

The Message of Tauhid in Sesorahan: Reinterpreting Pre-Marriage Traditions Through the Lens of Maqashid Syariah

¹Mursyid Fikri, ²Abur Hamdi Usman, ³Rudianto, ⁴Muhammad Syahrudin,
⁵Akram Ista

^{1,4}Universitas Muhammadiyah Makassar, Indonesia

²Universitas Islam Selangor, Malaysia

³Universitas Graha Edukasi Makassar, Indonesia

⁵Sekolah Tinggi Ilmu Ekonomi Pelita Buana Makassar, Indonesia

¹E-mail: mursyidfikri@unismuh.ac.id

Abstract

The tradition of seserahan in Indonesian Muslim society constitutes an important part of the premarital process and carries symbolic, moral, and spiritual meanings. However, in contemporary practice, seserahan is often reduced to a display of prestige, consumption, and social status, thereby obscuring its religious substance. This study aims to reinterpret the tradition of seserahan through the perspective of tauhid and maqāṣid al-syarī'ah, and to examine the extent to which this tradition remains aligned with the principle of maslahah in Muslim family life. This research employs a qualitative systematic literature review of 20 scholarly publications published between 2021 and 2025, selected from relevant academic sources on marriage, premarital traditions, Islamic law, and maqāṣid al-syarī'ah. The data were analyzed thematically using two analytical parameters, namely tauhid as a spiritual-theological framework and the five essential objectives of maqāṣid al-syarī'ah: hifzh ad-dīn, hifzh an-nafs, hifzh al-'aql, hifzh an-nasl, and hifzh al-māl. The findings show that seserahan can reflect Islamic values and contribute to the realization of the objectives of sharia when it is practiced proportionally, ethically, and with a worship-oriented intention. At the same time, the literature also indicates a shift in meaning in modern society, where seserahan is frequently shaped by materialism and social pressure. This study concludes that reconstructing seserahan on the basis of tauhid and maqāṣid al-syarī'ah is necessary in order to restore its function as a medium of moral education, spiritual commitment, and the formation of a sakinah family.

Keywords: Tauhid, Sesorahan, Maqāṣid al-Syarī'ah, Premarital Tradition, Muslim Family

Abstract

Tradisi seserahan dalam masyarakat Muslim Indonesia merupakan bagian penting dari proses pra-nikah yang mengandung makna simbolik, moral, dan spiritual. Namun, dalam praktik kontemporer, seserahan kerap mengalami pergeseran makna menjadi ajang prestise, konsumsi, dan penegasan status sosial, sehingga nilai religiusnya semakin kabur. Penelitian ini bertujuan untuk mereinterpretasi tradisi seserahan melalui perspektif tauhid dan maqāṣid al-syarī'ah, serta mengkaji sejauh mana tradisi tersebut masih selaras dengan prinsip maslahah dalam kehidupan keluarga Muslim. Penelitian ini menggunakan pendekatan kualitatif berupa systematic literature review terhadap 20 publikasi ilmiah yang terbit pada tahun 2021–2025 dan relevan dengan tema perkawinan, tradisi pra-nikah, hukum Islam, dan maqāṣid al-syarī'ah. Data dianalisis secara tematik dengan menggunakan dua parameter analisis, yaitu tauhid sebagai kerangka spiritual-teologis dan lima tujuan pokok maqāṣid al-syarī'ah: hifzh ad-dīn,

hifzh an-nafs, hifzh al-‘aql, hifzh an-nasl, dan hifzh al-māl. Hasil kajian menunjukkan bahwa seserahan dapat merepresentasikan nilai-nilai Islam dan mendukung terwujudnya tujuan-tujuan syariah apabila dimaknai secara proporsional, etis, dan berorientasi ibadah. Di sisi lain, literatur juga menunjukkan adanya pergeseran makna dalam masyarakat modern, ketika seserahan lebih banyak dibentuk oleh materialisme dan tekanan sosial. Penelitian ini menyimpulkan bahwa rekonstruksi makna seserahan berbasis tauhid dan maqāṣid al-syarī‘ah diperlukan agar tradisi ini kembali berfungsi sebagai media pendidikan moral, komitmen spiritual, dan pembentukan keluarga sakinah.

Kata Kunci: Tauhid; Seserahan; Maqāṣid al-Syarī‘ah; Tradisi Pra-Nikah; Keluarga Muslim

Introduction

Marriage in Islam is not merely a legal contract between two individuals, but a religious institution that carries moral, social, and spiritual responsibilities.¹ Through marriage, Islam seeks to preserve human dignity, social order, and the continuity of family life while directing human relationships toward worship and ethical responsibility. In this regard, the framework of *maqāṣid al-syarī‘ah* is highly relevant, because it places marriage within the broader objectives of sharia, namely the realization of benefit and the prevention of harm in human life.

Maqāṣid al-syarī‘ah refers to the fundamental objectives of Islamic law, commonly formulated in five essential protections: religion (*hifzh ad-dīn*), life (*hifzh an-nafs*), intellect (*hifzh al-‘aql*), lineage (*hifzh an-nasl*), and wealth (*hifzh al-māl*). These objectives provide an important analytical framework for evaluating social and cultural practices, including traditions surrounding marriage.² Through this perspective, local customs are not assessed merely on the basis of formal legality, but also in terms of whether they sustain justice, balance, benefit, and moral order in society.

One of the traditions that remains strongly embedded in Indonesian Muslim marriage culture is *seserahan*, a premarital giving practice that symbolically expresses responsibility, readiness, and respect in the transition toward family life. In principle, *seserahan* may function as a meaningful cultural medium that supports moral commitment and social bonding. However, in contemporary practice, this tradition has increasingly undergone a shift in meaning. What was once understood as a symbolic and ethical expression is now frequently shaped by consumerism, prestige, and social

¹ Nur Atikah Binti Jailan and Madya Dr Zuliza Binti Mohd Kusrin, “Compatibility (KAFA’AH) in Islamic Marriage: A,” n.d.

² Dinda Difia Madina, Zezen Zainul Ali, and Mega Puspita, “Aligning Islamic Law and Customary Law: Legal Dialectics in The Tradition of Forced Marriage in Jambi,” *Justicia Islamica* 20, no. 1 (2023): 1–16.

competition.³ In some contexts, marriage-related customs no longer strengthen spiritual and moral values, but instead create pressure, inequality, and material burdens for the bride and groom.⁴

This shift is not only cultural, but also theological and ethical. When *seserahan* is measured primarily by luxury, price, or social display, its original meaning risks being detached from the values of *tauhid*. In Islamic teaching, *tauhid* is not limited to doctrinal affirmation of the oneness of Allah, but also serves as the moral orientation that directs human intentions, actions, and social relations toward divine accountability. Yet in many contemporary premarital practices, marriage is increasingly seen through the lens of status, consumption, and social obligation rather than as an act of worship grounded in faith and moral responsibility.⁵ This condition highlights the need to reinterpret marriage-related traditions so that their symbolic forms remain connected to spiritual substance and the higher objectives of sharia.⁶

Previous studies have examined marriage traditions through various perspectives of Islamic law, customary law, and *maqāshid al-syarī'ah*. Paryadi and Darussamin, for example, explore the effectiveness of *mubarakah* marriage within the framework of *maqashid* and emphasize the role of sharia values in guiding religious marriage practices⁷ Maulindah, Zainuddin, and Qahar discuss Banjar customary marriage in relation to Islamic law and contemporary issues, showing the importance of harmonizing tradition and sharia.⁸ Anam analyzes the value shift in the *memulang* tradition of the Sasak community through the lens of acculturation and *maqāshid syarī'ah*, while Hamzah discusses online marriage and divorce in relation to *maqashid* in the

³ Mursyid Fikri et al., "Emergence of Digital Matrimony: Exploring Islamic Legal Responses to Metaverse Marriages," *Journal of Islamic Thought and Civilization* 14, no. 2 (December 24, 2024): 246–62, <https://doi.org/10.32350/jitc.142.15>.

⁴ Reski Amaliah Syafruddin, "Fiqih Kontemporer (Masail Fiqhiyyah)" (IAIN Parepare Nusantara Press, 2023).

⁵ Siti Ropiah and M SH, *Fiqih Ramah Wanita: Jalan Menuju Keadilan Gender Dalam Islam* (PT Penerbit Qriset Indonesia, 2025).

⁶ Hasnawati Hasnawati, "Implikasi Pernikahan Dini Terhadap Keutuhan Rumah Tangga Di Desa Pasiang Kabupaten Polman (Perspektif Teori Masalah)" (IAIN PAREPARE, 2021).

⁷ Paryadi Paryadi and Zikri Darussamin, "Efektifitas Pernikahan Mubarakah di Pesantren Hidayatullah Balikpapan dalam Tinjauan Maqashid Syariah," *Cross-Border* 5, no. 2 (2022): 1571–91.

⁸ Maulindah Maulindah, Zainuddin Zainuddin, and Abdul Qahar, "Perkawinan Adat Banjar Dalam Sorotan Hukum Islam: Antara Tradisi, Syariat Dan Problematika Kontemporer," *INDONESIA LEGAL ADVANCED JOURNAL* 1, no. 1 (2025).

context of legal adaptation to digital realities.⁹ Collectively, these studies confirm that marriage traditions are dynamic and open to reinterpretation within Islamic legal and social frameworks.¹⁰

Nevertheless, the existing literature still leaves an important gap. Most previous studies focus on legal validity, institutional arrangements, customary negotiation, or broader social issues in marriage. Far less attention has been given to the symbolic and spiritual meaning of *seserahan* as a premarital tradition, especially when examined through the integration of *tauhid* and *maqāshid al-syarī'ah*. In other words, although marriage traditions have been widely discussed, the *tauhidic* message embedded in *seserahan* and its relevance to the higher objectives of sharia have not yet been examined in a specific and systematic manner. This gap is important because *seserahan* continues to live as a social practice in Muslim communities, but its religious meaning is often assumed rather than critically interpreted.

Based on this gap, the main problem of this study is the weakening of spiritual orientation in the contemporary practice of *seserahan*. The tradition increasingly risks being understood as a material and ceremonial obligation rather than as a symbolic medium of faith, responsibility, and ethical preparation for marriage. This condition raises an important question: to what extent can *seserahan* still be understood as a culturally legitimate practice that supports *maslahah* and reflects Islamic values, and how can it be reinterpreted so that its meaning remains aligned with *tauhid* and *maqāshid al-syarī'ah*?

Accordingly, this study aims to reinterpret the tradition of *seserahan* through the perspective of *tauhid* and *maqāshid al-syarī'ah*. More specifically, this article seeks: first, to identify the spiritual and Islamic values embedded in the practice of *seserahan*; second, to analyze its relevance to the five essential objectives of sharia; and third, to formulate a conceptual reinterpretation of *seserahan* that preserves its cultural function while restoring its spiritual and ethical orientation.

The urgency of this research lies in the fact that many premarital traditions in Muslim society are currently experiencing desacralization due to commercialization, social pressure, and shifting cultural values. Under such conditions, a *maqāshid*-based reading is needed not merely to determine whether a tradition is permissible, but to evaluate whether it still functions as

⁹ Ahmad Gautsul Anam, "Pergeseran Nilai Praktik Memulang Pada Proses Pernikahan Masyarakat Suku Sasak Perspektif Akulturasi Redfield Dan Maqāshid Syarī 'Ah: Studi Di Desa Gondang, Kecamatan Gangga, Kabupaten Lombok Utara" (Universitas Islam Negeri Maulana Malik Ibrahim, 2023).

¹⁰ Rizal Rahman Hamzah, "Pernikahan dan Talak Secara Online Dalam Perspektif Maqoshid Al-Syari'ah" (Universitas Islam Negeri Datokarama Palu, 2024).

a medium of benefit, justice, and moral education. The novelty of this study therefore lies in its effort to integrate a *tauhidic* perspective with the framework of *maqāṣid al-syarī'ah* in reading *seserahan* as a living premarital tradition. Unlike previous studies that emphasize legal or customary aspects, this article highlights the symbolic, theological, and ethical dimensions of *seserahan* and proposes its reinterpretation as a medium for strengthening spiritual commitment and building a *sakinah* family.

Method

This study employs a qualitative approach using a systematic literature review design. The review process and reporting were guided by the PRISMA 2020 Statement in order to ensure transparency in study identification, screening, eligibility assessment, and synthesis.¹¹ The study was conducted to examine the meaning of *cesarean* in Indonesian Muslim premarital traditions through the analytical perspectives of *tauhid* and *maqāṣid al-syarī'ah*. A qualitative design was chosen because the focus of the study is not to measure variables statistically, but to interpret concepts, meanings, arguments, and patterns found in the literature relevant to premarital traditions, Islamic values, and sharia objectives.

The data of this study consist of 20 selected scholarly works published between 2021 and 2025. These sources were obtained from academic databases and scholarly repositories, including Google Scholar, Garuda, and other relevant journal and university repository sources that discuss marriage, premarital traditions, Islamic law, and *maqāṣid al-syarī'ah*. The article selection process was carried out through several stages: identification, screening, eligibility checking, and final selection, following the PRISMA-informed review flow. The identification stage used keywords such as *seserahan*, premarital tradition, marriage custom, *tauhid*, and *maqāṣid al-syarī'ah*. The screening stage was conducted by reading titles and abstracts to ensure the relevance of each source to the topic of the study. After that, full texts were examined to determine their analytical suitability with the focus of this article.

The inclusion criteria in this study were: (1) scholarly publications discussing marriage, premarital traditions, or local marriage customs within the framework of Islamic law, spirituality, or *maqāṣid al-syarī'ah*; (2) publications issued between 2021 and 2025; (3) articles available in full text; and (4) studies written in Indonesian or English. Meanwhile, the exclusion criteria included writings that were not academic publications, opinion pieces

¹¹ Matthew J Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *BMJ*, March 29, 2021, n71, <https://doi.org/10.1136/bmj.n71>.

without clear analytical basis, duplicated studies, and works that did not have substantive relevance to the themes of *seserahan*, spiritual values, or sharia objectives in marriage traditions. Through this process, 20 articles were selected as the main data set for analysis.

After the articles were selected, the data were classified into several analytical categories in order to make the literature synthesis more systematic. The classification covered four aspects: (1) thematic focus, such as premarital education, local marriage customs, value shifts in tradition, gender issues, and legal adaptation; (2) type of research method, such as qualitative field research, ethnography, normative legal study, library research, and literature review; (3) substantive findings, especially those related to spiritual meaning, symbolic value, social pressure, ethical transformation, and the preservation of sharia objectives; and (4) relevance to the two main analytical parameters, namely *tauhid* and *maqāṣid al-syarī'ah*. This classification was used to map the tendencies, similarities, and differences among the 20 selected studies before they were synthesized into the discussion.

The analysis in this study was conducted using thematic analysis and interpretive synthesis. At the first stage, each selected article was read carefully to identify its research focus, methods, and major findings. At the second stage, the findings of each article were coded according to recurring themes related to premarital values, symbolic meaning, social change, spirituality, and maqashid-based interpretation. At the third stage, the coded data were interpreted by using two analytical parameters: *tauhid* and *maqāṣid al-syarī'ah*. Through this process, the study was able to identify how the tradition of *seserahan* may be understood not only as a cultural practice, but also as a moral and spiritual expression within Muslim family life.

Results and Discussion

Results

Table 1 presents the mapping of 20 selected studies reviewed in this article. The table summarizes each study in terms of research problems, objectives, methods, findings, and conclusions. This mapping is important to identify recurring themes, methodological tendencies, and major findings related to premarital traditions, spiritual values, and maqāṣid al-syarī'ah. Based on this overview, the subsequent discussion analyzes how these studies collectively reveal the tauhidic meaning, maqashid relevance, and contemporary transformation of the *seserahan* tradition.

Table 1. Literature Review Results

No	Author & Year	Problem	Research Objectives	Research Method	Research Findings	Conclusion
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1	R. Riswandi & C. Surahman ¹²	The increasing phenomenon of marriage is scary among Gen-Z Muslim students due to shifting religious values, economic fears, and the influence of social media.	Examining Gen-Z Muslim students' perceptions of the "marriage is scary" issue by emphasizing the importance of premarital education in fostering spiritual understanding and social responsibility.	Descriptive qualitative research through in-depth interviews and observations of students at several Islamic universities.	It was found that most respondents view marriage as a burden, not a religious obligation, due to a lack of religious understanding and emotional unpreparedness.	Pre-marital education based on tauhidic values and maqashid syariah is an urgent need to change the negative paradigm of the younger generation towards marriage.
2	Aliha Ad-Dary ¹³	The trend of voluntary childlessness among young Muslims has sparked debate	Analyzing the childfree practice from the perspective of Maqashid alSyariah and assessing	A qualitative, normative legal analysis based on textual analysis, fatwas, and	The MUI rejects the childfree practice because it disregards the function of marriage as a means of regeneratio	The childfree lifestyle contradicts the maqashid because it hinders the preservation of

¹² Riyan Riswandi, Cucu Surahman, and Risris Hari Nugraha, "Analisis Perspektif Mahasiswa Muslim Gen-Z Terhadap Isu Marriage Is Scary," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5, no. 1 (2025): 10–25.

¹³ Ad-Dary and Ali Hasan Ahmad, "Pernikahan Voluntery Childfree Perspektif Majelis Ulama Indonesia (MUI) Kota Padangsidempuan," 2023.

		over Islamic law and ethics and is considered contrary to the maqashid of preserving offspring (hifzh an-nasl).	the compatibility of this view with the fatwa of the Indonesian Ulema Council (MUI) of Padang Sidempuan City.	interviews with religious figures.	n and worship.	lineage and social balance.
3	A.A. Maulana ¹⁴	Understanding of QS. An-Nur: 32 has begun to narrow to economic aspects alone, without considering spiritual and social stability	Examining the interpretations of Ibn Kathir and Shihab regarding the concept of marital stability and its relevance to modern society.	Library research using content analysis methods on classical and modern tafsir works.	Both exegetes emphasize that stability encompasses aspects of faith, morality, and social responsibility, not just financial stability.	The value of stability can be used as a basis for policy in premarital counseling to create harmonious families based on maqashid.
4	M. Tosen	The high prevalence of early	Examining early marriage	Empirical legal analysis	It was found that early marriage	Pre-marital education

¹⁴ Achmad Alparisi Maulana, "Kemampuan Dalam Pernikahan: Analisis Tafsir Ibnu Katsir Dan Quraish Shihab Atas QS 24: 32," *Al-Fatih: Journal Tafsir Al-Qura'an Dah Hadis* 1, no. 2 (2025): 114–25.

<p>& Z.N. Sari ¹⁵</p>	<p>marriage, which is considered normal in rural traditions, is contrary to maqashid</p>	<p>from the perspective of Islamic law and maqashid syariah.</p>	<p>with field case studies and interviews with religious leaders.</p>	<p>often leads to health, economic, and moral problems.</p>	<p>based on maqashid is necessary to foster legal and social awareness among the community</p>
<p>5 A.M. Anshor ¹⁶</p>	<p>The ineffectiveness of marriage registration during the PPKM period due to the inconsistency between government regulations and local fiqh principles</p>	<p>Analyzing the implications of marriage registration during the pandemic from the perspective of Fiqh Nusantara and maqashid.</p>	<p>A normative legal analysis using a comparative jurisprudence approach.</p>	<p>There is room for ijtihad to adjust marriage registration rules to remain legally valid under both state law.</p>	<p>Islamic law is adaptive to emergency conditions as long as it does not contradict the objectives of Sharia.</p>
<p>6 A.M. Anshor & M.N.</p>	<p>The low effectiveness of pre-</p>	<p>Evaluating the implementation of</p>	<p>Mixed methods with surveys</p>	<p>Programs that integrate maqashid</p>	<p>Pre-marriage courses need to be</p>

¹⁵ Muhammad Tosen and Zeti Nofita Sari, "Analisis Hukum Islam Terhadap Faktor Pernikahan Dini," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 11, no. 1 (2025): 45–67.

¹⁶ Ahmad Muhtadi Anshor, "Implikasi Prosedur Pencatatan Perkawinan Pada Masa Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM) Perspektif Fiqih Nusantara," *Analisis: Jurnal Studi Keislaman* 21, no. 2 (2021): 203–30.

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udin &
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of
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against
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marriage. | Examining
the
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principle of
hifzh an-
nafs. | Reform of
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tradition is
necessary
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| 8 | I. Sidqi
& M.
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¹⁹ | Moral
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literature | Pre-marital
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and Islamic
social | Sexual
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to be |

¹⁷ Ahmad Muhtadi Anshor and Muhammad Ngizzul Muttaqin, "Pre-Marriage Course Based on Religious Moderation in Sadd Al-Zarī'ah Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022): 74–97.

¹⁸ Trianah Sofiani, Iqbal Kamalludin, and Raihanah Abdullah, "Violence Against Women in Pre-Marital Relationships: The Ngemblok Tradition among the Muslim Community in Rembang," *J. Islamic L.* 5 (2024): 147.

¹⁹ Imaro Sidqi and Mhd Rasidin, "SEXUAL RECESSION IN URBAN MUSLIM SOCIETIES: A REVIEW OF MAQASHID SHARIA AND ITS IMPLICATIONS," *Akademika: Jurnal Pemikiran Islam* 28, no. 2 (2023): 231–46.

		non of sexual recession in urban Muslim communities due to modernization without spiritual control.	maqashid sharia to address the moral and sexual crisis.	review with a focus on maqashid .	policies are recommend ed as maqashid-based solutions.	revitalized with a maqashid approach.
9	S. Samin, A.H. Talli & M. Bakri ²⁰	The high number of early divorces is due to a lack of premarital preparation.	Assessing the effectiveness of premarital courses in reducing early divorce.	Qualitative descriptive analysis through field studies and institutional documentation.	Pre-marital courses that collaborate with Islamic organizations are effective in improving household resilience.	The involvement of religious scholars and state institutions strengthens the implementation of maqashid in the family sphere.
10	S. Sarkowi & R.A.	The tradition of marrying children at a young age	Examining the phenomenon of early marriage from the perspective	Field research with a socioreligious approach.	It was found that this culture weakens the younger generation and violates	Re-education based on maqashid is needed to change the

²⁰ Sabri Samin, Abdul Halim Talli, and Muammar Bakri, "Maqasid Al-Shari'ah Perspectives in Solution of Divorce Cases for Early Marriage," *Marriage* 6, no. 5 (2022): 8685–97.

	Qosyim ²¹	is still considered part of mandatory customs.	of maqashid and its impact on offspring.		the principle of hifzh annasl.	mindset of traditional communities.
11	L.I. Muda & U. Nasri ²²	The divorce rate is increasing among young couples due to weak spiritual communication.	Analyzing the role of premarital education in preventing divorce according to Islamic law.	Qualitative descriptive based on interviews and observations of course institutions.	Pre-marital education effectively strengthens communication and understanding of the roles of husband and wife.	Pre-marital programs need to be standardized based on the principles of hifzh ad-din and hifzh alnafsa
12	M. Irfan, D. Khair & H.S. Asnawi ²³	The lack of systematic evaluation of the national premarital counseling program	Reviewing a decade of premarital counseling implementation on family resilience.	<i>Longitudinal content review.</i>	Pre-marital counseling improves the psychological and spiritual readiness of couples.	Strengthening the maqashid syariah is important so that counseling is more contextual and adaptive.

²¹ Sarkowi Sarkowi and Roshiful Aqli Qosyim, "The Early Marriage in Kaliboto Kidul on Maqasid Sharia Perspective," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 13, no. 1 (2023): 140–59.

²² Lalu Irawan Muda and Ulyan Nasri, "Pre-Marital Education in Islam: An Analysis of Its Role in Preventing Divorce," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 3 (2024): 2407–18.

²³ Muhammad Irfan et al., "Reflection of a Decade of Pre-Marriage Guidance on Family Resilience in Indonesia," *SMART: Journal of Sharia, Traditon, and Modernity* 1, no. 2 (2021): 188–201.

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| 13 | R. Munirah, S. Karnay & J.F. Maria ²⁴ | The Bugis Raporapo ang tradition is beginning to lose its spiritual value in the premarital procession. | Analyzing the spiritual communication of Bugis traditions from the perspective of maqashid. | <i>Religious ethnography</i> . | This tradition embodies the values of hifzh ad-din and hifzh an-nasl through the symbols of prayer and family blessings. | Local traditions can function as a medium for tauhid preaching if directed by maqashid. |
| 14 | E. Hamzah, M.R. Khalid & A. Kasim ²⁵ | The lack of gender awareness in premarital relationships among Muslims. | Examining the relevance of the concept of Syibhul Iddah to gender equality from the perspective of maqashid and qawaid fihiyyah. | Qualitative normative law. | Gender equality is part of hifzh al-'aql and hifzh an-nafs. | Pre-marriage is the starting point for building gender justice and balance in Islam |
| 15 | F.A. Saputri ²⁶ | Lack of awareness among | Examining the function of | A legal normative analysis. | Pre-marital agreements strengthen | Pre-marital agreement |

²⁴ Rezky Munirah et al., "Spiritual Communication in Achieving the Marital Harmony: The Rapo-Rapoang Tradition in Bugis Community," *JURIS (Jurnal Ilmiah Syariah)* 24, no. 1 (2025): 1–11.

²⁵ Ekawati Hamzah, M Rusydi Khalid, and Amrah Kasim, "Relevance of the Application of the Concept of Syibhul Iddah for Men from the Perspective of Maqasid Al-Shari'ah and Qawaid Fiqhiyyah," *Formosa Journal of Multidisciplinary Research* 4, no. 6 (2025): 2457–76.

²⁶ Fitri Arianti Saputri, "Juridical Review of Pre-Marital Agreement in the Protection of Husband and Wife's Property," *Journal De Re Familia* 1, no. 1 (2025): 9–19.

		prospecti ve brides and grooms regarding the importan ce of pre- marital agreemen ts in Islamic law.	premarital agreements in protecting the assets of spouses.		legal protection and are in accordance with maqashid hifzh al-mal.	s are a Sharia instrumen t for maintainin g financial justice.
16	H. Susant o, A. Ghofur & A. Rahma n ²⁷	The existence of patriarch al bias in understa nding the purpose of marriage according to AlGhazali	Reexaminin g the hierarchy of the purposes of marriage in Ihya' Ulum alDin using the mubādalah perspective .	Library research analysis of theologic al texts	Al-Ghazali's purpose of marriage emphasizes mutual love and affection as part of maqashid.	A more humanisti c and egalitarian reinterpre tati on of maqashid is needed
17	M.A. Alfarisi, R. Putri & D. Fadhila ²⁸	There has been a shift in values in the mepahuk h tradition	Examining the transforma tion of the mepahukh tradition within the framework	Legal ethnogra phic study	The potential for harmonizing customs and fiqh through reinterpreta tion of maqashid	Local traditions can become a means of Islamic indigeniza tion if

²⁷ Heru Susanto et al., "The Purposes of Marriage and Its Hierarchy According to Al-Ghazālī on the Ihyā'Ulūm Al-Dīn Based on Mubādalah Perspective," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 9, no. 2 (2024): 394–409.

²⁸ Muhammad Adib Alfarisi et al., "Negotiating Customary Law and Fiqh Norms: The Transformation of the Mepahukh Tradition in the Indigenous Marriage Practices of the Alas People in Southeast Aceh," *Indonesian Journal of Sharia and Socio-Legal Studies* 1, no. 1 (2025): 72–93.

- of the Alas community due to the clash between custom and fiqh. of Islamic law and maqashid. has been discovered. directed in a maqashid manner
- 18 R. Susanti²⁹ The practice of dowry in Lampung is feudal in nature and places a heavy economic burden on men. Analyzing the practice of dowry from the perspective of Islamic law and maqashid. Qualitative juridical sociological. The tradition of dowry is often misunderstood as a price, not a symbol of responsibility. Cultural reform of the dowry is important to restore its meaning as an act of worship and social justice
- 19 F. Hayati, N. Seff & A. Hafidzi³⁰ Misunderstandings of the *jujuran* tradition in Banjar society, which is considered contrary to Islam. Reinterpreting *jujuran* from the perspective of fiqh and maqashid. Legal ethnography based on field studies. *Jujuran* is essentially a valid form of *ṣadaq* that aligns with maqashid. Local traditions need to be reexamined to ensure they remain valid in terms of sharia and social values

²⁹ Restika Susanti, "Dowry Practices in Lampung Pesisir Traditional Marriages: An Islamic Legal Perspective," *Indonesia Private Law Review* 5, no. 1 (2024): 1–10.

³⁰ Fauziah Hayati, Nadiyah Seff, and Anwar Hafidzi, "Reconstructing Islamic Jurisprudence in Local Marriage Practices: A Legal-Ethnographic Study of *Jujuran* in Banjar Society," *El-Qist: Journal of Islamic Economics and Business (JIEB)* 15, no. 1 (2025): 14–31.

20	I. Sidqi & M. Rasidin ³¹	Social policy disparities regarding moral and sexual issues in urban Muslim communities.	Formulating maqasid-based policy strategies to address moral degradation.	<i>Analytical conceptual review</i>	The maqashid approach is capable of comprehensively addressing modern social problems.	Pre-marital education serves as a preventive framework in contemporary maqashid-based policy.
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Discussion

Based on the mapping in Table 1, four major tendencies emerge from the 20 selected studies. First, many studies emphasize that marriage-related problems among contemporary Muslims are often rooted in inadequate spiritual preparation, limited religious understanding, and weak premarital education.³² Second, the reviewed literature shows that local premarital traditions may either preserve Islamic values or experience shifts in meaning depending on how they are practiced and interpreted in society. Third, *maqāṣid al-syarī'ah* consistently appears as a useful framework for assessing whether cultural practices support the protection of religion, life, intellect, lineage, and wealth. Fourth, several studies point to the need for reinterpretation and reconstruction of marriage-related traditions so that they remain ethically, socially, and spiritually meaningful in modern Muslim life.

These patterns provide the basis for the present discussion. Accordingly, the following sections examine: (1) the meaning of *tauhid* in the tradition of *seserahan*; (2) the relevance of *seserahan* to the values of *maqāṣid al-syarī'ah*; (3) the shift in the meaning of *seserahan* in the modern era; and (4) the reconstruction of *seserahan* as an ethical and spiritual premarital tradition in contemporary Muslim society.

³¹ Sidqi and Rasidin, "Sexual Recession in Urban Muslim Societies: A Review of Maqashid Sharia and Its Implications."

³² Riswandi, Surahman, and Nugraha, "Analisis Perspektif Mahasiswa Muslim Gen-Z Terhadap Isu Marriage Is Scary."

The Meaning of Tawhid in the Tradition of Sesorahan

The reviewed literature suggests that the meaning of marriage in Islam cannot be separated from its spiritual foundation. Several studies emphasize that marriage should be understood not merely as a social institution, but as a form of worship grounded in commitment, responsibility, and moral readiness. From this perspective, *tauhid* is not limited to a theological affirmation of the oneness of Allah, but also functions as the ethical orientation that gives meaning to social practices surrounding marriage. In relation to *seserahan*, this means that the practice should not be read merely as a transfer of material goods, but as a symbolic expression of sincerity, responsibility, and spiritual preparedness for household life.

This interpretation is strengthened by studies showing that local premarital traditions can still contain religious meaning when they are connected to prayer, blessing, spiritual communication, and family harmony. Munirah et al., for example, show that the *rapo-rapoang* tradition in Bugis society embodies spiritual communication and contributes to marital harmony, indicating that local traditions may function as a medium for the internalization of Islamic values. Likewise, studies on premarital education indicate that a spiritually grounded understanding of marriage helps prospective couples develop a stronger sense of moral commitment and household responsibility. In this context, *seserahan* may be interpreted as part of a religiously meaningful premarital process when it symbolizes not prestige, but devotion, readiness, and respect.

At the same time, the literature also indicates that the spiritual meaning of marriage-related traditions can weaken when their symbolic function is replaced by social competition or material display. Studies on young Muslims' anxiety toward marriage, the pressures surrounding early marriage, and the weakening of spiritual communication in family preparation all suggest that contemporary marriage practices are increasingly shaped by fear, burden, and social expectation rather than by worship-oriented understanding. When interpreted in this broader context, *seserahan* may also experience a similar shift: what should function as a symbolic medium of responsibility can instead become a material benchmark of social worth. Therefore, the meaning of *tauhid* in *seserahan* lies not in the material object itself, but in whether the practice directs intention toward worship, ethical responsibility, and the awareness that marriage is a sacred trust before Allah.

The Tradition of Sesorahan as a Representation of Sharia Maqasid Values

From the perspective of *maqāsid al-syarī'ah*, the reviewed studies show that premarital traditions may be evaluated according to their contribution to the five primary objectives of sharia: the protection of religion, life, intellect, lineage, and wealth. In this regard, *seserahan* can be interpreted as a cultural practice that potentially represents these objectives when it is practiced proportionally, ethically, and with a clear spiritual orientation.

First, in relation to *hifzh ad-dīn*, several studies on premarital education and spiritual preparation indicate that marriage is ideally built on religious awareness, worship orientation, and moral understanding. When *seserahan* contains symbolic items associated with prayer, guidance, or Islamic household life, its function may be linked to the preservation of religion because it reminds the couple that marriage is part of religious responsibility. Second, in relation to *hifzh an-nafs*, studies on family resilience, protection from violence, and social well-being suggest that marriage-related practices should strengthen emotional security, mutual care, and the protection of human dignity. In this sense, *seserahan* may represent the husband's readiness to assume ethical responsibility for the physical and emotional welfare of the household, so long as the tradition is not turned into a source of pressure or harm.

Third, the literature also supports the relevance of *hifzh al-'aql*. Studies on premarital guidance and marriage understanding consistently show that education, awareness, and reflective preparation are necessary for building a stable family life. Thus, *seserahan* should not be treated merely as ceremonial custom, but as part of a broader premarital process that encourages couples to understand the meaning of marriage rationally and spiritually. Fourth, in relation to *hifzh an-nasl*, several studies emphasize that marriage should support household ethics, family continuity, and a healthy framework for future generations. When *seserahan* is understood within this framework, it may function as a symbolic marker of the couple's transition into responsible family life.

Finally, the reviewed literature makes clear that *hifzh al-māl* is especially relevant to the discussion of *seserahan*. Studies on dowry, premarital agreements, and economic justice show that financial aspects of marriage must be guided by fairness, proportionality, and protection from harmful burden. Therefore, *seserahan* can reflect maqashid values only when it does not create excessive economic demands or reinforce material inequality. Once the tradition becomes defined by prestige and social pressure, its function shifts from *maslahah* to potential *mafsadah*. Accordingly, the value

of *seserahan* in the maqashid framework depends not simply on its existence as tradition, but on whether it continues to support the ethical aims of marriage in Islam.

The Shift in the Meaning of Seserahan in the Modern Era and the Challenges to the Value of Tawhid

The reviewed studies indicate that many marriage-related practices in contemporary Muslim society are undergoing significant shifts in meaning due to social change, modernization, and increasing material pressure. These shifts do not necessarily eliminate tradition, but they often transform its social and moral function. In the case of *seserahan*, such transformation is especially visible when the practice is increasingly measured by the quantity, luxury, or display value of the gifts rather than by the ethical and spiritual values they are supposed to represent.

Several studies support this broader pattern of transformation. Research on local customs such as *ngemblok*, *mepahukh*, and dowry practices in Lampung shows that traditions may become problematic when they reproduce inequality, social burden, or distorted cultural expectations. Similarly, Hayati et al. demonstrate that the reinterpretation of local marriage practices is necessary when traditions are misunderstood or detached from their Islamic ethical meaning. These findings are relevant to *seserahan*, because they show that marriage customs are not static: they may continue as cultural forms while losing their original orientation toward responsibility, simplicity, and blessing.

From the perspective of *tauhid*, this shift represents a serious challenge. When marriage preparation is increasingly shaped by status competition, material display, and social pressure, the intention of worship risks being replaced by the logic of prestige and symbolic consumption. This concern is consistent with studies showing that marriage is now often perceived by younger generations as a source of anxiety, emotional burden, or economic risk rather than as a sacred commitment. Under such conditions, the value of *tauhid* in *seserahan* becomes weakened, because the practice no longer directs the couple toward spiritual responsibility, but instead reinforces external judgments based on wealth and display.

This modern shift also raises ethical concerns related to justice and gender relations. Studies on violence, inequality, and the transformation of local traditions show that marriage customs can perpetuate imbalance when they are not critically reinterpreted. Therefore, the challenge is not simply to preserve *seserahan* as a cultural form, but to restore its religious and ethical

orientation so that it does not become a ceremonial burden. In this sense, revitalizing *tauhid* in *seserahan* requires a shift in collective understanding: the value of the tradition must be measured by intention, moral meaning, and benefit, not by material appearance.

Reconstruction of the Seserahan Tradition Based on Maqashid Sharia: Integration of Values, Ethics, and Spirituality

The literature reviewed in this study consistently suggests that reconstruction of premarital traditions must begin with the restoration of spiritual and ethical orientation. In the case of *seserahan*, this means that the tradition should be reinterpreted as part of a worship-based preparation for marriage, not as a social performance of status. Studies on premarital education and family resilience indicate that couples need to be guided toward a deeper understanding of marriage as moral responsibility, spiritual partnership, and shared commitment to *maslahah*. Accordingly, a maqashid-based reconstruction of *seserahan* should place intention (*niyyah*), responsibility, and simplicity at the center of the practice.

From a social-ethical perspective, the reviewed literature also points to the need to protect traditions from becoming sources of inequality or harm. Studies on violence, gender imbalance, and financial burden demonstrate that customs must be critically assessed whenever they generate pressure, injustice, or symbolic domination. Therefore, reconstructing *seserahan* means reaffirming that it should remain proportional, non-coercive, and ethically grounded. Such a reconstruction aligns with *maqāṣid al-syarī'ah* because it seeks to preserve well-being rather than impose social burden.

In addition, the literature suggests that local traditions remain meaningful when they are connected to symbolic values that support Islamic family life. Studies on spiritual communication, customary reinterpretation, and Islamic legal adaptation show that local traditions do not need to be eliminated; rather, they need to be re-read so that their forms remain in harmony with their moral substance. In this light, each element of *seserahan* may be given an ethical and spiritual meaning: not as a marker of luxury, but as a symbolic reminder of readiness, care, modesty, and guidance in marriage. This interpretive shift is essential if *seserahan* is to function again as a medium of moral education rather than material competition.

Finally, reconstruction also requires the involvement of broader social actors. Several studies imply that religious leaders, educational institutions, and community-based premarital programs play an important role in shaping how marriage traditions are understood and practiced.

Conclusion

This study concludes that the tradition of *seserahan* in Indonesian Muslim society contains important spiritual and ethical values when interpreted through the perspectives of *tauhid* and *maqāshid al-syarī'ah*. First, the analysis shows that *seserahan* is not merely a cultural or ceremonial practice, but may function as a symbolic expression of sincerity, responsibility, and spiritual readiness for marriage when it is understood within a worship-oriented framework. Second, the findings indicate that *seserahan* can be aligned with the five primary objectives of sharia *hifzh ad-dīn*, *hifzh an-nafs*, *hifzh al-'aql*, *hifzh an-nasl*, and *hifzh al-māl* as long as the practice is carried out proportionally, ethically, and without imposing social or economic burdens. Third, this study finds that in contemporary practice, the meaning of *seserahan* has increasingly shifted toward prestige, material display, and social pressure, which weakens its spiritual significance and distances it from the values of *tauhid* and *maslahah*.

Based on these findings, this study argues that *seserahan* needs to be reinterpreted and reconstructed within the framework of *tauhid* and *maqāshid al-syarī'ah* so that it may continue to function as a meaningful premarital tradition in Muslim society. Thus, the significance of *seserahan* lies not in the material value of the gifts, but in the moral intention, spiritual commitment, and ethical message it conveys in preparing for a *sakinah* family.

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