

Motivation and Impact of Marriage of UIN Ar-Raniry Banda Aceh Students in Hifz Irdi Review

*Muhaiminu Laila Fitri^a, Zaiyad Zubaidi^a, Shabarullah^a, Fatima Zohra Aouati^b,
Dalia Pervin^c

^a Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

^b University of Sharjah, United Arab Emirates

^c University of Dhaka, Bangladesh

*Corresponding Author: 210101086@student.ar-raniry.ac.id

Received: 22/12/2025 Revised: 03/03/2026 Accepted: 04/03/2026 Available Online: 05/03/2026 Published: 05/03/2026

Abstract

This study aims to analyze the phenomenon of marriage among female students of UIN Ar-Raniry Banda Aceh during the study period through the perspective of hifz al-'ird in maqashid al-shariah, which is a principle that emphasizes the maintenance of honor and self-dignity. This phenomenon is interesting to study because of the increasing choice of marriage during college which gives rise to academic, social, and religious dynamics for female students. The study used a descriptive qualitative method with data collection techniques in the form of in-depth interviews with three married female students during the study period and documentation as supporting data. The data were analyzed thematically to identify the driving factors, impacts, and relevance to the concept of hifz al-'ird. The results of the study showed that the decision to marry was influenced by religious motivation, family support, mental and emotional readiness, economic considerations, and the desire to have a supportive partner in academic and household life. In terms of impact, marriage provides a positive influence in the form of moral protection, emotional support, increased responsibility, and more targeted social relations; But it also presents challenges such as the division of time between studies and household, potential academic obstacles, limited social interaction, and a decrease in focus on learning in certain situations. In the perspective of hifz al-'ird, marriage during the study period is understood as a means of maintaining honor, dignity, and personal integrity in line with the purpose of maqashid al-sharia in protecting the moral, psychological, and social aspects of individuals. The study recommends that universities provide academic support and family counseling for married female students during their studies to maintain a balance between academic responsibilities and home life.

Keywords: Student Marriage; Hifz al-'Ird; Maqashid al-Shariah.

Abstrak

Penelitian ini bertujuan menganalisis fenomena pernikahan di kalangan mahasiswi UIN Ar-Raniry Banda Aceh selama masa studi melalui perspektif *hifz al-'ird* dalam maqashid al-syariah, yaitu prinsip yang menekankan pemeliharaan kehormatan dan martabat diri. Fenomena ini menarik dikaji karena meningkatnya pilihan menikah di masa kuliah yang memunculkan dinamika akademik, sosial, dan religius bagi mahasiswi. Penelitian menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam terhadap tiga mahasiswi yang menikah selama masa studi serta dokumentasi sebagai data pendukung. Data dianalisis secara tematik untuk mengidentifikasi faktor pendorong, dampak, dan relevansinya dengan konsep *hifz al-'ird*. Hasil penelitian menunjukkan bahwa keputusan menikah dipengaruhi oleh motivasi religius, dukungan keluarga, kesiapan mental dan emosional, pertimbangan ekonomi, serta keinginan memiliki pasangan yang saling mendukung dalam kehidupan akademik dan rumah tangga. Dari sisi dampak, pernikahan memberikan pengaruh positif berupa



Copyrights © Author(s). This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0). All writings published in this journal are personal views of the author and do not represent the views of this journal and the author's affiliated institutions.

perlindungan moral, dukungan emosional, peningkatan tanggung jawab, serta relasi sosial yang lebih terarah; namun juga menghadirkan tantangan seperti pembagian waktu antara studi dan rumah tangga, potensi hambatan akademik, keterbatasan interaksi sosial, serta penurunan fokus belajar pada situasi tertentu. Dalam perspektif *hifz al-'ird*, pernikahan pada masa studi dipahami sebagai sarana menjaga kehormatan, martabat, dan integritas pribadi yang sejalan dengan tujuan maqashid al-syariah dalam melindungi aspek moral, psikologis, dan sosial individu. Penelitian ini merekomendasikan agar perguruan tinggi menyediakan dukungan akademik dan konseling keluarga bagi mahasiswi yang menikah selama masa studi guna menjaga keseimbangan antara tanggung jawab akademik dan kehidupan rumah tangga.

Kata Kunci: Pernikahan Mahasiswi; *Hifz al-'Ird*; Maqashid al-Syariah.

INTRODUCTION

The phenomenon of marriage among students is one of the social dynamics that is receiving increasing attention in contemporary academic studies, especially in the environment of Islamic-based universities. Higher education is basically understood as a space for intellectual formation and academic capacity development of the younger generation who are in the transition phase to adulthood.¹ In this phase, students are generally expected to focus on the learning process, competency development, and future career preparation. However, social reality shows that some students, especially female students, choose to enter married life while still undergoing the process of higher education.² This phenomenon is becoming increasingly interesting to study because it raises various social, psychological, and academic consequences that affect their educational journey.³

In various Islamic universities in Indonesia, including the State Islamic University (UIN) Ar-Raniry Banda Aceh, the phenomenon of marriage among students can no longer be seen as a sporadic or individual case. The decision to marry during the study period is often influenced by a variety of complex factors, ranging from religious considerations, social pressures, to emotional and psychological needs.⁴ In the context of a society that upholds religious values, marriage is often seen as a legitimate institution to channel biological needs as well as maintain the moral stability of the individual. Therefore, some students view marriage as the most appropriate solution to avoid promiscuous practices that are considered contrary to religious and cultural norms.⁵

¹ Susilawati Susilawati and Try Bunga Firma, "Marginalization of women in marriage among students of the State Islamic University (UIN) Imam Bonjol Padang," *Yinyang: Journal of Islamic Studies of Gender and Children* 18, no. 1 (2023): 123–38, <https://doi.org/10.24090/yinyang.v18i1.7050>.

² St. Maryam et al., "The Practice of 'Iddah and Iḥdād and the Fulfillment of Women's Rights Perspective of Maṣlaḥat al-Ṭūfi in Soki Village," *Maqasid: Journal of Islamic Law Studies* 14, no. 2 (2025): 187–202, <https://doi.org/10.1016/j.jretconser.2023.103527>.

³ Harry Pribadi Garfes and Abdul Azzam Lathif, "The Practice of Early Marriage Among Lipia Jakarta Students and Its Implementation to the Education Process," *Dirasat Journal* 15, no. 1 (2025): 35–49; Andi Ernawati, "The Phenomenon of Marriage Among Students (An Overview of Preparation for Students Who Get Married)," *Journal of Lighthouse* 1, no. 1 (2021): 1–9.

⁴ Nabil Hukama Zulhaiba Arjani et al., "Marriage in Islam Builds a Sakinah Mawaddah and Rahmah Family," *Ikhlas : Scientific Journal of Islamic Education* 2, no. 1 (2024): 140–50, <https://doi.org/10.61132/ikhlas.v2i1.292>; Wildan Miftahussurur, Saini, and Moh Jeweherul Kalamiah, "A New Paradigm of Premarital Guidance: The Integration of Sharia Maqasid and Shafi'i Fiqh to Build Family Resilience," *Sharia: Journal of Islamic Family Law* 1, no. 2 (2025): 37–53.

⁵ Novita Putri Mardiana, Imron Choeri, and Amrina Rosyada, "The Concept of Hifz an-Nafs in the Protection of Children Victims of Sexual Violence A Comparative Study of Islamic Law and Indonesian Positive Law," *Journal of Feminism and Gender Studies* 5, no. 2 (2025): 82–91.

This condition shows that marriage among students is not solely a personal and private decision, but also a response to the social and moral dynamics that develop in the surrounding environment. On the one hand, students who get married during their studies face not light challenges in managing dual roles as students as well as couples in the household. The high academic demands, the need to complete coursework, and involvement in various campus activities often have to go hand in hand with the domestic responsibilities inherent in married life. This can cause its own pressure, especially for female students who are socially often expected to play a greater domestic role in the family.⁶

But on the other hand, some students view marriage as a form of moral commitment that actually provides emotional and spiritual stability during their study period. From a religious perspective, marriage is understood as a legitimate way to maintain self-honor and avoid various forms of behavior that have the potential to violate religious norms. For some students who have a strong religious commitment, marriage is a means to organize their lives in a more directed and responsible way. Therefore, the phenomenon of marriage among students cannot be seen simply as a disruption to the educational process, but needs to be understood within the framework of the social and religious values that underlie it.

In Islamic teachings, marriage has a very important position as an institution that forms the foundation of family and community life. The Qur'an and hadith affirm that marriage is a strong bond (*mitsaqan ghalidzan*) between a man and a woman that aims to build a family that is *sakinah, mawaddah, and rahmah*. This concept not only emphasizes the legality aspect of the relationship between husband and wife, but also emphasizes the moral and spiritual dimension inherent in the institution of marriage. Marriage in Islam is seen as a means to maintain individual honor while protecting society from various forms of moral deviation that can damage the social order.

Within the framework of Islamic legal theory, the goals of the sharia (*maqashid al-shari'ah*) become the normative foundation that explains the various wisdom behind the legal provisions stipulated in Islam. Classical scholars such as al-Ghazali and al-Syatibi emphasized that Islamic sharia aims to protect the five main aspects of human life, namely religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), heredity (*hifz al-nasl*), and property (*hifz al-mal*). In the development of contemporary *maqashid al-shari'ah* studies, some scholars have also added the concept of *hifz al-'ird* or *hifz irdi*, which is the maintenance of human honor and dignity. This principle has a very strong relevance in the context of the discussion of marriage, because one of the main purposes of marriage in Islam is to protect the honor of individuals from behavior that can damage the dignity of self and family.

For students who are in an increasingly open and complex social environment, this principle of honor maintenance is often an important consideration in making the decision to marry. Increasingly widespread social interaction, the development of communication technology, and changes in the social patterns of the younger generation can give rise to various moral challenges that are not easy to face by individuals who are still in the stage of finding their identity. In such a situation, some students choose marriage as a form of moral responsibility to protect themselves from potential deviations from behavior that is

⁶ Garfes and Lathif, "The Practice of Early Marriage Among Lipia Jakarta Students and Its Implementation to the Educational Process."; Ahmad Fauzan, "The Factors and Impact of Marriage on College Time," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 1 (2020): 55–70, <https://doi.org/10.24042/el-izdiwaj.v1i1.7083>.

contrary to religious values. By marrying, they seek to legitimately channel their biological and emotional needs while building a more spiritually stable life.

A number of previous studies have examined the phenomenon of marriage among students from various perspectives, both from social, psychological, and religious aspects. Research conducted by Harry Pribadi Garfes and Abdul Azzam Lathif (2020) regarding students at the Institute of Islamic and Arabic Sciences (LIPIA) Jakarta shows that the main motivation of students to get married at a young age is related to the spiritual urge to protect themselves from adultery and maintain religious commitments. Meanwhile, Ahmad Fauzan's (2020) research revealed that factors such as concerns about slander in dating relationships, family support, and perceptions of emotional and economic readiness also influenced students' decisions to get married during the study period. Both studies provide an overview that the religious dimension has a significant influence on marriage decisions among college students.⁷

However, most of the existing research still places these religious values in a general framework and has not specifically linked them to the concept of *hifz irdi* in *maqashid al-shari'ah*. In fact, the concept of honor maintenance has a very important relevance to explain the moral motivation behind the student's decision to get married during the study period. Using the perspective of *hifz irdi*, the phenomenon of marriage among female students can be understood not only as a response to biological needs or social pressures, but also as a conscious effort to maintain self-dignity within the framework of sharia values. This approach allows for a more comprehensive analysis of the relationship between individual decisions, religious values, and the dynamics of campus life.

In the environment of UIN Ar-Raniry Banda Aceh, the phenomenon of marriage among female students shows interesting dynamics to be studied in more depth. Some female students choose to get married during their studies with various considerations, including the desire to maintain their own honor and avoid social practices that have the potential to cause slander. However, the decision also carries consequences for their academic lives, both in the form of challenges and opportunities. Some female students are able to maintain academic achievement despite being married, while others face difficulties in balancing academic and home life responsibilities.

This reality shows that there is a gap between the normative expectations that place students as individuals who should focus on education, and the social reality that shows that some students choose to enter married life before completing their studies. The gap raises academic questions about how the marriage decision is understood by the female students themselves, as well as the extent to which religious values, especially the principle of *hifz irdi* in *maqashid al-shari'ah*, influence their judgments. By understanding this phenomenon through the perspective of *maqashid al-shari'ah*, especially the principle of honor maintenance, this research is expected to make a theoretical contribution to the development of the study of Islamic family law as well as provide a more comprehensive understanding of the dynamics of student life in the Islamic university environment.

RESEARCH METHODS

This study uses a qualitative method with a descriptive approach to understand in depth the factors that encourage female students to marry during the study period and

⁷ Garfes and Lathif, "The Practice of Early Marriage Among Lipia Jakarta Students and Its Implementation on the Educational Process."; Ahmad Fauzan, "The Factors and Impact of Marriage on College Time," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 1 (2020): 55–70, <https://doi.org/10.24042/el-izdiwaj.v1i1.7083>.

their impact in the perspective of *hifz irdi*. The research was carried out at Ar-Raniry State Islamic University Banda Aceh in the period of August-November 2025. The research informants were selected through purposive sampling techniques with inclusion criteria, namely active female students who were married during the study period, were still actively attending lectures, and were willing to become research informants. Meanwhile, the exclusion criteria include female students who have been married before entering college or are not willing to be interviewed in depth.⁸

The data sources in this study consist of primary data and secondary data. Primary data was obtained from the results of in-depth interviews with three female students who met the research criteria, while secondary data was obtained from academic documents, campus policies related to married students, scientific literature, and books that discuss the concept of *hifz irdi* in the study of Islamic law. Data collection techniques are carried out through in-depth interviews, documentation studies, and field recordings, with researchers as the main instruments supported by interview guidelines and recording tools to maintain data accuracy.⁹

Data analysis was carried out using thematic analysis through systematic stages which included the process of transcription of interview results, coding of units of meaning, categorization of data, drawing of main themes, and interpretation of findings using the framework of *hifz irdi* theory. To maintain the validity and validity of the data, this study applies triangulation of sources and methods, as well as member checks to informants to ensure the suitability of the researcher's interpretation with the informant's experience. The research also pays attention to the ethical aspects of research by ensuring the confidentiality of the identity of the informant and obtaining informed consent before the data collection process is carried out.¹⁰

RESULTS AND DISCUSSION

Marriage in Islam as an Instrument of Honor Care

In Islamic teachings, marriage is a sacred bond between a man and a woman that aims to form a harmonious, affectionate family, and based on faith values.¹¹ Marriage is not only an outward relationship, but also a strong spiritual and moral covenant as part of worship to Allah SWT.¹² The Qur'an explains in Surah Ar-Rūm verse 21:

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

"And among the signs of His greatness is that He has created for you couples of your own kind, so that you may be inclined and at peace with him, and He

⁸ Muhaimin, *Legal Research Methods* (Mataram: Mataram University Press, 2020).

⁹ Ika Lenaini, "Purposive Sampling and Snowball Sampling Techniques," *Historical: Journal of Historical Education, Research & Development* 6, no. 1 (2021): 33–39, <https://doi.org/10.31764/historis.vXiY.4075>.

¹⁰ Ardiansyah, Risnita, and M. Syahrani Jailani, "Data Collection Techniques and Educational Scientific Research Instruments on Qualitative and Quantitative Approaches," *IHSAN Journal: Journal of Islamic Education* 1, no. 2 (July 2023): 1–9, <https://doi.org/10.61104/ihsan.v1i2.57>; Ahmad Rijali, "Qualitative Data Analysis," *Alhadharah: Journal of Da'wah Science* 17, no. 33 (2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

¹¹ Arjani et al., "Marriage in Islam Builds a Sakinah Mawaddah and Rahmah Family."

¹² Khairuddin, "Marriage in Islam and Its Relevance to Contemporary Family Law Regulation," *Insight: Indonesian Journal of Social, Humanity, and Education* 1, no. 2 (2025): 72–82, <https://doi.org/doi:%252010.70742/insight.v1i2.363>.

has made among you love and affection. Indeed, in such a thing there are signs for the thinkers." (QS. Ar-Rūm: 21).¹³

This verse shows that the main purpose of marriage in Islam is not just to meet biological needs, but to create inner peace (*sakinah*), affection (*mawaddah*), and mercy between married couples.¹⁴ Etymologically, nikah comes from the words *an-nikh* and *az-zawāj* which means to unite or gather. In fiqh terminology, nikah is defined as an agreement that legalizes the relationship between a man and a woman that was previously haram, as well as giving birth to rights and obligations between the two.¹⁵

The Prophet PBUH strongly advocated marriage for young people who already have the ability to be born and minded.¹⁶ In a hadith narrated by Imam al-Bukhari and Muslim, it is stated:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ
لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ

Meaning: "O young men, whoever among you is able (in birth and mind), let him marry. Because getting married can lower your gaze and take better care of your genitals. And whoever is not able to do so, let him fast, for fasting can be a restraint for him." (HR. Bukhari and Muslim).¹⁷

This hadith emphasizes that marriage is a legitimate means to maintain self-honor and prevent humans from prohibited acts, such as adultery.¹⁸ Marriage is part of the moral protection of Muslims, in line with the rules of fiqh:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

It means: "Resisting harm takes precedence over withdrawing benefits."

This rule reinforces the understanding that marriage can be obligatory for someone who is worried that he will fall into sin if he does not do so. Thus, marriage is not only the fulfillment of human needs, but also a form of implementing sharia to maintain dignity and self-respect.¹⁹

The study period is a period full of challenges. In this phase, the sense of attraction to the opposite sex, emotional drive, and social pressure increases, while self-control is not fully mature.²⁰ Some female students who get married during their studies do it as a measure to maintain their self-honor and avoid promiscuity. Islam does not set a specific

¹³ "QS. Ar-Rum: 21," t.t.

¹⁴ Rohmahtus Sholihah and Muhammad Al Faruq, "The Concept of the Sakinah Family According to Muhammad Quraish Shihab," *Salimiya: Journal of Islamic Religious Studies* 1, no. 4 (2020): 112–30.

¹⁵ Muktiali Jarbi, "Marriage according to Islamic Law," *Pendais: Journal of Islamic Education and Insight* 1, no. 1 (2019): 56–68, <https://jurnal.uit.ac.id/JPAIs/article/view/206>.

¹⁶ Siti Nurul Wahdatun Nafiah and Reno Kuncoro, "The Method of Takhrij Hadith: The Authenticity of Hadith About the Recommendation of Marriage," *Ar-Risalah Media Keislaman Education and Islamic Law* 22, no. 1 (2024): 95–108, <https://doi.org/10.69552/ar-risalah.v22i1.2343>.

¹⁷ "HR. Bukhari and Muslim," t.t.

¹⁸ Nafiah and Kuncoro, "The Method of Takhrij Hadith."

¹⁹ Lisnawati et al., "Weighing the Priority Scale in Fiqh Rules: Between Emergency and Necessity," *Hidayah: Scholars of Islamic Education and Sharia Law* 2, no. 2 (2025): 243–55, <https://doi.org/10.61132/hidayah.v2i2.980>.

²⁰ Garfes and Lathif, "The Practice of Early Marriage Among Lipia Jakarta Students and Its Implementation to the Educational Process."

age limit for marriage, but emphasizes *istitha'ah* or a person's ability to carry out responsibilities, whether economically, emotionally, or spiritually.²¹

The concept of *hifz irdi* (حفظ العِرض) is part of *maqāṣid al-syarī'ah* which functions to maintain human honor and dignity. Linguistically, *hifz* means to guard or maintain, while *al-'irdh* means honor. Thus, *hifz irdi* means to guard oneself from all forms of actions that can defame one's good name, dignity, and purity.²² In a hadith narrated by Imam Muslim it is stated:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ

Meaning: "Every Muslim towards other Muslims is haram (awake): his blood, his property, and his honor." (HR. Muslim).²³

This hadith emphasizes that maintaining honor is part of the basic protection in Islam which is parallel to the protection of life and property. In *maqashid al-shari'ah*, classical scholars such as al-Juwaini and al-Subki included *hifz irdi* in the category of *ad-darūriyyāt al-khamsah* (the five basic needs), which included the protection of religion (*hifz ad-dīn*), soul (*hifz an-nafs*), intellect (*hifz al-'aql*), heredity (*hifz an-nasl*), and property (*hifz al-māl*). Honor is placed on a par with these five principles because it is the moral foundation in the social life of Muslims.²⁴

The Qur'an also emphasizes the importance of maintaining the view and honor in Surah An-Nūr verses 30–31:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Meaning: "Say to the believing men that they should lower their gaze and guard their genitals; That is more sacred to them. And tell the believing women to keep their eyes down and guard their genitals." (QS. An-Nūr: 30–31).²⁵

This verse emphasizes the obligation to maintain one's purity as part of the honor that must be maintained by every Muslim. This value is in line with the principle of *hifz irdi*, which teaches that maintaining dignity is a tangible form of obedience to Allah SWT.²⁶

Hifz irdi plays a role as a moral and spiritual foundation that makes marriage not only an emotional need, but also a means to maintain self-purity from slander and immorality. Marriage is a fortress of honor, especially for female students who are faced with social and social challenges in the academic environment. By getting married, they

²¹ Fauzan, "The Factors and Impact of Marriage on College Time."

²² Husamuddin MZ, "Hifzh al-'Ird' in Modern Social Transformation (Efforts to Make Hifzhu Al-'Ird Maqāshid al-Dharūriy)," *At-Tasyri': Scientific Journal of Muamalah Study Program* 11, no. 2 (2019): 119–32.

²³ "HR. Muslim," t.t.

²⁴ Paryadi, "Maqashid Sharia: Definitions and Opinions of Scholars," *Journal of Cross-border* 4, no. 2 (2021): 201–16.

²⁵ "QS. An-Nūr: 30–31," t.t.

²⁶ Devid Frastiawan Amir Sup, "The Basic Concept of Maslahah in Islam: From Hifz Al-Din to Hifz Al-Mal," *SYARIAH: E-Proceeding of Islamic Law*, 2023, 47–58.

channel their instincts in a halal manner, avoid slander, and uphold Islamic moral principles in the midst of modernity.²⁷ This is in line with the rules of fiqh:

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

Meaning: "Something that is not perfect in the performance of obligations except with it, then it becomes obligatory."

The rule explains that maintaining self-honor (*hifz irdi*) is an obligation, and if marriage is the main means of maintaining that honor, then marriage becomes an obligation. The concept of nikah and *hifz irdi* complement each other, marriage is a concrete sharia instrument to create the care of human honor as required by *the maqashid sharia*.²⁸

Factors Driving the Marriage of UIN Ar-Raniry Banda Aceh Students

The decision to get married in college is an interesting phenomenon to research, especially among female students of UIN Ar-Raniry Banda Aceh. The factors that drive them to marry are not only related to religious aspects, but also involve family considerations, emotional readiness, and socio-economic conditions. Students who choose to get married during their studies usually have the motivation to maintain their self-respect, gain a sense of security, and get support from their spouses and family. In addition, mental readiness and commitment to household responsibilities are also important considerations. The results of the interview are as follows:

First, Nidya Putri, a student of the Qur'an and Tafsir Study Program, Class 19. Nidya Putri got married at the age of 19, just before starting college. She explained that the main motivation for getting married is to protect oneself from promiscuity that often occurs among teenagers, including the risk of getting pregnant out of wedlock. According to her, marriage is the most effective way to maintain one's honor and dignity according to the principle of *hifz irdi* in Islam. In addition, the decision to get married is also driven by the request of parents who want their children to stay safe and awake. Nidya, as an only child, feels that it is a huge responsibility of parents to ensure that she is protected. In addition to religious and moral motivation, Nidya said that economic factors are not the main obstacle. Her husband, who is also still in college, is able to bear part of the household needs, while other responsibilities are shared between the extended family. The division of household chores and her husband's support made Nidya stay focused on college. Although the marriage process took place spontaneously without going through formal ta'aruf, she felt that marriage was the right decision to maintain her own honor and minimize the risk of behavior that was contrary to the Shari'a.²⁹

Second, Risqa Alkhadry, a student of the Qur'an and Tafsir Study Program, Class of 20. Risqa got married at the beginning of her college period at the age of 19 with the main motivation being mental and emotional readiness. She emphasized the importance of having a supportive partner in academic and personal life. The understanding of the concept of *hifz irdi*, namely maintaining honor and dignity, became the basis for considering her marriage. According to Risqa, marriage helps to carry out this principle by establishing halal and responsible relationships, so that emotional and social needs are

²⁷ Ali Mustofa, "Marriage During the Study of Student Lectures," *Journal of Islamic Education Nusantara* 3, no. 1 (2024): 68–88.

²⁸ Fatihatul Anhar Azzulfa, "Istiṣlahiyyah Reasoning in Marriage Registration in Indonesia," *Al-Hikmah: Journal of Religion and Science* 10, no. 2 (2022): 1–26.

²⁹ Nidya Putri, "Interview with UIN Ar-Raniry Students Who Are Married During the Study Period," November 20, 2025.

met appropriately. In addition, Risqa also considers the economic aspect, although she emphasized that the readiness of the partner and commitment are more important than material wealth. The marriage process is carried out carefully through ta'aruf and family communication, so that the decision to marry is born from full awareness and responsibility. Risqa emphasized that marriage in college can be a means to support each other, increase the focus of studies, and foster maturity in facing household responsibilities.³⁰

Third, Nabila Mustika, a student of PGMI Study Program, batch 21. Nabila got married in the third semester, when she was 19 years old. The main motivation is to protect oneself from behavior that is contrary to the sharia, while gaining a sense of security and family support. According to Nabila, marriage provides emotional and social security, because the husband always accompanies daily activities, such as going to college or doing activities outside the home. This is in line with the principle of *hifz irdi*, where marriage is seen as an effective way to maintain honor, dignity, and personal safety. In addition to religious and security factors, Nabila also realistically considers the couple's economic capabilities. According to her, the most important thing is that the couple is able to meet basic needs, even if they are not fully financially established. The marriage process is through ta'aruf and fiancé a few months before marriage, so the decision is made with full awareness. Family support in managing home life and education makes Nabila able to balance studies and marital responsibilities more easily.³¹

Based on the results of interviews with three female students, it was found that the decision to get married during college was influenced by various interrelated factors, both from religious, family, psychological, and social aspects. One of the most prominent factors is the motivation to maintain one's honor and dignity in accordance with the principles of *hifz ird* in Islamic teachings. The informants view marriage as a legitimate and dignified means of guarding oneself from behavior that is contrary to moral and religious values. Nidya explained that marriage is an effective way to avoid promiscuity and the risk of pregnancy outside of marriage which is often a concern among students. Meanwhile, Risqa and Nabila emphasized that by getting married they feel that they have clearer limits in interacting with the opposite sex so that they can maintain behavior in accordance with sharia guidelines. In this context, marriage is not only understood as a social bond, but also as a form of moral and spiritual protection for a Muslim woman.

In addition to moral and religious factors, support and encouragement from family are also very influential aspects in the decision to get married. The role of parents in providing advice, direction, and blessing is an important factor that gives confidence for female students to step into marriage. Nidya and Nabila explained that their parents encourage marriage with the aim of keeping children morally awake and having emotional stability while living life in the campus environment. The family push is not only normative, but also manifests itself in the form of practical and emotional support. The presence of a husband who can accompany daily activities, such as dropping off and picking up during college or other activities, provides a sense of security while reducing family worries. Thus, family support is a factor that strengthens the readiness of female students to live married life while continuing their education.

³⁰ Risqa Alkhadry, "Interview with UIN Ar-Raniry Students Who Got Married During the Study Period," November 20, 2025.

³¹ Nabila Mustika, "Interview with UIN Ar-Raniry Students Who Got Married During the Study Period," November 20, 2025.

Another factor that also influences the decision is mental and emotional readiness. The informants emphasized that the decision to marry was not solely due to external impulses, but was also based on personal readiness to take on new responsibilities in domestic life. Risqa said that she decided to get married because she felt that she had a mature commitment and readiness to carry out her role as a wife without neglecting her obligations as a student. Nabila also added that mental readiness and family support are important so that marriage can be lived with full responsibility. This psychological readiness allows them to balance academic demands with household responsibilities, so that marriage is not seen as an obstacle to the educational process, but rather as part of a life journey that can be lived simultaneously.

In terms of economics, the informants acknowledge that financial factors remain a consideration, although they are not considered the main obstacle to marriage. Nidya and Risqa explained that the couple's economic condition that is not yet fully established does not hinder the decision to build a household, as long as there is commitment and responsibility from both parties. They consider that the ability to meet basic needs and cooperation in managing family life is enough to be the basis for starting a marriage. In practice, the division of responsibilities in the household allows female students to stay focused on their studies. This shows that economic readiness is understood realistically and flexibly, not necessarily in ideal conditions, but enough to ensure the sustainability of simple household life.

In addition to these factors, personal motivation related to emotional relationships and the need for partner support are also important drivers for college students to get married. The informants view marriage as a means to have a partner who can provide moral, emotional, and psychological support in living an academic and personal life. Risqa said that the presence of a partner who acts as a support system provides a positive encouragement to stay focused on completing studies. Meanwhile, Nabila emphasized that marriage provides a sense of security and emotional calm that helps her to carry out college activities more stably. In this context, a harmonious relationship with a partner is not only a source of personal happiness, but also a factor that supports academic success. Thus, the decision to marry during college is not solely driven by one factor, but is the result of a combination of various considerations that include religious values, family support, psychological readiness, economic conditions, and personal motivation.

The Positive and Negative Impacts of Marriage of UIN Ar-Raniry Banda Aceh Students

Marriage in college has various impacts that can affect the academic, social, and emotional lives of female students. These impacts are two-fold, encompassing positive aspects such as moral protection, emotional support, and time management skills, while presenting challenges such as academic pressure, limited social interactions, and complex time sharing. Understanding these impacts is important to see how marriage affects the balance between studies and household responsibilities. The results of the interview are as follows:

First, Nidya Putri, a student of the Qur'an and Tafsir Study Program, Class 19. According to Nidya, one of the positive impacts of getting married in college is that she avoids dating and socializing that is not in accordance with sharia. With a husband, Nidya feels more awake and safe in social interactions, especially with the opposite sex. In addition, the fair division of household responsibilities between her and her husband keeps college activities smooth, so that studies are not interrupted. He assessed that marriage made him more focused on home life and guarded himself from behavior that

was prohibited by religion. However, Nidya also admitted that there was a negative impact, namely a slightly decreased focus on studying because she felt more relaxed in pursuing academic targets. Household activities and attention to family make him sometimes not too fast in completing his college assignments. Nevertheless, Nidya considers that the advantages in maintaining honor and emotional balance are greater than the challenges faced during college.³²

Second, Risqa Alkhadry, a student of the Qur'an and Tafsir Study Program, Class of 20. Risqa assessed that marriage during college had a positive impact in the form of emotional support and motivation to complete studies. He said that the existence of a partner as a support system helps manage time, divide household responsibilities, and increase discipline in dealing with academic tasks. Good communication between couples makes them able to balance between college and household affairs, so that the experience of marriage becomes a means of learning maturity and responsibility. On the other hand, Risqa faces challenges in dividing her time between college and home, including fatigue and reduced time to socialize with friends. Mental stress sometimes arises when having to complete assignments or exams while still accompanying the husband. However, she emphasized that with open communication and good planning, the negative impact can be minimized, so that the benefits of marriage for emotional stability and academic motivation are more dominant.³³

Third, Nabila Mustika, a student of PGMI Study Program, batch 21. Nabila stated that the positive impact of marriage in college includes a sense of security and support from her husband and family. She feels extra attention from friends and the environment, especially when pregnant or on an internship, which makes her more comfortable and helpful. With a partner and family support, Nabila was able to divide her time between college and household affairs effectively, so that she could still complete her studies. Marriage also makes her more mature in managing personal and family responsibilities. However, Nabila also experienced some negative impacts, such as limited social interaction with friends, especially the opposite sex, and academic challenges during maternity leave. He had to adjust his lecture schedule and tasks that were delayed due to these conditions. In addition, Nabila's experience shows that the impact of young marriage is individual and influenced by readiness.³⁴ mental, family support, and couple's flexibility in managing responsibilities.

Based on the results of interviews with informants, marriages that occurred during college had various impacts that could be categorized into two sides, namely positive impacts and negative impacts. On the positive side, marriage is seen as able to provide moral protection for female students in living social life in the campus environment. Some informants such as Nidya, Risqa, and Nabila revealed that with the marriage bond, they feel more protected from promiscuity and behavior that is contrary to religious values. Marriage also provides clearer boundaries in interacting with the opposite sex, so that social relationships remain in corridors that are in accordance with norms and sharia. This condition makes students feel safer and more comfortable in carrying out academic activities and daily life in the campus environment.

³² Nidya Putri, "Interview with UIN Ar-Raniry Students Who Are Married During the Study Period," November 20, 2025.

³³ Risqa Alkhadry, "Interview with UIN Ar-Raniry Students Who Got Married During the Study Period," November 20, 2025.

³⁴ Nabila Mustika, "Interview with UIN Ar-Raniry Students Who Got Married During the Study Period," November 20, 2025.

In addition, the presence of a partner also acts as an important source of emotional support during the study period. The informants said that couples can be a place to share stories, complaints, and pressures that arise during lectures. Risqa and Nabila, for example, mentioned that the existence of their husbands provides a sense of calm, comfort, and increases their motivation to complete their education well. The support is not only emotional, but also practical, such as helping to manage daily activities or providing moral encouragement when facing academic difficulties. With this support, students feel that they are not alone in facing various challenges during college.

Another positive impact can be seen from the ability of female students to manage responsibilities between academic and household life. Some informants explained that sharing roles with their spouses and support from family really helped them in carrying out both responsibilities in a balanced manner. Nidya and Nabila stated that cooperation with their husbands in taking care of the household and childcare allowed them to continue to attend lectures and complete academic assignments well. Even in some situations, the social environment around them also provides positive support. Nabila, for example, feels the attention and concern of friends when she is undergoing pregnancy or internship, so she feels more appreciated and supported in social and academic activities.

However, marriage in college also brings a number of challenges that cannot be ignored. One of the main challenges is the difficulty in dividing time between academic obligations and household responsibilities. Risqa revealed that the pressure is most felt when the coursework and exam schedule come simultaneously with domestic responsibilities. This situation requires good time management skills and effective communication with your partner so that all obligations can be carried out in a balanced manner. Without proper time management, the double burden has the potential to cause considerable pressure on female students.

Another challenge that arises is related to the academic aspect. Some female students experience obstacles in participating in lecture activities optimally due to certain conditions, such as pregnancy or childbirth. Nabila, for example, said that she had missed lecture materials and faced a pile of assignments when she had to take a break at the hospital. This condition made her have to work harder to catch up so that she could still follow the rhythm of lectures like other students.

In addition to having an impact on the academic aspect, marriage also affects the dynamics of social relations in the campus environment. Some informants stated that their status as married college students made their social interactions, especially with friends of the opposite sex, more limited. This is influenced by social norms and personal awareness to maintain boundaries in society. Nabila revealed that some friends became more cautious or even limited their interactions with her after finding out that she was married. As a result, the space for social interaction that was previously wider has become slightly reduced.

In addition, marriage also has the potential to affect the level of focus on studies. Nidya explained that after marriage, attention is no longer completely focused on academic activities because it has to share focus with household responsibilities. She feels more relaxed in pursuing academic goals than before, although in general household responsibilities can still be managed well. This suggests that marriage during college has consequences in the form of a division of attention between academic life and family life, which in some circumstances can affect the intensity of focus on studies.

Hifz Irđi's Analysis of the Marriage of UIN Ar-Raniry Banda Aceh Students

Hifz irdi is one of the main principles in maqashid al-sharia which emphasizes the protection of the honor, dignity, and reputation of a Muslim. This concept regulates individuals to always maintain behavior, speech, and social interaction in harmony with Islamic law.³⁵ In the context of UIN Ar-Raniry students who are married during their studies, the principle of *hifz irdi* is the moral and religious foundation that encourages the decision to get married, because marriage is considered a legitimate means to regulate interaction with the opposite sex and protect oneself from prohibited acts. Allah SWT said:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

Meaning: "And do not approach adultery; Indeed, adultery is an abominable deed and a bad way." (QS. Al-Isra': 32).³⁶

This verse emphasizes the importance of self-protection as part of a Muslim's moral responsibility, which is not only spiritual, but also touches on the practical aspects of daily life. In particular, for female students, this self-protection can be realized through marriage as a means of maintaining honor, avoiding prohibited acts, and maintaining personal integrity in accordance with sharia.³⁷

Based on the results of the interview, there are several factors that are in line with the principle of *hifz irdi*. Nidya, Risqa, and Nabila emphasized that maintaining one's honor and dignity is the main motivation for getting married. Marriage is considered a practical way to protect oneself from promiscuity, uncontrolled interactions, or acts that violate the sharia, including adultery. The Prophet PBUH said:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ (رواه البخاري ومسلم)

It means: "O young man, whoever among you is able to marry, then marry, because marriage lowers the gaze and guards the genitals more. Whoever is not able to do so, let him fast, for fasting is for him a restraint." (HR. Bukhari and Muslim).³⁸

This hadith shows that marriage is not only a form of worship, but also a practical means to uphold *hifz irdi*, which is to maintain honor, dignity, and purity. The family support factor is also very important. Nidya Putri and Nabila Mustika said that the encouragement of parents to get married is not only for moral security, but also for emotional stability, so that the principle of *hifz irdi* can be carried out with strong social support.

In addition, mental and emotional readiness is the main consideration. Risqa Alkhadry emphasized that the wedding was carried out because of personal readiness and mature commitment, while Nabila Mustika emphasized the importance of family support. This shows that the implementation of *hifz irdi* is not only physical and moral, but also

³⁵ Sup, "The Basic Concept of Maslahah in Islam: From Hifz Al-Din to Hifz Al-Mal."

³⁶ "QS. Al-Isra': 32," t.t.

³⁷ Muhammad Wiranto and Nasri Akib, "The Prohibition of Approaching Adultery in Q.S. Al-Isra' / 17:32 (Analysis of TahLili Studies)," *El-Maqra': Journal of Quranic Science, Hadith and Theology* 2, no. 1 (2022): 33–51.

³⁸ "HR. Bukhari and Muslim," t.t.

psychological, because the protection of one's honor requires mental readiness to face household responsibilities and studies at the same time.

The positive impact of marriage in college can be analyzed through the principle of *hifz irdi*. Marriage helps female students channel their emotional and biological needs halal, so as to avoid acts that are prohibited by sharia. Risqa and Nabila emphasized that the existence of a partner as a *support system* provides a sense of security, motivation, and regularity in the study. Nidya added that marriage helps limit interaction with the opposite sex on campus, so that the *principle of hifz irdi* which emphasizes the protection of dignity and self-honor can be applied in real terms.

However, there are also negative impacts that need to be considered. Time-sharing challenges, academic barriers, and limited social interaction arise as a practical consequence of the application of *hifz irdi*. Nidya and Nabila realized that household responsibilities sometimes affect the focus of their studies.

المَشَقَّةُ تَجْلِبُ التَّيْسِيرَ

The fiqh rules "*Al-mashaqqatu tajlibu at-taysir*" (difficulties cause convenience) are relevant, because the challenges that arise can be overcome by adjusting schedules, communicating with partners, and family support without compromising the principles of sharia.³⁹

Overall, *hifz irdi's review* of the marriage of UIN Ar-Raniry students shows that the decision to get married during the college period is the result of religious, moral, psychological, and social considerations. Driving factors, including self-protection, family support, mental readiness, economic considerations, and personal motivation, are in line with *the hifz irdi* principle. The positive and negative impacts experienced by female students can also be understood as part of the dynamics of applying these principles in real life. Thus, young marriage is not only a social or personal mechanism, but also a religious means of maintaining honor, establishing responsibility, and upholding the moral values that Islam teaches.

CONCLUSION

Based on the results of the study, it can be concluded that the decision of female students to get married during their college years is influenced by several main factors, namely religious motivation, family support, mental and emotional readiness, economic considerations, and the desire to have a partner who can provide support in academic and personal life. These factors show that marriage is not only seen as a personal decision, but also as a form of implementation of religious values that are in line with the principle of *hifz irdi* in *maqashid al-shariah*, which is to maintain honor and dignity. The findings of this study confirm that marriage in college is often understood as a preventive measure to avoid behavior that is contrary to religious and social norms, while also building legitimate and responsible relationships within the Islamic moral framework.

This study also shows that marriage during college has multiple consequences, both positive and negative. The positive impact felt by female students includes moral protection, emotional support from their partners, and motivation to build a more purposeful and responsible life. However, marriage during the study period also presents challenges such as difficulties in dividing time between academic and household roles, potential obstacles to academic achievement, and limited space for social interaction in the campus environment. Theoretically, this research contributes to the development of

³⁹ Duski Ibrahim, *Al-Qawa'Id Al-Fiqhiyah (Rules of Fiqh)* (Palembang: NoerFikri, 2019).

Islamic family law studies and maqashid al-syariah studies, especially in understanding how the principle of hifz irdi is implemented in the context of student life in higher education environments.

Based on these findings, this study recommends that universities provide academic and psychosocial assistance policies and services for married students, so that they are still able to carry out their academic responsibilities optimally. In addition, students who are considering marriage during their studies need to make careful preparation, both in terms of mental, economic, and time management in order to be able to balance home life and education. Further research is also recommended to examine more deeply the adaptation strategies of married students in maintaining academic success and the dynamics of family relationships in the context of higher education, so as to enrich the treasure of research on the relationship between family life and academic success.

ACKNOWLEDGMENTS

The author expresses sincere praise and gratitude to Allah SWT for His mercy and blessings, which have enabled the completion of this article. The author also extends heartfelt appreciation to their parents for their continuous prayers and unwavering support, to the supervisor for invaluable guidance and constructive direction throughout the writing process, and to colleagues and friends who have provided encouragement, assistance, and motivation. It is hoped that this article will contribute meaningfully to the advancement of knowledge and provide valuable insights for further academic development.

FUNDING INFORMATION

None.

CONFLICTING INTEREST STATEMENT

The authors state that there is no conflict of interest in the publication of this article.

BIBLIOGRAPHY

- Ardiansyah, Risnita, dan M. Syahran Jailani. "Teknik Pengumpulan Data dan Instrumen Penelitian Ilmiah Pendidikan pada Pendekatan Kualitatif dan Kuantitatif." *Jurnal Ihsan: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9. <https://doi.org/10.61104/ihsan.v1i2.57>.
- Arjani, Nabil Hukama Zulhaiba, Dominick Hoki Pinky, Adisty Puji Nurjayanti, Hanifah Hafshoh, dan Wismanto Wismanto. "Pernikahan dalam Islam Membina Keluarga yang Sakinah Mawaddah dan Rahmah." *Ikhlās: Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2024): 140–50. <https://doi.org/10.61132/ikhlās.v2i1.292>.
- Azzulfa, Fatihatul Anhar. "Penalaran Istislahiyyah dalam Pencatatan Perkawinan di Indonesia." *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 10, no. 2 (2022): 1–26.
- Ernawati, Andi. "Fenomena Menikah di Kalangan Mahasiswa (Gambaran Persiapan Mahasiswa yang Menikah)." *Jurnal Mercusuar* 1, no. 1 (2021): 1–9.
- Fauzan, Ahmad. "Faktor dan Dampak Pernikahan pada Masa Kuliah." *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 1 (2020): 55–70. <https://doi.org/10.24042/el-izdiwaj.v1i1.7083>.
- Garfes, Harry Pribadi, dan Abdul Azzam Lathif. "Praktik Pernikahan Dini di Kalangan Mahasiswa LIPIA Jakarta dan Implementasinya terhadap Proses Pendidikan." *Dirasat Journal* 15, no. 1 (2025): 35–49.
- Ibrahim, Duski. *Al-Qawa'id al-Fiqhiyah (Kaidah-Kaidah Fiqih)*. Palembang: NoerFikri, 2019.
- Jarbi, Mukhtali. "Pernikahan Menurut Hukum Islam." *Pendais: Jurnal Pendidikan dan Wawasan Keislaman* 1, no. 1 (2019): 56–68. <https://jurnal.uit.ac.id/JPAIs/article/view/206>.
- Khairuddin. "Pernikahan dalam Islam dan Relevansinya dengan Regulasi Hukum Keluarga Kontemporer." *Insight: Indonesian Journal of Social, Humanity, and Education* 1, no. 2 (2025): 72–82. <https://doi.org/10.70742/insight.v1i2.363>.
- Lenaini, Ika. "Teknik Pengambilan Sampel Purposive dan Snowball Sampling." *Historis: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah* 6, no. 1 (2021): 33–39. <https://doi.org/10.31764/historis.vXiY.4075>.
- Lisnawati, Maulina, Indra Ezha Noor Rizhal, Herlina, dan Al Nafis. "Menimbang Skala Prioritas dalam Kaidah Fikih: Antara Darurat dan Kebutuhan." *Hidayah: Cendekia Pendidikan Islam dan Hukum Syariah* 2, no. 2 (2025): 243–55. <https://doi.org/10.61132/hidayah.v2i2.980>.
- Mardiana, Novita Putri, Imron Choeri, dan Amrina Rosyada. "Konsep Hifz an-Nafs dalam Perlindungan Anak Korban Kekerasan Seksual: Studi Komparatif Hukum Islam dan Hukum Positif Indonesia." *Journal of Feminism and Gender Studies* 5, no. 2 (2025): 82–91.
- Maryam, St., Putri Rahyu, Suci Mulyati, Nuryadin, dan Salmiati. "Praktik 'Iddah dan Ihdād serta Pemenuhan Hak-Hak Perempuan Perspektif Maṣlaḥat al-Ṭūfi di Desa Soki." *Maqasid: Jurnal Studi Hukum Islam* 14, no. 2 (2025): 187–202. <https://doi.org/10.1016/j.jretconser.2023.103527>.
- Miftahussurur, Wildan, Saini, dan Moh Jeweherul Kalamiah. "Paradigma Baru Bimbingan Pra Nikah: Integrasi Maqasid Syariah dan Fikih Syafi'i untuk

- Membangun Ketahanan Keluarga.” *Syariah: Jurnal Hukum Keluarga Islam* 1, no. 2 (2025): 37–53.
- Muhaimin. *Metode Penelitian Hukum*. Mataram: Mataram University Press, 2020.
- Mustofa, Ali. “Pernikahan pada Masa Studi terhadap Perkuliahan Mahasiswa.” *Jurnal Pendidikan Islam Nusantara* 3, no. 1 (2024): 68–88.
- MZ, Husamuddin. “Hifzh al-‘Irđ dalam Transformasi Sosial Modern (Upaya Menjadikan Hifzhu al-‘Irđ sebagai Maqāsid al-Ḍarūrīy).” *At-Tasyri’: Jurnal Ilmiah Prodi Muamalah* 11, no. 2 (2019): 119–32.
- Nafiah, Siti Nurul Wahdatun, dan Reno Kuncoro. “Metode Takhrij Hadis: Keotentikan Hadis tentang Anjuran Menikah.” *Ar-Risalah: Media Keislaman Pendidikan dan Hukum Islam* 22, no. 1 (2024): 95–108. <https://doi.org/10.69552/ar-risalah.v22i1.2343>.
- Paryadi. “Maqashid Syariah: Definisi dan Pendapat Para Ulama.” *Jurnal Cross-Border* 4, no. 2 (2021): 201–16.
- Rijali, Ahmad. “Analisis Data Kualitatif.” *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>.
- Sholihah, Rohmahtus, dan Muhammad Al Faruq. “Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab.” *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 4 (2020): 112–30.
- Sup, Devid Frastiawan Amir. “Konsep Dasar Maslahah di dalam Islam: Dari Hifz al-Din hingga Hifz al-Mal.” *Syariah: E-Proceeding of Islamic Law*, 2023, 47–58.
- Susilawati, Susilawati, dan Try Bunga Firma. “Marginalisasi Perempuan dalam Pernikahan di Kalangan Mahasiswa Universitas Islam Negeri (UIN) Imam Bonjol Padang.” *Yinyang: Jurnal Studi Islam Gender dan Anak* 18, no. 1 (2023): 123–38. <https://doi.org/10.24090/yinyang.v18i1.7050>.
- Wiranto, Muhammad, dan Nasri Akib. “Larangan Mendekati Zina dalam Q.S. Al-Isra’ / 17:32 (Analisis Kajian Tahlili).” *El-Maqra’: Jurnal Ilmu Alquran, Hadis dan Teologi* 2, no. 1 (2022): 33–51.