

Reconstruction of Islamic Family Law in Facing Household Dynamics of Generation Z in the Digital Era

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Abstract

This study discusses the reconstruction of Islamic family law in addressing the dynamics of Generation Z households in the digital era, which is characterized by rapid social change. The purpose of this study is to analyze the shifting meaning of marriage among Generation Z and to examine the challenges of Islamic family law in responding to these changes in a contextual manner. The method used is qualitative research with a library research approach through the analysis of various literature related to Islamic family law, Generation Z, and the impact of digitalization on social life. The results of the study show that Generation Z experiences a shift in marriage values from sacred aspects toward rational-pragmatic considerations influenced by economic conditions, psychological factors, and exposure to digital media. The “marriage is scary” phenomenon reflects an increasing fear of the institution of marriage due to social construction in digital media. This study concludes that a more adaptive, contextual, and responsive reconstruction of Islamic family law is needed without abandoning its fundamental principles of Sharia.

Keywords: Islamic Family Law, Reconstruction, Generation Z, Digital Era, Marriage.

Abstrak

Penelitian ini membahas rekonstruksi hukum keluarga Islam dalam menghadapi dinamika rumah tangga Generasi Z di era digital yang ditandai oleh perubahan sosial yang sangat cepat. Tujuan penelitian ini adalah untuk menganalisis pergeseran makna pernikahan pada Generasi Z serta mengkaji tantangan hukum keluarga Islam dalam merespons perubahan tersebut secara kontekstual. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan studi kepustakaan melalui analisis berbagai literatur terkait hukum keluarga Islam, Generasi Z, dan dampak digitalisasi terhadap kehidupan sosial. Hasil penelitian menunjukkan bahwa Generasi Z

mengalami pergeseran orientasi nilai pernikahan dari aspek sakral menuju rasional-pragmatis yang dipengaruhi oleh kondisi ekonomi, psikologis, dan paparan media digital. Fenomena “marriage is scary” mencerminkan meningkatnya ketakutan terhadap institusi pernikahan akibat konstruksi sosial di media digital. Kesimpulan penelitian ini menegaskan bahwa diperlukan rekonstruksi hukum keluarga Islam yang lebih adaptif, kontekstual, dan responsif terhadap perubahan sosial tanpa meninggalkan prinsip dasar syariah.

Kata Kunci: Hukum Keluarga Islam, Rekonstruksi, Generasi Z, Era Digital, Pernikahan.

INTRODUCTION

The development of digital technology has brought fundamental changes in the social structure of modern society, especially in the patterns of interaction, communication, and the formation of family values (Karimah et al., 2025). Generation Z who grew up in the digital environment since the beginning of their lives showed a very adaptive character to technology, quick to access information, but at the same time also experienced a change in perspective on traditional social and religious values (Guna et al., 2021). This condition causes a shift in the pattern of social relations, including in the context of family formation and the meaning of the institution of marriage in contemporary society (Karimah et al., 2025). In the context of Islamic family law, this change is a challenge in itself because the family is not only understood as a social institution, but also as a religious institution that has the goal of realizing tranquility, compassion, and sustainability of human life in accordance with sharia principles (Basri, 2020; Hikmatullah, 2021). However, reality shows that Generation Z faces various new challenges in understanding and preparing for domestic life, both from the mental, emotional, social, and economic aspects that are increasingly complex in the modern era (Lutfi, 2025).

The phenomenon that is developing today shows a significant change in Generation Z's perspective on marriage, where the institution is no longer seen as the main purpose of life that is purely sacred, but is also seen as a great responsibility full of psychological and economic pressure (Zulkarnaen et al., 2025). This can be seen from the emergence of social phenomena that describe the fear of marriage or known as “marriage is scary”, which reflects the increasing concern of the younger generation about their readiness to build a household (Lutfi, 2025). This change in perception is not only influenced by internal factors such as individual readiness, but also by external factors such as economic conditions, social pressures, and exposure to very massive digital information (Muzakki et al., 2025). In addition, the development of social media and digital platforms has strengthened the formation of public opinion on marriage, which is often incompatible with the normative values of Islamic family law (Izzuddin & Cahyadi, 2025). Exposure to digital content that is fast, instant, and not always based on religious values causes

distortions in the understanding of the concept of marriage in Islam, thus affecting the way the younger generation builds expectations for domestic life (Damayanti & Kamal, 2025).

From the perspective of Islamic family law, marriage is a fundamental institution that aims to form a family that is *sakinah*, *mawaddah*, and *rahmah*, as well as a means of maintaining human sustainability through a valid and structured bond (Hikmatullah, 2021). However, the social changes that have occurred in the digital era show that there is a gap between the ideals of Islamic law and the reality of the life of Generation Z today (Haidar, 2024). Islamic family law, which is essentially normative and ideal, faces the challenge of being able to adapt to evolving social dynamics, especially in the context of a digital society characterized by changes in values, lifestyles, and communication patterns that are increasingly open and fast (Guna et al., 2021). Therefore, there is a need for a more contextual approach in understanding Islamic family law, so that it does not only stop at the normative aspect, but also is able to answer the social needs of modern society that are constantly changing (Chaliza & Oktaviani, 2025; Muwaffika et al., 2026).

A number of studies show that Islamic law has a dynamic nature that allows for changes and adjustments through the mechanism of *ijtihad* and the principle of *maqāṣid al-syarī'ah* which emphasizes the benefit of the *ummah* (Muwaffika et al., 2026). In this context, Islamic family law is not static, but can be reconstructed to remain relevant to the times without eliminating the basic values of *sharia* (Guna et al., 2021). On the other hand, previous studies have also shown that Generation Z has challenges in understanding Islamic marriage law in depth, because they tend to be exposed to instant information through digital media so that the understanding of moral and spiritual values in Islamic law is less optimal (Damayanti & Kamal, 2025). In addition, there are also findings that marriage readiness among Generation Z has decreased due to increasingly complex economic, psychological, and social factors, thus giving rise to the phenomenon of marriage readiness crisis in the modern era (Lutfi, 2025). This condition shows that Islamic family law needs to respond to social changes with a more adaptive and responsive approach to the needs of the digital generation (Haidar, 2024).

Based on this description, it can be understood that there is a significant gap between the ideal concept of Islamic family law and the reality of Generation Z's household dynamics in the digital era (Fauzan et al., 2026). Therefore, a more in-depth study is needed to analyze how Islamic family law can be reconstructed to remain relevant in responding to the social, cultural, and technological challenges that are developing today (Haidar, 2024). This research seeks to examine the household dynamics of Generation Z in the digital era and offer a perspective on the reconstruction of Islamic family law that is more adaptive, contextual, and in line with the times,

without abandoning the basic principles of sharia which are the main foundation in Islamic family law (Karimah et al., 2025).

METHODS

This research uses a qualitative approach with the type of library research. This approach is used to deeply understand the phenomenon of Islamic family law reconstruction in the context of Generation Z household dynamics in the digital era through a study of various relevant scientific literature. According to Safrudin et al. (2023), qualitative research is used to explore the meaning and understand social phenomena in depth based on descriptive data.

The data sources in this study come from books, scientific journals, and the results of previous research related to Islamic family law, Generation Z, and the impact of digitalization on family life. Data collection is carried out through documentation techniques by selecting and reviewing relevant and credible literature (Safrudin et al., 2023).

Data analysis was carried out using content analysis techniques to identify patterns and concepts related to the reconstruction of Islamic family law. Menurut Nassution (2023), content analysis allows researchers to systematically interpret texts to produce objective conclusions. The validity of the data is strengthened through a comparison of various relevant literature sources.

HASIL DAN PEMBAHASAN

Social Transformation of Generation Z in the Digital Ecosystem and Its Impact on Family Structure

The results of the study show that Generation Z is experiencing a very profound social transformation as a result of the massive and inevitable development of digital technology in modern life. Digitalization not only changes the way humans communicate, but also reshapes the overall social structure, including in family interaction patterns, value formation, as well as the way individuals understand the realities of life. Generation Z who has been exposed to digital technology since the beginning of their lives has grown up as a group that is highly dependent on digital devices in almost all aspects of their lives, ranging from communication, education, to the formation of social identity. This condition makes their social interactions faster, instantaneous, and based on digital platforms than direct interactions that are emotional and in-depth (Fauzan et al., 2026). As a result, there has been a shift in the pattern of social relations which has an impact on the weakening of interpersonal closeness in the family and a change in perspective on traditional values that were previously the basis of people's social life.

In a broader context, this transformation has also created a change in the way Generation Z interprets family life and marriage. The family, which in the Islamic perspective is a fundamental institution that functions to build tranquility and affection, is now understood in a more complex and rational framework (Sudirman et al., 2025). Generation Z no longer sees the family only as a social obligation or worship, but also as a system that must be considered in terms of economic readiness, mental stability, and lifestyle suitability. This shows that digitalization has reshaped the value structure in society, where social decisions including marriage are no longer based solely on traditional norms, but are also influenced by very fast and extensive digital information. This condition reinforces the view that technological changes have given birth to significant social changes in the modern family structure (Guna et al., 2021; Karimah et al., 2025).

Shifting the Orientation of Marriage Values in Generation Z: From Sacredness to Modern Rationality

The findings of the study show that there is a very significant shift in the value orientation in the way Generation Z views the institution of marriage. If in the perspective of classical Islamic family law marriage is understood as a worship that has a high spiritual dimension and aims to form a family of *sakinah*, *mawaddah*, and *rahmah*, then in the reality of Generation Z, marriage is more understood as a life decision that is rational, pragmatic, and full of consideration. Generation Z tends to judge marriage based on economic readiness, job stability, and the ability to manage psychological stress in home life (Busriyanti, 2013). This shift shows that the value of the sacredness of marriage has been reduced in the understanding of the modern generation due to the dominance of rational logic in social decision-making.

In addition, this change in orientation is also influenced by the social experience that develops in the digital environment, where many narratives about marriage emphasize aspects of difficulty, conflict, and uncertainty rather than aspects of happiness and tranquility. This has caused many individuals from Generation Z to postpone marriage because they feel mentally and financially unprepared. In many cases, marriage is even seen as a long-term burden that risks the stability of an individual's life. This condition strengthens the emergence of the phenomenon of marriage readiness crisis which is an important issue in today's modern society, where the institution of marriage is no longer the main priority in the lives of the younger generation (Izzuddin & Cahyadi, 2025; Lutfi, 2025).

The Phenomenon of “Marriage Is Scary” as a Representation of the Psychosocial Crisis of the Digital Generation

The phenomenon of "marriage is scary" is a real representation of the psychosocial crisis experienced by Generation Z in viewing the institution of marriage. This phenomenon not only reflects individual fears, but is also the result of social constructions formed through the interaction between personal experiences, social environments, and exposure to digital media. Social media plays a crucial role in shaping the collective perception of marriage, where viral content often features domestic failure, couple conflicts, and unhappiness in married life. This indirectly creates the perception that marriage is a risky institution and does not guarantee long-term happiness.

This condition is exacerbated by increasingly complex economic and social factors in modern life. Generation Z faces high economic pressure, job uncertainty, and increasingly expensive lifestyle demands, adding to the psychological burden of considering marriage. As a result, there is a tendency to postpone and even avoid marriage because it is considered a big responsibility that is difficult to fulfill. From a sociological perspective, this shows that there is a crisis of trust in the institution of marriage which has a direct impact on the stability of the family structure in modern society (Lutfi, 2025).

The Influence of Digital Media on the Distortion of Islamic Family Law Understanding

Digital media has a huge influence in shaping Generation Z's perspective on Islamic family law. Platforms like TikTok, Instagram, and YouTube are not only a means of entertainment, but also a major source of information about marriage and family life. However, the information circulating in the digital space is often incomplete, uncontextual, and emphasizes the emotional aspect rather than the normative aspect. As a result, there is a distortion of understanding of the concept of marriage in Islam which should contain sacrosanct, spiritual, and social values in a balanced manner.

In many cases, Generation Z is more influenced by the visual narratives and personal experiences displayed on social media than by Islamic literature that is scientific and normative. This causes fundamental values in Islamic family law such as *sakinah*, *mawaddah*, and *rahmah* to often not be understood in depth. In fact, from the perspective of Islamic law, marriage has a very noble purpose in forming a harmonious family and maintaining the sustainability of human beings. This condition shows that a stronger educational approach is needed in dealing with the very fast and uncontrolled flow of digital information (Dahwadin et al., 2020; Lutfi, 2025).

The Normative Gap of Islamic Family Law and the Social Reality of Generation Z and the Urgency of Reconstruction

The results of the study show that there is a significant gap between the normative concept of Islamic family law and the social reality of Generation Z in the digital era. Normatively, Islamic family law places marriage as a sacred institution that aims to create tranquility, affection, and sustainability of human life. However, in social reality, marriage is understood in a more pragmatic, conditional way, and depends on the readiness of the individual from the economic, mental, and social aspects. This gap suggests that there has been a fundamental change in the way modern society understands the institution of the family (Nurizzati et al., 2026).

In this context, Islamic family law is required to be able to reconstruct the approach without changing the basic principles of sharia. The reconstruction in question is not a change in the substance of the law, but an adjustment in the way of understanding, implementing, and educating the public about Islamic family law to be more relevant to digital social conditions. The principle of *maqāṣid al-syarī'ah* is an important basis in this reconstruction process because it provides flexibility in maintaining a balance between normative values and the social needs of modern society (Basri, 2019). Thus, Islamic family law can still serve as the main guideline in building a harmonious and sustainable family in the digital era (Haidar, 2024; Muwaffika et al., 2026).

CONCLUSION

This research shows that Generation Z has experienced significant social changes due to the development of the digital ecosystem that affects the way they understand values, social relations, and the institution of marriage. This transformation is not only technological, but also has an impact on a shift in the perspective of the family, which was previously understood as a sacred institution, is now more positioned in a rational framework that considers economic, psychological, and social readiness aspects.

In addition, this study found that there is a shift in the orientation of marriage values in Generation Z which is characterized by an increasing tendency to postpone marriage and the emergence of the phenomenon of fear of marriage. This condition is influenced by internal factors such as mental readiness, as well as external factors such as economic pressure and digital media narratives that form a negative perception of household institutions.

Based on these findings, it can be concluded that there is a gap between the ideals of Islamic family law and the social reality of Generation Z in the digital era, so it is necessary to reconstruct Islamic family law that is more adaptive and contextual without eliminating the basic principles of sharia. This reconstruction is important to maintain the relevance of Islamic law in responding to

the dynamics of modern family life and strengthening the resilience of family institutions in the midst of digital social changes.

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