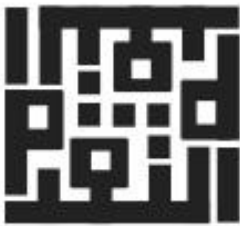


Application of *Walimah Infiṣal* According to Islamic Law

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ABSTRACT

At weddings, after the marriage contract is carried out, Muslims are encouraged to hold a walimatul 'ursy, or what is also known as a banquet. In holding a walimatul 'ursy, there are procedures so that it is by Islamic law. In Islam, it has been regulated that the lives of men and women are separate, meaning that no mixing (ikhtilāt) is permitted, and it has been explained in the Al-Qur'an and hadith regarding the harm that occurs if you give ikhtilāt. It must also be applied during the walimatul 'ursy. The separation between men and women in the walimatul 'ursy is called walimah infiṣal. This research aims to find out the views of Islamic law regarding walimah infiṣal. This research uses qualitative methods with a case study approach, and the researcher took four wedding organizers from the PANATACARA organization in Bandung City for research. The research results show that the implementation of walimah infiṣal is highly recommended to avoid mixing between men and women who are not mahram. This is carried out in three ways, namely separating the aisle, separating guests, and separating the food buffet between men and women.

Introduction

Allah has created humans in pairs, namely a man and a woman, whom a marriage vow can unite. Marriage is a much-awaited moment in a person's life because marriage also brings happiness. Therefore, it is recommended to announce the marriage to the public by holding a walimatul 'ursy or what is usually called a wedding reception banquet (Mahfudin & Mafthuchin, 2020:

64). Walimatul 'ursy is a way to avoid slander, meaning that the public already knows that the two couples are legally husband and wife. According to Wahbah Zuhaili in his book *Fiqh al-Islam Wa Adillatuhu*, wedding receptions are considered a sunnah recommended by most ulama, and this opinion is also shared by the Maliki and Hanabillah Madhhab as well as several Shafi'iyah ulama (Marpi, 2021: 185). Islam regulates the law on how a person can live their life so that it does

not conflict with its teachings. However, as time goes by, society increasingly ignores Islamic teachings and principles, so many community customs are not by Islamic teachings and are normalized (Akmal, 2019: 22). Muslims are bound by Islamic law wherever and whenever, so the customs of society must be by Islamic teachings because if Islam is by the customs of society, then that is wrong (Akbar, 2018: 82).

The book *Muqaddimah ad – duster* article 113 stipulates that the original law is that men's lives are separate from women's. Their interactions will only occur because of sharia needs, for example, during the Hajj, and other needs such as buying and selling (Muslimah & Marizal, n.d.: 170). The provisions for separating men and women show that Islam does not prohibit the interaction of men and women. However, Islam prohibits interacting with men and women at certain times without Sharia intention.

This separation of life between men and women also applies to wedding receptions or *walimatul 'ursy*, but society still normalizes intermingling at *walimatul 'ursy*. *Walimah infiṣal* is a wedding reception held separately between men and women to prevent *ikhṭilat* or the mixing of men and women. However, many still do not know that *walimah* should be carried out *infiṣal* or separated. Also, they are reluctant to implement *walimah infiṣal* because it is considered impractical, even though in reality, there are now many Wedding Organizers (WO), especially in the city of Bandung, who have implemented *walimah infiṣal* to prevent *ikhṭilat* from occurring.

WO is a wedding event service to help prospective brides and grooms and their families organize a wedding party (*walimatul 'ursy*). While the event planning is tailored to the wishes of the prospective bride and groom and their families, every need related to the wedding event will be prepared by the WO from the building, catering, photographer, and other vendors. The bride and groom must choose according to their budget (Djahri, 2020: 3). WO has spread widely because most brides need a WO to prepare for their event. According to Cussi Dwi Yonanti, chairman of PANATACARA (a WO organization in Bandung), the number of Wedding Organizers in Bandung at the beginning of 2005 was only 5, but now it has reached 110. Even now, there will be more because many people will still marry yearly and need WO's services (Susanti, 2018).

Every bride certainly has plans for her wedding event, such as wanting the event to be by Islamic law, such as the separation between men and women (*infiṣal*), and quite a few brides ask the WO to make her wishes come true, the WO automatically follows her client's wishes. Even though not as a sharia WO. It is often felt by Naura WO, one of the Wedding Organizers who is part of the wedding organizer organization PANATACARA. This WO often gets clients who hold *walimah* in an *infiṣal* way (Naura, 2022).

Literature Review

Mixing or gathering men and women (not mahram) in one place and interacting with each other in the context of touching and jostling is *ikhṭilat*. In the Qur'an and hadith, itself, some arguments forbid the occurrence of *ikhṭilat*, namely:

Al-Qur'an Surah Al-Ahzab verse 53
(Departemen Agama RI, *Al Qur'an dan Terjemahnya*, PT Syaamil Cipta Mediam 2005, *blm* 418, n.d.: 418):

...وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

"If you ask for something (necessities) from them (the Prophet's wives), then ask from behind a veil. That (way) is purer for your hearts and their hearts." (Q.S Al-Ahzab [33]: 53).

The Prophet sallallaahu 'alaihi wa sallam has made men's and women's rows separate. Rasulullah sallallaahu 'alaihi wa sallam said:

حَيْرٌ صُفُوفِ الرَّجُلِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا وَحَيْرٌ صُفُوفِ

النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا (HR. Muslim No. 326, n.d.)

"The best of men's rows is the beginning, while the worst is the end. The best woman's row is the end, while the worst is the beginning."

The meaning of the above hadith, according to Imam An-Nawawi, is because women are far from ikhtilat with men, the distance is maintained, the gaze is maintained (away from men), and vice versa, and the heart is maintained because by separating the row it will be protected from slander in its entirety and avoid ikhtilat. Based on Imam An-Nawawi's statement, it can be concluded that the separation of rows in prayer could be why men and women cannot maintain the views required by the Sharia. Therefore, the separation of men's and women's rows in prayer also proves that separating men and women in social life is mandatory (Muslimah & Marizal, n.d.: 171).

The verses and hadith above show that people's interaction with men and women will always exist in social life, but they must

still know the limits. If it can be prevented from occurring, it is better to prevent it so that they do not fall into immorality.

Al-Qur'an Surah An-Nur verse 30:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

"Say to the men who believe that they guard their eyes and private parts; that way, it is purer for them. Indeed, Allah is All-Knowing of what they do."

In this verse, it is explained that Allah SWT commands his servants to watch their eyes because adultery can also be committed with both eyes, such as looking at the nakedness of the opposite sex and can cause a feeling of lust. Therefore, by implementing this concept of walimah inifisal, we will distance ourselves from adultery with the eyes by not seeing women who were mostly preening when attending a wedding/ walimah reception.

In Islam, there is walimatul' ursy, or what is often called a wedding reception. The word *الوليمة* comes from Arabic, which means bridal food, whereas in terms it is food that is specially provided at weddings. In contrast, 'ursy etymologically comes from Arabic, namely *عُرُشٌ*, which means wedding party (Mahfudin & Mafthuchin, 2020: 64).

In the walimatul 'ursy itself, there is a separate implementation of the walimah (inifisal). Inifisal comes from the Arabic *فَصَلَ - فَصَلًا وَفُصُولًا* which means to separate (Munawwir, 1997). So, in practice, the walimah inifisal separates men and women for both the bride and groom and arriving guests, either by blocking it with the hijab or by separating places to prevent ikhtilat from occurring. Until now, society still normalizes walimatul 'ursy activities in which men and women, both the bride and

groom and their guests, join, whereas it is stated in the Qur'an and hadith that men and women mix without Sharia elements are prohibited. This research looks at the WO's side as the executor of the walimah inḥiṣāl to find out about implementing the walimah inḥiṣāl towards preventing ikhtilāt.

Research Method

This research used a qualitative method with content analysis. The data collection was collected from the literature study and interviews with several wedding organizer organizations in Bandung.

Result and Discussion

Marriage

Marriage is a *sunnatullah* usually carried out by all living creatures, including humans, animals, and plants. Linguistically, marriage means mixing, whereas according to Islamic law, marriage means a contract between two parties, namely a man and a woman's guardian. Because the marriage takes place, sexual relations become halal (Abror, 2020: 39; Hafidzi et al., 2022: 153). In the word of Allah SWT Q.S Az - Zariyat verse 49, which reads:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"And We created everything in pairs so that you may remember the greatness of Allah" (Q.S Az - Zariyat [51]: 49). (Departemen Agama RI, 2005: 522)

According to Abu Zahrah, marriage can justify the biological relationship between a man and a woman because, with this marriage, both have rights and obligations that must be fulfilled (Musyafah, 2020: 113). According to Article 2 of the Compilation of Islamic Law (KHI),

"Marriage is a very strong contract or *mitsaqan ghalidzan* to obey the commands of Allah SWT to carry it out as worship and to carry out the sunnah of the Prophet Muhammad." (*Kompilasi Hukum Islam Buku I Hukum Perkawinan Bab II Dasar – dasar Perkawinan Pasal 2*, n.d.; Lathifah, 2020: 1-5).

According to Law No. 1 of 1974, "Marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family or household based on the belief in the Almighty God." (*Undang – Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan Bab I Dasar Perkawinan Pasal 1*, n.d.)

Marriage in Islamic law has been regulated in detail in the Al-Qur'an and Hadith. One of the basic legal laws of marriage that has been regulated in the Al-Qur'an is in Surah An-Nur verse 32:

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry those who are alone among you and worthy (to marry) of your male servants and your female servants. If they are poor, Allah will enable them with His grace. Moreover, Allah is All-encompassing (His gifts) and All-knowing" (Q.S An-Nur [24]: 32) (Departemen Agama RI, 2005: 354).

The basic laws of marriage can change according to the following situations and conditions: (Abror, 2020: 57) first, obligatory: It can be said to be obligatory if it is done by a person who can marry and also has biological desires and is worried about committing adultery if his desires are not channeled through halal channels (marriage) because the only way to avoid adultery is by getting married.

Second, sunnah can be said to be sunnah if the person can have a household (physically, spiritually, and economically healthy) and has biological lust. However, the person is sure that he will not commit adultery. However, the person is still advised to marry even though he can avoid committing adultery.

Third, haram can be said to be haram if it is done by a person who does not have the desire, ability, and responsibility to carry out household obligations, such as providing clothing, food, and shelter for his family, and fulfilling the rights and obligations of husband and wife, therefore if the marriage causes misery to the family, the marriage will be unlawful.

Fourth, makruh, can be said to be makruh if the person does not have strong passions, has concerns about not being able to support his wife, to the point of making things difficult for one of the parties, especially the wife, then the marriage is not liked because it is detrimental to one of the parties (Muzammil, 2019: 8).

Fifth, permissible: This is permissible if the marriage occurs without encouraging or hindering factors. Sayyid Sabiq says, "For a person who is not prevented from getting married and whose urge to get married has not endangered him, then he is not obliged to get married, and it is not haram if he does not get married."

Walimatul 'Ursy

Imam Syafi'i said walimah comes from walmun, which means gathering because walimah is a gathering between the bride and groom (Akmal, 2019: 24). Walimah is a term in Arabic literature that means a wedding banquet and is not used for parties other than weddings. Some scholars

also use the word walimah for every meal outside a wedding but mostly use the word walimah at weddings (Mahfudin & Mafthuchin, 2020: 64)

According to Imam Syafi'i, every joyful event can be called a *walimah*, such as circumcision, marriage, or childbirth (*aqiqah*). The following are various types of parties (*walimah*): (Safrudin, 2021: 146)

- 1) *Walimatul 'ursy* is usually held after the marriage ceremony, also known as a wedding reception.
- 2) *Kbars*, which is usually held for childbirth events.
- 3) *Aqiqah* is usually carried out when a new baby is born.
- 4) *I'dzar*, which is usually carried out when someone is circumcised.
- 5) *Walimatussafar* is usually carried out when someone wants to travel far away, usually Hajj or Umrah.
- 6) *Wadimah*, which is usually carried out when there is a disaster.
- 7) *Imla'* which is usually carried out at the time of the marriage ceremony.
- 8) *Ma'dubah*, which is usually *carried out without a particular reason*.

Walimatul U'rsy is a habit or custom that has existed for a long time, namely among Arabs, before the arrival of Islam. In the time of Rasulullah SAW, *walimatul 'ursy* was only done to thank Allah SWT for abundant blessings for implementing the marriage contract. They held *walimatul 'ursy* by serving food to entertain the guests and giving meals to the poor to lighten the burden and share the happiness of the blessings that Allah SWT has given (Al-Azizi, 2020: 207).

According to Muiya Kelana, there are 3 rules for *walimah*, namely (Akbar, 2018: 84):

- 1) *Walimah* must not be excessive. It must be within her abilities.
- 2) The *walimah* must be held separately (*infiṣal*) between men and women to avoid *ikhṭilat* and adultery and by Islamic law.
- 3) Do not follow pagan culture or enjoy dishes standing up.

The implementation of *walimah*, especially *walimatul 'Ursy*, is recommended, even ordered in Islamic teachings (*sunnah muakkadah*). Rasulullah SAW said:

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا هَذَا؟ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقِمٍ دَهَبٍ. قَالَ: فَبَارِكْ اللَّهُ لَكَ. أَوْلِمٌ وَ لَوْ بِشَاةٍ

"From Anas bin Malik, the Prophet Muhammad saw yellow marks on 'Abdur Rahman bin 'Auf. So, he asked, "What is this?" He replied, "O Messenger of Allah, I have just married a woman with a dowry the weight of a gold nugget." So, he said, "May Allah bless you. Hold a *walimah* even if (only) by (slaughtering) a goat." [HR. Muslim]. (*H.R Muslim, Bab As-Shadaqu wa jawaḥẓu kaubunu ta'limu qur'an, Kitab Shabih Muslim, Maktabah As-Syamilah, Juz 2, 1042., n.d.*)

In every legal enactment, there are considerations or differences of opinion among *Fiqh* scholars in responding to each problem. At the same time, in implementing *walimatul 'ursy*, their views differ according to the knowledge they have mastered (Akbar, 2018: 84).

Islam has ordered simplicity in all aspects of life, and there should be no excesses, including in holding this *walimatul 'ursy*, meaning just enough according to the organizer's ability.

Walimah Infiṣal and Ikhṭilat

Infiṣal is the separation of workspace to private space, which involves men and women in a meeting, the concept of *infiṣal*. Perfect separation (*infiṣal taam*) is the separation of places where men and women join the *walimah*. With the concept of *walimah infiṣal*, women will know and understand a lot regarding the boundaries in associating with men (Amrulloh, 2019: 233). *Walimah infiṣal* means carrying out *Walimatul 'Ursy* separately, separating men and women for the bride and groom, and inviting guests by being blocked by the hijab or in separate rooms or different places. *Walimah infiṣal* is held to anticipate the occurrence of *ikhṭilat* (mixing between men and women). Linguistically, *ikhṭilat* means mixing, whereas according to the term, it means the meeting of men and women (not mahram) in a place in a mixed manner, and there is interaction between the two (touching, jostling) (Suganda & Dahlan, 2018: 212). According to Yusuf Al-Qaradhawi, *ikhṭilat* is a mixture of men and women in any activity, whether worldly or religious (Rohman, 2018: 84). Xdf; Regarding the implementation of *walimah infiṣal* itself, no arguments or hadiths explain specifically. Only some arguments and hadiths explain that the lives of women and men should be separated and that *ikhṭilat* is not permitted, and the aim of implementing *walimah infiṣal* itself is to prevent the occurrence of *ikhṭilat*. Therefore, we use general propositions and hadiths relating to the impermissibility of *ikhṭilat*.

The hadith narrated by Imam Bukhari:

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَمْوَمَّ قَالَ ابْنُ شِهَابٍ فَأَرَى وَاللَّهِ أَنَّ مَكْنَهُ لِكَيْ يَنْفُذَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنْ أَعْلَمَ انْصَرَفَ مِنَ الْقَوْمِ رواه البخاري

"From Umm Salamah RA, said: "It is said that after the Prophet Muhammad sallallahu 'alaihi wasallam said Salam (in his prayer), the women immediately left the mosque, while he remained in his place for a moment before finally leaving."(H.R. Bukhari, n.d.: 167)

لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ

"We should set aside this door for women. Nafi said that Ibn Umar never entered that door until he died."(H.R. Abu Daud, n.d.: 126)

According to Ibn Qudamah, the hadith that makes women leave the mosque before men is so that there is a time lag so that men and women do not indulge or mix.(Aryani, 2019: 16)

From these two hadiths, researchers conclude that there is a prohibition on mixing between men and women (ikhṭilat). Islam prohibits Muslims from mixing between men and women in mosques. It will be more crucial if applied in everyday life because gathering men and women is dangerous and can lead to adultery.

Rasulullah SAW has given a clear warning through a hadith narrated by Abu Dawud:

أَنَّ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَاحْتَلَطَ الرَّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنِّسَاءِ اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ

فَكَانَتْ الْمَرْأَةُ تَلْتَصِقُ بِالْجِدَارِ حَتَّى إِنَّ نَوَّهَا لَيَتَعَلَّقُ بِالْجِدَارِ مِنْ لُصُوفِهَا بِهِ

"In fact, he had heard the Messenger of Allah (peace and blessings of Allah be upon him) speaking while outside the mosque, so that many men and women were mixed up on the street. So, the Prophet Muhammad sallallahu 'alaihi wasallam said to women: "You should slow down in your (last) walk because you have no right to fill the road. You should walk on the side of the road." So, a woman walked against the wall until her clothes hung off the wall because she was sticking to the wall."(H.R. Abu Daud, n.d.-b: 369)

From this hadith, Rasulullah SAW strictly forbade men and women from doing ikhṭilat on the road because it would lead to harm (disobedience and slander). This hadith also explains that ikhṭilat or mixing between men and women on the road by jostling or walking together. Therefore, Rasulullah SAW ordered women to walk on the side of the road and not to hit men also walking.

Islam has taught Muslims an excellent rule to maintain distance between men and women who are not mahram, and there is limited interaction or communication, and if various kinds of activities between men and women who are not mahram are carried out outside the home. Currently, it is only for lifestyle, not knowledge needs, which can make slander even more rampant everywhere.

The Fiqh rule relating to the existence of this walimah inṣāḥ is الضَّرَرُ يَزَالُ, which means harm must be eliminated. According to the language, the word dharar means shortage, damage, or danger that occurs, while yuzalu comes from the words zāla-yazūlu-zawālan, which means to

remove or move. This ad-dharar yuzálu rule means that if something is detrimental or can be detrimental, that thing must be eliminated. According to Fiqh scholars, every sentence used as a notification, as used in this rule, shows that it is obligatory. Therefore, this rule shows that Anything that harms life, property, or self must be eliminated, and if it has not happened, it must be prevented. In general, the primary meaning of this rule is that it must be eliminated whenever there is harm in the Shari'a, whether it will, is happening, or has already occurred (Adam, 2019: 222).

Implementation of *Walimah Infiṣal* in The Organization of Wedding Organizers According to Islamic Law

Regarding the implementation of walimah infiṣal itself, there are no arguments or hadiths that explain specifically. Only some arguments and hadiths explain that the lives of women and men should be separated and that ikhṭilat is not permitted. The aim of implementing walimah infiṣal itself is to prevent the occurrence of ikhṭilat. Therefore, we use general propositions and hadiths relating to the impermissibility of ikhṭilat.

Allah SWT says in Q.S An-Nur verse 30:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
أَرزكى لهم إن الله خبير بما يصنعون

“Say to the men who believe that they guard their eyes and guard their private parts; that way, it is purer for them. Indeed, Allah is All-Knowing of what they do.”

In this verse, Allah SWT commands his servants to watch their eyes because adultery can also be committed with both eyes, such as looking at the nakedness of the opposite sex and can cause feelings of

lust. Therefore, by implementing this concept of walimah infiṣal, we will distance ourselves from adultery with the eyes. Do not see women who mostly dress up when they go to a wedding/ walimah reception. According to Ibn Qayyim, Allah SWT prioritizes the command to lower one's eyes rather than the command to guard one's private parts. It is because many significant calamities originate from outside the eyes, such as sparks producing a large fire, starting from mere imagination, then actual actions, and finally, major criminal acts (adultery)(Wan Ramizah Hasan, Mohd Farid Ravi Abdullah, 2020: 115). In Ibn Qayyim's opinion, lowering the eyes is a more important command, meaning that lowering the eyes has a beneficial function in avoiding or being free from adultery.

Islamic law has stipulated that the origin of life between men and women is separate (infiṣal), meaning that there is no activity between men and women who are not mahram to mix and mingle until they are jostling and touching. In this case, there is no argument explaining that in the walimah, there must be a separation between men and women. However, it uses general arguments regarding the haram of mixing with non-mahram (ikhṭilat).

The opinion of the Maliki school of thought states that if someone is invited to attend the walimah, they must attend it unless some things or mistakes are in vain, one of which is a sin of ikhṭilat between men and women. According to the Syafi'i school of thought, Ibnu Hajar Al-Haitami believes that ikhṭilat between men and women who are not mahram is a sin, and according to the Hambali school, as stated by Ibnu Qayyim, the government is

responsible for preventing *ikhṭilat* between men and women. Women in other places where people gather, such as in markets and streets (Setiawan, 2019).

The researchers found that 4 Wedding Organizers have carried out the *walimah inḥiṣal* from 59 Wedding Organizers in the Bandung City PANATACARA Organization. The researcher analyzed the implementation of the *walimah inḥiṣal* from the four Wedding Organizers and then adjusted it to Islamic law.

Walimatul 'ursy with the concept of *walimah inḥiṣal*, namely by separating men and women, is in accordance with Islamic Law, and what is done by several Wedding Organizers who are members of the PANATACARA organization in Bandung City is also in accordance with Islamic Law. The methods used by several PANATACARA Wedding Organizers in Bandung City can be said to be in accordance with Islamic Law because:

- 1) Regarding the wedding between men and women being separated, in the implementation of the *walimah inḥiṣal*, the wedding between men and women is separate, meaning that female guests can only shake hands with the bride and groom and the female parents and male guests can shake hands with the bride and groom and the bride and groom. Only the male and female parents, but in this case, the wedding is not always separated sometimes some brides want only the guests to be separated. However, for the wedding, the groom and the bride are still united. With this separation of the wedding, it will be so that male guests cannot see the bride, which means that in this situation, the bride is dressed up. By

separating the aisles between men and women, men can also protect their gaze, and it is apparent in the Al-Qur'an, Surah An-Nur, verse 30 that there is an order for men to always guard their gaze.

- 2) Regarding separating food buffets between men and women, in the implementation of *walimah inḥiṣal*, food buffets between men and women are separated, meaning there is no shared queue between men and women. Hence, women have their food buffet area. Men also have their food buffet area because there are more opportunities for men and women to come into contact when queuing for food. Therefore, separating the food buffet is very helpful to prevent the occurrence of *keḥṭilat* or mix-ups. It is in accordance with Islamic law because it separates it. Food buffets will prevent touching and jostling between men and women. When queuing at a food buffet, there cannot be a line between men and women, so contact between men and women can occur. So, implementing *walimah inḥiṣal* will prevent contact from occurring because, in Islamic law, contact between men and women who are not mahram is haram.
- 3) The separation of seats between men and women is separate because this way, it can reduce the chances of contact between men and women. Regarding the separation of seats between men and women, this is in accordance with Islamic law because separating the seats will prevent mix-ups or confusion. By separating the seats between men and women, no one will sit side by

side, and body contact between men and women will be protected.

By implementing these three methods, it is possible to prevent intermingling (*ikhṭilat*) between men and women who are not mahram, then walimatul 'ursy with this *infiṣal* concept has fulfilled the criteria of Islamic Law, which does not allow mixing between non-mahram if it is not in an emergency, also supported by several opinions from teachers in Indonesia, including Khalid Basalamah, Adi Hidayat, and Buya Yahya.

As for the opinion of Khalid Basalamah, in a YouTube titled "Let us better emigrate," he stated that the walimatul 'ursy is strictly separated because of the problem of combining men and women, both the guests who come and the bride and groom. At the time of Rasulullah SAW, there was never a marriage between Rasulullah SAW and Shafiyah bint Huyay, Zainab bint Khuzaimah, and at the weddings of friends, there was never a history which stated that male guests and female guests were together, even separated by the presence of the hijab, especially after the revelation of the Al-Qur'an verse about the hijab. He recommended that at the time of Walimatul 'Ursy, separate male and female guests be carried out, and it would be better if the hours were separated so that they are purely separate, but if you cannot separate the hours then try to keep the guests separated between men and women in various ways, for example. Separating them with flowers in the middle can create a barrier between men and women so they can mix (Hijrah, 2018).

As for the opinion of Adi Hidayat, in a YouTube video entitled "Sharia Wedding Reception Tips," he stated that marriage is prescribed in Islam not only to unite two

people who like each other but the purpose of marriage is to help complement each other to be closer to Allah SWT. Therefore, marriage is good. In the process, things will be assessed that can bring you closer to Allah SWT. The implementation of the walimah is in accordance with what Allah SWT is pleased with, not what Allah SWT does not like. For example, suppose there is *ikhṭilat* in the walimah. In that case, it will not be approved by Allah SWT because Allah SWT is not pleased with the situation, so it is not in accordance with Islamic law, such as mixed activities. In walimah, even though it is evident in Islam itself that mixed activities without any sharia elements are not permitted and that also applies in walimatul 'ursy that *ikhṭilat* or mixed up is not permitted, because with the existence of walimatul 'ursy, there is intermingling between men and women. Women allow interaction or *ikhṭilat* between guests who are not mahram while joking around, talking about things that are not important, and even touching. Therefore, to avoid things that Allah SWT does not like, perfect separation is carried out between male and female guests. men and women, to prevent *ikhṭilat* (*Tips Resepsi Pernikahan Syar'i*, 2017).

From the Adi Hidayat's opinion, the above explains that marriage is worship in the sight of Allah SWT. If in prayer we must comply with the rules of Allah SWT, then likewise marriage must comply with the rules of Allah SWT because marriage is a sunnah and a good start, so it must be in accordance with what Allah SWT likes. In marriage, there must be a firm intention, namely, to achieve the approval of Allah SWT, not just merely liking each other. However, it must be based on a solid

intention, namely, to achieve the approval of Allah SWT, because what is done is far from the provisions that Allah SWT has set. If you decide, then you will not get blessings, but instead, you will get the wrath of Allah SWT.

Many marriage processes are not in accordance with Islamic law, such as mixed activities in the walimah, even though it is evident in Islam itself that mixed activities without any sharia elements are not permitted, and this also applies in the walimatul 'ursy where ikhtilat or mixed-up activities are not allowed. The existence of walimatul 'ursy, which is mixed between men and women, allows for interaction or ikhtilat between guests who are not mahram while joking around, talking about unimportant things, and even touching, therefore, to avoid things that are If Allah SWT does not like it, then there is perfect separation between male and female guests to prevent ikhtilat.

As for Buya Yahya's opinion in the YouTube video entitled "What is a Sharia wedding party?" He stated that the reception must be Islamic. No one should reveal their private parts and let others witness it. If you must meet the bride and groom with guests, then meet the guests in the usual way. Furthermore, the mixing of men and women has conditions so that it does not become haram because it is haram for men and women who are not mahram to be together. It is considered *kehalwat*, but if many people are not together, there is no sin, and there are five conditions that are: (Al- Bahjah TV, n.d.)

- 1) Everyone covers their private parts; if someone does not cover their private parts, then the meeting becomes haram.
- 2) You must look after both men and women; both must look after each other.

- 3) The words spoken are excellent and accurate. There are no elements of evil.
- 4) The place is honorable, such as in studies.
- 5) No jostling. Proximity means no touching between men and women because that is more powerful for arousing lust.

For problems related to Hajj and Umrah, this is a different problem. Many are forgiven in cases of Hajj and Umrah but not forgiven in other cases. Therefore, try if there is a walimah as Islamically as possible, separate places between men and women, and cover the private parts.

From the opinion expressed by Buya Yahya, in the implementation of walimah afdhal, it is separated between men and women because it cannot be denied that we as humans cannot ensure that we fulfill the five conditions of permitted mixing. We also cannot control other people. The bad things that could happen could be minimized.

Based on the opinions of the teachers above, it also shows that what the wedding organizer does here as the executor of the implementation of the walimah in fiṣal plays a significant role, and the WO can help minimize undesirable things such as mixing between men and women in the walimatul 'ursy. Moreover, there are also several ways that WOs have used to prevent ikhtilat. Their implementation is by Islamic Law.

Conclusion

Islam provides guidelines for the followers of the Prophet Muhammad in carrying out their lives in the world, especially in carrying out the walimah. The separation between men and women during walimah can prevent mixing and contact with members of the opposite sex (ikhtilat) who

are not mahram. The purpose of marriage is to hope for the pleasure of Allah SWT, therefore walimah in \dot{f} ṣal is highly recommended in the implementation of walimah because it is based on Islamic law. The implementation of walimah in \dot{f} ṣal carried out by several women who are members of the Bandung City PANATACARA organization, according to researchers, has fulfilled the provisions of Islamic Law because by separating men and women using these three methods, it can prevent mixing and touching of members of the opposite sex (ikh \dot{t} ilat) who are not mahram. WO can indeed not 100% guarantee that there will be no mix-ups, but this effort is considered effective in preventing ikh \dot{t} ilat.

Recommendation

Researchers hope that Wedding Organizer Service providers can carry out the walimah procession by following Islamic rules, including ensuring that there is no mixing between men and women who are not mahram.

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