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ORIGINAL RESEARCH ARTICLE

Gamophobia in Generation Z: Analysis of Psychological, Social, and Economic Factors from The Perspective of Islamic Family Law (A Study in Sukajadi Village, Bumi Ratu Nuban, Central Lampung)

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ABSTRACT

The phenomenon of gamophobia, or fear of marriage, is increasingly concerning among Generation Z, including in rural areas. This study aims to analyze the psychological, social, and economic factors influencing gamophobia in Generation Z and its relevance to Islamic Family Law. The research employed a descriptive qualitative approach with field research type in Sukajadi Village, Bumi Ratu Nuban, Central Lampung. Data collection techniques included non-participatory observation, in-depth interviews with 10 informants (village head, religious leaders, community leaders, parents, and Generation Z individuals), and documentation. Data analysis used data reduction, data display, and conclusion verification. The results showed that gamophobia in Generation Z was at mild to moderate levels, characterized by anxiety when discussing marriage, overthinking, and low self-confidence. Dominant psychological factors included family trauma and fear of failure; social factors included social media influence and individualistic lifestyle; economic factors included job instability and high wedding costs. From the Islamic Family Law perspective, gamophobia is relevant as a form of caution but contradicts Islamic principles if excessive to the point of avoiding marriage without valid shari'ah reasons. This study recommends an integrated premarital guidance program.



ABSTRAK

Fenomena gamophobia atau ketakutan terhadap pernikahan semakin mengkhawatirkan di kalangan Generasi Z, termasuk di wilayah pedesaan. Penelitian ini bertujuan menganalisis faktor psikologis, sosial, dan ekonomi yang memengaruhi gamophobia pada Generasi Z serta relevansinya terhadap Hukum Keluarga Islam. Penelitian menggunakan pendekatan kualitatif deskriptif dengan jenis field research di Desa Sukajadi, Bumi Ratu Nuban, Lampung Tengah. Teknik pengumpulan data melalui observasi nonpartisipatif, wawancara mendalam dengan 10 informan (kepala desa, tokoh agama, tokoh masyarakat, orang tua, dan Generasi Z), serta dokumentasi. Analisis data menggunakan reduksi data, penyajian data, dan verifikasi kesimpulan. Hasil penelitian menunjukkan gamophobia pada Generasi Z berada pada tingkat ringan hingga sedang, ditandai kecemasan membahas pernikahan, overthinking, dan rendahnya kepercayaan diri. Faktor psikologis dominan meliputi trauma keluarga dan ketakutan kegagalan; faktor sosial meliputi pengaruh media sosial dan gaya hidup individualistik; faktor ekonomi meliputi ketidakstabilan pekerjaan dan biaya pernikahan tinggi. Dalam perspektif Hukum Keluarga Islam, gamophobia relevan sebagai bentuk kehati-hatian namun bertentangan jika berlebihan hingga menghindari pernikahan tanpa alasan syar'i. Penelitian ini merekomendasikan program bimbingan pranikah terintegrasi.

Keywords: Gamophobia, Generation Z, Islamic Family Law, Psychological Factors, Marriage Readiness

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1. INTRODUCTION

The phenomenon of gamophobia, popularly known as "Marriage Is Scary," constitutes a form of fear of marriage that is increasingly prominent among Generation Z, particularly in the current digital era. Generation Z individuals often perceive marriage as a frightening commitment fraught with risks of conflict, divorce, and heavy responsibilities (Tirta & Arifin, 2025). This phenomenon is reinforced by narratives on social media that highlight sensationalized accounts of marital failures and negative marriage experiences (Rahmawati, 2025). A number of studies indicate that exposure to such negative content can influence Generation Z's perceptions, leading them to delay or even avoid marriage (Riswandi et al., 2025). This fear is rooted in psychological aspects, such as future uncertainty and traumatic family experiences, which shape negative cognitive biases toward marriage (Hikmah et al., 2024).

Psychological factors play a significant role in the emergence of gamophobia among young people, particularly concerning fear of commitment and inability to cope with family life. Research indicates that negative past experiences, such as witnessing parental divorce or family conflict, can heighten fear of marriage among Generation Z (Nisa & Abdullah, 2024). This fear is subsequently reinforced by anxiety about selecting a suitable life partner, which constitutes an important psychological factor in marriage readiness (Alghifari & Khairiyasdien, 2025). Psychologically, individuals experiencing gamophobia tend to avoid situations perceived as triggering long-term commitment, such as serious relationships and joint future planning with partners (Hikmah et al., 2024).

Negative perceptions of marriage among Generation Z are influenced not only by psychological factors but also by social, cultural, and social media developments. Through digital platforms such as TikTok, Instagram, and other social media, various narratives about marriage spread very rapidly. The content circulating often features stories of divorce and domestic conflict. Such information exposure indirectly reinforces the emergence of fear or anxiety regarding marriage (Tirta & Arifin, 2025). Social media also shapes unrealistic ideal relationship standards, which subsequently trigger disappointment when relationship realities fail to meet these expectations (Dewi et al., 2025).

Economic aspects also constitute strong determinants in Generation Z's decisions to delay or avoid marriage. Economic uncertainty, rising living costs, and financial pressures make many individuals feel unprepared for marriage (Oktaviani & Krismono, 2025). Economic readiness becomes an essential prerequisite before entering married life, particularly when marital responsibilities include fulfilling basic family needs. Empirical research demonstrates that the majority of young people consider financial readiness as the primary condition before marriage (Harahap et al., 2025).

From the perspective of Islamic Family Law, marriage is not merely a social contract but also an act of worship and a *sharī'ah* obligation that entails clearly defined rights and obligations for both spouses. Islamic marriage law emphasizes the importance of mental, spiritual, and economic readiness as part of the perfection of the marriage act, consistent with the Compilation of Islamic Law (KHI) and the principles of *maqāṣid al-sharī'ah* (Nurbaya et al., 2025). Islamic Family Law views marriage as a means of preserving religion, lineage, and honor (*ḥifẓ al-dīn*, *ḥifẓ al-nasl*) while simultaneously constituting a form of worship and moral responsibility.

An initial preliminary survey conducted in Sukajadi Village, Bumiratu Nuban District, Central Lampung, revealed a tangible phenomenon regarding Generation Z's attitudes toward marriage. Based on village monograph data, the number of Generation Z individuals (ages 15-27) exceeds 600 persons out of a total population of approximately 3,000. Many young people in this village express fear and reluctance to marry in the near future, feeling unprepared to face the responsibilities of marriage. This fear emerges from various personal and family experiences, including witnessing domestic conflict or divorce within their families or neighborhoods, subsequently forming negative perceptions of marriage. Additionally, social media influence reinforces their fears (Karmila, 2026).

Several relevant studies have been conducted regarding this phenomenon. Annisa et al. (2024) examined the relationship between marriage readiness and fear of commitment in early adulthood, demonstrating that the higher the psychological readiness, the lower the fear of marriage. Alimuddin & Syafruddin (2024) identified the "Marriage is Scary" phenomenon among Generation Z university students, influenced by social media, psychosocial pressure, and economic conditions. Harahap et al. (2025) revealed that economic factors, relationship trauma, environmental pressure, and Islamic family values influence fear of marriage among young people. Rahmawati & Hidayat (2023) examined the influence of social media on Generation Z's perceptions of marriage. Sari & Nugroho (2022) investigated factors influencing marriage postponement among young people in Indonesia.

However, most research remains focused on specific aspects such as psychological readiness, social media influence, or economic factors in isolation. These studies are generally conducted in university student contexts or general populations and have not extensively examined the gamophobia phenomenon within specific rural community contexts. Furthermore, studies linking the gamophobia phenomenon with the perspective of Islamic Family Law remain limited. A research gap exists that requires filling through a more comprehensive study integrating psychological, social, and economic factors simultaneously within a single analysis.

The novelty of this research lies in its multidisciplinary approach examining the gamophobia phenomenon in Generation Z holistically while linking it to the perspective of Islamic Family Law within the local context of Sukajadi Village, Bumiratu Nuban, Central Lampung. This research not only analyzes causative factors separately but also examines the interaction among these factors in shaping Generation Z's mindset toward marriage. Thus, this research is expected to provide theoretical contributions to the development of Islamic Family Law scholarship and practical contributions for stakeholders in formulating appropriate intervention programs.

2. RESEARCH METHODS

This research employs field research, with data collection conducted in the field to observe a phenomenon within a natural setting (Irkhaniyati, 2021). The research location is Sukajadi Village, Bumiratu Nuban District, Central Lampung Regency. Location selection was based on preliminary survey findings indicating a significant gamophobia phenomenon among Generation Z in that village. The research approach employed is descriptive qualitative, a research method grounded in post-positivist philosophy, used to examine natural object conditions with the researcher as the key instrument (Sugiyono, 2018).

Research informants were determined using purposive sampling with specific criteria. The informants in this study consisted of the Head of Sukajadi Village, religious leaders, community leaders, parents with Generation Z children, and five Generation Z representatives (ages 18-27) exhibiting gamophobia symptoms. Total informants numbered 10 persons. Primary data sources were obtained directly from interviews with informants, while secondary data sources were obtained from relevant books, journals, and village documents (Nasution, 2019). Data collection techniques employed three methods: non-participatory observation, in-depth interviews, and documentation.

Research instruments included observation guidelines, semi-structured interview guidelines, and documentation guidelines. Data validity was tested through three triangulation techniques: source triangulation (comparing data from various informants), technique triangulation (combining observation, interviews, and documentation), and time triangulation (conducting checks at different times) (Sugiyono, 2018). Extended observation was also conducted for two weeks to ensure data consistency. Researcher persistence was enhanced through reading various references and previous research to deepen understanding of the phenomenon under study.

Data analysis techniques employed the interactive Miles and Huberman model consisting of three stages. First, data reduction, namely summarizing, selecting essential matters, and focusing on important aspects related to gamophobia (Sugiyono, 2018). Second, data display, presenting data in structured narrative form. Third, conclusion drawing and verification, concluding research findings based on valid and consistent evidence. Data analysis was conducted inductively, proceeding from individual phenomena to derive general conclusions about gamophobia in Generation Z.

3. RESULTS AND FINDINGS

The research findings indicate that gamophobia among Generation Z in Sukajadi Village constitutes a real phenomenon that is developing along with changing times. Based on demographic data, the Generation Z group in this village (ages 10-29) numbers 820 individuals out of a total population of 2,481, or approximately 33% of the entire population. The composition of males and females is relatively balanced. The gamophobia phenomenon is evident from the attitudes of young people who tend to avoid discussions related to marriage in various situations, whether within family, social, or community settings. On several occasions, when the topic of marriage was raised, some Generation Z individuals displayed uncomfortable expressions, such as diverting conversation, laughing nervously, or even choosing to remain silent. There is a strong tendency not to establish serious relationships with long-term commitment.

Interview with the Head of Sukajadi Village, Mr. Yusup Sukardi, revealed that currently many young people tend to postpone or even fear marriage because they feel unprepared, especially in terms of economy and mentality. He stated that environmental and social media influences are very significant in shaping their mindsets. Today's young generation has different life orientations compared to previous generations, prioritizing personal freedom and career achievement. He added that while marriage was once considered the primary goal, now many consider marriage an option that can be postponed. The village government does not yet have specific programs directly addressing young people's marriage readiness.

Interview with a religious leader, Mr. Nurwahid, stated that in Islam, marriage is an act of worship and recommended for those who are capable. Excessive fear of marriage is actually not aligned with Islamic teachings, because marriage serves as a means of self-preservation and building a family that embodies *sakinah*, *mawaddah*, and *rahmah*. He added that such fear often arises due to a lack of religious understanding and minimal spiritual guidance for young people. Many Generation Z individuals are more influenced by negative information from social media than by actual religious teachings. If young people are equipped with good religious understanding, they will not be excessively afraid of marriage.

Interview with a community leader, Mr. Imam Santoso, revealed that social factors have a significant influence on the emergence of gamophobia. Today's children see many examples of disharmonious households, both from the surrounding environment and from social media, leading them to hold negative views of marriage. The modern lifestyle that tends toward individualism

also influences young people's mindsets. They prioritize personal freedom and avoid responsibilities perceived as burdensome, such as marriage. The peer environment is also highly influential; if friends share the same views, the fear becomes even stronger.

Interview results with parents indicate that the family plays an important role in shaping Generation Z's views on marriage. One parent conveyed that their child often says they are afraid to marry because they feel unprepared and fear failure, as often seen around them, perhaps also due to negative family experiences. Parents acknowledged that communication about marriage remains insufficiently open, so children obtain more information from external sources. There is concern that their children are overly influenced by social media and peer environments. Parents also experience a dilemma between hoping their children will marry soon and worrying that forcing them will result in unpreparedness.

Interviews with five Generation Z respondents provided more detailed descriptions. The first respondent (male, 22 years old, unemployed) stated feeling afraid to marry because he sees many divorces around him and feels mentally and economically unprepared. The second respondent (female, 24 years old, private sector employee) said she often overthinks when discussing marriage, fearing she cannot make her partner happy and fearing failure. The third respondent (male, 23 years old, entrepreneur) expressed a preference for focusing on career first because marriage requires thorough readiness. The fourth respondent (female, 21 years old, university student) conveyed that social media greatly influences her because much content shows the negative aspects of marriage. The fifth respondent (male, 25 years old, farmer) said he actually wants to marry but is still afraid because he does not have stable employment.

Based on observation results, dominant psychological factors influencing gamophobia include family trauma, tendency toward overthinking, lack of self-confidence, and fear of failure. When the topic of marriage was discussed, most Generation Z individuals displayed negative emotional responses such as anxiety, restlessness, and reluctance to continue the conversation. They appeared more likely to divert the topic or provide brief answers indicating disinterest. A fairly high tendency toward overthinking was also found, where individuals often imagined possible negative outcomes in marriage, such as domestic conflict, divorce, and unhappiness.

Social factors influencing gamophobia include peer influence, social media, changes in social interaction patterns, and value shifts within families. Generation Z tends to be influenced by peer opinions, the majority of whom view marriage as something burdensome and risky. Social media influence is very dominant, with much content portraying the negative aspects of marriage, such as domestic conflict, infidelity, and divorce. Continuous exposure to such information leads to the formation of perceptions that marriage is not something pleasant. Generation Z's lifestyle, which tends toward individualism and prioritizes personal freedom, also reinforces the tendency to avoid long-term commitment.

Economic factors influencing gamophobia include job instability, low financial readiness, high wedding costs, and concerns about economic responsibilities within the household. The majority of Generation Z have not achieved adequate financial readiness to enter marriage. Employment conditions remain unstable, with some still students, university students, or workers with irregular incomes. Considerable concern emerges regarding expensive wedding costs, as well as post-

marital economic responsibilities such as household needs, housing, and family maintenance. This condition makes marriage perceived as a heavy economic burden.

4. RESULTS AND DISCUSSION

Gamophobia in Generation Z in Sukajadi Village

The gamophobia phenomenon among Generation Z in Sukajadi Village can be analyzed as a form of fear of marital commitment that is not merely individual but is also influenced by social construction and psychological experiences. Theoretically, gamophobia is defined as excessive fear of marriage related to anxiety about responsibility, relationship failure, and past traumatic experiences (Putri & Rahman, 2021). Research findings indicate that Generation Z in Sukajadi Village tends to avoid discussions about marriage, feel anxious when the topic arises, and prefer relationships without long-term commitment. This aligns with Muslimin's (2021) assertion that gamophobia sufferers tend to avoid marriage as a self-defense mechanism against perceived anxiety.

When linked to the theory of gamophobia symptoms, these research findings demonstrate reasonably strong correspondence, particularly regarding indicators of avoidance, irrational fear, and tendencies toward negative thinking about marriage. Generation Z in Sukajadi Village generally recognizes that their fears are not entirely rational, yet they remain difficult to control. This condition aligns with Fadillah & Suryani's (2023) findings affirming that fear of marriage among young people is often triggered by negative perceptions continuously constructed in individual minds. Recent research by Tirta & Arifin (2025) also confirms that the "marriage is scary" phenomenon among Generation Z results from social construction influenced by digital media and environmental experiences.

From the perspective of causative factors, the gamophobia phenomenon identified demonstrates complex interaction between internal and external factors. Psychologically, less harmonious family experiences constitute one of the primary triggers for the emergence of fear of marriage. This aligns with Lestari & Hidayat's (2022) research stating that negative family experiences can shape individual perceptions of future marital relationships. Research by Karmila (2026) also affirms that fear of marriage among Generation Z is a sociological phenomenon influenced by changes in family structure and social interaction patterns.

Psychological Factors of Gamophobia

Psychological factors play a very dominant role in influencing the emergence of gamophobia in Generation Z. Based on research findings, fear of marriage is not merely ordinary anxiety but has developed into a fairly complex emotional response, such as excessive anxiety, overthinking, and lack of self-confidence. This condition aligns with Nugraha's (2020) assertion that fear is an emotional response arising from threat perception shaped by individual thinking. Research by Alghifari & Khairiyasdien (2025) also found that preferences for life partner selection have a significant relationship with fear of marriage among Gen-Z.

Traumatic experiences, whether directly experienced within the family or obtained through environmental observation, play a significant role in shaping such fear. This aligns with theory stating that negative past experiences constitute one of the primary factors triggering gamophobia (Lestari & Hidayat, 2022). Research by Nisa & Abdullah (2024) specifically found that the gamophobia phenomenon in Gen Z is an impact of parental divorce cases. Respondent statements admitting fear of marriage due to frequent observation of family conflict indicate a process of trauma internalization affecting their mindsets. Research by Harahap et al. (2025) also confirms that relationship trauma is a dominant factor causing fear of marriage.

Low self-confidence and mental readiness also constitute dominant psychological factors. This is evident from respondent statements expressing inability to fulfill responsibilities as a spouse or head of household. This condition aligns with Annisa et al.'s (2024) research findings stating a negative relationship between marriage readiness and fear of commitment in early adulthood. When individuals feel they lack sufficient capacity to undergo married life, they tend to avoid commitment as a form of self-protection. Research by Dewi et al. (2025) also found that marriage readiness in Generation Z is strongly influenced by their psychological perceptions of marriage.

Social Factors of Gamophobia

Social factors are proven to have a strong influence in shaping gamophobia in Generation Z. Research findings indicate that the social environment, both directly and indirectly, plays a major role in building negative perceptions of marriage. Peer influence is a primary factor, with Generation Z tending to follow their group's mindset. This aligns with sociological theory stating that social norms within groups have the power to influence individual behavior and decisions (Karmila, 2026). Research by Oktaviani & Krismono (2025) also found that the "marriage is scary" phenomenon in Generation Z is strongly influenced by changes in social norms and digital culture.

Social media constitutes the most dominant social factor in the current digital era. Generation Z, having grown up in a digital environment, is highly vulnerable to the influence of information circulating on social media. Based on research findings, many respondents admitted to frequently viewing negative content about marriage. Continuous exposure to such content shapes perceptions that marriage is frightening and full of risks. This aligns with Rahmawati's (2025) research stating that the construction of marriage meaning among Muslim Gen Z on social media is strongly influenced by "marriage is scary" content on TikTok. Research by Riswandi et al. (2025) also confirms that Muslim Gen-Z university student perspectives on the marriage is scary issue are strongly influenced by social media.

The individualistic lifestyle developing among Generation Z also constitutes a social factor reinforcing gamophobia. This generation tends to prioritize personal freedom, career achievement, and self-development over family life. This aligns with theory stating that changes in social values in modern society have shifted young people's life orientation from collectivism toward individualism (Harahap et al., 2025). Research by Lubis & Iwan (2025) also found that the "marriage is scary" trend among young people is closely related to lifestyle changes and social values.

Economic Factors of Gamophobia

Economic factors constitute important aspects influencing the emergence of gamophobia in Generation Z. Based on research findings, the majority of respondents feel they lack sufficient financial readiness to enter marriage. Unstable employment conditions, irregular incomes, and the large number of Generation Z individuals still students or university students constitute the primary reasons for such fear. This aligns with theory stating that economic readiness is one of the primary determinants in marriage decisions, especially among young people (Sari & Nugroho, 2022). Research by Alimuddin & Syafruddin (2024) also found that economic conditions constitute one factor influencing the marriage is scary phenomenon among university students.

Perceptions of high wedding costs also constitute a factor reinforcing gamophobia. Research findings indicate that Generation Z views marriage as requiring substantial expenses, from wedding ceremonies to post-marital needs. This perception makes them feel burdened before actually entering marriage. This aligns with Rahmawati & Hidayat's (2023) assertion that social construction of high marriage standards also influences individual economic readiness. Research by Harahap et al. (2025) also reveals that economic factors are primary causes of fear of marriage among young people.

Concerns about post-marital economic responsibilities also constitute important factors in gamophobia emergence. Generation Z fears inability to meet family needs, such as living expenses, housing, and children's future education. This condition indicates that economic factors are not merely actual but also predictive, with individuals imagining future possibilities. This aligns with theory stating that economic uncertainty can increase anxiety and fear of marriage (Oktaviani & Krismono, 2025).

Relevance of Gamophobia to Islamic Family Law

The gamophobia phenomenon in Generation Z from the perspective of Islamic Family Law can be analyzed from two sides: relevant as a form of caution and irrelevant if it develops into excessive fear. From the side of relevance, gamophobia can be viewed as aligned with the principle of caution in Islam, particularly regarding readiness in undertaking marriage. In Islamic teachings, marriage is understood not merely as a biological need but also as an act of worship requiring mental, spiritual, and economic readiness (Nurbaya et al., 2025). From the perspective of *maqāṣid al-sharī'ah*, individual readiness before marriage plays a role in preserving the objectives of *sharī'ah*, such as protecting life (*ḥifẓ al-naḥs*) and protecting property (*ḥifẓ al-māl*), to prevent domestic conflict arising from unpreparedness.

However, on the other hand, the gamophobia phenomenon also exhibits aspects that are irrelevant to Islamic Family Law, especially when fear develops excessively and disproportionately, driving individuals to avoid marriage without legitimate *sharī'ah* reasons. In Islam, marriage is the *Sunnah* of the Prophet Muhammad SAW, strongly recommended as part of human nature (*fiṭrah*) and a means of preserving self-honor. When gamophobia causes individuals to reject or postpone marriage extremely without clear basis, this contradicts the principles of Islamic Family Law (Putri & Rahman, 2021). Research by Hikmah et al. (2024) also affirms that gamophobia from the perspective of *Tafsir Al-Munir* is viewed as a form of fear that requires management so as not to contradict marriage values in Islam.

From the perspective of Islamic legal sociology, the tendency to avoid marriage can also be linked to the concept of *tabattul*, namely deliberately distancing oneself from marriage without legitimate reasons. Although Islam does not obligate marriage for every individual, the attitude of permanently rejecting marriage without *sharī'ah* reasons is considered inconsistent with the purpose of human creation as social beings (Oktaviani & Krismono, 2025). Fadillah & Suryani (2023) affirm that uncontrolled gamophobia can lead to emotional instability and decreased quality of interpersonal relationships. Even in the context of *maqāṣid al-sharī'ah*, excessive fear of marriage can hinder the achievement of the objectives of preserving lineage (*ḥifẓ al-nasl*) and preserving religion (*ḥifẓ al-dīn*).

Based on this analysis, comprehensive solutions are required to address the gamophobia phenomenon. Recommendations that can be offered include the need for synergy among various parties in building a *sakinah* family program. The Office of Religious Affairs (KUA) is expected to optimize premarital guidance programs that focus not only on administrative aspects but also on psychological and emotional aspects of prospective couples. Research by Lubis & Iwan (2025) affirms that the role of religious counselors is very important in providing accompaniment to young people in facing fear of marriage. This *sakinah* family program needs to be designed integratively with psychological, social, and religious approaches, enabling it to comprehensively address Generation Z needs.

5. CONCLUSION AND SUGGESTIONS

Based on the research findings and discussion conducted, it can be concluded that gamophobia among Generation Z in Sukajadi Village constitutes a complex form of fear of marriage influenced by both internal and external factors. This phenomenon is characterized by the emergence of anxiety when discussing marriage, tendencies to avoid long-term commitment, overthinking, and low self-confidence in facing married life. The level of gamophobia identified falls within mild to moderate categories, where Generation Z still possesses a desire to marry but with fairly strong accompanying fear and doubt. The three influencing factors—psychological factors (family trauma, overthinking, lack of self-confidence), social factors (peer influence, social media, individualistic lifestyle), and economic factors (job instability, low financial readiness, high wedding costs)—are interrelated and form a mindset that marriage is something risky and burdensome.

The gamophobia phenomenon bears close relevance to Islamic Family Law, particularly regarding understanding the meaning and purpose of marriage as a sacred institution for realizing a *sakinah*, *mawaddah*, and *rahmah* family, as well as part of *maqāṣid al-sharī'ah*. Excessive fear of marriage can become an obstacle to realizing these objectives, even potentially leading to postponement without legitimate *sharī'ah* reasons. On the other hand, Islam also emphasizes the importance of mental, spiritual, and economic readiness before marriage, so that rational fear can still be justified. This research recommends the need for an integrated premarital guidance program involving the Office of Religious Affairs (KUA), the Ministry of Religious Affairs, village government, religious

leaders, and community leaders with psychological, social, and religious approaches simultaneously to minimize the gamophobia phenomenon and prepare Generation Z to build sakinah families in accordance with Islamic Family Law principles.

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