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"Marriage is Scary" on Social Media: A Critical Response Perspective of the Prophetic Hadith

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Abstract

The decline in marriage rates in Indonesia recorded in 2024 marked the lowest figure since 1997/1998, indicating a significant social shift in the meaning attributed to the institution of marriage. This phenomenon is further reinforced by the social media trend entitled "Marriage is scary", which has shaped negative perceptions of marriage, particularly among Generation Z. The circulating narratives portray marriage as an emotional and financial burden, as well as a space vulnerable to conflict and gender inequality. This study aims to construct a social understanding of marriage as shaped by social media narratives through the perspective of the Prophetic Hadiths of Muhammad. Employing a qualitative approach and comparative analysis, this research uses the theory of social constructivism and social exchange theory to understand how these perceptions are formed and disseminated. The findings show that the Hadiths of the Prophet offer educational, empathetic, and solution-oriented narratives regarding marriage. Values such as communication, simplicity, responsibility, and mutual respect between partners are emphasized as foundational elements in building a healthy household. Therefore, Hadiths can function as a counter-narrative capable of balancing the negative perceptions that are growing in digital spaces. Integrating Hadith values into communicative and contextual forms of digital preaching (dakwah) represents a strategic step in rebuilding a positive image of marriage.

Keywords: Marriage is scary; Hadith; Social Media; Social Construction.

Abstrak

Penurunan angka perkawinan di Indonesia yang tercatat pada tahun 2024 merupakan yang terendah sejak 1997/1998, menunjukkan adanya pergeseran sosial yang signifikan dalam memaknai institusi pernikahan. Fenomena ini diperkuat oleh tren media sosial bertajuk "marriage is scary", yang membentuk persepsi negatif terhadap pernikahan, terutama di

kalangan generasi Z. Narasi-narasi yang beredar menayangkan pernikahan sebagai beban emosional dan finansial, serta ruang yang rawan konflik dan ketidaksetaraan gender. Penelitian ini bertujuan untuk menyusun konstruksi sosial mengenai pernikahan yang terbentuk melalui narasi media sosial dengan perspektif hadis Nabi Muhammad. Dengan pendekatan kualitatif dan analisis komparatif, penelitian ini menggunakan teori konstruktivisme sosial dan teori pertukaran sosial untuk memahami bagaimana persepsi tersebut terbentuk dan disebarluaskan. Hasil kajian menunjukkan bahwa hadis-hadis Nabi menyajikan narasi yang mendidik, empatik, dan solutif terkait pernikahan. Nilai seperti inklusivitas, empatik dan toleran serta keadilan tanggung jawab, terhadap pasangan menjadi dasar penting dalam membangun rumah tangga yang sehat. Oleh karena itu, hadis dapat berfungsi sebagai kontra-narasi yang mampu menyeimbangkan persepsi negatif yang berkembang di ruang digital. Integrasi nilai-nilai hadis ke dalam media dakwah yang komunikatif dan kontekstual menjadi langkah strategi untuk membangun kembali citra positif terhadap pernikahan.

Kata Kunci: *Marriage is scary*; Hadis; Media Sosial; Konstruksi Sosial.

INTRODUCTION

The latest data from the Badan Pusat Statistik (BPS) indicates a declining trend in the number of marriages in Indonesia over the last three years. In 2024, 1,478,302 marriages were recorded, a decrease of 98,953 from the previous year, which saw 1,577,255 marriages. Meanwhile, in 2022, the number of marriages stood at 1,705,348.¹ This decline has resulted in the lowest marriage rate since 1997/1998. Previously, the record for the lowest number of marriages occurred in 1996/1997, with 1,489,765 recorded unions.²

Coinciding with the decline in Indonesia's marriage rates, a social media trend highlighting negative perceptions of matrimony has emerged, known as "marriage is scary." Based on available data, this trend has been turned into a hashtag, generating thousands of videos expressing anxieties about married life. Furthermore, Google Trends analysis shows that the popularity of the phrase surged significantly starting on August 8, 2024, reaching a peak score of 100 daily searches on August 13, 2024.³ This trend continues to this day. Research suggests that the content circulating on social media has successfully cultivated negative perceptions regarding marriage, with Generation Z being the most affected group. This indicates a significant increase in public interest and concern regarding the issue.⁴

The "marriage is scary" phenomenon has emerged as a response to various events reflecting failed marital relationships, particularly those that negatively impact women. Several high-profile cases in 2024 served as primary triggers. For instance, the divorce of celebrities RR and TR in May 2024 was fueled by poor communication and the husband's failure to meet emotional needs. In the same month, the public was shocked by the infidelity scandal involving actor AA. Furthermore, in August 2024, the domestic violence case involving CIN added to the growing list of negative

¹ (Badan Pusat Statistik) BPS, "Nikah dan Cerai menurut Provinsi (Kejadian) 2024," 2025.

² Fina al-Mafaz, Arfan Abbas, dan Fakhruddin, "Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law" 11, no. 2 (2024): 329–44, <https://doi.org/10.24952/multidisipliner.v11i2.13555>.

³ Muhammad Fikri Asy'ari dan Adinda Rizqy Amelia, "Terjebak dalam Standar Tiktok : Tuntutan yang Harus Diwujudkan ? (Studi Kasus Tren Marriage is Scary)" 03, no. 09 (2024): 1438–45.

⁴ Muhammad Syafiq, "Peran Influencer Di Media Sosial Terhadap Tren Menikah Itu Menakutkan (Analisis Maqashid Syariah)," *Prosiding ICMIL* 1 (2024): 150–57, <https://doi.org/https://doi.org/http://dx.doi.org/10.30983/icmil>.

narratives surrounding marriage. These events spread rapidly across social media, effectively shaping public opinion and reinforcing the perception that marriage is a daunting prospect.⁵

The complexity of the issues arising from the "marriage is scary" trend, along with its influence on how the younger generation perceives marriage, demands an in-depth study that is both reflective and solution-oriented. In this context, there is a need to explore Islamic values derived from the Hadith as a constructive narrative alternative. As a source of Islamic teaching that is both transhistorical and universal, the Hadith contains fundamental principles regarding marital life that emphasize education, harmony, and the formation of a resilient family unit. Consequently, this study aims to analyze the content of Hadiths related to marriage while evaluating their relevance in responding to the growing anxieties and negative perceptions in the digital space. Furthermore, this research seeks to compare the construction of public understanding formed through social media narratives with the normative perspective offered by the Hadith. The goal is to formulate a common ground that can serve as a foundation for rebuilding a positive image of marriage in the contemporary era.

LITERATURE REVIEW

Before proceeding to the main discussion, it is essential to review relevant previous studies to understand the extent to which negative perceptions of marriage have been examined in the academic realm, covering social, digital media, and Islamic perspectives. One such study, conducted by Asy'ari and Amelia, found that the "marriage is scary" narrative has driven some women to establish specific ideal standards for their life partners, which in turn creates pressure within gender relations.⁶ Meanwhile, Mafaz et al. emphasize the importance of multidimensional readiness when entering marriage, as underscored in Islamic teachings. On the other hand, the national legal framework such as the Marriage Act, the Law on the Elimination of Domestic Violence, and the Marriage Counseling Program (Bimwin) is presented as a form of state commitment to creating a healthy marriage ecosystem that is responsive to contemporary dynamics, including the "marriage is scary" trend.⁷

Research conducted by Manzilina and Zaidanil Kamil identifies three forms of counter-narratives presented by Ustaz Rifky Ja'far in response to the "marriage is scary" trend: figural, analogical, and ideological narratives. In this context, the counter-narrative strategy includes emphasizing the verses of qisas (retribution/legal accountability) as a priority alongside verses concerning marriage, as well as applying religious values within the framework of social reality. This approach demonstrates a systematic effort to balance negative narratives through a contextual religious approach.⁸ Meanwhile, another study by Nasibah, Akmaliah Rahmat, and Putri Zanuba highlights the effectiveness of digital da'wah (proselytizing) based on living hadith through the podcast medium. The positive audience response, as reflected in the comment sections, indicates

⁵ Savira Manzilina dan Ahmad Zaidanil Kamil, "Pandangan al-Qur'an dalam Menyikapi Marriage is Scary: Analisis Tafsir Audiovisual Ustadz Rifky Ja'far pada Kanal YouTube 'Sayap Dakwah TV'" 6, no. 01 (2024): 16–37, <https://doi.org/https://doi.org/10.53649/at-tahfidz.v6i1.886>.

⁶ Fikri Asy'ari dan Rizqy Amelia, "Terjebak dalam Standar Tiktok : Tuntutan yang Harus Diwujudkan ? (Studi Kasus Tren Marriage is Scary)."

⁷ al-Mafaz, Abbas, dan Fakhruddin, "Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law Marriage Is Scary Trend in the Perspective of Islamic Law and Positive Law."

⁸ Manzilina dan Zaidanil Kamil, "Pandangan al-Qur'an dalam Menyikapi Marriage is Scary: Analisis Tafsir Audiovisual Ustadz Rifky Ja'far pada Kanal YouTube 'Sayap Dakwah TV.'"

that this approach is capable of expanding contextual and engaging religious understanding, particularly among the youth who are active in the digital space.⁹

Drawing upon previous studies, this research positions itself proportionately within the academic landscape by clearly highlighting its novelty and contribution. Its originality lies in the proposed comparative analysis between public perceptions shaped by social media narratives and the perspective of the Hadith, which represents Islamic values that are both normative and solution-oriented. Through this approach, the study seeks to bridge the tension between digital social representations and the principles of Islamic teachings. Methodologically, this research employs a qualitative approach using the library research method. This method was selected because the object of study focuses on the analysis of Islamic texts specifically the Hadiths of the Prophet Muhammad saw. alongside the social narratives evolving within the contemporary digital media ecosystem.

RESEARCH METHOD

This research employs a qualitative approach with a comparative analysis method to explore the social constructions of marriage circulating on social media and contrast them with the values contained in the Hadiths of the Prophet Muhammad saw. Primary data are obtained from several sahih (authentic) Hadiths concerning marriage, the responsibilities of husbands and wives, and the principles of communication and justice within the household. Meanwhile, secondary data are collected through an examination of social media content carrying the "marriage is scary" narrative, including posts on TikTok, Instagram, and YouTube that are widely accessed by Generation Z. The analysis is conducted using social constructionism theory (Berger & Luckmann)¹⁰ and social exchange theory (Blau)¹¹ to understand how these digital narratives are formed, disseminated, and accepted by society. Data analysis follows a thematic technique, involving the stages of data reduction, data presentation, and conclusion drawing. Data validity is strengthened through source triangulation and an in-depth literature review of Hadiths related to marriage.

The Marital Ideal within the Dissemination of Hadith Narrations

The role of the Hadiths of the Prophet Muhammad saw. holds great potential as a source of counter-narrative. They do not only provide a normative foundation but also offer an ideal perspective on domestic life one that is inclusive, empathetic, and balanced in addressing contemporary anxieties. In this context, the author presents four relevant Hadiths as follows. The first Hadith, narrated by 'Aisyah ra:

حدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سَفِيَّاً، قَالَ: حَدَّثَنَا شَاهِراً بْنَ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ، قَالَتْ: قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا ماتَ صَاحِبُكُمْ فَدُعُوهُ" (رواه الترمذى)

⁹ Amilatun Nasibah, Wardah Akmaliah Rahmat, dan Yenanda Putri Zanuba, "Living hadis dan strategi komunikasi dakwah pada osd podcast 'Marriage is Scary'" 15, no. 5 (2024): 91–107, <https://doi.org/https://jurnal.uic.ac.id/index.php/muqaddimah/>.

¹⁰ Aimie Sulaiman, "Memahami+Teori+Konstruksi+Sosial+Peter+L.+Berger (2)," *Memahami+Teori+Konstruksi+Sosial+Peter+L.+Berger (2)* VI (2016): 16–22, <https://www.societyfisipubb.id/index.php/society/article/view/32>.

¹¹ Sufyanto, "Panorama History of Social Exchange Theory," *Kanal: Jurnal Ilmu Komunikasi* 13, no. 1 (2024): 56–63, <https://doi.org/10.21070/kanal.v13i1.1800.PANORAMA>.

Muhammad bin Yahya narrated to us, saying: Muhammad bin Yusuf narrated to us, saying: Sufyan narrated to us, from Hisham bin 'Urwah, from his father, from 'Aisyah ra, she said: The Rasulullah saw. said, "The best of you are those who are best to their wives, and I am the best of you to my wives. And when your companion passes away, then leave them be (refrain from speaking ill of them)."¹²

The Hadiths of the Prophet explain that the family is the primary social system in human life, encompassing various essential functions such as affection, reproduction, protection, and recreation. When these functions are carried out proportionally and harmoniously, a family that is sakinah (tranquil) and prosperous will be formed. In this context, the husband, as the leader of the household, is required to show affection, treat his wife with respect, and fulfill his responsibilities in their entirety. Conversely, the wife also plays a vital role in maintaining the balance of the relationship by showing love, emotional support, and commitment to the family.¹³ The message contained in these Hadiths reflects the inclusivity of Islamic values in building an equitable domestic life. When examined through the perspective of Social Exchange Theory, this Hadith implicitly demonstrates the principle of reciprocity in the husband-wife relationship, where both parties are expected to give and receive within a framework of justice and shared responsibility. The second Hadith, narrated by Abu Hurairah ra:

وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ. حَدَّثَنَا عِيسَى (يَعْنِي ابْنَ يُونُسَ). حَدَّثَنَا عَبْدُ الْحَمِيدَ بْنُ جَعْفَرٍ عَنْ عُمَرَ بْنِ أَبِي أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمَ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَتَرَكُ مُؤْمِنٌ مُؤْمِنَةً. إِنْ كَرِهَ مِنْهَا حُلُّقًا رَضِيَّ مِنْهَا أَخْرَ" أَوْ قَالَ "عَيْرَةً".

Ibrahim bin Musa al-Razi narrated to me, who said: Isa bin Yunus narrated to us, Abdul Hamid bin Ja'far narrated to us, from Imran bin Abi Anas, from Umar bin al-Hakam, from Abu Hurairah ra, who said: Rasulullah saw. said: "A believing man should not harbor total hatred toward a believing woman. If he dislikes one of her traits, he will surely be pleased with another." Or he saw. said: "with something else instead."¹⁴

From the perspective of reciprocity (*mubadalah*), the teachings of this Hadith are not only directed at the husband but also apply to the wife in how she perceives her partner. A wife is taught not to focus solely on her husband's shortcomings, but rather to appreciate and remember his kindness and positive attributes, such as his compassion, responsibility, and attentiveness.¹⁵ This approach encourages couples to understand and accept each other regarding the fundamental necessities of domestic life, such as the need for food, drink, shelter, rest, communication, as well as physical effort and thought. However, Islam remains highly realistic in facing the dynamics of a household. When a relationship begins to touch upon harmful aspects such as violations of faith

¹² Hadis ini terdapat dalam *Abwab al-Manaqib 'an al-Rasulillah, Bab Fi Fadli Azwaj al-Nabi*, no. 4233 dan dinilai shahih oleh imam al-Albani. Muhammad Ibn 'Isa al-Tirmizi, *al-Jami' al-Kabir Sunan al-Tirmidzi* (Dar al-Risalah al-'Alamiyah, 2009), 401.

¹³ Siti Fatimah, "Anjuran Berperilaku Baik Terhadap Keluarga (Kajian Ma'ani al-Hadis dalam Kitab Sunan Ibnu Majah No. 1977 Perspektif Sosiologi)." (UINSA, 2021).

¹⁴ hadis ini dimuat dalam *Kitab al-Rada', Bab al-Washiyah bi al-Nisa'* no. 1469. Muslim Ibn Hajaj, *Sahih Muslim* (al-Qahirah, 1955), 1091.

¹⁵ Fauzan Syarifaturrohman, "Relasi Suami-Istri dalam Tafsir (Studi Perbandingan Tafsir Al- Qur ' an dan Tafsirnya Kemenag RI dan Qirā ' ah Mubādalah)" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2025).

and core values Islamic teachings provide the space to take firm action, including separation, in order to protect the dignity of both parties.¹⁶ Thus, this Hadith teaches tolerance, empathy, and patience toward each individual. The third Hadith, narrated by Ibn Umar ra:

حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عَفْيَةَ، عَنْ أَبْنِ عَمْرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ).

Abdan informed to us, Abdullah informed us, Musa bin Uqbah informed us, from Nafi', from Ibn Umar ra, from the Prophet saw. he said: "Every one of you is a shepherd (leader), and every one of you is responsible for his flock. A leader is a shepherd. A husband is a shepherd over his family. A woman is a shepherd over her husband's house and his children. Thus, every one of you is a shepherd, and every one of you is responsible for those under your care."¹⁷

According to al-Tibī, as quoted by Ibn Hajar, the essence of the term *al-rū'i* (leader or one in charge) does not lie in the position of being a caretaker itself, but rather in the object or the party for whom one is responsible those who must be guarded and protected for the sake of the common good (maslahah). Consequently, the essence of responsibility in domestic leadership is to serve and strive for the well-being of those under one's care.¹⁸ Therefore, anyone entrusted with such responsibility must always maintain the boundaries of their authority. They must not act arbitrarily or exceed the authority established by the Granter of the Trust, namely Allah swt.¹⁹ This principle is vital so that power does not become an instrument of oppression, but remains grounded in the values of justice, compassion, and a balance of the rights of those being led as exemplified in the leadership of the Prophet Muhammad saw. which was oriented toward mercy and the welfare of the people (*maslahat al-ummah*). The fourth Hadith, narrated by Abu Hurairah ra:

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا الْأَئْمَةُ، عَنْ أَبْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنَّمُ: الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتَبُ الَّذِي يُؤْدِيُ الْأَدَاءَ، وَالنَّاكِحُ الَّذِي يُؤْدِيُ الْعَفَافَ.

Quaibah narrated to us, al-Laits narrated to us, from Ibn 'Ajlan, from Sa'id al-Maqburi, from Abu Hurairah ra, who said: Rasulullah saw. said, "There are three groups of people whom Allah has taken it upon Himself to help: the one who strives in the way of Allah (Jihad), the slave who

¹⁶ Ismi Lathifatul Hilmi, "Mu'asyarah bil Ma'ruf sebagai Asas Perkawinan (Kajian Qs. al-Nisa: 19 dan Qs. al-Baqarah : 228)," *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat* 6, no. 2 (2023): 155, <https://doi.org/10.24853/ma.6.2.155-174>.

¹⁷ Imam al-Bukhari mencantumkan hadis ini pada *Kitab al-Nikah, Bab al-Mar'ah Ra'iyah fi Baiti Zaujiha* no. 4904. Muhammad bin Isma'il al-Bukhari, *Shahih al-Bukhari* (Damaskus: Dar Ibn Katsir, Dar al-Yamamah, 1993), 1996.

¹⁸ Ibnu Hajar al-'Asqalani, *Fath al-Bari bi Syarhi al-Bukhari* (Mesir: al-Maktabat al-Salafiyyah, n.d.), 112 Juz 13.

¹⁹ Sulaemang L, "Kepemimpinan Wanita dalam Rumah Tangga (Telaah Hadis)," *Kepemimpinan Wanita* 7, no. 2 (2014): 1-14.

seeks to purchase his freedom, and the one who marries with the intention of maintaining their purity (chastity)."²⁰

According to al-Ṭībī, the phrasing of this Hadith was chosen to signal that these matters are extraordinarily heavy and burdensome for humans to the point that they could "break one's back." Were it not for the help of Allah swt, a person would certainly be unable to fulfill them. Among these, the most difficult is maintaining purity (*īffah*), as it requires restraining instinctive desires embedded within human naturedesires that represent the "animalistic" traits residing at the lowest level of existence. Consequently, when an individual succeeds in maintaining their purity and receives the assistance of Allah swt. they ascend to the rank of the angels and attain the highest station (*a'lā 'illiyīn*).²¹

When a human being reaches this highest station, it does not merely signify a spiritual position or status, but also encompasses a special reward that transcends others due to the immense difficulties and sacrifices involved.²² Consequently, when an individual attains this elevated rank through marriage, they will receive a great reward from Allah SWT. One manifestation of this reward in the worldly life is the provision of financial sufficiency.

Muhammad saw. once performed a marriage for a man who possessed nothing but the sarong he was wearing and was unable to provide even an iron ring as a dowry (*mahr*). Despite this, the Prophet saw. proceeded with the marriage, setting the dowry as the requirement for the man to teach his wife the portions of the Qur'an he had memorized. Ultimately, through the grace and mercy of Allah, He granted the man sustenance (*rizq*) sufficient to provide for both himself and his wife.²³

The Relevance and Solutions of the Hadith Perspective Regarding the 'Marriage is Scary' Phenomenon

As previously explained regarding the social phenomenon that constructs new meanings of marriage among Generation Z driven by their identity as digital natives and the media narratives they consume and the Hadiths of the Prophet that convey the ideal of marriage, this section will elaborate on the solutions offered by the Hadith perspective. To deepen the analysis, the author begins by comparing the contemporary narratives of marriage with the depiction of marriage provided by the Prophet through his Hadiths, as presented in the table below.

Table 1.
Comparing the meaning of marriage

Aspect	Social Media Narrative	Perspective of the Hadith Prophet saw
Economy	Financial Burden	Marriage can provide financial security
Emotional	Intimate Partner Violence (IPV)	Tolerance Empathy and Patience

²⁰ Imam al-Tirmidzi mencantumkan hadis ini pada Abwab Fadha'il al-Jihad 'an al-Rasulillah, Bab Ma Ja'a fi al-Mujahidi wa al-Makatibi wa al-Nikah wa 'Aunullahi Iyahum no. 1750 dan dinilai shahih oleh Imam al-Albani. Ibn 'Isa al-Tirmizi, *al-Jami' al-Kabir Sunan al-Tirmidzi*, 462.

²¹ Abu al-'Ala Muhammad 'Abdurrahman bin 'Abdurrahim al-Mubarakfuri, *Tuhfatu al-Ahwadzi Bisyarhi Jami' al-Tirmidzi* (Beirut: Dar al-Kitab al-'Alamiah, n.d.).

²² Siti Shafa Marwah, Endis Firdaus, dan Wawan Hermawan, "Konsep Derajat Manusia Menurut al-Quran dalam Menanggapi Penderitaan," *Islamdina* 21, no. 2 (2020): 150–65.

²³ Abu al-Fada Isma'il Ibn Katsir, *Tafsir Ibn Katsir* (Su'udiyah: Dar Ibn al-Jauziyah li al-Nasyr wa al-Tauzi', 1431), 534 juz 5.

Gender	Patriarchal Culture	Justice and compassion within responsibility
Future	Relationship Stability	Inclusivity

Analytically, a fundamental difference can be identified between the construction of social media narratives and the Hadith perspective on marriage. Narratives evolving on social media are reactive to contemporary social dynamics and tend to showcase extreme, viral, and emotional experiences. In contrast, the Hadith provides a normative framework that is stable, transcendent, and solution-oriented in responding to household dynamics. Nevertheless, these two approaches share a significant intersection, particularly in raising issues of emotional well-being, relational justice, and expectations within the husband-wife relationship. This indicates that the religious values contained in the Hadiths remain relevant, provided they can be communicated contextually.²⁴

The potential for integration arises when the values of the Hadith are delivered in formats that align with the communication culture of the younger generation, such as through digital dawah, visual content, and interactive media. This strategy does not only serve as a counter-narrative to the dominant negative discourse but also acts as an actual response to the psychosocial anxieties faced by young people regarding marriage. Consequently, Hadith-based narratives that are packaged communicatively and adaptively have the potential to reinforce the image of marriage as something healthy, realistic, and meaningful within the context of today's digital society.

Analytically, there is a fundamental difference between these two constructions. Social media narratives are reactive to contemporary social realities and tend to highlight extreme experiences that have gone viral. In contrast, the Hadiths provide a normative framework that is stable and solution-oriented in navigating household dynamics. Nevertheless, both share a common ground: they each address emotional issues, justice, and expectations within the husband-wife relationship. This demonstrates that the religious values found in the Hadiths can still be actualized through communicative and contextual approaches.

The potential for integration arises when the values of the Hadith are adapted into formats familiar to the younger generation, such as digital dawah, visual content, and interactive media.²⁵ This strategy serves as a counter-narrative that does not merely offer a normative rebuttal but also provides an actual response to the contemporary anxieties of young people. Consequently, constructive narratives based on the Hadith can help rebuild the image of a marriage that is healthy, realistic, and meaningful within a modern context.

The solutions provided by the Hadith are not utopian; rather, they are achievable in daily life when contextualized through communicative and educational approaches. Therefore, creative strategies are required such as digital campaigns, short videos, Islamic marriage podcasts, and visual narratives that bring Hadith values "down to earth" using language that is easily digestible for the younger generation. Consequently, the Hadith perspective holds two strategic roles: first, as a value

²⁴ Jannatul Firdausiyah dan Ainur Rofiq Sofa, "Relevansi al-Qur'an dan Hadits dalam Pembentukan Nilai Sosial, Etika Politik, dan Pengambilan Keputusan di Era Kontemporer: Kajian Terhadap Pengaruhnya dalam Kehidupan Sosial, Kebijakan Publik, Demokrasi, Kepemimpinan, Hukum, Ekonomi, Pendidikan, dan Teknologi," *Jurnal Budi Pekerti Agama Islam* 3 (2025): 103–31.

²⁵ Deni Irawan, "Strategi Komunikasi Dakwah (Studi Analisis Dakwah Tradisional dengan Inovasi Digital)," *Syiar: Jurnal Ilmu Komunikasi, Penyuluhan dan Bimbingan Masyarakat Islam* 8, no. 1 (2025): 1–16, <https://doi.org/10.37567/syiar.v8i1.3784>.

foundation that balances the dominance of negative narratives in digital spaces; and second, as a source of hope and solutions in addressing social anxieties regarding marriage. The Hadith is not merely a normative guide, but also a "language of hope" that can revitalize the meaning of a marriage that is healthy, peaceful, and filled with love.

CONCLUSION

The results of the analysis regarding the "marriage is scary" phenomenon evolving on social media indicate that this trend has shaped a construction of understanding that tends to be negative toward the institution of marriage, particularly among the younger generation. Narratives laden with fear, traumatic experiences, and pessimism toward the future of marriage have caused a shift in meaning transforming marriage from a sacred and social institution into a psychological and emotional burden. In this case, social media functions as an arena of social construction that is highly effective in shaping public opinion rapidly and extensively. Conversely, the Hadiths of the Prophet Muhammad saw. offer a perspective that is both solution-oriented and constructive regarding this issue. The Hadith functions not only as a normative guide for domestic life but also contains practical values relevant to contemporary dynamics, such as simplicity, compassion, reciprocal responsibility, and mutual respect for one's partner. Through a contextual approach and adaptive communication, the values within the Hadith have the potential to become an effective counter-narrative in responding to negative portrayals of marriage in digital spaces. Thus, a point of convergence between the social constructions evolving in the media and the Hadith perspective can be found through the process of reinterpreting Islamic values in a communicative, empathetic, and socially grounded manner. This effort serves as an essential foundation for rebuilding a positive image of the institution of marriage one that aligns with Islamic teachings while remaining responsive to the psychosocial needs of today's younger generation.

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