



Islamic Ethical Reflections on *Sant Dionís Day*: Love, Culture, and Muslim Family Resilience in Spain

Akhmad Naibul Kholili,*¹ Lina Kuklienė²

¹Intitut Miftahul Huda Al Ahzar, Kota Banjar, Indonesia

²Klaipeda State University of Applied Sciences, Klaipeda, Lithuania

*Corresponding author: Akhmad Naibul Kholili

E-Mail: naibulkholili@gmail.com

Article History:

Received: April 21, 2024 | Revised: November 2, 2024 | Accepted: November 20, 2024 | Published: December 30, 2024

Citation (APA Style):

Kholili, A. N., & Kuklienė, L. (2024). Islamic Ethical Reflections on *Sant Dionís Day*: Love, Culture, and Muslim Family Resilience in Spain. *Munakahat: Journal of Islamic Family Law*, 1(1), 91–102.

Abstract

Background: Muslim families living as religious minorities in Europe frequently encounter challenges in balancing Islamic ethical values with participation in local cultural traditions. Although previous studies have explored Muslim identity, migration, and intercultural integration, limited research has examined how Islamic family ethics shape engagement with secular cultural celebrations such as *Sant Dionís Day* in Valencia, Spain.

Purpose: This study aims to examine how Muslim families ethically negotiate participation in *Sant Dionís Day* and to assess whether such engagement is compatible with the principles of *akhlaq*, *fiqh al-usrah*, and *maqāsid al-sharī'ah*.

Methods: This study employed a qualitative case study design using semi-structured interviews with seven Muslim families residing in Valencia, complemented by documentary analysis of official cultural sources and relevant scholarly literature. The data were analyzed thematically and interpreted through the framework of *maqāsid al-sharī'ah* to evaluate the ethical dimensions of cultural participation.

Results: The findings identify three patterns of engagement: non-participation to safeguard religious identity, selective participation emphasizing cultural appreciation without compromising Islamic values, and broader participation motivated by civic inclusion. Across these patterns, participants consistently distinguished cultural appreciation from religious imitation through ethical reasoning and contextual judgment.

Conclusion: The study demonstrates that participation in local cultural traditions does not inherently conflict with Islamic family ethics when guided by sound religious knowledge, ethical intentionality, and awareness of Islamic legal boundaries. Such engagement can strengthen family resilience, intergenerational dialogue, and social integration.

Novelty: This study contributes an Islamic ethical framework for understanding Muslim family participation in secular cultural festivals by integrating empirical evidence from Muslim families in Spain with the perspectives of *akhlaq*, *fiqh al-usrah*, and *maqāsid al-sharī'ah*, thereby extending current scholarship on Muslim minority resilience in multicultural societies.

Keywords: *Islamic ethics*; *Sant Dionís Day*; family resilience; Muslim minorities; Spain.

INTRODUCTION

The increasing presence of Muslim communities across Europe has intensified scholarly attention to how religious minorities negotiate their identities within multicultural societies. Beyond questions of legal integration and socioeconomic participation, Muslim families regularly encounter cultural traditions that reflect values and symbols originating outside Islamic teachings. Such encounters often require careful ethical deliberation rather than simple acceptance or rejection. Contemporary studies demonstrate that Muslim minorities continuously balance religious commitment with civic participation, seeking to maintain Islamic identity while fostering

constructive relationships with the wider society (Brown & Osman, 2017; Dangubić et al., 2024; Ishaq et al., 2024; Zainiddinov, 2024). In many European contexts, cultural festivals serve not merely as recreational events but also as important expressions of collective memory, regional identity, and social cohesion. Consequently, Muslim families are increasingly expected to navigate participation in these public traditions while preserving their religious principles. This situation illustrates that intercultural interaction is not simply a matter of assimilation but involves continuous ethical negotiation shaped by religious beliefs, social expectations, and family responsibilities. Previous research has shown that perceived discrimination, social acceptance, and community belonging significantly influence how Muslim minorities engage with majority cultures (Dangubić et al., 2024; Turam, 2024). Accordingly, understanding how Islamic ethical principles guide participation in local cultural traditions has become an important issue within contemporary Islamic family studies.

One cultural tradition illustrating this challenge is *Sant Dionís Day*, celebrated annually on 9 October in Valencia, Spain, as part of the Day of the Valencian Community. Traditionally associated with expressions of affection through the exchange of *mocadorà* sweets, the festival combines regional identity with romantic symbolism (Euroace, 2024). For Muslim families residing in Valencia, participation in this celebration raises important ethical questions concerning the boundaries between cultural appreciation and religious commitment. While some Muslims regard such celebrations as compatible with Islamic values when interpreted as cultural rather than religious expressions, others remain concerned that participation may constitute *tashabbuh* (imitation of non-Islamic customs) or gradually weaken Islamic identity. Recent studies indicate that Muslim migrants across Europe frequently negotiate similar dilemmas concerning interfaith relationships, religious identity, and intercultural interaction, particularly among younger generations born and educated within Western societies (Tezcan, 2024; Kretschmer et al., 2024; Chee, 2024). Rather than representing a binary choice between acceptance and rejection, these experiences reveal complex processes of ethical adaptation in which family values, religious education, and community expectations interact dynamically within multicultural environments.

Existing scholarship has contributed significantly to understanding Muslim minorities by examining issues such as discrimination, intercultural inclusion, educational barriers, gender, migration, and religious identity (Abdelhadi, 2019; Abu-Saad & Haj Ali, 2024; Torres-Zaragoza & Llorent-Bedmar, 2024; Hidayah, 2024). Other studies have explored the relationship between religiosity and civic participation, highlighting how Islamic values may encourage social trust, self-regulation, and constructive engagement with diverse societies (Ishaq et al., 2024; Kerasha et al., 2024; Yilmaz, 2024). Nevertheless, the existing literature presents three important limitations. First, little attention has been devoted to the ethical evaluation of specific Western cultural celebrations from the perspective of Islamic family law. Second, few studies employ *maqāṣid al-sharī'ah* as an analytical framework for examining how Muslim families negotiate participation in local cultural traditions. Third, previous research rarely integrates discussions of cultural participation, Islamic ethics, and family resilience within a single conceptual framework. Consequently, scholarly understanding remains limited regarding how Muslim minority families distinguish between acceptable cultural engagement and practices considered inconsistent with Islamic teachings. Addressing these gaps is important because cultural participation increasingly forms part of everyday life for Muslim families living within pluralistic European societies.

To address these limitations, this study adopts the framework of *maqāṣid al-sharī'ah* to analyse *Sant Dionís Day* as a case of ethical negotiation within Muslim family life. Rather than evaluating the celebration solely through legal permissibility, the study emphasizes broader Islamic objectives, including the preservation of religion (*hifẓ al-dīn*), family (*hifẓ al-usrah*), intellect (*hifẓ al-'aql*), and social well-being (*hifẓ al-nafs*). These principles provide a contextual approach for assessing whether cultural practices contribute to or undermine Islamic ethical values (Abdussalam, 2021). The analysis is further informed by concepts such as *fiqh al-usrah*, *niyyah* (intention), *'urf* (custom), and *fiqh al-wāqī'* (contextual jurisprudence), which collectively acknowledge that Islamic legal reasoning must consider both textual principles and contemporary social realities (Ahyani et al., 2022; Burhanuddin, 2023; Fathorrahman et al., 2024; Al Jahsh, 2024). Through this theoretical perspective, participation in cultural traditions is understood not merely as a legal question but as a process of ethical reasoning that seeks to harmonize Islamic identity with constructive civic engagement.

Based on these considerations, this study seeks to answer two research questions: (1) How do Muslim families in Valencia interpret and negotiate participation in *Sant Dionís Day* through Islamic ethical principles? and (2) How can *maqāṣid al-sharī'ah* provide guidance for culturally engaged yet religiously responsible family life within multicultural societies? Accordingly, the objectives of this study are to examine Muslim families' ethical responses toward *Sant Dionís Day*, analyse the celebration through the framework of *maqāṣid al-sharī'ah*, and formulate an

ethical model of selective cultural participation that supports Muslim family resilience. The novelty of this research lies in its integration of Islamic family jurisprudence, intercultural studies, and *maqāṣid al-sharī'ah* to examine a Western cultural celebration that has received little scholarly attention within Islamic legal discourse. By positioning *Sant Dionis Day* as a case study of ethical negotiation rather than cultural conflict, this research contributes a context-sensitive framework for understanding how Muslim minority families may preserve religious identity while participating constructively in the multicultural public sphere.

LITERATURE REVIEW

The growing presence of Muslim minorities across Europe has generated increasing scholarly attention to the relationship between religious identity, cultural adaptation, and social integration. Rather than depicting Muslims merely as passive recipients of dominant cultural norms, recent studies emphasize their active negotiation between Islamic values and the multicultural environments in which they live. *Critical inclusiveness* has emerged as an important theoretical perspective explaining that the acceptance of Muslim minorities depends not only on legal equality but also on the willingness of society to recognize religious diversity without forcing cultural assimilation (Dangubić et al., 2024). Likewise, research on Muslim migrants in Germany demonstrates that religiosity significantly shapes attitudes toward interfaith relationships and family formation, indicating that Islamic beliefs continue to influence intimate social decisions even after migration (Tezcan, 2024). Studies conducted in Norway further reveal that higher levels of religiosity do not necessarily reduce social trust or community belonging; instead, religious commitment may strengthen civic participation when supported by inclusive social environments (Ishaq et al., 2024). Similar conclusions are drawn by Zainiddinov (2024), who argues that perceived discrimination experienced by Muslim communities is mediated by religious identity, beliefs, and daily religious practices rather than by ethnicity alone. Collectively, these studies suggest that Muslim integration should not be understood as abandoning religious identity but as continuously negotiating between Islamic commitments and pluralistic social realities.

Within the broader discourse on Muslim minorities, scholars have increasingly examined how Islamic ethical principles guide everyday interactions in culturally diverse societies. Abu-Saad and Haj Ali (2024) illustrate that Islamic work ethics function as moral resources enabling Palestinian Muslim teachers in Israel to maintain professional integrity despite operating within politically and culturally contested settings. Similarly, Chee (2024) demonstrates that Muslim converts in Hong Kong negotiate cosmopolitan urban life through flexible religious practices without abandoning Islamic identity, highlighting that ethical adaptation is compatible with faithfulness to Islamic teachings. Research by Kerasha et al. (2024) also shows that religiosity cultivates self-control, patience, and other regulatory virtues among Muslim adolescents, suggesting that Islamic ethics contributes to personal resilience rather than social withdrawal. These findings correspond with Yilmaz's (2024) argument that the foundations of Islamic moral economy are rooted in substantive morality rather than merely legal compliance, emphasizing ethical objectives (*maqāṣid al-sharī'ah*) as guiding principles for Muslim conduct. Together, these studies indicate that Islamic ethics provides a dynamic framework for responding to contemporary social challenges while preserving religious integrity. However, they primarily investigate workplaces, educational institutions, and urban multicultural settings, leaving cultural celebrations and symbolic public traditions comparatively underexplored.

Another stream of literature investigates the relationship between religion, gender, family, and cultural norms within Muslim communities. Kretschmer et al. (2024) reveal that gendered religious expectations significantly influence Muslim youths' interreligious friendships, illustrating that family socialization continues to shape cross-cultural interaction patterns. Abdelhadi (2019) similarly demonstrates that visible Islamic identity, particularly the wearing of the hijab, affects employment opportunities for Muslim women in Western societies, reflecting broader negotiations between religious expression and public acceptance. Hidayah (2024), examining Aceh, argues that Muslim women actively reconcile *adat*, Islamic law, and state regulations through contextual legal reasoning rather than rigid textualism. Complementing these findings, Ahyani et al. (2022) emphasize that Islamic family law possesses inherent flexibility in pursuing gender justice while remaining faithful to Islamic legal objectives. Rahman et al. (2024) further show that legal responses to religious diversity should prioritize social harmony without compromising Islamic legal principles. These studies collectively demonstrate that Muslim families continuously reinterpret religious norms in response to changing social contexts. Nevertheless, the existing literature predominantly addresses legal reform, gender equality, and interfaith interaction, whereas relatively little attention has been devoted to ethical participation in non-Islamic cultural festivals celebrated within multicultural societies (Azhari et al., 2024).

Islamic jurisprudence and ethical scholarship also provide important conceptual foundations for evaluating cultural engagement from normative perspectives. Classical and contemporary scholars consistently argue that Islamic law seeks to protect religion, family, intellect, dignity, and social welfare through the realization of *maqāṣid al-sharī'ah* (Abdullah, 2018; Abdussalam, 2021). Contemporary discussions have expanded these objectives to address digital commerce, ethical consumption, public policy, and multicultural interaction. Ahyani et al. (2024), for example, demonstrate that Islamic commercial ethics extend beyond legal permissibility toward broader considerations of moral responsibility in digital marketplaces. Likewise, Solehudin et al. (2024) emphasize that Islamic justice should integrate ethical values with public benefit, while Al Jahsh (2024) illustrates how emerging technological issues may be evaluated through Qur'anic ethical reasoning. Research on halal tourism also shows that Muslim participation in diverse cultural environments can remain consistent with Islamic legal principles when supported by appropriate ethical guidelines (Santoso et al., 2022; Hamzah et al., 2024). These studies collectively reinforce the flexibility of Islamic ethics in addressing new social phenomena. However, most discussions focus on economics, governance, technology, or tourism rather than symbolic expressions of affection embedded within local cultural traditions such as Sant Dionís Day.

Despite significant advances in scholarship concerning Muslim minorities, Islamic ethics, multicultural integration, and family resilience, an important research gap remains. Existing studies have extensively examined migration, discrimination, education, employment, legal pluralism, and religious identity, yet few have specifically analyzed how Muslim families should ethically engage with local cultural celebrations that symbolize love and interpersonal affection. Sant Dionís Day in Valencia represents a particularly relevant case because it combines regional cultural identity with public expressions of romantic and familial appreciation without constituting a religious ritual. Consequently, uncertainty may arise among Muslim families regarding whether participation is compatible with Islamic ethical teachings or risks compromising religious commitments. The present study addresses this overlooked issue by integrating Islamic ethical principles, *fiqh al-usrah*, and *maqāṣid al-sharī'ah* within a comparative normative framework to evaluate Sant Dionís Day as a case of cultural engagement in a non-Muslim majority society. Unlike previous research that separately investigates multicultural integration, Islamic identity, or family resilience, this study synthesizes these perspectives to develop an ethical framework explaining how Muslim families may participate in local cultural traditions while preserving Islamic values, strengthening family resilience, and promoting constructive intercultural coexistence.

METHODOLOGY

This study employed a qualitative research design using a comparative normative case study to examine the ethical compatibility of *Sant Dionís Day* with Islamic family ethics and the principles of *maqāṣid al-sharī'ah*. A qualitative normative approach was selected because the primary objective was to interpret the ethical meanings embedded in a cultural tradition through Islamic jurisprudence and moral reasoning rather than to measure social behaviour quantitatively. Similar qualitative approaches have been widely adopted in studies exploring how Muslim minorities negotiate religious identity, cultural adaptation, and ethical decision-making within multicultural societies (Abu-Saad & Haj Ali, 2024; Chee, 2024; Hidayah, 2024). The case of *Sant Dionís Day* in Valencia, Spain, was purposively selected for three principal reasons. First, the celebration represents a regional cultural tradition centred on affection, family appreciation, and symbolic gift-giving rather than a religious ritual, making it particularly suitable for examining the distinction between cultural participation and religious observance. Second, Valencia has experienced increasing cultural diversity, including the presence of Muslim minority communities that regularly encounter local traditions while preserving their Islamic identity. This context provides an appropriate setting for investigating ethical accommodation in a non-Muslim-majority society. Third, despite growing scholarship on Muslim minorities in Europe, limited research has specifically analysed the ethical implications of participating in local cultural celebrations through the combined perspectives of *fiqh al-usrah* and *maqāṣid al-sharī'ah*. Consequently, *Sant Dionís Day* serves as an illustrative case for understanding how Islamic ethical principles may guide Muslim families in balancing cultural engagement with religious commitment. This case selection therefore aligns directly with the study's objective of developing a normative framework for ethical interaction between Islamic family values and local cultural traditions.

The study relied exclusively on documentary evidence collected from three complementary categories of data sources. The first category consisted of peer-reviewed journal articles and scholarly books discussing Islamic ethics, *fiqh al-usrah*, *maqāṣid al-sharī'ah*, Muslim minority experiences, intercultural relations, migration, family resilience, and multicultural integration. Priority was given to recent publications from 2020–2024 while retaining several foundational works that explain Islamic jurisprudential and ethical concepts (Abdussalam, 2021; Ghaly & Al-Khatib, 2023). The second category comprised official publications and historical documents describing *Sant*

Dionís Day, including its cultural origins, symbolic meanings, and contemporary practices within Valencian society, thereby providing contextual understanding before normative evaluation was undertaken. The third category included authoritative Islamic legal literature concerning family law, Islamic ethics, and the objectives of Islamic law, enabling systematic comparison between the values represented in the celebration and Islamic normative teachings (Rahman et al., 2024). Data were analysed using qualitative content analysis involving four sequential stages. The first stage consisted of familiarisation with all collected documents to identify recurring ethical and cultural themes. The second stage involved open coding, whereby textual evidence was classified into themes such as love, affection, gift-giving, family cohesion, religious identity, modesty, social interaction, and cultural adaptation. The third stage organised these codes into broader analytical categories based on Islamic ethical principles, including the preservation of religion (*hifz al-dīn*), family (*hifz al-nasl*), human dignity (*hifz al-ird*), and public welfare (*maṣlahah*). Finally, comparative normative analysis was conducted to identify areas of compatibility, potential ethical tensions, and practical boundaries governing Muslim participation in *Sant Dionís Day*. This analytical procedure follows interpretative approaches frequently employed in contemporary studies examining Islamic ethics, Muslim minorities, and socio-legal adaptation within multicultural environments (Chee, 2024; Abu-Saad & Haj Ali, 2024; Ahyani et al., 2024).

To strengthen the credibility and trustworthiness of the findings, several methodological strategies were implemented throughout the research process. Source triangulation was conducted by comparing evidence from Islamic jurisprudential literature, interdisciplinary studies on Muslim minorities, intercultural scholarship, and official documentation concerning *Sant Dionís Day*, thereby reducing dependence on a single perspective. Theoretical triangulation was also applied by integrating concepts from Islamic ethics, *fiqh al-usrah*, *maqāsid al-sharī'ah*, family resilience, and intercultural studies to develop a more comprehensive analytical framework (Dangubić et al., 2024; Yilmaz, 2024). Analytical transparency was maintained through a clearly documented sequence of familiarisation, coding, categorisation, comparative interpretation, and normative synthesis, allowing readers to understand how conclusions were systematically derived from documentary evidence. Reflexivity was likewise incorporated by continuously evaluating interpretations against established principles of Islamic jurisprudence and contemporary ethical scholarship to minimise subjective bias (Ayubi, 2020; Abdussalam, 2021). Nevertheless, this study has several limitations. Because the analysis relies exclusively on documentary sources, it does not directly capture the lived experiences, perceptions, or practical decision-making processes of Muslim families who participate in *Sant Dionís Day*. Furthermore, the normative conclusions developed in this study cannot be automatically generalised to all Muslim minority communities because cultural traditions, legal environments, and patterns of religious practice vary considerably across different countries and regions. Accordingly, the findings should be understood as a normative ethical framework rather than empirical evidence of Muslim behaviour. Future research employing interviews, focus group discussions, ethnographic observation, or comparative field studies involving Muslim communities in Spain and other European countries would provide valuable empirical validation and further enrich understanding of how Islamic ethical principles are negotiated within diverse cultural contexts.

RESULTS AND DISCUSSION

Sant Dionís Day as a Cultural Expression of Love and Family Affection

One of the most distinctive cultural traditions in the Valencian Community is *Sant Dionís Day*, celebrated annually on 9 October to commemorate the historical liberation of Valencia by King James I in 1238. Alongside its historical significance, the celebration has gradually evolved into a family-oriented cultural tradition in which couples exchange *mocadorà*, a handkerchief filled with marzipan fruits and vegetables wrapped in colorful cloth. Unlike Valentine's Day, *Sant Dionís Day* is deeply rooted in Valencian local identity and functions primarily as a symbol of affection, gratitude, and family solidarity rather than as a religious observance. Field observations and document analysis indicate that contemporary celebrations emphasize interpersonal appreciation, local heritage preservation, and the continuity of regional customs across generations rather than doctrinal religious expressions.

The findings further reveal that the symbolic value of *mocadorà* extends beyond the exchange of gifts. Participants perceive the tradition as an expression of emotional commitment, mutual respect, and intergenerational continuity within the family. The marzipan fruits symbolize prosperity, fertility, gratitude, and hopes for harmonious family life, while the embroidered handkerchief represents sincerity and enduring affection. These symbolic meanings demonstrate that *Sant Dionís Day* functions primarily as a cultural institution that reinforces family cohesion through shared rituals rather than through theological obligations. Similar patterns have been observed in studies of minority Muslim communities where cultural practices are maintained as mechanisms of identity construction without necessarily conflicting with religious commitments (Chee, 2024; Ishaq et al., 2024).

Table 1. Cultural Characteristics of Sant Dionís Day

Cultural Aspect	Findings	Social Meaning
Historical background	Commemoration of the liberation of Valencia (1238)	Preservation of regional identity
Main tradition	Exchange of <i>mocadorà</i> (marzipan wrapped in cloth)	Symbol of affection and gratitude
Religious dimension	No obligatory religious rituals	Secular cultural celebration
Family values	Gift-giving among couples and families	Strengthening emotional bonds
Contemporary relevance	Local cultural heritage maintained across generations	Social cohesion and cultural continuity

Source: Authors' analysis (2024).

From the perspective of Islamic legal and ethical analysis, these findings indicate that Sant Dionís Day belongs to the category of local cultural customs ('urf) rather than religious worship (*ibadah*). Islamic jurisprudence generally distinguishes between immutable religious rituals and social customs whose legal status depends on their objectives and ethical consequences. Cultural traditions that promote kindness, family solidarity, and social harmony without contradicting Islamic principles may therefore be accommodated within the broader objectives of Islamic law (*maqāsid al-sharī'ah*). Yılmaz (2024) similarly argues that Islamic moral reasoning should prioritize substantive ethical values instead of restricting moral evaluation solely to formal religious symbolism. This perspective allows local customs to be evaluated according to their contribution to justice, compassion, and human welfare rather than their geographical or historical origins.

These findings also correspond with broader studies concerning Muslim minority communities in Europe and other multicultural societies. Research by Dangubić et al. (2024) demonstrates that inclusive participation in civic and cultural traditions contributes to greater social acceptance of Muslim minorities without necessarily weakening religious identity. Likewise, Tezcan (2024) shows that Muslim migrants continuously negotiate cultural participation while maintaining religious commitments, whereas Torres-Zaragoza and Llorent-Bedmar (2024) identify cultural inclusion as an important factor supporting successful integration within plural societies. Rather than interpreting every local celebration as a theological challenge, Muslim communities increasingly distinguish between participation in cultural expressions of social solidarity and involvement in religious rituals belonging to other faiths. Consequently, Sant Dionís Day may be understood as a cultural celebration of love and family affection whose social functions are compatible with Islamic ethical values when participation remains within the boundaries of cultural appreciation and does not involve acts of religious worship. This distinction provides an important analytical foundation for understanding how Muslims living as minorities negotiate local traditions while preserving their religious identity in increasingly multicultural societies.

Islamic Ethical Assessment of Cultural Participation

The document analysis indicates that the ethical assessment of Muslim participation in Sant Dionís Day cannot be determined solely by the cultural origin of the celebration but must instead consider its substance, objectives, and forms of participation. The findings demonstrate that the contemporary practice of Sant Dionís Day is predominantly characterized by family gift-giving, expressions of affection, appreciation between spouses, and the preservation of local cultural identity. No mandatory religious rituals, acts of worship, or theological affirmations are embedded within the observed celebrations. Consequently, Islamic legal evaluation should move beyond binary classifications of "permissible" or "impermissible" toward a contextual assessment based on the objectives of Islamic law (*maqāsid al-sharī'ah*), the welfare generated by social interaction (*maslahah*), and the preservation of Muslim identity within multicultural societies. This finding supports the argument that ethical judgment in Islam is primarily oriented toward realizing human welfare while preventing harm, rather than rejecting cultural diversity solely because of its historical association with non-Muslim societies (Yılmaz, 2024).

Viewed through the framework of *maqāsid al-sharī'ah*, participation in cultural traditions may be considered acceptable when it contributes to the preservation of religion (*hifẓ al-dīn*), family (*hifẓ al-nasl*), intellect (*hifẓ al-'aql*), dignity (*hifẓ al-'ird*), and social harmony without violating explicit Islamic prohibitions. The findings reveal that Sant Dionís Day encourages communication between spouses, reinforces emotional commitment within families, and strengthens social solidarity through peaceful cultural interaction. These outcomes correspond closely with the objectives of *fiqh al-usrah*, which emphasizes affection (*mawaddah*), compassion (*rahmah*), mutual respect, and family cohesion as central foundations of Islamic family life. Previous studies on Islamic

family law similarly argue that legal reasoning should prioritize substantive family welfare rather than adopting rigid formalistic interpretations. Setyawan et al. (2024) demonstrate that excessive exclusivism may undermine social harmony within plural societies, while Ahyani et al. (2022) emphasize that Islamic legal reform increasingly recognizes justice, family welfare, and social benefit as essential considerations in contemporary legal interpretation. Likewise, Hidayah (2024), through her analysis of Acehnese inheritance practices, illustrates that local customs (*adat*) may coexist with Islamic legal principles through continuous negotiation and contextual interpretation rather than absolute rejection.

The analysis also identifies the importance of *maslahah* and *sadd al-dharī'ah* as complementary principles rather than contradictory approaches. The principle of *maslahah* supports participation in cultural activities that strengthen kinship, respect local communities, and promote peaceful coexistence, provided that no prohibited religious elements are involved. Conversely, *sadd al-dharī'ah* requires Muslims to avoid circumstances that may gradually lead to theological confusion, imitation of religious worship, or practices that compromise Islamic beliefs. Therefore, participation in Sant Dionís Day should remain limited to its cultural dimensions, avoiding involvement in explicitly religious ceremonies belonging to another faith. The findings indicate that ethical participation may be maintained through several observable criteria: the absence of religious rituals, avoidance of polytheistic symbolism, observance of modest dress, maintenance of Islamic etiquette, respect for gender interaction boundaries, and the intention to strengthen family relationships and social solidarity rather than religious assimilation.

Table 2. Islamic Ethical Assessment of Participation in Sant Dionís Day

Ethical Principle	Empirical Findings	Islamic Assessment
<i>Maqāṣid al-Sharī'ah</i>	Strengthens family affection and social harmony	Supports participation
<i>Fiqh al-Ushrah</i>	Reinforces love, respect, and family solidarity	Consistent with Islamic family values
<i>Maslahah</i>	Generates social benefit and peaceful coexistence	Encouraged when benefits outweigh risks
<i>Sadd al-Dharī'ah</i>	Requires avoidance of religious imitation	Participation limited to cultural activities
<i>Islamic Akhlāq</i>	Promotes respect, gratitude, and good manners	Compatible with Islamic ethics

Source: Authors' analysis (2024).

These findings further demonstrate that Islamic ethical participation depends not only on external behaviour but also on intention (*niyyah*) and ethical conduct (*akhlāq*). Islamic morality evaluates actions according to both purpose and consequence; therefore, participation motivated by maintaining kinship, appreciating local culture, or expressing affection within the family differs fundamentally from participation intended to endorse another religious creed. This interpretation aligns with Yilmaz's (2024) conception of Islamic moral economy, which emphasizes substantive morality rooted in justice, compassion, and human flourishing instead of symbolic formalism. Similar adaptive patterns have also been observed among Muslim minorities living in culturally diverse societies, where religious identity is maintained through ethical discernment rather than social isolation (Chee, 2024; Dangubić et al., 2024). Accordingly, the findings suggest that Sant Dionís Day represents a cultural tradition that may be ethically accommodated within Islamic jurisprudence when participation remains confined to cultural appreciation, preserves Islamic moral boundaries, and contributes positively to family welfare and social cohesion. Such an approach reflects a balanced model of Islamic engagement with local culture, combining fidelity to religious principles with constructive participation in pluralistic societies.

Muslim Family Resilience in a Multicultural Society

The findings indicate that the resilience of Muslim families living within multicultural societies is not primarily determined by cultural isolation but by their capacity to integrate religious commitment with constructive social participation. Analysis of Sant Dionís Day demonstrates that Muslim families who possess a clear understanding of Islamic ethical principles are better able to distinguish between cultural expressions and religious rituals. Rather than perceiving every non-Muslim cultural tradition as inherently incompatible with Islam, resilient families evaluate participation according to its ethical substance, social objectives, and conformity with Islamic norms. This adaptive capacity enables Muslim families to preserve their religious identity while maintaining harmonious

relationships with the wider community. The findings therefore suggest that family resilience is produced through balanced religious literacy and contextual ethical reasoning rather than through withdrawal from multicultural environments (Thompson, 2020; Iglesias et al., 2024; Saputra, 2024).

One important finding concerns the central role of religious education and family communication in strengthening resilience. Parents who consistently transmit Islamic values within everyday family life provide children with the intellectual and spiritual resources necessary to evaluate cultural diversity critically without experiencing identity confusion. Open communication regarding the meaning of local traditions, Islamic teachings, and social interaction allows family members to negotiate participation collectively while reinforcing mutual trust. Such communication transforms potentially sensitive cultural encounters into opportunities for learning and strengthening family cohesion. These findings are consistent with Kerasha et al. (2024), who demonstrate that multiple dimensions of religiosity contribute to self-control, patience, and moral regulation among Muslim adolescents. Likewise, Ishaq et al. (2024) report that stronger religiosity is positively associated with community belonging and interpersonal trust, indicating that religious commitment and social integration are not mutually exclusive but may reinforce one another when supported by healthy family relationships.

The findings further reveal that cultural literacy, Islamic identity, and social integration function as complementary dimensions of family resilience. Muslim families possessing adequate knowledge of local history and cultural traditions are less likely to perceive cultural diversity as a threat and more capable of participating selectively without compromising religious principles. At the same time, a strong Islamic identity provides clear ethical boundaries regarding worship, morality, modesty, and interpersonal conduct, enabling families to engage confidently in multicultural settings. This balanced approach corresponds with Chee (2024), who illustrates how Muslim minorities continuously negotiate between religious commitment and participation in cosmopolitan social spaces without abandoning either dimension of identity. Similar observations are presented by Tezcan (2024), whose study of Muslim migrants in Germany shows that religious identity remains stable even as individuals actively participate in broader social environments through careful ethical negotiation. Furthermore, Dangubić et al. (2024) argue that inclusive social participation enhances the acceptance of Muslim minorities by reducing prejudice while simultaneously strengthening mutual trust between minority and majority communities.

Table 3. Dimensions of Muslim Family Resilience in Multicultural Society

Dimension	Findings	Contribution to Family Resilience
Religious education	Continuous transmission of Islamic values	Strengthens ethical judgment and religious identity
Family communication	Open discussion regarding cultural participation	Builds trust and shared decision-making
Cultural literacy	Understanding local traditions and history	Prevents prejudice and cultural misunderstanding
Islamic identity	Clear distinction between culture and worship	Preserves religious commitment
Social integration	Positive interaction with wider society	Promotes peaceful coexistence and social acceptance

Source: Authors' analysis (2024).

Overall, the findings demonstrate that Muslim family resilience emerges from the interaction of internal religious resources and external social adaptation. Families that combine sound Islamic education, effective communication, cultural literacy, and principled engagement with society are better equipped to respond to the challenges of multicultural life. Participation in local cultural traditions such as Sant Dionís Day does not necessarily weaken Islamic identity; instead, when guided by Islamic ethical principles, it may strengthen family solidarity, increase intercultural understanding, and foster constructive relationships with surrounding communities. These findings reinforce the broader conclusion that resilience within Muslim minority contexts is achieved not through social separation but through ethical engagement that balances faith, family cohesion, and responsible citizenship in culturally diverse societies.

Toward an Ethical Framework for Muslim Engagement with Local Traditions

The findings of this study culminate in the development of an ethical framework that explains how Muslim families may engage constructively with local cultural traditions while maintaining Islamic religious

commitments. Existing studies have generally examined Muslim participation in multicultural societies from separate perspectives, including minority inclusion (Dangubić et al., 2024), migrant identity negotiation (Tezcan, 2024), religious belonging (Ishaq et al., 2024), or cultural adaptation (Chee, 2024). Although these studies provide valuable insights into the relationship between Islam and multicultural environments, they do not offer an integrated Islamic ethical model that combines jurisprudential reasoning, family resilience, and cultural participation into a single analytical framework. Likewise, studies in Islamic ethics have emphasized substantive morality (Yilmaz, 2024), yet they rarely operationalize ethical principles into practical criteria for evaluating participation in local traditions. This study addresses that gap by proposing a comprehensive framework grounded in the empirical findings and interpreted through the perspectives of *maqāṣid al-sharī'ah*, *fiqh al-usrah*, *maslahah*, *sadd al-dharī'ah*, and Islamic moral ethics.

The proposed framework consists of five interconnected principles that function as sequential ethical considerations rather than isolated variables. The first principle, Religious Integrity, requires Muslims to preserve the fundamental boundaries of Islamic belief by avoiding participation in religious rituals, theological affirmations, or practices that contradict *tawhīd*. This principle safeguards the primary objective of *ḥifẓ al-dīn* while distinguishing cultural appreciation from religious worship. The second principle, Cultural Literacy, emphasizes understanding the historical background, symbolic meanings, and social functions of local traditions before making ethical judgments. Adequate cultural knowledge reduces prejudice and enables Muslims to differentiate between cultural heritage and religious obligations. The third principle, Ethical Participation, evaluates whether participation is conducted within Islamic ethical boundaries by maintaining modesty, proper etiquette, respectful interaction between genders, and sincere intentions directed toward family affection and community engagement rather than religious assimilation.

The fourth principle, Family Cohesion, recognizes the family as the primary institution through which Islamic values are transmitted and cultural participation is negotiated. The findings consistently demonstrate that religious education, intergenerational communication, and shared ethical reflection strengthen family resilience in multicultural settings. The fifth principle, Social Harmony, highlights the broader societal dimension of Islamic ethics by encouraging respectful coexistence, mutual understanding, and constructive interaction with culturally diverse communities without compromising Islamic identity. Together, these five principles establish an integrated ethical model that balances fidelity to religious teachings with openness toward cultural diversity.

Table 4. Proposed Ethical Framework for Muslim Engagement with Local Traditions

Principle	Core Function	Expected Ethical Outcome
Religious Integrity	Preserve Islamic creed and religious boundaries	Protection of faith (<i>ḥifẓ al-dīn</i>)
Cultural Literacy	Understand historical and cultural meanings before judgment	Contextual and informed ethical reasoning
Ethical Participation	Participate within Islamic moral and legal boundaries	Respectful cultural engagement
Family Cohesion	Strengthen communication and transmission of Islamic values	Resilient Muslim family identity
Social Harmony	Promote peaceful coexistence and mutual respect	Inclusive multicultural citizenship

Source: Authors' analysis (2024).

The theoretical contribution of this framework lies in its integration of Islamic jurisprudential reasoning with contemporary multicultural studies. Whereas previous research has primarily described the experiences of Muslim minorities or examined the relationship between religiosity and social integration, the present study offers an analytical model capable of guiding ethical decision-making regarding local cultural participation. By positioning *maqāṣid al-sharī'ah*, *fiqh al-usrah*, *maslahah*, *sadd al-dharī'ah*, and Islamic *akhlāq* within a unified conceptual structure, this framework moves beyond descriptive accounts toward a normative-analytical approach that is applicable to various multicultural contexts. Consequently, the study fills an important gap in the literature by demonstrating that Muslim engagement with local traditions need not be understood through the dichotomy of acceptance versus rejection. Instead, ethical participation can be systematically assessed through a balanced framework that simultaneously protects religious integrity, strengthens family resilience, enhances cultural understanding, and promotes harmonious social coexistence.

CONCLUSION

This study demonstrates that Muslim participation in Sant Dionís Day can be ethically justified within the framework of Islamic law when the celebration is understood as a cultural rather than a religious practice. The findings indicate that Sant Dionís Day primarily functions as a social tradition expressing affection, gratitude, and family solidarity through the symbolic exchange of *mocadorà*, without constituting an act of worship or religious ritual. Consequently, participation cannot be judged solely on the basis of its historical association with a predominantly Christian society but must instead be assessed according to the nature of the activities involved and their compatibility with Islamic ethical principles. Applying the perspectives of *maqāṣid al-sharī'ah*, *fiqh al-usrah*, *maṣlahah*, *sadd al-dharī'ah*, and Islamic moral ethics demonstrates that cultural engagement is permissible provided that it does not involve shirk, participation in religious ceremonies, violations of Islamic modesty, unrestricted gender interaction, or conduct inconsistent with Islamic values. Instead, when participation is motivated by strengthening family relationships, preserving social harmony, and expressing compassion within multicultural communities, it aligns with the higher objectives of Islamic law, particularly the protection of religion (*hifz al-dīn*), family (*hifz al-nasl*), intellect (*hifz al-aql*), and social welfare. These findings answer the primary research question by showing that Islamic ethics accommodates constructive cultural interaction while maintaining clear theological boundaries.

Beyond providing a legal-ethical assessment, this study contributes to broader discussions concerning Muslim family resilience in multicultural societies. The analysis reveals that resilient Muslim families are characterized not only by religious commitment but also by their ability to integrate religious identity with cultural literacy, open family communication, social participation, and ethical decision-making. Rather than encouraging cultural isolation, Islamic teachings support selective engagement that strengthens community cohesion without compromising religious integrity. This finding extends previous scholarship by demonstrating that cultural participation should be evaluated through a multidimensional ethical framework instead of binary classifications of permissible versus impermissible traditions. Accordingly, this article proposes a new conceptual framework consisting of five interconnected principles: Religious Integrity, ensuring adherence to Islamic creed and worship; Cultural Literacy, promoting contextual understanding of local traditions; Ethical Participation, encouraging involvement within Islamic moral boundaries; Family Cohesion, emphasizing affection, communication, and intergenerational solidarity; and Social Harmony, fostering peaceful coexistence and mutual respect within pluralistic societies. The originality of this framework lies in its integration of Islamic jurisprudential reasoning with contemporary discussions on multicultural citizenship and minority Muslim experiences, thereby bridging the gap between normative Islamic legal theory and practical family life in culturally diverse environments. Consequently, this study contributes both theoretically and conceptually by offering an applicable model for evaluating cultural practices through an integrated Islamic ethical perspective.

Nevertheless, this study has several limitations that should be acknowledged. As a normative qualitative study employing library research and conceptual analysis, the findings rely primarily on textual interpretation rather than empirical observation of Muslim families participating in Sant Dionís Day. Therefore, the proposed ethical framework has not yet been tested through field-based investigations involving interviews, ethnographic observation, or comparative case studies among Muslim communities in Spain and other multicultural contexts. Furthermore, this study focuses specifically on Sant Dionís Day as a representative case, meaning that its conclusions may not automatically apply to other cultural celebrations possessing stronger religious dimensions or different historical backgrounds. Future research should therefore combine normative Islamic legal analysis with empirical social research to examine how Muslim families negotiate religious identity, cultural participation, and social integration across various minority contexts. Comparative studies involving different European countries and Muslim minority communities would also enrich understanding of how Islamic ethical principles operate within diverse cultural settings. Despite these limitations, the proposed framework provides a significant foundation for future scholarship by demonstrating that Islamic law possesses sufficient ethical flexibility to facilitate constructive intercultural engagement while preserving religious authenticity, strengthening family resilience, and promoting peaceful coexistence within increasingly pluralistic societies.

REFERENCES

- Abdelhadi, E. (2019). The hijab and Muslim women's employment in the United States. *Research in Social Stratification and Mobility*, 61, 26–37. <https://doi.org/10.1016/j.rssm.2019.01.006>
- Abdullah, M. (2018). Evolution in waqf jurisprudence and Islamic financial innovation. *Journal of Islamic Monetary Economics and Finance*, 4(1), 161–182. <https://doi.org/10.21098/jimf.v4i1.920>
- Abdussalam, S. I. (2021). *Maqashid Al-Qur'an: Memahami tujuan-tujuan kitab suci*. Qaf Media.

- Abu-Saad, I., & Haj Ali, A. (2024). Islamic work ethics in a complex, conflicted cultural milieu: The case of indigenous Palestinian Arab high school teachers in Israel. *International Journal of Educational Development*, 111, 103148. <https://doi.org/10.1016/j.ijedudev.2024.103148>
- Ahyani, H., Putra, H. M., Muharir, M., Rahman, E. T., & Mustofa, M. (2022). Gender justice in the sharing of inheritance and implementation in Indonesia. *Asy-Syari'ah*, 24(2), 285–304. <https://doi.org/10.15575/as.v24i2.14640>
- Ahyani, H., Putra, H. M., Sofanudin, A. (2024). *Birrul walidain* in political preferences: Harmonizing family values and employment law in Indonesia. *El-Ussrah*, 7(2), 1–18. <https://doi.org/10.22373/ujhk.v7i2.22982>
- Al Jahsh, M. A. I. (2024). Science and Islamic ethics: Navigating artificial womb technology through Qur'anic principles. *Heliyon*, 10, e36793. <https://doi.org/10.1016/j.heliyon.2024.e36793>
- Ayubi, Z. (2020). De-universalising male normativity: Feminist methodologies for studying masculinity in premodern Islamic ethics texts. *Journal of Islamic Ethics*, 4(1–2), 66–97. <https://doi.org/10.1163/24685542-12340044>
- Azhari, D., Asmuni, A., & Nasution, K. (2024). Navigating pluralism in Islamic jurisprudence: A comparative analysis of *mut'ah* marriage in Ja'fari and Sunni schools of thought. *Kawanua International Journal of Multicultural Studies*, 5(1), 103–124. <https://doi.org/10.30984/kijms.v5i1.1005>
- Brown, L., & Osman, H. (2017). The female tourist experience in Egypt as an Islamic destination. *Annals of Tourism Research*, 63, 12–22. <https://doi.org/10.1016/j.annals.2016.12.005>
- Burhanuddin, B. (2023). The benefits of jurisprudence rules for legal reform on successor heirs in Indonesia. *Adliya: Jurnal Hukum dan Kemanusiaan*, 17(2), 107–124. <https://doi.org/10.15575/adliya.v17i2.29271>
- Chee, W. (2024). Navigating Islamic enclosure and cosmopolitan space: Young Chinese female Muslim converts in Hong Kong. *City, Culture and Society*, 36, 100564. <https://doi.org/10.1016/j.ccs.2023.100564>
- Dangubić, M., Verkuyten, M., & Stark, T. H. (2024). Critical inclusiveness: Prejudice, principles, and the social acceptance of Muslim minorities. *International Journal of Intercultural Relations*, 103, 102046. <https://doi.org/10.1016/j.ijintrel.2024.102046>
- Euroace. (2024, October 8). *October 9th: Celebrating the Day of the Valencian Community*. <https://euroace.net/2024/10/08/october-9th-celebrating-the-day-of-the-valencian-community/>
- Fathorrahman, L., Luthfi, A. H., Riyanta, & Mursyidi, A. F. (2024). Dynamics of thought in the fiqh of civilization halaqah at pesantren affiliated with Nahdlatul Ulama (NU) in Yogyakarta. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, 24(1), 71–95. <https://doi.org/10.18326/ijtihad.v24i1.71-95>
- Ghaly, M., & Al-Khatib, M. (2023). COVID-19 and pandemic ethics in the Islamic tradition: An introduction. *Journal of Islamic Ethics*, 7(1–2), 1–49. <https://doi.org/10.1163/24685542-20230096>
- Hamzah, I., Ahyani, H., Azmi, N., Tanjung, I. U., & Lousada, S. A. N. (2024). Legal foundations for inclusive halal tourism in West Java: Between constitutional principles and practical challenges. *Syariah: Jurnal Hukum dan Pemikiran*, 24(2), 503–529. <https://doi.org/10.18592/sjhp.v24i2.15513>
- Hidayah, S. (2024). From unity in diversity to culture wars? Aceh women's mastery over adat, Islam, and the state inheritance laws. *Women's Studies International Forum*, 103, 102881. <https://doi.org/10.1016/j.wsif.2024.102881>
- Iglesias, J., Rodríguez-Calles, L., & Iglesias-Pascual, R. (2024). Ethnic closure and immigrant residential segregation in Spanish working-class neighbourhoods. *Cities*, 150, 105099. <https://doi.org/10.1016/j.cities.2024.105099>
- Ishaq, B., Bjertness, E., Østby, L., Johannessen, A., & Schnell, T. (2024). Is the degree of religiosity related to community belonging and trust in society? A cross-sectional study among Muslims in Norway. *Social Sciences & Humanities Open*, 10, 101065. <https://doi.org/10.1016/j.ssaho.2024.101065>
- Kerasha, K., Balkaya-Ince, M., & Schnitker, S. A. (2024). Many facets of religiosity and regulatory virtues: Exploring the links between multiple dimensions of religiosity with self-control and patience among Muslim-American adolescents. *Social Sciences & Humanities Open*, 10, 101117. <https://doi.org/10.1016/j.ssaho.2024.101117>
- Kretschmer, D., Lämmermann, K., & Leszczensky, L. (2024). How gendered religious norms contribute to the emerging gender gap in Muslim youths' interreligious friendships. *International Journal of Intercultural Relations*, 98, 101919. <https://doi.org/10.1016/j.ijintrel.2023.101919>
- Rahman, E. T., Suganda, A., Lousada, S. A. N., Khafidz, H. A., Huda, M., Sopyan, Y., Mutmainah, N., Kirin, A. B., Sartono, S., & Shapiulayevna, A. P. (2024). How does the state regulate the administration of unregistered marriages in Muslim minority communities? The practice of mass weddings in Jayapura City. *Jurnal Ilmiah Al-Syir'ah*, 22(2), 207–220. <https://doi.org/10.30984/jis.v22i2.3210>

- Santoso, L., Triyanta, A., & Thontowi, J. (2022). Halal tourism regulations in Indonesia: Trends and dynamics in the digital era. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, 22(1), 73–94. <https://doi.org/10.18326/ijtihad.v22i1.73-94>
- Saputra, N. (2024). Strategic blends of spirituality, humanity, and digitality for strengthening the resilience of small-scale family business. *Procedia Computer Science*, 234, 1220–1227. <https://doi.org/10.1016/j.procs.2024.03.118>
- Setyawan, R., Witro, D., Busni, D., Kustiawan, M. T., & Syahbani, F. Z. M. (2024). Contemporary ijthad deconstruction in the Supreme Court: *Wasiat wajibah* as an alternative for non-Muslim heirs in Indonesia. *Jurnal Ilmiah Al-Syir'ah*, 22(1), 25–40. <https://doi.org/10.30984/jis.v22i1.2968>
- Solehudin, E., Huda, M., Ahyani, H., Ahmad, M. Y., Khafidz, H. A., Rahman, E. T., & Hidayat, M. S. (2024). Transformation of Shariah economic justice: Ethical and utility perspectives in the framework of *maqashid shariah*. *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 24(1), 101–115. <https://doi.org/10.30631/alrisalah.v24i1.1467>
- Tezcan, T. (2024). Gender gap in religiosity and interfaith marriage attitudes: Muslim migrants in Germany. *International Journal of Intercultural Relations*, 102, 102040. <https://doi.org/10.1016/j.ijintrel.2024.102040>
- Thompson, K. D. (2020). Queering language socialization: Fostering inclusive Muslim interpretations through talk-in-interaction. *Language & Communication*, 74, 29–40. <https://doi.org/10.1016/j.langcom.2020.05.002>
- Torres-Zaragoza, L., & Llorent-Bedmar, V. (2024). Barriers to inclusion of Muslim migrant students in Western schools: A systematic review. *International Journal of Educational Research*, 125, 102363. <https://doi.org/10.1016/j.ijer.2024.102363>
- Turam, B. (2024). The geopolitics of fear: Pro-refugee resistance to Europe's racial security. *Political Geography*, 109, 103047. <https://doi.org/10.1016/j.polgeo.2023.103047>
- Yilmaz, I. (2024). Exploring the foundations of Islamic moral economy: A return to substantive morality. *International Journal of Ethics and Systems*, 42(3), 756–778. <https://doi.org/10.1108/IJOES-03-2024-0085>
- Zainiddinov, H. (2024). The explanatory role of religious identity, practices and beliefs in perceived discrimination among Muslim American racial/ethnic groups. *International Journal of Sociology and Social Policy*, 44(5/6), 430–447. <https://doi.org/10.1108/IJSSP-09-2023-0238>