

MARRIAGE IS SCARY PHENOMENON IN INDONESIA: ANALYSIS OF QURANIC RESPONSE TO INCREASES MARITAL VIOLENCE

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ABSTRACT

The phrase Marriage is Scary resonates in Indonesian society, influenced by rising Marital Violence or KDRT cases. The Central Bureau of Statistics reported a decrease in marriages from 1,695,255 in 2022 to 1,577,255 in 2023. Factors like patriarchal culture and inadequate education contribute to this issue. This study examines the Qur'an's perspective on gender harmony and its role in reducing violence and fostering harmonious households. Using a qualitative, critical-historical approach, the research integrates *Asbabunnuzul* and *Qishshatul Qur'an* with a correlational or *Munasabah* theory by library research method. Findings highlight the Qur'an's emphasis on premarital education, balanced roles between spouses, and prioritizing gender harmony to prevent violence. The study identifies examples of ideal households in the Qur'an, such as the families of Prophet Ibrahim and Imran, illustrating the importance of faith, patience, and mutual cooperation in achieving harmony. In the Indonesian context, where patriarchal norms and increasing marital violence contribute to marital anxiety, this study emphasizes the importance of Qur'anic teachings on justice, mutual respect and premarital preparation for building resilient households.

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INTRODUCTION

The phrase Marriage is Scary has gained significant traction within Indonesian society. This trend is particularly evident on social media, where negative perceptions of marriage are expressed through comments and daily conversations.¹ Until there is a gamophobia movement or choosing to be single rather than married.² A report by the Central Statistics Agency highlights a decline in marriage rates over the past five years. In 2023, 1,577,255 marriages were recorded, a decrease of approximately 128,000 from 2022's figure of 1,695,255.³ This trend correlates with concerns about patriarchal norms, which often underpin marital violence.⁴ Contributing to the widespread adoption of Marriage is a Scary narrative.⁵

Unlike previous studies that focused on legal or psychological aspects of marital violence, this study emphasizes the Qur'anic perspective to address societal anxiety surrounding marriage. The digital era has facilitated the rapid spread of this sentiment, reaching its peak in 2024 and causing heightened anxiety among young couples contemplating marriage.⁶ Increasing fears are fueled by high rates of marital violence, which undermine the harmony and stability of household life.⁷ While marriage is ideally a source of joy, reports indicate that marital violence-disproportionately affecting women remains a significant issue in Indonesia.⁸ In Indonesia, patriarchal norms often manifest as unequal power dynamics in households, which not only normalize certain forms of violence but also discourage women from reporting such incidents.⁹ From January 1 to August 14, 2024, 15,490 cases of violence were reported, with additional data from the Ministry of Women's Empowerment and Child Protection documenting 15,805 cases as of September 21, 2024.¹⁰ On average, 1,756 cases are reported monthly, while many incidents remain unreported, highlighting the hidden prevalence of this issue.

¹ Ajeng Wiko Rimadani, "Pandangan Gen Z Tentang Pernikahan Di Pengaruhi Lingkungan Dan Media Sosial," *Kumparan.com*, 2024, <https://kumparan.com/user-11052022045340/pandangan-gen-z-tentang-pernikahan-di-pengaruhi-lingkungan-dan-media-sosial-23S3wg1YnWi>.

² Khamdan Safiudin, "Gender Problems in Indonesia: The Phenomenon of Gamophobia in a Permissive Society," *An-Nisa Jurnal Kajian Perempuan Dan Keislaman* 17, no. 1 (2024): 56–65, <https://doi.org/10.35719/annisa.v17i1.245>.

³ Muhammad Zagar Firdaus, "Pengaruh Tren Marriage Is Scary Dalam Menurunnya Angka Pernikahan Di Indonesia," *Kumparan*, 2024, <https://kumparan.com/muhammad-zagar-firdaus/pengaruh-tren-marriage-is-scary-dalam-menurunnya-angka-pernikahan-di-indonesia-23XNwTLpiVD/full>.

⁴ Natasha Bhardwaj and Jody Miller, "Comparative Cross-National Analyses of Domestic Violence: Insights from South Asia," *Feminist Criminology* 16, no. 3 (2021): 351–65, <https://doi.org/10.1177/1557085120987635>.

⁵ Jovanka Yves Modiano, "Pengaruh Budaya Patriarki Dan Kaitannya Dengan Kekerasan Dalam Rumah Tangga," *SAPIENTIA ET VIRTUS* 6, no. 2 (2021): 129–40, <https://doi.org/10.37477/sev.v6i2.335>.

⁶ Ruyuan Han, Mohd Nor Shahizan Ali, and Mohd Azul Mohamad Salleh, "Media Consequences of Marriage Reality Shows: Long-Term Effects on Audience Knowledge Attitudes and Behaviors," *RCR: Review of Communication Research* 12 (2024): 152–68, <https://doi.org/10.52152/RCR.V12.10>.

⁷ Muh Zaim Azhar and Aisyah Mardhatilla, *Views of the Panel of Judges About the High Rate of Divorce Claims in Class 1a Religious Courts of Balikpapan*, *Proceeding BICIHE*, vol. 1, 2023.

⁸ Mohammad Takdir, *Psikologi Syukur: Perspektif Psikologi Qurani Dan Psikologi Positif Untuk Menggapai Kebahagiaan Sejati (Authentic Happiness)* (Jakarta: Elex Media Komputindo, 2019), 43.

⁹ Yudani H Silaban, Erwin G Kristanto, and James F Siwu, "Profil Kasus Kekerasan Dalam Rumah Tangga Di RS Bhayangkara Tingkat III Manado Periode 2021," *Medical Scope Journal* 5, no. 1 (2023): 136–42, <https://doi.org/10.35790/msj.v5i1.45293>.

¹⁰ KemenPPPA, "Peta Sebaran Jumlah Kasus Kekerasan," SIMFONI-PPA (blog), September 21, 2021, <https://kekerasan.kemenpppa.go.id/ringkasan>; Rul, "KDRT Dominasi Kasus Kekerasan di Indonesia 2024," *Dradio.id News and Music* (blog), Agustus 2024, <https://www.dradio.id/2024/08/14/kdrt-dominasi-kasus-kekerasan-di-indonesia-2024/>.

In addition to the entrenched patriarchal male culture, limited access to education for women is a significant underlying factor contributing to marital violence.¹¹ Historically, Indonesian female leaders have established educational institutions as a form of resistance against gender-based discrimination.¹² For example, Siti Walidah, a prominent figure in Muhammadiyah, pioneered women's education through the organization.¹³ Similarly, Rahmah El Yunusiyah independently founded Diniyah Putri in 1923 in Minangkabau, emphasizing the importance of equitable education for women to prevent oppression.¹⁴

Moreover, some marriages in Indonesia occur under coercion or societal pressures, such as fulfilling parental ambitions or preserving lineage, leading to psychological distress and marital violence.¹⁵ While forced marriages are not a direct predictor of violence, they often exacerbate incompatibility issues between spouses, increasing the risk of infidelity and divorce.¹⁶ Given the central role of religion in Indonesian society, this study explores how Qur'anic teachings on gender harmony and mutual respect can provide solutions to mitigate marital violence and reduce societal anxiety surrounding marriage.¹⁷ Exploring Qur'anic guidance and religious teachings offers potential solutions to mitigate marital violence and foster healthier marital relationships.

Marital violence is not only caused by incompatibility but also often stems from a lack of religious understanding, particularly on the husband's part. Proper religious education for husbands is crucial for fostering a harmonious family, emphasizing the implementation of Qur'anic and Hadith teachings in daily life.¹⁸ This requires a balance where the wife also plays a supportive and complementary role, fostering mutual respect and cooperation.¹⁹ The Qur'an provides comprehensive guidance for building a

¹¹ Mariyawati Mariyawati et al., "Pendampingan Terhadap Perempuan Pekerja Korban Kekerasan Dalam Rumah Tangga Di Kabupaten Banyumas," *Jurnal Analisa Sosiologi* 12, no. 2 (2023): 66258, <https://doi.org/10.20961/jas.v12i2.66258>.

¹² Farzaneh Sadeghimoghaddam, Vina Salviana Darvina Soedarwo, and Gonda Yumitro, "The Identity Constructions of Indonesian Female Leaders from an Intersectional Perspective: A Case Study of Women's Coalition for Leadership (Kpuk) in Malang, Indonesia," 2024, <https://doi.org/10.2139/ssrn.4883782>.

¹³ Khoirul Muthrofin and Nicky Estu Putu Muchtar, "Kontribusi Siti Walidah Dalam Pengembangan Pendidikan Islam Di Indonesia Melalui Muhammadiyah," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 19, no. 2 (2023): 157–69, <https://doi.org/10.54069/attaqwa.v19i2.431>.

¹⁴ Agus Mahfudin Setiawan et al., "The Minangkabau Woman Against Discrimination: Rahmah El Yunusiyah's Islamic Education Thoughts (1900-1969)," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 8, no. 1 (2024): 1–23, <https://doi.org/10.23971/njppi.v8i1.7835>.

¹⁵ Raisa Alatas and Riska Fitrah Sari, "Gender Stereotypes in Marriage: A Case Study of Syarifah and Non-Sayyid Marriage in Palu City," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 8, no. 1 (2024): 71–90, <https://doi.org/10.23971/njppi.v8i1.8180>; Andria Praghlapati, "Pengalaman Seseorang Yang Bercerai Karena Perselingkuhan Di Kota Bandung: Fenomenologi," *Jurnal Surya Muda* 2, no. 2 (2020): 66–75, <https://doi.org/10.38102/jsm.v2i2.64>.

¹⁶ Toha Andiko and Fauzan Fauzan, "Dilema Perceraian Suami Muslim Pegawai Negeri Sipil Di Propinsi Bengkulu," *Al-Ulum* 19, no. 1 (2019): 103–28, <https://doi.org/10.30603/au.v19i1.747>.

¹⁷ Abdulaziz Abdulhussein Sachedina, *Islam and the Challenge of Human Rights* (New York: Oxford University Press, 2009), x.

¹⁸ R. Zainul Mushthofa and Siti Aminah, "Tinjauan Hukum Islam terhadap Praktek Kafa'ah sebagai Upaya Membentuk Keluarga Sakinah (Studi Praktek Kafa'ah di Kalangan Yayasan Pondok Pesantren Sunan Drajat)," *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 15, no. 1 (2020): 11–23, <https://doi.org/10.55352/uq.v15i1.110>; Fadli Rahman and Mahyuddin Barni, "Ilmu dan Islam: Mengurai Konsep dan Sumber Ilmu dalam Al-Qur'an dan Hadis," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 5, no. 2 (December 31, 2021): 121–29, <https://doi.org/10.23971/njppi.v5i2.3821>.

¹⁹ M H D Syahrur Romadhon, "Bias Gender Pada Pembagian Peran Dalam Rumah Tangga Masyarakat Desa Marga Puspita Perspektif Hukum Islam," (Skripsi, IAIN Curup, 2024), <https://e-theses.iaincurup.ac.id/6651/>.

harmonious family, prioritizing justice, compassion, and mutual respect between spouses. It emphasizes the preservation of dignity, honor, and rights within the family structure.²⁰ Regarding marital violence, the Qur'an underscores the importance of avoiding injustice and maintaining harmony in the household.²¹ To ensure the accurate application of Qur'anic principles, it is essential to understand the reasons behind specific revelations *or asbabu al-nuzul* and interpret verses within their appropriate contexts. This deeper study can prevent misinterpretations that may inadvertently perpetuate harmful practices.

The increasing rate of marital violence in Indonesia highlights a significant gap between the teachings of the Qur'an and societal realities. Contributing factors include gender inequality, economic stress, and a lack of understanding regarding marital rights and obligations.²² The Qur'an emphasizes mutual harmony and the responsibilities of both spouses to maintain household peace, even when balancing career roles.²³ Misinterpretations of Qur'anic teachings, such as viewing a husband's leadership as justification for dominance or violence, exacerbate these issues.²⁴ The Qur'an advocates leadership rooted in compassion and responsibility rather than coercion. It also underscores the importance of protecting the oppressed and ensuring fairness for all individuals.²⁵

However, victims often lack awareness of their rights or access to legal and religious resources for support.²⁶ In a predominantly Muslim society like Indonesia, applying Qur'anic principles effectively can play a pivotal role in addressing marital violence. The Qur'an offers ethical guidance and a spiritual foundation to cultivate households founded on love, justice, and peace.²⁷ A deeper analysis of Qur'anic responses to marital violence is essential for aligning its teachings with contemporary social challenges and reducing such cases. This study aims to demonstrate that proper understanding and implementation of Islamic teachings can significantly contribute to creating harmonious families and reducing marital violence in Indonesia.

LITERATURE REVIEW

Several previous studies have addressed the issue of marital violence with distinct focal points. For example, first, Ali Kadarisman examined the Islamic legal perspective on *'uqubah* or punishment for perpetrators of marital violence.²⁸ While the second focused

²⁰ Siti Musdah Mulia, *Membangun Surga Di Bumi: Kiat-Kiat Membina Keluarga Ideal Dalam Islam* (Jakarta: PT Gramedia, 2011) 61; Zaitunah Subhan, *Al-Qur'an dan Perempuan: Menuju Kesetaraan Gender Dalam Penafsiran*, Cetakan ke-1 (Rawamangun, Jakarta: Kencana, 2015), 126.

²¹ Siti Musdah Mulia, *Muslimah Sejati: Menempuh Jalan Islami Meraih Ridha Ilahi* (Bandung: Marja30, 2011), 15.

²² A Rokhmansyah, *Pengantar Gender Dan Feminisme: Pemahaman Awal Kritik Sastra Feminisme* (Garudhawaca, 2016), 15–16, <https://books.google.co.id/books?id=tDUtDQAAQBAJ>.

²³ Alifiulahtin Utaminingsih, *Gender Dan Wanita Karir*, ed. 1 (Malang, Indonesia: UB Press, 2017), 36, 114.

²⁴ Ely Dian Uswatina et al., *Power Perempuan Dalam Mencegah Kekerasan Seksual* (Pekalongan: Penerbit NEM, 2021), 136.

²⁵ Jazim Hamidi, Rosyidatul Fadlillah, and Ali Manshur, *Metodologi Tafsir Fazlur Rahman: Terhadap Ayat-Ayat Hukum Dan Sosial* (Malang: Universitas Brawijaya Press, 2013), 66.

²⁶ Najlatun Naqiyah, *Konseling Komunitas: Bimbingan Dan Konseling Komunitas Untuk Meningkatkan Potensi Anak Dan Remaja* (Malang: Media Nusa Creative (MNC Publishing), 2021), 47–48.

²⁷ Abd. Rahman, *Tri Pusat Pendidikan Perspektif Tasawuf* (Parepare: Kaaffah Learning Center, 2022), 14–15.

²⁸ Ali Kadarisman, "Kekerasan Dalam Rumah Tangga Dan Sanksinya Dalam Hukum Islam," *De Jure: Jurnal Hukum Dan Syar'iah* 9, no. 2 (2017): 88–105, <https://doi.org/10.18860/j-fsh.v9i2.6905>.

more specifically on the experiences of physical victims.²⁹ Then third, explored the role of state law in addressing marital violence, particularly in providing legal frameworks for victim protection.³⁰ The present study distinguishes itself by investigating the public perception of Marriage is a Scary phenomenon and analyzing the Qur'anic response to both perpetrators and victims of marital violence. It aims to explore gender harmony through the lens of Islamic teachings, emphasizing religious values that foster harmonious households and reduce violence. This study employs a qualitative method, integrating *Asbabun Nuzul*, *Qissatul Qur'an*, and *Munasabah* approaches to address societal concerns and misconceptions about marriage. By addressing these aspects, the study seeks to align Islamic principles with contemporary challenges, providing practical insights into reducing marital violence and promoting equitable relationships within households

METHODS

The quality of research is enhanced by employing a systematic methodology. In this study, the data collection technique used is a literature study or Library Research, where data is gathered from texts, books, journals, and other literature relevant to the core issue being addressed.³¹ The research is descriptive qualitative, focusing on critically and historically analyzing literature and the latest findings regarding the Qur'anic response to marital violence.³² This method enables researchers to conduct structured and systematic inquiries. A historical approach is employed to analyze the context of Qur'anic revelation, known as *Asbabu Nuzul*, which is essential to avoid misinterpreting verses.³³

Even for verses revealed without specific reasons, understanding *Asbabu Nuzul* ensures their interpretation aligns with their intended context.³⁴ Furthermore, the study incorporates *Qissatul Qur'an*, examining the stories of prophets and pious individuals in both textual and contextual manners.³⁵ Additionally, the research employs a correlative approach, or *munasabah*, which identifies connections between verses in terms of themes and discussions.³⁶ This comprehensive methodology ensures a nuanced understanding of Qur'anic teachings, providing a well-rounded analysis of its guidance on marital violence.

²⁹ Ibnu Amin et al., "Kekerasan Fisik Dalam Rumah Tangga Perspektif Hukum Islam," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 20, no. 1 (2022): 97–110, <https://doi.org/10.32694/qst.v20i1.1688>.

³⁰ Syarif Hidayat, I Wayan Landrawan, and Muhamad Jodi Setianto, "Tinjauan Yuridis Kekerasan Dalam Rumah Tangga Dalam Perspektif Hukum Islam Dan Undang-Undang Nomor 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga (Studi Putusan Nomor 138/Pid.Sus/2021/Pn Sgr)," *Jurnal Gender & Hak Asasi Manusia* 1, no. 1 (2023).

³¹ Sugiyono, *Cara Mudah Menyusun Skripsi, Tesis, Dan Disertasi (STD)*, ed. 1 (Bandung: Alfabeta, 2013), 55.

³² Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 9–11.

³³ Ach Fawaid, *Asbabun Nuzul* (Yogyakarta: NOKTAH, 2020), 1-3; Udo Schnelle, *The History and Theology of The New Testament Writings* (Minneapolis, MN: Fortress Press, 1998), 11.

³⁴ Husain bin 'Ali Al-Harbi, *Qawaaidu Al-Tarjih 'Inda Al-Mufasssir: Dirasah Nadharyah Tatbiqiyah* (Saudi: Dar Al-Qasim, 2008), 2–7.

³⁵ Muhammad Bakr Isma'il, *Qashasu Al-Qur'an* (Al-Qahirah: Darul Manar, 1997), 2–5.

³⁶ Muhammad Bin 'Umar Bin Salim Bazmul, *Ilmu Al-Munasabah Fii Al-Suwar Wa Al-Ayah Wayalihi Marasyidu Al-Mathali' Fii Tanasubi Al-Maqathi' Walmathali'* (Makkah: Al-Maktabah Al-Makiyyah, 2002), 11–20.

RESULTS AND DISCUSSIONS

Analysis of Public Anxiety Related to 'Marriage is Scary' in Indonesia

The assumption of society along with the statement that marriage is scary began with rumors of discussions about household polemics on social media.³⁷ Researchers collected several household problems related to the assumption that Marriage is Scary in the form of a table as follows:

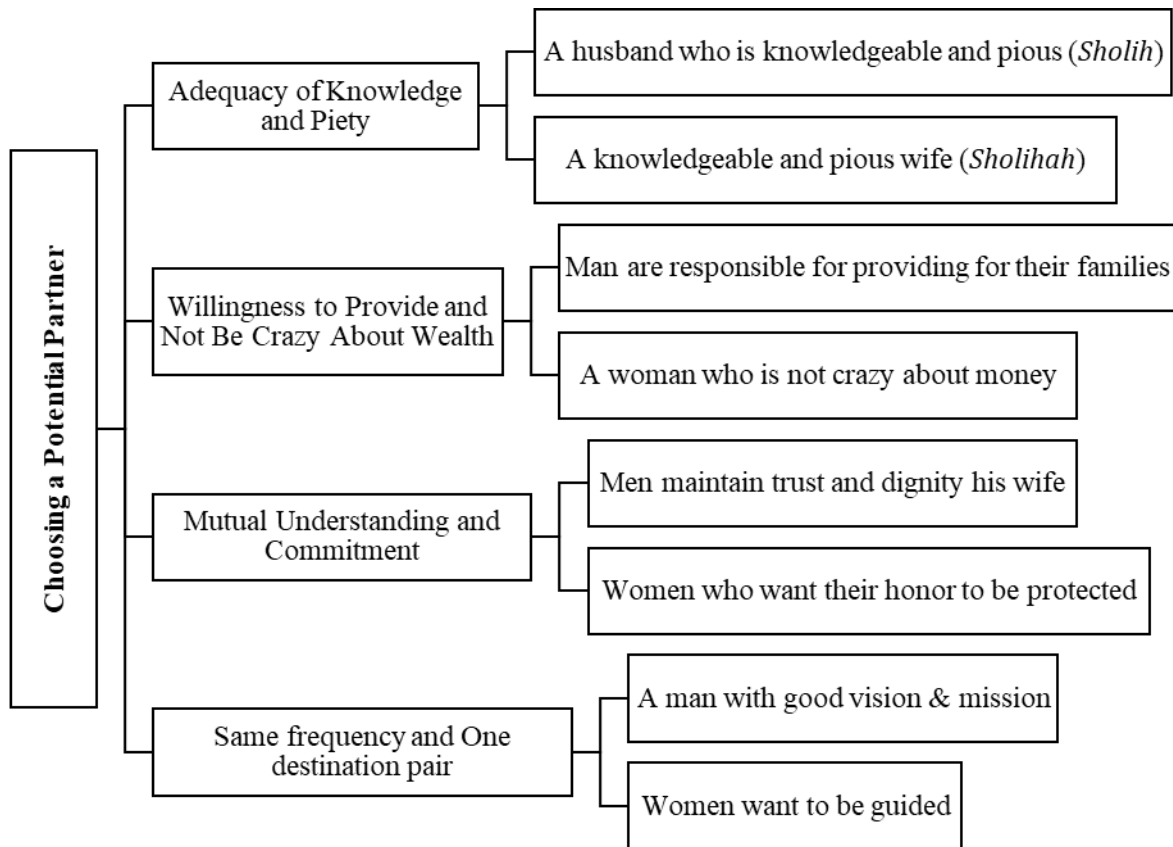
Table 01. Household Problem

Via Social Media	Access Link	Short Explanation
Instagram	https://www.instagram.com/p/C-9s6uwP-xs/?hl=en	Case of marital violence by Cut Intan's husband
Twitter	https://x.com/KemenperinRI/status/1799798342865846407	Case of wife burning husband for playing slot gambling
Twitter	https://x.com/Little_secret9/status/1768815054550663369	Case of husband torturing wife in cow shed for not asking for permission when going to work
Instagram	https://www.instagram.com/p/C-UvVbtN7M3/?hl=en	The husband is too good, and the wife cheats with someone else
Twitter	https://x.com/tanyarlfe/status/1824844943602450808	Logical Fallacy of Normalizing marital violence as a lesson for women to obey their husbands
Instagram	https://www.instagram.com/p/DAViboQy0M7/?hl=en	A biological mother abuses her own child who is still in 1st grade of elementary school.

In Table 01, these cases are based on several factors such as scientific readiness, mentality, economic ups and downs, lack of freedom due to being busy taking care of the household, and getting a partner who is a red flag for various reasons.³⁸ In this sub-chapter, the researcher will discuss and focus on 4 important factors from the perspective of both men and women in choosing a good partner, as follows:

³⁷ Miranti, "Mengupas Tren Marriage Is Scary Yang Viral, Ketakutan Generasi Muda Pada Pernikahan," *Liputan6.com*, 2024, <https://www.liputan6.com/hot/read/5679226/mengupas-tren-marriage-is-scary-yang-viral-ketakutan-generasi-muda-pada-pernikahan>.

³⁸ Adelia Hutasoit and Dinno Baskoro, "Viral Di Medsos Marriage Is Scary, Kenapa Perempuan Takut Menikah?," *Era.Id*, 2024, <https://era.id/life/163079/viral-di-medsos-marriage-is-scary-kenapa-perempuan-takut-menikah>.

Chart 1. Choosing a Potential Partner

The first factor in Chart 1 is the ability and readiness in terms of scientific aspects and devotion to both the applicant and recipient. As these two things will greatly influence prospective couples who want to get married, men can choose and women have the right to accept or reject.³⁹ When there is disappointment in the midst of a household relationship, there is something wrong from the beginning of the selection or acceptance, so it is necessary to see whether the choice of candidate is correct so that it can bring happiness to the marriage of a pious husband and a pious wife.⁴⁰ So there is a connection between the knowledge possessed by both men and women and the requirements or *kafa'ah* that must be possessed before marriage. According to Wahbah Zuhaili, one way to achieve a peaceful household is for the woman to accept a man who comes with strong knowledge, faith and devotion.⁴¹

As Allah says in Surah Al-Furqan verses 74-75 the condition for a husband's prayer to be answered is his piety and love for his family.⁴² So that a husband who has knowledge and piety when praying will always say:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (الفرقان الآية 74)

The husband will be given what he prayed for in the form of a wife and children who are pleasing to the eye and then the husband will be made more pious.⁴³ so that the Qur'an

³⁹ A Fatih Syuhud, *Keluarga Sakinah: Cara Membina Rumah Tangga Harmonis, Bahagia Dan Berkualitas* (Malang: Pustaka Alkhairot, 2013), 28.

⁴⁰ Ukasyah Habibu Ahmad, *Rumah Tangga Seindah Surga* (Yogyakarta: Laksana, 2017), 14-15.

⁴¹ Wahbah Al-Zuhaili, *Tafsir Al-Munir* (Al-Qahirah: Dar Al-Fikr, 1991), 105-17.

⁴² Moh Quraish Shihab, *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian Al-Qur'an*, ed. 6 (Ciputat, Jakarta: Lentera Hati, 2005).

⁴³ Al-Zuhaili, *Tafsir Al-Munir*, 112.

continues the explanation with how the family full of peace gets a reward in the form of heaven in the following verse.⁴⁴ then in accepting a man it is recommended for women to look at the aspects of knowledge, faith, and piety first. In addition to the women who accept men, it is recommended for men to choose the criteria of a pious woman. As the hadith narrated by Imam Ibn Majah number 1855:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّمَا الدُّنْيَا مَتَاعٌ، وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلَ مِنَ الْمَرْأَةِ الصَّالِحَةِ

This hadith explains that there is no beauty in this world except a pious woman.⁴⁵ The relationship between a pious wife and happiness in marriage is that peace is found in her and a marriage is rarely destroyed if the wife is pious or *Shalihah*.⁴⁶ As an example from the Qur'an is the wife of Fir'aun, mentioned as a pious woman with high faith and piety towards Allah and then proud.⁴⁷ So from this, it is necessary to have an equality of faith and piety between the two parties.

The second factor is the ability of men to provide a living and the mental readiness of women for economic ups and downs. Surah At-Thalaq verse 7 Allah emphasizes the obligation of men and their readiness to provide a living for their wives, both those who are still married and those who have been divorced, with the text of the verse:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ (الطلاق الآية 7)

The explanation of this verse is that the father should provide for his wife and newborn baby with all his strength or ability. as the phrase of this verse describes an allusion to the limited ownership of male property and must be given to his wife and child.⁴⁸ Although the context of this verse is still related to a wife who is pregnant and then wants to be divorced, it is still in the category of the husband's obligation to provide for his wife whether she is still married or has been divorced.⁴⁹

In addition to the husband's obligation to provide for his wife, Surah Al-Ahzab verse 28 recommends education for wives so that they are not too worldly and crazy about wealth.⁵⁰ With the text of the verse to the Rasulullah:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (28) وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا (29)

It is narrated that at that time Abu Bakr and Umar asked for permission to speak with the Messenger of Allah but at first, they were not permitted, then not long after the Prophet allowed them to enter, suddenly the Messenger of Allah was surrounded by his wives who demanded support and jewelry because they knew that after winning the war and many other women getting a lot of jewelry, long story short, Umar and Abu Bakar

⁴⁴ Fakhruddin Ar-Razi, *Tafsir Mafatih Al-Ghayb* (Bairut: Dar al-Kutub al-'Ilmiyah, 2004), 486–87.

⁴⁵ Abi Abdillah Muhammad Bin Yazid Ibnu Majah, *Sunan Ibnu Majah* (Dar Al-Kutub Al-'Ilmiyah, n.d.), 1855.

⁴⁶ Syaikh Kamil Muhammad Uwaidah and Ghoffar M Abdullaah, *Fiqh Wanita* (Jakarta: Pustaka Al-Kautsar, 1998), 420.

⁴⁷ Abu Al-Qasim Mahmud bin 'Amru bin Ahmad Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil* (Bairut: Dar Al-Kutub Al-'Arobiy, 1987), 571–73.

⁴⁸ Muhammad Al-Tahir Ibn Asyur, *At-Tahrir Wa At-Tanwir: Tahriru Al-Ma'na As-Syadid Wa Tanwiru Al-'Aql Al-Jadid Min Tafsiri Al-Kitab Al-Majid* (Tunis: Ad-Dar At-Tunisiyyah Linnasyr, 1984), 300.

⁴⁹ Muhammad Sayyid Thantawi, *Tafsir Al-Wasith Lil Qur'an Al-Karim* (Al-Qahirah: Dar Nahdhoh Mishr Lithaba'ah Wannasyr Watta'uzi', 1998), 456–57.

⁵⁰ Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, 534–35.

took a slightly harsh action against their children, namely Hafsa and 'Aisyah, who had become the apostle's wife, then a verse came down about being told to choose between jewelry and Allah and his Messenger, until the apostle's wives answered to leave the request for maintenance on the jewelry.⁵¹

The Qur'an advises husbands to educate their wives to maintain moderation in material pursuits, avoiding an excessive focus on wealth. This guidance stems from historical context, such as when the wives of the Prophet Muhammad demanded more wealth following victories in war.⁵² Beyond historical instances, this principle applies universally, as material obsession often destabilizes households.⁵³ Husbands are encouraged to provide for their families, while wives are advised to cultivate contentment and gratitude, fostering balance in the relationship.

Qur'anic Responses to Patriarchal Thinking in Married Couples

Patriarchal thinking often dominates society's views on the relationship between men and women, especially in the household.⁵⁴ Patriarchy is usually understood as a system in which men have greater authority, which often leads to male domination over women in many aspects of life.⁵⁵ However, the Islamic view through the Qur'an offers a more harmonious response to the roles of men and women in marriage.⁵⁶ The Qur'an rejects the injustice that arises from patriarchy, and instead emphasizes harmony, mutual respect, and shared responsibility between husband and wife.

Picture 1. Marital Violence Practices of Celebrity Husband



References: Tribunnews & Home CCTV

Picture 1 is one real example of patriarchal dominance in household relationships can be seen in the case of celebrities. In this case, her husband applied a very dominant view, feeling that he had full control over every decision made in the household so that torture of his wife and children was a common article according to him because it was

⁵¹ Muhammad Ibnu Jarir At-Thabari, *Jami'ul Bayan 'An Ta'wili Ayi Al-Qur'an*, vol 20, (Makkah: Dar Al-Tarbiyyah Wa At-Turath, n.d.), 251.

⁵² Al-Zuhaili, *Tafsir Al-Munir*, vol.21, 289.

⁵³ Ahmad Zacky El-Syafa and Faizah Ulfah Choiri, *Halal Tapi Dibenci Allah* (Yogyakarta: Media Pressindo, 2015), 82–83.

⁵⁴ Danik Fujiati, "Seksualitas Perempuan Dalam Budaya Patriarkhi," *Muwazah* 8, no. 1 (2017), <https://doi.org/10.28918/muwazah.v8i1.734>.

⁵⁵ Ana Rochayati Nur Faisyah, "Perempuan Dan Kekerasan Dalam Rumah Tangga," *CONS-IEDU* 2, no. 1 (2022): 23–32, <https://doi.org/10.51192/cons.v2i1.373>.

⁵⁶ Zaitunah Subhan, *Al-Qur'an Dan Perempuan: Menuju Seseutaraan Gender Dalam Penafsiran*, ed. 1 (Rawamangun, Jakarta: Kencana, 2015), 57–59.

repeated many times.⁵⁷ This is an example of thinking originating from one of the wrong interpretations of the role of men in the family.

In fact, Islam does not advocate unilateral domination but emphasizes the importance of balanced shared responsibility between husband and wife. Beside that, one of the verses of the Qur'an that is often misunderstood to support the patriarchal view is Surah An-Nisa verse 34. This verse states that men are *Qawwam* for women, which is often interpreted narrowly as an absolute leader.⁵⁸ Many interpret it to mean that men have the right to rule and control their wives without considering justice or respect for women's rights.⁵⁹ However, this understanding is wrong because the true meaning of the word *Qawwam* is much broader than just leadership.⁶⁰ The word includes the role of protector, enforcer of justice, and guardian of women's welfare.

The meaning of *Qawwam* must be understood in a more complex context. In the Qur'an, this word not only indicates leadership but also contains the meaning of responsibility to protect and uphold justice.⁶¹ Men are given the role of maintaining the honor and well-being of their wives and families, both physically, emotionally, and spiritually.⁶² In other words, *Qawwam* is not an authority to dominate, but a role given to ensure that wives and families receive proper protection and live in balanced justice.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ (النساء الآية 34)

Furthermore, understanding Surah An-Nisa verse 34 through *asbab al-nuzul* provides a deeper perspective. This verse was revealed in a specific context where a woman came to the apostle to complain after being slapped by her husband from *anshar*.⁶³ So this verse was revealed reminding that men are protective, so it is not appropriate for men to physically harm women for whatever reason.⁶⁴ During that time, some husbands treated their wives arbitrarily, not giving them the rights they should have.⁶⁵ This verse aims to emphasize that men who have responsibilities in the household must uphold justice and protect women, not use their position to oppress or degrade them.

The understanding of *Qawwam* must also be integrated with the principle that this role is not a form of discrimination, but rather a responsibility to protect and uphold justice.⁶⁶ Men are given this responsibility not to control or degrade women, but to ensure that women are protected and their rights are guaranteed.⁶⁷ The Qur'an clearly does not support the idea of patriarchy that places men as the absolute authority in the household, but Qur'an emphasizes balance and justice in husband-wife relationships by linking them to core values such as *rahmah* or compassion and *mawaddah* or love.

⁵⁷ Zulfa Ayu Sundari, "Kronologi Dugaan KDRT Cut Intan Nabila, Armor Toreador Diancam 3 Pasal Berlapis," *Liputan6.com*, 2024, <https://www.liputan6.com/showbiz/read/5672976/kronologi-dugaan-kdrt-cut-intan-nabila-armor-toreador-diancam-3-pasal-berlapis?page=4>.

⁵⁸ Al-Zuhaili, *Tafsir Al-Munir*, vol. 2, 321–22.

⁵⁹ Nurjannah Ismail, *Perempuan Dalam Pasungan: Bias Laki-Laki Dalam Penafsiran* (Yogyakarta: LKiS Yogyakarta, 2003), 39–42.

⁶⁰ Asyur, *At-Tahrir Wa At-Tanwir: Tahriru Al-Ma'na As-Syadid Wa Tanwiru Al-'Aql Al-Jadid MIn Tafsiri Al-Kitab Al-Majid*, 402.

⁶¹ Al-Zamakhshari, *Al-Kasyaf 'An Haqiq Ghawamidhi Al-Tanzil*, vol. 1, 505.

⁶² Mulia, *Muslimah Sejati: Menempuh Jalan Islami Meraih Ridha Ilahi*, 83–85.

⁶³ At-Thabari, *Jami'ul Bayan 'An Ta'wili Ayi Al-Qur'an*, vol. 8, 291.

⁶⁴ Al-Zuhaili, *Tafsir Al-Munir*, vol. 2, 321.

⁶⁵ Mustafa Muslim, *Al-Tafsir Al-Maudhu'iy Lisuari Al-Qur'an Al-Karim*, vol. 1, (Madinah: Jami'ah Al-Syariqah Kulliyatu Al-Dirasat Al-'Ulya Wa Al-Bahtsu Al-'Ilmiy, 2010), 259.

⁶⁶ Al-Zuhaili, *Tafsir Al-Munir*, vol. 2, 321–22.

⁶⁷ Ar-Razi, *Tafsir Mafatih Al-Ghayb*, vol. 10, 70–72.

On the other hand, the trigger for marital violence practices can come from women, such as in the case of the husband's violence over his wife's infidelity which was repeated many times in the Pekanbaru area.⁶⁸ The wife's inability to realize her role and responsibilities in the household can trigger tension and conflict, and lead to betrayal. In Islam, every individual in the household has a clear role and responsibility, both husband and wife.⁶⁹ Both must understand each other's role in maintaining the welfare and harmony of the household.⁷⁰ This lack of awareness of responsibility not only disrupts the balance of the relationship but also has the potential to damage the sacred bond of marriage.

The Qur'an also emphasizes the importance of self-awareness and maintaining honor, as conveyed in Surah Yusuf verse 52.⁷¹ In the story of the Prophet Yusuf, the slander directed at him by al-Aziz's wife shows the importance of protecting oneself from false accusations and maintaining integrity in one's actions.⁷² So in the household, husband and wife must have the awareness to maintain each other's honor.

Surah An-Nur verses 30-31 provide further guidance on the awareness of men and women in maintaining themselves.⁷³ Verse 31 emphasizes the importance of women to maintain their modesty and behave modestly in public so that they are protected from unwanted looks and actions.⁷⁴ Self-awareness in maintaining honor is not only part of women's moral responsibility but also an effort to protect household relationships from outside interference.⁷⁵

This is also a reminder for women to always maintain their dignity and honor in all aspects of life, including in their relationship with their husbands. Self-awareness emphasized by the Qur'an is not only limited to women but also applies to men. In a household relationship, both husband and wife have the same responsibility to take care of themselves and protect each other.⁷⁶ The husband is not only responsible for his wife's physical well-being but must also maintain the honor of the household as a whole.⁷⁷ Likewise, the wife must realize that maintaining her honor and integrity is part of the moral and spiritual responsibility in marriage.⁷⁸ In addition to this response, there is an example from the Qur'an regarding the picture of an ideal household that really needs to be studied.

⁶⁸ Idon Tanjung and Farid Assifa, "Kasus KDRT Di Pekanbaru Berakhir Damai, Suami Tudung Istri Selingkuh," *kompas.com*, 2024, <https://regional.kompas.com/read/2024/08/28/095720378/kasus-kdrt-di-pekanbaru-berakhir-damai-suami-tuding-istri-selingkuh>.

⁶⁹ Syuhud, *Keluarga Sakinah: Cara Membina Rumah Tangga Harmonis, Bahagia Dan Berkualitas*, 61–64.

⁷⁰ Mulia, *Membangun Surga Di Bumi: Kiat-Kiat Membina Keluarga Ideal Dalam Islam*, 58–61.

⁷¹ Muslim, *Al-Tafsir Al-Maudhu'iy Lisu'ari Al-Qur'an Al-Karim*, vol. 1, 259.

⁷² Al-Zuhaili, *Tafsir Al-Munir*, vol. 12, 285.

⁷³ Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, vol. 2, 479.

⁷⁴ Sayyid Qutb, *Tafsir Fii Zilali Qur'an* (Bairut: Dar Al-Syuruq, 1992), 2507–17.

⁷⁵ Muslim, *Al-Tafsir Al-Maudhu'iy Lisu'ari Al-Qur'an Al-Karim*, vol. 1, 260.

⁷⁶ Muhammad Ratib An Nabulsi, *Mausu'atu An-Nabulsi Li-l-Ulum Al-Islamiyyah Tafsiru Al-Qur'an Al-Karim* (Damaskus, 2019), 478–80.

⁷⁷ Ulfiah, *Psikologi Keluarga: Pemahaman Hakikat Keluarga & Penanganan Problematika Rumah Tangga* (Bogor: Ghalia Indonesia, 2016), 36–39.

⁷⁸ Halim Setiawan, *Wanita, Jilbab & Akhlak* (Suka Bumi: CV Jejak Publisher, 2019), 86–88.

Examples of Ideal Households According to the Qur'an

The Qur'an provides many examples of how an ideal household should be built, especially through the stories of the prophets and families mentioned. Two very prominent examples in the Qur'an are the family of the Prophet Ibrahim and the family of Imran, both of whom are used as role models in married life.⁷⁹ Allah said in Qur'an:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣) ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٣٤) (آل عمران الآية 33-34)

In the study of the text's structure, in this verse Allah mentions that the family of Prophet Ibrahim and the family of Imran were chosen and honored above other people.⁸⁰ Because previously it was not mentioned Ali or the family of Prophet Adam and Nuh.⁸¹ Reviewed from *Qissah* and correlative verses, these two families describe perfection in running a household based on faith, piety, and joint responsibility between husband and wife. Prophet Ibrahim is an ideal example of an intelligent, educated, and very patient husband.

His intelligence is clearly seen when he questions the idolatry practiced by his people, as told in Surah Al-An'am verses 74-81.⁸² With great precision and logic, Ibrahim proves that only Allah is worthy of worship.⁸³ This shows that an ideal husband does not only act as the head of the family in terms of physicality but must also have an intelligent mind to lead his family to the right path, based on knowledge and strong faith.

In addition to his intelligence, Prophet Ibrahim was also known as a very patient person. In Surah Hud verse 75, Allah describes Prophet Ibrahim as someone who has the characteristics of Halim, namely patient and wise.⁸⁴ Allah says in Surah at-Taubah verse 114 which means Ibrahim was very gentle and often expressed his emotions, showing great compassion and sensitivity. Shows that he was patient in enduring evil. This statement explains why Ibrahim prayed for forgiveness for his father even though his father was harsh to him. Ibrahim's patience is an example for every husband in maintaining a household, that even though there are many challenges faced, patience is the key to maintaining family harmony.

On the other hand, the first wife of Prophet Abraham, Sarah, is also an example of an ideal wife. Sarah is depicted as a wife who is obedient to her husband and to Allah, even though she is faced with the temptation of the king's worldly possessions. This story is reflected in the story when a very rich king tries to take Sarah because of her beauty. However, because of her obedience to God and her husband, Sarah was protected from these dangers.⁸⁵ This shows that ideal wives are not those who are tempted by worldly wealth or luxury, but rather those who maintain loyalty and honor in all situations.

In married life, conflict is something that cannot be avoided. However, in Qur'an Surah Al-Baqarah verse 124-129, Prophet Ibrahim showed wisdom in handling

⁷⁹ Al-Zuhaili, *Tafsir Al-Munir*, vol. 3, 215.

⁸⁰ Muhyiddin Ad-Darwiys, *I'rabu Al-Qur'an Wa Bayanuhu* (Damaskus: Dar Ibnu Katsir, 2009), 495-96.

⁸¹ Asyur, *At-Tahrir Wa At-Tanwir: Tahriru Al-Ma'na As-Syadid Wa Tanwiru Al-'Aql Al-Jadid MIn Tafsiri Al-Kitab Al-Majid*, vol. 3, 229-31.

⁸² Al-Zuhaili, *Tafsir Al-Munir*, vol. 7, 265-66.

⁸³ Nasiruddin Abu Sa'id Al-Baidhawi, *Anwaru Al-Tanzil Wa Asraru Al-Ta'wil*, vol. 2 (Bairut: Dar Ihya' Al-Turats Al-'Arabiyy, 1998), 169-70.

⁸⁴ Al-Zamakhshari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, vol. 2, 412.

⁸⁵ Isma'il, *Qashasu Al-Qur'an*, 145.

arguments between his two wives, Sarah and Hajar.⁸⁶ On the contrary, Ibrahim managed the conflict with understanding and wisdom, so that his household remained harmonious even though there was tension such as Hajar's patience and Ibrahim's exemplary fulfillment of Allah's commands, without relying too much on narrative details that have no Qur'anic basis.⁸⁷ This provides an important lesson that a husband must be able to be a fair mediator in resolving household conflicts. Not by getting angry or making unilateral decisions, but by listening to both parties and finding the best solution for everyone involved.⁸⁸ This is what kept Prophet Ibrahim's household harmonious, even though it was faced with difficult trials.

Apart from Prophet Ibrahim's family, Imran's family is also an example of a household that is harmonious and full of faith. Even though they were not blessed with children for a long time, Imran's family never gave up hope or separated. They continue to ask Allah with patience and trust, shown by how they pray to be given a child. This illustrates that in an ideal household, patience in facing trials is an important key, and married couples must support each other in trying and praying to Allah to overcome the various difficulties they face.

When finally Imran's family was blessed with a child, they vowed that if the child was a boy, he would be dedicated to serving in Baitul Maqdis in surah Ali Imran Verse 35-36. However, when it turned out that the child born was a girl, namely Maryam, they still accepted the fate with an open heart, even though they initially felt sad. This shows that an ideal family is a family that is pleased with every decision of Allah, not allowing worldly disappointments to ruin the happiness and harmony of the family.

Maryam serves as a powerful example of how women can excel in fulfilling significant spiritual and social responsibilities. This is proof that in an ideal household, women's role should not be underestimated. Women have an important role in maintaining the integrity of the household, educating children, and carrying out major responsibilities in religious and social affairs. Maryam's story shows that women have the same ability to shoulder big responsibilities in the household and society.

Apart from the example of the Prophet Ibrahim's family and the Imran family, the Prophet Muhammad also set an extraordinary example in living a household life. One important example is the way the Prophet Muhammad handled the slander that befell his wife, Aisyah, when she was accused of having an affair with a shafwan by the Jews. The Prophet Muhammad did not immediately make decisions based on emotions or rumors, but instead waited for revelation from Allah to know the truth, as explained in Surah An-Nur verses 11-20.

This shows that in an ideal household, it is important for a husband to be wise and not rush in judging his wife. Prophet Muhammad handled this issue teaches us that trust and patience are key elements in maintaining household harmony. Even though the issue at hand was very difficult and painful, the Prophet Muhammad maintained his wife's honor by not hastily accusing or making wrong decisions. This attitude shows how important it is for a husband to always seek the truth and not be influenced by slander or gossip that can damage household relationships.

The description of an ideal household in the Qur'an includes many aspects, such as faith, patience, wisdom, and mutual understanding between husband and wife. The stories of the prophets' families, starting from Prophet Ibrahim, the family of Imran, to

⁸⁶ Al-Zuhaili, *Tafsir Al-Munir*, vol. 7, 277-78.

⁸⁷ Al-Zamakhsyari, *Al-Kasyaf 'An Haqaiq Ghawamidhi Al-Tanzil*, vol. 3, 451.

⁸⁸ Muslim, *Al-Tafsir Al-Maudhu'iy Lisuari Al-Qur'an Al-Karim*, vol. 1, 261.

the Prophet Muhammad, show how important responsibility and cooperation are in creating a harmonious household. An ideal household is not only about the division of roles, but also about how each family member supports each other in facing every challenge and test of life.

CONCLUSIONS

By addressing societal misconceptions about marriage, challenging patriarchal norms, and presenting ideal family models from the Qur'an, this study provides a comprehensive framework for reducing marriage anxiety and fostering harmonious relationships in Indonesian households. The conclusion of this study shows that marriage, although often considered scary by some people, can actually be faced with the right understanding and solutions that overcome excessive anxiety. This study highlights the Qur'anic emphasis on balanced leadership and mutual responsibility between spouses as a countermeasure to patriarchal tendencies and a foundation for preventing marital violence. The study identifies examples of ideal households in the Qur'an, such as the families of Prophet Ibrahim and Imran, which illustrate the importance of faith, patience, and mutual cooperation in achieving harmony. In the Indonesian context, where patriarchal norms and increasing marital violence contribute to marital anxiety, this study emphasizes the importance of Qur'anic teachings on justice, mutual respect and premarital preparation for building resilient households.

LIMITATIONS

The limitations of this study are how the Qur'an responds to domestic violence to the phrase Marriage is Scary, how the researcher analyzes the misunderstanding of the interpretation of the Qur'an regarding the An-Nisa verse 34, then how the Qur'an actually provides an example of a good household.

AUTHOR CONTRIBUTIONS

The contribution of this research is to provide education to the public and readers regarding household harmony, then this research straightens out the understanding that the Al-Qur'an, Surah An-Nisa verse 34 is evidence that domestic violence is permissible, then this research opens up knowledge that the Al-Qur'an provides an example of a good household. as this research contributes to public education that marriage is not scary if both parties understand the Qur'an and practice it.

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