

# Contextualizing Islamic Marital Values in the Digital Age: A Study of Religious Education Among Indonesian Youth

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## ABSTRACT

This study explores the interpretation of *Fiqh al-Munākahāt* by students of State Islamic Senior High Schools (Madrasah Aliyah Negeri) as a form of early sex education in the digital era, along with its implications for contemporary Islamic jurisprudence. Using a qualitative approach, data were collected from 112 students in Buleleng and Jakarta through online questionnaires and document analysis. Data analysis was conducted in three stages: reconciliation, presentation of patterns, and meaning construction. The theoretical framework integrates Habermas's post-secular theory, Badran's Islamic gender discourse, and Campbell's concept of digital religion. The findings show that 78.6% of respondents acknowledge the significant influence of digital media on their understanding of Islamic marriage norms, while 61.6% find technology helpful in understanding related legal concepts. The integration of post-secular perspectives reveals religion's relevance in modern public spaces. Islamic gender discourse provides insights into the evolution of gender roles among Muslim youth, while digital religion explains how religious authority and moral reasoning are mediated by online platforms in marital matters. This study introduces 'digital fiqh' as a new academic concept that reconceptualizes the understanding and practice of Islamic law within digitally-mediated religious spaces. Further research is recommended through longitudinal and comparative studies to understand the long-term impact of digitalization and to develop the framework of digital fiqh in contemporary Islamic legal studies.

## KEYWORDS

Contextual Understanding; Digital Age; Fiqh al-Munākahāt; Islamic Gender; Student

## INTRODUCTION

In Southeast Asia, especially Indonesia, the social dynamics of Islamic marriage practices have grown more complex as digital technology and globalization reshape everyday life. In Indonesia, shifting norms around courtship, engagement, and marital expectations are increasingly influenced by online interactions and the rapid circulation of religious and social content (Himawan et al., 2018; Islami, 2023; Suwendi, Mesraini, Gama, et al., 2025; Suwendi, Mesraini, Bakti Gama, et al., 2025). This transformation does not simply add new channels for communication; it also changes how young Muslims encounter guidance, evaluate authority, and imagine what a "good" Islamic marriage should look like within contemporary society.

Comparable pressures can also be observed among American Muslim communities, where Muslims negotiate religious identity within a different social environment while still facing digitally driven change in marriage practices (Abu-Ras et al., 2022; Afnan et al., 2022).

As transnational connections intensify, the opportunities and challenges faced by Indonesian and American Muslims increasingly overlap, particularly in maintaining religious commitments while adapting to modern life (Fakhrurroji, 2021; HEFNER, 2022; Kuliyyatun et al., 2025; Luhuringbudi, Liza, Abdiguno, et al., 2025; Pabbajah et al., 2021; Sulaeman et al., 2022). For example, Islamic matchmaking applications and digitally mediated ta'aruf practices illustrate a broader global trend in seeking a spouse while aiming to remain aligned with religious values (de Rooij, 2023; Himawan, 2020; Nisa, 2021; Swandari & Susilastuti, 2024; Widyawati, 2024). These developments highlight the need for a contextual approach to understanding *Fiqh al-Munākaḥāt* in modern society.

## Literature Review

Previous scholarship on *Fiqh al-Munākaḥāt* in modern contexts has expanded significantly, but important questions remain about how Islamic marital jurisprudence adapts when digital technology becomes central to religious learning, relationship-building, and moral discussion. Existing studies have emphasized the continuing relevance of Islamic law within modern public life, yet relatively few connect that relevance to the concrete ways digital media transforms how norms circulate and how authority is recognized (Apriani et al., 2021; Nurhaeni et al., 2021; Santoso et al., 2021; Suwendi, Mesraini, Gama, et al., 2025; Suwendi, Mesraini, Bakti Gama, et al., 2025; Whyte, 2022; Zaid et al., 2022). As a result, the literature still tends to separate legal discussions of marriage from the media ecosystems through which many young people now receive religious information and social cues.

A similar limitation appears in research on gender within modern Islamic legal discourse. Many analyses focus on legal frameworks and normative debates around gender roles in marriage, but they often engage digitalization only indirectly, even though gender expectations today are produced and contested in online environments as much as in offline communities (Ceia et al., 2021; Chaudhary, 2020; Jamil, 2021; Kerras et al., 2020; Kumullah & Ramdhani, 2024; Luhuringbudi, Putra, Liza, et al., 2025; Luhuringbudi, Yahya Komarudin, Mowafg Abrahm Masuwd, et al., 2025; Nas, 2022; Peterson, 2020; Rahbari, 2021; Raqib, 2020). This matters because adolescents often form their assumptions about marriage, sexuality, and responsibility through fragmented and persuasive digital narratives that do not always align with formal teachings.

Work on “digital religion” provides additional concepts for analyzing how technology mediates religious practice and authority, yet it rarely focuses on Islamic marriage norms as a specific domain of lived jurisprudence. Campbell’s framework, for example, explains how religious communities negotiate digital spaces and how digital media can reconfigure religious communication, but it does not directly explain how Islamic religious practices shift when digital content becomes a major pathway for religious knowledge (H. A. Campbell, 2020; H. A. Campbell & Bellar, 2022). This suggests the need for research that connects Islamic marital jurisprudence, gender discourse, and digital mediation together rather than separately.

## Research Gap

This study treats the literature review as an analytical foundation for clarifying what must be re-examined about *Fiqh al-Munākaḥāt* under contemporary conditions. *Fiqh al-Munākaḥāt* is

a branch of fiqh that regulates the laws of marriage in Islam, including its requirements, procedures, and the rights and obligations that arise from the marital contract. While classical *Fiqh al-Munākaḥāt* often foregrounds legal validity and procedural detail, its contemporary relevance increasingly depends on how it is interpreted by digitally connected Indonesian high school students who navigate early sex education in a post-secular society. In this setting, students do not encounter fiqh only as a formal doctrine, but as guidance that competes with sources, peers, and popular religious messaging.

Another underexplored issue is how *Fiqh al-Munākaḥāt* is connected to wider public priorities, particularly sustainable development goals that emphasize gender equality, health, and public welfare. Contemporary scholarship increasingly argues that Islamic marriage law should be read alongside outcomes related to gender equality (Ahyani et al., 2022; Fauzi, 2024; Maghfirah, 2023; Mibtadin, 2023), health and reproductive well-being (Ahyani et al., 2022; Mu'adzah, 2023; Rijal & Jailani, 2024; Saad et al., 2022; Subaidi et al., 2023), and broader dimensions of welfare and social stability (Hatta et al., 2023; Pane & Nasution, 2023; Royani & Setiawan, 2024; Subaidi et al., 2023; Syah et al., 2024). Yet many studies still treat *Fiqh al-Munākaḥāt* as a static normative framework, leaving limited space for the lived experiences of youth whose primary learning environment is digital rather than textual-institutional.

The gap becomes even clearer when considering that *Fiqh al-Munākaḥāt* addresses marriage through several stages, from forming the contract to managing rights and obligations and, when necessary, resolving disputes. Entering marriage involves intention and legal-ethical requirements that define the meaning and validity of the contract (Ghaffar & Qasim, 2024; Kurnia & Nurbaity, 2024; Thompson, 2022). Married life then raises questions of justice in gender relations, financial responsibility, and child-related arrangements that require moral sensitivity beyond procedural legality (Çelebi, 2021; Selmani-Bakiu, 2022; Shkurti, 2024; Tarigan et al., 2023). When disputes occur, Islamic legal reasoning must also engage with justice and human rights concerns to protect all parties, especially women and children (Maryam & Irianto, 2023; Poitras et al., 2021; Rajewska de Mezer, 2020; Salamah et al., 2022). These stages show why the application of *Fiqh al-Munākaḥāt* in the digital era needs a comprehensive perspective that includes legal, social, economic, and health dimensions.

### Aims and Contribution

This paper aims to address the gaps identified above by examining students' contextual understanding of *Fiqh al-Munākaḥāt* within the setting of Early Childhood Sex Education in the digital era. It integrates three theoretical perspectives: Habermas's post-secularism, Badran's contemporary Islamic gender discourse, and Campbell's concept of digital religion—to analyze how religious authority is negotiated in plural spaces, how gender roles are reinterpreted, and how digital platforms mediate Islamic legal knowledge among youth. The central argument is that Islamic marriage law in the digital age will remain relevant and adaptive when interpreted through a dynamic, contextual approach that accounts for public religion, gender development, and digitally mediated religious practice, while also supporting broader aims related to gender equality and social peace.

## RESEARCH METHOD

### Research Approach

This study employed a qualitative-descriptive approach to explore students' contextual understanding of *Fiqh al-Munākahāt* in the digital era (Gunawan et al., 2025; Wahyudi et al., 2025). The approach was selected because it enables an in-depth reading of students' experiences, perceptions, and interpretations, rather than limiting analysis to procedural or doctrinal statements alone. It also provides the flexibility needed to capture how social, cultural, and technological contexts shape the way Islamic marriage norms are understood by digitally connected adolescents.

The unit of analysis in this study was Madrasah Aliyah (MA) students in Bali and Jakarta, chosen because adolescence is a critical transition stage in which young people increasingly engage with social, religious, and legal norms relevant to marriage, including those circulating in cyberspace. These students represent a digitally native generation whose exposure to online religious content and social media interaction can significantly influence their views on Islamic law and marital ethics. To ensure diversity in the dataset, respondents were selected through stratified random sampling, considering gender, region of origin, and school type, so that the findings reflect a broad range of student backgrounds and perspectives.

### Data Sources and Data Collection Techniques

The primary data source in this study was students' contextual understanding of *Fiqh al-Munākahāt*, captured through their responses to a structured closed-ended questionnaire. This focus was grounded in the need to examine how Islamic legal concepts are internalized and applied by high school students living in a complex digital environment, where religious knowledge is frequently accessed through online channels rather than only through formal classroom instruction. In this study, contextual understanding was treated as essential evidence because it offers direct insight into how students integrate religious values into everyday life amid digital influence.

Data were collected from 112 students in two public Islamic senior high schools through an online questionnaire distributed via Google Forms. The questionnaire was designed to gather quantitative indications of students' baseline knowledge, attitudes, and views regarding Islamic marriage law and its contemporary relevance (Liza, Abdiguno, et al., 2025; Liza, Luhuringbudi, et al., 2025; Luhuringbudi, Liza, Abdiguno, et al., 2025). Documentary analysis was used to enrich and contextualize the findings, including reviewing school policies and educational materials related to religious learning and the use of digital technology (Kuliyatun et al., 2025; Liza et al., n.d.; Luhuringbudi, Liza, & Putra, 2024; Luhuringbudi, Liza, Yani, et al., 2024).

To strengthen validity and reliability, the instrument and procedures were supported through pilot testing and expert validation, and the findings were triangulated using semi-structured interviews and institutional documentation. This multi-method strategy allowed the study to identify general trends from questionnaire responses while also providing contextual explanations for why students interpret fiqh norms in particular ways. In short, combining questionnaire data with documentation enabled both pattern identification and interpretive depth, aligning the data collection design with the study's objective of understanding fiqh in a digitally mediated setting.

### Data Analysis Technique

Data analysis proceeded through three integrated stages, designed to move from organizing the dataset to producing layered interpretations. The first stage involved data reconciliation, where findings from different sources were compared and aligned to reduce inconsistencies and clarify what the data collectively indicated. The second stage emphasized data presentation, where responses were organized to reveal taxonomies, trends, and recurring patterns that describe how students understand *Fiqh al-Munākahāt* in the digital era. The final stage focused on data construction, in which explicit and implicit meanings were interpreted by linking students' responses to the broader social and educational context, producing a deeper and more comprehensive understanding.

These stages were conducted within an integrated theoretical framework that combined Habermas's post-secular theory, Badran's contemporary Islamic gender discourse, and Campbell's concept of digital religion. Habermas's post-secularism guided the interpretation of how religion remains relevant in modern public spheres, including educational spaces where religious reasoning coexists with modern institutions (Madung, 2021; Martínez Rojas & Elliott, 2023; Preece, 2022; Tahrus, 2022; Vaddiraju, 2024). Badran's perspective was used to examine shifting gender meanings within marriage discourse and how students position gender roles when interpreting marital obligations and rights (Badran, 2006, 2011, 2016, 2019; BADRAN, 2017). Campbell's digital religion framework supported analysis of how online platforms and digital practices mediate religious authority and reshape how students access and interpret Islamic marriage norms (Belleville et al., 2021; Binet et al., 2021; H. A. Campbell, 2020; H. A. Campbell & Bellar, 2022; H. A. Campbell & Evolvi, 2020; H. A. Campbell & Golan, 2011; H. A. Campbell & La Pastina, 2010; H. A. Campbell & Lövheim, 2011; H. A. Campbell & Vitullo, 2016; J. Campbell, 2008, 2003; J. Campbell & Moyers, 2011; K. Campbell & Janes, 2021; W. M. Campbell et al., 2006; Pourgharib et al., 2024; Romanello et al., 2021).

### Research Ethics

This research was conducted with particular attention to ethical considerations because the participants were adolescents and the topic relates to marriage norms and early sex education in a religious schooling context. Participation was voluntary, and students were informed about the study's purpose, the types of questions asked, and their right to decline participation or withdraw at any point without penalty. The questionnaire was administered online in a way that minimized pressure to participate, and the study avoided collecting personally identifying information that was not necessary for analysis.

To protect confidentiality, all responses were anonymized during analysis and reporting, and the results were presented in aggregate form to prevent identification of individual participants or specific classes. Documentary sources were used responsibly, focusing on institutional materials such as policies and curriculum-related documents, rather than private information. Data storage and access were limited to research purposes, with careful handling of files and datasets to reduce risks of unauthorized access or unintended disclosure.

## RESULT AND DISCUSSION

### Post-secular engagement and the digital mediation of *fiqh al-munākaḥāt*

Within the contextual understanding of *Fiqh al-Munākaḥāt*, Habermas' theory of post-secularism provides an in-depth view of how religion remains relevant in the public sphere, including in Islamic marriage law. Analysing questionnaire data from 112 respondents, we found that 78.6% of them felt that the use of digital media had quite an impact on their views on marriage in the context of Islam. Of the respondents, 52.7% admitted that digital media had a positive influence on their understanding of marriage norms, while 25.9% felt that the influence was very significant. Respondents indicated that the importance of modern technology in reinforcing Islamic marriage values can be seen in their responses to questions about the extent to which technology contributes to understanding these norms. As many as 61.6% of respondents recognised that technology had helped them to understand aspects of *fiqh* relating to marriage, indicating the adaptation and integration of digital media into their religious lives. This finding shows that there is a constructive interaction between religious practices and technological advances, indicating the relevance of religion in addressing the challenges of modernity.

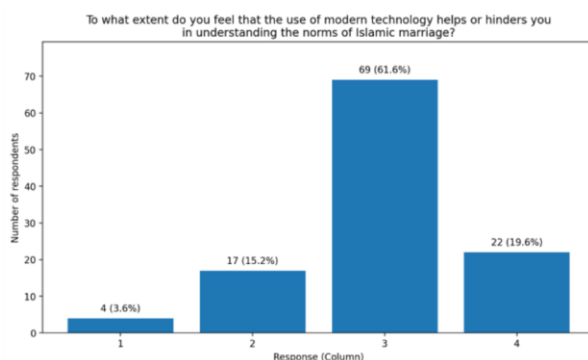


Figure 1. Perceived influence of digital media on students' views of Islamic marriage (N=112)

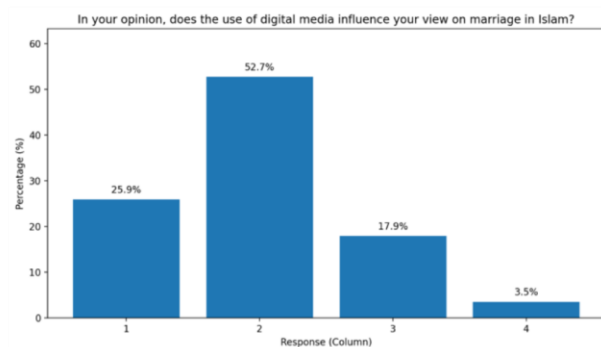


Figure 2. How much technology helps students understand *fiqh* related to marriage (N=112).

The data from the questionnaire provides a clear picture of the role of digital media in influencing public opinion on marriage in Islam. The questions asked of 112 respondents revealed that 78.6% of them experienced a change in their views as a result of the use of this technology. In this case, 52.7% of respondents felt that digital media had made a significant contribution, while 25.9% of them even stated that it had greatly influenced their views on marriage. This data shows that digital media is an important platform for communicating and discussing Islamic marriage values in this modern era. In addition, questions about technology's assistance in understanding marriage norms showed that 61.6% of respondents found technology very helpful, while a further 19.6% found it very helpful. This creates a pattern that shows that society is now more open to the interpretations that technology offers in understanding *Fiqh al-Munākaḥāt*, suggesting a synergy between religion and technology.

From the questionnaire distributed to 112 respondents, the results showed that 78.6% of them felt influenced by the use of digital media in their views on Islamic marriage. And when asked about the role of technology in Islamic marriage norms, the majority of

respondents - 61.6% - said that technology had helped them a lot. This suggests that the use of technology not only increases access to information, but also provides space for more open discussions about fiqh and marriage practices in Islam. These data provide a new understanding that the integration of religiosity and technological advances can create more relevant interpretations in the context of everyday life. Thus, the findings of this study support the argument that religion not only survives in the modern public sphere, but also adapts and evolves through existing digital innovations.

Table 1. Post-Secularism Analysis: Digital Media Impact on Understanding of *Fiqh al-Munākahāt*

Theoretical Framework	Key Indicators	Respondent Responses (N=112)	Interpretation
Habermas' Post-Secularism Theory	Digital media impact on views of Islamic marriage	78.6% experienced impact 52.7% positive influence 25.9% very significant influence	Religion remains relevant in public sphere through digital mediation; constructive interaction between religious practices and technological advances
	Technology's role in understanding marriage norms	61.6% found technology helpful 19.6% found it very helpful Total: 81.2% positive response	Adaptation and integration of digital media into religious lives; synergy between religion and technology
	Digital media as platform for Islamic values	78.6% changed views due to technology 52.7% significant contribution 25.9% greatly influenced	Digital media serves as important platform for communicating and discussing Islamic marriage values in modern era
Implications for Post-Secular Society	Integration of religiosity and technology	Majority recognition of technology's role (61.6%)	Technology increases access to information AND provides space for open discussions about fiqh; religion not only survives but adapts and evolves through digital innovations
Core Argument Supported	Religion in modern public sphere	Combined data showing 78.6%+ impact across multiple dimensions	Religion maintains relevance by adapting to digital context; post-secular engagement enables contextual reinterpretation of Islamic marriage law

Source: Primary data from online questionnaire (Google Form), analyzed through Habermas' post-secularism theoretical framework

## Contemporary Islamic Gender

In an effort to understand the evolution of gender roles in Islamic marriage in the digital age, questionnaire data collected through Google Forms provides valuable insights. Questions about changes in the concept of gender show that 26.8% of the 112 respondents felt that the concept had changed a lot, while 61.6% said that there had been changes, albeit slight. This shows that the majority of students are aware of the new dynamics in the division of rights and responsibilities between men and women after the introduction of digital technology. Furthermore, when asked about the importance of understanding gender issues in the context of marriage, 52.7% considered it very important, while 36.6% considered it important. These results underline that students are not only open to change, but also feel

the need to understand the issue in depth. However, documentation data shows that *Fiqh* in grades X and XII has not discussed gender issues in marriage, indicating a gap in learning. In this context, the importance of integrating gender issues into the *Fiqh* curriculum becomes increasingly urgent in order to create a more comprehensive understanding.

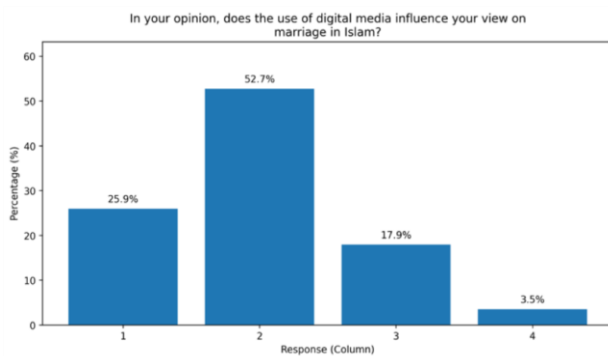


Figure 3. Perceived changes in gender concepts in Islamic marriage and the perceived importance of gender

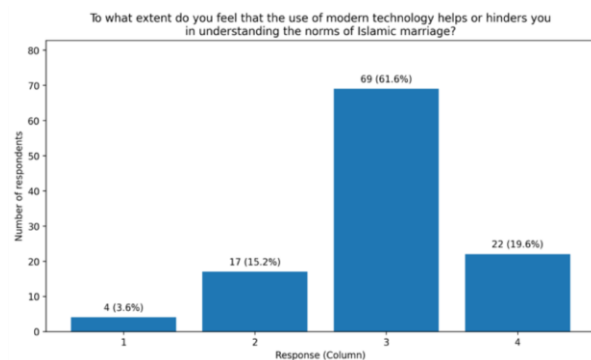


Figure 4. Mapping of fiqh textbook coverage of gender issues across Grades X–XII (document analysis).

The successfully collected questionnaire data revealed an interesting pattern regarding the students' perceptions of the concept of gender in Islamic marriage. When asked about the changes in the concept of gender with the development of digital technology, 26.8% of the respondents strongly agreed that the changes were very significant, while 61.6% felt that there was little change. These responses indicate a growing awareness among students of the complexity of the relationship between gender and technology. When asked how important it was to understand gender issues, the majority of respondents, 52.7%, agreed that it was very important, suggesting an awareness of the consequences of social change. These data not only highlight the increasing awareness of gender issues, but also suggest that students want to be involved in discussions about how marriage should be handled in the digital age. From these findings it can be concluded that most students expect an education that is relevant and responsive to the modern context. This poses a challenge for curriculum developers to address these evolving views.

Analysis of the documentary data shows that *Fiqh* teaching does not fully address important issues such as gender in the context of marriage. The *Fiqh* books for grades X and XII published by the General Directorate of Islamic Education do not include this topic in the table of contents. Meanwhile, the *Fiqh* book for grade XI discusses gender and marriage, but unfortunately does not link it to the reality of the digital age. This shows a gap in teaching materials that should address gender issues in a broader and more dynamic context. The mismatch between students' high awareness of gender issues and the lack of information in teaching materials creates a disharmony in education. Ignoring the importance of the digital context in teaching *fiqh* can hinder students' ability to understand Islamic marriage law in a relevant way. A more holistic approach to teaching *fiqh* is therefore needed to meet the challenges of an increasingly complex age.

viii FIKIH MA PEMINATAN IPA, IPS, BAHASA & MA KEJURUAN KELAS XI	
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<b>PRAWACANA</b>	94
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2. Perempuan-perempuan yang boleh dipinang	98
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Figure 5. The Fiqh Book for Grade XI Source: the General Directorate of Islamic Education

Table 2. Contemporary Islamic Gender Discourse: Student Awareness vs. Curriculum Gap in *Fiqh al-Munākahāt* Education

Dimensions	Student Perception & Awareness (N=112)	Curriculum Reality (Documentary Analysis)	Educational Gap & Implications
Gender Concept Evolution in Digital Age	<ul style="list-style-type: none"> <li>26.8% perceive significant change</li> <li>61.6% perceive slight change</li> <li>Total: 88.4% aware of gender dynamics shift</li> </ul>	<ul style="list-style-type: none"> <li>Grade X: Gender in marriage NOT discussed</li> <li>Grade XII: Gender in marriage NOT discussed</li> <li>Grade XI: Discussed but NOT linked to digital context</li> </ul>	Critical Mismatch: High student awareness (88.4%) contrasts sharply with minimal curriculum integration, indicating systemic lag in educational responsiveness
Importance of Gender Understanding in Marriage	<ul style="list-style-type: none"> <li>52.7% consider it very important</li> <li>36.6% consider it important</li> <li>Total: 89.3% recognize significance</li> </ul>	Fiqh textbooks (General Directorate of Islamic Education) lack comprehensive gender discourse integrated with contemporary realities	Pedagogical Dissonance: Students demand relevance (89.3%) but curriculum fails to provide gender-sensitive, digitally-informed fiqh education

Student Expectations vs. Educational Delivery	<ul style="list-style-type: none"> <li>• Growing awareness of gender-technology complexity</li> <li>• Desire for involvement in discussions about marriage in digital age</li> <li>• Expectation for relevant and responsive education</li> </ul>	Grade XI book discusses gender superficially without addressing: <ul style="list-style-type: none"> <li>• Digital mediation of gender roles</li> <li>• Contemporary gender equality discourse</li> <li>• Online religious authority dynamics</li> </ul>	Educational Urgency: Students expect holistic fiqh education that bridges classical jurisprudence with modern gender discourse; current materials inadequate
Theoretical Alignment (Badran's Islamic Gender Theory)	High receptivity to evolving gender roles (88.4%) indicates readiness for contemporary Islamic gender discourse	Curriculum reflects traditional, static approach to gender in fiqh, lacks Badran's emphasis on gender justice and reinterpretation	Reform Imperative: Integration of contemporary Islamic feminism perspectives essential to align teaching with student consciousness and Islamic gender justice principles
Actionable Recommendations	Student demand signals need for: <ol style="list-style-type: none"> <li>1. Gender-integrated curriculum</li> <li>2. Digital-context awareness</li> <li>3. Critical engagement spaces</li> </ol>	Current gap requires: <ol style="list-style-type: none"> <li>1. Curriculum redesign for grades X &amp; XII</li> <li>2. Grade XI enhancement with digital dimensions</li> <li>3. Teacher training on gender-sensitive pedagogy</li> </ol>	Strategic Priority: Develop holistic fiqh curriculum incorporating <i>maqāṣid al-sharī'ah</i> principles of justice, contemporary gender discourse, and digital literacy

Sources: Primary data: Online questionnaire via Google Form (N=112 students from MAN Bali and Jakarta), Secondary data: Fiqh textbooks for grades X, XI, XII published by General Directorate of Islamic Education, Ministry of Religious Affairs, Theoretical framework: Margot Badran's Contemporary Islamic Gender Theory

## Digital Religion

In order to understand the relevance of digital technology in the practice of *Fiqh al-Munākaḥāt*, the data obtained through a Google Form questionnaire from 112 respondents showed an interesting trend. Questions about the extent to which social media and digital applications facilitate the understanding of Islamic marriage rules showed quite positive results, with as many as 29.5% of respondents feeling that the media made it very easy for them to understand this fiqh. Meanwhile, 63.4% of respondents felt that digital media made it easier for them, indicating strong support for using this platform for learning. Conversely, only 4.5% of respondents said that digital media did not facilitate understanding and 2.7% of respondents were unsure about its effectiveness. Furthermore, when asked about the frequency of using digital media for information about Islamic marriage, 21.4% of respondents had never used this service. However, the majority of respondents, 45.5%, admitted to having used digital media, suggesting that there are great opportunities for education in the digital age. With 25.9% of respondents looking for information often and 7.1% doing so very often, there is clearly a need and interest in exploring this topic further. Generalisations from these data should provide inspiration for the integration of technology in religious education.

The data presented through this questionnaire also illustrates an interesting trend regarding the use of social media in understanding *Fiqh al-Munākaḥāt*. The results show that

a large proportion of respondents - 29.5% - felt that digital applications had greatly facilitated their understanding. In addition, 63.4% of respondents felt that social media also facilitated this process. It can be seen that although there were a few who doubted the capabilities of digital media, the majority of respondents clearly saw their benefits. In terms of frequency, the fact that 45.5% of respondents had used digital media to find information suggests that its use is fairly widespread in society. This trend highlights the need to further explore the role of technology in changing the paradigm of religious understanding, particularly in the context of marriage. In addition, the use of these media has the potential to democratise access to fiqh knowledge, which may previously have been hampered by geographical and cultural boundaries. These findings provide a basis for further exploration of how digitisation can support the development of religious understanding in the modern era.

Through in-depth analysis, the data collected provides a broader interpretation of the influence of digital technology on religious practices, particularly in *Fiqh al-Munākaḥāt*. The questionnaire data shows that 29.5% of respondents believe that social media greatly facilitates the understanding of marriage in Islam, which is an important indicator for the development of religious education. Conversely, the data also shows that 4.5% of respondents feel that there is no benefit to be gained from these media, highlighting the challenges of providing accurate religious information. The data also highlights the relationship between the use of digital media and information seeking, where 21.4% of respondents have never used the platform to seek information. However, the majority of those who did seek information, namely 73% who said they had to do so very often, highlighted the importance of the role of technology in developing understanding of fiqh. This suggests that there is an opportunity to improve the quality and relevance of content in a modern context. Therefore, understanding the relationship between digitalisation and *Fiqh al-Munākaḥāt* in the context of society has now become more relevant and important, thereby enriching academic discourse and religious practice.

Table 3. Digital Religion Framework: Technology-Mediated Understanding of *Fiqh al-Munākaḥāt* Among Generation Z Muslims

Campbell's Digital Religion Dimensions	Facilitation of Understanding (N=112)	Frequency of Digital Media Usage	Implications for Religious Education
Digital Mediation of Religious Knowledge	<ul style="list-style-type: none"> <li>• 29.5% find digital media very facilitating</li> <li>• 63.4% find it facilitating</li> <li>• Total positive: 92.9%</li> <li>• Only 4.5% no benefit</li> <li>• 2.7% unsure</li> </ul>	<ul style="list-style-type: none"> <li>• 45.5% have used digital media</li> <li>• 25.9% use it often</li> <li>• 7.1% use it very often</li> <li>• Total active users: 78.5%</li> <li>• 21.4% never used</li> </ul>	Paradigm Shift: Digital platforms fundamentally transform how fiqh knowledge is accessed and internalized; traditional textual authority complemented by digital mediation
Democratization of Fiqh Access	Strong support for learning platforms (92.9% positive response) indicates breaking down traditional barriers	Widespread usage (78.5%) across diverse backgrounds demonstrates accessibility beyond geographical and cultural boundaries	Equity Opportunity: Technology enables inclusive access to Islamic marriage law knowledge previously limited by socio-economic or geographical constraints

Digital Religious Authority	High facilitation rates (92.9%) suggest students trust digital sources for religious learning	Majority seeking information digitally (78.5%) indicates shift from traditional <i>'ulama</i> -centered authority to distributed online sources	Authority Reconfiguration: Emergence of “digital <i>fatwa</i> culture” where religious guidance increasingly sought through online platforms; requires quality control mechanisms
Challenges & Risks	<ul style="list-style-type: none"> <li>• 4.5% perceive no benefit</li> <li>• 2.7% uncertain effectiveness</li> <li>• Total skepticism: 7.2%</li> </ul>	21.4% never used digital media for Islamic marriage information	Quality Concerns: Risk of fragmented, unverified information; need for standardized digital fiqh frameworks and certification systems for online religious content ( <i>amanah</i> and <i>ṣiḥḥah</i> )
Educational Integration Potential	92.9% facilitation rate + 78.5% active usage = Strong foundation for digital pedagogy	Frequent users (33% often/very often) demonstrate sustained engagement with digital religious content	Strategic Innovation: Integration of technology in religious education is not optional but essential; curriculum must incorporate digital literacy and critical evaluation of online fiqh sources
Theoretical Validation (Campbell)	Data confirms Campbell's thesis: religious practices reshaped through online engagement	Active digital religious engagement (78.5%) validates transformation of religiosity in digital spaces	Academic Contribution: Empirical evidence supports Campbell's Digital Religion theory in specific context of Islamic marriage law among Indonesian Muslim youth

Source: Primary data from online questionnaire via Google Form (N=112 students from MAN Bali and Jakarta), analyzed through Heidi Campbell's Digital Religion theoretical framework

### Discourse of Contextual Understanding of *Fiqh al-Munākaḥāt*

This study reveals the complex dynamics in the contextual understanding of *Fiqh al-Munākaḥāt* in the digital age. The findings indicate a significant adaptation among Indonesian Muslim youth, with 78.6% acknowledging the impact of digital media on their views of Islamic marriage, and 61.6% finding technology helpful in understanding related norms. Furthermore, 88.4% observed shifts in gender concepts within marriage, and 78.5% actively use digital platforms to seek religious information. Together, these results demonstrate how *Fiqh al-Munākaḥāt* is being reinterpreted through digital mediation, evolving gender awareness, and post-secular engagement.

From a *fiqh* perspective, this signals the dynamic nature of *ijtihād*, where legal reasoning extends beyond traditional settings into digital spaces, a shift consistent with Habermas's post-secular theory. The high receptivity to digital religious content also affirms Campbell's concept of digital religion and points to an emerging “digital *fatwa* culture.” While this democratizes access to religious knowledge, it also underscores the need for frameworks to ensure the authenticity (*ṣiḥḥah*) and trustworthiness (*amanah*) of online Islamic content.

Concurrently, the evolution in gender perceptions aligns with Badran's Islamic gender discourse and underscores the urgency of aligning *Fiqh al-Munākaḥāt* with the higher objectives of *maqāṣid al-sharī'ah*, particularly in protecting lineage (*ḥifẓ al-nasl*), intellect (*ḥifẓ*

*al-‘aql*), and religion (*hifz al-dīn*). The gap between student awareness and the static gender discourse in formal curricula highlights a critical area for educational reform.

In sum, this study illustrates how *Fiqh al-Munākahāt* can remain a living, adaptive discipline by integrating digital realities and contemporary gender discourse within an Islamic ethical framework, guiding the Muslim community toward marital practices that uphold justice (*‘adl*), compassion (*rahmah*), and societal well-being (*maṣlahah*).

### Research Implications

This study yields significant implications across theoretical, educational, and practical domains. Theoretically, it validates and extends the integration of Habermas’s post-secularism, Badran’s Islamic gender discourse, and Campbell’s digital religion into a cohesive framework for analyzing contemporary Islamic jurisprudence, thereby introducing and substantiating the novel concept of “digital fiqh.” For Islamic education, the findings present an urgent mandate for curriculum reform within Indonesian Islamic high schools (*Madrasah Aliyah*), necessitating the integration of contemporary gender perspectives and digital literacy to bridge the pronounced gap between students’ digitally mediated realities and static textbook content. Practically, the documented shift toward a decentralized “digital *fatwa* culture” implies that religious institutions and authoritative scholars must proactively engage with online platforms to guide the younger generation, establish verification mechanisms for digital religious content, and reconfigure religious authority within the digital public sphere. Ultimately, the study advocates for a dynamic, context-sensitive *ijtihad* that consciously incorporates digital realities and evolving social norms within the enduring ethical framework of *maqāṣid al-sharī‘ah*, ensuring Islamic marriage law remains both authentically grounded and societally relevant.

### Research Limitations

Several limitations of this study must be acknowledged to contextualize its findings and guide future research. First, the scope of the sample, confined to high school students (*Madrasah Aliyah*) in two specific regions of Indonesia (Buleleng and Jakarta), limits the generalizability of the results to other demographic groups, such as university students, young professionals, or Muslim communities in different socio-cultural or national contexts. Second, methodological constraints are present; the primary reliance on online questionnaires may have introduced a sampling bias toward more digitally literate respondents, while the cross-sectional design captures only a snapshot in time, unable to trace the evolution of understanding longitudinally. Third, the study leaves certain dimensions unexplored, notably the perspectives of traditional religious authorities (*‘ulamā’*) and educators on the digital shifts identified, and it focuses on perceptions rather than examining how “digital fiqh” influences actual marital practices and family dynamics. These limitations highlight the need for broader, longitudinal, and mixed-methods research to build upon this foundational work.

### CONCLUSION

This study confirms that *Fiqh al-Munākahāt* is undergoing a significant reinterpretation among Indonesian Muslim youth in the digital age. The findings demonstrate a clear

integration of technology into religious learning and a heightened awareness of evolving gender norms, which together challenge traditional pedagogical and jurisprudential approaches. By synthesizing post-secular, Islamic gender, and digital religion theories, this research not only validates the relevance of Islamic marriage law in contemporary society but also establishes “digital fiqh” as a necessary framework for future scholarship. Ultimately, the study underscores that for *Fiqh al-Munākahāt* to remain a guiding force for justice and compassion, it must continue to evolve through context-sensitive *ijtihad* that thoughtfully engages with both digital mediation and progressive gender discourse.

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### AI Usage Declaration

In preparing this manuscript, the authors utilized two AI-powered tools to assist with the research process. Dimension AI was employed to identify relevant literature and cross-check citation patterns. Additionally, Grammarly was used to review the manuscript for grammatical accuracy, spelling, and clarity of academic expression. The core research questions, methodological design, data collection, analysis, interpretation of results, and substantive arguments remain the original and independent work of the authors, who take full responsibility for the final content.

### Author Contribution Statement

All authors made substantial contributions to this research and manuscript. Fitri Liza was responsible for the conceptualization, methodology, supervision, and writing of the original draft. Achmad Yani managed project administration, investigation, and data collection. Tri Gunawan contributed to formal analysis, data curation, and visualization. Wilnan Fatahillah was involved in literature review, validation, and writing-review and editing. All authors have read and approved the final version of the manuscript to be published.

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