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Islamic Marriage Principles and SDG 5: Purpose, Pillars, and Conditions in Indonesia

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Abstract

Objective: The purpose of this study is to analyze the objectives, pillars, and conditions of Islamic marriage in Indonesia while demonstrating their relevance to Sustainable Development Goal (SDG) 5 (Gender Equality) through the promotion of equitable family rights, legal certainty, and mutual responsibilities between spouses. **Theoretical framework:** The theoretical framework is grounded in Islamic family law, maqāsid al-sharī‘ah, and the Indonesian Marriage Law, emphasizing the protection of religion, lineage, human dignity, and justice as essential foundations of marital life. **Literature review:** The literature review synthesizes classical Islamic jurisprudence, contemporary studies on Islamic marriage, and Indonesian legal regulations, revealing that previous studies predominantly discuss the legal validity of marriage but provide limited integration between Islamic marital principles and the SDG framework. **Method:** The method employs qualitative descriptive research using a library research approach. Data were collected from the Qur'an, Hadith, classical and contemporary Islamic legal literature, statutory regulations, and relevant scholarly publications, followed by content analysis and thematic interpretation. **Results:** The findings demonstrate that the objectives of marriage are to establish a sakinah, mawaddah, and rahmah family; the pillars comprise the bride and groom, guardian (wali), witnesses, and ijab-qabul; while the legal conditions ensure the legitimacy and enforceability of marriage under both Islamic and Indonesian law. These principles strengthen legal protection, clarify rights and obligations, prevent marital disputes, safeguard family welfare, and promote gender justice consistent with SDG 5. **Implications:** The implications indicate that integrating Islamic marital principles with sustainable development can reinforce family resilience, improve legal awareness, and support inclusive family policies in Indonesia. **Novelty:** The novelty of this study lies in systematically connecting the objectives, pillars, and conditions of Islamic marriage with the SDG 5 framework, offering a comprehensive conceptual model that bridges Islamic jurisprudence, national legal regulations, and sustainable development discourse within the Indonesian context.

Keywords: islamic marriage, sdg 5, maqāsid al-shariah, indonesian marriage law, family resilience.

INTRODUCTION

Marriage occupies a central position in Islamic teachings as the foundation for establishing a harmonious family, preserving human dignity, and ensuring the continuity of future generations. In Indonesia, the legal validity of marriage is regulated through Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, which stipulates that a marriage is valid when conducted according to the religious law and beliefs of the parties concerned. Within Islamic jurisprudence, the validity of marriage depends upon the fulfillment of its

objectives, pillars (arkān al-nikāḥ), and legal conditions (shurūṭ al-nikāḥ). These elements not only determine the legality of marriage but also establish the ethical and legal framework governing the rights and obligations of spouses, family stability, and social welfare [1].

The growing concern over divorce, domestic violence, child marriage, and unequal gender relations demonstrates that understanding the legal and ethical foundations of Islamic marriage remains highly relevant. These issues directly influence family resilience and social sustainability, making marriage not merely a private religious contract but also a public institution with significant socioeconomic implications. Consequently, strengthening the understanding of Islamic marriage principles contributes to the realization of Sustainable Development Goal (SDG) 5 (Gender Equality) through the promotion of equal rights and responsibilities within marriage, while simultaneously supporting SDG 16 (Peace, Justice, and Strong Institutions) by reinforcing legal certainty, justice, and family stability [2].

Existing literature has extensively discussed the objectives of marriage, the legal pillars required for marital validity, and the jurisprudential differences among Islamic legal schools. Other studies have focused on Indonesian marriage law, women's rights, or family resilience from legal and sociological perspectives. However, a significant research gap remains. Most previous studies examine the objectives, pillars, and conditions of marriage separately or emphasize only normative legal discussions without integrating Islamic jurisprudence, Indonesian positive law, and the Sustainable Development Goals into a unified analytical framework. Furthermore, limited attention has been devoted to explaining how these foundational principles contribute to gender equality, legal protection, and sustainable family development within the Indonesian context [3].

Responding to this gap, this study aims to analyze the objectives, pillars, and conditions of Islamic marriage by integrating Islamic legal principles, Indonesian marriage regulations, and the SDG framework. Using a qualitative library research approach, the study develops a comprehensive conceptual understanding of marriage as both a religious obligation and a sustainable social institution. By connecting classical Islamic jurisprudence with contemporary sustainable development discourse, this research provides a broader perspective on how Islamic marriage principles can strengthen family resilience, protect individual rights, promote gender justice, and support inclusive legal development in Indonesia. This integrative perspective represents an important contribution to Islamic family law scholarship and offers practical insights for policymakers, religious authorities, legal practitioners, and family education programs committed to achieving sustainable social development [3].

Marriage becomes part of the value of life that has a fundamental nature and is inseparable from religious, ethical, and aesthetic elements [1]. Humans are social creatures that cannot be separated from interaction with each other. The existence of a relationship between a man and a woman is a guide that has been created by Allah SWT so that a marriage contract is decreed to create a halal relationship between the two [2]. Marriage is the main basis for creating perfect social relations as well as a gift given to man to continue and maintain his generation [3]. Marriage can function as a liaison between one group and another group which in the future can be a means of mutual help between one group and another [4]. Marriage is seen as sacred and essential because its scope is not limited to opposite-sex bonds in forming a family as well as fulfilling external and mental needs [5].

Muhammad Abu Zahrah in his book entitled *al-Ahwal al-Shakhshiyyah* defines marriage in a broader sense, namely *"Akad which provides legal benefits of the ability to establish family relations (husband and wife) between a man and a woman and to help and limit the rights for its owner and the fulfillment of obligations for each"*. Article 1 of Law Number 1 of 1974 concerning Marriage defines marriage as *"The inner birth bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the Supreme Godhead"*. Article 2 of the Marriage Law has affirmed that marriage is valid if it is carried out according to the laws of each religion and belief [6], [7]. The provision has made it clear that there is no marriage outside the legal provisions of each religion and belief; thus, it also applies

to Muslims who do not perform marriages contrary to the established Shari'a. This results in the purpose, conditions, and pillars of marriage becoming an important foundation in the implementation of a valid marriage in positive law and religious law. This paper aims to examine more deeply the purpose, harmony, and requirements of marriage as the foundation of marriage using a literature approach method. This writing is expected to be a new insight for students in exploring the jurisprudence course.

LITERATURE REVIEW

Marriage has consistently been recognized in Islamic scholarship as a sacred covenant (*mīthāqan ghalīẓan*) that establishes the legal, moral, and spiritual foundation of family life. The Qur'an describes marriage as a relationship based on tranquility (*sakinah*), affection (*mawaddah*), and mercy (*rahmah*), reflecting its multidimensional purpose beyond merely legitimizing sexual relations or ensuring biological reproduction. Classical Muslim jurists, including scholars from the Hanafi, Maliki, Shafi'i, and Hanbali schools, agree that the validity of marriage depends upon the fulfillment of specific pillars (*arkān*) and legal conditions (*shurūṭ*), although they differ in certain procedural aspects. Despite these differences, they share the common objective of protecting religion, lineage (*hifẓ al-nasl*), human dignity, and social order [5].

The theoretical foundation of Islamic marriage is closely associated with *maqāṣid al-sharī'ah*, particularly the protection of religion (*hifẓ al-dīn*), lineage (*hifẓ al-nasl*), intellect (*hifẓ al-aql*), property (*hifẓ al-māl*), and human dignity. Contemporary scholars argue that marriage represents one of the most important instruments for realizing these objectives because it regulates family relationships, defines reciprocal rights and responsibilities, and creates legal certainty for spouses and children. Within this perspective, the objectives of marriage extend beyond personal happiness to encompass social justice, family resilience, and community stability. The legal framework governing marriage in Indonesia reflects a combination of Islamic jurisprudence and national legislation. Law No. 1 of 1974 concerning Marriage, as amended by Law No. 16 of 2019, emphasizes that marriage must comply with religious law while simultaneously fulfilling statutory requirements. The Compilation of Islamic Law further elaborates the legal provisions concerning guardianship (*wali*), witnesses, consent (*ijab and qabul*), and marital rights and obligations. Consequently, Indonesian Islamic family law represents an interaction between classical jurisprudence and modern legal governance, providing legal protection while accommodating the country's pluralistic legal system [6], [7].

Recent academic literature has increasingly examined Islamic marriage from perspectives such as gender justice, women's rights, child protection, family resilience, and legal reform. Several studies highlight the importance of equal partnership between spouses, emphasizing that Islamic teachings encourage mutual consultation (*shūrā*), responsibility, and cooperation within the family. Other researchers explore the relationship between Islamic family law and constitutional human rights, demonstrating that Islamic legal principles can coexist with contemporary legal standards when interpreted contextually through the objectives of *maqāṣid al-sharī'ah*. The emergence of the Sustainable Development Goals (SDGs) has expanded scholarly discussions concerning the contribution of Islamic family law to sustainable development. SDG 5 promotes gender equality, women's empowerment, and the elimination of discrimination, while SDG 16 emphasizes justice, legal certainty, and inclusive institutions. These objectives correspond closely with Islamic legal principles that guarantee reciprocal rights and obligations, prohibit injustice, and encourage responsible family governance. A valid marriage protects women from exploitation, secures children's legal status, ensures inheritance rights, and strengthens legal accountability within the family. Consequently, Islamic marriage contributes not only to religious observance but also to broader sustainable development outcomes [6], [7].

Despite substantial scholarly attention, previous studies remain fragmented. Many concentrate exclusively on the objectives of marriage, while others analyze only the legal pillars, guardianship, or procedural validity. Research examining Indonesian marriage law frequently emphasizes legal reform without integrating Islamic jurisprudential theory, whereas studies discussing SDGs often overlook the doctrinal foundations of Islamic marriage. Consequently, the relationship between the objectives, pillars, legal conditions, and sustainable development remains insufficiently explored within a comprehensive conceptual framework [4].

Table 1. Summary of Previous Literature and Research Gap

Aspect	Summary of Literature	Research Gap and Contribution
Islamic Marriage and SDG 5	Previous studies explain that Islamic marriage is a sacred covenant based on <i>maqāṣid al-sharī'ah</i> , requiring valid purposes, pillars, and legal conditions to protect religion, lineage, dignity, and family stability. Indonesian marriage law integrates classical Islamic jurisprudence with national legislation, while recent research highlights gender equality, family resilience, and legal protection aligned with SDG 5.	Existing scholarship generally examines marriage objectives, legal validity, or gender issues independently. This study integrates Islamic jurisprudence, Indonesian marriage legislation, and the SDG framework into a unified analysis, demonstrating how marriage principles collectively promote gender equality, legal certainty, family resilience, and sustainable development in contemporary Indonesia.

This study addresses these limitations by integrating Islamic jurisprudence, Indonesian marriage legislation, and the SDG framework into a unified analysis. Through the lens of *maqāṣid al-sharī'ah*, the study demonstrates that the objectives, pillars, and conditions of marriage constitute interconnected legal and ethical mechanisms that promote family resilience, gender equality, legal certainty, and social sustainability. This integrated perspective contributes to Islamic legal scholarship by positioning marriage not only as a religious institution but also as a strategic instrument for achieving sustainable development in contemporary Indonesia [4].

METHODOLOGY

This study employs a qualitative descriptive research design using a library research approach to examine the objectives, pillars, and legal conditions of Islamic marriage and their relevance to sustainable development in Indonesia. A qualitative approach is considered appropriate because the study seeks to generate an in-depth conceptual understanding of Islamic marriage based on religious texts, legal regulations, and scholarly interpretations rather than testing statistical relationships. The research focuses on interpreting legal doctrines, theological principles, and normative frameworks that shape the implementation of Islamic marriage within the Indonesian legal system [6], [7].

The theoretical perspective adopted in this research is grounded in *maqāṣid al-sharī'ah*, Islamic family law, and sustainable development theory. The *maqāṣid al-sharī'ah* framework is employed to analyze how marriage fulfills the protection of religion, lineage, human dignity, and justice. Simultaneously, the Sustainable Development Goals provide a contemporary analytical framework for evaluating the contribution of Islamic marriage to SDG 5 (Gender Equality) through equitable marital rights and responsibilities, as well as SDG 16 (Peace, Justice, and Strong Institutions) through legal certainty, institutional legitimacy, and family stability [8], [9].

The primary data consist of normative legal and religious sources, including the Qur'an, authentic Hadith, classical Islamic jurisprudential literature (*fiqh*), and authoritative

commentaries concerning marriage. Additional primary legal sources include Law No. 1 of 1974 on Marriage, Law No. 16 of 2019 concerning amendments to the Marriage Law, and the Compilation of Islamic Law applicable in Indonesia. These documents provide the principal legal framework governing marital validity, guardianship, witnesses, consent, and the rights and obligations of spouses [8], [9].

Secondary data comprise peer-reviewed journal articles, academic books, conference proceedings, doctoral dissertations, and contemporary studies discussing Islamic family law, gender equality, maqāṣid al-sharī'ah, family resilience, Indonesian marriage law, and the Sustainable Development Goals. Recent international publications are prioritized to ensure the discussion reflects current scholarly developments regarding Islamic law and sustainable development. Data collection was conducted through systematic document identification, selection, classification, and critical reading. Relevant literature was organized according to thematic categories, including the objectives of marriage, legal pillars, legal conditions, Indonesian marriage regulations, gender equality, family resilience, and sustainable development. Sources were selected based on their academic credibility, legal authority, and relevance to the research objectives [6], [7].

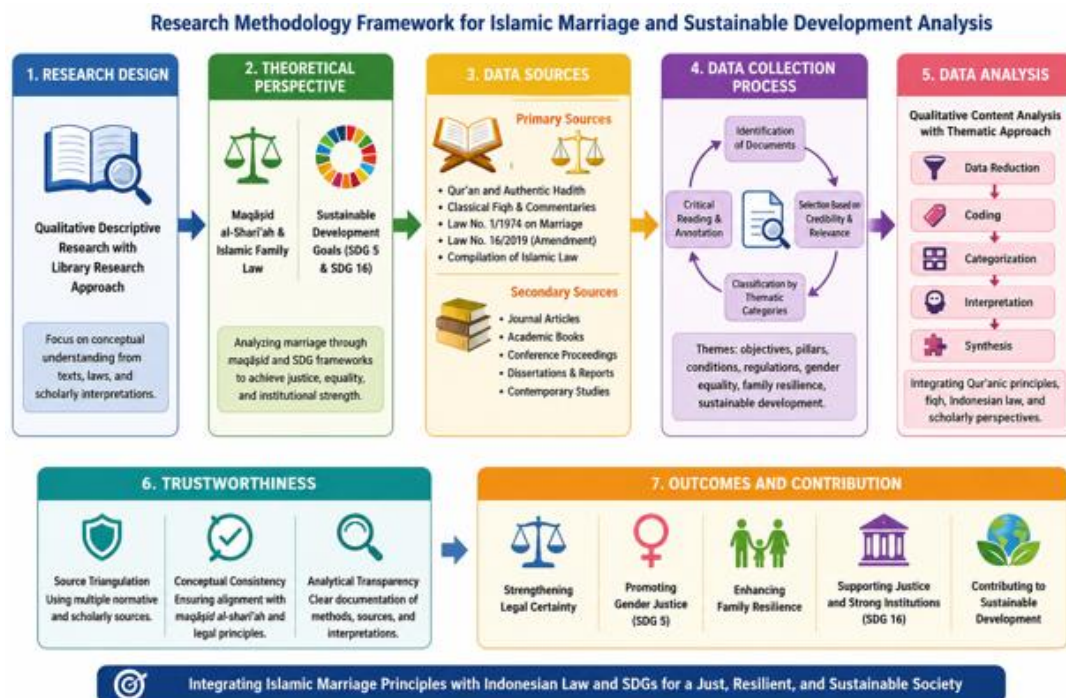


Figure 1. Research Methodology Framework Integrating Islamic Marriage Principles, Indonesian Law, Maqāṣid al-Sharī'ah, and Sustainable Development Goals.

The collected data were analyzed using qualitative content analysis supported by thematic analysis. The analytical process involved data reduction, coding, categorization, interpretation, and synthesis. Each legal concept was examined comparatively by integrating Qur'anic principles, prophetic traditions, classical jurisprudence, Indonesian legal provisions, and contemporary academic perspectives. This triangulation of normative and scholarly sources enhances the validity, consistency, and analytical rigor of the findings. To ensure research trustworthiness, the study applies source triangulation, conceptual consistency, and analytical transparency throughout the research process. The findings are interpreted systematically to explain how the objectives, pillars, and legal conditions of Islamic marriage collectively strengthen legal certainty, protect individual rights, promote gender justice, reinforce family resilience, and contribute to the realization of SDG 5 and SDG 16 in Indonesia. This methodological approach enables the study to bridge classical Islamic legal scholarship with

contemporary sustainable development discourse while providing a comprehensive conceptual contribution to Islamic family law studies [4].

RESULTS AND DISCUSSION

Purpose of Marriage

Article 1 of the Marriage Law has briefly explained the purpose of marriage, which is to form a happy and eternal family based on the Supreme Godhead [8], [9]. In chapter 3 of the Compilation of Islamic Law, it has also been explained that the purpose of marriage must be the realization of a *sakinah*, *mawadah*, and *warahmah* domestic life as stated in Qs. Ar-Rum verse 21 reads *"And among the signs of His power is that He created for you wives of your kind, so that you might be inclined and at ease to her, and He made her among you affection and affection. Verily in such there are signs indeed for the thinking"* [10]. These three meanings lead to one meaning that marriage is a way to achieve peace, peace, and a means to express affection for each other and is a form of concern from Islam in forming a family because the family is the first step in forming a good society [11], [12]. The verse has a special context about the creation of Adam and Eve as his wife, and it was from Eve that Adam gained peace (*sakinah*), mutual love (*mawadah*), and love (*rahmah*); these three are also gifts obtained by every descendant of the Prophet Adam (AS) who are united through marriage and are closely related to what a married couple feels related to their nature or biological desires.

Sakinah comes from the root word *sakana* which means tranquility or tranquility. The meaning refers to the loss of turmoil in a human being, *sakanah* is represented as peace and tranquility after the loss of turmoil that exists within man, something is considered *sakanah* when it has lost the movement of turmoil in any form [13]–[15]. The turbulent love in the heart that is shrouded in uncertainty leads to anxiety about feeling calm and serene when continuing with marriage, therefore, marriage becomes a medium to bring together calm and tranquility for humans after stepping on adulthood, especially during which time a person experiences a phase of impulse of attraction to the opposite sex that is urgent and will give birth to anxiety if not fulfilled. Keluarga yang *sakinah* merupakan keluarga yang dapat menciptakan suasana tentram, damai, bahagia, aman, sejahtera lahir dan batin; keluarga yang *sakinah* adalah keluarga yang dapat menciptakan generasi yang bermanfaat bagi agama dan bangsa [16], [17].

Mawaddah comes from the root word *wadda* or *wadada* which means love and hope, the origin of the word *mawadah* is also obtained from *fi'il wadda-yawaddu*, *waddan wa mawaddatan* which means love, love, and like. *Mawaddah* refers to love that can be proven by giving more kindness to the couple, one of which is the ability to have intercourse to give birth to children and offspring. *Mawaddah* memiliki maksud pada perasaan cinta yang menggebu yang merupakan *fitrah* dari manusia diakibatkan oleh beberapa faktor baik dari segi penampilan, moralitas, maupun kedudukan [18]–[20].

Rahma comes from the word *rahima* which means mercy, grace, and sustenance and some interpret it as compassion, sympathy, and affection. Refers to the affection given when a loved one is in need and helpless. This affection is maintained and eternal towards the spouse and family as a result of the process when a husband and wife understand their rights and obligations and cover each other's shortcomings, understand each other, and need each other. Dibutuhkan proses yang penuh dengan kesabaran dalam menjemput rahmat Allah dalam memperoleh karunia Allah sebagai bentuk cinta tertinggi dalam keluarga [20]–[22].

Based on the previous explanation, it can be concluded that the purpose of marriage is: 1) The realization of a happy and eternal family 2) self-preservation from moral and moral corruption 3) As a fulfillment of sexual desire needs 4) Create a moral and virtuous generation 5) Maintaining the offspring of a group.

Harmony and Marriage Requirements

The pillars are the essence of marriage itself, a marriage cannot be performed if it does not fulfill one of the pillars while the condition, is something that must be present in the marriage but does not include the essence of the marriage itself; if any of the conditions are not fulfilled it results in the invalidity of marriage [23]. According to Basri in his book entitled Fiqh Munakahat 4 Schools and Government Policies The harmony and conditions of marriage consist of several elements that must be met as follows [24]–[26]:

Bridegroom

The prospective husband must be Muslim and it is clear that the prospective husband is a man, there is no element of coercion, it is lawful to marry the prospective wife and know the prospective wife, not to be doing ihram, not to have a wife who is haram to be married to the prospective wife, and not having a wife 4 [27].

Bride-to-be

The female candidate must be a Muslim or a person of the Book, it is clear that she is a woman (not effeminate), the woman is certainly the person, not in marriage and not in the period of 'iddah, not forced/ikhtiyar, and not in a state of Hajj or Umrah [28].

Guardian of the Bride's Party

Be violated by the guardian of the bride or her representative with the prospective groom or his representative provided that: 1) The guardian of a man; 2) Muslims; 3) Balig; 4) Be intelligent; 5) Fair [29].

Witness

The witness was attended by two witnesses who were Muslim, toddlers, intelligent, saw and heard, and understood the meaning of the marriage contract [30]–[32].

Ijab and Qabul (Akad Nikah)

Ijab is a submission from the first party (female guardian) marked by "I marry my son named (...) with dowry (...)". Qobul is the acceptance of the second party (the bridegroom) which is marked by "I accept the marriage of the father's son named (...) with dowry (...) paid in cash" [33]. The implementation of ijab and qabul must be clear and successive and not intermittent; Qobul can be represented provided that the male party gives express and written power of attorney to represent him and if the bride or her guardian objects then the marriage cannot take place [34], [35].

Purpose, Harmony, and Conditions: A Foundation of Marriage

The affirmation in Article 2 of the Law carries legal consequences that a marriage is considered valid if it has fulfilled the provisions stipulated in Islam, especially on the pillars and conditions of marriage and the existence of marriage registration has an impact on legal certainty and can reduce losses for both parties and strengthen the enforcement of Islamic sharia. An unrecorded marriage can cause many disadvantages to a married woman such as not being able to be considered a legal wife resulting in loss of subsistence and inheritance rights on the part of the husband, and the status of the child born is also considered illegitimate and not entitled to living expenses or inheritance from the father [36]–[38].

Both the purpose, pillars, and conditions of marriage in Islam are interconnected and form the basis of valid and applicable law. The purpose of marriage in Islam is to form and build a prosperous family while the conditions and pillars of marriage are a legality that must be fulfilled by the parties, if a marriage does not meet the pillars and conditions it can cancel or even damage the contract so that it hurts both parties and their offspring [39], [40]. If all conditions have been fulfilled, then a marriage can give rise to law with the emergence of

rights and obligations both as a husband and as a wife as a result of binding oneself in a marriage.

Table 2. Relationship between Islamic Marriage Principles and the Sustainable Development Goals (SDGs) in Indonesia

Islamic Marriage Aspect	Core Principle	Legal Foundation	Relevant SDGs	Contribution to Sustainable Development
Purpose of Marriage	Sakinah, mawaddah, rahmah; happy and lasting family	Marriage Law Art. 1; KHI Art. 3; QS. Ar-Rūm:21	SDG 5, SDG 3, SDG 16	Strengthens family well-being, psychological resilience, gender partnership, and peaceful households.
Pillars of Marriage	Bride, groom, guardian, witnesses, ijab-qabul	Islamic jurisprudence (fiqh munakahat)	SDG 16	Ensures legal validity, accountability, transparency, and protection of family rights.
Legal Conditions	Eligibility, consent, legal capacity, lawful marriage	Islamic law and Indonesian Marriage Law	SDG 5, SDG 10, SDG 16	Protects women, children, inheritance rights, and equal legal recognition.
Marriage Registration	Official legal documentation	Marriage Law Art. 2	SDG 16	Provides legal certainty, access to justice, and institutional governance.
Integrated Outcome	Protection of religion, lineage, dignity, and family welfare (maqāṣid al-sharī'ah)	Islamic law and national regulations	SDG 5, SDG 16	Promotes inclusive, resilient, equitable, and sustainable family development in Indonesia.

Analytical Discussion: Islamic Marriage Principles as the Foundation of Sustainable Family Development

The findings demonstrate that the objectives, pillars, and legal conditions of Islamic marriage should be understood as an integrated normative system rather than isolated legal requirements. Their interrelationship reflects the comprehensive nature of Islamic family law, where legal validity, ethical responsibility, and social welfare are inseparable. The purpose of marriage (sakinah, mawaddah, and rahmah) represents the philosophical foundation, whereas the pillars and legal conditions provide the juridical mechanisms that transform these ideals into legally recognized family relationships. Consequently, Islamic marriage is not merely a contractual agreement but a holistic institution designed to preserve religion, lineage, dignity, and social harmony in accordance with the objectives of maqāṣid al-sharī'ah [4].

The concepts of sakinah, mawaddah, and rahmah illustrate a progressive model of marital development. Sakinah emphasizes psychological security and emotional stability, creating an environment in which family members experience peace and mutual trust. Mawaddah reflects active affection manifested through responsibility, cooperation, and commitment between spouses rather than temporary emotional attraction alone. Meanwhile, rahmah represents mature compassion characterized by patience, forgiveness, empathy, and reciprocal support throughout changing social and economic circumstances. These three dimensions collectively strengthen family resilience, reduce domestic conflict, and encourage responsible parenting, thereby contributing to sustainable human development across generations. From a legal perspective, the pillars and conditions of marriage function as preventive mechanisms to protect the rights of every party involved. The existence of a lawful guardian, competent witnesses, and the proper execution of ijab and qabul ensures transparency, legal certainty, and public accountability. Marriage registration further complements these Islamic requirements by providing documentary evidence that safeguards inheritance rights, child legitimacy, maintenance obligations, and access to judicial protection. This demonstrates that Indonesian

marriage law does not contradict Islamic jurisprudence but institutionalizes its principles within a modern legal framework capable of protecting vulnerable family members [34], [35].

These findings are closely aligned with Sustainable Development Goal (SDG) 5, particularly the promotion of gender equality and the protection of women's rights. Islamic marriage establishes reciprocal rights and obligations between husband and wife, emphasizing justice ('adl), mutual consultation (shūrā), and shared responsibility. Proper implementation of the marriage pillars and conditions reduces legal vulnerability for women by guaranteeing marital recognition, maintenance rights, inheritance entitlement, and protection from arbitrary denial of legal status. Consequently, Islamic marriage contributes to eliminating structural discrimination while encouraging balanced partnership within the family rather than hierarchical domination [36]–[38].

Furthermore, the study reveals a strong relationship between Islamic marriage principles and SDG 16, which advocates peace, justice, and strong institutions. Legal certainty arising from valid marriage contracts and official registration strengthens institutional governance, minimizes disputes concerning inheritance, guardianship, divorce, and child custody, and enhances public confidence in religious and state legal institutions. Family stability generated through legally valid marriages also contributes to broader social stability because the family functions as the primary institution for transmitting ethical values, social responsibility, and civic morality [39], [40].

The integration of Islamic jurisprudence with the Sustainable Development Goals demonstrates that classical Islamic legal principles remain highly relevant to addressing contemporary societal challenges. Rather than viewing Islamic marriage solely as a religious obligation, this study positions it as a strategic instrument for sustainable development through the protection of human dignity, promotion of gender justice, strengthening of legal institutions, and enhancement of family resilience. This integrated perspective extends previous scholarship by connecting theological foundations, Indonesian positive law, and global sustainable development agendas within a unified conceptual framework. Accordingly, the objectives, pillars, and conditions of marriage should be interpreted not only as requirements for legal validity but also as interconnected mechanisms that foster inclusive, equitable, and sustainable family development in Indonesia [39], [40].

CONCLUSION

This study concludes that Islamic marriage constitutes a comprehensive legal, ethical, and spiritual institution founded upon clearly defined objectives, pillars, and legal conditions that collectively ensure the establishment of a harmonious, stable, and sustainable family. Within the Indonesian context, these principles are reinforced by national marriage legislation while remaining firmly grounded in Islamic jurisprudence. The ultimate objective of marriage is to establish a family characterized by *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), thereby promoting mutual respect, shared responsibility, and long-term family resilience. The legal pillars of marriage consist of the bride and groom, the guardian (*wali*), competent witnesses, and the valid performance of *ijab* and *qabul*, whereas the legal conditions regulate the eligibility of the spouses, the authority of the guardian, and the proper execution of the marriage contract. Together, these elements provide legal certainty, protect individual rights, define reciprocal obligations, and ensure the legitimacy of marriage under both Islamic law and Indonesian positive law. The findings further demonstrate that the objectives, pillars, and conditions of Islamic marriage extend beyond ritual compliance by serving as mechanisms for strengthening social justice, family welfare, and sustainable societal development. Their implementation contributes directly to Sustainable Development Goal (SDG) 5 (Gender Equality) by promoting balanced rights and responsibilities between spouses, protecting women from discrimination and legal uncertainty, and encouraging mutual partnership within the family. At the same time, these principles support SDG 16 (Peace, Justice, and Strong

Institutions) by reinforcing legal legitimacy, preventing marital disputes, safeguarding children's legal status, and strengthening institutional governance within the Indonesian legal framework. Consequently, Islamic marriage should be understood not only as a religious obligation but also as an essential instrument for achieving inclusive, just, and sustainable family development. The theoretical contribution of this study lies in integrating Islamic family law, *maqāṣid al-sharī'ah*, Indonesian marriage regulations, and the Sustainable Development Goals into a single analytical framework. This integration demonstrates that classical Islamic legal principles remain highly relevant for addressing contemporary social and legal challenges. Practically, the findings provide valuable guidance for policymakers, religious authorities, judges, marriage registrars, educators, and family counselors in developing marriage education, legal literacy, and family policies that promote justice, equality, and resilience. Future research is encouraged to employ empirical approaches involving married couples, religious courts, and community institutions to examine how these normative principles are implemented in practice and how they further contribute to sustainable development across diverse Indonesian communities.

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Author Contribution

All authors contributed equally to the conceptualization, literature review, methodology, analysis, writing, revision, and final approval of the manuscript. Each author accepts responsibility for the integrity and accuracy of the research and agrees to its submission and publication in the present form.

Conflicts of Interest

The authors declare that they have no financial, institutional, professional, or personal conflicts of interest that could have influenced the design, implementation, interpretation, or publication of this study. The research was conducted independently with full academic integrity and transparency.

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