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Emergency Marriage Practices Following Premarital Pregnancy and Their Implications for Family Structure: A *Maqāṣid al-Sharīʿah* Analysis in Penujak Village

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Abstract

Limited empirical understanding of emergency marriage following premarital pregnancy constrains knowledge of its implications for family structure in rural Muslim communities. This study examined the processes underlying emergency marriage, its implications for family structure, and its alignment with *maqāṣid al-sharīʿah* in Penujak Village, Central Lombok. A descriptive qualitative design involved 15 purposively selected couples. Data were collected through participant observation, semi-structured interviews, and document analysis involving couples, family members, religious and community leaders, and marriage-service personnel. Analysis combined inductive thematic coding with deductive interpretation through the *maqāṣid al-sharīʿah* framework. Pregnancy emerged as a critical trigger that transformed private relationships into collective family concerns, accelerating family deliberation, community mediation, and marriage arrangements. Emergency marriage provided immediate social recognition, clarified parental responsibility, and was perceived as protecting the unborn child. However, postmarital experiences included psychological distress, economic unpreparedness, relational conflict, role adjustment, and complex family structures, indicating that marriage alone did not ensure sustained family welfare. The study concludes that *maṣlaḥah* in emergency marriage is conditional and process-oriented, requiring the integration of *ḥifẓ al-nasl* with

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ḥifẓ al-nafs, *ḥifẓ al-ʿaql*, and *ḥifẓ al-māl*. It proposes a two-stage conceptual model comprising immediate protective resolution and substantive family sustainability. The findings support premarital counseling, psychosocial support, economic preparation, child protection, and postmarital assistance, while identifying longitudinal and multisite research as necessary to evaluate the proposed model.

Keywords: Emergency Marriage; Premarital Pregnancy; Family Structure; *Maqāṣid al-Sharīʿah*; *Maṣlaḥah*

INTRODUCTION

Marriage is not merely a legal union between a man and a woman but a social and religious institution intended to establish a stable, harmonious, and enduring family. In the Indonesian legal context, marriage is formally understood as a physical and spiritual bond between a man and a woman aimed at forming a happy and permanent family based on belief in God. Accordingly, marriage entails legal rights and obligations as well as broader social responsibilities for the couple and their family (Asman et al., 2023). However, the social reality of marriage is often more complex when it occurs as an immediate response to premarital pregnancy. In such circumstances, marriage may function less as a planned transition into family life and more as an emergency mechanism for addressing social stigma, family shame, pregnancy, and uncertainty regarding the child's status.

Premarital pregnancy presents a particularly complex problem within Muslim societies because it intersects religious morality, family reputation, legal status, gender relations, and child protection. Within Islamic jurisprudence, zina is regarded as a serious violation of religious norms, while pregnancy outside marriage generates additional social and legal consequences, including stigma against women, questions concerning lineage, and pressure on families to restore their social standing (Anfasa & Ja'far, 2024). Consequently, emergency marriage following premarital pregnancy is frequently constructed as a pragmatic solution for restoring social order and reducing the consequences associated with zina. Nevertheless, its legitimacy remains contested because Islamic schools of law have developed different positions regarding marriage to a woman who is pregnant as a result of zina, whether with the man who caused the pregnancy or another man. The Hanafi, Shafi'i, Hanbali, and Maliki traditions differ in their interpretations, ranging from conditional permissibility to stricter restrictions based on concerns about lineage and moral

norms (Alfarisi et al., 2023). Thus, emergency marriage should not be viewed exclusively as an administrative response to pregnancy but as a complex intersection of Islamic jurisprudence, social norms, and family interests.

A more comprehensive evaluation requires a framework that can move beyond the binary question of whether such a marriage is legally permissible. *Maqāṣid al-Sharīʿah* provides such a framework because it evaluates legal and social practices according to the broader objectives of Islamic law, particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage or progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In the context of pregnancy outside marriage, *ḥifẓ al-nasl* is particularly relevant because marriage may be considered a mechanism for providing legal and social recognition to the child and preventing prolonged stigma (Tarmizi & Hamzah, 2022). However, a maqāṣid-oriented analysis cannot be reduced to the protection of lineage alone. It must also consider psychological well-being, justice, economic sustainability, family stability, and the long-term welfare of spouses and children. The classical categorization of marriage itself recognizes that its legal status may vary according to individual capacity and potential consequences, including wajib, sunnah, haram, makruh, and mubah, depending on one's ability, intention, and capacity to fulfill marital responsibilities (Hamdani, 2002). Likewise, valid marriage requires appropriate spouses and the fulfillment of prescribed conditions, including the absence of legal impediments and, importantly, the absence of coercion (Ramulyo, 1996; Rahman et al., 2023; Sabiq, 1983). These principles suggest that legal validity alone is insufficient for evaluating whether an emergency marriage actually realizes the objectives of Islamic family law.

In Indonesia, the legal system recognizes pregnancy outside marriage through Article 53 of the *Kompilasi Hukum Islam* (KHI), which permits a pregnant woman to marry the man responsible for the pregnancy without waiting until childbirth. This provision represents a normative response to a social reality and seeks to provide legal certainty, social recognition, and protection for the child (Wulandari et al., 2020). Nevertheless, the implementation of such marriage practices may be shaped by judicial interpretation, local norms, cultural expectations, and family pressure. Social considerations are particularly significant because marriage after premarital pregnancy is often driven by the need to preserve family honor and avoid social sanctions rather than by the couple's psychological or economic readiness (Putra & Fitriyah, 2024). Gender relations further complicate this

process. Patriarchal norms frequently place a disproportionate burden on women, who may experience stronger stigma and greater pressure to marry following pregnancy than men (AlQahtani et al., 2023). Therefore, emergency marriage can simultaneously function as a mechanism of social protection and as a form of social control over women's bodies and sexuality.

The implications of such marriages for family structure are equally important. Unplanned marriages are associated with greater risks of marital conflict, dissatisfaction, and weaker relationship quality (Mustika & Herawati, 2022). Psychological unpreparedness may further produce stress, anxiety, and emotional instability, particularly when marriage results from social pressure rather than mutual readiness (Zaidi, 2022). From the perspective of child protection, marriage may provide legal and social recognition to a child, including recognition of lineage and inheritance rights, but legal status alone does not guarantee a healthy family environment. If the resulting marriage is unstable, children may remain exposed to psychological and social risks (Tohari et al., 2024). This indicates that the protection of lineage must be understood together with the quality and sustainability of family relationships.

These dynamics become even more complex in rural communities, where religious norms are often interpreted through local cultural practices. Social norms and traditions may strongly influence marriage decisions, sometimes producing practices that cannot be adequately explained solely through formal Islamic legal principles (Dean et al., 2019). In Central Lombok, family honor, economic circumstances, and religious and cultural values may contribute to the legitimization of early marriage (Maulana, 2025). Educational disadvantage is also associated with greater vulnerability to child marriage because limited education can restrict adolescents' knowledge, choices, and future opportunities (Fitria et al., 2024). Child marriage can consequently affect education, household income, decision-making, and the welfare of women and children beyond the issue of legal marital status (Cameron, 2023). Reproductive and health consequences are also significant, particularly because earlier marriage is associated with younger maternal age and potentially higher fertility (Fan & Koski, 2022). In West Nusa Tenggara, child marriage has been linked to education, age, employment, access to information, culture, economic conditions, gender, and religious understanding (Rofita et al., 2023; Achidsti & Fithriati, 2024). Experiences of women married during childhood in Lombok also indicate that religious, cultural, familial,

and premarital-pregnancy factors can shape marriage decisions, while such marriages do not necessarily result in family stability and may end in divorce (Pakasi & Benedicta, 2024).

Previous studies have provided important insights into these issues. Research on Dayak Ngaju customary marital fines demonstrates that local practices can contribute to household stability when they maintain social benefits and remain compatible with Islamic principles (Rahman et al., 2023). Darlis, (2022) similarly found that *kawi' pura* among Muslims in East Kolaka, involving the marriage of a pregnant woman to another man followed by an agreed divorce, was shaped by family shame, ancestral traditions, limited knowledge of marriage law, and low educational attainment. Mahfudz, (2022) found that marriage dispensation involving pregnancy may receive stronger consideration of public benefit because of the urgency surrounding the situation, while Alimuddin et al., (2022) demonstrated that judges consider administrative requirements, marital impediments, and potential benefits and harms when deciding marriage-dispensation cases. At the preventive level, Arafah & Purwanto, (2023) showed that child-marriage prevention through the *Jo Kawin Bocah* movement requires collaboration among government, community leaders, educational institutions, civil society, and the wider community, with implications for the protection of life, intellect, property, and lineage. Research in Buol also found that marriage following pregnancy outside marriage is associated with attempts to conceal family shame, maintain social acceptance, and establish certainty regarding marriage and children's status (Isman et al., 2023). More broadly, child marriage in Indonesia has been associated with domestic conflict, violence, divorce, educational disruption, and the loss of children's rights (Utami et al., 2023). Cultural constructions can also directly shape marriage decisions, as illustrated by the Balinese ideology *sing beling sing nganten*, in which pregnancy is culturally associated with the expectation of marriage (Sukardiasih et al., 2025). At the family level, resilience from the perspective of *Maqāṣid al-Usrah* depends not only on economic and legal dimensions but also on communication, conflict resolution, psychological well-being, and the realization of *sakīnah, mawaddah,* and *raḥmah* (Qomaro, 2026). Similarly, recent research confirms that marriage following premarital pregnancy can represent a pragmatic response to social pressure, family honor, and religious norms (Bakence et al., 2025).

Although previous studies have examined pregnancy-related marriage, child marriage, marriage dispensation, customary practices, family honor, and *maqāṣid al-sharīʿah*, they have largely focused on legal permissibility, judicial considerations, cultural

motivations, or the prevention of child marriage, leaving insufficiently understood how emergency marriage following premarital pregnancy transforms family structure and whether the resulting arrangement actually fulfills the broader objectives of Islamic law at the community level. The limitation is therefore not simply the lack of studies on pregnancy-related marriage; rather, existing scholarship tends to examine legal, cultural, gender, child-protection, and family-stability dimensions separately. The interaction among these dimensions within a specific rural Muslim community remains inadequately explored. This gap matters because a marriage may satisfy formal legal requirements while simultaneously producing psychological distress, marital conflict, economic vulnerability, gender inequality, or unstable family relationships. Consequently, assessing *ḥifẓ al-nasl* without examining *ḥifẓ al-nafs*, *ḥifẓ al-ʿaql*, and *ḥifẓ al-māl* risks producing an incomplete understanding of family welfare.

The present study addresses this gap through an empirical examination of Penujak Village, Central Lombok. Preliminary observations and interviews identified 15 couples across four hamlets who entered emergency marriages following premarital pregnancy, involving different patterns, including unmarried couples whose relationship resulted in pregnancy, underage marriages, and marriages associated with polygamy following zina. Initial observations further indicated that some marriages were arranged rapidly to protect family reputation, avoid stigma, and provide social and legal recognition for the unborn child, while also generating indications of marital conflict, disharmony, psychological pressure, and difficulties in establishing stable households. A community leader in Penujak similarly described marriage as the preferred solution for preventing the woman from carrying the social status of an unmarried pregnant woman and for clarifying the child's lineage and social recognition (Zaini, personal communication, April 10, 2026).

Accordingly, the novelty of this study lies in integrating the empirical practice of emergency marriage, its implications for family structure, and a multidimensional *Maqāṣid al-Sharīʿah* analysis within a specific rural community in Central Lombok. Rather than treating marriage following premarital pregnancy merely as a legally permissible solution, this study evaluates whether the practice produces substantive *maṣlaḥah* and whether it simultaneously protects lineage, life, intellect, property, and the broader well-being and sustainability of the family. The study therefore contributes contextual and integrative evidence to Islamic family-law scholarship by connecting formal legal considerations with

lived family consequences. It focuses specifically on how emergency marriages following premarital pregnancy are practiced in Penujak Village, how these marriages affect family structure and relationships, and how their benefits, harms, and long-term implications can be evaluated through the objectives of *Maqāṣid al-Sharīʿah*. In doing so, the study seeks to move the discussion from the question of whether emergency marriage is legally possible toward the more substantive question of whether it genuinely realizes the purposes of Islamic law in protecting individuals, children, and sustainable family life.

METHODS

1. Research Approach and Design

This study employed a descriptive qualitative approach with an empirical sociological orientation to examine emergency marriage practices following premarital pregnancy and their implications for family structure in Penujak Village, Central Lombok. A qualitative approach was considered appropriate because the study sought to understand the meanings, experiences, social pressures, and family dynamics surrounding a sensitive social and religious phenomenon within its natural setting. The study did not seek to measure the prevalence of emergency marriage statistically but to describe and interpret how the practice was experienced, understood, and socially negotiated by the people involved. Qualitative inquiry enables researchers to investigate social phenomena through contextualized accounts of participants and to connect empirical experiences with the meanings attached to them (Creswell & Poth, 2024; Flick, 2022).

The empirical sociological orientation was used to situate emergency marriage within the broader social environment in which religious norms, family honor, local culture, gender expectations, and community responses interacted. Thus, the phenomenon was examined not only as an issue of Islamic family law but also as a lived social practice. The design was particularly relevant to the study because the implications of emergency marriage could only be understood by examining the relationships among couples, families, community leaders, religious figures, and local institutions. The qualitative design therefore provided a basis for connecting participants' accounts with observed social conditions and relevant documentary evidence.

2. Research Setting, Participants, and Researcher's Role

The research was conducted from June to July 2026 in Penujak Village, Praya Barat District, Central Lombok Regency, West Nusa Tenggara, Indonesia. The location was purposively selected because emergency marriages following premarital pregnancy continued to occur in the community and were closely related to religious norms, family honor, social stigma, and local cultural expectations. Preliminary field information identified 15 couples across four hamlets who had entered emergency marriages following premarital pregnancy. These cases represented different patterns, including unmarried couples whose relationship resulted in pregnancy, underage marriages, and marriages associated with polygamy following zina.

Participants and informants were selected purposively according to their relevance to the research questions. They included couples who had experienced emergency marriage following premarital pregnancy, parents or family members, traditional leaders, religious leaders, hamlet heads, community leaders, and relevant personnel from the Office of Religious Affairs (*Kantor Urusan Agama* [KUA]). This purposive selection enabled the study to obtain perspectives from individuals who directly experienced, facilitated, interpreted, or observed the practice. In qualitative research, participant selection is directed toward information-rich sources capable of providing detailed accounts of the phenomenon rather than statistical representation (Anggito & Setiawan, 2018; Hardani et al., 2020).

The researcher served as the primary research instrument and data collector. The researcher was directly involved in field observation, conducted the interviews, recorded field information, collected relevant documents, and interpreted the meanings emerging from the data. This position allowed the researcher to engage directly with the social context while maintaining the research focus on the experiences and perspectives of participants. Field notes were used to record observations, contextual information, and emerging analytical reflections during the research process.

3. Data Sources and Research Instruments

The study employed both primary and secondary data sources. Primary data were obtained from direct observations and semi-structured interviews with participants and informants who were directly or indirectly involved in emergency marriages following premarital pregnancy. The interviews explored the background of the marriage, circumstances surrounding the pregnancy, family and community pressures, the process

through which the marriage was arranged, experiences after marriage, changes in family relationships, and participants' interpretations of the practice from religious and social perspectives.

Secondary data consisted of documents and archival materials relevant to the research phenomenon. These included village profiles, population and marriage-related records, marriage-administration documents, family records, children's birth documents where accessible and relevant, photographs of research activities, and other documentary materials associated with emergency marriage practices. Documentary evidence was used to complement and verify information obtained from observations and interviews. Combining different forms of qualitative evidence strengthened the contextual interpretation of the phenomenon and reduced dependence on a single source of information (Tracy, 2020; Anggito & Setiawan, 2018).

Three research instruments were used to organize data collection: an observation guide, a semi-structured interview guide, and a document-review guide. The observation guide focused on family interactions, relationships between spouses and extended family members, child-care practices, participation in community and religious activities, and visible socioeconomic conditions. The interview guide contained open-ended questions that allowed participants to explain their experiences in their own words while enabling the researcher to pursue relevant emerging issues. The document-review guide was used to identify information concerning marriage status, family composition, and other records relevant to the research questions. The instruments were treated flexibly so that important issues emerging in the field could be explored without departing from the research objectives.

4. Data Collection Procedures

Data were collected through observation, semi-structured interviews, and documentation. First, the researcher conducted direct observations of the social environment and family situations associated with emergency marriages in Penujak Village. The observations focused on everyday interactions within families, relationships between couples and extended families, child-rearing practices, participation in community and religious activities, and the ways in which emergency marriage was socially understood and accepted. Observation was conducted as a contextual method rather than as an attempt to intervene in participants' family lives.

Second, semi-structured interviews were conducted with couples who had experienced emergency marriage following premarital pregnancy and with relevant family and community informants. Interviews explored the causes and circumstances of the marriage, decision-making processes, family involvement, social expectations, religious considerations, experiences following marriage, and perceived effects on household stability. Interviews with religious and community leaders additionally examined how emergency marriage was understood in relation to Islamic norms, local customs, family honor, and *maqāṣid al-sharīʿah*. Semi-structured interviewing enabled the researcher to maintain consistency across participants while allowing sufficient flexibility to investigate unexpected but relevant information (Tracy, 2020; Flick, 2022).

Third, relevant documents were collected and examined to complement observational and interview data. Information obtained from documents was compared with participants' accounts to identify consistencies, differences, and contextual explanations. Data collection continued through the June–July 2026 research period as the researcher developed a progressively deeper understanding of the phenomenon. Field notes, interview records, and documentary information were organized according to the research questions concerning the practice of emergency marriage, its implications for family structure, and its relationship to the objectives of *Maqāṣid al-Sharīʿah*.

5. Data Analysis and Trustworthiness

The data were analyzed inductively through a systematic process of data organization, coding, categorization, theme development, interpretation, and conclusion drawing. Interview and observation materials were first organized and reviewed repeatedly to develop familiarity with the data. Relevant statements and field observations were then coded according to issues emerging from the data, including the causes of emergency marriage, family pressure, social stigma, religious considerations, gender relations, marital conflict, psychological conditions, child-related concerns, and family stability. The coding process subsequently grouped related codes into broader categories and themes. Qualitative coding was used to identify patterns across participants' accounts while retaining the contextual meaning of individual experiences (Saldaña, 2021).

The analysis combined an inductive empirical process with a deductive *Maqāṣid al-Sharīʿah* interpretation. Inductively, themes were derived from observations, interviews, and documents without imposing predetermined conclusions on participants' experiences.

Deductively, the resulting themes were examined in relation to the objectives of Islamic law, particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). This analytical procedure enabled the study to assess whether emergency marriage functioned as a form of *maṣlaḥah* or whether it generated harms that challenged the broader objectives of Islamic family law. Thematic analysis was used to develop coherent patterns from the qualitative material and to connect those patterns with the study's theoretical framework (Braun & Clarke, 2021; Miles et al., 2019).

Data trustworthiness was strengthened through triangulation, persistent observation, and peer discussion. Triangulation was conducted by comparing information obtained from couples, family members, religious and traditional leaders, community leaders, and KUA personnel, as well as by comparing interviews with observations and documentary evidence. Persistent observation enabled the researcher to examine the phenomenon more closely and distinguish recurring patterns from isolated statements. Peer discussion was used to critically examine emerging interpretations and reduce the possibility of researcher bias. The combination of multiple sources, data-collection techniques, and analytical perspectives enhanced the credibility and dependability of the findings.

RESULTS

1. Background to Emergency Marriage Following Premarital Pregnancy

a. The Relationship Between Couples Before the Pregnancy

The findings indicate that the relationships between the couples before pregnancy formed the initial context of the cases, although the available information differs across P1, P2, and P3. The clearest account was obtained from P2, who reported that the relationship had developed over a considerable period before the pregnancy occurred:

"We had been in a relationship for a long time, as we were dating, until we committed an improper act. When my family found out that I was pregnant, my parents immediately discussed how to resolve the situation and decided that we should get married as soon as possible by contacting religious and community leaders or the hamlet head." (P2, Interview, Penujak, 26 June 2026).

The account indicates that the relationship had progressed to sexual intercourse and subsequently resulted in pregnancy. However, the available data do not provide sufficient detail to reconstruct the relationships of P1 and P3 before pregnancy. Therefore, P2 is not treated as representative of all three cases. What can be consistently established across P1, P2, and P3 is that each woman subsequently married the man who had impregnated her, and no case was identified in which a woman married a different man after the pregnancy occurred.

The pregnancy consequently marked a significant transition in the nature of the problem. Before the pregnancy became known to the family, the matter was primarily situated within the relationship between the couple. Once the pregnancy was disclosed, however, the issue expanded into a family and community matter. Decisions concerning the continuation of the relationship were no longer determined solely by the couple but became subject to family considerations concerning responsibility, the woman's condition, the anticipated child, and the potential consequences for both families.

Thus, the relevance of the pre-pregnancy relationship in these cases lies less in evaluating the couple's private conduct than in demonstrating how the disclosure of pregnancy transformed a private relationship into a matter requiring collective family intervention.

b. Pregnancy Becomes Known to the Family

The disclosure of pregnancy was the most consistent turning point across the three cases. In P1, P2, and P3, the families began discussing possible courses of action after learning about the pregnancy. The findings indicate that the pregnancy was therefore not experienced solely as an issue concerning the couple but rapidly became a matter involving the wider family.

P3 described the urgency created by the disclosure:

"The pregnancy made us have to make a decision immediately. After the family learned the actual situation, we felt that we could not delay the resolution for too long because the longer it was left unresolved, the more we were afraid that the problem would become bigger." (P3, Interview, Penujak, 26 June 2026).

This account illustrates how pregnancy generated a sense of urgency within the family. Rather than allowing the situation to remain unresolved, the family moved rapidly toward a decision concerning the couple's future. Across the cases, marriage emerged as

the principal course of action for addressing the situation after the pregnancy became known.

The findings further show that this urgency was connected to anticipated social consequences. Pregnancy before marriage was perceived by the families as a condition that could attract wider community attention and potentially generate social conflict. Consequently, the decision to marry was shaped not only by the pregnancy itself but also by the perceived need to restore social order and prevent the situation from becoming more publicly problematic.

Pregnancy therefore functioned as the central trigger connecting the couple's private circumstances with family decision-making and broader social expectations. It was the event that transformed the situation from a matter between two individuals into a collective problem requiring an immediate response.

c. Social Pressure and Concern for Family Reputation

The findings further demonstrate that social pressure and concern for family reputation contributed substantially to the decision to proceed with an emergency marriage. P2 described the family's concern about increasing community discussion and the potential consequences for the family's reputation:

"At that time, the family immediately held a discussion because if it was left unresolved for too long, surely people in the community would talk even more. People in the village had already begun to know about our situation, so the family felt it would be better for us to get married immediately so that we would not continue to be the subject of discussion. We were also worried that the family's reputation would become bad in the eyes of the community." (P2, Interview, Penujak, 26 June 2026).

This account shows that community opinion became an important consideration in the family's decision-making process. The anticipated reactions of others were not treated as a secondary concern but formed part of the reasoning for accelerating the marriage. The family sought to prevent prolonged public discussion and to limit the social consequences associated with the pregnancy.

The pressure was experienced not only by the couple but also by parents and other family members. The findings suggest that the social consequences of the pregnancy were understood collectively, with the family's reputation becoming interconnected with the actions of the couple. Under these circumstances, emergency marriage functioned as a

practical means of responding to social pressure while simultaneously providing a publicly recognizable resolution to the situation.

Thus, the decision to marry was shaped by an interaction between the pregnancy itself and the family's concern about how the event would be perceived within the community.

d. The Demand for Responsibility

Responsibility, particularly on the part of the man who caused the pregnancy, emerged as another recurring consideration in family discussions. Once the pregnancy became known, the issue was no longer framed only in terms of the couple's relationship but also in terms of who would assume responsibility for the woman and the child to be born.

OT1 explained:

"As parents, we saw that once something like that had happened, there had to be responsibility. It could not simply be left unresolved. They had committed an act that resulted in pregnancy, so they had to be willing to take responsibility for what had happened through marriage." (OT1, Interview, Penujak, 27 June 2026).

The statement indicates that marriage was understood by the family as a concrete expression of responsibility rather than merely an administrative or social arrangement. Marriage was expected to demonstrate the couple's willingness to accept the consequences of their actions and to establish a clearer framework of responsibility toward the woman and the future child.

A similar position was expressed by TA1, a religious figure involved in the resolution process:

"Once pregnancy has occurred, the man cannot simply avoid responsibility. He must be responsible for the woman he impregnated and for the child who will be born. Therefore, we usually encourage them to marry immediately so that there is clear responsibility." (TA1, Interview, Penujak, 27 June 2026).

Taken together, these accounts show that responsibility was constructed as both a family expectation and a social obligation. The man's responsibility extended beyond the private relationship and was connected to the protection and future of the woman and child. Marriage was consequently viewed as the most immediate means through which that responsibility could be made visible and socially recognized.

e. Consideration for the Unborn Child

The unborn child constituted another major consideration in decisions concerning emergency marriage. Family members and community figures repeatedly referred to the child's future when explaining why marriage was considered necessary.

TA1 stated:

"What families think about most is usually the child in the womb. They want the child to have a clear status, have responsible parents, and not be treated differently in the community. Therefore, marriage is considered the best way to provide protection for the child." (TA1, Interview, Penujak, 04 June 2026).

This account demonstrates that the child was positioned as an important consideration in the family's decision-making. The child was perceived as having no responsibility for the circumstances surrounding the pregnancy and therefore as requiring protection from possible social consequences. Marriage was consequently viewed not only as a response to the couple's situation but also as a means of securing the child's future within the family and community.

OT1 expressed a similar concern:

"If we think about it, the person we actually feel most sorry for is the child in the womb. We do not want the child to grow up with problems concerning status or become the subject of people's discussion. Therefore, the family agreed that the marriage had to take place immediately so that the child would have clear protection." (OT1, Interview, Penujak, 27 June 2026).

The findings indicate that concern for the unborn child could become more important than the personal interests of the couple themselves. Families associated marriage with clearer parental responsibility, greater family protection, and reduced exposure to future social stigma. At the same time, the data do not support the conclusion that marriage automatically resolved every issue concerning the child's legal or administrative position.

Overall, the background to emergency marriage in Penujak was shaped by several interconnected factors: the disclosure of pregnancy, social pressure, concern for family reputation, the demand for male responsibility, and consideration for the unborn child. These factors converged to create a strong expectation that the couple should marry within a relatively short period after the pregnancy became known.

Figure 1 synthesizes the interconnected factors underlying emergency marriage following premarital pregnancy in Penujak. It illustrates how pregnancy disclosure transformed a private relationship into a collective family and community concern.

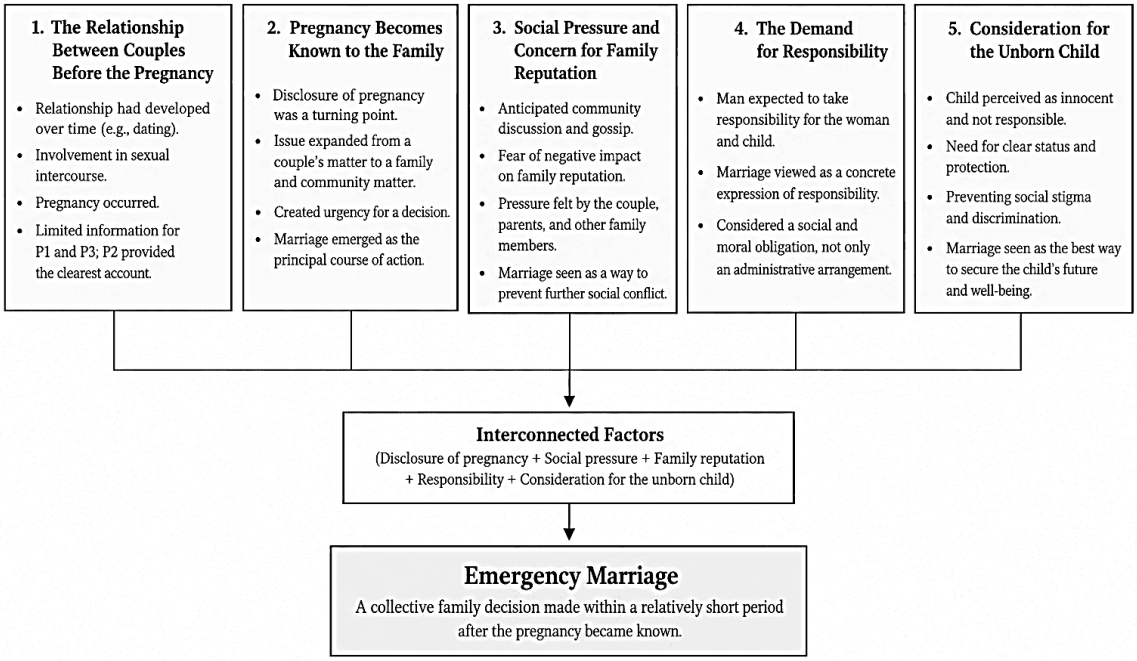


Figure 1. Background to Emergency Marriage Following Premarital Pregnancy
Source: *Field observations, interviews, and documentation, June - July, 2026.*

As shown in Figure 1, the decision to undertake an emergency marriage emerged from the interaction of five related factors: the couples' pre-pregnancy relationship, disclosure of pregnancy to the family, social pressure and concerns about family reputation, expectations of male responsibility, and consideration for the unborn child. These factors converged to create a strong sense of urgency and positioned marriage as a collectively accepted response to the pregnancy, responsibility, social expectations, and perceived need to protect the child's future.

2. Process of Case Resolution and Implementation of Emergency Marriage

a. Pregnancy Verification

Following the emergence of suspected pregnancy, verification was undertaken in one of the cases before the family proceeded with further discussion. The Head of Kangi Hamlet described the use of a pregnancy test as part of the process:

"To ensure that the pregnancy was confirmed, we, together with the woman's family, conducted a test using a taspen test." (TM1, Interview, Penujak, 04 June 2026).

The verification served as an initial basis for confirming the condition that subsequently prompted family decision-making. However, the available data do not establish that the same procedure was consistently undertaken in all three cases. Pregnancy verification is therefore understood as a case-specific stage rather than a standardized procedure for resolving premarital pregnancy in Penujak.

This finding indicates that the resolution process did not necessarily move directly from suspicion of pregnancy to marriage. In at least one case, confirmation of the pregnancy preceded the family's deliberation concerning the next course of action. The subsequent process was then shaped by the family's assessment of the situation and the need to determine an appropriate response.

b. Family Communication and Deliberation

Once the pregnancy became known, communication between the two families became a central component of the resolution process. The findings show that the pregnancy was treated as a matter requiring collective consideration rather than as an issue to be resolved solely by the couple.

P2 described the immediate response of her parents:

"When my family found out that I was pregnant, my parents immediately discussed how to resolve the situation." (P2, Interview, Penujak, 27 June 2026).

The statement demonstrates that parents assumed a central role at the beginning of the resolution process. The couple's circumstances were brought into the family domain, where possible consequences and courses of action could be considered collectively.

Family deliberation subsequently became a mechanism for determining the most appropriate response. OT1 explained:

"We gathered the extended family to deliberate, so that they would know about the situation and provide an appropriate solution." (OT1, Interview, Penujak, 27 June 2026).

The involvement of the extended family indicates that decision-making was not restricted to the parents of the couple. Family members considered relevant to the decision were brought together to discuss the situation, including the responsibilities of the couple, their readiness to marry, and the steps required to prevent the matter from developing into a broader conflict.

Field observations further indicate that families confronted with premarital pregnancy tended to initiate deliberation relatively quickly. Family deliberation therefore appeared as a recurring component across the cases, although the specific participants and sequence of discussions varied according to the circumstances of each case.

The deliberation also extended beyond the family itself when families considered external social actors necessary for the resolution. P2 explained that the family decided to:

"Decide that we should get married as soon as possible by contacting religious and community leaders or the hamlet head, as mediators, providers of views, advice, and opinions in resolving this marriage." (P2, Interview, Penujak, 27 June 2026).

This account shows that family deliberation was connected to a broader social mechanism of resolution. Religious and community figures were involved not simply to witness the decision but to provide advice and facilitate agreement. The process therefore moved from family discussion toward a wider form of collective negotiation before the marriage was implemented.

c. Involvement of Religious and Social Figures

The involvement of religious and community figures was evident in several cases, although the available data do not support the conclusion that all such actors were involved in every case. Their involvement depended on the circumstances and perceived needs of the families.

TA1 described his involvement as follows:

"The woman's family and the hamlet head contacted me as a mediator and asked for our opinion as religious leaders." (TA1, Interview, Penujak, 05 June 2026).

The statement indicates that religious figures served as external points of reference during the resolution process. Their involvement provided families with advice concerning the responsibilities arising from the pregnancy and the steps considered appropriate for addressing the situation. Their role also included facilitating communication between the parties so that a mutually acceptable decision could be reached.

Field observations indicate that religious considerations contributed to the acceleration of the marriage process in cases where religious figures were involved. Their role was therefore not limited to providing normative advice but also extended to social mediation between the families.

Community and customary figures were likewise involved in managing potential disagreement. One informant explained:

"We became mediators so that a larger conflict would not occur in the disagreement." (TA1, Interview, Penujak, 27 June 2026).

The available record identifies this statement in connection with the role of a customary figure, although the participant code in the original data is recorded as TA1. The statement indicates that mediation was directed toward preventing disagreement between the parties from escalating into a wider conflict.

Taken together, the findings demonstrate that the resolution process involved multiple layers of social participation. Family members initiated and discussed the problem, while religious, customary, and community figures could subsequently be engaged to provide advice, mediate disagreement, and facilitate acceptance of the eventual decision. The process was therefore collective rather than exclusively couple-based.

d. Decision-Making and Implementation of Marriage

Across the cases, the resolution process generally moved from the disclosure of pregnancy to family involvement, discussion of responsibility and the unborn child, and, where necessary, the involvement of religious or community figures before the marriage decision was implemented. However, the sequence was not identical in every case.

In one case, pregnancy verification preceded family deliberation, whereas comparable information was not available for the other cases. Similarly, the involvement of external figures varied according to the circumstances of each case. These differences indicate that the resolution process was flexible rather than governed by a single standardized sequence.

Marriage nevertheless constituted the final and most visible action in the resolution process. Its emergency character was reflected in the perceived need to proceed relatively quickly once the pregnancy became known and the families had reached an agreement. The marriage provided a new formal direction for the relationship and established a clearer framework of responsibility between the couple.

At the same time, the findings demonstrate that marriage did not constitute the end of the problems generated by the pregnancy. After the marriage, the cases developed along different trajectories depending on the age of the couple, psychological readiness,

economic circumstances, child-rearing responsibilities, and existing family structures. Thus, the marriage resolved an immediate social problem but did not eliminate the subsequent challenges involved in establishing and maintaining family life.

Figure 2 summarizes the process through which premarital pregnancy cases were addressed and emergency marriages were implemented in Penujak. It illustrates the movement from pregnancy verification and family deliberation to social mediation, decision-making, and marriage implementation.

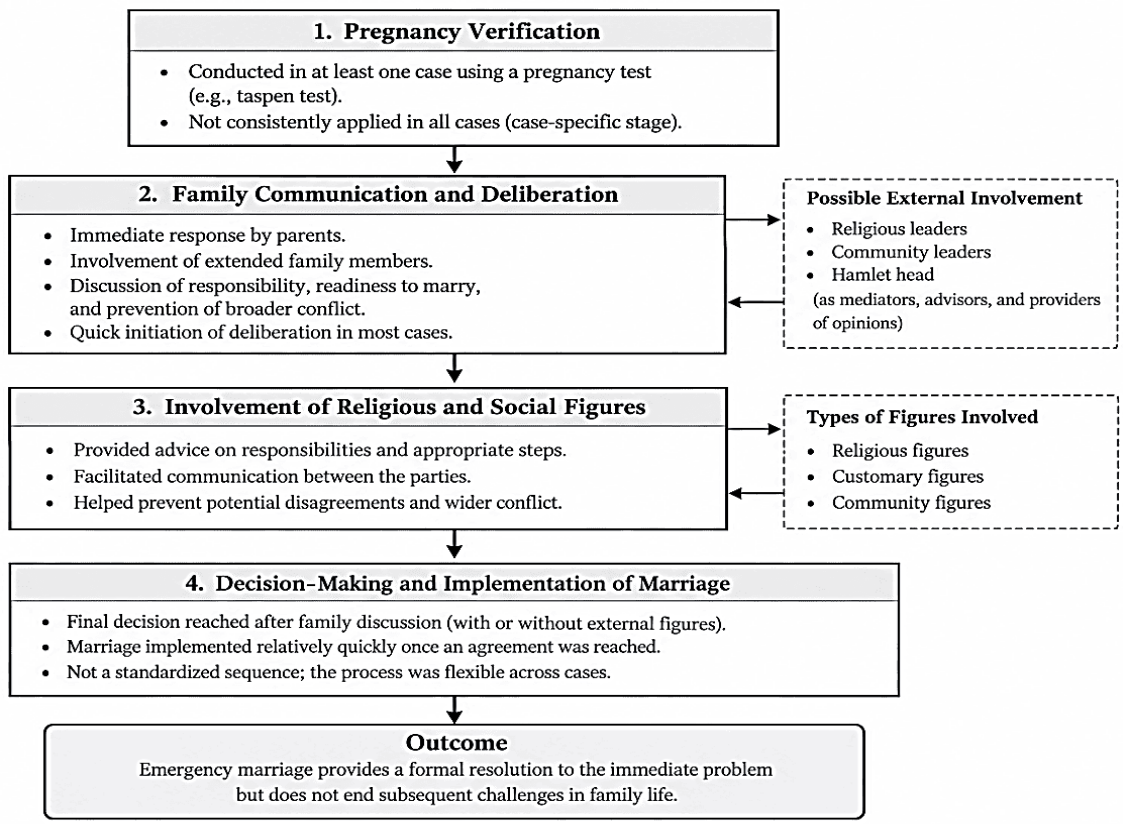


Figure 2. Process of Case Resolution and Implementation of Emergency Marriage
Source: *Field observations, interviews, and documentation, June - July, 2026.*

As shown in Figure 2, the resolution process generally began with pregnancy verification where necessary, followed by communication and deliberation involving parents and extended family members. Religious, customary, and community figures could then be involved as advisors and mediators to facilitate agreement, clarify responsibilities, and prevent wider conflict. Although the sequence varied across cases and was not standardized, the process generally culminated in the relatively rapid implementation of marriage once agreement had been reached. Importantly, the figure also highlights that

emergency marriage functioned primarily as an immediate resolution to the pregnancy-related problem and did not necessarily eliminate the subsequent challenges of family life.

3. Variations in Practice Across the Three Main Cases

The three principal cases demonstrate that emergency marriage following premarital pregnancy occurred within substantially different family circumstances. P1 involved a couple in an early-age category, P2 involved a young couple for whom more extensive information was available concerning adjustment after marriage, while P3 involved a man who already had a wife.

These differences are important because they produced different post-marriage family configurations. Accordingly, the cases are not treated merely as three versions of the same event. Rather, each case illustrates a distinct combination of circumstances surrounding the transition from pregnancy to marriage and subsequent family life.

a. Case P1: Emergency Marriage at an Early Age

P1 represents a case in which the pregnancy was followed by marriage while the couple was still within an early-age category. In this study, early age refers operationally to marriage occurring below the age of 18 or during the junior secondary school stage and is not intended to replace the legal definition of marriageable age.

The available data do not contain sufficient information concerning P1's exact age, individual educational history, or other personal circumstances to establish the couple's level of maturity in detail. The finding that can be supported is that the marriage occurred at a stage when questions concerning readiness to assume marital roles, make household decisions, continue education, and receive family support remained particularly relevant.

The distinctive feature of P1 therefore lies in the relatively rapid transition from pregnancy to marital roles while the couple was still in an early stage of life. The marriage addressed the immediate circumstances surrounding the pregnancy, but it did not by itself provide evidence that the couple had already developed the capacities required for independent family life.

b. Case P2: Emergency Marriage at a Young Age

P2 provides the most extensive account of the sequence from pregnancy disclosure through the period following marriage. The findings show that the parents became

involved immediately after learning about the pregnancy, while community perceptions and concern for family reputation also influenced the decision to marry.

The case was also characterized by emotional pressure, including guilt toward the parents and difficulties associated with the circumstances surrounding the pregnancy. These experiences did not disappear immediately after the marriage. Instead, they formed part of the psychological context within which the couple entered married life.

Following the marriage, the principal challenge shifted from resolving the pregnancy to managing household responsibilities. P2 reported difficulties associated with mental and economic readiness during the early period of marriage. The couple subsequently had to adjust to their respective roles and gradually accept the family situation that had emerged.

P2 therefore demonstrates a clear distinction between the completion of marriage and the stabilization of family life. The marriage established a new family arrangement, but adaptation to that arrangement occurred progressively through the couple's subsequent experiences.

c. Case P3: Emergency Marriage within an Existing Family Structure

P3 differed substantially from P1 and P2 because the man involved already had a wife before the marriage examined in this study. The pregnancy therefore did not simply result in the formation of a new household following the dissolution of a prior relationship; rather, it occurred in a context in which an existing family structure was already present.

Based on the available documentation and clarification, the second marriage was conducted within a social and religious context but was not documented as a registered polygamous marriage. Information concerning the circumstances and consent of the first wife was not obtained through direct interview with her but through family sources.

This limitation is important for interpreting P3. The existence of the first family can be established as part of the case context, but the study does not have sufficient direct evidence to reconstruct the first wife's subjective experience in detail. Consequently, the analysis does not extend to claims concerning her complete emotional condition, perceptions, or the full distribution of responsibilities between the families.

The distinctive feature of P3 lies in the fact that the emergency marriage created a second family structure while an earlier family structure remained in existence. This

expanded the range of relationships potentially affected by the marriage and introduced an administrative dimension that was not similarly evident in P1 and P2.

d. Cross-Case Comparison by Theme

Comparison across P1, P2, and P3 reveals a common pattern at the beginning of the cases but increasing divergence after marriage. Across all three cases, pregnancy accelerated family involvement and prompted discussions concerning responsibility and marriage. After the marriage, however, the nature of the resulting family challenges differed according to the circumstances of each case.

Table 1. Cross-Case Comparison of Emergency Marriage Following Premarital Pregnancy Across P1, P2, and P3

Aspect	P1	P2	P3
Main characteristic	Early age	Young age	Man already had a wife
Position of pregnancy	Accelerated the marriage decision	Triggered family involvement and marriage decision	Triggered formation of a second family
Main issue	Readiness to enter married life	Psychological, relational, and economic adjustment	Existing family structure and second-marriage registration
Psychological condition	Individual data limited	Guilt, pressure, and acceptance process evident	Regret reported; first wife's condition not obtained directly
Economic condition	Detailed data unavailable	Economic unpreparedness evident in the early period	Distribution of economic responsibilities across families unavailable
Child and parenting	Responsibility and acceptance traceable, but long-term data limited	Acceptance and parenting responsibilities evident	Responsibilities within the second family traceable; data concerning the first family limited
Registration/administration	Documentation concerning dispensation unavailable	Not a defining feature	Second marriage not registered as polygamy

Source: *Field observations, interviews, and documentation, June - July, 2026.*

Table 1 presents a cross-case comparison of the three emergency marriage cases based on the main characteristics, the role of pregnancy, family and psychological conditions, economic circumstances, child-rearing responsibilities, and administrative aspects. The comparison shows a common pattern in which premarital pregnancy accelerated family involvement, deliberation, and the decision to marry. However, the implications after marriage varied across the cases. P1 was primarily characterized by issues

of age and readiness for married life, P2 by psychological, relational, and economic adjustment, and P3 by the complexity of an existing family structure and the administration of the second marriage. The table also indicates that some dimensions, particularly economic conditions and the circumstances of the first family in P3, were supported by limited case-specific data and therefore cannot be generalized across all cases.

4. Implications of Emergency Marriage for Family Structure

The findings indicate that emergency marriage following premarital pregnancy did not merely function as an immediate mechanism for resolving pregnancy outside marriage. It also generated consequences for the structure and functioning of the family after marriage. These consequences were evident in the psychological experiences of the couples and parents, marital relationships and family harmony, the status and protection of children, and the economic conditions of the newly established household. Although marriage provided a formal framework for responsibility and family formation, it did not automatically eliminate the emotional, relational, and practical difficulties that had emerged before marriage.

a. Psychological Implications for Couples and Families

The psychological consequences experienced by the participants were characterized by shame, fear, anxiety, disappointment, guilt, regret, and a gradual process of acceptance. These experiences were associated not only with the pregnancy itself but also with concerns about disappointing parents and becoming the subject of community discussion.

P3 described the emotional pressure experienced after discovering the pregnancy:

"I felt very ashamed when I found out that I was pregnant before marriage. At that time, all I could think about was fear and anxiety about how my family and the community would react to my situation. I was afraid of disappointing my parents because they had always tried to take care of me and educate me well. In addition, I was worried about becoming the subject of community discussion because in our community, news like this usually spreads quickly." (P3, Interview, Penujak, 27 June 2026)

The parents also experienced emotional distress because the pregnancy was perceived as affecting not only the daughter but the wider family. OT1 stated:

"As parents, of course we were very disappointed when we found out that our child was pregnant before marriage. We did not expect this to happen because we had always tried to give advice and reminded our child to take care of herself. When we first heard the news, we felt sad and shocked. Our thoughts

immediately turned to our child's future and how the community would view our family. As parents, we were also worried because this incident did not only affect our child but the entire family." (OT1, Interview, Penujak, 27 June 2026)

The psychological consequences did not disappear immediately after marriage. P3 continued to experience regret:

"Until now, I still regret what happened. Sometimes when I remember the incident, I feel sad because I disappointed my parents and made them face many problems that actually did not need to happen. Although I am now married and trying to live my married life well, the feeling of regret often returns when I remember how everything began." (P3, Interview, Penujak, 27 June 2026)

Similarly, P2 expressed a continuing sense of guilt toward her parents:

"Sometimes I feel guilty toward my parents because they had to bear the shame and face community discussion because of the mistake I made. I also feel guilty because I made my family think about many things to resolve this problem. Although everything is now going well, this feeling still often appears, especially when I see how my parents continue to help us after marriage." (P2, Interview, Penujak, 27 June 2026)

However, the findings also show a gradual movement from psychological distress toward acceptance. P2 explained:

"At first, it was very difficult to accept everything. I often felt ashamed, sad, and regretted what had happened. However, over time I realized that I had to live with my current situation and could not remain trapped in the past. I began to learn to accept the situation and tried to focus on building the family I was now living in." (P2, Interview, Penujak, 27 June 2026)

These accounts indicate that emergency marriage did not immediately resolve the psychological consequences of premarital pregnancy. Instead, the emotional pressure continued into the early period of marriage, although some participants gradually developed acceptance through adjustment, family support, and efforts to establish a new family life.

b. Implications for Family Relationships and Harmony

The establishment of marriage also required the couples to adapt to new roles and responsibilities. The findings show that this adaptation was particularly difficult when the couple entered marriage without adequate psychological and economic preparation. P2 stated:

"At the beginning of the marriage, it was quite difficult because we were not mentally or economically prepared." (P2, Interview, Penujak, 29 June 2026)

The difficulty was not limited to the initial transition into marriage. Differences in expectations and economic conditions also became sources of conflict. P2 explained:

"Conflicts usually occur because of economic problems and differences of opinion in living our married life." (P2, Interview, Penujak, 29 June 2026)

At the same time, the data show that the couples attempted to adapt to their respective roles. P3 described this process:

"We try to adjust to our respective roles because we already feel secure in the adjustment." (P3, Interview, Penujak, 01 July 2026)

The situation was more complex in the case of P3 because the marriage occurred within a family structure in which the husband already had an existing wife. According to the available account, the first wife experienced emotional trauma, a loss of trust within the family, and disruption to the harmony of the first family. Because the researchers did not obtain a direct interview with the first wife, these experiences are reported only as part of the available family account and are not treated as a direct representation of her personal perspective.

Despite these difficulties, support from the wider family contributed to the couples' adjustment. TM1 stated:

"Now they help a lot and provide support." (TM1, Interview, Penujak, 01 July 2026)

Thus, family harmony after emergency marriage was not established automatically through the marriage ceremony. It developed through an ongoing process of role adjustment, conflict management, economic adaptation, and support from parents and other family members. The degree and form of difficulty differed across cases, with P3 presenting a more complex relational configuration because the marriage affected an already existing family structure.

c. Implications for the Status and Protection of Children

The findings show that the unborn child was one of the principal considerations in the decision to conduct an emergency marriage. Across P1, P2, and P3, the women married the men who had impregnated them, and the marriage was subsequently associated with

the establishment of parental responsibility and acceptance of the child within the newly formed family.

The data indicate that marriage was viewed by families as providing a clearer framework for the child's care and parental responsibility. However, social acceptance of the child and administrative recognition were not necessarily identical. In one case, the researcher examined the family card and birth certificate and found that the father's name was absent from the child's birth certificate. This finding is specific to the documented case and should not be generalized to all children born from the three cases.

The evidence therefore distinguishes between several dimensions of the child's situation: acceptance within the family, parental responsibility, administrative identity, civil documentation, and questions concerning lineage. The marriage could provide a social and familial framework for raising the child, but it did not automatically resolve every administrative or legal issue concerning the child's identity.

The findings further show that the child was generally positioned by the family as an innocent party who should not bear the social consequences of the parents' actions. Consequently, concern for the child's future became an important justification for completing the marriage and establishing clearer parental responsibilities.

d. Economic Conditions of the Family

Economic adjustment was most clearly identified in the case of P2. The couple entered marriage while still lacking adequate economic preparation. P2 stated:

"At the beginning of the marriage, it was quite difficult because we were not mentally or economically prepared." (P2, Interview, Penujak, 29 June 2026)

This finding indicates a mismatch between the rapid emergence of marital and child-related responsibilities and the couple's initial capacity to manage those responsibilities independently. Marriage created a new household context in which daily needs, family responsibilities, and child-related needs had to be addressed, while the couple was still developing its economic capacity.

Family assistance consequently became an important part of the early adjustment process. The available data indicate that parental and extended-family support helped the couple manage the difficulties encountered after marriage. However, the study did not obtain sufficiently detailed longitudinal information concerning household income,

expenditure, assets, employment stability, or changes in economic welfare before and after marriage. Therefore, the findings do not support a quantitative assessment of economic improvement or deterioration.

The economic implication identified in the cases concerns the emergence of household responsibilities before the couple had achieved full economic readiness. This condition was particularly visible in P2 and illustrates that resolving the immediate social consequences of premarital pregnancy through marriage did not necessarily coincide with the couple's readiness to independently manage the economic demands of family life.

Table 2 summarizes the principal implications of emergency marriage for family structure across psychological, relational, child-related, and economic dimensions. It highlights how marriage established a formal family framework while requiring continued adjustment and support.

Table 2. Implications of Emergency Marriage for Family Structure

Dimension	Key Findings	Post-Marriage Implications
Psychological	Shame, fear, anxiety, disappointment, guilt, and regret persisted after marriage, followed by gradual acceptance.	Emotional adjustment remained necessary; family support contributed to acceptance and psychological adaptation.
Family Relationships and Harmony	Couples faced role adjustment, differences in expectations, economic-related conflicts, and varying levels of family complexity.	Family harmony depended on communication, role adaptation, conflict management, and support from parents and extended family.
Child Status and Protection	Marriage strengthened family acceptance and parental responsibility but did not automatically resolve administrative and identity-related issues.	The child gained a clearer familial care framework, while civil documentation and lineage-related concerns could remain unresolved.
Economic Conditions	Some couples entered marriage without adequate economic preparation and remained dependent on parental or extended-family assistance.	New household and child-related responsibilities emerged before full economic independence was achieved.

Source: *Field observations, interviews, and documentation, June - July, 2026.*

Table 2 demonstrates that emergency marriage did not automatically resolve the difficulties associated with premarital pregnancy but instead transformed them into continuing processes of family adjustment. Psychologically, participants experienced persistent shame, guilt, anxiety, and regret before gradually moving toward acceptance. Relationally, couples had to negotiate new roles, manage conflicts, and adapt to economic pressures, with family support contributing to greater stability. Regarding children, marriage

strengthened familial acceptance and parental responsibility, although administrative and lineage-related issues could remain unresolved. Economically, limited preparedness created additional pressure as couples assumed household and child-related responsibilities before achieving full independence. Overall, the findings suggest that emergency marriage functioned as a formal mechanism of family formation, but sustainable family stability depended on psychological adaptation, relational negotiation, child protection, and continuing family support.

DISCUSSION

1. Results Analysis

This study aimed to examine how emergency marriage following premarital pregnancy is practiced in Penujak Village, Central Lombok, how the practice affects family structure, and whether its consequences reflect the broader objectives of *Maqāṣid al-Sharīʿah*. The findings demonstrate that emergency marriage is not simply a marital decision made by two individuals but a socially mediated process initiated by pregnancy and intensified by family concerns, community expectations, religious considerations, and the perceived need to protect the unborn child. Although marriage provides an immediate formal framework for responsibility and social recognition, it does not automatically resolve the psychological, relational, economic, and administrative problems associated with the circumstances that preceded it. The central interpretation of the findings is therefore that emergency marriage tends to resolve the immediate social problem created by premarital pregnancy more rapidly than it resolves the long-term conditions required for sustainable family life.

The first important finding concerns the transformation of pregnancy from a private event into a collective family problem. Before pregnancy was disclosed, the relationship was primarily situated within the interaction between the couple. Once pregnancy became known, however, decision-making expanded to parents, extended family members, religious figures, community leaders, and, in some cases, customary actors. This transformation indicates that pregnancy functioned as a social trigger that redistributed responsibility and decision-making authority. The urgency surrounding marriage was therefore generated not only by the pregnancy itself but also by the anticipated consequences of allowing the situation to remain unresolved. Concerns about family

reputation, community discussion, responsibility toward the woman, and the future child collectively narrowed the perceived range of possible responses and made marriage appear to be the most immediate and socially recognizable solution.

This finding suggests that emergency marriage should be understood as a form of collective crisis management. The marriage decision was embedded in a network of social relationships in which the consequences of the pregnancy were understood as affecting more than the couple. Family honor and community acceptance became interconnected with the couple's conduct, while religious and community figures were mobilized to facilitate a socially acceptable resolution. Consequently, the emergency nature of the marriage did not arise exclusively from the temporal urgency of pregnancy but from the interaction between pregnancy and a local social environment in which unresolved premarital pregnancy could generate continuing stigma and family tension.

The second major finding concerns the centrality of responsibility in legitimizing the marriage. Family members and community figures understood marriage as a concrete mechanism through which the man could assume responsibility for the woman and the unborn child. This interpretation is important because it demonstrates that the marriage was not perceived merely as a means of restoring social reputation. It was also constructed as a mechanism for creating an identifiable framework of care, parental obligation, and family accountability. However, the findings reveal an important distinction between formal responsibility and substantive responsibility. Formal responsibility can be established through marriage, whereas substantive responsibility requires the continuous capacity to provide emotional support, economic contribution, parental care, and relational commitment.

The distinction becomes particularly evident in P2, where marriage had already been completed but psychological and economic preparedness remained limited. The couple had entered a formal marital relationship before fully developing the capacities necessary to manage its demands. This indicates that the marriage ceremony should not be interpreted as the completion of responsibility. Rather, it represents the beginning of a process in which responsibility must subsequently be demonstrated through everyday family practices. In this sense, the findings shift the analytical focus from "whether the couple married" to "whether marriage enabled the couple to sustain the responsibilities created by marriage."

The third finding concerns the simultaneous operation of protection and pressure. Emergency marriage was intended to protect the woman, the unborn child, and the family's social position, but the same social expectations that encouraged protection also accelerated the decision to marry. This creates a significant analytical tension. A social mechanism may provide protection while at the same time restricting the opportunity for careful deliberation about readiness and long-term consequences. The rapid movement from pregnancy disclosure to marriage reduced the period available for evaluating psychological preparedness, economic capacity, relational compatibility, and the ability of the couple to manage future responsibilities.

This tension is particularly relevant to gender relations. The social consequences of premarital pregnancy can place a heavier burden on women because pregnancy is physically visible and socially attributable to the woman, even though the circumstances involve two individuals. The findings therefore suggest that emergency marriage can function simultaneously as a protective institution and a mechanism of social regulation. Its protective dimension is visible in efforts to prevent stigma and establish responsibility, while its regulatory dimension appears in the pressure to restore family reputation and social order through marriage. This duality is essential for understanding why a marriage that is socially regarded as an appropriate solution may nevertheless produce psychological distress for those entering it.

The fourth finding demonstrates that the consequences of emergency marriage depend substantially on the initial configuration of the family and the couple's capacity for adaptation. The three principal cases shared a similar initial trajectory: pregnancy became known, family members became involved, responsibility was discussed, and marriage was pursued. After marriage, however, their experiences diverged. P1 was primarily characterized by the issue of age and readiness; P2 was marked by psychological, relational, and economic adjustment; while P3 involved the complexity of establishing another marital relationship in the presence of an existing wife and family structure. This indicates that premarital pregnancy alone cannot explain the subsequent condition of the family.

Instead, the findings point toward an interactional explanation in which the consequences of emergency marriage emerge from the intersection of pregnancy-related urgency with pre-existing structural conditions. Age affects readiness; economic capacity affects household stability; psychological condition affects adjustment; existing family

relationships affect the distribution of emotional and material responsibilities; and family support affects the capacity to manage transition. Therefore, emergency marriage should not be treated as a uniform intervention with predictable outcomes. Its consequences are conditioned by the social and familial resources available to the couple at the moment of marriage.

The fifth finding concerns the transformation of family structure after marriage. The marriage did more than establish a formal relationship between husband and wife. It reorganized roles, responsibilities, emotional relationships, economic obligations, and child-rearing arrangements. In P2, the newly established household required adaptation to economic and marital responsibilities. In P3, the marriage occurred within an already existing family structure, thereby expanding the number of relationships potentially affected by the decision. The latter case demonstrates that creating a new marital relationship may simultaneously generate changes within an existing family system.

Family structure should therefore be interpreted dynamically rather than simply as the composition of household members. It includes the distribution of responsibility, patterns of interaction, emotional trust, economic obligations, parenting arrangements, and relationships between existing and newly formed family units. This interpretation explains why the consequences of P1, P2, and P3 differed even though the immediate trigger was similar. The critical issue is not simply whether marriage creates a family, but what type of relational and responsibility structure emerges after the marriage.

The findings concerning children provide another important analytical dimension. The unborn child was consistently constructed as an innocent party who required protection from stigma, uncertainty, and potential social exclusion. Marriage was therefore understood as a mechanism for establishing parental responsibility and providing the child with a clearer social position. This orientation directly connects the findings with *ḥifẓ al-nasl*, because protection of lineage and the child's social position constitutes an important dimension of family-law objectives. However, the evidence also shows that familial acceptance and administrative recognition are not necessarily identical. The absence of the father's name from one child's birth certificate demonstrates that a socially recognized marriage does not automatically eliminate all administrative questions concerning the child's identity.

This finding requires a broader understanding of child protection. Protecting lineage cannot be reduced to establishing a marital relationship between the parents. It must also involve the child's continuing welfare, family stability, legal and administrative recognition, parental responsibility, and protection from psychological and social harm. The broader maqāṣid perspective supports such an integrated understanding because the objectives of Islamic law concern interconnected dimensions of human welfare rather than isolated legal outcomes (Tarmizi & Hamzah, 2022). Thus, *ḥifẓ al-nasl* in the present context should be understood as connected to the protection of the conditions through which children can live within a stable and responsible family environment.

The psychological findings further reinforce this multidimensional interpretation. Shame, fear, anxiety, guilt, disappointment, and regret were not merely temporary emotional reactions preceding marriage. For some participants, these experiences continued after marriage and gradually developed into a process of acceptance. This demonstrates that the completion of marriage did not erase the psychological consequences of the pregnancy. Instead, the couple entered married life carrying emotional experiences that could influence adjustment and family relationships. The findings therefore indicate that the psychological dimension of emergency marriage should be evaluated as an ongoing process rather than as a short-term response to pregnancy.

The same logic applies to economic conditions. The case of P2 shows that marital responsibilities emerged before the couple had achieved adequate economic preparedness. The resulting dependence on parental and extended-family support demonstrates that emergency marriage can create a new household before the household possesses sufficient resources for independent functioning. Economic readiness is therefore not merely an additional practical consideration; it forms part of the capacity of the marriage to achieve sustainable family welfare. This interpretation is consistent with the broader understanding that marriage involves rights, obligations, and responsibilities extending beyond the formal legal union itself (Asman et al., 2023).

Taken together, the psychological, relational, child-related, and economic findings demonstrate that the consequences of emergency marriage are multidimensional and mutually connected. Psychological distress may affect marital communication; economic unpreparedness may generate conflict; conflict may affect family harmony; and family instability may influence the environment in which children are raised. Conversely, family

support may reduce psychological pressure, facilitate economic adjustment, and strengthen the couple's capacity to perform parental responsibilities. The findings therefore cannot be adequately interpreted through isolated categories. They form an interconnected system in which one dimension of family welfare can strengthen or weaken another.

From the perspective of *Maqāṣid al-Sharīʿah*, this interconnectedness is particularly important. The emphasis on the unborn child reflects *ḥifẓ al-nasl*; the effort to establish responsibility and protect the family reflects broader concerns with social and familial order; psychological well-being relates to *ḥifẓ al-nafs* and *ḥifẓ al-ʿaql*; while economic preparedness relates to *ḥifẓ al-māl*. The classical objectives therefore provide an analytical structure through which the findings can be understood as a question of integrated family welfare rather than formal marital validity alone. The relevant issue is whether the emergency marriage protects several dimensions of human welfare simultaneously or whether the protection of one dimension is achieved at the expense of another.

This analytical synthesis produces a central proposition from the study: the *maṣlaḥah* of emergency marriage is conditional rather than automatic. The practice may produce immediate benefits by reducing social stigma, establishing parental responsibility, creating a recognized family structure, and strengthening the social position of the child. Nevertheless, these benefits remain incomplete if the marriage produces persistent psychological distress, unresolved conflict, economic insecurity, unequal responsibilities, or instability within existing family relationships. Accordingly, the realization of *Maqāṣid al-Sharīʿah* should not be assessed solely through the question of whether marriage is legally permissible or socially accepted.

The findings ultimately suggest a two-stage process of maqāṣid realization. The first stage is immediate protective resolution, in which marriage responds to pregnancy, social stigma, family reputation, parental responsibility, and concerns about the child. The second stage is substantive family sustainability, in which the marriage must be translated into continuing psychological well-being, economic responsibility, harmonious relationships, responsible parenting, and protection of all affected family members. Emergency marriage can accomplish the first stage relatively quickly, but the second stage requires sustained effort and supportive conditions. The principal analytical contribution of this study therefore lies in distinguishing marriage as an immediate social-legal intervention from maqāṣid realization as a continuing family outcome. This distinction provides a more

comprehensive basis for evaluating emergency marriage in rural Muslim communities because it recognizes that the success of the intervention ultimately depends not only on the establishment of marriage but also on the quality, stability, and welfare of the family that follows.

2. Comparison with Previous Studies

The findings of this study demonstrate substantial continuity with previous research while also revealing several important distinctions. The role of family honor, social pressure, and pregnancy as immediate triggers for marriage is consistent with Isman et al., (2023), Sukardiasih et al., (2025) and Bakence et al., (2025), which indicate that pregnancy outside marriage can activate family and community mechanisms aimed at restoring social acceptance and family legitimacy. In Penujak, however, these pressures were accompanied by explicit concerns about parental responsibility, the status of the unborn child, and the need to prevent further social conflict, indicating that emergency marriage operates simultaneously as a form of social protection and social regulation.

The findings also correspond with the benefit-oriented dimension of Islamic legal decision-making identified by Mahfudz, (2022) and Alimuddin et al., (2022). The rapid involvement of parents, religious figures, and community leaders in Penujak reflects a practical process of assessing responsibility, social consequences, and potential harm. Nevertheless, the present study shows that such benefit assessment cannot end with the completion of marriage. The post-marital experiences of psychological distress, economic unpreparedness, relational conflict, and complex family arrangements demonstrate that an initially perceived *maṣlaḥah* may remain incomplete when long-term family conditions are not adequately secured.

A further distinction emerges in relation to customary and preventive approaches. Rahman et al., (2023) demonstrates how customary marital practices may support household stability when they generate social benefit and remain compatible with Islamic principles, whereas Darlis, (2022) illustrates how customary practice, limited legal knowledge, and family shame can produce problematic marital arrangements. The present findings occupy a more complex position: local social mechanisms in Penujak facilitate rapid conflict resolution, but their effectiveness depends on whether the resulting marriage can develop into a stable and supportive family. This also relates to Arafah & Purwanto, (2023), whose findings emphasize collective involvement in protecting life, intellect,

property, and lineage. In Penujak, such protection emerged reactively after pregnancy rather than primarily through preventive intervention.

The findings regarding post-marital family consequences reinforce the broader risks identified by Utami et al., (2023), particularly concerning conflict, instability, and threats to children's welfare. They also support Qomaro's, (2026) conception of *Maqāṣid al-Usrah*, which places communication, conflict resolution, psychological well-being, and *sakīnah, mawaddah,* and *raḥmah* at the center of family resilience. Accordingly, the present study adds an important analytical point: emergency marriage may successfully resolve an immediate social and legal crisis without necessarily producing substantive family resilience. The realization of *maqāṣid* therefore depends not only on the decision to marry but also on the subsequent capacity of the family to sustain psychological, relational, economic, and child-centered well-being.

3. Implications of Findings

The findings contribute to the study of Islamic family law by shifting the assessment of emergency marriage from formal marital validity to substantive realization of *maqāṣid al-sharīʿah*. Theoretically, the study demonstrates that *ḥifẓ al-nasl* cannot be examined independently from *ḥifẓ al-nafs, ḥifẓ al-ʿaql,* and *ḥifẓ al-māl*, because child protection, psychological well-being, relational stability, and economic capacity are interconnected dimensions of family welfare. This suggests that *maṣlaḥah* in emergency marriage is conditional and process-oriented rather than automatically achieved through the marriage contract. Practically, the findings imply that families, religious leaders, community authorities, and marriage-service institutions should complement immediate marriage arrangements with premarital counseling, psychological support, economic preparation, child-administration assistance, and post-marital monitoring. Such measures can transform emergency marriage from a short-term response to pregnancy and social pressure into a more sustainable strategy for family protection.

4. Research Limitations

This study has several limitations. First, the analysis involved 15 emergency-marriage couples within a single rural community, limiting the transferability of the findings to other cultural, religious, and socioeconomic settings. Second, some sensitive information concerning premarital pregnancy, psychological experiences, economic conditions, and

marital relationships was dependent on participants' retrospective accounts and may therefore be affected by recall, privacy, or social-desirability bias. Third, several dimensions of family welfare, particularly economic conditions and long-term child outcomes, could not be examined longitudinally. In one polygamous case, information concerning the first wife was obtained indirectly rather than through direct interview. Finally, the study focuses on qualitative interpretation and does not statistically measure the relative contribution of social pressure, economic readiness, psychological adjustment, or family support. These limitations indicate the need for future multi-site and longitudinal research involving larger and more diverse participant groups.

CONCLUSION

This study concludes that emergency marriage following premarital pregnancy in Penujak Village functions primarily as an immediate social and familial response to pregnancy, family reputation, responsibility, and concerns regarding the status of the unborn child. The process generally involves pregnancy disclosure, family deliberation, involvement of religious or community figures, and rapid marriage arrangements. However, the findings demonstrate that the completion of marriage does not automatically resolve the underlying vulnerabilities. Psychological distress, economic unpreparedness, relational conflict, adjustment of family roles, and complex household structures may persist after marriage. The three cases therefore demonstrate that emergency marriage can provide immediate recognition and social protection while producing differentiated post-marital consequences depending on age, psychological readiness, economic capacity, family support, and pre-existing family structures.

From the perspective of *Maqāṣid al-Sharīʿah*, the findings indicate that the realization of *maṣlaḥah* in emergency marriage is conditional and process-oriented. Protection of lineage (*ḥifẓ al-nasl*) cannot be separated from protection of life (*ḥifẓ al-nafs*), intellect and psychological well-being (*ḥifẓ al-ʿaql*), and property and economic security (*ḥifẓ al-māl*). The central contribution of this study is therefore the proposition that emergency marriage should be evaluated in two interconnected stages: immediate protective resolution and substantive family sustainability. A marriage may successfully address pregnancy-related stigma and establish formal responsibility, yet its maqāṣid objectives remain incomplete if it fails to support psychological well-being, equitable family

relations, economic stability, and the continuing welfare of children. This perspective extends the assessment of emergency marriage beyond formal legality toward the lived and long-term realization of Islamic family welfare.

The study is limited by its focus on 15 couples in one rural community, reliance on sensitive self-reported experiences, and the absence of longitudinal data on economic, psychological, and child-welfare outcomes. Some family perspectives, particularly that of the first wife in the polygamous case, were also obtained indirectly. These limitations restrict generalization beyond the Penujak context. Future research should adopt multi-site and longitudinal approaches involving diverse family members and relevant community institutions. Mixed-method studies could further assess psychological well-being, economic resilience, marital stability, child welfare, and legal protection to test and refine the proposed two-stage model of emergency marriage within a *maqāṣid al-sharīʿah* framework.

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