

Negotiating Qur'anic Authority in the Algorithmic Age: Young Marriage Narratives on TikTok

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<https://doi.org/10.23917/suhuf.v38i1.16311>

ARTICLE INFO

ARTICLE HISTORY

Received Month 02, 2026

Revised Month 04, 2026

Accepted Month 05, 2026

KEYWORDS

Algorithmic
Meaning
Negotiating
TikTok
Young marriage

ABSTRACT

Background: This study discusses narratives of early marriage legitimized by religious narratives constructed, mediated, and debated in the digital spaces through TikTok accounts @azkiavee the extent to which these narratives are in accordance with the principles of the Qur'an. **Objective:** This study aims to analyze the construction of meaning related to early marriage on TikTok and evaluate it through the normative framework of the Qur'an, particularly the concept of rusyd. **Methodology:** Using Kozinets' qualitative netnography, this study analyzes the top 100 comments and uses Nick Couldry & Andreas Hepp's theory of Mediated Construction of Reality. **Results:** The findings reveal three dominant categories of meaning: Qur'anic resistance, religious legitimization, and normalization of early marriage, which describe the dynamic negotiation of religious authority in a mediated context. **Conclusion:** Islamic marriage ethics demand comprehensive intellectual, emotional, and moral maturity beyond biological age, and social media plays a role in shaping and producing these meanings. This study identifies a significant gap in the existing academic literature, where discussions of young marriage are presented descriptively without critiquing theological simplifications in digital media.

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1. Introduction

Persuasive narratives about young marriage are widely echoed on social media, resulting in young marriage becoming a trend among the younger generation. One example is the owner of the @azkiavee, who has built a brand as a Muslimah who married at a relatively young age, namely, nineteen years old. This content creator believes that her decision to marry at nineteen was a test of maturity, as she was able to make an important life decision. This is because she feels that the current generation, commonly known as Gen Z, is overly pampered by worldly standards. The content creator believes that the phenomenon of extended adolescence is the reason Gen Z is trapped and tends to

delay moving forward, becoming mature, and taking on greater roles and responsibilities. Various responses from netizens have emerged with different narratives, mainly based on religious justifications. This was triggered by @azkiavee branding as a Muslim woman and her use of religious narratives, such as the words *akil*, *baligh*, *mukallaf*, and the portrayal of young Islamic figures such as Siti Aisyah and Muhammad al-Fatih.

In Islam, marriage should be entered into when both parties are ready, biologically, psychologically, spiritually, and financially [1]. Based on traditionalist thinking, the narrative that has developed within Muslim communities tends to use the concept of *baligh* as a benchmark for readiness for marriage [2]. A more progressive interpretation emphasises that marriage should be based on the aspects of *ahliyah* (competence in acting) and *rusyd* (maturity of mind and soul) [3]. According to the Indonesian state system, regulations regarding readiness for marriage centre on the minimum age for marriage as stipulated in Law No. 16 of 2019, which sets the minimum age for marriage at nineteen years for both prospective spouses. To minimise these cases, the state plays a role by providing facilities through the Marriage Age Maturity Program (PUP) and Marriage Guidance (Binwin) as solutions that provide guidance in planning a family carefully [4].

The purpose of marriage in Islam is stated in the words of Allah SWT in QS. Ar-Rum: 21. Through this verse, Allah SWT shows His greatness that marriage can provide peace, affection, and love based on Islamic principles [5]. A family characterized by *sakinah*, *mawaddah*, and *rahmah* can be achieved, among other things, through the maturity and adulthood of individuals. This is because the marital relationship in Islam is not only a legal bond between a man and a woman, but also a moral, spiritual, and social institution that requires maturity and adulthood from the individuals who live it [6], [7]. All of these dimensions do not arise automatically through marital status, but are the result of personal readiness that is formed through a process of knowledge, experience, and internalization of values [8].

Maturity and adulthood in marriage encompass cognitive, emotional, spiritual, and social aspects. Individuals are required to be able to manage conflicts, make responsible decisions, understand the rights and obligations of their spouse, and interpret marriage as a trust, not merely fulfilling biological and social needs [6]. Therefore, knowledge is a fundamental prerequisite [9], because without adequate knowledge, marital relationships will be prone to becoming imbalanced, impulsive, and far from Islamic ethical values [8].

The Qur'an emphasizes that the purpose of marriage is to create tranquility and affection based on spiritual awareness, as emphasized in the phrase *li qawmin yatafakkaruun* (for those who think), which indicates that the achievement of the purpose of marriage is closely related to human reflective and intellectual abilities. In other words, an ideal marriage requires individuals who are thoughtful, knowledgeable, and aware of the meaning of the relationship they are in [10]. Not stopping there, the Qur'an associates an individual's suitability for social responsibility with the concept of *rusyd*, not merely biological age [11]. This is stated in QS. An-Nisa: 6, which emphasizes that intellectual competence and maturity are the main requirements in managing the mandate that is analogically relevant to the institution of marriage [12]. The argument regarding maturity and adulthood in marital relationships requires knowledge as a strong normative legitimation in the Qur'an [13]. Marriages built without intellectual and spiritual readiness have the potential to stray from their ideal goals, while marriages based on knowledge and awareness are more likely to achieve *sakinah*, *mawaddah*, *wa rahmah* [1], [9], [14].

The discourse on early marriage on social media is growing stronger and is being legitimized through religious narratives promoted by influencers such as the @azkiavee, which uses the concepts of *akil*, *baligh*, *mukallaf*, and popular Islamic figures as tools for legitimization. The author finds a significant academic gap, particularly in the critical analysis of these narratives constructed in the digital space. On the other hand, Islam normatively views marriage as a moral and social institution that requires rational maturity (*rusyd*), intellectual readiness, and reflective abilities as emphasized in the principle of *li qawmin yatafakkarun*. However, this concept has not been systematically utilized as an analytical framework to examine and correct the promotion of early marriage on social media. The novelty offered in this study lies in an approach that integrates social media content analysis with

a Qur'anic theological framework, particularly the concept of *rusyd*, to deconstruct the religious legitimacy used by influencers, while presenting a normative counter-narrative that emphasizes that the purpose of marriage requires maturity that far exceeds biological age and symbols of piety.

A qualitative approach using Kozinets' (2010) netnography method was consciously chosen to address the research gap in the absence of critical and systematic analysis of the process of religious narratives about young marriage being produced, negotiated, and legitimized in social media spaces. Unlike studies that are merely descriptive or attitude surveys, netnography allows the author to enter the arena of digital interaction as a cultural space, where religious meaning is constructed participatively by influencers and their audience. By adopting the Miles and Huberman stages of analysis—from coding, memoing, abstraction and comparison, to checking and refinement—this study methodologically traces the process of pattern formation in netizen comments as a living and dynamic discursive practice. The selection of 100 comments through purposive sampling is not intended for statistical generalization, but rather to achieve thematic saturation in one case and one discourse, thus enabling an in-depth deconstruction of the religious justifications, criticisms, and moral judgments that accompany the promotion of young marriage in the @azkiavee.

Theoretically, the use of Couldry and Hepp's Mediated Construction of Reality theory provides conceptual novelty by positioning narratives of young marriage not merely as expressions of individual opinion, but as a social reality shaped by deep mediatization processes. This theory allows research to show that religious legitimacy regarding young marriage does not only originate from religious texts or traditional authorities, but also through media material—the TikTok platform, algorithms, the logic of virality, and repetitive communication practices—which repeatedly shape the way netizens understand maturity, piety, and ideal marriage. By connecting the results of netnographic generalization to this theory, this study is able to explain how misinterpretations or simplifications of religious narratives become effective and persuasive because they are supported by the mechanisms of the media itself. This is where the theoretical contribution of this research becomes significant: the study not only critiques content, but also reveals the relationship between digital media structures and the construction of religious meaning, while providing a new analytical framework for reading the promotion of young marriage as a product of the interaction between popular theology and contemporary mediatization logic.

2. Method

2.1 Participants or Subjects

This study uses a qualitative approach with Kozinets' (2010) netnography method, which involves collecting data from participant observation techniques in digital media forums. The data was collected by collecting comments (purposive sampling) with categories:

First, contains assessments. Second, religious justifications. Third, criticism of young marriage is expressed in TikTok @azkiavee

The comment data consisted of the top 100 comments that met the categories in creator accounts (@azkiavee viral TikTok content about young marriage. The number 100 was chosen because in qualitative research focusing on a single case and a single discourse, this number is sufficient to achieve thematic saturation, which is the condition when no new categories of meaning are found from the addition of data.

2.2 Data Sources and Content Accessibility

The research data was obtained from content uploaded to publicly accessible social media accounts, which can be accessed openly without requiring friendship requests, membership, or special authentication. Thus, this study does not involve private digital spaces but rather observes communication practices that are intended for public consumption. Thus, it can be accessed openly without requiring friendship permission, membership, or special authentication. Therefore, this research does not involve private digital spaces but rather observes communication practices that are intended for public consumption.

2.3 Materials and Instruments

To understand digital interactions, the analysis was conducted using Kozinets' approach, which adopts the analytical steps proposed by Matthew B. Miles and A. Michael Huberman. The first step was coding, which involved labeling and classifying specific units of data. In this study, user comments on the TikTok account @azkiavee were categorized as part of a broader social phenomenon.

First, the researcher conducted memoing by writing reflections, comments, and side notes based on the netizens' comments that had been collected. Second, abstracting and comparing were conducted by filtering the collected comments to identify similar phrases, relationships, and significant differences in order to develop patterns and conceptual constructs. Third, checking and refinement were conducted by returning to the digital field for a subsequent wave of data collection to verify the findings, specifically by revisiting the TikTok account TikTok @azkiavee to examine additional netizen comments. Fourth, generalization was carried out by formulating general statements to explain the consistency found within the dataset of comments. Fifth, theorization was conducted by connecting the generalizations derived from the data with existing theories and bodies of knowledge in order to develop new theoretical understandings.

2.4 Ethical Statement

This study uses the netnography approach formulated by Robert V. Kozinets. The main data was obtained from content published on social media accounts that are openly accessible to the public and serve as platforms for disseminating religious discourse. Because these accounts deliberately produce material for public consumption, they are considered a form of text intended for the public. Therefore, the account names are disclosed to ensure academic transparency and data source traceability. At the same time, this study adheres to the ethical principles of netnography by protecting the privacy of community members who interact with the content. All user identities appearing in the comments section (including usernames, profile pictures, and identifiable information) have been anonymized. Quotes from comments are presented using generic identifiers to prevent digital traces while maintaining their analytical meaning. This study focuses on patterns of discourse, interpretation, and social interaction in digital spaces rather than on the personal identities of individual users.

3. Results and Discussion

The media has become an integral part of contemporary society. Media plays a significant role in creating virtual social interactions in various aspects of life, one of which is early marriage. The TikTok content from TikTok @azkiavee has received a variety of comments, reaching 16.7K at the time of writing. TikTok, as a communication medium through its physical infrastructure, is capable of disseminating information massively and quickly, causing the content to go viral. This demonstrates the result of the continuous creation of communication practices carried out by the media.

This phenomenon demonstrates the recursive process where media continuously influence human actions. The content's appearance on users' "For Your Page" (FYP) is not accidental but a result of platforms, codes, and algorithms that materially shape the way society acts and thinks. The TikTok algorithm successfully targeted Gen Z, making the content viral and stimulating continuous communication practices through various comments.

The narrative constructed in the content—a 19-year-old Muslim woman who is already married—is packaged to challenge the normalized reality of "late adulthood." In this context, social reality is not only understood through symbolic meaning but also through the material infrastructure of the media that facilitates this branding. Interestingly, the content features Islam as a form of support for this new social reality, prompting netizens to respond using religious frameworks. Based on the analysis of 100 selected comments, the findings are categorized as follows:

Table 1. Categorization of Comments

No	Meaning Category	Subthemes	Number of Comments
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1	Qur'anic Resistance	Criticism of age and readiness, affirmation of maturity, female empowerment, education, and counter construction	61
2	Religious Legitimacy	Sunnah and Obligatory	13
3	Normalization of Youth	Destiny, psychologization of immaturity (needs validation, still in puberty, unstable, newly married)	26

Source: Qualitative content analysis of TikTok comments, processed by the researcher.

This content appeared on other users's FYP or For Your Page on TikTok as a result of the social media algorithm targeting Gen Z. The algorithm successfully made the content increasingly consumed and viral, thereby attracting Gen Z TikTok users to post various comments that were categorized by meaning.

3.1 Qur'anic Resistance

Content that attempts to normalize young marriage has received various comments that challenge the reality of young marriage. These diverse comments have revealed a pattern of Qur'anic resistance that counters the normalization of young marriage content. In the concept of mediated construction of reality, these comments become a counter-construction put forward by users. These comments include:

@UserA: "In your caption, you said, 'Don't wait until you're financially stable to take on responsibilities.' But in reality, you have to be financially stable before getting married, right? So that your children won't suffer and won't have money to buy food."

@UserB: "You mentioned Muhammad Al-Fatih, who conquered Constantinople in his teens with a million privileges, but you forgot to mention Usman Bin Affan, who was only sworn in at the age of 70. Please, when studying history, don't be half-hearted. There are many Islamic figures who only became known or started their careers in old age. This proves that we all have different starting points."

@UserC: "Hi sis, may I share my opinion? Actually, there's nothing wrong with any of your choices. However, the narrative of extended adolescence and how you approach it feels too centered on your perspective. Maturity isn't just about daring to make the decision to marry young, but also in the small things of daily life. It may not feel as significant as deciding to marry young, but surely Allah sees it as an effort by His servants. Furthermore, everyone's starting point is different, so it's a bit unfair to generalize and view those who take longer to prepare as being in extended adolescence. Thorough preparation is not merely to delay but as a form of mental, financial, and of course, knowledge preparation to undergo the longest worship."

@UserD: "An example of a cool Muslim woman who married at a young age is Zha***. She is successful in her education, successful in her career, and even has an impact through her educational platform to empower women. Most importantly, she does NOT endorse early marriage and dropping out of school as an alternative path."

@UserE: "It doesn't hit home. At 19, it's still too young, in my opinion, sis. Wishing you all the best in your adult life."

The content of the post attempts to perpetuate the idea that early marriage is normal, reasonable, and even mandatory as a sign of maturity. The content attempts to create a reality where a person's maturity is judged by their decision to marry at a young age. From a religious perspective, the content proclaims that Islam rejects an "extended" youth, meaning a youth that is still busy playing around without daring to make the mature choice of getting married. The media, as a space for interaction with its comment section, becomes a mediation of reality where the space for discussion is opened as wide as possible. The comments counter the content with criticism of age, readiness, affirmation of maturity, female empowerment, and education as a counter-construction. Comments criticizing age

and readiness as affirmations of maturity, such as those posted by the accounts @UserA and @UserE, argue that taking on the responsibility of marriage requires maturity and material readiness to carry out these obligations. This is also supported by the accounts @UserB and @UserC, which also criticize age and readiness as affirmations of maturity by referring to the history of Islamic figures who had careers at an age that was not considered young, proving that everyone's path is different and that marriage is not the only way to show that someone can be considered mature. This is reflected in QS. An-Nur: 32-33, which states that marriage is a command, but there is no compulsion in it. The verse even indicates that marriage is commanded if one is physically and financially capable, and whoever is not yet able to carry out this command should refrain until Allah grants them the ability to perform the marriage.

In the Ministry of Religious Affairs' interpretation, this verse is explained in relation to the command to marry as a way to preserve the purity of lineage and the encouragement to help those who intend to marry because in that verse Allah SWT guarantees sustenance and gives them the ability with His blessings. However, the explanation also emphasizes that the eligibility and requirements for marriage must be fulfilled. This is intended to form healthy, clean, well-maintained, and respectable families. The interpretation also quotes the opinion of Ibn Abbas, who states that Allah SWT encourages marriage and commands and instructs humans to help each other in marrying free people and slaves, and Allah SWT promises sufficiency in wealth to those who have families. It is narrated through the narration of Ahmad from Abu Hurairah that the Messenger of Allah said, *“There are three types of people whom Allah is obligated to help: those who marry with the intention of preserving their chastity, slaves who strive to free themselves by paying ransom to their masters, and those who fight in the way of Allah.”*

Other comments also compared it to other Muslim women who also educate young people about marriage, but do not assess the maturity of marriage. A comment from the @UserD account countered this content by saying that education and becoming an empowered woman are also important things that must be taught in young marriage. This comment is reflected in the hadith narrated by Ibn Majah, *Tholabul 'ilmi faridhotun 'ala kulli muslim*, which states that seeking knowledge is obligatory upon every Muslim, and QS. An-Nisa: 32, which states that men and women have a share in what they strive for. This means that women also have a share in being empowered.

3.2 Religious Legitimacy

In the concept of mediated construction of reality, this religious legitimacy becomes a symbol of stabilization. Religious symbols used in media content practices are shown to reinforce the reality that is being produced. The content from TikTok @azkiavee attempts to portray young marriage as a normal and ideal practice. Marriage is ultimately reduced to broader ethical dimensions in the Quran, such as *rusyd* (maturity), *mas'uliyah* (responsibility), and *mitsaqan ghalizha* (a heavy bond) that appear in the commentary discourse. Religious legitimacy in the comment section is performative and collective. The more comments that repeat the same religious narrative, the stronger the impression that young marriage is a practice that cannot be generalized to be mandatory for every individual. These repetitive comments have also been successfully read by social media algorithms, causing them to appear at the top of the content. The religious legitimacy produced in the TikTok space shows tension with a more comprehensive Qur'anic perspective. Several repetitive comments have been found to emphasize the obligation and Sunnah of early marriage, as follows:

@UserJ: “Marriage is just a Sunnah, why is it considered ‘putting off a big responsibility’? What do you mean, girl?”

@UserK: “Sorry to say, but our lives are different, sis, and Islam doesn't emphasize getting married young either.”

@UserL: “‘Relax, you’re still young, just have fun first’ then comes the line ‘but Islam rejects that’ ARE YOU SURE? This statement can be misleading for people who don't understand Islam,

sis. In reality, Islam doesn't require us to marry young. There are many other achievements we can pursue besides marriage. Be careful with your words; don't tarnish Islam's image."

The narrative between the content uploaded by @azkiavee and the opinions of netizens commenting on the upload appear to be quite contradictory. In the content, the narrative constructed is that Islam sets certain boundaries, namely *akil*, *baligh*, and *mukallaf*, which demand accountability and maturity from each individual. The account owner believes that marriage is one way to achieve this maturity. However, many have the opposite opinion, such as the owners of the accounts @UserL and @UserK, who state that Islam does not require young people to marry, and the comment from @UserJ, who tends to return to the original legal opinion that marriage is *Sunnah*. The original ruling on marriage in Islam is *Sunnah*, but this ruling can shift to become obligatory, permissible, disliked, or even forbidden if there are supporting reasons.

The following is an explanation of the law of marriage based on the perspective of Islamic law. First, it is obligatory; the law of marriage becomes obligatory for a person if that individual is capable physically, psychologically, and financially, has a strong desire to marry, and is concerned about falling into sin if they do not marry [15]. Second, it is *Sunnah*. According to the majority of scholars from various *Sunnah* schools of thought, the original ruling on marriage is *Sunnah* [16]. Marriage becomes *Sunnah* if a person is capable of taking responsibility both physically and materially, has the desire to marry but is still able to refrain from adultery, has the desire to find peace, and aims to continue the lineage [17]. In this case, marriage is considered to be the perfection of religion, as stated by the Prophet in his hadith [1]. Third, the law of marriage becomes permissible if there are no urgent circumstances in the form of prohibitions or obligations to marry, and there is no strong urge that causes harm [18]. Fourth, the law of marriage becomes *makruh* when a person is weak and unable to fulfil their obligations but does not endanger their partner [18], which indicates an inability to carry out the marriage properly. Fifth, marriage can become *haram* if it causes harm rather than bringing benefits [1], such as being unable to take responsibility for one's role or being unable to act fairly [15].

Islam does not impose age restrictions on marriage for its followers, but it is important to emphasize that Islam requires readiness before entering into marriage. This is in line with the words of the Prophet Muhammad in a hadith narrated by Bukhari and Muslim, which means, "O young men, whoever is able to marry should do so, for marriage will help you lower your gaze and preserve your honor. If you are not yet able, then fast, for fasting will be a shield for you" [19]. The readiness referred to is not solely focused on biological age, but also readiness in terms of physical, psychological, financial, social responsibility, and goals in a marital relationship. The purpose of this readiness is to maintain and preserve family harmony, thereby minimizing divorce and domestic violence, which are clearly prohibited in religious teachings [20].

Indonesian marriage law has revised the minimum age for marriage from the previous minimum age of 16 for women and 19 for men to the current minimum age of 19 for both men and women. However, the law does not mention other readiness requirements, so many individuals who get married only refer to the administrative requirement of sufficient age but often forget to prepare for more crucial matters. As a result, the households that are built do not achieve their ideal goals and instead fall into the abyss of divorce. Through the integration of *maqasid al-shariah* and marriage law, it is hoped that a holistic solution can be provided, whereby marital relationships are not only assessed based on the validity of the contract, but also accompanied by preparations for a quality life in order to achieve the goals of marriage, which are *sakinah*, *mawaddah*, *wa rahmah* [4].

In explaining marital relationships, one of the terms used in the Qur'an is *mitsaqan ghalizan*, which can be interpreted as a strong covenant. This term is a central concept for creating harmonious, strong, and happy marital relationships based on Islamic values [21]. This term appears three times

in the Qur'an, but the one related to marital relations is found in QS. An-Nisa: 21. This verse explains the sanctity of marital relations because it is juxtaposed with the covenant between Allah SWT and the Prophet. Thus, the grand covenant of marriage carries heavy consequences and full responsibility in this world and the hereafter. In the al-Munir interpretation, az-Zuhaili explains that this term must be carried out in a ma'ruf (good) manner and that when ending the bond, it should also be done in a good manner. Responsibility is required by both parties, because the marital relationship is not only based on love and affection, but must also be based on a sense of responsibility in carrying out their rights and obligations as a couple. A well-maintained marital relationship will bring wisdom in this world and the hereafter, including piety and love [22]. By applying the concept of mitsaqan ghalizan properly and correctly, marital relationships will achieve harmony and prosperity.

3.3 Normalizing Young Age

As a mediated construction of reality, TikTok opens up space for discussion in content that displays comments normalizing or justifying TikTok @azkiavee attitude, which may be due to other factors that make him want to be seen by netizens today. The various comments above counter the narrative of the content by bringing in the aspect of religiosity. However, there is also a pattern of comments that focus on highlighting the psychological side of @azkiavee, including:

@UserV: “Well, because teenagers who have just reached puberty usually need validation, sis. That's what we see in this video, sis. Please forgive me.”

@UserW: “Sis, it's not wrong to think that way.”

@UserX: “Glad to know you're happy after getting married, sis. But remember, just because other people's visions are different from yours doesn't mean they're unimportant. Just let them be, sis, no need to drag them into it, wkwk.”

@UserY: “It's okay, guys, newlyweds, haha.”

@UserZ: “Sis is seeking validation. Just be yourself, sis, no need to involve others, especially religion. Not everyone has to be the same and agree with you, #permission.”

These comments attempt to make statements that could be considered normalizing marriage at a young age. However, the normalization of marriage at a young age is more related to the psychological state of the content creator. This is because the content creator, who claims to be 19 years old, is considered by netizens to still be in puberty and seeking validation. As stated by @UserV and @UserZ, at the age of 19, it is only natural for someone to seek validation and justification for their actions, namely marrying at a young age. Netizens normalize this attitude because of their young age. Additionally, netizens also pointed out that TikTok @azkiavee is a newlywed, so it is natural and normal for her to educate others about young marriage, even if it involves comparing the maturity of individuals. This was expressed in the comments by @UserY and @UserX It is natural to feel that one has done the right thing because she is still a newlywed, and netizens are happy for her. However, netizens also pointed out that it is better not to compare with other people's circumstances because not everyone is ready to get married, especially at a young age. This was also reflected in the comment by @UserW, who normalized the content creator's mindset because she is financially stable and has the privilege to be ready for marriage. In fact, the Quran requires rusyid in marriage, as stated in Q.S An-Nisa: 6. Rusyid is a state in which a person has reached maturity or adulthood in terms of biology, intellect, emotions, and social responsibility. This verse emphasizes that marriage must be accompanied by intellectual and emotional maturity, not just biological puberty. Rusyid in the context of marriage refers to maturity and readiness in managing a household in various conditions, including social and economic conditions. Some scholars argue that even though a person has reached puberty,

it is better to get married when both parties have reached *rusyd*. This is to ensure the welfare and peace of the household that is being built [23].

Meanwhile, netizens view this content as part of the psychologization of immaturity in someone who is already married. This is because at a young age in marriage, one is still unstable and needs validation to justify and normalize the act of marrying young. However, netizens also understand and normalize if someone chooses to marry at a young age, it's just that TikTok creator accounts @azkiavee way of conveying it has sparked debate in the digital space. This is also supported by previous research showing that young marriage is not merely permissible under Islam but requires emotional maturity, making it crucial to prepare mentally and socially before marrying at a young age.

In this content, TikTok creator accounts @azkiavee presents examples of Muslim women who also married at a young age, namely Siti Aisyah, who became a reference point for knowledge in Islamic heritage. Based on various authoritative hadith references, such as Bukhari and Muslim, it is stated that Aisyah married the Prophet Muhammad at the age of six or seven and began living with him at the age of nine. However, there are arguments from modern scholars such as Jasser Auda challenging the validity of Aisyah's age at the time of her marriage. According to him, Aisha married at a more mature age, namely at the age of 16, with supporting narratives in the form of historical records stating that Aisha was the 19th person and was recorded as having been engaged to Jubair Ibn Muth'im before marrying the Prophet, so it is considered impossible that she married the Prophet at the age of 6 [7].

However, what needs to be emphasized is not Aisyah's biological age when she married, but her intellectual, physical, and psychological readiness and maturity. Intellectually, Aisyah was known to be mature, as evidenced by the fact that she was the main reference for her senior companions in various fields, such as *fiqh*, *tafsir*, and hadith narration. Psychologically, Aisyah was known for her skill in argumentation and critical dialogue, which in modern psychology is known as ego strength and high resilience. Spiritually, Aisha grew up in a family that was central to the internalization of Islamic values in the early days, and was part of a circle that received direct education from the Prophet, resulting in spiritual maturity from a young age.

Aisyah's young age did not make her a benchmark for marriage. Maturity and readiness in terms of intellectual, psychological, spiritual, and social aspects that are in line with the standards and progress of the times should be used as a benchmark in achieving maturity and adulthood. The universal principles of Islam emphasize the concepts of *rusyd* and *maslahah*, not numbers. Therefore, marriage should be undertaken in a cultural context that recognizes and understands functional maturity, not just chronological age [24].

4. Conclusion

Overall, young marriage has been widely discussed online in digital spaces, one of which is TikTok. Young marriage is still a hot topic of conversation in contemporary society today. TikTok, as an algorithmic space, plays its role by distributing content with fast and viral flows. This online discourse can be seen from the number of comments made by netizens on viral content as a result of algorithm production. The content produced by TikTok creator accounts @azkiavee attempts to perpetuate young marriage by bringing in Islamic narratives, from God's commands to examples from previous Islamic figures. Religious discussions are still very sensitive for Indonesian society, so when these two topics, young marriage and religion, are brought together in one narrative, it causes a lot of debate among netizens. In this case, TikTok has served as an arena where religion is negotiated, simplified, and used to legitimize social practices that have already been normalized by digital media logic. The social practices in the content reveal patterns of netizen discourse in comments categorized as Qur'anic resistance, religious legitimization, and normalization of young age. Qur'anic resistance

in these comments is understood as a counter-construction that attempts to debate the narrative of young marriage content by bringing verses and hadiths in Islam as counterarguments. Religious legitimacy in these comments can be understood as the result of a platform mediation process that organizes religious symbols to stabilize the reality of young marriage. Finally, the normalization of young age can be understood as the result of a social construction that netizens see as a form of each individual's background that influences the psychological side. The debate that arises in online discourse and TikTok, which is the mediation platform, creates a construction of meaning from content produced by TikTok creator accounts @azkiavee on two topics at once, namely young marriage and religion based on the perspective of the Qur'an.

This shows that the social practices present in the TikTok media space are not neutral, but rather meanings that are continuously constructed through algorithmic mediation and netizen interaction. The content posted by TikTok creator accounts @azkiavee has become a space for discussion and a meeting point between the personal narrative of the content creator, the logic of media popularity that made it go viral, and the diverse responses from netizens as reflected in the comments posted. From the perspective of the mediated construction of reality by Couldry & Hepp, the social reality of young marriage is not only represented by the media, but ultimately reproduced through a stream of comments, the reinforcement of dominant narratives, and the normalization of certain meanings. The TikTok algorithm plays a role in expanding the reach of discourse so that it can penetrate more netizen accounts, while netizen comments serve as an arena for ongoing negotiation of meaning. From the perspective of the Qur'an, this study finds that there is tension between the normative meaning of religion and media construction. The verses of the Qur'an and the journeys of early Islamic figures at a young age emphasize that *rusyd* or readiness, responsibility, and maturity are reduced in comments as counterarguments to the content of the narrative. This shows that the Qur'an is not present as a single text that is understood in various ways, but as a reference that is repeatedly interpreted in the digital media space. In this context, Qur'anic studies play a role in offering ethical and contextual readings so that the values of the Qur'an are not reduced by the logic of virality and media algorithms. This study invites us to see that religious practices in the digital age require critical awareness of the forms of understanding sacred texts in the digital media space. This study also reflects that the main challenge does not lie in marriage at a young age. Rather, it lies in the meaning of marriage at a young age being framed, normalized, and legitimized in the algorithmic space. The construction process in the media is expected to move religious discourse towards a reflective, just, and harmonious direction with Qur'anic values that emphasize social welfare and responsibility

Author Contribution: Saropa Nor Hayati contributed to the development of the research methodology and theoretical framework, as well as the socio-cultural analysis. Azka Zahro Nafiza contributed to the background of the study and the Qur'anic analysis. We collaboratively developed the research concept, discussed the findings, and participated equally in writing, reviewing, and approving the final manuscript.

Acknowledgment: This research did not receive funding from any source. The author would like to thank those who provided academic support and facilities that enabled this research to be carried out.

Conflicts of Interest: The author declared no potential conflict of interest with respect to the research, authorship, and/or publication of this article.

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