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Marriage is Scary Among Indonesian Youth: Theological and Social Perspectives

Muhammad Ghazali

Universitas Islam Negeri Raden Fatah Palembang, Indonesia
muhammadghazali_uin@radenfatah.ac.id

Rahmadani

Badan Litbang dan Diklat Kemenag RI, Indonesia
Danirahma.70@gmail.com

Syatria Adymas Pranajaya

Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia
syatria.adymas@uinsi.ac.id

Suardi

Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
suardi@uin_suska.ac.id

Afif Alfiyanto

Universitas Islam Negeri Raden Fatah Palembang, Indonesia
Afifalfiyanto_uin@radenfatah.ac.id

Miftahur Ridho

University of Dundee, Scotland, United Kingdom
2616686@dundee.ac.uk

Abstract

The phenomenon of "Marriage is Scary" among Indonesian Muslim youth reflects the level of anxiety about the institution of marriage, despite its foundational status in Islamic theology as a sacred covenant (*mithaq ghaliz*) and act of worship. This study explores the theological underpinnings of these fears and examines how young Muslims reconcile divine principles with contemporary life challenges. Using a qualitative method, semi-structured interviews were conducted with 15 unmarried participants who reported anxiety or reluctance toward marriage. Thematic analysis revealed four primary factors: negative familial experiences, economic insecurity, fear of personal constraint, and exposure to negative narratives via social media. While participants acknowledged theological teachings—such as reliance on Allah (Q.S. At-Talaq: 2-3) and marriage as a Sunnah—many found these ideals difficult to apply in practice due to structural and emotional barriers. Rather than positioning Islamic theology as a prescriptive solution, the study highlights its potential as a reflective framework through which youth navigate moral ambivalence, spiritual doubt, and social transitions. The findings call for a renewed engagement with Islamic theology that addresses relational fears not only through doctrinal affirmation but through lived, contextual interpretation. This research contributes to a deeper understanding of how Islamic theological discourse interacts with personal and societal anxieties, offering a more grounded approach to addressing fears of marriage among Muslim youth in Indonesia.

Keywords: Marriage is scary, Indonesian youth, theological perspectives, phenomenon

Abstrak

Fenomena “*Marriage is Scary*” di kalangan pemuda Muslim Indonesia mencerminkan tingkatnya kecemasan terhadap institusi pernikahan, meskipun dalam teologi Islam pernikahan dipandang sebagai ikatan suci (*mithaq ghaliz*) dan bentuk ibadah yang luhur. Penelitian ini mengkaji akar teologis dari ketakutan tersebut dan bagaimana pemuda Muslim mencoba mendamaikan prinsip-prinsip ilahiah dengan tantangan kehidupan modern. Dengan metode kualitatif, data diperoleh melalui wawancara semi-terstruktur terhadap 15 partisipan yang belum menikah dan mengaku memiliki kecemasan terhadap pernikahan. Analisis tematik menghasilkan empat tema utama: pengalaman keluarga yang traumatis, ketidakstabilan ekonomi, ketakutan terhadap kehilangan kebebasan pribadi, serta pengaruh narasi negatif dari media sosial. Meskipun para partisipan memahami ajaran teologi Islam—seperti pentingnya tawakal (Q.S. At-Talaq: 2-3) dan pernikahan sebagai Sunnah—mereka mengungkapkan adanya kesenjangan antara nilai-nilai ilahiah tersebut dengan realitas yang mereka hadapi. Studi ini tidak menempatkan teologi Islam sebagai solusi normatif, melainkan sebagai

kerangka reflektif yang dapat membantu generasi muda dalam menavigasi ambivalensi moral, keraguan spiritual, dan tekanan sosial. Temuan ini menekankan perlunya pembacaan ulang terhadap diskursus teologi Islam yang tidak hanya menegaskan norma, tetapi juga membuka ruang interpretasi kontekstual atas kecemasan pemuda Muslim terhadap pernikahan. Penelitian ini memberikan kontribusi pada pemahaman yang lebih mendalam tentang interaksi antara wacana teologis Islam dengan dinamika psikososial generasi muda di Indonesia.

Katakunci: *Marriage is scary*, pemuda Indonesia, perspektif teologis, fenomena

Introduction

The phenomenon of “Marriage is Scary” is increasingly prevalent among Indonesian youth, reflecting a complex interplay of social, economic, and psychological factors. This trend is marked by a significant decline in marriage rates; data shows a decrease of 438,916 marriages over the past six years, with 64.65% of millennials choosing not to marry (Safiudin, 2024; Sya’ima et al., 2024). Financial instability, career priorities, and negative past experiences—such as parental divorce—are among the primary driving factors (Nisa & Abdullah, 2024; Sya’ima et al., 2024).

Recent studies highlight that economic factors are the dominant cause of fear of marriage among Indonesian Muslims, followed by cultural pressures, domestic violence, and the influence of social media (Sulfinadia et al., 2025). Social media platforms, especially TikTok, have further amplified negative perceptions of marriage by spreading content depicting marital conflict and domestic violence (Arifin & Fardiah, 2023; Oktaviani & Krismono, 2025). These digital narratives intensify anxiety and shape a new social construction in which marriage is viewed as a risky institution, particularly among young people who are exposed to stories of marital failure and trauma (Lestari et al., 2024; Oktaviani & Krismono, 2025).

From sociological and psychological perspectives, recent research identifies that the “marriage is scary” phenomenon is influenced by childhood trauma, uncertainty about the future, social pressure to marry at a certain age, and a lack of mental and emotional readiness (An et al., 2022; Herdiansyah & Khaira, 2025; Nisa & Abdullah, 2024). Furthermore, Generation Z women demonstrate heightened caution in choosing partners and emphasize the importance of mental preparedness, responding to concerns about domestic violence and patriarchal culture (Lestari et al., 2024).

Islam, as both a religion and a value system, regards marriage as a sacred institution and an integral part of worship and the formation of a moral society. Theologically, marriage is positioned as a *mitsaqan ghalizhan*—a solemn covenant imbued with transcendental values (Q.S, An-Nisa: 21). Islamic teachings frame marriage as part of human nature (*fitrah*) (Q.S, Ar-Rum: 21) and as a means of completing one’s faith, as emphasized in numerous hadiths of the Prophet Muhammad (SAW). However, contemporary realities reveal challenges in the practice and interpretation of these teachings among the younger generation (Mafaz et al., 2024).

Previous studies have predominantly focused on psychological and sociological aspects in explaining the fear of marriage, such as trauma from parental divorce, emotional instability, and peer influence (Cohen et al., 2019; Herdiansyah & Khaira, 2025; Oktaviani & Krismono, 2025; Sassler & Lichter, 2020; Sprecher, 2022). However, research from the perspective of Islamic theology remains limited, despite the fact that Islamic theology offers a comprehensive view on life’s purpose, human relationships, and the role of marriage in fulfilling the objectives of *maqashid syariah*, namely spiritual and social well-being (Mafaz et al., 2024).

The urgency of this study lies in exploring how theological concepts in Islam—such as submission to divine destiny (*takdir*), life purpose within the framework of servitude to God (*ubudiyah*), and the sacred meaning of marriage—can serve as a response to the crisis of perception surrounding marriage among Muslim youth. This research seeks to fill that gap by positioning Islamic theology as the main lens through which to understand and address the “Marriage is Scary” phenomenon (Herdiansyah & Khaira, 2025; Oktaviani & Krismono, 2025).

This study employs a qualitative approach with a case study design. Twenty Muslim youths aged 20-30 years from various regions of Indonesia (Java, Sumatra, Kalimantan, and Sulawesi) were purposively selected. Data were collected through semi-structured interviews and document analysis, including classical Islamic texts such as the Qur’an, Hadith, and theological works by scholars like Al-Ghazali and Ibn Qayyim. Thematic analysis was used to identify theological patterns in the narratives of fear toward marriage.

The findings of this study are expected to contribute to the development of a contextual Islamic theological discourse capable of addressing contemporary challenges. Moreover, the results will provide a foundation for

academics, theologians, and policymakers to formulate more spiritual and transformative approaches in shaping youth attitudes toward marriage. This study seeks to explore several key questions: How does Islamic theology explain the urgency and significance of marriage in a Muslim's life? What are the primary factors contributing to the fear of marriage among Muslim youth in Indonesia? In what ways do personal experiences and social environments shape the construction of this fear? Lastly, how can Islamic theological values be utilized to reshape young people's perceptions of marriage in the context of modern society?

Islamic Theology as a Framework for Understanding the Urgency and Significance of Marriage in Muslim Life

The findings of this study reveal that Islamic theology offers a strong and comprehensive framework for understanding the urgency and significance of marriage in a Muslim's life. Participants consistently referred to marriage not merely as a social contract but as a sacred covenant (*mitsaqan ghalizhan*), rooted in divine command and theological purpose. One respondent remarked,

“In Islam, marriage calms the soul because it aligns with God's will—it's not just about companionship but about fulfilling a deeper spiritual duty.”

Islamic theology, as derived from the Qur'an and the Sunnah, places marriage as a fundamental element of human fitrah (natural disposition), integral to fulfilling one's obligations to God (*ubudiyah*) and to society. Surah Ar-Rum verse 21 clearly articulates that marriage is among God's signs, intended to provide peace (*sakinah*), love (*mawaddah*), and compassion (*rahmah*): “And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”. This verse illustrates the theological underpinning of marriage as a divine system designed to achieve spiritual serenity and social harmony.

Further theological insight is found in Q.S, An-Nur verse 32, which states, “And marry those among you who are single and the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them out of His bounty. And Allah is All-Encompassing, All-Knowing.” This verse provides a direct theological assurance regarding economic fears, which are a major concern among youth. It affirms that God's providence accompanies the act of marriage, reinforcing the belief that divine assistance is promised for

those who marry with sincere intention. Hadith traditions also reinforce the theological perspective. The Prophet Muhammad (PBUH) emphasized, “O young people! Whoever among you can afford to marry should marry, for it helps him lower his gaze and guard his modesty...” (Narrated by Bukhari and Muslim). This hadith underscores that marriage is a moral safeguard and a means of preserving chastity, thus fulfilling a central component of religious discipline. Additionally, the Prophet stated, “Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me.” (HR. At-Tirmidhi). This highlights that marriage is not merely cultural or personal but is deeply embedded within Islamic theological doctrine as part of the Prophet’s divine mission.

These teachings show that, within Islamic theology, marriage is both a spiritual necessity and a social mandate. It serves as a means to fulfill divine will, protect human dignity, and sustain the moral order of society. Participants acknowledged these theological foundations, although some expressed concerns that such ideals are often disconnected from contemporary realities like financial instability and delayed maturity. Nonetheless, many found reassurance in theological teachings that promote trust in divine provision and view marriage as a pathway to divine pleasure.

These findings are consistent with theological discourses asserting that marriage has eschatological and existential significance in Islam (Gasatan, 2023; Zelviana & Eren, 2024). The marriage covenant is not only a worldly responsibility but also a means of attaining nearness to God and fulfilling one’s purpose of existence. As noted by classical scholars such as Al-Ghazali in *Ihya Ulum al-Din*, marriage is a means to train the soul, control desires, and cultivate virtue. Ibn Qayyim al-Jawziyyah also emphasized that marriage contributes to the realization of *maqashid al-shariah*—particularly the protection of lineage (*hifz al-nasl*) and morality (*hifz al-‘ird*).

In sum, Islamic theology presents marriage as a divinely ordained institution, essential for the fulfillment of religious obligations and spiritual growth. The theological framework provides not only motivation but also metaphysical reassurance for Muslims facing fear or uncertainty about marriage. This theological grounding has the potential to reshape perceptions of marriage among contemporary youth—not as a source of fear, but as an avenue for spiritual elevation and divine grace.

Theological Explanation of Factors Contributing to the “Marriage is Scary” Phenomenon Among Muslim Youth in Indonesia

The findings from interviews with Muslim youth reveal that the phenomenon of “Marriage is Scary” is influenced by several interrelated factors, including economic insecurity, fear of losing personal freedom, emotional trauma, and social influence—particularly from digital media. A significant number of male respondents expressed fear of financial incapacity, feeling unprepared to bear the economic responsibility of supporting a family. One 25-year-old respondent from Jakarta stated, *“I still don’t have a steady income, and I’m scared I won’t be able to support my wife and future children”*. Meanwhile, several female respondents highlighted a fear of losing autonomy and personal aspirations, with one respondent from Yogyakarta commenting, *“Getting married means losing my independence. I’m afraid I’ll have to give up my dreams or career to follow my husband’s choices”*.

These expressions reflect not only material concerns but also deep emotional and psychological insecurities, often fueled by witnessing broken marriages or negative portrayals of marital life through social media. A respondent from Bandung remarked, *“On TikTok and Instagram, I see people sharing their bad marriage stories. It makes me think that marriage brings pain”*. This environment contributes to a collective anxiety, where the fear of divorce surpasses the desire to marry.

From a theological perspective, Islam offers a profound framework to interpret and address these fears. The Qur’an presents marriage not as a burden but as a divinely ordained institution embedded with mercy, peace, and spiritual significance. In Q.S, An-Nisa. 34, Allah affirms the role of men as protectors and providers: *“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means...”*

This verse establishes that economic responsibility in marriage is grounded in divine order and accompanied by divine support, thereby reframing financial fears as part of a theologically guided trust in Allah’s provisions. Moreover, Q.S, At-Talaq. 2-3 emphasizes divine sustenance and providence: *“And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him.”*

This reinforces the concept of *tawakkul* (reliance on Allah) and offers a spiritual strategy for overcoming anxiety related to economic uncertainty. The Prophet Muhammad, PBUH, further established the spiritual merit of marriage in his hadith: “*If a servant marries, he has completed half of his religion.*” (Tirmidhi). This hadith presents marriage not merely as a social contract but as a path to spiritual completeness, directly challenging the modern narrative that marriage is a source of limitation or distress.

To address emotional fears, the Prophet also said, “*The best of you are those who are best to their families, and I am the best of you to my family.*” (Muslim). This hadith models the ethical and compassionate dimensions of marital life, offering a moral compass to navigate family relationships with empathy, thus countering the fear of toxic or abusive marriages.

In the legacy of classical Islamic scholars, marriage is seen as both a theological and social imperative. Umar bin Khattab RA encouraged marriage for its communal and eschatological significance, “*Marry loving and fertile women, for I will boast of your great numbers before the nations on the Day of Judgment.*” Imam Al-Ghazali also taught that, “*Fear in marriage is a sign of weak trust in sustenance. Marriage brings blessings that follow responsibility.*” This reflects the Aqidah-based understanding that Allah’s sustenance accompanies obedience to His commands—including marriage.

In conclusion, the fears surrounding marriage among Indonesian Muslim youth are grounded in both external realities and internalized anxieties, yet these fears can be theologically addressed through Qur'anic teachings, Prophetic traditions, and classical Islamic scholarship. Anchoring the discourse in Islamic theology—particularly concepts such as *tawakkul*, *qana’ah* (contentment), *amanah* (responsibility), and *barakah* (blessing)—allows marriage to be reframed not as a threat to personal freedom or financial security, but as a sacred path filled with divine guidance, mercy, and spiritual opportunity.

The Influence of Islamic Theological and Social Perspectives on the View of Marriage

The construction of fear toward marriage among Muslim youth in Indonesia is shaped by a complex interplay between personal experiences, social environments, and theological understanding. While Islamic theology offers frameworks of meaning, reassurance, and moral clarity, many

participants reported that social and familial pressures often outweigh these spiritual anchors, resulting in cognitive dissonance and emotional conflict. Several participants found solace in theological teachings. They referred to marriage as part of the Sunnah of the Prophet Muhammad and a means of fulfilling religious obligations. One youth from West Java remarked, “*Marriage is worship, but I want to do it sincerely, not because my family is pushing me*”. This reflects a tension between divine intention and social compulsion. The Sunnah is meant to be embraced willingly (Imam Nawawi, *Sharh Sahih Muslim*), but when enforced through societal expectations, it may lose its spiritual resonance. To further interpret these dynamics, the study categorized participant responses by region, examining how local culture intersects with theological perception.

Table 1. Classification of Youth Perspectives Based on Region and Dominant Views

No	Region	Dominant Theological Reference	Dominant Social Environment
1	West Java	Marriage as Sunnah and completion of faith	Strong parental pressure to marry before 25
2	Yogyakarta	Q.S, Ar-Rum: 21 as source of inner peace and companionship	Cultural acceptance of late marriage
3	West Sumatra	Hadith on marriage preserving dignity (<i>izzah</i>)	Marriage linked to local adat and social status
4	South Kalimantan	Q.S, At-Talaq: 2-3 – <i>tawakkul</i> and divine provision	Family expectations, but lower social stigma
5	South Sulawesi	Ali bin Abi Talib: marriage protects from fitnah	Strong cultural-religious overlap reinforces early marriage
6	Jakarta	Al-Ghazali: marriage invites <i>sakinah</i> and divine blessing	High urban stigma for late marriage

These regional differences highlight how social expectations—rooted in local customs and norms—either reinforce or conflict with personal theological understanding. While many youths cite verses and hadith that affirm the

spiritual value of marriage, societal narratives often frame marriage as a benchmark of maturity or success, generating pressure and anxiety. Islamic theology frames marriage as an act of divine mercy (*rahmah*) and mutual support. As stated in Q.S, Ar-Rum 21, “*And among His signs is that He created for you spouses from among yourselves so that you may find tranquility (sakinah) in them...*” This verse articulates the divine purpose of marriage as emotional and spiritual harmony—not as an external obligation imposed by others.

Another theological lens is Q.S, Al-Baqarah 187, which likens spouses to garments for one another—providing protection, comfort, and dignity. The theological symbolism here contrasts sharply with the fear-based narratives youth encounter, especially in digital spaces that portray marriage through lenses of conflict, loss, or inequality.

The Hadith, “*Marriage is my Sunnah, and whoever turns away from my Sunnah is not of me*” (Sahih Bukhari), emphasizes marriage as a pathway to spiritual integration with the Prophet’s example. However, this hadith should be contextualized not as coercion, but as an invitation toward personal readiness and intention, as emphasized by scholars like Ibn Qayyim and Al-Ghazali. Imam Al-Ghazali, in *Ihya Ulumuddin*, discusses marriage as a spiritual training ground—a way to cultivate patience (*sabr*), love (*mahabbah*), and reliance on God (*tawakkul*). He warns that fear toward marriage often stems from shallow understanding of divine sustenance: “He who believes that his rizq decreases by marrying has not understood tawakkul.”

The theological discourse, therefore, offers reassurance and counter-narratives to the social anxiety youths experience. But when social environments emphasize economic benchmarks, gender roles, or family honor as prerequisites for marriage, these external factors often distort the theological intent. As seen in urban areas like Jakarta, social media contributes to this distortion, creating negative imagery of marriage that overshadows spiritual values. These findings affirm prior studies (Himawan et al., 2019; Pangestu & Jenuri, 2023) while extending them through a theological lens. By grounding marriage discourse in Qur’anic verses, Hadith, and classical theological views (e.g., Al-Ghazali, Ibn Qayyim, and Nawawi), this study shows that fear of marriage is not only a sociological or psychological issue but also a theological one—rooted in the disconnection between divine guidance and contemporary socio-cultural pressures.

Islamic Theological Values as Transformative Tools to Reshape Youth Perceptions of Marriage in Modern Society

The research findings reveal that negative experiences—such as witnessing parental divorce, domestic violence, or marital disharmony—have significantly contributed to the fear of marriage among Indonesian youth. These personal experiences, when combined with a social environment that prioritizes individualism, material success, and delayed commitment, foster skepticism toward the institution of marriage. One participant shared, “*I grew up seeing my parents fight constantly. It made me doubt whether marriage brings peace or just more problems*”. In response to this, Islamic theology offers not only moral instruction but also a transformative framework to rebuild perceptions of marriage through divine guidance, prophetic traditions, and the views of classical Islamic scholars. The theological framework positions marriage as a sacred covenant (*mitsaqan ghaliza*)—not merely a social contract, but a path to spiritual growth and fulfillment.

Allah SWT in Q.S,Ar-Rum 21, “*And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.*” This verse reflects that marriage is rooted in divine purpose—meant to bring *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion). Such a theological perspective reshapes marriage not as a feared responsibility but as an act of divine mercy, affirming emotional and spiritual stability rather than emotional risk. In Q.S, An-Nisa’ 19, Allah also reminds believers, “*O you who believe! You are not permitted to inherit women by force... Live with them honorably...*” This verse highlights Islam’s rejection of oppressive marital norms. It reorients young people’s views that Islamic marriage is not rooted in domination or injustice, but in mutual respect and *adl* (justice), which counteracts modern anxieties arising from abusive marital models.

Furthermore, in a Hadith narrated by Al-Bukhari, the Prophet Muhammad SAW emphasized, “*Marriage is part of my Sunnah. Whoever does not follow my Sunnah is not from me.*” This hadith reframes marriage as a prophetic path—a means of emulating the life and values of the Prophet—thus elevating marriage from a social obligation to a form of spiritual alignment. For youth overwhelmed by societal pressures, this Sunnah-based perspective empowers them to see marriage as a personal choice aligned with faith rather than with

external expectations. The Prophet also stated in a Hadith recorded by Ibn Majah, "O young people! Whoever among you is able to marry should do so, for it helps lower the gaze and protect chastity..." This theological guidance emphasizes that marriage serves as a spiritual protection (*wiqayah*) from moral deviation. In modern society, where youth are often exposed to hypersexualized media and moral ambiguity, this value helps shift perceptions from fear to responsibility, framing marriage as a defense of integrity and personal dignity.

In the words of Umar ibn al-Khattab, "There is no benefit in a man who is not married, and he has no one to advise him about his religion." This wisdom underlines the communal and religious dimensions of marriage—guiding youth to see it not merely as an individual challenge but as an arena for growth, accountability, and shared righteousness. Furthermore, Imam Al-Ghazali, in *Ihya' Ulum al-Din*, asserted that, "Marriage brings about tranquility, contentment, and spiritual balance. A sincere intention in marriage brings divine assistance." This theological view offers a profound spiritual reassurance for those who fear marriage due to worldly concerns such as poverty, incompatibility, or emotional pain. Al-Ghazali's emphasis on *niyyah shalihah* (pure intention) and *tawakkul* (reliance on Allah) reframes marriage as a source of *barakah* (blessing), not burden. In addressing economic fears, Imam Al-Ghazali also advises, "If one fears poverty due to marriage, he should remember that Allah is the provider." This challenges materialist narratives that discourage marriage due to financial instability and replaces them with a faith-based trust in divine provision.

These theological constructs offer powerful tools to reconstruct the meaning of marriage among young Muslims. By foregrounding divine purpose, prophetic teachings, and classical Islamic thought, fear is replaced with spiritual insight. As noted in previous studies (Fakhari et al., 2020; Manning, 2020; Sihombing & Cutmetia, 2024), social anxieties and broken familial patterns are key sources of fear. However, Islamic theology does not negate these fears—it responds to them with compassion, structure, and purpose. Therefore, utilizing Islamic theological values is essential to reshape modern youth perceptions of marriage. These values serve not only as doctrinal principles but as healing tools—providing clarity, reassurance, and empowerment to engage in marriage with spiritual awareness and theological confidence amidst the complexities of modern life.

Conclusion

This study affirms that the “Marriage is Scary” phenomenon among Indonesian Muslim youth is shaped by a complex interplay of personal experiences, social pressures, and the insufficient internalization of Islamic theological values in navigating modern realities. Islamic teachings, as derived from the Qur’an and Hadith, offer a theological framework that defines marriage as a sacred act of worship, a means of protection, and a path to inner peace and divine blessing (Q.S. Ar-Rum: 21; Q.S. An-Nur: 32; Hadith narrated by Tirmidhi).

However, the findings reveal a gap between these theological ideals and the lived experiences of youth, many of whom have been shaped by parental divorce, materialistic and individualistic environments, and anxieties related to financial instability and interpersonal conflict. Verses such as Q.S. Al-Hujurat: 13 and Q.S. An-Nisa’: 19, along with prophetic guidance on choosing a partner based on religious values, emphasize that marriage should be rooted in mutual understanding and justice—not fear or coercion.

Theological values such as *tawakkul* (trust in God's provision, Q.S. At-Talaq: 2–3), *taqwa* (piety), and fairness serve as spiritual tools to counteract fear and restore confidence in the institution of marriage. The insights of early Islamic figures, including Umar ibn Khattab and Imam Al-Ghazali, also highlight that personal righteousness and reliance on Allah are powerful safeguards against the negative influences of social and economic uncertainty.

Therefore, utilizing Islamic theological principles is not merely about prescribing ideals but contextualizing them within the struggles of contemporary life. A collective effort—among scholars, families, and communities—is essential to revitalize the spiritual meaning of marriage in Islam. By bridging theology with lived social realities, Islamic values can help transform marriage from a source of anxiety into a meaningful journey of faith, responsibility, and communal harmony.

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