

PREWEDDING IN THE PERSPECTIVE OF ISLAMIC LAW

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Abstract

In terms of meaning, a man is prohibited from being alone with a woman who is not his mahram and a woman is prohibited from traveling except with her mahram, because if she does not go with her mahram there is fear that slander or bad things will happen to the woman. However, if there is a need to leave the house, it is permissible to leave the house on condition that you maintain personal purity and maintain a sense of shame. Contextualization of the hadith prohibiting seclusion in taking pre-wedding photos, namely the hadith prohibiting seclusion is one of the hadiths that is relevant to the cultural phenomenon of pre-wedding photos. Ikhtilat, kasyful aurat, touching with the opposite sex, tabarruj and khalwat are behaviors that violate Islamic law which usually occur during pre-wedding photos.

Keywords: first keyword, second keyword, third keyword

I. INTRODUCTION

Among other religions, Islam is the religion of Shamil and Kamil among other religions. Shamil means covering various aspects of human life, from waking up to resting, such as eating, drinking, even when someone goes to the bathroom to urinate and defecate. As for Kamil, it means that Islamic teachings are comprehensive and final. Islam will not make its people confused about matters that have been prescribed, therefore there is not a single problem that escapes Islamic teachings. The Al-Qur'an and Hadith are the most important sources of Islamic teachings, but if someone has not found a solution or answer to solve a problem through these two teaching sources, then the scholars agree that he should look for a solution or answer to solve a problem through Ijma. ' and Qiyas (Haerul Akmal, 2019).

The sacred value of this religion can be taken as an example regarding marriage. We know that a marriage will be valid if it is harmonious and the conditions have been met. However, apart from the harmony and conditions that must be met, it seems that some of the sunnahs of marriage seem to have become habits and even obligations in today's society. One example of the sunnah is "Reception", or in Arabic it is called Walimatul 'urs.

For some scholars belonging to the Shafi'i, Hanbali and Maliki schools of thought, it is obligatory for those who are invited to attend the Walimatul 'urs event. Coming to a wedding party is the same as coming to other parties, as stated in the book Al-Bahr. This takes the law of Qiyas where the majority of ulama do not differ in their opinion that attending tasyakuran events such as aqiqah and others is sunnah, so the walimatul 'urs wedding is qiyaskan to other parties (Mohammad Asnawi, 2004). Talking about Walimatul 'urs, it's not far from talking about the jewelry that decorates the corners of the walimatul 'urs room. These trinkets are precisely pre-wedding photos of the bride and groom. The pre-wedding photo depicts a pair of descendants of Adam and Eve who are happy. A picture of once-in-a-lifetime happiness depicted in the Pre-

Wedding Photo Album. It's as if the sweet picture of the courting crowd is summarized in one Prewedding Photo album.

It is true that pre-wedding photos were not taken at the Prophet's mass, and moreover, this was not part of the series of wedding sunnahs like the Walimatul 'urs. And then there is no problem when the pre-wedding photos are taken, because they do not damage the harmony and conditions of the marriage. But what needs to be underlined here is that the process of taking pre-wedding photos always creates intimate scenes between the bride and groom, even though the bride and groom are not yet legally husband and wife. Returning to marriage, a holy marriage has really been polluted by the habit of taking pre-wedding photos with scenes and clothing that are prohibited by Islamic Sharia. This is enough to prove that the development of technology does not determine that people's behavior will improve, it is instead used as a facility to violate Sharia norms which are contained in the Al-Qur'an and Al-Hadith. In fact, this has become a culture.

II. PROBLEM FORMULATION

Based on the description of the background of the problem, the speaker can formulate several problems, namely as follows:

1. What is the basic concept of pre-wedding?
2. What is the thematic Hadith study about pre-wedding?

III. RESEARCH METHODS

The problem solving approach used in this research is a normative approach, namely a legal research method in which the author examines and examines the problems that arise in pre-wedding related to matters of seclusion.

IV. RESULTS AND DISCUSSIONS

1. BASIC CONCEPTS REGARDING THE FORMATION OF ISLAMIC BEHAVIOR

It is very important to document a wedding because it is one of the precious moments that costs a lot at one time. In general, wedding photos consist of three parts, namely pre-wedding, wedding ceremony and reception (Andik Hermawan, 2017). Etymologically, the word "prewedding" comes from the English words "pre" and "wedding" which means before the wedding. As for terminology, pre-wedding photos are photos taken before the wedding which is held at a certain location with a certain concept and clothing, then the resulting photos are used as invitation designs, wedding souvenirs, or displayed at the reception. Pre-wedding photos have a wide scope, all types of photos taken by men and women before the wedding are also called pre-wedding photos, whether in the form of engagement photos, midodareni photos (Javanese cultural custom, the night before the wedding) and so on (Sharif Hidayat, 2018).

The beginning of pre-wedding photos was when the photography industry developed rapidly in China after the opening of the Chinese economic system in the 90s, from being very communist to being a little more capitalist. At that time, China was flooded with electronic products from Japan, Korea and Taiwan. Investors are flocking to set up electronics factories in China because production costs are quite cheap (especially bureaucracy and business permits). At the same time, in the East Asia region, there is an increase in Asian soap operas with romance, such as Meteor Garden and so on. As an advertisement for the soap opera, promotional media

such as posters are used, showing couples posing intimately. The photos at that time still used simple processing or simple properties with bright colors typical of Asia (Ubaidurrahman, 2022)

That's the history of the concept of pre-wedding photos. There is no information about who first came up with the concept of pre-wedding photography. However, it is believed that the idea of pre-wedding was originally used by the high class (European royal weddings) with the intention of creating a wedding event such as a film premiere, a photo-strewn flayer, a festive mezzanine and so on. From there, the idea emerged for a new business prospect in the form of pre-wedding photography which began to develop in Taiwan, Hong Kong, Japan, until finally arriving in Indonesia (Ubaidurrahman, 2022).

Couples who are getting married have various purposes in carrying out pre-wedding photos, namely to document moments of happiness for the prospective bride and groom who will live a new life after marriage or to use them for needs at wedding events that require photos of the bride and groom, such as wedding invitations, souvenirs, or as displays. during the wedding reception.

The various poses used when taking pre-wedding photos include:

a. Outta My Mind

The bride and groom pose hand in hand with happy expressions as if they can't wait to leave

b. Read Me

Photoshoot with the groom-to-be hugging the bride-to-be and showing an expression of enjoying the hug while looking at the groom-to-be's face a little

c. Crazy Things in Love

The photo shoot involves the future husband and wife posing like they are parking their motorbike with a happy expression.

2. HADITH RESEARCH

The hadith in this pre-wedding theme is a hadith about the prohibition of seclusion which is very closely related to pre-wedding. This hadith was narrated by Imam Ahmad bin Hanbal in his Musnad No. 1934 Index, as follows:

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ , وجاء رجل فقال : إِنَّ امْرَأَتِي خَرَجَتْ
إِلَى الْحَجِّ , وَإِنِّي أَكْتَنِبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا قَالَ انْطَلِقْ فَاحْجِجْ مَعَ امْرَأَتِكَ

Translation: It has been told to us by Sufyan, from 'Amr, from Abu Ma'bad, from Ibn Abbas, that Rasulullah SAW said: "Let not a man be alone with a woman (who is not his mahram), and let not a woman travel except with the mahram." A man came and asked: "In fact, my wife is going

out for Hajj, while I am taking part in such and such a war." So Rasulullah SAW said: "Go home and accompany your wife on Hajj.

A. Takhrijul Hadith

The takhrij al-Hadith method is needed in collecting several hadiths. Etymologically, "takhrij" means to issue, reveal and narrate. As for the term, "takhrij" means indicating a hadith based on its original source, which has been narrated in full along with each sanad and there is an explanation regarding the quality of the hadith in question (Muhid, 2013).

Takhrij al-Hadis has two methods, namely the Takhrij al-Hadis bi al-Lafdh method, namely the method used with matan or recitation of hadith and the Takhrij al-Hadis bi al-Mawdu method, namely the method used with the same hadith. Thus, the author uses the Takhrij al-Hadis bi al-Lafdh method with keywords *مَحْرَمٌ وَمَعَهَا ذُو مَحْرَمٍ وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا بِمَرْحَمٍ* then traced using a modern application in the form of Maktabah Shamilah which aims to make it easier to find a hadith from several main books of hadith. So it can be seen that apart from Ahmad ibn Hanbal's Musnad book, three other mukharrij were found who also narrated this hadith, including:

1. *Hadis Shahih Bukhari* No. Indeks 3006

أَنَّهُ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ اكْتُبْتُ فِي عَزْوَةِ كَذَا وَكَذَا وَخَرَجْتُ امْرَأَتِي حَاجَةً قَالَ أَذْهَبَ فَحَجَّ مَعَ امْرَأَتِكَ

Translation: Has told us Qutaibah ibn Sa'id, has told us Sufyan, from 'Amr, from Abu Ma'bad, from Ibn Abbas ra, that he heard the Prophet SAW say: "Never let a man seclusion (alone) with a woman and never let a woman travel except with her mahram." Then there was a man who got up and said: "O Messenger of Allah, I have registered myself to take part in a war while my wife is going on the pilgrimage." So he said: "Perform the Hajj with your wife.

2. *Hadis Shahih Muslim* No. Indeks 424

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُحَيْمُ بْنُ حَزْبٍ كِلَاهُمَا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبُدٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي خَرَجَتْ حَاجَةً وَإِنِّي اكْتُبْتُ فِي عَزْوَةِ كَذَا وَكَذَا قَالَ انْطَلِقْ فَحَجَّ مَعَ امْرَأَتِكَ

Translation: Has told us Abu Bakr ibn Abu Syaibah and Zuhair ibn Harb, both from Sufyan, Abu Bakr said: has told us Sufyan ibn Uyainah, has told us Amru ibn Dinar, from Abu Ma'bad, he said: I heard ibn Abbas say: I heard the Prophet SAW preach while saying: "Never should a man be alone with a woman unless the woman is accompanied by her mahram. And a woman is also not allowed to travel alone unless accompanied by her mahram." Suddenly a man stood up and asked: "O Rasulallah, actually my wife is going to perform the Hajj, while I am assigned to go to war here and there, how is that?" Rasulallah SAW answered: "Go on Hajj with your wife

3. Hadis Ibnu Majah no. 3988

حَدَّثَنَا بَشْرُ بْنُ هَلَالٍ الصَّوَّافُ حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ وَ
حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّمِيمِيِّ عَنْ أَبِي عُثْمَانَ
النَّهْدِيِّ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَدْعُ بَعْدِي فِتْنَةٌ
أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

Translation: Has told us [Bisyr bin Hilal As Shawaf] has told us [Abdul Warits bin Sa'id] from [Sulaiman At Taimi]. (in another line mentioned) Has told us ['Amru bin Rafi'] has told us [Abdullah bin Al Mubarak] from [Sulaiman At Taimi] from [Abu Uthman An Nahdi] from [Usamah bin Zaid] he said, " The Prophet sallallaahu 'alaihi wasallam said: "I have not abandoned slander which is more dangerous for men than for women.

4. Hadis Tirmidzi no. 1093

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَنَادَةَ عَنْ مُورِقٍ عَنْ
أَبِي الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِذَا
خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Translation: Has told us [Muhammad bin Basyar], has told us ['Amr bin 'Ashim] has told us [Hamman] from [Qatadah] from [Muwarriq] from [Abu Al Ahwash] from [Abdullah] from the Prophet sallallaahu 'alaihi wasallam said: "A woman is an aurat. If she comes out, Satan will beautify her in the eyes of men." Abu Isa said; "This is a hasan gharib hadith

5. Hadis Tirmidzi no. 2239

حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيِّ وَعَبْدُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو مُسْهَرٍ عَنْ إِسْمَاعِيلَ بْنِ
عَبْدِ اللَّهِ بْنِ سَمَاعَةَ عَنْ الْأَوْزَاعِيِّ عَنْ قُرَّةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا
يَعْنِيهِ قَالَ هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ

Translation: Has told us [Ahmad bin Nashr An Naisaburi] and others have told us they say that [Abu Mushir] has told us from [Isma'il bin 'Abdullah bin Sama'ah] from [Al Auza'i] from [Qurroh] from [Az Zuhri] from [Abu Salamah] from [Abu Hurairah] he

said that the Messenger of Allah sallallaahu 'alaihi wa salam said: "One of the good signs of a person's Islam is to abandon something that is not beneficial to him." He said: This hadith is gharib, we do not know it from the Hadith of Abu Salamah from Abu Hurairah from the Prophet sallallaahu 'alaihi wa Salam except from this sanad line.

6. Hadis An-Nasa'i no. 4918

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ حَدَّثَنَا أَبُو عَامِرٍ قَالَ حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Translation: Has preached to us [Muhammad bin Abdullah bin Al Mubarak], he said; has told us [Abu 'Amir], he said; has told us [Sulaiman, namely Ibn Bilal] from [Abdullah bin Dinar] from [Abu Shaleh] from [Abu Hurairah] from the Prophet sallallaahu 'alaihi wasallam, he said: "Faith has seventy branches, and shame is wrong. a branch of faith

B. MATAN ANALYSIS

It is necessary to carry out matan research to find out the validity status of the hadith contained in the book Musnad Ah{mad ibn Hanbal index number 1934. Matan is the end of the sanad which contains the words of the Prophet Muhammad. The following is an analysis of the validity of the hadith narrated by Imam Ahmad ibn Hanbal, index number 1934:

1. Does not conflict with the Koran

The content of the hadith above is supported by verses from the Koran, including:

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

Translation: And do not approach adultery; Indeed, adultery is a heinous act. And a bad way.

By looking at the explanation of the Qur'anic verse regarding the prohibition of approaching adultery above, it can be concluded that the hadith in the book Musnad Ahmad ibn Hanbal index number 1934 does not contradict the Qur'an.

2. Does not conflict with other more stringent (stronger) hadiths

The hadith regarding the prohibition of seclusion in the path of Imam Ahmad ibn Hanbal index number 1934 does not contradict other, stronger narrators. This is proven through other historical lines, namely: Imam al-Bukhary and Imam Muslim.

a. Hadis Shahih Bukhari No. Indeks 3006

أَنَّهُ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ اكْتُنِبْتُ فِي غُرُورَةٍ كَذَا وَكَذَا وَخَرَجْتُ امْرَأَتِي حَاجَةً قَالَ اذْهَبْ فَحُجِّ

مَعَ امْرَأَتِكَ

Translation: Has told us Qutaibah ibn Sa'id, has told us Sufyan, from 'Amr, from Abu Ma'bad, from Ibn Abbas ra, that he heard the Prophet SAW say: "Never let a man seclusion (alone) with a woman and never let a woman travel except with her mahram." Then there was a man who got up and said: "O Messenger of Allah, I have registered myself to take part in a war while my wife is going on the pilgrimage." So he said: "Perform the Hajj with your wife."

b. *Hadis Shahih Muslim No. Indeks 424*

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ كِلَاهُمَا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْبُدٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَقُولُ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي خَرَجَتْ حَاجَةً وَإِنِّي اكْتَتَبْتُ فِي غُرُورٍ كَذَا وَكَذَا قَالَ انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ

Translation: Has told us Abu Bakr ibn Abu Syaibah and Zuhair ibn Harb, both from Sufyan, Abu Bakr said: has told us Sufyan ibn Uyainah, has told us Amru ibn Dinar, from Abu Ma'bad, he said: I heard ibn Abbas say: I heard the Prophet SAW preach while saying: "Never should a man be alone with a woman unless the woman is accompanied by her mahram. And a woman is also not allowed to travel alone unless accompanied by her mahram." Suddenly a man stood up and asked: "O Rasulallah, actually my wife is going to perform the Hajj, while I am assigned to go to war here and there, how is that?" Rasulallah SAW answered: "Go on Hajj with your wife."

Based on the explanation above, it can be seen that there are two other narrations which have the same purpose or meaning as Imam Ahmad ibn Hanbal's narration with index number 1934, although in the editorial structure of the hadith there are slight differences. Because these three hadiths have the same meaning and content, this does not mean that the hadith contradicts other authentic hadiths. This shows that the hadith was narrated with meaning.

c. *Not Contrary To Common Sense, Sense And Historical Facts*

Seclusion is an incident of being alone between a man and a woman other than a mahram. Seclusion is prohibited by Islamic law, because seclusion can give rise to slander and lead to adultery. For men and women other than mahram, in the Islamic religion there are boundaries, this aims to maintain honor, chastity and protect self-esteem. So the above hadith does not conflict with common sense because there are many hadiths of the Prophet, arguments from the Qur'an and historical facts that explain the prohibition of seclusion and the prohibition of approaching adultery (Kumala Dyah Rofiqoh, 2023).

So it can be concluded that the hadith matan studied is of authentic quality and can be accepted and used as evidence because it meets the requirements for the validity of the hadith matan, namely it does not conflict with the Koran, does not conflict with more solid (stronger) hadiths and does not contradict with common sense. As for the quality of the sanad of the hadith

prohibiting seclusion, it has the status of sahih li dhatihi, so that overall the sanad and matan of the hadith prohibiting seclusion in the book Musnad Ahmad ibn Hanbal index number 1934 are of sahih li dhatihi quality.

C. The Hujjah Of Hadith

That a hadith can be used as evidence if it fulfills the five conditions for accepting a hadith both in terms of sanad and in terms of its matan. After criticizing the sanad and matan on the hadith regarding the prohibition of seclusion in the book Musnad Ahmad ibn Hanbal index number 1934, it can be concluded that the above hadith is of authentic li dhatihi quality and can be verified for its validity.

Thus, the hadith from Imam Ahmad ibn Hanbal's index number 1934 can be used as evidence or can be called a maqbul ma'mulun bih hadith (accepted and practicable hadith), because the hadith does not contradict the Qur'an and other hadiths that stronger.

D. Hadith Fiqh

Imam al-Nawawy in his book, Syarah Sahih Muslim, explains that a man is not allowed to be alone with a woman unless his mahram is present. So if an ajnabi man has seclusion with an ajnabi woman without the presence of a mahram then it is haram according to the consensus of the ulama (Abu Zakariya Yahya, 1994).

According to Abu al-Hasan Nur ad-Din Muhammad ibn 'Abd al-Hadi al-Sindy in his book Hashiyah Musnad al-Imam Ahmad ibn Hanbal explains that the word لَا يَخْلُونَ is a form of fi'il nahi with the addition of nun taucid thaqilah which in balaghiyah means "Really, don't be alone." This shows that the prohibition on seclusion really must be implemented. بِأَمْرًا "with women" i.e. those who are not his mahram. ذُو مَحْرَمٍ "mahram (by descent, by consanguinity and by marriage)" is someone who is halal for him to go with (Abu Al-Hasan Nur).

So it can be understood that the above hadith indicates a prohibition on being alone with men and women who are not their mahram as well as a prohibition on women traveling unless they are with their mahram. The purpose of prohibiting seclusion is because it is feared that the devil will tempt us to commit sins. The hadith above also tells of a person who had registered as a war troop, while his wife was about to go on the Hajj pilgrimage. Then Rasulullah SAW ordered the man to go on the Hajj pilgrimage with his wife.

Ibn Qudamah is of the opinion that mahrams are all people who are forever forbidden to marry for reasons of lineage, sexual relations and marriage (Saipul Bahri, 2023). According to al-'Usaimin, whether the trip is long or short, if the trip is considered a safar (long journey), it is obligatory for a woman to travel with her mahram, because if she does not go with her mahram there is fear that slander or bad things will happen to the woman (Shaikh Muhammad Ibn Salih, 1426). In this case, Abu al-Tayib al-Tabary made the existence of a mahram for women a condition for performing the Hajj (Faisal, 1423).

Ulama' imam madzhab differ in opinion regarding the requirements for the existence of a mahram. The Hanafi Madzhab is of the opinion that an independent woman is not permitted to travel without her mahram, so that if she travels without her mahram, it shows that it is forbidden. The Maliki Madzhab requires a mahram for young women, while older women are allowed to travel without a mahram. The Shafi'i and Hanbali schools of thought prohibit women from

traveling without their mahram. The most valid opinion according to the consensus of the ulama is that all types of travel require a mahram for women (Isam ibn Muhammad, 2006). Mahram consists of three groups, including: (Mustafa Dib Al-Bugha, 2009).

1. Mahram because of heredity
 - a. Mother and grandmother continued upstairs
 - b. Daughters and granddaughters on down
 - c. Sisters (biological, paternal or maternal)
 - d. Aunt (mother's sibling, either by blood or through father or mother)
 - e. Aunt (father's sibling, either by blood or through father or mother)
 - f. The brothers' daughters continued downwards
 - g. Sister's daughter continues downwards
2. Mahram because of mutual milk
 - a. Breastfeeding mother
 - b. Sisters by blood
3. Mahram because of the marriage relationship
 - a. The next mother-in-law and above are either hereditary or related
 - b. Stepchildren if their mother has been raped
 - c. Father's wife and so on and above
 - d. Son-in-law

Islam demands that women should stay at home and not leave the house except in an emergency. As al-Mawdudi argues in his book, namely al-Hijab, quoted by M. Quraish Shihab, women's place is at home, they are not exempt from work outside the home except that they are always at home calmly and respectfully so they can fulfill their household obligations. Meanwhile, if there is a need to leave the house, then you are allowed to leave the house on condition that you maintain personal purity and maintain a sense of shame (Quraish Sihab, 1996).

Many of the hadiths above also explain the prohibition on pre-wedding photos, although they do not specifically explain it directly. Like the hadith of Ibn Majah no. 3988 there it is very clear that the hadith explains the dangers of slander. That taking pre-wedding photos together will cause slander, so the prohibition on pre-wedding photos is very clear. Because you will get slander for posing together.

Tirmidhi hadith number 1093 also explains that it is forbidden to show one's private parts. Nowadays, many pre-wedding outfits show their private parts, some even cover their private parts but wear very tight clothing so that the shape of their private parts is clearly visible. This is the reason for the ban on pre-wedding photos. In an-Nasa'i hadith no. 4918, it is clear that shame is also a branch of faith. Pre-wedding poses will also cause embarrassment for the perpetrator, let alone become a topic for people to talk about. So shame is very important to maintain.

Finally, in the Tirmidhi hadith number 2239, it is clear that it explains very clearly to Muslims to abandon something that is not beneficial for them. Pre-wedding photo poses or styles are something that is not useful, because the aim is to show people. However, if there is no legal bond, there are still mandatory restrictions and prohibitions that must be observed as carefully as

possible. Because something that people need to know is that the marriage is valid in a marriage contract so that people know that the relationship between two people is legal, not before marriage with a pre-wedding pose, and this is western culture which does not have to be followed because it is against the rules of Islamic law.

V. CONCLUSION

Based on the results of the analysis obtained, the meaning of the hadith prohibiting seclusion in the book Musnad Ahmad ibn Hanbal index number 1934 is interpreted by the hadith and the Koran which can be understood as follows, namely, First, a man is prohibited from being alone with a woman who is not his mahram. Second, it is forbidden for women to travel unless they are with their mahram, because if they do not go with their mahram, there is fear that slander or bad things will happen to the woman. However, if there is a need to leave the house, it is permissible to leave the house on condition that you maintain personal purity and maintain a sense of shame. And several additional hadiths also explain very clearly the prohibitions and dangers of pre-wedding photos. Even though the hadith does not mention a prohibition on posing for pre-wedding photos, the style and method are strictly prohibited. Moreover, it has caused slander among the community. So this is a pre-wedding photo which should not be taken and abandoned, if you still want to take photos together after the wedding ceremony.

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