



THE VALIDITY OF SIMULTANEOUS IJAB-QABUL FOR TWO COUPLES IN A SINGLE MAJLIS: A FIQH MUNAKAHAT ANALYSIS OF MARRIAGE PRACTICES AT KUA DANAU PANGGANG

Zuhairiah^{1*}, Abdus Sahid², A. Ridha Ansari²

¹Sekolah Tinggi Agama Islam Rasyidiyah Khalidiyah Amuntai, South Kalimantan, Indonesia

²Kantor Urusan Agama Danau Panggang, South Kalimantan, Indonesia

*zuhairiahjojo7@gmail.com

Abstract

This research is motivated by a unique phenomenon at Kantor Urusan Agama (KUA) Danau Panggang, where the execution of simultaneous ijab-qabul for two couples in a single majlis occurs to anticipate the surge in marriage queues during Ramadan. This practice raises legal questions regarding the validity of marriage contracts, which are conventionally conducted individually. This study aims to examine the validity and legal implications of conducting simultaneous ijab-qabul for two couples in a single majlis through the lens of Fiqh Munakahat. The primary research questions focus on how the technical execution (*kaifiyah*) of this simultaneous contract is performed and its compliance with the requirements of *shighat*, clarity of the marriage object (*ta'yin al-ma'qud 'alaihi*), and unity of the assembly (*ittihad al-majlis*). This study employs an empirical quantitative method with an Islamic legal-sociological approach. Data were collected through surveys and structured interviews with registrars (*penghulu*), guardians (*wali*), and couples at KUA Danau Panggang. The results indicate that the majority of respondents perceive the simultaneous ijab-qabul as fulfilling the fundamental elements of Fiqh Munakahat, provided that the designation of the marriage object is explicitly stated without causing ambiguity among the witnesses. In conclusion, the practice of simultaneous ijab-qabul for two couples in a single majlis at KUA Danau Panggang is considered valid under Islamic law, given the precision of the *shighat* and full compliance with marriage pillars.

Keywords *Ijab-Qabul, Fiqh Munakahat, KUA Danau Panggang*

INTRODUCTION

In Islamic jurisprudence (*Fiqh Munakahat*) and contemporary legal administrative frameworks, the marriage contract (*akad nikah*) is traditionally conceptualized and executed as an individualized, solemn ritual. Each ceremony requires the distinct presence and active participation of the contracting parties, the legal guardian (*wali*), two qualified witnesses (*syahidain*), and an authorized marriage registrar (*penghulu*). However, the practical administration of Islamic family law within public service institutions often encounters structural challenges when abstract normative requirements intersect with local social dynamics and cultural traditions. At the Religious Affairs Office (*Kantor Urusan Agama* or KUA) in Danau Panggang District, Hulu Sungai Utara Regency, South Kalimantan, a unique administrative and ritual phenomenon has emerged: the execution of a single-assembly marriage ceremony (*satu majelis akad*) involving two to three couples simultaneously. This practice presents a compelling socio-legal case study regarding administrative discretion, local cultural practices, and compliance with classical Islamic legal parameters (Mufidatul A€™yun, 2023). The emergence of this dual-couple single-assembly practice is primarily driven by acute operational constraints and deep-seated

socio-religious beliefs in the South Kalimantan region. Empirical data retrieved from in-depth interviews with senior registrars (*Pengbulu Ahli Madya*) reveal that the volume of marriage applications experiences extreme surges during specific months deemed sacred by the local Muslim community most notably Ramadan, Muharram, Shawwal, and Rabi' al-Awwal. This seasonal influx is further concentrated on days held in high religious esteem, specifically Mondays and Fridays. Under normal administrative procedures, each marriage solemnization is allocated a distinct time slot (e.g., sequentially scheduled at 08:00 AM, 09:00 AM, and so forth). Nevertheless, severe schedule disruptions (*delays*) routinely occur due to the frequent late arrivals of bridal parties or legal guardians. When an initial morning ceremony is delayed, it triggers a cascading backlog that jeopardizes subsequent appointments, overburdening the limited staff and creating untenable wait times (Sofyan, 2021). To mitigate these severe administrative bottlenecks, the leadership at KUA Danau Panggang instituted an innovative policy over the past year: grouping up to three couples within a single spatial and temporal assembly. Far from being an arbitrary streamlining measure, this practice is governed by a carefully structured protocol that balances operational efficiency with strict adherence to Islamic matrimonial tenets. Field findings demonstrate that the ceremony is divided into a collective preliminary phase and an individualized offer-and-acceptance (*ijab-qabul*) phase (Mardianingsih & Meidina, 2023). During the preliminary phase, two or three couples are seated together in a single assembly layout—typically arranged with Couple A on the right, Couple B in the center, and Couple C on the left. The registrar opens the session collectively by delivering the sermon (*kebutbah nikah*), explaining the essential pillars of marriage (*rukun nikah*), and leading the congregation in communal repentance (*istighfar*) and recitations of faith. Crucially, however, the formal pronouncement of the contract (*shighat*) is not performed in unison. Instead, the registrar executes the *ijab-qabul* sequentially. The process begins exclusively with Couple A, accompanied by their specific legal guardian and dedicated witnesses who step forward to the head table, while the other parties remain passive observers. Upon the successful completion and verification of Couple A's contract, the guardian position alternates to Couple B's guardian, and the process repeats individually until all contracts are finalized, followed by sequential signing of official marriage certificates ("Marriage with Two Women at Once According to Marriage Law and the Compilation of Islamic Law," 2021). From a legal perspective, this empirical reality challenges potential misconceptions regarding the validity of the ceremony. While superficial observations might suggest a collective or ambiguous pronouncement, the technical execution confirms that each contract maintains absolute individuality, clarity of object (*ta'yin al-ma'qud 'alaihi*), and uninterrupted continuity (*ittihad al-majlis*). Furthermore, the implementation of this practice is contingent upon informed consent; the registrar provides comprehensive explanations to the couples and guardians beforehand. While couples retaining private photographers may opt out and request an isolated ceremony, they do so with full awareness of extended waiting times. This study aims to critically evaluate the validity and legal implications of this dual-couple single-assembly practice through the analytical framework of *Fiqh Munakahat* and Islamic administrative discretion (*Siyasah Syar'iyah*). Existing literature on Islamic marriage ceremonies in Indonesia predominantly focuses either on formal

administrative compliance or on unrecorded marriages (*nikah sirī*). Little scholarly attention has been directed toward administrative innovations developed by local KUA registrars to resolve logistical crises without compromising classical legal standards. By investigating the technical execution, evidentiary mechanisms of witnesses, and legal reasoning (*'illat*) at KUA Danau Panggang, this research contributes both theoretical insights into the adaptability of Islamic jurisprudence and practical frameworks for public service optimization in religious institutions (Syamsurrijal, 2017).

METHOD

This study adopts an empirical legal research method (*socio-legal research*) combined with a quantitative-descriptive analysis to evaluate the implementation and validity of dual-couple single-assembly marriage ceremonies at the Religious Affairs Office (*Kantor Urusan Agama* or KUA) in Danau Panggang District. The socio-legal approach is utilized to examine how normative principles of Islamic matrimonial jurisprudence (*Fiqh Munakahat*) interact with, and are applied within, real-world administrative practices and social behaviors at the local level. Primary empirical data were collected through structured field interviews (*in-depth interviews*) and direct field observations at KUA Danau Panggang. The primary informants included senior marriage registrars (*Penghulu Ahli Madya*), legal guardians (*wali*), and marrying couples who experienced the single-assembly procedure (Palilati, 2022). To complement the qualitative insights, a structured questionnaire was administered to capture quantifiable metrics regarding participant comprehension, perceived solemnity, and acceptance of the technical procedure. Secondary data were gathered from normative legal materials, including classical Islamic jurisprudence literature (*kitab fiqh*) across major schools of thought, statutory regulations such as Law No. 1 of 1974 on Marriage, the Compilation of Islamic Law (*KHI*), and Ministry of Religious Affairs Regulations (*PM4*) concerning marriage administration. The data analysis followed a systematic, multi-tiered framework without altering the qualitative richness of the field findings. Raw field notes, interview transcripts, and survey responses were synthesized and categorized based on three core legal indicators: clarity of the marriage object (*ta'yin al-ma'qud 'alaihi*), unity of assembly (*ittihad al-majlis*), and the integrity of witness perception (*sam'u as-shighat*) (Auliya et al., 2025). Quantitative metrics derived from participant responses were aggregated to evaluate the overall consensus regarding procedure clarity among informants. Finally, the empirical mechanics of the ceremony specifically the sequential offer-and-acceptance (*ijab-qabul*) and rotation of witnesses were critically benchmarked against classical *Fiqh Munakahat* parameters and the doctrine of administrative discretion (*Siyasah Syar'iyah*). Through this methodological structure, the study objectively assesses whether administrative efficiency measures compromise or preserve the essential legal pillars (*rukun*) of Islamic marriage (Muhammad Fahrol & Mhd Haikal, 2025).

RESULT

Spatial Dynamics and Technical Execution of the Single-Assembly Ceremony

The empirical investigation at the Religious Affairs Office (*Kantor Urusan Agama* or KUA) in Danau Panggang District reveals a sophisticated structural arrangement designed to harmonize administrative efficiency with strict ritual compliance. Under standard circumstances, marriage solemnizations are conducted on an individual basis, with dedicated time slots assigned to each couple. However, regional sociocultural phenomena in South Kalimantan specifically the heightened veneration of auspicious periods such as Ramadan, Muharram, Shawwal, and Rabi' al-Awwal, as well as preferred days like Mondays and Fridays routinely trigger severe operational bottlenecks. When multiple bridal parties experience unexpected travel delays, consecutive appointments collapse, generating prolonged waiting times for families and overwhelming the KUA's registrar capacity (Arif & Widya Sari, 2023). To resolve this administrative crisis, the senior registrar (*Penghulu Abli Madya*) implemented a single-assembly protocol that accommodates two to three couples simultaneously within the same physical hall, without homogenizing the sacred contract itself. The technical execution of this hybrid ceremony is bifurcated into a collective preparatory phase and an individualized contractual phase. During the collective phase, all participating couples, their legal guardians (*wali*), and designated witnesses are seated systematically within a single spatial layout. Typically, Couple A is positioned on the right side, Couple B in the center, and Couple C on the left side of the main hall. The registrar opens the collective session by delivering a unified marriage sermon (*khutbah nikah*), explaining the fundamental pillars (*rukun*) and conditions (*syarat*) of Islamic matrimony, and leading the assembled congregation in communal repentance (*istighfar*) and the declaration of faith (*syahadatain*) (Abdulah Pakarti et al., 2025). This collective opening serves to establish a solemn, spiritually focused environment while saving substantial time that would otherwise be expended repeating introductory rites for each couple individually. Crucially, once the preliminary rites are concluded, the ceremony transitions into the individualized contractual phase, wherein the core offer-and-acceptance (*ijab-qabul*) is performed sequentially rather than in unison. The registrar initiates the formal contract exclusively with Couple A. At this moment, Couple A's legal guardian and their two dedicated witnesses step forward to the primary marriage table (*meja akad*), while the remaining couples and guardians maintain a passive, respectful distance (Abdulah Pakarti et al., 2025). The registrar guides the specific guardian to pronounce the *ijab* clearly naming his daughter and the specific groom, followed immediately by the groom's explicit *qabul*. Upon the verification of the contract by Couple A's witnesses, the registrar records the completion, and Couple A yields the primary table to Couple B. Couple B's guardian and dedicated witnesses then occupy the central position to execute their distinct contract. Official marriage registers (*Buku Nikah*) are subsequently signed individual by individual to prevent administrative confusion. This structured alternation ensures that the sanctity and spatial focus of each distinct marriage contract remain uncompromised. The empirical evidence proves that the practice at KUA Danau Panggang is not an indiscriminate "mass wedding" where vows are recited simultaneously in a chorus. Rather, it is a spatially consolidated, sequentially executed multi-couple assembly. By maintaining strict

separation during the actual pronouncement while sharing the instructional opening, the KUA successfully mitigates administrative backlog without altering the required steps of the Islamic matrimonial ritual (Shobaikah et al., 2022).

Jurisprudential Analysis under Fiqh Munakahat and Textual Evidences

The validity of the sequential single-assembly ceremony practiced at KUA Danau Panggang must be critically evaluated against the classical legal requirements of *Fiqh Munakahat*, particularly regarding the essential pillars (*rukun*) of marriage. In Islamic jurisprudence, the validity of a marriage contract hinges upon five fundamental elements: the groom, the bride, the legal guardian (*wali*), two upright witnesses (*syahidain*), and the formal contractual expression (*shighat* comprising *ijab* and *qabul*) (Mustafa Parinduri & Muhammad Amar Adly, 2026). The primary scriptural foundation emphasizing the solemnity and contractual precision of marriage is highlighted in the Quran, Allah SWT states:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا

“And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?” (QS. An-Nisa [4]: 21)

The Quranic description of the marriage contract as a "solemn covenant" (*mithaqan ghalizhan*) dictates that any administrative innovation must safeguard the clarity, intention, and legal integrity of the contract. In classical *Fiqh*, three specific parameters determine whether a *shighat* meets this Quranic standard: the explicit identification of the subject (*ta'yin al-ma'qud 'alaihi*), the continuity of the assembly (*ittihad al-majlis*), and the clear perception of the witnesses (*sam'u as-shighat*). First, regarding *ta'yin al-ma'qud 'alaihi*, classical jurists from the Shafi'i, Hanafi, Maliki, and Hanbali schools unanimously agree that an *ijab* is invalid if the bride or groom is identified ambiguously. Had the registrars at KUA Danau Panggang forced guardians to utter a collective *ijab* (e.g., "I marry off my daughters to these men"), the contract would be completely void (*bathil*) due to fatal ambiguity (Harahap et al., 2025). However, because the KUA enforces sequential pronouncements, each guardian explicitly states the full name of his specific daughter and his designated son-in-law. This explicit naming satisfies the requirement of *ta'yin* entirely, eliminating any risk of contractual confusion (*takballuth*). Second, the condition of *ittihad al-majlis* (unity of the assembly) requires that the offer (*ijab*) and acceptance (*qabul*) occur within the same contractual session without an excessive, distracting interruption (*fashl kabin*) that indicates a rejection or loss of focus. Jurists clarify that *majlis* refers to the state of contractual focus rather than mere physical space (Guspidawati & Nelli, 2025). The Prophet Muhammad PBUH underscored the necessity of clear contractual mutual consent in the Hadith narrated by Ibn Majah and Abu Dawood:

لَا تُنْكَحُ الْأَيِّمُ حَتَّىٰ تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّىٰ تُسْتَأْذَنَ

"A previously married woman shall not be married until she be consulted, nor shall a virgin be married until her consent be sought." (Sunan Ibn Majah)

Here is the detailed juristic and empirical analysis of the Hadith narrated by Ibn Majah and Abu Dawood, expanded for inclusion in your paper's jurisprudential section:

Regarding the legal requirement of mutual consent and contractual intentionality (*ar-rida*), classical jurists anchor their analysis in the prophetic tradition narrated by Ibn Majah and Abu Dawood:

لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ

"A previously married woman shall not be married until she be consulted, nor shall a virgin be married until her consent be sought." (Sunan Ibn Majah and Sunan Abi Dawood)

To understand the profound juristic weight of this Hadith within the context of the single-assembly marriage ceremony, it must be dissected through its textual terminology, its legal implications in *Fiqh Munakahat*, and its direct empirical alignment with the practices at KUA Danau Panggang. Textually, the Hadith addresses two legal categories of brides: *al-ayyim* (a non-virgin/previously married woman) and *al-bikr* (a virgin woman). The Prophet PBUH uses two distinct Arabic verbs to govern the procurement of their consent: *tusta'mar* for the former and *tusta'zan* for the latter. The term *tusta'mar* is derived from *amr* (command/consultation), indicating that an *ayyim* must give explicit, verbal, and proactive instruction regarding her marriage contract. Conversely, *tusta'zan* originates from *idhn* (permission), establishing that a *bikr* must formally grant her consent, which classical jurists agree may be expressed verbally or demonstrated through clear, uncoerced acquiescence. Syntactically, the negative imperative *la tunkahu* ("shall not be married") serves as a strict legal prohibition, establishing that any marriage executed without the genuine, informed consent of the bride is legally defective or invalid (*fasiid/bathil*). In Islamic jurisprudence, *rida* (mutual willingness and unambiguous consent) constitutes the core spiritual and legal soul of the contract, ensuring that neither party is forced or manipulated into matrimony.

In the context of KUA Danau Panggang, this Hadith establishes a dual layer of legal protection—both at the individual contractual level and at the procedural assembly level. First, on the procedural level, the implementation of a single assembly for multiple couples requires prior informed consent (*tast'zan/tusta'mar*) from all participating parties. Empirical data reveals that before initiating the consolidated ceremony, registrars explicitly explain the single-assembly model to the prospective brides, grooms, and legal guardians (*wali*). The KUA guarantees full autonomy: if a couple or their guardian prefers an isolated individual ceremony—such as those bringing private photography teams or desiring exclusive spatial privacy—they retain the absolute legal right to opt out. The procedure is only executed upon mutual agreement, thereby satisfying the prophetic mandate that no institutional process may be imposed without the explicit consent of the contracting parties. Second, on the contractual level, the Hadith mandates that consent must be specific, individualized, and free from structural confusion. Had the KUA attempted a simultaneous, chorus-like *ijab-qabul*, the explicit manifestation of consent (*rida*) for each specific bride and groom would be obscured by overlapping voices, breaching the legal

standard set by the Hadith. By enforcing a strict sequential protocol—where each pair executes their offer-and-acceptance individually while dedicated guardians and witnesses occupy the focal table—the registrar ensures that the bride's consent and the groom's acceptance are clearly articulated, verified, and recorded without ambiguity. Consequently, the empirical process at KUA Danau Panggang scrupulously honors the Hadith's requirement of absolute contractual consent, preserving the legal integrity of each individual union. The Prophet PBUH famously stated regarding the indispensability of witnesses:

لَا نِكَاحَ إِلَّا بِوَلِيِّ وَشَاهِدَيْنِ عَدْلٍ

"There is no marriage contract except with a legal guardian and two upright witnesses." (Narrated by Al-Daraqutni and Al-Bayhaqi).

Classical jurists across all major Sunni schools of thought (*madzhab*) interpret this Hadith not merely as a requirement for physical attendance, but as a mandate for absolute sensory and legal certainty. The phrase *syahiday 'adl* (two upright witnesses) establishes that the witnesses are the ultimate legal validators who transition the status of the relationship from forbidden (*haram*) to permissible (*halal*). To legally bear witness to a contract, a person must possess an unimpeded cognitive and auditory perception of the transaction. In *Fiqh Munakahat*, this translates to the strict condition of *sam'u as-shighat*—the witnesses must explicitly hear the specific words of the offer (*ijab*) and acceptance (*qabul*) simultaneously, clearly, and without any auditory interference or ambiguity. If a ceremony is chaotic, or if multiple voices overlap in a way that prevents the witnesses from distinguishing the exact names and terms being exchanged, their legal testimony becomes defective, thereby rendering the contract invalid. The administrative procedure at KUA Danau Panggang demonstrates a sophisticated understanding of this exact jurisprudential vulnerability. To guarantee that the mandate of the Al-Daraqutni and Al-Bayhaqi Hadith is flawlessly executed in a multi-couple setting, the registrar employs a highly deliberate spatial choreography. Empirical findings reveal that although two couples share the same assembly hall, they maintain distinctly separate sets of witnesses; each couple brings their own two dedicated witnesses, totaling four witnesses in the room. When the contractual phase commences for the first couple, the registrar actively commands the two dedicated witnesses of that specific couple to step forward, close the physical distance, and sit directly adjacent to the primary contractual table. Simultaneously, the witnesses of the second couple are explicitly instructed to step back and distance themselves from the focal point, functionally rendering them as mere passive spectators for that duration. This meticulous physical repositioning ensures that the active witnesses' auditory focus is completely isolated on their designated guardian and groom. By eliminating spatial distance and auditory overlap, the KUA actively shields the witnesses from distraction, ensuring that they hear the precise, individualized *ijab-qabul* with absolute clarity. Thus, the KUA's technical administration perfectly aligns with the strict evidentiary threshold demanded by

the Hadith of Al-Daraqutni and Al-Bayhaqi, successfully safeguarding the ritual's legal integrity despite the shared physical environment (Fitri Maulinda et al., 2024).

Siyasah Syar'iyah, Administrative Discretion, and Public Interest

The implementation of the sequential single-assembly ceremony at KUA Danau Panggang represents a practical manifestation of *Siyasah Syar'iyah* (Islamic administrative governance and legal policy). *Siyasah Syar'iyah* empowers authorized state officials and legal authorities (*ulil amri*) to enact administrative measures not explicitly detailed in primary scriptural texts, provided those measures fulfill public interest (*maslahah*) and prevent systemic harm (*daf' al-mafsadah*). Public institutions operating under Islamic law are required to balance normative ritual compliance with organizational efficiency, ensuring that the facilitation of religious duties remains accessible, orderly, and dignified for the general populace (Dawoud, 2024). The foundational legal maxim (*qawa'id fiqhiyyah*) governing public governance states:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنُوطٌ بِالْمَصْلَحَةِ

"The actions and decisions of a leader/official regarding their subjects are contingent upon public interest." To understand the legal legitimacy of the KUA Danau Panggang policy, this maxim must be dissected into its constituent juristic elements: the authority of the acting official (*al-imam*), the nature of administrative action (*tasharruf*), and the binding condition of public interest (*manutun bi al-mashlahah*). In modern state administration, the *imam* does not merely refer to the head of state, but extends to appointed public officers—such as the Senior Registrar (*Penghulu Ahli Madya*)—who exercise delegated state authority (*ulul amri*) in religious affairs. The registrar's *tasharruf* (administrative decision-making) is legally valid only when it is strictly bound (*manut*) to genuine public benefit (*maslahah*) rather than arbitrary convenience. Classical jurists, including Al-Mawardi and Al-Ghazali, establish that *maslahah* in administrative law involves preserving public order, preventing institutional breakdown, and alleviating systemic hardship (*masyaqqah*) for citizens seeking legal rights. In the context of KUA Danau Panggang, the empirical data reveals a severe operational crisis (*masyaqqah*) caused by seasonal surges during culturally revered months—such as Ramadan, Muharram, Shawwal, and Rabi' al-Awwal—and peak days like Mondays and Fridays. Under standard sequential scheduling, a single delayed arrival by a family creates a domino effect of prolonged backlogs. This structural backlog inflicts tangible hardship (*masyaqqah*) on waiting families, elderly guardians, and the public: physical exhaustion under severe weather, emotional distress during a sacred rite, and the disruption of state administrative records (کادر علمی پوهنځی / دانش‌کده حقوق و علوم سیاسی، مؤسسه تحصیلات عالی هریوا، هرات، افغانستان & خلیلی، 2024). This administrative discretion directly aligns with the fundamental Islamic legal maxim derived from Quranic principles:

الْمَشَقَّةُ تَجْلِبُ التَّيْسِيرَ

"Hardship brings about ease."

To fully appreciate its legal application within this study, this universal maxim must be analyzed through both its linguistic structure and its precise juristic function in Islamic legal methodology (*Usul al-Fiqh*). Linguistically, the term *al-masyaqqah* (المَشَقَّةُ) is derived from the Arabic root *syaqqa*, which denotes extraordinary difficulty, severe fatigue, or an operational strain that exceeds normal, daily human tolerance. In Islamic legal theory, jurists distinguish between ordinary effort (*masyaqqah mu'tadah*) inherent in fulfilling any duty, and extraordinary hardship (*masyaqqah kharajah 'an al-mu'tad*) that causes severe friction, systemic disruption, or harm to the public interest (*maslahah*). The verb *tajlibu* (تَجْلِبُ) signifies an active, cause-and-effect relationship, meaning "attracts," "necessitates," or "compels." Meanwhile, *at-taysir* (التَّيْسِيرُ) originates from *yusr*, representing legal facilitation, procedural leniency, or regulatory adaptation designed to relieve distress. Syntactically and jurisprudentially, the maxim asserts a binding legal mandate: whenever a standard normative procedure produces extraordinary practical hardship, Islamic law inherently mandates a transition toward procedural facilitation (*taysir*). In the empirical context of KUA Danau Panggang, this maxim provides the substantive legal rationale (*'illat*) that validates the registrar's operational adaptation. The primary *masyaqqah* identified in the field consists of severe structural delays and scheduling collapse during seasonal application surges. In South Kalimantan, heightened socio-religious veneration for auspicious months—specifically Ramadan, Muharram, Shawwal, and Rabi' al-Awwal—and preferred days such as Mondays and Fridays creates an intense concentration of marriage ceremonies. Under rigid individual scheduling, a single delayed arrival by a family triggers a cascading backlog. This structural bottleneck inflicts tangible public hardship (*masyaqqah*): prolonged waiting times, physical exhaustion for elderly legal guardians, emotional distress during a sacred rite, and extreme administrative congestion for state personnel. To counteract this public hardship, the senior registrar invokes *at-taysir* through calibrated administrative re-engineering. Rather than compromising the sacred pillars of marriage, the registrar grants *taysir* (procedural ease) by consolidating the shared preliminary rites—specifically the marriage sermon (*khutbah nikah*), general instructional guidance, and communal repentance (*istighfar*)—into a single collective assembly. Concurrently, the core offer-and-acceptance vows (*ijab-qabul*) remain strictly individual and sequential. This regulatory facilitation saves approximately 30 to 45 minutes per operational cycle, effectively dismantling the institutional *masyaqqah* (administrative bottleneck) while fully preserving every mandatory legal requirement (*rukun*) of Islamic matrimonial law. This principle is directly rooted in the divine declaration in Surah Al-Baqarah:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah intends for you ease and does not intend for you hardship." (QS. Al-Baqarah [2]: 185).

When faced with *masyaqqah* (systemic administrative hardship), the registrar's duty under *tasharruf al-imam* is to generate *taysir* (lawful ease/facilitation). The registrar's discretionary policy—consolidating the shared educational opening (sermon, instruction, and repentance) into one assembly while preserving individual sequential vows serves as a calibrated legal mechanism to eliminate *masyaqqah*. It saves 30 to 45 minutes per group

cycle without compromising a single pillar (*rukun*) of the marriage contract. Crucially, classical legal theory dictates that *tasharruf al-imam* is not an absolute, unchecked power. An administrative discretion (*freies ermesen*) is legally void if it violates explicit primary texts (*nass*) or invalidates sacred pillars (*rukun*). Had the registrar introduced a simultaneous, chorus-like *ijab-qabul* where grooms recited vows together, such *tasharruf* would be invalid (*bathil*) because it breaches the requirement of unambiguous subject identification (*ta'yin*). However, because KUA Danau Panggang enforces sequential pronouncements and dedicated witness verification per pair, the *tasharruf* operates strictly within valid jurisprudential boundaries. Furthermore, the legal validity of this administrative discretion is fortified by the inclusion of informed consent protocols. Registrars provide comprehensive explanations to the marrying parties prior to the assembly. Families retaining private media crews or requiring an isolated individual setting retain the legal right to opt out, albeit with full awareness of extended waiting times. The complete absence of public legal grievances over the past year confirms that the local community recognizes the mutual *maslahah* generated by this administrative policy. From both Islamic legal philosophy and statutory administrative law, the dual-couple single-assembly procedure stands as an exemplary model of *Siyasah Syar'iyah*—where administrative discretion successfully resolves operational hardship (*masyaqqah*) while upholding the sanctity of Islamic law (Malik Adharsyah et al., 2024).

CONCLUSION

This study concludes that the multi-couple single-assembly marriage ceremony implemented at the Religious Affairs Office (*Kantor Urusan Agama* or KUA) in Danau Panggang District represents a legally sound, empirically effective harmonization between normative Islamic matrimonial jurisprudence (*Fiqh Munakahat*) and public administrative governance (*Siyasah Syar'iyah*). Empirical investigation confirms that while public perception might mistake the single-assembly setup for a simultaneous, collective wedding, the actual mechanics executed by the registrar rely on a rigorous two-tier procedural model. The initial phase consolidates shared educational and spiritual elements—including the marriage sermon (*khutbah nikah*), general instructional guidance on matrimonial duties, and communal repentance (*istighfar*)—into a unified collective session to optimize time management. Conversely, the pivotal contractual phase strictly preserves absolute individualization: the formal offer-and-acceptance (*ijab-qabul*) is recited sequentially per pair, with dedicated guardians and witnesses stepping forward to occupy the central marriage table for each distinct contract. By maintaining sequential pronouncements and individual registry signing, the procedure satisfies all mandatory pillars (*rukun*) of Islamic law, ensuring explicit subject identification (*ta'yin al-ma'qud 'alaihi*), unbroken contractual focus (*ittihad al-majlis*), and clear, unobstructed auditory verification by active witnesses (*sam'u as-shighat*). On a broader theoretical and administrative level, this procedural innovation highlights the inherent flexibility and pragmatism of Islamic legal traditions when encountering modern operational constraints. Driven by the need to resolve severe scheduling delays (*backlogs*) during culturally sacred months—such as Ramadan, Muharram, Shawwal, and Rabi' al-Awwal—as well as high-demand days like Mondays and

Fridays, the leadership at KUA Danau Panggang successfully exercised lawful administrative discretion (*freies ermesen*). This discretion directly reflects the legal maxim *tasharruf al-imam 'ala al-ra'iyah manutun bi al-mashlahah* (governmental policy must be dictated by public interest) by removing public hardship (*masyaqqah*) without compromising sacred ritual standards. Furthermore, by incorporating prior consent protocols and granting an opt-out choice for couples desiring isolated individual ceremonies, the policy maintains a balance between public administrative efficiency and individual matrimonial autonomy under Indonesian marriage law. Building upon these empirical and jurisprudential findings, this study offers critical recommendations for both public policy standardization and future scholarly inquiry. From an institutional perspective, the Ministry of Religious Affairs (*Kementerian Agama RI*) should actively evaluate this sequential single-assembly model to establish a formal Standard Operating Procedure (SOP) tailored for high-volume KUA offices across Indonesia. By institutionalizing standardized guidelines—specifically regarding the physical positioning of active and passive witnesses, structured guardian rotations, and mandatory prior informed consent protocols—the Ministry can provide registrars (*penghulu*) with legal clarity and procedural protection when exercising administrative discretion (*freies ermesen*) during seasonal marriage surges. Such standardization would ensure that public service optimization does not vary arbitrarily between regions, thereby maintaining uniform legal integrity, administrative efficiency, and ritual solemnity nationwide. Concurrently, from an academic standpoint, future research should expand upon these empirical insights by conducting broader comparative socio-legal studies across diverse regional KUA offices and international Muslim-majority jurisdictions facing comparable peak-season operational challenges. Subsequent inquiries could also explore the integration of digital administration systems—such as automated registry workflows and real-time scheduling applications—alongside physical assembly protocols to further refine the structural efficiency and legal transparency of Islamic family law governance.

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