



كَنْزِل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

Prewedding Practices as Premarital Behavior in Muslim Society: An Analysis of Tafsir Al-Misbah on Qur'an 17:32

Minta Ito Dongoran^{1✉}, Uqbatul Khoir Rambe²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

Articles

Information

History:

Received: January

Approved: March

Publish: July

Keywords: Prewedding;
Premarital Behavior; Tafsir
Al-Misbah; Islamic Ethics;
QS Al-Isra' 32

Abstract

This study examines prewedding practices as a form of premarital behavior in Tarapung Raya Village, South Tapanuli Regency, and analyzes their ethical implications through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32. This study addresses an important gap in existing scholarship, as previous studies have largely discussed prewedding practices from general Islamic legal perspectives, while limited attention has been given to empirical analysis grounded in Qur'anic ethics, particularly in rural Muslim communities. This research employs a qualitative method with a descriptive approach. Data were collected through observation, semi-structured interviews, and documentation involving couples who conducted prewedding photography, religious leaders, and community figures. The findings reveal that prewedding photography has become increasingly normalized as part of contemporary wedding culture, influenced by modernization, digital visual culture, and changing social trends. The practice is no longer viewed merely as wedding documentation but also as a medium for romantic expression, emotional intimacy, and social prestige. The findings further indicate that prewedding sessions commonly involve physical interactions such as holding hands, hugging, close body positioning, and forehead kissing between unmarried couples. From the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32, such interactions may be categorized as behaviors approaching zina (*muqaddimat al-zina*) because they potentially cross Islamic ethical boundaries concerning modesty, physical interaction, and moral restraint. The study demonstrates that the ethical evaluation of prewedding practices cannot be based solely on social normalization or cultural acceptance. Instead, such practices must be assessed through Islamic preventive ethics that emphasize dignity, self-control, and the avoidance of behaviors potentially leading to moral transgression. This study contributes to contemporary Islamic studies by highlighting the tension between modern visual culture and Islamic morality, while offering a Qur'anic ethical framework for critically evaluating emerging social practices in Muslim communities.

✉ Email Correspondent:
itominta29@gmail.com

Introductions

In recent years, prewedding photography has become an increasingly popular cultural practice among Muslim communities in Indonesia. Initially functioning as a form of wedding documentation, prewedding photography has gradually evolved into a broader social phenomenon shaped by modernization, digital visual culture, and the rapid expansion of social media. For many prospective couples, prewedding sessions are no longer limited to producing images for wedding invitations but have become a medium for expressing romance, emotional intimacy, social identity, and prestige. This transformation reflects the growing influence of contemporary visual culture on wedding traditions in Muslim societies.

The increasing popularity of prewedding photography illustrates how modern cultural trends can reshape social norms and influence perceptions of acceptable behavior. Practices that were once uncommon or even socially sensitive have gradually become normalized through repeated exposure on digital platforms such as Instagram, TikTok, and wedding-related media. As a result, prewedding photography has become a socially accepted part of marriage preparation, even within communities that strongly uphold Islamic values and religious norms (Fevriasanty et al., 2021; Encep et al., 2025).

However, the normalization of prewedding practices also raises important ethical questions within Islamic discourse. A significant concern lies in the forms of interaction frequently displayed during prewedding sessions, particularly when they involve physical intimacy between prospective couples before the marriage contract. Holding hands, hugging, close body positioning, and romantic expressions are increasingly common elements in prewedding photography. Although these interactions are often justified as aesthetic or artistic expressions, they may create ethical tensions when examined through Islamic teachings on gender interaction, modesty, and moral boundaries (Mukarrom et al., 2023; Lana & Bashori, 2024).

From the perspective of Islamic ethics, interactions between unmarried men and women are regulated through principles that aim to preserve dignity, self-control, and moral order. Concepts such as *ikhtilat* (free mixing), *khalwat* (seclusion), and *muqaddimat al-zina* (acts leading to zina) are central in understanding ethical boundaries in male–female interactions. Islamic teachings emphasize that moral responsibility does not only concern major prohibited acts but also includes preventive measures against behaviors that may gradually lead to moral transgression (Kisworo, 2016; Zumaro, 2021).

This preventive ethical framework is clearly reflected in the Qur’an, particularly in QS. Al-Isra’ verse 32:

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“And do not approach zina. Indeed, it is an immoral act and an evil way.”

This verse contains a profound ethical message. The Qur’an does not merely prohibit zina itself but explicitly prohibits approaching zina (*lā taqrabū al-zinā*). The use of the phrase *lā taqrabū* indicates that Islam adopts a preventive moral approach by restricting not only immoral acts but also pathways, situations, and behaviors that may potentially lead toward such acts. According to Quraish Shihab in *Tafsir Al-Misbah*, the prohibition reflects Islam’s concern with preventing moral damage before it occurs, thereby safeguarding both individuals and society from harmful consequences (Shihab, 2002).

Within this framework, prewedding practices become an important subject of scholarly inquiry. The issue is not merely whether prewedding photography is permissible as a visual medium, but whether certain forms of interaction embedded in the practice cross Islamic ethical boundaries. This makes prewedding culture a relevant contemporary issue for examining the intersection between modern social practices and Islamic moral teachings.

Previous studies have examined prewedding photography from various perspectives. Amri (2020) analyzed prewedding practices in relation to family roles and social acceptance. Abdullah et al. (2025) and Khan et al. (2025) explored prewedding photography from the perspective of Islamic jurisprudence and contemporary fiqh. Mukarrom et al. (2023) examined the relationship between prewedding culture and *ikhtilat*, while Nasrudin et al. (2024) analyzed prewedding practices in Indonesian Muslim communities through Islamic ethical perspectives. Other studies have focused on the interpretation of QS. Al-Isra' verse 32 as a foundation for preventing zina and moral deviance (Rozy & Nirwana, 2022; Irhamni et al., 2024).

Although these studies provide valuable insights, several limitations remain. First, most previous studies primarily discuss prewedding practices from general Islamic legal perspectives without deeply examining them through a Qur'anic ethical framework. Second, existing studies tend to focus on normative legal judgments rather than empirical observation of how prewedding practices are actually performed within Muslim communities. Third, limited studies specifically examine prewedding practices in rural Muslim settings where modern visual culture intersects with local religious values.

This study seeks to address these gaps by examining prewedding practices in Tarapung Raya Village, South Tapanuli Regency, through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32. Unlike previous studies, this research combines empirical field data with Qur'anic ethical analysis to understand how prewedding practices are socially normalized and how they are evaluated within Islamic moral boundaries.

The novelty of this study lies in its analysis of prewedding practices as a form of premarital behavior situated at the intersection of modern visual culture and Islamic preventive ethics. This study argues that the ethical evaluation of prewedding practices cannot be based solely on social normalization or cultural acceptance. Instead, such practices must be critically assessed based on Islamic moral boundaries, particularly concerning modesty, physical interaction, and behaviors potentially leading toward moral transgression.

Based on this background, this study aims to analyze prewedding practices in Tarapung Raya Village as a form of premarital behavior and to examine their ethical implications through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32.

Method

This study employs a qualitative research method with a descriptive approach. This method was selected because the research aims to gain an in-depth understanding of prewedding practices as a form of premarital behavior in Tarapung Raya Village, South Tapanuli Regency, and to analyze these practices through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32. Qualitative research enables researchers to explore social phenomena in their natural setting and interpret meanings embedded in social behavior,

cultural practices, and religious understanding without manipulating research variables (Mappasere & Suyuti, 2019).

This research was conducted in Tarapung Raya Village, South Tapanuli Regency. The location was selected purposively because prewedding practices before the marriage contract have begun to emerge within the community as part of modern wedding culture. This phenomenon reflects the interaction between local religious values, social norms, and contemporary visual culture, making the village a relevant site for this study.

The primary informants in this study consisted of three couples who had conducted prewedding photography before the marriage contract: Rosminar and Haqqul, Paiman and Azizah, and Fahrul and Hakimah. Supporting informants included religious leaders and community figures who provided socio-religious perspectives on prewedding practices. Informants were selected using purposive sampling based on their direct involvement, experience, and relevance to the research focus.

The data sources consisted of primary and secondary data. Primary data were obtained through field observations, semi-structured interviews, and documentation involving couples who conducted prewedding photography before marriage. Secondary data were collected from books, journal articles, Qur'anic commentaries, Islamic legal literature, and scholarly works related to premarital behavior, Islamic ethics, prewedding practices, and *Tafsir Al-Misbah*.

Data collection techniques included observation, semi-structured interviews, and documentation. Observation was conducted to understand the actual forms of prewedding practices and interactions between prospective couples. Interviews were used to explore motivations, perceptions, and community views regarding prewedding practices before marriage. Documentation was used to support empirical findings through photographs, records, and supporting written materials.

To ensure data validity, this study employed source triangulation and method triangulation. Source triangulation was conducted by comparing information from multiple informants, while method triangulation involved cross-checking findings from observation, interviews, and documentation.

Analytical Framework

This study analyzes prewedding practices using three interrelated analytical frameworks. First, the study applies the interpretive framework of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32, particularly Quraish Shihab's interpretation regarding the prohibition of approaching zina (*lā taqrabū al-zinā*). This framework emphasizes that Islam prohibits not only zina itself but also all actions leading toward it. Second, the study employs the Islamic legal concepts of *muqaddimat al-zina*, *zina majazi*, *ikhtilat*, and *khalwat* to examine whether prewedding practices involve behaviors categorized as actions approaching zina. Third, the study uses the ethical principles of *sadd al-dzari'ah* and *mashlahah* to assess whether prewedding practices contribute to moral benefit or create risks of ethical harm within Muslim society.

Indicators of Analysis

The analysis of prewedding practices was based on the following indicators:

Analytical Aspect	Indicators
Physical interaction	Holding hands, hugging, forehead kissing
Islamic ethics	Aurat, khalwat, ikhtilat
Moral risk	Potential syahwat, zina majazi
Qur'anic perspective	Conformity with QS. Al-Isra' 32
Islamic legal principles	Sadd al-dzari'ah, mashlahah

Data Analysis

Data analysis employed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data reduction, data display, and conclusion drawing. To strengthen analytical rigor, the analysis was conducted in four stages.

First, field data were reduced and categorized based on major themes, including forms of prewedding poses, motivations, community perceptions, and socio-religious responses. Second, the categorized data were systematically presented to identify patterns and recurring themes in prewedding practices. Third, empirical findings were analyzed using Islamic legal concepts, particularly *muqaddimat al-zina*, *ikhtilat*, and *khalwat*, to identify ethical and legal concerns in the practices. Fourth, the findings were interpreted through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32 to assess whether prewedding practices remain within acceptable Islamic ethical boundaries or potentially fall into behaviors approaching zina.

Through this analytical framework, the study provides a comprehensive understanding of prewedding practices as premarital behavior and their compatibility with Islamic ethical and Qur'anic principles.

Results

Overview of Prewedding Practices in Tarapung Raya Village

The findings reveal that prewedding photography has become increasingly popular among prospective married couples in Tarapung Raya Village, South Tapanuli Regency. Although this practice was previously uncommon in rural Muslim communities, it has gradually become normalized as part of modern wedding culture. Prewedding sessions are generally conducted before the marriage contract and are mainly intended for wedding invitations, social media uploads, and personal documentation.

The emergence of prewedding culture in the village reflects the influence of modernization, digital visual culture, and changing social preferences among young Muslim couples. The practice is increasingly perceived not merely as wedding documentation but also as a symbol of romantic expression and social prestige.

Field findings indicate that prewedding practices are mostly influenced by urban wedding trends and social media content. Many couples adopt styles, poses, and concepts inspired by photography trends circulating on digital platforms.

One informant explained:

“We wanted prewedding photos because nowadays almost everyone does it. It feels incomplete without them.”

(Rosminar, personal interview, 2026)

This finding suggests that prewedding culture is becoming socially normalized within the community.

Forms of Physical Interaction in Prewedding Sessions

The findings reveal that prewedding photography sessions commonly involve various forms of physical interaction between prospective couples. These interactions range from relatively mild contact to more intimate poses. Observed physical interactions include:

1. holding hands
2. close body positioning
3. hugging
4. forehead touching
5. forehead kissing

These poses are often designed to portray intimacy, affection, and romantic connection between couples before marriage.

Table 1. Forms of Physical Interaction in Prewedding Sessions

Couple	Year	Main Purpose	Physical Interaction
Rosminar – Haqqul	2024	Wedding documentation	Holding hands, hugging
Paiman – Azizah	2022	Invitation design	Holding hands, close positioning
Fahrul – Hakimah	2025	Social media & invitation	Hugging, forehead kissing

Among these interactions, hugging and forehead kissing represent the most ethically sensitive forms from the perspective of Islamic law, as they involve direct physical intimacy between non-mahram individuals before marriage.

One informant stated:

“The photographer usually directs us to pose romantically so the photos look better.”

(Hakimah, personal interview, 2026)

This finding indicates that physical interaction in prewedding sessions is often shaped by aesthetic and visual considerations.

Motivations Behind Prewedding Practices

The findings identify three main motivations behind the adoption of prewedding practices among prospective couples in Tarapung Raya Village.

1. Wedding Documentation
Most couples view prewedding photography as an important part of wedding preparation and documentation.
2. Social Trend and Prestige

Prewedding photography is increasingly perceived as a modern social norm. Couples often feel encouraged to participate due to peer influence and social expectations.

3. Romantic Expression

Prewedding sessions also function as a medium for expressing affection and emotional intimacy before marriage.

Table 2. Main Motivations for Prewedding Practices

Motivation	Description
Documentation	Wedding invitations and personal memories
Social trend	Following modern wedding culture
Romantic expression	Displaying affection before marriage

One respondent explained:

“We wanted photos that looked romantic and memorable because they would be part of our wedding story.”

(Fahrul, personal interview, 2026)

These findings indicate that emotional and social motivations strongly influence prewedding practices.

Socio-Religious Responses toward Prewedding Practices

The findings reveal diverse responses from the community regarding prewedding practices. Younger generations generally view prewedding photography as normal and acceptable as long as it does not involve explicit sexual behavior. They tend to focus on aesthetics, documentation, and social trends.

However, religious leaders and older community members express more critical views. They argue that certain poses and physical interactions in prewedding sessions may contradict Islamic ethical values, particularly when they involve physical intimacy between unmarried couples.

A religious leader stated:

“Islam prohibits not only zina but also actions that may lead toward it. Some prewedding poses can fall into that category.”

(Religious leader, personal interview, 2026)

This finding reflects an ongoing tension between contemporary visual culture and Islamic ethical values in Muslim communities.

Discussion

Prewedding as an Emerging Muslim Visual Culture

The findings indicate that prewedding photography in Tarapung Raya Village has evolved beyond simple wedding documentation into a growing form of visual culture among Muslim communities. The increasing popularity of prewedding sessions reflects broader social transformations influenced by modernization, digital media, and the expansion of visual culture in everyday life.

Prewedding photography is no longer viewed merely as a practical preparation for marriage ceremonies. Instead, it has become a symbolic representation of romance, emotional intimacy, social status, and modern identity. This transformation demonstrates how global wedding trends and digital aesthetics increasingly shape local cultural practices, including in rural Muslim communities.

This finding supports Encep et al. (2025), who argue that prewedding photography functions as a semiotic artifact representing social meanings beyond visual documentation. Likewise, Fevriasanty et al. (2021) show that social media exposure significantly influences behavioral norms and social acceptance among younger generations.

The normalization of prewedding culture in Tarapung Raya Village illustrates how digital visual culture can gradually reshape social perceptions of acceptable behavior. Practices that were previously considered culturally inappropriate may become normalized through repeated exposure and changing aesthetic standards.

However, this normalization raises important questions regarding the compatibility of visual cultural trends with Islamic moral values. In Muslim societies, cultural acceptance does not automatically imply ethical permissibility within Islamic teachings.

Physical Intimacy and Premarital Ethical Boundaries

A central finding of this study is that prewedding practices frequently involve physical interactions between prospective couples before marriage, including holding hands, hugging, close body positioning, and forehead kissing. These interactions are commonly intended to portray romance and emotional closeness.

From the perspective of Islamic ethics, such physical interactions are significant because they occur before the marriage contract, meaning the couple remains non-mahram. As a result, physical intimacy between them must be assessed within the ethical boundaries established in Islamic teachings.

Islamic ethical principles emphasize modesty, self-control, and the protection of moral boundaries in interactions between non-mahram men and women. Concepts such as *ikhtilat* (free mixing), *khalwat* (seclusion), and *zina majazi* are relevant in understanding the ethical implications of these practices.

This finding aligns with Mukarrom et al. (2023), who argue that prewedding culture often contains elements of physical interaction that may conflict with Islamic norms of modesty and interpersonal boundaries. Similarly, Lana and Bashori (2024) note that many contemporary prewedding practices blur ethical boundaries between cultural expression and religious principles.

The ethical concern lies not solely in physical contact itself but in the possibility that such interactions may stimulate desire (*syahwat*) and gradually weaken moral restraint. This highlights the importance of preventive ethics in Islamic moral teachings.

QS Al-Isra' 32 and Preventive Ethics in Islam

The core analytical framework of this study is derived from QS. Al-Isra' verse 32:

“And do not approach zina. Indeed, it is an immoral act and an evil way.”

This verse contains a significant ethical principle. The Qur'an does not merely prohibit zina itself; rather, it prohibits approaching zina (*lā taqrabū al-zinā*). This linguistic construction indicates a preventive ethical framework in which Islam seeks to prevent not only immoral acts but also pathways leading toward them.

According to Quraish Shihab in *Tafsir Al-Misbah*, the phrase *lā taqrabū* carries a broader moral implication than a direct prohibition. It warns Muslims to avoid behaviors, situations, and interactions that may gradually lead to immoral conduct.

This interpretation suggests that the ethical evaluation of prewedding practices should not focus solely on whether zina occurs explicitly. Instead, it must consider whether certain poses, interactions, or emotional expressions potentially function as pathways toward moral risk.

This finding is consistent with Irhamni et al. (2024) and Rozy and Nirwana (2022), who emphasize that QS Al-Isra' 32 reflects a preventive moral framework designed to protect individuals and society from harmful consequences.

Through this perspective, prewedding practices involving intimate physical contact before marriage may be viewed as ethically problematic when they cross preventive moral boundaries established by Islamic teachings.

Negotiating Modern Wedding Culture and Islamic Morality

The findings reveal an ongoing tension between modern wedding culture and Islamic morality in contemporary Muslim society. On one side, prewedding photography is increasingly accepted as a modern cultural practice associated with aesthetics, romance, and social prestige. On the other side, Islamic ethical teachings emphasize modesty, self-restraint, and the avoidance of behaviors that may lead toward moral harm.

This tension reflects a broader challenge faced by Muslim communities in negotiating modernity and religious values. Cultural adaptation is not inherently problematic in Islam, as long as it does not violate fundamental ethical principles. However, when modern practices normalize behaviors that conflict with Islamic moral boundaries, critical evaluation becomes necessary.

The findings suggest that prewedding photography itself is not inherently problematic. Ethical concerns arise primarily when the practice involves physical intimacy, inappropriate exposure of *aurat*, or romantic expressions that exceed Islamic boundaries.

This study therefore contributes an important insight: the ethical problem in prewedding culture lies not in photography itself, but in the forms of interaction, visual representation, and moral boundaries embedded within the practice.

From this perspective, Muslim communities do not necessarily need to reject prewedding culture entirely. Instead, a more ethical model of prewedding practice can be developed by ensuring that visual documentation remains aligned with Islamic values of modesty, dignity, and moral responsibility.

Ultimately, this study demonstrates that examining contemporary cultural practices through Qur'anic ethics offers a valuable framework for balancing modern social trends with Islamic moral principles. This approach allows Muslim communities to engage with modernity critically while preserving core religious values.

Conclusion

This study concludes that prewedding practices in Tarapung Raya Village, South Tapanuli Regency have become increasingly normalized as part of contemporary wedding culture among Muslim communities. Initially intended as a medium for wedding documentation, prewedding photography has evolved into a broader cultural expression shaped by modernization, digital visual culture, and changing social trends. The practice is widely perceived as a symbol of romance, emotional intimacy, and social prestige among prospective couples.

The findings reveal that prewedding sessions commonly involve various forms of physical interaction between unmarried couples, including holding hands, close body positioning, hugging, and forehead kissing. These forms of interaction indicate that prewedding practices often extend beyond simple visual documentation into expressions of intimacy before the marriage contract. From a social perspective, such practices are increasingly viewed as normal and acceptable. However, from the perspective of Islamic ethics, these interactions require critical evaluation because they involve relationships between non-mahram individuals.

Viewed through the perspective of *Tafsir Al-Misbah* on QS. Al-Isra' verse 32, prewedding practices involving intimate physical contact before marriage may fall within behaviors categorized as approaching zina (*muqaddimat al-zina*). The phrase *lā taqrabū al-zinā* emphasizes that Islam prohibits not only zina itself but also behaviors, situations, and interactions that potentially lead toward moral transgression. This demonstrates that Islamic ethics adopts a preventive moral framework aimed at protecting individuals and society from ethical harm.

The principal contribution of this study lies in demonstrating that the ethical assessment of prewedding practices cannot be based solely on social normalization or cultural acceptance. Instead, such practices must be evaluated through Islamic moral boundaries, particularly concerning modesty, self-control, and preventive ethics. The study further shows that the ethical concern in prewedding culture does not primarily lie in photography itself, but in the forms of physical interaction, visual representation, and moral boundaries embedded within the practice.

Therefore, Muslim communities should critically negotiate contemporary wedding culture by ensuring that visual documentation remains aligned with Islamic values of dignity, modesty, and moral responsibility. A more ethical model of prewedding practice can be developed by avoiding intimate physical contact, maintaining proper boundaries, and prioritizing visual expressions that reflect Islamic ethical principles. In this way, modern cultural practices may continue to evolve without compromising core religious values.

Acknowledgment

The author extends their gratitude to all the informants in Tarapung Raya Village, South Tapanuli Regency, who kindly provided information for this study. Appreciation is also expressed to those who offered guidance, input, and support during the preparation of this article..

References

- Abdullah, N. H., Hanafi, A., & Sholihin, R. (2025). Foto prewedding perspektif fiqih: Analisis pandangan ulama MPU Kota Banda Aceh. *Ahlana: Jurnal Hukum dan Hukum Keluarga Islam*, 2(1), 53–67.
- Alfansuri, F. R., & Hasbillah, A. U. (2024). Fenomena foto prewedding dalam pandangan Syafi'iyah. *Jurnal Ilmiah Penelitian Mahasiswa*, 2(4), 787–794.
- Amelia, R., Soleha, M., Pangestu, M. S. Y., & Lahmudinur. (2025). Zina dalam perspektif hukum pidana Islam. *Ahsan: Jurnal Ilmiah Keislaman dan Kemasyarakatan*, 2(2), 298–306.
- Amri, A. (2020). Prewedding photo procession and the role of the family in them. *Dusturiyah: Jurnal Hukum Islam*, 10(2), 246–259.
- Armedi, R., Putri, M. R. I., & Sudirman. (2025). Analisis hukum foto prewedding perspektif fikih kontemporer. *Al Maqashidi: Jurnal Hukum Islam Nusantara*, 8(2), 54–68.
- Azra, A. (2019). *Islam Nusantara: Jaringan global dan lokal*. Mizan.
- Encep, Abdurahman, S. T. M., Fauzan, M. N., & Jalhani, A. B. (2025). Pre-wedding photography as a semiotic artifact in Muslim visual culture. *Jurnal Indo-Islamika*, 15(1), 1–16.
- Esposito, J. L. (2003). *The Oxford dictionary of Islam*. Oxford University Press.
- Faidhullah, S., & Huda, N. (2024). Budaya foto prewedding menurut tinjauan hukum Islam. *Al-Risalah*, 20(1), 27–39.
- Fevriasanty, F. I., Suyanto, B., Soedirham, O., Sugihartati, R., & Ahsan, A. (2021). Effects of social media exposure on adolescent sexual attitudes and behavior: A systematic review. *International Journal of Public Health Science*, 10(2), 272–284.
- Hasyim, U. (2018). *Etika pergaulan dalam Islam*. Pustaka Hidayah.
- Ihsan. (2025). Kritik terhadap praktik foto prewedding di masyarakat berdasarkan pendekatan mashlahah. *SANGAJI: Jurnal Pemikiran Syariah dan Hukum*, 9(1), 135–144.
- Irhamni, S., Nurhikmah, C., & Malik, A. S. (2024). Hikmah larangan mendekati zina dalam QS Al-Isra' ayat 32 perspektif Tafsir Al-Mishbah. *Muttaqien*, 5(1), 49–61.
- Kementerian Agama RI. (2019). *Al-Qur'an dan terjemahannya*. Lajnah Pentashihan Mushaf Al-Qur'an.
- Khan, Z., Sholikhah, Z., & Sudirman. (2025). Hukum foto prewedding dalam perspektif fikih kontemporer. *Jurnal Mu'allim*, 7(1), 36–60.
- Khoirunnisa, & Sulistiyorini. (2021). Perilaku individu dalam lembaga pendidikan Islam. *Jurnal An-Nuha*, 8(1), 131–145.
- Kisworo, B. (2016). Zina dalam kajian teologis dan sosiologis. *Al-Istinbath: Jurnal Hukum Islam*, 1(1), 1–24.
- Lana, A. M. I., & Bashori, Y. A. (2024). Tinjauan fatwa MUI terhadap pelaksanaan foto pre

- wedding. *Jurnal Antologi Hukum*, 4(2), 278–296.
- Lickona, T. (2012). *Educating for character*. Bantam Books.
- Lufaefi. (2019). Tafsir Al-Mishbah: Tekstualitas, rasionalitas dan lokalitas tafsir Nusantara. *Substantia*, 21(1), 29–38.
- Makfi, M. M., & Afif, M. N. Z. (2025). Pernikahan sebagai mīṣāqan galīzan dalam Tafsir Al-Mishbah. *Al-Mawarid Jurnal Syariah dan Hukum*, 6(2).
- Mappasere, S. A., & Suyuti, N. (2019). *Metode penelitian kualitatif*. Aksara Timur.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis* (3rd ed.). Sage.
- Mubbarod, N. S., Arsyah, F. V., & Baidhowi. (2022). Foto prewedding dalam perspektif hukum Islam. *Cakrawala Hukum*, 24(1), 1–6.
- Mukarrom, A., Naimah, F. U., & Fauzan, A. (2023). Ikhtilat and prewedding culture. *Al-Adalah*, 8(2), 361–378.
- Nasrudin, E., Budiyaniti, N., & Sumarna, E. (2024). Praktik foto prewedding di Indonesia dalam perspektif Islam. *Nizham Journal of Islamic Studies*, 12(2).
- Nastiti, A. A., Suarilah, I., Intan, C. A., & Liyao, Z. (2021). Religiosity, self-control, and premarital sexual behavior. *The International Journal of Religion and Spirituality in Society*, 11(2), 237–248.
- Oknita, & Safitri, A. (2023). Budaya foto prewedding dalam perspektif komunikasi Islam. *ENLEKTURER: Journal of Islamic Studies*, 1(1), 1–12.
- Qutb, S. (2004). *Fi Zilal al-Qur'an*. Dar al-Shuruq.
- Rahman, F. (1982). *Islam and modernity*. University of Chicago Press.
- Rozy, Y. F., & Nirwana, A. N. (2022). Penafsiran “La Taqrabu al-Zina” dalam QS Al-Isra’ ayat 32. *QiST: Journal of Quran and Tafseer Studies*, 1(1), 65–77.
- Sabiq, S. (2013). *Fiqh al-sunnah* (Vol. 2). Dar al-Fikr.
- Saputra, D. (2024). Zina sebagai takdir: Analisis kitab al-Minhāj fī Syarḥ Ṣaḥīḥ Muslim. *Jawami’ul Kalim*, 2(2), 139–150.
- Sari, C. K., Tondok, M. S., & Muttaqin, D. (2020). Sexual self-control and premarital sexual behaviors. *Jurnal Psikologi*, 47(1), 43–57.
- Shihab, M. Q. (2002). *Tafsir Al-Misbah: Pesan, kesan, dan keserasian Al-Qur'an* (Vol. 7). Lentera Hati.
- Suryantoro, D. D., & Rofiq, A. (2021). Nikah dalam pandangan hukum Islam. *Ahsana Media*, 7(2), 38–45.
- Wadud, A. (1999). *Qur'an and woman*. Oxford University Press.
- Yusuf al-Qaradawi. (2001). *The lawful and the prohibited in Islam*. American Trust Publications.
- Zumaro, A. (2021). Konsep pencegahan zina dalam hadis Nabi SAW. *Al-Dzikra*, 15(1), 139–160.