

**The Relationship Between the Recommendation for
Marriage in the Qur'an and Handling Gamophobia**

Thesis

Bachelor's Program (S-1)

Department of Al-Qur'an Science and Tafsir



EKA MULYO YUNUS

2004026017

**USHULUDDIN AND HUMANITIES FACULTY
WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG**

2024

THESIS STATEMENT

Bismillahirrahmanirrahim

I am, the student with the following identity

Name : Eka Mulyo Yunus

Student's Number : 2004026017

Departement : Department of Al-Qur'an Science and Tafsir

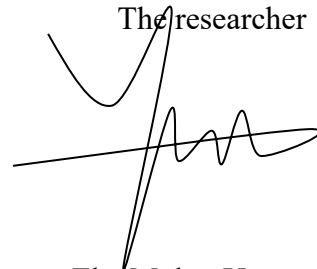
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Semarang, 20 Juni 2024

The researcher

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Eka Mulyo Yunus

2004026017

AVROPAL PAGE

**Hubungan Antara Anjuran Menikah Dalam Al-Qur'an Dan
Penanganan Gamophobia**

Skripsi

Diajukan Untuk Memenuhi Salah Satu Syarat Guna Memperoleh Gelar
Program Sarjana (S-1)

Jurusan Ilmu Al-Qur'an dan Tafsir



Oleh

EKA MULYO YUNUS

2004026017

**FAKULTAS USHULUDDIN DAN HUMANIORA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG**

2024

Semarang, 19 Juni 2024

Disetujui oleh.

Pembimbing

Muhtarom, M. Ag

NIP. 196906021997031002

ADVISOR NOTE

NOTA PEMBIMBING

Lampiran : -

Hal : Persetujuan Naskah Skripsi

Kepada Yth.

Dekan Fakultas Ushuluddin dan Humaniora

UIN Walisongo Semarang

Di Semarang

Assalamualaikum warahmatullahi wabarakatuh

Setelah melakukan pembacaan, koreksi, serta perbaikan sebagaimana mestinya maka saya menyatakan bahwa skripsi saudara:

Nama : Eka Mulyo Yunus

NIM : 2004026017

Jurusan : Ilmu Al-Qur'an dan Tafsir

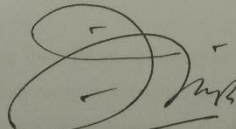
Fakultas : Ushuluddin dan Humaniora

Judul Skripsi : **"Hubungan Antara Anjuran Menikah Dalam Al-Qur'an Dan Penanganan Gamophobia"**

Dengan demikian kami telah menyetujui dan mohon segera diujikan sebagaimana mestinya. Demikian atas perhatiannya diucapkan terimakasih.

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Pembimbing



Muhtarom, M. Ag

NIP. 196906021997031002

SCRIPT APPROVAL

SCRIPT APPROVAL

The script on behalf of below:

Name : Eka Mulyo Yunus

NIM : 2004026017

Title : **The Relationship Between the Recommendation for
Marriage in the Qur'an and Handling Gamophobia**

Has been approved by the Thesis Examination Board of The Faculty Ushuluddin and Humanities State Islamic University Walisongo Semarang on 27 of June 2024 and has been accepted as one of the requirements for obtaining a Bachelor of Religion in Ushuluddin and Humanities Science.

Semarang, 27th August 2024



Chairman of Examiner

Muhammad Syaifuddin, M. Ag.

NIP. 197912242016011901

Secretary of Examiner

Moh. Hadi Subowo, M. T.I.

NIP. 198703312019031003

Examiner I

Muhammad Makmun, M. Hum.

NIP. 198907132019031015

Examiner II

Muhammad Syaifuddin Zuhry, M. Ag.

NIP. 197005041999031010

Advisor

Muhtarom, M. Ag.

NIP. 196906021997031002

MOTTO

The development of academic people, creators, servants who are inspired by Islam and are responsible for the realization of a just and prosperous society that is blessed by Allah Swt.

TRANSLITERATION

Based on the Joint Decree of the Minister of Religion of Republic Indonesia and the Minister of Education and Culture of the Republic Indonesia number 158/1987 dan 0543b/U/1987, dated 22nd of January 1988. Transliteration has the aim of transferring letters from one alphabet to another, while in this case it is focused on copying Arabic letters with Latin letters and related ones:

1. Consonant

Arabic Font	Name	Latin Word	Information
ا	Alif	Not symbolized	Not symbolized
ب	Ba'	b	be
ت	Ta'	t	te
ث	Sa	Ṣ	Es (with dot above)
ج	Jim	J	Je
ح	Ha	ḥ	Ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ذ	Zal	Ẓ	Zet (with dot above)
ر	Ra'	R	Er
ز	Zai	Z	zet
س	Sin	S	Es
ش	Syin	sy	Es and ye
ص	Sad	ṣ	Es (with dot below)
ض	Dad	ḍ	De (with dot below)

Arabic Font	Name	Latin Word	Information
ط	Ta'	ṭ	Te (with dot below)
ظ	Za'	ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma (on top)
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Waw	W	We
ه	Ha'	H	Ha
ء	Hamzah	‘	Apostrof
ي	Ya	Y	Ye

2. Single Vocal

Arabic single vowel use a sign or vowel, while the translation is as follows:

.....َ.....	Fathah (a)	عَلَيْكَ	Write	'alaika
.....ِ.....	Kasrah (i)	فِرْعَوْنَ	Write	fir'auna
.....ُ.....	Dammah (u)	تُولِجُ	Write	Tūliju

3. Double Vocal

Arabic double vowel use a combination symbol between vowels and letters, while the transliteration will be explained below:

Fathah + ya' sukun(ai)	سَمَّيْتُهَا	Write	<i>Sammaituhā</i>
Fathah + wau sukun (au)	أَوْطَلَمُوا	Write	<i>Auṭalamū</i>

4. Maddah

Maddah or Arabic long vowels have a symbol in the form of a vowel with a letter, while the transliteration is a follows:

Fathah + alif	<i>ā</i>	مَكَانَتِكُمْ	Write	<i>Makānatikum</i>
Fathah + ya' sukun	<i>ā</i>	يَتَزَكَّى	Write	<i>Yatazakkā</i>
Kasrah + ya' sukun	<i>ī</i>	زَفِيرٌ	Write	<i>Zafīrun</i>
Dammah + wau sukun	<i>ū</i>	يَدْعُونَ	Write	<i>Yad'ūna</i>

5. Ta' Marbutah

- a. *Ta' marbutah* sukun s caused by the vowel of sukun, with transliteration /h/. If the last word containing Ta Marbutah is followed by a word that uses the word “al” and the readings for the two words are separate, then the Ta Marbutah belongs to the transliteration of (h)

خَيْفَةً	Write	<i>Khīfah</i>
لَعْنَةً	Write	<i>La'nah</i>

- b. Bila *ta' marbutah* includes life because of the vowel fathah, kasrah, or dhammah while the transliteration (t)

صَيِّحَةً	Write	<i>ṣaihatu</i>
ثَلَاثَةً	Write	<i>Tsalatsata</i>

6. Syaddah

Symbolized by the sign of syaddah or tasydid

سَنُمَتِّعُهُمْ	Write	<i>Sanumatti 'uhum</i>
بَيِّنَاتٍ	Write	<i>Bibayyinat</i>

7. Articles (ال)

a. If followed by the letter Qamariyyah then it is written with “al”

الْيَمِينِ	Write	<i>al-Yamīni</i>
الْمُهْلِ	Write	<i>al-Muhli</i>

b. If it is followed by the letters Syamsiyah, it is written according to the first letter Syamsiyah

الرَّقِيمِ	Write	<i>ar-Raqīmi</i>
الشِّمَالِ	Write	<i>asy-Syimāli</i>

8. Hamzah

Hamzah is transliterated as an apostrophe when in the middle and at the end of a word. If it is located at the beginning of a word, it is symbolized by alif.

بِمَاءٍ	Write	<i>Bimā'in</i>
فَالْيُومِ	Write	<i>Falyu'min</i>
أَسَاوِرَ	Write	<i>Asāwira</i>

9. 9. Writing words in a series of sentences

يَسْتَوِي الْوُجُوهُ	Write	<i>Yasywi al-wujuha</i>
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	Write	<i>Mā syā Allahu Lā quwwata illā billāhi</i>

10. Tajwid

In Arabic transliteration, tajwid knowledge is very necessary because in the process of reading the harakat, signs such as the length and shortness of the letters are needed..

ACKNOWLEDGEMENT

Bismillahirrahmanirrahim

Alhamdulillah, for all the blessings that Allah SWT has given me, so that I can complete my thesis in the best possible time with the best possible results. Don't forget, prayers for the natural lord Prophet Muhammad SAW who has succeeded in bringing Muslims from the era of ignorance to the extraordinary advanced era today. Today, the author has taken a better step, because he has finished writing a thesis entitled "**The Relationship Between the Recommendation for Marriage in the Qur'an and Handling Gamophobia**". Thesis intended as a requirement for undergraduate graduation majoring in Al-Qur'an Science and Tafsir, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang. This thesis itself is an accountability for everything that has been given by the author's parents, namely **Mr. Awaluddin** and **Mrs. Rosna Simanungkalit** who have given everything to the author starting from endless prayers to extraordinary material.

In the preparation of this thesis the author received a lot of guidance and suggestions from various parties so that the preparation of this thesis could be completed. For that, I would like to provide my appreciation to all those who have supported me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Millions thanks to

1. Prof. Nizar Ali, M. Ag as the Rector of State Islamic University (UIN) Walisongo Semarang.
2. Dr. Moh. Syahroni, M. Ag, as the Dean of the Faculty of Ushuluddin and Humanities.
3. Muhtarom, M.Ag. as the Chief of the Sciences of Al-Qur'ān and Tafseer Department, and M. Shihabuddin, M.Ag. as the Secretary who both facilitated me with the full service to finish my work.
4. Muhtarom, M. Ag, as my supervisor who has helped and accompanied me from the beginning of writing to the end of perfect writing.

5. All the lecturers at the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang that taught me during my study in the class of Program Khusus Science of Al-Qur'ān and Tafseer Department until I know many new knowledges and best experiences.
6. To my family in Medan, to my father, Mr. Awaluddin and my mother, Mrs. Rosna Simanungkalit, my younger brother Luqman Hakim and my grandmother, Nek Uncu.
7. Friends majoring in Al-Qur'an and Tafsir Sciences, class of 2020.
8. Dr. Shohibul Jamil, as supervisor and guide of the Al-Azzam boarding school who provides spiritual assistance and non-academic experience.
9. Friends of Al-Azzam cottage who have provided assistance and support so far, especially Ilham who provided laptop assistance, Haikal and Dudin with motorbike assistance and all other friends.
10. The HMI Commissariat Iqbal extended family as a forum for my cadre and non-formal education at UIN Walisongo Semarang.
11. The HMI Korkom Walisongo extended family is a place for political and tactical learning, especially for General Chairpersons Nabil Muallif and Sufiyatun Handayani who have fought together.
12. The big family of the Semarang branch of HMI
13. The big family of the North Sumatra Student Association (HIMSU) is a regional family and a place to experience what it's like to leave without leaving Semarang, and process it as well as possible for you.
14. Friends of the International Community Service (KKN International Vietnam) who have provided their respective best experiences, namely Alan, Rena, Sari and Nadilla.
15. The Playstation group friends who provided extraordinary laughter and fun, namely Irul, Akbar, Wahyu and Rahmad, whose boarding house I once lived in.
16. Friends of canteen kids in Medan from Class Religion 2 MAN 2 Model Medan, I hope your dreams and aspirations come true.

17. Friends in the Bitches group from MAN 2 Model Medan Scouts, you are all extraordinary

18. And for all of my great, awesome, beloved and best friends who can not be mentioned one by one because so many best friends around me. Thank you for always listen my complaints in every time, support and motivate me in my down state. Thanks for all the time and advice you all for me.

19. My best partner that I haven't met at this time, perhaps in her prayers, always supports me in everything I go through and his prayers may be a way of ease in my life.

20. And for all people who have helped me in terms of prayer, support, and energy.

I hope all kindness, time, guidance, help, and encouragement will get the best reward from Allah. And hopefully this thesis can be useful especially for myself and also for all of you as readers, Aamiin Yaa Robbal Alamiin

Semaran, 20 Juni 2024

Researcher

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ABSTRACT

Gamophobia is a mental disorder that attacks humans in stigmatizing and making decisions regarding fear of marriage. Gamophobia itself has several indications starting from trauma in the past or excessive anxiety about future events regarding marital relations. The Qur'an provides recommendations and orders for humans to marry starting from permissibility to laws that provide obligations. This will certainly lead to disputes regarding religious law and health reviews regarding gamophobia. This research was developed using two approaches, namely theoretical and analytical with a scientific interpretation and descriptive analytical approach. This research will discuss the relationship between the recommendation for marriage in the Koran and the treatment of gamophobia. The aim of the research will be to reveal the relationship between the recommendation for marriage in the Koran and the treatment of gamophobia. The results of this research reveal that the approach to handling gamophobia starts from a health review and an approach regarding recommendations for creating *sakinah*, *mawaddah* and *rahmah* relationships.

Keyword: *Gamophobia, mental, health, married, Qur'an*

CHAPTER I

INTRODUCTION

A. Background Problem

Fear of family life has its own problems in every generation in Indonesia. The rate of violence or failed marriages in Indonesia has a quite worrying index. The urge for marriage is actually carried out by all living creatures in the world, starting from the smallest anatomy to the largest living creatures on earth who will get married in their lives. However, pre-wedding problems often become a consideration for carrying out the marriage. This is because marriage is not just a one-day celebration, but lasts for a long period.

Anxiety about marriage is an issue that makes marriage problematic for today's modern society. Anxiety keeps recurring so that it becomes a strengthening reason not to get married. Problems like this create the newest paradigm in the cycle of various religions, where marriage is a sacred worship for every religion in the world.¹ Anxiety that leads to fear of marriage in health studies is called gamophobia.

Anxiety is caused by an unhappy emotional condition and turns into fear of making decisions. This is due to the presence of a subjective view of marriage which produces tension, fear and worry which is characterized by the activation of the central nervous system. This phenomenon also comes not because of material unpreparedness but influenced by *overthinking* to get married.

Gamophobia is a mental disorder related to anxiety about marriage commitment. Gamophobia can happen to anyone, whether male or female, regardless of the problems they face. Sufferers of this disease are not at risk of chronic illnesses, but will cause excessive anxiety about marriage issues

¹ Adilah Nurviana and Wiwin Hendriani, "Makna Pernikahan Pada Generasi Milenial Yang Menunda Pernikahan Dan Memutuskan Untuk Tidak Menikah," *Buletin Riset Psikologi Dan Kesehatan Mental (BRPKM)* 1, no. 2 (2021): 1037–45, <https://doi.org/10.20473/brpkm.v1i2.27995>.

for illogical reasons, so that sufferers of this disease feel helpless to face marriage.²

Indonesia itself had the highest marriage rate in 2021 with 2.31 million registered marriages. Data obtained by BPS itself shows the results for 2022 that the percentage of young people, both men and women who are not married, reaches 64.65% of the total population of the younger generation aged 20 to 30 years, namely 65.82 million people. This figure represents 24% of the total population of Indonesian people nationally. Only 34.33% of young people will get married in 2022, which provides a paradigm for why young men and women in Indonesia are delaying getting married.

Polemics in the world of marriage cannot be separated from why currently many people are still postponing marriage and even fearing marriage. The risks posed include violence in the household, fear of death during childbirth because the reproductive organs have not developed properly and even the factor of being unprepared to accept pressure in all sectors of the household becomes a problem.³

The marriage proposal in Islam has its own position in Islamic law. Marriage in Islam has a position to unite people in a husband-wife relationship so that it becomes a unity of worship that has halal in religion. Marriage recommendations in the Qur'an are listed in QS. An-Nur verse 32 which the redaction in the verse says

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِم
اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ

"And marry those who are single among you, and those who are eligible (to marry) from among your male servants and your female servants. If they are poor, God will enable them with His grace. And Allah is All-Wide (His gifts) and All-Knowing" (QS. An-Nur (13):32)

² S.M Tabatabaeifar, "The Effectiveness of Schema Therapy on The Fear of Marriage (Gamophobia) Among Single Buys," *Journal of Studies and Psychological in Adolescents and Youth* 2, no. 1 (2021): 1–11, <https://doi.org/10.52547/jspnay.2.1.1>.

³ FARAH TRI APRILIANI and NUNUNG NURWATI, "Pengaruh Perkawinan Muda Terhadap Ketahanan Keluarga," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 7, no. 1 (2020): 90, <https://doi.org/10.24198/jppm.v7i1.28141>.

In the editorial there is a meaning of the command that is directed at fiil amr with the meaning of the obligation to marry for people who are not yet married. Editorial interpretations in the Al-Qur'an create a dilemma for people suffering from gamophobia who are Muslims, so they require medical and spiritual treatment to alleviate the problem they suffer from.

Wahbah al-Zuhaili quoted the narration narrated from 'Abdullah bin Shubaih, from his father, he said: *"I was once a servant of Huwaithib bin Abdul 'Uzza, then I asked for an agreement (independence) and he refused me. Then came down the verse: And the servants you have who want an agreement, you should make an agreement with them"* (QS. al-Nur [24]: 33).⁴

Thematically, this verse reveals that Allah encourages marriage by providing several facilities. Allah explains that marriage is the most effective way to maintain personal honor, preventing a believer from committing adultery and other sins. By getting married, a halal path will be taken to get good offspring and build an ideal society. For this reason, these verses require parents to protect the honor of each child through marriage. Allah will make it easier by providing a way of sustenance, especially regarding matters of wealth and other forms of sustenance.⁵

Allah SWT himself made true marriage not without a cause, which makes marriage the essence of realizing peace when living life, as in the QS. Ar-Rum verse 21

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

"And among the signs of His power is that He created for you wives of your own kind, so that you would be inclined and feel at ease with them, and He made love and affection between you. In fact, there are signs for those who think." (QS. Ar-Rum (30):21)

⁴ Wahbah al-Zuaili, al-Tafsir al-Munir fi al- 'Aqida wa al-Syaria wa al-Manaj, Jilid IX, (Beirut: Dar al-Fikr, 2009), Cet. X, 564-565.

⁵ Eko Zulfikar, "Tinjauan Tafsir Ahkam Tentang Hukum Pernikahan Dalam Al-Qur'an Surat Al-Nur Ayat 32-33," *Mahkamah: Jurnal Kajian Hukum Islam* 5, no. 2 (2020): 1–16.

Islam itself does recommend marriage to all its adherents in several laws, starting from obligatory, sunnah, makruh up to you haram. The essence of marriage in Islam is also regulated in a very systematic way. The Qur'an in therapy has various answers to the problems that humans experience in their lives, including anxiety disorders regarding marriage. Through this, it is necessary to conduct research regarding the relevance of the recommendation for marriage in the Koran to gamophobia.

B. Problem Formulation

The formulation of the problem in this research is:

1. How does gamophobia affect the well-being and quality of life of individuals who experience it?
2. How can the recommendation for marriage in the Qur'an be relevant in the management and treatment of gamophobia?
3. What approach or treatment strategy can be taken based on the recommendation for marriage in the Al-Qur'an to help individuals who experience gamophobia?

C. Research Objectives and Benefits

From the substance of the problem formulation proposed, the objectives and benefits of the research collected in this research are:

1. Research Objectives

- a. Knowing the influence of gamophobia on the well-being and quality of life of sufferers.
- b. Find out the answer from the Qur'an regarding the relevance of marriage for people with gamophobia.

2. Benefits of Research

- a. This research is intended as literacy material for Muslims regarding gamophobia and how the Qur'an discusses this matter.
- b. It is hoped that this research can provide to all people that the Qur'an is a book that contains various fields of knowledge that are aimed at helping humanity with scientific facts, especially in discussing mental health disorders that humans have.

D. Library Review

The literature review is used as basic reference material to build research into a coherent study. This also functions as a differentiating material to prevent repetition of research so that plagiarism of other research can occur.⁶ Based on the scope of this research, there are several research titles that are relevant to this research with the title "The Relationship Between Recommendations for Marriage in the Al-Qur'an and Handling Gamophobia". The connections with the title of this research include:

*First, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State", British Journal of Education (2023). Research put forward by Ossai Ogbugwa & Dr. Chujor Jacob who discussed the factors that make university graduate students in Rivers State tend to fear marriage in various aspects. This research, which had 552 respondents, explains the influence of students' tendency to fear marriage and not marry, starting from family background and the influence of sexuality on them.*⁷

Second, in the research title "Penerapan Konseling Individu Berbasis Islam Dalam Mengatasi Gamophobia (Studi Kasus Klien "W" Di Desa Kepala Siring Kecamatan Tanjung Sakti Pumu", Jurnal Ilmu Sosial, Humaniora dan Seni (JISHS), 2023. The research written by Tiara, Komaruddin & Zhila Jannati discusses the description of gamophobia suffered by their clients, namely residents with the initials "W" in the village of Head Siring, Tanjung Sakti Pumu subdistrict. Research reveals that the counseling process carried out on patients is carried out in three stages with six meetings. The character suffered by gamophobia sufferers by patient "W" has high anxiety about the image of marriage so that he cannot control his

⁶ Titien Diah Soelistyarini, "Pedoman Penyusunan Tinjauan Pustaka Dalam Penelitian Dan Penulisan Ilmiah," *Universitas Airlangga*, 2013, 1–6.

⁷ Mariam Ogbugwa Ossai and Chujor Jacob Chujor, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State," *British Journal of Education* 11, no. 1 (2023): 13–24, <https://doi.org/10.37745/bje.2023/vol11n11324>.

thoughts and causes emotional weakness, has no desire for the opposite sex and feels depressed when it comes to marriage.⁸

Third, by title “*Pernikahan Dalam Perspektif Al Qur’an*”, Hikami Ilmu Al Qur’an dan Tafsir, 2022. Research written by Fikri Hasbi & Dede Apandi discusses how marriage is discussed from the perspective of the Qur'an which is known as the nature of humanity (*'garizah insaniyah*). This research shows that marriage is a demand that has essence in its implementation in human life because it has aspects of human spirituality and physicality in achieving happiness that have not been obtained halally before marriage takes place. Pairing in pairs is *sunnatullah* from humans, plants and animals. With this marriage, it becomes a distinction between humans and other creatures.⁹

The updates raised in this research will emphasize and elaborate on the recommendations for marriage in the Qur'an for people suffering from gamhophobia and how to treat it according to Islam.

E. Method of Research

In preparing the research, the method is used as a framework for the research so that it has direction and systematicity that is in accordance with the objectives and problem formulation of the research. The efforts used in writing research have several stages in expressing research results, including:

⁸ Tiara, Komaruddin, and Zhila Jannati, “Penerapan Konseling Individu Berbasis Islam Dalam Mengatasi Gamophobia (Studi Kasus Klien ‘W’ Di Desa Kepala Siring Kecamatan Tanjung Sakti Pumu),” *Jurnal Ilmu Sosial, Humaniora Dan Seni (JISHS)* 1, no. 2 (2023): 136–40.

⁹ Fikri Hasbi and Dede Apandi, “Pernikahan Dalam Perspektif Al Qur’an,” *HIKAMI Ilmu Al Qur’an Dan Tafsir* 3, no. 1 (2022): 1–18.

1. Method of Collecting Data

This research uses a qualitative analysis method with a library approach (*library research*).¹⁰ This research focuses on collecting data from accurate literature sources that support the development of a research framework. Then, this research was built with an observation method which was direct observation of the interpretation of marriage verses and recommendations regarding marriage to humans in the Qur'an as well as symptom analysis of documentation regarding people with gamophobia.

The data sources obtained by this research are divided into two, namely

a. Data Primer

The primary data in this research is the source of research data on the marriage verse and its recommendations in the Qur'an which is the main reference for discussion in this research.

b. Data Seconds

The primary data in this research is the source of research data on the marriage verse and its recommendations in the Qur'an which is the main reference for discussion in this research.

2. Data Analysis Method

Data analysis in this research is aimed at processing the data, thereby producing a scientific justification or untruth. Through the data that has been collected, the researcher uses qualitative data analysis with the following method

a. Method of Tafsir Ilmi

The scientific interpretation method is a research method that uses scientific terms or terms to express the meaning and

¹⁰ Nugrahani Farida, *Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa, Solo Pers*, vol. 1, 2014.

content of the Qur'an.¹¹ This research uses a science and health approach through verses that relate directly to marriage and human mental health.

b. Descriptive Analysis Method

The descriptive method is a research method used to describe or describe the condition of the research subject (a person, institution, society, etc.) based on facts that appear as they really are. namely telling or interpreting data relating to facts, circumstances, variables and phenomena that occurred during the research and presenting it as it is.

F. Thesis Writing Systematics

In terms of the scope of research writing on "The Relationship Between Recommendations for Marriage in the Al-Qur'an and Handling Gamophobia" it has several chapters and sub-chapters for discussion which must be combined into a scientific unity in writing this thesis. So, this thesis produces five collected chapters, namely

CHAPTER I Introduction, this chapter will explain the background of writing, definition of terms, problem formulation, research objectives and benefits, literature review, research methods, and writing systematics.

CHAPTER II Gamophobia and Marriage in a Theoretical Review, this chapter will explain the definition of mental health disorders, gamophobia and marriage in health and academic literature. This chapter will also explain the causes of mental health disorders, gamophobia and its influence on marriage in society.

CHAPTER III Gamophobia and marriage in the line of health and religion, this chapter will explain gamophobia according to psychology and human health which has the effect of excessive fear and anxiety about getting married. Then it will be aligned with the intrigue of the Islamic religion which

¹¹ Rizki Firmansyah, "Metodologi Tafsir Ilmi: Studi Perbandingan Tafsir Sains Thantawi Jauhari Dan Zaghlul an-Najjar," *Jurnal Dirosah Islamiyah* 3, no. 1 (2021): 88–101, <https://doi.org/10.17467/jdi.v3i2.314>.

recommends marriage, thereby presenting a constellation between religious law and the patient's health condition.

CHAPTER IV Analysis of the Qur'an regarding marriage recommendations and handling gamophobia disorders, this chapter will explain the systematics of marriage law and marriage recommendations in the Qur'an and what influence is given by carrying out a marriage according to the Qur'an. In this chapter, we will also relate directly to how the Qur'an addresses mental health problems affected by gamophobia according to Islamic religious methodology.

CHAPTER V Conclusion, this chapter will produce conclusions regarding the problems of gamophobia sufferers and the marriage laws in the Qur'an, so as to find a common ground between these problems and suggestions.

CHAPTER II

GAMOPHOBIA AND MARRIAGE IN THEORETICAL REVIEW

A. Mental Health Disorders

1. Definition of mental health disorders

The human soul or mentality is part of the trichotomy of life, namely physiological, psychological and spiritual. Humans are in a position that is vulnerable to emotional conditions when carrying out activities or decisions in their lives. Decisions or activities that humans implement in their lives can have two directions that impact human thought patterns about life. When the decision has implications that make people happy, it will become a beautiful memory and give people additional enthusiasm for living life. If this decision results in sadness and regret, it will become a deep wound in the soul and mind which will cause trauma, sadness and excessive anxiety in living life.¹²

In general, mental health is defined as a condition that allows each individual to understand their potential, be able to overcome various problems in life normally, be able to work productively, and be able to share with other people in their community.¹³ A condition of excessive anxiety that creates images in the mind that influence thought patterns and actions is called a mental or psychiatric disorder.¹⁴

Mental health disorders have the potential to be very detrimental to the sufferer to the point of injuring themselves or others. Mental health disorders experienced by humans have existed since the 8th century AD and at that time medical treatment was implemented in the first

¹² Imaobong Olsson, "Assimilation, Acculturation, and Social Integration the Psychological Effect on Mixed Marriage in Sweden: Qualitative Study of Immigrants and Native Swedes," *Journal of Social Science Studies* 10, no. 1 (2023): 81, <https://doi.org/10.5296/jsss.v10i1.20821>.

¹³ Syamsul Qamar et al., "Hidup Sehat Bersama Al-Quran (Telaah Tematik Ayat-Ayat Tentang Kesehatan)," *Al Quds : Jurnal Studi Alquran Dan Hadis* 7, no. 1 (2023): 65–78, <https://doi.org/10.29240/alquds.v7i1.4797>.

¹⁴ Abdul Hamid, "Agama Dan Kesehatan Mental Dalam Perspektif Psikologi Agama," *Jurnal Kesehatan Tadulako* 3, no. 1 (2017): 1–14.

psychiatric hospital facility in Baghdad.¹⁵ The paradigm of mental health cannot be separated from the conditions that bind the human condition, for which Schneiders since 1964, provided an analysis of 11 basic influences of mental health on humans, namely:

1. Soul and mental health and its adjustment cannot be separated from the physical condition and integrity of the human organism;
2. Maintaining human mental health requires personal conditions that have good character and morals, intellectual, religious, emotional and social.
3. Mental health requires the integration of self-control in humans which includes controlling thoughts, imagination, desires, emotions and behavior.
4. Mental health needs to be formed by expanding self-knowledge and social exploration.
5. Mental health encompasses a healthy condition that is conceptualized through acceptance and realistic efforts to fulfill one's status and self-esteem.
6. In achieving self-realization for mental health, it is necessary to increase self-realization to achieve understanding of one's own condition.
7. Mental stability requires ongoing development to increase wisdom, determination, actions and moral laws and strengthening the heart.
8. Stability of mental health requires adaptability and the ability to change situations and personality
9. Stability of mental health has the main function of creating habits that are good for humans.
10. The stability of mental health itself is obtained from maturity through emotional decisions and human actions.

¹⁵ Hamid.

11. Stability of mental health requires teaching to deal with mental conflicts, tensions and problems that arise effectively and healthily.

Treatment for people with mental health disorders cannot be done independently without supervision from family or psychologists. Mental health disorders are very vulnerable to social stigma, so they require treatment that is appropriate to the patient's emotions. Not infrequently, people suffering from mental health disorders take physical action against those closest to them and the community in their environment, because they experience a condition that causes discomfort.¹⁶ Then, the lack of knowledge regarding the proportion of mental health and mental health disorders experienced by the community makes treatment too late.

2. Types and Classification of Mental Health Disorders

Psychological pressure that leads to depression is a mental health disorder that can attack anyone and is often suffered by some people. According to Kuhsari, at least three percent of people in Europe and America experience excessive anxiety. This index is in line with the statement from WHO which states that at least around 300 million people experience mental illness at various stages. These results represent 6 percent of the world's population, of which around 15 to 25 percent of people with mental disorders are in psychological disorders which are very worrying.¹⁷

Mental/mental health disorders cause an organic connection between the body and the soul which is called psychomatic.¹⁸ The potential for experiencing mental health disorders is very diverse, starting from genetic conditions that are transmitted from parents, physical attacks that

¹⁶ Adisty Wismani Putri, Budhi Wibhawa, and Arie Surya Gutama, "Kesehatan Mental Masyarakat Indonesia (Pengetahuan, Dan Keterbukaan Masyarakat Terhadap Gangguan Kesehatan Mental)," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 2, no. 2 (2015): 252–58, <https://doi.org/10.24198/jppm.v2i2.13535>.

¹⁷ Ishaq Husaini Kuhsari, *Al-Qur'an dan Tekanan Jiwa*, Jakarta: Sadra, 2012, hal. 2-3.

¹⁸ Zakiah Daradjat, *Ilmu Jiwa Agama*, Jakarta: Bulan Bintang, 2010, hal. 37.

occur periodically which cause trauma to the victim, to non-physical verbal attacks that cause the victim's psychology to become unstable due to the trauma. In terms of symptoms, there are several types of mental health disorders suffered by several human conditions, including:

a. Anxiety and Fear

The presence of anxiety and fear experienced by humans is a natural condition that is produced due to a serious disturbance or threat that is present to the human soul. Anxiety and fear have several different classifications in health terminology. Anxiety itself is a feeling that does not have a specific object that causes anxiety in certain conditions and can be experienced by anyone with or without any cause.¹⁹

The feeling of anxiety that humans acquire through their behavior and life experiences originates from the presence of meaning in their own life. When a human being enters a phase in his or her life where things have no meaning, then at that time a feeling of anxiety will become more widespread and envelops the human's heart and mind. The enjoyment of life that humans receive will feel like a mere mist of wind that is temporary and just disappears without giving an impression of the lessons learned in life.²⁰

b. Loneliness and Solitude

Loneliness and solitude are conditions of the human heart and body that have a relationship between human behavior and the environment in modern society that is not warm and harmonious.²¹ Loneliness is a mental disorder that is universally acquired through a lack of social interaction with subjective and objective substance, giving rise to painful and sad experiences for humans.²²

¹⁹ Nur Mahardika, *Kesehatan Mental*, 1st ed. (Kudus: Badan Penerbit Universitas Muria Kudus, 2017).

²⁰ Aliah B. Purwakania Hasan, "Terapan Konsep Kesehatan Jiwa Imam Al-Ghazali Dalam Bimbingan Dan Konseling Islam," *Jurnal Penelitian Bimbingan Dan Konseling*, 2017, 10–22.

²¹ Nia Faramita Yusuf, "Kesepian Dan Depresi : Studi Metaanalisis," *Seminar Psikologi & Kemanusiaan*, 2015, 331–37.

²² Mukta Singhvi et al., "Psychological Correlates of Loneliness Among Adolescents," *Indian J Psychol Sci* 2, no. 2 (2011): 61–68.

The hard point of loneliness is when a person needs someone to interact with, but all he finds is a picture of the bad experience he received when he started to open himself up to the realization of a two-way dialogue. Loneliness is an emotional and cognitive reaction to having fewer and more unsatisfying relationships than the person would like. An individual who does not want friends is not lonely, but someone who wants friends and does not have them is lonely.²³

The behavior of humans who experience loneliness can have fatal consequences for themselves and their environment. For humans themselves, when they experience mental disorders, it can result in self-harm and even suicide. Then for the surrounding environment, people who experience this can blame the people around them so that they think they are wrong and can hurt the people around them.

c. Boredom

The behavior that causes mental health disorders is boredom which has the effect of being bored with the pretense of social reality, so that one does not know what to do to get rid of this boredom. Boredom itself is a condition or behavior experienced by humans due to experiencing repeated conditions for a long time and being unable to do anything. This boredom is different from the boredom that occurs in humans in general. Boredom will cause excessive anxiety about the time received to postpone things that the sufferer finds interesting to do.²⁴

Excessive boredom behavior can affect a person's emotional condition, so that it is normal to stutter about things that happen in front of him, and try new things that may have positive and negative actions for himself and his environment.

²³ Robert A Baron, Donn Byrne, and Nyla R Branscombe, *Social Psychology, Social Psychology, 11th Ed.*, 2006.

²⁴ Denis Mulanita Pratiwi, Sri Rejeki, and Achmad Zulfa Juniarto, "Intervention to Reduce Anxiety in Postpartum Mother," *Media Keperawatan Indonesia* 4, no. 1 (2021): 62, <https://doi.org/10.26714/mki.4.1.2021.62-71>.

d. Deviant Actions

Deviant actions are the effects of everything that occurs as a result of anxiety, fear, loneliness and boredom felt by humans. Deviant actions in this case provide judge the guilt of the family, community and environment due to things experienced by people who experience mental health disorders. Deviant actions can cause damage to oneself which is directed at regretting oneself for carrying out the action self-harm.²⁵

e. Psychosomatic

Psychosomatic is a physical disorder caused by psychological and social factors. An individual when he keeps all the emotions that cause accumulation so that the emotional flow peaks in him will cause emotional turmoil and chaos in him.²⁶

According to Ibrahim Elfiky, mental illness that occurs in the theoretical sequence of research is a disorder that is often experienced by teenagers and adults, which in research conducted in New Zealand regarding the causes of the emergence of mental health disorders in humans was obtained through changes in social significance, progress, competition, loss. internal enthusiasm and urges without any spiritual guidance and touch.²⁷

B. Gamophobia

1. Defintion of Gamophobia

Gamophobia comes from a Greek term that consists of two words, *gamut* (wedding) and *phobos* (Afraid). Gamophobia can be termed as the fear of marriage. Gamophobia is a mental disorder that causes sufferers to have an excessive fear of marriage itself.²⁸ Gamophobia does not mean

²⁵ Thesalonika Tarigan and Nurliana Cipta Apsari, "Perilaku Self-Harm Atau Melukai Diri Sendiri Yang Dilakukan Oleh Remaja (Self-Harm or Self-Injuring Behavior By Adolescents)," *Focus : Jurnal Pekerjaan Sosial* 4, no. 2 (2022): 213, <https://doi.org/10.24198/focus.v4i2.31405>.

²⁶ Witrin Gamayanti and Ila Nurlaila Hidayat, "Marah Dan Kualitas Hidup Orang Yang Mengalami Psikosomatik," *Jurnal Psikologi* 18, no. 2 (2019): 177, <https://doi.org/10.14710/jp.18.2.177-186>.

²⁷ Ibrahim El-Fiky, *Terapi Berpikir Positif*, Jakarta: Zaman, 2009, hal. 60-63.

²⁸ Nila Nur Chairani, "Gamophobia Tokoh Utama Novel 3 Wali 1 Bidadari Karya Taufiqqurahman Al-Azizy Tinjauan Psikologi Sastra," *Universitas Andalas* (2022).

not wanting to have a relationship with other people, but when there is a conversation that leads to marriage, sufferers of the disease prefer to avoid and avoid the conversation.

Gamophobia will give the sufferer panic attacks such as symptoms of dizziness, heart palpitations and even cold sweat coming out of the body.²⁹ Yulia and Singgih in their book "*Psychology to Family*" provide reasoning regarding the conception of calm and harmony in marriage which is realized through the disturbances received in the marriage.³⁰ person's decision not to get married or has their own fear of getting married is directed at a unilateral decision that causes anxiety in the mind, thus influencing the decision to live life.

Gamophobia can arise from negative experiences of marriage witnessed by family or those closest to them.³¹ His fear can also be defined as the psychological fear of attachment. The idea of being tied to one person makes some people think that it is better to live alone. Of course, taking responsibility for someone else can be scary. Of course, the concept of fear regarding marriage can be influenced by several reasons. While some may be biologically related, others may be entirely social.

2. Psychosomatics of Gamophobia

Psychosomatic gamophobia is a disorder that is received directly, causing a person to be afraid of carrying out the wedding. The psychosomatics of gamophobia causes excessive anxiety and fear regarding matters relating to marriage in human life. The psychosomatics that occur will have an indirect disruptive effect on the sufferer's mind so that deciding not to get married is a relevant decision for him.

²⁹ Dian Cyntiawati, Yanto Paulus Hermanto, and Jessica Elizabeth Abraham, "Pastoral Care Bagi Jemaat Dewasa Muda Dengan Gamophobia Menuju Pernikahan Kristen," *Manna Rafflesia* 9, no. 2 (2023): 248–59.

³⁰ Yulia dan Singgih, *Psikologi Untuk Keluarga*, Jakarta: Libri, (2012), hal. 42.

³¹ Reis dan Rusbult, eds. *Close relationships: Key readings*. Psychology Press, (2004). Hal. 66

Psychosomatic disorders themselves occur in all sufferers of mental health disorders that occur through changes in social significance without any health or spiritual guidance. The psychosomatics of gamophobia do not involve the essence of health or religious advice regarding the importance of marriage for human life and the benefits that can be gained from having a marriage. So this disturbance makes the relationship between not getting married and religious advice unimportant.

Psychosomatic gamophobia occurs due to hereditary factors which occur due to severe psychological pressure which results in stress and emotional pressure.³² In gamophobia disorders caused by pressure due to the demands of marriage which causes heart pressure, anxiety and hatred disorders due to the conditions experienced and a series of questions about marriage.

Naturally, what is obtained from health and religious guidance can eliminate the psychosomatics of gamophobia sufferers regarding the fear they experience due to social change or past trauma, to become brave and decide to open up space for themselves to get married.

C. Married

1. Definition of Married

In terms of the meaning of the language, marriage means gathering, marriage in personnel is taken from Arabic, namely **نكح ينكح نكاحا** which is translated into Indonesian as *nikah* or marriage. In the study of the Compilation of Islamic Law, marriage is a contract whose purpose is to give birth *mitsaqan gholizo* from the bride's father or guardian to the groom with the aim of obeying Allah's commands and carrying out all

³² Gamayanti and Hidayat, "Marah Dan Kualitas Hidup Orang Yang Mengalami Psikomatik."

righteous deeds and preventing evil, so that a sakinah, mawaddah and warahmah household life can be realized.³³

The most popular use of the word marriage is to refer to the contract. And indeed this is what the creators of the Shari'ah intended. In the Qur'an, the word marriage does not mean anything other than the meaning of a marriage contract. In terms of Fiqh, marriage means a contract (agreement) which contains the ability to have sexual relations using the words (lafazh) nikah or tazwij.³⁴

Ahlussunnah wal Jama'ah scholars define marriage in various versions, namely;

- a. Ulama from the Hanafiyyah group explain that a contract (marriage) is a benefit for something done intentionally.
- b. Ulama from the Malikiyyah group defined the contract (nikah) as an activity that aims to have fun with a woman whose dowry was not previously determined clearly and there is no prohibition as it is usually prohibited by the Qur'an or by consensus.
- c. Ulama from the Syafi'iyyah group define the contract (nikah) as the ownership to perform sexual intercourse which is expressed with the words "ankaha" or "tazwij" or with other words synonymous with both.
- d. Ulama from the Hanabil group define a contract (nikah) as a word pronounced with "ankaha" or "tazwij" to get the benefits of having fun.

In Islamic law, fiqh scholars generally define marriage as a contract that gives a man and woman the ability to have sexual relations, starting with a contract that has provisions for marriage, dowry, guardian and witness and must fulfill all these conditions.³⁵ Normally, marriage will

³³ Khoirul Anam, "Studi Makna Perkawinan Dalam Persepektif Hukum Di Indonesia (Komparasi Kitab Undang-Undang Hukum Perdata (KUH Per) Dengan Komplikasi Hukum Islam," *Jurnal Fakultas Hukum Universitas Tulungagung*, 2019, 59–68.

³⁴ Rahmat Hakim, *Hukum perkawinan Islam*, (Bandung: Pustaka Setia, 2000)

³⁵ Hasbi and Apandi, "Pernikahan Dalam Perspektif Al Qur'an."

provide a legally binding bond between religion and the state which provides freedom and legality regarding the relationship established in the marriage itself.

Indonesian positive legal marriage as stipulated in Article 27 of the Civil Code (KUH Per) states that marriage is a monogamous relationship formalized by civil law, that a marriage is only permitted to have one wife and vice versa and civil law in nature.³⁶

2. Purpose and Context of Marriage

The context of marriage aimed at two husband and wife couples is to perfect the strengths and weaknesses they have in building a harmonious and happy relationship.³⁷ Marriage is used as an indicator of a mature relationship between men and women in formalizing the feelings they have. Marriage has the force of civil and criminal law in a country. Marriage is also used as official proof of a relationship that has legal implications in the state. Problems with marriages that occur are contained in state regulations and legislation.

In marriage, it is very important for prospective partners and partners to understand the purpose and meaning of marriage. The purposes of marriage as intended in the 1974 Marriage Law are:

"Marriage is the inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and permanent family (household) based on the One and Only God"

Law Number 1 of 1974 and Islamic Law state that marriage should be seen not only from a formal perspective, but also from a religious and social perspective. The religious aspect determines the validity of the marriage, while the formal aspect concerns administrative aspects,

³⁶ Hanafi Arief, "Implementasi Yuridis Perjanjian Kawin Dalam Sistem Hukum Positif Di Indonesia," *Syariah Jurnal Hukum Dan Pemikiran* 15, no. 2 (2016): 141–53, <https://doi.org/10.18592/syariah.v15i2.551>.

³⁷ Budi Santosa, Stevanus Parinussa, and Wenny Kristiani Waruwu, "Keharmonisan Pernikahan Dalam Perspektif Pengajaran Mempelai," *Shalom: Jurnal Teologi Kristen* 1, no. 2 (2021): 115–25, <https://doi.org/10.56191/shalom.v1i2.7>.

especially registration with the KUA and civil status. In the civil law concept, marriage is only considered within the framework of civil law. The law only recognizes “civil marriages”, namely marriages performed before a civil registry office.³⁸

According to Fakhruddin Faiz, marriage has at least four goals. Firstly, from a biological point of view, it refers to the physical areas that must be connected to the human body. Second, because spiritually people need a life partner. Third, the social goal is to maintain and preserve social life. Fourth, the religious purpose of marriage is a religious requirement.³⁹

The function of marriage is to protect mankind from destruction, especially in giving birth and giving birth to children, by preserving the continuity of the bloodline, by creating a harmonious family, by creating an attitude of cooperation between husband and wife so that they can fulfill their responsibilities and obligations in life.

Marriage itself provides at least a perception of togetherness to look after each other. Things that occur in the area of violence outside the household and threats will be safer when you enter marriage. In this case too, humans who have an emotional pleasure side literally need friends or partners to run all the wheels of their lives. At least, a life partner when married can provide motivation and encouragement, so that post-marriage life can be more productive. This also increases the level of life satisfaction and happiness higher for married people than for unmarried people.⁴⁰

3. Commitment of Marriage

Commitment in the English dictionary is defined as "responsibility". According to experts, Finkel et al. states that commitment is fundamental

³⁸ Mega Meirina, “Hukum Perkawinan dalam Perspektif Hukum Positif dan Hukum Islam,” *AHKAM* 2, no. 1 (March 1, 2023): 22–49, <https://doi.org/10.58578/ahkam.v2i1.785>.

³⁹ Iqbal Musthofa, Ida Afidah, and N Sausan M Sholeh, “Nilai-Nilai Spiritual Dalam Buku Menjadi Manusia, Menjadi Hamba Karya Fakhruddin Faiz,” *Bandung Conference Series: Islamic Broadcast Communication* 2, no. 2 (August 7, 2022), <https://doi.org/10.29313/bcsibc.v2i2.4685>.

⁴⁰ Dwi Rahmalia, “Makna Hidup Pada Dewasa Madya Yang Belum Menikah”, *Kognisi Jurnal*, Vol. 3, No. 1, 2018, hal. 24.

in a relationship, especially a romantic relationship that involves deeper emotions, namely love, such as a marriage relationship. This commitment begins with a marriage contract. Because there is a contractual agreement between the husband and the wife's guardian to fulfill the vows made by Allah SWT. Many people have strong obligations to other people and relationships.

Often the problems that arise in marriage arise due to uncertainty and deviation from the initial goals of marriage that were initially mutually agreed upon. The importance of commitment in marriage is aimed at ensuring that there is an agreement that is not burdensome and binding between both parties. Commitment itself can be built pre- to post-wedding.

The Al-Qur'an explains the importance of a marriage commitment, where the marriage agreement is a sacred agreement and is mentioned in the Al-Qur'an as an agreement that cannot be betrayed. This is stated in QS. An-Nisa verse 21

وَكَيْفَ تَأْخُذُونَهُ ۚ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Meaning: "How will you take it (back), even though you have had sex with each other (as husband and wife) and they (your wives) have made a strong agreement (marriage bond) with you?"

This verse explains how marriage commitments are bound by an agreement. In this verse, the commitment agreement uses the words *mitsaqon gholizha*. In his interpretation of Al-Mishbah, Quraish Shihab explained that in the Al-Quran the words *mitsaqon gholizha* are mentioned three times, namely in the QS. Al-Ahzab (33): 7, namely God's commitment to the prophets, An-Nisa (4): 154, namely God's commitment to humans, and QS An-Nisa (4): 21, namely the agreement between humans and humans (husband and wife).⁴¹

⁴¹ Mohamad Athar, "Konsep Komunikasi Pernikahan dalam Al-Quran," *JISAB: The Journal of Islamic Communication and Broadcasting* 1, no. 2 (2022): 96–105, <https://doi.org/10.53515/jisab.v1i2.13>.

In the case of marriage which requires a commitment to living a domestic life, there needs to be a written or unwritten agreement between the husband and wife. So that all the problems that will be faced are ready for the consequences when you become a family, whether you don't have children or already have children.

Commitment in marriage has several aspects aimed at improving marital relations with life goals and permanent acceptance of consequences between husband and wife. In D. Wulandari's research (2009), *"Study on Commitment Factors in Marriage"*, *Psycho Idea*. That in forming a marriage that is said to be ideal, preparation is needed such as spiritual, psychological, financial and acceptance to still provide space for the changes that will occur after the marriage. An ideal marriage is not formed quickly, but it takes everything possible from conflict to happiness to overcome these two things.⁴²

Observations and clinical research on 100 couples revealed a number of factors that are thought to influence marital anxiety related to marital commitment, including fear of not having money and fear of child problems. Couples who have an agreement or promise, either verbally or secretly, regarding a problem try to keep that promise. This means that the couple continues to try to fulfill and carry out the agreements and promises made in married life.

The commitment that occurs at the time of marriage provides pressure or relief for some people who have problems regarding the dependency relationship that occurs in their lives which is filled with shadows of fear. This is often referred to as a pre-nuptial agreement which is agreed to by both parties and carefully understood.

⁴² Dyah Astorini Wulandari, "Kajian tentang Faktor-Faktor Komitmen dalam Perkawinan," *Psycho Idea* 7, no. 1 (2009): 1–10.

CHAPTER III

GAMOPHOBIA AND MARRIAGE IN THE LINEAR OF HEALTH AND RELIGION

A. Analysis of the Causes of Gamophobia Mental Disorders

The mental disorders that occur in gamophobia sufferers have several indicators. The indicators caused come from internal and external causes of the sufferer through past memories, experiences and the problems they face so that they become their own thoughts and decisions for the sufferer. If taken through a sequence of action theories, according to Thomas Hobbs, decisions that occur as a result of materialist behavior, psychological disorders are caused by fear, the desire to prove oneself and attention to the decisions that have been made. This means that the analysis of the causes of a person experiencing gamophobia is also influenced by aspects surrounding him, both internal and external factors.

1. Gamophobia Internal Factors

a. Fear of Losing Job, Dreams and Career

Adults generally experience a phase of giddiness and the ability to cultivate their existing abilities. Men and women have the same big roles and dreams, namely building an ideal society and assuming the role of development without minimizing each other's dreams.⁴³ In its own realm, several decisions that occur in society regarding postponing marriage, not getting married or being afraid of marriage are due to work or career demands that bind it.

This occurs through the pressure that exists in the classification of job application requirements which requires "not to be pregnant or married" during registration or work. The moral burden carried during work puts special pressure on the decision

⁴³ Nur Ajizah and Khomisah, "Aktualisasi Perempuan Dalam Ruang Domestik Dan Ruang Publik Persepektif Sadar Gender," *Az-Zahra: Journal of Gender and Family Studies* 2, no. 1 (2021): 59–73, <https://doi.org/10.15575/azzahra.v2i1.11908>.

to marry, working individuals must optimize their age and abilities, in order to fulfill their dreams and life needs.

This decision is actually often experienced by women who have domestic and public burdens in their lives to fulfill work demands or psychological demands and desires. The stigma given by society prioritizes men who must work and have public opportunities, while women only have the opportunity to pursue a career in the domestic sector, namely in the household itself.⁴⁴

This is the main factor why many people often decide not to get married because they are afraid of losing public opportunities that will be achieved while the marriage has not yet taken place.

b. Don't want to have ties and commitments regarding marriage

A problem that often occurs in society is not wanting to bear the moral commitment of marriage. There are often relationships without a clear bond for male and female couples who do not know the direction of the relationship. The factor that gives a person fear of marriage (gamophobia) is the attachment of the relationship. The tendency to the shadow of restraint in the household and the loss of the free will of the young soul is the main factor of someone deciding not to marry and fearing the marriage.⁴⁵

The commitment that occurs in marriage becomes a moral burden for the prospective husband and wife considering their inability during their single period to take care of themselves. This fear spreads when thinking about what it will be like when they have children, and how to become a parental figure who can later guide the child, becoming a moral issue for some people who have cases of being afraid of marriage.

⁴⁴ Nurul Hidayati, "BEBAN GANDA PEREMPUAN BEKERJA (Antara Domestik dan Publik)," *Muwazah* 7, no. 2 (January 19, 2016), <https://doi.org/10.28918/muwazah.v7i2.516>.

⁴⁵ Wulandari Dyah Astorini, "Kajian Tentang Faktor-Faktor Komitmen Dalam Perkawinan," *Psycho Idea* 1, no. 12 (2009): 1–10.

c. Fear of Divorce and Don't Want to Bear the Family's Economic Burden

The first problem that becomes a problem when someone decides to get married is the family's economic responsibilities, which can be two to three times the initial responsibilities before the marriage. The economic burden that is carried after marriage is the main problem for every married couple when they want to live in a household.

Dependent burdens and economic problems are often the main factors in divorce in Indonesia. There will be at least 108,488 divorces due to economic factors in 2023, which is almost 25% of the number of divorce cases in Indonesia originating from economic factors.⁴⁶ This is the underlying factor that someone will be afraid of getting married, namely divorce and economic factors.

The divorce rate in Indonesia, which has reached more than 400 thousand cases in 2023, provides evidence of how fragile marriages in Indonesia are. With the large number of divorce cases in Indonesia, it has made several groups of people think several times about carrying out marriages and become anxious, will the marriage they will undergo not be hampered and not lead to divorce?.

Several cases that occur regarding the fear factor of getting married are the conditions of life after marriage which are focused on the direction of the marriage whether it will improve from life before marriage or focus on conflicts and problems that lead to divorce.⁴⁷

⁴⁶ Nabilah Muhammad, Perselisihan hingga Kawin Paksa, Ini Alasan Perceraian di Indonesia pada 2023, databok.katadata.co.id, <https://databoks.katadata.co.id/datapublish/2024/02/28/perselisihan-hingga-kawin-paksa-ini-alasan-perceraian-di-indonesia-pada-2023>, diakses pada 23.22, 19 Maret 2024.

⁴⁷ Muhammad Syahril Fitri, "Perceraian Karena Tekanan Ekonomi Ditinjau Dari Perspektif Hukum Islam," n.d.

d. Past Trauma

The word trauma comes from the Greek word "*tramatos*" which means wounds caused by external factors. Trauma has medical and psychological implications. Trauma is a condition of psychological disturbance that causes deep fear, so that the emotional stress becomes unstable, leading to repeated fear or sadness. Traumatic makes a deep impression on someone who has experienced or had a bad experience in the past.

Barry Duncan states that trauma is not a phobia that can be prevented because people who have experienced trauma always live with their past experiences. Children who witness acts of violence in their families can suffer physical, mental and emotional disabilities in the short and long term.⁴⁸ In several cases affecting children and teenagers, there are cases of violence during dating, where the most common impacts experienced by victims of dating violence are low self-esteem, depression and anxiety, fear, hatred, and other physical symptoms. Weight changes, headaches, irritability, dizziness, and so on.

This is quite basic regarding the internal factors that occur in someone who suffers from gamophobia with a series of past events which have the effect of anxiety, depression, hatred and even deep fear.

2. External Factors

a. Social and Environmental Influences

External influences originating from social changes and environmental conditions will also cause decisions regarding a person's life. In the case of gamophobia itself, if there is someone who has not previously been indicated to be experiencing this disorder, but is in an environment where the marriage conditions

⁴⁸ Barry L. Duncan, *On Becoming a Better Therapist*. (Washington: American Psychological Association, 2010), <https://doi.org/10.1037/12080-000>.

are far from harmonious and especially in an environment where they may experience distractions about the meaning of marriage, then that will be one of the causes. someone will not get married, even afraid of the wedding.

The influence of social structures and the environment in society not only shapes behavioral patterns, but also other equally important factors: language, voice, beliefs. And what is even more interesting, social and cultural structures also influence the way people view different religious rituals. According to Max Weber, as written by Daniel L. Pulse, the relationship between society and religion is very strong and influences each other.

In the case of Indonesia, the cultural conditions that place a material burden on one of the men or women are an initial burden that is quite burdensome for getting married. There are several cultures in Indonesia that impose material obligations or burdens before getting married, such as money *confused*, *disturbed* and so on.

In his research, Hajra Jansa explained that this panai money has proven to be a burden for men and some even give up their plans to get married because they feel they are unable to meet their needs for panai money.⁴⁹ These findings also state that large amounts of cash can affect the psyche of teenagers, causing feelings of anxiety, fear and stress.

A. Characteristics and Dangers of Gamophobia

Gamophobia, which is a mental disorder, certainly has the characteristics and complexity of the dangers of gamophobia in life and life decisions. Gamophobia is still a topic of debate among psychologists. Some argue that gamophobia is a variable, similar to phobias in general, while others argue that gamophobia is not a variable for phobias in

⁴⁹ Hajra Yansa and Yayuk Basuki, "Uang Panai Dan Status Sosial Perempuan Dalam Perspektif Budaya Siri Pada Perkawinan Suku Bugis Makassar Sulawesi Selatan," *Jurnal PENA* 3, no. 2 (2016): 1–12.

general because it is a phobic phenomenon.⁵⁰ However, this fear always occurs regarding variables in marriage itself in some people. The fear that exists in the minds of gamophobia sufferers certainly does not appear only in a short period of time, because this fear has many stages.

In the stages of human psychological development in general, fear of marriage among teenagers aged 17 to 25 years is still a natural thing, because age is a stage of searching for identity. During early adolescence, group adjustment is still important for both boys and girls. The identity that teenagers seek is an attempt to explain who they are, their role in society, whether they will succeed or fail, what their life goals are in the future. Hybrids with how they will live their lives so that idealism about potential partners during adolescence is still very high, because of the large influence of expectations.

Through research, Psychologist Agustine Dwiputri, in cases of postponing and fear of marriage in big cities until they enter old age, various assumptions emerge regarding the reasons and conditions that enter the single period. Conditions like this make it even worse for women who decide to postpone or not get married. In this case, women who decide not to marry and are even afraid of marriage must be prepared for bad expressions from traditional society which still believes that marriage is human nature.⁵¹ The stigma of traditional society does not only apply to women, but also applies to single men.

As they approach the end of their teenage years, both men and women in general will be plagued by excessive idealism that they must give up their free lives when they reach adulthood.⁵² Through research revealed by Tiara, Komaruddin and Zhila Jannati, *"Application of Islamic-Based Individual Counseling in Overcoming Gamophobia (Case*

⁵⁰ Ossai and Chujor, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State."

⁵¹ Dwi Rahmalia, "Makna Hidup Pada Wanita Dewasa Madya Yang Belum Menikah," *Jurnal Kognisi* 3, no. 1 (2018): 23–32.

⁵² Dona Fitri Annisa and Ifdil Ifdil, "Konsep Kecemasan (Anxiety) pada Lanjut Usia (Lansia)," *Konselor* 5, no. 2 (June 30, 2016): 93, <https://doi.org/10.24036/02016526480-0-00>.

Study of Client "W" in Head Siring Village, Tanjung Sakti Pumu District)", Journal of Social Sciences, Humanities and Arts (JISHS), 2023. That the character of gamophobia sufferers is the restlessness and anxiety that is presented through conversations about marriage. Sometimes clients in research show reactions of displeasure with matters related to marriage or liking the opposite sex.⁵³

The theoretical analysis that results when someone postpones marriage or decides not to marry presents several problems in their life conditions. One of them is that someone who decides not to get married, delays or is afraid of marriage tends to experience a slowdown in their mindset.⁵⁴ This is because of the egocentric condition that results from the decision to postpone or not get married.

In medical conditions for women, if they experience a delay in marriage and then have intimate relations in their old age, it will be more dangerous at that time when entering the phase of pregnancy until childbirth. For men themselves, delaying marriage and deciding not to marry but have sexual relations with the opposite sex will cause social deviations, which if they have reached a relationship beyond morality, then there will be more harm in society and themselves.

The dangers of gamophobia cannot only be resolved medically and clinically, because the implications can be for people's lifestyles and people's decisions not to marry and focus on unusual relationships.

B. Gamophobia and Fear Through Islamic Approach and Scientific Interpretation

The basis of gamophobia is a tendency to have an excessive fear of marriage. In a word-by-word analysis, the words Phobia and fear have the same goal, namely not wanting the undesirable thing to happen.

⁵³ Tiara, Komaruddin, dan Zhila Jannati, "Penerapan Konseling Individu Berbasis Islam Dalam Mengatasi Gamophobia (Studi Kasus Klien 'W' Di Desa Kepala Siring kecamatan Tanjung Sakti Pumu)," *Jurnal Ilmu Sosial, Humaniora dan Seni (JISHS)* 1, no. 2 (2023): 136–40.

⁵⁴ R R Diana, "Penundaan Pernikahan: Perspektif Islam Dan Psikologi," *Jurnal Psikologi Vol. 1 No. 2 Desember 2008* 55281, no. 57 (2008), <https://digilib.uin-suka.ac.id/id/eprint/8848/>.

Darwin, the pioneer of evolutionary theory, discussed fear in his books ``*The Expression of the Emotions in Man and Animals*". He thinks that choices may have given rise to expressions of fear in the past, even if these choices no longer have the same impact and the same quality.⁵⁵

In terms of prevalence in the Qur'an, the word fear has a fragment of meaning and the word is divided into several parts, namely:

1. Fear in the meaning *Khauf*

Khauf which is the basic meaning of fear that comes from *mashdar*, his namely *khafa* (خاف), *yakhafu* with the form of the perpetrator, namely *khoif* or *khuyyaf* in the shape of *mufrad*. The Qur'an gives positions in pre-word form *khauf* In the Al-Qur'an there are 124 verses. In its division, there are 18 verses which are shaped as follows *fiil madhi*, 60 sentences shaped as *fiil mudhari'*, 34 verses as form *isim mashdar*, 1 sentence in the form of *verb nahyi*, as well as three sentences in the form of *isim fa'il*.

Al-Ashfahani said that *khauf* is a prediction that states that something hated will happen or something loved will not happen based on mere guesswork, both in the world and in the spiritual realm.⁵⁶ The Qur'an provides a clear meaning of words *scared* on QS. Al-Baqarah verse 156

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

Meaning: We said, "Come down all of you from heaven! Then, if My guidance really comes to you, whoever follows My guidance will have no fear and will not be sad."

In this verse there is a word *scared* which means a state of mind that is anxious about future problems, or the occurrence of something bad that arises because of an assumption.⁵⁷ happens because of the

⁵⁵ Jenny MacKay, *Phobias* (Detroit, Mich.: Lucent Books, 2009).

⁵⁶ Tim Penyusun dan Sihabudin (ed), *Ensiklopedia Al-Qur'an: Kajian Kosakata* Vol. 2, Jakarta: Lentera Hati, 2007, hal. 473.

⁵⁷ Amirah Fauziah et al., "ANXIETY DISORDER DALAM AL-QUR'AN (Telaah Lafadz Khauf, Halu' dan Huzn)," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 1 (July 2023): 189–94, <https://doi.org/10.1016/j.jad.2018.12.042>.

mental weakness of the person who is afraid, even though what he is afraid of is something trivial.

Khauf consists of three letters, namely Kha' (خ), Wawu (و), and Fa' (ف), which is the masdar of Tashrif Ishtilahi Khāfa (خاف), Yakhāfu (يخاف), Khawfan (خوفا), Khīfatan (خيفة), Makhāfatan (مخافة) which etymologically means Fear or Worry. Meanwhile, according to Ibn Manzur Khauf, the term is defined as a state of the soul that arises which is thought to be caused by the arrival of something hated and something that is loved leaving.⁵⁸

If the study of the meaning of words *khauf* through scientific interpretation, then in *Zubdat Tafsir Min Fathil Qadir*, Sheikh's work. Dr Muhammad Sulaiman Al-Ashqar, meaning of the word فَلَا خَوْفٌ focused on worries that only focus on something for things in the future.⁵⁹ Then, according to Imam Al-Baidlawi, the word Khauf means fear/worry about something that might happen in the future. Imam Al-Baghowi in his interpretation, *Ma'alimut Tanzil fit Tafsir wat Ta'wil*, states that in the middle of verse 38 of Surah Al-Baqarah, it explains the Prophet Adam's prohibition not to be afraid and not to be sad, both in the unknown realm of the future and the past. Al-Baghowi explained that believers do not feel fear in the world and do not feel sadness in the afterlife.⁶⁰

2. Fear in the meaning *Hadzara*

In the Qur'an word of *hadzara* at least said about 20 times. 2 verses of them are in form *mashdar* at QS. Al-Baqarah/2: 19 and 243, is the name *isim fa'il* in the mention has one time, especially in QS. As-Syu'ara/26: 56, and in form *isim maf'ul* one time, specifically

⁵⁸ Ibnu Manẓur, "Lisān Al-„Arab," Al-Mu"assasah al-Miṣriyyah al-„Āmmah, accessed April 27, 2023, <https://www.noor-book.com/en/ebook-Lisa%CC%84n-al%CA%BBArab-v-10-pdf>.

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⁶⁰ Imam Muhyi As-Sunnah Abi Muhammad Al-Husain Ibn Mas'ud Al-Baghowiy, *Tafsir Al-Baghowiy Ma'alim AtTanzil* (Daar At-Thayyibah, 1988)

on QS. Al-Isra'/17: 57, as well as in form *fi'il mudhari'* on QS. Al-Qashash/28: 6.

The word *hadzara* was originally used to mean “to maintain” or “to build”. From this word, a number of other words were formed which have many different meanings but are not different from the original meaning. From the meaning in the Qur'an, *hadzara* deriving the meaning as "fearful and careful". Therefore, meaning *hadzara* Regarding fear, it is aimed at several things, namely:

- a. Fear of the coming punishment of Allah SWT in the afterlife caused by mistakes and immoral acts that violate the commandments of Allah SWT described in Surah Al-Isra' verse 57 and Az-Zumar verse 9.
- b. Fear of all the problems and threats in the world, for example fear of death written in Al-Baqarah verse 19, fear of loss written in Yusuf verse 84, fear of Satan's tricks written in Al-Maidah verse 92 and fear of slander which is done by the family ie children and wives is stated in At-Taghabun verse 64

In the perspective of gamophobia where the presence of fear and vigilance of slander caused by the family becomes a threat and the beginning of a person's fear of marriage.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَدِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا
وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: O believers, among your wives and children there are those who become your enemies, so be careful of them and if you forgive and do not scold and forgive (them), then indeed Allah is Oft-Forgiving, Most Merciful . (QS. At-Taghabun (64):14)

According to At-Tabari in *Jami' al-Bayan fi Ta'wil Al-Qur'an* explained regarding the concept of this verse, the meaning of "indeed, among your wives and your children there are those who are enemies to you" is a suggestion to provide teaching and guidance to your children and wives because they may later become your enemies and

enemies of the religion of Allah. Then, "so be careful of them" which is meant in this editorial more to be careful in following the wishes of those who can cause you to drift away and abandon obedience to Allah SWT.⁶¹

In the concept of gamophobia itself, there is a fear that a family member will be betrayed when they are experiencing distress, illness or things that have the potential to be left behind in a downturn in the family. However, in the concept of this verse, contemporary interpreters are more focused on family education which is given physically and mentally so as not to create a character that occurred in the past, such as the story of Prophet Luth As and the story of Prophet Nuh As.⁶²

3. Fear in the meaning *Ru'b*

In meaning *ru'b* which means "fear surrounded by fear", then added in the Al-Qur'an with the name *ru'ba* which is mentioned 5 times in Ali-Imran verse 151, Al-Anfal verse 12, Al-Kahf verse 18, Al-Ahzab verse 26 and Al-Hasyr verse 2, with the meaning "fear that suddenly covers the heart" is a meaning aimed at the weakness and inability of humans who cannot control the fear that comes to them, which can happen suddenly. In the next meaning, the meaning of *ru'b* focused on psychological phobias that occur in humans due to sudden fear that humans cannot control to overcome this fear.

Human inability is the dignity possessed by humans as servants who are full of limitations and full of hope for other people. This also applies to controlling self-control, feelings and the fragile human soul regarding the circumstances and conditions of things that happen to him.

⁶¹ Al-Tabari, Jāmi' al-Bayān fī ta'wīl Al-Qur'ān, (Bairut: Muasasah al-risalah, 2000), Juz 23, h. 423

⁶² M. Marovida Aziz, "Kewaspadaan terhadap Keluarga dan Harta dalam QS. Al-Taghabun [54]: 14-15," *Jurnal Al-Fanar* 4, no. 2 (2021): 157–66, <https://doi.org/10.33511/alfanar.v4n2.157-166>.

In cases where the focus is on fear caused by shadows or seeing conditions that give one a sense of horror, the Qur'an makes an analogy of this in the QS. Ali-Imran verse 151, namely

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ وَمَأْوَاهُمُ النَّارُ
وَيَنْسَوْنَ مَثْوَى الظَّالِمِينَ

It means: *We will put fear in the hearts of the disbelievers, because they associate partners with God with something that God Himself has not revealed about it. Their return is hell; and that is as bad as the abode of the unjust.* (QS. Ali-Imran (3):151)

Within the scope of this verse, it is explained that there is disbelief that humans experience in guarding the blessings given by Allah Swt. This disbelief causes fear that the blessings given by Allah Swt will return to Allah Swt.

1. Fear in the meaning *Huzn*

Meaning of words *Huzn* In Indonesian vocabulary, it means "sad". In the context of gamophobia symptoms that have *anxiety*, sadness has a place in the stance of gamophobia sufferers who decide not to marry. This is based on sadness created through past trauma regarding marital violence witnessed directly by the sufferer or family suffering caused by burdens borne by the family that can no longer be carried.⁶³

In response to this, the Qur'an uses the word *huzn* through the derivation of meaning with images of sadness and depression. At least, the Koran writes the word *huzn* 42 times spread across 25 letters, of which the majority are word fragments *huzn* position as *fiil mudhori* which in this fragment of meaning has a negative or prohibitive meaning, as well as several other words in the position of *name* or nouns. Ibnu Qayyim Al-Jauziyah stated that the form *huzn* In the Qur'an it has meaning *nida'* or prohibition.

⁶³ Amira Fauziah et al., "ANXIETY DISORDER DALAM AL-QUR'AN (Telaah Lafadz Khauf, Halu'dan Huzn)," *Triwikrama: Jurnal Ilmu Sosial* 1, no. 2 (2023): 77–106.

Meaning *huzn* itself comes from the word *hazina* – *yahzanu* – *hazanan*, which means an unpleasant heart condition. Sadness occurs through various phenomena in human life, often sadness occurs due to the loss of something loved, failure to achieve something, or lack of self-confidence in carrying out activities. In QS. Yusuf: 84 explains the concept of sadness that occurs to humans due to the loss of something valuable,

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَعْدِي عَلَىٰ يَوْسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

It means: *And Jacob turned away from them (his children) and said: "Oh my sorrow for Yusuf", and his eyes became white with sadness and he was one who restrained his anger (towards his children). (Yusuf (11):84)*

In this verse it is clearly explained how much the Prophet Ya'qub was struck by the loss of Yusuf, so that the sadness created by the loss made his eyes go blind. In the rules of the Arabic language itself *Al-Huzni* in this sentence is accompanied by a letter *jar*, has a function as the cause of blindness due to Jacob's deep sadness.

this is the case with gamophobia sufferers who have sadness in the past starting from psychological and physical suffering which gives them bad memories and excessive fear.

4. Fear of meaning *Halu'*

In the case of gamophobia the disorder is caused by *anxiety disorder* better known as an anxiety disorder caused by excessive "anxiety" which is one of the symptoms for gamophobia sufferers. Anxiety is a natural thing that every human being feels, with anxiety, humans will form a defense device to ward off something that they are worried about, but it is said that a person with gamophobia has anxiety above the normal average, whether from the frequency of feeling anxious too often or in a too deep quality to feel the anxiety. In discussions of the Qur'an, anxiety is represented by lafadz *Halu'*.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

Meaning: Indeed, humans were created with the nature of complaints

Haluu'aa to itself is taken from the syllable *hala'a* which can be interpreted linguistically; shock, shock, fear, panic and horror which in this verse are understood as the essence of complaints. Imam Syaukani in *Interpretation of Fathul Qadir* explained that the nature of complaints is that people are ungrateful when they receive good things and impatient when bad things happen to them.⁶⁴

This verse explains that the true nature of humans is to complain when faced with difficulties and to be stingy when blessed. They forget that within the fortune they have, there are actually rights of people who are in trouble, such as the poor and others.

In the context of life that humans have today, the complaints they face are often directed at themselves and they feel that they are the most hurt person in the world. This characteristic has a human tendency to feel grateful and hope for the blessing of Allah Swt to solve the problem.

In the context of gamophobia itself, sufferers often feel complaints and sadness when faced with matters relating to marriage. These complaints and grievances arise due to fear that is thought excessively without seeing the possibility that the destiny given by Allah Swt is better than human assumptions. Through this, the fear that comes from human complaints and complaints must be accompanied by a good understanding of the decrees and destiny given by Allah Swt.

C. Problems That Cause Delays in Marriage

In marriage itself, the problems that often arise are very complex. Sometimes these problems cause psychological and physical arguments for the husband and wife. These arguments are also tests and trials that every couple or family will definitely go

⁶⁴ Muhammad Ibn Ali Ibn Muhammad Asy-Syaukani, *Fath Al-Qadir* (Beirut, 1829).

through when the problem reaches its climax. This can start from differences of opinion, children's problems, the economy, to the most dangerous, namely infidelity, addiction to bad behavior such as gambling or active drinking (alcohol) and domestic violence.⁶⁵

Through this, resilience in the family plays an important role in maintaining family relationships and conditions when faced with a problem that is complex enough to be resolved. Family resilience is the ability to provide protection and ward off various problems and life threats that have the potential to damage harmonious relationships within the family.⁶⁶

However, what happens in the context of family resilience is that there are many cases that present problems that damage the value of harmony within the family. Many of these cases are found in the form of physical acts referred to as Domestic Violence, which involve immoral acts against family members. This violence has a huge impact on the victim's personal relationships, whether they have children or not. The relationships that arise as a result of violence cause patterns and behavior towards other people to change.

Starting from a fear of those of the same type as the perpetrator, for example a wife who experiences immoral acts and physical violence in the household, will lose self-confidence when present in a place where there are many couples bringing their husbands or partners. Not only that, this will also apply when interactions with men begin which have a traumatic effect on the victim.

Not only women, men also experience a disharmonious relationship with their partner that includes lies in the relationship or

⁶⁵ Ria Hayati dan Dirgam Ode Adulama, "Fenomena Yang Terjadi Pada Pasangan Suami dan Istri Dalam Ketahanan Keluarga," *AL-WARDAH: Jurnal Kajian Perempuan, Gender dan Agama* 15, no. 2 (2021): 181–93, <https://doi.org/10.46339/al-wardah.xx.xxx>.

⁶⁶ Rizqi Maulida Amalia, Muhammad Yudi Ali Akbar, dan Syariful Syariful, "Ketahanan Keluarga dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 2 (2018): 129, <https://doi.org/10.36722/sh.v4i2.268>.

their husband becomes a victim of physical or psychological violence, they will experience the same trauma as what women experience, both when they meet women or conditions that have a partner in their environment.

Domestic violence, as stated in article 1 paragraph 1 of Law no. 23 of 2004 concerning the Elimination of Domestic Violence (UU PDKRT), is any act against someone, especially women, which results in physical, sexual, psychological misery or suffering, and/or domestic neglect including threats to commit acts, coercion, or unlawful deprivation of liberty within the household sphere.

CHAPTER IV
ANALYSIS OF THE QUR'AN REGARDING MARRIAGE
RECOMMENDATIONS AND TREATMENT OF GAMOPHOBIA
DISORDER

A. Recommendations for Marriage in the Health and Mental Stability of Human Life

Human mental health is greatly influenced by the circumstances around the human. Often people who have mental health disorders experience excessive feelings of solitude and loneliness, so they have excessive opinions about themselves. In this case, handling human mental stability must have a companion in improving the quality of human life. If you look at several phenomena that occur, the presence of friends or partners occurs in several sessions of life. Starting from an introduction, which provides first access to the main basis for conducting subsequent meetings and activities. Then, it is carried out through an approach which is aimed at finding out one side of the other, the side of life between men and women who want to build feelings or relationships. It is also named as *taaruf*. In Islam, it is aimed at getting to know and getting to know the two potential partners more closely and personally. Finally, there is the inauguration of a relationship that is based on religion and law, namely marriage with the aim that everything that is done and bound becomes legal according to law, religion and norms in society, so that there are no longer any boundaries separating the two.

In its continuity, humans who have entered the young adult phase have a complex adjustment stage. H.S Bekker in "*Personal Changes in Adult Life*", explained that young adulthood is a period of adjustment to the needs of adapting old life patterns to new life patterns. Humans have entered this phase

In young adult development, self-adjustment is the most important thing. The emotional development of humans has several significant developments in decision making. The resulting decisions will result in

several changes to oneself and behavior towards others. This behavior requires habituation to the environment and human emotions.

H.S Becker in "Personal Changes in Adult Life" states that early adulthood is a period of adjustment to new life patterns and social expectations. A person during this period is expected to be able to play new roles, such as the role of husband or wife, parent, breadwinner, and develop new attitudes, desires and values in accordance with their developmental tasks. Adaptation to these conditions makes early adulthood a special and difficult period in a person's life span.

Through this, marriage is one path to the solution needed for sufferers of the mental disorder gamophobia who have indications of loneliness and anxiety in social interactions. This is based on the fact that marriage has a positive influence on human mental stability. Marriage produces two-way dialogue and communication that is built through family and personal, thus influencing emotional, physical development, health and lifestyle.⁶⁷ Marriage provides its own color in human life, which begins life through a color that has its own direction and personality in life. Then, marriage provides a two-way view of family relationships which results in a more mature readiness in emotional readiness and development of abilities within the family.

In the Al-Qur'an itself it is explained about the peace and safety that is brought about through marriage, namely in QS. Ar-Rum verse 21;

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ

فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: And among His signs (greatness) is that He created mates for you from your own kind, so that you may be inclined and feel at ease with them, and He created between you a feeling of love and affection. Really, in such a thing there are really signs (of God's greatness) for people who think.

⁶⁷ Nurliana Nurliana, "Pernikahan dalam Islam Antara Ibadah dan Kesehatan Menuju Keselamatan," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 39–49, <https://doi.org/10.46781/al-mutharahah.v19i1.397>.

In the interpretation of Al-Misbah by M. Quraish Shihab, word analysis *sakinah* in this sentence is taken from the word *taskunu* which is meaningful *sakana* which means silence, which was before *taskunu* means busy and shaken.⁶⁸ Quraish Shihab also explained about the meaning of residence which comes from the word *sakan*, which gives relevance to marriage and family is included so that each occupant finds peace when entering his house, which before entering the house was in a busy state. Regarding meaning *litaskunu* tied to words *ilaiha* has a meaning that is centered on Him, so that the verse Ar-Rum verse 21 has the meaning, that Allah SWT made husband and wife couples with the aim of both feeling calm when they are next to their partner and tending to hope in Him.⁶⁹

Marriage functions as a means of eternal counseling for husband and wife couples to unite their feelings and understanding to knit the relationship into an eternal family ark until death separates them and their offspring continue their ideals and good qualities. Marriage, which was originally an intermediary for worship, has been transformed into a means of handling mental and psychological stability in purifying the physical and mental health of married couples because of the elements of marital happiness, a sense of sympathy and mutual care between parties, as well as an extraordinary enthusiasm for life because of their roles and functions and the benefits.⁷⁰

⁶⁸ Kurlianto Pradana Putra, Suprihatin Suprihatin, dan Oni Wastoni, "Makna Sakinah Dalam Surat Al-Rum Ayat 21 Menurut M. Quraishy Syihab Dalam Tafsir Al-Mishbah Dan Relevansinya Dengan Tujuan Perkawinan Dalam Kompilasi Hukum Islam," *MASLAHAH (Jurnal Hukum Islam dan Perbankan Syariah)* 12, no. 2 (2022): 15–34, <https://doi.org/10.33558/maslahah.v12i2.3203>.

⁶⁹ M. Quraishy Syihab, *Tafsir al-Mishbah, Pesan, Kesan, dan Keserasian al-Qur'an* Jilid 10, Jakarta; Lentera Hati, 2002, 167.

⁷⁰ Andri Hardiansyah dan Aris Machmud, "Strategi Penanganan Kesehatan Mental dalam Dampak Pernikahan Dini," *Jurnal Sosial dan Humaniora* 7, no. 3 (2023): 347–56, <https://doi.org/https://doi.org/10.37817/ikraith-humaniora.v7i3>.

B. Getting Married in the Probability of Treatment for Gamophobia Disorder

1. Gamophobia General Treatment Description

Gamophobia, which has its own fear of marriage, gives a scary impression of what will happen after the wedding takes place. This is based on excessive anxiety, making decisions that are not in sync with human desires and instincts. The verdict regarding gamophobia or the decision not to marry and being afraid of marriage varies greatly. One of the cases currently being looked at is the psychological condition of children who are victims of their parents' polygamy. In several cases we have found that children who are victims of their parents' polygamy tend to be quiet, have low self-esteem and are unable to socialize in their environment.⁷¹

The effects of things like this are usually felt when the child becomes an adult, especially women who have anxiety and feelings of fear when deciding on marriage, because they imagine what their mother felt in the past. This of course gives the child a bad experience regarding the first response to marriage that he has experienced in his life, who then tries to avoid this after reaching the adult phase where marriage is possible.

In handling gamophobia, there are health therapies that provide therapeutic effects in the treatment of gamophobia, such as cognitive therapy (*Cognitive Behavior Therapy*), exposure therapy (*Exposure Therapy*), eye movement desensitization and reprocessing (*Eye Movement Desensitization and Reprocessing*).⁷² Health therapy in the treatment of gamophobia is one of the preventive steps to relieve the sufferer's mental condition.

⁷¹ Nurniawati, "Gambaran Kecemasan Menikah Pada Perempuan Dewasa Awal Yang Mempunyai Ayah Yang Berpoligami" (UIN Syarif Hidayatullah Jakarta, 2006).

⁷² Dian Cyntiawati, Yanto Paulus Hermanto, dan Jessica Elizabeth Abraham, "Pastoral Care Bagi Jemaat Dewasa Muda Dengan Gamophobia Menuju Pernikahan Kristen," *Manna Rafflesia* 9, no. 2 (2023): 248–59, https://doi.org/10.38091/man_raf.v9i2.293.

Through cognitive therapy treatment (*Cognitive Behavior Therapy*) is a direct therapeutic treatment that provides help to other people to understand that our minds are connected to the minds of sufferers by what they feel, imagine and are directly connected to their actions.⁷³ Then, inside *Exposure Therapy* is a treatment that is considered effective in reducing the effects of trauma by reducing maladaptive responses to certain triggers.⁷⁴

Not only through these two therapies in the health approach regarding the effects of gamophobia which is infected with PTSD. Through EMDR therapy (*Eye Movement Desensitization and Reprocessing*) which is eye movement therapy that provides detachment to help someone who suffers from trauma or excessive fear, in this case gamophobia, to focus on other things in the trauma, so that in this focus they can get used to talking about the trauma and fear they have experienced.⁷⁵ This therapy is recommended for someone who suffers from PTSD, mental fear of something and gamophobia.

Health therapy in overcoming gamophobia usually provides psychological support in adapting to the environment. Strengthening the therapeutic aspects carried out must have consistent continuity in treating gamophobia sufferers. Environmental aspects in providing a way to heal gamophobia sufferers are very necessary in order to give someone the courage to enter into a marriage.

2. Conception of Marriage in Overcoming Gamophobia

Marriage is also intended for those who already have complete readiness for each candidate. Marriages that do not have readiness in terms of age, religion, material and mental stages will have an impact on emotional control, where adolescence or those who are not old enough

⁷³ Shannon V. McHugh, "What Is Cognitive Behavioral Therapy (CBT)?," eCounseling.com, 2022.

⁷⁴ Suprataba, Ariyanti Saleh, dan Takdir Tahir, "Penatalaksanaan Psikologis Pada Penderita Post Traumatic Stress Disorder," *Journal of Chemical Information and Modeling* 5, no. 9 (2022): 1689–99.

⁷⁵ Suprataba, Ariyanti Saleh, dan Takdir Tahir.

have a period of instability and an attitude of winning on their own, thereby increasing the possibility of conflict in the family.⁷⁶ In the case of treating gamophobia, marriage too early is also not intended for people with this disease.

A marriage intended for people with gamophobia is a marriage that has elements of mental and material acceptance, so that a harmonious family is present. In handling gamophobia which has several indications such as anxiety, loneliness and trauma, marriage is a preventive answer to overcome these three things, including;

a) Deep Marriage Relieves Loneliness and Eliminates Loneliness

Loneliness occurs due to loss of direct or indirect interaction that aims to provide social comfort. In the concept of marriage, the presence of a friend and life partner will provide new colors in life and fresh thoughts through two-way conversation. Marriage has a social purpose which is contained in completing a relationship and human status which was once a free individual without legal and structural ties, then became a small community called family.⁷⁷ The pre-wedding problems experienced, which are categorized as being able to shake the heart and mind, will change emotionally when a dialogue partner is present who influences decisions in life.

Loneliness in human life itself is divided into two, namely; emotional loneliness and social loneliness. In fact, according to research revealed by Wardani & Septiningsih, (2016), "Loneliness in *Middle Age* The Single (Phenomenological Study of Lonely Types), *Psycho Idea*. That, this research reveals that some living humans are indicated as individuals who feel emotional loneliness. They often feel that no one can understand their feelings well.⁷⁸ In Santrock's book, (1994), "*Life-Span*

⁷⁶ Yusril Ihza Habibie dan Tika Dewi, "Pernikahan Dini Dalam Tinjauan Hukum Islam Dan Psikologi," *Landraad: Jurnal Syariah dan Hukum Bisnis* 3, no. 1 (2024): 295–304.

⁷⁷ Maria Nona Nancy, Yohanes Bagus Wismanto, dan Lita W. Hastuti, "Hubungan Nilai Dalam Perkawinan Dan Pemaafan Dengan Keharmonisan Keluarga," *Psikodimensia* 13, no. 1 (2014): 84, <http://journal.unika.ac.id/index.php/psi/article/view/280>.

⁷⁸ Dyah Putri Wardani dan Dyah Siti Septiningsih, "Kesepian Pada Middle Age yang Melajang (Studi Fenomenologis Tentang Tipe Kesepian)," *Psycho Idea* 14, no. 2 (2016): 26, <https://doi.org/10.30595/psychoidea.v14i2.2118>.

Development: Life Span Development 5th Edition Volume II. (Transcription: Achmad Chusairi & Juda Damanik), Erlangga. In this book, it is explained that a human being feels isolated from his social life, when he feels that no one is present for him during his time of solitude. This is coupled with indirect disclosures by society towards him and the consequences he makes to society.⁷⁹

Not to mention humans who have entered this phase *middle age* Those who are not married will give their own emotional and social impression regarding their status in society. The decision to be single or postpone marriage for men and women has different decision power. Through Siti Laila's research (2015), "*Reasons for Middle-aged Men Not Getting Married*", Satya Wacana Christian University, that behind the procrastination of middle-aged unmarried men, it starts from assuming responsibility from an early age which has been conceptualized in a man's mind. Then, the experience of a bad romantic relationship in looking for a partner gives rise to distrust of oneself in the decision to marry.⁸⁰

The Qur'an itself emphasizes that humans actually live in pairs which are tasked with filling and completing human life, as explained in the QS. An-Najm verse 45

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى

It means: that indeed He is the One who created the male and female pair

In the context of this verse, it is explained how the filling of the lines of life between men and women has been determined by Allah SWT. Furthermore, al-Asfahani emphasized that the pairing could be the result of similarities or it could also be the result of opposites or in the form of an arrangement (*tarkib*).⁸¹ Confirmation of the Qur'an through words "*Zauj*" or زوج, there are 79 pronunciations with the meaning of "partner"

⁷⁹ J.W. Santrock, "*Life-Span Development: Perkembangan Masa Hidup Edisi 5 Jilid II.* (Alih Bahasa: Achmad Chusairi & Juda Damanik)", Erlangga, Jakarta (1994).

⁸⁰ Siti Nur Laila, "Alasan Pria Dewasa Madya Belum Menikah" (Universitas Kristen Satya Wacana, 2015).

⁸¹ Al-Raghib al-Asfahani, Mu'jam Mufradat Alfaz al-Qur'an, (Beirut: Dar al-Fikr, tt), hal. 220

in the Qur'an. If you look at the confirmation of this meaning, Allah SWT has given such a concept as to give peace to humans, that there will be no feeling of loneliness and solitude for too long, because humans will meet their partners in an extraordinary way through the power of Allah Swt.

Through this, the emphasis on the importance of marriage in human life has an important side in the social role of life. Marriage which was developed with the aim of fulfilling the emotional side is the concept of caring for people's personal and mental health to get a new and fresher direction in life.

b) Marriage in Reducing Past Trauma

Indications of trauma occur due to fear that fills the thoughts and memories in the sufferer's head. Moral support in marriage provides an emotional influence to relieve past wounds regarding bad experiences regarding romantic relationships or the phenomenon of marriage and family conflict.⁸² Trauma can be caused by many things, such as accidents, physical injuries or phenomena. Stress, basically provides pressure and burden through conditions of instability caused by certain symptoms *stressor*.⁸³

In the world of health, excessive trauma in the past is referred to as *Post Traumatic Stress Disorder* (PTSD). PTSD occurs due to maladaptive reactions to events in the past that leave a deep emotional and emotional impact.⁸⁴ Through this, resilience is provided for people who have had a traumatic past. This trauma can be overcome through psychological therapy through a psychiatrist or preventive action from the people around him. In the case of marriage itself, the trauma experienced by some people is obtained through environmental phenomena due to

⁸² Wardah Nuroniyah, *Psikologi Keluarga* (Depok: CV. Zenius Publisher, 2023).

⁸³ Arina Yahdini Tazkiyah, "Resiliensi dan Post Traumatic Growth (PTG)," *Psikoborneo: Jurnal Ilmiah Psikologi* 7, no. 3 (2019): 383–93, <https://doi.org/10.30872/psikoborneo.v7i3.4796>.

⁸⁴ Siti Dini Fakhriya, "Post Traumatic Stress Disorder Dalam Perspektif Islam," *Psikoborneo: Jurnal Ilmiah Psikologi* 10, no. 1 (2022): 231, <https://doi.org/10.30872/psikoborneo.v10i1.7293>.

economic inadequacy, polygamy, divorce due to infidelity, domestic violence and even love that is not approved by both parents.⁸⁵

A review of marriage in alleviating past trauma is very necessary. Through this, marriage is needed to provide moral and emotional support which can be used as a forum and place for neutralizing dark memories of the past. This cannot be separated from the role of the future husband and wife in strengthening the household and relationships during marriage.

The conception of marriage in alleviating past trauma begins through handling pre- and post-marital conflict resolution where openness through acceptance strategies is used to resolve conflicts that occur without too much debate.⁸⁶ Even in research by Fatimah & Fathul, (2018) in their journal "Happiness in View from Marital Status and Meaning of Life, *Journal of Psychology*. Contained in this research is that the happiness index of married people in Indonesia in 2017 reached 71.09, where this assessment was taken from three measures, namely; life satisfaction, feelings and meaning of life.⁸⁷

In religious literature, the concept of marriage gives happiness to the partner, which is obtained from the partner being good and trying to achieve that goodness, as in QS. An-Nur verse 26'

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

It means: *Vile women are for vile men and vile men are for vile women (also), while good women are for good men and good men are for vile women. good (too). They (the good ones) are clean from what people accuse them of. For them forgiveness and noble sustenance.*

This verse explains how the conditions produced through marriage are based on the faith of the man and woman directed towards them. In the

⁸⁵ Hardiansyah dan Machmud, "Strategi Penanganan Kesehatan Mental dalam Dampak Pernikahan Dini."

⁸⁶ Tyas Amalia, "Model Manajemen Konflik Pernikahan Nurcholish," *Jurnal Sosiologi Agama* 12, no. 1 (2018): 1–30.

⁸⁷ Mauliawati Fatimah dan Fathul Lubabin Nuqul, "Kebahagiaan Ditinjau dari Status Pernikahan dan Kebermaknaan Hidup," *Jurnal Psikologi* 14, no. 2 (2018): 145–53.

interpretation of al-Misbah by Quraish Shihab, it is also explained that every good deed and word from men and women will be suitable and in accordance with what is good too.⁸⁸ Judging from this interpretation, the happiness and trauma that occurred in the past will disappear when trying to find and become a good partner in a marriage relationship, so that blessings and noble fortune will be present in the marriage bond.

c) Marriage to Calm the Soul

In this mortal life, of course every human being wants his presence to provide peace for himself and his environment. However, on the other hand, it is not uncommon to find problems that provide pressure that is beyond human emotional responsibility, thus creating stress conditions regarding these conditions and problems.

In a true marriage bond, two people will be able to learn deeply bestow affection, good activities and activities that are far from evil. Completeness that a couple has through affection, protection and love in a devoted love marriage. In the context of Islam, in line with QS. Rum verse 21 states that the presence of calm in life begins with marriage which is applied through love and affection in the family. The safest marriage is a marriage that has sincere principles and intentions for worship and religious perfection to Allah Swt.

In a marriage relationship, steadfastness in religion and monotheism must be possessed by each partner as a fundamental basis for marriage. Husbands and wives who have steadfastness in religion will glorify each partner as Allah SWT glorifies believers. Division of roles that provides stability in the household by increasing the small things in the life line without minimizing the big things in the household. Presenting the longed-for paradise when husband and wife return home where everything returns to zero. Complementing what is lacking and optimizing what is an advantage in the household, through the abilities of two devout people.

⁸⁸ M. Quraish Shihab, *Tafsir Al-Misbah: pesan, kesan dan keserasian Al-Qur'an*, 1 ed. (Jakarta: Lentera Hati, 2002), 513.

This peace can only be felt when both people have a strong pillar within themselves through a religious approach towards their partner. The quality of marital relations itself has indicators that focus on personality control, communication, conflict resolution, economic management, leisure activities in the family, sexual intimacy, children and parenting patterns, family and environment, equality in roles and religious orientation in life.⁸⁹

In terms of marriage, Allah Swt promises to bring peace from a good partner who tries to achieve that goodness, as in QS. Ar-Rum verse 21, namely;

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

Meaning: And among the signs (of His greatness) is that He creates mates for you from your own kind, so that you may be inclined and feel at ease with them, and He creates between you a sense of love and affection. Really, in such a thing there are really signs (of God's greatness) for people who think..

One of the verses studied provides the basis for the meaning of marriage and the purpose of marriage for humans. The purpose of marriage in the Qur'an is what means: "*And among the signs of His power is that He created for you wives of your own kind, so that you may be inclined and feel at ease with them, and He made between you a feeling of affection...*"

Based on the meaning of the verse above, it is clear that Islam wants couples who form a family through a marriage contract to be eternal. There is harmony between husband and wife, they love and care for each other, and each feels comfortable at home. This is the kind of family that Islam longs for, a family that is *sakina mawadda walahma* as required by Allah Swt in verse 21 of surat al-Rum above.

⁸⁹ Yufi Adriani & Zulfa Indira Wahyuni Zahrotun Nihayah, "Peran Religiusitas dan Faktor-Faktor Psikologis Terhadap Kepuasan Pernikahan," *Annual International Conference on Islamic Studies (AICIS XII)*, 2006, 937–64.

3. Marriage Commitment for Gamophobia Sufferers

For a group of people who previously felt afraid of marriage and indicated they had gamophobia, marriage commitment is one of the keys to getting them to be brave and agree to take a step towards a better relationship. Commitment in marriage is not only intended for formality or ceremony. Not everyone dares to bear the consequences of a long-term marriage. One of the factors that influences this is personality maturity, which is influenced, among other things, by previous parenting patterns, innate psychological tendencies, and previously experienced psychological trauma.

Marriage specialist Dr. Janet Lauer, in "*Til Death Do Us Part*" (www.msucare.com), states that commitment is a key element in a healthy marriage. With dedication, husband and wife feel they can overcome all problems in their marriage.⁹⁰ Matters that involve marital issues require an agreement that provides openness and *conclusion* in conflict. At least according to Dr. Janet Lauer defines three types of commitment in marriage, namely:

First, commitment to a healthy and happy marriage. This type of commitment is usually seen well in society where the public displays healthy family conditions and mutual love for their families. However, this commitment will usually only last if the partner feels happy. When the couple is unhappy, the commitment will stop by itself.

Second, commitment to the marriage itself. This type of commitment is the most ideal commitment for current conditions and the most difficult to realize in the long term. In this type of commitment, a husband and wife will survive the conditions of their marriage and family no matter what happens. At this commitment stage, husband and wife must understand how to ignore pain in order to maintain the condition of their family and marriage. However, many men and women misunderstand

⁹⁰ L. A. Lillard dan L. J. Waite, "'Til death do us part: marital disruption and mortality," *American Journal of Sociology* 100, no. 5 (1995): 1131–56, <https://doi.org/10.1086/230634>.

this kind of commitment. Often, problems that should be explored together, instead choose to be buried and resolved by themselves. They persist in their marriage, even though they experience violence, infidelity, and even betrayal and deception in the household. This is known as blind commitment.

Third, commitment to marriage for happiness and that of one's partner. This type of commitment is an ideal commitment to apply in relationships both before and after the marriage. Total commitment is built on understanding the strengths and weaknesses of one's partner, making optimal efforts to ensure that the partner behaves preventively in providing solutions to problems and can express happiness to one's partner by expressing gratitude and being happy with him. This kind of commitment is called total commitment which is found in couples who are truly happy in marriage.

In the case of gamophobia sufferers, strengthening commitment is the most important thing before getting married. For them, marriage commitment is their guide and foundation when they want to get married. Commitment provides legitimacy so that the marriage can run healthily and avoid what they feared during the pre-wedding period. In terms of helping gamophobia sufferers determine their commitment, researchers provide a formulation regarding the level of commitment in helping gamophobia, including:

- 1) Acquiescence, is a commitment that exists between husband and wife and unmarried couples that is directed towards the marriage stage by accepting all the terms and conditions that have been agreed upon. In the case of gamophobia sufferers themselves, this commitment can be used to provide relief from problems due to past trauma or physical injury due to violence.
- 2) Cooperation, is a commitment to work to realize shared ideals. Word retrieval “co” have meaning together (*together*), in other words there are words “operate” with the meaning of work (*to work*). This commitment is carried out on the basis of cooperation

with what was aspired to at the beginning and during the marriage. A marriage that has a commitment to cooperation for gamophobia sufferers is one answer to their fear of a marriage that is not conducive and winning alone within the family.

- 3) Enhancement, is a contribution commitment that involves partners to provide mutual benefits. Always try to fill things that are incomplete and empty in your marriage and your partner. In the case of gamophobia sufferers, this commitment is a unified commitment in filling the spaces of fear that exist in gamophobia sufferers in marriage.
- 4) Identity, is a commitment whose pattern is almost the same as Enhancement, namely an attitude contained in the strong identity of the relationship between husband and wife which is reflected in the attitude of each party and is willing to work together to build a better marriage. Through this kind of commitment, gamophobia sufferers feel more secure in their relationship through strengthening the identity of their partner.
- 5) Advocacy, at this commitment stage is an advocacy commitment that involves telling and listening to each other. Usually in this commitment the partners cover each other's faults and weaknesses, but still share the goodness and strengths of their partner.
- 6) Ownership, the highest commitment in a relationship which elaborates, among the other five commitments, namely Acquiscene, Cooperation, Enhancement, Identity, and Advocacy. This commitment has ownership, responsibility and love to have each other, understand and understand their main duties as husband and wife. At this stage, gamophobia sufferers have the opportunity to recover from the things they fear in marriage. The commitment that is built is not just a sense of formality of responsibility, but there is a feeling of confirmation in building a household.

Marriage commitment for gamophobia sufferers is one step in convincing the person to believe that marriage is not like what he or she has been anxious and afraid of all this time, but can be a medicine in his or her life.

C. The Probability of the Qur'an in Resolving Past and Post-Wedding Conflicts

The Al-Qur'an, which is one of the holy books in the world and the main reference for Muslims, is a preventive basis for problems that arise in every line of life. In resolving marital and pre-marital conflicts, moral and religious guidance is needed to prepare a marriage that is acceptable to both parties. The large number of post-wedding conflicts has indirect implications for people who are not yet married about getting married, becoming hesitant and even afraid of the marriage.

The Qur'an's handling of conflicts that occur before and after marriage has stages in resolving problems in the household. Likewise, with the division of tasks in the family starting from husband/father, wife/mother and children, these roles must be integrated with one another. In essence, marriage recommendations are not simply carried out without any preparation or approach between the man and woman.

1. Past-Wedding Al-Quran Approaches and Solutions

The pre-marriage approach in Islam is known as *taaruf* which comes from *mashdar* and *fiil madhi* say '*Arafa*' with the meaning of "introduction". *Ta'aruf* constructed in the Qur'an as a command from Allah SWT for every human being to know, understand and respect every human being regardless of class, race or ancestry.⁹¹ Distortion of meaning *taaruf* in the context of marriage, it takes one form of purpose *taaruf* to get to know and understand each other between men and women to carry out marriage.

⁹¹ Ahmad Kamaluddin, "Konstruksi Makna Taaruf Dalam Al-Qur'an (Upaya Membangun Harmonisasi Kehidupan Sosial)," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 7, no. 2 (2022), <https://doi.org/10.30868/at.v7i0>.

This is intended for prospective spouses at the time of pre-marriage to have *standing position* to determine decisions and get to know their partner better so that post-wedding communication is easier to express.⁹² The Qur'an, through its position as wisdom and reference for all problems experienced by humans, provides an offer regarding controlling pre-marital conflicts starting from *taaruf* between male and female candidates.

In the pattern of relationships and feelings, there are four phases that humans must go through so that their feelings can be connected and reach the peak of love itself, namely:

- a. The first phase, has the intention and desire to have close feelings between both parties.
- b. The second phase, revealing one's identity. This phase has an important role in terms of openness between both parties so that both parties can be more honest, so that they feel safe and comfortable.
- c. The third phase, is the phase of mutual attachment and dependence on each other. This phase is the path of dependency and ownership, where every person who has a feeling of love for their partner will show dependence on their partner to fulfill their needs and desires.
- d. The fourth phase, is the final phase of love itself. The phase where love becomes a personal need and life fulfillment that is given sincerely by the partner. In this phase, all gifts and expressions, from small to large scale, are expressions of love itself.

2. Post-Wedding Al-Qur'an Approach and Solutions

Marriage is a good entry point in the formation of human persons, because they are required by their obligations to do something. As individuals, they have an obligation to serve each other and make each

⁹² Muhammad Nur Fathoni dan Ahdiyatul Hidayah, "The Concept of Ta'aruf and its Impact After Marriage: Case Stucy at the Taklim Council of Kasypul Anwar, Indonesia," *AlFIQH: Islamic Law Review Jurnal* 02, no. 01 (2023).

other happy and maximize their obedience to their God. As partners in an institution, they have an obligation to maintain the integrity of the institution and ensure the lives of future generations.

As part of a social community group, they have a responsibility to maximize their social functions, cooperate, help, and provide more benefits with their existence. At least the formation of a post-wedding relationship provides an indication that the relationship is resilient to the problems it faces. Through this, resilience in the family plays an important role in maintaining family relationships and conditions when faced with a problem that is complex enough to be resolved. Family resilience is the ability to provide protection and ward off various problems and life threats that have the potential to damage harmonious relationships within the family.⁹³

There are five indications that provide an illustration of how family strengthening works in one household, namely;⁹⁴

1. The existence of an attitude of mutual service between husband and wife in the household is a sign of nobility;
2. Having a close relationship between husband and wife is a sign of good communication and good treatment between the two of them;
3. There is interaction and activity patterns between children and parents, where parents provide teaching to the child to provide child development through consistent creative and innovative activities to grow the child's skills;
4. There is a pattern of interaction between husband and wife or father, mother and child who are connected in a relationship pattern that is full of love and affection;

⁹³ Rizqi Maulida Amalia, Muhammad Yudi Ali Akbar, dan Syariful Syariful, "Ketahanan Keluarga dan Kontribusinya Bagi Penanggulangan Faktor Terjadinya Perceraian," *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 4, no. 2 (2018): 129, <https://doi.org/10.36722/sh.v4i2.268>.

⁹⁴ Amalia, Akbar, dan Syariful.

5. There is a level of obedience of children to their parents who respect their parents' orders and prohibitions in their activities and activities.

According to Nur Rofi'ah, the point is that both of them are ready to process together to explore their respective physical, intellectual and spiritual potential, then work together to achieve the greatest possible benefit. There are at least five indicators of an ideal household stated by Nur Rafi'ah, namely:

- 1) They do not demand absolute obedience from each other because they both believe that absolute obedience is only to Allah. Obedience to creatures must be within the limits of not disobedience to Allah. Obey only goodness. Obedience is not to a figure but to good values.
- 2) Don't be afraid of each other and hinder your partner's potential. On the other hand, husband or wife must support each other to continue moving forward and both use each other's progress in any field as joint capital.
- 3) We are both ready to be faithful in joy and sorrow, protect each other so we don't go to hell and work together so we can go to heaven with as many other people as possible.
- 4) Not only marrying the body, but also the mind and heart. So that we both try to fulfill each other's physical, intellectual and spiritual needs as a husband and wife couple well and use both rational considerations in acting.⁹⁵

Marriage is not just an end to being single, but is also an important part of entering a wider life. Duties and responsibilities increase, not only thinking about one's own benefit as when they were still alone, but also having greater responsibilities towards the family, even the nation and state. According to Salim, a country with a strong character is formed from a society with a strong character, and a society with a

⁹⁵ Nur Rofi'ah, Nalar Kritis Muslimah: Refleksi atas Keperempuanan, kemanusiaan, dan keislaman, Bandung: Afkaruna, 2020, hal. 89-90.

strong character is also born from a family with a strong character.⁹⁶ This means that it can be concluded that marriage in forming an ideal family is a relationship within the household whose benefits are not limited to being felt by individuals or small family units, but can have a broad impact on the interests of mutual welfare.

⁹⁶ Moh. Haitami Salim, Pendidikan Agama Dalam Keluarga

CHAPTER V

CLOSING

A. Conclusion

Gamophobia is a health problem in determining and deciding to get married, so that it gives an extraordinary feeling of fear when hearing and facing the meaning of marriage itself. The problem of gamophobia has medical and non-medical clinical treatment in helping someone affected by gamophobia out of their fear of marriage.

Discussions about gamophobia are rarely found in several analyzes that the author has encountered, so it is important to discuss the problem of gamophobia which is studied from two sides, namely health and religion which provides advice regarding marriage to every human being. If a path cannot be found between the two, there will be a debate that will clash on two sides, namely health and religious demands.

The research at least provides answers regarding the theoretical discussion and resolution of gamophobia which is studied through health approaches and the Koran, namely:

1. In the case of marriage or what is called "partnership" is a decree from Allah Swt for all his creatures. It is human nature to have attachments in relationships in the world. Handling gamophobia has a medical and religious approach. In the medical treatment itself, something called cognitive therapy is applied (*Cognitive Behavior Therapy*), exposure therapy (*Exposure Therapy*) and eye movement desensitization and reprocessing (*Eye Movement Desensitization and Reprocessing*).
2. In handling the Qur'an itself, it starts from the application of concepts *taaruf*, controlling the soul through dhikr and worship and explaining how the concept of marriage is for humans through approaching the verses of the Koran that recommend marriage like QS. Ar-Rum verse 21, QS. An-Nur verse 26 and QS. An-Najm

verse 45, where the three verses provide a theoretical and practical approach for people who marry with full devotion to Allah Swt.

3. The purpose of gamophobia is to ensure that for sufferers marriage is not something they have been afraid of and worried about all this time. Sequences and rules in marriage, if based on faith and devotion, will produce good marriage conditions *sakinah*, *mawaddah* and *rahmah*.

This provides a preventive step for people with gamophobia to still have a way to live their life, which was once full of fear and doubt and becomes full of hope in Allah Swt to get a better family condition. *sakinah*, *mawaddah* and *rahmah*.

B. Suggestion

Research on the case of gamophobia is a renewal of the Al-Quran's approach in dealing with renewable problems in society where a spiritual approach is needed to provide a place for the weak human soul. Through research on "The Relationship Between the Recommendation for Marriage in the Al-Qur'an and Handling Gamophobia", there is a need for further in-depth research regarding the conception of what should be done if you have more complicated problems in human problems with a comparison of contemporary or classical interpretations in fulfilling scientific sources. In fact, the most complicated disease felt by humans is an emptiness in the soul and heart that is far from the grace of Allah Swt, so that humans often experience a lack of what they already have.

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Curriculum Vitae

A. Self Identify

Name : Eka Mulyo Yunus
NIM : 2004026017
Place, Date of Birth : Medan, 11 Juni 2002
Departement : Qur'an and Tafseer
Faculty : Ushuluddin dan Humaniora
Address : Sekata Street Number 6A, Karang
Berombak, District Medan West, City of Medan,
North Sumatera
Phone Number : 088260448942
E-mail :eka_mulyo_yunus_2004026017@walisongo.ac.id

B. Education

1. Formal Education

- a. **SD Muhammadiyah 11 Medan**
- b. **SMPN 7 Medan**
- c. **MAN 2 Model Medan**

2. Non-Formal Education

- a. **Madrasah Diniyah Al-Islam**
- b. **Pondok Tahfidz Yusuf Mansur**
- c. **Pondok Tahfidz Fastabiqul Khairat**
- d. **Pondok Mahasiswa Al-Azzam**