

THE PERCEPTION OF ACEH ISLAMIC SCHOLARS TOWARDS THE LEGALITY OF PREWEDDING PHOTOS

Rizki Mulya Nanda

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Email: 180101052@student.ar-raniry.ac.id

Mutiara Fahmi

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Email: mutiara.fahmi@ar-raniry.ac.id

Riadhus Shalihin

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Email: riadhus.sholihin@ar-raniry.ac.id

Abstract

Prewedding comes from the English word which in Indonesian is a photo taken before the wedding. This means that all the processions that are carried out before the wedding and immortalised in a photo, then all these photos are *prewedding* photos. Prewedding photography is well known to many people. Prewedding photos are often used as mementos in the form of documentation, as is the case in *walimah*. Talking about *walimah*, of course we will talk about the accessories and makeup that adorn each room, one of which is a picture of a *prewedding* photo, where the bride and groom take a photo together, which is carried out before making *ijab qabul* or before the marriage contract. The background of this research is the existence of intimate scenes or poses that often violate Islamic norms, especially in the Aceh Besar area, and are contrary to Islamic law. This research aims to find out 1) the practice of *prewedding* photos in Aceh Besar; and 2) The perception of Aceh Besar scholars regarding *prewedding* photos. The research used in this paper uses *Field Research* (field research) and *Library Research* (literature). The results showed that the practice of *prewedding* photos in Aceh Besar begins with an introduction between the photographer and the prospective couple, and continues with an agreement on the cost of shooting. Then proceed to the shooting session. As for the perception of Aceh Besar scholars, it can be concluded that it is permissible as long as it does not violate Islamic law, and it can also be haram when prospective brides who are not yet legal as husband and wife do prewedding that involves *khalwat* (being alone without a legal bond), *ikhtilat* (mixing men with women), because it is close to adultery and violates Islamic norms.

Keywords: Aceh, Legality, Prewedding, Photo, and Islamic Scholars

INTRODUCTION

Prewedding is a photo session of the bride and groom that takes place before the wedding. *Prewedding* photography is also called wedding-related photography. This activity includes photographing the couple before marriage which serves to be used on invitation cards, greeting cards, or displayed during the event.¹

Prewedding photos are one of the Western cultures that are now starting to be followed by many Indonesians. *Prewedding* is closely related to marriage. *Prewedding* can also be said to be a period before the wedding, where the bride and groom take pictures with concepts and clothes according to the theme used. The photos are used as displays, wedding invitation profiles, and decorations at the event.²

Marriage is something very noble and holy, which means worshipping God by following the rules that are ordered. In the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage in Article 1, it is stated that marriage is an inner and outer relationship between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) according to God Almighty. Marriage is also called "marriage", which comes from the word *nikah*, which in language means to gather, insert one another, and is used to mean intercourse (*wathi*).³

Marriage is valid when the pillars and conditions are fulfilled. But, in fact, some of the sunnahs of marriage have become routines and obligations of the community. Reception is one example of the sunnah, or *walimatul urs* if in Arabic.⁴

As an important and sacred event, marriage must be announced to the community in order to reduce prejudice in the community. Announcement activities are generally held with a wedding ceremony or *walimatul ursy*. The existence of this wedding event aims to make the community recognise if the bride and groom are legitimate as husband and wife. It is also hoped that the notification will prevent slander against the couple.

¹ <https://media.neliti.com/media/publications/86195-ID-perancangan-fotografi-pre-wedding-gaya-d.pdf>, accessed on 15 March 2025.

² <https://kumparan.com/info-psikologi/mengenal-pengertian-prewedding-dan-manfaatnya-21APPweTERm/full>, accessed on 5 February 2025.

³ Abdul Rahman Ghozali, *Fiqh Munakahat*, (Jakarta: Kencana, 2003), p. 7.

⁴ Chairul Fahmi, "Revitalisasi Penerapan Hukum Syariat Di Aceh (Kajian Terhadap UU No.11 Tahun 2006)," *Tsaqafah: Jurnal Peradaban Islam* 8, no. 2 (May 3, 2016): 295–309, <https://doi.org/10.21111/tsaqafah.v8i2.27>.

Walimah is a celebration and expression of gratitude following the marriage contract. This activity also serves as a way of informing the community about the new family. *Walimah* can be a place of support from the family and community for both couples. The existence of this *walimah* is to strengthen the bond between the couple.⁵ Talking about *walimah*, of course we will talk about accessories and makeup that adorn each room, one of which is an image from a *prewedding* photo. Lately, the "culture" of *prewedding* photos has become more and more popular, where the bride and groom take photos together, which are carried out before making *ijab qabul* or before the marriage contract.⁶

The photos are then used to decorate their wedding souvenirs, displayed on invitation cards, and even used to decorate the wedding hall. A well-organised background, an intimate photo style between the bride and groom, and a beautiful place are some of the aspects that are very dominant in making *prewedding* pictures. Therefore, not a few of them do things that are not allowed by Islamic law, because there is no *ijab-qabul* or marriage contract between the two, such as carrying out photo styles embracing, holding hands, and laps.⁷

During the time of the Prophet, taking *prewedding* photos never happened, because it was not part of the *sunnah* of marriage. In Islam, as long as there is no valid *ijab qabul* between a man and a woman, the two are still like non-mahrams. Although, couples who carry out the *prewedding* photo stage basically want to get married, they are still obliged to maintain the boundaries that have been set religion. The matter is similar to what the Prophet taught in the *taaruf* rule as a way of strengthening and understanding between the prospective bride and groom.

In the Quran, Allah has emphasised the limits of non-mahram men and women in their relationships, namely "Say to the believing men, let them keep their gaze and guard their private parts: that is purer for them, surely Allah knows best what they do" (QS. An-Nur [24]: 30). In this piece of verse, Allah SWT commands the Messengers and believing servants to always maintain

⁵ Adindha Putri Arifianing Kasih, "People's Views on Prewedding Photos in Wedding Invitations in Perspective of Islamic Law," Thesis (Purwokerto: IAIN Purwokerto, 2019), p. 3.

⁶ Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667–86, <https://doi.org/10.26811/peuradeun.v11i2.923>.

⁷ Ahmad Zahro, *Contemporary Fiqh*, (South Jakarta: PT Qaf Media Kreativa, 2017), p. 242.

and keep their eyes from things that are harmful and forbidden for them to see. But besides that, if there is an element of accidental gaze directed at something forbidden, then immediately divert the view to avoid seeing things that are forbidden. In addition, Allah commanded His Messenger to advise believing men to keep their private parts from immoral acts such as adultery, homosexuality and so on. Keeping the eyes from seeing things that are forbidden and keeping the private parts from committing adultery or homosexuality are good and holy actions, both for the soul and religion.⁸

Likewise in the letter QS. An-Nur [24] verse 31 which reads. "And say to the believing women, that they should guard their eyes, and guard their private parts, and not reveal their adornment (aurat), except what is (normally) seen. Serta hendaklah mereka menutupi cadarnya hingga ke dada, serta janganlah memperlihatkan perhiasan (aurat) mereka, kecuali kepada suami mereka, ataupun bapak mereka, ataupun bapak suami mereka, ataupun anak pria mereka, ataupun anak pria suami mereka, ataupun kerabat pria mereka. anak pria mereka, ataupun anak pria dari kerabat pria mereka, ataupun anak pria dari kerabat wanita mereka, ataupun wanita (sesama Muslim) mereka, ataupun budak mereka, ataupun hamba pria (tua) mereka yang tidak mempunyai kemauan (terhadap perempuan) ataupun kanak-kanak yang tidak paham aurat wanita. And let them not stomp their feet so that the jewels they conceal may be known. And repent to Allah, O you who believe, that you may be fortunate." Which means, Allah told His Messenger to remind believing women that they should not look at things that are not lawful for them, such as the 'awrah of men or women, especially between the centre and knees for men and the whole body for women. Similarly, they are commanded to keep their private parts (farji) from falling into the valley of adultery, or being seen by others. Similarly, women are required to cover their heads and chests with veils, so that their hair and necks and breasts are not visible.⁹

It is clear that every Muslim and Muslimah must protect their eyesight and aurat from things that are prohibited by religion, and maintain interaction

⁸ Fahmi, "Revitalisasi Penerapan Hukum Syariat Di Aceh (Kajian Terhadap UU No.11 Tahun 2006)."

⁹ Chairul Fahmi et al., "The State's Business Upon Indigenous Land in Indonesia: A Legacy from Dutch Colonial Regime to Modern Indonesian State," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (August 24, 2024): 1566–96, <https://doi.org/10.22373/sjhk.v8i3.19992>.

with people who are not their mahrams. This also includes the relationship of those who wish to get married, but are already together making out and so on, which is definitely not allowed in religion.

The habit of carrying out *prewedding* photos is also often found in Aceh Besar district, especially by residents who live in areas that understand religious knowledge. The *prewedding* photo event has become a trend and culture among the people today, including the people of Aceh Besar, which has caused changes in people's behaviour and lifestyle. The practice of *prewedding* photos often violates Islamic norms because of the poses and clothes used. Poses such as hugging or holding hands, and excessive adornment before the marriage contract. This is a concern for some scholars in Aceh Besar.

This phenomenon is interesting to study because Aceh Besar is a majority Muslim area that should understand Islamic law and also in Aceh Besar there are many ulama and pesantren that should provide insight and knowledge to the community. Therefore, researchers want to examine how the perception of Ulama Aceh Besar on this issue.

RESEARCH METHODS

The research used in this writing uses *Field Research* or research that uses information obtained from research targets hereinafter referred to as respondents through observation or interviews and library research or research using written materials such as books and other documents.¹⁰

Field studies were conducted to obtain primary data in the form of the opinions of scholars in Suka Makmur District, Aceh Besar related to the law of *prewedding* photos. Literature research is a literature study of Islamic legal materials related to the law of *prewedding* photos according to Islamic experts and scholars. Data was collected through open interviews with several Ulama figures in Aceh Besar Regency. In addition, data is also obtained through literature studies from related books and books.¹¹

¹⁰ 2003037702 Muhammad Siddiq Armia, *Penentuan Metode Pendekatan Penelitian Hukum* (Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022), <https://repository.ar-raniry.ac.id/id/eprint/22862/>.

¹¹ Lina Kestemont, *Handbook on Legal Methodology: From Objective to Method* (London: Intersentia, 2018).

RESULTS AND DISCUSSION

A. Definition of Prewedding Photos

Along with the times, technology is getting more sophisticated until it can create technology that can be used to facilitate access and daily needs. Until in turn it brings us to major changes, both in terms of positive changes and negative changes in the general public.¹²

One form of development of the era is photography. A photograph is a still image either colour or monochrome (black and white) produced through a camera that records an object, event, or situation at a certain time. Activities related to photos are said to be photography. Etymologically, the word photo comes from the Greek "*photos*" which means light and "*graphien*" which means writing or drawing.¹³

One of the functions of photography is to document human activities. Because photographs can become archives and make certain moments immortalised. Almost all human moments with various activities can be photographed for documentation.

Prewedding photos are one of the photography practices. *Prewedding* itself comes from English which means photos taken before the wedding. It means that any procession carried out before the marriage contract and immortalised in a photo, then the photo is said to be a *prewedding* photo.¹⁴

The concept of a *prewedding* usually includes several things such as the location of the shoot, the clothes worn, and the pose or body mechanics between the bride and groom. The concept in taking photos on a *prewedding* is a consideration of both the photographer and the request of the couple. In its development, *prewedding* photos are considered as one of the initial processes towards marriage.

B. Purpose and Usefulness of Prewedding Photos

¹² Muhammad Djakfar, *Religion Ethics and Economics*, (Malang: UIN Press, 2007), p. 3. ¹³ Alex Saputra, "Islamic Law Review of the Implementation of Prewedding Photos," *Journal of Islamic Studies of the Malay Region*, Vol. 4, No. 2, (2021), p. 118.

¹⁴ Meaning and Definition of Pre Wedding Photos - KemejingNet, Accessed on 5 February 2025.

Prewedding photos or photo shoots taken before a wedding with a partner have become quite a popular culture nowadays. The purpose of this photo session is quite diverse with various intentions

There are several purposes and uses of *prewedding* photos in general:¹⁵

- a. Preservation of memories
Prewedding photos can be a special memory in the future, which can then hold a story or memory for the owner that seems to go back in time.
- b. Strengthen couple relationship
The *pre-wedding* photo process involves co-operation and joint planning, so as to strengthen the couple's relationship.
- c. Savouring time
Together, a *pre-wedding* photo session can be the perfect moment for couples to enjoy time together before the wedding day.
- d. Adjustments to the camera
For some people, *prewedding* photos are an opportunity to get used to posing in front of the camera, so that they feel more comfortable when captured on the wedding day.
- e. Know the concept of clothing
Through *prewedding* photos, couples can find out the appropriate photo concept and have many references for the wedding, such as traditional, glamour, casual, or thematic styles.
- f. Meet the needs
Wedding *Prewedding* photos are necessary to fulfil wedding needs, such as using a wedding dress or other attractive outfits.
- g. As a reminder
In the beginning, *prewedding* photos were used as a reminder of the sweet moments of a relationship before entering the world of marriage.

C. The Law of *Prewedding* Photos in Islam

Previous scholars have explained the position of photography since its emergence. An Egyptian sheikh named Muhammad Bakhit Al-Muth'i in his book entitled "*Al-Qaul Al-Kahfi fi Ibadah At-Tashwir Al-Futughrafi*". Regarding the issue of photographs from camera shots, the scholars are in

¹⁵ <https://siapnikah.org/apakah-foto-prewedding-itu-penting-ini-pertimbangannya/>, accessed on 10 February 2025

disagreement. In his opinion, photography is lawful and permissible. He argues based on the illat mentioned in the traditions that forbid and curse those who draw pictures is to equal the creation of Allah SWT.¹⁶ This includes pictures and statues that are similar to Allah's creation.

Islam does not specifically discuss how the law of *prewedding* photos, because at the time of the revelation of the Qur'an there was no such thing as a camera, so the concept of *prewedding* photos had not yet emerged either. Then also in the hadiths of the prophet we also cannot find anything specifically related to the law of *prewedding* photos. This is again the era we are living in now is different from the time of the prophet.

But besides all that, the law of *prewedding* photos can be concluded through how the process is undertaken. In Islam, the ruling on *prewedding* photos depends on several factors relating to the purpose, context, and manner in which the photo shoot is conducted. In general, Islam does not prohibit photography, but there are some principles that need to be observed to ensure the practice is in accordance with the teachings of the religion. Here are the factors that influence the law of *prewedding* photos:

a. Purpose and intention

Every action requires an intention, more so with regard to worshipping Allah SWT such as prayer, fasting, hajj, zakat, and so on. In the world of photography, if the purpose of *prewedding* photos is to remember happy moments before the wedding, and the intention is to capture memories in a form that does not violate Sharia, then it is basically not prohibited. However, if the photos are used for bad purposes, such as to show off or attract the attention of others in a way that is not in accordance with Islamic teachings, then it can be a problem.

Narrated Umar bin Khatab, the Messenger of Allah said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ
فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا
هَاجَرَ إِلَيْهِ.

Meaning: "Verily, deeds are accompanied by intentions, and verily, each person will attain according to what he intended. Whoever makes hijra

¹⁶ Yusuf Al-Qardhawi, "Fiqh Muqasid Syariah" Translation: Arif Munandar Riswanto, (East Jakarta: Al-Kautsar Library, 2007), 74.

for Allah and His Messenger, Allah and His Messenger will justify his hijra. And whoever hijrahs for the world he wants to gain or the woman he wants to marry, then he will get only what he wants." (HR. Bukhari and Muslim).

b. Clothes used

One of the important things in Islam is to cover the aurat. If in a *prewedding* photo the couple does not cover their aurat properly, for example, the clothes are revealing or not in accordance with Islamic norms, then the photo becomes haram. Couples doing *prewedding* photos should make sure that the clothes they wear are in accordance with Islamic law, i.e. covering the aurat properly

Allah Almighty says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ

Meaning: "O children of Adam, We have indeed sent down to you garments to cover your nakedness and wool (to adorn yourselves with). (But the garment of piety is the best. These are some of the signs of Allah that they may remember." (Q.S. Al-A'raf [7]: 26).

c. Presence of the opposite sex

In Islam, non-mahrams (especially between a man and a woman) must maintain aurat boundaries and interactions. If *prewedding* photos are done in a way that does not maintain the manners and boundaries between non-mahram men and women (for example, taking pictures in poses that are too close or intimate), then this can be considered a violation of Islamic law. It is recommended that during the *pre-wedding* photo session, the relationship between the couple who are about to get married should still observe the boundaries of Shariah, such as no physical contact.

Allah Almighty says:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Meaning: "Do not approach adultery. Verily (adultery) is an abominable deed and the worst way." (QS. Al-isra'[17]: 32).

Many scholars interpret the words of Allah SWT "Do not approach adultery" more deeply than the bond "Do not all of you commit adultery", because the language of the Qur'an uses the word "Do not commit adultery" so that only adultery is prohibited, but things that are close to adultery such as making out in the practice of *prewedding* photos above are prohibited. Related to this, why the language in the Qur'an "Do not approach adultery" because the use of this language is more profound and tends to the behaviour of *ikhtilat* and *khalwat* that often occurs around.¹⁷

As we know, it is not permissible to hold hands or touch non-mahram women who are not married. Touching the opposite sex that is not a mahram is haram. What makes it halal for a man to touch a woman is after the marriage contract. As long as there is no marriage contract, the status of a woman is still the same as other foreign women. Based on the narration of Ma'qil bin Yasar, that the Prophet said:

لَأَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِمَخِيطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ

Meaning: "Verily, if one of you is pierced with an iron needle, it is better for him than touching a woman who is not his mahram." (HR. Thabrani)

However, in the event that *prewedding* photos often become a place of intimacy between couples, and sometimes consciously or unconsciously in practice can contain elements of *khalwat* and *ihktilat*. According to Abdullah Syah, *prewedding*, which in this case is an intimate photo pose of a prospective husband and wife who have not yet carried out a marriage contract. Therefore, the practice is forbidden because in the title they are not legally husband and wife, and this is not allowed in Islamic principles.

D. Prewedding Photo Practices in Aceh Besar Society

Prewedding photos are shooting sessions done by the bride and groom before the wedding ceremony. This photo is often used for wedding invitations, souvenirs, and displayed at the reception.¹⁸

¹⁷ Shaykh Imam Al-Qurtubi, *Tafsir Al Qurtubi*, Translator Ahmad Khotib, *Surah Al-Hijr, Annaml, Al Israa and Al-Kahf*, (Pustaka Azzam: South Jakarta, 2008), p. 627.

¹⁸ Azmi abubakar, et al, "Islamic Counselling Materials on Making *Pre-Wedding* Photos (Maqasid Syar'iah Analysis of the Process of Making Pre-Wedding Photos by Prospective Brides in Gampong Jok Tanjong, Padang Tiji District)", *Journal of Education and Training*, Vol. 2, No. 2, p. 109.

As is the case in Aceh Besar, any action that violates what has been restricted then it becomes prohibited. At present, the *prewedding* culture that occurs in Aceh Besar is increasingly disturbing the community because the poses taken are not in accordance with Islamic law, which should not touch the bride and groom before the *ijab kabul* is carried out. The practice of *prewedding* photos taken by prospective brides in Aceh Besar district has been influenced by outside culture by following intimate poses that are not allowed by sharia, such as hugging before becoming husband and wife. Despite being a popular trend, this practice often draws controversy related to the values of Islamic law.

The *prewedding* photo trend has become a serious conversation and even planning among Aceh Besar teenagers. It even causes changes in people's behaviour and affects their lifestyle. The number of offers for *prewedding* photo shooting services with interesting concepts is one of the reasons some couples are interested in trying it.

The process of *prewedding* photos in Aceh Besar, based on the results of interviews with Halis, the owner of Kamadroframe, begins with an introduction between the photographer and the prospective couple who will conduct a *prewedding* photo shoot with the aim of getting to know them better. Then agree on the cost for shooting services. Regarding location, more often do *prewedding* photo shoots at outdoor. Because it is usually the client who determines the shooting place. And for the cost, a photo shoot at Halis ranges from 1-5 million. There are three packages that they offer, namely:

- b. Standard akad package for Rp. 1.000.000,-
- c. Medium *prewedding* contract package for IDR 1,850,000.
- d. Pro package (starting from Akad, *prewedding*, party and *ngunduh*) for Rp. 5.000.000,-

Regarding the concept (pose) in the shooting process, Halis gives freedom to the client in determining it. So the clients themselves determine the style according to their wishes. In terms of poses, although there are restrictions that must be maintained for those who are not *muhrim*, but sometimes there are still brides-to-be who style themselves like holding hands or hugging. And this certainly violates Islamic law.¹⁹

¹⁹ Interview with Halis, owner of Kamadroframe on 18 March 2025

The results of interviews with data sources can be concluded that couples who take *prewedding* photos in Aceh Besar have fallen into the immorality that has become the culture of society. Most of them are young people who understand the current trend, especially prospective couples who have a middle to upper economy.

a. Trends and practices in Aceh

Prewedding photos in Aceh are generally done by the bride and groom before the marriage contract, often a week before the D-day. The practice is done like husband and wife even though the marriage contract has not yet occurred. And usually, many couples choose to do this photo session in indoor locations in the room or studio as well as attractive *outdoor* locations, such as beaches or viral places.

b. Sharia and cultural issues

Islamic values are the reference and principle of customs in Acehese society. This role has long been carried out by the people in Aceh since the past, so that it becomes a separate identity owned by the people of Aceh. The cultural shift of Acehese society is a social symptom of changing habitual patterns in society. This phenomenon occurs in accordance with human nature which often wants to make changes both from small things and from big things.²⁰

There are concerns that the practice of *prewedding* photos in Aceh Besar may violate Sharia norms, such as touching before marriage and wearing clothes that are not in accordance with Islamic provisions. The process of making *prewedding* photos in Aceh Besar opens up opportunities for acts that are close to adultery. In Q.S Al Isra: 32 Allah SWT says: "And do not approach adultery, indeed adultery is an abominable act. And a bad way". The command to avoid adultery aims to avoid this despicable act.

c. Society's view

While some reject the practice for Shariah reasons, many couples feel that *prewedding* photos are an important part of modern wedding celebrations

²⁰ Muhammad Husen, *Acehnese Customs*. (Banda Aceh: Aceh Provincial Office of Education and Culture, 1970, in Azmi abubakar, et al, "Islamic Religious Counselling Materials on Making *Pre-Wedding* Photos (Maqasid Syar'iah Analysis of the Process of Making *Pre-Wedding* Photos by Prospective Brides in Gampong Jok Tanjong, Padang Tiji District)", *Journal of Education and Training*, Vol. 2, No. 2, p. 110.

and have become part of the culture. Research shows that despite the violation of Islamic values in this practice, many brides-to-be still do it due to the influence of trends and the desire to capture their special moments.

The practice of prewedding photos in Aceh Besar reflects a complex cultural shift, where traditional and modern values interact. People are faced with the challenge of balancing following trends and adhering to religious teachings.

E. Aceh Besar Ulama's Perception of *Prewedding* Photos

To find this perception, the researcher has conducted interviews with two Aceh Besar scholars, namely Tgk. Rahmat Fajri as the Leader of Dayah Misbahul Wara' and Tgk. H. Faisal. M. Ali, S.Sos as the Leader of Dayah Mahyal Ulum Al- Aziziyah. Both dayahs are located in Aceh Besar Regency. These two scholars were chosen because they have become role models for most of the people of Aceh Besar.

There are three questions that researchers asked the two scholars, namely: 1) What is the law of photos at weddings? 2) What is the law of prewedding photos taken before marriage? 3) What is the ruling on prewedding photos taken after marriage in a state of intimacy, and then the photo is placed on the invitation card and displayed during the wedding party?

The first question, the law of photos at weddings, Tgk. Rahmat Fajri explained that in Islam, photographers should not add prewedding photos before Ijab Qabul, because it can lead to zina, khalwat, and tabaruj. In the general view of Islam, photography is allowed as long as it does not violate the rules that have been established in Islamic law. This is because the photographer has the responsibility of maintaining the sanctity and validity of the marriage according to religious teachings. In fact, images produced through camera devices are permissible, because they create new objects that resemble Allah's creation, but only record existing events. Actually, photography is a new thing, it never happened during the time of the Prophet Muhammad, so the scholars differed in determining the law of photography. However, the majority of recent scholars state that photography in Islam is

permissible or allowed, as long as the process of making it does not violate the established Islamic law.²¹

Then also the second question, regarding prewedding photos done before marriage, Tgk. Rahmat Fajri explained that *prewedding* photos involving khalwat (being alone without a legal bond) are haram. This is because the practice is close to adultery and violates the norms in Islam. Sharia values are often neglected in the practice of *prewedding* photos with prospective partners before the marriage contract.²²

Likewise, in an interview with Tgk. H. Faisal. M. Ali, S.Sos regarding prewedding photos done before marriage he said that, poses such as hugging or holding hands before the marriage contract make the prewedding photo procession haram. However, if the photos are done separately, politely, and cover the aurat, this can then be tolerated.²³

Tgk. H. Faisal. M. Ali, S.Sos also added, *Prewedding* photos are allowed if the purpose is for marriage identification, as long as it is done politely, separately, covering the aurat, and does not violate Islamic law. This is according to the permitted and then comes the law in it Mubah (allowed to be done but not recommended).²⁴

Regarding the third question, Tgk. H. Faisal. M. Ali, S.Sos explained that *prewedding* photos that do not involve physical touch, keeping distance between couples, and covering the aurat are considered (allowed). But besides that, it must also be underlined that the photo has benefits, such as as cover information for wedding invitations without violating religious values.²⁵

We can understand that, if couples want to take *pre-wedding* or *pre-wedding* photos, it is strongly recommended that the process be carried out in a polite, separate, and aurat-covering manner. Photographs must be taken with attention to the principles of sharia so as not to violate the provisions in Islam.

²¹ Interview with Tgk Rahmat Fajri, Leader of Dayah Misbahul Wara' on 24 February 2025.

²² *Ibid.*

²³ Joint Interview with Tgk. H. Faisal. M. Ali, S.Sos, Leader of Dayah Mahyal Ulum Al-Aziziyah on 04 March 2025.

²⁴ *Ibdi.*

²⁵ *Ibid.*

Tgk. H. Faisal. M. Ali, S.Sos encouraged that every activity, including *prewedding* photos, be done with good intentions and as part of the celebration of the marriage bond, not in terms that aim to contradict religious norms.

Tgk. Rahmat Fajri in the interview also said that, *prewedding* photos are an adoption of western culture that is not in accordance with Islamic values. He criticised this trend because it can then lead to excessive adornment and behavioural practices that are close to adultery. She is also concerned that *prewedding* photos are often done like husband and wife when there is no legal bond, with poses that touch, stare at each other, and even embrace. This then stimulated her criticism of the practice of *prewedding* photos.

It can be concluded that the view of the Aceh Besar ulama regarding the law of *prewedding* is permissible as long as it does not violate the rules set by Islamic law such as being done separately (not involving physical touch), polite, and covering the aurat. However, it can also be haram when the prospective bride and groom who have no legal status as husband and wife do *prewedding* with poses such as hugging or holding hands before the marriage contract.

CONCLUSIONS

The practice of *prewedding* photos in Aceh Besar is carried out in a way, starting with an introduction between the photographer and the prospective bride and groom who will do a *prewedding* photo shoot with the aim of getting to know more. Then agree on the cost for shooting services. Regarding the location, *prewedding* shoots are more often done outdoors. Because it is usually the client who determines the shooting place. And for the cost, a photo shoot at Halis ranges from 1-5 million.

Regarding the concept in the photoshoot process, Halis gives the client the freedom to decide. In terms of posing, although there are restrictions that must be maintained for those who are not muhrim, but sometimes there are still brides-to-be who are stylish like holding hands or hugging. And this certainly violates Islamic law.

The perception of Aceh Besar scholars regarding *prewedding* is haram because it involves *khalwat* (being alone without a legal bond), *ikhtilat* (mixing men with women). This is because the practice is close to adultery and violates the norms in Islam. However, if a couple wants to take *pre-wedding* or

pre-wedding photos, it is highly recommended that the process is done in a polite, separate, and aurat-covering manner. Photographs should be taken with due regard to the principles of Shariah so as not to violate the provisions of Islam.

From the results of this conclusion, it is recommended that the community better understand religious law and learn religious law about things that are allowed and not allowed so that they do not fall into violations of Islamic law. And also to the Ulama and Dayah leaders to further socialise this problem either in lectures or recitations with the community so that it can be minimised. Then to further researchers, that this problem still has many things that can still be studied, because this matter is one that must be researched more deeply, so as to produce more accurate research.

REFERENCES

- Abdul Rahman Ghozali, *Fiqh Munakahat*, (Jakarta: Kencana, 2003).
- Adindha Putri Arifianing Kasih, *People's Views on Prewedding Photos in Wedding Invitations in Perspective of Islamic Law*, Thesis (Purwokerto: IAIN Purwokerto, 2019).
- Ahmad Zahro, *Contemporary Fiqh*, (South Jakarta: PT Qaf Media Kreativa, 2017).
- Alex Saputra, *Islamic Law Review of the Implementation of Prewedding Photos*, Journal of Islamic Studies of the Malay Region, Vol. 4, No. 2, (2021).
- Azmi abubakar, et al, *Islamic Religious Counselling Material on Making Pre-Wedding Photos (Maqasid Syar'iah Analysis of the Process of Making Pre-Wedding Photos by Prospective Brides in Gampong Jok Tanjong, Padang Tiji District)*, Journal of Education and Training, Vol. 2, No. 2.
- Fahmi, Chairul. "Revitalisasi Penerapan Hukum Syariat Di Aceh (Kajian Terhadap UU No.11 Tahun 2006)." *Tsaqafah: Jurnal Peradaban Islam* 8, no. 2 (May 3, 2016): 295-309.
<https://doi.org/10.21111/tsaqafah.v8i2.27>.
- — —. "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia." *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667-86.
<https://doi.org/10.26811/peuradeun.v11i2.923>.
- Fahmi, Chairul, Peter-Tobias Stoll, Shabarullah Shabarullah, Malahayati Rahman, and Syukri Syukri. "The State's Business Upon Indigenous Land in Indonesia: A Legacy from Dutch Colonial Regime to Modern

- Indonesian State." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (August 24, 2024): 1566–96.
<https://doi.org/10.22373/sjhk.v8i3.19992>.
- Kestemont, Lina. *Handbook on Legal Methodology: From Objective to Method*. London: Intersentia, 2018.
- Kumparan, *Understanding Prewedding and Its Benefits*, (September 2023), <https://kumparan.com/info-psikologi/mengenal-pengertian-prewedding-dan-manfaatnya-21APPweTERm/full>, accessed on 5 February 2025.
- Mr.G, *Meaning and Definition of Prewedding Photos*, (March 2023), [Meaning and Definition of Pre Wedding Photos - KemejingNet](#), accessed on 5 February 2025.
- Muhammad Djakfar, *Religion Ethics and Economics*, (Malang: UIN Press, 2007).
- Muhammad Husen, *Aceh Customs*, (Banda Aceh: Aceh Provincial Office of Education and Culture, 1970, in Azmi abubakar, et al, *Islamic Counselling Materials on Making Pre-Wedding Photos (Maqasid Syar'iah Analysis of the Process of Making Pre-Wedding Photos by Prospective Brides in Gampong Jok Tanjong, Padang Tiji District)*, *Journal of Education and Training*, Vol. 2, No. 2.
- Muhammad Siddiq Armia, 2003037702. *Penentuan Metode Pendekatan Penelitian Hukum*. Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022. <https://repository.ar-raniry.ac.id/id/eprint/22862/>.
- Ready for Marriage, *Are Prewedding Photos Important?*, (September 2021), <https://siapnikah.org/apakah-foto-prewedding-itu-penting-ini-pertimbangannya/>, accessed on 10 February 2025.
- Shaykh Imam Al-Qurtubi, *Tafsir Al Qurtubi*, Translator Ahmad Khotib, *Surah Al-Hijr, Annaml, Al Israa and Al-Kahf*, (Pustaka Azzam: South Jakarta, 2008).
- Joint Interview with Tgk Rahmat Fajri, Leader of Dayah Misbahul Wara' on 26 February 2025.
- Joint Interview with Tgk. H. Faisal. M. Ali, S.Sos, Leader of Dayah Mahyal Ulum Al-Aziziyah on 04 March 2025.
- Interview with Halis, owner of Kamadro Studio on 18 March 2025