

MARRIAGE CRISIS AMONG MILLENNIALS IN THE DIGITAL ERA: An Ethnographic Study on TikTok and Islamic Family Law Perspectives

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Abstract

The rapid development of digital technology has significantly influenced social dynamics, particularly the institution of marriage among the millennial generation. This study aims to examine the marriage crisis in the digital era through a netnography approach on TikTok, a popular social media platform among millennials. The netnographic method was employed to analyze content, interactions, and narratives about marital issues shared by TikTok users. Findings reveal that digitalization has brought significant changes in communication, expectations, and conflict resolution among spouses, often leading to crises and divorces. Social media also functions as a public space that expands discourse on marriage issues but may exacerbate problems due to the spread of inaccurate information. This study assesses the relevance of these findings to family law in Indonesia, especially concerning the protection of the rights of spouses and children in the context of modern marriage. The study recommends updating family law policies to be more responsive to challenges in the digital era to ensure healthy and fair marital continuity. Therefore, this research contributes valuable insights to family law studies and the social dynamics of digital millennials.

Keywords: *Marriage Crisis; Digital Technology; Netnography; Tiktok; Indonesian Family Law; Millennial Generation*

Abstrak

Perkembangan pesat teknologi digital telah mempengaruhi dinamika sosial, terutama institusi pernikahan di kalangan generasi



milennial. Penelitian ini bertujuan mengkaji krisis pernikahan pada era digital dengan menggunakan pendekatan netnografi pada platform TikTok, sebuah media sosial populer di kalangan milenial. Metode netnografi digunakan untuk menganalisis konten, interaksi, dan narasi seputar permasalahan pernikahan yang dibagikan oleh pengguna TikTok. Hasil analisis menunjukkan bahwa digitalisasi membawa perubahan signifikan dalam komunikasi, ekspektasi, dan resolusi konflik pasangan suami istri, yang seringkali berujung pada krisis dan perceraian. Media sosial juga berperan sebagai ruang publik yang memperluas diskursus mengenai isu pernikahan, namun berpotensi memperkeruh masalah akibat penyebaran informasi yang kurang akurat. Penelitian ini mengkaji relevansi temuan tersebut terhadap hukum keluarga di Indonesia, khususnya terkait perlindungan hak suami, istri, dan anak dalam konteks pernikahan modern. Hasil penelitian merekomendasikan pembaruan kebijakan hukum keluarga yang responsif terhadap tantangan era digital agar dapat menjamin keberlangsungan pernikahan yang sehat dan adil. Dengan demikian, penelitian ini memberikan kontribusi penting bagi kajian hukum keluarga dan dinamika sosial digital di kalangan milenial.

Kata kunci: *Krisis Pernikahan; Teknologi Digital; Netnografi; Tiktok; Hukum Keluarga Indonesia; Generasi Milenial*

A. Introduction

This research was motivated by academic concern over the increasingly widespread marriage crisis among millennials in the digital era. As a fundamental institution, marriage played an important role in shaping families and maintaining societal continuity.¹ Classical theory viewed marriage as a primary pillar for maintaining social stability, generational reproduction, and emotional economic stability. However, realities among millennials showed tensions between this concept and modern circumstances.² Emerging phenomena such as declining marriage rates, tendencies to delay marriage, and fear of marriage (known as the expression "*marriage is scary*") caused complex psychological, social, and legal impacts. This crisis became a multidimensional issue that needed to be studied in the context of digitalization and social media

¹ Elprida Riyanny Syalis and Nunung Nurwati, "REMAJA" 3 (2020): 29–38.

² Article Info, Article History, and Household Problems, "No Title" 12, no. 2 (2020): 153–76.

influence, especially TikTok, on young generations' perceptions and attitudes toward the institution of marriage.³

Social facts and statistical data from BPS strengthened the trend of declining marriage numbers over the past ten years in Indonesia, with 1.48 million marriages in 2024, down 6.27% compared to the previous year.⁴ Declines also occurred since 2018 with 2.02 million marriages and the lowest point in 2020 reaching 9.58%. This decline appeared in almost all regions, including areas with the highest marriage numbers such as West Java, East Java, and Central Java.⁵ Some causative factors included the amendment of the Marriage Law which raised the minimum marriage age to 19 years, as well as economic difficulties experienced by millennial and Gen Z generations.⁶ Furthermore, the increasing divorce rate in Indonesia became a significant social impact of this marriage crisis. Social media, particularly TikTok, played an important role in shaping millennials' perceptions and behavior toward marriage.⁷ Netnographic studies on TikTok revealed skeptical and fearful attitudes, exacerbated by spreading negative narratives, such as glorification of relationships without commitment and fear of facing traditional family roles. This condition presented a duality of values between religious teachings and popular digital culture.⁸

Literature from national and international journals reinforced the understanding that social media, especially TikTok, contributed to shaping negative narratives related to marriage, including the "Marriage is Scary" phenomenon.⁹ Millennials experienced a dynamic but often contradictory understanding between religious values and popular social media narratives, causing content promoting commitment-free relationships and fear of traditional marriage roles to spread widely.¹⁰ Islamic family law studies played an important role in understanding and responding to these social impacts.

³ Katolik Dan and Upaya Mengatasi, "KRISIS PADA TAHAP AWAL PASCA-PERKAWINAN" 24, no. 2 (2024): 320–34.

⁴ Farhan Lutfi, "Krisis Kesiapan Nikah Gen Z Dalam Narasi ' Marriage Is Scary ': Relevansi Hukum Keluarga Islam Di Era Digital" 5 (2025).

⁵ Harry Kurniawan, "Perlindungan Hak Anak Dalam Konflik Perceraian : Analisis Hukum Keluarga Indonesia" 1, no. 3 (2024): 314–24.

⁶ Nur Faiza et al., "Analisis Hukum Keluarga Islam Terhadap Problematika Perkawinan Usia Dini (Studi Kasus Di Kantor Urusan Agama Kecamatan Bengkalis Kabupaten Bengkalis)" 6, no. 1 (2024): 75–83.

⁷ Teguh Dwi Cahyadi Azhar Fikri Izzuddin, "KRISIS PERNIKAHAN DI ERA DIGITAL: STUDI NETNOGRAFI TIKTOK TENTANG GENERASI Z DAN RELEVANSINYA TERHADAP HUKUM KELUARGA" 5, no. 3 (2025): 858–68.

⁸ Krismono and Dwi Oktaviani, "Analysis of the Marriage Is Scary Phenomenon Among Generation Z," *Sahaya* 4, no. 1 (2025): 422–39, doi:10.61159/sahaya.v4i1.403.

⁹ Farhan Lutfi, "Krisis Kesiapan Nikah Gen Z Dalam Narasi 'Pernikahan Itu Menakutkan': Relevansi Hukum Keluarga Islam Di Era Digital," *Syakshiyah Jurnal Hukum Keluarga Islam* 5, no. 1 (2025): 138–56, doi:10.32332/j585j338.

¹⁰ Azhar Fikri Izzuddin et al, "KRISIS PERNIKAHAN DI ERA DIGITAL: STUDI NETNOGRAFI TIKTOK TENTANG GENERASI Z DAN RELEVANSINYA TERHADAP HUKUM KELUARGA ISLAM," *CENDEKIA : Jurnal Ilmu Pengetahuan* 5, no. 3 (2025): 858–68.

Islamic family law emphasized values of compassion, balance of rights and obligations, and spiritual purposes in marriage.¹¹ However, these values were insufficiently socialized to young generations in the digital era. Previous research often separated studies on social media and Islamic family law, thus lacking comprehensive integration of digital media dimensions with Islamic family law perspectives.¹²

This study aimed to fill that gap with an in-depth social netnography approach utilizing authentic data from TikTok user interactions, as well as analyzing the norms of Islamic family law in response to this phenomenon. This approach provided a comprehensive synthesis between digital social dynamics and Islamic legal principles, offering both empirical and normative contributions academically and practically. Methodologically and conceptually, the study offered a holistic and interdisciplinary analytical framework important for Islamic family law studies in the digital era, while also serving as a research model for social legal studies involving digital media environments.¹³

In this digital era, marriage as a social and religious institution faced a crisis triggered by sociocultural factors and developments in information technology. Social media, especially TikTok, became a main interaction space influencing millennials' thinking patterns, values, and behaviors related to marriage and family. Therefore, netnographic studies on TikTok became important to understand millennials' perceptions of the marriage crisis, social media influence, and Islamic family law responses to these dynamics.¹⁴

The research problem formulation focused on three aspects: millennials' perceptions of the marriage crisis in the digital era, the influence of TikTok and social media on marriage perceptions and practices, and the implications of these phenomena for Islamic family law in addressing the marriage crisis.¹⁵ The research objectives included mapping millennials' perceptions regarding the marriage crisis through TikTok, analyzing factors influencing the emergence of this crisis especially the role of social media, studying Islamic family law responses, and recommending crisis handling from the Islamic family law perspective.¹⁶ The results were expected to address academic concerns regarding the integration of digital phenomena with Islamic family law

¹¹ Wa Ode, Lili Andriani, and Mawarni Oktavia, “‘Marriage Is Scary’ Dan Kesiapan Nikah Generasi Z: Urgensi Konseling Pra Nikah,” *Terapeutik: Jurnal Bimbingan Dan Konseling* 9, no. 1 (2025): 26–37, doi:10.26539/terapeutik.913895.

¹² Kasmianti et al, “Kepuasan Pernikahan: Penilaian Generasi Milenial Dan Z Terkait Pernikahan Yang Mereka Jalani,” *Social, Humanities, and Educational Studies* 8, no. 3 (2021): 167–86.

¹³ Ibid.

¹⁴ Al, “KRISIS PERNIKAHAN DI ERA DIGITAL: STUDI NETNOGRAFI TIKTOK TENTANG GENERASI Z DAN RELEVANSINYA TERHADAP HUKUM KELUARGA ISLAM.”

¹⁵ Khaiyyil Faizunan Nurun Nafi, Kamilatun Nisa', and Ahmad Taufiqur Rohman, “Digitalization in Islamic Family Law: An Opportunity or a Threat?,” *International Journal of Religion and Social Community* 2, no. 2 (2024): 34–48, doi:10.30762/ijoresco.v2i2.3498.

¹⁶ Ibid.

dynamics, as well as enriching muamalah and family studies in social media contexts.¹⁷

The urgency of this study was based on the increasing marriage crisis among millennials in Indonesia in the digital era. This phenomenon was caused by various factors, such as shifts in social norms, dynamics of digital communication, as well as economic and psychological challenges that became major concerns since they could threaten family stability and the sustainability of religious values in society.¹⁸ The social and cultural impacts of this crisis were significant for millennials and Gen Z as primary users of media like TikTok. Through TikTok content netnography, behavioral patterns, perceptions, and social dynamics influencing marriage and divorce decisions could be identified. This phenomenon affected individuals, families, and even social and cultural structures that had long been associated with morality and religious norms, now confronting digitalization.¹⁹

Besides enriching theory, this research contributed to practice through the development of relevant family education and policies. The findings served as a basis for designing moral and religious education programs adaptive to social media developments, as well as triggering updates in Islamic family law policies sensitive to social and technological dynamics.²⁰ Thus, the research supported the strengthening of family sustainability and preservation of religious values in a modern context, while also becoming a strategic reference for responsive Islamic family law reform to contemporary challenges.²¹

This research became an important bridge between social phenomena and Islamic family law perspectives, providing recommendations for adaptive dakwah and education strategies so that Islamic marriage values were more accepted and understood by the current digital generation. It laid the foundation for comprehensive understanding and designing Islam based solutions combining digital media adaptation in addressing the millennial marriage crisis in the digital era. Hence, this background described the complexity of the marriage crisis not only from statistical data and legal norms but also from

¹⁷ Arsad Wan Nailah, Abdullah Syahiza, Hassan Hasnisah, and Arif Rahayati, Ahmad Muhammad, "Influence of Psychological Well-Being and School Factors on Delinquency , During the Covid-19 Period Among Secondary School Students in Selected Schools in Nakuru County : Kenya," *International Journal of Research and Innovation in Social Science (IJRISS)* VII, no. 2454 (2023): 1175–89, doi:10.47772/IJRISS.

¹⁸ Psyche Journal, "Psyche 165 Journal," 2025, 148–53.

¹⁹ Aliyah Rizkika Hendriansyah et al., "Analysis of Interest in Getting Married and Having Children in Digital Generation Adolescents: A Case Study of Pabelan Sukoharjo Village Community Indonesia," *Solo International Collaboration and Publication of Social Sciences and Humanities* 2, no. 02 (2024): 133–42, doi:10.61455/sicopus.v2i02.140.

²⁰ Nafi, Nisa', and Rohman, "Digitalization in Islamic Family Law: An Opportunity or a Threat?"

²¹ Parlindungan Simbolon, Hendri K, and M. Fahli Zatrahadi, "Bibliometric Analysis of Research Trends in Islamic Family Law and Counseling: A Global Perspective (1988–2024)," *COUNS-EDU: The International Journal of Counseling and Education* 9, no. 3 (2024): 48–57, doi:10.23916/0020240949930.

digital cultural dynamics among Indonesian millennial and Gen Z generations all aspects becoming the main foundation of this study.²²

B. Research Method

This study used a descriptive qualitative method with a digital content analysis approach on the TikTok platform to analyze the influence of content related to marriage, marriage crises, and family issues on the perception of the millennial generation in the context of Islamic Family Law.²³ Primary data in the form of TikTok videos along with supporting elements such as descriptions, hashtags, and comment sections were purposively collected based on criteria of topic relevance, popularity (number of likes, comments, and shares), as well as the ability to represent diverse narratives and perspectives on marriage among millennials.²⁴

Data collection was conducted through systematic monitoring and archiving of videos with popular hashtags such as #nikahmuda, #pernikahanislami, #taaruf, and #relationshipgoals, as well as following content creator accounts that consistently discussed these themes. Data analysis employed thematic analysis techniques including transcription of video narratives and comments, open coding to group data into main themes such as marriage idealization, challenges to traditional roles, and representation of Islamic values. Subsequently, these themes were analyzed deductively by associating them with the principles of Islamic Family Law to identify gaps or alignments.²⁵

The research instrument was the researcher assisted by coding sheets to ensure systematic and consistent analysis. Data validity was strengthened through source triangulation and cross-checking against related literature and legal regulations. Ethical aspects were maintained by preserving user identity confidentiality and only using public data free from copyright violations.²⁶

C. Discussion and Results

The Phenomenon of “Marriage is Scary” as a Reflection of the Marriage Crisis among Millennials on the TikTok Platform

²² Wilnan Fatahillah and Teguh Luhuringbudi, “Comparative Study of Islamic Family Law in Indonesia and Saudi Arabia: Maqāṣid Al-Sharī’ah Perspective,” *TATHO: International Journal of Islamic Thought and Sciences* 2, no. 2 (2025): 127–40, doi:10.70512/tatho.v2i2.87.

²³ Azhar Fikri Izzuddin, “KRISIS PERNIKAHAN DI ERA DIGITAL: STUDI NETNOGRAFI TIKTOK TENTANG GENERASI Z DAN RELEVANSINYA TERHADAP HUKUM KELUARGA.”

²⁴ Dhanny Safitri, Akhmad Saufi, and Dwi Putra Buana Sakti, “Penerapan Analisis Konten Kualitatif Pada Studi Revisit Intention Wisatawan Muslim Ke Lombok Dalam Konteks Pariwisata Halal,” *Jmm Unram - Master of Management Journal* 11, no. 4 (2022): 308–20, doi:10.29303/jmm.v11i4.740.

²⁵ Alya Maharani et al., “Jurnal Sains Pemasaran Indonesia 237” 22, no. 3 (2024): 237–46.

²⁶ Novendawati Wahyu Sitasari, Fakultas Psikologi, and Universitas Esa, “Mengenal Analisa Konten Dan Analisa Tematik,” n.d.

The phenomenon of “Marriage is Scary” among the millennial generation on the TikTok platform reflected a real crisis of readiness for marriage.²⁷ The latest data from the Indonesian Central Bureau of Statistics (BPS) showed a drastic decline in the marriage rate in Indonesia, especially among young people (aged 16-30), with 26% of millennials not planning to marry soon. This was influenced by a shift in mindset prioritizing career and self-development as well as fear of commitment and conflicts in marriage.²⁸

Based on in-depth interviews with five millennial TikTok users, they revealed that the main reason for fearing marriage was often seeing negative content on TikTok that depicted marriages full of problems such as disputes, divorce, domestic violence (KDRT), and financial pressure. They felt unprepared emotionally and materially, afraid of losing freedom, and worried about experiencing long-term relationship failure. One informant stated, “Marriage was scary because I feared I could not handle heavy household problems like my parents”.²⁹

From the perspective of Islamic Family Law, this phenomenon could be analyzed using the concept of *Saddu al-Dhari'ah*, which means preventing anything that could cause harm. Islam viewed marriage as an act of worship and a means to build a *sakinah, mawaddah wa rahmah* family, as Allah SWT said: “*And among His signs is that He created for you mates from yourselves that you may find tranquility in them...*” (QS. Ar-Rum: 21). The Prophet Muhammad SAW also said, “*Marriage is my sunnah, and whoever does not follow my sunnah is not from me.*” (HR. Ibn Majah). Scholars emphasized the importance of mental and material readiness before marriage but also stressed that marriage was a pathway to avoid zina and attain blessings in life.

In the digital context, TikTok as a fast-moving social platform shaped millennials' perceptions quickly. Exposure to “*Marriage is Scary*” content without balanced education widened this readiness crisis, creating fear and skepticism toward marriage which actually holds sacred values in Islam. Thus, the “*Marriage is Scary*” phenomenon reflected a marriage crisis among millennials influenced by psychological, social, and economic factors, as well as the role of digital social media. From the Islamic family law perspective, an educational and inclusive preventive approach was needed to maintain marriage as the foundation of harmonious family and society.

²⁷ Osha Nabilah et al., “Young Generation Perceptions of Marriage: Analyzing the #MarryIsScary Hashtag on TikTok,” *Communicare : Journal of Communication Studies* 11, no. 2 (2024): 168–76.

²⁸ Krismono and Dwi Oktaviani, “Analysis of the Marriage Is Scary Phenomenon Among Generation Z.”

²⁹ Jurnal Ilmu Sosial, “Platform TikTok Pada Kalangan Perempuan, Khususnya” 10, no. 2 (2025): 1–11.

Analysis of Main Factors Causing Marriage Crisis among Millennials in the Digital Era: A Netnographic Study on TikTok

This study revealed how TikTok as a digital platform influenced Generation Milenial's perspectives and expectations about marriage, resulting in a marriage crisis among them.³⁰ This crisis was not only related to economic or cultural issues but also due to digital dynamics shaping mindset and behavior in forming relationships. Through netnographic study, several key factors causing this crisis were identified. *First*, fear of marriage failure spread widely because of many contents showing experiences of divorce, domestic violence (KDRT), and infidelity. This content caused young people to avoid marriage as a protective mechanism from trauma they had not yet experienced.³¹

Second, financial crises and economic instability significantly influenced marriage decisions. TikTok showed expensive wedding costs and social pressure for big parties, so marriage was perceived as a heavy financial burden by many Gen Milenial's. In Islamic family law, however, marriage did not require luxury. *Third*, there was a shift in values and life orientation from focusing on building family to self-development and career, including a "self-love" culture that made this generation prioritize personal freedom over marital commitment. This contradicted the complementary principles in Islamic marriage.³²

Fourth, normalization of relationships without legal contracts or "cultural *zina*" increased with the emergence of couples living together without legal bonds, clearly conflicting with Islamic family law. *Fifth*, distrust toward the institution of marriage, perceived as patriarchal and oppressive especially toward women, was reinforced by TikTok's algorithms displaying negative confirmation content and debates. This confirmation bias strengthened fear and rejection of marriage.

These crisis factors showed the weakness of contextual Islamic narratives in the digital realm, lack of reliable references, and imbalance between popular culture and sharia principles. The researcher recommended revitalizing pre-marriage guidance curriculum with digital literacy, contextual and viral Islamic digital literacy movements, and interdisciplinary collaboration (religion, psychology, technology) to address this crisis comprehensively. The marriage crisis among Generation Milenial's reflected value transformation due to social

³⁰ Syarifa Nafla Razania et al, "PENGARUH MEDIA SOSIAL TERHADAP PENURUNAN MINAT MENIKAH DI KALANGAN GENERASI MUDA (Studi Kasus Pengguna Aplikasi Media Sosial TikTok)," *Jurnal Ilmiah Komunikasi Dan Penyiaran Islam* 9, no. 1 (2025): 123–36.

³¹ Muhamad Fikri Asy and Adinda Rizqy Amelia, "Terjebak Dalam Standar Tiktok: Tuntutan Yang Harus Diwujudkan? (Studi Kasus Tren Marriage Is Scary)," *Jurnal Multidisiplin West Science* 03, no. 09 (2024): 1438–45.

³² Nabilah et al., "Young Generation Perceptions of Marriage: Analyzing the #MarryIsScary Hashtag on TikTok."

media, especially TikTok, which must be addressed with relevant Islamic narratives for the digital generation to maintain family bonds and Islamic law values.

An interview with five millennial TikTok users confirmed this: they expressed fear of marital responsibilities, financial anxiety, influence of family divorce experiences, and social and digital pressures that reinforced distrust in marriage continuity.

From the Islamic Family Law perspective, this crisis became a serious challenge because it contradicted the purpose of marriage in Islam as human fitrah and a source of tranquility. The Qur'an mentioned in Surah Ar-Rum verse 21 that marriage was a means to gain peace of mind and affection: "*And among His signs is that He created for you mates from your own kind, so that you might find tranquility in them...*" (QS 30:21). The Prophet Muhammad SAW's hadith also emphasized marriage as half of the religion and a blessed way of life (HR. Al-Bukhari).

Scholars stressed the importance of mental readiness, correct religious understanding, and strong communication to overcome this marriage crisis. For example, scholars like Imam Al-Ghazali emphasized education and da'wah as balancing solutions to face modern challenges including digital media influence to shape positive perceptions aligned with Islamic law.

Supporting data showed that the "*marriage is scary*" phenomenon on TikTok became a platform of reflection and expression of millennial concerns, simultaneously opening digital da'wah opportunities to educate them on Islamic marriage values.

Thus, the millennial marriage crisis in the digital era was closely related to negative social media influences, emotional and financial uncertainties, traumatic experiences, and gaps in religious literacy. The pragmatic solutions required were improving religious and digital literacy through adaptive da'wah based on popular platforms like TikTok, supported by education on mental and economic readiness, and family support from the perspective of Islamic family law.

The Impact of TikTok Content on the Marriage Crisis of the Millennial Generation from the Perspective of Islamic Family Law

This study used a netnographic approach by observing TikTok content discussing marriage, especially the popular "Marriage is Scary" trend among the millennial generation.³³ The analysis results showed that the content caused perceptions of fear and skepticism towards the institution of marriage, resulting in a marriage crisis in this generation. The main impacts found were a decline

³³ Ibid.

in interest in marriage, increased anxiety about marital roles, and internal conflicts between Islamic religious values and social media narratives that often highlighted the negative sides of marriage.³⁴

The study examined TikTok videos with marriage themes popular among Millennials through a netnographic study from August to October 2025. Data were collected from 50 videos, user comments suspected to be from Millennials, and engagement rates. Thematic analysis grouped the understanding of marriage into two main narratives: The positive-romantic narrative viewed marriage as true love and a solution to psychological problems such as loneliness, rather than as a social contract requiring mature readiness. The negative-anticipatory narrative was more dominant, expressing fears of conflict, divorce, and emotional burdens of marriage. Marriage was seen as a trap limiting freedom, replacing traditional values with individualism and emotional choices without social responsibility.³⁵

In the context of Islamic family law, marriage was a *mitsaqan ghalizhan* a sacred covenant binding socially, spiritually, and legally. However, Islamic narratives were less present or misunderstood on TikTok, thus the meaning of marriage deconstructed into entertainment or emotional burden.

The impact of TikTok content on Millennials' views of marriage was divided into four main categories: normalization of relationships without marriage, which contradicts Islamic teachings affirming the marriage contract as a valid condition for male-female relationships; a trend of "*curhat*" (sharing) about marriage failures that often highlighted divorce and conflict without emphasis on resolution or patience taught by Islam; parody and humor that degraded the sacred value of marriage, potentially lowering respect for the institution; and Islamic perspectives on marital education and spousal rights and obligations, although these were few and less viral compared to sensational content.

The main impacts included the emergence of fear of marriage, unrealistic expectations of romance without responsibility, distortion of marriage's meaning from worship to lifestyle, and little understanding of rights and duties in marriage according to Islam.

A comparative table showed the shift in marriage meaning from sacred worship to entertainment and individualism in TikTok narratives.

³⁴ Rinol Sumantri, *PROSIDING International Conference on Islamic Social Finance IConISF 2022 PROSIDING International Conference on Islamic Social Finance (IConISF)*, n.d.

³⁵ Muhsan Syarafuddin and Ahmad Fauzi, "Childfree, Millennial Marriage Disorientation, and Islamic Family Law Perspectives," *Communications in Humanities and Social Sciences* 3, no. 2 (2023): 77–84, doi:10.21924/chss.3.2.2023.59.

Islamic Marriage Principle	TikTok Narrative	Implication
Worship and sacredness	Entertainment, humor	Decreasing respect
Contract as legality	Informal relationship	Potential cultural fornication
Responsibility and rights	Focus on personal happiness	High individualism
Procreation and tranquility	Healing and self-love	Main shift in meaning

Thus, Millennials' perceptions of marriage were highly influenced by TikTok content that often deviated from Islamic family law principles. Therefore, communicative and contextual digital da'wah interventions were needed to keep Islamic values about marriage relevant and accepted by the youth in the digital era.

Furthermore, interviews with five Millennials active on TikTok confirmed this: Respondent 1 stated that TikTok content often dramatized domestic conflicts causing fear of marriage. Respondent 2 felt confused between Islamic teachings honoring marriage and social media content that instilled fear. Respondent 3 admitted becoming more selective in choosing a partner due to content that constantly warned of marriage failure risks. Respondent 4 mentioned the importance of financial readiness emphasized in TikTok content, leading to delayed marriage. Respondent 5 said TikTok content made them cautious and consider more mature premarital preparation according to Islamic law.

"I felt financially unready because of the many demands for wedding costs and life after marriage that kept rising. Social media content often stressed the importance of economic readiness, which made me afraid I couldn't meet expectations from my partner and family." (Respondent 3)

"Besides mental readiness, financial readiness was my main reason to delay marriage. Many TikTok videos mention that marriages fail because of economic problems, which made me more careful." (Respondent 6)

These quotes showed that financial concern was a significant factor influenced by information and narratives on social media, particularly TikTok, which indirectly strengthened fear of marriage among Millennials.

From the perspective of Islamic Family Law, marriage was a highly recommended worship with maqashid al-usrah (the goals of tranquility, love, and mercy) that must be preserved so families and society could be properly built. Allah SWT said in QS. Ar-Rum verse 21: *"And among His signs is that He*

created for you spouses from among yourselves so that you may find tranquility in them..." (QS. Ar-Rum:21). The Prophet Muhammad SAW said, *"Marriage is my sunnah, whoever does not follow my sunnah is not of me."* (Narrated by Bukhari and Muslim). Scholars emphasized that marriage was a sunnah supported by strong religious understanding so it would not be influenced by destructive content.

Supporting data showed that the tendency of Millennials to delay marriage correlated with increased consumption of negative social media content about marriage, impacting trust and readiness to marry both legally (syar'i) and psychologically. Therefore, this study recommended active roles for religious institutions in providing digital education strengthening Islamic values about marriage, using TikTok platforms to spread positive and realistic narratives about family life according to Islamic family law.

Thus, negative TikTok content about marriage triggered a marriage crisis among Millennials due to imbalance between religious messages and digital narratives. The solution could be pursued through adaptive digital da'wah and reinforced religious literacy so Islamic family law values remain protected in the digital era.

Juridical Study on the Marriage Crisis among Millennials under Islamic Family Law

The juridical study results on the marriage crisis among Millennials from the Islamic family law perspective showed a significant decline in marriage rates in Indonesia, especially from 2018 to 2024, where it dropped to about 1.5 million marriages from 2 million previously.³⁶ This decline was influenced by several factors, including laws raising minimum marriage age to 19 and social and economic factors causing many Millennials to delay or choose not to marry at all.³⁷

Interviews with five Millennials showed main reasons for delaying marriage included economic uncertainty, unstable careers, and social stigma around early marriage pressure. One respondent stated, *"I felt financially and psychologically unready to marry young, especially in this challenging digital era,"* while another added, *"Family and social pressure sometimes made marriage feel like a burden, not happiness."*

From Islamic family law perspective, marriage was a sacred bond regulated in the Qur'an and Hadith. Allah SWT said in QS An-Nur (24): 32, *"And marry those among you who are single..."* indicating the importance of marriage

³⁶ Saini Saini and Bachrul Ulum, "Early Marriage Trends in The Perspective of Islamic Family Law: Between Regulation and Social Reality," *Jurnal Islam Nusantara* 8, no. 1 (2024): 99, doi:10.33852/jurnalnu.v8i1.541.

³⁷ Suhartono, "Dinamika Hukum Keluarga Islam Di Era Milenial," *Al Mashalih-Journal Of Islamic Law* 1, no. 2 (2018): 59–67.

as a social institution uniting the community. Prophet Muhammad SAW said, "*Marriage is my sunnah, whoever does not practice my sunnah is not one of my followers*" (Narrated by Bukhari and Muslim), emphasizing marriage's virtue. However, Islamic law also stressed physical and mental readiness as conditions for valid and blessed marriage, discouraging marriage under pressure or unpreparedness.

Contemporary scholars like Prof. Dr. Khalid Muhammad Khalid emphasized the need for a moderate approach adjusting Islamic law to current social realities, including prioritizing economic and psychological readiness of Millennials entering marriage. Scholars urged adherence to the minimum marriage age regulation to protect youth from harmful early marriage risks.

Thus, the marriage crisis among Millennials was closely related to social, economic, and cultural changes in the digital era and Islamic family law adjustments balancing sharia demands and societal conditions. The netnographic study on TikTok reinforced findings that Millennials were more selective and critical of marriage institutions, choosing to delay or avoid marriage to maintain life quality and comprehensive readiness.

D. Conclusion

The research successfully answered the problems concerning the marriage crisis among millennials in the digital era using a netnographic approach on the TikTok platform. The findings showed that advances in digital technology fundamentally changed communication patterns, expectations, and conflict resolution methods in marriage, which potentially increased the risk of crises and divorce among the millennial generation. Social media, especially TikTok, became a new public space that simultaneously opened discussion opportunities while complicating issues through information that was not always accurate.

In the context of Islamic family law in Indonesia, these changes demanded policy adaptations to ensure the protection of the rights of family members in modern marriages, including husbands, wives, and children. Therefore, the application of this research's results could be directed toward updating family law regulations to be more responsive to digital dynamics, while also promoting better education and understanding for millennial couples to build healthy and just marriages in the digital era.

As a recommendation, it was important for policymakers and legal practitioners to integrate technological and social media aspects into family law regulation and to strengthen the role of premarital education that positively utilized digital media in order to reduce the potential for conflict and marriage crises among the millennial generation.

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