

An Analytical Psychological Examination of Delayed Marriage Among Islamic Boarding School Students in Salatiga City

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DOI: 10.21580/wa.v12i2.26579

Abstract

This study examines the phenomenon of marriage delay among Islamic Boarding School Students (Santri) in Salatiga City through the perspectives of Islamic law and Carl Gustav Jung's Analytical Psychology. This research is significant because it highlights the increasing tendency of Santri, a group strongly associated with high religiosity and the belief that marriage is a form of worship to postpone marriage. The phenomenon reflects a tension between traditional Islamic values and modern realities, in which financial readiness, emotional maturity, and personal development have become key considerations before marriage. The research employs a qualitative approach with a case study design. Primary data were collected through semi-structured in-depth interviews with 19 Santri from three Islamic boarding schools in Salatiga. Secondary data were obtained from classical Islamic literature and psychological studies on marriage. Data were analyzed using the interactive model of Miles and Huberman, which involves data reduction, data display, and conclusion drawing. The analytical framework integrates Islamic legal principles are *ahkāmu nikāh*, *istiṭā'ah*, and *kafā'ah* with Jung's Analytical Psychology, particularly the concepts of psyche, archetype, and individuation. The findings reveal that Santri postpone marriage due to concerns about financial preparedness, long-term commitment, and shifting social values. From the perspective of Islamic law, such delay is considered permissible as long as it does not violate religious principles. From the perspective of Analytical Psychology, delaying marriage represents a complex

psychological process that reflects deep individual consideration between religious consciousness and modern personal aspirations.

Keywords: Delay in Marriage, Personal Dynamics, Psychology.

Abstrak

Penelitian ini mengkaji fenomena penundaan menikah di kalangan Santri Kota Salatiga melalui perspektif hukum Islam dan *analytical psychology* Carl Gustav Jung. Penelitian ini penting dilakukan karena menunjukkan kecenderungan meningkatnya perilaku menunda menikah di kalangan Santri, yang identik dengan tingginya nilai religius dan keyakinan pernikahan sebagai bagian dari ibadah. Fenomena ini merefleksikan adanya ketegangan antara nilai tradisional Islam dan realitas modern, dimana kesiapan finansial, kematangan emosional, serta pengembangan diri menjadi pertimbangan utama sebelum menikah. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan desain studi kasus. Data primer diperoleh dengan wawancara mendalam semistruktur terhadap 19 Santri dari tiga pondok pesantren di Salatiga. Data sekunder berupa literatur keislaman klasik dan kajian psikologi pernikahan. Analisis data menggunakan model interaktif miles dan huberman yang meliputi reduksi data, penyajian data dan penarikan kesimpulan. Kerangka analisis mengintegrasikan prinsip hukum Islam yaitu *ahkāmū nikāh*, *istiṭā'ah*, dan *kafā'ah*, dengan teori *analytical psychology* Gustav Jung., terutama konsep *psyche*, *archetype*, dan *individuation*. Hasil penelitian menunjukkan bahwa Santri menunda pernikahan karena kekhawatiran terkait kesiapan finansial, komitmen jangka panjang, dan perubahan nilai-nilai sosial. Dalam perspektif hukum Islam, penundaan ini dapat dipahami sebagai langkah yang sah selama tidak melanggar prinsip-prinsip agama. Sedangkan secara *analytical psychology*, penundaan menikah merupakan keputusan yang kompleks, mencerminkan pertimbangan individu yang mendalam terhadap kesadaran religius dan aspirasi personal modern.

Kata kunci: Dinamika Personal, Pernikahan, Psikologi Perkawinan.

A. Introduction

Over the past decade, the phenomenon of marriage delay has become one of the most prominent social issues in Indonesia, showing an increase of more than 50% among the

young generation.¹ This trend is most visible among those born between 1980-1999², commonly referred to as the Millennial Generation.³ Individuals of this generation grew up in the digital era, making them highly adaptive to technology and proficient in using the internet, social media, and other digital tools. They are also characterized by strong self-confidence, high ambition to achieve personal goals, a sense of community solidarity, and a more flexible and open attitude toward change. These generational traits contribute to a different worldview, including in matters of marriage, leading to distinct marital patterns compared to earlier generations. The Baby Boomer Generation (1946–1964) is known for being more conservative, upholding traditional values, and experiencing the transition from conventional to modern lifestyles. Generation X (1965–1980) grew up before the digital era, tended to be more independent, and witnessed the shift from analogue to digital technology. Meanwhile, Generation Z (2000–2010) has developed in an even more advanced technological environment with faster access to information than Millennials.⁴

Statistical data indicate an increase in the average age at first marriage for both men and women, particularly among educated groups and urban residents. This shift is influenced by various factors such as rising living costs, unstable employment, and economic pressures to achieve financial stability before marriage.⁵ Furthermore, the growing access to higher education and prioritization of career advancement have led many individuals to focus more on personal development rather than building a traditional family.⁶ Another crucial factor is the changing perception of marriage itself. In the past, marriage was widely regarded as both a social obligation⁷ and an act of worship⁸ that should be undertaken as soon as one reached maturity. Today, many individuals choose to delay it in pursuit of financial readiness, emotional maturity, and career fulfilment. Both Millennials and Generation Z increasingly view marriage as a personal choice, not a compulsory step in life. Marriage is no longer seen as the ultimate goal but as one of many possible paths toward personal happiness and well-

¹ Badan Pusat Statistik Nasional, “Proporsi Perempuan Umur 20-24 Tahun Yang Berstatus Kawin Atau Berstatus Hidup Bersama Sebelum Umur 18 Tahun Menurut Provinsi (Persen), 2021-2023,” *Badan Pusat Statistik*, 2024, <https://www.bps.go.id/id/statistics-table/2/MTM2MCMY/proporsi-perempuan-umur-20-24-tahun-yang-berstatus-kawin-atau-berstatus-hidup-bersama-sebelum-umur-18-tahun-menurut-provinsi--persen-.html>.

² Ebrahim Jahandar and Asieh Shariatmadar, “The Study of Marriage Postponement Process in the Youth: A Phenomenological Study,” *Journal of Counseling Research Iranian Counseling Association* 23, no. 89 (2024): 1–32, doi:10.18502/qjcr.v23i89.15787.

³ David M Johnstone, “Millennials Rising: The Next Great Generation,” *Growth: The Journal of the Association for Christians in Student Development* 1, no. 12 (2001): 282–85, doi:10.1108/jcm.2002.19.3.282.4.

⁴ (UM, 2024)

⁵ John Van Epp, “Don’t Wait for Marriage: Young Adults Should Be Tying Knot Earlier, Not Later,” *Family Life Center International*, 2023, <https://www.dads.org/posts/dont-wait-for-marriage-young-adults-should-be-tying-knot-earlier-not-later>.

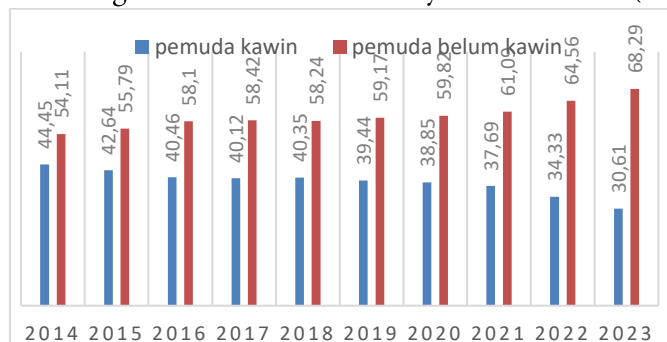
⁶ Meri Anjani, “Peran Perencanaan Karir Bagi Generasi Milenial Di Era Revolusi Industri 4.0,” *SENMAVIS: Conference Series*, no. 21 (2022).

⁷ Hamid Farihi, “Kawin Siri Dalam Perspektif Hukum Islam Dan Administrasi Kependudukan,” *Salam : Jurnal Sosial Dan Budaya Syar-I* 10, no. 5 (2023): 1451–66, doi:10.15408/sjsbs.v10i5.35714.

⁸ Jamaluddin and Nanda Amalia, *Hukum Perkawinan*, ed. Faisal, Unimal Press, vol. 4 (Lhokseumawe: Unimal Press, 2016).

being.⁹ This phenomenon reflects a broader social transformation, where marriage is no longer perceived solely as a religious duty or family tradition but as a personal decision involving deep reflection on responsibility and the meaning of life.¹⁰

Table1. Percentage of Indonesian Youth by Marital Status (2014-2023)



The phenomenon of delayed marriage among Millennials is not only influenced by changing social values, but also by the increasingly flexible ideal age for marriage. Ferinda's research categorises the ideal age for marriage into three categories. First, 18–25 years old is early adulthood, when emotional and social maturity begins to develop. Second, 26–30 years old is a period of greater economic and educational stability, making individuals more ready to start a family. Third, >30 years old is when emotional maturity, socio-economic stability, and psychological readiness become the main factors for a successful marriage.¹¹ Older age can improve the ability to manage conflict and stress, a stable career and adequate income support the fulfilment of family needs, and higher education and life experience help individuals face the challenges of marriage.¹² The tendency to delay marriage has an impact on social and economic dynamics, such as shifts in consumption patterns, declining birth rates, and changes in the labour market structure.¹³ This decision can be influenced by various factors, such as family background, culture, religion, or personal views.¹⁴

⁹ Devi Margaretha Sitanggang et al., “Analisis Dampak Ageing Population Di Indonesia,” *Mesir: Journal of Management Education Social Sciences Information and Religion* 1, no. 2 (2024): 251–56, doi:10.57235/mesir.v1i2.2914.

¹⁰ Tjipto Susana, “Evaluasi Terhadap Asumsi Teoritis Individualisme Dan Kolektivisme: Sebuah Studi Meta Analisis,” *Jurnal Psikologi* 33, no. 1 (2015): 33–49.

¹¹ Ferinda Yumni Unza Ayu, Rida Rizkillah, and Musthofa, “Tingkat Stres, Kesiapan Menikah Terhadap Ketercapaian Fungsi Keluarga Pada Keluarga Dengan Istri Menikah Dini,” *Jurnal Keluarga Berencana: Keluarga Berencana, Kependudukan Dan Kesehatan* 8, no. 1 (2023): 23–34, doi:10.37306/kkb.v8i1.166.

¹² Puput Dwi Mayangsari, Adhyatman Prabowo, and Udi Rosida Hijrianti, “Kematangan Emosi Dan Penyesuaian Perkawinan Pada Pernikahan Usia Muda Di Kabupaten Tulungagung,” *Cognicia* 9, no. 2 (2021): 137–48, doi:10.22219/cognicia.v9i2.18168.

¹³ Jeffrey Jensen Arnett, *Emerging Adulthood: The Winding Road From The Late Teens Through The Twenties*, Oxford University Press, second (New York: Oxford University Press, 2007).

¹⁴ Pamela J. Smock and Christine R. Schwartz, “The Demography of Families: A Review of Patterns and Change,” *Journal of Marriage and Family* 82, no. 1 (2020): 9–34, doi:10.1111/jomf.12612.

As students of Islamic studies, Santri view marriage not only as a social institution but also as an act of worship with deep spiritual and legal significance.¹⁵ Students learn Islamic concepts governing marriage, including obligations, sunnah, and household rights and obligations.¹⁶ This understanding shapes the Santri's mindset to view marriage as a life journey undertaken with sincere devotion and great responsibility. However, not all Santri marry immediately after completing their pesantren education. As part of the Millennial Generation, they also experience shifts in perspectives on marriage. On one hand, they feel a religious urge to marry as part of fulfilling the Sunnah. On the other hand, they face practical considerations related to *istiṭā'ah* (readiness for marriage), including financial stability, employment, health, mental and emotional maturity, and spiritual preparedness. Financial readiness, for instance, becomes a major factor, as Santri who are still building their careers or pursuing further education tend to delay marriage until they feel capable of supporting a family properly.

In addition to *istiṭā'ah*, one of the key aspects in a Santri's decision to marry is the principle of *kafā'ah* or compatibility in marriage, which forms part of Islamic legal studies. Within the pesantren tradition, *kafā'ah* is often taken into account when choosing a life partner, encompassing religious, social, and economic dimensions. Santri are faced with the dilemma of choosing between a partner who meets the standards of *kafā'ah* according to Islamic teachings or considering modern factors such as education, career, and lifestyle. This shift in values indicates that while religious understanding remains the primary foundation in marriage decisions, external factors such as economic and social conditions also influence the dynamics of marriage among Santri.

Carl Gustav Jung, through analytical psychology, emphasised that individual behaviour is influenced by the personal unconscious (personal experiences) and the collective unconscious, the deepest layer of the subconscious mind inherited from the collective experiences of humanity.¹⁷ This layer contains archetypes that encompass symbols, myths, and traditions continuously passed down within a society's culture. In analytical psychology, Jung's approach highlights that culture, religion, and social environment play crucial roles in shaping personality and individual decision-making.¹⁸ This is particularly relevant in understanding how religious values, social norms, and changing times influence individuals' perspectives on marriage, especially among Santri who live in a pesantren environment imbued with strong Islamic values.

This research is important because it combines an interdisciplinary approach between Carl Gustav Jung's analytical psychology and Islamic legal perspectives to understand the dynamics of marriage postponement among Santri in Salatiga City. By exploring the subjective experiences, symbols, and collective values that shape Santri's decisions regarding

¹⁵ Ainurrafiq Dawam and Ahmad Ta'arifin, *Manajemen Madrasah Berbasis Pesantren* (Jakarta: Listafarista Putra, 2005).

¹⁶ HM, "Wawancara Pengurus Pondok Pesantren Tarbiyatul Islam AL Falah" (2024).

¹⁷ Carl Gustav Jung, *Psychology of The Unconscious* (New York: Moffat, Yard And Company, 1916).

¹⁸ Allan Combs and Stanley Krippner, "Jung and The Evolution of Consciousness," *Psychological Perspectives* 33, no. 1 (1996): 60–76, doi:10.1080/00332929608405729.

marriage, this research is expected to provide new insights into the tension between traditional values and modern demands in a religious context. Through this analysis, it is possible to understand how Santri respond to social change without abandoning their religious roots, as well as how the concept of *kafā'ah* and Islamic teachings on marriage interact with the psychological and social dynamics that have developed in the modern era.

B. Research Methods

This research method uses a qualitative approach with a case study design to explore the dynamics of delayed marriage among Santri in Salatiga City. This approach was chosen to explore the subjective meanings, personal experiences, and socio-religious factors behind the Santri's decision to delay marriage. The research focused on the three oldest Islamic boarding schools in Salatiga, namely Tarbiyatul Islam Al-Falah Islamic Boarding School (PPTI Al-Falah), Hidayatul Mubtadi-ien Islamic Boarding School (PP HM), and Sunan Giri Islamic Boarding School (PPSG). The selection of locations was based on the criteria that these Islamic boarding schools were the oldest in Salatiga and adhered to classical texts such as *Fathul Mu'in*, *Uqūdul Lijaini*, *Miftāhul Falāh Fi Ahādīsin Nikāh*, *Ḍoul Miṣbāh Fi Bayāni Ahkam An-Nikāh*, *Ihyā' Ulumuddīn*, *Al-Bayān Fi Fiqh Imam Syafi'i*, and *Ayyuhāl Walād*. These three Islamic boarding schools also provide opportunities for students to acquire skills outside of boarding school activities, such as tailoring, baking, careers, and continuing their undergraduate studies, reflecting the dynamics of modernization in a religious environment.

The data sources in this study consist of two types, namely primary data and secondary data. Primary data was obtained through semi-structured interviews with 19 Santri (Islamic boarding school students) who were selected using purposive sampling, with the criteria being Santri born between 1989 and 1999 who understood and experienced the phenomenon of delayed marriage. Secondary data was obtained from Islamic Boarding School (Pesantren) documents such as lists of books studied, archives of Santri development activities, and supporting literature discussing marriage in Islam and psychological studies. Data collection techniques included in-depth interviews, direct observation of Santri activities at the pesantren 2-5 times, and a documentary study of teaching materials and classical texts. The interview guidelines were compiled based on indicators from the four theoretical frameworks used in this study.

This study uses a multidimensional theoretical framework that integrates Carl Gustav Jung's Analytical Psychology to analyze individual psychological aspects, particularly the concepts of psyche, archetype, and individuation; the concept of *Ahkāmu Nikāh* to understand the normative aspects of Islamic law in the implementation of marriage; and the principle of *Kafā'ah* to assess equality and suitability in the selection of a spouse from a sharia and social perspective. Data analysis was conducted using Miles and Huberman's interactive model, which consists of three main stages, namely data reduction, data presentation, and conclusion drawing or verification.¹⁹ The analysis process was circular and continuous during data collection, allowing for triangulation of sources and methods to test the validity of the

¹⁹ Matthew B. Miles and Michael Huberman, *Qualitative Data Analysis*, Sage Publications (London, United Kingdom: Sage Publication International Educational and Profesional Publisher, 1994).

findings. Interviews were conducted more than once with several key informants to ensure depth of information and reliability of interpretation. Overall, this study was designed to produce a comprehensive and in-depth understanding of the psychological, social, and normative factors that influence Santri's decisions to delay marriage, while also emphasizing the complexity of the relationship between religious values, social context, and the process of self-development in the pesantren environment.

C. Result and Discussion

Understanding Carl Gustav Jung's Analytical Psychology

Analytical psychology, developed by Carl Gustav Jung, stems from the idea that human personality is formed through the dynamics between consciousness and the unconscious. Jung rejected Freud's deterministic view, which placed too much emphasis on biological drives, and replaced it with a broader concept of the human psyche.²⁰ For Jung, the psyche consists of three main layers: the ego, the personal unconscious, and the collective unconscious. The ego is the center of consciousness that regulates an individual's conscious thoughts and perceptions. The personal unconscious encompasses experiences, memories, and emotions that were once conscious but have since been repressed or forgotten. Meanwhile, the collective unconscious is the deepest layer, which is universal in nature and contains basic patterns and symbols that have been passed down through generations of humanity, known as archetypes.²¹ It is within this collective unconscious that various archetypes emerge, forming the basic patterns of human behaviour and meaning in life. Some of the main archetypes described by Jung include the persona, which is the social mask that a person wears in order to be accepted in society; the shadow, which is the dark side of the personality that individuals often reject; the anima and animus, which represent the feminine element in men and the masculine element in women; and the self, which is a symbol of integration and wholeness. The process of uniting consciousness and unconsciousness is called individuation, which is a psychological journey to achieve inner balance and personality wholeness.²²

Jung also proposed two fundamental attitudes within human personality, introversion and extraversion, as well as four primary functions in perceiving and interpreting the world, namely thinking, feeling, sensing, and intuiting. The combination of these attitudes and functions forms eight distinct personality types that describe how individuals tend to interact, make decisions, and evaluate life experiences. In the context of this research, these concepts are used to understand how Santri interpret marriage and make the decision to delay it, reflecting a balance between spiritual, emotional, and social drives.

²⁰ Carl Gustav Jung, *Psychology of The Unconscious* (New York: Moffat, Yard And Company, 1916).

²¹ Allan Combs and Stanley Krippner, "Jung and The Evolution of Consciousness," *Psychological Perspectives* 33, no. 1 (1996): 60–76, doi:10.1080/00332929608405729.

²² Ulkem Karakas and Meryem Karaaziz, "Carl Gustav Jung's Concept Of Collective Unconscious And Archetype," *Vision International Scientific Journal*, 9, no. 2 (2024): 77–85, doi:https://doi.org/10.55843/ivisum2493077k.

Understanding and Factors Delaying Marriage Among Teenage Islamic Boarding School Students in Salatiga City

Interviews with 19 Santri from PPTI Al-Falah, PPHM, and PPSG revealed a deep understanding of marriage. The Santri viewed marriage from various perspectives, beginning with its definition, the basic legal rulings determining when marriage is obligatory or prohibited, and the concept of *kafa'ah* (compatibility) in choosing a spouse. In addition, they understood the rights and duties of husband and wife, the importance of blessings in marriage, and strategies for dealing with the dynamics and challenges of married life. Common challenges mentioned included differences of opinion between partner,²³ variations in daily lifestyle, and issues of equality in marital relationships.²⁴

The majority of Santri regard marriage as a noble form of worship, part of *sunnatullah*, and a *sunnah* of the Prophet Muhammad (peace be upon him), even believing it to be a *sunnah* that brings blessings.²⁵ Postponing marriage becomes a choice for those who feel not yet fully prepared mentally, spiritually, and financially, even though they understand that marriage is part of their religious duty. Some Santri expressed that marriage is a means to attain *sakinah* (tranquillity), *mawaddah* (affection), and *rahmah* (compassion) in life values they see as the essence of marriage in Islam. They believe that marriage is not merely a relationship between husband and wife but also an act of devotion to Allah SWT.²⁶ Therefore, if a Santri feels unready to undertake marriage wholeheartedly, they prefer to postpone it until they achieve full readiness.

Interview findings reveal that today's Santri hold a more flexible and realistic view of marriage. They aim to build healthy relationships, deeply understand their partners, and establish strong emotional and spiritual foundations before marriage. For them, delaying marriage is not neglecting religious teachings but an act of prudence aligned with spiritual and social maturity. The factors influencing this decision can be grouped as follows:

²³ Rahma Khairani and Dona Eka Putri, "Kematangan Emosi Pada Pria Dan Wanita Dalam Berumah Tangga," *Jurnal Psikologi Gunadarma* 1, no. 2 (2008): 136–39.

²⁴ Satih Saidiyah and Very Julianto, "Problem Pernikahan Dan Strategi Penyelesaiannya: Studi Kasus Pada Pasangan Suami Istri Dengan Usia Perkawinan Di Bawah Sepuluh Tahun," *Jurnal Psikologi Undip* 15, no. 2 (2016): 124–33, doi:10.14710/jpu.15.2.124-133.

²⁵ CR, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah" (2024); YA, *Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah* (Salatiga, 2024); NA, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah" (2024); SY, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah" (2024); GH, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah" (2024); IT, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah" (2024); AZ, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Sunan Giri" (2024); MH, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Sunan Giri" (2024).

²⁶ CR, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah"; GH, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah"; IT, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah"; YA, *Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah*.

1. Relational Factors

Among 15 single Santri, three reported being in uncertain relationships, such as unreciprocated affection, unclear commitment,²⁷ or waiting for an ideal partner matching their religious and personal values.²⁸

2. Responsibility Factors

Some Santri postpone marriage to focus on memorising the Qur'an (e.g., CR – 30 juz, IT – 27 juz, NA – 14 juz, SY – 28 juz) or fulfilling service commitments at the pesantren (YA, UP, GH, UM – 3–4 years). Many remain as teachers or administrators until their service ends, typically lasting two to three years after graduation, or until they receive formal recognition from their Kyai.

3. Emotional Factors

Emotional barriers include trauma, insecurity, and parental dominance. NA's trauma from a failed arranged marriage caused distrust toward commitment,²⁹ CR struggles with self-esteem and self-worth,³⁰ reflecting an imbalance between *anima* and *animus*;³¹ SY experiences parental control that limits autonomy in making life decisions, resulting in fear of romantic relationships.³²

4. Self-Development Factors

Many Santri view youth as a time for personal growth before marriage. They prioritise completing studies or vocational training e.g. entrepreneurship, sewing, small business management, aiming for economic independence and professional readiness. With greater access to higher education, social media, and community activities, Santri now measure success not only by marital status but also through self-actualisation and social contribution. Thus, marriage delay is seen as a strategy for holistic readiness spiritually, emotionally, and materially.

5. Faktor Sosial dan Interaksi Eksternal

Living between the religious world of the pesantren and modern society, Santri face value tensions that influence their readiness for marriage. Respondent S chose to delay marriage after observing peers struggle financially and mentally after early marriage; respondent L noted how social media reshaped perceptions of happiness and success. Family backgrounds also matter respondent M, for instance, was traumatised by his parents' early marriage and divorce.

Some pesantren in Salatiga now allow Santri to engage in community training or small businesses (e.g., tailoring, bakeries), broadening their worldview. This adaptive environment encourages Santri to delay marriage not out of neglect for religion, but from an understanding that marriage requires comprehensive readiness are spiritual, emotional, and economic.

²⁷ HL, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Sunan Giri" (2024).

²⁸ HA, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Sunan Giri."

²⁹ NA, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah."

³⁰ CR, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah."

³¹ Carl Gustav Jung, *Psychological Types* (London: Routledge Classics, 1971).

³² SY, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Al-Falah."

Analytical Psychology of Carl Gustav Jung on the Fundamental Understanding of Marriage Among Santri in Salatiga City and Multidimensional Awareness

The Santri's deep understanding of marriage reflects the internalisation of strong psychological structures rooted in the family institution. This perspective can be interpreted through two main approaches. First, the internalisation of family psychological structures, in which life experiences within the family form the basic psychological framework that guides individuals in understanding relationships among family members and spouses. Second, the significance of intergenerational psychological inheritance, the transmission of values and mindsets from previous generations, reinforced by pesantren education, which symbolically and subconsciously shapes individuals' views of the family institution.

The Santri's perception of marriage as a sacred act of worship and devotion to Allah SWT is not merely the result of religious doctrine but also a reflection of the internalisation of family psychological structures. Through this approach, life experiences and family interactions establish a psychological foundation that becomes the reference point in understanding and shaping relationships within the household. Santri raised in family and pesantren environments often associate marriage with the values of *sakinah*, *mawaddah*, and *rahmah*, signifying that the concept of family has deeply permeated their personal consciousness and value system.

From Jung's perspective, this profound understanding reflects not only the Santri's individual experiences but also the manifestation of archetypal patterns inherited from humankind's ancestors. Jung's concept of archetypes explains that the Santri's understanding of marriage is not solely shaped by personal experience but also by collective, inherited psychological patterns. For instance, the concept of *kafā'ah* (compatibility) in choosing a partner can be viewed as a concrete expression of the archetype of the spiritual pair, rooted in the collective consciousness of the pesantren community. This concept not only represents socio-cultural compatibility but also affirms the importance of spiritual harmony as the foundation of a harmonious marriage.

Table 2. Santri's Understanding of Marriage and Criteria for Choosing a Partner

No	Name	Forms of Worship Sunatullah	Faith is not about Sex, but about Blessing	Indicators of daily Blessing	Criteria for Choosing a Partner				
					Wealth	Descendant	Face	Religion	Specific Criteria
1	CR	✓	✓	Family Harmony	-	✓	-	✓	Elderly Santri*
2	IT	✓	✓	Smooth and Sufficient Income	✓	-	✓	✓	Santri Studying for Master's Degree
3	YA	✓	✓	Smooth and Sufficient Income	-	-	✓	✓	Santri Tahfiz
4	NA	✓	✓	Family Harmony	✓	✓	✓	✓	Elderly Santri with Income
5	GH	✓	✓	Healthy and High	-	✓	✓	✓	Santri who loves children

				Achieving Children					
6	SY	✓	✓	Family Harmony	✓	✓	✓	✓	Elderly Santri with Income
7	AZ	✓	✓	Family Harmony	-	✓	✓	✓	Elderly Santri with Income
8	MH	✓	✓	Smooth and Sufficient Income	-	✓	✓	✓	Santri who follows the Teacher's Teachings
9	HM	-	-	-	✓	✓	-	✓	Santri Tahfidz
10	DW	-	-	-	✓	✓	-	✓	Former Santri
11	TM	✓	✓	Harmonius Relationships with the Husband and Wife's Extended Family	✓	✓	✓	✓	Santri Tahfiz who Loves Children
12	YN	✓	✓	Sharing and Social Contributing	-	✓	-	✓	
13	UM	✓	-	Healthy and High Achieving Children	-	✓	✓	✓	Extensive Networking
14	UP	-	-	-	✓	✓	✓	✓	Elderly Santri dan Keluarga-oriented**
15	KH	-	✓	Healthy and High Achieving Children	✓	✓	✓	✓	
16	HL	✓	-	-	✓	✓	✓	✓	
17	MA	-	-	-	✓	✓	✓	✓	
18	NA	✓	✓	Sharing and Social Contributing	-	✓	-	✓	Communicative
19	SN	-	✓	Sharing and Social Contributing	-	✓	-	✓	

*) Senior students who have been studying at the pesantren for a long time are often considered to be more experienced in religious knowledge and pesantren rules and regulations.

**) Someone who cares deeply about and prioritises family in their daily life.

Douglas, through the framework of social structure and cultural symbols, offers an additional view that social structure is not merely an external mechanism but a symbolic system shaping individual perception.³³ The concept of *kafa'ah* can be understood as a complex manifestation of internalized socio-cultural categorization. In pesantren (Islamic boarding schools), these symbols are not only acquired within the family space but are also

³³ Mary Douglas, *Natural Symbols: Explorations in Cosmology, Natural Symbols* (London: Routledge Classics, 2003), doi:10.4324/9781315015828.

enriched through formal and non-formal education. This learning process creates a deep understanding that shapes individuals' perceptions of marriage as an institution that is not only personal but also carries strong social and spiritual dimensions. This demonstrates how family social structures and pesantren education dynamically interact with individuals' collective unconscious.

The research findings reveal that religion is the primary criterion in partner selection for 19 Santri (students of Islamic boarding schools). This reflects the significance of spirituality in constructing identity and relationships within the pesantren community, where shared religious views are seen as the fundamental foundation of marital harmony. Some Santri also set specific criteria, such as choosing a partner who is also a Santri, someone who not only has a deep understanding of religion but also studies classical Islamic texts (*kitab kuning*) directly from a *kiai* or *ustaz* with a clear chain of knowledge (*sanad*), and embodies certain *khittah* (principles) in both scholarly and practical conduct.

Lubis and Muhawir's research further show that criteria such as prioritizing religion represent transgenerational psychological patterns.³⁴ In other words, these patterns are manifestations of values transmitted across generations, reinforcing the link between individual choices and cultural-psychological heritage. For instance, the focus on the blessing (*barakah*) of marriage among Santri highlights how spirituality serves as a key value inherited within family institutions.

Secondary criteria include lineage (17 Santri), physical appearance (13 Santri), and wealth (10 Santri). These variations indicate the complexity of considerations beyond the religious dimension, suggesting a dynamic interaction between spiritual values, social status, and aesthetics in the partner selection process.

Indicators of *barakah* identified in the study include four main dimensions: family harmony (4 Santri), smooth sustenance or livelihood (3 Santri), healthy and accomplished children (3 Santri), and social contribution (3 Santri). These findings reveal that the concept of *barakah* among Santri is not merely material but comprehensive and multidimensional, encompassing spiritual, social, and personal aspects. The criteria for partner selection and the conception of *barakah* can be interpreted as manifestations of the collective unconscious, reflecting the fundamental values of the pesantren community. Each criterion and indicator not only represents individual preference but also signifies transgenerationally internalized psychological patterns. Douglas adds that the archetype of a harmonious family is not merely an individual psychological construct but the product of dynamic interaction between social structure, cultural heritage, and the collective unconscious. Shofi's research supports this view by showing that parents' interfaith backgrounds can influence an individual's decision to marry someone of a different faith. Thus, parental background has a significant influence on partner selection decisions.³⁵

³⁴ Aldi Subhan Lubis and Zaini Muhawir, "The Dynamics of Interreligious Marriage in Indonesian Religious and Legal Perspectives," *Arrus Journal of Social Sciences and Humanities* 3, no. 1 (2023): 43–51, doi:10.35877/soshum1658.

³⁵ Muhammad Aminuddin Shofi, "Marriage and Religion: Dynamics of Religious Conversion in Marriage and The Advancement of Community Religious Life Perspective of Religious Psychology and Sociology (Study in Lumajang Regency)," *Dialog* 44, no. 1 (2021): 51–66, doi:10.47655/dialog.v44i1.422.

Karakas and Karaaziz's study further strengthen this interdisciplinary perspective, confirming that collectively inherited psychological structures play a central role in shaping individual perceptions of the institution of marriage.³⁶ The dimension of *barakah* in Santri marriages is not merely an abstract concept but a concrete representation of the internalized balance between spirituality and social harmony. For example, the understanding of *barakah* in marriage or the importance of *kafā'ah* in partner selection can be seen as expressions of the archetype of the family institution rooted in the Santri community's collective unconscious.

The research findings support Jung's perspective on archetypes and the collective unconscious, showing that partner selection is a complex process involving deep psychological, cultural, and spiritual inheritance, where each individual acts as a medium for the transmission of generational values. In another perspective, Miftah believes that *barakah* emerges even during the preparation phase of marriage, influencing one's economic condition. Before the desire to marry arose, Miftah felt that his income was adequate, though often modest.³⁷ However, as he began preparing for marriage, his income increased significantly. This change can be viewed as a response to the impulses of the collective unconscious, motivating him to fulfill the traditional role of breadwinner in the family.³⁸

Barakah in marriage can be associated with the archetype of the sacred union, symbolizing an individual's readiness to build a harmonious and meaningful relationship. The preparation stage, such as financial planning, division of responsibilities, and shared discussions of values, serves as a tangible expression of humanity's effort to actualize this archetype. Within the collective unconscious, *barakah* is understood not only as divine grace but also as the outcome of human alignment with trans generationally inherited values such as hard work, responsibility, and mutual understanding.

Economically, marriage preparation often influences an individual's financial mindset and behavior. From the perspective of the collective unconscious, the archetype of familial responsibility embedded in human collective memory drives individuals to prioritize financial stability as part of the marriage process. This includes budgeting, saving for shared needs, and investing in the family's future. Thus, the *barakah* felt during marriage preparation can also be interpreted as the result of the actualization of universal values that foster order and harmony in economic life.

The understanding that *barakah* emerges during the preparation stage also shows how this universal archetype is transmitted across generations. In many cultures, marriage preparation involves not only the couple but also extended family and the community. The rituals and traditions accompanying this process reflect a collective mindset emphasizing the importance of financial and spiritual readiness as the foundation of a successful marriage. Therefore, the economic impact of marriage preparation is not merely the result of individual

³⁶ Ulkem Karakas and Meryem Karaaziz, "Carl Gustav Jung's Concept Of Collective Unconscious And Archetype," *Vision International Scientific Journal*, 9, no. 2 (2024): 77–85, doi:<https://doi.org/10.55843/ivisum2493077k>.

³⁷ MH, "Wawancara Dinamika Penundaan Menikah Santri Pondok Pesantren Sunan Giri."

³⁸ Nicol A. Barria-Asenjo et al., "Freedom, History and the Subject of the Unconscious. Theoretical Contributions to the Ideological Study," *Revista de Humanidades de Valparaíso* 23 (2023): 69–89, doi:[10.22370/rhv2023iss23pp69-89](https://doi.org/10.22370/rhv2023iss23pp69-89).

decisions but part of a generationally inherited mindset reinforced within the collective unconscious.

The process of individuation represents a psychological journey to harmonize the conscious and unconscious aspects, including the collective unconscious. In Miftah's case, his awareness of his role as the family breadwinner is part of this journey toward individuation. The increase in income can be seen as a manifestation of integration between consciousness and the unconscious. His awareness of economic responsibility drives him to overcome internal and external obstacles, ultimately resulting in personal and professional growth. By aligning unconscious impulses with tangible actions, Miftah fulfills social expectations and builds a more complete identity as a future head of family.

D. Conclusion

In conclusion, the delay of marriage among Santri represents a form of religious adaptation to social and psychological changes. The Santri remain committed to Islamic principles but interpret marital readiness in a more comprehensive manner. This phenomenon demonstrates that religious values can coexist with the need for self-actualization and social responsibility, making marriage postponement a rational and spiritual choice aligned with the *maqāṣid al-sharī'ah* and Jung's concept of psychic balance. Santri delay marriage to achieve *istiṭā'ah* (comprehensive preparedness) and to find a partner who meets the principle of *kafā'ah*. From a Jungian perspective, this decision reflects the process of individuation an effort to harmonize religious consciousness with modern personal aspirations. Thus, delaying marriage among Santri signifies psychological and spiritual maturity rather than a deviation from religious norms.

The novelty of this research lies in its interdisciplinary approach that integrates Carl Gustav Jung's Analytical Psychology with Islamic legal principles of *ahkām nikāh*, *istiṭā'ah*, and *kafā'ah*. This approach produces a new understanding that the decision to postpone marriage among Santri is not merely a social phenomenon but also an expression of collective unconscious dynamics and a spiritual process toward self-integration. Scientifically, this study contributes to the development of interdisciplinary research between psychology and Islamic law. The findings enrich the literature on the shifting meaning of marriage in religious communities by linking the concepts of *barakah* and *kafā'ah* as manifestations of the archetype of family sacredness within the collective unconscious of pesantren. Furthermore, this research serves as an important reference for understanding the transformation of religious values in the context of modernity without neglecting their spiritual roots.

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