



# Dialectics between combining prayers' texts and the practice of combining prayers causes of marriage wadh'i legal perspective

**Nurdalia Bate<sup>1</sup>, Muammar Muhammad Bakry<sup>2</sup>, Abd. Rauf Muhammad Amin<sup>3</sup>,  
Rahmawati<sup>4</sup>, Misbahuddin<sup>5</sup>, & Abd. Karim Faiz<sup>6</sup>**

<sup>1,4,6</sup>Institut Agama Islam Negeri Parepare

<sup>2,3,5</sup>Postgraduate Program, Universitas Islam Negeri Alauddin Makassar

Correspondence Email: [nurdaliabate@iainpare.ac.id](mailto:nurdaliabate@iainpare.ac.id)

## ABSTRACT

Combining prayers in marriage, as in Coppeng-Coppeng, Soga Village, Marioriwawo Sub-district, Soppeng Regency, has caused an ongoing controversy about its legitimacy. This study examines the application of wadh'i law, the practice and reasons for the implementation of combining the prayers carried out by the bride and groom by analysing and describing how the practice and application of wadh'i law are used in combining prayers. The method used in this research is qualitative, with the fulfilment of primary data, namely the results of interviews with brides who combine prayers and secondary data, namely based on the Al-qur'an, al-hadith, and the opinions of scholars. Field research is the type of research chosen. This research uses a normative theological approach and a phenomenological approach to find the facts of the phenomena, reality and the basic meaning of the research. The results showed that 1) The practice of wadh'i law on the phenomenon of combining prayers for brides that occurred in Coppeng-Coppeng, Soga Village, Marioriwawo District, Soppeng Regency is considered valid based on the conditions, reasons, and implementation practices that have been fulfilled before they carry out the combining prayers 2) The applying of wadh'i law because it is in fulfilment of the conditions in carrying out combining the prayers so that it can hold the rukshah. The bride and groom pluralise their prayers for obvious reasons based on the explanations given by scholars who allow combining prayers due to difficulties or masyaqqah.

**Keywords:** Wadh'i law; prayer combining; bride and groom

## 1. INTRODUCTION

As a Muslim, prayer is a command of Allah that must be performed in any circumstances and conditions. Therefore, the five daily prayers are Fardhu'Ain for every mukallaf. Thus, anyone who denies the obligation of the five daily prayers is a disbeliever.

This means that a Muslim must perform the five daily prayers under any circumstances, whether the Muslim is afraid, traveling, menstruating, or postpartum. The five daily prayers are the most important pillar of Islam after the two creeds and signify a servant's gratitude to his Lord through sincere and humble service.

As for those who neglect the prayer due to laziness while still believing that it is obligatory, according to the consensus of the Muslims, this person is wicked. (Sayhruddin El-Fikri, 2014). The punishment for such a person is also to be killed, yet the person is to be washed, prayed for and buried in a Muslim cemetery, and the person is still regarded as one of the Muslims (Syaikh Hasan Ayyub, 2003).

People who neglect prayer will be punished in the hereafter. The punishment in the hereafter is as Allah says in Q.S. Al-Muddassir (74: 42-43):

مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

Which means:

*"What is it that puts you into the Saqar (hell)?" they replied: "We were not one of those who prayed." (Kementrian Agama RI, 1998)."*

Despite this obligation, the shari'ah provides an alternative for those unable to perform it according to the standard rules. Combining prayer is the solution. Combining prayer means combining two prayers into one. Some define combining prayer as "praying the Zhuhr and Asr prayers at one time, and the Maghrib and Isha prayers at one time" (Nawawi 2010). Combining two prayers means praying the Zhuhr and Asr or Maghrib and Isha prayers together simultaneously, either during the first or second prayer (Kamal 2008). This means the first prayer is jamak takdim, and the second is jamak takhir (Iqbal 2017).

As for the reasons why it is allowed to combine prayers, the Madhhab of Maliki said that the reasons why it is allowed to combine the Zhuhr prayer with Asr and Maghrib prayer with Isha, both taqdim and ta'khir, are travelling (travellers), rain, mud with a dark atmosphere, illness such as fainting and so on (Az-Zuhaili 2011). Not only that, but there are other circumstances in which it is allowed to combine the prayers, and some scholars agree with them, while others disagree. Shaykh Abu Shuja' has said that it is allowed for a person who is at home (not a traveller) when it is raining to combine two prayers within the time of the first prayer (Al-Husaini and Akhyar 1994). It is allowed to combine prayers because of a need, as Ashhab, a scholar from the madhhab of Imam Malik, also said. According to Ibn Sirin, it is also allowed to combine prayers because of sickness (Al-Husaini and Akhyar 1994).

That rule makes it easy for Muslims, but that does not mean everything is made easy without explicit instructions. Therefore, it is essential to know why it is allowed to combine

the prayers. Even though there is a concession for combining prayers, the conditions must be fulfilled in order for it to be carried out perfectly. Combining prayers is unjustified if the conditions and supporting factors are not fulfilled (Anshori 2021).

There is a tradition in Coppeng-Coppeng society that weddings are very sacred, possibly taking a long time and costing much money. This ceremony has become a trend, even a matter of pride. However, the reality that can be seen and felt at a wedding party is that not a few brides and groom neglect, forget, or even consciously leave out the fard prayer. Due to the custom in Coppeng-Coppeng, the wedding ceremony usually starts from morning to evening, with more invited guests present when the Zhuhr to Asr time comes. So that when the prayer time comes, the bride and groom will have difficulties leaving the many guests to pray. In addition to the difficulty of opening and putting back the makeup and clothes, as well as the removal of makeup that adorns the face, in addition to the costs incurred by the bride and groom, it is concerning that they need more time. There must be difficulties for the bride and groom to pray when the prayer time comes. This is the case in Coppeng-Coppeng, Soga Village, Marioriwawo District, Soppeng Regency.

## 2. METHODS

This research is qualitative descriptive research. This research asks people to express their thoughts on a topic without giving them much direction or guidelines on what to say. (S Arikunto, 2006). According to Moleong, qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example, behaviour, perception, motivation, action and others, holistically and using descriptions in the form of words and language, in a particular natural context by utilising various natural methods (Fiantika 2022). The type of research used is phenomenological to find facts from phenomena, reality and the basic meaning of research. This research aims to determine the perspective of wadh'i law on the study of combining prayers for brides in Coppeng-Coppeng, Soga Village, Marioriwawo District, Soppeng Regency.

## 3. RESULTS AND DISCUSSION

### **The Practice of Combining Prayer for Brides in Coppeng-Coppeng, Soga Village, Marioriwawo District, Soppeng Regency**

In Islamic law, there is the term combining prayer. Combining prayer is a form of leniency that Allah SWT has given to His people because specific reasons make a person unable to hold the prayer as it should be, which has been regulated by the time of implementation.

Combining prayer, according to the language, is combining two obligatory prayers in one prayer. Examples are Zhuhr and Asr, Maghrib and Isha'. The Zhuhr and Asr prayers can be performed at the time of the Zhuhr prayer and also at the time of the Asr prayer, as well as the Maghrib and Isha' prayers. There are two types of combining prayers: jamak taqdim and jamak takhir. Jamak taqdim combines two prayers offered at the same time

at the earlier prayer time. In contrast, jamak takhir combines two prayers offered at the same time at the last prayer time (Abdul Aziz dahlan 1997).

Combining prayer is a solution given by religion when someone has an impediment to praying on time. However, there are many differences of opinion on the issue of this impediment. It is essential to know how to combine prayers and the times when they are permitted by religion, so we should not just combine them for laziness and trivialities (Mayunda and Marpaung, n.d.).

The wedding party is an expression of gratitude and happiness felt by the bride and groom who have carried out the wedding ceremony, which is an act of worship always awaited by every couple in love with each other. In Islam, celebrating a wedding, even if it is just by slaughtering a goat, is not only to express the bride and groom's happiness but also to announce the marriage to the public. The wedding party (hajatan) takes place when the bride and groom have completed the marriage agreement, which fulfils being a halal couple (Hasibuan 2021).

## **1. The phenomenon of combining prayers**

Indonesian culture has a tradition that wedding ceremonies are very sacred, time-consuming, and costly. Such circumstances have become a trend and a point of pride. As such, the people directly involved in the wedding ceremony, all the organisers, both male and female family members, more precisely, the bride and groom (male and female), who are proclaimed king and queen for the day, are full of joy and cheerfulness. However, many of these brides and grooms are negligent, struggling to serve their guests, taking off their wedding dresses and expensive makeup, and perhaps even neglecting their fair prayers. Previously, the authors will describe a short sequence or process brides go through in Coppeng-Coppeng by describing the process on the wedding day.

In general, the people of Soppeng Regency consider that marriage is very sacred and contains values that survive. There are several sequences in the traditional Bugis wedding party, namely mangantara botting, madduppa botting, marriage agreement, mappasikarawa, After the event, meet the parents, sunkem and convey apologies, tudang botting, mapparola as well as mammatuwa, then return to the bride's house, followed by the massita beseng event (Multazim, n.d.).

Based on the description of the sequence of events carried out by the bride and groom, especially the Bugis customs above, with the reasoning that they have a very long series to assume that the bride and groom would have difficulty praying on time, so the brides have a necessity. Although combining prayers for brides and grooms is widely practised, and people are accustomed to it, the prayer is only valid when the conditions are fulfilled.

The bride and groom's understanding of combining prayers is to perform two fard prayers combined into one time, such as the Zhuhr and Asr prayers and the Maghrib and

Isha' prayers. It is usually done in cases of severe illness, fear, and long journeys, but the bride and groom also combine prayers during weddings.

According to the research results, they (the bridegroom and the bride) perform the combining of prayers because they need to learn the proper rules for combining prayers. However, they perform the prayers based on the advice of others and in circumstances where it is challenging to perform the prayers (Andria, 2018).

Several brides who held wedding parties in Coppeng-Coppeng combined their prayers for various reasons. Therefore, the authors interviewed several brides who combined their prayers to ask for information from those who had done so. The reason for combining the prayers of the bride and groom is because the guests' entertaining and honouring is an obligation that is a custom for us as fellow Muslims, especially in the custom of the Bugis people saying sipakaraja (mutual respect) and this kind of situation is very forced and only done once in their lifetime. Then, according to the bride and groom, performing the prayer is fine as long as it is not done frequently (NUR 2018).

The brides and grooms had to combine their prayers to respect their male family's invitations, and the reception atmosphere was very crowded, especially between Dhuhr and Asr. It is difficult for the people on the wedding aisle to pray on time, not only because they have to respect the guests from the male in-laws' family but also because they are wearing traditional clothes that make it difficult to move. Therefore, this is considered a concession to praying on time. It is always challenging to perform wudhu because her makeup is thick and expensive, so she cannot maintain her wudhu. The clothes used are generally traditional, making it troublesome to change clothes whenever it is time to pray. However, her husband still prays on time because his clothes are not too troublesome, and he does not use facial cosmetics. At that time, the bride and groom's prayers combined were the Zhuhr and Asr prayers combined at Asr time.

## **2. The practice of combining prayers**

Combining prayers is a convenience given by Allah in certain circumstances only. If we are able and willing to perform each prayer in its own time, it cannot be considered a convenience. However, if the circumstances are such that there is a masyaqqah and it is done once in a lifetime. There is nothing wrong with combining the prayers rather than abandoning them, and it may even involve minimising sin (Asep Maulana Rohimat 2021).

Based on the interviews, it can be concluded that most Coppeng-Coppeng people who carry out combined prayers during wedding receptions carry out jamak ta'khir prayers.

## **Dialectics of Combining Prayers Text and Reality in Coppeng-Coppeng, Soga Village, Marioriwawo Sub-district, Soppeng Regency from the Perspective of Wadh'i Law**

The Taklifi law, it is known, is a set of laws that contain demands, prohibitions, or permissions. However, there is also the so-called wadh'i law, which explains how these demands and others are applied, and it also discusses causes in the wadh'i law. For example, a mukallaf is ordered to perform the Zhuhr prayer. However, the obligation to perform the prayer has a cause: the sun's meridian. Then it has a condition: he must be pure from impurity by doing wudhu, facing the Qibla, and covering the 'awrah. The condition itself must be completed for the law to be declared valid and for the prayers to be combined. When someone wants to combine the prayers, he must pay attention to the conditions for combining the prayers (Rohimat, 2021).

Wadh'i law is a condition of something that can be a cause, a requirement, or an obstacle to something else. For instance, the wadh'i law explains that the time when the sun sets in the middle of the day is a sign of the obligation of the mukallaf to perform the Zhuhr prayer (Miswanto, 2019). In this research, the author tries to examine the discussion of the application of the wadh'i law itself to brides who perform combined prayers.

The scholars are of the view that it is allowed to combine prayers in three situations: fear, rain and cold, and combining prayers while in Arafat and Muzdalifah. However, the scholars need to be more consistent with the validity of combining prayers in other than these three situations.

In Islamic law, individuals who are allowed to combine the prayers of jamak taqdim and ta'khir have several different situations (Mayunda & Marpaung, n.d.):

1. Long-distance travelling that fulfils the conditions for praying qashar, so long as it does not involve a journey that is prohibited or undesirable, and it takes two days, for combining the prayers is regarded as a concession to overcome the masyaqqah of travelling. Thus, the journey must cover a considerable distance, as in the case of praying qashar, and washing shoes may take three days (Al-Zuhaily and Helmi, 2004).
2. Sickness is a medical condition that causes masyaqqah and 'ajz in case of not combining the prayers because the Prophet (peace and blessings of Allah be upon him) used to perform combining prayers in normal conditions without any threat or rain, even in dangerous situations and travelling. According to one hadith, sickness is an excuse for offering prayers in combination, and according to Ahmad, it is allowed for a sick person to offer prayers in congregation at both the beginning and end of the day, just like a person who is travelling. In fact, for the sick person, it is better to pray in the congregation at the last time.
3. The mother breastfeeding her child must still pray, yet there is difficulty in purifying herself whenever she wants to pray. Therefore, in this situation, she is like a sick person who is allowed to combine prayers.

4. People who cannot purify themselves with water or do tayammum every time they pray. Therefore, in this situation, a person can perform prayers in plural because they are considered like a person who is travelling or is sick.
5. It is difficult to determine the exact time of prayer. Thus, in this case, a person is considered a blind person.
6. In the case of istihadlah (bloody bleeding beyond menstruation and postpartum bleeding) and similar situations, such as madhiy or prolonged ulcers.
7. In the case of being hindered or busy, a person who is busy or hindered so that he is unable to offer the Jumat prayer in the congregation can perform combining prayers. Possible reasons include fear that something will happen to him, his honour, his wealth, or will cause difficulties if he does not pray in combining. This kind of situation is often experienced by employees and farmers when they are working in their fields (Az-Zuhaili, 2011).

The evidence for combining prayers due to occupation is the hadith narrated by Ibn Abbas (may Allah be pleased with him):

عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ. قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لَا يُخْرِجَ أُمَّتَهُ. وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ قِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَيَّ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ. رواه مسلم

Which means:

*"Sa'id ibn Jabir from Ibn 'Abbas said: "The Prophet (peace be upon him) used to combine the Dhuhr and 'Asr, and Maghrib and 'Isha' prayers in Madinah without exemption from war (khauf prayer) or rain. Then Sa'id bin Jabir continued: "I asked Ibn 'Abbas, 'Why did he do that?' Ibn 'Abbas replied, 'That is so as not to make it difficult for his people.'" (HR Muslim) (Sabiq, 2017)*

According to the hadith, which Ibn 'Abbas narrated, the Prophet (peace be upon him) used to combine Zhuhr and Asr and Maghrib and Isha without any excuse, such as fear or rain. This happened when the Prophet was in Medina. In the hadith narrated by Ibn 'Abbas from another source, it is explained that when asked about this Hadith, Ibn 'Abbas replied: Thus, it is in order not to make it difficult for the people. This Hadith indicates that it is allowed to combine the prayers when travelling. This is uncommon and not a habit (Firdaus, 2018). According to some scholars, that applies to those who are sick. However, the reason for singling out the sick is lacking. As Ibn 'Abbas stated, this is a concession that the Prophet (peace and blessings of Allah be upon him) gave to his followers.

Combining prayers due to marriage and occupation is allowed based on the hadith narrated by Ibn 'Abbas, who said that the Prophet once combined prayers when he was neither travelling nor in a state of fear. According to Ibn 'Abbas, the Prophet did this so that the prayers would not be inconvenient for his Ummah. However, this hadith does not apply absolutely; there must have been particular reasons that made the Prophet (peace be upon him) combine his prayers even though he was not travelling. According to Yusuf al-Qaradhawi, these actions should not be made a habit because the aim is only to eliminate difficulties for humans in carrying out their worship. For example, a doctor who performs surgery on a patient that he cannot leave, or a traffic policeman who gets a shift on the road from Maghrib until after Isha (which also cannot be left). In these circumstances, it is allowed for both the doctor and the policeman to juggle their prayers in order to overcome their difficulties (Ramadhona, 2014).

The reason is that the cultural fact of today's Muslim society makes it difficult for them to perform their obligatory prayers on time. By analysing the Prophet's hadith regarding the rukhsah of praying in the form of combining prayers in various circumstances, we can reasonably attribute the above phenomenon to the same keyword as the cause (illat) of the allowance of combining prayers by the Prophet, namely due to masyaqqah (hardship/difficulty).

Similarly, contemporary scholars such as Shaykh 'Abdurrahman ibn Nashir As-Sa'di have said in Manhajus Salikin (Ash-Shalihin, n.d.)

وَلَا يُجِلُّ تَأْخِيرُهَا، أَوْ تَأْخِيرُ بَعْضِهَا عَنْ وَقْتِهَا لِعُذْرٍ أَوْ غَيْرِهِ. إِلَّا إِذَا أُخْرَهَا لِيَجْمَعَهَا مَعَ غَيْرِهَا، فَإِنَّهُ يَجُوزُ لِعُذْرٍ مِنْ سَفَرٍ، أَوْ مَطَرٍ، أَوْ مَرَضٍ، أَوْ نَحْوِهَا.

Which means:

*"It is not permissible to delay a prayer or part of a prayer until its time has passed because of an excuse or without an excuse. Unless the delay is to combine them with other prayers. It is permissible to combine prayers when there is an excuse, such as travelling, rain, sickness or other reasons."* (Wulandari 2017)

This is explained in Sharh Muslim li al-Nawawi:

وَدَهَبَ جَمَاعَةٌ مِنَ الْأَئِمَّةِ إِلَى جَوَازِ الْجَمْعِ فِي الْحَاضِرِ لِلْحَاجَةِ لِمَنْ لَا يَتَّخِذُهُ عَادَةً وَهُوَ قَوْلُ ابْنِ سِيرِينَ وَأَشْهَبِ مِنْ أَصْحَابِ مَالِكٍ وَحَكَاةِ الْخَطَّابِيِّ عَنِ الْقَفَّالِ وَالشَّاشِيِّ الْكَبِيرِ مِنْ أَصْحَابِ الشَّافِعِيِّ عَنِ أَبِي إِسْحَاقَ الْمَرْوَزِيِّ عَنِ جَمَاعَةٍ مِنْ أَصْحَابِ الْحَدِيثِ وَاخْتَارَهُ ابْنُ الْمُنْذِرِ

Which means:

*"Several Imams believed it is permissible to join the prayers at home out of necessity for the one who does not make it a habit. This is the view of Ibn Sirrin, Ashhab of Imam Malik, al-Qaffal. As-Syashi al-Kabir from among the Ash-Shafi'id and Abu*



*Ishaq al-Marwazi from among the ahl al-hadeeth. As chosen by Ibn Mundzir."*  
(Mayunda and Marpaung, n.d.)

Based on the opinions of these contemporary scholars, it is understandable that combining prayers in the walimatul ursy event for the bride and groom are allowed, as this is included in the difficulty (masyaqqah) of performing prayers on time. For this reason, if the worry is that they will leave the prayer, then there is nothing wrong with combining prayers. This is because combining the prayers is a concession given by Allah, the Almighty, which is an ease and relief due to emergencies and difficulties. However, the hardship in this case is not for circumstances that are experienced all the time but difficulties that are not commonly encountered or not often done (Damiri, 2014).

In this study, the author quotes many opinions of contemporary scholars on this issue compared to classical scholars who did not discuss this issue. It does not mean the classical scholars did not allow combining prayers due to an excuse. However, in the era of classical scholars, such problems did not occur. Thus, there is no opinion or fatwa from them on this matter.

As the ushuliyah rule (المَشَقَّةُ تَجْلِبُ التَّيْسِيرَ) states that whereas there is the difficulty, there is ease, just as an emergency can excuse a prohibition, likewise difficulty or masyaqqah can also excuse something easier, provided that the ease does not cause harm to the other side (Nurhayati and Sinaga, 2018).

It is allowed to combine prayers for reasons of travelling, fear, heavy rain, etc. Thus, combining prayers when one is busy or has a need can be done if the excuse is unavoidable and does not become a habit. As al-Khaththabi, from al-Qaffal and ash-Shashi al-Kabir, from among the companions of Ash-Shafi'i, from Abu Ishaq al-Marwazi and Ibn al-Mundzir, said that combining prayers when travelling is permissible if there is a hardship, on condition that it does not become a habit (Al-Qurtubi, 1997).

Thabrany also quoted a similar hadith, according to which Ibn 'Abbas narrated. In this narration, Ibn 'Abbas said, "I made this up so as not to confuse my Ummah." They said that the meaning of the Hadith is that the combining in 'Arafah is to provide many opportunities for prayer. They said that the meaning of the Prophet's Hadith is that if the purpose of combining the prayers in 'Arafah is to provide more opportunities for prayer and to listen to the Khutbah, then it is not far off that this is also a reason for combining the prayers when there is a need, provided that this is not the custom (Ismuha, 1993).

In this case, combining prayers performed by brides in Coppeng-Coppeng can be said to apply the wadh'i law because it is by the conditions for performing combining prayers that it can apply rukshah. As the interviews that have been conducted by authors with some brides who perform combining prayers, they perform their Zhuhr and Asr prayers at the end of the Asr prayer, which is around 16.30 WITA to 17.30 WITA, by performing prayers jamak takhir, namely preceding the Zhuhr prayer and then continued with the Asr prayer, due to several reasons, namely the length of the series in the wedding

ceremony and the difficulty of leaving guests, and the bride's makeup which is very difficult to remove and then re-makeup which results in much time wasted.

However, this is mainly done by the bride because, in reality, the bride finds it very difficult to pray on time due to some of the things mentioned in the previous discussion. In some cases, some grooms still have time to pray due to the groom's makeup needing to be more layered. Thus, the bride and groom still take the time to pray the Zhuhur prayer before sitting on the aisle and pray the Asr prayer at the end of the time.

In conclusion, it can be said that the combining prayers that the bride and groom carry out are valid or have fulfilled the conditions for carrying out the combining prayers thus, based on the perspective of the conditions for carrying out the combining prayers, namely that the bride and groom are in a state of having an excuse or hindrance. The bride and groom also carry it out in an orderly manner, and the combined prayers that the bride and groom carry out are not done frequently but are only done once in a lifetime. Thus, the bride and groom can combine prayers because they have an excuse or a desire.

## **CONCLUSION**

The practice of combining prayers carried out by the bride and groom in Coppeng-Coppeng, Soga Village, Marioriwawo Sub-District, Soppeng Regency is similar namely, the bride and groom carry out combining prayers at the time of the azhar prayer through jamak takhir, namely carrying out the Zhuhr and Asr prayers at the second prayer time by taking precedence over the Zhuhr prayer and then continuing the Asr prayer and of course to combine prayers. The brides and grooms pray combining prayers because of the long process of marriage, the difficulty of unpacking the bride's clothes, and the time-consuming and wasteful makeup when the bride and groom have to be made up repeatedly every prayer time. Thus, the author can conclude that the bride and groom have an excuse or desire.

The combining prayers carried out by the bride and groom in Coppeng-Coppeng, Soga Village, Marioriwawo Subdistrict, Soppeng Regency can be said to apply the wadh'i law since according to the conditions in performing the combining prayers, the bride and groom can apply the rukshah. The bride and groom combine their prayers for a fundamental reason, namely during the wedding reception, which makes it difficult for them to pray on time because it is challenging to redo their makeup and wedding clothes when the bride and groom have to pray first and then resume the wedding process. in this case, the bride and groom combine their prayers based on the instructions that have been explained by the scholars who allow multiple prayers due to difficulties or masyaqqah.

## REFERENCES

- Abdul Aziz dahlan. 1997. *"Hadhanah" Ensiklopedi Hukum Islam*. Jakarta: PT. Ichtiar Baru Van Hoeve.
- Al-Husaini, Imam Taqiyuddin Abu Baker, and Kifayatul Akhyar. 1994. "Oleh KH Syarifuddin Anwar Dan KH Misbah Mustafa, Surabaya: CV." *Bina Iman*.
- Al-Qurtubi, Muhammad bin Ahmad bin. 1997. "Rusydi, Bidayah Al-Mujtahid Wa Nihayah Al-Muqtashid." Jeddah: Al-Haramain, tt, juz.
- Al-Zuhaily, Wahbah, and K H Masdar Helmi. 2004. *Fiqih Shalat Kajian Berbagai Mazhab*. Pustaka Media Utama.
- Andria, Ririn. 2018. "Hukum Menjamak Shalat Bagi Pengantin Yang Menjalankan Prosesi Adat Melayu Menurut Pendapat Majelis Ulama Indonesia (MUI) Kec. Bahorok Kab. Langkat (Studi Kasus Dusun Sebatu Desa Sukarakyat Kecamatan Bahorok Kabupaten Langkat)." Universitas Islam Negeri Sumatea Utara Medan.
- Anshori, H Ma'sum. 2021. *Fiqih Ibadah*. GUEPEDIA.
- Asep Maulana Rohimat, M S I. 2021. *Ushul Fiqh Kontemporer*. Asep Maulana Rohimat.
- Ash-Shalihin, Syarh Riyadh. n.d. "Cetakan Ketiga, Tahun 1424 H." *Syaikh Muhammad Bin Shalih Al-'Utsaimin. Penerbit Dar Kutub Al-'Alamiyyah. Kata Syaikh 'Abdurrahman Bin Nashir As-Sa'Di Rahimahullah Dalam Manhajus Salikin*.
- Az-Zuhaili, Wahbah. 2011. "Fiqih Islam Wa Adillatuhu, Terj." *Abdul Hayyie Al-Kattani, Dkk, Jakarta: Gema Insani*.
- Damiri, Ahmad. 2014. "Kaidah Hukum Yang Berkaitan Dengan Rukhsah Dan Azimah." *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 8 (2): 249–66.
- Departemen Agama RI. 2002. *Al-Quran Dan Terjemahannya, Yayasan Penyelenggaraan Penterjemah*. Semarang: Asy-Syifa'.
- Fiantika, Feny. 2022. *Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif. Rake Sarasin*. Bandung: PT Remaja Rosdakarya.
- Fikri, Syahrudin El. 2014. "Sejarah Ibadah: Menelusuri Asal-Usul." *Republika*, 2014.
- Firdaus, Beni. 2018. "Kemacetan Dan Kesibukan Sebagai Alasan Qashar Dan Jama'Shalat." *Al Hurriyah: Jurnal Hukum Islam* 2 (2): 169–78.
- Hasibuan, Pendi. 2021. "Pelaksanaan Tradisi Margondang pada Walimatul Urs di Kabupaten Padang Lawas Menurut Hukum Islam." *Jurnal AL-AHKAM* 12 (1): 159–80.
- Iqbal, Muhammad. 2017. "Jamak Dan Qasar Salat Dalam Islam: Telaah Terhadap Pemikiran M. Hasbi Ash-Shiddieqy." *TAFSE: Journal of Qur'anic Studies* 2 (2): 112–27.
- Ismuha. 1993. *Perbandingan Mazhab Dalam Pandangan Fiqh*. Jakarta: Bulan Bintang.
- Kamal, Abu Malik. 2008. "Shahih Fiqih." Sunnah, Muhammad Nashirdhin al-Albani et al, jilid.
- Mayunda, Usdha Lifa, and Aripin Marpaung. n.d. "Menjamak Sholat Bagi Pengantin Yang Melaksanakan Walimah Al 'Urs Perspektif Syekh Alwi Ahmad Saqqaf Dan Imam Asy-Syaukani." *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam* Vol. 4, 2.
- Miswanto, Agus. 2019. "Ushul Fiqih: Metode Ijtihad Hukum Islam Jilid II." Unimma Press, Magelang.
- Multazim, A A. n.d. "Implementasi Shalat Jama'lil Hajah dalam Pesta Perkawinan

(Perspektif Madzhab Syafii)."

Nawawi, Imam. 2010. "Raudhatut Thalibin." *Juz I, Nd.*

NUR, TAUFIK. 2018. "Perspektif Hukum Islam Terhadap Walimatul 'Urs Pada Adat Perkawinan Suku Bugis di Kecamatan Kolaka Kabupaten Kolaka Sulawesi Tenggara." IAIN Kendari.

Nurhayati, M Ag, and Ali Imran Sinaga. 2018. *Fiqh Dan Ushul Fiqh*. Kencana.

Ramadhona, Suci. 2014. "Konsep Yusuf Qardhawi Tentang Fiqih Prioritas." Pascasarjana UIN Sumatera Utara.

Sabiq, Sayyid. 2017. *Fiqh Sunnah Jilid 1*. Bandung: Republika Penerbit.

Suharsimi Arikunto. 2002. *Prosedur Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.

Syawali, HusnSalma Aisha Rahmati. 2021. "Fikih Ibadah." *Jurnal Riset Ilmu Hukum* 1 (2): 86–91.

Wulandari, Rizki. 2017. "Praktik Salat Jama'Bagi Atlet Yang Sedang Bertanding Ditinjau Dari Fiqih Syafi'i (Studi Terhadap Beberapa Atlet Di Kota Medan)." Universitas Islam Negeri Sumatera Utara.