

Sociological Exploration of Intentions in Marriage: A Study of the Living Hadith of the Prophet Muhammad

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Abstract

The rising divorce rate in Indonesia reflects a shift in the meaning and orientation of marriage. Many couples enter marriage not out of sincere spiritual intent or devotion but are driven by materialistic and social motivations that are temporary in nature. This study aims to explore the concept of intention (*niyyah*) in marriage based on the teachings of Prophet Muhammad (peace be upon him) and its sociological implications for marital stability in contemporary society. The research employs a qualitative, descriptive–exploratory approach through the study of relevant hadiths and in-depth interviews with Muslim couples and religious counselors. The findings indicate that intention plays a significant role in determining the quality and sustainability of marriage. Couples who marry with sincere and worship-oriented intentions tend to demonstrate healthier communication, stronger commitment, and greater resilience in facing life's challenges. Conversely, marriages founded on worldly motives such as wealth, social status, or physical attraction are more vulnerable to conflict, disappointment, and divorce. These findings align with the Prophet's warning that impure intentions lead to humiliation and failure within marriage. The study concludes that purifying one's intention is a fundamental step toward building a harmonious family amid the challenges of modern materialism and individualism. Practically, the results underscore the importance of incorporating spiritual and ethical values into premarital education for Muslim families.

Keywords: Marriage Intention, Prophetic Tradition, Divorce, Muslim Family, Islamic Sociology.

Abstrak

Fenomena meningkatnya angka perceraian di Indonesia menunjukkan adanya pergeseran makna dan orientasi dalam membangun rumah tangga. Banyak pasangan menikah bukan karena niat ibadah atau komitmen spiritual, melainkan karena dorongan material dan sosial yang bersifat sementara. Penelitian ini bertujuan untuk mengeksplorasi makna niat dalam pernikahan berdasarkan ajaran Nabi Muhammad SAW serta implikasinya terhadap ketahanan rumah tangga dalam konteks masyarakat modern. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif-eksploratif melalui studi literatur hadis dan wawancara mendalam terhadap pasangan Muslim serta tokoh agama. Hasil penelitian menunjukkan bahwa niat memiliki pengaruh signifikan terhadap kualitas dan keberlanjutan pernikahan. Pasangan yang menikah dengan niat ibadah dan keikhlasan cenderung memiliki komunikasi lebih sehat, komitmen yang kuat, serta kemampuan menghadapi tekanan hidup secara dewasa. Sebaliknya, pernikahan yang dilandasi motif duniawi seperti harta, status sosial, dan kecantikan terbukti lebih rentan terhadap konflik, kekecewaan, dan perceraian. Realitas tersebut sejalan dengan peringatan Nabi Muhammad SAW bahwa niat yang salah akan membawa kehinaan dan kegagalan dalam rumah tangga. Penelitian ini menyimpulkan bahwa pembenahan niat merupakan langkah fundamental

dalam membangun keluarga sakinah di tengah arus materialisme dan individualisme modern. Secara praktis, temuan ini dapat menjadi dasar penguatan materi pendidikan pranikah berbasis nilai-nilai spiritual dan etika sosial Islam.

Kata Kunci: Niat Pernikahan, Hadis Nabi, Perceraian, Keluarga Muslim, Sosiologi Islam.

INTRODUCTION

Many divorces occur because the intention in marriage is flawed. Many couples marry not out of a sincere desire to build a *sakinah* (tranquil) household, but rather because of the drive of worldly interests, such as pursuing social status, wealth, or mere physical attraction.¹ As a result, when these worldly goals are not met or change over time, the foundation of the marriage becomes fragile and easily collapses. Intentions that are not based on sincerity (*ikhlas*) and responsibility actually give rise to disappointment, dissatisfaction, and conflict that ends in divorce.²

This condition not only affects the quality of the husband-and-wife relationship but also contributes significantly to the rising divorce rate. Data from various official institutions show that the trend of divorce in Indonesia has been increasing from year to year. Many divorce cases are not merely caused by physical conflict or violence, but precisely because of emotional disappointment, differences in life goals, and the loss of trust due to unrealistic expectations from the beginning of the marriage. This indicates that the underlying problem is often not the conflict that arises mid-way, but the wrong intention from the very beginning of forming the marital bond.

This reality was actually warned about by Prophet Muhammad SAW in a *hadith*:

عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال : «من تزوج امرأة لعزها لم يزد الله إلا ذلاً ومن تزوجها لمالها لم يزد الله إلا فقراً ومن تزوجها لحسنها لم يزد الله إلا دناءة ومن تزوج امرأة لم يتزوجها إلا ليغض بصره أو ليحصن فرجه أو يصل رحمه بآرك الله له فيها وبارك لها فيه» (رواه الطبراني)³

Meaning: “From Anas bin Malik *radhiyallahu ‘anhu*, from the Prophet *shallallahu ‘alaihi wa sallam* who said: “Whoever marries a woman for her position (social status), Allah will not increase him except in humiliation. Whoever marries her for her wealth, Allah will not increase him except in poverty. Whoever marries her for her beauty, Allah will not increase him except in degradation (of character). However, whoever marries a woman with the intention of guarding his gaze, preserving his chastity (from zina), or

¹ P Amato and Bryndl Hohmann-Marriott, “A Comparison of High- and Low-Distress Marriages That End in Divorce,” *Journal of Marriage and Family* 69 (2007): 621–38, <https://doi.org/10.1111/J.1741-3737.2007.00396.X>.

² Nisar Ahmad Akhgar, “Marriage with the Intention of Divorce in Islamic Jurisprudence,” *Integrated Journal for Research in Arts and Humanities*, ahead of print, 2024, <https://doi.org/10.55544/ijrah.4.5.23>.

³ ص 61 - كتاب المقاصد الحسنة في بيان كثير من الأحاديث المشتهرة على الألسنة ط الميمنة - حديث من تزوج “امرأة لمالها لم يزد الله إلا فقراً ومن تزوجها لحسنها لم يزد الله إلا دناءة ومن تزوج امرأة لم يتزوجها إلا ليغض بصره أو ليحصن فرجه أو يصل رحمه بآرك الله له فيها وبارك لها فيه» (رواه الطبراني) accessed August 1, 2025, <https://shamela.ws/book/1266/2633>.

strengthening the ties of kinship, Allah will bless him in that marriage and bless his wife through him.” (Narrated by Ath-Thabarani)

The moral message in this *hadith* is highly relevant for addressing contemporary social reality. Sociologically, marriage is viewed as a social construction process that forms a shared reality, and this construction is greatly influenced by the initial motivation (intention) underlying the marriage.⁴

Various contemporary studies have discussed the relationship between intention, motivation, and household resilience. Jafar and Yaqub studied marriage readiness in Muslim adolescents and found that the motivation for marriage is often influenced more by social and emotional drives than the intention of worship.⁵ Ngulya et al., through a phenomenological study at the Semarang Religious Court, found that factors of egoism, poor communication, and different life goals are the main causes of divorce among young couples.⁶ Al-Laham highlights the practice of temporary-intention marriage, which is considered a deviation from the *maqashid* (higher objectives) of Islamic marriage because it ignores the principle of household permanence.⁷ Isnaini et al. examined the phenomenon of *waithood* or the tendency to delay marriage and found that economic reasons and career achievement are often more dominant than spiritual intention when deciding to marry.⁸ Meanwhile, a study by Asfaw and Alene in Ethiopia shows that the main reason for marriage and family background are significant factors in household stability, indicating the importance of the initial motivation for marriage.⁹

From this series of studies, it appears that scientific attention to the motivation and intention of marriage is increasing. However, the main focus is still limited to the psychological and structural dimensions—such as readiness, external motivation, or factors of divorce—without widely exploring the normative-religious dimension sourced directly from the Prophet's *hadith*. These studies have also not yet explained how the values contained in the *hadith* about the intention of marriage are brought to life (*living hadith*) in the context of modern Muslim society marked by materialism and individualism.

⁴ N Kapelle and P Lersch, “The Accumulation of Wealth in Marriage: Over-Time Change and Within-Couple Inequalities,” *European Sociological Review* 36 (2020): 580–93, <https://doi.org/10.1093/esr/jcaa006>.

⁵ Eka Sufartianinsih Jafar and Andi Yaqub, “The Dynamics Marriage Readiness of Muslim Adolescent from the Perspective of Psychology and Islamic Law,” *Al-’Adl* 14, no. 2 (2021): 229–41, <https://doi.org/10.31332/aladl.v14i2.2954>.

⁶ Fina Mufliq Khatul Ngulya et al., “Causes of Divorce among Young Couples: A Phenomenological Study at the Semarang Religious Court,” *Jurnal Bimbingan Konseling* 11, no. 2 (2022): 130–36, <https://doi.org/10.15294/jubk.v11i2.59309>.

⁷ Mohammad Naif Al-Laham, “الزواج بنية الطلاق: دراسة تأصيلية مقارنة,” *Journal of Islamic and Religious Studies* 7, no. 2 (2022): 43–60, <https://doi.org/10.36476/JIRS.7:2.12.2022.03>.

⁸ Nurul Isnaini et al., “Waithood Trend: An Exploration of Marriage Readiness in Women,” *KnE Social Sciences* 10, no. 14 (2025): 839–53, <https://doi.org/10.18502/kss.v10i14.19143>.

⁹ Likawunt Samuel Asfaw and Getu Degu Alene, “Marital Dissolution and Associated Factors in Hosanna, Southwest Ethiopia: A Community-Based Cross-Sectional Study,” *BMC Psychology* 11, no. 1 (2023): 20, <https://doi.org/10.1186/s40359-023-01051-3>.

Stemming from this reality and gap, this research aims to explore intention in marriage from the perspective of the Prophet Muhammad SAW's teachings, and to examine its sociological implications for the dynamics of the contemporary household.¹⁰ By using a *living hadith* approach, this study seeks to understand how the *hadith* text concerning the intention of marriage is interpreted, internalized, and practiced in the social life of Muslims.¹¹ Specifically, this research discusses the views of the Prophet Muhammad SAW's teachings on the importance of intention in marriage, the social consequences arising from marriage that is not based on a correct or sincere intention, and the challenges of modern society in applying sincere marital intention amidst the currents of materialism and individualism. Thus, this research is expected to contribute theoretically by enriching *living hadith* studies and practically to the development of Muslim families, by reaffirming the importance of correcting the intention before stepping into marriage.

RESEARCH METHOD

This research uses a qualitative approach with a descriptive-exploratory research type. This approach was chosen because the main objective of the study is to deeply understand the views of Prophet Muhammad SAW's teachings on intention in marriage and to reflect them in the contemporary social dynamics of the community.¹² This design allows the researcher to uncover meanings, motivations, and social experiences that cannot be measured quantitatively.¹³ The focus of this research is more on the interpretation of normative values contained in the *hadith* text, as well as the perceptions and real practices among the community.¹⁴

The subjects in this study are married Muslim couples and religious figures or marriage counselors who have experience in guiding households. Subject selection was carried out using the purposive sampling technique, which means selecting individuals considered capable of providing relevant and in-depth information regarding intention in marriage and its social consequences.¹⁵ The number of respondents is not rigidly determined, because in qualitative research, the focus is on the depth of data, not the number of participants.

The main instrument in this research is a semi-structured interview guide compiled based on indicators sourced from the *hadith* related to the intention of marriage and its

¹⁰ Samsul Arifin and Khairuddin K, "Konsep Keluarga Harmonis Dalam Konteks Hukum Islam," *Al-Adillah: Jurnal Hukum Islam*, ahead of print, 2023, <https://doi.org/10.61595/aladillah.v3i1.485>.

¹¹ Julie Zissimopoulos et al., "Marriage and Economic Well Being at Older Ages," *Review of Economics of the Household* 13 (2015): 1–35, <https://doi.org/10.1007/S11150-013-9205-X>.

¹² Zunly Nadia and Niswatin Faoziah, "Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, ahead of print, 2024, <https://doi.org/10.14421/qh.v25i1.5260>.

¹³ D Schunk and Maria DiBenedetto, "Motivation and Social Cognitive Theory," *Contemporary Educational Psychology* 60 (2020): 101832, <https://doi.org/10.1016/j.cedpsych.2019.101832>.

¹⁴ S Hamby et al., "New Measures to Assess the Social Ecology of Youth: A Mixed-Methods Study.," *Journal of Community Psychology*, ahead of print, 2019, <https://doi.org/10.1002/jcop.22220>.

¹⁵ S Campbell et al., "Purposive Sampling: Complex or Simple? Research Case Examples," *Journal of Research in Nursing* 25 (2020): 652–61, <https://doi.org/10.1177/1744987120927206>.

social values. To maintain data validity, source triangulation is performed, which is comparing interview results with Islamic literature sources and other empirical data. Reliability is maintained through the consistency of questions and the initial testing of the instrument on pilot respondents.¹⁶ Data collection is carried out through several stages, namely: (1) literature study of relevant *hadiths* and sociological literature on marriage; (2) in-depth interviews with selected participants; and (3) documentation and recording of discussion results and non-formal observations of social phenomena in the community. All data is recorded, transcribed, and categorized systematically.

The data analysis technique used is thematic analysis, which is grouping data into key themes that align with the research focus, such as marriage motives, perceptions of the *hadith*, challenges of sincere intention, and social impact.¹⁷ The analysis process is carried out through the stages of data reduction, data presentation, and inductive conclusion drawing.¹⁸ In conducting this research, the researcher remains mindful of research ethics, especially in maintaining the confidentiality of respondent identities, seeking informed consent for participation, and avoiding overly personal or intrusive questions or approaches. The researcher also positions themselves as an active and neutral listener to avoid influencing the respondents' views.

RESULTS AND DISCUSSION

Marriage from a sociological perspective is understood not only as an individual bond but also as a social institution that reflects cultural, religious, and societal structure values.¹⁹ In the Islamic context, marriage has a deep spiritual dimension, where the intention (*niyyah*) becomes the main foundation that determines the dynamics of the household.²⁰ Prophet Muhammad SAW affirmed this through his saying that requires sincerity of intention as a prerequisite for the blessing of marriage. This *hadith* is not only a normative guide but also contains significant sociological implications, especially in modern society which is increasingly influenced by materialism and individualism.²¹

The sociology of family theory, as proposed by Berger and Kellner (1964), states that marriage is a social construction process that forms shared reality through the couple's interaction.²² However, this construction is strongly influenced by the initial motivation (intention) underlying the marriage. If the intention is instrumental—such as pursuing wealth or status—the relationship built tends to be transactional and prone to

¹⁶ R Johnson, "Examining the Validity Structure of Qualitative Research," *Education 3-13* 118 (1997): 282.

¹⁷ Michelle Kiger and L Varpio, "Thematic Analysis of Qualitative Data: AMEE Guide No. 131," *Medical Teacher* 42 (2020): 846–54, <https://doi.org/10.1080/0142159X.2020.1755030>.

¹⁸ Wiranti Wiranti et al., "Gender Equality in the Household Life of Generation Z," *Al-Rasikh: Jurnal Hukum Islam* 14, no. 1 (2025): 112–27, <https://doi.org/10.38073/rasikh.v14i1.2557>.

¹⁹ Dri Santoso et al., "Harmony of Religion and Culture: Fiqh Munākahat Perspective on the Gayo Marriage Custom," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, ahead of print, 2022, <https://doi.org/10.18326/ijtihad.v22i2.199-218>.

²⁰ Kelani Karamat Ayotola and A Karim, *Socio-Religious and Socio-Cultural Perspectives of Delayed Marriage*, 2015.

²¹ Zissimopoulos et al., "Marriage and Economic Well Being at Older Ages."

²² Hamby et al., "New Measures to Assess the Social Ecology of Youth: A Mixed-Methods Study."

conflict. Conversely, an intention based on spiritual values and social responsibility will form a more cohesive and sustainable relationship. This finding aligns with Amato's research which shows that marriages with extrinsic motivations (such as economic or family pressure) have a lower level of resilience compared to those with intrinsic motivations (such as love and religious commitment).²³

Amidst the rising divorce rate in Indonesia, this study attempts to link the teachings of Prophet Muhammad SAW on marital intention with contemporary sociological reality. The phenomenon of marriages triggered by pragmatic factors such as economic dependence, social pressure, or emotional immaturity shows how spiritual values are often neglected. Yet, from the perspective of Islamic sociology, marriage is a form of social worship that requires a collective awareness of moral responsibility. Thus, the exploration of marital intention is not only relevant theologically but also becomes a sociological solution to overcome the crisis of family resilience.²⁴

The findings of this research indicate that the majority of respondents are aware of the importance of intention in forming a quality marriage, but in practice, many marriages are still based on pragmatic motives such as social status, family pressure, and physical attraction.²⁵ Sincere intention—as recommended in the Prophet SAW's *hadith*, namely to guard one's gaze, preserve one's honor, and strengthen kinship ties—is still considered ideal, but often not made the primary foundation when deciding to marry.²⁶

Interview results with several participants reinforce this finding. Respondents FZ and HS, for example, agreed to marry hoping to get a better economic livelihood from the in-laws' side. However, instead of getting the promised job or economic support, they felt trapped in an unjust situation: asked to help the family business without salary, having no independent income, but still demanded to provide for their wife and children. Due to disappointment and loss of self-esteem, their marriage ended in divorce. Conversely, respondent Zh showed that a correct intention and spiritual guidance before marriage had a positive impact. Although living in the in-laws' house and not yet financially established, he continued to work hard and maintain the principle of self-reliance. The family relationship remained harmonious, without negative intervention from the in-laws.

This finding aligns with the principles in the *hadith* of Prophet Muhammad SAW, which warns that intentions based on wealth, beauty, or social status will bring humiliation, poverty, and degradation. In the context of the interviews, FZ and HS are a real representation of the Prophet's warning. They married with worldly hopes, but instead lost authority as the head of the family. Conversely, the story of Zh proves that a

²³ Richard Ryan and E Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," *Contemporary Educational Psychology*, ahead of print, 2020, <https://doi.org/10.1016/j.cedpsych.2020.101860>.

²⁴ Santoso et al., "Harmony of Religion and Culture: Fiqh Munākahat Perspective on the Gayo Marriage Custom."

²⁵ Soodabeh Bassak Nejad et al., "Attitudes Toward Love, Emotional Maturity, and Early Maladaptive Schemas as Predictors of Spouse Selection in People on the Verge of Marriage," *Iranian Journal of Psychiatry and Behavioral Sciences*, ahead of print, 2021, <https://doi.org/10.5812/ijpbs.109978>.

²⁶ Ifham Choli et al., "Marriage and Its Lesson From an Islamic Perspective," *Al-Risalah* 15, no. 2 (2024): 532–44, <https://doi.org/10.34005/alrisalah.v15i2.3830>.

straightforward intention to guard oneself from sin (*maksiat*) and the determination to be self-reliant resulted in a *sakinah, mawaddah, wa rahmah* (tranquil, loving, and merciful) household.

This difference can be explained by the difference in the approach and orientation of the intention from the beginning. Respondents who were only oriented towards material gain eventually felt socially alienated and oppressed within the household. They lacked economic independence, were unable to fulfill the social role as the head of the family, and even access to their family of origin was limited. Meanwhile, respondents who built their marriage based on spiritual intention and religious guidance were proven to have high moral strength to maintain self-esteem and manage social relations healthily.

Research by Aman et al. also shows that couples with motivation for worship and a sincere intention tend to have healthier communication, a more mature future orientation, and stronger commitment to family values.²⁷ This finding affirms that intention is not only about personal motivation, but also acts as the basis of social ethics in marriage. In other words, marriage is not just an individual decision, but a knot of social and religious responsibility that begins with the sincerity of intention.

In addition, this study found that marriages not founded on a sincere intention tend to be more vulnerable to conflict, disappointment, and divorce.²⁸ Many couples admitted to being disappointed because expectations were not met from the start, especially because the motivation for marriage was worldly and shallow. Meanwhile, couples who marry with the intention of preserving honor and worshipping Allah tend to be better able to sustain their household despite facing economic difficulties or personal challenges.²⁹

This finding aligns with the principles in the *hadith* of Prophet Muhammad SAW, which warns that intentions based on wealth, beauty, or social status will bring humiliation, poverty, and degradation. This is reinforced by previous research such as by Nordin et al.,³⁰ and Mirghafourvand et al.³¹ who stated that the sustainability of marriage is highly influenced by the clarity and purity of intention from the beginning. On the other hand, this finding contradicts the modern view that assesses material suitability and social background as the main key to household success.³²

This difference can be explained through different approaches: Islamic teachings emphasize the spiritual aspect and moral responsibility, while the secular approach focuses more on the rational and practical aspects. Although the two are not entirely

²⁷ Jaffar Aman et al., "Religious Affiliation, Daily Spirituals, and Private Religious Factors Promote Marital Commitment Among Married Couples: Does Religiosity Help People Amid the COVID-19 Crisis?," *Frontiers in Psychology* 12 (August 2021), <https://doi.org/10.3389/fpsyg.2021.657400>.

²⁸ Akhgar, "Marriage with the Intention of Divorce in Islamic Jurisprudence."

²⁹ Nadia and Faoziah, "Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin."

³⁰ Noratthiah Nordin et al., "Relationship Standards and Malay Muslim Couples' Marital Satisfaction," *Journal of Marital and Family Therapy* 49, no. 4 (2023): 825–41, <https://doi.org/10.1111/jmft.12659>.

³¹ Mojgan Mirghafourvand et al., "Marital Adjustment and Its Relationship with Religious Orientations Among Iranian Infertile and Fertile Women: A Cross-Sectional Study," *Journal of Religion and Health* 58, no. 3 (2019): 965–76, <https://doi.org/10.1007/s10943-018-0566-6>.

³² Lukas Dean et al., "Materialism, Perceived Financial Problems, and Marital Satisfaction," *Family and Consumer Sciences Research Journal* 35 (2007): 260–81, <https://doi.org/10.1177/1077727X06296625>.

contradictory, this research shows that the spiritual foundation still plays an important role in strengthening family resilience, especially when couples face life's trials and pressures.

Research by Zuhri et al. also shows that couples with motivation for worship and a sincere intention tend to have healthier communication, a more mature future orientation, and stronger commitment to family values.³³ This confirms that intention is not only about personal motivation, but also acts as the basis of social ethics in marriage.

The theoretical implication of this research is the need to explicitly include the aspect of intention in the discourse of Islamic family sociology.³⁴ So far, social studies tend to focus on the structure, function, and roles of the family, without exploring internal values such as intention, which is precisely the ethical foundation.³⁵ These findings show that marital intention cannot be separated from social dynamics, because this intention influences the pattern of relations, the way of resolving conflicts, and the way of forming the family's future vision.³⁶

Practically, the results of this research can be the basis for developing pre-marital education modules that not only emphasize technical and administrative aspects but also moral and spiritual values. Such modules can strengthen the awareness of prospective couples to make marriage a form of worship, not just social status or a solution to environmental pressure. The material about the Prophet's *hadith* on marital intention should be conveyed in the form of reflective discussions, not just normative lectures.³⁷

On the other hand, this finding is also important for family counseling institutions and religious organizations that have so far focused more on post-conflict resolution in the household. By strengthening intention education before marriage, these institutions can play a preventive role, reducing divorce rates, and improving the quality of Muslim families amidst the current of materialism.

However, this research has limitations, especially in terms of the relatively small scope of participants and being limited to one urban area. This certainly affects the generalization of the findings to other social or cultural groups with different backgrounds. In addition, the qualitative approach used emphasizes the depth of meaning, so it cannot be used as a broad statistical reference.

For future research, it is suggested to conduct a comparative study between couples who marry with various types of intentions, both in urban and rural areas, to see

³³ Ahmad Zuhri et al., "Evaluation of the Role of Islamic Lifestyle in Communication Skills of Muslim Couples," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 6, <https://doi.org/10.4102/hts.v79i1.8185>.

³⁴ Martyarini Budi Setyawati et al., "The Family Caregiving; A Rogerian Concept Analysis of Muslim Perspective & Islamic Sources," *Heliyon* 10 (2024), <https://doi.org/10.1016/j.heliyon.2024.e25415>.

³⁵ James Harvey and Damilola Giwa-Daramola, "Do Family Structure and Functioning Matter for Ethical and Other Values?," *Institutions & Transition Economics: Political Economy eJournal*, ahead of print, 2020, <https://doi.org/10.2139/ssrn.3625224>.

³⁶ Kristina Childs et al., "The Role of Family Structure and Family Processes on Adolescent Problem Behavior," *Deviant Behavior* 43 (2020): 1–16, <https://doi.org/10.1080/01639625.2020.1771128>.

³⁷ Aisha Musa, "Love and Marriage in Medieval Muslim Thought," *Journal of Islamic and Muslim Studies* 4 (2020): 1–17, <https://doi.org/10.2979/jims.4.2.01>.

the influence of cultural context on the formation and realization of that intention. Furthermore, quantitative or mixed approaches can also be used to obtain more representative data and can be developed into indicators for public policy in the field of family resilience.

CONCLUSION

The teachings of Prophet Muhammad SAW, particularly in the *hadith* narrated by Ath-Thabarani, view intention (*niyyah*) as the fundamental foundation that determines the quality and blessing of a marriage. These teachings provide a strict warning that a marriage based solely on worldly motives—such as pursuing social status (position), wealth, or physical attraction (beauty)—will actually lead to humiliation, poverty (*faqar*), and moral degradation. Conversely, a marriage built upon a sincere and upright intention for the sake of worship, such as to guard one's gaze, preserve one's chastity (honor), or strengthen kinship ties, is a marriage that will be blessed by Allah.

A marriage not based on a correct intention is proven to contribute significantly to the rising divorce rate. Flawed intentions, such as those that are instrumental (chasing wealth) or transactional, will make the marriage foundation fragile and vulnerable to disappointment, conflict, and loss of trust. The research findings (cases of FZ and HS) specifically show the social consequence where individuals who marry due to economic motivation eventually feel trapped, lose self-esteem, lack authority as the head of the family, and their marriage ultimately ends in divorce. This incorrect intention ultimately impacts the damage of the social structure within the extended family and blurs the view of the couple's responsibilities.

The main challenges faced by modern society are the strong influence of materialism and individualism as well as pragmatic motives (social, economic, physical pressure). In terms of realization, this study finds that even though the majority of respondents realize the importance of sincere intention, in practice, these values are often not made the primary foundation. The straightforward intention for worship is still considered ideal but is often overridden by worldly considerations when deciding to marry. Nevertheless, the realization of sincere intention is proven to still be possible. The case of respondent Zh shows that an upright intention, supported by spiritual guidance and the determination to be self-reliant, is proven to be able to form a harmonious and resilient (*sakinah*) household despite facing economic challenges.

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