

**LIVING HADIS DAN BUDAYA KONSUMSI KONTEMPORER: NEGOSIASI
NILAI-NILAI KEAGAMAAN DALAM PRAKTIK MAKAN DAN MINUM
SAMBIL BERTDIRI PADA PESTA PERNIKAHAN**

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Abstrak

Penelitian ini bertujuan mengkaji negosiasi nilai-nilai keagamaan dalam budaya konsumsi kontemporer melalui perspektif Living Hadis pada praktik makan dan minum sambil berdiri dalam resepsi pernikahan. Fenomena standing party merepresentasikan transformasi budaya konsumsi yang dipengaruhi modernisasi, tuntutan efisiensi sosial, dan perubahan gaya hidup masyarakat urban. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus dalam perspektif Living Islam. Data dikumpulkan melalui observasi dan dokumentasi yang melibatkan penyelenggara pernikahan, tokoh agama, serta masyarakat Muslim. Analisis data dilakukan melalui tahapan reduksi data, kategorisasi tematik, dan interpretasi sosial keagamaan. Hasil penelitian menunjukkan bahwa standing party dipandang sebagai simbol modernitas, fleksibilitas, dan kepraktisan dalam resepsi pernikahan. Masyarakat muslim melakukan negosiasi nilai religius dengan memaknai ulang adab makan dan minum berdasarkan konteks sosial dan pemahaman keagamaan yang kontekstual. Transformasi adab konsumsi merepresentasikan bentuk negosiasi antara nilai-nilai keislaman dan perubahan sosial modern. Melalui proses reinterpretasi terhadap ajaran dan praktik konsumsi, masyarakat berupaya mempertahankan nilai religius sekaligus menyesuainya dengan kebutuhan serta dinamika kehidupan kontemporer, sehingga legitimasi normatif keagamaan tetap terjaga dalam konteks budaya yang terus berkembang.

Kata Kunci: *living hadis*; budaya konsumsi kontemporer; nilai-nilai keagamaan; resepsi pernikahan; makan dan minum sambil berdiri

***LIVING HADITH AND CONTEMPORARY CONSUMER CULTURE: THE
NEGOTIATION OF RELIGIOUS VALUES IN THE PRACTICE OF EATING AND
DRINKING WHILE STANDING AT WEDDING RECEPTIONS***

Abstract

This study aims to examine the negotiation of religious values in contemporary consumer culture through the perspective of Living Hadith regarding the practice of eating and drinking while standing at wedding receptions. The phenomenon of standing parties represents a transformation in consumer culture influenced by modernization, demands for social efficiency, and changes in the lifestyles of urban communities. The study employs a qualitative approach using a case study design within the Living Islam perspective. Data were collected through observation and documentation involving wedding organizers, religious figures, and the Muslim community. Data analysis was conducted through the stages of data reduction, thematic categorization, and socio-religious interpretation. The research findings indicate that standing parties are viewed as symbols of modernity, flexibility, and practicality in wedding receptions. Muslim communities negotiate religious values by reinterpreting the etiquette of eating and drinking based on social contexts and contextual religious understandings. The transformation of consumption etiquette represents a form of negotiation between Islamic values and modern social change. Through the process of reinterpreting teachings and consumption practices, the community strives to preserve

religious values while adapting them to the needs and dynamics of contemporary life, thereby maintaining religious normative legitimacy within an ever-evolving cultural context.

Keywords: *living hadith; contemporary consumer culture; religious values; wedding receptions; eating and drinking while standing*

INTRODUCTION

Contemporary societal developments are marked by increasingly dynamic changes in lifestyle, including in the practice of hosting wedding receptions among Muslim communities. Wedding receptions, which were previously synonymous with the concept of a formal seated meal, are now undergoing a transformation toward a more modern and flexible format. One such change is the emergence of the “standing party” practice a dining concept that allows guests to enjoy the meal while standing and moving freely. This practice has evolved alongside the growing influence of globalization, the modernization of lifestyles, the need for space and cost efficiency, and shifting preferences among urban communities toward reception models considered more practical, elegant, and interactive. This phenomenon demonstrates that consumption culture in society is not static but is constantly changing and adapting to evolving social contexts (Bakti et al., 2020).

In Muslim communities, wedding receptions (*walimat al-'urs*) are social events held to celebrate a marriage and carry a strong religious dimension. The walimah is part of a tradition that embodies the values of gratitude, togetherness, respect for guests, and the observance of proper etiquette in social interactions. In practice, Islam regulates the types of food consumed as well as the etiquette and procedures for eating and drinking. Several hadiths of the Prophet recommend eating and drinking with specific etiquette, including the recommendation to eat while seated (Mardiastuti, 2016).

The phenomenon of standing parties at contemporary wedding receptions is thus worth examining, as it illustrates the intersection of religious values and the demands of modern culture. On the one hand, some members of society view the practice of eating and drinking while standing as an adaptation to the times, which prioritize efficiency and the aesthetics of the event. On the other hand, some Muslims still question its compatibility with Islamic dietary etiquette. This situation indicates an ongoing process of value negotiation within society specifically, how individuals and groups interpret, adapt, and even reconstruct religious values in their daily practices. Research on contemporary Muslim morality suggests that religious practices are not always applied literally but are often shaped through social interactions and everyday life experiences (Billaud, 2019).

This process of negotiating religious values is also influenced by changes in the character of modern society, which is becoming increasingly open to new cultures. The influx of global consumer culture, the wedding creative industry, and the rise of wedding organizers rooted in modern aesthetics have led to a shift in the meaning of wedding receptions. Marriage is viewed as a socio-religious ritual and simultaneously serves as a space for the representation of social identity, economic status, and lifestyle. In this context, religious values often undergo a process of adaptation to market logic and

popular culture. The phenomenon of the Sharia-based wedding industry itself reflects a blending of religious symbols with economic interests and modern trends. (Rifa'i et al., 2025)

Furthermore, changes in consumption practices at wedding receptions can also influence the transformation of etiquette within Muslim society. Consumption etiquette in Islam is fundamentally related to one's posture while eating and drinking and also encompasses simplicity, avoiding extravagance (*isrāf*), respecting food, and maintaining social etiquette during the act of consumption. However, the development of modern reception culture sometimes introduces new trends, such as an emphasis on aesthetics, symbols of social prestige, and even consumptive behavior that has the potential to shift the meaning of these etiquette norms. Research on social practices at wedding receptions indicates that people often interpret religious values contextually and adapt them to the social realities they face. (Abidin & Arif, 2026)

Research on wedding receptions in contemporary Muslim societies indicates a shift in orientation within socio-religious practices. Muttaqin (2020) states that modern society views wedding receptions as part of the implementation of Sharia law and also as a representation of social status and the demands of the social environment. This situation indicates a shift in orientation from substantive aspects toward symbolic aspects. These findings reveal a process of adaptation between religious values and modern cultural developments (Muttaqin, 2020). Mazdalifah and Fitriani (2018) explains that eating at receptions serves to satisfy biological needs and also acts as a medium for the internalization of values, ethics, and socio-religious teachings. Dining traditions are understood as symbols of family education and the formation of social relationships within the community. The study shows that eating practices contain dimensions of values and etiquette that can change in accordance with evolving cultural contexts (Mazdalifah & Fitriani, 2018).

Research on standing parties in Muslim societies is still dominated by studies on the legal aspects of eating and drinking while standing, the adaptation of religious values to modern culture, and changes in etiquette within the context of an evolving culture. Meanwhile, studies on the practice of standing parties, the negotiation of religious values, and the transformation of consumption etiquette from a socio-religious perspective remain relatively limited, even though this phenomenon is becoming increasingly prevalent in contemporary Muslim societies. Therefore, this study is important for examining modern consumption culture practices, the process of negotiating religious values, and the dynamics of the transformation of consumption etiquette in standing parties at contemporary wedding receptions, as well as for contributing to the development of studies in the sociology of religion, Living Islam, and contemporary Muslim culture.

METHOD

This study employs a qualitative approach using a case study methodology from the Living Islam perspective. This approach was chosen because the study aims to gain

an in-depth understanding of a specific phenomenon occurring in the social life of the community, namely the practice of eating and drinking while standing at standing parties during wedding receptions in contemporary Muslim communities, along with the process of negotiating religious values and the transformation of consumption etiquette that takes place within it. Through the case study approach, the phenomenon under investigation can be comprehensively analyzed within a real social context, thereby enabling the researcher to gain a holistic understanding of the relationship between social practices, religious values, and the cultural dynamics of society.

This study was conducted at five Muslim wedding receptions that adopted the standing party concept in Batu City, East Java. The research locations were selected using purposive sampling, based on the consideration that these locations possessed characteristics aligned with the study's focus. Informants were also selected using purposive sampling, comprising the families organizing the weddings, invited guests, and religious figures deemed to have a connection to and understanding of the phenomenon under study. The number of informants in this study was not determined precisely from the outset but followed the principle of data saturation (Tisdell et al., 2025).

The data sources for this study consist of primary and secondary data. Primary data was collected directly through field observations and documentation. Meanwhile, secondary data was obtained from various relevant written sources, such as scientific articles, books, national and international journals, and other supporting documents related to the research topic.

The data collection techniques used in this study included moderate participant observation and documentation. Moderate participant observation was conducted by having the researcher engage to a limited extent in the research subjects' activities in order to directly observe the social situations and behaviors that emerged during the standing party. Furthermore, Documentation was used as supporting data through the collection of various documents, photographs, field notes, and archives relevant to the research (Moleong, 2006).

The data analysis technique used in this study employs the interactive analysis model developed by Miles, Huberman, and Saldaña, which consists of four stages: data collection, data display, data condensation, and conclusion drawing and verification (Miles et al., 2014). The researchers collected all the data obtained, then selected, simplified, and categorized the data gathered in the field. Next, the categorized data was presented in the form of a descriptive narrative to facilitate the interpretation of the data and the identification of patterns of relationships among the data. The final stage involved a process of drawing conclusions and ongoing verification to ensure the validity of the research findings.

To ensure the validity of the data, this study employed source triangulation, methodological triangulation, and member checking. Source triangulation was conducted by comparing information obtained from various informants, while methodological triangulation was conducted by comparing the results of observations, interviews, and documentation (Sugiyono, 2019). In addition, member checking is conducted by

reconfirming the preliminary research findings with the informants to ensure that the data obtained align with the informants' actual experiences and perspectives.

RESULTS AND DISCUSSION

Procedures for Holding a Standing Party

The current trend of hosting standing receptions at contemporary weddings reflects a shift from the conventional reception model toward a more practical, flexible concept that prioritizes space efficiency and social interaction. In practice, guests generally do not have assigned seats as in traditional banquet settings. Guests enter the reception area, offer their congratulations to the bride and groom, and are then directed to the food area, which is arranged as a buffet. After taking food and drinks, guests consume them while standing or moving around as needed for social interaction.

This format is commonly used at modern weddings, particularly in banquet halls, hotels, and event venues with large guest capacities. A standing reception is chosen because it is considered capable of accommodating a larger number of guests in a relatively limited space. Additionally, this setup allows for faster guest circulation, thereby reducing queues and overcrowding in specific areas.

Social Interaction During Consumption

Social interaction patterns during the dining process at contemporary standing wedding receptions today exhibit a more fluid and dynamic character, occurring simultaneously with eating and drinking activities. Guests who have taken food and drinks from the buffet area typically do not remain in one specific spot. They tend to move around while eating, conversing with other guests, exchanging information, or joining different social groups. Interactions that occur during consumption are generally brief but intense, as eating takes place alongside other social activities. In some situations, guests also adjust their eating and drinking habits to maintain communication with their conversation partners, such as taking smaller portions or eating in stages. This phenomenon indicates that consumption at standing parties is understood as a process of fulfilling biological needs and has also evolved into a means of forming social relationships and strengthening communication networks.

Reasons for Using the Standing Party Concept

The use of the standing reception concept in contemporary weddings today is influenced by various practical, social, economic, and cultural considerations that have emerged in modern society. One of the main reasons is the efficient use of space. This concept allows organizers to accommodate a larger number of guests compared to a seated reception, as it does not require a large number of tables and chairs. As a result, the venue's capacity can be utilized more effectively.

In addition to space considerations, time efficiency is also a key factor. A standing party format allows for a faster guest flow, as guests can arrive, congratulate the couple, grab some food, mingle, and then leave the venue without having to wait for a specific part of the program. This approach is seen as well-suited to the nature of contemporary society, which is highly mobile and tends to favor practical solutions.

Economic factors also influence the adoption of this concept. Reducing the need for facilities such as tables, chairs, and seating arrangements can help lower event costs. Additionally, the standing party concept is viewed as more modern and in line with current lifestyle trends. Therefore, its implementation is based on functional considerations and also serves as a symbol of cultural shifts and the social preferences of contemporary society.

Textual Study and Historical Analysis of the Hadith

A study of Islamic law or Sharia provisions regarding the practice of eating and drinking while standing requires an adequate body of references as a basis for analysis. One of the primary sources for determining Islamic law after the Qur'an is the hadith. In addition to serving as a source of law, the hadith also plays a role in explaining the general content of the Qur'an, providing details on provisions that have not been specifically explained, and demonstrating examples of their application in daily life. Therefore, the position of the hadith as a source of Islamic teachings cannot be separated from the Qur'an.

In hadith studies, the process of hadith research is a crucial stage involving a comprehensive examination of the text (*matan*) and the historical context of the hadith. This analysis assesses the level of validity and quality of a hadith, thereby determining to what extent it can serve as a basis for legal rulings and religious understanding. And there are two prevailing views regarding the practice of eating and drinking while standing. A number of hadiths recommend eating and drinking while seated as a more proper form of etiquette, while other hadiths indicate that it is permissible to eat and drink while standing under certain circumstances. The following hadith explains this:

The hadith that recommends eating and drinking while seated

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَجَرَ عَنِ الشُّرْبِ قَائِمًا
Haddab bin Khalid told us, Hammam told us, Qatadah told us from Anas that the Prophet, peace and blessings be upon him, forbade drinking while standing. (HR. Muslim 3771)

This hadith indicates that the Prophet Muhammad SAW admonished or prohibited the practice of drinking while standing. The word زَجَرَ in the hadith implies admonishing, preventing, or prohibiting for the purpose of education. Therefore, this hadith is understood by the majority of scholars as a recommendation to prioritize drinking while seated, as it is considered to better reflect good manners, composure, and respect for the blessings bestowed by Allah SWT. The position of sitting while drinking is also viewed as part of the etiquette of consumption taught by the Prophet in order to foster polite and orderly behavior in daily life (Al-Uṣaimin & Ṣalih, 1422).

During the time of the Prophet Muhammad SAW, Arab society lived in a simple environment, with a way of life heavily influenced by the geographical conditions of the desert. Eating and drinking were generally done in a relaxed manner during family or community gatherings. Sitting while eating and drinking was a form of etiquette that reflected calmness, politeness, and respect for the blessings bestowed by Allah.

Conversely, drinking while standing was often associated with haste, travel, or situations that did not allow one to sit. Therefore, the recommendation to sit while

drinking can be understood as the Prophet's effort to establish a more orderly and civilized consumption ethic within Arab society at that time.

One of the Prophet's primary objectives as a messenger was to perfect moral character. The prohibition in this hadith can be understood as part of the Prophet's moral education (*ta'dib*) for his companions. The Prophet did not merely regulate aspects of worship but also shaped a culture of living that was courteous, healthy, and mindful. In this context, the word *زَجَرَ* does not always indicate absolute prohibition, but rather a stern admonition aimed at educating and guiding behavior toward better habits. Therefore, many scholars interpret this hadith as a strong recommendation (*makruh tanzih*), not a prohibition of the haram nature (Mardiastuti, 2016).

حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ حَدَّثَنَا عُمَرُ بْنُ حَمْرَةَ أَخْبَرَنِي أَبُو غَطَفَانَ الْمُرِّي أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلْيَسْتَقِ

'Abdul Jabbar bin Al 'Alaa`] told me; [Marwan]—that is, Al Fazari—told us; [Umar bin Hamzah] told us; [Abu Ghathafan Al-Murri] informed me that he heard [Abu Hurairah] say: The Messenger of Allah, may Allah's peace and blessings be upon him, said: "Let none of you drink while standing; if he forgets, let him vomit it out." (HR. Muslim 3775)

This hadith indicates that the Prophet Muhammad SAW admonished or prohibited the practice of drinking while standing. The majority of scholars interpret this hadith as a recommendation to prioritize drinking while seated, as this is considered to better reflect good manners, composure, and respect for the blessings bestowed by Allah SWT. Drinking while seated is also viewed as part of the etiquette of consumption taught by the Prophet in order to foster polite and orderly behavior in daily life.

From a historical perspective, this hadith must be understood by taking into account the social, cultural, and pedagogical context of the Prophet Muhammad SAW during the formative period of Islamic society. In the 7th century CE, Arab society was undergoing a major transformation from the culture of the *jahiliyyah* to a society grounded in Islamic values. The Prophet Muhammad SAW conveyed teachings on faith and worship and established an ethical framework for daily life, including the proper etiquette for eating and drinking (Al-Uṣaimin & Ṣalih, 1422).

The acts of eating and drinking were viewed as the fulfillment of biological needs as well as part of character and etiquette formation. Therefore, the Prophet encouraged his followers to perform these acts calmly, orderly, and with full awareness. Drinking while seated is considered to better reflect humility, calmness, and respect for Allah's blessings compared to drinking while standing, which is often associated with haste. In this context, the hadith can be understood as part of the Prophet's civilizational project to shape a cultured and ethical way of life.

From a historical-linguistic perspective, the phrase "لَا يَشْرَبَنَّ" employs a form of prohibition reinforced by the *nun at-taukid*, thereby conveying a very strong sense of prohibition. However, in the Arab educational tradition and the Prophet's teaching methods, a firm prohibitive form does not always indicate absolute prohibition. Often, strong language is used to instill discipline and build ideal habits (*tarbiyah al-sulūk*).

Therefore, many scholars understand that the firmness of the hadith's wording reflects the importance of proper etiquette in drinking rather than an absolute ruling of prohibition (Al-Nawawī & ibn Sharaf, 1972).

The most interesting part of the hadith is: *فَمَنْ نَسِيَ فَلْيَسْتَقِ* "Whoever forgets, let him vomit it back up." Historically, scholars have differed in their understanding of this command. The majority of scholars, such as Imam An-Nawawi, explain that the command is not a literal obligation to vomit up the water that has been drunk. According to them, this wording is a form of strong emphasis (*mubālaghah*) to express disapproval of the habit of drinking while standing. If understood literally, difficulties arise because the Prophet himself, in several authentic narrations, was reported to have drunk while standing. Therefore, a symbolic interpretation is more consistent with the overall tradition of hadith (al-'Asqalani, 1959).

The hadith permitting eating and drinking while standing is as follows:

وَحَدَّثَنَا أَبُو كَامِلٍ الْجَاهِدِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمًا

Abu Kamil Al-Jahdari narrated to us; Abu 'Awanah narrated to us from Ashim from Al-Sha'bi from Ibn 'Abbas, who said: "I offered the Messenger of Allah some Zamzam water to drink, and he drank it while standing. (HR. Muslim 3776)

This hadith is of great importance because it is often viewed as differing from the narrations that prohibit drinking while standing. Therefore, its understanding must be contextualized within the specific time, place, and social conditions of its origin. This hadith pertains to the Prophet Muhammad SAW activities while near the Zamzam Well at the Masjid al-Haram. Zamzam water has served as the primary water source for Hajj and Umrah pilgrims from pre-Islamic times through the Islamic era.

During the Hajj season, the Zamzam area is filled with many people who come to draw and drink water. These conditions create a crowded and dynamic situation, making it not always possible for someone to sit comfortably while drinking. Therefore, the Prophet's act of drinking while standing can be understood as a response to the actual conditions faced at that time, not as a violation of the teachings he had previously conveyed.

Most scholars associate this hadith with the event of the Farewell Pilgrimage. At that time, the Prophet Muhammad SAW was performing the Hajj rituals alongside thousands of his companions. In such a situation, the pilgrims' mobility was very high. The constant movement from one place to another, the crowds, and the limited space meant that some activities had to be carried out in a practical manner.

Drinking while standing in this context demonstrates that Islamic law takes into account the realities of life and does not burden its adherents. The Prophet set an example that when there is a need or specific circumstance, drinking while standing remains permissible.

In hadith methodology, this narration is understood as an explanation of permissibility (*bayan al-jawaz*). This hadith clarifies that the prohibition against drinking

while standing found in other narrations is not intended as an absolute prohibition. Scholars use this hadith to reconcile two groups of narrations that the hadith prohibiting it indicates a more preferable etiquette and the hadith of the Prophet drinking Zamzam while standing indicates permissibility. Thus, the two hadiths are not understood as contradictory, but rather as complementary (Al-Nawawī & ibn Sharaf, 1972).

حَدَّثَنَا ابْنُ إِدْرِيسَ أَخْبَرَنَا عِمْرَانُ يَعْنِي ابْنَ حُدَيْرٍ وَوَكَيْعُ الْمَعْنَى قَالَ أَخْبَرَنَا عِمْرَانُ عَنْ يَزِيدَ بْنِ عَطَّارٍ قَالَ وَكَيْعُ السَّدُوسِيِّ أَبِي الْبَزْرِيِّ قَالَ سَأَلْتُ ابْنَ عُمَرَ عَنِ الشُّرْبِ قَائِمًا فَقَالَ قَدْ كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَشْرَبُ قِيَامًا وَنَأْكُلُ وَنَحْنُ نَسْعَى

Ibn Idris told us that Imran—that is, Ibn Hudair—and Waki' reported to us in summary, he said: Imran informed us from Yazid bin 'Utharid; Waki' As-Sadusi Abu Al-Bazari said: "I asked Ibn Umar about the ruling on drinking while standing, so he replied, 'During the time of the Messenger of Allah, may Allah's peace and blessings be upon him, we used to eat and drink while standing, while we were performing the sa'i. (HR. Ahmad 4373)

This hadith indicates that the Companions during the time of the Prophet Muhammad SAW used to eat and drink while standing, even while moving or engaging in activities that required high mobility. The statement, "We used to drink while standing and eat while walking or hurrying," reflects the dynamic reality of early Muslim society, where it was not always possible for them to sit down every time they ate or drank. This narration serves as evidence that the practice of eating and drinking while standing occurred during the time of the Prophet and was not directly prohibited, thus indicating an element of permissibility in its practice.

This hadith also serves as one of the foundations for scholars in interpreting hadiths prohibiting drinking while standing in a balanced manner. If drinking while standing were absolutely prohibited, the Companions certainly would not have done so during the time of the Prophet Muhammad SAW. Therefore, the majority of scholars reconcile the various existing narrations by concluding that sitting while eating and drinking is a more preferred etiquette and more in line with the Prophet's guidance, whereas eating or drinking while standing is permitted when there is a need, busyness, or specific circumstances that demand practicality. Thus, this hadith affirms that Islam teaches ideal etiquette in consumption and also provides flexibility in accordance with human situations and needs.

This hadith holds significant historical value because it describes the Prophet's practices and also documents the collective customs of the Companions during the time of the Prophet Muhammad SAW. Unlike hadiths that take the form of commands or prohibitions, this account serves as direct historical testimony regarding the reality of life among the first generation of the Muslim community.

Historically, the society of Medina during the Prophet's time was not one living in a static situation. They were active in various activities such as trade, agriculture, travel, warfare, da'wah, and worship. These demanding activities often required high mobility.

The phrase: *وَنَأْكُلُ وَنَحْنُ نَسْعَى*, "We eat while walking or hurrying," indicates that the

Companions sometimes consumed food while on the move. This illustrates a pragmatic way of life that did not always allow them to sit formally while eating or drinking. From a social-historical perspective, this hadith demonstrates that the practice of eating and drinking while standing was not something foreign in the early Islamic community.

The word *تَسْعَى* is derived from the *sa'a*, which means to walk quickly, to strive, to move actively, or to hurry toward a goal. In the context of 7th-century Arab society, travel often involved walking long distances. Such situations meant that eating and drinking were sometimes done practically without having to stop and sit down. Therefore, this hadith reflects the reality of the daily lives of the Companions, who adapted their eating and drinking practices to the demands of their activities.

Historically and methodologically, the significance of this hadith lies in the fact that the practice occurred: *عَلَى عَهْدِ رَسُولِ اللَّهِ*: “During the time of the Messenger of Allah.” In the science of hadith, an action performed by the Companions in the presence of the Prophet or known to the Prophet without any objection is called *sunnah taqririyyah* (the Prophet’s approval). If eating and drinking while standing were absolutely forbidden acts, it is highly likely that the Prophet would have explicitly prohibited them. This serves as historical evidence that the practice falls within the realm of permissibility, even if it may not be the most preferred option (al-’Asqalani, 1959).

The Living Hadith Perspective

In the study of Living Hadith, this hadith demonstrates the connection between religious texts and social reality. Since the time of the Prophet, there has been room for adaptation to various social situations. The Prophet conveyed ideal norms and also provided examples of flexible practices tailored to specific needs. This phenomenon serves as the foundation for contemporary Muslim communities in understanding the practice of eating and drinking while standing during various social events, including modern wedding receptions with a “standing party” concept. This permissibility is often invoked as religious justification as long as it does not undermine the values of propriety, respect for food, and social ethics which are the primary objectives of the hadith.

The practice of eating and drinking while standing, as carried out by the Companions, reflects a process of adaptation to social needs and environmental conditions. A similar phenomenon can be found in contemporary consumer culture, such as wedding receptions with a “standing party” concept, buffet-style meals, or public events that require high mobility. In this context, people often use the hadiths regarding the Companions’ practices as a basis for legitimizing the idea that eating and drinking while standing remains within the bounds permitted by Islamic law. As Qudsy and Dewi (2018) note, religious practices are not always a literal reproduction of the text, but often involve processes of interpretation, adaptation, and negotiation that allow religious teachings to remain relevant amid social change. This approach aligns with the Living Hadith perspective, which views hadith as a source of values that is continually brought to life in the social practices of the community (Qudsy & Dewi, 2018).

Based on this analysis, eating and drinking while seated can be considered more appropriate from the perspective of ethics, politeness, and etiquette. The Prophet has

provided guidance on Islamic etiquette in various aspects of life, including the etiquette of eating and drinking. As for the practice of eating and drinking while standing, it can be understood as a concession in certain urgent situations, not as a primary habit routinely exemplified by the Prophet, but rather as influenced by circumstances that make it impossible to do so while sitting (Mardiastuti, 2016).

In practice, the public's understanding of these recommendations and prohibitions is not always uniform. Some interpret the prohibitions literally as rules that must be strictly enforced, while others interpret them contextually, taking into account the situations, needs, and social changes occurring in modern society. The process of reconciling religious values and modern cultural norms regarding dining and drinking etiquette occurs through a mechanism of social negotiation between religious guidance and the practical needs of contemporary society. In this context, society does not view religious values and modern culture as mutually exclusive, but rather seeks a compromise so that both can coexist in a balanced manner in daily life.

The practice of standing receptions in contemporary weddings can be understood as a form of cultural transformation born out of the need for efficiency in space and time, as well as more flexible event management. This change demonstrates that modernization can influence the technical aspects of event organization and also shape patterns of social interaction within society. In the context of Muslim society, this situation presents its own dynamics because consumption practices in Islam are understood as biological activities and are also related to etiquette, ethics, and religious values that govern the manner of eating and drinking. As the research results by Rifa'i et al. indicate, the social practices of Muslim communities in the modern era tend to undergo a process of adaptation through negotiation between religious norms and the demands of culture and the evolution of societal lifestyles. This process demonstrates that religious practices undergo adjustments in accordance with the evolving social context (Rifa'i et al., 2025). Tohari and Azizah added that a dialogue between local culture and Islam can be achieved by harmonizing the principles and essence of traditional and religious values, shifting marriage patterns from endogamy to exogamy, and defining roles in wedding ceremonies (Tohari & Azizah, 2022).

These adaptations can be seen in the various strategies employed by event organizers, such as providing seating for guests who need it, arranging the layout of the food to make it more accessible, and emphasizing the understanding that the essence of dining etiquette lies in one's posture while eating and also encompasses aspects of politeness, cleanliness, orderliness, and moderation. These findings align with the perspective of Living Islam, which explains that religious practices evolve through the interaction between religious texts and the social realities of society (Umam et al., 2024). In addition, changes in consumer culture in modern society also indicate that consumption is viewed not only as a means of fulfilling needs, but also as part of identity formation and as a social symbol (Bakti et al., 2020). This is also consistent with Harsono and Nawawi's assertion that the practice of "standing party" can be understood as a form of dynamic interaction between religious values and modern culture that gives rise to new

social practices without undermining the underlying religious values (Harsono & Nawawi, 2026).

The Transformation of Consumer Culture

Changes in public consumption behavior at standing parties indicate a shift from consumption patterns that were previously more rooted in traditional values of etiquette toward patterns that are more influenced by the demands of modern lifestyles. In Muslim society, there is a growing understanding of the hadith that encourages eating and drinking while seated and discourages the habit of eating and drinking while standing. However, in contemporary wedding reception practices, this pattern has begun to change due to social and cultural factors, as well as practical needs. In practice, guests at a standing party tend to consume food and drinks while standing, walking, or engaging in other activities simultaneously. This situation arises because the event's design prioritizes space efficiency, guest mobility, and the flow of social interaction.

The transformation of societal consumption behavior is a social consequence inseparable from the process of modernization and lifestyle changes. Modernization has shifted societal orientation from consumption patterns originally based on basic needs (need-based consumption) toward patterns increasingly influenced by social symbols, efficiency, convenience, and popular cultural trends. In contemporary society, consumption serves not only to meet biological needs but also as a means of building identity, prestige, and individual social expression (Husain, 2009).

These changes indicate that consumer behavior is not static but undergoes transformation in line with occurring social changes. As Estuti et al. note, lifestyle has a significant influence on individual consumption behavior, particularly when consumption choices are no longer based solely on functional needs but are also influenced by social activities, the environment, and patterns of social interaction (Astuti et al., 2022). This is consistent with the statement by Amory et al. that digital advancements and shifts in modern consumer culture are also driving people to prioritize convenience, speed, and symbolic value in their consumption activities (Amory et al., 2025).

In this context, public awareness of the hadith's recommendation to eat and drink while seated does not always correlate directly with actual social practices. People often adapt or negotiate religious values in light of evolving cultural realities. Religious values are not entirely abandoned but are reinterpreted to remain relevant to contemporary social situations. Some people view the substance of religious teachings as lying more in the values of politeness, cleanliness, and respect for food than in the technical aspects of body position while eating. Therefore, the practice of eating while standing at a standing party can be understood as a compromise between religious norms and modern social demands.

Thus, consumption behavior at standing parties reflects the dynamics of the relationship between religion and culture in contemporary society. This phenomenon demonstrates that modernization does not necessarily eliminate religious values, but can drive a transformation of meaning through a process of social negotiation. Changes in public consumption behavior ultimately show that consumption practices are shaped by

normative teachings and are also influenced by shifts in lifestyle, cultural developments, and evolving social constructs (Husain, 2009).

Views of Religious Leaders

The views of Islamic religious figures on the practice of standing parties particularly regarding eating and drinking while standing at contemporary wedding receptions—reveal differing interpretations influenced by approaches to understanding hadith and the social context of the community. Some religious figures argue that eating and drinking while seated is more in line with the etiquette taught by the Prophet Muhammad (peace be upon him). This view is based on several hadiths that explain the prohibition against eating or drinking while standing and emphasize the importance of maintaining decorum, composure, and politeness during consumption. This aligns with the findings of Mardiasuti's research, which indicates that scholars differ in their opinions regarding the practice of eating and drinking while standing, based on an analysis of hadiths that both permit and prohibit such practices. Hadiths regarding both the prohibition and the permissibility are equally authentic, so the practice of eating and drinking while standing is understood contextually based on the situations and social needs of modern society (Mardiasuti, 2016).

Some religious scholars view the issue of eating and drinking while standing in a more contextual manner through an approach to understanding hadith that takes into account the entirety of the narrations (*jam'u al-ahadith*) and the social context of the Prophet's practices. They explain that while there are hadiths encouraging eating and drinking while seated, there are also several narrations indicating that the Prophet Muhammad SAW once drank while standing in certain situations. This indicates that the prohibitions or disapproval in the hadith are not understood as absolute rules (*tahrim*), but rather as matters of etiquette and the pursuit of excellence in conduct (*al-adab wa al-afdhaliiyyah*). This perspective highlights the flexibility in understanding Islamic law through a contextual approach that prioritizes the objectives of Sharia (*maqāsid al-syarī'ah*) and the public interest as crucial considerations in responding to social change (Atmam, 2023). Thus, eating or drinking while standing does not automatically make the practice forbidden, provided that it does not disregard the core principles of Islam, such as modesty, cleanliness, gratitude for God's blessings, and the avoidance of harm. This understanding demonstrates that Islamic teachings can be interpreted through a textual approach, as well as through a contextual reading that ensures normative values remain relevant in the face of the dynamics of modern society (Sofwan, 2026).

CONCLUSION

The practice of standing parties at wedding receptions among contemporary Muslim communities reflects a process of negotiating religious values between religious guidance and modern cultural changes. People understand the hadith regarding the recommendation to eat and drink while seated as part of the etiquette taught by the Prophet Muhammad SAW to foster polite behavior, maintain health, and instill values of modesty in daily life. However, this understanding is not always applied uniformly due

to differing perspectives in interpreting the hadith. Some people interpret the hadith literally, viewing the seated position as the ideal form of etiquette, while others interpret it contextually, taking into account other narrations that permit eating or drinking while standing in certain situations. This situation indicates that not all people pit religious values against modern culture, but rather seek to compromise through a process of adaptation so that religious values can still be practiced within the ever-evolving reality of social life.

Furthermore, the transformation in consumption behavior observed in the practice of standing parties demonstrates that modernization and lifestyle changes have shifted society's consumption patterns from one originally rooted in traditional etiquette toward a model more influenced by efficiency, flexibility, mobility, and social interaction. Nevertheless, these changes do not automatically eliminate the religious values inherent in Islamic teachings. Some members of society emphasize that the essence of dining etiquette lies in the posture of the body while consuming food, as well as in the values of politeness, cleanliness, gratitude for blessings, and moderation. Thus, the practice of standing parties can be understood as a form of dynamic interplay between religion and culture that gives rise to a transformation of meaning in the social practices of contemporary Muslim communities, where normative religious values are maintained through a process of reinterpretation and adaptation to an ever-changing social context.

Recommendations for future research could explore how social media, digital da'wah platforms, and online religious content influence public perceptions of hadiths regarding eating and drinking while standing. Such a study is important for uncovering the processes of transmission, reinterpretation, and negotiation of religious values in the digital age, while also elucidating how religious authority and modern consumer culture interact in shaping contemporary religious practices.

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