Gamophobia in Contemporary Society: An Integrative Analysis of Qur'anic Exegesis and Marital Psychology through Tafsir Al-Munir

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Abstract: The rapid transformation of social and cultural values has significantly altered individual perceptions of marriage, leading to the emergence of gamophobia—an excessive fear of marriage and long-term commitment. This phenomenon has become increasingly prevalent among younger generations, influenced by rising divorce rates, economic uncertainty, and media exposure that portrays negative representations of marriage. This study aims to identify the underlying factors contributing to gamophobia and propose Qur'anic-based solutions as interpreted in *Tafsir Al-Munir* by Wahbah Az-Zuhaili. Using a qualitative approach through library research and thematic exegesis analysis (tafsir maudhu'i), this study examines gamophobia from the perspectives of marital psychology and Islamic studies. The findings reveal three primary factors triggering gamophobia: (1) fear of infidelity due to past experiences of betrayal, (2) concerns about the inability to establish a stable household, and (3) emotional unpreparedness in handling marital conflicts and commitments. Unlike previous studies that predominantly focus on psychological aspects, this research integrates Islamic values as solutions, including choosing a partner with effective conflict resolution skills, practicing *tawakkul* (trust in Allah) after making efforts, and fostering positive perceptions of divine decree. By employing a multidisciplinary approach that bridges marital psychology and Qur'anic exegesis, this study highlights that gamophobia can be mitigated through a deeper understanding of Islamic teachings, spiritual resilience, and enhanced emotional and mental preparedness for marriage.

Keywords: *Gamophobia, marital psychology, Qur'anic exegesis, Tafsir Al-Munir, fear of marriage*

Abstrak: Transformasi sosial dan budaya yang pesat telah mengubah persepsi individu terhadap pernikahan, yang dalam beberapa kasus memicu munculnya gamophobia, yakni ketakutan berlebihan terhadap pernikahan dan komitmen jangka panjang. Fenomena ini semakin meningkat di kalangan generasi muda, dipengaruhi oleh tingginya angka perceraian, ketidakpastian ekonomi, serta paparan media yang menampilkan representasi negatif tentang pernikahan. Penelitian ini bertujuan untuk mengidentifikasi faktor-faktor penyebab gamophobia serta menawarkan solusi berbasis perspektif Al-Qur'an sebagaimana ditafsirkan dalam Tafsir Al-Munir karya Wahbah Az-Zuhaili. Dengan menggunakan metode kualitatif melalui pendekatan library research, penelitian ini menganalisis fenomena gamophobia dalam kajian psikologi pernikahan dan tafsir tematik (maudhu'i). Hasil penelitian mengungkap tiga faktor utama pemicu gamophobia: (1) ketakutan terhadap perselingkuhan akibat pengalaman pengkhianatan dalam hubungan, (2) kekhawatiran akan ketidakmampuan dalam membangun rumah tangga yang harmonis, serta (3) ketidaksiapan emosional dalam menghadapi konflik dan komitmen pernikahan. Berbeda dari penelitian sebelumnya yang berfokus pada aspek psikologis,

penelitian ini menawarkan solusi berbasis nilai-nilai Islam, termasuk memilih pasangan dengan keterampilan resolusi konflik yang sehat, menjalankan konsep tawakkal setelah berikhtiar, serta membangun prasangka baik terhadap ketentuan Allah SWT. Melalui pendekatan multidispiliner yang mengintegrasikan kajian psikologi pernikahan dan studi tafsir Al-Qur'an, penelitian ini menegaskan bahwa gamophobia dapat diminimalkan dengan pemahaman mendalam terhadap ajaran Islam, penguatan spiritualitas, serta kesiapan mental dan emosional dalam membangun kehidupan rumah tangga.

Kata Kunci: *Gamophobia, psikologi pernikahan, tafsir Al-Qur'an, tafsir Al-Munir, ketakutan terhadap pernikahan*

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Introduction

Marriage is a social institution that plays a central role in shaping societal structures and is considered part of *sunnatullah*.[1] In Islam, marriage is not merely a legally recognized bond but also serves as a means to fulfill human psychological and emotional needs, such as love, tranquility, and security.[2] However, in recent decades, the phenomenon of gamophobia, or an excessive fear of marriage, has been on the rise, particularly among younger generations.[3] This phenomenon reflects social and cultural changes that influence individual perceptions of marriage.

Gamophobia is defined as an irrational fear of marriage and long-term commitment.[4] From a psychological perspective, this condition is linked to anxiety triggered by various factors, such as past traumatic experiences, media influence, and a social environment that does not support marriage.[5] According to a report by the Central Bureau of Statistics (BPS) in 2023, the number of divorces in Indonesia in 2022 reached 448,126 cases.[6] The primary causes of divorce include ongoing disputes, economic

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[1] Atabik Ahmad and Mudhiiah Koridatul, "Pernikahan Dan Hikmahnya Perspektif Hukum Islam," *Yudisia* 5, no. 2 (2014): 286–316, https://doi.org/10.21043/YUDISIA.V5I2.703.

[2] Ali Sibra Malisi, "PERNIKAHAN DALAM ISLAM," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (October 31, 2022): 22–28, https://doi.org/10.55681/seikat.v1i1.97.

[3] Khamdan Safiudin, "Gender Problems in Indonesia: The Phenomenon of Gamophobia in a Permissive Society," *An-Nisa Jurnal Kajian Perempuan Dan Keislaman* 17, no. 1 (July 19, 2024): 56–65, https://doi.org/10.35719/annisa.v17i1.245.

[4] Mariam Ogbugwa Ossai and Chujor Jacob Chujor, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State," *British Journal of Education* 11, no. 1 (January 28, 2023): 13–24, https://doi.org/10.37745/bje.2023/vol11n11324.

[5] Indah Mulyani et al., "PENYUSUNAN SKALA PENGUKURAN GAMOPHOBIA," *Arjwa: Jurnal Psikologi* 3, no. 4 (October 1, 2024): 224–31, https://doi.org/10.35760/arjwa.2024.v3i4.13923.

[6] BPS, *Statistik Indonesia 2023* (Jakarta: Badan Pusat Statistik, 2023).

issues, and domestic violence.[7] The rising divorce rate may contribute to the growing fear of marriage among younger generations.[8] Moreover, recent demographic reports indicate a significant decline in marriage rates over the past decade, with an increasing number of individuals choosing to postpone or entirely avoid marriage.[9] This trend suggests a transformation in social values, where marriage is no longer perceived as a fundamental necessity but rather as a high-risk choice for some individuals.

One of the main factors contributing to gamophobia is the fear of infidelity and betrayal in marriage.[10] Personal experiences or exposure to cases of infidelity within one's surroundings often create psychological trauma, leading to a lack of trust in long-term commitments.[11] From an Islamic perspective, honesty and integrity are fundamental values in building a harmonious relationship. In Surah Yusuf, verse 26, Allah SWT describes how Prophet Yusuf (AS) was falsely accused by the wife of Al-Aziz. Wahbah Az-Zuhaili, in *Tafsir Al-Munir*, explains that this verse highlights the importance of fair testimony and the necessity of evidence in every accusation.[12] While this verse does not directly discuss marriage, the principles of honesty and protection from false accusations can be applied to maintaining a healthy marital relationship. From a psychological perspective, John Bowlby's attachment theory suggests that individuals with an insecure attachment style tend to experience anxiety in long-term relationships due to past negative experiences, such as parental divorce or infidelity.[13]

Additionally, concerns about the inability to establish a harmonious household also contribute significantly to gamophobia. Many individuals hesitate to marry due to fears of failing to fulfill their responsibilities as a spouse or parent. These anxieties are often reinforced by authoritarian parenting styles or experiences of growing up in

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[7] BPS Jawa Timur, "Jumlah Talak Dan Cerai Menurut Kabupaten/Kota Di Provinsi Jawa Timur, 2020-2022," 25 JULI, 2023, https://jatim.bps.go.id/statictable/2023/07/25/3029/jumlah-talak-dan-cerai-menurut-kabupaten-kota-di-provinsi-jawa-timur-2020-2022.html.

[8] Bryan Hernandez, "Fact Check: Why Younger Generations Are Saying 'I Don't,'" Daily Sundial, 2022, https://sundial.csun.edu/168571/print-editions/fact-check-why-younger-generations-are-saying-i-dont/.

[9] Bastian Herre et al., "Marriages and Divorces," *Our World in Data* 21, no. 2 (July 25, 2020): 27–52, https://ourworldindata.org/marriages-and-divorces.

[10] Kendra Cherry, "Gamophobia: The Fear of Marriage and Commitment," verywellmind, 2023, https://www.verywellmind.com/gamophobia-symptoms-traits-causes-treatment-5215248.

[11] Hanifah Putri Rizkiyani, "Gangguan Gamophobia Di Kalangan Generasi z UIN Maulana Malik Ibrahim Malang Analisis Maqashid Syariah: Studi Pandangan Tokoh Majelis Ulama Indonesia Kota Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

[12] Wahbah Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj* (Jakarta: Gema Insani, 2016).

[13] Saul McLeod, "John Bowlby's Attachment Theory," SimplyPsychology, 2024, https://www.simplypsychology.org/bowlby.html.

dysfunctional families, where individuals witness firsthand the instability of their parents' marriages.[14] In Islam, Surah At-Tahrim, verse 6, instructs believers to protect themselves and their families from the fire of Hell. In *Tafsir Al-Munir*, Wahbah Az-Zuhaili interprets this verse as a command to guide one's family toward obedience to Allah and avoidance of His prohibitions.[15] This encompasses proper religious education, setting a good example, and creating an environment conducive to practicing Islamic teachings within the household. From a psychological standpoint, Albert Bandura's self-efficacy theory suggests that individuals who lack confidence in their ability to manage household roles tend to avoid commitment, especially if they have had negative experiences in previous interpersonal relationships.[16]

Emotional unpreparedness in dealing with marital conflicts is another major cause of gamophobia. Many individuals avoid marriage due to fears of being unable to control their emotions or handle disagreements with their partners. Surah Ali-Imran, verse 134, describes the characteristics of the pious—those who restrain their anger and forgive others' mistakes. In *Tafsir Al-Munir*, Wahbah Az-Zuhaili explains that these traits reflect spiritual maturity and high self-control.[17] While this verse does not specifically address marriage, the principles of anger management and forgiveness can be applied to building a harmonious marital relationship. In psychology, emotion regulation theory suggests that individuals with poor emotional control are more prone to experiencing anxiety in relationships, leading them to avoid long-term commitments.[18] This fear is further exacerbated by exposure to social media, which frequently showcases cases of marital conflicts, divorces, and domestic violence, thereby fostering a negative perception of marriage among younger generations. [19]

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[14] Sri Wahyuni, Asniar Khumas, and Eka Sufartianinsih Jafar, "Persepsi Tentang Pernikahan Pada Perempuan Dewasa Awal Yang Mengalami Fatherless," *PESHUM : Jurnal Pendidikan, Sosial Dan Humaniora* 2, no. 6 (October 14, 2023): 1050–66, https://doi.org/10.56799/peshum.v2i6.2380.

[15] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.

[16] Nadia Nahdatur Ramadhani, "Career Search Efficacy Scale: Sebuah Tinjauan Literatur Naratif Career Search Efficacy Scale: A Naratif Literarure Review," *Sikontan Journal* 2, no. 2 (2023): 39–46, https://publish.ojs-indonesia.com/index.php/SIKONTAN/article/view/1123%0Ahttps://publish.ojs-indonesia.com/index.php/SIKONTAN/article/download/1123/712.

[17] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.

[18] Sri Muliati Abdullah, "Social Cognitive Theory : A Bandura Thought Review Published in 1982-2012," *PSIKODIMENSIA* 18, no. 1 (June 19, 2019): 85, https://doi.org/10.24167/psidim.v18i1.1708.

[19] Anisatul Maliha Fitria, "Childfree Dalam Perspektif Al-Qur'an (Analisis Maqāshid Al-Syarī'ah Ibn Asyur)" (UIN Syarif Hidayatullah Jakarta, 2024), https://repository.uinjkt.ac.id/dspace/handle/123456789/77631.

Although numerous studies have examined gamophobia from psychological and social perspectives, there remains a research gap in multidisciplinary approaches that integrate marital psychology with Qur'anic exegesis. This study aims to analyze the factors contributing to gamophobia and offer Qur'anic-based solutions through the thematic interpretation (*tafsir maudhu'i*) of *Tafsir Al-Munir* by Wahbah Az-Zuhaili. By doing so, this research not only provides a conceptual understanding of gamophobia in marital psychology but also offers solutions grounded in Islamic values, such as avoiding violence in conflict resolution, relying on *tawakkul* after making efforts, and fostering a positive perception of Allah's decrees. Based on this background, the study focuses on three main research questions:(1) What are the primary factors contributing to gamophobia from the perspective of marital psychology? (2) What solutions does *Tafsir Al-Munir* propose to address gamophobia? (3) How can marital psychology and Qur'anic exegesis be integrated to understand and overcome gamophobia?.

This study employs a qualitative methodology with a library research approach and a thematic interpretation (*tafsir maudhu'i*) analysis to examine gamophobia from the perspectives of Islam and marital psychology. The primary data sources consist of exegetical works discussing fears related to marriage, analyzed through *Tafsir Al-Munir* to understand their meaning in the context of marriage and commitment anxiety. Secondary data are obtained from marital psychology literature, academic journals, and empirical studies on gamophobia and social phenomena in Indonesia. The analytical technique used is content analysis, which examines the interconnection between Qur'anic exegesis and psychological concepts, particularly in understanding factors influencing the fear of marriage, anxiety in establishing a household, and the inability to manage conflicts. Linguistic analysis is applied to interpret the semantic structure within the studied exegeses, clarifying meanings that support Islamic solutions to gamophobia. Through this approach, the study aims to provide a comprehensive and systematic understanding of the causes of gamophobia and the solutions offered from the perspectives of Islam and marital psychology.

Discussion

Factors Contributing to Gamophobia

Gamophobia is an excessive anxiety about marriage and long-term commitment that can hinder individuals from establishing stable relationships. In psychology, this

condition is classified as an anxiety disorder influenced by past experiences, social factors, and cultural dynamics that shape an individual's perception of marriage.[20] Gamophobia is not merely a reluctance toward marriage but reflects a deep-seated fear that can affect one's social and emotional well-being. Symptoms of gamophobia may include intense anxiety when discussing marriage, avoidance of relationships that could lead to marriage, and even psychological reactions such as stress and panic attacks.[21]

From an Islamic perspective, marriage is encouraged as part of human nature (*fitrah*). Islam emphasizes the importance of marriage in building a family characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as mentioned in Surah Ar-Rum, verse 21. However, the phenomenon of gamophobia reflects a level of anxiety that makes individuals hesitant to enter into marriage. Psychologically, gamophobia can be explained through John Bowlby's attachment theory, which posits that individuals with insecure attachment styles tend to experience anxiety in long-term relationships due to negative past experiences, such as parental divorce or betrayal in previous relationships.[22] Therefore, gamophobia is not merely a psychological issue but also a phenomenon with religious dimensions. *Tafsir Al-Munir* suggests that fear of marriage can be alleviated through a deeper understanding of Islamic teachings, particularly in terms of patience, trust, and mental readiness for married life. This perspective aligns with marital psychology, which emphasizes the importance of emotional regulation and commitment reinforcement in long-term relationships.

Gamophobia does not emerge without cause; rather, it results from a combination of psychological, social, and cultural factors that shape an individual's perception of marriage. This study identifies several key factors contributing to gamophobia, including fear of infidelity and betrayal, concerns about the ability to establish a harmonious household, and emotional unpreparedness in dealing with marital conflicts.

1) Fear of Infidelity and Betrayal

One of the primary causes of gamophobia is anxiety over a partner's potential unfaithfulness, which may be triggered by personal experiences, stories from one's social

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[20] Khoirul Asfiyak, "STUDI NETNOGRAFI TENTANG GANGGUAN GAMOPHOBIA PADA DIABETISI TIPE-2 DALAM PERSPEKTIF HUKUM ISLAM," *Jurnal Ilmiah Ahwal Syakhshiyyah (JAS)* 4, no. 1 (June 6, 2022): 56–77, https://doi.org/10.33474/jas.v4i1.15722.

[21] Ossai and Chujor, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State."

[22] Saul McLeod, "John Bowlby's Attachment Theory."

environment, or exposure to infidelity cases frequently highlighted in social.[23] In psychology, Bowlby's attachment theory (1969), later expanded by Mary Ainsworth (1978), suggests that early relational experiences with caregivers influence how individuals form relationships in adulthood. Individuals with an insecure attachment style are more likely to experience heightened anxiety in long-term relationships.[24] Factors such as parental divorce or past relationship betrayals can exacerbate feelings of insecurity, ultimately leading to fear of marital commitment.[25] From an Islamic perspective, Surah Yusuf, verse 26, is relevant in discussing infidelity and betrayal within marital relationships:

قَالَ هِىَ رَاوَدَتْنِى عَن نَّفْسِىۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ ۚ إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَـٰذِبِينَ

"(Yusuf said, 'It was she who sought to seduce me.' A witness from her family testified, 'If his shirt is torn from the front, then she is telling the truth, and he is among the liars.')" (QS. Yusuf: 26)

In *Tafsir Al-Munir*, Wahbah Az-Zuhaili explains that Allah SWT protected Prophet Yusuf from the false accusations and betrayal of Al-Aziz's wife. Az-Zuhaili interprets this verse as evidence that betrayal can be a source of household destruction and that Allah SWT upholds justice by proving the innocence of those falsely accused.[26] In marital psychology, Cognitive Behavioral Therapy (CBT) is often used to help individuals cope with fears of infidelity.[27] This approach focuses on altering irrational thought patterns and replacing them with healthier trust-based beliefs in relationships.[28] Therefore, a combination of Qur'anic guidance and modern psychological therapy can assist individuals in overcoming the fear of betrayal that contributes to gamophobia.

2) Concerns About the Ability to Maintain a Household

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[23] Ossai and Chujor, "Some Social Predictors of Gamophobia Among Unmarried Postgraduate Students in Tertiary Institutions in Rivers State."

[24] Kylie L. Walls, Evita March, and Jessica Z. Marrington, "Control in Intimate Relationships: An Exploration of Insecure Attachment Styles, Emotion Dysregulation, and Shame-Proneness," *Journal of Family Violence*, November 29, 2024, https://doi.org/10.1007/s10896-024-00784-y; Feridun Kaya, Hatice Odacı, and Gülin Yazıcı Çelebi, "Attachment Anxiety and Interpersonal Relationship Styles: The Mediating Role of Interpersonal Cognitive Distortions," *International Journal of Cognitive Therapy* 16, no. 3 (April 27, 2023): 320–39, https://doi.org/10.1007/s41811-023-00166-0.

[25] Sarah W. Whitton et al., "Effects of Parental Divorce on Marital Commitment and Confidence.," *Journal of Family Psychology* 22, no. 5 (October 2008): 789–93, https://doi.org/10.1037/a0012800.

[26] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.

[27] Donald H. Baucom et al., "Treating Affair Couples: Clinical Considerations and Initial Findings," *Journal of Cognitive Psychotherapy* 20, no. 4 (December 2006): 375–92, https://doi.org/10.1891/jcpiq-v20i4a004.

[28] Aleonna Jane Borla et al., "A Case Study Analysis of Rizeanu ' s An Anxiety Disorder," *Researchgate.Net* 10, no. July (2024): 2, https://doi.org/10.13140/RG.2.2.35057.29285.

Beyond fears of infidelity, many individuals hesitate to marry due to concerns about their ability to establish a stable and harmonious household. This factor is often linked to childhood experiences, parental upbringing, and societal pressures that make individuals feel unprepared for marital responsibilities (Wahyuni et al., 2023). In Islam, Surah At-Tahrim, verse 6, emphasizes the importance of protecting one's family from moral and spiritual destruction:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًۭا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (QS. At-Tahrim: 6)

In *Tafsir Al-Munir*, Wahbah Az-Zuhaili explains that this verse employs *majaz mursal* with *'alaaqah musabbabiyyah*, meaning it mentions the consequence while implying the cause. He asserts that the primary responsibility of a husband in a family is to educate and guide his wife and children toward righteousness while protecting them from moral deviations.[29] Psychologically, Bandura's Self-Efficacy Theory posits that individuals who lack confidence in their abilities tend to avoid challenges.[30] This fear can be mitigated by building self-confidence in household roles, which can be developed through education, positive social experiences, and premarital counseling.[31]

3) Emotional Unpreparedness in Managing Marital Conflicts

Another significant factor contributing to gamophobia is the fear of conflict in marriage, particularly among individuals who struggle with emotional regulation. Many individuals avoid marriage because they fear facing disagreements or conflicts that they feel incapable of resolving (Hasri, 2024). The Qur'an, in Surah Ali-Imran, verse 134, provides a fundamental principle for managing emotions in marital relationships:

وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ

"...and those who restrain their anger and pardon others. And Allah loves the doers of good." (QS. Ali-Imran: 134)

In *Tafsir Al-Munir*, Az-Zuhaili interprets this verse as emphasizing the importance of anger management as part of moral excellence, since a harmonious household depends on a couple's ability to handle conflicts wisely. From a psychological perspective, emotion regulation theory suggests that individuals lacking emotional management skills

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[29] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj.*

[30] Albert Bandura, "The Explanatory and Predictive Scope of Self-Efficacy Theory," *Journal of Social and Clinical Psychology* 4, no. 3 (September 1986): 359–73, https://doi.org/10.1521/jscp.1986.4.3.359.

[31] Ramadhani, "Career Search Efficacy Scale: Sebuah Tinjauan Literatur Naratif Career Search Efficacy Scale: A Naratif Literarure Review."

tend to avoid long-term relationships due to their fear of conflict.[32] A useful strategy in this regard is Acceptance and Commitment Therapy (ACT), which teaches individuals how to confront their fears of conflict in a more adaptive manner.[33] Thus, fear of marital conflict can be reduced by developing better communication skills, emotional control, and healthy conflict resolution strategies, as advocated in both the Qur'an and marital psychology.

Solutions to Gamophobia in *Tafsir Al-Munir* and Marital Psychology

Gamophobia can be addressed through various approaches that focus on improving thought patterns, strengthening mental and spiritual resilience, and enhancing emotional management in preparation for marriage.[34] In Islam, the Qur'an and *hadith* provide guidance on overcoming life's challenges, including anxiety about marriage. In marital psychology, various theories and therapeutic interventions have been developed to help individuals overcome their fear of long-term commitment. This study identifies three primary approaches to overcoming gamophobia:

1) Establishing Healthy Conflict Resolution Mechanisms Without Violence

Conflict in marriage is inevitable, but how it is managed determines the sustainability of the relationship. One of the factors contributing to gamophobia is fear of unresolved conflicts, particularly those escalating into domestic violence. Many individuals hesitate to marry due to witnessing negative experiences in their surroundings, such as couples failing to resolve differences through healthy communication.[35] In Islam, conflict resolution in marriage should be handled wisely, progressively, and without

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[32] Abdullah, "Social Cognitive Theory : A Bandura Thought Review Published in 1982-2012."

[33] Stephen Larmar, Stanislaw Wiatrowski, and Stephen Lewis-Driver, "Acceptance &Amp; Commitment Therapy: An Overview of Techniques and Applications," *Journal of Service Science and Management* 07, no. 03 (2014): 216–21, https://doi.org/10.4236/jssm.2014.73019; Samira Masoumian et al., "Efficacy of Acceptance and Commitment Therapy Compared to Cognitive Behavioral Therapy on Anger and Interpersonal Relationships of Male Students," *Iranian Journal of Psychiatry*, February 12, 2021, https://doi.org/10.18502/ijps.v16i1.5374.

[34] Müjde Kerkez and Mehmet Emin Şanli, "Mediating Role of Spirituality in the Relationship of Anxiety, Stress and Depression with Resilience in Individuals Exposed to Earthquakes in Türkiye," *International Journal of Disaster Risk Reduction* 104 (April 2024): 104347, https://doi.org/10.1016/j.ijdrr.2024.104347; SO Olatunji and BO Mokuolu, "The Influence of Sex, Marital Status, and Tenure of Service on Job Stress, and Job Satisfaction of Health Workers in a Nigerian Federal Health Institution," *African Research Review* 8, no. 1 (February 21, 2014): 126, https://doi.org/10.4314/afrrev.v8i1.10; Josh M. Cisler et al., "Emotion Regulation and the Anxiety Disorders: An Integrative Review," *Journal of Psychopathology and Behavioral Assessment* 32, no. 1 (March 16, 2010): 68–82, https://doi.org/10.1007/s10862-009-9161-1.

[35] Agung Budi Santoso, "Kekerasan Dalam Rumah Tangga (KDRT) Terhadap Perempuan: Perspektif Pekerjaan Sosial," *KOMUNITAS* 10, no. 1 (September 23, 2019): 39–57, https://doi.org/10.20414/komunitas.v10i1.1072.

violence that disrupts family harmony.[36] Surah An-Nisa, verse 34, is often referenced in discussions about the role of men in households and how marital conflicts should be resolved.

In *Tafsir Al-Munir*, Wahbah Az-Zuhaili clarifies that this verse is not a justification for violence but rather a guideline for resolving marital conflicts in a structured manner. If there is discord within the household, the husband should first advise his wife in a respectful manner. If this does not resolve the issue, the next step is to separate beds, not as punishment but as a firm reminder. If these measures fail, a non-harmful physical warning (*dharban ghayra mubarrih*) may be applied, which in Islam must be extremely limited, non-violent, and solely symbolic.[37] The Prophet Muhammad SAW himself emphasized that violence is not part of Islamic teachings in maintaining a household. He said: *"The best among you are those who are best to their families, and I am the best among you to my family."* (HR. Tirmidhi No. 3895) This *hadith* highlights that kindness in family life is the highest standard in Islam, and conflicts should be resolved with wisdom. From a psychological perspective, Nonviolent Communication (NVC), developed by Marshall Rosenberg, teaches that conflicts can be better managed if couples develop emotional awareness and effective communication skills. This approach emphasizes emotional regulation, empathetic listening, and avoiding aggressive responses in conflict. Thus, both Islamic teachings and modern psychology stress the importance of dialogue, understanding, and emotional management in ensuring healthy conflict resolution in marriage.

2) Cultivating Tawakkul After Making Efforts

One of the primary causes of gamophobia is excessive anxiety about the future, which makes individuals hesitant to make significant life decisions such as marriage. These concerns often relate to financial stability, emotional maturity, and readiness to

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[36] Sabbir Hasan Sabbir, "Islamic Guidance on Resolving Marital Discord : A Critical Analysis," *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 3, no. 1 (April 14, 2023): 14–35, https://doi.org/10.53754/iscs.v1i1.482; Jaffar Aman et al., "The Relationship of Religiosity and Marital Satisfaction: The Role of Religious Commitment and Practices on Marital Satisfaction Among Pakistani Respondents," *Behavioral Sciences* 9, no. 3 (March 20, 2019): 30, https://doi.org/10.3390/bs9030030.
[37] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.

take on household responsibilities.[38] In Islam, one of the fundamental concepts for dealing with uncertainty is *tawakkul*, which means entrusting all affairs to Allah SWT after making maximum efforts.[39] Surah At-Talaq, verse 3, emphasizes the importance of *tawakkul* in facing life's challenges, including marriage:

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا

"And whoever puts their trust in Allah, He will be sufficient for them. Indeed, Allah will accomplish His purpose. Allah has set a measure for everything." (QS. At-Talaq: 3)

In *Tafsir Al-Munir*, Wahbah Az-Zuhaili explains that while this verse was revealed in the context of divorce, the principle of *tawakkul* applies broadly to marriage as well. *Tawakkul* does not mean passive reliance on fate but rather the combination of maximum effort with trust that Allah will provide the best outcome for His servants.[40] This is reinforced by a *hadith* of the Prophet SAW: *A man asked the Prophet SAW, "O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave it untied and trust in Allah?" The Prophet SAW replied, "Tie your camel, and then trust in Allah."* (HR. Tirmidhi No. 2517). This *hadith* demonstrates that *tawakkul* does not mean abandoning effort but rather taking necessary steps while trusting Allah for the outcome. In psychology, Acceptance and Commitment Therapy (ACT) aligns with the concept of *tawakkul* by teaching individuals to accept life's uncertainties while remaining committed to their values. This approach helps individuals reduce anxiety about the future and focus on what they can control in the present.[41] Thus, *tawakkul* serves as both a mental and spiritual strategy that helps individuals overcome excessive fears about marriage. The belief that Allah SWT will provide the best for those who strive can eliminate irrational fears and replace them with optimism and preparedness for marital life.

3) Developing Positive Assumptions About Allah SWT in Facing Marriage

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[38] Rizkiyani, "Gangguan Gamophobia Di Kalangan Generasi z UIN Maulana Malik Ibrahim Malang Analisis Maqashid Syariah: Studi Pandangan Tokoh Majelis Ulama Indonesia Kota Malang."

[39] Meguellati Achour, Benaouda Bensaid, and Mohd Roslan Bin Mohd Nor, "An Islamic Perspective on Coping with Life Stressors," *Applied Research in Quality of Life* 11, no. 3 (September 16, 2016): 663–85, https://doi.org/10.1007/s11482-015-9389-8.

[40] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.

[41] Borla et al., "A Case Study Analysis of Rizeanu ' s An Anxiety Disorder"; Lauren M. Borges et al., "Cultivating Psychological Flexibility to Address Religious and Spiritual Suffering in Moral Injury," *Journal of Health Care Chaplaincy* 28, no. sup1 (April 14, 2022): S32–41, https://doi.org/10.1080/08854726.2022.2031467.

Many individuals with gamophobia hold negative perceptions of marriage, often influenced by personal experiences, social environments, or negative media portrayals. These fears manifest as doubts about their partners, concerns about marital stability, or pessimism about post-marital life. In Islam, *husnuzan* (positive assumptions about Allah SWT) is a vital component of faith, as maintaining a positive mindset brings blessings to one's life. Surah Fussilat, verse 23, highlights how one's assumptions about Allah SWT can impact their life. In *Tafsir Al-Munir*, Wahbah Az-Zuhaili explains that although this verse refers to the negative assumptions of disbelievers about Allah SWT in the Hereafter, its principle applies broadly: negative assumptions about Allah can lead to excessive anxiety and poor decision-making.[42] From a psychological perspective, positive psychology, developed by Martin Seligman, suggests that individuals with an optimistic mindset are better equipped to handle life's challenges and experience greater psychological well-being.[43] Thus, cultivating *husnuzan* towards Allah SWT is crucial in overcoming gamophobia. Believing that Allah has prepared the best partner and destiny for each person can help individuals replace irrational fears with mental readiness and optimism in embracing marriage.

The Relevance of Gamophobia in the Indonesian Context

Gamophobia is not merely an individual psychological issue but is also closely linked to social, economic, and cultural dynamics in Indonesia. In recent years, the tendency to delay marriage or even opt out of it entirely has been increasing, particularly among younger generations. This phenomenon is not solely driven by individual psychological factors but is also influenced by external elements such as high divorce rates, societal pressures surrounding marriage, economic concerns, and media influence in shaping negative perceptions of marriage.

One of the main factors causing individuals to fear marriage is the high divorce rate and the instability of marriages in Indonesia. Data from the Central Bureau of Statistics (BPS) in 2023 recorded 463,654 divorce cases, with primary causes including continuous disputes, incompatibility, domestic violence, and economic factors. This figure reflects the serious challenges to marital stability in Indonesia, making younger generations increasingly hesitant to commit to marriage. In Islam, while divorce is

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[42] Azh-Zuhaili, *Tafsir Al-Munir Aqidah,Syari'ah Dan Manhaj*.
[43] Abdullah, "Social Cognitive Theory : A Bandura Thought Review Published in 1982-2012."

permissible, it is not encouraged. The Prophet Muhammad SAW stated: *"The most detestable of permissible acts in the sight of Allah is divorce."* (HR. Abu Dawud No. 2178). This *hadith* highlights that although divorce is allowed, Islam encourages couples to maintain their marriages through effective communication and healthy conflict resolution. In marital psychology, the Marital Satisfaction Theory explains that the resilience of a marriage is significantly influenced by a couple's communication skills, conflict management strategies, and ability to meet each other's emotional needs.[44] The fear of divorce often discourages individuals from marrying, but better knowledge about building a healthy marriage can help reduce this anxiety. In Islam, marriage is not solely based on emotions but also on commitment, patience, and awareness of responsibilities in maintaining a harmonious household.

Besides the high divorce rate, changing social and cultural values have also significantly contributed to the rise of gamophobia in Indonesia. In the past, marrying at a young age was considered the social norm, but today, many individuals choose to delay marriage for personal development, education, and career advancement.[45] This shift is also associated with the emergence of a more individualistic perspective on life, where happiness and success are no longer measured solely by marital status but also by personal achievements in careers and social life. While this perspective positively encourages individuals to improve themselves before marriage, it can also lead to excessive fear of commitment, ultimately triggering gamophobia.[46] In Islam, marriage remains encouraged as part of the Prophet Muhammad SAW's *sunnah*: *"O young people, whoever among you is able to marry, let him marry, for it helps lower the gaze and guards chastity."* (HR. Bukhari No. 5066). This *hadith* indicates that marriage is not merely a social commitment but also offers psychological and spiritual benefits. However, in the modern context, marriage should be well-prepared so that individuals do not feel pressured to marry solely due to societal expectations.

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[44] Tianyuan Li and Helene H. Fung, "The Dynamic Goal Theory of Marital Satisfaction," *Review of General Psychology* 15, no. 3 (September 1, 2011): 246–54, https://doi.org/10.1037/a0024694.

[45] Herliana Riska and Nur Khasanah, "Faktor Yang Memengaruhi Fenomena Menunda Pernikahan Pada Generasi Z," *Indonesian Health Issue* 2, no. 1 (February 28, 2023): 48–53, https://doi.org/10.47134/inhis.v2i1.44.

[46] Aldiva;Serlianti Putri Asyaroh;Arina Candra Febriyanti;Annisatun Nur Farida Luckytasari and Puspita;Ari Metalin Ika, "MOTIVASI MENENTUKAN DAN MERAIH CITA-CITA BAGI REMAJA UNTUK MASA DEPAN BANGSA," *Jurnal Penelitian Pendidikan Indonesia* 1 no 4, no. 1 (2024): 21–30.

Economic concerns and financial pressures are also significant factors contributing to the rise of gamophobia. Many individuals delay marriage because they feel they have not yet achieved financial stability to support a household. A 2023 report by BPS showed that economic issues are among the leading causes of divorce, particularly due to financial difficulties in meeting household needs. Research by Arhas[47] found that many individuals, particularly men, feel unprepared for marriage because they do not yet have stable jobs or sufficient income sources. Additionally, Indonesian society often associates marriage with extravagant celebrations and substantial financial preparations, adding further financial pressure on couples who wish to marry. This reinforces the perception that marriage should only occur after achieving economic stability, leading many individuals to delay it indefinitely. From an Islamic perspective, financial concerns should not be the primary reason for delaying marriage, as Allah SWT guarantees provision for those who marry with sincere intentions. [48] In marital psychology, Life Cycle Development Theory explains that financial stability is not the sole determinant of a successful marriage.[49] More important is the couple's ability to manage resources together and adapt to economic challenges. Studies indicate that many couples marry despite financial limitations but successfully build stable lives through cooperation and mutual emotional support.[50] Thus, financial uncertainty should not be the primary barrier to marriage as long as couples have a mature understanding of financial management and a shared commitment to building a life together.

The media also plays a significant role in shaping perceptions of marriage. In recent years, social media platforms have increasingly highlighted negative aspects of marriage, such as marital conflicts, divorces, and infidelity. This has led younger generations to become more skeptical about marriage, causing many to delay or avoid it altogether.[51] Additionally, trends such as childfree movements and individualism have

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[47] FITRA ADYTRIA RIJA ARHAS, "Penyebab Keterlambatan Menikah Di Gampong Trieng Meuduro Tunong Kecamatan Sawang Kabupaten Aceh Selatan" (UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH, 2024).

[48] Syed Zahiruddin Bin Syed Musa and Michelle Adlyn Anak Freddie Mail, "Finances in Marriage, The Perspective of Islam on Generation Z," *International Journal of Academic Research in Business and Social Sciences* 14, no. 1 (January 12, 2024), https://doi.org/10.6007/IJARBSS/v14-i1/20597.

[49] William C. Nichols and Mary Anne Pace-Nichols, "Developmental Perspectives and Family Therapy: The Marital Life Cycle," *Contemporary Family Therapy* 15, no. 4 (August 1993): 299–315, https://doi.org/10.1007/BF00897760.

[50] Riska and Khasanah, "Faktor Yang Memengaruhi Fenomena Menunda Pernikahan Pada Generasi Z."

[51] Fitria, "Childfree Dalam Perspektif Al-Qur'an (Analisis Maqāshid Al-Syarī'ah Ibn Asyur)."

gained traction, often promoted by public figures and influencers on social media.[52] These narratives emphasize that marriage is not the only path to happiness and that living without a partner offers greater freedom and opportunities for self-development. From a psychological perspective, excessive exposure to negative marriage-related content can reinforce negativity bias, a cognitive bias where individuals focus more on negative experiences than positive ones. As a result, individuals who frequently consume negative content about marriage may become more reluctant to commit, even if they have no personal negative experiences in relationships. Islam encourages individuals to filter the information they receive and not be easily influenced by misleading narratives. Thus, the negative portrayal of marriage in the media should be approached critically by balancing information from various sources and seeking positive examples of successful and harmonious marriages as inspiration.

Conclusion

This study investigates gamophobia, an excessive fear of marriage, through the integration of marital psychology and Qur'anic exegesis. The findings reveal that three primary factors contribute to the increasing prevalence of gamophobia among younger generations: fear of betrayal and infidelity, concerns regarding the ability to establish a harmonious household, and emotional unpreparedness in managing marital conflicts. From a psychological perspective, this phenomenon can be explained through attachment theory, self-efficacy theory, and emotion regulation theory, which suggest that past experiences and individual perceptions shape long-term commitment anxiety. From an Islamic perspective, the Qur'an offers solutions through values such as patience, trust, and responsibility in family life, which can help individuals overcome their fears of marriage.

Additionally, the study highlights the socio-cultural relevance of gamophobia in Indonesia, where rising divorce rates, economic uncertainty, and shifting social norms toward individualism exacerbate anxieties surrounding marriage. The increasing exposure to negative portrayals of marriage in media further reinforces cognitive biases, leading individuals to delay or avoid marriage. Given the multidimensional nature of

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[52] Fadlan Barakah et al., "Wacana Childfree Dan Ekspektasi Netizen: Studi Kasus Gita Savitri Dan Cinta Laura Dalam Konteks Budaya Indonesia," *Jurnal Sosiologi Agama Indonesia (JSAI)* 5, no. 1 (March 31, 2024): 160–78, https://doi.org/10.22373/jsai.v5i1.4323.

gamophobia, this study proposes an integrative approach combining marital psychology with Qur'anic exegesis to provide a more holistic framework for addressing this issue. Three key strategies are identified: fostering non-violent conflict resolution mechanisms, developing *tawakkul* (trust in Allah) after making efforts, and cultivating positive assumptions about marriage as a form of mental and spiritual readiness. The findings contribute to both marital psychology and Islamic studies by demonstrating the necessity of a multidisciplinary perspective in understanding and addressing gamophobia.

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