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The Application of Hadith Teachings on Combined Prayers in Wedding Reception Traditions: An Islamic Education Perspective

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Abstract

This study examines the practice of combining prayers (jamak) for newlyweds in the context of wedding receptions (walimah) as a socio-religious phenomenon. The study emphasizes the understanding of hadith regarding jamak as a limited dispensation that cannot be regarded as unrestricted permission, and examines the differing opinions of scholars regarding the permissibility of jamak for newlyweds. The study employs a qualitative method based on literature review and field observation to analyze the practice of combined prayers by newlyweds and its relevance to Islamic education. The results indicate that combined prayers may be applied if there is a genuine and unavoidable hardship, while making up missed prayers (qadha) should not be the primary solution. This study recommends premarital education, the scheduling of wedding receptions, and the provision of prayer facilities so that wedding receptions remain festive yet compliant with Islamic law.

Keywords: Combined Prayer; Bride; Wedding Reception; Dispentation; Islamic Education.

Abstrak

Penelitian ini membahas praktik shalat jamak bagi pengantin dalam konteks resepsi pernikahan (walimah) sebagai fenomena sosial-keagamaan. Kajian menekankan pemahaman hadis tentang jamak sebagai rukhshah yang terbatas dan tidak dapat dianggap sebagai kebolehan bebas, serta menelaah perbedaan pendapat ulama terkait kebolehan jamak bagi pengantin. Penelitian menggunakan metode kualitatif berbasis studi kepustakaan dan observasi lapangan untuk menganalisis praktik shalat pengantin dan relevansinya terhadap pendidikan Islam. Hasil penelitian menunjukkan bahwa jamak dapat diterapkan jika terdapat masyaqqah nyata dan tidak dapat dihindari, sementara qadha tidak boleh dijadikan solusi utama. Penelitian ini merekomendasikan edukasi pranikah, penataan jadwal resepsi, dan penyediaan fasilitas ibadah agar resepsi pernikahan tetap meriah namun sesuai syariat.

Kata Kunci: Shalat Jamak; Pengantin; Resepsi Pernikahan; Rukhshah; Pendidikan Islam.

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1. Introduction

Prayer is a fundamental act of worship in Islam, with specific times for its performance clearly stipulated in the Qur'an and the hadith. This obligation is of a devotional nature and cannot be altered except on the basis of clear Islamic law. Under certain conditions, Islam grants concessions (rukhsah) as a form of ease for the faithful, one of which is through the practice of combining prayers (shalat jamak), that is, combining two prayer times into a single session (Muhammad Habibul Amin, 2024)(Mutakin, 2017).

The phenomenon of wedding receptions (walimah) is an important socio-religious practice in Muslim society. The walimah serves as a means of announcing the marriage, an expression of gratitude, and a way to strengthen social bonds between families and the community. However, in the Indonesian context, receptions often last a long time with a packed schedule of activities, including traditional rituals, photography, attire, and welcoming guests, which makes it difficult for the bride and groom to perform prayers on time (Ritonga, 2026). This difficulty is felt more acutely by the bride because the makeup and attire she wears are often complex and hinder her movements for wudu or prayer.

Contemporary fiqh studies indicate differing opinions among scholars regarding the permissibility of combining prayers for newlyweds. Some scholars reject combining prayers solely due to the busyness of the reception, emphasizing that makeup and event schedules can be anticipated and thus do not constitute a valid reason for combining prayers (A.Z, 2022). Conversely, some contemporary scholars allow for combining prayers if there is a genuine difficulty or unavoidable hardship, including heavy busyness during the reception, traffic congestion, or rain (Amin & Irham, 2024; Muslih & Sudirman, 2024).

On the other hand, research indicates that combining prayers is a form of religious dispensation (rukhsah) whose practice must be based on valid excuses recognized by Islamic law, not merely practical reasons (Mutakin, 2017). Furthermore, a literal interpretation of certain hadiths permitting the combining of prayers without a valid excuse may lead to conclusions that contradict the fundamental principle that prayers have designated times. This highlights the importance of a critical approach in understanding hadith, particularly through the methods of 'ilal al-hadith and mukhtalif al-hadith (Khoirurrizal, 2025).

Other studies also confirm that the concept of rukhsah in combined prayer is closely linked to the fiqh principle of al-masyaqqah tajlibu al-taysir (hardship brings ease), which applies only under specific conditions that genuinely cause significant difficulty. In a modern context, the application of this principle is often expanded—for example, to specific professions or extreme conditions—thereby leading to diverse practices within society (Rima Maulida, Syandri, 2025).

Although various studies have discussed the concept of combined prayers from the perspectives of fiqh, hadith, and madhhabs, most still focus on the contexts of travel, professions, or emergency situations. Research specifically examining the practice of combined prayers in the context of social activities such as wedding receptions remains very limited. Yet, this phenomenon occurs quite frequently in society and has the potential to cause misunderstandings in worship practices.

Based on this background, there is a research gap in the form of the absence of a hadith-based normative study that specifically analyzes the validity of the practice of combined prayers at wedding receptions. Therefore, this study aims to analyze this practice normatively through a hadith-based approach, taking into account the interpretations of scholars as well as its relevance in the contemporary social context.

This issue is relevant to Islamic education because it highlights the need to foster awareness of religious obligations before the reception, rather than merely providing solutions after negligence has occurred. An understanding of combined prayers and making up missed prayers must be taught in a balanced manner so that the bride and groom can fulfill their prayer obligations without sacrificing the values of social traditions. This study aims to analyze the practice of wedding prayers, examine differences of opinion among scholars, and formulate recommendations for the implementation of contextual Islamic education within the tradition of wedding receptions.

2. Methods

This study employs a qualitative approach using library research, which focuses on the collection and analysis of data sourced from scientific literature, including hadith collections, books, and scientific journals relevant to the research topic. This approach was chosen because the research subject consists of hadith texts and their interpretations from an Islamic law perspective, thus requiring an in-depth analysis of written sources (Saefullah, 2024). Data collection was conducted through interviews and observations of wedding prayer practices in several villages in Indonesia, such as Gunung Sari Village, Gunung Sahilan Subdistrict, Kampar Regency, and Tellumpanua Village, to understand the challenges, behaviors, and solutions implemented (Haikal, 2024).

Data analysis employs a qualitative descriptive approach. The assessment of masyaqqah is based on the following criteria: actual difficulty, difficulty that is hard to avoid, and the potential to disrupt the performance of worship if prayers are not combined. This study emphasizes the relationship between fiqh theory, social practices, and the implementation of Islamic education.

3. Result and Discussion

3.1 Combined Prayers as a Dispensation in the Interpretation of Hadith

In Islamic law, the term “jamak prayer” is well-known. Jamak prayer is a form of leniency (rukshah) granted by Allah SWT to His servants due to specific circumstances that prevent a person from performing prayer as required, as stipulated by the prescribed times (Muh. Ikhlas, 2023).

Etymologically, “jamak” means to gather. It refers to combining two prayers performed at a single time. Terminologically, jamak prayer is the merging of two different prayers performed at a single time, such as combining the Dhuhr and Asr prayers, or the Maghrib and Isha prayers. Combined prayer itself is divided into two types: “jamak taqdim” and “jamak takhir.” If the Dhuhr and Asr prayers are performed together at the time of Dhuhr, it is called “jamak taqdim.” Conversely, if the Dhuhr and Asr prayers are performed together at the time of

Asr, it is called “jamak takhir.” “Qadha” literally means to sever or separate. Qadha prayer refers to performing a prayer outside its designated time as a substitute for a prayer that was missed due to intentional omission, forgetfulness, or whether or not it was possible to perform the prayer at the time. For example, performing the Dhuhr prayer at the time of Asr (Isnaeni, 2022).

The ruling on performing qasar prayer is mubah (permissible) and valid if all its requirements are met. Allah SWT says in Surah An-Nisa verse 101:

وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْاۗ

اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ١٠١

Meaning : If you are traveling on earth, there is no sin upon you for shortening your prayers if you fear an attack from the disbelievers. Indeed, the disbelievers are your clear enemies.

A review of the hadiths regarding combined prayers indicates that this practice is part of a rukhsah (legal dispensation) granted under specific conditions as a form of ease (taysīr) within Islamic law. In a hadith narrated by Muslim, it is explained that the Prophet Muhammad (peace be upon him) combined the Zuhr and Asr prayers as well as the Maghrib and Isha prayers while on a journey (Sahih Muslim, 2010). This hadith serves as the primary basis for the permissibility of combining prayers during long journeys.

While traveling (safar), combining prayers—whether by bringing them forward (taqdim) or delaying them (takhīr)—is permissible (jaiz) for the traveler, as per the hadith narrated by Anas ibn Malik, may Allah be pleased with him (Azhar et al., 2025). This is in accordance with the hadith of the Messenger of Allah, peace and blessings be upon him.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزُوغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ». (متفق عليه)

Meaning : “From Anas, may Allah be pleased with him, that when the Messenger of Allah, peace and blessings be upon him, set out on a journey before the sun had passed its zenith (before the time for Dhuhr prayer had entered), he would delay the Dhuhr prayer until the time for Asr prayer (combining them later), then he would dismount from his mount and combine the two prayers. If the sun had already passed its zenith before he set out, he would pray Dhuhr first and then mount his mount.” (Agreed upon).

Scholars of the Maliki school state that combining prayers is permitted for six reasons: (1) while traveling; (2) due to rain; (3) due to illness; (4) during the standing at Arafah; (5) while at Muzdalifah; and (6) in conditions of extreme darkness. In the book *Fiqh al-Sunnah* by Sayyid Sabiq, it is explained that it is permissible to combine the Zuhr and Asr prayers, as well as the Maghrib and

Isha' prayers—whether by advancing (taqdim) or delaying (takhir)—under the following conditions:

1) Pilgrims who are in Arafat and Muzdalifah. Scholars agree that while in Arafah, one should combine the Zuhr and Asr prayers by bringing them forward (taqdim), whereas while in Muzdalifah, one should combine the Maghrib and Isha' prayers by delaying them (takhir). This is the Sunnah of the Prophet Muhammad (peace be upon him).
2) While traveling (safar). Combining prayers, whether by bringing them forward or delaying them, is permissible (jaiz) for travelers, as per the hadith narrated by Mu'az bin Jabal.
3) During heavy rain. This is in accordance with the hadith of the Prophet Muhammad (peace be upon him):

أَنَّ الرَّسُوْلَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : جَمَعَ بَيْنَ العِشَائَيْنِ فِي لَيْلَةٍ مَطِيْرَة"

Meaning : The Prophet, peace and blessings be upon him, combined the Maghrib and Isha' prayers when it rained at night

4) Due to illness or valid excuse. According to Hanbali scholars, it is permissible for a sick person to combine prayers because the condition of illness is, in essence, more severe than heavy rain. Those who fall under the category of valid excuse include women who are breastfeeding, as it is difficult for them to cleanse themselves and their clothing of the impurity of their child's urine at every prayer time, women experiencing istihadhah, those who frequently discharge mazi (the mucus that precedes the discharge of semen) or frequently discharge semen, or frequently urinate, making it difficult to purify themselves, as well as those who fear for their safety, property, and honor, or those engaged in heavy labor for whom leaving their work to perform prayer would cause harm to themselves and their work.
5) Because of an urgent need. The need in question is one that, if not addressed, will lead to a worse situation (Arisman, 2014).

In addition, there is a hadith narrated by Ibn Abbas stating that the Prophet Muhammad (peace be upon him) once combined prayers in Medina without fear and without rain (Muhammad Fu'ad Abdul Baqi, n.d.). This hadith has given rise to differing interpretations among scholars. Some scholars interpret this hadith as evidence permitting the combining of prayers due to necessity (hajah), while the majority of scholars interpret it as a specific circumstance that cannot be generalized.

Further analysis indicates that understanding this hadith must be approached through methodological frameworks in hadith science, such as 'ilal al-hadith and mukhtalif al-hadith. Khoirurrizal's research emphasizes that the hadith regarding combining prayers without a valid excuse cannot be understood literally; rather, it must consider the context and the reasons for the hadith's occurrence (asbāb al-wurūd) (Khoirurrizal, 2025). Thus, the permissibility of

combining prayers without travel is not absolute but is limited to conditions involving genuine hardship.

From a fiqh perspective, the permissibility of combining prayers is also linked to the concept of masyaqqah (hardship). A fiqh principle states:

Al-masyaqqah tajlibu al-taysīr
(Hardship brings about ease)

However, not all forms of difficulty can serve as a basis for a dispensation. Research by Maulida et al. indicates that only significant and unavoidable difficulties (masyaqqah mu'tabarah) can lead to a dispensation in worship (Rima Maulida, Syandri, 2025). Therefore, understanding combined prayers must take into account the normative boundaries established by Islamic law.

Furthermore, contemporary fiqh studies indicate that the practice of combining prayers has expanded in its application, particularly within modern contexts marked by social dynamics. However, Amin and Irham emphasize that such expansion must remain within the framework of Islamic law and must not disregard the fundamental principle that prayers have designated times (Muhammad Habibul Amin, 2024).

Thus, the concept of combined prayers from the perspective of the hadith cannot be understood as the freedom to combine prayers under any circumstances, but rather as a form of leniency that has specific conditions and limitations. A proper understanding of the hadith is essential to ensure that worship practices remain consistent with the principles of Islamic sharia.

3.2 Wedding Receptions as a Socio-Religious Phenomenon

A wedding reception, or walīmatul 'urs, is a deeply rooted tradition in Muslim society. From an Islamic perspective, a wedding reception is not merely a ceremonial event following the marriage contract but possesses intertwined religious and social dimensions. Normatively, the walīmatul 'urs is encouraged as a form of public proclamation to the community that a valid marriage has taken place. This practice aims to avoid social prejudice and strengthen relationships between families and the community. However, in modern society, the wedding reception has undergone a significant shift in meaning. It is no longer understood solely as a form of religious gratitude but has evolved into a cultural symbol, a marker of social status, and even a representation of a family's economic standing (Ritonga, 2026).

Social studies indicate that marriage, at its core, is a social institution with functions broader than merely a personal relationship between two individuals. Through wedding receptions, communities build social networks, strengthen solidarity, and preserve traditions passed down through generations. In Indonesian society, wedding receptions are often influenced by local customs, resulting in a wide variety of forms. In some regions, the reception is not only a family celebration but also a space for social interaction involving traditional leaders, religious figures, and the broader community. Thus, the wedding reception serves a social function as a means of community integration (Syufa'at, 2023).

From a religious perspective, the practice of holding a walimah has a fairly strong basis in the hadith. The Prophet Muhammad (peace be upon him) encouraged the holding of a walimah, even with simple fare. The main essence of a walimah is the expression of gratitude and the announcement of the marriage, not the extravagance of the event. However, social reality shows a shift in society's perspective regarding wedding receptions. Modern wedding receptions often emphasize prestige, aesthetics, and social recognition more than substantive religious values. This has caused the reception to shift from a medium for expressing gratitude to a symbolic arena showcasing the family's social status.

The changing meaning of wedding receptions is influenced by the development of globalization, social media, and popular culture. The digital age has made it easier for people to access various wedding models from different countries and among public figures. The presence of concepts like the "wedding dream," "royal wedding," and trends toward lavish parties through social media has created new standards in society. Many families have consequently turned the reception into a representation of their social image, leading to a tendency to hold excessively extravagant parties. Research on the shift in the meaning of walīmatul 'urs indicates that modernization has driven a shift in the values of the reception from spiritual needs toward symbolic and popular cultural needs.

On the other hand, wedding receptions retain positive value when positioned according to their original function. A reception can serve as a means to strengthen social bonds, introduce new family relationships, reinforce social solidarity, and provide a platform for sharing joy. Islam also does not prohibit celebratory events as long as their conduct does not contradict the principles of sharia (Ritonga, 2026). Therefore, the essence of the walimah must be restored to its primary purpose as an expression of gratitude, a proclamation of faith, and a means of strengthening social bonds within the community.

Based on the above discussion, it can be understood that a wedding reception is a socio-religious phenomenon with two dimensions: a religious dimension and a social dimension. The religious dimension is evident in the Sharia's recommendation to hold a walimah as an expression of gratitude and an announcement of the marriage. Meanwhile, the social dimension is evident in the reception's function as a means of interaction, a cultural symbol, and a representation of community identity. In the context of modern society, the main challenge that arises is how to maintain a balance between normative religious values and social demands so that the reception does not lose its essential substance.

In the context of a wedding reception, this activity is fundamentally a planned social event and does not involve an element of urgency. Normatively, a person attending or hosting a wedding reception still has the ability to perform prayers on time, whether by adjusting the event schedule or setting aside specific time for worship. Thus, this situation does not fall under the category of masyaqqah mu'tabarah (hardship recognized by Islamic law), but is more appropriately categorized as masyaqqah ghair mu'tabarah (ordinary hardship) (Rima Maulida, Syandri, 2025).

Research by Hannang, Ilmah, and Jusmaliah indicates that combining prayers for newlyweds during a wedding reception lacks a strong religious basis, as the busyness of the event does not reach a level of difficulty that prevents the normal performance of prayers (Risnawati Hannang, Nurul Ilmah, 2024). A similar view is expressed by Muslih, who states that activities such as wedding receptions or carnivals cannot be used as a justification for combining prayers, as there is still an opportunity to perform prayers on time amidst the activities (Muslih, 2024).

From the perspective of usul al-fiqh, the permissibility of combining prayers is closely tied to the concepts of necessity (hajah) and hardship (masyaqqah). However, it must be emphasized that not all forms of need can be categorized as hajah syar'iyyah. Amin and Irham assert that the hajah that can serve as the basis for a dispensation is a need that approaches an emergency situation and is unavoidable, not merely a social or cultural need (Muhammad Habibul Amin, 2024). Therefore, a wedding reception is more appropriately categorized as a hajah 'urfiyyah that has no legal implications regarding the permissibility of combining prayers.

Furthermore, research findings indicate a trend toward the expansion of the meaning of rukhsah in the religious practices of modern society. Many individuals use social busyness as a reason to seek dispensations for worship. This phenomenon can be categorized as a form of normative deviation, namely a shift from sharia provisions toward more pragmatic practices (Baihaqi, 2025).

In this context, reasons such as the packed schedule of the reception, cultural demands, or aesthetic considerations (e.g., maintaining the bride's makeup) lack legitimacy in hadith or fiqh. In fact, some studies emphasize that such practices have the potential to lead to an attitude of tahawwun fi al-'ibadah (neglecting worship), which contradicts a fundamental principle of Islam (Rima Maulida, Syandri, 2025).

Thus, normatively, it can be concluded that the practice of combining prayers at a wedding reception lacks a strong basis in the hadith and does not meet the criteria for a religious dispensation (rukhsah) in Islamic law. The performance of prayers must still be prioritized according to the designated times, and social activities should be adjusted to accommodate religious obligations, not the other way around.

3.3 Differences of Opinion Regarding the Wedding Banquet

The legal issue of combining prayers for newlyweds during a wedding reception is a contemporary fiqh issue that remains a subject of debate among scholars. This difference of opinion arises from varying interpretations of the hadiths regarding the dispensation (rukhsah) for combining prayers, particularly concerning the definitions of hardship (masyaqqah) and necessity (hajah). In societal practice, many newlywed couples combine their prayers citing reasons such as the busyness of the event, makeup and grooming, receiving guests, wedding customs, and the packed schedule of reception activities. However, from a normative perspective, these reasons are not universally accepted by scholars (Arisman, 2014).

In general, the majority of scholars hold the view that combining prayers is only permitted under specific circumstances established by Islamic law, such as travel, rain, illness, fear, or situations that cause severe hardship. The primary basis for this opinion stems from the hadiths of the Prophet Muhammad (peace be upon him) that explain the practice of combining prayers during travel. From this perspective, the default ruling regarding prayer is that it must be performed at its designated time. Therefore, social activities such as wedding receptions do not constitute a primary reason that automatically permits combining prayers.

A stricter view states that the busyness associated with a wedding reception does not reach the category of masyaqqah mu'tabarah, that is, hardship recognized by Islamic law. The couple's busyness is considered manageable through time management, such as scheduling breaks for prayer or shortening certain activities. Consequently, the busyness of serving guests, traditional ceremonies, getting dressed, or concerns about makeup smudging do not constitute a valid religious excuse (uzur syar'i) permitting the combining of prayers. Research on the ruling regarding the combining of prayers for brides during receptions concludes that these reasons do not meet the criteria for a religious dispensation (rukhsah) in Islam (Risnawati Hannang, Nurul Ilmah, 2024).

Another study on combining and making up prayers for brides emphasizes that modern trends indicate a tendency for society to expand the meaning of masyaqqah. Many activities that are actually optional are then considered difficulties and used as grounds for obtaining a religious dispensation. However, according to this study, the busyness of a wedding reception does not constitute an emergency situation that would allow someone to combine prayers.

On the other hand, there is a group of scholars who take a more lenient view. They rely on the hadith of the Companion Ibn Abbas, which explains that the Prophet (peace be upon him) once combined prayers in Medina without fear and without rain. This hadith has led to differing interpretations among hadith scholars and jurists. Some interpret the hadith as evidence that combining prayers is permissible due to a specific need that causes difficulty, even if it is not travel (Muhammad Habibul Amin, 2024).

The study's findings indicate that, from the perspective of usul al-fiqh, the concepts of masyaqqah (hardship) and ḥājah (necessity) serve as crucial foundations for granting rukhsah (legal dispensations), including in the practice of combining prayers. These two concepts are not merely theoretical but also have practical implications in determining the flexibility of Islamic law amidst the dynamics of societal life (Shahih Muslim, 2010)(Muhammad Fu'ad Abdul Baqi, n.d.).

Normatively, the foundational principle is:
Al-masyaqqah tajlibu al-taysīr
(Hardship brings ease)

This principle indicates that Islamic law provides ease when there is a real hardship. However, research findings confirm that not all hardships can serve as a basis for obtaining a dispensation. Scholars of usul al-fiqh clearly distinguish between:

1). Masyaqqah Mu'tabarah (hardship recognized by Islamic law)

This refers to significant, unusual hardship that has the potential to prevent the normal fulfillment of obligations, such as long-distance travel, illness, heavy rain, or an emergency. In such situations, a dispensation such as combining prayers may be applied.

2). Masyaqqah Ghair Mu'tabarah (hardship not recognized by Islamic law)

This refers to minor or common difficulties that can still be managed without neglecting the primary obligation, such as work commitments, social activities, or ordinary fatigue (Rima Maulida, Syandri, 2025).

Maulida et al.'s research indicates that the application of the taysīr principle must be limited to masyaqqah mu'tabarah to prevent the misuse of dispensations in religious practice (Rima Maulida, Syandri, 2025). Thus, the concept of masyaqqah functions as a normative filter in determining the validity of a legal dispensation.

In addition to the concept of masyaqqah, ḥājah (necessity) is also an important consideration in ushul fiqh. However, the study's findings indicate that ḥājah is not singular in nature but is divided into:

1). Ḥājah Syar'iyyah

A need that approaches an emergency situation and has a significant impact on the fulfillment of religious obligations. Under certain conditions, ḥājah syar'iyyah can be equated with ḍarūrah (emergency) and serve as the basis for a dispensation.

2). Ḥājah 'Urfiyyah

A need of a social nature or a societal custom, such as attending an event, routine work, or cultural activities. This type of need lacks the legal authority to permit a dispensation from worship (Muhammad Habibul Amin, 2024).

Research by Amin and Irham confirms that the expansion of the meaning of ḥājah in modern religious practice is often not accompanied by adequate normative analysis, thus potentially leading to errors in the application of rukhsah (Muhammad Habibul Amin, 2024).

Furthermore, within the framework of maqāṣid al-syarī'ah, the concepts of masyaqqah and ḥājah must be understood in relation to the primary objective of sharia, namely the preservation of religion (ḥifẓ al-dīn). Therefore, any form of religious accommodation must not disregard the fundamental principle of the obligation to pray on time.

The research findings also indicate a tendency in society to equate ḥājah and masyaqqah, even though the two have fundamental differences. Misunderstanding these two concepts can lead to worship practices that do not conform to the provisions of the Sharia.

In the context of combining prayers, the application of the concepts of ḥājah and masyaqqah must meet several normative criteria, namely: the existence of a real and significant difficulty; the condition being unavoidable; not contradicting the objectives of Sharia; and being supported by valid evidence.

If these criteria are not met, then the use of a dispensation cannot be normatively justified. In fact, some studies mention that the use of a dispensation

without a strong basis can lead to an attitude of tahawwun fi al-'ibadah (taking worship lightly).

Thus, the usul al-fiqh perspective emphasizes that the concepts of ḥājah and masyaqqah must be understood proportionally and should not be overly expanded. Both serve as instruments to maintain a balance between ease and the strictness of Islamic law.

According to them, Islamic law is founded on the principles of ease and the avoidance of hardship. Under certain conditions, a bride or groom may face situations that are difficult to avoid, such as very lengthy traditional ceremonies, specific physical conditions, or a series of events that truly make it impossible to perform prayers on time. In such situations, some contemporary scholars permit combined prayers as a form of leniency (rukhsah) as long as it is not made a habit.

Ahmad Muslih's study indicates that scholars such as Ibn Sirrin, Al-Qaffal, Abu Ishaq al-Marwazi, and Imam al-Nawawi allow for combined prayers due to extremely heavy workloads, provided such conditions do not persist continuously. However, this permissibility is very limited and must meet certain conditions. This means that the busyness of a reception alone is not sufficient grounds, unless it has reached a level of real difficulty that hinders the normal performance of worship.

In addition to differences in understanding the hadith, debates also arise from the perspective of usul al-fiqh, particularly regarding the concepts of hajah and darurah. Some scholars distinguish between hajah shar'iyyah and hajah 'urfiyyah. Hajah shar'iyyah is a need approaching a state of emergency and thus can serve as the basis for a dispensation. Meanwhile, hajah 'urfiyyah is a common social need that carries no legal consequences. Wedding receptions are more often categorized as hajah 'urfiyyah due to their social and planned nature.

Field research on the phenomenon of combined prayers for newlyweds indicates that the most dominant reasons are cultural customs, the busyness of receiving guests, and the desire to maintain the bride's makeup. However, the findings suggest that these reasons are more influenced by social constructs than by normative Islamic legal considerations.

Based on this discussion, it can be understood that the difference of opinion regarding the combining of prayers for the bride and groom stems from differing methods of interpreting the evidence and the boundaries of legitimate religious excuses. The first opinion asserts that a wedding reception does not qualify for a dispensation because it is not an emergency. Meanwhile, the second opinion allows for the practice if there are extremely severe and unavoidable difficulties. Nevertheless, the majority of scholars still regard the performance of prayers at their designated times as the primary rule that must be prioritized.

4. Conclusion

Combining prayers for newlyweds during a wedding reception is a limited dispensation that is only permitted if there is a genuine hardship (masyaqqah) that is difficult to avoid. The busyness of the reception, such as makeup, attire, and the event schedule, does not automatically constitute a valid reason for

combining prayers. Making up missed prayers is not the primary solution, but rather a substitute when prayers are missed. Pre-marital education, schedule planning, and the provision of prayer facilities are essential to maintaining a balance between social traditions and religious obligations.

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