

**THE IMPACT OF THE "MARRIAGE IS SCARY" TREND IN THE
TIKTOK PLATFORM ON MARITAL MOTIVATION: A MAQASHID
SHARIA ANALYSIS OF FACULTY OF ISLAMIC STUDIES UII
STUDENTS**



*AzC 20/11/2025
untuk ujian
munaqabah
Muhammad Achmad*

By:

Ahlan Nawari Daulay

21421086

THESIS

Submitted to the Department of Ahwal Syakhshiyah Faculty of Islamic Studies,
Islamic University of Indonesia To fulfill one of the requirements for Obtaining
the Islamic Law Degree

YOGYAKARTA

2025

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STATEMENT LETTER

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Student Number : 21421086
Place and Date of Birth : Pangkalan Brandan, 15 Oktober 2003
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Hereby declare that the results of writing this thesis are my own work and are of true authenticity. If it turns that at a later date, the writing of this thesis is the result of plagiarism of other people's work, the I am willing to take responsibility and be willing to accept sanctions based on the rules and regulations that apply at the Universitas Islam Indonesia

Thus, I make this Statement honestly and not forcefully

Yogyakarta, November 14 2025

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PENGESAHAN

Skripsi ini telah diujikan dalam Sidang Skripsi Fakultas Ilmu Agama Islam Universitas Islam Indonesia Program Studi Ahwal Al-Syakhshiyah Program Internasional yang dilaksanakan pada:

Hari : Rabu
Tanggal : 17 Desember 2025
Judul Skripsi : The Impact of the 'Marriage is Scary' Trend in the Tiktok Platform on Marital Motivation: A Maqashid Sharia Analysis of Faculty of Islamic Studies UII Students
Disusun oleh : AHLAN NAWARI DAULAY
Nomor Mahasiswa : 21421086

Sehingga dapat diterima sebagai salah satu syarat untuk memperoleh gelar sarjana dari Program Studi Ahwal Al-Syakhshiyah Program Internasional Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta.

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Yogyakarta, 17 Desember 2025

Dekan,



Dr. Asmuni, MA

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Yogyakarta, November 28, 2025

Jumadil Akhir, 7 1447

Subject : Thesis
Dear : Honorable **Dean of the Faculty of Islamic Studies**
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Yogyakarta

Assalaamualaikum Wr. Wb.

Based on the appointment by the Dean of the Faculty of Islamic Studies, Universitas Islam Indonesia, with letter number: 686/Dek/60/DAATI/FIAI/VII/2025, on July 17, 2025 AD / Muharram 21 1447 H, for our duties as supervisor of the thesis:

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TREND IN THE TIKTOK PLATFORM ON MARITAL
MOTIVATION: A MAQASHID SHARIA ANALYSIS OF
FIAI UII STUDENTS

After researching and making necessary improvements, we finally decided that your thesis above fulfils the requirements to be submitted to the Munaqasah Trial of the Faculty of Islamic Studies, Universitas Islam Indonesia.

Thus, hopefully it can be tested soon, and together with us, we will send 4 (four) copies of the thesis in question.

Wassalaamu 'alaikum Wr. Wb

Yogyakarta, November 28, 2025

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A handwritten signature in black ink, appearing to read 'Mukhsin', written in a cursive style.

Dr. Mukhsin Achmad, S.Ag., M.Ag.,

SUPERVISOR APPROVAL

Thesis Title : THE IMPACT OF THE “MARRIAGE IS SCARY”
TREND IN THE TIKTOK PLATFORM ON MARITAL
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According to process and the result of supervising among several months and being made necessary improvements, then the concerned person can register himself to join the Munaqasah Trial of the Ahwal Syakhsiyyah International Program Department, Faculty of Islamic Studies, Universitas Islam Indonesia.

Yogyakarta, November 26, 2025

Supervisor



Dr. Mukhsin Achmad, S.Ag., M.Ag.,

ACKNOWLEDGMENT

“for my parents who always pray for my successful journey who always taught me to save my praying and all who support me until now”

MOTTO

لو كان نور العلم يدرك بالخيال ما كان يبقى في البرية جاهل

إجهد و لا تكسل و لا تك غافلا فندمة العقب لمن يتكاسل

"If knowledge can be obtained through imagination, then there would be no foolish people in the world.

Strive, do not be lazy, and do not be negligent. Truly, regret comes from laziness."

“'Ali Ibn Abi Thalib”

**PEDOMAN TRANSLITERASI ARAB LATIN
KEPUTUSAN BERSAMA**

**MENTERI AGAMA DAN MENTERI PENDIDIKAN DAN KEBUDAYAAN
REPUBLIK INDONESIA**

Nomor: 158 Tahun 1987

Nomor: 0543b//U/1987

Transliterasi dimaksudkan sebagai pengalih-hurufan dari abjad yang satu ke abjad yang lain. Transliterasi Arab-Latin di sini ialah penyalinan huruf-huruf Arab dengan huruf-huruf Latin beserta perangkatnya.

A. Konsonan

Fonem konsonan bahasa Arab yang dalam sistem tulisan Arab dilambangkan dengan huruf. Dalam transliterasi ini sebagian dilambangkan dengan huruf dan sebagian dilambangkan dengan tanda, dan sebagian lagi dilambangkan dengan huruf dan tanda sekaligus.

Berikut ini daftar huruf Arab yang dimaksud dan transliterasinya dengan huruf latin:

Tabel 0.1: Tabel Transliterasi Konsonan

Huruf Arab	Nama	Huruf Latin	Nama
أ	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ša	š	es (dengan titik di atas)
ج	Jim	J	Je
ح	Ḥa	ḥ	ha (dengan titik di bawah)
خ	Kha	Kh	ka dan ha
د	Dal	d	De
ذ	Žal	ž	Zet (dengan titik di atas)
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es

ش	Syin	sy	es dan ye
ص	Şad	ş	es (dengan titik di bawah)
ض	Ḍad	ḍ	de (dengan titik di bawah)
ط	Ṭa	ṭ	te (dengan titik di bawah)
ظ	Ẓa	ẓ	zet (dengan titik di bawah)
ع	`ain	`	koma terbalik (di atas)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki
ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we
هـ	Ha	h	ha
ء	Hamzah	‘	apostrof

ي	Ya	y	ye
---	----	---	----

B. Vokal

Vokal bahasa Arab, seperti vokal bahasa Indonesia, terdiri dari vokal tunggal atau *monoftong* dan vokal rangkap atau *diftong*.

1. Vokal Tunggal

Vokal tunggal bahasa Arab yang lambangnya berupa tanda atau harakat, transliterasinya sebagai berikut:

Tabel 0.2: Tabel Transliterasi Vokal Tunggal

Huruf Arab	Nama	Huruf Latin	Nama
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

2. Vokal Rangkap

Vokal rangkap bahasa Arab yang lambangnya berupa gabungan antara harakat dan huruf, transliterasinya berupa gabungan huruf sebagai berikut:

Tabel 0.3: Tabel Transliterasi Vokal Rangkap

Huruf Arab	Nama	Huruf Latin	Nama
يَ...َ	Fathah dan ya	ai	a dan u
وَ...َ	Fathah dan wau	au	a dan u

Contoh:

- كَتَبَ kataba
- فَعَلَ fa`ala
- سَأَلَ suila
- كَيْفَ kaifa
- حَوْلَ haula

C. Maddah

Maddah atau vokal panjang yang lambangnya berupa harakat dan huruf, transliterasinya berupa huruf dan tanda sebagai berikut:

Tabel 0.4: Tabel Transliterasi *Maddah*

Huruf Arab	Nama	Huruf Latin	Nama
أَ...ِىَ...	Fathah dan alif atau ya	ā	a dan garis di atas

...ى	Kasrah dan ya	ī	i dan garis di atas
...و	Dammah dan wau	ū	u dan garis di atas

Contoh:

- قَالَ qāla
- رَمَى ramā
- قِيلَ qīla
- يَقُولُ yaqūlu

D. Ta' Marbutah

Transliterasi untuk ta' marbutah ada dua, yaitu:

1. Ta' marbutah hidup

Ta' marbutah hidup atau yang mendapat harakat fathah, kasrah, dan dammah, transliterasinya adalah "t".

2. Ta' marbutah mati

Ta' marbutah mati atau yang mendapat harakat sukun, transliterasinya adalah "h".

3. Kalau pada kata terakhir dengan ta' marbutah diikuti oleh kata yang menggunakan kata sandang *al* serta bacaan kedua kata itu terpisah, maka ta' marbutah itu ditransliterasikan dengan "h".

Contoh:

- رَوْضَةُ الْأَطْفَالِ raudah al-atfāl/raudahtul atfāl

- الْمَدِينَةُ الْمُنَوَّرَةُ al-madīnah al-munawwarah/al-madīnatul
munawwarah
- طَلْحَةَ talhah

E. Syaddah (Tasydid)

Syaddah atau tasydid yang dalam tulisan Arab dilambangkan dengan sebuah tanda, tanda syaddah atau tanda tasydid, ditransliterasikan dengan huruf, yaitu huruf yang sama dengan huruf yang diberi tanda syaddah itu.

Contoh:

- نَزَّلَ nazzala
- الْبِرُّ al-birr

F. Kata Sandang

Kata sandang dalam sistem tulisan Arab dilambangkan dengan huruf, yaitu ال, namun dalam transliterasi ini kata sandang itu dibedakan atas:

1. Kata sandang yang diikuti huruf syamsiyah

Kata sandang yang diikuti oleh huruf syamsiyah ditransliterasikan sesuai dengan bunyinya, yaitu huruf “l” diganti dengan huruf yang langsung mengikuti kata sandang itu.

2. Kata sandang yang diikuti huruf qamariyah

Kata sandang yang diikuti oleh huruf qamariyah ditransliterasikan dengan sesuai dengan aturan yang digariskan di depan dan sesuai dengan bunyinya.

Baik diikuti oleh huruf syamsiyah maupun qamariyah, kata sandang ditulis terpisah dari kata yang mengikuti dan dihubungkan dengan tanpa sempang.

Contoh:

- الرَّجُلُ ar-rajulu
- الْقَلَمُ al-qalamu
- الشَّمْسُ asy-syamsu
- الْجَلَالُ al-jalālu

G. Hamzah

Hamzah ditransliterasikan sebagai apostrof. Namun hal itu hanya berlaku bagi hamzah yang terletak di tengah dan di akhir kata. Sementara hamzah yang terletak di awal kata dilambangkan, karena dalam tulisan Arab berupa alif.

Contoh:

- تَأْخُذُ ta'khužu
- شَيْءٌ syai'un
- النَّوْءُ an-nau'u
- إِنَّ inna

ABSTRACT

THE IMPACT OF THE “MARRIAGE IS SCARY” TREND IN THE TIKTOK PLATFORM ON MARITAL MOTIVATION: A MAQASHID SHARIA ANALYSIS OF FACULTY OF ISLAMIC STUDIES UII STUDENTS

Ahlan Nawari Daulay

The development of social media, particularly TikTok, has given rise to various digital discourses that influence the younger generation's perspective on marriage. One prominent phenomenon is the “Marriage is Scary” trend, which describes the fear of marriage due to issues such as domestic conflict, violence, family trauma, emotional instability, and economic pressure. This study aims to analyze how this trend affects the motivation to marry among students of the Ahwal Syakhshiyah Study Program, Faculty of Islamic Sciences, Islamic University of Indonesia, as well as how Maqashid Sharia—particularly through Jasser Auda's approach—views this phenomenon. This study uses a descriptive qualitative method through in-depth interviews with informants who have been exposed to the content of this trend. Data analysis was conducted through data reduction, data presentation, and conclusion drawing, and was combined with a literature review related to the theory of Maqashid Sharia. The results of the study show that the “Marriage is Scary” trend does not significantly reduce the motivation to marry among students. The negative narratives that emerge actually encourage reflective attitudes, such as the awareness to improve mental, spiritual, and munakahat knowledge preparation before entering into marriage. Students view most TikTok content as exaggerated, dramatic, or simply following trends, even though it still contains relevant lessons and caution. Analysis using Maqashid Sharia shows that students' responses are in line with the principles of Sharia objectives such as purposefulness, holism, openness, and interrelatedness, where this digital phenomenon is not seen as a threat to the institution of marriage, but as a trigger for learning towards more mature readiness. This study concludes that the “Marriage is Scary” trend can be used as educational material and reflection for the younger generation, rather than as a trigger for fear. Therefore, it is necessary to strengthen premarital education, wise digital literacy, and an adaptive approach to da'wah and family education in line with developments in social media.

Keyword: Marriage is Scary, TikTok, marital motivation, maqashid sharia.

ABSTRAK

THE IMPACT OF THE “MARRIAGE IS SCARY” TREND IN THE TIKTOK PLATFORM ON MARITAL MOTIVATION: A MAQASHID SHARIA ANALYSIS OF FACULTY OF ISLAMIC STUDIES UII STUDENTS

Ahlan Nawari Daulay

Perkembangan media sosial, khususnya TikTok, telah melahirkan berbagai wacana digital yang memengaruhi cara pandang generasi muda terhadap pernikahan. Salah satu fenomena yang menonjol adalah tren “*Marriage is Scary*”, yaitu narasi yang menggambarkan ketakutan terhadap pernikahan akibat masalah seperti konflik rumah tangga, kekerasan, trauma keluarga, ketidakstabilan emosional, maupun tekanan ekonomi. Penelitian ini bertujuan untuk menganalisis bagaimana tren tersebut memengaruhi motivasi menikah mahasiswa Program Studi Ahwal Syakhshiyah Fakultas Ilmu Agama Islam Universitas Islam Indonesia, serta bagaimana pandangan Maqashid Sharia—khususnya melalui pendekatan sistem Jasser Auda—terhadap fenomena ini. Penelitian ini menggunakan metode kualitatif deskriptif melalui teknik wawancara mendalam dengan informan yang telah terpapar konten tren tersebut. Analisis data dilakukan melalui proses reduksi data, penyajian data, dan penarikan kesimpulan, serta dipadukan dengan kajian pustaka terkait teori Maqashid Sharia. Hasil penelitian menunjukkan bahwa tren “*Marriage is Scary*” tidak mengurangi motivasi menikah para mahasiswa secara signifikan. Narasi negatif yang muncul justru mendorong sikap reflektif, seperti kesadaran untuk meningkatkan persiapan mental, spiritual, dan pengetahuan munakahat sebelum memasuki pernikahan. Para mahasiswa memandang bahwa sebagian besar konten TikTok bersifat berlebihan, dramatis, atau sekadar mengikuti tren, meskipun tetap mengandung pelajaran dan kewaspadaan yang relevan. Analisis dengan Maqashid Sharia menunjukkan bahwa respons mahasiswa selaras dengan prinsip tujuan syariat seperti *purposefulness*, *holism*, *openness*, dan *interrelatedness*, di mana fenomena digital ini tidak dipandang sebagai ancaman terhadap lembaga pernikahan, tetapi sebagai pemicu pembelajaran menuju kesiapan yang lebih matang. Penelitian ini menyimpulkan bahwa tren “*Marriage is Scary*” dapat menjadi bahan edukasi dan refleksi bagi generasi muda, bukan sebagai pemicu ketakutan. Karena itu, diperlukan penguatan edukasi pranikah, literasi digital yang bijak, serta pendekatan dakwah dan pendidikan keluarga yang adaptif terhadap perkembangan media sosial.

Kata kunci: *Marriage is Scary*, TikTok, motivasi menikah, maqashid syariah.

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ سُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا الرَّسُولَ اللَّهُ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ أَمَا بَعْدُ

Praise and thanks be to Allah SWT, who gives all blessings and gifts from unexpected directions. Peace and blessings be upon the Prophet Muhammad SAW, who brought the divine message to all of humanity. May we be granted his intercession on the Day of Judgment.

The process of writing my thesis entitled “The Impact of the ‘Marriage is Scary’ Trend on Marital Motivation: A Maqashid Sharia Analysis of FIAI UII Students” would not have been possible without the help, support, guidance, reassurance, and encouragement that ultimately led to the successful completion of this thesis. Therefore, I would like to express my deepest respect and gratitude to:

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3. Dr. Anton Priyo Nugroho, S.E., M.M., as the Head of the Department Islamic Studies Faculty of Islamic Studies Universitas Islam Indonesia.
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5. Dr. Mukhsin Achmad, S.Ag., M.Ag., as the thesis supervisor who has taken the time, energy, and thought to provide guidance, direction, and input during the preparation process until this thesis can be completed.
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11. Special thanks to my parents, Bunda Syafrida and Bapak Ahmad Jazuli Daulay. It is your best prayers that have facilitated my life journey until now. Your material and non-material support always gives encouragement and a

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Author

Ahlan Nawari Daulay

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CHAPTER I

INTRODUCTION

A. Background

The rapid development of information technology characterizes the digital era with one example, social media, which has become the main medium for people, especially the younger generation, to express opinions, experiences, and build diverse social discourses. This phenomenon makes it easy to convey ideas and shape public perceptions of various issues, including the institution of marriage.

TikTok is a short video application founded by Zhan Yiming in 2016. Before the name TikTok as it is today, this application was formerly called Musical.ly.¹ Initially this short video application was only available in its home country of China under the name Douyin. Due to the skyrocketing popularity of Douyin, it began to expand to other countries outside of China under the name Musical.Ly which later changed to TikTok as it is today.²

Indonesia is one of the largest users of the TikTok application with 63.10% of the total number of internet users in Indonesia.³ TikTok has become a field for its users to express themselves, create works, etc.

¹ Christian Haibo , dkk. “*On the Psychology of TiktTok Use: A First Glimpse From Empirical Findings,*” *Frontiers in Public Health* 9 no. .. (2021): 1-6, <https://doi.org/10.3389/fpubh.2021.641673>

² Idza Carolin Grace Deborah Victoria, dkk. “*Pengaruh Penggunaan New Media Tiktok Terhadap Pembentukan Konsep Diri Generasi Muda Indonesia 2022*” *Jurnal Ilmu Komunikasi Dan Media Sosial* 2, No. 1 (2023) 35-40, <https://doi.org/10.47233/jkomdis.v3i1.509>

³ Arum, “5 Aplikasi yang Paling Banyak Diunduh di Indonesia Sepanjang 2024”, dikutip dari <https://data.goodstats.id/statistic/> diakses pada hari Rabu tanggal 14 Mei 2025 jam 17.49 WIB

However, very free expression is something that can affect the mindset of the public or other users who see the treats from these uploads.

Amidst the competition between TikTok and Instagram in the social media world, the number of users is not the only important metric for marketers. Another equally crucial aspect is the duration and frequency of app usage.

According to a report by We Are Social in October 2024, TikTok leads in terms of the average time spent per active user each month. Android TikTok users spend approximately 34 hours and 15 minutes per month—more than one hour per day—while Instagram users spend only around 16 hours and 49 minutes.

TikTok also records a longer average session duration, nearly 6 minutes per session, compared to Instagram's approximately 3 minutes. Although Instagram has more sessions per month, the longer session duration on TikTok demonstrates the platform's ability to retain user attention.

Overall, the total time spent by global users on TikTok is 20% higher than on Instagram, indicating that TikTok is more effective at capturing user attention despite having fewer users.⁴

⁴ L, Anastasia, "Goodstats", dikutip dari <https://data.goodstats.id/statistic/tiktok-vs-instagram-siapa-yang-lebih-menguasai-waktu-dan-perhatian-PkQgO> diakses pada 12 Juli 2025 jam 02.50 WIB.

Social media in general has a phenomenon called a trend, which when juxtaposed with social media in general, is something that is currently hot or that is being discussed by many people on social media.⁵ TikTok and other short-duration video applications sometimes offer several features that support users to create trending content, such as filter features, editing from the TikTok application itself, etc.

One trend that has developed in this context is “Marriage is Scary”, which is a view that represents the fear of marriage as a social and spiritual institution. This trend is generally voiced through narratives that highlight negative experiences in domestic life, such as unresolved conflicts, economic pressure, emotional unpreparedness, leading to divorce. The narrative is then widespread, especially among teenagers and university students, that marriage is something that should be avoided because it brings more burden than happiness.

This condition shows a paradigm shift in the meaning of marriage, from what was originally seen as a form of worship and a way to achieve peace of mind, is now starting to be seen as a threat to emotional stability and individual freedom. This paradigm shift is not without reason, as it is caused by bad experiences during marriage, both personal and those experienced by others such as relatives, friends, and so on.

⁵ Gabriela Jennifer, dkk. “*Tren Shopee Haul dalam Platfirm Tiktok: Sebuah Tinjauan Budaya Pop dan Tontonan*”, Jurnal Aspikom 2, No. 2 (2021): 56-80, <https://dspace.uc.ac.id/handle/123456789/6871>

Marriage is not only positioned as an outward contract, but as one of the shar'i orders that aims to realize maqashid al-syari'ah, especially in terms of protecting offspring (hifz al-nasl), protecting religion (hifz al-din), and maintaining personal honor (hifz al-'ird). Islam views marriage as a means to create inner peace (sakinah), love (mawaddah), and compassion (rahmah) in the family⁶. The appearance of the "Marriage is Scary" trend that erodes the motivation to get married among the younger generation is a serious problem that needs to be studied in depth from the Maqashid sharia perspective. This phenomenon requires an analysis that is not only descriptive, but also normative in order to formulate solutions that are relevant to the context of the times without ignoring the principles of sharia.

Students, as a group of intellectuals who are in the phase of self-discovery and mindset formation, are one of the most vulnerable parties to this phenomenon. Students, as a group of intellectuals who are in the phase of self-discovery and mindset formation, are one of the most vulnerable parties affected by this discourse. As a result, there is a decrease in the motivation to get married and, furthermore, the emergence of permissive attitudes towards relationships outside of marriage that are contrary to religious norms and the moral values of society. This has the potential to have a long-term impact on social structure and the continuity of

⁶ Nabil Dominick, dkk. "*Pernikahan dalam Islam Membina Keluarga Sakinah Mawaddah dan Rahmah*" Jurnal Ikhlas: Jurnal Pendidikan Islam 2, No. 1 (2025): 140-150, <https://doi.org/10.61132/ikhlas.v2i1.292>

generations, given that the family is the smallest and most fundamental unit in the fabric of society.

Students at the Faculty of Islamic Sciences (FIAI) of the Islamic Family Law (Ahwal Syakhsiyyah) study program at the Islamic University of Indonesia in this case learn about marriage both in general and in depth, with this being an attraction to know how these students respond to the “Marriage is Scary” trend by juxtaposing the phenomenon with what has been studied by the intended students.

Another reason why this study focuses on Ahwal Syakhsiyyah students is based on the following considerations:

1. Relevant Academic Context

Ahwal Syakhshiyah students who study Islamic marriage, divorce, and family law. They have a theoretical foundation of knowledge regarding the concept of marriage in Islamic law, including maqashid sharia related to hifz al-nasl (preserving offspring) and hifz al-'irdh (preserving honor). This makes them a unique subject for research in understanding their perceptions of the TikTok trend “Marriage is Scary,” as they are not merely laypeople in the legal aspects of marriage.

2. Stronger Social and Religious Expectations

Students in this program are generally in a social and academic environment that encourages a religious understanding of marriage.

There is an expectation that they understand, internalize, and possibly practice Sharia principles in matters of marriage. This places them as a group whose values are at a critical point in seeing how digital narratives about the fear of marriage influence their perspectives.

3. Practical Contributions to the Discipline of Ahwal Syakhshiyah

By making them informants, this research not only produces findings to understand the impact of TikTok trends, but also opens up space for evaluation of Islamic family law education itself—whether the curriculum, da'wah approach, or values education in the academic environment adequately equips students to respond to popular cultural phenomena.

4. Potential for Critical Reflection

Rather than being trapped in normative legal discourse, Ahwal Syakhshiyah students can become a group that engages in critical reflection. Trends like “Marriage is Scary” may not be seen by some of them as merely a threat, but rather as a space for reflection on readiness, the meaning of marriage, and the relevance of the laws they learn in class to contemporary realities.

Thus, the selection of students in the Ahwal Syakhshiyah program is not only due to the proximity of the study material to family law but also because they represent a group with a strategic position in

addressing marriage issues from academic, social, and religious perspectives simultaneously.

This research aims to comprehensively examine the impact of the “Marriage is Scary” trend on marriage motivation among students of the Faculty of Islamic Sciences (FIAI) Islamic Family Law (Ahwal Syakhsiyyah) study program at Universitas Islam Indonesia, using a qualitative approach through the interview method. This research also examines how the Maqashid sharia perspective can contribute to responding to this phenomenon wisely and successfully.

B. Problem Formulation

1. How is the state of motivation to marry FIAI students in the Ahwal Syakhsiyyah study program after seeing the content of the “Marriage is Scary” trend?
2. How Maqashid Sharia views this normatively, based on data taken from the views of FIAI students in the Ahwal Syakhsiyyah study program.

C. Objectives and Benefits of Research

1. Research Objectives

This research aims to analyze how the influence of short video shows with the trend “Marriage is Scary” on TikTok on the motivation to marry students of Ahwal Syakhsiyyah Study Program FIAI UII. In addition, this research also aims to explore the contextual Maqashid

sharia response to the phenomenon of changing motivation, so that a relevant Maqashid sharia understanding and approach can be found.

2. Research Benefits

a. Theoretical Benefit:

Theoretically, this research is expected to enrich the study of Maqashid sharia, especially in the field of family law, by adding a new perspective on how social dynamics shaped by digital media can affect individual motivation towards marriage. This research can also serve as an academic reference for future studies that examine the interaction between social media, youth behaviour, and Maqashid sharia in a contextual context.

b. Practical Benefit:

Practically, the results of this study can provide input for educational institutions, marriage guidance institutions, and religious institutions in designing more effective and relevant educational approaches to guide the younger generation in preparing for marriage. In addition, this research can also help students and Muslim teenagers understand marriage not only as a social institution, but also as a form of worship that demands physical and mental readiness, and how Maqashid sharia provides flexibility and solutions to the fears they experienced

D. Thesis Outline

A structured and comprehensive discussion is essential to support the writing of this research. The author will organise the discussion into five main chapters, each consisting of several relevant sub-sections. The systematics of this research are as follows:

CHAPTER I INTRODUCTION

This chapter outlines the background of the study, the focus of the research, the objectives and significance of the study, and an overview of the research structure.

CHAPTER II LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This section presents an overview of prior studies and theoretical concepts that are relevant and connected to the thesis topic.

CHAPTER III RESEARCH METHOD

This chapter explains the type and approach of the research, the setting and location of the study, the selection of informants, techniques for determining informants, data collection methods, validation of data, and the data analysis procedures.

CHAPTER IV : RESULTS AND DISCUSSION

In the result section there are 2 description such as (1) Content Findings and (2) Jaseer Auda's Profile. In the discussion session there are 2 explanation

CHAPTER V : CONCLUSION

The final chapter presents the conclusions and recommendations. The

conclusions summarize the research findings in relation to the issues raised. They are based on the data analysis and interpretation provided in earlier chapters. Recommendations suggest practical actions to be considered by stakeholders based on the study's results.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

The first research is from Riyan Riswandi, Cucu Surahman, and Risris Hari Nugraha with the title “Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu *“Marriage is Scary”* Artikel “Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu Pernikahan Menakutkan,” published in the Indonesian Journal of Education and Learning (JPPI), examines the views of Gen-Z Muslim students in Bandung on the perception of “marriage is scary.” It was conducted by Riyan Riswandi and his colleagues. This qualitative research used descriptive methods and in-depth interviews with selected participants. The research explored various factors that influence these students' perspectives on marriage, such as gender roles, the potential for conflict and domestic violence, societal stigma, and difficulties in finding a suitable partner. This research emphasizes how changes in the social environment contribute to the development of perceptions about marriage among young adults.

Although the method to be used is almost the same, namely by using descriptive qualitative and using interviews, in terms of the selection of research objects it is very different, namely from the research written by Riyan Riswandi et al, namely gen-z Muslim students in general, although there are included students who focus on Islamic studies, but that is only in the realm of Islamic religious education which has been examined in this

study are students from Islamic Family Law (HKI) as students who have the capability to elaborate on the issues to be discussed, namely marriage.⁷

The second research is from Dwi Oktaviani and Krismono with the title “Analysis Of The ”Marriage is Scary" Phenomenon Among Generation Z: A Perspective Of Islamic Law Sociology“ this research alludes to the ”Marriage is Scary" phenomenon. This research uses a qualitative method and then data collection techniques based on netizen comments on several contents with the hashtag “Marriage is Scary” which are then analyzed to find mindsets that influence negative views on marriage. The data taken from the study came from 63 comments on the TikTok platform as the social media chosen by the researchers.

The results found that there were five themes of comments found, namely fear of the partner, fear of uncertainty in the future, fear of conflict in the relationship, and the impact of social media. The study ultimately found that the sociology of Maqashid sharia views this as a challenge in harmonizing the understanding of marriage in Islam. There are significant differences between this research and the research that the author examine, although there are some similarities between what is being studied, namely the “Marriage is Scary” trend and the TikTok platform as a forum for this trend. This research involves collecting data through interviews with students who have been targeted. The focus of the interviews is on the

⁷ R Riyan S Cucu, dkk, “Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu Marriage Is Scary,” *Jurnal Pendidikan dan Pembelajaran Indonesia* 5, no. 1 (2025) 10-25, <https://bimaberilmu.com/jurnal/index.php/jppi/article/view/893/555>

impact of these trends on the motivation to marry among students who has been researched by the author, and how the Maqashid sharia view responds to the impact on these students.⁸

The third research is from Melina Lestari, Sandhian Lasti Aemma, Shafa Fajriandini Cahyadi, Khaila Alfiorly Lestari Legowo Putri, and Mona Maimun Mustofa entitled “How is the “Marriage is Scary” Phenomenon in the View of Generation Z Women?” This study aims to explore Generation Z women's views on the “Marriage is Scary” phenomenon that reflects their various concerns regarding marriage. The approach used is qualitative with narrative method. The researcher interviewed 10 female students from the Guidance and Counseling Study Program of Prof. Dr. HAMKA Muhammadiyah University as informants. Interviews were conducted to find out the meaning of marriage according to them, issues that are a source of concern, and their views on the “Marriage is Scary” trend.

The results showed that Gen Z women view marriage positively as a form of commitment, although they are aware of challenges such as the potential for domestic violence and the growing influence of patriarchal culture. On the other hand, they also see marriage as a means to grow personally and build supportive relationships. Their concerns stem from both internal and external factors. The increasingly popular “Marriage is Scary” phenomenon reinforces this anxiety, so they become more selective

⁸ O Dwi Krismono, “Anallysis of The Marriage Is Scary Phenomenon Among Generation Z: A Perspective of Islamic Law Sociology,” *Journal Sharia and Humanities* 4 no. 1 (2025) 422-439, <https://mail.ejournal.darunnajah.ac.id/index.php/sahaja/article/view/403/258>

in choosing a partner and better prepare themselves mentally before marriage. The implication of this finding is the importance of preventive premarital guidance and counseling services to help overcome various concerns related to married life. This study discusses how the views of generation-z women at Muhamamdiyyah Prof. Dr. Hamka University towards the marriage is scary trend, which they are students of the guidance and counseling study program which is certainly different from the research that has been written.

The author has examine how the state of marriage motivation of FIAI UII students in the Ahwal Syakhsiyyah study program after seeing the marriage is scary trend and finally how Maqashid sharia views and responds to the phenomenon of what has been recognized by the students who have been interviewed. Another difference is the object of research, namely the students interviewed from the research above, namely female students from the counseling guidance study program who were finally interviewed regarding their views on this phenomenon and the research that the author has examine, namely students from the Ahwal Syakhsiyyah FIAI UII study program, which of course from these two research objects there has be a slight difference in the responses that each researcher gets.⁹

The fourth study was conducted by Kania Dewi Tirta and Sinta Nur Arifin, titled “A Phenomenological Study: ‘Marriage is Scary’ Among

⁹ L Melina A Sandhian, dkk, “Bagaimana Fenomena ‘Marriage is Scary’ dalam Pandangan Perempuan Generasi Z?,” *Jurnal Bimbingan dan Konseling Ar-Rahman* 10, no. 2 (2024) 278-291, <https://ojs.uniska-bjm.ac.id/index.php/BKA/article/view/17187/7142>

Generation Z.” This study examines the phenomenon of “Marriage is Scary” among Generation Z as a complex issue influenced by various psychological, social, and cultural factors, and exacerbated by the role of social media. Generation Z is frequently exposed to negative narratives about marriage on social media, such as stories of divorce, infidelity, and challenges in long-term relationships. This study employs a qualitative method with a phenomenological approach. Some proposed solutions to address this phenomenon include providing comprehensive sexual education, counseling services, disseminating positive content about marriage on social media, and creating a supportive family environment. This phenomenon shows that fear of marriage is a challenge that requires deep understanding and collaboration from various parties. By understanding the root of this fear, it is important to help Generation Z form a more realistic and positive view of marriage.

This study concludes that success in marriage is greatly influenced by individual readiness, strong commitment, and support from the surrounding environment. The difference between this study and the one the author has been investigate lies in the research objectives. The aforementioned study highlights what couples should do to achieve a healthy marriage, thereby preventing trends like “Marriage is Scary” from becoming a source of fear. This study also offers solutions to the “Marriage is Scary” trend, such as appropriate education (e.g., sex education) and the presentation of positive social media content about marriage. Meanwhile,

the study to be written focuses on understanding the motivation to marry among the research subjects, ultimately examining how Islam responds to this phenomenon.¹⁰

The fifth study was written by Fina Al Mafaz, Abbas Arfan, and Fakhrudin, entitled “Marriage is Scary” Trend in the Perspective of Islamic Law and Positive Law.” This study examines the phenomenon of “Marriage is Scary” from the perspective of Maqashid sharia and Indonesian positive law using a normative legal approach with an emphasis on conceptual and regulatory analysis of marriage.

The main focus of the study is on the flexibility of marriage law in Islam, which can be sunnah, wajib, mubah, makruh, or haram depending on individual circumstances, as well as how national regulations such as the Marriage Law and Marriage Guidance Program are the state's efforts to respond to the concerns of the younger generation regarding marriage. Unlike that study, the research the author has conducted emphasises empirical aspects using a qualitative approach, specifically examining how short videos on TikTok with the trend “Marriage is Scary” influence the motivation to marry among students in the Ahwal Syakhsiyyah program. The author's research aims to uncover changes in students' attitudes and perceptions after being exposed to such content, which has been analyzed

¹⁰ T Kania A Sinta, “Studi Fenomenologi: Marriage is Scary pada Generasi Z,” *Jurnal Bimbingan Konseling; Terapeutik* 8, no. 3 (2025) 12-20, <https://journal.unindra.ac.id/index.php/terapeutik/article/view/3675/pdf>

to formulate how Maqashid Sharia can provide a relevant response to these changes in motivation.

By involving subjects who academically understand Islamic family law yet remain part of the digitally influenced generation, this study seeks to address a gap not yet explored by previous research: bridging the gap between students' personal experiences in navigating digital social trends and the contextual application of Maqashid sharia's normative formulations.¹¹

Rofi Risti Fauziawati & Abdullah Afif (2024): “Pandangan Syafi’iyah tentang Keengganan untuk Menikah pada Wanita Dewasa (Studi Kasus di Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat)” This study examines the social phenomenon in Nyalindung Village, West Bandung Regency, regarding the reluctance to marry among adult women. Using a qualitative approach, it was found that psychological trauma resulting from parental divorce, career orientation and personal happiness without marriage, as well as the responsibility of caring for parents are the main causes.

From the perspective of the Shafi'i school of thought, delaying marriage for these reasons is classified as makruh. This research is important as a foundation for understanding individual perceptions of marriage that

¹¹ M Fina A Abbas, dkk, “Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law” *Jurnal Kajian Keislaman: Studi Multidisipliner* 11, no. 2 (2024) 329-344, <http://jurnal.uinsyahada.ac.id/index.php/multd/article/view/13555/pdf>

emerge from social dynamics and personal experiences, although it does not link them to social media or the Maqashid Sharia approach.¹²

Nur Hidayah (2020): “Implementasi Ayat 32 Dan 33 Surat An-Nur tentang Penyegeraan dan Penundaan Pernikahan” This study explores the meaning of QS. An-Nur verses 32–33, which appear contradictory between the encouragement to marry and the advice to refrain if one is not yet financially capable. Using content analysis of classical and contemporary literature, this research emphasizes that Islam allows flexibility in matters of marriage by considering both physical and emotional readiness. The values of patience and responsibility are the primary focus. This study reinforces that not all marriage recommendations are absolute, and the context of readiness is highly considered in Islamic law.¹³

Nida Muthi Annisa et al. (2024): “Marriage Readiness dan Fear of Commitment pada Dewasa Awal yang Belum Menikah” Using a correlational quantitative approach with 184 young adult informants, this study found a significant relationship between marriage readiness and fear of commitment. The higher an individual's readiness, the lower their fear. These findings highlight the importance of marriage preparation education and the need for mental and emotional strengthening in preparing for marriage. This research provides a strong psychological foundation for

¹² F Rofi dkk, “Pandangan Syafi’iyah tentang Keengganan untuk Menikah pada Wanita Dewasa (Studi Kasus di Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat)” *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024): 144-153, <https://doi.org/10.61722/jmia.v1i4.1970>

¹³ H Nur, “Implementasi Ayat 32 Dan 33 Surat An-Nur tentang Penyegeraan dan Penundaan Pernikahan” *Isti’dal: Jurnal Studi Hukum Islam* 7, no. 1 (2020) 34-52, <https://ejournal.unisnu.ac.id/JSHI/article/view/2149/1603>

understanding individual responses to the phenomenon of marriage, which may be relevant when analyzed alongside exposure to trends on social media.¹⁴

Dea Aprilia et al. (2024): “Motif Wanita Takut Menikah di Usia Lanjut” This study employs a phenomenological approach to understand the experiences of women aged 30–35 who delay marriage. Factors such as family trauma, patriarchy, social expectations, and career focus emerge as dominant reasons. Interestingly, the study also notes that TikTok trends like “Marriage is Scary” have an influence, even though they are only mentioned in general terms. This research is relevant for understanding how exposure to digital narratives can influence individual perceptions, both negatively and as reinforcers of certain life choices.¹⁵

Muh. Haris Zubaidillah & Hasan (2019): “Motivasi Menikah Mahasiswa Sekolah Tinggi Ilmu Alquran (STIQ) Amuntai” This study examines the religious motivations of students who choose to marry while still in college, such as following the sunnah, protecting themselves from sin, and increasing their enthusiasm for memorizing the Qur'an. Here, students view marriage as a form of worship and spiritual commitment. This research provides an important contrast to the study, as it demonstrates that amidst the emergence of frightening narratives about marriage, there are

¹⁴ A Nida dkk, “Marriage Readiness dan Fear of Commitment pada Dewasa Awal yang Belum Menikah,” JIPSI 9, no. 2 (2024): 134-140, <https://doi.org/10.37278/jipsi.v6i2.999>

¹⁵ A Dea dkk, “Motif Wanita Takut Menikah di Usia Lanjut” Seminar Nasional Universitas Negeri Surabaya (2024): 22-34, <https://proceeding.unesa.ac.id/index.php/sniis/article/view/4006/1072>

also religious narratives that inspire readiness for marriage. This comparison opens up the possibility that responses to social media trends are highly dependent on individual value systems and perspectives.¹⁶

Osha Nabilah et al. (2024): “Young Generation Perceptions of Marriage: Analyzing the #MarryIsScary Hashtag on TikTok” Using digital ethnography, this study analyzed 100 videos and 1,000 comments from TikTok related to the hashtag #MarryIsScary. The results show that the majority of content (68%) portrays marriage negatively, emphasizing fears of commitment, financial pressure, and emotional instability. TikTok reinforces this narrative through its algorithm, which creates an echo chamber effect. However, this study does not explore the possibility of alternative interpretations by users—that such narratives could serve as a space for reflective discussion or a form of social criticism. This is where this research becomes important, as it does not assume that all “Marriage is Scary” narratives are inherently negative, but rather opens up space for analysis of the diverse meanings from the students' perspective, especially when analysed using the Maqashid Sharia approach.¹⁷

This study does not simply assume that FIAI UII students are merely victims of the negative narrative of the “Marriage is Scary” trend. Instead, this narrative is positioned as a socio-cultural phenomenon that is open to

¹⁶ Z Muh dkk, “Motivasi Menikah Mahasiswa Sekolah Tinggi Ilmu Alquran (STIQ) Amuntai” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 13, no. 2 (2019): 293-309

¹⁷ N Osha dkk, “Young Generation Perceptions of Marriage: Analyzing the #MarryIsScary Hashtag on TikTok,” *Journal of Communication Studies: Communicare* 11, no. 2 (2024): 168-176, <https://journal.lspr.ac.id/index.php/communicare/article/view/729/336>

multiple interpretations. Students exposed to this trend may experience a strengthening of their understanding of marriage, become more reflective in preparing themselves, or even see the positive aspects of an honest and open discourse on marriage. Here lies the novelty of this research—examining the responses of students with a religious background to popular digital trends through the lens of Maqashid Sharia, to understand whether the narrative aligns with, contradicts, or can be synergized with the noble objectives of sharia.

B. Theoretical Framework

1. Trend

A trend can be defined as a phenomenon or something popular among the public at a certain time. Something is said to be trending when it becomes a topic of conversation among many people, attracts widespread public attention, and is frequently used or applied in everyday life. This can include fashion, technology, lifestyle, hobbies, or even certain topics that are widely discussed on social media and in face-to-face interactions.¹⁸

Signs that something is trending can be seen from how it dominates public conversation, consistently appears in various media,

¹⁸ K Adinda S Savna, dkk, “Analisis Peniruan Trend Ashoka dalam Tiktok,” *Jurnal Ilmiah Research and Development Student (JIS)* 2, no. 2 (2024) 19-32, <https://jurnal.alimspublishing.co.id/index.php/jis/article/view/730/554>

and is adopted by various groups at almost the same time. The popularity of trends usually increases rapidly, due to the influence of mass media, famous figures, influencers, or developments that drive changes in people's lifestyles.¹⁹

One form of trend that continues to evolve, change, and adapt over time is the trend in social media content, particularly on the TikTok platform. On this app, various types of videos often go viral and attract the attention of many users in a short period of time.

TikTok is known as a platform that spreads trends very quickly, due to its reliance on visual creativity and extensive community interaction. These contents are not only for entertainment but also create a new digital culture that influences how people create and interact in the virtual world. However, like other trends, trends on TikTok are also temporary and quickly change, so users continue to innovate to create something fresh and capture public attention.

2. Motivation to Marry

Motivation to marry is basically a combination of two words, namely motivation and marriage. To understand what motivation to marry is, we need to find out the meaning of these two words in depth and combine them to form a definition.

¹⁹ S Gabriela T Jennifer, dkk, 'Tren Shopee Haul dalam Platform Tiktok: Sebuah Tinjauan Budaya Pop dan Tontonan,' Jurnal Aspikom 2, no. 2 (2021) 56-80, <https://dspace.uc.ac.id/handle/123456789/6871>

a. Motivation

Motivation can be defined as a transformation of energy within an individual, characterized by the emergence of certain feelings and initiated by a response to a goal one wishes to achieve. Generally, motivation is the primary driving force that compels someone to exert their utmost effort to attain their desired goal.²⁰

Motivation can originate from within oneself (intrinsic motivation) or from external factors (extrinsic motivation) that encourage someone to have the enthusiasm and strong desire to achieve their goals. Motivation drives individuals to give their best effort and be able to face and overcome various obstacles in their lives.²¹

Motivation is a driving force that prompts someone to act or do something. Additionally, motivation is also related to the small efforts made by an individual. In general, motivation can be understood as the energy within a person that drives them to take specific actions to achieve a particular goal.²²

²⁰ F Intan dan Hayatul, "Motivasi Kerja Sumber Daya manusia dalam Organisasi: Sebuah Tinjauan Pustaka," *Jurnal of Current Research in Humanities, Social Sciences, and Bussiness* 1, no. 1 (2024) 29-34, <https://ejournal.hakhara-institute.com/HSSB/article/view/14/11>.

²¹ E Maria M Bernarda, dkk, "Pengaruh Student Agency terhadap Keterlibatan Siswa dalam Pembelajaran Yang Dimediasi Motivasi Diri," *Jurnal of Education Research* 5, no. 2 (2024) 1056-1063, <https://www.jer.or.id/index.php/jer/article/view/928/543>

²² S Sani A Fitrah, dkk, "Dampak Negatif Metode Pengajaran Monoton Terhadap Motivasi Belajar Siswa," *Jurnal Pendidikan dan Riset* 2, no. 2 (2024) 86-93, <https://ejournal.edutechjaya.com/index.php/pedagogik/article/view/529/407>

Motivation is a person's ability to improve their ability to perform an activity. This ability comes from the individual's external environment and from within the individual. A person's level of motivation determined the type of behavior they exhibit in the context of learning, working, and interacting with others.

Motivation is an individual's capacity to drive the improvement of their ability to perform an activity. This ability can originate from internal factors within the individual or from their surroundings. A high level of motivation will influence the type of behavior an individual displays, whether in the process of learning, working, or interacting with others.²³

b. Marriage

The term marriage originates from the Arabic words *nakaha* and *zawaja*. The word *zawaja* means “partner,” while *nakaha* means “to unite.” Therefore, in terms of terminology, marriage can be understood as the union of two individuals who previously lived separately into a unified whole in the form of a complete and complementary family. Terminologically, marriage is also understood as a contract or agreement between a man and a woman

²³ M. Eva S Muhammad, dkk, “Analisis Strategi Guru dalam Meningkatkan Motivasi Belajar Siswa di Kelas,” *Jurnal Inovasi, Evaluasi, dan Pengembangan Pembelajaran* 4, no. 2 (2024) 165-170.

through the process of *ijab* and *qabul*, with the aim of establishing a household.²⁴

In Islamic teachings, marriage is a contract made for the sake of Allah. Therefore, life as husband and wife is not merely a commitment built on the basis of an agreement between humans— involving the guardian of the prospective wife, the extended family of the prospective wife, and the prospective wife herself—but also a sacred bond that is a form of contract with Allah.²⁵

3. Maqashid Sharia

The commands in Islam always provide reasons why a command must be carried out, and these reasons are certainly because every law provides wisdom and benefits, such as the command to give alms, which provides wisdom for social welfare.

In this context, these commands are based on intentions that bring benefit, utility, and ease for the community, commonly referred to as the *maqashid* of sharia. Etymologically, the term “*maqashid*” is the plural form of “*maqshud*,” which means “purpose.” Every action or activity has a specific purpose or intention. This also applies to sharia. Thus, linguistically, *maqashid sharia* means the objectives of sharia. The primary objective of *maqashid sharia* is to achieve the welfare of

²⁴ YUSDANI, *Fikih Hukum Keluarga Milenial*, (Yogyakarta, Dianda Kreatif, 2021)

²⁵ *Ibid*

humanity (mashâlih al-‘ibâd), both in their worldly and afterlife matters.²⁶

In this study, the author uses Yaseer Auda's theory of maqashid sharia. This theory serves as a means to address the main issue discussed in the problem statement, which ultimately examines how Maqashid Sharia views this trend from the perspective of the students.

Generally, maqashid sharia is divided into three parts. The first is Dharuriyyat, which refers to things that must be fulfilled, such as Hifz din, hifz nafs, hifz mal, hifz aql, hifz nasl, and some scholars from the ushul school consider hifz ‘ird to be part of Dharuriyyat. Yaseer Auda argues that the classical version of maqashid sharia has characteristics that are considered insufficient to address all human issues, and the reasons are as follows:

- a. The scope of traditional maqashid encompasses all maqashid sharia. However, they fail to include specific objectives for a particular text/regulation or group of texts covering specific topics within the field of fiqh.
- b. Traditional maqashid prioritize the individual over the family, society, and humanity in general.

²⁶ Anonim, “Maqashidus Syari'ah, Pengertian, dan Unsur-unsur di Dalamnya”, dikutip dari <https://jateng.nu.or.id/opini/maqashidus-syari-ah-pengertian-dan-unsur-unsur-di-dalamnya-t1v1j> diakses pada hari Kamis tanggal 19 Juni 2025 jam 15.59 WIB

- c. The classification of traditional maqashid does not include the most universal and fundamental values, such as justice and freedom.
- d. Traditional maqashid are derived from studying fiqh literature, not from their original sources.

Therefore, contemporary scholars, including Yaseer Auda, classify maqashid al-sharia not only for individuals but more broadly than that, so that Yaseer Auda's maqashid theory is suitable for this research because this phenomenon not only affects individuals but also has an impact on the wider community, as explained by Yaseer Auda that maqashid not only discuss individuals but also discuss the wider public.

In an effort to reformulate the Maqasid al-Shariah approach in a more contextual and relevant manner to contemporary challenges, Jasser Auda proposes a systemic framework (systems theory) consisting of six main characteristics. These six principles form a dynamic approach that can be applied in the study of modern Islamic law. The following is an explanation of each dimension:

- a. Multidimensionality

This principle rejects a one-dimensional or linear approach to understanding Islamic law. Auda asserts that every social and legal reality has many dimensions, including social, political, economic, psychological, and spiritual. Therefore, analysis of

Shariah must include these various perspectives in order to gain a complete understanding.

b. Purposefulness

Auda redirects the focus of Islamic law back to the purpose of sharia itself, which is to bring about benefits and prevent harm (jalb al-mashalih wa dar' al-mafasid). Sharia should not be understood solely in legalistic terms but must be used as a tool to achieve noble values such as justice, compassion, and human dignity.

c. Openness

Within this framework, Sharia must be open to changes in the times, developments in science, and cross-cultural interactions. Islamic law is not exclusive and closed, but must be able to adapt to global dynamics in order to remain relevant.

d. Wholeness

The principle of wholeness requires that Sharia be viewed holistically, not in a fragmented manner. Understanding Islamic law cannot be separated from its accompanying moral, ethical, and social dimensions. This rejects a partial approach that emphasizes only the formal aspects of the law without considering the basic values of Islam.

e. Interrelatedness

Auda emphasizes that all aspects of the Islamic legal system are interrelated. For example, the rules of zakat are not only economic in nature but are also closely related to social justice and poverty alleviation. Therefore, in formulating a law, the interrelationship between elements must be considered systematically.

f. Cognizance of Nature

Sharia is not absolute and static, but open to the active role of humans in the process of ijtiḥād. Auda rejects taqlid and encourages the development of contextual collective ijtiḥād. In this case, humans are seen as moral agents who have the capacity to understand, interpret, and apply the law according to the conditions of the times.

CHAPTER III

RESEARCH METHOD

A. Research Type and Approach

This research is a type of field research, which is generally descriptive and qualitative in nature. Field research is conducted directly in a natural environment, where researchers collect data directly from primary sources, rather than through secondary sources or in controlled conditions. This method emphasises direct observation, interviews, or experiments conducted in real-life situations to gain a deeper understanding of the object being studied.

Qualitative descriptive research aims to describe a phenomenon or the experiences of participants in a specific context, without manipulating variables or seeking cause-and-effect relationships. The primary focus of this research is to provide a comprehensive overview of events that occur naturally, typically through the use of open-ended questions to gain deep insights into participants' perspectives and experiences.

This method is beneficial in exploring students' subjective experiences of social phenomena (content “marriage is scary”) and how it affects their motivation to marry.

This research also uses library research to obtain data related to Yaseer Auda's maqashid sharia theory, which has been extensively used in this research to answer the second research question: how does maqashid sharia view this trend phenomenon?

B. Research Location and Subject:

1. Location: Faculty of Islamic Studies (FIAI), Islamic University of Indonesia
2. Subject: Students of the Ahwal Syakhsiyyah study program who have completed the Counselling Guidance or Munakahat course.

C. Data Collection Techniques:

1. In-depth interviews with a list of open-ended questions
2. Indirect observation of social media content with the hashtag *#marriageisscary* (to support the background of the phenomenon)
3. Documentary study (references from the books on maqashid sharia)

D. Informant Selection Techniques:

1. Purposive sampling, i.e., selecting informants based on specific criteria:
 - a. Students of Ahwal Syakhsiyyah FIAI UII
 - b. Have taken and passed the Munakahat/Counselling Guidance course.
 - c. Have been exposed to or watched *#marriageisscary* content

The use of purposive sampling in this study is considered representative of Ahwal Syakhsiyyah students because this study is not oriented towards the quantity of respondents, but rather towards the quality

of experience and depth of understanding of the informants regarding the phenomenon being studied.

Ahwal Syakhshiyah students share a similar curriculum, scientific framework, and relatively homogeneous Islamic values. Therefore, even though the number of informants is limited, their experiences and views can represent the general thinking of Ahwal Syakhshiyah students, especially regarding marriage and its social construction.

In addition, the qualitative approach does not require statistical representation, but rather conceptual representation. This means that data is considered representative when it is able to explain the patterns, meanings, and trends that emerge from the subject being studied. In this context, students who have studied munakahat and been exposed to the phenomenon of “marriage is scary” are considered to have fulfilled the elements of conceptual representation.

E. Data Analysis Techniques:

The process of selecting informants was carried out in several stages, namely:

1. initial identification of Ahwal Syakhshiyah students who had completed the Munakahat course.
2. Screening based on media exposure, namely students who actively use social media and have seen or interacted with content on the theme of

“marriage is scary”. Willingness to become an informant, namely willingness to be interviewed in depth and openly.

3. Data validity, namely ensuring that the informant's answers are relevant to the focus of the research and can be analyzed thematically.

This method allows researchers to obtain rich, reflective data that is in line with the objectives of sharia-based analysis.

CHAPTER IV

RESULT AND DISCUSSION

A. Result

The issue of the “marriage is scary” trend has spread widely among netizens (internet users) and has significantly influenced their views on marriage. According to Riyan Riswandi, many findings related to the fear of marriage have spread, as evidenced by the large number of findings on fear among netizens on the TikTok platform, which can be seen from comments or from creators who make content. The fears found can be classified as dynamics of responsibility and roles, conflict/domestic violence, concerns about personal freedom, searching for an ideal partner, etc.²⁷

This trend phenomenon can influence the mindset of the younger generation. Because social media presents content with repetitive negative narratives, it can make the audience feel hesitant about something in the context of marriage is scary, which can make them hesitant about marriage.²⁸

²⁷ R Riyan S Cucu, dkk, “Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu Marriage Is Scary,” *Jurnal Pendidikan dan Pembelajaran Indonesia* 5, no. 1 (2025) 10-25, <https://bimaberilmu.com/jurnal/index.php/jppi/article/view/893/555>

²⁸ M Fina A Abbas, dkk, “Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law” *Jurnal Kajian Keislaman: Studi Multidisipliner* 11, no. 2 (2024) 329-344, <http://jurnal.uinsyahada.ac.id/index.php/multd/article/view/13555/pdf>

1. Content findings

Content found under the trend “marriage is scary” on the TikTok platform is quite abundant and diverse. Social media users expressing themselves through this trend discuss many common issues that cause some people to fear marriage, such as fear of marriage due to a bad family environment, poor communication, expectations that are not met, economic issues, etc.

Quoted from content created by @queenh.na in her video, she states that marriage is scary due to bad family experiences, and content showing fear due to bad family experiences is also found in videos tagged “marriage is scary.”

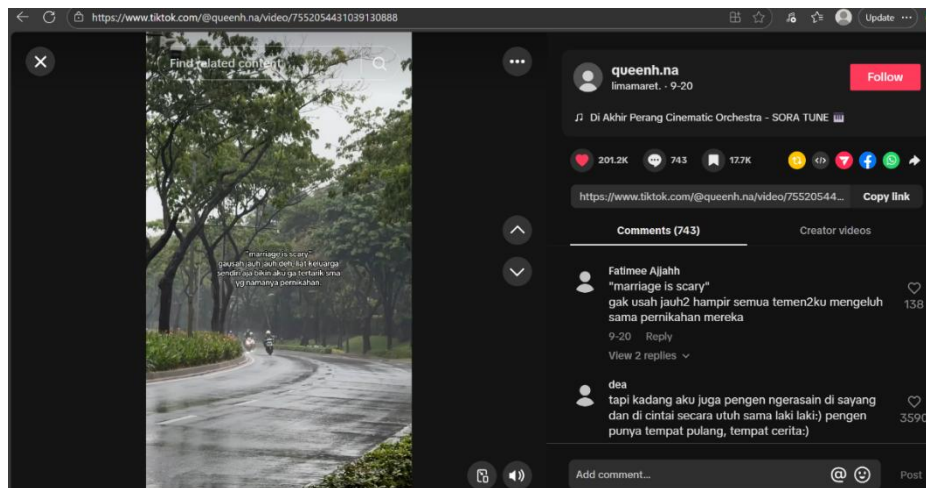


Figure 4.1 @queenh.na’s content

Another example of this trend is quoted from @ahap876 in the video, where there is a narrative of “marriage is scary” based on “what if” in the video, which indicates a concern that the things in the video

will happen. In the video, there are images of couples fighting, such as swearing at each other, arguing, and physical violence.

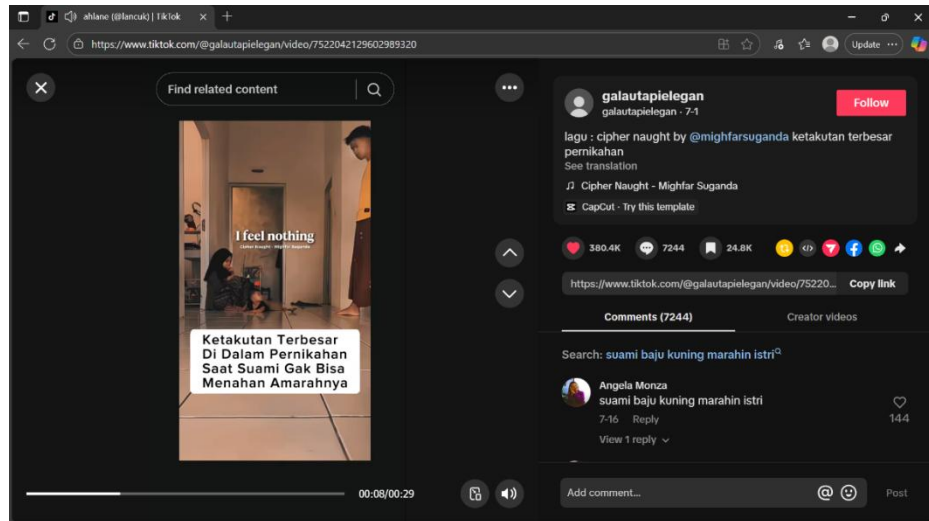


Figure 4.2 @galautapielegan's content

Content with similar hashtags also shows the fear of marriage due to poor communication with one's partner, as quoted from @galautapielegan, which shows the fear when a husband cannot control his anger towards his wife. There is content that is somewhat similar to this, as taken from @tentangkehidupan.

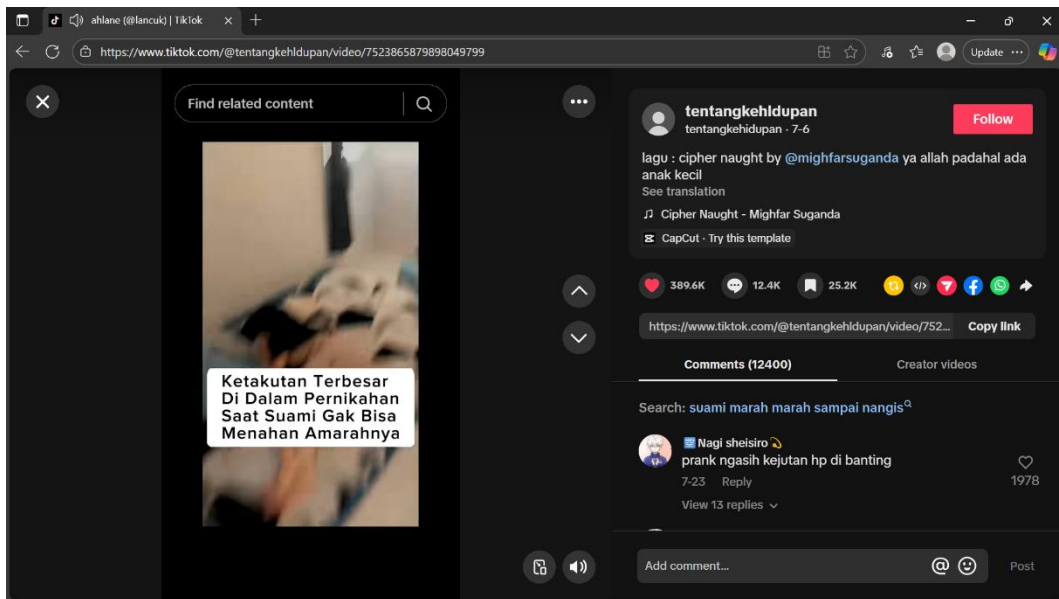


Figure 4.3 @tentangkehidupan's content

Other content discussing the fear of marriage also touches on financial issues, as quoted from @ceritacete with the narrative “what if” the partner cannot afford to buy their favorite foods because they have to be frugal with household finances.

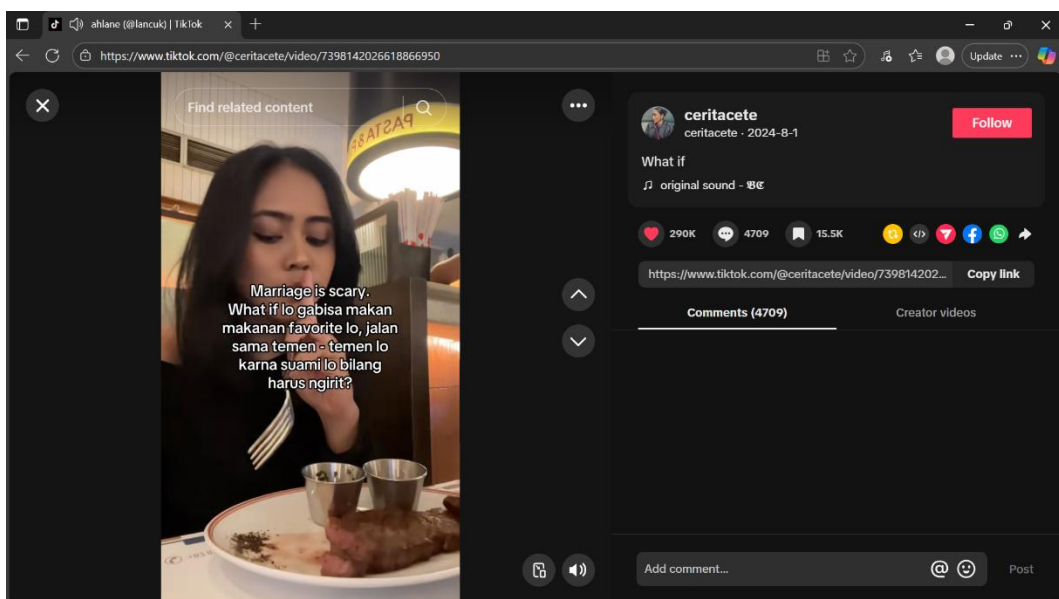


Figure 4.4 @ceritacete's content

2. Content Exposure Findings

Informants	Types of Content to remember	Example of Narrative	Meaning for Informants of Content
Faisal Ahmad Ferdiansyah	Domestic violence, irresponsible men	Quarrels, and violence	Be more careful in choosing a partner
Muhammad Taufik HM	Family Trauma	Parents quarrel	As a warning of emotional readiness
Malik Nahar	Hypothetical concerns (What if)	What About Couples)	Don't believe and this kind of content is excessive
Fatimah Azzahra	Celebrity family problems	Couples divorce due to communication factors	Be a lesson about communication

The research findings show that each informant focused on content that varied depending on their experiences and sensitivities. Faisal most remembered content about domestic violence and irresponsible men, while Taufik was more sensitive to narratives of family trauma. Malik, on the other hand, tended to pay more attention to hypothetical content that wasn't based in reality. Fatimah tended to remember content about celebrities that seemed more "real" and relatable. This variety of content demonstrates that the "Marriage is

"Scary" trend appears in many forms, and each form has a different impact on individual perceptions.

The content most remembered by students varied, but all addressed the problematic aspects of marriage. Differences in the most memorable content suggest that media consumption is influenced by each informant's personal experiences, emotional sensitivities, and interests.

3. Findings on Content Exposure from the "Marriage is Scary" Trend

Influence Aspect	Findings	Informants Who Support	Level of Influence
Fear of Marriage	Not Appearing Significantly	All Informants	Low
Temporary Doubt	Appeared in one informant	Taufik	Currently
Increased Vigilance	Students are more careful in choosing partners	Faisal and Fatimah	Currently
Declining Motivation to Get Married	It didn't happen at all	All informants	Low
Increased Mental Readiness	Informants are reflective and want to be better prepared	All informants	Currently

Based on the analysis of the findings, the impact of the "Marriage is Scary" trend on students tends to be insignificant in terms of marriage motivation. Most informants did not experience fear or decreased interest in marriage as a result of exposure to this trend.

Although one informant experienced momentary doubt, this did not last long and eventually subsided after exposure to other educational content. However, this trend still has an impact in other ways: students are more vigilant in preparing for marriage and pay more attention to important aspects such as communication, finances, and partner selection. This means that this trend has more of an impact on increasing awareness than instilling fear.

The trend's impact on students is relatively low on motivation, but moderate on self-preparedness. This trend doesn't scare them, but rather raises awareness.

4. Initial Response from Informants

Informants	Initial response	Short Quotes	Initial Emotions	Short Notes
Faisal Ahmad Ferdiansyah	Mildly surprised, but not afraid	"It's just like disgusting"/ "just normal"	Neutral	The initial response appears when seeing content about domestic violence or bad behavior from a partner.
Muhammad Taufik	There are mild doubts but they can be overcome	"I thought about it for a bit"	Mild Confusion	The reaction arose because the theme discussed was similar to problems in the

				surrounding environment
Malik Nahar	Think that this is something excessive	“it doesn't make sense” / “just skip it”	Calm / Unaffected	Much of the content is judged as assumptions or over-dramatic and is quickly dismissed.
Fatimah Azzahra	It's normal, because I'm not yet concerned about marriage	“whether the content is good or bad depends on how the audience understands the phenomenon”	Neutral	For the Source, content can be positive or negative depending on how the audience understands the phenomenon

The initial responses of the informants toward the TikTok content within the “Marriage is Scary” trend show varied emotional reactions before any deeper evaluation occurred. Faisal experienced mild discomfort when encountering videos depicting irresponsible or aggressive partners, yet ultimately felt neutral and often dismissed the content as ordinary. Malik tended to respond indifferently, frequently skipping videos he perceived as exaggerated or unrealistic. Meanwhile, Taufik reported a brief moment of doubt when first encountering narratives related to family conflict, although the feeling faded quickly.

Meanwhile Fatimah Azzahra has no reaction toward this phenomenon due to she thought that bad or good of the content depends how people understanding the phenomenon. These reactions represent the informants' immediate emotional responses before applying further interpretation, value judgment, or personal reflection.

5. Findings the Hierarchy of Fear from the Trend

Based on the results of interviews and thematic analysis of informants, several main factors were found to shape the perception that “marriage is scary.” These factors can be arranged hierarchically based on the intensity of their occurrence and the depth of their influence on students' motivation to marry.

a. Fear of Conflict and Domestic Violence

This factor was the most dominant. Informants highlighted narratives about arguments, poor communication, and emotional and verbal abuse that often appear in TikTok content. This raises concerns that marriage has the potential to become an emotionally unsafe space.

b. Mental and Emotional Unpreparedness

Many informants realize that marriage requires a high level of emotional maturity. Exposure to “marriage is scary” content actually reinforces the awareness of the importance of mental readiness before marriage, rather than just baseless fear.

c. Economic Factors and Financial Responsibility

Concerns about economic instability are the next significant factor. Content that depicts household economic difficulties creates the perception that marriage is synonymous with heavy financial pressure.

d. Social Trauma and Other People's Experiences

Bad experiences of parents, relatives, or figures on social media contribute to collective fears. These narratives are often accepted without critical filtering, reinforcing negative stigmas about the institution of marriage.

e. Fears of Losing Personal Freedom

Some informants view marriage as a restriction on personal freedom, especially in terms of self-actualization and freedom to make life decisions.

The results show that domestic conflict and violence are dominant factors in the hierarchy of fears about marriage. These findings are consistent with research by Rofi Risti Fauziawati and Abdullah Afif, which states that experiences of family conflict, whether direct or indirect,

contribute significantly to individuals' anxiety about building a marital relationship.²⁹

²⁹ F Rofi dkk, "Pandangan Syafi'iyah tentang Keengganan untuk Menikah pada Wanita Dewasa (Studi Kasus di Desa Nyalindung Kecamatan Cipatat Kabupaten Bandung Barat)" *Jurnal Multidisiplin Ilmu Akademik* 1, no. 4 (2024): 144-153, <https://doi.org/10.61722/jmia.v1i4.1970>

B. Discussion

1. How Informants Interpret the Phenomenon

How to Interpret	Description of Findings	Supporting Information
Content is considered excessive	The narrative is too dramatic	Faisal and Malik
Cannot be generalized	One person's unpleasant experience does not represent everyone.	Malik and Taufik
There is an educational side	Some content is instructive	Fatimah and Taufik
Need a critical filter	Have to choose which content is good	All Informants

Students demonstrated mature interpretive skills regarding this phenomenon. They did not simply accept the negative narratives emerging on TikTok. The content was deemed exaggerated, dramatic, and often unrepresentative. Instead, they assessed that behind the negative narratives there were lessons to be learned, particularly regarding choosing a partner and managing a household. This indicates that students possess good media literacy when dealing with viral narratives.

The findings of this study indicate that the phenomenon of marriage is scary is not understood as a form of rejection of the institution of marriage, but rather as a reflective expression of the social

realities faced by students. These findings are in line with the research by Riyan Riswandi et al., which explains that digital narratives function as a space for the production of social meaning, not merely as entertainment. In this context, social media becomes a medium for articulating the anxieties of the younger generation regarding marriage relationships.³⁰

The description above contains 4 (four) ways of interpreting this phenomenon from the informants. This phenomenon in the view of Faisal and Malil is only an exaggeration but there is a slight difference from Malik's perspective compared to Faisal, namely Malik firmly that this trend is very bad because this trend only leads to negative opinions about marriage and there is no positive side in this trend. The dominant tendency is caused because actually all informants have the same view that there is a potential that this phenomenon is something that is exaggerated but Taufik and Fatimah still have a tendency that not all of this content trend is exaggerated but there is a form of honesty and constructive social criticism in it.

The next interpretation related to this trend phenomenon is that not all upheavals that occur or will occur can be directly interpreted as meaning they will happen to everyone. In this regard, Malik and Taufik

³⁰ R Riyan S Cucu, dkk, "Analisis Perspektif Mahasiswa Muslim Gen-Z terhadap Isu Marriage Is Scary," *Jurnal Pendidikan dan Pembelajaran Indonesia* 5, no. 1 (2025) 10-25, <https://bimaberilmu.com/jurnal/index.php/jppi/article/view/893/555>

have similar interpretations. Malik and Taufik believe that all fears of bad experiences for some people cannot be equated with what people will experience in the future. Malik adds a little by saying that 95% (ninety-five percent) of fear is merely an illusion. Malik believes that worry comes from the word *khatrun*, which means whisper, meaning the whisper is from Satan.

Several informants responded to this phenomenon by considering it to have an educational side. In Taufik's view, the negative narrative about marriage that has spread has triggered the role of religious leaders in providing counter or more positive content about marriage. This counter content to the negative narrative regarding marriage has made Taufik, who was initially doubtful about his readiness to marry, become straight and enlightened again. Fatimah, in her view, believes this can be a realm for every individual who sees it to use this as a way to increase awareness and readiness for marriage because all conflicts in the household are inevitable and thorough preparation is needed when wanting to marry. However, it depends on the audience's perspective as well, because the majority of those who see it see this trend as a trend that triggers fear for most people, but few take wisdom from this phenomenon.

Regarding filtering what they watch, all informants agreed that when using social media, they should critically examine and review what they see on social media, and that cross-checking is necessary. As

a form of advice, informants should not simply accept the information they receive at face value.

2. Protective Factors

Protective Factors	Form of Protection	Supporting Informants	Impact of Protection
Munakahat Education	The basis of Islamic jurisprudence & solutions to household problems	All informants	Prevent excessive fear
Religious Values	Seeing marriage as worship	Faisal and Fatimah	Keeping your motivation to get married stable
Digital Literacy	Ability to filter content	All Informants	Maintain objectivity in assessing trends
Self-improvement	Focus on improving yourself	Malik	Increase self-confidence

These protective factors are the main reason why students are not easily influenced by negative TikTok narratives. Munakahat

education provides an understanding of the purpose of marriage and how to resolve problems. Religious values reinforce the notion that marriage is a form of worship that should not be feared. Their social environment and digital literacy skills help students avoid media misinformation. Even a focus on self-improvement served as a spiritual shield for some informants.

3. Identify themes/keywords related to informants' views on the “Marriage is Scary” trend.

a. Main Theme of Memorable Content

The TikTok content most remembered by informants related to the “Marriage is Scary” trend revolved around various issues such as Spousal Behavior Issues with narrative conclusions such as fear of irresponsible men or domestic violence (KDRT), both verbal and physical. Family Trauma Issues with narrative conclusions of fear of marriage stemming from bad family experiences (as a negative reflection), Financial Issues with narrative conclusions in the form of concerns about economic pressure or partners who are too frugal, thereby limiting personal freedom, and Hypothetical Issues (What If), which are narratives of concern based on assumptions or “what if” scenarios that may or may not happen.

b. Similarities in Informants' Views

Despite the differences among the selected informants, there are some similarities that can be found among them, such as the minor influence on each informant's self-motivation, the positive and reflective results drawn from this phenomenon, views on exaggeration/image building, and the importance of munakahat science.

Minor Influence on Personal Motivation Most informants stated that this trend did not significantly alter their views on marriage or make them afraid to marry. However, one informant expressed slight hesitation at first, but that hesitation disappeared because they took the positive side of marriage, carried away by the atmosphere of the TikTok algorithm, and became more enlightened after seeing counterarguments or more educational content in understanding marriage issues.

Positive and reflective results taken from informants regarding the phenomenon of the “marriage is scary” trend. Informants agreed that despite the negative nature of the content, there were positive sides or lessons to be learned. The main positive side was the encouragement to be more selective in choosing a partner and to prepare oneself (physically and mentally) more thoroughly. Informants believe that from all the phenomena that exist, not only from this trend but from all the negative phenomena on TikTok, there are definitely good sides or lessons that can be learned.

Informants tend to see that a lot of the content circulating on TikTok is exaggerated (dramatized) or is just an attempt to follow trends/seek attention (sensationalism) that does not correspond to real life. Faisal even estimates that 90% of the content is image-building. Several informants agree that it is

possible that people who follow trends by making videos with narratives about the fear of marriage are people who are only forcing themselves to follow trends or just want to join the trend that is currently happening on the TikTok platform.

The Importance of Munakahat Knowledge All informants agreed that the knowledge they have acquired as Ahwal Syakhshiyah students (especially Fiqih Munakahat) is very important as a foundation for problem solving and protecting themselves from negative narratives.

c. Differences in Informants' View

The informants, as students of the Ahwal Syakhshiyah (AS) Study Program at FIAI UII, showed significant differences in the way they processed and responded to negative narratives about marriage, even though they all had the same knowledge of Munakahat.

Several differences can be identified among the informants, namely in the main content that was most memorable, with variations in the type of content that left the deepest impression on each informant, reflecting the focus of concern among followers of the trend. Faisal Ahmad Ferdiansyah and Taufik focused on issues of behavior and the reality of relationships. Faisal often watches videos about women's fears of irresponsible men and domestic

violence. Meanwhile, Taufik most remembers narratives about the fear of marriage stemming from bad family experiences. Malik Nahar focuses on issues that have not yet occurred. He most remembers narratives that describe worries that may or may not happen or are based on “what if” assumptions. Fatimah Azzahra focuses on issues that are currently in the public spotlight. She most remembers content related to “marriage is scary” that raises issues involving rising celebrities.

Critical assessment of TikTok content is the most striking difference between those who reject it completely (Malik and Faisal) and those who are more balanced (Taufik and Fatimah). Malik has the most extreme and negative assessment. He believes that most of the narratives are unrealistic concerns stemming from Khatrun's whispers. He explicitly calls the fabricated negative content “trash” and argues that even confessions about reality cannot be generalized to all men. Faisal is also very skeptical. He assessed that the narratives presented were often exaggerated or overly dramatized. He even made a quantitative assumption that 90% was just image-building and did not correspond to the reality of the creators' lives. Taufik provides a more balanced view, acknowledging that some content arises from honesty (voicing one's heart). However, he also suspects that there is a potential for exaggeration and following trends just to seek attention. Fatimah sees this phenomenon as a form

of expression from everyone who has social media, and states that all elements are present in the content, both those seeking sensation and those discussing the need for mitigation.

The level of personal influence of each informant varied greatly, from those who were not influenced at all to those who had doubts. Malik stated that he was not influenced at all. He responded to this trend with “Yes, sure” and did not consider it a big deal. Faisal also stated that there was no change in his view of marriage. He considered this trend a challenge to prove that he could be the ideal husband. This finding reinforces the results of research by Nida Muthi Annisa et al., which emphasizes that psychological readiness is an important variable in forming a commitment to marriage. In this context, students do not reject marriage, but rather recognize the importance of self-readiness as a form of moral responsibility.³¹

Taufik was the only one who admitted to having doubts at first due to the massive reach of TikTok's algorithm, but he managed to overcome those doubts after receiving counter-education. Fatimah had the most unique stance because she did not yet have any concerns about marriage, so she saw this trend as a trigger for reflection on her readiness once she had acquired the knowledge.

³¹ A Nida dkk, “Marriage Readiness dan Fear of Commitment pada Dewasa Awal yang Belum Menikah,” *JIPSI* 9, no. 2 (2024): 134-140, <https://doi.org/10.37278/jipsi.v6i2.999>

Although this phenomenon has a negative side, all informants found wisdom in it, even though Malik took it from a broader spiritual context. Faisal took the positive side in the form of encouragement to be more selective in choosing a partner and to be better prepared, while Taufik saw the positive side of the emergence of counter-education from religious figures (ustadz) as a counter-trend. This gave him new insights into household problems and problem-solving methods. Malik uniquely stated that he did not see any positive or educational aspects of the content itself. His reflection was to focus on self-improvement and spirituality (a soulmate is a reflection of oneself). Fatimah believes that not all narratives are negative, because there are positive aspects that can be taken depending on the perspective used by the audience, including the potential to increase awareness of marriage preparation.

As students who have studied Munakahat, they proposed different solutions. Faisal proposed a structural/institutional solution. He emphasized the importance of promoting premarital education by the government and institutions to prepare people mentally and teach them responsibility. Taufik proposed a solution based on legal analysis. He responded to this trend by arguing that people who spread frightening narratives are those who are not ready for marriage and cannot solve existing problems, even though

Munakahat teaches problem solving. Malik proposed a solution based on counter-media. He suggested self-protection and reporting content that is considered destructive or trash. He also encourages American students to create similar content that is the opposite (positive, educational, accountable) to counterbalance the negative stigma. Fatimah focuses on mitigation and ethics. She believes that American students must understand marriage as a sacred bond and be able to mitigate or overcome problems (sulh) in the family.

The differences between each informant can be seen from the messages and hopes they want to convey. Faisal advised not to be afraid of marriage because it is the longest form of worship, and not to swallow narratives on social media whole, but rather to take the positive side for awareness. Taufik emphasized that students should remain critical and not immediately think in binary oppositions (taking sides). He reminds them not to live by TikTok standards. Malik emphasizes the need for self-protection and reminds them that not everything on social media is necessarily true. Fatimah advises students to be smart in choosing good content for themselves.

4. Corellations Analysis with Jasser Auda's Theory

The analytical framework in this study uses Jasser Auda's 6-Feature System Theory as a lens to understand how Ahwal

Syakhshiyah students interpret the exposure to the "Marriage is Scary" trend and how it influences their motivation to marry. Each system feature helps researchers interpret the meaning behind the students' responses found in the research results.

a. Cognitive Nature

Informant Quotes	Response Theory	Implications for marriage motivation
Fatimah: Be wiser in responding to this phenomenon	Shows that Fatimah in this case filters and examines information	Keeping motivation stable because information is processed critically, not accepted raw without further consideration.
Malik: Khawtir comes from the word khatrun which means whisper, of course this comes from Satan.	Malik demonstrates rationality by rejecting generalizations.	Reducing the likelihood of narratives causing fear or delaying marriage
Taufik: There were doubts, but the existence of counter-content from	Initial reactions appear and can then be overcome through tabayyun	Indicator that doubt is temporary and doubt cannot be used as an absolute decision to conclude

religious figures removed the doubts.		that the marriage is bad.
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This process reflects healthy cognitive reassessment. In Auda's theory, this reflects a flexible system; as a result, marriage motivation doesn't collapse because digital information is absorbed with critical assessment.

b. Purposefulness

Quote	Response Theory	Implications for marriage motivation
Faisal: Marriage is an act of worship, don't be afraid to get married.	Demonstrating value orientation. Marriage is understood as a religious goal.	Religious motives restrain the negative impact of trends
Taufik: marriage is sunnah	Shows the purpose of marriage, namely carrying out the sunnah	Make marriage a noble goal so that motivation to get married arises

Malik: “self-improvement... so you can get the best match”	Personal/spiritual goals direct responses not fear.	Motivation is directed at readiness, not avoidance.
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Purposefulness refers to actions guided by goals—in this context, marriage is viewed as an act of worship, a responsibility, and a life purpose. Data shows that students continue to place marriage within the framework of religious goals and the formation of a good family. Faisal emphasized the message of "don't be afraid of marriage" and encouraged premarital counseling; Taufik cited the response of a religious teacher who returned the focus to preparation and solutions; Malik interpreted the content as a trigger for self-improvement. Thus, goal orientation (religious, family formation, self-improvement) moderated the trend's effect: rather than avoiding marriage, students used the trend as a reminder to prepare themselves according to their goals.

c. Interrelatedness

Quote	Response Theory	Implications for marriage motivation

Faisal: “better prepared... in choosing a partner”	Demonstrates the relationship between content consumed, awareness, and preparatory actions.	Make trends a trigger for marriage readiness, not an obstacle.
Malik: report useless content	Shows the relationship between media, education, and actions that should be taken.	Cultivating the trait of maintaining motivation

Interrelatedness interprets the phenomenon as a product of a reciprocal relationship: algorithms, family experiences, religious education, social environments, and religious responses all influence each other. Findings show that students don't see TikTok as a single cause; they link the emergence of narratives to issues of preparedness, economic conditions, or family trauma. Therefore, the solutions they devise are also integrated.

d. Openness

Quote	Response Theory	Implications for Marriage Motivation
Taufik: "There was a cleric who said... so I	Demonstrate openness in accepting positive	Enables the transformation of

understand how to solve the problem.	content as a counter to negative narratives.	negative information into learning
Fatimah: not everything is negative, there must be positives, depending on the perspective used.	Demonstrate open-mindedness in understanding that individuals can obtain diverse information depending on how the individual's perspective understands the context.	This open mind can explore and be more critical of marriage.

Auda's openness means the system isn't closed to new input. Here, students are open to re-receiving narratives from an educational perspective (ustadz's sermons, counter-content). Taufik directly stated that after the ustadz's explanation, his doubts disappeared because he now saw a way to solve the problem.

e. Multidimensionality

Quote	Response Theory	Implications for Marriage Motivation
Taufik: Marriage isn't just about being ready for love. It also requires mental, financial, communication, and even ego control.	Informants understand that marriage has many dimensions of preparation, both from an emotional, financial, mental and communication perspective.	Thinking in a multidimensional way creates individuals who are ready in all aspects for marriage so that there is no doubt in preparing for marriage and the motivation to marry does not easily waver.

f. Wholeness

Quote	Response Theory	Implications for Marriage Motivation
Faisal: "If you're getting married, you have to be prepared for everything.	Informants see marriage as a unified, whole	Holistic understanding makes informants more prepared and less

<p>Mentally, financially, religiously, and responsibly, you can't rely on just one preparation."</p>	<p>system, not a separate thing.</p>	<p>impulsive, so that the motivation to marry remains strong but more rational.</p>
<p>Fatimah: As a student of Ahwal Syakhsiyyah, in responding to this phenomenon, we must understand how to view marriage as a sacred bond. If there are bad things in religion, there are still mitigation solutions with examples of sulh in the family.</p>	<p>Informants in this case can see marriage as a whole with evidence that according to informants, marriage is a sacred bond and there must be something in it. Fatimah does not only view marriage from a good perspective but there must also be a bad side which in the end there is still mitigation in family life.</p>	<p>With the understanding that marriage definitely has good and bad sides, but if bad things happen, there are still mitigations so that it does not cause prolonged fear in viewing marriage.</p>

Holisticity is evident when students view marriage beyond social status, but rather as an integration of economic, psychological, spiritual, and communication aspects. Faisal specifically mentioned the "inner and outer" aspects, not just material ones, as the focus of preparation. Fatimah, in this regard, stated that there are pros and cons to marriage, but Islam offers mitigation measures to resolve these issues.

Based on the six Auda features used as an analytical framework, it can be concluded that students demonstrate cognitive flexibility, allowing them to filter and critically assess content, reducing the potential for negative impacts. Purposefulness maintains the view of marriage as an obligation/worship, maintaining basic motivation. Interrelated factors such as munakahat education, family, and community reinforce each other → mitigate the effects of trends. Openness allows negative content to be transformed into practical learning (sermons, educational content). A holistic view places the issues raised by trends in the context of overall preparedness → adaptive action, not avoidance.

The marriage motivation of Ahwal Syakhshiyah students remains high and stable, not because they are unaware of the problem, but because their internal meaning systems (religion, munakahat

education, holistic preparedness) and cognitive abilities enable them to process digital exposure as a call to prepare, not a call to avoid. In other words, the "Marriage is Scary" trend serves more as a trigger for reflection and preparedness than a factor that decreases marriage motivation.

CHAPTER V CONCLUSION AND SUGGESTION

A. Conclusion

The motivation to marry among Ahwal Syakhshiyah FIAI UII students was not significantly eroded by the “Marriage is Scary” trend, but rather served as a catalyst for increased awareness and motivation to prepare themselves more comprehensively. AS students (who are the subjects of the study) are able to critically analyze content, viewing many narratives as exaggerated (dramatized) or image-building (around 90%). They took lessons from the trend, which directed their views to be more selective in choosing a partner and realizing that marriage is the longest worship that requires physical and spiritual readiness. Thus, the trend did not result in fear, but rather self-reflection and motivation for more thorough preparation.

Maqashid Sharia, through Jasser Auda's systemic framework, views the “Marriage is Scary” trend as a socio-digital challenge that must be addressed critically and holistically, positioning Ahwal Syakhshiyah students to become responsible moral agents who can correct public understanding. The views of AS students on this phenomenon are fully in line with the systemic principles of Jasser Auda, namely the Holistic and Critical approaches, in which students apply the principle of Multidimensionality by recognizing that this fear stems from economic, psychological, and social factors, not just legal issues. They also embody

Cognitive (Cognizance of nature) in viewing this phenomenon by rejecting taqlid towards TikTok's negative narrative and choosing to engage in self-protection and collective ijihad through the creation of counter-educational content. Students also focus on sacred goals with responses in line with the principle of Purposefulness, where students direct their focus from fear to thorough preparation so that the goal of marriage (as the longest form of worship) can be achieved. They emphasize the principle of Wholeness by viewing marriage as a system that must be prepared holistically (physically and spiritually). Systemic and Adaptive Solutions: Students understand the Interrelatedness of this issue, where domestic conflict is the result of failed premarital preparation, and offer solutions in the form of strengthening premarital education. These efforts, carried out through digital media, affirm the principle of Openness in adapting Sharia to contemporary dynamics. Overall, Maqashid Sharia views the narrative “Marriage is Scary” not as a reason to avoid marriage, but as a strong signal (awareness) to improve the quality of premarital preparation in order to achieve the sacred goal of Sharia: the realization of a peaceful family, in accordance with Islamic values.

B. Suggestion

Based on the findings from the informants, it is clear how important it is to have knowledge about marriage or premarital education. Marriage is a long-term commitment and requires preparation. The content consumed should not be used as a direct basis because what is in TikTok content is not

100% true. Audiences should be able to filter what they consume on social media. If they find content with negative narratives, they should be wise social media users and verify the information by re-examining the phenomena occurring on social media.

It is hoped that this research can contribute to institutions responsible for social and religious affairs to promote matters related to social media use and premarital education. It is also hoped that this research can provide new insights or a new perspective on the phenomenon of the fear of marriage trend on the TikTok platform.

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APPENDIX

Appendix 1. List of Questions and Interview Process

Nama Informan	Faisal Ahmad Ferdiansyah	
Jabatan	Mahasiswa Prodi Ahwal Syakhsiyyah program Internasional	
Hari/Tanggal	Rabu, 01 Oktober 2025	
Waktu	20.30-20.45	
No	Pertanyaan	Jawaban
1	Apakah Anda pernah melihat konten TikTok dengan tema atau tagar “Marriage is Scary”? Jika ya, konten seperti apa yang paling Anda ingat?	Narasumber sering melihat video berupa tulisan singkat yang membahas ketakutan perempuan terhadap pernikahan akibat perilaku laki-laki yang tidak bertanggung jawab, tindakan kekerasan dalam rumah tangga, dan narasi negatif lain yang membuat sebagian perempuan merasa ragu untuk menikah.
2	Menurut Anda, apa pesan atau kesan utama yang coba disampaikan oleh	Narasumber menyampaikan bahwa dari konten yang ia temui, narasinya cenderung mendorong ketidakpercayaan terhadap pernikahan meskipun tidak secara langsung, dan menurutnya sering dilebih-lebihkan.

	konten “Marriage is Scary”?	
3	Bagaimana pendapat Anda terhadap narasi ketakutan menikah yang muncul di TikTok—apakah Anda memandangnya sebagai bentuk kejujuran, kritik sosial, atau sesuatu yang berlebihan?	Menurut narasumber, narasi narasi yang dipaparkan di tiktok itu kebanyakan tidak sesuai realita yang menyebabkan banyaknya konten-konten yang disajikan hanya semata-mata sesuatu yang dilebih-lebihkan tapi narasumber tidak menegasikan rasa takut akibat realita pernikahan yang menakutkan seperti KDRT atau permasalahan dalam keluarga yang bermacam-macam.
4	Apakah menurut Anda narasi-narasi dalam tren tersebut seluruhnya bersifat negatif, atau ada sisi positif dan reflektif yang bisa diambil?	Narasumber berpendapat bahwa tidak semuanya negatif karena ada sisi positif yang dapat diambil dari fenomena tren ini. Narasumber mengambil hikmah dari fenomena ini. Narasumber berpendapat ada sisi positif yang dapat diambil sehingga narasumber dapat lebih selektif dan siap dalam menikapi pergolakan yang akan terjadi dirumah tangga di kemudian hari
5	Setelah melihat tren tersebut, apakah	Narasumber menyikapi bahwa ini bukan fenomena yang terlalu besar baginya tidak ada perubahan

	Anda mengalami perubahan dalam cara pandang Anda terhadap pernikahan?	dalam sudut pandangnya terkait pernikahan namun masih bisa mengambil hikmah dari fenomena ini.
6	Apakah Anda merasa lebih termotivasi, lebih ragu, atau justru lebih siap menghadapi pernikahan setelah melihat konten-konten semacam itu?	Tidak ada hal yang sangat merubah pola pikir narasumber sehingga dia menganggap dia memang sudah siap hanya saja fenomena ini membuat dia lebih selektif dalam memilih pasangan dan menyiapkan diri agar terhindar dari pertikaian rumah tangga.
7	Sebagai mahasiswa Ahwal Syakhshiyah, bagaimana Anda menyikapi tren ini dari sudut pandang hukum keluarga Islam?	Narasumber berpendapat dengan memposisikan diri mahasiswa dari Ahwal Syakhshiyah bahwa perlu adanya peng-galakan edukasi pranikah kepada masyarakat karena beberapa orang yang dijumpai narasumber sebagai contoh mahasiswa-mahasiswa KKN (Kuliah Kerja Nyata) yang bersama narasumber terkait pembahasan motivasi menikah dan jawaban dari para mahasiswa bahwa mereka ingin menikah karena hanya ingin tanpa tahu bagaimana tanggung jawab yang harus ditunaikan sebagai suami/istri.

8	<p>Apa peran fikih munakahat dalam memberikan pandangan terhadap fenomena ini</p>	<p>Fiqih Munakahat adalah sebagai pondasi dalam menghadapi fenomena tren ini karena dengan bekal pengetahuan terkait menikah baik terkait tata cara ataupun rukun begitu juga dengan hikmah hikmah dalam pernikahan</p>
9	<p>Apa pesan atau harapan Anda terhadap teman-teman mahasiswa lainnya dalam menyikapi narasi pernikahan di media sosial seperti TikTok</p>	<p>Harapan narasumber pertama jangan takut menikah. Menikah itu adalah ibadah. jadi ibadah terpanjang bahkan. Jadi bukan kok nikah itu ditakuti tapi harus dipersiapkan sejak dini. yang kedua jangan mudah terpengaruh oleh apa yang orang-orang tampilkan, citrakan di medsos. itu 90% hanya pencitraan. tidak sesuai dengan realita kehidupannya. Jadi jangan telan mentah-mentah konten apa yang ada di tiktok medsos lah. tapi lihatlah itu sebagai dari sisi positifnya lebih untuk memotivasi, untuk awareness kepada diri kita untuk lebih mempersiapkan ibadah terpanjang tersebut</p>

Nama Informan	Muhammad Taufik HM	
Jabatan	Mahasiswa Prodi Ahwal Syakhsiyyah program Internasional	
Hari/Tanggal	Senin, 06 Oktober 2025	
Waktu	21.20-21.45	
No	Pertanyaan	Jawaban
1	Apakah Anda pernah melihat konten TikTok dengan tema atau tagar “Marriage is Scary”? Jika ya, konten seperti apa yang paling Anda ingat?	Konten yang paling diingat narasumber adalah narasi tentang ketakutan menikah dengan tagar “marriage is scary” dengan topik pengalaman keluarga
2	Menurut Anda, apa pesan atau kesan utama yang coba disampaikan oleh konten “Marriage is Scary”?	Kesan utama yang didapatkan yaitu untuk tidak menikah karena beberapa konten menunjukkan alasan-alasan untuk tidak menikah dengan menampilkan pengalaman-pengalaman keluarga karena yang paling diingat narasumber Adalah terkait ketakutan menikah karena pengalaman keluarga yang buruk
3	Bagaimana pendapat Anda terhadap narasi	Sebenarnya ada yang timbul karena kejujuran karena fenomena tren marriage is scary ini sebagai

	ketakutan menikah yang muncul di TikTok—apakah Anda memandangnya sebagai bentuk kejujuran, kritik sosial, atau sesuatu yang berlebihan?	kesempatan mereka buat menyuarakan isi hati namun tidak menutup kemungkinan ada potensi melebih-lebihkan apa yang terjadi. Ada juga yang mengikuti tren ini hanya untuk mencari atensi.
4	Apakah menurut Anda narasi-narasi dalam tren tersebut seluruhnya bersifat negatif, atau ada sisi positif dan reflektif yang bisa diambil?	Narasumber tidak mengatakan semua negatif. Untuk sisi negative narasumber mengatakan bahwa tren ini dapat menyebabkan orang-orang yang sudah seharusnya bisa menikah namun karena fenomena ini menjadi kurang yakin dan tidak percaya dalam berkeluarga nanti akan damai dan nyaman. Sisi positif yang didapatkan dari narasumber yaitu dari fenomena ini banyak tokoh agama yang bermain media sosial merespon fenomena inii dengan mengedukasi masyarakat dengan video pendek sebagai counter untuk tren ini.
5	Setelah melihat tren tersebut, apakah Anda mengalami perubahan	Ada, pastinya ada. Karena itu trend ya. Iya. Karena itu trend sehingga banyak FVP yang lewat begitu ya. Setidaknya perubahan pasti ada dalam

	<p>dalam cara pandang Anda terhadap pernikahan?</p>	<p>pandangan saya. Misal sebelumnya, sebelumnya saya belum mengetahui ternyata ada loh permasalahan ini dalam keluarga. Nah, ternyata ada loh kejadian begini dalam keluarga. Tapi ini untuk pandangan saya untuk takut menikah Alhamdulillah belum belum. Belum sampai ya. Belum bisa mempengaruhi sampai takut menikah. Iya, belum sampai takut menikah. Ya, mungkin begitu ya. Karena trend ini juga mungkin saya lebih mengetahui bagaimana cara mempersiapkan pernikahan. Ternyata pernikahan butuh ini, ini, ini. Nah, mungkin lebih positifnya ya. Lebih positifnya. Mungkin begitu mas. Nah, negatifnya mungkin saya sebelumnya pas awal-awal itu mungkin nampak ya negatifnya ya. Bagaimana gitu. Bagaimana. Sehingga hari seterusnya saya scroll lagi. Nah, baru ada tuh Ustadz-Ustadz yang ngomong tentang Mary Skerry itu kenapa pernikahan bisa rusak dan sebagainya. Ternyata karena ini, ini. Ternyata karena ini, ini. Sehingga saya udah paham. Ternyata begini cara menyelesaikan permasalahan. Sehingga kenapa orang-orang yang</p>
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		<p>nge-up Mary Skerry itu mereka nge-post video itu kenapa. Ternyata, oh dia itu belum siap nikah. Sehingga pas dia nikah, kejadianlah beberapa permasalahan dalam keluarga dan mereka gak bisa menyelesaikannya. Nah, mereka nge-up lah Mary Skerry dan sebagainya. Mungkin begitu mas</p>
6	<p>Apakah Anda merasa lebih termotivasi, lebih ragu, atau justru lebih siap menghadapi pernikahan setelah melihat konten-konten semacam itu?</p>	<p>Awalnya narasumber sedikit ada rasa ragu untuk menikah karena algoritma tiktok yang massif membahas marriage is scary namun dengan bekal pengetahuan yang didapat narasumber baik dari perkuliahan ataupun konten yang meluruskan pandangan masyarakat terhadap fenomena marriage is scary mengingatkan narasumber untuk tetap bersikap biasa saja dalam menghadapi fenomena ini. Kesimpulannya tidak merubah motivasi narasumber untuk menikah.</p>
7	<p>Sebagai mahasiswa Ahwal Syakhshiyah, bagaimana Anda menyikapi tren ini dari sudut pandang hukum keluarga Islam?</p>	<p>Narasumber menegaskan perlunya pemahaman pranikah dan ketelitian dalam menilai narasi media social</p>

8	<p>Seberapa berpengaruhkah Ilmu Munakahat yang sudah kamu pelajari di kampus terhadap cara pandang kamu terhadap fenomena marriage is scary ini</p>	<p>Narasumber beranggapan bahwa fikih munakaht itu mempelajari problem solving yang berguna untuk menyelesaikan permasalahan rumah tangga sehingga tidak menjadikan tren ini sebagai sesuatu yang menakutkan namun sedari awal narasumber tidak menganggap ini sesuatu yang besar (fenomena tren marriage is scary) sehingga pengaruh dari ilmu munakahat tidak terlalu berpengaruh dalam narasumber menghadapi fenomena ini.</p>
9	<p>Apa pesan atau harapan Anda terhadap teman-teman mahasiswa lainnya dalam menyikapi narasi pernikahan di media sosial seperti TikTok</p>	<p>Pesan yang disampaikan yaitu tetap kritis dalam bermedia sosial. Karena tidak menutup kemungkinan bahwa konten yang bertebaran di tiktok itu Adalah benar.</p>

Nama Informan	Malik Nahar	
Jabatan	Mahasiswa Prodi Ahwal Syakhsiyyah program Internasional	
Hari/Tanggal	Selasa, 07 Oktober 2025	
Waktu	16.40-17.02	
No	Pertanyaan	Jawaban
1	Apakah Anda pernah melihat konten TikTok dengan tema atau tagar “Marriage is Scary”? Jika ya, konten seperti apa yang paling Anda ingat?	Narasumber menjelaskan bahwa narasi tersebut banyak menggambarkan kekhawatiran yang belum tentu terjadi dan hanya berdasarkan asumsi “bagaimana jika”.
2	Menurut Anda, apa pesan atau kesan utama yang coba disampaikan oleh konten	Narasumber mendapat Kesan bahwa konten-konten tersebut menyatakan rasa takut baik itu dari kekhawatiran atau dari pengalaman pribadi orang lain. Seluruh konten yang diberikan seakan-akan menggiring opini buruk terhadap pernikahan dan memberikan stigma negative terhadap pernikahan.

	“Marriage is Scary”?	
3	<p>Bagaimana pendapat Anda terhadap narasi ketakutan menikah yang muncul di TikTok— apakah Anda memandangnya sebagai bentuk kejujuran, kritik sosial, atau sesuatu yang berlebihan?</p>	<p>Mungkin karena latar belakangku itu pernah mendapatkan edukasi tentang pernikahan gitu kan. Termasuk cara mencari pasangan juga kan. Terus bahwasanya edukasi. Mungkin lebih ke latar belakang ini ya. Keimanan gitu ya, spiritual gitu. Kalau dalam Al-Quran dijelaskan bahwasanya kan jodoh itu cerminah diri kita. Ya mungkin alih-alih aku mencari bagaimana istriku nanti atau khawatir gitu. Mungkin aku lebih ke update diri. Biar apa ya. Self improve Self-improvement lah gitu. Biar aku mungkin layak mendapatkan jodoh yang emang benar-benar terbaik gitu. Dengan cara self-improvement. Mungkin aku dampaknya tidak terlalu berpengaruh. Tapi mungkin buat orang lain masih akan berpengaruh. Tapi kalau tanya ke aku pribadi ya mungkin aku tahu arahnya kemana tentang konten itu. Dan mungkin itu bukan suatu hal yang baik untuk dikonsumsi. Secara terus menerus gitu.</p>
4	<p>Apakah menurut Anda narasi-</p>	<p>Enggak sih aku. Sejujurnya gak terlalu terpengaruh gitu. Jadi ya udah. Yes aja gitu. Yes aja ya. Gak</p>

	<p>narasi dalam tren tersebut seluruhnya bersifat negatif, atau ada sisi positif dan reflektif yang bisa diambil?</p>	<p>menganggap ini apa namanya. Ya sesuatu hal yang besar ya. Untuk pribadi aku enggak. Enggak ya. Tapi mungkin di orang lain bisa jadi hal yang besar ya. Karena kan memang ada beberapa orang itu key bloodnya itu memang tiktok. Memang manusianya setiktok itu ya.</p>
5	<p>Setelah melihat tren tersebut, apakah Anda mengalami perubahan dalam cara pandang Anda terhadap pernikahan?</p>	<p>Oke. Mungkin kalau bicara soal algoritma TikTok ya. Yang mana udah mulai tersebar. Seperti konten-konten seperti ini ya. Cara menyikapi kita mungkin juga satu arah dengan itu. Atau mungkin kita bisa dibilang belajar langsung mengenai keluarga. Mungkin dengan membuat konten serupa yang berbalikan. Misalnya dia buat konten yang diskonstruktif atau yang bisa memecah mental. Mungkin kita yang sebaliknya. Membuat konten-konten yang memang bermanfaat atau ada ilmunya. Dan memang dapat dipertanggungjawabkan dan positif. Bisa membangun kesiapan mental anak muda. Karena kalau konten burukan, mungkin kita bisa mereportnya. Salah satu langkah juga yang pertama. Mereportnya kalau ada video seperti itu. Karena dampaknya bukan cuma</p>

		<p>untuk kita. Tapi banyak orang. Kita bisa mereport. Terus yang kedua, kita ngasih konten serupa yang sebaliknya. Sama yang saya sampaikan tadi. Membuat konten-konten positif yang lebih banyak. Dan juga mungkin kalau teman-teman semua banyak. Buat konten positif juga yang edukatif. Mungkin bakal... Berimbang juga minimal. Dan juga mungkin ya... Syukur-syukur bisa mengalahkan. Jadi orang gak bakal menilai pernikahan dari sisi negatifnya aja. Bagian scary-nya aja tapi... Ya ada happiness-nya dan lain sebagainya.</p>
6	<p>Apakah Anda merasa lebih termotivasi, lebih ragu, atau justru lebih siap menghadapi pernikahan setelah melihat konten-konten semacam itu?</p>	<p>Enggak sih aku. Sejujurnya gak terlalu terpengaruh gitu. Jadi ya udah. Yes aja gitu. Yes aja ya. Gak menganggap ini apa namanya. Ya sesuatu hal yang besar ya</p>
7	<p>Sebagai mahasiswa</p>	<p>a... Mungkin... Lebih ke... Self-protection. Jangan sampai... Jangan mudah ter... Kena ya. Terkena...</p>

	<p>Ahwal Syakhshiyah, bagaimana Anda menyikapi tren ini dari sudut pandang hukum keluarga Islam?</p>	<p>Apa? Kayak konten-konten ini gitu kan. Yang justru membuat kita... Punya stigma yang negatif gitu kan. Terus juga... Ya kalau misalnya udah tau gitu kan. Kalau ini konten ternyata sampah gitu. Ya udah di... Hapus aja gitu kan. Karena sebagian juga... Yang mereka buat kan bukan cuman surhat gitu. Kadang emang ngada-ngada doang. Terus... Biar... Ini gitu kan. Videonya kan viral gitu kan. Terus... Ya... Itu kan banyak ya tujuan-tujuan orang. Mungkin nggak pernah menjawab. Kalau udah ngerti ya... Misalnya... Ya bantu report aja gitu. Ya kalau udah ngerti ya.</p>
8	<p>Apa pesan atau harapan Anda terhadap teman-teman mahasiswa lainnya dalam menyikapi narasi pernikahan di media sosial seperti TikTok</p>	<p>Nah itu sih yang repot sih. Kalau udah kayak gitu gimana ya? Ibaratnya dia udah... Apa ya? Udah terlalu ini banget gitu. Udah terlalu dalam banget. Sampai ngatakan kalau TikTok adalah kebenaran. Dan apa yang di TikTok itu benar. Nah itu. Jadi perlu ini. Perlu ya edukasi. Ya mau gimana lagi gitu. Yang nggak tau harusnya. Yang tahu harus ngasih tau yang nggak tahu. Dan yang nggak tahu itu ya harus sadar gimana cara sadarnya ya. Paling nggak yang paham mengingatkan gitu ya. Kalau semua yang ada di media sosial itu belum tentu semuanya benar ya. Ya betul. Yang di media sosial itu nggak semuanya itu benar</p>

Nama	Fatimah Azzahra	
Jabatan	Mahasiswa Ahwal Syakhsyiah	
Hari/Tanggal	14 November 2025	
Waktu	14.27 WIB	
No	Pertanyaan	Jawaban
1	Apakah Anda pernah melihat konten TikTok dengan tema atau tagar “Marriage is Scary”? Jika ya, konten seperti apa yang paling Anda ingat?	Narasumber paling mengingat konten terkait marriage is scary terkait masalah selebritas yang lagi naik.
2	Menurut Anda, apa pesan atau kesan utama yang coba disampaikan oleh konten “Marriage is Scary”?	Narasumber mendapatkan bahwa pesan dan Kesan yang ada di konten-konten tersebut itu beragam ada yang membahas tentang sisi gelap dari menikah tanpa memberikan pesan yang jelas atau bisa disebut cari sensasi saja dan ada pula konten yang membahas bahwa setiap pernikahan ada strugglenya dan setiap individu harus memiliki

		mitigasi untuk menghindari permasalahan
3	Bagaimana pendapat Anda terhadap narasi ketakutan menikah yang muncul di TikTok—apakah Anda memandangnya sebagai bentuk kejujuran, kritik sosial, atau sesuatu yang berlebihan?	Semua elemen ada buat narsum pribadi adalah bentuk ekspresi dari setiap orang punya sosmed
4	Apakah menurut Anda narasi-narasi dalam tren tersebut seluruhnya bersifat negatif, atau ada sisi positif dan reflektif yang bisa diambil?	Gak semua negatif pasti ada positif tergantung perspektif yang kita gunakan. Ada yang melihat karena lewat saja kalau mau merenungi hikmahnya bisa saja sebenarnya
5	Setelah melihat tren tersebut, apakah Anda mengalami perubahan dalam cara pandang Anda terhadap pernikahan?	Narasumber pada dasarnya memang belum memiliki cern untuk menikah tapi menurut narasumber jika kita membekali diri dengan ilmu pasti bisa membentengi diri dari fenomena seperti ini

6	Apakah Anda merasa lebih termotivasi, lebih ragu, atau justru lebih siap menghadapi pernikahan setelah melihat konten-konten semacam itu?	Narasumber berpendapat ada sisi reflektif yang bisa diambil ketika seseorang sudah berbekal dengan ilmu yang mumpuni dengan adanya fenomena ini seseorang bisa merefleksikan diri dan siap menghadapi kehidupan berkeluarga
7	Sebagai mahasiswa Ahwal Syakhshiyah, bagaimana Anda menyikapi tren ini dari sudut pandang hukum keluarga Islam?	Sebagai mahasiswa ahwal syakhshiyah narasumber memandang bahwa harus mengerti bagaimana cara memandang pernikahan sebagai ikatan yang suci apabila ada hal buruk didalam juga ada mitigasi untuk menghindari atau mengatasi masalah dalam keluarga seperti sulh dan lain sebagainya.
8	Seberapa berpengaruhkah Ilmu Munakahat yang sudah kamu pelajari di kampus terhadap cara pandang kamu terhadap fenomena marriage is scary ini	Ilmu munakahat berpengaruh dalam cara pandang terhadap pernikahan karena ilmu munakahat tidak hanya mengajarkan terkait pernikahan saja namun membahas hal hal kntemporer dalam pernikahan

		sehingga dapat mempengaruhi cara pandang.
9	Apa pesan atau harapan Anda terhadap teman-teman mahasiswa lainnya dalam menyikapi narasi pernikahan di media sosial seperti TikTok?	Harus pintar dalam memilih konten yang baik untuk diri sendiri

Appendix 2. Interview Documentation



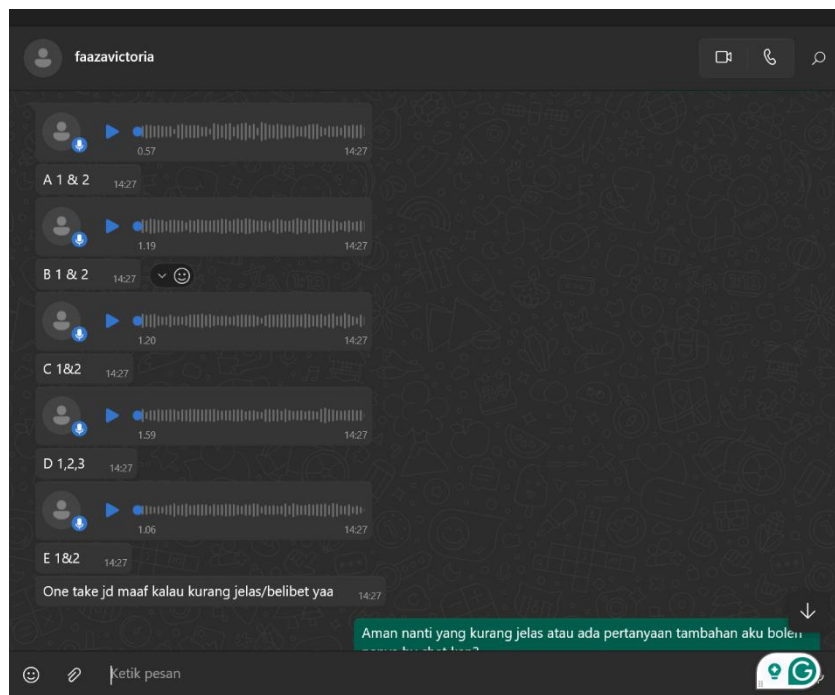
Interview with Faisal Ahmad Ferdiansyah



Interview with Malik Nahar



Interview with Muhammad Taufik HM



Interview with Fatimah Azzahra

CURRICULUM VITAE

Personal Information

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Educational Background

- SDN 040443 Kabanjahe (2009-2015)
- SMPS Pesantren Al-Husna (2015-2018)
- SMAS Pesantren Al-Husna (2018-2021)

Organizational Experience

- Staff of the Hygiene and Health Division at Organisasi Santri Pondok Pesantren (OSPP) UII

- Chairman of the Hygiene and Health Division at Organisasi Santri Pondok Pesantren (OSPP) UII