Then, at least 1 respondent came from STMIK AMIK Bandung and Brawijaya University or 2.86%.

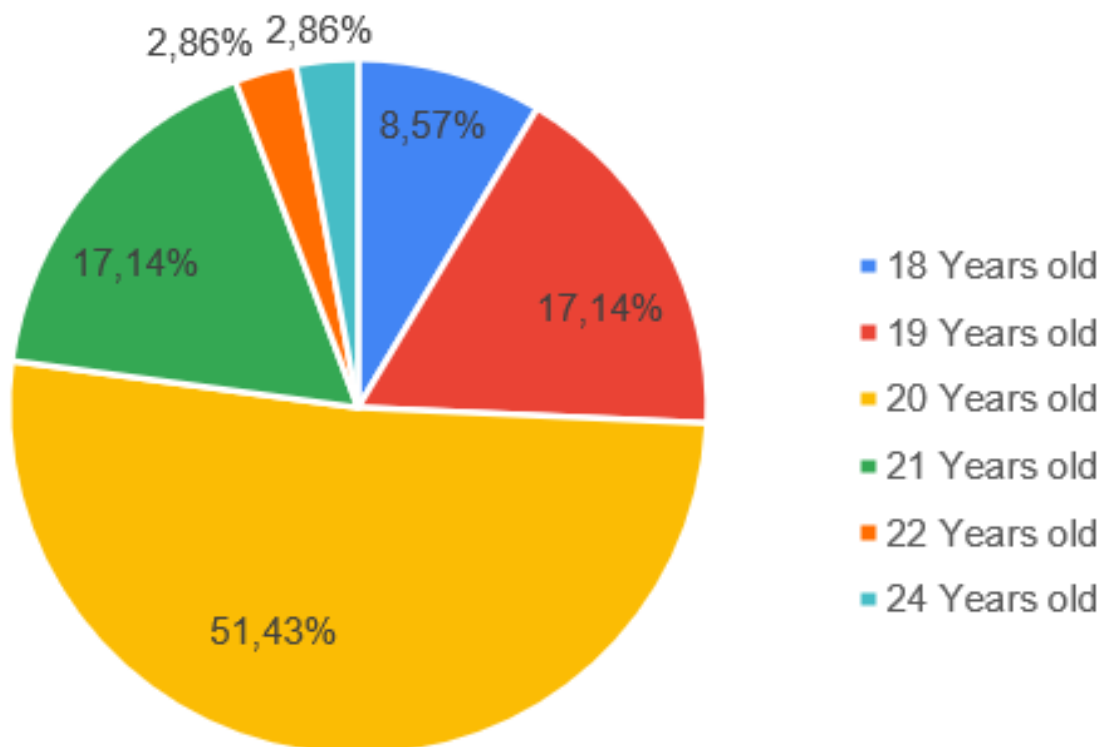
**Figure 1.** Age distribution of respondents.

Table 2. Distribution of respondent universities.

No	College Name	Total Respondents	Percentage
1	Politeknik Negeri Bandung	2	5.71%
2	STMIK AMIK Bandung	1	2.86%
3	UIN Sunan Gunung Djati Bandung	3	8.57%
4	Universitas Islam Bandung (UNISBA)	2	5.71%
5	Universitas Pendidikan Indonesia	26	74.29%
6	Universitas Brawijaya	1	2.86%

Table 3 shows the distribution of the study programs taken by the respondents. Respondents came from 18 different study programs. Most of the respondents came from the Computer Science Education study program as many as 10 people or 28.57%. Respondents with the study program of Islamic Religious Education as many as 4 people, Computer Science and Islamic Education as many as 3 people and Mathematics Education 2 people. We took samples from other study programs such as Biology, Business Administration, Mechanical Engineering, Development Economics, Informatics, Chemistry, Islamic Broadcast Communication, Communication Management, Tourism Marketing Management, Biology Education, Physics Education, Chemistry Education and Islamic Economics and Finance, respectively 1 respondent each. Characteristics and biodata of each respondent are shown in **Table 4**.

Table 3. Distribution of respondent's study programs.

No.	Study program	Total Respondents	Percentage
1	Biologi	1	2.86%
2	Administrasi Bisnis	1	2.86%
3	Ilmu Pendidikan Agama Islam	4	11.43%
4	Ilmu Komputer	3	8.57%
5	Teknik Mesin	1	2.86%
6	Ekonomi Pembangunan	1	2.86%
7	Informatika	1	2.86%
8	Kimia	1	2.86%
9	Komunikasi Penyiaran Islam	1	2.86%
10	Manajemen Komunikasi	1	2.86%
11	Manajemen Pemasaran Pariwisata	1	2.86%
12	Pendidikan Agama Islam	3	8.57%
13	Pendidikan Ilmu Komputer	10	28.57%
14	Pendidikan Biologi	1	2.86%
15	Pendidikan Fisika	1	2.86%
16	Pendidikan Kimia	1	2.86%
17	Pendidikan Matematika	2	5.71%
18	Ilmu Ekonomi dan Keuangan Islam	1	2.86%

Table 4. Respondent data.

No.	Respondent	College	Major	Age
1	A	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	20
2	B	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	18
3	C	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	18
4	D	UIN Sunan Gunung Djati Bandung	Pendidikan Agama Islam	21
5	E	UIN Sunan Gunung Djati Bandung	Pendidikan Agama Islam	22
6	F	Politeknik Negeri Bandung	D4-Administrasi Bisnis	20
7	G	Universitas Pendidikan Indonesia	Kimia	24
8	H	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	19
9	U	UIN Sunan Gunung Djati Bandung	Pendidikan Agama Islam	21
10	J	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	19
11	K	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	20
12	L	Universitas Pendidikan Indonesia	Pendidikan Matematika	19
13	M	Universitas Brawijaya	Ekonomi Pembangunan	20
14	N	Universitas Pendidikan Indonesia	Manajemen Pemasaran Pariwisata	18
15	O	Universitas Pendidikan Indonesia	Biologi	20
16	P	Universitas Pendidikan Indonesia	Ilmu Ekonomi dan Keuangan Islam	20
17	Q	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	20
18	R	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	20
19	S	Universitas Pendidikan Indonesia	Pendidikan Kimia	19
20	T	Universitas Pendidikan Indonesia	Pendidikan Matematika	20
21	U	Universitas Islam Bandung	Manajemen Komunikasi	20
22	V	Politeknik Negeri Bandung	D3 Teknik Mesin	20
23	W	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	21
24	X	Universitas Pendidikan Indonesia	Pendidikan Biologi	20
25	Y	Universitas Pendidikan Indonesia	Ilmu Komputer	21
26	Z	Universitas Pendidikan Indonesia	Pendidikan Fisika	20

Table 4 (continue). Respondent data.

No.	Respondent	College	Major	Age
27	AA	Universitas Pendidikan Indonesia	Ilmu Komputer	20
28	AB	Universitas Pendidikan Indonesia	Ilmu Komputer	20
29	AC	Universitas Pendidikan Indonesia	Ilmu Pendidikan Agama Islam	20
30	AD	Universitas Pendidikan Indonesia	Ilmu Pendidikan Agama Islam	19
31	AE	Universitas Pendidikan Indonesia	Ilmu Pendidikan Agama Islam	21
32	AF	Universitas Pendidikan Indonesia	Ilmu Pendidikan Agama Islam	21
33	AG	STMIK AMIK Bandung	Informatika	20
34	AH	Universitas Islam Bandung	Komunikasi Penyiaran Islam	20
35	AI	Universitas Pendidikan Indonesia	Pendidikan Ilmu Komputer	19

3. RESULT AND DISCUSSION

3.1 Student's View on Birthday Celebration

We analyzed the initial conditions of the respondents. Most of the respondents have contracted Islamic Religious Education (PAI) courses or Islamic Religious Education Seminars (SPAI), which is as much as 80%. Meanwhile, 20% have not contracted PAI/SPAI courses.

Respondents who celebrate birthday parties are 26 people or 74.30%. Meanwhile, respondents who did not celebrate birthday parties were only 9 people or 25.70%. The data shows that the number of Muslims who hold birthday parties is still very high when compared to those who do not celebrate birthdays. The respondents who had attended birthday parties were 32 people or 91.40%. Respondents who never came to a birthday party were 3 people or 8.60%. This means that many Muslims among students attend birthday parties, even though they themselves have never celebrated birthdays.

Based on the results of research that has been done, it is known that many Muslims among students attend birthday parties with various kinds of celebrations such as cutting cakes, blowing candles, eating together, giving gifts, singing happy birthday songs, parties, thanksgiving, praying together, and gathering with family.

As said by R, *"I remember attending birthday parties when I was little, or when I was an adult but attended my younger brother's birthday. The program is like cutting cakes, blowing candles, eating together."* F also said, *"It's like giving gifts, giving gifts, singing when it's your birthday, blowing candles/cutting cakes."* E said, *"As usual, blow out the candles, cut the cake, bring gifts."* Just as E said, A also said, *"Birthday party with cake cutting celebrations, blowing candles, thanksgiving, saying prayers."* Based on this, there are still many Muslims, especially among students who celebrate birthdays as Western nations or other religions do or practice tasyabbuh behavior.

However, there are not a few Muslims among students who celebrate birthdays with thanksgiving to Allah SWT, and pray together. This is like what B said, *"I celebrate my birthday by blowing candles, saying prayers, thanksgiving, etc."*, AF said, *"Birthday celebrations are usually done by blowing candles, thanksgiving"* and AB also said, *"The birthday event that has*

been done is prayer (*tahlil*) followed by eating together". Table 5 shows the quantity of data on the way of celebration carried out by the respondents.

Based on Table 5, it is known that the most common way of celebrating birthdays is eating as much as 82.86% followed by cake cutting as much as 62.86%. Birthday celebrations using blowing candles are still often done, which is as much as 60%. Meanwhile, birthday celebrations by giving alms among Muslim students are at the lowest level, namely 54.29%. These results indicate that *tasyabbuh* behavior is still often carried out by Muslim students, especially about how to celebrate birthdays. This is in accordance with research conducted by Annibras, (2017) that *tasyabbuh* behavior is a global phenomenon that is still often practiced.

Table 5. How to celebrate birthdays among Muslim students.

No	Method	Number of Respondents	
		Yes	No
1	Blow the candles	60.00%	40.00%
2	Charity	54.29%	45.71%
3	Eating together	82.86%	17.14%
4	Slice the cake	62.86%	37.14%

Based on the research that has been done, there are many opinions related to the purpose of attending and celebrating birthdays among Muslim students. AH said, "Attending: Because he was invited and if he didn't come, he feared that the friend in question would be angry or offended and even cut off the ties of kinship. Celebrating: because I personally intend to just eat together without any parties or other strange activities, and at the beginning of the event, prayers are always made for the common good first."

R said, "Attending a birthday celebration to appreciate the person who invited him, he was happy because he was still given the age and could gather and wish the best for the birthday. If you celebrate, it's not celebrating, moms said it's called thanksgiving. Most just invite brothers to pray and eat together."

Meanwhile, another opinion regarding the purpose of attending and celebrating birthdays as said by V, "My goal to attend a birthday event is just to fulfill the invitation of people who have invited. Because fulfilling an invitation is one of the rights of Muslims over Muslims.", While M said, "attending a birthday party to appreciate my friend who had invited me, celebrating his birthday to strengthen the relationship with my friends and relatives."

Based on these results, it can be concluded from 35 respondents who participated stated that the purpose of attending a birthday event was as a sense of respect for the person who invited and to establish a relationship. A total of 37.29% of respondents think that the purpose of celebrating birthdays is as a form of gratitude to Allah SWT. Meanwhile, the rest stated that the purpose of celebrating birthdays is as a self-experience, celebrating birthdays, self-respect, and environmental factors as said by F, "I guess because of environmental factors too, or because parents didn't understand this context."

The views of Muslim students regarding birthday celebrations according to Islam are viewed with various opinions, some are of the opinion that it is permissible, some are not, and some are of the opinion that they do not know the law in Islam. Some of these opinions are as follows:

i). Allow birthday celebration

There are some respondents who think that this birthday celebration should not be done. One of those who argue that birthday celebrations are permissible are as follows:

AH said, *“Celebrating birthdays is actually not prohibited in religion. As long as the things are done in order to be grateful for the blessings given by Allah SWT and do not violate religious laws. For example, when the Prophet Muhammad SAW commemorated his birthday by fasting on Monday (found in HR. Muslim). So, the way of the Prophet SAW is one of the activities we can do as Muslims in celebrating birthdays as a form of gratitude. Apart from that, there are other things, including coming to an orphanage, giving compensation to orphans, praying together for good, and other good deeds that are useful.”* and as AC said, *“With the aim of being grateful for a blessed age and hoping that increasing age makes someone even better, if that goal is especially for celebrating birthdays by giving charity, and others whose purpose of worship in my opinion is not a problem, that's wrong. if the birthday celebration that leads to disobedience”*.

ii). Not allowed birthday celebration

There are some respondents who think that this birthday celebration should not be done. Those who argue that birthdays are not allowed are as follows:

F said, *“it should not be clear if in my opinion, if you want to change your name to milad, your words will be barakallahu fii umrik, that's actually the same thing. it still cannot.”*

M said, *“In Islam, birthdays do not need to be celebrated by cutting the cake by singing and blowing the candles. just need to pray for better for the year to come. but we often see in most people, especially Indonesians who celebrate western-style birthdays even though they are Muslims. such behavior is inherent and difficult to leave just because of prestige. my opinion, let's change our mindset so we don't prioritize prestige, birthdays are simple by giving charity and praying”*.

Y said, *“Not my opinion, but the opinion of the majority of scholars, celebrating birthdays if the intention is to worship, there is no guidance, then it is a bid'ah. if the goal is only as a customary habit, then in it there is for tasyabbuh / imitation of unbelievers, namely the act of resembling them in deeds and characters that are characteristic of infidels”*.

R said, *“As far as I know celebrating birthdays in Islam is haram/makruh (I forgot). The birthday tradition does not exist in Islam, was not carried out by the Prophet and was not recommended by the Prophet because it is a tradition of non-Muslims. But there are other opinions that say it's okay as long as we don't do immoral things and tend to increase our faith in Allah SWT, such as giving charity to an orphanage.”*

Based on research that has been done from 35 respondents, 17 respondents think that birthday celebrations are okay as long as they do not commit immoral things, 5 respondents do not know the law in Islam and 13 respondents stated that birthday celebrations are absolutely prohibited. This shows that 30 respondents already know the law of birthday celebrations in Islam. From the views among Muslim students, there are two core opinions, namely it is permissible and not allowed to celebrate birthdays.

3.2 Results of In-depth Interviews with Local Religious Leaders

In-depth interviews were conducted with the two clerics by asking several questions referring to the law of celebrating birthdays in Islam. UA said *“that birthday celebrations are allowed even all scholars agree on it. However, it all still depends on how the celebration takes place. If the celebration is intended and realized out of gratitude by eating, praying, establishing friendships, sharing alms/sustenance, glorifying orphans/orphans, it is very permissible. Even according to the Qur’anic proposition “Wasykurulii walaa takfurun” Be grateful and not be kufr. To blow out candles, partying is clearly not allowed and prohibited because it is not Islamic culture and has imitated another people. It’s like making a wish before blowing out a candle, praying after that is considered kufr, so give thanks to Allah by carrying out activities according to religious law.”.*

In this case the UA said that birthday celebrations are allowed as long as it is within Islamic limits. The limitation of Islam here is that birthday celebrations are intended as a form of gratitude to Allah SWT. UA is of the opinion that birthday celebrations carried out by blowing candles and partying are clearly not allowed and are prohibited because they are not Islamic culture. Behaviors that are often carried out such as “make a wish” before blowing out the candles according to UA are considered kufr.

UA said that by law celebrating birthdays is not absolutely haram and cannot be said to be allowed, *“As for the law, there is no mention of absolute haram and it cannot be said that it is permissible, it all depends on the intention and the form of the celebration. Even though his intentions are good, his celebrations still follow the celebrations of other people, it’s the same as imitating other people and obviously not allowed.”* UA also added, *“Just like giving a surprise, breaking eggs and throwing flour, it is considered a wasteful behavior and it is not permissible because of the behavior of the devil.”* UA said, *“Gratitude can take many forms such as ‘Wedal fasting’ or fasting on the day of birth, and that is what the Prophet Muhammad SAW exemplified in fasting Monday.”.*

UA's opinion is also almost in line with UB's opinion that there are two scholars' opinions which mention the law of birthday celebrations. Based on the results of interviews with UB, some scholars include Sheikh Ali Jum'ah, Sheikh Salman Al-Audah, Sheikh Amru Khalid, the Egyptian Fatwa Institute (Darul Ifta' Al-Mishriyyah), and the Palestinian Fatwa Institute (Darul Ifta' Al-Filasthiniyyah) said that celebrating birthdays is permissible, provided that the celebration does not contain prohibited acts, such as ikhtilat (mixing with non-mahram). They reasoned, celebrating U-Year Day is a way to remember the blessings of birth (life), and a moment to say a prayer for the birthday person. Meanwhile, according to UB, the basis of opinion that allows the birthday celebration is as follows.

i). Qur’an Surah Al-Maryam:33

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

“And may peace be upon me, the day I was born, the day I died and the day I was raised to life again” (QS Maryam: 33). In that verse, Prophet Isa ala'ihis salam prays that he will be given an abundance of prosperity on the day of his birth, day of death, and the day of his resurrection. Thus, celebrating birthdays, accompanied by chanting prayers so that the birthday person is given a long life and abundant prosperity, is allowed.

ii). Hadith narrated by Abu Qatadah radiyallahu anhu:

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ يَوْمِ الْإِثْنَيْنِ قَالَ: «ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ أَوْ أُنزِلَ عَلَيَّ فِيهِ».

From Abi Qatadah al-Ansari radhiyallahu anhu, that the Prophet sallallaahu 'alaihi wasallam was asked about fasting on Mondays. He said: "That is the day I was born, and the day I was sent as a Messenger or revealed to me." In this hadith, the Messenger of Allah -peace and prayer of Allah be upon him- explained the reason he fasted on Mondays, that that day was the day he was born and the Prophet sallallaahu 'alaihi wasallam was sent. That is, the hadith gives a signal that a person's birthday is a day full of favors, so it must be grateful for. The hadith also hints at the permissibility of celebrating days full of favors, such as birthdays.

UB added that birthday celebration is a culture, custom or tradition and not a worship, so it cannot be categorized as heresy. UB said, "*bid'ah is only in matters of worship (religion)*". UB also mentions that based on the opinion of scholars who allow birthday celebrations, to attend and give gifts and congratulations to the birthday person is also allowed, because it is a form of making the person happy, UB said this opinion is based on the hadith narrated by Syahin as follows.

عن أبي هريرة رضي الله عنه قال: سئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: (تُدْخِلُ عَلَى أَخِيكَ (الْمُؤْمِنِ سُرُورًا، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تُطْعِمُهُ خُبْزًا).

From Abu Hurairah radhiyallahu anhu, he said: The Prophet sallallaahu 'alaihi wasallam was asked: "What is the most important deed?" He said, "Should you make your believing brother happy, pay off his debt, or give him a piece of bread." (HR. Ibnu Syahin).

On the other hand, UB also said that there is a second opinion on this birthday celebration, namely scholars who think that this birthday celebration is illegal, "*Some other scholars, such as the Saudi Arabian Fatwa Institute (Al-Lajnah Ad-Da'imah Lil Fatwa) stated that celebrating birthdays is forbidden.*". According to UB, the opinion that forbids this is based on the hadith narrated by Anas radhiyallahu anhu:

عَنْ أَنَسٍ قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: «مَا هَذَانِ الْيَوْمَانِ». قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ».

From Anas, he said: The Messenger of Allah sallallaahu 'alaihi wasallam came to Medina, and the people of Medina had two feasts in which they rejoiced. Then the Prophet asked: "What are these two days?" They replied: "We used to play (having fun) on these two days since the time of Jahiliyyah." Rasulullah sallallaahu 'alaihi wasallam said: "Indeed, Allah has replaced it for you with two holidays that are better than it, namely the feast of Adha and the feast of Fitri (HR: Abu Daud). UB said, "In the hadith, the Prophet sallallaahu 'alaihi wasallam only mentioned two holidays, namely the feast of Adha and the feast of Fitri. Therefore, Muslims are only allowed to celebrate the two holidays alone, not the others. Thus, celebrating a birthday is forbidden, because it is not mentioned in the hadith above. "

UB added that they are also guided by the hadith narrated by Ibn Umar radhiyallahu anhumaa, that the Prophet sallallaahu 'alaihi wasallam said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

"Whoever resembles a people, then he belongs to them" (HR Abu Dawud).

UB said, "*From the opinion of scholars who forbid the celebration of this anniversary because it is considered a Yahudi and Nasrani tradition. Someone who celebrates a birthday means to*

have imitated and resembled their habits, and is part of them. Thus, celebrating birthdays is forbidden in Islam”.

Based on the results of interviews that have been conducted, it can be concluded that scholars have different opinions about the law of celebrating birthdays. Some scholars argue that birthday celebrations are permissible, as long as they do not contain prohibited acts. Meanwhile, some other scholars forbade it, because it resembles Yahudi and Nasrani traditions.

3.4. Discussion

Based on the results of research that has been done that found the phenomenon of al tasyabbuh in the social and cultural life of a Muslim in celebrating a birthday (Khikmatiar, 2018). As a result of the distribution of the questionnaire, there were students who found two opinions about birthday celebrations, namely some argued that it can be done as long as within reasonable religious boundaries and some argued that birthday celebrations are prohibited. This difference of opinion was also found after conducting interviews with ustadz in the local area, that there are scholars who allow it and there are scholars who forbid it because it resembles the customs of Jews and Christians. Differences of opinion about the celebration of birthdays are also mentioned in a study conducted by As'ad, (2019) that there are opinions about the celebration of birthdays, some allow and prohibit. Differences of opinion about birthday celebrations have reasons and propositions that can be held accountable.

The celebration of birthdays was certainly never ordered by the Prophet Muhammad SAW., And is not directly alluded to in the arguments of sharia and the verses of the Qur'an or the hadith of the Prophet. In contrast, there is no direct prohibition to prohibit birthday celebrations (Shavit & Spengler, 2018). However, in this case the birthday celebration is part of the tradition or culture. As the celebration of the birthday of the Prophet Muhammad SAW. which is the acculturation of Islamic culture (Suriadi, 2019).

Birthday celebrations belong to the behavior of tasyabbuh (Mushodiq & Suhono, 2017). Prohibited tasyabbuh is tasyabbuh that is contrary to the nash or applicable law (Al-Qur'an and Hadith).

From the results of searches and interviews of some scholars and scholars who tend to allow celebrating birthdays based on the fact that birthday celebrations are not ritual worship so as long as there is no prohibition that is directly mentioned in the nash, then the original law is permissible. This is in accordance with the original rules of fiqh law, namely “ الاصل في المعاملة الاباحة الا ان يدل دليل على تحريمها ” which means that the form of muamalah can be done unless there is a proposition that forbids it.

Another foundation that strengthens the opinion of scholars about the permissibility of birthday celebrations is the saheeh hadith narrated by Muslim which means: “From Abu Qotadah al-Anshory r.a. that the Prophet SAW. was once asked about the fast of the day of 'Arafah, then he replied: "It removes the sins of the past and the future." He was also asked about the fast of the day of 'Ashura, to which he replied: "It removes the sins of the past year." And when asked about fasting on Monday, he replied: "It is the day of my birth, the day I was sent and the day the Qur'an was revealed to me." (HR. Muslim). Based on the hadith shows that the Prophet also commemorated his birthday by fasting on the day of his birth.

In addition, many religious scholars consider that celebrating a birthday in Islam is illegal due to the existence of very strong evidence and arguments. The scholars argue that the celebration of birthdays is included in heresy if it is celebrated in order to worship to draw closer to Allah Ta'ala. Based on the hadith of the Prophet which means "A thing or way that

someone created in this religion, but not part of this religion, then it is rejected" then the scholars agree that heresy in Islamic law is prohibited. This is also in accordance with the word of Allah which means, "today I have perfected for you your religion, and I have ridhoi Islam as your religion." (Chadziq, 2017).

According to Shaykh Salih bin 'Abdul 'Aziz Alu Shaykh hafidzahullahu Ta'ala said, "Indeed, that (birthday celebration, new year, etc.) is a heresy that is not prescribed. The festivals are only made by human beings according to their lusts. Various kinds of festivals ('id) and what is contained in them in the form of a sense of pleasure and joy, including in the chapter of worship. Therefore, it is not permissible to invent anything in ibadah, nor is it (permissible) to set and meridhoinya (without any evidence from the syariah)." (Al-Minzhaar, p. 19). Rasulullah shallallahu 'alaihi wa sallam bersabda,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever performs a deed (worship) that does not come from (our teachings), then the deed is rejected." (HR. Muslim no. 1718). In another history, Rasulullah shallallahu 'alaihi wa sallam bersabda,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever invents a new thing in our affairs (religion), which has no origin, then the matter is rejected." (HR. Bukhari no. 2697 and Muslim no. 1718).

Based on the interviews that have been conducted, generally among Muslim students celebrate birthdays by blowing out candles. Meanwhile, there is no official historical record of the origin of the tradition of blowing out candles on birthdays. But what is clear is that this tradition entered through Western traditions. According to some sources, this tradition dates back to Ancient Greece. In history it is mentioned that lighting a candle is a special way for a person to pay such a tribute to the moon goddess found in Greek mythology, namely the Goddess Artemis (Hai, 2021). In ancient times, the cake used had to be round in shape to symbolize the moon and the candles placed on it as a symbol of moonlight. Before the Ancient Greeks blew out candles, they would first pray for a wish. It is this that underlies the celebration of birthdays, especially those performed by blowing out candles is an act resembling the Yahudi and Nasrani.

According to Buya Yahya in his lecture uploaded by the YouTube account Al-Bahjah TV that birthday celebrations by blowing out candles should be avoided. In its history, the ancient Greeks believed that they were sending a message to the smoke from the candles that were blown when celebrating birthdays. According to Ustadz Abdul Somad, in Islam, birthday celebrations such as blowing candles do not exist. Birthday traditions have absolutely no historical roots in Islam.

4. CONCLUSION

Based on the results of interviews and theoretical searches that have been read, this study shows that birthday celebrations as a form of tasyabbuh do not show clear legal results where the law of birthday celebrations is not absolutely prohibited or allowed. While the form of celebration is still in Islamic teachings. Such as sharing alms / sustenance, fasting on the day of birth, and various other useful things as a form of gratitude to Allah SWT. However, birthday celebrations are prohibited if the activity contains benefits and activities that are not in accordance with Islamic law. As in most people, celebrate birthdays with parties spending money and processions blowing out candles. The activity of blowing candles should be

avoided because historically this activity intends to entrust prayers to the gods through the smoke of blown birthday candles.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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