

The Phenomenon of “Marriage Is Scary” and the Marriage Readiness of Generation Z: A Study of Family Law Students from an Islamic Law Perspective

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Abstract

The *phenomenon of Marriage is Scary* that develops on social media is one of the discourses that affects the way the younger generation views the institution of marriage. This narrative often features various domestic conflicts such as divorce, domestic violence, infidelity, and economic pressures which then form the perception that marriage is an institution full of risks. This condition has the potential to affect the readiness to marry of the younger generation, especially Generation Z who grew up in a digital environment and are very exposed to information through social media. This study aims to analyze the perception of Family Law students towards the phenomenon of *Marriage is Scary*, its influence on the marriage readiness of Generation Z, and review it from the perspective of Islamic law. This research uses a qualitative approach with phenomenological methods. The research data was obtained through in-depth interviews, observations, and documentation of students of the Department of Family Law UIN Ar-Raniry who actively use social media. Data analysis was carried out in a descriptive-analytical manner by interpreting the experience and meaning of the informants to the phenomenon being studied. The results of the study show that *the phenomenon of Marriage is Scary* is found in various forms of social media content that display domestic conflicts, thus giving rise to the perception that marriage has various risks and challenges. This phenomenon affects the readiness to get married of Generation Z by encouraging a more cautious, selective attitude, and postponing marriage until they have more mature mental, emotional, and economic readiness. From the perspective of Islamic law, marriage is seen as *mitsaqan ghalizhan* which aims to form a family that is *sakinah, mawaddah, and warahmah*. The phenomenon of *Marriage is Scary* should not be interpreted as a reason to reject marriage, but as a social reflection that encourages the younger generation to prepare themselves more thoroughly before entering domestic life.

Keywords : *Marriage is Scary*, Generation Z, Marriage readiness, Social media, Islamic Law.

Introduction

Marriage is a social institution that has a strategic role in shaping the family structure, generational sustainability, and social stability of a country (Aseri, 2023). Marriage is positioned as the main foundation of family formation that functions not only as a biological unit, but also as a vehicle for value, social, and moral education (Syam & Andaryuni, 2025). The state views the family as a pillar of human development so that the readiness of individuals to enter marriage becomes an issue directly related to the quality of human resources and long-term social resilience (Puspitawati *et al.*, 2023). In the provisions of the Law and the Compilation of Islamic Law (KHI), marriage is a legal bond between a man and a woman that aims to build a *sakinah, mawaddah, and warahmah* household life, namely a harmonious, peaceful, affectionate, and prosperous family (Anas & Hambari, 2024). This concept is in line with the words of Allah SWT in QS. Ar-Rum verse (21):

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

Meaning: "Among the signs of His greatness is that He created for you pairs of your own (kind) so that you may feel at peace with him. He has made among you a sense of love and affection. Indeed, in such is the sign (of Allah's greatness) for the people who think." (QS. Ar-Rum: 21).

Data from the Central Statistics Agency shows a tendency to postpone marriage among Indonesia's young generation, where in 2025 around 71.04% of youth aged 16-30 years will still be unmarried, while in 2024 this percentage will be recorded at 69.75%, indicating a change in the pattern of transition to family life compared to the previous period (Central Statistics Agency, 2024; 2025). In addition, BPS also noted that the age of first marriage of women in Indonesia tends to increase, with an average of over 21 years old, although early marriage is still found in certain proportions (Central Statistics Agency, 2024). Similar conditions are seen at the regional level, especially in Aceh Province, where around 75.94% of youth are still unmarried in 2023, making Aceh one of the provinces with the highest proportion of single youth in Indonesia (Central Statistics Agency, 2023). BPS Aceh data also shows the dynamics of marriages and divorces that occur every year in various districts/cities, with the divorce rate fluctuating but relatively lower than the number of marriages, which is around 102 divorce cases in 2023, which reflects the household conditions of the Acehnese people in general (BPS Aceh, 2023; BPS, 2024).

The tendency to postpone marriage cannot be separated from the rapid social changes due to globalization and the development of information technology, which encourages a shift in the meaning and perception of the younger generation towards the institution of marriage (Aminudin *et al.*, 2025). The current young generation is growing up in a different social context than the previous generation, characterized by changes in work patterns, increasing economic demands, and increasingly complex

gender relationship dynamics (Darmawan & Radiansyah, 2023). In addition, massive exposure to information through digital media and social media has also shaped a new perspective on family life (Mau, 2025). In this case, the emergence of negative narratives about marriage known as “*Marriage is Scary*” on social media is one of the phenomena that strengthens the perception that marriage is seen as something full of risks and burdens, so that it has the potential to affect the attitudes and readiness to marry of the younger generation, especially Generation Z (Razania & Muhtadi, 2025).

The *phenomenon of Marriage is Scary* refers to the construction of a discourse that describes marriage as something scary, full of risks, emotionally and financially burdensome, and has the potential to cause suffering, especially for women (Insani & Putri, 2025). This narrative is mostly found in the form of social media content such as short videos, personal experience threads, memes, and viral comments. The content often shows domestic conflicts, infidelity, domestic violence, economic burdens, divorce, and inequality of roles in the family. Although some of the content is based on real experiences, its repetitive and sensational presentation has the potential to form a collective perception that tends to be negative towards the institution of marriage (Oktaviani, 2025).

Social media has great power in shaping opinions, attitudes, and behaviors, especially for the generation that grows up along with the development of digital technology (Komara & Widjayani, 2024). Social media algorithms work by amplifying content that triggers emotions, including fear and anxiety, so that the *narrative of Marriage is Scary* is easily spread and repeatedly consumed (Karimah, 2025). Constant exposure to this kind of content can affect the way individuals interpret marriage, no longer as a phase of life that needs to be carefully prepared, but as a source of threats that should be avoided or postponed (Putri, 2025).

The *phenomenon of Marriage is Scary* has been in the media spotlight because it reflects the real concern of many generations towards marriage as a social institution, not just a momentary trend on social media; this narrative is triggered by the exposure of content about domestic conflict, violence, and economic pressure that has gone viral on TikTok and other platforms, which has led some people to postpone or even be reluctant to marry due to the view that marriage is full of risks and burdens (Liputan6.com, 2025). In addition, most see marriage no longer as a top priority because it focuses more on education, career, and financial readiness first, so the term *Marriage is Scary* also reflects the changing values and life priorities of the younger generation in the contemporary socio-economic context (Radar, 2025).

The group most vulnerable to this phenomenon is Generation Z. Gen Z, who were generally born in the mid-1990s to early 2010s, are a generation that is very familiar with social media and makes it the main source of information, value references, and identity builders (Riswandi et al., 2025). In the process of finding identity and planning for the future, Gen Z not only learns from the family environment or formal education,

but also from the narratives that are widely circulated in the digital space (Laka et al., 2024). As a result, their perception of marriage is greatly influenced by the representations that appear on social media (Rahmawati, 2025).

Generation Z faces structural challenges in the form of economic uncertainty, rising cost of living, fierce job competition, and changes in gender role values that affect their readiness to marry financially and psychologically (Agusalim et al., 2025). When this condition interacts with the *narrative of Marriage is Scary* on social media that highlights the risks and failures of marriage, there is an ambivalent attitude and even resistance to marriage, so that marriage readiness is no longer only determined by age and economy, but also by subjective perceptions of emotional security and quality of married life (Fauziyah et al., 2025). In fact, marriage readiness is multidimensional that includes physical, psychological, social, economic, and moral aspects, and excessive exposure to negative narratives can weaken this readiness, especially in psychological and commitment aspects (Rahman et al., 2025). This phenomenon is important to study from the perspective of Islamic law because it has the potential to contradict the purpose of marriage in Islam which emphasizes the creation of a *sakinah, mawaddah, and warahmah* family as well as the formation of good and maintained offspring.

Based on the results of the initial interview, it was found that the *Marriage is Scary* trend on TikTok social media affects the marriage readiness of Family Law students. A number of students expressed their reluctance to get married because they saw marriage as potentially threatening women's freedom and identity. In addition, the *Marriage is Scary* trend is also considered to form a negative opinion on marriage among Generation Z, which raises a fear of getting married, especially related to concerns about choosing the wrong partner and facing conflicts in domestic life. Other informants added that exposure to these trends encourages them to be more realistic in interpreting marriage, not solely as a love-based bond, but also as a commitment that demands mental readiness, responsibility, and financial stability. These findings show that the *Marriage is Scary* trend gives rise to a critical attitude towards marriage and reflects a shift in values among students in viewing marriage as a life decision that needs to be considered carefully, not just a social obligation.

Based on the results of previous research, the phenomenon of *Marriage is Scary* on social media, especially TikTok, has been proven to have a significant influence on the perception and readiness to get married in Generation Z. Nasri & Octavia's research (2025) shows that exposure to negative narratives about marriage, such as fear of divorce, domestic conflicts, domestic violence, and economic instability, forms an attitude of skepticism and excessive caution in Looking at marriage. In addition, research by Hidayah & Sessiani (2025) states that the *Marriage is Scary* trend increases Gen Z's anxiety and psychological stress, especially in individuals with low digital literacy, so they are more likely to generalize to other people's negative experiences as

an overview of marriage. Rambe et al.'s (2025) research on content analysis and comments on social media also revealed that the fear of losing freedom, uncertainty about the future, and the worry of choosing the wrong partner were the dominant themes in forming negative opinions about marriage.

Based on the background that has been described, this study focuses on the phenomenon of *Marriage is Scary* and the marriage readiness of Generation Z, especially in students of the Department of Family Law, Faculty of Sharia and Law UIN Ar-Raniry. This study aims to understand how Family Law students interpret the phenomenon of *Marriage is Scary* that develops on social media and how this phenomenon affects their readiness to marry when viewed from the perspective of Islamic law. Therefore, the researcher is interested in conducting a study titled "The Phenomenon of *Marriage is Scary*" and Generation Z's Marriage Readiness: A Study of Family Law Students in the Perspective of Islamic Law."

Research Methods

This study uses a qualitative approach with a phenomenological pattern to deeply understand the experiences, meanings, and perceptions of Generation Z, especially students of the Family Law Department of UIN Ar-Raniry, towards the phenomenon of *Marriage is Scary* on social media and its impact on marriage readiness from the perspective of Islamic law. The types of data used include primary data and secondary data (Sanjaya et al., 2023). Primary data was obtained through in-depth interviews and observations of students of the Department of Family Law of UIN Ar-Raniry as part of Generation Z who actively use social media, especially TikTok, and are exposed to content with the theme of *Marriage is Scary* (Rohim, 2023). Secondary data is obtained through scientific literature, news articles, marriage guidance guidelines from the Ministry of Religious Affairs, as well as Islamic law sources and supporting data from related institutions (Hotimah, 2025).

Data collection techniques are carried out through semi-structured interviews, observations, and documentation to obtain comprehensive data (Wijaya et al., 2025). The presentation of data was carried out in a descriptive-analytical manner in the form of a thematic narrative supported by informant quotes and a summary of observation and documentation results, so as to be able to describe the phenomenon of *Marriage is Scary* and the readiness to marry Generation Z systematically and in-depth from the perspective of Islamic law (Achjar et al., 2023).

Discussion/results

Family Law Students' Perception of the Phenomenon of *Marriage is Scary* on Social Media

The results of the interviews showed that most of the informants were students who actively used social media such as TikTok, Instagram, YouTube, and X (Twitter).

Social media is the main source of information, entertainment, and discussion space on social issues, including marriage issues. Intense exposure to various content about domestic life, couple conflicts, and divorce cases makes students quite familiar with the phenomenon known as *Marriage is Scary*.

Most informants stated that they often found content that featured a narrative of fear of marriage. The content is generally in the form of personal experiences regarding domestic conflicts, infidelity, domestic violence, and economic pressure in the family. One of the informants stated that the phenomenon is very easy to find on social media. This is as expressed by the N.A. informant who stated that *"the phenomenon of Marriage is Scary very often appears in the form of short videos or statuses on social media that depict various domestic conflicts."*

Other informants also revealed that the phenomenon was widely circulated in the form of discussions and comments from netizens about bad experiences in domestic relationships. The E.N.F. informant explained that *"the phenomenon of Marriage is Scary often appears in the comment columns or status of friends on social media, especially those discussing cases of infidelity or domestic violence."* The same thing was also expressed by the informant M.Z. who stated that *"content about Marriage is Scary appears in the form of relationship psychology content that discusses unhealthy relationships in marriage."*

Based on the results of the interviews, the emergence of *the Marriage is Scary* phenomenon among the younger generation is influenced by various factors. The most frequently mentioned factors are the high exposure to divorce cases, domestic violence, and economic instability experienced by young couples. Informant D.F. stated that *"this phenomenon arose due to the large number of divorce cases, economic burden, and domestic violence that went viral on social media."* Meanwhile, informant N. added that *"this phenomenon is also triggered by the fear of the younger generation of marriage risks such as domestic conflicts and mistakes in choosing a partner."*

In addition to these factors, some informants also consider that social media plays a big role in strengthening negative perceptions of marriage because viral content tends to highlight the dramatic side of domestic life. The M.A. informant explained that *"a lot of the content is provocative in order to get public attention, so it does not always portray the reality of marriage objectively."* The same thing was conveyed by F.W.'s informant who stated that *"content about the risks of marriage can actually be a warning, but if it is too much it can cause excessive anxiety about marriage."*

The results of the study also show that the phenomenon of *Marriage is Scary* is more felt by women. This is related to the perception that women often face double burdens in households, both in domestic and career roles. The S.A.P. informant stated that *"women are more afraid of marriage because they often bear the burden of domestic as well as greater social risks in the event of divorce."* A similar opinion was also conveyed by

informant H.K. who said that *"women are often the most vulnerable parties in domestic conflicts, so that the fear of marriage is felt more strongly by women."*

In addition, some informants also attributed this phenomenon to the inequality of roles in the household. The imbalance in the division of responsibilities between husband and wife is considered to be one of the factors that cause concern for married life. The A.A. informant stated that *"the inequality of roles in the household is often a trigger for conflict that makes some people view marriage as something scary."*

However, not all informants view the *phenomenon of Marriage is Scary* negatively. Some students actually consider this phenomenon as a form of social reflection that can be a reminder for the younger generation to be more careful in preparing for marriage. Informant N. states that *"this phenomenon can serve as a warning to the younger generation not only to view marriage romantically, but also to understand the responsibilities that come with it."* The same thing was also expressed by the A.A. informant who stated that *"the phenomenon of Marriage is Scary should be a signal for the younger generation to increase mental, emotional, and economic readiness before marriage."*

The results of this study are in line with previous research that examined the phenomenon of *Marriage is Scary* among Generation Z. Phenomenological research by Tirta & Arifin (2025) shows that the young generation living in the digital era is very easily exposed to various narratives about fear of marriage through social media, so that the issue has become the subject of extensive discussion among young people. Social media not only disseminates individual experiences, but also shapes discourse spaces that influence the way young generations view long-term commitments such as marriage. In addition, research by Huang *et al.*, (2024) revealed that digital content not only triggers fear, but also encourages the younger generation to be more rational and careful in making decisions related to relationships and marriage.

The Influence of the Marriage is Scary Phenomenon on Generation Z's Marriage Readiness

Most informants stated that the phenomenon is indeed real and often appears in various forms of social media content. The informant explained that exposure to the content can affect the way the younger generation views marriage. This is as expressed by the following informants: *"This phenomenon often appears on social media, especially in the form of videos or stories of problematic household experiences."* (N.A., E.N.F., M.Z., D.F.) Other informants also stated that the rampant negative content about the household can form the perception that marriage is something full of risks. This condition makes some of the younger generation more cautious in looking at the institution of marriage. *"A lot of the content features domestic conflicts, such as infidelity or domestic violence, so people become afraid to get married."* (N., F.W., H.K.)

Some informants consider that the phenomenon of *Marriage is Scary* is also related to the increasing awareness of the younger generation of various problems that

occur in the household. The informant stated that the current young generation is more critical in seeing the reality of marriage, so they no longer view marriage idealistically. *"The younger generation is now more aware that marriage does not always go perfectly. There are many challenges to face."* (S.A.P., M.A., A.A.)

The results of the study also show that the phenomenon of *Marriage is Scary* is often associated with inequality in the relationship between husband and wife in the household. Some informants argue that fear of marriage arises from the perception that women often bear a greater burden in domestic life, both emotionally and socially. *"This phenomenon is more felt by women because they often face greater risks in marriage."* (N.A., M.Z., F.W.) The informant also assessed that social media content that portrayed marriage negatively did not always reflect the reality of the entire couple. Some informants argue that the content is often presented sensationally to attract the attention of the audience. *"The content on social media is often so dramatic that it makes people think that all marriages end badly."* (E.N.F., S.A.P., H.K.)

In relation to marriage readiness, the phenomenon of *Marriage is Scary* has a significant influence on the way the younger generation prepares for marriage. Most of the informants stated that this phenomenon made them more cautious and not in a hurry in making the decision to get married. *"This phenomenon makes the younger generation more selective and postpones marriage until they feel completely ready."* (F.W., N., A.A.) This phenomenon also encourages the younger generation to pay more attention to mental, emotional, and economic readiness before marriage. The informant stated that marriage readiness is not only related to age, but also the individual's ability to manage conflicts, communicate with partners, and carry out responsibilities in the household. *"Marriage requires mental, emotional, and economic readiness. Without that readiness, households can easily experience conflicts."* (N.A., E.N.F., D.F.)

However, some informants also view the phenomenon of *Marriage is Scary* positively as a form of reflection for the younger generation not to get married in a hurry. This phenomenon is considered to encourage the younger generation to prepare themselves more thoroughly before entering domestic life. *"This phenomenon can be a reminder for the younger generation to prepare themselves more thoroughly before marriage."* (M.A., H.K., S.A.P.) The results of the study stated that the phenomenon of *Marriage is Scary* has an influence on the marriage readiness of Generation Z.

The results of this study are in line with the research of Tirta & Arifin (2025) which states that the young generation in the digital era is often exposed to negative narratives about marriage through social media, such as stories of divorce, infidelity, and domestic conflicts, thus giving rise to the perception that marriage is an institution full of risks. Similar results were also revealed by Olviyani *et al.*, (2025) who stated that the *trend of Marriage is Scary* among Generation Z emerged in response to the large amount of negative content about domestic life spread on digital platforms. This research is also in line with the research of Alimuddin & Syafruddin (2025) who stated

that the phenomenon of *Marriage is Scary* often leads to a skeptical attitude towards marriage as well as a tendency to postpone marriage due to concerns about domestic conflicts and future uncertainty.

The Phenomenon of *Marriage is Scary* in the Perspective of Islamic Law

Based on the results of interviews with informants who are final year students, it is known that most of the respondents have a relatively similar understanding of the concept of marriage from the perspective of Islamic law. The informants view marriage as a strong contract or *mitsaqan ghalizhan* between a man and a woman to form a legitimate family according to Islamic law. One of the informants stated that *“marriage in Islam is a strong contract between a man and a woman to form a legitimate family based on the Shari’a”* (N.A.). A similar view was also expressed by another informant who stated that *“marriage is a sacred bond that binds two people to live together in obedience to Allah on the basis of a valid contract according to sharia”* (E.N.F.).

The informants also have a consistent understanding of the purpose of marriage in Islam, which is to form a family that is *sakinah, mawaddah, and warahmah*. This goal is understood as an effort to create inner peace, love, and affection between married couples. One of the informants explained that the purpose of marriage is to *“create calm, love, and affection between the couple and give birth to good offspring”* (M.Z.). The same thing was also expressed by another informant who stated that *the family in Islam should be a place of calm and affection between husband and wife* (H.K.).

Regarding rights and obligations in the household, the majority of informants have relatively similar views. The informants stated that the husband has the main obligation to provide sustenance, protection, and guidance for the family, while the wife has the right to receive maintenance and is obliged to maintain self-respect and manage the household. One of the informants stated that *“the husband is obliged to provide for the inner birth and protection of the family, while the wife has the obligation to take care of herself and the household”* (D.F.). The same view was also expressed by another informant who emphasized that these rights and obligations must be understood as a form of mutual responsibility between husband and wife in building a harmonious family (N.).

Regarding the concept of the husband as the head of the family as stipulated in the Marriage Law and the Compilation of Islamic Law, most of the informants considered that the concept is basically still relevant, but must be understood in terms of responsibility and leadership that is protective, not dominated. One of the informants stated that *“the husband as the head of the family should be understood as a leader responsible for the welfare of the family, not as an oppressive ruler”* (N.A.). The same view was also expressed by another informant who stated that the husband’s leadership is a mandate that must be carried out with deliberation and responsibility, not as absolute power (F.W.).

In the *phenomenon of Marriage is Scary* which is growing a lot on social media, almost all informants stated that they often encountered this phenomenon, especially through platforms such as TikTok, Instagram, and Twitter. One of the informants stated that the phenomenon “*often appears in the form of short video content that recounts bad experiences in the household*” (S.A.P.). Other informants also revealed that this phenomenon has appeared many times in the form of discussions or stories about divorce, infidelity, and domestic violence that have gone viral on social media (M.A.).

From the perspective of Islamic law, the informants emphasized that marriage remains an institution that has a noble purpose, namely to build a family that is *sakinah, mawaddah, and warahmah*. Therefore, the phenomenon of *Marriage is Scary* should not be interpreted as a reason to reject marriage, but rather as a motivation for the younger generation to increase their readiness before marriage. One of the informants stated that “*this phenomenon is not a reason to be afraid of getting married, but a reminder for the younger generation to prepare themselves more carefully and understand the rights and obligations in the household*” (F.W.).

The results of this study are also in line with Zubaidah’s (2025) research showing that the *trend of Marriage is Scary* among Generation Z is triggered by exposure to social media content that shows domestic conflicts, divorce, and economic uncertainty, thus raising concerns about the institution of marriage. In addition, research by Ardiningrum *et al.*, (2025) states that the fear of marriage that develops on social media, especially TikTok, shows social symptoms influenced by negative household experiences, gender inequality, and social pressure, so that it can weaken the trust of the younger generation in the institution of marriage if it is not balanced with education on Islamic values.

From the perspective of Islamic law, marriage is an institution that has an important position in human life. Islam views marriage as a sacred bond that aims to form a harmonious and peaceful family. This is affirmed in the Qur’an Surah Ar-Rum verse 21 which explains that Allah created a couple for humans so that they can obtain peace and foster a sense of love (*mawaddah*) and affection (*rahmah*) between married couples. This verse shows that the main purpose of marriage in Islam is the creation of peace of life and harmony in the family (QS. Ar-Rum: 21).

The concepts of *sakinah, mawaddah, and rahmah* are the main foundations in building families in Islam. *Sakinah* is interpreted as calmness and tranquility in domestic life, while *mawaddah* means love that grows between couples, and *rahmah* means affection that encourages husband and wife to understand each other and protect each other. These three concepts show that marriage in Islam not only serves as the fulfillment of biological needs, but also as a means to create harmonious emotional, spiritual, and social relationships in the family (Iranti *et al.*, 2025).

In positive law in Indonesia, this principle is also reflected in Law Number 1 of 1974 concerning Marriage which states that marriage is a bond of birth and mind

between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the One Godhead. In addition, in the Compilation of Islamic Law (KHI) it is also explained that the husband has the obligation to protect his wife and provide for himself according to his ability, while the wife has the obligation to maintain her own honor and manage the household properly. This provision shows that the relationship between husband and wife in Islam is based on the principles of responsibility, mutual respect, and cooperation in building a harmonious family life.

Conclusion

The phenomenon of *Marriage is Scary* that develops on social media has an effect on the perspective and readiness to marry Generation Z, especially students of the Family Law Department of UIN Ar-Raniry. Exposure to digital content that displays domestic conflicts, divorce, domestic violence, and economic pressures forms a perception that marriage is an institution full of risks, so that some young generations become more cautious and even tend to postpone marriage until they feel completely ready. However, this phenomenon is not completely viewed negatively by students, as it also raises a critical attitude and awareness of the importance of mental, emotional, and economic readiness before marriage.

From the perspective of Islamic law, marriage is still understood as *mitsaqan ghalizhan* which aims to build a family of *sakinah, mawaddah, and warahmah* as affirmed in the Qur'an and positive laws in Indonesia. Therefore, the phenomenon of *Marriage is Scary* should not be interpreted as an excuse to avoid marriage, but as a social reflection that encourages the younger generation to prepare themselves more carefully in order to be able to build a harmonious household in accordance with Islamic values.

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