

Legal Analysis of Lavish Wedding Ceremonies from the Perspective of Islamic Law

Muhammad Yakhsyallah Liddinillah * 

Faculty of Sharia, Universitas Islam Negeri Raden Intan Lampung, Indonesia

ABSTRACT

This study aims to conduct an in-depth examination of the Islamic legal perspective on the increasingly prevalent practice of lavish wedding ceremonies in contemporary society. Employing a qualitative approach, the research analyzes primary Islamic sources such as the Qur'an and Hadith, as well as secondary sources including classical jurisprudential texts and scholarly interpretations. The objective is to assess the extent to which extravagant wedding practices align with the fundamental principles of Islamic law (sharia). The findings indicate a tension between the concept of lavish weddings and the Islamic values of modesty, justice, and the prohibition of wastefulness. The concepts of *tabarruj* (excessive display) and *israf* (extravagance), which are prohibited in Islam, can serve as a basis for analyzing excessive wedding reception practices. The study concludes that Islam promotes weddings that are simple, blessed, and free from financial and social burdens. The implications of this study are expected to contribute to a more comprehensive understanding of Islamic marital ethics and serve as a reference for Muslims in planning weddings that are consistent with religious teachings.

ARTICLE HISTORY

Received: 2024-12-04

Revised: 2025-05-11

Published: 2025-05-12

KEYWORDS

Islamic Law, Lavish Wedding Ceremonies, Extravagance in Marriage

Introduction

Marriage is a fundamental institution in human life, with importance both personally and socially. In Islamic thought, marriage is regarded as an act of worship that completes half of one's faith and serves to establish a family grounded in tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*) (Baihaqi, 2024). Furthermore, marriage encompasses a legal dimension that governs the rights and obligations between husband and wife, as well as social consequences that extend to the wider community and society at large.

In practice, however, the implementation of marriage is often influenced by cultural norms, social trends, and economic conditions. The phenomenon of lavish weddings has become an increasingly prevalent form of marital expression, particularly among urban communities. Such weddings frequently involve substantial financial expenditures, elaborate ceremonial arrangements, and the incorporation of elements perceived to signify high social status (Koesanto, 2022). This practice is often driven by family expectations or social pressure, which view lavish weddings as a symbol of personal success. Nevertheless, this concept of marriage gives rise to several dilemmas from ethical, economic, and Islamic legal perspectives.

From the perspective of Islamic law, marriage is ideally conducted based on the principles of simplicity and blessing. The Prophet Muhammad, through numerous hadiths, encouraged that marriage should not impose undue hardship on any of the parties involved, whether in terms of the dowry (*mahr*) or the wedding ceremony itself. For instance, in a hadith narrated by Abu Dawud, the Prophet stated: "The best marriage is the one that is easiest and least burdensome in cost." This principle underscores that the essence of marriage does not lie in extravagance, but rather in the fulfillment of the valid conditions and essential pillars of marriage, coupled with the sincere intention to uphold the Sunnah of the Prophet (Tijani et al., 2022).

In reality, however, the practice of lavish weddings often leads to adverse consequences for both individuals and society. Economically, such weddings can impose a significant financial burden on both families, particularly when funded through debt or loans. This contradicts Islamic principles, which prohibit extravagance (*israf*) and advocate for prudent financial management. Socially, lavish weddings may exacerbate disparities between the affluent and the underprivileged, fostering a culture of consumerism that runs counter to Islamic values (Aisyah Yulindasari et al., 2024).

On the other hand, some perspectives attempt to justify the practice of lavish weddings by arguing that such extravagance represents a form of gratitude for the blessings of Allah SWT or serves as a means of publicizing the beauty of Islam (Aziz, 2017). This view is often employed to frame lavish weddings as expressions of joy and respect toward invited guests. However, such justifications warrant further examination, particularly regarding the limits of gratitude and luxury within the framework of Islamic law. Based on the foregoing background, the central research question posed in this study is: What is the Islamic legal perspective on lavish wedding ceremonies.

Several previous studies are relevant to this topic, one of which is the research conducted by Darmawati et al. The study reveals that the decision to hold a glamorous wedding reception does not solely originate from the couple's own desire, but is largely influenced by family pressure, particularly from parents. Furthermore, the presence of mass media such as television and social media serves both as a reference and a source of motivation for couples to adopt a glamorous wedding style. Another influencing factor is the societal perception and judgment that have normalized glamorous wedding receptions as a cultural norm, thereby creating a compulsion for families or couples to 'show off' and gain social recognition through such celebrations. (Darmawati et al., 2024)

Another relevant study was conducted by Al and Fahmi, this study states that, according to Muhammad Abdur Tuasikal, the main issue often faced by singles in financing a marriage lies in the high costs of the dowry (*mahr*) and the wedding reception (*walimah*). The factors contributing to these high expenses include local customary traditions and demands from extended family members. As for the solutions proposed to address this issue, they include actively seeking information from family and friends regarding the detailed expenses that need to be prepared, as well as organizing the wedding reception in accordance with one's financial capacity (Al & Fahmi, 2024).

Furthermore, research conducted by Yuliana and Zafi highlights that extravagant wedding celebrations often incur substantial costs and tend to promote immoral behavior, as they involve excessive spending on unnecessary festivities. Such weddings, when associated with acts contrary to Islamic principles, are considered better avoided and may even be deemed *haram* if they deviate from the tenets of religious law. In essence, the purpose of holding a wedding celebration is to publicly announce the lawful union between a man and a woman,

thereby preventing negative assumptions or suspicions within the community (Yuliana & Zafi, 2017).

Subsequent research by Huda and Evanti emphasizes that regardless of whether *walimatul ursy* (wedding banquet) is classified as *sunnah* or obligatory, its organization should be adjusted to everyone's financial capacity. It should neither impose a financial burden nor involve extravagance that may lead to *riya'* (showing off) or *sum'ah* (seeking praise), as such elements could diminish the spiritual blessings of the celebration (Huda & Evanti, 2018).

Several previous studies have highlighted similar points regarding Islamic teachings that emphasize the importance of avoiding extravagance and the wasteful use of wealth. The novelty offered in this study lies in its analysis from an Islamic perspective, specifically through the concepts of *mubazir* (wastefulness) and *israf* (excessiveness), applied to the practice of luxurious weddings that potentially lead to hardship after the marriage contract is concluded. This research also aims to examine how Islamic law sets boundaries on luxury by referring to the marriage of the Prophet Muhammad and Khadijah as a model of simplicity in marriage according to Islamic teachings.

Research Method

This study employs a qualitative approach to describe and gain an in-depth understanding of the phenomenon of lavish weddings from the perspective of Islamic law. A qualitative method is chosen as it allows for a deeper exploration of the meanings behind such practices and how Islamic values are interpreted in this context. The research will be conducted through a comprehensive literature review of primary Islamic sources, namely the Qur'an and Hadith, as well as secondary sources including classical fiqh texts, Islamic legal encyclopedias, scholarly journals, and relevant books. Furthermore, document analysis will be conducted on various types of materials, such as religious fatwas, media articles, and social media content related to lavish weddings. Data collection techniques include library research, where data will be gathered through reading, note-taking, and analyzing relevant literature. Document analysis will be systematically carried out to identify key themes, arguments, and supporting evidence across the collected materials.

The Principle of Simplicity in Marriage

Marriage is one of the forms of worship that is highly encouraged to be performed in a simple manner. This is based on numerous exhortations in the Qur'an and Hadith which emphasize the importance of avoiding extravagance (*israf*) and arrogance (*takabbur*), particularly in worldly affairs, including the conduct of weddings (Syaputra, 2017). Simplicity in marriage not only reflects obedience to Allah SWT, but also reinforces essential human values such as justice, sincerity, and ease for the broader society. There is a Hadith that addresses the concept of *mahr* (dowry) in marriage. One such narration is reported by Ahmad, which states:

إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَةً أَيْسَرُهُ مَوْنَةً

"Indeed, the marriage that brings the greatest blessing is the one with the simplest dowry." (Narrated by Ahmad).

This hadith serves as a foundation for the view that the blessing (*barakah*) of a marriage does not lie in the amount of money spent or the luxury displayed, but rather in the sincerity of

intention and the ease of the process (Hamdan & Yunita, 2023). In this context, Islam teaches that the essence of marriage is the formation of a harmonious, loving, and compassionate family (*sakinah, mawaddah, wa rahmah*), as reflected in Surah al-Rum [30]: 21, rather than merely a ceremonial event adorned with worldly embellishments. Simplicity in marriage also aims to minimize financial burdens on both the bride and groom, as well as their families (Kholik, 2017).

The social phenomenon wherein marriage is often used as a platform to display wealth or social status has the potential to create both economic and social pressure. Platforms such as Instagram, TikTok, and YouTube frequently showcase celebrity or public figure weddings conducted in a grand and spectacular manner. This trend has established new societal standards, wherein extravagance in marriage is perceived as a symbol of success and elevated social standing. Consequently, many couples are compelled to follow this trend, even when they may not be financially capable of doing so.

In addition to social media, cultural norms and family expectations also play a significant role in popularizing extravagant weddings. In certain communities, marriage is not merely perceived as a union between two individuals, but also as a means of showcasing family prestige. Social pressure from the surrounding environment often compels couples to hold lavish wedding receptions to maintain social status or to avoid the perception that their wedding lacks grandeur. This situation can lead to a tendency to sacrifice more essential economic aspects of household life, such as saving for the future or investing in necessities.

Such practices stand in contrast to the primary objective of marriage in Islam, which is to establish a harmonious and blessed life. On the other hand, Islam does not prohibit celebration or expressions of joy in marriage, if they are carried out within reasonable limits and do not exceed one's financial capabilities (Suhra & F, 2023). A modest wedding allows more people to attain blessings, including by sharing joy with the poor and needy. This principle also aligns with the objectives of Islamic law (*maqaṣid al-shari‘ah*), particularly the preservation of wealth (*hifz al-mal*) and the protection of religion (*hifz al-din*) from wasteful or harmful practices (Ayat, 2021).

In principle, *fiqh al-munakahat* (Islamic jurisprudence on marriage) affirms that the wedding reception (*walimah*) is a *sunnah mu’akkadah*, meaning a highly recommended practice. This is based on the *hadith* of the Prophet Muhammad (peace be upon him): “Hold a wedding feast, even if it is with only a single sheep.” (Narrated by al-Bukhari and Muslim). This *hadith* indicates that Islam encourages its followers to celebrate marriage as a form of public proclamation and communal announcement. However, this recommendation is accompanied by a practical principle of moderation, as demonstrated by the Prophet himself, who conducted *walimah* in a simple manner. Therefore, a *walimah* should not impose excessive financial burdens, nor should it lead to extravagance (*israf*) or wastefulness (*tabdizir*).

According to the majority of scholars from the four major schools of Islamic jurisprudence (Hanafi, Maliki, Shafi‘i, and Hanbali), there is no specific limitation regarding the level of extravagance in the conduct of marriage ceremonies. However, there is a consensus among scholars that the wedding celebration should be adjusted to one's financial capacity and must not impose hardship on the hosts (Darmawati et al., 2024). In Islamic legal theory, there is also a well-established legal maxim: “*Al-‘Adah Muhakkamah*”, which means that customary practices of society may serve as a basis for legal rulings, provided they do not conflict with the principles of *sharia*.

If the wedding reception is conducted within reasonable limits, in accordance with local customs, and does not violate Sharia principles, it is permissible. However, if the extravagance in the wedding creates an excessive financial burden, this contradicts the principle of *ad-*

dhararu yuzal (harm must be removed), which emphasizes that all forms of harm should be eliminated. Scholars have also emphasized the importance of avoiding *takalluf* (overburdening oneself) in marriage affairs. For instance, Imam Malik asserted that marriage should not become a display of ostentation or a means of showcasing wealth. This view aligns with the principles of *maqasid al-sharia* (objectives of Islamic law), particularly *hifzhul mal* (protection of wealth) and *hifzhud din* (protection of religion), which encourage prudent management of wealth and avoidance of wastefulness.

Based on the principles of *fiqh munakahat*, extravagance in wedding receptions is not absolutely prohibited, but it must remain within reasonable limits determined by each family's financial capacity. Islam emphasizes a balance between celebrating happiness and shouldering economic and social responsibilities. If an extravagant wedding creates a burden that jeopardizes the future stability of the household, it contradicts the fundamental principles of Islamic law.

Simplicity in marriage is not merely a religious recommendation, but also a reflection of spiritual, social, and economic values. This practice encourages Muslims to prioritize the primary purpose of marriage building a life that is pleasing to Allah SWT rather than pursuing worldly prestige (Ramadhan & Balqis, 2020). A frequently cited hadith states: '*The best dowry is the one that is the easiest (to afford)*' (Narrated by Abu Dawud). This hadith highlights the importance of ease and affordability in the marriage process so that it does not become a burden for the bride and groom or their families.

Wastefulness in Islam

Israf, or wastefulness, is explicitly prohibited in Islamic teachings. This prohibition is clearly stated in the Qur'an, particularly in Surah Al-Isra (17:27), which reads:

إِنَّ الْمُنْبَرِّينَ كَانُوا أَخْوَانَ الشَّيَاطِينَ وَكَانَ الشَّيْطَنُ لِرَبِّهِ كَفُورًا

"Indeed, the wasteful are brothers of the devils, and Satan is ever ungrateful to his Lord." (Qur'an, Surah Al-Isra [17]: 27). This verse conveys that extravagance not only harms the individual but also carries serious moral implications, as it resembles the characteristics of Satan who denies the blessings of Allah. This prohibition serves as a reminder for Muslims to use the blessings granted by Allah wisely and responsibly (Messy & Charles, 2022). In Islam, extravagance is not limited to the excessive use of wealth without benefit, but also includes the waste of all resources—such as time, energy, and potential. Wastefulness is considered incompatible with the principles of *Maqasid al-Shariah*, which aim to protect five essential values: religion, life, intellect, lineage, and property. The squandering of wealth, for instance, directly contradicts the objective of wealth preservation (*hifzhul maal*), which is one of the key aims of Shariah (Andhim et al., 2024).

In daily life, extravagant behavior also has the potential to create social imbalance, such as widening the gap between the rich and the poor. Wastefulness is often manifested in a consumerist lifestyle, excessive eating habits, and unsustainable use of natural resources (Almajid Munthe & Fauzan, 2023). Such extravagance not only undermines individual morality but also generates negative impacts on the environment and the broader society. The Prophet Muhammad (peace be upon him) said:

كُلُوا، وَاشْرُبُوا، وَتَصَدَّقُوا، وَلَا يُبْسُوا، غَيْرَ مَحِيلَة، وَلَا سَرَفٌ

"Eat, drink, give in charity, and wear clothes without extravagance and without pride." (Narrated by Ahmad and al-Nasa'i).

This hadith reinforces the principle of *wasatiyyah* (moderation), which every Muslim is encouraged to uphold in all aspects of life. Avoiding extravagance is a tangible expression of gratitude for Allah's blessings and a form of concern for the environment and future generations (Azizah, 2023). The prohibition against *israf* (wastefulness) in the Qur'an is not merely a moral directive but a comprehensive guide to life that encompasses spiritual, social, and environmental dimensions. By practicing frugality and responsible living, Muslims can reflect values of thankfulness, preserve the blessings granted by Allah, and contribute to the sustainability of life on earth. Extravagant weddings involving excessive spending may be categorized as *israf* (wastefulness) behavior if not based on legitimate or urgent necessity (Kholik, 2017).

The Intention and Purpose of Marriage

Maqasid al-Shariah, as the primary objective underlying the formulation of Islamic legal rulings, serves as a normative framework to assess the extent to which a particular practice—including lavish weddings—aligns with or contradicts the values of Shariah. In the context of *Hifzh al-Mal* (protection of wealth), extravagant weddings that exceed one's financial means stand in contrast to the principle of safeguarding wealth. Islam teaches that wealth must be managed wisely and not squandered on matters that offer no substantial benefit. In Surah Al-Isra (17:26–27), Allah SWT states: "*And do not squander your wealth wastefully. Indeed, the wasteful are brothers of Satan, and Satan is ever ungrateful to his Lord.*" This verse underscores the prohibition of *israf* (wastefulness), which not only harms the individual but also contravenes the objectives of Shariah in preserving wealth.

In Islam, intention is a fundamental aspect of every act of worship, including marriage (Ahmad Agung Setya Budi, 2023). If the intention behind a lavish wedding is merely to show off or to seek social recognition, such motivation stands in contradiction to the Islamic values of sincerity. The intention of marriage refers to the underlying motivation that drives an individual to enter matrimony. From a religious perspective, intention serves as a spiritual foundation that guides the couple in their marital life. In Islam, for instance, the intention of marriage is directed toward fulfilling Allah's command, preserving personal dignity, and establishing a family grounded in *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion) (Sari Tri Anjani & Iskandarsyah Siregar, 2023). A sincere and righteous intention fosters an awareness of the responsibilities and commitments inherent in marriage, ensuring that it is not solely driven by emotional impulses or material desires, but rather by noble and purposeful goals.

The objectives of marriage encompass spiritual, emotional, and social dimensions. Spiritually, marriage serves to draw closer to the Creator through a lawful and blessed relationship. From an emotional perspective, marriage provides a platform for intimacy, mutual support, and the creation of a sense of security between spouses. Socially, marriage plays a vital role in strengthening the family structure, nurturing morally upright generations, and contributing to the development of a prosperous society (Fuad, 2016).

In addition, the objectives of marriage also include the fulfillment of biological, psychological, and social needs of individuals. In a healthy marital relationship, spouses are expected to complement and fulfill each other's needs in a positive and constructive manner. Therefore, marriage is not merely a celebration of happiness, but also a commitment to facing life's challenges together (Munawar, 2021). The significance of having a clear intention and purpose in marriage requires individuals to be well-prepared emotionally, spiritually, and

financially. An understanding of the core values underlying marriage helps couples to establish a strong household founded on the principles of justice, mutual respect, and compassion.

The Marriage of the Prophet Muhammad and Siti Khadijah

The marriage of the Prophet Muhammad and Khadijah serves as a real example of simplicity and divine blessing, which are core values in Islamic teachings. Khadijah was a noble, wealthy, and highly respected woman among the Quraysh elite. Nevertheless, their marriage was not marked by extravagance or lavish celebrations. Instead, it was founded on sincerity, loyalty, and deep respect for noble values. The Prophet approached the marriage with full responsibility and offered a dowry (*mahr*) that was appropriate to his financial capacity at the time (Imeldatur Rohmah et al., 2021).

The dowry (*mahr*) offered by the Prophet Muhammad consisted of twenty young camels, a number that reflected Arab traditions while avoiding excessive extravagance (Fadillah et al., 2024). This illustrates that the Prophet prioritized the essence and sincere intention of marriage over materialistic aspects. The simplicity of their union was also reflected in their shared intention to establish a marriage that sought the pleasure of Allah SWT. Despite her immense wealth, Khadijah did not demand anything beyond the Prophet's means; instead, she provided unwavering support both materially and spiritually (Handayani, 2019). This underscores that the nobility of a marriage lies not in lavish celebrations but in the sincerity of love, mutual support, and a commitment to build a life together. The marriage of the Prophet Muhammad and Khadijah remains a timeless example for Muslims, demonstrating that true "luxury" in marriage is found in the blessings and obedience to Allah SWT.

In their household life, Khadijah served as the Prophet Muhammad's (peace be upon him) primary supporter, both in times of ease and adversity, including during the momentous occasion when he received the first revelation. Her unwavering support became a strong foundation for the Prophet's mission and contributed significantly to the early success of Islamic da'wah (Mukri, 2021). Thus, the true "luxury" in marriage does not lie in material wealth or extravagant celebrations, but in noble values, sincere love, and mutual commitment to support one another in seeking the pleasure of Allah SWT. The marriage of the Prophet Muhammad and Khadijah is a testament that simplicity, when coupled with divine blessings, forms the foundation of an ideal and meaningful family life (Wahyudi et al., 2024).

Conclusion

Lavish weddings are not inherently prohibited in Islam, so long as they do not exceed reasonable limits or lead to arrogance and wastefulness. However, Islam strongly encourages simplicity in marriage, in accordance with the financial capacity of the couple. A modest wedding reflects humility (*tawadhu*) and helps avoid excessive financial burdens. Moreover, simple marriages facilitate the practice of the prophetic tradition (*sunnah*) without imposing unnecessary material demands. Thus, the essence of marriage in Islam lies in blessing and sincerity, rather than mere extravagance.

Author Contribution

As the lead author of this article, HA was responsible for the entire research process, including data collection, analysis, manuscript writing, drafting conclusions, and revising the research results to ensure the accuracy and completeness of the information presented.

References

Ahmad Agung Setya Budi. (2023). Kawin Paksa Dalam Perspektif Hukum Islam Dan Konteks Kajian Hak Asasi Manusia. *Jurnal Dunia Ilmu Hukum (JURDIKUM)*, 1(2), 44–49. <https://doi.org/10.59435/jurdikum.v1i2.168>

Aisyah Yulindasari, Buchari Mengge, & Ridwan Syam. (2024). Flexing Sebagai Habitus: Analisis Praktik Sosial Perempuan Bugis di Kecamatan Maritengngae, Kabupaten Sidrap. *Sabana: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 3(2), 187–198. <https://doi.org/10.55123/sabana.v3i2.4128>

Al, M. K., & Fahmi, M. N. (2024). *Pembentukan Pernikahan Bagi Lajang Perspektif Muhammad Abdurrahman Tuasikal*. 8.

Almajid Munthe, M. F., & Fauzan, H. (2023). Perilaku Konsumtif Mahasiswa Terhadap Jual Beli Online Dalam Perspektif Islam. *BISMA : Business and Management Journal*, 1(02), 69–80. <https://doi.org/10.59966/bisma.v1i02.185>

Andhim, M., Maksum, M. N., & Ali, M. (2024). Values of Character Education in Surah Al-Isra Verses 23–38: (Analysis of An-Nur Interpretation). Dalam T. Ali Mustofa, S. Hidayat, M. Zakki Azani, & M. Wildan Shohib (Ed.), *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)* (Vol. 773, hlm. 428–440). Atlantis Press SARL. https://doi.org/10.2991/978-2-38476-102-9_39

Ayat, R. (2021). *Studi Living Qur'an Dalam Tradisi Pembacaan Surat Ar-Rum*. 11(1).

Aziz, S. (2017). Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga Sakinah. *IBDA` : Jurnal Kajian Islam dan Budaya*, 15(1), 22–41. <https://doi.org/10.24090/ibda.v15i1.724>

Azizah, D. I. (t.t.). *Pengaruh Tingkat Religiusitas dan Gaya Hidup Santri Terhadap Pola Perilaku Konsumen Islam*.

Baihaqi, D. H. Y. (2024). *Tafsir Ayat Dan Hadis Hukum Keluarga*. Ril press.

Darmawati, B., Wati, L., & Irianti, E. (2024). *Analisis Budaya Glamor Dalam Resepsi Pernikahan Di Taman Royal Kota Tangerang*. <https://doi.org/10.5281/ZENODO.11095842>

Fadillah, M. A., Ramadhan, M. A., & Nisa, N. A. (2024). *Islam dan Pluralisme Menurut Q.S. Al-Baqarah Ayat 213*. 3(4).

Fuad, I. (2016). Menjaga Kesehatan Mental Perspektif Al-Qur'an dan Hadits. *Journal An-Nafs: Kajian Penelitian Psikologi*, 1(1), 31–50. <https://doi.org/10.33367/psi.v1i1.245>

Hamdan, H. A. H., & Yunita, Y. I. (2023). Derajat Mahar Dalam Proses Perkawinan Tinjauan Fikih MunakahAT. *al-Mawarid Jurnal Syariah dan Hukum (JSYH)*, 5(1), 19–32. <https://doi.org/10.20885/mawarid.vol5.iss1.art2>

Handayani, T. (2019). *Kesakralan di Antara Persimpangan Tekstual dan Kontekstual*. 2(1).

Imeldatur Rohmah, E., Rinwanto, R., & Prawhidhistia Wibowo, D. (2021). Praktik Poligami Nabi Muhammad Saw dan Problematika Perkawinan Menyimpang. *The Indonesian Journal of Islamic Law and Civil Law*, 2(1), 39–58. <https://doi.org/10.51675/jaksa.v2i1.163>

Kholik, A. (2017). Konsep Keluarga Sakinah Dalam Perspektif Quraish Shihab. *Inklusif (Jurnal Pengkajian Penelitian Ekonomi Dan Hukum Islam)*, 2(2), 17. <https://doi.org/10.24235/inklusif.v2i2.1912>

Koesanto, S. M. A. A. (2022). Konstruksi Internalisasi Perubahan Budaya Pernikahan Melalui Media Sebagai Pertarungan Modal Sosial Kelas Ekonomi Menengah. *Dharma Duta*, 20(2), 1–18. <https://doi.org/10.33363/dd.v20i2.853>

Massy, M., & Charles, C. (2022). Pendidikan Karakter Dalam Al-Qur'an Surah Al-Isra Ayat 23-30 Menurut Tafsir Al-Azhar. *Innovative: Journal Of Social Science Research*, 2(1), 472–482. <https://doi.org/10.31004/innovative.v2i1.3760>

Mukri, M. (2021). Latar Belakang Dan Dampak Perceraian (Studi Kasus Di Pengadilan Agama Kelas 1a Palembang). *Jurnal Perspektif*, 14(1), 96–110. <https://doi.org/10.53746/perspektif.v14i1.37>

Munawar, A. E. (2021). *Aturan Poligami: Alasan, Tujuan Dan Tingkat Ketercapaian Tujuan*. 1.

Ramadhan, D., & Balqis, F. I. F. (2020). Pandangan Mazhab Hanafi Dan Maliki Terhadap Jumlah Kadar Mahar Pada Akad Nikah. *JAWI*, 3(1), 41–58. <https://doi.org/10.24042/jw.v3i1.7036>

Sari Tri Anjani & Iskandarsyah Siregar. (2023). The Existence of Palang Pintu Culture in the Opening Procession of Betawi Traditional Weddings (Case Study: George Herbert Mead's Symbolic Interactionism). *Formosa Journal of Sustainable Research*, 2(3), 641–666. <https://doi.org/10.55927/fjsr.v2i3.3517>

Suhra, S., & F, F. (2023). Peran Muslimat Nu Dalam Mencegah Perkawinan Anak Di Kabupaten Bone Analisis Perspektif Pendidikan Islam. *An-Nisa*, 16(1), 39–48. <https://doi.org/10.30863/an.v16i1.5243>

Syaputra, E. (2017). Perilaku Konsumsi Masyarakat Modern Perspektif Islam: Telaah Pemikiran Imam Al-Ghazali dalam *Ihya' Ulumuddin*. *FALAH: Jurnal Ekonomi Syariah*, 2(2), 144. <https://doi.org/10.22219/jes.v2i2.5102>

Tijani, N., Junita, I., & Darmawan, F. (t.t.). *Makna Spiritualitas dalam Perilaku Bisnis Pengusaha Muslim*.

Wahyudi, W. E., Asyha, A. F., & Pesawal, F. F. (t.t.). *Nilai - Nilai Pendidikan Akhlak Dalam Kisah Aisyah R.A Pada Buku Sulaiman An-Nadawi Dan Relevansinya Terhadap Pendidikan Akhlak ISTRIDIERA MODERN*.