Journal Education and Government Wiyata ISSN 2986-5131
Volume 4 Nomor 4, November 2026 (1686-1699)
https://journal.wiyatapublisher.or.id/index.php/e-gov

BEYOND LEGAL VALIDITY: MARRIAGE READINESS AND FAMILY LIFE IN ISLAMIC LAW

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ABSTRACT

A marriage that is religiously and legally valid is not always accompanied by sufficient mental, emotional, economic, and relational readiness to sustain family responsibilities over time. Existing studies of Islamic marriage law frequently emphasize pillars, requirements, registration, and legal consequences, while the relationship between marital validity and the substantive readiness of prospective spouses remains insufficiently integrated. This study examines the position of marital validity and prospective spouses' readiness in Islamic law and aims to formulate their relationship within family life. Using a qualitative normative legal method, the study applies statutory, conceptual, and content-analysis approaches to legislation, the Compilation of Islamic Law, books, and Indonesian journal articles published between 2020 and 2026. The findings identify four dimensions of readiness—mental, emotional, economic, and relational—which do not determine the validity of the marriage contract but directly affect maintenance, communication, conflict management, and family resilience. The study concludes that Islamic marriage law should preserve legal validity as its foundation while strengthening premarital guidance based on maqāṣid al-sharī'ah to support protection, responsibility, and sustainable family harmony.

Keywords: *Islamic Marriage Law; Marital Readiness; Family Resilience; Maqāṣid Al-Sharī'Ah*

ABSTRAK

Pernikahan yang sah secara agama dan hukum tidak selalu disertai dengan kesiapan mental, emosional, ekonomi, dan relasional yang cukup untuk menopang tanggung jawab keluarga dalam jangka panjang. Studi-studi yang ada mengenai hukum perkawinan Islam sering kali menekankan pada rukun, syarat, pencatatan, dan akibat hukum, sementara hubungan antara keabsahan pernikahan dan kesiapan substantif calon mempelai masih belum terintegrasi secara memadai. Penelitian ini mengkaji kedudukan keabsahan pernikahan dan kesiapan calon mempelai dalam hukum Islam serta bertujuan untuk merumuskan hubungan keduanya dalam kehidupan berkeluarga. Dengan menggunakan metode penelitian hukum normatif kualitatif, penelitian ini menerapkan pendekatan perundang-undangan, konseptual, dan analisis isi terhadap peraturan perundang-undangan, Kompilasi Hukum Islam, buku, serta artikel jurnal Indonesia yang diterbitkan

antara tahun 2020 hingga 2026. Temuan penelitian mengidentifikasi empat dimensi kesiapan—mental, emosional, ekonomi, dan relasional—yang tidak menentukan keabsahan akad nikah, tetapi berpengaruh langsung terhadap nafkah, komunikasi, manajemen konflik, dan ketahanan keluarga. Penelitian ini menyimpulkan bahwa hukum perkawinan Islam harus tetap mempertahankan keabsahan hukum sebagai landasannya, sekaligus memperkuat bimbingan perkawinan berbasis maqāṣid al-sharī'ah untuk mendukung perlindungan, tanggung jawab, dan keharmonisan keluarga yang berkelanjutan.

Kata Kunci: *Hukum Perkawinan Islam; Kesiapan Menikah; Ketahanan Keluarga; Maqāṣid Al-Sharī'Ah*

INTRODUCTION

Marriage in Islamic law is a legal bond that generates legal consequences, moral responsibilities, and social obligations for spouses who establish a household. Marital validity is determined by fulfillment of the pillars and requirements prescribed by Islamic law, whereas the sustainability of family life is strongly influenced by the spouses' capacity to perform their rights and obligations responsibly. In Indonesia, Article 2(1) of Law No. 1 of 1974 places religious law as the foundation of marital validity, while registration provides legal certainty for the relationship. A problem arises when couples satisfy the formal legal standard but enter marriage with limited preparation for communication, conflict management, role sharing, financial management, and parenting.

Social evidence shows that relational conflict and economic difficulties remain major factors in divorce in Indonesia. Statistics Indonesia recorded 438,168 divorce cases in 2025; 282,326 were associated with continuous disputes and quarrels, while 105,727 were related to economic problems (Badan Pusat Statistik [BPS], 2026). These figures do not establish that every divorce is caused by insufficient premarital readiness, yet they indicate that communication, conflict management, and economic capacity are highly relevant to marital continuity.

Recent literature provides several related lines of inquiry. Sadzali et al. (2022) examined family resilience through the perspective of maqāṣid al-sharī'ah and emphasized the importance of welfare-oriented family policy. Musyafaah et al. (2023) highlighted the capacity of families to adjust roles and maintain physical and psychological well-being during crisis. Wahyuni et al. (2024) positioned premarital guidance as a means of equipping couples with knowledge about the purposes of marriage and household responsibilities. These studies indicate that family readiness is closely linked to practical capacity after the marriage contract.

Other studies show that the contribution of premarital programs

depends heavily on implementation quality. Muliadi (2024) found that marriage guidance in Nagan Raya Regency still faces constraints that limit its contribution to family resilience, while Permana et al. (2026) focused on improving prospective spouses' readiness through a marriage guidance program at the Tanjungmedar Religious Affairs Office. These five studies address family resilience, premarital guidance, and welfare, yet the conceptual relationship between legal validity and substantive marital readiness remains fragmented across different themes.

The academic concern arises from a tendency in marriage-law scholarship to treat validity as the principal endpoint of analysis, while life after the marriage contract is discussed separately. The research gap lies in the absence of an integrated framework connecting legal validity with mental, emotional, economic, and relational readiness under maqāṣid al-sharī'ah. The novelty of this study is the explicit distinction between validity, which determines the legal status of the marriage contract, and readiness, which functions as a preventive capacity for carrying out family responsibilities.

Accordingly, this study addresses two questions: how are marital validity and prospective spouses' readiness positioned within Islamic law and Indonesian marriage law, and how can maqāṣid al-sharī'ah reorient marriage law from legal compliance toward stronger readiness for family life? The study aims to analyze the relationship between validity and readiness and to formulate a legal orientation that strengthens family resilience without altering the pillars and requirements of a valid marriage. Its significance lies in bringing legal certainty into closer relationship with conflict prevention and family protection.

METHOD

This study employs a qualitative method with a normative legal research design, using statutory and conceptual approaches. The statutory approach examines the rules governing marital validity, the legal position of prospective spouses, and the rights and obligations of husbands and wives under Law No. 1 of 1974 as amended by Law No. 16 of 2019 and the Compilation of Islamic Law. The conceptual approach analyzes the relationship between the validity of the marriage contract and the mental, emotional, economic, and relational readiness of prospective spouses. The analysis is guided by maqāṣid al-sharī'ah, particularly the protection of life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl).

The study draws on primary, secondary, and tertiary legal materials collected through library research. Primary materials include Indonesian marriage legislation, the Compilation of Islamic Law, and Qur'anic provisions related to marriage. Secondary

materials consist of Indonesian-language journal articles published from 2020 to 2026, books on Islamic family law, studies of marital readiness, and literature on family resilience. Divorce statistics from Statistics Indonesia are used as contextual evidence. Sources were selected according to substantive relevance, publisher credibility, publication year, and availability of full text.

The materials were analyzed descriptively and analytically through systematic interpretation and content analysis. The first stage inventoried and classified rules concerning marriage validity, spousal rights and obligations, and the purposes of family formation. These rules were then compared with literature on psychological readiness, communication, economic capacity, family health, and conflict management. The analysis distinguishes factors that determine the validity of marriage from dimensions of readiness that strengthen family resilience. The argument was cross-checked against legislation, Islamic legal sources, and relevant academic literature.

RESULTS AND DISCUSSION

A. The Concept of Marital Validity in Islamic Law and Indonesian Legislation

The validity of marriage in Islamic law begins with the marriage contract as a legal act that creates a spousal relationship and the rights and obligations attached to it. The contract requires identifiable parties, a will to establish marriage, a guardian, witnesses, and offer and acceptance. These elements provide the sharī‘ah basis for the legal formation of the marital relationship. In Indonesian family law, classical fiqh rules interact with state regulation concerning procedure, age, consent, registration, and proof of marriage (Danial, 2021).

The Compilation of Islamic Law provides a clear formulation of the elements required for Muslim marriage. Article 14 lists the prospective husband, prospective wife, marriage guardian, two witnesses, and offer and acceptance. The guardian occupies an important position in the legal structure of the contract, but this does not justify coercion of the prospective bride. The consent of the parties remains central because marriage creates a long-term legal relationship that will be lived by both spouses (Nurdin, 2022).

Consent is also affirmed by Article 6(1) of Law No. 1 of 1974 and Article 16 of the Compilation of Islamic Law. Consent means that the decision to marry must arise from the will of both parties because the contract affects personal life, finances, lineage, parenting, and civil relations. From the perspective of maqāṣid al-usrah, consent is related to the purpose of establishing a tranquil family and protecting the dignity of both spouses (Ubaidillah & Ismail, 2022).

Age is another element of Indonesian marriage regulation. Law No. 16 of 2019 establishes 19 years as

the minimum marriage age for both men and women. The rule reflects a more equal protective orientation and is linked to physical and psychological maturity, reproductive health, education, and child protection. The age threshold also corresponds with the Islamic legal objective of protecting life and intellect because child marriage can create risks for health, education, and social development (Junaedi et al., 2025).

At the national level, the relationship between Article 2(1) and Article 2(2) of the Marriage Law demonstrates two related dimensions. Religious law provides the substantive basis of validity, while registration provides legal evidence to the state that the marriage has occurred. Positive-law scholarship distinguishes material requirements attached to prospective spouses from formal requirements concerning procedure and registration (Putri, 2021).

Marriage registration serves a protective function because a marriage certificate is authentic evidence of the spouses' identities, the date of marriage, and the existence of the legal relationship. Classical fiqh does not treat registration as a pillar of marriage, but modern administration gives documentation a central role in disputes over marital status, joint property, maintenance, inheritance, and children's civil administration. The development of Indonesian Islamic family law therefore reflects continuing interaction between fiqh and state legislation to strengthen legal certainty and family protection (Asman et al., 2023).

Thus, marital validity in Indonesia brings religious norms and state law into a single regulatory framework. The pillars and requirements preserve the integrity of the contract, while consent, age limits, registration, and proof strengthen legal protection. Validity answers whether a marriage satisfies normative requirements, while the quality of life after the contract still depends on the spouses' psychological, economic, social, and parenting capacities. This distinction provides the basis for treating readiness as a complementary capacity rather than a new condition of validity.

B. Mental, Emotional, and Economic Readiness of Prospective Spouses in Islamic Law

Readiness for marriage concerns the ability of prospective spouses to accept a new status, perform responsibilities, and build family relationships in accordance with Islamic values. Mental, emotional, and economic readiness are not pillars that determine whether a marriage contract is valid; instead, they operate as substantive capacities for carrying out the consequences of marriage. Marital readiness includes moral, spiritual, physical, psychological, and material maturity, together with an understanding of future family roles (Munzillah et al., 2024).

Mental readiness is reflected in the ability to accept changes in lifestyle, priorities, responsibilities, and social relationships after marriage. Prospective spouses need to recognize that family life may involve differences in personality, employment pressures, extended-family relations, health problems, and economic strain. The ability to accept a partner's strengths and weaknesses, understand commitment, and face conflict forms an important part of mental readiness (Aprilya et al., 2024).

Mental readiness also requires realistic expectations. Assuming that marriage will always be calm can produce disappointment when difficulties arise. Premarital guidance provides a setting in which prospective spouses can encounter these issues before marriage. Guidance delivered through lectures, discussion, and case simulation can strengthen understanding of communication, sakinah family principles, and economic planning (Haq et al., 2025).

Emotional readiness appears in the ability to identify, regulate, and express emotions without damaging the relationship. Emotional maturity helps an individual delay impulsive reactions, listen to a spouse's perspective, and choose healthier forms of conflict resolution. Davita (2021) found a very strong positive correlation between emotional maturity and marital readiness, with a correlation coefficient of 0.846 and a significance value of 0.000.

More recent evidence shows a similar pattern. A study involving 400 unmarried Generation Z individuals in Pekanbaru found that emotional maturity and attitudes toward marriage jointly explained 41.4 percent of the variance in marital readiness; emotional maturity had the stronger contribution, with a beta coefficient of 0.449 (Herawati et al., 2025). This finding reinforces the importance of self-regulation, empathy, and psychological stability before marriage.

Economic readiness is not synonymous with owning substantial assets or earning a high income. It is more appropriately measured by the ability to pursue lawful livelihood, prioritize needs, understand income and debt, and plan for food, housing, health care, and future children. Islamic law regulates maintenance proportionately to ability. In the premarital context, financial readiness also includes planning for emergency funds, housing, pregnancy, and children's education (Aprilya et al., 2024).

Household financial planning also depends on the couple's ability to communicate about money. A family with adequate income may still experience serious pressure when spouses cannot agree on priorities, control consumer debt, or establish a realistic lifestyle. A study of 252 Muslim respondents in Jakarta and Tangerang found that social and financial factors had positive and significant effects on Islamic family

financial planning (Yuliansyah et al., 2023).

These dimensions interact with one another. Economic stress can weaken emotional stability, while emotional immaturity can turn minor financial problems into prolonged conflict. Stable income likewise does not guarantee readiness when a person cannot accept differences or maintain commitment. Marital readiness should therefore be viewed through psychological, relational, spiritual, and economic dimensions together, consistent with the development of Islamic family law toward stronger family protection and welfare (Nuroniyah, 2020).

C. Responsibilities of Husbands and Wives in Building Family Resilience and Harmony

Marriage generates reciprocal rights and responsibilities for husband and wife. The relationship begins from the characterization of marriage as mītsāqan ghalīẓan (مِيثَاقًا غَلِيظًا), a solemn and firm covenant. This covenant requires both spouses to protect family life through material support, protection, emotional attention, education, and respect for the partner's dignity. Awareness of reciprocal rights and duties is therefore central to maintaining family harmony (Netti, 2023).

A core principle of spousal relations is mu'āsyarah bi al-ma'rūf (مُعَاشَرَةٌ بِالْمَعْرُوفِ), living together in a proper, respectful, and ethically sound manner. It includes appropriate communication, respect, fulfillment of family needs, avoidance of violence, and room for each spouse to express views. In contemporary marriage, mu'āsyarah bi al-ma'rūf supports welfare, partnership, and relational justice (Ardiansyah & Mahmudi, 2026).

The husband's responsibilities are closely related to qiwāmah (قِوَامَةٌ), a concept associated with maintaining, managing, and protecting the family. Qiwāmah is better understood as an entrusted leadership role carrying social, economic, and protective responsibilities. The husband is expected to provide protection, pursue maintenance, and safeguard a sense of security within the family. Contemporary analysis shows that qiwāmah can be implemented through participatory family relations rather than domination (Komar, 2026).

A concrete economic responsibility is nafaqah (نَفَقَةٌ), the fulfillment of family needs according to ability. Maintenance includes food, clothing, housing, health care, and reasonable necessities. A wife's income does not automatically remove the husband's duty of maintenance. Her financial contribution may be understood as ta'āwun (تَعَاوُنٌ), cooperative support for family welfare. Flexible economic roles should be organized through agreement and consideration of each spouse's circumstances (Afif & Zukin, 2024).

Family responsibility also requires syūrā (شُورَى), consultation in

decisions that affect shared life. Residence, income allocation, children's education, employment, asset purchases, assistance to extended family, and debt should be discussed together. Consultation creates space for tarāḍin (تَرَاضٍ), willing agreement formed through healthy communication. Family management based on consultation, commitment, balance, and religious values supports stability when the household faces change (Azhari et al., 2022).

Communication forms another essential element of relational responsibility. Islamic ethics recognizes qawlan layyinan (قَوْلًا لَيِّنًا), gentle speech, and qawlan ma'rūfan (قَوْلًا مَعْرُوفًا), proper and respectful speech. A study of 100 married couples in Sungai Raya District found a strong positive correlation between interpersonal communication and family harmony, with $r = 0.859$ and $p < 0.001$ (Jinan et al., 2026). This result highlights the practical importance of listening, expressing needs, and managing conflict.

When children are born, responsibility expands into tarbiyah (تَرْبِيَةٌ), upbringing and education that support religious, moral, intellectual, physical, and social development. A father's role cannot be reduced to financing, and a mother's role should not be confined to domestic work. Children require protection, emotional attention, role modeling, and education from both parents according to their capacities. Islamic family-law literature treats spousal rights, maintenance, and parenting as interconnected components of family continuity (Widodo et al., 2023).

The normative goal of these responsibilities is a family characterized by sakinah (سَكِينَةٌ), mawaddah (مَوَدَّةٌ), and raḥmah (رَحْمَةٌ). Sakinah denotes tranquility and security; mawaddah refers to love that motivates positive action; and raḥmah expresses compassionate care during weakness and difficulty. Family resilience grows from balance among qiwāmah, nafaqah, mu'āsyarah bi al-ma'rūf, ta'āwun, syūrā, and reciprocity. This framework enables the protection of life, lineage, and property to be realized in everyday family practice (Mubarok & Hermanto, 2023).

D. Reorienting Islamic Marriage Law from Legal Validity toward Readiness for Family Life

A reorientation of Islamic marriage law is needed to extend attention from fulfillment of the legal requirements of the marriage contract toward the ability of prospective spouses to live out family responsibilities after marriage. The pillars and requirements remain fundamental because they determine legal legitimacy, yet family life also involves financial management, communication, reproductive health, sexual relations, parenting, and conflict resolution. Reform of Islamic family law has therefore developed as a response to social change while

preserving core sharī‘ah values (Mafaza, 2022).

This reorientation does not turn psychological or economic readiness into new pillars of marriage. Validity and readiness have different legal functions. Validity determines whether a contract complies with Islamic and state law, whereas readiness concerns the capacity of the spouses to bear the consequences of that decision. The book Fondasi Keluarga Sakinah places marital preparation, relationship dynamics, conflict management, family needs, and financial management within one integrated framework of premarital education (Direktorat Bina KUA dan Keluarga Sakinah, 2021).

Maqāṣid al-sharī‘ah provides a normative basis for this expanded orientation. Protection of life (ḥifẓ al-nafs) is related to physical and psychological security, protection of intellect (ḥifẓ al-‘aql) to education and mental health, protection of lineage (ḥifẓ al-nasl) to responsible parenting, and protection of property (ḥifẓ al-māl) to sound economic management. A systems approach to maqāṣid allows marriage regulation to be evaluated through interconnected dimensions of family protection (Mubarok & Hidayati, 2023).

The age threshold of 19 years for men and women demonstrates one manifestation of this orientation. Age does not automatically guarantee maturity, but the threshold provides greater space for educational, psychological, reproductive-health, and economic development. Problems arise when dispensations are granted without adequate assessment of the prospective spouses’ circumstances. Studies of marriage dispensation point to risks of divorce, psychological difficulties, and reproductive-health problems where marriage occurs under conditions of limited readiness (Ulya et al., 2025).

Marriage guidance should therefore be treated as a substantive preventive instrument. Programs should address communication, rights and duties, finances, reproductive health, parenting, and conflict resolution through interactive methods. Premarital guidance occupies a strategic position in building resilient families because strengthening can begin before the spouses enter household life (Prayogi & Jauhari, 2021).

Premarital courses can also assist couples in assessing their own readiness. Angraeni et al. (2024) found that such courses contribute to prospective spouses’ readiness and produce welfare-oriented benefits because participants acquire practical knowledge for married life. Programs may therefore be strengthened through clearer content standards, qualified facilitators, case-based learning, and evaluation of understanding without making a certificate a determinant of marital validity.

The idea of premarital certification should likewise be treated proportionately. A certificate may demonstrate that a couple has

completed preparation, while assessment results can guide further counseling or referral. Ramadhan and Cahyani (2021) show that premarital programs can be situated within a welfare-oriented Islamic legal framework without altering the recognized pillars and requirements of marriage.

Reorientation also requires strengthening the institutional role of the Religious Affairs Office (KUA). Services can include needs assessment, premarital classes, individual counseling, health education, family financial literacy, and referral to professionals when psychological or health issues require further attention. In this model, the KUA functions as both a registration institution and an entry point for family strengthening. Readiness standards should not become discriminatory barriers based on poverty, employment, education, or health status; their purpose is to identify risks and provide appropriate support.

Ultimately, marriage law should operate at two connected stages. The first ensures fulfillment of the pillars, requirements, age, consent, and registration. The second strengthens the spouses' mental, emotional, economic, health, and social capacity after the contract. This model preserves validity as the legal foundation while treating readiness as a preventive and protective instrument. It enables Islamic marriage law to support sakinah, mawaddah, and raḥmah families that are resilient and capable of sustaining protection and parenting over time.

CONCLUSION

Marital validity in Islamic law and Indonesian legislation remains grounded in fulfillment of the pillars and requirements of marriage, consent of the prospective spouses, minimum age, and registration that provides legal certainty. Readiness serves a different function. Mental, emotional, economic, and relational readiness does not determine whether the contract is valid, but it strongly affects the spouses' ability to perform rights and obligations after marriage. Mental maturity supports acceptance of new responsibilities, emotional maturity strengthens conflict management, and economic readiness supports the fulfillment of needs and realistic family planning. These responsibilities are carried out through mu'āsyarah bi al-ma'rūf, qiwāmah, nafaqah, ta'āwun, syūrā, and reciprocity.

Maqāṣid al-sharī'ah provides the basis for reorienting marriage law from a dominant focus on legal compliance toward stronger readiness for family life. The protection of life, intellect, lineage, and property demonstrates that the purposes of marriage are closely linked to psychological security, family health, responsible parenting, and sound economic management. Premarital guidance, communication education, financial literacy, reproductive-health education, and targeted counseling can

therefore be strengthened as preventive instruments without changing the pillars or requirements of a valid marriage. This framework preserves the legality of the contract while enhancing the capacity of couples to form families characterized by sakinah, mawaddah, and raḥmah.

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