

## INTEGRATING ISLAMIC LEGAL LITERACY AND FAMILY SUPPORT IN SHAPING MARRIAGE READINESS: A STRUCTURAL EQUATION MODELING APPROACH

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### Abstract

Marriage readiness among Muslim young adults is increasingly shaped by the interplay between cognitive and social factors in contemporary society. This study examines the direct and indirect relationships between Fiqh al-Munakahat literacy, family support, and marriage readiness among students in Islamic higher education institutions in Indonesia. A quantitative approach using Partial Least Squares Structural Equation Modeling (PLS-SEM) was applied to data collected from 155 students through purposive sampling. The findings reveal that Fiqh al-Munakahat literacy significantly influences both family support ( $\beta = 0.456, p < 0.001$ ) and marriage readiness ( $\beta = 0.399, p < 0.001$ ), while family support also significantly affects marriage readiness ( $\beta = 0.296, p < 0.001$ ). The results indicate that cognitive factors play a more dominant role than social factors, suggesting that students increasingly rely on religio-legal understanding and self-confidence when preparing for married life. These findings contribute to the development of an integrated cognitive-social framework for strengthening marriage preparation programs in Islamic educational contexts.

Keywords: family support, Fiqh al-Munakahat literacy, marriage readiness, Muslim young adults, Structural Equation Modeling

### Integrasi Literasi Hukum Islam dan Dukungan Keluarga dalam Membentuk Kesiapan Menikah: Pendekatan Model Persamaan Struktural

#### Abstrak

Kesiapan menikah pada dewasa muda Muslim semakin dipengaruhi oleh interaksi antara faktor kognitif dan sosial dalam masyarakat kontemporer. Penelitian ini bertujuan untuk menganalisis hubungan langsung dan tidak langsung antara literasi Fiqh al-Munakahat, dukungan keluarga, dan kesiapan menikah pada mahasiswa di perguruan tinggi Islam di Indonesia. Pendekatan kuantitatif dengan menggunakan Partial Least Squares Structural Equation Modeling (PLS-SEM) diterapkan pada data yang dikumpulkan dari 155 mahasiswa melalui teknik purposive sampling. Hasil penelitian menunjukkan bahwa literasi Fiqh al-Munakahat berpengaruh signifikan terhadap dukungan keluarga ( $\beta = 0,456; p < 0,001$ ) dan kesiapan menikah ( $\beta = 0,399; p < 0,001$ ), sementara dukungan keluarga juga berpengaruh signifikan terhadap kesiapan menikah ( $\beta = 0,296; p < 0,001$ ). Temuan ini menunjukkan bahwa faktor kognitif memiliki peran yang lebih dominan dibandingkan faktor sosial, yang mengindikasikan bahwa mahasiswa semakin mengandalkan pemahaman religio-legal dan kepercayaan diri dalam mempersiapkan kehidupan pernikahan. Hasil penelitian ini berkontribusi pada pengembangan kerangka kognitif-sosial terintegrasi untuk memperkuat program persiapan pernikahan dalam konteks pendidikan Islam.

Kata kunci: dewasa muda Muslim, dukungan keluarga, kesiapan menikah, literasi Fiqh al-Munakahat, Structural Equation Modeling

### INTRODUCTION

In recent decades, the transition to marriage among young adults has undergone significant transformations in both Western and Muslim societies, leading to a decline in readiness for marital commitment. While these patterns emerge primarily from Western settings, they provide a broader comparative context for understanding how sociocultural and economic transformations influence marriage decisions globally. However,

the determinants of marriage readiness differ in Muslim societies, where religious values and family structure remain central in shaping life transitions. A growing body of evidence suggests that young people are increasingly delaying or reconsidering marriage due to shifting cultural values, economic uncertainty, and evolving life priorities (Saharso et al., 2023; Salik et al., 2024; Wilcox & Hawkins, 2024). In the broader global context, including the United States, this trend is often associated with financial instability and

*Article history:*

*Received Januari 07, 2026*

*Received in revised Juni 04, 2026*

*Accepted Juni 05, 2026*

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career development priorities (Hoy & Pokhrel, 2024; Pepin & Cohen, 2024).

Despite increasing attention to marriage delay and shifting life priorities, research on marriage readiness as a developmental and psychological construct remains relatively limited, particularly in religious and non-Western contexts. As a conceptual anchor, this study operationally defines marriage readiness as an individual's emotional, psychological, financial, and relational capacity, encompassing the ability to understand responsibilities, manage interpersonal challenges, and adapt to long-term commitments. Much of the existing literature, however, tends to focus on marriage timing, fertility trends, or relationship outcomes rather than examining individuals' underlying readiness prior to commitment (Kuang et al., 2025). Consequently, without a clear working definition in previous studies, the concept of readiness remains under-theorized and is often treated as a secondary outcome rather than a primary analytical focus. This theoretical gap is particularly significant in Muslim societies, where marriage is not simply a social institution but a religiously guided life transition that demands moral and practical readiness. Therefore, a focused examination of the determinants of marriage readiness is essential for understanding how young people navigate the marital transition in the contemporary context (Davis, 1986; Picchi, 2021).

A similar pattern is evident in Muslim societies, where young adults must navigate the tension between religious commitments and modern expectations of autonomy, career advancement, and financial independence. In Indonesia, national statistics show that approximately 68–69 percent of Indonesian youth aged 16–30 years remain unmarried, indicating that marriage is increasingly viewed not as an immediate life transition but as a complex decision requiring substantial preparedness (Hasanah, 2025). This shift suggests that marriage readiness now extends beyond social approval to include emotional maturity, spiritual preparedness, and financial stability.

From a theoretical perspective, marriage readiness is best understood as a multidimensional construct shaped by the interaction of cognitive, social, and behavioral factors (Sari & Sunarti, 2013; Syakarofath & Sudiana, 2025). The Theory of Planned Behavior (TPB) posits that readiness for major life decisions is influenced by attitudes, subjective norms, and perceived behavioral control (PBC), which together form behavioral intentions. In this study, Fiqh al-Munakahat literacy is specifically

integrated as an operational form of PBC. This is grounded in the argument that a deep understanding of Islamic marriage law and ethics serves as an enabling tool. When individuals master Fiqh literacy, they gain clarity on the spiritual and practical regulations governing rights, obligations, and domestic conflict management. This normative transparency directly strengthens individuals' control beliefs, making them feel more empowered, competent, and efficacious in managing the interpersonal challenges of marriage. In other words, this legal knowledge reduces psychological uncertainty and transforms perceptions of difficulty into a sense of ease in carrying out post-marital roles.

Meanwhile, family support represents a dimension of subjective norms that influences behavioral intention through social expectations, emotional bonds, and the reinforcement of traditional values (Syakarofath & Sudiana, 2025). Therefore, this study focuses on two key determinants of marriage readiness within the TPB framework: Fiqh al-Munakahat literacy as a reflection of PBC, and family support as a manifestation of subjective norms. Complementing this framework, Family Systems Theory emphasizes that individuals are embedded within relational systems in which family interactions, communication patterns, and emotional support significantly shape life decisions, including marriage (Mitchell & Anderson, 1981; Setyawati et al., 2024). From this perspective, marriage readiness is not merely an individual attribute but the outcome of dynamic interactions between internal knowledge and external social environments.

Within Muslim societies, these theoretical perspectives take a more specific form through the role of Islamic legal literacy, particularly Fiqh al-Munakahat. Islamic legal knowledge not only provides procedural guidance but also fosters ethical awareness, responsibility, and the internalization of core values such as justice (*'adl*), affection (*mawaddah*), and tranquility (*sakīnah*), which are central to Islamic family life (Bakti et al., 2025; Hussain & Cooper-Davies, 2024). Prior studies indicate that individuals with stronger religio-legal understanding tend to demonstrate greater role clarity, a stronger sense of responsibility, and enhanced decision-making capacity in marital contexts. However, these studies primarily employ descriptive or normative approaches and rarely investigate the behavioral implications of Islamic legal literacy using integrated quantitative models (Maksum et al., 2025; Mursalin, 2022; Santoso et al., 2022; Sijamhodžić-Nadarević, 2023).

At the same time, family support has been widely recognized as a critical determinant of marriage readiness. It provides emotional reassurance, informational guidance, financial assistance, and normative direction that strengthen individuals' confidence and preparedness for long-term commitments (Boyer et al., 2022; Neckelmann et al., 2023). In Muslim family contexts, such support often includes religious guidance and value transmission, further reinforcing individuals' perceptions and expectations of marriage.

Building on these perspectives, the relationship between *Fiqh al-Munakahat* literacy, family support, and marriage readiness can be understood as an integrated cognitive–social process. Individuals with higher levels of *Fiqh al-Munakahat* literacy are more likely to demonstrate value alignment, responsible behavior, and effective communication, which foster trust and encourage greater family support (Mursalin, 2022; Santoso et al., 2022). In turn, family support functions as a reinforcing social context that translates individual knowledge into practical readiness by enhancing confidence, emotional stability, and decision-making capacity (Boyer et al., 2022; Neckelmann et al., 2023). These dynamics suggest that the influence of *Fiqh al-Munakahat* literacy on marriage readiness operates through both direct and indirect pathways. Accordingly, it is hypothesized that *Fiqh al-Munakahat* literacy influences marriage readiness both directly and indirectly through family support as a mediating mechanism. Based on the theoretical framework and the gaps identified above, the following hypotheses are formulated: H1: *Fiqh al-Munakahat* Literacy positively predicts Family Support. H2: Family Support has a positive and significant effect on Marriage Readiness. H3: *Fiqh al-Munakahat* Literacy directly and positively influences Marriage Readiness. H4: Family Support mediates the relationship between *Fiqh al-Munakahat* Literacy and Marriage Readiness. This study aims to empirically test these direct and indirect pathways to provide a comprehensive understanding of marriage readiness among Muslim young adults.

Despite the growing body of literature, existing studies remain fragmented, often examining Islamic legal literacy and family support as separate determinants of marital outcomes (Jaffal et al., 2022; Saifnazarov et al., 2025). While research on religion-based psychological approaches highlights the importance of integrating religiosity into personal development (Carle, 2019), and family systems research underscores the role of supportive environments in shaping life decisions (Mitchell & Anderson, 1981; Setyawati et al., 2024), empirical models

that integrate cognitive and social dimensions within a single analytical framework remain limited. This gap is particularly evident in Muslim-majority contexts, where religiosity and family structures play a central role in shaping marital attitudes and stability (Hayward et al., 2024; Sabour Esmaeili & Schoebi, 2017).

More specifically, several important gaps remain insufficiently addressed. First, existing studies often examine cognitive and social factors separately, with limited efforts to integrate religio-legal literacy and family support within a single analytical framework, particularly in Muslim-majority developing countries. Second, empirical research on *Fiqh al-Munakahat* literacy remains largely descriptive or normative, with limited use of quantitative approaches that rigorously test its influence on behavioral readiness using advanced statistical models such as Structural Equation Modeling (SEM). Third, much of the existing literature is dominated by Western perspectives, which may not fully capture the socio-religious dynamics of Muslim societies, where religious knowledge and family structures play a central role in shaping life decisions. Addressing these limitations, the present study proposes and empirically tests an integrated cognitive–social mediation model linking *Fiqh al-Munakahat* literacy, family support, and marriage readiness using PLS-SEM within the context of Indonesian Islamic higher education institutions. Unlike prior studies that typically examine religio-legal literacy and family influence separately, this study synthesizes both direct and indirect relationships within a unified analytical framework, thereby providing a more contextually grounded understanding of marriage readiness among Muslim young adults.

This study makes three key contributions to the literature. First, it synthesizes the Theory of Planned Behavior and Family Systems Theory into a unified framework for understanding marriage readiness in a Muslim context. Second, it empirically examines the mediating role of family support in the relationship between Islamic legal literacy and marriage readiness. Third, it provides empirical evidence from an Islamic higher education setting in Indonesia, thereby enriching the limited literature on religion-based determinants of marriage readiness in developing countries.

## METHODS

### Research Design, Location, and Time

This study employed a quantitative research design using Partial Least Squares Structural

Equation Modeling (PLS-SEM) to examine the relationships among Fiqh al-Munakahat literacy, family support, and marriage readiness. PLS-SEM was selected due to its suitability for predictive modeling, complex latent constructs, and relatively small to medium sample sizes, as well as its minimal requirements regarding data distribution (Hair et al., 2012; Sarr & Ba, 2017).

In addition, PLS-SEM was considered appropriate because this study aims not only to test theoretical relationships but also to develop and predict an integrated cognitive–social model of marriage readiness within a relatively underexplored context. Unlike covariance-based SEM (CB-SEM), which is primarily designed for confirming well-established theories, PLS-SEM is more suitable for exploratory and prediction-oriented research that seeks to extend theoretical understanding (Hair et al., 2012, Sarr & Ba, 2017). The approach enables the simultaneous assessment of both measurement and structural models, allowing for a comprehensive evaluation of validity, reliability, and hypothesized relationships (Babin & Svensson, 2012; Bagozzi & Yi, 2012). The study was conducted at an Islamic higher education institution in Indonesia (Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember). Data collection took place in October 2025 during the academic period.

### Sampling Technique

The target population consisted of Muslim young adults engaged in premarital preparation with varying levels of Islamic legal literacy. A purposive sampling technique was applied based on the following criteria: (1) Muslim respondents; (2) aged at least 17 years; (3) unmarried or involved in premarital learning activities; and (4) exposed to basic concepts of Fiqh al-Munakahat through formal or informal education.

A total of 155 respondents participated in this study. The sample size is considered adequate for PLS-SEM analysis and sufficient to detect medium effect sizes in structural models (Hair et al., 2021). Furthermore, the sample size of 155 exceeds the minimum requirement suggested by the 10-times rule for PLS-SEM and is considered statistically sufficient for detecting medium effect sizes in structural models. This supports the adequacy of the sample for estimating the proposed relationships and ensuring acceptable statistical power.

The respondents consisted of 104 males and 51 females, with the majority aged between 17 and

25 years. Most participants were students of the Islamic Family Law program, and 146 were unmarried, which aligns with the focus of this study on marriage readiness. The higher proportion of male respondents reflects the demographic composition of the study setting, where male students constitute a larger share of the enrolled population. Therefore, the gender distribution in the sample generally represents the institutional characteristics rather than a deliberate selection bias.

### Procedures for Data Collection

Data were collected using a structured questionnaire distributed directly to respondents. Participation was voluntary, and informed consent was obtained prior to data collection. The anonymity and confidentiality of all participants were strictly maintained throughout the research process. The instrument was designed using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) to measure perceptions related to Fiqh al-Munakahat literacy, family support, and marriage readiness.

### Measurement and Assessment of Variables

All constructs were measured using indicators adapted and slightly modified from prior studies to fit the context of Islamic higher education students. Specifically, Fiqh al-Munakahat literacy was measured using items adapted from Mursalin (2022) and Santoso et al. (2022); family support was measured based on Boyer et al. (2022); and marriage readiness items were adapted from Leonhardt et al. (2021). Minor modifications were made to ensure contextual suitability within Indonesian Islamic higher education settings. Each item was measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) (Table 1).

Fiqh al-Munakahat literacy was measured using 5 items covering understanding of marriage pillars and validity, spousal rights and obligations, financial responsibilities (*nafaqah*), conflict resolution, and marriage contract procedures. Family support was measured using 5 items including emotional support, informational guidance, financial assistance, encouragement for marital preparation, and involvement in problem-solving. Marriage readiness was measured using 5 items covering emotional maturity, conflict management ability, financial preparedness, understanding of marital roles, and practical planning for married life (Table 1).

Table 1 Operational definition and measurement of variables

Variable	Operational Definition	Indicators	Scale	Reference
Fiqh al-Munakahat Literacy	Understanding of Islamic jurisprudence governing marital matters, shaping ethical decision-making and marital responsibilities.	(1) Marriage pillars & validity (2) Rights & obligations of spouses (3) Maintenance ( <i>nafaqah</i> ) (4) Conflict resolution (5) Marriage contract procedures	Likert 1–5	Mursalin (2022); Santoso et al. (2022)
Family Support	Perceived emotional, informational, financial, and motivational assistance provided by family members that strengthens premarital preparation and readiness for marriage.	(1) Emotional support (2) Informational guidance (3) Financial support (4) Encouragement for marital preparation (5) Involvement in problem-solving	Likert 1–5	Boyer et al. (2022); Neckelmann et al. (2023)
Marriage Readiness	Psychological, emotional, financial, and relational preparedness for entering marriage according to Islamic and social expectations.	(1) Emotional readiness (2) Conflict management (3) Financial preparation (4) Understanding marital roles (5) Practical marital planning	Likert 1–5	Boyer et al. (2022); Leonhardt et al. (2021)

Content validity was assessed through expert review involving two lecturers in Islamic law and one lecturer in psychology. The instrument was revised based on their feedback to improve item clarity, contextual relevance, and conceptual consistency with the study constructs. Construct validity and reliability were subsequently evaluated using outer loadings, Cronbach's Alpha, Composite Reliability (CR), and Average Variance Extracted (AVE). The operationalization of variables ensures that each construct is measured consistently based on established theoretical and empirical literature (Table 1).

### Data Analysis

Data analysis was conducted using PLS-SEM with the SmartPLS software. The analysis involved two main stages: evaluation of the measurement model and evaluation of the structural model.

The measurement model was assessed by examining indicator reliability through outer loadings, internal consistency reliability through Cronbach's Alpha and CR, and convergent validity through AVE. Discriminant validity was primarily evaluated using the Heterotrait–Monotrait Ratio (HTMT), which is considered a more sensitive criterion in recent PLS-SEM literature (Hair et al., 2021). HTMT values below 0.85 were considered indicative of satisfactory discriminant validity. The Fornell–Larcker criterion was additionally employed as a supplementary assessment. The structural model was assessed

by examining path coefficients to test the hypothesized relationships among variables. Bootstrapping with 5,000 resamples was employed to evaluate the statistical significance of the relationships. The coefficient of determination ( $R^2$ ) was used to assess the explanatory power of the model, while effect size ( $f^2$ ) and predictive relevance ( $Q^2$ ) were examined to evaluate the magnitude and predictive capability of the model.

Furthermore, mediation analysis was performed using a bootstrapping procedure with 5,000 resamples following the approach recommended by Preacher and Hayes (2008). The significance of the mediation effect was assessed through the specific indirect effect and its associated p-value. In addition, bias-corrected confidence intervals were examined to determine whether the indirect effect was statistically significant.

To minimize potential bias associated with self-reported data, several procedural remedies were applied. Respondents were assured of anonymity and confidentiality to reduce social desirability bias. In addition, Harman's single-factor test was conducted to assess the presence of common method bias; the results indicated that no single factor accounted for the majority of the variance, suggesting that common method bias was not a significant concern in this study. Full Collinearity Assessment was also performed using Variance Inflation Factor (VIF) values. Following Kock (2015), VIF values below 3.3 indicate the absence of substantial common method bias within the model.

Table 2 Measurement model of fiqh al-munakahat, family support, marriage readiness (n=155)

Constructs / Items	Factor Loadings	Cronbach's Alpha ( $\alpha$ )	Composite Reliability (CR)	Average Variance Extracted (AVE)
<b>Fiqh al-Munakahat (FM)</b>				
I understand the pillars and validity requirements of marriage in Islam.	0.823	0.893	0.921	0.701
I know the rights and obligations of husband and wife according to Islamic jurisprudence.	0.884			
I understand the rules of financial maintenance and economic responsibilities in the household according to Islam.	0.888			
I understand the laws related to divorce and the resolution of marital issues.	0.798			
I know the proper procedures for the marriage contract ( <i>ijab-qabul</i> , guardian, witnesses).	0.787			
<b>Family Support (FS)</b>				
My family supports me if I decide to marry at the right time.	0.693	0.64	0.802	0.576
My parents provide advice and information about marriage preparation.	0.83			
My family understands and supports my religious values regarding marriage.	0.748			
<b>Marriage Readiness (MR)</b>				
I feel emotionally ready to commit to marriage.	0.738	0.799	0.856	0.545
I am confident that I can resolve marital conflicts in a mature manner.	0.824			
I feel financially prepared to start a household (budgeting, saving).	0.617			
I understand the roles and responsibilities of a husband/wife from both religious and social perspectives.	0.816			
I have concrete plans or preparations related to married life (financial planning, housing, etc.).	0.675			

## RESULTS

### Measurement Model Evaluation

The measurement model was evaluated to assess the reliability and validity of the constructs, including indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. Of the five original Family Support indicators, the items related to financial assistance and involvement in problem-solving were

excluded due to low factor loadings ( $< 0.60$ ). Consequently, the construct was represented by three valid indicators in the final measurement model (Table 2).

All factor loadings exceed 0.60, with most above 0.70, indicating acceptable to strong indicator reliability. Composite Reliability (CR) values for all constructs are above 0.70, confirming satisfactory internal consistency. The Average Variance Extracted (AVE) values are above 0.50, indicating adequate convergent validity (Table 2).

Table 3 Assessment of discriminant validity- Fornell-Larcker criterion (n=155)

	Family Support	Fiqh al-Munakahat	Marriage Readiness
Family Support	0.759		
Fiqh al-Munakahat	0.456	0.837	
Marriage Readiness	0.478	0.535	0.738

Although the Cronbach's Alpha value for Family Support (0.640) is slightly below the recommended threshold of 0.70, its Composite Reliability exceeds 0.70. As Composite Reliability is considered a more robust measure in PLS-SEM, the construct is deemed reliable. In addition, values above 0.60 are still considered acceptable in exploratory research (Hair et al., 2012).

### Discriminant Validity

Discriminant validity was assessed using the Fornell-Larcker criterion. The results are presented in Table 3.

The results demonstrate that the square root of the Average Variance Extracted (AVE) for each construct is higher than its correlations with other constructs. Specifically, the diagonal values for Family Support (0.759), Fiqh al-Munakahat (0.837), and Marriage Readiness (0.738) all exceed their respective inter-construct correlations. This indicates that each construct explains more variance in its own indicators than in those of other constructs. Additionally, the correlations among constructs range from 0.456 to 0.535, reflecting moderate relationships without indicating multicollinearity or conceptual redundancy. Overall, these findings confirm that discriminant validity is satisfactorily established and that each construct is empirically distinct within the model. These results are further supported by HTMT values below the recommended threshold.

The HTMT values range from 0.559 to 0.621, all of which fall below the conservative threshold of 0.85. Specifically, the HTMT value between Family Support and Fiqh al-Munakahat is 0.563, between Family Support and Marriage Readiness is 0.621, and between Fiqh al-Munakahat and Marriage Readiness is 0.559. These values

indicate that the correlations between constructs remain well within acceptable limits, suggesting a clear distinction among the latent variables. Therefore, the results provide strong evidence that discriminant validity is robustly established and that the constructs are empirically distinct within the model.

### Structural Model Evaluation

The structural model was assessed using bootstrapping with 5,000 resamples. All hypothesized relationships are positive and statistically significant. Fiqh al-Munakahat literacy has the strongest effect on Family Support ( $\beta = 0.456$ ), followed by its direct effect on Marriage Readiness ( $\beta = 0.399$ ). Family Support also significantly contributes to Marriage Readiness ( $\beta = 0.296$ ). These findings indicate that both cognitive and social factors play important roles in shaping marriage readiness.

### Mediation Analysis

The mediating role of Family Support was assessed using the bootstrapping procedure. The indirect effect of Fiqh al-Munakahat Literacy on Marriage Readiness through Family Support was 0.135 and was found to be statistically significant ( $p < 0.05$ ). These findings indicate that Family Support significantly mediates the relationship between Fiqh al-Munakahat Literacy and Marriage Readiness. Because the direct effect of Fiqh al-Munakahat Literacy on Marriage Readiness remained significant after the inclusion of the mediator, the mediation can be classified as partial mediation. For descriptive purposes, the Variance Accounted For (VAF) value was approximately 25 percent, indicating that a modest proportion of the total effect was transmitted through Family Support.

Table 4 HTMT Ratio (n=155)

	Family Support	Fiqh al-Munakahat
Family Support		
Fiqh al-Munakahat	0.563	
Marriage Readiness	0.621	0.559

Table 5 Path Coefficients (n=155)

Hypothesis	Path	Beta ( $\beta$ )	t-value	p-value	Result
H1	Fiqh al-Munakahat → Family Support	0.456	6.113	<0.001	Supported
H2	Family Support → Marriage Readiness	0.296	3.85	<0.001	Supported
H3	Fiqh al-Munakahat → Marriage Readiness	0.399	6.476	<0.001	Supported

### Coefficient of Determination ( $R^2$ )

Fiqh al-Munakahat literacy explains 20.8 percent of the variance in Family Support, indicating a weak to moderate level of explanatory power. Meanwhile, Fiqh al-Munakahat literacy and Family Support together explain 35.5 percent of the variance in Marriage Readiness, which is considered moderate.

These findings suggest that while the model demonstrates meaningful explanatory power, marriage readiness is influenced by additional factors beyond the variables included in this study.

### Summary of Results

Overall, the results demonstrate that Fiqh al-Munakahat literacy and Family Support significantly influence Marriage Readiness. In addition, Family Support partially mediates the relationship between Fiqh al-Munakahat literacy and Marriage Readiness, highlighting the importance of both cognitive understanding and social support in shaping individuals' preparedness for marriage.

## DISCUSSION

This study shows that marriage readiness in young Muslim adults is influenced by the interaction between cognitive factors and social support. Specifically, the results indicate that Fiqh al-Munakahat literacy and family support are interrelated in shaping individual readiness for marriage.

The findings regarding the influence of Fiqh al-Munakahat literacy on family support (H1) offer a new perspective on the relationship between religious knowledge and social dynamics in Muslim families. The results show that Fiqh al-Munakahat literacy has a positive and significant effect on family support ( $\beta = 0.456$ ), indicating a moderate strength of relationship. This finding suggests that knowledge of Islamic marriage laws not only serves as an individual's cognitive capital but can also function as a relational resource within the family.

Within the framework of the Theory of Planned Behavior (TPB), greater literacy in Fiqh al-Munakahat can strengthen individuals' beliefs and attitudes toward marriage, as reflected in more responsible behavior, clearer goals, and stronger alignment of values. This, in turn, can increase family trust and acceptance, thereby fostering greater support. From the perspective of Family Systems Theory, individuals who are aligned with family values tend to build more harmonious and supportive relationships.

These findings also extend previous research (Mursalin, 2022; Santoso et al., 2022) by demonstrating that Islamic legal literacy not only improves individual competence but also strengthens social relationships within the family. In the context of Indonesian Muslim society, family relationships are generally still strongly influenced by collective values and religious expectations. Individuals with a sound understanding of religion are often perceived as more mature and better prepared to undertake future family responsibilities. Therefore, a higher level of Islamic jurisprudence literacy can increase family trust and strengthen support during the marriage preparation process.

The findings regarding the influence of family support on marriage readiness (H2) further emphasize the importance of the social environment in shaping an individual's readiness for long-term commitment. The results show that family support has a significant effect on marriage readiness ( $\beta = 0.296$ ). Within the TPB framework, family support can be understood as subjective norms that influence an individual's intention and readiness to marry.

When families provide emotional support, guidance, and practical assistance, individuals tend to exhibit greater self-confidence, emotional stability, and preparedness for married life. From the perspective of Family Systems Theory, this support reflects a healthy family environment characterized by good communication, emotional closeness, and clarity of roles. However, the effect of family support was found to be smaller than the direct effect of Fiqh al-Munakahat literacy on marriage readiness (Boyer et al., 2022; Leonhardt

et al., 2021). However, the effect of family support was found to be smaller than the direct effect of Fiqh al-Munakahat literacy on marriage readiness. This may indicate that students in Islamic higher education environments are beginning to rely more on internal resources such as religious understanding and personal knowledge, rather than solely on external encouragement. Higher education likely contributes to increasing individual independence and self-confidence (self-efficacy), leading students to place greater emphasis on personal beliefs when making important decisions such as marriage.

Furthermore, Fiqh al-Munakahat literacy was also found to have a direct and significant influence on marriage readiness ( $\beta = 0.399$ ). This finding indicates that cognitive understanding remains a key factor in shaping individual readiness. From the TPB perspective, this condition reflects an increase in perceived behavioral control, that is, an individual's belief in their ability to meet the demands of married life. A solid understanding of the rights and obligations of husband and wife, roles within the family, and various household challenges helps individuals form more realistic expectations and better prepares them to navigate issues such as conflict management and financial responsibilities. This cognitive readiness can reduce uncertainty and increase an individual's confidence in entering married life.

The results of the mediation analysis indicate that family support partially mediates the relationship between Fiqh al-Munakahat literacy and marriage readiness. Although family support helps translate religious understanding into more concrete readiness, the influence of Fiqh literacy remains largely direct. In other words, religious understanding exerts a stronger influence than the indirect influence mediated through family dynamics. This finding offers a new perspective on the assumption that in collectivistic Muslim societies, family influence is always a dominant factor. The research model also shows that Fiqh al-Munakahat literacy and family support together explain marriage readiness at a moderate level ( $R^2 = 0.355$ ), indicating that marriage readiness is a complex concept influenced by various other factors, such as psychological maturity, economic conditions, social environment, and individual life experiences.

This study makes several theoretical contributions. First, it expands the application of the Theory of Planned Behavior by demonstrating that cognitive and social factors interact in shaping readiness to face important life decisions. Second, it strengthens the relevance of Family Systems Theory in understanding marriage readiness as a

product of an individual's interaction with their social environment. Third, it contributes to Islamic family studies by integrating Islamic legal literacy and social support, dimensions that have been relatively underexplored in previous research. Practically, the findings indicate that improving marriage readiness among young Muslims requires a more comprehensive approach. Premarital education programs should not only strengthen individuals' understanding of Islamic marriage principles but also actively involve families in the preparation process.

Nevertheless, this study has several limitations that should be acknowledged. First, the use of purposive sampling from a single Islamic higher education institution limits the generalizability of the findings to broader populations of Muslim young adults. Second, the relatively homogeneous characteristics of the respondents may reduce variability and potentially introduce bias into the results. Third, the cross-sectional research design restricts the ability to establish causal relationships among variables. In addition, although procedural remedies and Harman's single-factor test were applied to minimize common method bias, more robust approaches such as full collinearity VIF or marker variable techniques, could be employed in future studies. Therefore, future research is encouraged to involve more diverse samples, adopt longitudinal designs, and include additional variables to better capture the complexity of marriage readiness.

## CONCLUSION AND SUGGESTIONS

This study concludes that Fiqh al-Munakahat literacy and family support both contribute significantly to marriage readiness in young Muslim adults, with cognitive factors demonstrating a relatively stronger influence. Fiqh al-Munakahat literacy not only improves individuals' understanding of roles and responsibilities in marriage but also directly strengthens their readiness for marriage. Furthermore, Fiqh al-Munakahat literacy contributes indirectly to marriage readiness through family support, although the mediating effect is partial and relatively modest. These findings suggest that while a supportive family environment remains important, an individual's cognitive readiness has a more dominant influence in shaping marriage readiness. Accordingly, marriage readiness should be understood as the outcome of the interaction between individual knowledge and social context, with greater emphasis placed on personal readiness. This study also highlights the importance of aligning educational interventions with the sociocultural context, particularly in

Muslim societies that continue to be shaped by religious values and family structures. Strengthening this alignment can enhance the effectiveness of marriage preparation programs and support the creation of more sustainable family life.

Based on the findings of this study, premarital education programs, particularly in Islamic educational institutions, are recommended to adopt a more integrated approach by combining Fiqh al-Munakahat literacy with family-based support strategies. This integration is expected to not only improve cognitive understanding but also strengthen emotional, psychological, and practical readiness for married life. More specifically, institutions such as the Office of Religious Affairs (KUA) and Islamic universities may consider revising the premarital education curriculum or Fiqh al-Munakahat course to emphasize not only the legal and normative aspects of marriage but also more practical components, such as family communication training, conflict management simulations, psychological readiness sessions, and family involvement in the marriage preparation process. This approach is expected to strengthen the link between religious understanding and practical skills in domestic life. It is recommended that future research involve a more diverse sample and include additional variables such as psychological maturity, economic readiness, and social environment to produce a more comprehensive and robust model of marriage readiness. Future research may also benefit from employing a mixed-methods approach to gain a deeper understanding of how family support is actually provided during the marriage preparation process. In-depth interviews, focus group discussions, and case studies can be used to explore in greater detail how emotional support, parental guidance, and family involvement influence marriage readiness in young adult Muslims.

#### ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to the Islamic Family Law Study Program and Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember for their support in the successful completion of this research. The authors also wish to acknowledge the valuable participation of all respondents, whose willingness and honesty in providing data have been essential to this study. In addition, the authors extend their appreciation to lecturers, colleagues, and all parties who provided academic guidance, constructive feedback, and moral support throughout the research process. Their contributions have significantly enriched the

quality of this work. Finally, the authors are deeply grateful for all forms of assistance, both direct and indirect, that facilitated the completion of this research.

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