

Reinterpreting Ikhtilat in Generation Z: A Review of Islamic Law on Pre-Wedding Photo Poses

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Abstract

The phenomenon of pre-wedding photography has now become a widespread social trend among Generation Z. However, this practice has sparked religious debate because it is considered to contain elements of ikhtilat, tabarruj, and khalwat which are prohibited in Islamic law. In relation to this, there has been no study on Gen Z's understanding of ikhtilat in the context of digital visual culture. This study aims to analyze Generation Z's understanding of the meaning of ikhtilat in pre-wedding photo poses and review the practice from an Islamic legal perspective and propose a form of reinterpretation of ikhtilat values that are relevant to the development of contemporary visual culture. The study used a qualitative method with a case approach and a conceptual approach, through interviews with five informants who had taken pre-wedding photos, and used social change theory and social fiqh theory as an analytical basis. The results show that Generation Z's understanding of ikhtilat varies, some understand it normatively as a form of violation of sharia, while others interpret it contextually as a negotiation of religious and cultural values. Recommendations for poses that do not ignore Islamic law, such as not being close to each other, holding hands, wearing modest clothing/covering the private parts, not looking at each other, and not showing other forms of intimacy.

Keywords: Generation Z, Pre-wedding, Ikhtilat.



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INTRODUCTION

The phenomenon of pre-wedding photography has become an increasingly popular social trend among young Indonesian couples, including Muslim couples, showcasing emotional and even physical intimacy before marriage. In the context of Generation Z, who grew up in the digital era and are very active in expressing themselves through social media, pre-wedding activities are no longer simply pre-wedding documentation but have been transformed into a symbol of a modern lifestyle and the digital identity of young couples (Faisal, Debby Riana Hairani, 2023). This trend is also clearly visible in Braja Selehah District, East Lampung.

Based on field data analysis of three wedding photography studios, a significant increase in the number of couples using wedding documentation services was observed from 2024 to 2025. This data was obtained from MZR Studio, Era Studio, and Rey Studio, representing photography service providers in the study area. The following table summarizes the pre-wedding photography trends:

Table 1. Trends in increasing pre-wedding photos 2024-2025

No	Studio Name	Number of Couples 2024	Number of Couples in 2025
1	MZR Studio	20 Couples	25 Couples
2	Studio Era	19 Couples	35 Couples
3	Rey Studio	30 Couples	40 Couples
	Amount	69 Couples	100 Couples

Source: MZR studio, Era studio, and Rey studio

The table above shows that in 2024, the total number of couples who had their wedding photo shoots at the three studios was recorded at 69. However, in 2025, that number increased to 100 couples, representing a 44.9% increase in just one year. Furthermore, based on field data analysis, researchers found that some poses in pre-wedding photos depict physical closeness and expressions of affection between men and women, which are normatively inappropriate before the marriage ceremony. Such visual representations are considered to have the potential to violate social ethics, cultural norms, and Islamic law governing interactions between two individuals who are not yet married. To illustrate these findings, the following are several examples of pre-wedding poses that illustrate this phenomenon

Figure 1. Pre-wedding photo pose



Source: Facebook, Instagram

The increasing practice of pre-wedding photography among Generation Z demonstrates a shift in values regarding pre-marital relationships in the digital age. Poses depicting physical intimacy between men and women before the wedding ceremony have not only become a trend in modern visual culture but have also sparked debate within society (Hermawan & Ropingi, 2017). Some parties consider pre-wedding photos as a form of artistic expression and a symbol of romance before marriage, while others consider them to have the potential to violate sharia values, especially regarding ikhtilat, tabarruj, and khalwat (Musyafi' Isyfa' Lana & Achmad Bashori, 2024). This ethical tension between modern aesthetics and religion raises fundamental questions about how Generation Z understands the boundaries of Islamic morality in the context of a digital culture that is increasingly permissive of public expression.

Based on this social reality, this research is formulated to answer three main problems, namely: (1) how does Generation Z understand the meaning of ikhtilat in pre-wedding photo poses; (2) how are pre-wedding photo practices among Generation Z viewed from the perspective of Islamic law; and (3) how can efforts to reinterpret the values of ikhtilat be carried out to align with the dynamics of visual culture without ignoring the principles of Islamic law. The purpose of this research is to analyze in depth the perceptions and social practices of

Generation Z in interpreting pre-marital interactions, while also offering a normative-contextual approach that balances aesthetic expression and adherence to Islamic law. Academically, this research is expected to enrich contemporary Islamic law studies through the development of the concept of digital social fiqh, while practically providing ethical guidance for the younger generation of Muslims and creative industry players to align modern aesthetic values with Islamic ethics.

A number of previous studies have shown that the practice of pre-wedding photography has experienced a shift in meaning from mere documentation to an expression of modern visual culture that represents the identity and romance of the couple (Mahameruaji, 2014). However, this practice raises legal and moral debates, because it is considered to contain elements of *ikhtilat*, *khalwat*, *tabarruj* and *kashful aurat* which has the potential to conflict with Islamic law (Afrizal, 2022). Some research focuses on normative legal assessments. (Rosa, 2021), while others highlight the socio-religious dimensions of society towards the practice (Faisal, Debby Riana Hirani, 2023). However, studies specifically examining Generation Z's understanding of the concept of *ikhtilat* in pre-wedding photo poses are still limited. This research's novelty lies in combining Islamic law and digital culture perspectives to uncover how young Muslims interpret the boundaries of Islamic ethics in modern visual expression, and to propose a more adaptive concept of digital social jurisprudence (*fiqh*) for contemporary cultural dynamics.

This research has an important meaning in enriching study contemporary Islamic law confronting with dynamics digital culture and change pattern expression generation young. Practice Photo pre-wedding which is now become trend among Generation Z is not only functioning as form expression aesthetic, but also reflective shift moral and religious values in the midst modern society. In one side, this phenomenon confirms creativity and identity digital culture, but on the other hand it gives rise to problem ethical regarding interaction limits between men and women before marriage contract. Therefore, this research becomes relevant for review return understanding Generation Z towards draft *ikhtilat* in context modern visual culture. Research results expected can give contribution theoretical to development draft responsive digital social jurisprudence to developments of the times, as well as contribution practical in form guidelines ethical for generation young Muslims and perpetrators industry creative to be in harmony between mark Islamic aesthetics and ethics

RESEARCH METHODS

This research uses method qualitative, Because will explore related social phenomena with understanding Generation Z towards meaning *ikhtilat* in photo poses pre-wedding (Sugiyono, 2011). The approach used is case approach and conceptual approach. The case approach is used for examine cases real practice Photo pre -wedding activities carried out by Generation Z in the District Braja Selehah, East Lampung. While the conceptual approach used for study concepts jurisprudence related sincerity, as understood in legal literature Islam classic and contemporary. Subject this research is Generation Z who have ever do Photo pre-wedding in the District Braja Selehah, East Lampung, This location was selected because, numbers request Photo pre-wedding in the District Braja Bees increase sharp (MZR studio, Era studio, nd). And Braja Selehah District chosen as a research location because, it has an index source Power relatively tall humans with the barometer of existence college high / university.

The data in this study consists of from primary data in the form of results interview with

5 informants in the District Braja Bees, election informant done by purposive sampling, namely chosen in a way on purpose based on consideration that they understand related Photo pre-wedding. Secondary data in the form of document invitations, photo albums pre-wedding, as well as literature law Islam related problem ikhtilat. Technique data collection was carried out through semi- structured interviews and documentation. The techniques data analysis includes data reduction results interviews and documentation, then categorize the data accordingly with themes, and connecting field data categorization the with legal norms Islam through approach descriptive-sociological (Mokodenseho et al., 2024).

RESULTS AND DISCUSSION

Understanding Generation Z Against Meaning Ikhtilat in Pre-wedding Photo Poses

Based on results interview with five informants, it was found that understanding Generation Z regarding understanding show sufficient understanding diverse. The following results interview with informants summarized in the form table:

Table 2 Understanding Generation Z Against meaning Ikhtilat in photo poses pre-wedding

No	Initials informant	Understanding about meaning understanding	View regarding pre-wedding poses with touch physique
1	LP	Informant explain Ikhtilat is maintaining limitation between man with women who are not mahram	Informant state that pre-wedding pose with touch physical activity is highly discouraged Because unmarried couples legitimate must guard distance physique For avoid ikhtilat, namely mix mixed or contact between non-mahram men and women (Febriani, 2025)
2	ET	Informant explain not enough so understand about draft ikhtilat .	Informant have an opinion that touch physical in photo poses pre-wedding is no problem as long as it is not excessive (Tamara, 2025)
3	RA	Informant explain Ikhtilat is interaction between non-mahram men and women .	Informant with firm state that photo pose pre -wedding with touch physical is not allowed done Because partner they have not become mahrams yet each other (R. Afandi, 2025)
4	AG	Informant explain Ikhtilat is maintaining interaction between man with women who are not yet halal	Informant confirm that pose in the photo pre -wedding with touch physical is not allowed for couples who are not yet halal because considered too excessive (Angga, 2025)
5	HE	Informant explain Ikhtilat is an Arabic term which means	Informant confirm that Photo Pre-wedding using touching poses is

		mixing between non-mahram men and women	good, but depends the individual who does it (I. Afandi, 2025).
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Source: Interview

Of the five informant said, can known that understanding Generation Z towards understanding diverse. Some understand in a way normative, some others interpret it in a way flexible and contextual in accordance social trends. This pattern shows existence reinterpretation meaning ikhtilat among Generation Z, where the boundaries of interaction between men and women are no longer understood in a way strict as view jurisprudence classic, but customized with social norms and digital visual culture.

This finding is in line with with results study (Nasrudin, 2024), which shows that Photo pre -wedding basically is form modern social and cultural expressions that have experience normalization in society Indonesian Muslims. In the context of Islamic law, this phenomenon illustrates existence shift from understanding normative going to meaning adaptive to values sharia in the middle social dynamics of Generation Z. With Thus, the practice pre -wedding is not just viewed as violation law, but also as form negotiation symbolic between mark religious and identity culture digital generation.

Pre-Wedding Photo Pose Practices Among Generation Z in the Perspective of Islamic Law

Based on results field data search from document Photo pre-wedding of five informants, seen that each couple has a different posing style. The following is the pose data used by the informant, summarized in the form table:

Table 3 Pre-Wedding Photo Pose Practices

No	Initials Informant	Poses Used	Reason/Motive
1	LP	<ol style="list-style-type: none"> 1. They Posing Close to Each Other 2. Lean One each other 	To be seen romantic, elegant, following trend current and needs documentation
2	ET	<ol style="list-style-type: none"> 1. They sat on their knees on the floor with bodies touching each other meeting 2. Partner man put hand his left on the woman's shoulder. 	Following trend
3	RA	<ol style="list-style-type: none"> 1. They stand close together 2. Holding on hand or embrace (hands) right man on woman's waist) shows intimacy. 	Inspired from environment

4	AG	1. They each other holding on hand 2. Looking at each other.	Follow trend
5	IF	1. They holding on hand Right Where the Woman's Hand is on hand men (each other) holding close)	Desire candidate wife

Source: Photo documentation Pre -wedding

From each pose used by the informant show that, some big partner choose a pose that displays proximity physical and expressive romantic, because considered follow social media trends as well desire for display image modern couples. The informants explain that reason main do session pre -wedding is for documenting moment important before marriage contract, following trends, as well as fulfil request partner.

However, the practice the cause debate from perspective Islamic law, because often involves touch physique and poses that show intimacy between non-mahram men and women. Some informants realize that action the included in the category ikhtilat, but still done Because considered not excessive and limited need photo. This view shows existence shift mark religious among Generation Z, from understanding strict jurisprudence towards a more comprehensive interpretation contextual and permissive to contemporary visual culture.

In law Islam, interactions that lead to closeness physique between non-mahram men and women are included in the prohibition ikhtilat and kholwat, because can give rise to slander and open road going to adultery. According to notes from Abu Syuqqah and a number of scholars, including Muhammad Mutawalli Al-Sya'rawi, simply look at against any type can including into prohibition. Al- Sya'rawi confirm that interaction familiar between non-mahram men and women fall into the category the prohibition of Allah SWT as form *prohibition approaching adultery* (Syafuruddin, 2023). As confirmed in QS. Al-Isra' (17): 32.

وَلَا تَقْرُبُوا الزَّوْجَ إِنَّهُ ۖ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Meaning : " *don't You approaching adultery, in fact (adultery) is an act cruel and pathetic worst* ". (Religion, 2025)

Ibn Kathir has interpret paragraph which means: " *Allah Ta'ala forbids His servants from acts of adultery and acts that draw closer to adultery, namely ikkhtilath (mingle) with the causes and everything things that encourage to the adultery* " (Ilmiah et al., 2022)

The verse become base normative that all form potential interactions cause lust, including intimate poses in photos pre -wedding, it's best avoided for guard honor and sanctity before marriage contract. This is also reinforced by the Fatwa of the North Sumatra MUI Number 03/KF/MUI-SU/IV/2011, which prohibits practice pre -wedding if contain element ikhtilat, khalwat, tabarruj, or imitating husband's pose wife (Musyafi' Isyfa' Lana & Achmad Bashori, 2024).

However, if reviewed through approach sociology Islamic law, this phenomenon cannot be only seen from side prohibition textual. Generation Z lives in the midst of current prominent digital culture expression self, aesthetics, and visual imagery. In this context, photographs pre

-wedding can be understood as a form of social negotiations between religious values and reality in modern culture, where individuals try to still be religious without leaving contemporary lifestyle (Sumiati, 2022).

This view is in line with results of Ega Nasrudin's research (2024), which explains that the practice of pre-wedding photos among Muslims in Indonesia is part of the process of culturalization and visual commodification, not just moral violations, but also forms of adaptation to social and economic development (Nasrudin, 2024). So, an approach is needed, not only prohibition, but rather coaching, ethical and educational, so that the values of *maqāṣid al-syariah* such as maintenance of honor (*hifz al-ird*) and moral protection remain awake, without ignoring the need for aesthetics and social expression of Generation Z (Nala Sofil Mubbarod et al., 2022).

Thus, the practice of pre-wedding photos among Generation Z can be understood as a phenomenon dialectical between Islamic law and modern digital culture. On the one hand, there are sharia norms that require it to guard honor, and on the other hand, there is social reality that emphasizes freedom of expression. Therefore, it is necessary to reinterpret contextual Islamic law, so that the next generation of young people can put aesthetics in the corridor of sharia ethics.

Reinterpretation of the Values of Ikhtilat in Generation Z's Visual Culture According to Islamic Law

The concept of *ikhtilat* in Islamic law is classically understood as a form of mixing between non-mahram men and women that has the potential to cause slander. In the view of classical jurists, such interactions must be avoided in order to maintain honor (*hifz al-ird*) and avoid acts that lead to adultery (*sadd al-dzariah*) (Pratama, 2025). The Shafi'i school strictly prohibits all forms of interaction that allow for physical closeness without urgent need, while the Hanafi school views it more leniently as long as it does not cause slander and remains within the limits of social decency. This normative understanding arises from the social context of traditional society that places men and women in separate and limited social spaces, and is not yet familiar with digital space and visual media that are now an integral part of modern social life (Nurhasanah, 2024).

In the context of digital culture, the boundaries of *ikhtilat* experience an expansion of meaning. Interactions between men and women no longer only take place physically, they also happen symbolically through visual representations and virtual spaces. Generation Z, who grew up in a digital ecosystem, is accustomed to expressing emotional closeness through social media, including pre-wedding photos that display symbols of affection and romance (Risdalena, 2024). This phenomenon demonstrates a shift from physical *intimacy* to *symbolic intimacy*, where the intimacy displayed is not merely direct interaction but also visual representations that contain social meaning. In the view of some, this is considered a form of aesthetics and creativity, but from a normative religious perspective, it still raises ethical issues because it can normalize pre-marital intimacy in the digital public space.

Therefore, a new approach is needed to understand *ikhtilat* in the digital era through the framework of social fiqh. Social fiqh, as developed by contemporary Islamic thinkers such as Yusuf al-Qardawi and Sahal Mahfudh, emphasizes that Islamic law is dynamic and must consider the social context and the welfare of the community. This approach does not change

the substance of the law, but reinterprets its application to remain relevant to changing times (Rohmah, 2017). In the context of pre-wedding photography, reinterpretation of the values of *ikhtilat* can be directed at the principles of visual ethics, namely maintaining the intention, context, and social impact of the cultural expression. Pre-wedding practices can be tolerated if they do not cause slander, do not involve physical contact, use modest clothing, and are carried out with documentary intentions, not to display public affection.

This reinterpretation leads to the formation of a new paradigm called digital social jurisprudence, an effort to place Islamic law in active dialogue with developments in technology and visual culture (Pamulang, 2023). Digital social jurisprudence does not negate classical norms, but rather adapts its ethical framework to be more contextual to the lives of the digital generation (Prayogi et al., 2025). In this paradigm, maqasid al-sharia is the main foundation, especially in maintaining honor (*hifz al-ird*) (Sarah, 2022). Thus, pre-wedding photos are not solely judged by the form of poses or interactions, but rather by the values, goals, and social impact they have on public moral perception and respect for Islamic teachings.

Through this approach, Islam is not positioned as a religion that rejects change, but as a value system capable of adapting without losing its principles. The reinterpretation of the values of *ikhtilat* in Generation Z's visual culture is proof that fiqh can live in dialogue with the times. By combining sharia ethics with digital cultural sensibilities, the younger generation of Muslims is expected to be able to present aesthetic expressions that remain aligned with Islamic values. This digital social fiqh paradigm ultimately becomes a form of moderation in Islamic law that is not rigid in the face of change but maintains the purity of its moral principles and spirituality in facing the realities of modern culture.

CONCLUSION

Research result show that understanding Generation Z towards draft understanding diverse. Some informants have an understanding normative which emphasizes prohibition interaction physique between non-mahram men and women before marriage contract. However, some other interpret understanding in a way flexible, with consider social trends and visual aesthetics. Poses that display intimacy considered reasonable as long as it does not exceed the limits of sharia in a way extreme. This pattern reflects existence reinterpretation meaning shifting *ikhtilat* from understanding jurisprudence classic towards a more comprehensive interpretation adaptive to reality modern visual culture.

Practice pre-wedding that was carried out Generation Z looks display proximity physical and expressive romantic, with reason follow social media trends, documentation, or desire couple. From the perspective law Islam This practice contains element *ikhtilat*, *kholwat*, and *tabarruj*, so assessed violating the limits of sharia as confirmed in QS. Al-Isra' (17):32 and Fatwa MUI North Sumatra No. 03/KF/MUI-SU/IV/2011. However, the approach sociological show that Generation Z is not completely ignore religious values, but rather try balance between demands sharia and reality visual culture. This practice becomes form social negotiations between expression aesthetics and ethics Islam, which demands approach more Islamic law contextual and educational.

Reinterpretation required through approach jurisprudence digital social, which places Islamic law in active dialogue with development technology and visual culture. Principles maqashid syariah (*hifz al - 'ird / maintenance honor*) to be foundation main. Pre-wedding photos

can tolerated as long as it does not involve touch physical, using polite clothing, and done with intention documentary, not for display intimacy public. With In this approach, Islam is not positioned as a religion that rejects change, but rather as system adaptive values to dynamics of the times, so that expression aesthetics Generation Z remains in harmony with ethics Islam.

This research provides contribution theoretical through development draft *digital social jurisprudence* as paradigm new in ushul jurisprudence contemporary, which combines sharia norms classic with dynamics visual culture of the digital era in Generation Z. Contribution main lies in reinterpretation understanding from understanding normative textual (prohibition) mixing non-mahram physique based on QS. Al-Isra'/17:32 and the MUI fatwa) towards contextual-adaptive interpretation, where ikhtilat symbolic in pre -wedding poses are evaluated through maqasid sharia (hifz al- 'ird) with recommendation visual ethics such as avoid contact physical and tabarruj, so that praise discourse social fiqh of Yusuf al-Qardhawi and Sahal Mahfudh in facing negotiation religious values- digital culture.

This research resulted in recommendation practical in the form of guidelines Sharia visual ethics for practice Photo pre-wedding Generation Z, with avoid contact physical (touch) hands, hugging), covering intimate, closeness excess, and close private parts in a way perfect with fashion polite in order to prevent understanding symbolic, tabarruj in digital space, and also can utilise progress technology *Artificial Intelligence* for editing picture so that become like results Photo pre -wedding. In addition, an educational program is recommended based digital social fiqh through mosques, campuses and social media to increase understanding normative-contextual Generation Z towards. For the perpetrators industry creative such as photo studios, these guidelines cover design package pre-wedding sharia with separate poses, cleric consultations, and visual halal certification to align modern aesthetics with maqasid sharia (hifz al- 'ird).

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