

The Phenomenon of “Bondo Nekat” Marriage in *Pesantren* and Its Impact on Marital Harmony

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Abstract

The phenomenon of impulsive marriages, or “bondo nekat” marriages, occurring within *pondok pesantren* (Islamic boarding schools) has garnered attention due to the frequent lack of thorough preparation and mutual understanding beforehand. The aim of this study is to analyze the impact and determining factors of the success of “bondo nekat” marriage households at Pondok Pesantren Darullughah Wadda’wah. This research employs a descriptive quantitative approach with a field case study method, collecting data through interviews, observations, questionnaires, and documentation, then analyzing it statistically. The findings reveal that most couples marry with minimal financial preparation and are relatively young, yet they can establish harmonious households thanks to religious knowledge, effective communication, and contentment. Despite economic challenges, they maintain happiness and familial harmony, with *pesantren* experience strengthening conflict management and duty fulfillment. This study contributes significantly to understanding that material readiness is not the sole determinant of marital success, indicating that religious education and moral values play crucial roles in building a *sakinah* family.

Keywords: Impulsive Marriage, *Pondok Pesantren*, Household Harmony, Religious Education, “Bondo Nekat” Marriage.

Abstrak

Fenomena pernikahan impulsif atau nikah “bondo nekat” yang terjadi di lingkungan pondok pesantren menjadi perhatian karena praksis ini sering dilakukan tanpa persiapan matang dan saling mengenal sebelumnya. Tujuan dari penelitian ini adalah untuk menganalisis dampak serta faktor penentu keberhasilan rumah tangga pasangan nikah “bondo nekat” di Pondok Pesantren Darullughah Wadda’wah Bangil. Penelitian ini menggunakan pendekatan kuantitatif deskriptif dengan metode studi kasus lapangan, mengumpulkan data melalui wawancara, observasi, angket, serta dokumentasi, kemudian dianalisis secara statistik. Hasil penelitian menunjukkan bahwa sebagian besar pasangan menikah dalam kondisi minim persiapan finansial dan usia muda, namun mampu membangun keharmonisan rumah tangga yang baik berkat ilmu agama, komunikasi efektif, dan sikap qana’ah. Meskipun menghadapi tantangan ekonomi, mereka tetap mempertahankan rasa bahagia dan harmonis dalam keluarga, serta pengalaman pesantren memperkuat pengelolaan konflik dan pemenuhan kewajiban. Studi ini memberi kontribusi penting dalam memahami bahwa kesiapan materi bukan satu-satunya faktor keberhasilan rumah tangga, dan bahwa pendidikan keagamaan serta nilai-nilai moral berperan besar dalam membangun keluarga sakinah.

Kata Kunci: Nikah Impulsif, Pondok Pesantren, Keharmonisan Rumah Tangga, Pendidikan Keagamaan, Pernikahan “Bondo Nekat”.

INTRODUCTION

Allah created men and women so they could relate to each other, love one another, procreate, and live together peacefully and prosperously according to Allah's commands and the guidance of the Prophet Muhammad.¹ Marriage is a universal *sunnatullah* that applies to all of His creatures, including humans, animals, and plants. It is a method chosen by Allah SWT as a way for His creatures to multiply and preserve their lives. Marriage plays a role once each partner is ready to perform their positive role in achieving the purpose of marriage itself.² Allah SWT did not make humans like other creatures, living freely according to their instincts and interacting between male and female without order. However, to maintain human honor and dignity, Allah SWT established laws in accordance with that dignity. Thus, the relationship between men and women is honorably regulated based on mutual consent in a marital bond.

In Indonesian law, marriage is defined as a physical and spiritual bond between a man and a woman as husband and wife, with the aim of forming a happy and eternal family, based on the One Godhead.³ Meanwhile, according to the Compilation of Islamic Law in Indonesia, marriage is not only a civil contract but also an act of worship that must be carried out in accordance with *sharia*.⁴ The main goal of marriage in Islam is to build a harmonious, prosperous, and happy family by fulfilling rights and obligations proportionally, and maintaining inner and outer peace.

The selection of a partner in marriage must be done carefully, considering various aspects such as religion, beauty, lineage, and fertility. Especially, the religious aspect is a top priority, as it is the primary basis for choosing a life partner. The phase of choosing a soulmate is a crucial moment because it directly relates to the success and harmony of the household in the future.⁵ Household harmony is greatly influenced by various factors, including the process of getting to know each other before marriage.⁶ The case at Pondok Pesantren Darullughah Wadda'wah Bangil shows a phenomenon where male and female students marry without knowing each other beforehand, and even without adequate financial preparation, which is rarely found in general marriage practices in society.

¹ Muhammad Syahrizan and Asfar Hamidi Siregar, “Budaya Patriarki Dalam Rumah Tangga Menurut Perspektif Hukum Islam,” *Bertuah Jurnal Syariah Dan Ekonomi Islam* 5, no. 1 (2024): 1, <https://doi.org/10.56633/jsie.v5i1.787>.

² Eep Sulthoni, “Analysis of the Qur'an Surah At-Talaq Verse 12: Allah's Knowledge Is Above All Knowledge,” *Aslama: Journal of Islamic Studies* 1, no. 1 (2024): 1.

³ Elvina Jahwa et al., “Konsep Perkawinan Dalam Hukum Islam Dan Hukum Nasional Di Indonesia,” *Innovative: Journal Of Social Science Research* 4, no. 1 (2024): 1, <https://doi.org/10.31004/innovative.v4i1.8080>.

⁴ Mety Darmayani et al., “Implementasi Wasiat Wajibah Terhadap Anak Dari Pernikahan Yang Tidak Tercatat Negara Menurut Kompilasi Hukum Islam,” *Justicia Journal* 13, no. 1 (2024): 100–111, <https://doi.org/10.32492/jj.v13i1.13109>.

⁵ Zakiyah Ahmad, *Menjadi Istri Idaman dan Dibanggakan Suami* (Pustaka Media, 2018).

⁶ Syarifah Gustiawati and Novia Lestari, “Aktualisasi Konsep Kafa'ah Dalam Membangun Keharmonisan Rumah Tangga,” *Mizan: Journal of Islamic Law* 4, no. 1 (2018): 1, <https://doi.org/10.32507/mizan.v4i1.174>; Aulya Widyasari and Suyanto Suyanto, “Pembagian Kerja dalam Rumah Tangga antara Suami dan Istri yang Bekerja,” *Endogami: Jurnal Ilmiah Kajian Antropologi* 6, no. 2 (2023): 209–26, <https://doi.org/10.14710/endogami.6.2.209-226>.

Previously, much research related to matchmaking in Islamic boarding schools has been conducted, such as the studies by Syarof and Hasbillah,⁷ Mahfudin and Musyarrofah,⁸ Huda and Layalif,⁹ Umami and Nizami,¹⁰ Salsabila and Salami,¹¹ Hasanuddin et al.,¹² and Ulya et al.¹³ Overall, these studies generally focus on readiness, finances, and religiosity in marriages where partners are known beforehand in the general community. However, unlike previous research, this study focuses on the phenomenon of “*bondo nekat*” (reckless determination) marriages in the *pondok pesantren* environment, where couples marry without knowing each other and with minimal preparation, even relying only on sheer determination. This study addresses the unique aspect of the impact of marriage practices without a getting-to-know-you process and without financial preparation on household harmony, as well as the determining factors of their success in the context of *pondok pesantren*. Furthermore, this research aims to examine whether such impulsive marriage patterns can be made a sustainable practice and what the *pondok pesantren* community’s views are on it. Thus, this study is important because it provides new insights into the dynamics of impulsive marriage in traditional Islamic communities, and examines its impact on family sustainability and social harmony, while also opening space to understand this practice within the cultural and religious framework in Indonesia’s diverse society.

RESEARCH METHOD

This research uses a descriptive quantitative approach with a case study method conducted in the field, gathering empirical data related to the phenomenon of mass marriages at Pondok Pesantren Darullughah Wadda’wah Bangil. Data collection techniques include interviews, observations, questionnaires, documentation, and direct interviews with key respondents such as *asatidzah* (religious teachers) and administrators who participated in the mass marriage, with the aim of obtaining a complete picture of

⁷ M. Tajus Syarof and Ahmad Ubaidi Hasbillah, “Tradisi Perjodohan Pilihan Kiai Dalam Prespektif Hukum Islam,” *JURNAL MULTIDISIPLIN ILMU AKADEMIK* 1, no. 4 (2024): 4, <https://doi.org/10.61722/jmia.v1i4.2121>.

⁸ Agus Mahfudin and Siti Musyarrofah, *Dampak Kawin Paksa Terhadap Keharmonisan Keluarga*, 1, 4, no. 1 (2019): 1.

⁹ Mahmud Huda and Siti Louis Layalif, *Nikah Siri Dalam Motif Santri Pondok Pesantren*, 1, 6, no. 1 (2021): 1.

¹⁰ Risa Umami and Auliya Ghazna Nizami, “Pernikahan Akibat Perjodohan Di Desa Ketapang Probolinggo Perspektif Utilitarianisme Jeremy Bentham Dan Abu Zahrah,” *Komparatif: Jurnal Perbandingan Hukum Dan Pemikiran Islam* 4, no. 2 (2024): 2, <https://doi.org/10.15642/komparatif.v4i2.2462>.

¹¹ Atina Salsabila and Ummi Salami, “Dampak Pembatalan Sepihak Setelah Persetujuan Nikah (Studi Kasus Pernikahan Mubarakah Pondok Pesantren Hidayatullah Balikpapan 2020),” *Wasathiyah : Jurnal Studi Keislaman* 3, no. 1 (2022): 1.

¹² Muhammad Hasanuddin et al., “Perkawinan Endogami Pada Komunitas Habaib Di Kabupaten Lumajang Perspektif Law As A Tool Of Social Engineering Roscou Pond,” *Jurnal Penelitian IPTEKS* 9, no. 2 (2024): 2, <https://doi.org/10.32528/penelitianipteks.v9i2.2214>.

¹³ Izzatul Ulya et al., “Pernikahan Endogami Dikalangan Pesantren Dalam Perspektif Hukum Islam (Studi Kasus Pondok Pesantren Di Tuban),” *Al-Ahwal Al-Syakhsiyyah: Jurnal Hukum Keluarga Dan Peradilan Islam* 6, no. 1 (2025): 116–26, <https://doi.org/10.15575/as.v6i1.42563>.

the implementation of “bondo nekat” (reckless determination) marriages and their influence on household harmony.

The main variables in this study consist of an independent variable, namely “bondo nekat” marriage, and a dependent variable, which is the level of household harmony among participants. The research population includes all participants of mass marriages at the *pondok pesantren* from various periods, totaling 119 couples, with a sample of 10 teachers and administrators who are considered to represent the entire population. Data were analyzed quantitatively using inductive and deductive techniques, as well as percentage formulas to process the results of collected questionnaires.¹⁴ The primary research instrument was the questionnaire distributed to respondents, and data analysis was performed by presenting data in tables and using a quantitative analytical approach to draw conclusions. This approach allows researchers to describe and understand the relationship between the practice of “bondo nekat” marriage and its impact on family harmony, as well as to examine its sustainability within the context of the *pondok pesantren* community and religious culture in Indonesia.¹⁵

RESULTS AND DISCUSSION

“Bondo Nekat” Marriage at Pondok Pesantren Darullughah Wadda’wah

Religion teaches people to marry promptly when they are capable. The Quran states that humans are created in pairs, but the challenge lies in our readiness to face married life after the wedding.¹⁶ According to a direct interview with Ustadz Safarwadi, Head of the Mass Marriage Committee at Pondok Pesantren Darullughah Wadda’wah, to assist the teachers and administrators of the *pondok* in holding marriage ceremonies, which generally require significant funds, some individuals organize events and invite the Darullughah Wadda’wah family council to conduct marriage contracts, hoping for the blessings of a teacher. Thus, Pondok Pesantren Darullughah Wadda’wah opens a path for teachers and administrators to perform marriage contracts simultaneously at the *pondok*, officiated directly by the Head of the *Pondok*, Abuya Al Habib Ali Zainal Abidin bin Hasan Baharun, or the Head of the Putri Pondok, Dr. Al Habib Segaf bin Hasan Baharun, M.H.I. These ceremonies coincide with major *pondok* events, usually held once a year, including the *Haflah Maulid Nabi Muhammad Saw* (Celebration of the Prophet Muhammad’s Birthday) and *Haul Pendiri Ponpes* (Annual Commemoration of the Founder of the *Pondok pesantren*) Abuya Al Habib Hasan bin Ahmad Baharun, *Haflah Akhirus Sanah Dirosiyah* (End of Academic Year Celebration), *Multaqo Al Hasaniyah*,

¹⁴ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2022).

¹⁵ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (CV Pustaka Ilmu, 2020).

¹⁶ Helen Angga Sarika Dewi, “Tradisi Pelangkah Dalam Pernikahan Perpektif Hukum Islam: (Studi Di Desa Ujung Pulau Kecamatan Tanjung Sakti Pumu Kabupaten Lahat Provinsi Sumatera Selatan)” (Undergraduate Thesis, Universita Islam Negeri Fatmawati Sukarno Bengkulu, 2022), <http://repository.uinfasbengkulu.ac.id/142/>.

and *Haul Musyrif Ponpes* (Annual Commemoration of the Supervisor of the *Pondok pesantren*) Abuya As Sayyid Muhammad bin Alawi Al Maliki Al Hasani.¹⁷

Generally, participants in the mass marriage at Pondok Pesantren Darullughah Wadda'wah are teachers and administrators of the *Pondok* who have not thoroughly prepared for all aspects of marriage, or what can be called “bondo nekat” marriage (marriage based on reckless determination). In fact, some mass marriage participants only have marriage capital in the form of mass marriage registration fees at the *pondok* and *mahar* (dowry). Based on the results of the questionnaire distributed, out of 20 couples participating in the mass marriage at Pondok Pesantren Darullughah Wadda'wah, 10 couples (50%) did not have mature capital preparation, choosing to marry with a “bondo nekat” approach. Only 6 couples (30%) had thorough preparation, while 4 couples (20%) relied on parental assistance. The majority of couples in this study preferred to marry without strong financial preparation. This could reflect limited access to resources or perhaps a belief that other factors, such as blessings, are more important than material capital. It could also depict economic limitations or a lack of planning in entering marriage.

Table 1. Age of “Bondo Nekat” Marriage Participants

No.	Age	Frequency	Percentage
1.	<20 Years	1	10 %
2.	< 25 Years	5	50 %
3.	> 25 Years	4	40 %
	Total	10	100 %

Table 2. Income Sources of “Bondo Nekat” Marriage Couples

No.	Income Source	Frequency	Percentage
1.	Has stable income	2	20 %
2.	Sometimes has income	4	40 %
3.	Has no income yet	4	40 %
	Total	10	100 %

Furthermore, regarding the age of the 10 couples who underwent “bondo nekat” marriage, most of them were under 25 years old. The questionnaire results regarding the age of marriage are explained in Table 1.

Based on Table 1, the majority of couples who married “bondo nekat” were under 25 years old (60%), with 50% being under 25 and 10% under 20 years old. Only 40% were over 25 years old. Young age, especially under 25, is a period where individuals may not yet have established emotional and financial stability. Marriage at this age with “bondo nekat” can pose greater long-term challenges, especially in terms of financial management and maturity in relationship management.

¹⁷ Segaf Baharun et al., “Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam di Pondok Pesantren Darullughah Wadda'wah, Bangil, Pasuruan,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023): 02, <https://doi.org/10.30868/ei.v12i02.3973>.

Regarding income, it wouldn't be called “bondo nekat” if only the preparation for the marriage itself was lacking; it also pertains to the income of the husband in “bondo nekat” marriages. Based on the questionnaire results, out of 10 couples, only 2 husbands had a stable income. This is explained in Table 2.

Based on Table 2, out of 10 couples, only 2 husbands (20%) had a stable income before marriage. The remaining 80% lacked financial stability, with 40% having irregular income and another 40% having no income at all. The lack of financial stability before marriage can be a major cause of economic problems in the household later on. This condition highlights the importance of financial planning before entering marriage, especially for young couples who tend to be less economically established.

In addition to the lack of stable income, it turns out that most prospective wives also did not know about their prospective husbands' income after marriage. Based on the research conducted, 6 out of 10 wives in “bondo nekat” marriages did not inquire about their prospective husbands' income before marriage. Meanwhile, 2 prospective wives did not know, and only 2 prospective wives knew their prospective husbands' income. The lack of communication about financial conditions before marriage can reflect low awareness or openness in the relationship, which can ultimately trigger economic problems in the household. This also indicates the need for further education on the importance of financial transparency before marriage.

However, regarding wives' complaints about the economy after marriage, 7 out of 10 wives in “bondo nekat” marriages claimed they never complained about the family's economic condition, although 3 others experienced difficulties, with 1 often complaining and 2 others complaining occasionally. Although the majority of wives did not complain, economic difficulties were still felt by some couples. This shows that although economic conditions may not be ideal, most wives can adapt to the circumstances or choose not to express their dissatisfaction.

As found, “bondo nekat” marriage has a significant impact on household life, especially concerning the economic aspect. Financial impact is clearly a major issue for couples who marry without sufficient capital preparation. Nevertheless, there were no reports of negative impacts on health or divorce, which may indicate that couples still strive to maintain their households despite economic difficulties.

The majority, 9 out of 10 husbands participating in the mass marriage at the *pondok*, had additional jobs besides teaching at the *pondok*, while only 1 focused solely on teaching without a side job. Based on the author's interviews regarding husbands' side jobs, some sold food at the *pondok*'s cooperative, and others taught in formal schools or became lecturers at the Darullughah Wadda'wah International Islamic University. This shows that despite economic limitations, the majority of husbands tried to supplement their income through side jobs. This is an effort to meet family needs amidst existing limitations.

Overall, this indicates that the majority of couples participating in the mass marriage at Pondok Pesantren Darullughah Wadda'wah married with limited capital and immature financial preparation. Nevertheless, they tried to survive and adapt to the

existing conditions, even though the economic impact was still felt. Education on the importance of financial preparation before marriage and open communication about economic conditions needs to be improved to prevent more serious problems in the future.

“Bondo Nekat” Marriages and Household Harmony at Pondok Pesantren Darullughah Wadda’wah

Achieving harmony between a husband and wife is the pinnacle of success and happiness in a household, though not all couples attain it. Harmony is the core of a successful family. A thriving household is marked by mutual love, respect, appreciation, and loyalty—all essential for daily life. Despite engaging in “bondo nekat” (reckless determination) marriages, most couples (7 out of 10) reported never fighting. Three couples occasionally argued, and only one frequently did. This low frequency of arguments indicates a high level of tolerance and understanding between spouses. The significant percentage of couples who never fight also points to effective communication and mature problem-solving skills.

Beyond minimal conflict, 9 out of 10 couples felt their family time was excellent, with only one occasionally finding it less than ideal. This minor issue was attributed to the husband’s busy schedule with both *pondok* (Islamic boarding school) duties and side jobs. Optimal quality time together is a vital indicator of household harmony. The quality of time spent with partners and family strengthens emotional bonds and relationships. The data suggests that most couples successfully maximize their time together, significantly contributing to maintaining harmony. In addition to quality family time, communication between husbands and wives in “bondo nekat” marriages was also largely excellent. Research findings show that 9 out of 10 couples reported very good communication, with the remaining one occasionally finding it good. No couples reported infrequent communication. Effective communication is crucial for maintaining household harmony. This data highlights that most couples engage in open and effective communication, forming a vital foundation for resolving conflicts and preserving emotional closeness.

Regarding happiness, 8 out of 10 couples experienced happiness in their marriages, while one was less happy, and another felt less harmonious. Despite these variations, no couples divorced. The majority of couples found happiness in their marriages, indicating that even with challenges, they managed to maintain harmony. However, a small minority experienced unhappiness, possibly influenced by factors like communication or economic conditions. Even though they entered “bondo nekat” marriages, 9 out of 10 couples felt that their initial lack of preparation or “bondo nekat” approach did not affect their household harmony. The majority of respondents believed that the initial circumstances of their marriage did not impact their household harmony. This suggests that other factors, such as communication, commitment, and joint effort, play a more significant role in preserving harmony than the initial financial state of the marriage.

One of the main reasons “bondo nekat” marriages don’t negatively impact household harmony is the knowledge possessed by the couples. Given their background

as santri (Islamic boarding school students), they are equipped with strong Islamic values, religious knowledge, and solid principles for married life. Here's how the *santri* couples' knowledge contributes to their household harmony:

a. Understanding of Rights and Obligations in Marriage

As *santri*, they possess a deep understanding of the rights and obligations of husband and wife in Islam. This prepares them better for married life, including fulfilling their respective roles effectively. This research data shows that 80% of respondents felt the husband's obligations were highly fulfilled, reflecting their understanding and practice of Islamic teachings in marriage. Research by Hakim also found that a clear understanding of roles and responsibilities in marriage, especially those based on religious teachings, positively correlates with marital satisfaction and harmony.¹⁸

b. Attitude of *Qana'ah* (Sincere Acceptance)

Santri are habitually taught about *qana'ah*, which is the attitude of sincerely accepting Allah's provisions with an open heart. They understand that sustenance is predetermined and must be obtained through lawful efforts and reliance on God. Therefore, despite marrying with economic limitations, they do not easily complain and maintain household harmony. A study by Saputro et al. highlights that individuals with high levels of *qana'ah* tend to have lower financial stress and higher life satisfaction, which indirectly contributes to household harmony.¹⁹

c. Good Morals (*Akhlak*) and Patience

Pesantren education strongly emphasizes *akhlak* (morals) and patience. In household life, good morals influence how couples interact, face problems, and resolve conflicts. The fact that 70% of couples never fought in this study indicates their patience and deep understanding in facing marital trials. Research by Kumala and Trihandayani underscores the importance of *akhlak* and patience as key predictors of stability and harmony in marital relationships.²⁰

d. Understanding the Importance of Communication

In Islam, good communication between husband and wife is highly emphasized. *Santri* are taught how to speak gently, respect each other, and avoid hurtful words. This is reflected in the data showing that 90% of couples felt their communication was very good, enabling household problems to be resolved

¹⁸ Anwar Hakim, “Implikasi Perbedaan Usia Dalam Perkawinan Terhadap Hak Dan Kewajiban Suami Istri Menurut Hukum Islam,” *Al-Ahwal Al-Syakhsyiah: Jurnal Hukum Keluarga Dan Peradilan Islam* 6, no. 1 (2025): 1, <https://doi.org/10.15575/as.v6i1.44611>.

¹⁹ Iswan Saputro et al., “Qana'ah Pada Mahasiswa Ditinjau Dari Kepuasan Hidup Dan Stres,” *Jurnal Ilmiah Penelitian Psikologi* 3, no. 1 (2017): 1, <https://doi.org/10.22236/jippuhamka.v3i1.9217>.

²⁰ Anisia Kumala and Dewi Trihandayani, “Peran Memaafkan Dan Sabar Dalam Menciptakan Kepuasan Perkawinan,” *Jurnal Ilmiah Penelitian Psikologi* 1, no. 1 (2015): 1, <https://doi.org/10.22236/jippuhamka.v1i1.9196>.

wisely. Studies by Susiana and Susanti,²¹ though not specific to the *santri* context, broadly show that effective communication, including the ability to express feelings and resolve conflicts constructively, is a main pillar of marital harmony.

e. Awareness of the Importance of Harmony in Islam

Santri understand that a harmonious household is an act of worship and earns rewards from Allah. This awareness motivates them to continuously maintain their relationship with their spouse, avoid conflict, and always strive to find the best solutions for every problem. A study by Safithri and Halimah highlights how religiously-based motivation can strengthen marital commitment and encourage couples to work together to achieve harmony, in line with the concept of worship within the household.²²

f. Mental Resilience and Independence Developed in *Pesantren*

Santri are accustomed to living independently and facing various challenges while seeking knowledge in the *pesantren*. This strong mentality helps them navigate the dynamics of household life. Even if economic conditions are unstable at the beginning of the marriage, they remain calm and seek solutions without damaging household harmony. Research by Maharani et al. on resilience and adaptation in relationships shows that individuals with high mental resilience are more capable of navigating life's difficulties, including financial challenges, without sacrificing the quality of their relationships.²³

g. Belief in Divine Decree (*Takdir*) and Prayer as a Primary Strength

As individuals firmly adhering to Islamic teachings, *santri* have a strong belief that marriage and sustenance are determined by Allah. They do not easily despair or stress due to economic factors but instead rely more on effort (*ikhtiar*), prayer (*doa*), and trust in God (*tawakal*) in living their household life. Research by Hanif and Widiyari on the role of spirituality in overcoming life's difficulties shows that belief in divine decree and the practice of prayer can be a significant source of strength, reducing stress, and promoting satisfaction in facing challenges, including within the context of marriage.²⁴

The knowledge possessed by the *santri* couples is a key factor in maintaining their household harmony, even when marrying with financial limitations. Their understanding of rights and obligations, an attitude of *qana'ah*, patience, good morals, and effective communication serve as primary assets in building a *sakinah, mawaddah, wa rahmah*

²¹ Susiana Susiana and Neneng Desi Susanti, "Analisis Pola Komunikasi Interpersonal: Fondasi Pilar Keluarga Sakinah," *JAWI: Journal of Ahkam Wa Iqtishad* 1, no. 4 (2023): 4, <https://doi.org/10.5281/zenodo.10495498>.

²² Awaliya Safithri and Nur Halimah, "Peran Penyuluh Agama Dalam Mencegah Pernikahan Dini Di Kecamatan Ledokombo Kabupaten Jember Perspektif Fungsionalisme Struktural," *Journal of Innovative and Creativity* 5, no. 2 (2025): 317–34, <https://doi.org/10.31004/joecy.v5i2.194>.

²³ Nine Auliya Maharani et al., "Gambaran Resiliensi Pada Mahasiswa Rantau Tingkat Akhir Di Kota Malang Dan Surabaya," *Proceedings of PsychoNutrition Student Summit* 1, no. 1 (2024): 1.

²⁴ Sabrina Izza Hanif and Alfiya Rizqi Widiyari, "Peran Spiritualitas dalam Meningkatkan Kesejahteraan Psikologis Pada Generasi Z," *JURNAL PSIKOLOGI INSIGHT* 8, no. 2 (2024): 2, <https://doi.org/10.17509/insight.v8i2.74941>.

(tranquil, loving, and merciful) household. With a strong academic and religious background, they are able to face various household challenges without sacrificing relationship harmony.

This research unequivocally demonstrates that “bondo nekat” marriage—marriage with limited capital—is not the primary determinant of household harmony. Our data, where 80% of respondents felt no influence and 20% felt little influence, consistently supports the idea that couples are able to overcome initial financial challenges and prioritize more substantial factors in building harmony. This finding aligns with much literature highlighting that emotional well-being, effective communication, and mutual commitment are often more important than material conditions.²⁵

A key factor emerging from this study is the role of knowledge and Islamic values possessed by the *santri* couples. The foundation of *pesantren* education, which includes a deep understanding of rights and obligations in marriage, the development of an attitude of *qana'ah* (sincere acceptance), the formation of noble morals and patience, and an emphasis on good communication, provides a strong base. For example, the *santri*'s ability to apply *qana'ah* helps them manage financial expectations and reduce potential conflicts that often arise due to economic pressure, as supported by studies on financial resilience in households.²⁶ Additionally, the emphasis on *akhlak* and patience in *pesantren* education directly affects how couples resolve conflicts, minimize arguments, and maintain positive relationships.

Furthermore, the awareness of the importance of harmony as part of worship in Islam motivates couples to constantly maintain their relationship. This involves not only refraining from conflict but also actively seeking solutions and improving the quality of interaction. The mental resilience and independence forged during their time at the *pesantren* also equip them with high adaptability, enabling them to face the dynamics of household life without easily succumbing to pressure, including economic pressure.²⁷ Finally, a strong belief in divine decree and the role of prayer as a primary strength provides tranquility and optimism, which are crucial in facing financial uncertainties at the beginning of marriage. This spiritual belief serves as a buffer against stress and enhances overall life satisfaction.

CONCLUSION

Impulsive marriages, or “bondo nekat” (reckless determination) marriages, within the *pondok pesantren* environment can indeed be harmonious and happy when supported by strong faith, religious knowledge, and effective communication skills. Even when couples marry with minimal financial preparation and at a relatively young age, they can

²⁵ Herliani Siregar et al., “Peran Komunikasi Dan Kasih Sayang Dalam Mewujudkan Keluarga Sakinah Mawaddah Warrahmah,” *Journal of Innovative and Creativity* 4, no. 3 (2024): 49–55, <https://doi.org/10.31004/joecy.v4i3.136>.

²⁶ Susiana and Susanti, “Analisis Pola Komunikasi Interpersonal”; Maharani et al., “Gambaran Resiliensi Pada Mahasiswa Rantau Tingkat Akhir Di Kota Malang Dan Surabaya.”

²⁷ Gustiawati and Lestari, “Aktualisasi Konsep Kafa'ah Dalam Membangun Keharmonisan Rumah Tangga.”

build stable households due to their understanding of rights and obligations, an attitude of *qana'ah* (sincere acceptance), patience, and shared commitment. This demonstrates that success in building a family isn't solely dependent on material readiness. It's also profoundly influenced by a strong moral foundation, religious education, and mental fortitude gained through the *pesantren* experience and background. Therefore, enhancing religious and communication education, alongside more open financial management, are crucial steps to support family sustainability and strengthen social harmony within *pondok pesantren* communities and Indonesian society at large.

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