



## THE PURPOSE OF MARRIAGE ACCORDING TO THE CONGREGATION OF MASJID AL-MURSYID, JEMBER, EAST JAVA

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### Abstrak

Penelitian ini mengkaji pandangan Jamaah Masjid Al-Mursyid, Jember, Jawa Timur tentang tujuan pernikahan dalam konteks Islam. Dengan menggunakan metode kualitatif dan analisis tematik, data dikumpulkan melalui kuesioner. Hasil penelitian mengungkapkan bahwa pernikahan dianggap sebagai bentuk ibadah yang penting dalam Islam, yang tidak hanya bertujuan untuk memperoleh ridho Allah tetapi juga untuk mengikuti sunah Rasulullah. Dalam pandangan jamaah, pernikahan berfungsi sebagai sarana utama untuk membangun keluarga yang harmonis dengan prinsip sakinah, mawadah, dan warahmah. Selain itu, pernikahan juga berperan sebagai langkah preventif untuk menghindari perbuatan yang tidak baik dan melanggar norma-norma agama. Pernikahan dilihat sebagai upaya strategis untuk menjaga kehormatan diri dan memastikan bahwa individu dapat terhindar dari tindakan-tindakan yang tidak sesuai dengan ajaran Islam. Untuk meningkatkan kualitas pernikahan, pentingnya program pendidikan agama dan pelatihan pernikahan yang komprehensif juga diidentifikasi. Penelitian ini menyarankan pengembangan program intervensi yang lebih efektif untuk mendukung kesejahteraan pasangan suami istri dan keluarga harmonis berdasarkan nilai-nilai Islam.

**Kata kunci:** Tujuan Pernikahan, Keluarga, Rumah Tangga, Islam.

### Abstract

This study examines the views of the Jamaah Masjid Al-Mursyid, Jember, East Java, on the purpose of marriage within the Islamic context. Using qualitative methods and thematic analysis, data were collected through questionnaires. The findings reveal that marriage is considered an important form of worship in Islam, not only aiming to gain Allah's pleasure but also to follow the sunnah of the Prophet Muhammad. According to the congregation, marriage serves as the primary means of building a harmonious family based on the principles of sakinah, mawadah, and warahmah. Additionally, marriage plays a preventive role in avoiding improper actions and violating religious norms. It is seen as a strategic effort to maintain personal honor and ensure that individuals avoid actions contrary to Islamic teachings. The importance of comprehensive religious education and marriage training programs to enhance the quality of marriage is also identified. This study suggests developing more effective intervention programs to support the well-being of married couples and harmonious families based on Islamic values.

**Keywords:** purpose of marriage, family, household, Islam.

## A. INTRODUCTION

Marriage is a social institution that has become an integral part of many cultures and religions worldwide. However, recently, there has been a significant shift in views and practices of marriage, especially in Asia. For instance, in Japan, surveys show that many young people are reluctant to marry or have families due to concerns about the high cost of living in major cities, the lack of good job opportunities, a work culture that makes it difficult for both partners to work, and the challenges women face in returning to full-time work after having children. In 2023, the number of marriages in Japan dropped below 500,000 for the first time since the 1930s.<sup>19</sup> This decline in marriage rates impacts Japan's birth rate, which faces the possibility of dramatic depopulation and a shrinking workforce and economy.<sup>20</sup>

A similar phenomenon is observed in South Korea, where the number of marriages has decreased by 40% over the past ten years. Financial concerns, particularly the cost of weddings and housing, are the main barriers for many South Koreans in their 20s and 30s to marry. These economic challenges outweigh other reasons for not marrying, such as a lack of interest in marriage or concerns about the burden of childbirth and childcare. The decline in marriage rates in South Korea also contributes to broader demographic and economic issues, similar to the impact seen in Japan.<sup>21</sup>

In Indonesia, data from the Central Statistics Agency shows that marriage rates have also significantly declined from 2018 to 2023. In 2018, the marriage rate was recorded at 2.01 million couples, but it dropped to 1.96 million couples in 2019. Subsequently, the marriage rate continued to decline in 2020 to 1.78 million couples, followed by 1.74 million marriages in 2021 and 1.70 million couples in 2022. In 2023, the marriage rate in Indonesia dropped again to 1.58 million couples, a decrease of about 128,000 couples compared to the previous year. The decline in marriage rates in

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<sup>19</sup> Hornyak, T. (2024, July 21). Japan asks young people why they are not marrying amid population crisis. The Guardian. <https://www.theguardian.com/world/article/2024/jul/19/japan-asks-young-people-views-marriage-population-crisis#:~:text=In%202023%2C%20the%20number%20of,Research%20had%20predicted%20for%202035>.

<sup>20</sup> McCurry, J. (2022, September 14). Record number of young people in Japan rejecting marriage, survey shows. The Guardian. <https://www.theguardian.com/world/2022/sep/14/record-number-of-young-people-in-japan-rejecting-marriage-survey-shows>

<sup>21</sup> Muzaffar, M. (2024, March 5). South Korean marriages crash 40% in just 10 years. The Independent. <https://www.independent.co.uk/asia/east-asia/south-korea-marriages-birthrate-b2507149.html>

Indonesia reflects the social and economic changes occurring in society, which require attention to understand their causes and impacts on the social structure.<sup>22</sup>

However, the perspective on marriage is changing, especially among young people. Marriage is no longer viewed as something sacred. Instead, marriage is often seen as a burden with the primary obligation of having children. This shift in perspective suggests that traditional values regarding marriage may no longer be relevant for the younger generation, who are more focused on practical and personal aspects of their decision to marry.<sup>23</sup>

The phenomenon of declining marriage rates and changing perspectives on this institution deserves primary attention among researchers and policymakers. These changes are not only reflected in marriage statistics but also in the way the younger generation views marriage and family. In this context, it is important to understand how views on marriage are evolving in society.

Several previous studies have examined the purpose of marriage from various perspectives. For example, the study by Januario, R. A., Sj, F., and Thoriquddin, M. titled "Hakikat dan Tujuan Pernikahan di Era Pra-Islam dan Awal Islam"<sup>24</sup> explores the purpose of marriage in historical and early religious contexts. Additionally, the study conducted by Anam, K., titled "Studi Makna Perkawinan dalam Perspektif Hukum di Indonesia: Komparasi Kitab Undang-Undang Hukum Perdata (KUH Per) dengan Kompilasi Hukum Islam"<sup>25</sup> discusses the meaning of marriage from a legal perspective. However, no research has yet examined the purpose of marriage from the perspective of a specific community, such as the congregation of Masjid Al-Mursyid, Jember, East Java.

Therefore, this research is important to conduct. Focusing on the views of the congregation of Masjid Al-Mursyid provides a new perspective on the purpose of marriage in a local context that may differ from the more general views or those expressed in previous studies. This research aims to fill the existing gap by presenting a deeper understanding of how religious and social values influence views on marriage in this community.

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<sup>22</sup> Pandu, P. (2024, March 7). Now more and more young people are reluctant to get married. *kompas.id*. [https://www.kompas.id/baca/english/2024/03/06/en-faktor-di-balik-tren-penurunan-angka-pernikahan?status=sukses\\_login&status\\_login=login&loc=hard\\_paywall](https://www.kompas.id/baca/english/2024/03/06/en-faktor-di-balik-tren-penurunan-angka-pernikahan?status=sukses_login&status_login=login&loc=hard_paywall)

<sup>23</sup> Arlinta, D. (2024, March 7). Marriage rates decrease, marriage perspective changes, no longer sacred. *kompas.id*. [https://www.kompas.id/baca/english/2024/03/07/en-angka-perkawinan-turun-perspektif-perkawinan-berubah-tak-lagi-sakral?status=sukses\\_login&login=1722269322350&open\\_from=header\\_button&loc=header\\_button](https://www.kompas.id/baca/english/2024/03/07/en-angka-perkawinan-turun-perspektif-perkawinan-berubah-tak-lagi-sakral?status=sukses_login&login=1722269322350&open_from=header_button&loc=header_button)

<sup>24</sup> Januario, R. A., Sj, F., & Thoriquddin, M. (2022). HAKIKAT DAN TUJUAN PERNIKAHAN DI ERA PRA-ISLAM DAN AWAL ISLAM. *Jurnal Al-Ijtima'iyah*, 8(1), 1. <https://doi.org/10.22373/al-ijtima'iyah.v8i1.11007>

<sup>25</sup> Anam, K. (2019). STUDI MAKNA PERKAWINAN DALAM PERSEPEKTIF HUKUM DI INDONESIA. *Yustitiabelen*, 5(1). <https://doi.org/10.36563/yustitiabelen.v5i1.214>

Overall, this research aims to provide a clearer picture of how marriage is viewed in the context of a religious community and how social changes affect these views. Through a better understanding of the factors influencing marriage, it is hoped that beneficial solutions can be found to promote the well-being of families and society as a whole.

## **B. RESEARCH METHODOLOGY**

This study employs a qualitative method with a thematic analysis approach. Data were collected using a questionnaire with open-ended questions completed by the congregation of Masjid Al-Mursyid in Jember, East Java. Participants included individuals of various ages and marital statuses, such as married, divorced, and widowed. The questionnaire was designed to explore the views, experiences, and meanings of marriage from an Islamic perspective, as well as its social, emotional, and economic dimensions.

Once the data were collected, analysis was conducted using thematic analysis techniques. The first step in the analysis involved transcribing the questionnaire responses to facilitate the analysis process. Next, the data were coded by identifying key themes that emerged from the participants' answers. This process involved grouping similar information and identifying recurring patterns to understand the views and meanings of marriage according to the studied community.

The results of the thematic analysis were used to formulate conclusions and recommendations related to the purpose of marriage within the context of the Masjid Al-Mursyid community. These findings are expected to provide in-depth insights into how Islamic values are applied in daily marriage practices and offer recommendations for more effective pre-marriage education or training programs.

## **C. RESULTS AND DISCUSSION**

Marriage is a social institution with deep religious values for Muslims. Based on the questionnaire responses from the congregation of Masjid Al-Mursyid in Jember, East Java, the purpose of marriage is seen to have a strong spiritual dimension. For them, marriage is not merely viewed as a social contract between two individuals but, more importantly, as an act of worship aimed at seeking Allah's pleasure. Marriage is considered a lifelong act of worship that must be approached with full awareness and commitment to religious teachings.

One of the primary purposes of marriage, as expressed by the congregation, is to worship Allah together. Marriage is a means of worshipping Allah and is rewarded if conducted in accordance with

Islamic guidance, positively impacting physical and mental health.<sup>26</sup> This indicates the significance of marriage as a means to enhance worship and faith, both individually and collectively as a couple. By worshipping together, partners are expected to support each other in fulfilling religious commands and avoiding prohibitions. The shared worship is also anticipated to strengthen the emotional and spiritual bond between husband and wife.

In Islamic view, in addition to being an act of worship, marriage is also considered a Sunnah of Allah and the Prophet Muhammad.<sup>27</sup> The Prophet Muhammad himself exemplified marriage through a life filled with love, justice, and responsibility. By following the Sunnah of the Prophet, the congregation feels that they can perfect their faith. Marriage, in this context, is not only seen as a social obligation but also as a religious act that brings blessings and rewards. Adhering to the Prophet's Sunnah in marriage also means applying the moral and ethical values taught by Islam in daily life.

Another goal expressed by the congregation is to establish a family that is *sakinah*, *mawadah*, and *warahmah*. A *sakinah* family is one full of peace, *mawadah* means filled with love, and *warahmah* signifies being blessed with mercy. This concept reflects the congregation's hope for a harmonious and happy family. This is consistent with the findings of Jahwa et al. (2024), which define marriage as a social institution aimed at creating a happy and eternal family, from religious, social, and legal perspectives.<sup>28</sup> Marriage is seen as an initial step toward forming a family environment conducive to the spiritual and emotional development of family members. In a *sakinah*, *mawadah*, and *warahmah* family, it is hoped that each family member will experience tranquility, happiness, and blessings.

Additionally, marriage is also viewed as a means to protect oneself from actions prohibited by Allah. In Islam, marriage is one way to safeguard honor and purity. Through marriage, couples are expected to avoid adultery and other immoral actions. Marriage serves as a strong barrier that prevents individuals from falling into sinful actions driven by unchecked desires.<sup>29</sup> Marriage is also hoped to make life calmer and more directed. In a lawful and halal relationship, couples can fulfill their biological and emotional needs in a manner permitted by religion. This provides security and tranquility in daily life.

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<sup>26</sup> Nurliana, N. (2022). Pernikahan dalam Islam Antara Ibadah dan Kesehatan Menuju Keselamatan. *Al-Mutharahah Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 19(1), 39–49. <https://doi.org/10.46781/al-mutharahah.v19i1.397>

<sup>27</sup> Basri, R. (2015). KONSEP PERNIKAHAN DALAM PEMIKIRAN FUQAHA. *DIKTUM: Jurnal Syariah Dan Hukum*. <https://doi.org/10.35905/diktum.v13i2.364>

<sup>28</sup> Jahwa, E., Siregar, D. P., Harahap, M. R., Mubarak, I., & Akbar, A. (2024). Konsep Perkawinan Dalam Hukum Islam dan Hukum Nasional di Indonesia. *j-innovative.org*. <https://doi.org/10.31004/innovative.v4i1.8080>

<sup>29</sup> Malisi, A. S. (2022). PERNIKAHAN DALAM ISLAM. *SEIKAT Jurnal Ilmu Sosial Politik Dan Hukum*, 1(1), 22–28. <https://doi.org/10.55681/seikat.v1i1.97>

According to our observations, the social dimension of marriage cannot be overlooked. In Muslim communities, marriage often serves as an event that strengthens social and familial relationships. Marriage is not merely a religious and legal event; rather, it signifies the coming together of two individuals and their families from different backgrounds.<sup>30</sup> Through marriage, two distinct families can bond and get to know each other more closely. This has a positive impact on the community as a whole, as it strengthens social networks and enhances a sense of togetherness. Marriage also provides an opportunity to teach values of goodness and care for others, both within the family and in broader society.

Marriage is also an excellent means for increasing offspring, ensuring the continuity of lineage, and preventing a break in genealogy. Islam places significant emphasis on lineage and its protection.<sup>31</sup> Marriage plays an important role in the education and upbringing of children. Through marriage, couples are expected to create a family that serves as the primary educational environment for their children. In the family, children are taught religious, moral, and social values that will form the foundation of their future development. Parents have a responsibility to educate their children well so that they can grow into individuals who are faithful, morally upright, and beneficial to society.

Furthermore, marriage is viewed as a form of long-term commitment between two individuals. In Islam, marriage is a sacred bond that must be upheld with utmost care. Therefore, this marital bond is considered highly sacred and noble in Islamic law, as it creates a harmonious and happy family.<sup>32</sup> Husbands and wives are expected to support each other and work together to face life's challenges. This commitment also includes the responsibility to respect, love, and care for one another. In a relationship based on commitment and trust, couples can build a stable and happy life.

On the other hand, marriage also brings significant responsibilities. Both husband and wife must fulfill their roles and responsibilities according to religious teachings. The husband, as the head of the family, is responsible for protecting, guiding, and meeting the family's needs. Meanwhile, the wife also plays a crucial role in supporting her husband and managing the household. In fulfilling these roles, couples are expected to complement each other and work well together. Husbands and wives should be

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<sup>30</sup> Hidayati, S. (2017). Penyesuaian Budaya dalam Perkawinan. *JOMSIGN Journal of Multicultural Studies in Guidance and Counseling*, 1(1), 83. <https://doi.org/10.17509/jomsign.v1i1.6053>

<sup>31</sup> Hasanah, H., & Salmi, S. (2017). NILAI EDUKASI KASIH SAYANG DALAM KEHIDUPAN RUMAH TANGGA RASULULLAH SAW. Hasanah | Jurnal Dedikasi Pendidikan. <https://doi.org/10.30601/dedikasi.v1i2.82>

<sup>32</sup> Afiati, N. T., Wafiroh, N. A., & Sofyan, N. M. S. (2022). UPAYA PASANGAN SUAMI ISTRI TIDAK MEMILIKI KETURUNAN DALAM MEMPERTAHANKAN KEHARMONISAN RUMAH TANGGA (Studi Kasus di Desa Siru Kabupaten Manggarai Barat NTT). *Al-IHKAM Jurnal Hukum Keluarga Jurusan Ahwal al-Syakhshiyah Fakultas Syariah IAIN Mataram*, 14(2), 161–184. <https://doi.org/10.20414/alihkam.v14i2.6927>

able to cooperate cohesively and continuously, understanding each other and maintaining a balance between rights and obligations to create a safe, peaceful, and prosperous home environment.<sup>33</sup>

Moreover, marriage is expected to provide emotional protection and support for the partners. Marriage aims not only to fulfill sexual needs but also to offer emotional closeness, security, and respect. Therefore, individuals tend to seek partners who align with their vision and mission.<sup>34</sup> In marriage, spouses are expected to be loyal life partners who strengthen each other. With this emotional support, couples can better face life's challenges. The love and affection that grow within marriage are also hoped to bring happiness and emotional satisfaction to the partners. In the modern world, which is full of challenges, marriage also serves as a refuge from various pressures and problems. In a harmonious family, members can support each other and provide a sense of security. This is crucial for maintaining the mental and emotional health of each family member. With support from partners and family, individuals can confront problems more calmly and confidently.

Marriage also has an important economic dimension. In marriage, spouses are expected to work together to manage family finances. This collaboration is intended to create economic stability within the family. Economic stability is essential for maintaining household harmony and ensuring the fulfillment of basic needs. However, while economics is not everything, inadequate income relative to household needs can trigger disputes or turmoil leading to divorce.<sup>35</sup> In this context, spouses must have mutual understanding and support in managing family finances.

Lastly, marriage is expected to provide happiness and life satisfaction for the partners. In a harmonious marriage, partners can love each other and bring happiness to each other. It is important for married couples to pay extra attention to improving the quality of their marital relationship to achieve greater happiness and personal satisfaction.<sup>36</sup> This happiness is derived not only from material aspects but also from spiritual and emotional aspects. With love and happiness in marriage, partners are expected to lead a more meaningful and blessed life.

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<sup>33</sup> Nurani, S. M. (2021). Relasi hak dan kewajiban suami istri dalam perspektif hukum Islam (Studi Analitis Relevansi hak dan Kewajiban suami istri berdasarkan Tafsir Ahkam dan Hadits Ahkam). *Al-Syakhsyiyah Journal of Law & Family Studies*, 3(1), 98–116. <https://doi.org/10.21154/syakhsyiyah.v3i1.2719>

<sup>34</sup> Hayati, S. A., & Prasetya, M. E. (2023). Pengaruh Usia terhadap Kesiapan Menikah pada Wanita Remaja. *Jurnal Consulenza Jurnal Bimbingan Konseling Dan Psikologi*, 6(2), 224–233. <https://doi.org/10.56013/jcbkp.v6i2.2309>

<sup>35</sup> Marzuki, I., & Udi, A. Q. A. (2023). Urgensi Aspek Ekonomi dalam Perspektif Keluarga Hukum Islam dan Hukum Positif. *Jurnal Preferensi Hukum*, 4(1). <https://doi.org/10.55637/jph.4.1.6692.103-113>

<sup>36</sup> Kendhawati, L., & Purba, F. D. (2019). HUBUNGAN KUALITAS PERNIKAHAN DENGAN KEBAHAGIAAN DAN KEPUASAN HIDUP PRIBADI: STUDI PADA INDIVIDU DENGAN USIA PERNIKAHAN 1-5 TAHUN DI BANDUNG. *Jurnal Psikologi*, 18(1), 106. <https://doi.org/10.14710/jp.18.1.106-115>

Overall, the responses from the Jamaah Masjid Al-Mursyid questionnaire and observations show that marriage has many important objectives, including religious, social, emotional, economic, and spiritual aspects. Marriage is seen as an act of worship that must be carried out with full awareness and commitment to religious teachings. By making marriage a means of worship, forming a harmonious family, protecting oneself from immoral acts, and properly educating children, it is hoped that a happy and blessed life can be achieved.

To maximize the achievement of marriage goals, it is important to pay attention to pre-marital education and training. The Religious Affairs Office (KUA) offers various guidance programs. Pre-marital counseling provided by KUA is a government effort to reduce divorce rates and build families on a solid foundation. Mandatory topics in this guidance include Building a Strong Family Foundation, Planning a Solid Marriage Towards a Harmonious Family, Marriage Dynamics, Family Needs, Family Health, Building a Quality Generation, Family Resilience in Facing Contemporary Challenges, etc.<sup>37</sup>

In addition, religious institutions have provided comprehensive and in-depth pre-marital education programs, such as those held by the Instagram account @deenacademyid and the programs offered by the Islamic Family Academy. These programs are often led by knowledgeable ustadz or mentors, offering quality training on family financial management, mental health, and the application of Islamic values in daily life. Such education is available and can help couples preparing for marriage to be better prepared for various challenges in their marital lives. Through this education and training, couples can enhance their understanding of marital rights and obligations and strengthen their commitment to religious teachings.

Pre-marital education also plays a crucial role in preparing couples to build a harmonious and prosperous family. These programs not only provide knowledge but also the practical skills needed for a successful married life. Pre-marital counseling is highly effective in helping individuals envision or gain an initial understanding of the issues they may face in married life.<sup>38</sup> Further research on the application of marital values in daily practice can provide additional insights for designing more effective and relevant intervention programs. This, in turn, can improve the well-being of couples and families and strengthen the foundation of marriage to create a happy and blessed life.

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<sup>37</sup> PPID (Pejabat Pengelola Informasi dan Dokumentasi Kabupaten) Jember. (2023). Bimbingan Perkawinan Pranikah bagi Calon Pengantin KUA Revitalisasi angkatan XI Tahun 2023 di Kantor Kecamatan Ajung. <https://ppid.jemberkab.go.id/berita-ppid/detail/bimbingan-perkawinan-pranikah-bagi-calon-pengantin-kua-revitalisasi-angkatan-xi-tahun-2023-di-kantor-kecamatan-ajung>

<sup>38</sup> Sholehah, E. R. (2023). Peran Bimbingan Pranikah Dalam Mewujudkan Keharmonisan Keluarga Pasangan Tahun 2022 Di Kecamatan Balong Kabupaten Ponorogo [Undergraduate Thesis, IAIN Ponorogo]. <http://etheses.iainponorogo.ac.id/id/eprint/26222>

## D. CONCLUSION

Based on the analysis of the questionnaire responses from Jamaah Masjid Al-Mursyid, Jember, East Java, marriage is seen as an institution with significant spiritual and social dimensions. The findings indicate that the objectives of marriage include aspects of worship to attain Allah's pleasure and to follow the Sunnah of the Prophet Muhammad. This underscores that marriage is viewed as a primary means of lifelong worship and a way to perfect one's faith. Additionally, marriage is considered the foundation for forming a harmonious family (*sakina, mawaddah, and rahmah*), where every aspect of marriage aims to create an environment that supports the spiritual and emotional development of family members.

In addition to its spiritual function, marriage also plays a crucial role in social, emotional, and economic aspects. It not only strengthens the bonds between two individuals and their families but also provides emotional support and economic stability. Marriage serves as a platform to build a broader social network and provides a basis for religious education and moral values. This concept highlights the importance of marriage in shaping a harmonious society that integrates religious values into every aspect of daily life.

To enhance the quality of marriage, it is important to develop comprehensive religious education and marriage training programs. This includes support in family financial management, mental health, and the promotion of Islamic values in daily practice. Further research on the application of marital values in practical contexts can provide additional insights useful for designing more effective and relevant intervention programs. These programs would support the well-being of couples and the development of harmonious families.

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