

Medan Nikah Clinic's Da'wah Strategy Against the Marriage Is Scary Trend: A Phenomenological Study among Young Muslims

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Abstract

The “Marriage Is Scary” trend reflects doubts, fears or concerns about married life that are often publicized through personal or reflective content on social media. The concerns often expressed stem from infidelity, domestic violence, marital unpreparedness, gender inequality, and poor conflict management leading to divorce. This study aims to analyze the da'wah strategy implemented by Medan's Nikah Clinic in dealing with the marriage is scary trend. The research uses a qualitative method with a phenomenological approach. Data were collected through observation, in-depth interviews with six program alumni, and documentation of activities at Nikah Clinic Medan, located in Medan City, North Sumatra. The data analysis technique was conducted by Miles and Huberman which includes data reduction, data presentation, and conclusion drawing. The results showed that Medan Nikah Clinic implemented a holistic education-based da'wah strategy, including: (1) organizing pre-marital lectures based on the integration of religious values and psychology; (2) involving professional da'i with interpersonal communication competencies; (3) establishing discussion forums and confidence-based matchmaking consultations; (4) outbound programs for character strengthening and partner cooperation; and (5) optimizing digital media for adaptive da'wah. This strategy is effective in building the mental, emotional, and spiritual readiness of prospective couples, which is reflected in the participants' narratives of increased self-confidence and decreased anxiety about marriage. This research contributes to enriching the study of da'wah strategies based on contemporary social phenomena and provides practical implications for the development of pre-marital education programs for the younger generation.

Keywords: Dakwah Strategy, Medan Marriage Clinic, Marriage Is Scary

Introduction

The Marriage Is Scary phenomenon is now trending on social media since August 2024. The trend was initially popular on TikTok, then expanded to other platforms such as Instagram and Twitter. Marriage is scary represents the stigma of distrust towards marriage among the modern young generation. This trend contains doubts, fears or concerns related to married life that are often publicized through personal or reflective content on social media. The concerns often expressed stem from infidelity, domestic violence in physical, emotional, or psychological forms, marital unpreparedness, gender inequality, and poor conflict management leading to divorce.

This concern is reinforced by the high divorce rate in Indonesia. According to the Central Bureau of Statistics (BPS) in 2024, the number of divorces in Indonesia reached 399,921 cases from the total number of marriages in Indonesia of 1,577,255 people and the number of divorces in North Sumatra in 2024 reached 15,955 cases which increased from 2023 of 15,660 cases. The factors that cause divorce are adultery, drunkenness, opium, gambling, forced marriage, apostasy, economy, continuous

disputes and quarrels, domestic violence, disability, polygamy, and leaving one of the parties (Stistika, 2024).

This phenomenon contradicts the teachings of Islam, which views marriage as a sunnah of the Prophet as well as a form of worship that has high spiritual value. Not only aims to fulfill biological and social needs, marriage in Islam is also intended as a means of getting closer to Allah and perfecting half of the religion (Nurliana, 2022). As mentioned in Surah Ar-Rum Verse 21, Allah explains that the main purpose of marriage is to produce *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) in family life (Nazaruddin, 2020).

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَءَايَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: "And among the signs of His power is that He created for you wives of your own kind, so that you may tend to them and feel secure in them, and He made between you love and affection. Indeed, in such things there are signs for those who think" (Q.S Ar Rum/30: 21) (Kemenag, 2019).

Da'wah has a strategic task in Islam to raise people's awareness, especially in instilling a proper understanding of marriage. According to Sheikh Ali Mahfudz, da'wah is an effort to encourage people to do virtue and guidance, telling them to do good and forbidding them from doing bad deeds, so that they get happiness in this world and in the hereafter (Mahfudz, 1952). Meanwhile, Arifin (2004) emphasizes that da'wah is a persuasive activity that is carried out consciously and planned in an effort to influence other people positively, both individually and in groups, to give them awareness and practice of religious teachings as a message conveyed to them without using violence.

Seeing the importance of the role of da'wah, the da'wah strategy can be the main solution in dealing with the young generation's fear of marriage. according to Tifanny, 2024), A strategy is a plan to carry out various da'wah activities to achieve certain goals. Strategy includes the use of methods and the utilization of various resources or strengths. Thus, achieving goals becomes the core of every decision in strategizing, so that before making a strategy, it is necessary to set clear goals and measure its success.

Further, Hadi (2019) emphasizes that the da'wah strategy must be able to show how technical implementation (tactics) is carried out, with a flexible approach according to the situation and conditions. Every step in the strategy needs to be connected to the components formulated by Lasswell, namely who is the da'inya, what message is conveyed, what media is used, who is the audience, and what effect is expected, so that everything is interrelated and carefully calculated. In line with that, Baidowi & Salehudin (2021) also mentions several stages of the process of making interrelated and applicable da'wah strategies, namely environmental analysis, strategy formulation, strategy selection, strategy implementation, and strategy evaluation. Each component of da'wah must be planned and executed effectively to achieve the set goals.

One of the institutions that actively implements da'wah strategies in the field of marriage education is the Medan Nikah Clinic. This clinic was first opened on November 1, 2015 and received official legality in 2021 under the auspices of the Golden Generation Family Institute. This institution houses various family education programs, ranging from adolescence to marriage preparation and parenting. The selection of Nikah Clinic Medan as the object of research is based on its consistent existence in providing marriage education to the younger generation. In addition, the main goal of

Nikah Clinic Medan is to reduce the divorce rate by providing education about marriage maturity, choosing the right partner, and building a harmonious family.

Based on interviews conducted, Nikah Clinic Medan considers that the marriage is scary trend is due to a lack of education about mature marriage so that people today are not ready to live in a household. In this article, the researcher concludes that patriarchy, infidelity, domestic violence, marriage unpreparedness, and parenting that does not support responsibility in the family lead to divorce. Religious approaches are becoming increasingly important in addressing this trend. A social phenomenon characterized by a decline in religious ties among teenagers, especially in urban areas such as Medan, leads to a lack of readiness to form a peaceful family. Based on data from the Medan Religious Court (PA), the divorce rate in Medan City has increased, from 3,041 cases in 2023 to 3,401 cases in 2024, which shows an increase in one year. This number shows how important divorce prevention measures are.

In response to this phenomenon, Nikah Clinic Medan provides a solution by providing marriage education as the main strategy to reduce divorce rates so that prospective couples are mentally, emotionally and spiritually prepared before building a family. This strategy is expected to change the negative perception of marriage and reduce the fear of the younger generation. Thus, this research is important to do in order to find out the da'wah strategy applied by Medan Nikah Clinic in dealing with the Marriage Is Scary trend. Through the application of the right da'wah strategy, it is hoped that a change in perception towards marriage, a decrease in the divorce rate, and the realization of a *sakinah, mawaddah, and rahmah* family can be achieved.

Several previous studies were found discussing the Marriage Is Scary phenomenon on social media, this research focuses on women's perspectives and describes the phenomenon of marriage is scary that develops on social media (Tiffany, 2024). The difference with the research conducted by the author is that this study focuses on the perspective of women parsing the phenomenon on social media, while the researcher centers on the perspective of the younger generation as a whole. However, the similarity is that both provide an explanation regarding what their fears are in marriage.

Previous researchers then discussed how the Marriage Is Scary phenomenon in the views of generation Z women, this study centers on the views of generation Z women regarding the Marriage Is Scary phenomenon which reflects what their concerns are in marriage (Lestari et al., 2020). The difference with the research conducted by the author is that this research centers on the views of generation Z women, while the researcher centers on da'wah strategies in dealing with the marriage is scary trend. However, they have the same thing in that they both provide an explanation of what their concerns are in marriage.

Previous researchers then analyzed the Marriage Is Scary phenomenon from the perspective of Islamic law and positive law in Indonesia with a normative, conceptual, and legal approach (Mafaz & Mafaz, 2024). The difference with the research conducted by the author is that this research centers on normative, conceptual, and legal approaches, while the researcher centers on da'wah strategies. However, it has the same thing, namely both providing an explanation regarding the importance of pre-marital education.

Previous research analyzed the perspectives of gen Z Muslim students on a college campus in the city of Bandung regarding the Marriage Is Scary issue. (Riswandi

et al., 2025). The difference with the research conducted by the author is the location of the different research sites. However, it has similarities, namely both providing an explanation regarding the importance of pre-marital education in equipping the younger generation to overcome the marriage is scary trend.

Previous research examined the role of pre-marital education in building marriage readiness and forming a *sakinah* family at the Medan City Branch of the “KLIK” marriage clinic (Sari & Fatimah, 2024). The difference with the research conducted by the author is that this research focuses on the role of pre-marital education in forming a *Sakinah* family, while the researcher focuses on *da'wah* strategies in dealing with the marriage is scary trend. However, it has similarities, namely both providing an explanation related to the research location, namely the Medan Nikah Clinic.

This research, in contrast to some of the previous studies that have been described, emphasizes the use of natural *da'wah* strategies to overcome the Marriage Is Scary phenomenon at Nikah Clinic Medan. This approach to marriage education has not been studied in previous research. In addition, this research aims to combine the analysis of social phenomena with institutional-based practical *da'wah* practices. Thus, this research will be able to provide new contributions to the development of contextual *da'wah* strategies amidst the social challenges faced by the younger generation.

The purpose of this study is to review and analyze the *da'wah* strategy implemented by Medan Nikah Clinic in facing the Marriage Is Scary trend. This research also aims to identify the factors that led to the emergence of the trend, explore the *da'wah* solutions that can be provided, and understand the challenges and opportunities faced by Nikah Clinic Medan in implementing its programs. In addition, this study aims to assess the effectiveness of the marriage education program run by Nikah Clinic Medan in changing the younger generation's perception of marriage.

Method

This research uses qualitative research methods with a phenomenological study approach. According to Creswell (2007) phenomenological research aims to reveal the meaning of life experiences experienced by several individuals towards a particular concept or phenomenon. The phenomenological approach was chosen to describe the *da'wah* strategy of Medan Nikah Clinic in facing the marriage is scary trend.

This research was conducted from January to March 2025 at the secretariat of the Golden Generation Family Institute (Medan Nikah Clinic). The purposive sampling method was used to select research informants. Informants must have at least one direct experience participating in the Medan Nikah Clinic program, (2) have experience assisting or being a mentor, and (3) understand the objectives and dynamics of the Medan Nikah Clinic's *da'wah* program. Based on these criteria, five informants were selected who met the criteria.

Table 1. Research Informants

Name	Gender	position
Hilmina Fitrah Nasution, S.AP., M.Si.	female	Founder
Doni Hardiani Siregar, S.Pd., M.Si.	female	Speakers and Counselors
Rika Almaya	female	alumnus
Billy Ramadhan	male	alumnus

The data collection techniques used were in-depth interviews, observation, and documentation. Interviews were conducted in a semi-structured manner with interview guidelines that were organized based on the research focus. Each interview, which lasted between 30 and 45 minutes, was recorded using a digital recording device with the informant's consent, then transcribed verbatim for data analysis purposes. The member checking technique, which confirms the transcripts and informants' interpretations to ensure the accuracy of their meanings, was used for data validation. During routine coaching sessions, participatory observation was conducted. An observation sheet was used to record the dynamics of interaction between presenters and participants, the technique of delivering the material, and how participants responded to the material. Documentation studies were conducted by examining official documents such as coaching modules, mentoring standard operating procedures (SOP), and content on Nikah Clinic Medan's social media.

Data analysis in this study uses the Miles and Huberman model which includes three stages, namely data reduction, data presentation, and conclusion drawing. (Sugiono, 2021). The analysis was done manually without the help of software. In the data reduction stage, data that has been collected through interviews, observations, and documentation is read repeatedly and then coded by marking parts of the data that are relevant to the research focus. The codes found were then grouped into several sub-themes, then developed into main themes that represented the da'wah strategy. At the data presentation stage, the reduced data is presented in the form of narratives and tables to describe the findings systematically. Inferential research is the final stage, where they connect themes to make conclusions about the pattern of strategies used. Through source triangulation and member checking, data validity is strengthened.

Results And Discussion

Profile of Medan Nikah Clinic

Nikah Clinic is a marriage education platform that offers complete knowledge about pre and post-marriage courses. Nikah Clinic Medan was first opened on November 1, 2015 by a young woman named Isnan Nisa Nasution also known as Nisa. Nisa is an alumnus of the first batch of Nikah Clinic Malang, which was directly supervised by Ustadz Yossi Al-Muzanni S.S. who was the first Founder of Nikah Clinic Indonesia. Nisa determined to open the Nikah Clinic Chapter 1 in Medan, which was assisted by Hilmina Fitrah Nasution, S.AP., M.Si. as Nisa's older sister and is one of the founders of the Medan Nikah Clinic today.

The Medan Nikah Clinic received official legality in 2021 under the auspices of the Golden Generation Family Institute. The Golden Generation Family Institute is an organization that collaborates with the North Sumatra provincial government in various activities. The organization oversees various family education activities including breastfeeding classes, nutrition classes, and youth education on marriage preparation and parenting. The main goal of Medan Nikah Clinic is to reduce the divorce rate by providing education on marriage maturity, choosing the right partner, and building a harmonious family. Programs offered are Marriage Intention and Mindset, Pre-Marital Health, Stages of Choosing a Mate and Ta'aruf, Khitbah and Mahar, Fiqh Walimah, Fiqh

Jima', Financial Management, Communication & Family Conflict Management, Talak and Rujuk, and Parenting.

The vision of the Medan Nikah Clinic is “Creating a Civilized Family that is SAMARADA (Sakinah, Mawaddah, Rahmah, wa Dakwah) in North Sumatra”. And the mission of the Medan Nikah Clinic is to mentally prepare young people in choosing and preparing themselves for marriage and the main means of da'wah in the family, providing education about the rules and laws of Islamic law related to the science of marriage, and instilling knowledge related to rights and obligations in households according to Islamic law.

The results of interviews with research informants showed several new themes. After the reduction process and open coding were completed, the researcher found three main themes (main themes) in the da'wah of Medan's Nikah Clinic. These themes include the da'wah strategies applied. In addition, factors affecting da'wah trends were found as well as solutions to overcome these dynamics. The coding results can be seen in the following table:

Table 2. Table of Themes, Sub Themes, and Coding

Theme	Sub theme	Coding
Da'wah Strategy of Medan Nikah Clinic	Pre- and Post-Marriage Course	- Spouse-to-be debriefing - Pre- and post-marriage guidance
	Da'i Professional	- Appropriate mentors who are experts - Credibility of da'wah material
	Matchmaking Consultation	Personal da'wah
	Outbound Program	- Teamwork - Experiential Learning
Factors causing the Marriage Is Scary trend	Social Media Optimization	Dissemination of educational content
	Divorce	Divorce case rate
	Freedom of Self Economy	Fear of being restrained Worried about economic stability
	Culture Trauma Social Media	Patriarchy Failed in the past Negative information on social media
Da'wah Solutions to the Marriage is Scary Trend	Lack of Knowledge	Lack of Marriage Knowledge
	Build a strong foundation Intention and purpose	Marriage education The orientation of marriage is aimed at worship and obedience to Allah SWT

The right couple	Choosing a partner with religious rules
Bertawakal	Surrender to Allah Swt.

Based on the table above, an in-depth description of each of these themes will be explained in the following sub-sections.

Da'wah Strategy of Medan Nikah Clinic

Based on the results of the researcher's interview with the founder or founder of the Medan Nikah Clinic with Hilmina Fitrah Nasution, S.AP., M.Si. that in facing the marriage is scary trend, the da'wah strategy implemented by the Medan Nikah Clinic is as follows:

1. Organizing Pre-Marriage Lectures as Da'wah Containers

In her interview, Hilmina Fitrah Nasution revealed that:

"We created this pre-marriage class so that prospective couples can have provisions. If they understand the responsibilities of husband and wife, God willing, they will be better prepared for the household." (Interview, 2025).

This program is a form of da'wah bil hal that lasts for 12 meetings per appointment, which is every Sunday, for 2-3 months. Doni Hardiani also added that:

"The class program for pre-marriage is delivered by a psychologist." (Interview 2025)

In this activity, mad'u are guided to understand the roles and responsibilities of each in marriage in accordance with the guidance of the Qur'an and Sunnah. With sufficient knowledge, one can be more confident in building a household. In addition, this is also done so that those who will enter into marriage are truly prepared, both mentally and materially, especially in realizing the functions of the family (Ramadan & Ramdani, 2022).

This finding is in line with research conducted by Hasan (2022) who revealed that premarital guidance is very important for prospective brides and grooms to provide the knowledge, understanding, and skills needed to live a household life according to Islamic law. Therefore, the pre-marital lectures organized by Nikah Clinic Medan not only serve as a tool to disseminate educational information, but also serve as a way to prevent various household problems that often occur in this day and age, especially among the younger generation (Cholil et al., 2024).

2. Providing Professional Da'i

Nikah Clinic Medan has mentors who act as da'i in accordance with their fields. The existence of these professional da'i is important to ensure the quality of the materials and learning experience, so that they can obtain accurate and relevant information (Sari & Fatimah, 2024). The materials provided in this program include: Marriage Intention and Mindset, Pre-Marital Health, Stages of Choosing a Mate and Ta'aruf, Khitbah and Mahar, Fiqh Walimah, Fiqh Jima', Financial Management, Communication & Family Conflict Management, Talak and Rujuk, and Parenting. This is as stated by Hilmina Fitrah Nasution in the following interview.

"The class program includes several stages. The activities begin with pre-marriage classes by psychologists, pre-marital health classes by doctors, and pre-conception nutrition classes. Next, participants follow the stages of choosing a mate and ta'aruf combined with outbound activities. The material in the following weeks includes fikih dowry, KUA administration, fikih walimah, fikih jima' (which is divided into two

classes), family financial management, conflict management, fikih talak-rujuk, parenting, and ends with a stabilization session.” (Interview 2025)

Hilmina also adds:

“So, 13 materials were presented by 13 different speakers. So you can imagine, different people, different expertise.” (Interview, 2025)

Based on these interviews, it can be seen that each theme is taught by resource persons who are experts in their fields, so that the material presented is deeper, right on target, and can be contextualized with the actual problems faced by prospective brides. This model can support the effectiveness of da'wah by providing reliable information, so that brides-to-be will feel a diverse learning experience and according to the needs of today's households.

This finding is in line with the study (Musyafa'ah et al., 2021) which found that the pre-marital course required the involvement of family consultants, religious leaders, psychologists and other professionals in their respective fields to optimize the results of the guidance. Medan's Nikah Clinic, on the other hand, uses a more structured approach where one subject is taught by one particular resource person to emphasize the specialization and depth of the subject compared to Musyafa'ah, which emphasizes the diversity of resource persons' backgrounds.

3. Creating a discussion and matchmaking consultation

The Medan Nikah Clinic also holds a consultation room as a means of personal da'wah to mad'u and alumni with several married couples who act as “KLIK Companions”. The ikhwan and akhwat really get the material, as well as better direction and guidance during and after college. The mad'u can share experiences, talk, and ask questions about their choice of life partner, and how to build a healthy relationship. (Sari & Fatimah, 2024). This was conveyed by Hilmina Fitrah Nasution in the following interview.

“We don't want them to just come to study, then go home without enough knowledge. So we created a consultation room, where there are pairs of mentors with whom they can discuss, share, or just ask about things they are confused about. This also makes the atmosphere more personal and less rigid.” (Interview, 2025)

A da'wah approach that is more humanist and responsive to the needs of the mad'u is demonstrated by this discussion and consultation model. The personal approach allows da'i to adjust their da'wah methods to the mental readiness of the mad'u so that the message delivered is more easily accepted (Syaifuddin et al., 2024). This concept allows participants to not only receive information, but also feel listened to, understood, and get practical advice that suits their circumstances. This finding is in line with research Pramono (2016) which revealed that pre-marital counseling using interactive approaches, such as consultation and group discussions, improved bride-to-be readiness better than one-way lectures. Nikah Clinic Medan's approach is more innovative than the model studied by Pramono because it involves experienced married couples as mentors, which makes the mentoring atmosphere more real and familiar to the participants.

4. Conducting an Outbound Program

An outbound program is a form of activity carried out outside or in nature. The Medan Nikah Clinic provides an outbound program designed to build stronger relationships between mad'u and help the theory that has been taught be applied to real-world situations. These activities are not only fun but also educate the mad'u to

gain a better understanding of how relationships work in teams. In an interview, Hilmina Fitrah Nasution said:

"Then there will be stages of choosing a soul mate and taaruf. The stages of choosing a soul mate and taaruf are all outbound. So there is material in the morning, in the afternoon we go outbound. That's for the third week." (Interview, 2025)

From this quote, it can be seen that Medan Nikah Clinic combines the delivery of material in the morning with outside practice in the afternoon, especially at the stage of choosing a mate and ta'aruf. This demonstrates an experiential learning approach, where theory is used directly in activities that require collaboration. Outbound participants learn about character, building trust, communicating well, and assessing the dynamics of cooperation, all of which are important provisions for choosing a life partner.

This approach is relevant to Kolb's experiential learning theory which emphasizes that learning is a process where knowledge is created through the transformation of experience, involves four main stages that are interconnected continuously, and combines elements of behaviorism, cognitivism, and constructivism so that it becomes a holistic educational approach (Rahmi, 2024).

5. *Optimising Digital Da'wah Media*

Nikah Clinic Medan utilises social media as an effective da'wah platform in the digital era to influence, promote, and disseminate information to mad'u about marriage. Content is shared with narratives that build the spirit of marriage for Allah, especially the younger generation about the importance of preparing themselves before marriage. This is as conveyed by Hilmina Fitrah Nasution in the following interview:

"We also try to create content that is not just giving information, but can also motivate to get married. Then, the content is also marriage education. So through social media, we can reach more people, especially young people today." (Interview, 2025)

Through this approach, Nikah Clinic Medan also expands its da'wah reach through digital media. This strategy shows the response of the Medan Nikah Clinic to the behaviour of modern society in today's digital era. This approach is in accordance with the findings Chanra & Tasruddin (2025) which asserts that social media has great potential to serve as an effective medium of da'wah if we understand the nature and preferences of the millennial generation and implement the right strategies to achieve better results that are relevant to our times. In this context, Nikah Clinic Medan demonstrates innovation by combining informative and inspirational da'wah content. The content is also designed to inspire the audience to do real things to prepare for a blessed marriage, not just know.

Factors Causing the Marriage Is Scary Trend

The Marriage Is Scary phenomenon reflects the fears and doubts that many young people have about marriage. Based on interviews with resource persons from Medan's Nikah Clinic as well as analysis of various secondary data, there are several main factors that cause young people's fear of marriage.

Firstly, the divorce factor. According to the Central Bureau of Statistics (BPS) in 2024, the number of divorces in Indonesia reached 399,921 cases out of 1,577,255 marriages in Indonesia and the number of divorces in North Sumatra in 2024 reached 15,955 cases, which increased from 15,660 cases in 2023. According to Nurhalisa (2021) in his journal identified that divorce is caused by several factors, namely unpreparedness

for marriage both physically and emotionally, incompatibility, infidelity, and domestic violence both physically and psychologically. Data shows that the number of failed households instils new fears among the younger generation.

Second, the factor of personal freedom. Young people often experience the fear of losing their freedom and space. An interview with Hilmina Fitrah Nasution revealed that many young people today prioritise personal advancement and freedom, so marriage is seen as a threat to their freedom. Many young people prioritise personal growth, career and personal freedom, seeing marriage as an obstacle, thus increasing their fear of getting married. This is in line with the findings of Riska Herliana & Khasanah Nur (2023) who found that having a wedding can give you time to grow professionally or academically.

Third, economic factors. Economically, there are several reasons why people are reluctant to get married. One is because they are worried about their finances before the wedding and how to prepare for the wedding. Another factor is the issue of livelihood for their future. Zakih & History, (2023) which mentions that apart from other factors such as incompatibility, infidelity, and domestic violence, economic reasons are one of the main causes of divorce.

Fourth, cultural factors. According to the founder of Nikah Clinic Medan, emphasizes: "Patriarchal culture is one of the challenges in marriage." (Interview, 2025)

Patriarchy is a state in which men rule in various aspects of human life, including in marriage, which results in the idea that women should be submissive. For example, men are less empowered in the process of raising children, which is borne by the mother, and the father only needs to earn a living, so there is no physical and emotional closeness between father and child (Asfari, 2022). As a result, many women feel disillusioned in marriage due to lack of independence, which contributes to the high divorce rate and fatherless generation in Indonesia. Fatherless is a condition where a father's role is missing in his child's life, so there is no closeness between father and child (Arsyia Fajarrini & Umam, 2023).

Fifth, the trauma factor. Fear of marriage failure as a result of past trauma or the experiences of people close to them. For example, when someone sees their parents divorce, their fear of getting married will increase. In addition, according to Salsabila et al. (2023) trauma from previous infidelity, mistrust of the opposite sex, and dysfunctional problems in the family or neighborhood can be other reasons why one rejects marriage.

Sixth, the influence of social media. There is a strong influence of information from various social media, especially those discussing marriage, and the marriage is scary trend (Lestari et al., 2020). Unrealistic and perfect marriages are often portrayed on social media which can cause anxiety and fear.

Seventh, the lack of knowledge about marriage. The lack of understanding about the meaning of marriage and the necessary preparation makes many individuals feel unprepared. Hilmina Fitrah Nasution emphasizes:

"One of the main causes of divorce is the lack of knowledge in choosing a partner." (Interview, 2025)

In this case, pre-marital education should provide knowledge and preparation for someone who is getting married or preparing for marriage (Warda et al., 2024). With sufficient knowledge, one can be more confident in building a household.

It is possible that the fear of marriage in the younger generation is caused by a combination of internal factors (trauma, personal uncertainty, lack of education), and external factors (media influence, patriarchal culture, economic conditions, and high divorce rates). This data was obtained through data triangulation from informant interviews, BPS statistical data, and previous research. In addition, the Marriage Is Scary phenomenon is reinforced by changing social values among the younger generation who prioritize personal freedom and success over long-term loyalty. Many young people delay marriage because they are worried about losing their freedom, are emotionally unprepared, are not compatible with their partner, or are influenced by unrealistic images of marriage posted on social media. Unless appropriate measures are taken, such as providing more systematic pre-marital instructions and spreading positive stories about marriage on social media, this trend will have a significant impact on social dynamics in the future.

Da'wah Solutions to the Marriage Is Scary Trend

The growing trend of marriage is scary among the younger generation shows that there is fear and apprehension in building a marriage. In response to the growing marriage is scary trend, Medan's Nikah Clinic has a big part to play in responding to concerns around marriage. They are here to provide education to prospective brides and young couples so that their marriage will become a family that is *sakinah, mawaddah, warahmah*.

Based on interviews with Hilmina Fitrah Nasution, S.AP., M.Si. and Ustadzah Doni Hardiani Siregar, S.Pd., M. Psi. that solutions that can be applied in overcoming this trend include the following:

1. Building a Strong Foundation Before Marriage

The key to overcoming the fear of marriage is to attend marriage education. Although it is part of Allah's destiny, marriage still requires effort and careful preparation to go well. Hilmina emphasized that:

“With enough knowledge, one can be more confident in building a household.” (Interview, 2025)

Meanwhile, in the material on the intention and mindset of marriage delivered by Ustadzah Doni Hardiani emphasized that

“In terms of knowledge, prospective married couples need to understand their respective rights and obligations, family education, health, and the laws governing marriage.” (Interview, 2025)

From a psychological perspective, men must be ready to carry out their role as the leader of the family (*qawwam*), while women must be ready to accept the role of wife and mother. Physical health also needs to be considered by maintaining a healthy lifestyle and early detection of possible congenital diseases. In addition, social readiness is also needed by establishing good relationships with family, neighbors, and the surrounding environment in order to create a harmonious household life (Fillaili, 2023).

2. Straightening the Intention and Purpose of Marriage

In the pre-marriage guidance of the Medan Nikah Clinic, Hilmina and Ustadzah Doni Hardiani mentioned that Marriage in Islam is not only about love and worldly

happiness, but also worship to get closer to Allah SWT and follow the sunnah of the Prophet Saw. The goal is to form a family that is sakinah, mawaddah, warahmah (calm, full of love, and affection), and continue pious and pious offspring. In this regard, the Prophet said.

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 to marry, then marry, for marriage is more subduing to the gaze, and more fortifying to the farji (private parts). And whoever cannot afford it, then let him fast, for it will fortify him." (HR. Bukhari, Muslim, Tirmidzi)

By setting the right intention, marriage is seen as a way to get closer to Allah and is no longer something scary.

3. Choosing the Right Partner

In choosing a partner, prioritize considering kufu' (equality) in religion, education, and good social status. By getting to know the background of the candidate and the partner's family because the family has a big influence in shaping a person's character. Hilmina said that:

"Efforts to get a good partner must be made, not just resignedly accepting the situation." (Interview, 2025)

In this case the Messenger of Allah (SAW) said about the recommendation to marry for those who have religion which was narrated by al Bukhari and Muslim (Al-Bukhari, 2009).

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ .
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ

Meaning: "Musaddad narrated to us Yahya from Ubaidullah, who said: Sa'id ibn Abu Sa'id narrated to me from his father Abu Hurayrah (may Allah be pleased with him), from the Prophet (peace and blessings of Allah be upon him). He said: "A woman is married for four things: for her wealth, for her lineage, for her beauty, and for her religion; so choose the one who has religion, and your hands will be filled with dust." (HR. Al-Bukhari no. 5090 dan Muslim no. 1446)

It is very important to know the family background of your prospective partner because family has a significant influence on a person's character.

4. Putting Your Trust in Allah Swt.

After making efforts, we leave the results to Allah Swt. Tawakal means surrendering completely to Allah Swt. after trying. Ustadzah Doni Hardiani mentioned that:

"Morally and spiritually it is necessary to solidify the intention, do istikharah, be sincere, and be ready to face the consequences of marriage." (Interview, 2025)

Hilmina also added:

"She has life principles, one of which is to believe that Allah's promise is a good woman for a good man and vice versa." (Interview, 2025)

As Allah SWT. says in Surah An-Nur verse 26.

الْحَيِّثُ لِلْحَيِّثِ وَالْحَيُّونَ لِلْحَيِّثِ وَالطَّيِّبُ لِلطَّيِّبِ وَالطَّيِّبُونَ لِلطَّيِّبِ

Meaning: "Abominable women for abominable men and abominable men for abominable women, and good women for good men and good men for good women".

(QS. An-Nur/22: 26) (Kementerian Agama, 2019)

In this case Allah Swt. also opens for him the door to halal, good sustenance, and gives him His gifts and mercy for those who want to get married in Surah An-Nur verse 32.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "Marry off those who are celibate among you and those who are marriageable among your bond-servants, both men and women. If they are poor, Allah will enable them by His bounty. Allah is All-Wise, and All-Knowing".

(QS. An-Nur/22: 32) (Kemenag, 2019).

If any of those who wish to marry are so poor that they cannot fulfill all the needs of the marriage and the household, they should be encouraged and assisted to carry out their good intentions. In this case, materially and financially is also an important factor, where the husband must be responsible for earning a living, while the wife must have the ability to manage the family finances. Even from Abu Hurairah the Prophet said:

ثَلَاثَةٌ حَقَّ عَلَى اللَّهِ عَوْنُهُمُ: النَّكَاحُ يُرِيدُ الْعَفَافَ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ. رواه احمد

Meaning: "There are three kinds of people whom Allah is obliged to help: the one who marries with the intention of preserving his chastity, the slave who seeks to free himself by paying a ransom to his master, and the one who fights in the cause of Allah". (HR. Ahmad)

With faith in Allah's promise and determination in endeavor, the fear of marriage can be overcome. What Allah and His Messenger recommend, must bring goodness and wisdom.

Furthermore, researchers triangulated sources by interviewing two main sources: Hilmina Fitrah Nasution, S.AP., M.Si., who manages the Medan Nikah Clinic, and Ustadzah Doni Hardiani Siregar, S.Pd., M.Psi., who provides pre-marital guidance. Both provide mutually reinforcing perspectives on how to overcome the daunting trend of marriage, both from an educational, psychological perspective, as well as Islamic values in building marriage.

Challenges and Opportunities of Medan Nikah Clinic

Based on an interview with the founder of Medan Nikah Clinic Hilmina Fitrah Nasution, S.AP., M.Si. Based on the results of the research, Nikah Clinic Medan faces several challenges in its operations, most of which are related to the regeneration of the management. Old administrators often have to leave their duties due to personal reasons such as getting married, moving, or being busy with other work. This results in the management and supervision process becoming the responsibility of the founder, which requires intensive attention. In addition, new administrators need to undergo a time-consuming learning process, which in turn adds to the burden on founders to ensure smooth operations.

On the other hand, Medan Nikah Clinic has various promising opportunities. The clinic has established cooperation with the Medan City KUA, alumni will obtain a certificate from the Medan Nikah Clinic and be recognized by the KUA. So couples who want to get married no longer need to take pre-marital guidance at the KUA, making the marriage process easier. In addition, Nikah Clinic Medan offers a "Member Card KLIK" program that provides various benefits for alumni, including the opportunity to get discounts on various wedding-related services such as wedding dresses, catering, digital invitations, and even discounted prices for honeymoons. The clinic also builds networks and partnerships with various institutions and sponsors, including banks and wedding service providers that allow alumni to contribute in supporting the clinic's activities. All these opportunities provide great potential for the sustainability and future development of Nikah Clinic Medan (Chudori et al., 2024).

The Effectiveness of the Medan Nikah Clinic's Da'wah in Facing the Marriage Is Scary Trend

Effectiveness is related to how goals or results are achieved and whether these results are useful or beneficial. The effectiveness of the Medan Nikah Clinic's educational program in dealing with the marriage is scary trend can be seen from the responses of alumni after studying at the Medan Nikah Clinic.

According to Rika Almaya as an alumni of the Medan Nikah Clinic, said that:

"Guidance from the Medan Nikah Clinic is quite effective for reducing fear of marriage, as long as you seriously absorb the knowledge given. Sometimes what makes marriage is scary is not just about the marriage, but because of the lack of mental, financial, knowledge and communication preparation." (Interview, 2025)

According to Arya and Billy, alumni of Nikah Clinic Medan, the guidance provided at Nikah Clinic Medan is very effective in overcoming fears and doubts about marriage. Arya emphasized that marriage requires knowledge, not just material needs such as clothing, shelter and food. This clinic is an important platform for learning and provision of pre and post-marriage knowledge. Billy also added that:

"The guidance at this clinic is very important to overcome the fears experienced by many young people, which are often caused by personal trauma or the failure of a close relative's household." (Interview, 2025)

Based on the researcher's participatory observations, the pre-marital lecture sessions at Nikah Clinic Medan do not only discuss marriage fiqh, but also actively engage participants through communication simulations, discussions on how to resolve conflicts, financial planning, and provision of reproductive healthcare. The enthusiasm of participants to ask questions and speak up shows that the method of delivery at Nikah Clinic Medan is effective in building the understanding and practical skills of brides-to-be.

By participating in the program at Nikah Clinic Medan, participants will better understand the meaning and purpose of marriage as well as the correct stages in choosing a life partner, which will hopefully prevent future domestic problems. In addition, they can also gain insight into family finances so that they are not surprised by economic responsibilities after marriage, learn parenting, and there are breastfeeding classes, so at Nikah Clinic Medan there is pre to post marriage knowledge.

With regard to changes in attitude and understanding. The three alumni of Nikah Clinic Medan, Rika, Arya, and Billy, stated that attending the clinic's pre-marital

classes brought about changes in their attitudes and understanding of marriage. Rika explained that:

"Many students who were initially afraid of the concept of "marriage is scary" became calmer and more realistic after learning. They now understand that marriage is not just about love and happiness, but also requires mental readiness, good communication, and conflict management." (Interview, 2025)

According to Arya, with the knowledge, especially in family conflict management, they can be better prepared to face challenges in the household without fear or exaggeration. Billy also felt a positive change, feeling more eager to prepare himself in the mental, scientific, and economic aspects in order to build a household in accordance with the guidance of the sunnah of the Prophet Muhammad SAW, towards an Islamic household and sakinah, mawaddah, warahmah.

Then, when compared with previous studies, for example in research Hasan (2022) who stated that people who had attended marriage counseling at the religious affairs office only received basic information about ablution, prayer, and the responsibilities of husband and wife, and the pre-marital counseling only lasted for one hour. After fulfilling the administrative requirements of marriage, they could not attend pre-marital counseling. Unlike Nikah Clinic Medan, which is more flexible by considering psychology, communication, household finances, and reproductive health. Nikah Clinic Medan also provides more comprehensive assistance compared to the shorter formal pre-marital counseling at the KUA.

The data and analysis show that Nikah Clinic Medan's lecture program has significant positive effects. The program not only reduces the fear of marriage, but also equips young people with the knowledge, mental readiness, and practical skills necessary to build a harmonious and sustainable Islamic family.

Conclusion

Based on the results of this study, it can be concluded that the da'wah strategy carried out by the Medan Nikah Clinic in facing the "Marriage is Scary" trend involves a holistic and adaptive approach to the needs of the younger generation. The strategy includes organizing pre-marital lectures as the main educational media, strengthening the capacity of da'i through the selection of professional da'i, providing consultation rooms and match discussions, implementing outbound programs to build character and cooperation, and optimizing digital da'wah media as a means of continuing education. Data analysis shows that this approach is effective in improving the mental, emotional, and spiritual readiness of prospective couples, as well as reducing the fear of marriage. Alumni of Nikah Clinic Medan felt positive changes, in the form of increased understanding of the meaning of marriage, readiness to face household challenges, and skills to build a harmonious family.

Nikah Clinic Medan is advised to continue developing da'wah methods that are adaptive to the needs of the younger generation. In addition, it is important to expand the range of participants, so that more young people can benefit from the program. This study was limited to alumni of the Medan Nikah Clinic and relied on data from interviews over a short period of time. Further research is recommended to conduct a long-term study of alumni after they have entered married life, as well as compare the effectiveness of similar programs in different regions to enrich the research data.

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