

The phenomenon of singleness from the perspective of islamic religious education an analytical study of rowo kandangan village

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ABSTRACT

The background of this research is based on the high rate of single people in Rowo Village with a population of 2,939 people, with details of 1,497 married, 35 divorced, 131 divorced and finally unmarried totaling 1,222 people, for those who are single numbering 10 people. Despite having quite good Natural Resources but the rate of singleness is quite high. Therefore, through this research aims to explore the phenomenon of singleness from the perspective of Islamic religious education in Rowo Kandangan Village. This study uses a phenomenological approach to understand the experience and meaning of the phenomenon of singleness from an Islamic religious education perspective. The type of research used is field research because it was conducted directly at the location where the subjects were located. The method used was qualitative, with data collection techniques through observation, interviews, and documentation. Data sources consisted of primary data from community leaders, religious leaders, and the surrounding community, while secondary data came from books and journals. The results of the study show that the phenomenon of being single or fear of marriage does occur among the people of Rowo Kandangan Village, especially those aged 40 years and above, although the term being single is not yet widely known by the community, but symptoms and attitudes that lead to fear of marriage have appeared in the social life of the community, the factors that cause someone to experience being single are economic instability, domestic violence in the surrounding environment, trauma in the past, high criteria in determining a partner and focus on career, These factors give rise to feelings of worry, doubt, and even rejection of the institution of marriage. In perspective Islamic religious education marriage is a religious command that is highly recommended because marriage is the longest worship in life and in it there are great blessings and rewards, so that offspring continue, however the practice of being single or tabattul with The reason for fear is without any basis in Islamic law and is not in accordance with the guidance of the Prophet Muhammad SAW and has resulted in a decline in public health, a reduction in offspring or regeneration and an increasing number of single people in Rowo village. The novelty element of this research explores the phenomenon of singleness from the perspective of Islamic religious education.

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Introduction

1. Background of the problem

In essence, humans share the same basic needs, known as homogeneity. The word "homogeneity" comes from the Greek "homos" (same) and "genos" (kind). However, cultural differences influence these needs. Some factors that influence basic human needs include illness, disharmonious family relationships, differing self-concepts, and delayed development. (Kasiati & Rosmalawati, 2016)

Abraham Maslow divided human needs into five basic needs: physiological needs, safety and comfort, love and affection, self-esteem, and self-actualization. The need for love and affection refers to the desire to be appreciated, cared for, and loved, both within one's family and within one's environment, to achieve inner peace. (Kasiati & Rosmalawati, 2016)

Islam encourages its followers to marry, but some people experience excessive anxiety and fear about life after marriage. This type of individual is known in psychology as celibacy disorder. In Islamic jurisprudence, those who fear a committed marriage (household) fall into the category of tabattul (those who are not yet married or even unmarried) because they adhere to the principle of eternal abstinence. (Asfiyak, 2022)

Marriage according to Article 1 of Law Number 1 of 1974 concerning marriage. Marriage is a physical and spiritual bond between a man and a woman as a legal husband and wife with the aim of forming a happy and eternal family based on the One Almighty God, thus marriage is a process of marriage in all its aspects contained in the word nikah tazwij with sacred words. (Murni, 2020)

Based on the population data, Rowo Village is 2,939 people with the following marital status information: 1,497 people are married, 131 people are divorced, 35 people are divorced, and 1,222 people are unmarried. (Results of Interview with TB (Head of Rowo Village Government Section), dated May 8, 2025)

From the data it shows that one of the reasons for the decline in singleness or postponing marriage in Rowo Village is caused by several factors including trauma in the past due to being in a relationship but failing midway, partner criteria that are too high so it is difficult to find an ideal partner, choosing to focus on a career, thinking that problems in the household will be a burden on life, and the many cases of domestic violence in the surrounding community which causes someone to choose not to marry for fear of something similar happening.

2. Formulation of the problem

Based on the background above, the formulation of the problem in this research is as follows following.

- a. What is the phenomenon of being single in Rowo Kandangan Village?
- b. What is the perspective of Islamic religious education regarding singleness in Rowo Kandangan Village?

3. Problem Objective

Based on the problem formulation above, there are the following research objectives.

- a. Describes the phenomenon of singleness in Rowo Kandangan Village.
- b. Describe the Islamic perspective on singleness in Rowo Kandangan Village.

4. Literature review

First Adha Eugenio Akbarandi 2022. The purpose of his research is to analyze the *maṣlaḥah* of the views of single people about marriage in Becirongengor Village, Wonoayu District, Sidoarjo Regency. The results of Adha Eugenio Akbarandi's research show that the law of marriage for single people is *makruh* because single people tend to have difficulty in interacting and communicating with the opposite sex intensively, also when it is feared that greater harm will arise as feared, the law of this single *mubah* is on condition that it is not hindered by something that is classified as *maṣlaḥat ḍarūriyyāt*. (Muyassaroh, n.d.)

Second Tiara 2023. The aim of her research was to apply Islamic-based individual counseling to address singleness in client "W." The results of Tiara's research showed that the implementation of Islamic-based individual counseling was conducted in six sessions, with three stages: the initial stage, the middle stage (working stage), and the final stage. The implementation of Islamic-based individual counseling can have positive effects, including reducing anxiety, improving self-control, and increasing the desire to socialize with the opposite sex. (Khojar et al., 2024)

Third Khoirul Asfiyak 2022. The purpose of his research was to examine the difficulties of singleness in individuals with type 2 diabetes and the Islamic legal perspective on the phenomenon of singleness. Khoirul Asfiyak's research findings indicate that, from an Islamic legal perspective, marriage is a recommended sunnah (sunnah). However, if a person has legitimate health or psychological reasons, such as singleness due to a medical condition (e.g., type 2 diabetes), special considerations are needed to determine the obligation to marry. (Asfiyak, 2022)

Research Methods

1. Research Approach

Phenomenological research focuses on the study of a person's life experiences, or a method for studying how individuals subjectively perceive experiences and assign meaning to them. This school of thought stems from the philosophy of phenomenology, which emphasizes experience itself and how experience transforms something into consciousness. Therefore, phenomenological research is the study of people's conscious experiences of their lifeworld, namely everyday life and social action. (Fiantika dkk, 2022)

2. Types of research

Field research is a research method used to research the condition of natural objects, the researcher is the instrument or key and the data collection technique is carried out using triangulation or a combination. (Feny et al., 2022) Field research is a form of research conducted through direct observation and understanding in the natural environment. In accordance with this statement, this study uses field research to gather data in the field by observing and understanding the phenomena occurring in Rowo Kandangan Village.

3. Data Types and Sources

Qualitative data is a type of descriptive data. This data is used to describe characteristics, traits, or experiences that cannot be expressed numerically. It describes a phenomenon by revealing facts in words comprehensively to the research subject through interviews, observation, and documentation. (Darna et al., 2018)

4. Data source

So the data sources in this study are divided into two categories, namely.

a. Primary Data Sources

Primary data is data obtained or collected directly from the source. Primary data is also known as original data or new data that is up-to-date. (Ibda, 2022) Primary data is the primary source of data in a study that directly provides information to data collectors. The primary data sources in this study were young women, religious leaders, and village officials, to obtain information about the phenomenon of singleness from an Islamic Religious Education perspective in Rowo Village.

b. Secondary Data Sources

Secondary data is data obtained or collected from various existing sources. Secondary data can be obtained from various sources such as BPS, books, reports, journals, diaries, official documents which function to complement primary data.

5. Data collection technique

In this study, the observation sheet used is as follows.

- a. Observation. Observation is the activity of collecting data through direct field observation of research respondents in their daily lives and the activities they typically

engage in. Observation can be conducted using recording tools such as tape recorders and handy cameras.

- b. Interview. An interview is a conversation with a specific purpose, conducted by two parties: the interviewer who asks questions and the respondent who answers them.
- c. Documentation. Documentation is a data collection technique used to obtain data directly from the research site. This includes relevant books, activity reports, photographs, and other data relevant to the research. (Ade et al., 2018)

6. Data Analysis Techniques

- a. Data Reduction, Data reduction or summarizing information based on things that are important to discuss or draw a conclusion.
- b. Data Presentation Data presentation is a collection of organized information that allows for drawing conclusions.
- c. Conclusion or Verification, Conclusion or verification is the final step in the research data analysis process. qualitative. Drawing conclusions can be done by comparing the suitability of the statement from the research object with the meaning contained in it basic concepts in the research. (Millah et al., 2024)

7. Data Triangulation

Data triangulation is a process to test the validity of data and validate it. information from several sources or methods.(Ade et al., 2018) In this study, 2 types were used triangulation, as follows.

- a. Source Triangulation, namely testing the credibility of data by comparing the data has been obtained from various sources, not only obtaining data from one informant, but from several informants in the environment where the research was conducted.(Ade et al., 2018)
- b. Technical Triangulation, namely testing the credibility of data by checking data from sources the same as the technique that different, combining data obtained from the results interviews, observations and documentation.

Results and Discussion

A. Analysis of Singleness in Rowo Kandangan Village

Field data shows that the people of Rowo Kandangan Village are not yet fully familiar with the term "singleness," but its symptoms are already apparent in the attitudes and views of some individuals towards marriage. The community has diverse views, some consider marriage to be the main worship, while others consider singleness or tabattul is a valid choice as long as it is accompanied by mental and economic readiness. Still others state that pursuing a career and enjoying the fruits of one's labor while young is more important because marriage will create new problems and burdens in life.

This understanding aligns with psychological theory, which states that singleness is a phobia of fear and anxiety about the commitment of marriage. This phobia encompasses various fears and anxieties about commitment, such as the fear of being unable to take responsibility, the inability to establish a good relationship, and the worry of not being able to make one's partner happy in the future. Phobia, on the other hand, is a condition in which a person experiences an emotional state or fear of what will happen next. (Stuart-Hamilton, 2012)

Meanwhile, sociological theory states that marriage is a social institution that helps society survive, spreads cultural values, and fulfills individual biological and psychological needs. Therefore, rejection of this institution can indicate disruption or changes in certain social functions.(Rizer, 2003) Here are theories in sociology related to singlehood.

1. Structural Functionalism Theory

One of the pioneers of this theory is Talcott Parsons, a modern sociologist. Structural functionalism, when associated with singleness, can be understood as a social phenomenon that indicates an imbalance in the social system. He believes that each part of society plays a specific role in maintaining social stability and order. In this regard, the institutions of marriage and family play a crucial role as a place for

marriage, disseminating values, and providing financial and emotional support. However, excessive fear of marriage due to trauma, negative experiences, or economic anxiety becomes a form of family dysfunction. From a structural functionalist perspective, this disrupts social order because marriage, which should be carried out as a social relationship, is avoided. (Rizer, 2003)

2. Conflict Theory

In relation to conflict theory, gamophobia is a response to unfair social realities, not just an individual psychological disorder. This phobia creates numerous social pressures, including those related to marriage. People worry about not having enough money and having to meet ideal marriage standards, such as lavish parties, home ownership, and economic stability, which are examples of an unequal distribution of resources. (Sulistyono, 2022)

3. Symbolic Interactionism Theory

In relation to singleness, symbolic interactionism theory views singleness as part of a social interaction process that shapes the meanings individuals hold. This theory focuses on how individuals create and interpret meaning through the social experiences and symbols they encounter in their daily lives. (Syarifah, 2025) Singleness in this situation can stem from past trauma, parental divorce, marital tension, or exposure to conflict-ridden marital relationships. These experiences negatively impact the symbol of "marriage" in a person's mind. As a result, marriage is no longer valued as a bond of love and commitment, but rather as a source of sadness, stress, failure, and trauma.

a. Symptoms of Singleness in the Community of Rowo Village

Symptoms of singleness occur due to excessive fear of marriage and trauma with serious relationships, this is in line with Asis Muslimin's theory, there are certain signs that someone is experiencing singleness disorder.

- 1) Feeling fear with a strong, continuous and overwhelming feeling irrational feelings in marriage.
- 2) Experiencing fear is related to feelings of guilt or trauma in the past. Then.
- 3) This fear is related to conflict or frustration.
- 4) Avoiding serious relationships and choosing relationships without status.
- 5) Always thinking about the future destruction of the relationship. (Khohar et al., 2024)

b. Reasons for Singleness in Rowo Village Community

The factors that support singleness in Rowo Village are due to past trauma, economic pressure, the prevalence of domestic violence, focus on careers, and high partner criteria being the dominant causes of fear of marriage.

In line with this, experts argue that singleness can stem from both internal and external factors. The first factor is the environment in which a person lives. This environment shapes the mindset of both individuals and others due to unpleasant events and experiences with family, friends, or coworkers, which influence their thinking. The second factor is feelings that cannot be expressed or conveyed. Anxiety can persist for a long time when someone is unable to find a solution to their feelings, especially if they cannot suppress their emotions or are frustrated for a long time. The third factor is anxiety, which arises from the interconnectedness of the mind and body. (Nugraha, 2020)

Matter This aligns with Hauck's opinion that, in general, the more someone worries about something, the worse it becomes. Similarly, someone who frequently thinks negatively about marriage will become increasingly fearful and anxious about it. Fear isn't inherently difficult, but it becomes difficult when there's no positive thought in their mind. (Rachman, 2004)

c. The Negative Impact of Singleness on the Rowo Village Community

The negative influence of someone who experiences being single is easily angered and offended when hearing words about relationships or marriage, excessive fear of marriage, and not trusting someone if they ask for a serious relationship or marriage, this is in line with the theory according to Gail W. Stuart as follows.

- 1) In terms of behavior, a person will appear restless, experience physical tension, tremors, react with surprise, speak quickly, be more likely to experience injury, distance himself from interpersonal relationships, avoid problems, breathe excessively, and be very wary of the marriage he fears. (Annisa & Ifdil, 2016)
- 2) In terms of thinking or cognitive abilities, among others, attention will be disturbed, have poor concentration, forget easily, often make mistakes in making judgments, thoughts are blocked, the field of perception decreases, creativity will decrease, productivity will decrease, confusion, high alertness, self-consciousness, loss of objectivity, fear of losing control when married, fear of injury or death, fear of recurrence, and having nightmares. (Annisa & Ifdil, 2016)

B. Analysis of Singleness from the Perspective of Islamic Religious Education in Rowo Village

1. Singleness: A Quranic Perspective in Rowo Village

Based on field research, religious leaders in Rowo Village stated that fear of marriage or singleness is a sign of weak faith and a lack of understanding of Islamic teachings. This is in line with Surah An-Nisa 4:1, which states that Allah created humans in pairs. Men and women are multiplied so that they will always fear Allah SWT. (Fitriningsih, 2020)

In the Quran, marriage is considered a bond blessed by Allah SWT, leading to harmonious love and mutual understanding between husband and wife. Allah SWT states in Surah An Nahl, verse 72, that marriage is a means to achieve peace and affection between husband and wife, and is one of Allah SWT's gifts. Therefore, in Islam, marriage is considered something highly recommended.

However, the values in the Quran teach modesty and caution in relationships with the opposite sex. For example, in Surah An-Nur 24:30, Allah SWT commands men to lower their gaze and guard their private parts, as does women. This demonstrates the importance of maintaining boundaries in interactions between men and women so as not to exceed the limits established by Islamic teachings. Thus, the Quran provides values that encourage marriage and healthy relationships between men and women, teaching modesty, caution, and maintaining boundaries in interactions between the two.

Marriage is a provision of Allah SWT for humans to have children, and it is a natural event that applies to all of His people, marriage is a form of cultural bond between men and women to build a household and its purpose is to make permissible anything that is forbidden because by marriage the bond becomes legal and official so as not to conflict with the culture, customs, and traditions of the local community. (Hidayah et al., 2022) Marriage should be lived sustainably because it is a form of worship highly recommended by the Prophet Muhammad (peace be upon him). However, it is often misunderstood by some, believing that marriage is merely a means of indulging lust, and many believe that it can distance a person from God. (Hidayah et al., 2022)

Similarly, living in pairs is part of Allah's decree for all His creatures, including humans. Allah SWT created humans in pairs so that humans always feel calm and peaceful, as stated in QS Ar-Rum verse 21. Furthermore, Allah created humans from a single individual (nafsin wahiddah), and from each individual created a partner to reproduce and continue the lineage from generation to generation. next. (Khalim et al., 2024)

In the context of singleness, understanding these teachings can help a person overcome excessive fear or anxiety about marriage or romantic relationships by

entering into a committed relationship with full wisdom and prudence in accordance with Islamic teachings.

2. Singleness: A Hadith Perspective in Rowo Village

Based on the results of research in the field, religious figures explained that people who experience tabattul are included in the mistakes, this is in line with Ibn Kathir explaining that the power of Allah SWT. can make all His creatures pair to complement each other so that you know for sure that Allah who created everything is One, no partner for him, then immediately return to Allah. Rasulullah Saw. encouraged his people to marry so that the number of his people would increase and would be proud in the hereafter, as the hadith from Anas bin Malik which means Rasulullah Saw. ordered us to have a family and strictly forbade us to be single (tabattul) he said: "Marry fertile women and merciful, because with your large numbers you will be proud before the prophets on the Day of Resurrection."

3. Singleness: A Faith Perspective in Rowo Village

Field findings indicate that those who experience singleness lack a firm heart or complete faith in the Creator regarding marriage. This demonstrates that faith is binding, certain, firm, strong, steadfast, and certain. Likewise, faith forbids doubt or mere prejudice. (Abu Fatiah Al-Adnani, n.d.) You must be absolutely sure, if it does not reach a level of firm conviction then it is not a creed.

In Islam, faith is the foundation of belief in Allah SWT, including in matters of destiny and sustenance. Being single reflects a weakness in trusting in and believing in Allah's destiny. Fear of marriage due to economic reasons or trauma indicates a lack of faith in Allah's guarantee of sustenance, as affirmed in Surah An-Nur, verse 32, which means that Allah SWT commands His followers to marry single people, whether they are free or slaves, as long as they are ready and fit for marriage.

4. Singleness: A Moral Perspective in Rowo Village

From Field results show that people who experience singleness have an impact on the behavior of the surrounding environment, this is in line with the opinion of Dzakiah Drazat who defines morals a little more broadly, namely "Behavior that arises from the results of a combination of conscience, thoughts, and habits that come together, forming a unity of moral actions that are experienced in the reality of everyday life.(Nurhuda, 2023)

Imam al-Ghazali explained the term khuluk, which was referred to by Ali Abdul Halim Mahmud as the character or traits inherent in a person. From this character, actions and behaviors emerge easily without the need for much thought. If the behavior is considered good according to religious norms and laws, then it falls into the category of praiseworthy morals, or *akhlakul mahmudah*. Conversely, if the action is considered bad according to norms and sharia, then it falls into the category of reprehensible morals, or *akhlakul madzmumah*. In line with al-Ghazali's opinion, al-Jurjani expressed his view of morals as traits that are imprinted in humans, from which behavior emerges easily. If this behavior is seengood according to norms and sharia, then it is considered praiseworthy morality. On the other hand, if the actions that are born are considered bad according to norms and sharia, then it is classified as reprehensible morals. (Chairudin et al., 2022)

Conclusion

The phenomenon of being single or fear of marriage does occur among the people of Rowo Kandungan Village, especially among those of productive age, although the term being single is not yet widely known by the community, but symptoms and attitudes that lead to fear of marriage have been seen in the social life of the community. Society's views on marriage vary widely. Most people still consider marriage as a form of worship and a religious recommendation that must be carried out, while others see marriage as a life choice that must be undertaken maturely and with full consideration.

Factors that encourage singleness include past trauma, economic instability, domestic

violence (KDRT), the influence of social media, focus on career, and overly high criteria for partners. These factors give rise to feelings of worry, doubt, and even rejection of the institution of marriage.

In perspective Islamic religious education marriage is a religious command that is highly recommended because marriage is the longest worship in life and in it there are blessings of great reward, so that offspring continue, however the practice of singleness or tabattul for reasons of fear without any basis in Islamic law and is not in accordance with the guidance of the Prophet Muhammad and causes a decline in public health, the impact of which is a decrease in offspring or regeneration and an increasing number of single people in Rowo village.

Religious leaders play a strategic role in addressing the phenomenon of singleness through preaching, premarital counseling, and the instilling of religious values. In Islam, marriage is a highly recommended religious commandment; remaining single, or tabattul, out of fear, has no basis in Islamic law and is inconsistent with the teachings of the Prophet Muhammad (peace be upon him).

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