



The Implementation of Walimatul ‘Ursy Before the ‘Akad Marriage: Islamic Legal Perspective

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Abstract

This study is motivated by the practice of *walimatul ursy*, which aims to announce marriages and spread happiness in a simple manner in accordance with Islamic teachings. However, the practice of *walimatul ursy* often varies, including the phenomenon that occurs in Nagari Kambang, where *walimatul ursy* is held before the marriage contract, which is not common in Islamic marriage practices. This study is motivated by a review of Islamic law regarding the practice of holding *walimatul ursy* before the marriage contract in Nagari Kambang. This study uses a qualitative approach with field research as the main method. The researcher will directly conduct studies at the informants' locations to collect relevant data related to the object of study. Based on the results of the research conducted by the author, it can be concluded that according to Islamic law, the implementation of *walimatul ursy* before the marriage contract is not in accordance with sharia, because *walimatul ursy* should be carried out after the marriage contract as a form of gratitude for a valid marriage. The fiqh rule of *dar'u al-mafasid muqaddam 'ala jalbi al-mas'alib* emphasizes that preventing harm must take precedence over attracting benefits.

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INTRODUCTION

Islamic law has clearly regulated marriage between human beings. Starting from *taaruf* (getting to know each other), proposal, marriage contract and dowry, then holding a *walimah* (wedding reception). This is because marriage is a very sacred act. Therefore, to maintain the sanctity of marriage, it should be carried out in the best possible way and in accordance with applicable regulations. Marriage is also a very important institution in society. The existence of this institution is to legalize the legal relationship between a man and a woman. Law Number 1 of 1974 concerning Marriage and Islamic Law views marriage not only from a formal aspect, but also from a social aspect. Namely, it concerns the aspect of *walimatul ursy*, commonly known as a wedding party. *Walimatul ursy* is one of the teachings of Islam related to marriage, which has not been widely known among Muslims (Budiawan, 2021).

In addition, Islam also provides guidance on how to hold a lively wedding celebration that remains within the limits of Sharia law, is not excessive, and always seeks blessings from Allah SWT. Islam also honors weddings that are held in a simple manner, but still contain meaning and beauty (Arianto & Rahma, 2023).

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The phenomenon developing in society shows that wedding celebrations have become a common culture, both among the lower and upper classes. In celebrating this sacred moment, people have various ways, ranging from those carried out simply by entertaining guests with modest dishes, to those carried out on a grand scale, lasting for several days, and accompanied by various entertainment and luxurious banquets. This event is usually called a wedding party (Hasanudin & Lisviana, 2023).

In some cases, the implementation of walimatul ursy or post-wedding parties among Muslims in general seem very luxurious and excessive, thus not in accordance with the Sunnah of the Prophet. The purpose of holding a walimatul ursy is simply to express gratitude and joy for the marriage that has taken place. In a specific sense, walimah, referred to as “walimatul ursy,” signifies the formalization of the marriage, the purpose of which is to inform the public that the bride and groom have become husband and wife (Zaman, 2024).

Walimatul ursy is held during or after the marriage ceremony. Walimatul ursy is usually held in accordance with the customs and traditions of the community, as each community has different customs and ways of conducting walimatul ursy. The most important purpose of holding a walimatul ursy (wedding reception) is to announce the marriage and gather relatives and friends to share in the joy and gratitude of the bride and groom, as well as to pray for the couple to become a family that is *sakinah*, *mawaddah*, and *warahmah* (Jainuddin, 2023).

According to Sudarsono, marriage requires a walimah, which is a celebration accompanying the marriage to formalize the marriage contract between the bride and groom to the community. The walimah is important because the basic principle of marriage in Islam is that it must be formalized so that it is known to the general public (Falih, 2023). The simplicity recommended by Islam in performing worship is a characteristic of Islam that never forces or burdens its followers in performing worship. Thus, no law ever causes *musyaaqqah* or *mudharat* (harm) to human beings. This is because it contradicts the benefit that is the goal of sharia. In this regard, Islam also views holding a walimatul ursy as a form of expressing gratitude to Allah SWT and as an opportunity to introduce the marriage of the bride and groom to the community. Thus, when they leave together, no slander will arise (Mustakim & Kholipah, 2022).

Quoted from a thesis entitled *Wali'ma Al-'Urs Before Marriage Contract from an Islamic Law Perspective (Study in Rantau Tijing Village, Pugung Subdistrict, Tanggamus Regency)*, written by Neli Ernanda Tasabela. The customs of each region can be maintained and even preserved as long as they do not violate the principles of Islam. The tradition of *Wali'ma al-'Urs* before the marriage contract, which is commonly practiced by the Lampung Pubian tribe in Rantau Tijing Village, Pugung District, Tanggamus Regency. Here, in general, for every marriage of people of native Lampung Pubian ethnicity, it is customary to hold *Wali'ma al-'Urs* at the residence of the bride-to-be before the marriage contract is carried out at the residence of the groom-to-be. Lampung Pubian tribe weddings involve a *sebambangan* procession, in which the bride-to-be is “kidnapped” by the groom-to-be and taken to his residence to be introduced to his neighbors and relatives. After the day and date of the marriage ceremony have been agreed upon, the groom-to-be will come to the bride-to-be's residence to perform *sujud*/bow before the bride-to-be's parents so that they will agree to marry their daughter to him. During the *sujud* procession, *Wali'ma al-'Urs* is held to announce to relatives, friends, and everyone that he will marry his daughter. After *Wali'ma al-'Urs*, the marriage ceremony is held at the groom's residence (Nisa, 2022).

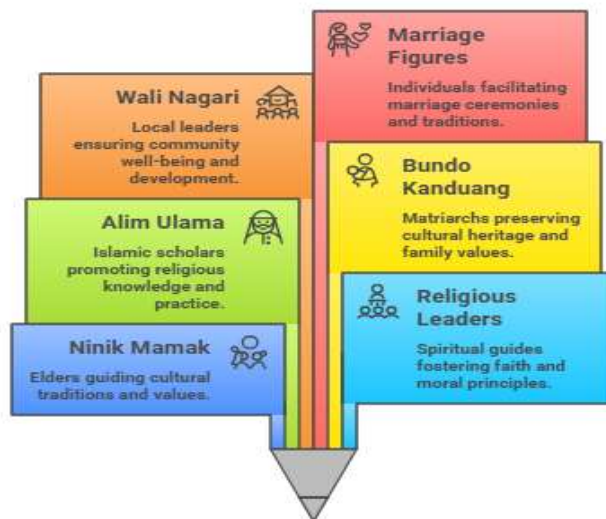
In connection with the background explanation and thesis research above, the author has conducted preliminary observations. Based on preliminary observations conducted by the author on April 30, 2025, in the Nagari Kambang area, the author observed that couples who hold walimatul ursy in the Nagari Kambang area have a different phenomenon. Although walimatul ursy is usually held after the marriage ceremony, some people hold walimatul ursy before the marriage ceremony or ijab qobul. This is in accordance with the results of the initial observations that the author has made, namely that the couple AK and SME held walimatul ursy 15 days before the marriage ceremony. The walimatul ursy was held on July 9, 2024, and the marriage ceremony was held on July 24, 2024. The two prospective bride and groom held the wedding party (walimatul ursy) at the residence of the prospective groom first.

The implementation of walimatul ursy before the marriage contract in this phenomenon occurred because the wedding date and walimatul ursy had been set in advance by the ninik mamak (traditional elders) of both prospective bride and groom. The marriage registration documents processed by the ninik mamak of the prospective bride were then rejected by the Office of Religious Affairs (KUA) because the prospective bride was still underage, thus not meeting the marriage age requirement as stipulated in Article 7 paragraph (1) of Law Number 16 of 2019, which states that “Marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years”. In order for the marriage to proceed, both prospective spouses must apply for a marriage dispensation to the Religious Court in accordance with the domicile of the prospective bride. However, because the invitations had already been distributed and the preparations for the walimatul ursy were complete at the groom's residence, the walimatul ursy was still held on the scheduled date, even though the decision from the Religious Court was only issued after the day of the walimatul ursy.

METHODS

This study uses a qualitative approach with field research as the main approach (Ayubi, 2025; Faisal et al., 2024; Fuqoha et al., 2025). The researcher will directly conduct studies at the informants' locations to collect relevant data related to the object of study. In addition, to explore the implementation of Walimatul Ursy Before Marriage conducted in the Nagari Kambang area, this study will involve interviews with informants. In addition, the author also conducted library research (Candra et al., 2025; Jeri, et al., 2025; Efendi et al., 2025).

Interview informants:



Library research is research in which data collection is carried out by compiling data from various literature. The literature studied is not limited to books but can also include documentation materials, magazines, journals, and newspapers. The emphasis of library research is to find various theories, laws, arguments, principles, opinions, ideas, and others that can be used to analyze and solve the problems being studied. This research uses a normative juridical approach, namely research on the identification of laws (unwritten laws), intended to determine unwritten laws based on the laws that apply in society (Mardoni et al., 2025; Afrinal et al., 2025; Jeri et al., 2025).

RESULT AND DISCUSSION

The practice of holding a walimatul ursy before the marriage contract is, in principle, not in accordance with Sharia law. In Islam, walimatul ursy is a form of gratitude for the validity of the marriage contract, as well as a means of announcing the marriage to the community. This is based on the practice of the Prophet Muhammad SAW, who always held a walimah after the marriage contract, as mentioned in various hadiths. Therefore, the marriage contract is the main requirement that underlies the validity of the walimatul ursy, because before the contract, the relationship between men and women is still considered non-mahram.

Based on interviews with religious leaders in Nagari Kambang, holding a walimatul ursy before the marriage contract has the potential to cause legal confusion, because the celebration is held before a valid marriage bond exists. In Islamic law, the marriage contract is the main foundation for the formation of a husband and wife relationship. Without a marriage contract, there is no legal basis to justify a wedding celebration, especially if it contains elements that are close to prohibited acts, such as ikhtilat (mixing between men and women who are not mahram), the pairing of prospective bride and groom, or symbols that socially indicate that the two are legally husband and wife (Aziz & Mangestuti, 2021).

Tabel 1. Interview Informants

Theme	Informant	Interview Excerpt
Walimatul ‘Ursy Before the ‘Akad Marriage	Religious Leaders	<i> Holding a walimatul ursy before the marriage contract has the potential to cause legal confusion, because the celebration is held before a valid marriage bond exists. In Islamic law, the marriage contract is the main foundation for the formation of a husband and wife relationship</i>
	Ninik Mamak	<i> Walimatul ursy before the marriage contract is not in accordance with Islamic teachings. Religious leaders emphasize that walimah is a sunnah mu'akkadah, which is a highly recommended practice for Muslims who have the means to express their gratitude for a valid marriage. This recommendation is based on a number of hadiths of the Prophet Muhammad SAW which instruct Muslims to hold a walimah even with simple dishes. However, this sunnah is closely related to marriages that have been validly performed through a marriage contract.</i>
	‘Alim ‘Ulama/ Wali Nagari	<i> The blessings of walimatul ursy greatly depend on its implementation in accordance with Islamic law. Walimah held after the marriage contract is considered to bring more blessings because the entire series of events is halal and pleasing to Allah SWT. Conversely, a walimah held before the marriage contract is feared to not receive complete blessings, even if it is intended as an expression of gratitude. This is in line with the principle that worship must fulfill two main elements, namely sincere intention and implementation in accordance with the guidance of the Sharia.</i>
	Bundo Kanduang	<i> Although the practice of holding a walimatul ursy before the marriage contract is often motivated by good intentions, such as cost efficiency, time constraints, or following certain customs, if this practice has the potential to</i>

cause harm from a legal and moral standpoint, then it should be abandoned.

In practice in Nagari Kambang, the walimatul ursy before the marriage contract performed by the couple AK and SME not only contradicts Islamic law, but also deviates from the old Minangkabau custom, namely the concept of “Alek Sabalah”. In this custom, holding a party before the marriage contract is only permitted on the condition that the bride and groom are not yet married. However, in practice, this condition is not upheld, further reinforcing the view that holding walimatul ursy is contrary to the principle of “adat bersandi syarak, syarak bersandi Kitabullah” (custom is based on sharia, sharia is based on the Book of Allah). If Islamic law is violated, then custom also loses its value.

From the perspective of the objectives of Sharia (maqashid syariah), marriage aims to create tranquility (sakinah), affection (mawaddah), and mercy (rahmah), as explained in QS. Ar-Rum verse 21. This objective is difficult to achieve if the walimatul ursy is held before the marriage contract, because the legal status of the prospective bride and groom is not yet clear. Although the intention behind holding the walimah is good, namely to give thanks and strengthen ties, good intentions cannot justify the practice of worship or traditions that are not in accordance with the provisions of Sharia (Hanif & Yunita, 2023).

Thus, based on Islamic law and referring to the explanations of religious leaders and elders in Nagari Kambang, holding a walimatul ursy before the marriage contract is not recommended and should not be done, especially if it is accompanied by the pairing of the bride and groom and other symbols of marriage. Islam emphasizes that every walimah should be held after a valid marriage contract, in order to preserve the values of blessing, legal order, and harmony between religious teachings and customs that apply in society.

The practice of walimatul ursy before the marriage contract is a practice that needs to be comprehensively reviewed from the perspective of Islamic law. This is because marriage in Islam is not only viewed as a traditional event or social ceremony, but as a form of worship that has a sacred legal status and broad sharia consequences. Islam views marriage as mitsāqan ghalīzan (a very strong covenant), as emphasized in the Qur'an, which indicates that the marriage contract is not merely a formality, but a legal bond that gives rise to the legality of the relationship, rights and obligations, as well as moral and social responsibilities for both partners.

In Islamic law, the marriage contract is the main pillar that determines the validity of a marriage. Without a valid marriage contract, all legal consequences of marriage cannot be enforced. Therefore, before the marriage contract is carried out, the relationship between men and women remains in the status of ajnabi (non-mahram). This status requires both prospective spouses to maintain the boundaries of interaction as stipulated in Sharia law, both in personal interactions and in public activities. Marriage plans, engagements, or involvement in traditional ceremonies do not change this legal status.

In the context of walimatul ursy before the marriage contract, legal issues arise when the bride and groom are placed in a position similar to that of a married couple. Practices such as sitting side by side in front of an audience, interacting intensely with each other, or even appearing as “bride and groom” before the marriage contract has the potential to violate the principles of Sharia law. This is because Islamic sharia explicitly regulates relationships between men and women who are not mahram, whether in the form of prohibitions on khalwat, restrictions on ikhtilat, or the obligation to guard one's gaze and behavior.

From a fiqh perspective, practices that have the potential to lead to prohibited acts must be avoided based on the principle of sadd al-dzari'ah (closing

the path to harm). Walimatul 'ursy before the marriage contract, although outwardly intended as a celebration, can in fact be a means that opens up opportunities for violations of sharia, either directly or indirectly. Therefore, this practice cannot be separated from preventive legal considerations in order to maintain the honor and sanctity of the institution of marriage.

Based on interviews with religious leaders in Nagari Kambang, it was found that walimatul ursy before the marriage contract is not in accordance with Islamic teachings. Religious leaders emphasized that walimah is a mu'akkadah sunnah, which is a practice that is highly recommended for Muslims who have the means as a form of gratitude for a valid marriage. This recommendation is based on a number of hadiths of the Prophet Muhammad SAW which instruct to hold a walimah even with simple dishes. However, this sunnah is closely related to a marriage that has been validly performed through a marriage contract.

In the practice of the Prophet Muhammad SAW and his companions, walimatul 'ursy was always held after the marriage contract, and in some accounts even after the consummation of the marriage. This shows that walimah is not just a party, but an announcement of a marriage that is legally valid. Therefore, holding walimatul 'ursy before the marriage contract does not have a strong basis in the sunnah of the Prophet Muhammad SAW. This inconsistency further reinforces the view that such a practice is not recommended in Islamic law (Sidiq et al., 2024).

In the context of holding walimatul ursy before the marriage contract, legal issues arise when the bride and groom are placed in a position similar to that of a married couple. Practices such as pairing, sitting side by side in front of an audience, interacting intensely with each other, or even appearing as "bride and groom" before the marriage contract have the potential to violate the principles of Sharia. This is because Islamic law strictly regulates relationships between men and women who are not mahram, both in the form of prohibitions on khalwat, restrictions on ikhtilat, and the obligation to guard one's gaze and attitude (Kalamiah et al., 2025).

From a legal perspective, holding a walimatul 'ursy before the marriage contract also raises doubts (legal uncertainty). The status of the relationship between the two prospective spouses, which is not yet legal, can cause confusion among the community and open the door to slander and misunderstanding. In a society that upholds religious norms, the existence of couples who are treated as husband and wife before the marriage contract can diminish the sanctity of marriage and violate social ethics based on Islamic law (Novitasari, 2021).

In addition, the practice of walimatul 'ursy before the marriage contract also needs to be reviewed from the perspective of maqāṣid al-syarī'ah. One of the main objectives of Islamic law is to maintain honor (hifz al-ird) and preserve lineage (hifz al-nasl). The practice of walimah before the marriage contract has the potential to conflict with these objectives, as it can blur the boundaries between halal and non-halal relationships. In this context, maintaining the honor of the bride and groom and their extended families is an important consideration that should not be overlooked (Nurainun & Yusuf, 2022).

The fiqh principle of dar'u al-mafasid muqaddam 'ala jalbi al-maṣālih emphasizes that preventing harm must take precedence over seeking benefit. Although the practice of holding a wedding reception before the marriage contract is often motivated by good intentions, such as cost efficiency, time constraints, or following certain customs, if this practice has the potential to cause harm from a legal and moral perspective, then it should be abandoned. In Islam, good intentions cannot justify methods that contradict the provisions of Sharia law (Raito & Ramadan, 2023).

Religious leaders in Nagari Kambang also emphasize that the blessings of walimatul ursy greatly depend on its implementation in accordance with Islamic law. Walimah held after the marriage contract is considered to bring more blessings because the entire series of events is halal and approved by Allah SWT. Conversely, a walimah held before the marriage contract is feared to not receive complete blessings, even if it is intended as an expression of gratitude. This is in line with the principle that worship must fulfill two main elements, namely sincere intention and implementation in accordance with Sharia law.

Thus, based on Islamic legal analysis covering aspects of fiqh, the Sunnah of the Prophet, fiqh principles, and the objectives of Sharia law, it can be concluded that holding a walimatul 'ursy before the marriage contract is not recommended and tends to contradict the principles of Islamic Sharia law. This practice not only has the potential to violate the boundaries of interaction between men and women who are not mahram, but also raises legal doubts, social risks, and diminishes the sacredness of marriage in Islam. Therefore, the walimatul 'ursy should be held after the marriage contract as a form of obedience to Islamic law and an effort to maintain the honor and dignity of the institution of marriage (Ramadhana, 2022).

In terms of Qur'anic arguments, QS. Ar-Rum verse 21 is the main basis that confirms the purpose of marriage in Islam, which is to create tranquility (sakinah), love (mawaddah), and compassion (rahmah) between husband and wife:

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

Meaning: *Among His signs is that He created mates for you from among yourselves so that you may find tranquility in them. He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect.*

This verse indicates that a lawful relationship, full of love and compassion, only begins after the marriage contract. Therefore, holding a walimatul 'ursy before the contract, especially one that involves pairing and interaction like husband and wife, is difficult to achieve because the marriage bond has not yet been legally formed. Such practices can blur the boundaries between permissible and prohibited relationships and have the potential to cause moral damage in society.

In addition, QS. Al-Isra 'verse 32 is also an important argument in assessing the practice of walimatul 'ursy before the marriage contract:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Meaning: *Do not approach adultery. Indeed, adultery is a vile deed and the worst path.*

The prohibition of “approaching adultery” in this verse covers all acts that can lead to unlawful deeds, including khalwat, excessive ikhtilat, and intimate interactions between men and women who are not bound by marriage. In the context of walimatul 'ursy before the contract, this verse emphasizes the importance of avoiding all forms of activities that can cause slander and violations of Sharia law. Religious leaders in Nagari Kambang emphasize that the practice of pairing prospective brides and grooms before the contract can be categorized as an act that approaches things that are prohibited by Sharia law (Muslihatai et al., 2024).

Based on Islamic law, the blessing of walimah will be more complete if it is carried out after the marriage contract, because the contract is the basis for the validity of the husband and wife relationship. Although the intention to be grateful

and announce the marriage is still appreciated, carrying out walimatul 'ursy before the contract can actually reduce the value of worship and cause deviations from the guidance of the Sunnah. In the case that occurred in Nagari Kambang, religious leaders stated that the practice of walimatul 'ursy before the marriage contract, which involves the pairing of the bride and groom, is not in accordance with the hadith of the Prophet SAW, does not have a strong fiqh basis, and is contrary to Islamic law.

Overall, a review of Islamic law shows that the practice of walimatul 'ursy before the marriage contract in Nagari Kambang is not in line with the principles of Islamic law. This practice needs to be corrected so that it is in accordance with the principle of “Adat Basandi Syarak, Syarak Basandi Kitabullah” (Custom is based on Sharia, Sharia is based on the Book of Allah), which is the foundation of Minangkabau customs. Thus, walimatul 'ursy should be held after the marriage contract so that the marriage receives blessings, legal validity, and is protected from violations of religious and social norms.

CONCLUSION

The practice of holding a walimatul 'ursy before the marriage contract is not in accordance with Sharia law. In Islamic teachings, walimatul 'ursy is prescribed as a form of announcement and expression of gratitude for a marriage that is valid according to religion, so it should be carried out after the marriage contract. Holding a walimah before the contract has the potential to cause misunderstanding among the community, as if the marriage is valid even though the contract has not been carried out. This could open up opportunities for harm, both from a legal and social perspective. In line with the fiqh principle of dar'u al-mafasid muqaddam 'ala jalbi al-masalih, which means that preventing harm must take precedence over seeking benefit, this practice should be avoided if it has the potential to cause greater negative impacts than benefits.

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Author Contribution

Elgi Muhammad Ilham, Faisal Efendi & Afrikal Candra: Writing-Preparation of original manuscript, Conceptualization, **Ibnu Amin & Lendrawati:** Visualization, Methodology, Improve Language, Investigation.

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The authors declare that this research was conducted without any conflict of interest in the research.

Ethical Clearance

The place or location studied has agreed to conduct research and is willing if the results of this study are published.

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