
The Relevance of Thematic Hadith Studies on *Al-Rahbāniyyah* to The Contemporary Issue of *Singlehood*

Khaerul Umam¹, Ahmad Fudhaili²

^{1,2} UIN Syarif Hidayatullah Jakarta

khaerulumam24@mhs.uinjkt.ac.id, ahmad.fudhaili@uinjkt.ac.id

Abstract

The phenomenon of singlehood has sparked debate among Muslims regarding its compatibility with religious teachings. This study uses a descriptive qualitative method by exploring thematic hadith studies based on the term *al-rahbāniyyah* (singlehood). Meanwhile, the approach used in this study is a theological approach (*maqashid al-sunnah*) elaborated with a sociological approach. The results show that even though *al-rahbāniyyah* is historically associated with monastic practices that are criticized in the Qur'an (57:27), thematic hadith studies offer more nuanced insights into balancing spiritual devotion and social responsibility. By analyzing hadith thematically through the keyword *al-rahbāniyyah*, this study successfully demonstrates how Islamic tradition navigates individual autonomy, marital obligations, and communal ethics, while also providing a critical lens for addressing the issue of celibacy in the modern era. The results of this study conclude that the thematic insights of *al-rahbāniyyah* encourage inclusive dialogue about celibacy, promoting flexibility in Islamic law while maintaining core ethical principles.

Keywords: Al-Rahbāniyyah; Thematic Hadiths, The Problem of Singlehood.

Introduction

In today's rapidly evolving era, various social phenomena continue to emerge and shape contemporary life. One trend that has recently gained prominence is the phenomenon of singlehood or remaining unmarried. This can be seen in the steady decline of marriage rates across Indonesia. Data from Good Stats in 2024 shows that in the last 10 years, the number of

marriages in Indonesia has decreased significantly by 6.3% from the previous year, reaching only 4.8 million marriages (Lubis, 2024). Supporting this trend, additional data reveals that the number of Generation Z and millennials aged 30 and above who choose to postpone marriage has been increasing at an average annual rate of 1.03% (Selan et al., 2020). The rising prevalence of singlehood in Indonesia, as indicated by the data, is likely to contribute to a decline in the national birth rate over time.

The changing mindset of society is the principal cause of the singlehood phenomenon in Indonesia. Some young people choose to postpone marriage to focus on education, career, self-development, and also to enjoy their solitude (Fledman, 2017). Unmarried women, like their male counterparts, tend to reorient their life goals and values by the age of 30, shifting their focus towards work, career, and personal pleasure (Setyorini & Perdana, 2024). On the other hand, the decline in marriage rates in Indonesia is also influenced by the prevalence of domestic violence (DV), which leaves lasting psychological trauma among younger generations. Widespread exposure to cases of infidelity and domestic violence, often amplified through social media, has further diminished Gen Z's trust in the institution of marriage (Indrastuti, 2025). The rise of a more liberal and individualistic lifestyle, including the normalization of relationships outside the framework of marriage, has even reinforced the predisposition of Gen Z to delay, or even reconsider, marriage altogether (Marfuatunnisa et al., 2023).

The phenomenon indicates a decoupling of life trajectories from the institution of marriage, suggesting it is no longer the principal focus in modern societies. However, within the Indonesian socio-cultural context, singlehood continues to carry a significant negative stigma. Largely rooted in the prevailing societal belief that marriage serves as a mechanism for social mobility and the fulfillment of filial duties, thereby relieving parents of their responsibilities toward their children. Unmarried individuals, particularly postgraduates, frequently encounter intrusive inquiries about their relationship status and are often pejoratively labeled with terms such as "Bujang Lapuk" or "Peraban Buah" (Amna & Andita Anastasya, 2023). Concurrently, the advancement of gender equality ideals has further contributed to this social shift. For many singles, marital readiness is not only defined by biological factors but also by other complex factors.

In the view of Human Rights, choosing to live single for life is a personal choice that is allowed. In line with that, based on research conducted from the psychological side, someone who chooses singlehood experiences a high level of happiness. This argument is contradictory when aligned with Islamic theological views. The hadith explicitly prohibit humans from being single (singlehood). This can be seen from various

hadiths related to “*encouraging marriage*,” such as the hadith about “*motivation to marry for someone who is ready*,” as quoted in HR. al-Bukhari, No. 4678 (Al-Bukhari, 1980) and HR. Ibn Majah, No. 1836 (Al-Qazwini, 1998). In addition, the hadith about “*choosing a life partner*,” whether it be a prospective wife in HR. al-Bukhari, No. 5090 or a prospective husband in HR. al-Tirmidhi, No. 1085 (Al-Tirmidzi, 1977), and the hadiths about the “*prohibition of celibacy*,” one of which is found in HR. al-Nasa'i, No. 3164 (Mochamad et al., 2024).

However, in Islamic teachings, there are five main principles (*maqashid al-syariah*) that must be observed and cannot be violated, including; *hifdzu al-din* (preservation of religion), *hifdzu al-nafs* (preservation of life), *hifdzu nasl* (preservation of lineage), *hifdzu al-mal* (preservation of wealth), *hifdzu al-aql* (preservation of intellect) (Khallaf, 2014). This argument can be seen in a hadith that tells the story of the Prophet Muhammad, who did not approve of his son marrying with quraysh disbelievers as stated in the book Sunan Ibnu Majah, no. 3124 (Al-Qazwini, 1998). This incident clearly shows the prophet's concern for *hifdzu al-nasl*. In addition, there is a hadith that states to stay away from someone who has a disease, this is also a form of implementing *hifdzu al-nafs*. From these hadiths, it appears that if understood literally, the hadith prohibiting a person from celibacy (*al-rahbāniyyah*) can violate the concept of *maqashid al-syariah*.

Several studies have explored the concept of the “prohibition of celibacy” (*tabattul*), including academic theses such as the following “*Kajian Hadis Tentang Larangan Tabattul Perspektif Hadis dan Sosiologi*.” This study concludes that the hadith of the prohibition of *tabattul* can be used as a *hujjah* for the Islamic community. In addition, the perpetrators of *tabattul* will experience negative social impacts, such as leading to a free sex life or sexual deviations and the emergence of emotional disorders (Armadi, 2024). On the other hand, Rokhmah, in her thesis entitled “*Interpretasi Hadis Larangan Tabattul (Studi Ma'anil Hadis)*” presents a different perspective on the issue. Rokhmah seeks to offer a more accommodating perspective for individuals who choose to live a celibate life, provided they have a valid ‘*udzur syar’i*. In her research, the prohibition of *tabattul* should not be interpreted literally; rather, it requires a contextual understanding that considers the complexities of contemporary social realities (Rokhmah, 2024).

Complementing the contributions of previous research that only focused on the concept of *tabattul* in hadith studies, this research will become more comprehensive by releasing the concept of singlehood with *al-rahbāniyyah*. In the hadith, the term of singlehood is described in several terms, such as the word *tabattul* and *al-rahbāniyyah*. The word “*al-rahbāniyyah*” is associated with the term singlehood because of its similarity, which is about someone who has no wife or husband and confines himself

in a monastery like the Christians. Therefore, the discussion in this paper will be oriented towards the relevance of the word *al-rahbāniyyah* found in the hadith on Singlehood in the modern era. In addition, the collection of hadiths will also be mapped into categories so that they can be easily understood.

This study aims to determine the relevance of the tradition of *al-rahbāniyyah* in hadith to the phenomenon of singlehood. Therefore, in this paper, several hadith traditions related to the concept of singlehood will be attached so as to produce an objective conclusion. This research also has benefits for religious leaders and academics to review the phenomenon of singlehood through various approaches. For the general public, this research will add insight and enable them to perceive the phenomenon of singlehood wisely.

Research Methodology

Departing from various problems and discourses that develop, this research presents two problem formulations. *First*, is there a relationship between *al-rahbāniyyah* and the phenomenon of singlehood in the modern era? *Second*, how is the hadith response related to the emergence of the singlehood phenomenon? To answer these two problems, the author uses a qualitative-descriptive type of research with the primary source of *kutubus sittah* and secondary sources in the form of relevant books (Sugiyono, 2016). This study is in the form of *hadis maudhui* (hadith thematic). The thematic study of *singlehood* was conducted using three steps. *First*, it searches for all the prophetic traditions that use the term *al-rahbāniyyah* in *Kutub al-Sittah*. *Secondly*, classifying the traditions that have the same *matan* theme. *Third*, selecting one hadith from each hadith text that has a similar theme, followed by determining the theme of each hadith that has been selected (Mubin, 2020).

In this study, the approach used is the *maqashid al-sunnah* approach, which looks at the meaning and purpose contained in the hadith text through several hadiths that have been presented (Rahman, 2018). In addition, to more comprehensively address issues related to singlehood, this study will use social phenomenon theory with a postmodern approach in order to understand contemporary society with all its complexity. The concept of *epoche* as a means of objectivity in research will be applied by observing and allowing the facts to speak for themselves (Connolly, 2011). This will lead to elaboration between the *maqashid al-sunnah* approach and the social phenomenon approach.

Results and Discussion

1. Singlehood Phenomenon in the Modern Era: A Genealogy and Problematics

Essentially, the phenomenon of singlehood is not something new, but such events have been present in every human generation with different motives. In pre-modern societies, singlehood was generally involuntary, occurring due to economic limitations, social class structures, or norms (external factors). As was the case in Western Europe, the European Marriage Pattern trend showed that adults chose to remain single or marry at a relatively older age due to economic and social demands (Depaulo & Morris, 2005). Along with the development of modernization, industrialization, and urbanization, single life has become a lifestyle choice for many people. This change has shifted the paradigm of marriage from a socio-economic institution to one oriented towards emotional satisfaction and individual choice (Klinenberg, 2013). Thus, for modern society, people are no longer completely bound by normative pressures to marry, but rather have the freedom to determine the course of their lives.

The transformation of singlehood as a lifestyle is also inseparable from increasing education, active participation of women in all areas, and changes in the mindset and actualization of modern society (Giddens, 1992). It is no surprise that adulthood singlehood is interpreted as a space for personal freedom, emotional independence, and social flexibility. Thus, the choice of singlehood does not always reflect failure in social relationships, but is rather the result of changes in social structures and new constructions of meaning regarding family, relationships, and happiness. It is important to understand this framework so that singlehood is not only viewed in a normative-negative (partial) manner, but must be viewed from every aspect-purpose (comprehensive).

Comprehensive knowledge related to singlehood can begin with a discussion of etymology and terminology. The term singlehood cannot be interpreted in a singular way because it can be viewed from various disciplines. Demographically, singlehood refers to individuals who are not in a marital relationship, including those who are unmarried, divorced, or widowed (Kislev, 2024). On the other hand, according to Kosim, singlehood refers to someone who is 'unmarried' (Firdausi, 2024). Meanwhile, from a psychological perspective, singlehood is related to an individual's subjective experience in building their identity (Himawan et al., 2019).

Comprehensive knowledge related to singlehood can begin with a discussion of etymology and terminology. The term singlehood cannot be interpreted in a singular way because it can be viewed from various disciplines. Demographically, singlehood refers to individuals who are not in a marital relationship, including those who are unmarried, divorced, or

widowed. On the other hand, according to Kosim, singlehood refers to someone who is 'unmarried'. Meanwhile, from a psychological perspective, singlehood is related to an individual's subjective experience in building their identity.

Based on these various definitions, singlehood can be interpreted as being unmarried and having no desire to marry. There are three reasons individuals become singlehood, namely; 1) being single can improve abilities, by not being in a romantic relationship individuals have the freedom to focus on work, education, and other abilities to improve themselves so that it is easier to find a partner in the future; 2) differences in conditions for finding a partner in the past and now, in the past individuals got a lot of partners through arranged marriages while currently individuals are more free in finding partners so that for some individuals it is difficult; and 3) differences in the desire to find a partner, because they feel that individuals are not enough to have a romantic relationship have not met the right potential partner, because some individuals have a low desire to have a romantic relationship (Girme et al., 2023).

The phenomenon of singlehood, particularly as represented on social media, is becoming increasingly visible. Concretely, some of the motives for singlehood can be seen recently through video reels on Instagram. The first case is an argument from one of the female artists Prilly Latuconsina, who said: "If a woman is already established and everything is fulfilled, she doesn't need a man". In the second case, there were several "afraid to get married" comments when viewing an Instagram post or reels that showed violence against fellow couples due to parenting issues. The third case, a statement on the Instagram account @missbellahasky that argued: "I'm not afraid of singlehood, what I'm afraid of is not having money until I'm 40." (Rosyidah & Nurwati, 2020). From this case, it can be concluded that *trauma*, financial factors, and independence are the reasons why people choose the path of singlehood, and at the same time show that singlehood has a variety of different motives. In reality, parental factors can also influence the emergence of the *singlehood* phenomenon.

According to Adamczyk, there are two types of singlehood: *first, voluntary singlehood*. This type refers to individuals who choose not to have romantic relationships and want to live life as a single. Some of the factors that encourage this are enjoying freedom, focusing on work or education, disappointment in previous relationships, and not wanting to commit; and the *second is involuntary singlehood*. This one refers to individuals who do not have romantic relationships, not because of their own choice but because of external factors, such as economic difficulties, not finding a suitable partner, health, and parental restrictions (Adamczyk, 2017).

Singlehood, defined as not being in a romantic relationship, is becoming increasingly common worldwide, especially in Europe and Asia. However, there are significant differences in the psychological and social consequences of singlehood between people living in European and Asian societies. Europeans tend to be individualistic, leading them to view the freedom of singlehood without interfering in its affairs (Berg & Verbakel, 2022). Meanwhile Asians, with their communal and familial nature, consider this practice taboo and immoral, thus representing a failure to fulfill one's obligations (*sunnatullah*) and join a group (Ilfie et al., 2023). Asian societies sometimes even negatively label for singlehood, such as in Malaysia, where there is the term "Andartu" (old maid) (Pratama & Masykur, 2020).

Meanwhile, in Indonesia, which is still in Asia, the pressure of single life from society is very dominant. This is because Indonesian society has a much stronger collectivist tendency than European society. Members of Indonesian society, therefore, experience much stronger pressure to adhere to their cultural norms, including marriage. So, unmarried adults who live in a culture that expects women to marry are subject to pressure from their parents and neighborhood. In fact, the term often used for singlehood is "Bujangan Lapuk". Based on phenomenological research in Surabaya, it was found that single women reported being called "old maid" and "unmarketable" by their social environment (Septiana & Syafiq, 2023). In other studies also show that single subjects often receive questions and comparisons, causing them to feel uncomfortable and avoid certain people (Oktawirawan & Yudiarso, 2020). Thus, the pressure to marry in Indonesia is not only social, but also economic and structural: many singles delay marriage because of the cost of living, but at the same time they face stigma from the community for choosing to remain single.

Therefore, for people in Asian countries, marriage is considered sacred and symbolizes individual achievement in society. Among some Asian cultures, it is believed that only those with severe mental conditions will remain single for the rest of their lives. Therefore, being single in Asian societies can put singles at risk of suffering from psychological distress due to a series of negative stigmas and discrimination from society (Oktawirawan & Yudiarso, 2020). Therefore, Asian singles may face certain conditions that threaten their psychological well-being, especially in fulfilling sexual and emotional needs.

2. The Concept *Singlehood* in The Perspective of Hadiths: A Thematic Study of Hadith

If the definition of *singlehood* cannot be found in the hadith, it is because there is no word or meaning in the hadith that defines singlehood. However, there are at least indications of similarities related to the term

singlehood in the hadith, one of which is found in the wording of the word *al-rahbāniyyah*. *Al-Rahbāniyyah* is the practice of nuns who live in monasteries without marrying (Yan et al., 2024). To obtain a complete definition of singlehood from the perspective of hadith, an in-depth analysis is required, namely through the process of thematic hadith study.

Based on the above, this section will compile the traditions related to the theme of singlehood. In order to see how the traditions explain singlehood, the traditions related to singlehood (keyword: *al-rahbāniyyah*) will be presented here, along with the explanation of the theme of each tradition. After conducting a search of the traditions about the singlehood with the keyword *al-rahbāniyyah*, five traditions were found that are considered representative of the number of traditions about *al-rahbāniyyah* scattered in the primary hadith books and will also be the horizon in this study.

First hadith;

لَمَّا كَانَ مِنْ أَمْرِ عَثْمَانَ بْنِ مَظْعُونِ الَّذِي كَانَ مِنْ تَرِكِ التَّسَاءِ بَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا عَثْمَانُ إِنِّي لَمْ أُوْمَرْ بِالرَّهْبَانِيَّةِ أَرَعَيْتَ عَنْ سُنَّتِي قَالَ لَا يَا رَسُولَ اللَّهِ قَالَ إِنَّ مِنْ سُنَّتِي أَنْ أُصَلِّيَ وَأَنَامَ وَأَصُومَ وَأَطْعَمَ وَأَنْكَحَ وَأَطْلِقَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي يَا عَثْمَانُ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا وَلِعَيْنِكَ عَلَيْكَ حَقًّا قَالَ سَعْدُ فَوَاللَّهِ لَقَدْ كَانَ أَجْمَعَ رِجَالٌ مِنَ الْمُسْلِمِينَ عَلَى أَنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ هُوَ أَقْرَبَ عَثْمَانَ عَلَى مَا هُوَ عَلَيْهِ أَنْ نَحْتَصِيهِ فَنَتَبَتَّلَ

“When there was a problem with Uthman bin Mazh'un, namely when he did not want to marry a woman, the Messenger of Allah sent a messenger to him to say, “O Uthman, I was not sent with the teaching of not having a wife and confining myself to the place of worship. Do you dislike my Sunnah?” He said, “No, Messenger of Allah.” He said: “Verily, among my Sunnah are praying and sleeping, fasting and eating, marrying and divorcing. Whoever does not like my sunnah, then they are not from my group. Uthman, verily your family has a right over you, your eyes have a right over you.” Sa'd said, “By Allah, the Muslims have agreed that if the Messenger of Allah had left Uthman in his condition (unmarried), we would have been castrated and unmarried”. (HR. Sunan Al-Darimi, No. 2215).

The text of this hadith is not only found in Sunan al-Darimi but also in Musnad Ahmad with the same narration line of Sa'd ibn Abi Waqash. This hadith tells about the incident between the Prophet and Uthman bin Mazh'un. *Asbabul Wurud* regarding this hadith is when a friend named Uthman bin Mazh'un did not want to get married, then the Prophet Muhammad sent a letter to him (Asy-Suyuthi, 2021).

If examined further, actually, what Uthman bin Mazh'un wanted was the same as what the three companions of the Prophet wanted, who were

reluctant to get married, because they wanted to focus on worship. In line with this, there was also a friend named Ukaf bin Wida'ah who was reluctant to build a household. When the Prophet Muhammad SAW learned of this news, he immediately met and advised him to get married.

Second hadith;

لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ

“Every prophet has a form of rahib (special obedience and devotion), and the rahib of this ummah is jihad in the way of Allah”. (HR. Ahmad. No. 4879).

This hadith is found in Musnad Ahmad, which was narrated from Anas ibn Malik. Likewise, Musnad Abu Ya'la takes the same line of narration. In addition, this tradition is also found in Musnad Ibn Mubarak and Al-Baihaqi narrated this tradition in his book *Shu'ab al-Imān* (Wensinck, 1936). In terms of quality, this tradition is considered weak (dha'if) due to the presence of a narrator named Zaid al 'Ammi whose credibility is disputed by the scholars of hadith.

The meaning of *al-rahbāniyyah* in the wording of the hadith is not categorized as the tradition of monks in other religions. Rather, the word *al-rahbāniyyah* here is interpreted as zuhud (the prophets should be able to renounce the world and piety solely for the worship of God). However, the word *al-rahbāniyyah* is related to the tradition of previous religions, such as Nasrani, where a person chooses to live alone to worship God in a monastery (*nun*) (Rafsanjani, 1386).

Third hadith;

عَنْ عُرْوَةَ، قَالَ: دَخَلَتْ امْرَأَةٌ عُثْمَانَ بْنَ مَطْعُونٍ - أَحْسِبُ اسْمَهَا خَوْلَةَ بِنْتِ حَكِيمٍ - عَلَى عَائِشَةَ وَهِيَ بَادَةٌ هَيْبَةً، فَسَأَلَتْهَا: مَا شَأْنُكَ؟ فَقَالَتْ: زَوْجِي يَقُومُ اللَّيْلَ، وَيَصُومُ النَّهَارَ. فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ عَائِشَةُ ذَلِكَ لَهُ، فَلَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُثْمَانَ، فَقَالَ: "يَا عُثْمَانُ، إِنَّ الرَّهْبَانِيَّةَ لَمْ تُكْتَبْ عَلَيْنَا، أَفَمَا لَكَ فِيَّ أُسْوَةٌ؟ فَوَاللَّهِ إِنِّي أَخْشَاكُمْ لِلَّهِ وَأَحْفَظُكُمْ لِحُدُودِهِ"

From Urwah Said: *The wife of 'Uthman ibn Mazh'un (I think her name was Khalwah bint Hakim) came to see 'Aisyah in an unkempt state. So 'Aisyah asked her: 'What has happened to you?' She replied: 'My husband (Uthman) gets up at night to pray and fasts during the day'. Then the Rasulullāh entered, and 'Aisyah told him about it. Then the Rasulullāh went to Uthman and said: "O Uthman, monotony (rahbaniyyah) is not obligatory upon us. By Allah, I am the one who fears Allah the most among you, and keeps his limits the most.* (HR. Al-Darimi, No. 2215).

In Musnad al-Darimi this hadith is placed in the book of *al-Nikāh*, chapter *al-Nahī an al-Tabattul* (prohibition of celibacy). In *Shu'ab al-Iman al-*

Baihaqi includes this hadith as part of a discussion on the virtue of maintaining a balance in worship and fulfilling worldly rights.

Moreover, in *Fath al-Bārī*, the commentary on this hadith emphasizes that Islam forbids extreme practices of rahbaniyyah (monasticism), such as renouncing marriage or isolating oneself from social life (Al-Asqalani, 1999). The prophet rebuked 'Uthman ibn Mazh'un for being excessive in worship to the point of neglecting his wife's rights, and emphasized that his sunnah includes a balance between worship and the fulfillment of worldly rights. Even according to Abu Razaq, the practice of *al-rahbāniyyah* is not in accordance with the balanced teachings of Islam (*Tawassuth*).

Fourth hadith;

قَالَ : فَفَعَلُوا ذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : { وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا } . وَالْآخَرُونَ قَالُوا : نَتَّبِعُ كَمَا تَعَبَّدَ فُلَانٌ، وَنَسِيحُ كَمَا سَاحَ فُلَانٌ، وَنَتَّخِذُ دُورًا كَمَا اتَّخَذَ فُلَانٌ. وَهُمْ عَلَى شِرْكِهِمْ، لَا عِلْمَ لَهُمْ بِإِيمَانِ الَّذِينَ افْتَدَوْا بِهِ، فَلَمَّا بَعَثَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ انْخَطَّ رَجُلٌ مِنْ صَوْمَعَتِهِ

Allah Almighty said: "And the kerahiban (*rāhib/rahbāniyyah*) which they invented, we did not make it obligatory upon them, but because they sought the pleasure of Allah, but they did not guard it properly". And some of them said: 'We will worship like so-and-so, and we will build places of worship (monasteries) like so-and-so'. And they remain in their polytheism, having no knowledge of the faith of those who are looked up to. (HR. Al-Nasa'i, No. 5400) (Al-Nasa'i, 1138).

This hadith is found in Sunan al-Nasa'i, No. 5400. It was narrated by Husayn bin Hurais, Musa, Sufyan bin Said, Atha bin Saib, Said bin Zubayr, and Ibn Abbas. This hadith explains about *al-rahbāniyyah* in QS. Al-Hadid: 27. This hadith explains that the practice of monotheism (*al-rahbāniyyah*) is manipulated by some people of the book, especially the Nasrani, as a form of excessive worship (*ghuluw*) that is not required by Allah.

Fifth hadith;

أَوْصِيكَ بِتَقْوَى اللَّهِ ؛ فَإِنَّهُ رَأْسُ كُلِّ شَيْءٍ، وَعَلَيْكَ بِالْجِهَادِ ؛ فَإِنَّهُ رَهْبَانِيَّةُ الْإِسْلَامِ، وَعَلَيْكَ بِذِكْرِ اللَّهِ، وَتِلَاوَةِ الْقُرْآنِ ؛ فَإِنَّهُ رَوْحُكَ فِي السَّمَاءِ، وَذِكْرُكَ فِي الْأَرْضِ

"I beseech you: fear Allah, for that is the basis of all things. And it is obligatory upon you to strive, for that is the rahbaniyyah in Islam (the highest form of sacrifice in this religion). It is obligatory upon you to remember Allah and recite the Qur'an, for that is your spirit in the heavens and your title on earth". (HR. Musnad, No. 11775) (Ibn Hambal, 1999) .

This hadith is *mauquf* because it is attributed to the prophet Muhammad's companion Abu Said Al-Khudri. Explicitly, the phrase *al-rahbāniyyah al-Islām* in the above hadith shows that *al-rahbāniyyah* in Islam is Jihad, not secluding and staying away from the world, but fighting for religion. In addition, the meaning of *al-rahbāniyyah* in the hadith refers to the form of devotion of the prophets according to their times, some prophets worshiped by secluding themselves (An-Nashr, 2002). From this hadith, it can also be concluded that the prescribed form of *kerāhiban* is *jihād fi sabilillah*, namely total struggle in upholding Islamic law.

After listing the traditions that are considered to be representative of other narrated texts on the term *al-rahbāniyyah*, which are diverse in number, the author next determines the themes of each tradition. By referring to the five traditions, it is detected that the themes include: the prohibition of *al-rahbāniyyah* (singlehood), every prophet has his own *rahib* a monk, the attitude of *al-rahbāniyyah* is not obligatory, *al-rahbāniyyah* is a Nasrani tradition, and Jihad is part of *al-rahbāniyyah*. For more details, see the following table.

Hadith Part	Themes
1	The prohibition of <i>al-rahbāniyyah</i> (singlehood)
2	Every Prophet has his <i>rahib</i> a monk
3	The <i>al-rahbāniyyah</i> is not obligatory
4	<i>Al-Rahbāniyyah</i> is a Nasrani tradition
5	Jihad is part of <i>al-rahbāniyyah</i>

Table 1. Thematic Hadith *al-rahbāniyyah*

Table 1. Thematic Hadith *al-rahbāniyyah*. Based on the table above, the term *al-rahbāniyyah*, which is used as a reference for the major theme of the prophet's traditions that talk about singlehood, is alleged to have an attachment. The relevance between the word *al-rahbāniyyah* and singlehood in terms does seem different, but if examined more deeply, these terms are the same. For more details, it will be explained as follows. *First*, it is related to the *syawāhid* and *mutāba'at*. The hadith about *al-rahbāniyyah* has support from another hadith about *tabattul*. The prophet Muhammad said.

رَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبْتُلِ، وَلَوْ أُدِنَ لَهُ لَأَخْتَصَمِينَا

“Rasulullah Saw had forbidden Uthman bin Mazh'un from living a life of celibacy (*tabattul*). And had he allowed it, we would have castrated him.” (HR. Bukhari, No. 5073) (Al-Bukhari, 1980).

Bukhari's hadith no. 5073 on the prohibition of *tabattul* is the *syawāhid* and *mutāba'at* of the hadith about *al-rahbāniyyah*. In the study of hadith Science, the term about *syawāhid mutāba'at* is defined as hadith narrations that reinforce each other due to the participation of one narrator with another in the narration of hadith (Khon, 2021). In other words, the term can be interpreted as the same. Because in the practice of *tabattul*, Uthman ibn Madz'un had neglected his wife because he focused on worshiping totally, while the husband's obligation to provide for his wife was abandoned. In addition, this hadith has a valid chain of transmission and an acceptable *matan*, so it can be used as proof for Muslims. The word *tabattul* can be interpreted as refraining from marriage for worship. In the modern context, there is a term singlehood which literally means "not married" or self-partnered.

Secondly, the meaning of *al-rahbāniyyah* located in the hadith is specific (*mubayyin*) because if you look at the second hadith it says: "that every prophet has *al-rahbāniyyah*". At the same time, the fact remains that the term *al-rahbāniyyah* is also applied to the Nasrani tradition of asceticism, celibacy and seclusion from society. Third, regarding the derivation of the meaning of *al-rahbāniyyah*. In the *al-ma'ani* dictionary, the word *al-rahbāniyyah* is defined as "a monastic way of life". In the hadith, the word *al-rahbāniyyah* can be said to be the highest form of sacrifice in religion (Jihad).

Based on this explanation, if it is related to the context of singlehood in the modern era, it appears to have differences and similarities. The difference between the word singlehood and *al-rahbāniyyah* can be seen in terms of meaning and reality. In meaning, singlehood only refers to the choice of life not to have a partner, while in the community environment a singlehood remains social. But in practice singlehood has similarities with *al-rahbāniyyah* where someone chooses not to get married.

Then in Sunan Al-Darimi's hadith No. 2215, it is explained that when Uthman bin Madz'un wanted not to marry, the Prophet warned him against *al-rahbāniyyah*. The word *Rahbaniyyah* means the practice of renouncing the world and its pleasures, such as marriage, and withdrawing from social life (Rafsanjani, 1386). From this hadith, it is also continued with the word *tabattul* which means that it is forbidden for him to marry and abandoning all pleasures of life. Meanwhile, according to al-Sindi, *al-tabattul* is cutting off relations with women and deliberately not marrying because of the focus on worshiping Allah SWT (Al-Sindi, 1726).

As from a number of existing narrations, the Prophet Muhammad SAW mentioned that the emergence of *rahbaniyyah* was triggered by repeated defeats experienced by the Christian community from its enemies, thus making them retreat to remote places in the desert and mountains to occupy themselves in worship. Similarly, in the Quran, it is mentioned that

rahbaniyyah is a practice invented by the Nasrani without any command from Allah SWT.

Researchers argue that the practice of *al-rahbāniyyah* dates back to the third Masehi. Nasrani monks initially practiced monasticism with the intention of following the practice of Jesus Christ, who they believed never married in his life (Klinenberg, 2013). Based on this study, the relevance between *al-rahbāniyyah* and singlehood is only at the level of the practice of someone who is not married. But in terms of essence, it is not the same. This is because the hadith of *al-rahbāniyyah* is specific (*mubayyin*), not universal (*mujmal*). Therefore, both *al-rahbāniyyah*, *zuhud*, and singlehood have different definitions.

3. Relevance of *al-Rahbāniyyah* Studies to Singlehood in Hadith Perspective

When examined through the first tradition above, the word "*al-Ragibta*" means that the prophet forbade Uthman ibn Mazh'un from marrying if the reason was that he did not want to follow the Sunnah of the prophet Muhammad. In other words, if someone decides to have singlehood for the reason of being unwilling to follow the sunnah, then it is prohibited. However, when viewed from a social perspective, the issue of *singlehood* has a variety of underlying causes. Some people choose to remain single because of the current realities of married life. Young people today perceive family life as being marked by violence, restrictions imposed by partners, and even economic inequality (Puspita & Umami, 2024). Based on this, they tend to choose to live alone, as this frees them from all threats and concerns. It is no surprise, then, that there is a *singlehood* community on the Instagram account *@single.hood* with the motto "*Not having a partner is not being restrained.*"

In addition, social structures also influence the issue of singlehood. A person may choose to remain single not out of personal desire, but due to social structures. The phenomenon of "*Perempuan Standard TikTok*" has become a source of fear for some people when it comes to marriage or proposing to a partner. Social structures also result in social stratification between the rich and the poor, or the emergence of terms such as "*Ning and Gus.*" The presence of this phenomenon also affects how someone chooses a partner. Additionally, the high level of education achieved by an individual can make it difficult to find a suitable partner. Lastly, regional culture also plays a role, such as "*uang panai, japuik, and belis.*" (Puspita & Umami, 2024).

Al-Rahbāniyyah, among Muslims in general, is understood as a negative attitude, because the word means "celibacy". This is the same as someone who chooses singlehood will be negatively stigmatized by the Muslim community (Maryanto et al., 2024). This is because Indonesian

society believes that when someone chooses to remain single, it means that they do not accept the teachings of the prophet Muhammad SAW, who encouraged marriage. Furthermore, there are several negative stigmas from the community towards singlehood, which stem from an ancient myth that unmarried people are bad people (Nurviana & Hendriani, 2021).

In fact, the original law of marriage according to some scholars, is *mubah*, which means that it may be done and may be abandoned. However, this permissible ruling can change to *wajib*, *sunnah*, *makruh*, or *haram*, depending on the conditions and intentions of the perpetrator. It becomes obligatory for those who are able to marry and who fear that they will fall into adultery if they do not. It is *Sunnah* for the one who is able to get married and can control himself from the temptations that lead to adultery, but he wants to get married following the Prophet's recommendation. It is *makruh* for one who wants to get married but does not have the means to provide for himself. And it becomes *haram*, if someone marries with bad intentions, such as the intention of hurting women or other bad intentions (Ritonga, 2024).

Historical facts reveal that the practice of *al-tabattul* (singlehood) has been practiced by several Islamic scholars. According to Al-Syafi'i: "*If there is an expert in worship and occupies himself with knowledge, then that is better than getting married*" (Al-Zuhaili, 2010). The argument is based on QS. Al-Imran: 39, about Allah's praise for the deeds of Prophet Yahya a.s. who was able to restrain his desires (*al-haṣḥur*).

The word *al-haṣḥur* means one who does not go to a woman when he is able to do so. Logically, if getting married is preferable, then why would Allah praise Yahya's (peace be upon him) act of keeping away from lust, which is considered to be a follower of the righteous. In addition, al-Nawawi adds that for the one who has no desire to get married when he is able to, it is permissible for him not to get married. Therefore, many of the previous scholars preferred to focus on worshiping Allah and devoting themselves to education rather than getting married, which is considered a worldly practice. Among the scholars who chose singlehood are the following.

First, al-Nawawi's singlehood practice. Al-Nawawi did not have time to marry due to his busy schedule studying and his devotion to worship. Al-Nawawi's seriousness towards knowledge can be seen from the duration of his life and the number of works he produced. Al-Nawawi was born in 631 H - 676 H, which means he passed away at the relatively young age of 45 (Abu Ghaddah, 2001). During his lifetime, Al-Nawawi produced 40 major works that became references for scholars around the world. Calculated, this means that Al-Nawawi was able to write 1-10 pages every day without stopping. Therefore, he had no time to marry a beautiful woman or own a slave girl. His entire life was spent giving advice and

writing (Nurhasnah, 2023). *Secondly*, the argumentation of the scholars. Abu Sulaiman Ad-Darimi, when asked about marriage, replied: "Being patient with marriage is better than being patient with marriage. And being patient with marriage is better than being patient with hellfire". Al-Wahidi corroborates that by living alone (singlehood), one will gain happiness and emptiness of heart, which will not be found when you build a household. Furthermore, Hasan al-Bashri said: "Anything that distracts you from Allah, whether it is a wife, wealth or children, is reprehensible to you" (Abu Ghaddah, 2001).

Based on the stories and arguments of Muslim scholars, the choice to remain single is apparently due to their desire to focus more on worshipping Allah or to concentrate and devote themselves to knowledge. For scholars who choose to remain single, having a partner will only hinder the process of seeking knowledge. In addition, getting married and having children will cause them to become *stingy* (Al-Sindi, 1989). The reality is that, in addition to its positive effects, the practice of marriage can also pose various challenges for a person, including: (1); He is weak in seeking halal goods. Especially at certain times when his life is in turmoil. So with the addition of marriage, it becomes a cause of leeway in the search for haram food. (2), his negligence towards fulfilling the rights of his wife, and not being able to be patient with her temperament, family life filled with toxicity. (3); The marriage will be a disaster if it is occupied only with affairs that forget Allah (Akbari et al., 2025). It is these factors that cause a person to eventually choose singlehood. No wonder there is a term "Marriage is Scary" (Himawan et al., 2019).

From the perspective of maqashid al-sunnah and analysis of social phenomena, it can be concluded from the arguments of the scholars and the explanation of the negative effects of marriage. Therefore, none of these scholars justify not marrying by "rejecting the Prophet's Sunnah" as expressed through the term (*al-Ragibta*). In reality, the choice to remain single (*al-tabattul*) depends on the maqashid aspect. In other words, the practice of singlehood is permissible but based on certain reasons.

The first reason is that when a person has no desire to get married, this is permissible, because the level of happiness of a person cannot be measured by marriage (Nurani et al., 2024). A research survey conducted on middle-aged participants aged 40-65 who were single found that they were still able to feel happiness through positive relationships with others, fully engaging in activities they enjoyed, finding meaning in everyday life, and having an optimistic and resilient attitude (Pello & Christiana, 2020). This shows that single status is not always closely related to negative impacts. This is the basis for a person's right to choose their own path in life. From a social perspective, a person's choice to remain single may be the result of social constructs such as the increasing incidence of domestic

violence, bullying in various institutions, and a person's inability to raise children. As a result of these social realities, in this modern era, both men and women choose to remain single for a variety of reasons.

The second reason is that marriage is not recommended if it brings harm to him, his wife and his family. As happened to one of the people in the Gunung Madu Housing Complex, Lampung, who had reasons for not getting married due to having infectious diseases, such as HIV and mental unpreparedness (Khusaini et al., 2024). In social theory, there is a disease that is more dangerous if someone decides to get married, such as social class. In this modern era, social class will certainly influence someone to remain single. Furthermore, someone who chooses to remain single is sometimes due to the fact that their parents only have one child and suffer from a chronic illness, so the child prioritizes taking care of their mother over getting married.

The third reason, that single life is permissible if a person has experienced trauma that is ingrained in their life, for example, every time they marry, they always end up with a toxic husband or wife (Indrastuti, 2025). This is certainly permissible on the basis that marrying that person could have negative consequences in the future. In a social context, toxic relationships can influence someone to choose singlehood. Social facts observed from the surrounding environment and the world of social media can be valid reasons for not getting married. Religious differences with one's partner can also make it very likely for someone to become *singlehood*.

As a result, choosing a life of singlehood must be seen in terms of maqashid and social phenomena. When a person intends not to get married because of strong factors, then it is permissible (such as: not having time to get married because he is busy seeking knowledge and the like, having a disease that can harm others and himself, not having the mentality to get married and social trauma), then choosing singlehood can be a solution in the modern era.

<i>Singlehood by the Maqashid al-Sunnah Perspective</i>			
<i>Singlehood Allowed</i>		<i>Singlehood Prohibited</i>	
Reason	Source	Reason	Source
No desire to get married	HR. Bukhari, No. 4678	Economic factors (not yet established)	QS. An-Nur: 32/ HR. Bukhari, no. 4684
Harming himself and his family	HR. Sunan Ibnu Majah, No. 2340	Focused on worship (mahdah)	HR. Bukhārī. No. 5063

Have excessive trauma	HR. Musnad Ahmad, No. 5467	Career Focus	HR. Al-Nasa'i, No. 3164
<i>Singlehood by the Social Phenomena</i>			
Worried about becoming a victim of domestic violence		<i>Hifdzu al-Nafs</i>	
Religious Differences		<i>Hifdzu al-Din</i>	
Pairs that have a negative impact		<i>Hifdzu al-Nasl wa al-Mal</i>	
Unequal		<i>Hifdzu al-Aql</i>	

Table 2. Singlehood by the *Maqashid al-Sunnah* Perspective

Table 2. Singlehood by the *Maqashid al-Sunnah* Perspective. Based on this explanation, the phenomenon of singlehood with *al-rahbāniyyah* has the same relevance only in terms of meaning, not in terms of substance and the reality of social phenomena. The table above also shows that singlehood is permissible both in the argumentation of *maqashid al-sunnah* and the social perspective of the phenomenon, with some notes or limitations. Living a singlehood (*al-rahbāniyyah*) is permissible in the context of *maqashid al-syariah*. Similarly, the hadith response permits someone to embrace singlehood (*al-rahbāniyyah*) with the caveat of “not being averse to the prophet's sunnah” and avoiding destruction.

Conclusion

The emergence of the singlehood phenomenon in the modern era has led to various debates among the public and researchers. Some are pro and some are con. At the same time, the term singlehood has been mentioned in the hadith, one of which is through the mention of the word *al-rahbāniyyah*. *al-Rahbāniyyah* is defined as the behavior of Christians who choose not to marry in order to focus on the monastery.

The reason the Prophet Muhammad SAW prohibited his people from singlehood is because marriage is sunnatullah. Then, the prohibition in the form of singlehood is only emphasized in the word “*al-Ragibta*”. The examples of scholars who choose to live singlehood does not contradict the Prophet's words that encourage marriage, because the scholars do this not based on the rejection of the Prophet's words (*al-Ragibta*).

The intersection between the words *al-rahbāniyyah* and singlehood is only in terms of the similar “simile” of not getting married. But broadly speaking, singlehood is different from *al-rahbāniyyah*. Thematically, there are five traditions that discuss *al-rahbāniyyah* with different essences. In the end, in the context of the modern world, marriage is still recommended in Islam, unless there is a shar'i excuse that allows not to marry (*singlehood*).

References

- Abu Ghaddah, A. F. (2001). *Al-Ulama Al-Uzzab: Ulama Yang Tidak Menikah*. Pustaka Azzam.
- Adamczyk, K. (2017). Voluntary and Involuntary Singlehood and Young Adults' Mental Health: an Investigation of the Mediating Role of Romantic Loneliness. *Curr Psychol*, 36(4), 888–904. <https://doi.org/https://doi.org/10.1007/s12144-016-9478-3%0A>
- Akbari, R. Al, Abidin, Z., & Wijaya, M. S. (2025). DAMPAK NEGATIF PERNIKAHAN DINI. *Jurnal Pelayanan Bimbingan Dan Konseling*, 8(4), 150–156. <https://doi.org/https://doi.org/10.31004/joe.v7i1.6234>
- Al-Asqalani, A. bin A. bin H. (1999). *Fathu Al-Bari Syarah Sahih Al-Bukhari* (p. 40). Dar al-Salam.
- Al-Bukhari, A. A. M. bin I. (1980). *Al-Jāmi' al-Ṣaḥīḥ* (1st ed.). Al-Matba'ah al-Salafiyyah.
- Al-Nasa'i. (1138). *Sunan al-Nasa'i*. Dar al-Ma'rifat.
- Al-Qazwini, A. A. M. I. M. (1998). *Sunan Ibnu Majah*. Dar Ihya Al-Kutub al-Arabiyyah.
- Al-Sindi, A. H. (1726). *Fathul Wadud fi Syarhi Sunan Abu Dawud*. Muassas Al-Risalah.
- Al-Sindi, M. H. (1989). *Syarah Hasiyah al-Sindi Ala Ibnu Majah*. Dar Ibn Al-Tauzih.
- Al-Tirmidzi, A. I. M. bin I. bin S. (1977). *Al-Jāmi' al-Ṣaḥīḥ Sunan al-Tirmidzī* (A. M. Syakir (ed.); 2nd ed.). Muassas al-Risalah.
- Al-Zuhaili, W. (2010). *Al-Fiqh al-Islam Wa Adillatuhu*. Darul Fikri.
- Amna, H., & Andita Anastasya, Y. (2023). Gambaran Dukungan Sosial Pada Wanita Dewasa Madya Yang Belum Menikah Overview Of Social Support In Never Married Middle Adult Women. *INSIGHT: Jurnal Penelitian Psikologi*, 1(3), 528–548. <https://ojs.unimal.ac.id/index.php/jpt/index>
- An-Nashr, A.-W. bin M. N. bin S. (2002). *Syarah Ushul Al-Sunnah Imam Ahmad bin Hambal* (1st ed.). Darus Sunnah Press.
- Armadi, R. (2024). KAJIAN HADIS TENTANG LARANGAN TABATTUL (MEMBUJANG) PERSPEKTIF HADIS DAN SOSIOLOGI [Universitas Islam Negeri Sultan Syarif Kasim Riau]. [https://repository.uin-suska.ac.id/82457/2/GABUNGAN KECUALI BAB IV FIX.pdf](https://repository.uin-suska.ac.id/82457/2/GABUNGAN%20KECUALI%20BAB%20IV%20FIX.pdf)
- Asy-Suyuthi. (2021). *Asbabul Wurud: Sebab-Sebab Munculnya Hadis Nabi SAW*. Pustaka Al-Kautsar.
- Berg, L. Van Den, & Verbakel, E. (2022). Advances in Life Course Research Trends in singlehood in young adulthood in Europe. *Advances in Life Course Research*, 51(October 2021). <https://doi.org/10.1016/j.alcr.2021.100449>
- Connolly, P. (2011). *Approaches to The Study of Religion*. LKiS Printing Cemerlang.

- Depaulo, B. M., & Morris, W. L. (2005). Singles in Society and in Science. *Journal Psychological Inquiry*, 16(2), 57–83. https://doi.org/https://doi.org/10.1207/s15327965pli162&3_01
- Firdausi, A. (2024). FENOMENA SINGLEHOOD, CHILDFREE, DAN CHILDNESS. *Berita UIN Madura*. <https://iainmadura.ac.id/news/d618bd58-ccd8-426b-8e11-766a34aef632>
- Fledman. (2017). A Lifecourse Perspective on Singlehood. *Research in Human Development*, 1(2), 1–5.
- Giddens, A. (1992). *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies*. Stanford University Press. <https://www.sup.org/books/sociology/transformation-intimacy>
- Girme, Y. U., Park, Y., & MacDonald, G. (2023). Coping or Thriving? Reviewing Intrapersonal, Interpersonal, and Societal Factors Associated With Well-Being in Singlehood From a Within-Group Perspective. *Perspectives on Psychological Science*, 18(5), 1097–1120. <https://doi.org/10.1177/17456916221136119>
- Himawan, K. K., Bambling, M., & Edirippulige, S. (2019). Modernization and singlehood in Indonesia: Psychological Forecasting equilibrium quantity and price on the world and social impacts natural rubber mar. *Kasetsart Journal of Social Sciences*, 2015(1), 2.
- Ibn Hambal, A. bin M. (1999). *Musnad Imam Ahmad bin Hambal* (S. Al-Arnaut (ed.); 1st ed.). Muassas ar-Risalah.
- Ilfie, R., Ashgarie, A., & Avezahra, M. H. (2023). Are We Different? , Tinjauan Kepribadian secara Lintas Budaya dalam Implikasinya terhadap Kehidupan Manusia. *Jurnal Flourishing*, 3(6), 243–260. <https://doi.org/10.17977/10.17977/um070v3i62023p243-260>
- Indrastuti. (2025). *Fenomena Melajang Meningkatkan akibat Trauma, Guru Meditasi Ajak Eksplorasi Memahami Konsep Cinta Universal*. Media Indonesia. https://mediaindonesia.com/jelita/745459/fenomena-melajang-meningkat-akibat-trauma-guru-meditasi-ajak-eksplorasi-memahami-konsep-cinta-universal#goog_rewarded
- Khallaf, A. W. (2014). *Ilmu Ushul Fiqih* (1st ed.). PT. Karya Toha Semarang.
- Khon, A. M. (2021). *Ulumul Hadis*. PT. Amzah.
- Khusaini, M., Prasetyo, B., & Ali, Z. Z. (2024). Fenomena Hidup Membujang dan Relevansinya dengan Hukum Islam. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 4(2), 104. <https://doi.org/10.24042/el-izdiwaj.v4i2.19233>
- Kislev, E. (2024). Singlehood as an Identity. *European Review of Social Psychology*, 35(2), 258–292. <https://doi.org/10.1080/10463283.2023.2241937>
- Klinenberg, E. (2013). *Going Solo: The Extraordinary Rise and Surprising Appeal of Living Alone*. Penguin Publishing Group.

- https://books.google.co.id/books/about/Going_Solo.html?id=Hq6LDQAAQBAJ&redir_esc=y
- Lubis, R. B. (2024). *Pernikahan di RI Kembali Cetak Rekor Terendah pada 2024*. GoodStats. <https://goodstats.id/infographic/pernikahan-di-ri-kembali-cetak-rekor-terendah-pada-2024-ctxYb>
- Marfuatunnisa, N., Difa, H. F., Oko, L. T., Ling, N. S., & Hananiah, R. (2023). Dinamika Wanita Dewasa Awal Yang Lajang Dalam Menyikapi Romantic Loneliness. *Seurune, Jurnal Psikologi Unsyiah*, 6(1), 29–58.
- Maryanto, G. R. H., Himawan, K. K., & Akhtar, H. (2024). Self-Compassion Increases Life Satisfaction in Singles Who Want to Get Married. *ANIMA Indonesian Psychological Journal*, 39(1), e06. <https://doi.org/10.24123/aipj.v39i1.5493>
- Mochamad, Z. R., Dahlan, A., & Muhammad, H. (2024). *THE RELEVANCE OF THEMATIC HADITH STUDIES. IX*.
- Mubin, M. (2020). Pengantar Metodologi Penelitian Hadis Tematik. In UIN SUKA Press (Ed.), *Pengantar Metodologi Penelitian Hadis Tematik* (p. 223). 2020.
- Nurani, G. R., Rochmana, A., & Hasim, F. (2024). KEBEBASAN MEMILIH TIDAK MENIKAH TERHADAP HAK ASASI MANUSIA PERSPEKTIF HUKUM ISLAM. *Rio Law Jurnal*, 5(1), 26–36. <https://doi.org/http://dx.doi.org/10.36355/.v1i2>
- Nurhasnah, N. (2023). Hukum Pernikahan dalam Islam: Analisis Perbandingan Konteks Menurut 4 Mazhab. *Jurnal Pendidikan Islam*, 1(2), 15. <https://doi.org/10.47134/pjpi.v1i2.72>
- Nurviana, A., & Hendriani, W. (2021). Makna Pernikahan pada Generasi Milenial yang Menunda Pernikahan dan Memutuskan untuk Tidak Menikah. *Buletin Riset Psikologi Dan Kesehatan Mental (BRPKM)*, 1(2), 1037–1045. <https://doi.org/10.20473/brpkm.v1i2.27995>
- Oktawirawan, D. H., & Yudianto, A. (2020). Analisis Dampak Sosial, Budaya, dan Psikologis Lajang di Indonesia. *Pamator Journal*, 13(2), 213–217. <https://doi.org/10.21107/pamator.v13i2.7872>
- Pello, S. M., & Christiana, H. S. (2020). KEBAHAGIAAN PADA WANITA DEWASA MADYA YANG MELAJANG Sindhy Mariam Magdalena Pello 1, Christiana Hari Soetjningsih 2. *Jurnal Psikologi Konseling*, 16(1), 634–643.
- Pratama, L. A. jati, & Masykur, A. M. (2020). Interpretative Phenomenological Analysis Tentang Pengalaman Wanita Dewasa Madya yang Masih Melajang. *Jurnal EMPATI*, 7(2), 745–754. <https://doi.org/10.14710/empati.2018.21707>
- Puspita, M., & Umami, K. (2024). Mengeksplorasi Dampak Kekerasan dalam Rumah Tangga dan Pemerkosaan dalam Perkawinan di Indonesia. *Syakhshiyah Jurnal Hukum Keluarga Islam*, 4(1), 1–23. <https://doi.org/10.32332/syakhshiyah.v4i1.9369>

- Rafsanjani, H. (1386). *Akbar wa Muhaqqiqan Markaz Farhang wa Ma'arif Quran, Farhang Quran: Kulaini Rahyabi be Maudhu'at wa Mafahim Quran Karim*. Muasas Bustan Kitab.
- Rahman, A. (2018). *Uji Autentisitas Hadis dan Telaah Atas Otoritasnya Terhadap Syariat Islam*. Pustaka Al-Kautsar.
- Ritonga, S. K. (2024). *Dialektika Fiqih Kontemporer Terhadap Ketetapan Hukum Lavender Marriage*. 332–346. <https://doi.org/10.22219/satwika.v7i1.24860.2>
- Rokhmah, S. K. (2024). *Interpretasi Hadis Larangan Tabattul (Studi Ma'anil Hadis)* [Universitas Islam Negeri Sunan Kalijaga Yogyakarta]. https://digilib.uin-suka.ac.id/id/eprint/65073/1/20105050067_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf
- Rosyidah, F. N., & Nurwati, N. (2020). Gender dan Stereotipe: Konstruksi Realitas dalam Media Sosial Instagram. *Share : Social Work Journal*, 9(1), 10. <https://doi.org/10.24198/share.v9i1.19691>
- Selan, M. T., Nabuasa, E., & Damayanti, Y. (2020). Subjective Well-Being pada Wanita Dewasa Awal yang Belum Menikah. *Journal of Health and Behavioral Science*, 2(3), 213–226. <https://doi.org/10.35508/jhbs.v2i3.2719>
- Septiana, E., & Syafiq, M. (2013). Identitas “Lajang” (Single Identity) Dan Stigma: Studi Fenomenologi Perempuan Lajang Di Surabaya. *Jurnal Psikologi Teori Dan Terapan*, 4(1), 71. <https://doi.org/10.26740/jptt.v4n1.p71-86>
- Setyorini, Y., & Perdana, T. (2024). HUBUNGAN ANTARA GRATITUDE DENGAN HAPPINESS PADA PRIA DEWASA YANG MELAJANG (*The Relationship between Gratitude and Happiness in Single Adult Men*). *January*, 0–19. <https://doi.org/10.13140/RG.2.2.28040.64002>
- Sugiyono. (2016). *Metode Penelitian Kualitatif, Kuantitatif Dan Metode R&D* (Alfabeta (ed.); 2nd ed.). 2016.
- Wensinck, A. J. (1936). *Al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth al-Nabawī* (p. 549). Maktabah Briil.
- Yan, C. H., Mohd Hashim, I. H., & Kamarul bahran, F. (2024). Thriving in Singlehood: Comparing the Subjective Well-Being Between Male and Female. *Journal of Southeast Asia Psychology (SAPJ)*, 12(1), 16. <https://doi.org/10.51200/sapj.v12i1.5074>