

The Desecration of Marriage In The Digital Age: an Islamic Legal Philosophy Analysis of Desire Commodification and Family Techno-Regulation

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Abstract: *Marriage within the framework of Islamic Legal Philosophy (Falsafah al-Tasyri') is fundamentally conceptualized not merely as a formal civil contract, but as a sacred covenant (mitsaqan ghalizha) oriented towards existential human welfare (maqashid syariah). However, the pervasive penetration of modern digital technology has systematically shifted this orientation toward a mechanistic and calculative trajectory. This article provides a critical conceptual-philosophical analysis of how the contemporary technological paradigm has infiltrated the Muslim domestic sphere. Utilizing a library research methodology with a normative-philosophical approach, this study diagnoses that digital algorithms and the culture of instantaneous gratification have severely reduced the sublime values of marriage into a mere commodification of desire and material transaction. The analysis demonstrates that modern Islamic family law regulations must transcend administrative-bureaucratic formalization and urgently revitalize their ontological foundations. This revitalization is imperative to safeguard the institution of the family from digital dehumanization and to restore the spiritual equilibrium of the domestic sphere.*

Keywords: *Islamic Legal Philosophy, Maqashid Syariah, Sacred Covenant, Techno-Regulation.*

Introduction

In the contemporary era, the institution of Muslim marriage faces an unprecedented crisis that transcends conventional socioeconomic vulnerabilities. While historical disruptions to domestic harmony were often attributed to material scarcity or localized cultural shifts, the modern family is now subjected to a more insidious, structural transformation driven by the pervasive encroachment of digital technology. Marriage within the framework of Islamic Legal Philosophy (*Falsafah al-Tasyri'*) is fundamentally anchored in the ontological status of a sacred covenant (*mitsaqan ghalizha*). It is an existential bond meticulously designed to realize human welfare (*maqashid syariah*), specifically through the preservation of faith (*hifzh al-din*), soul (*hifzh al-nafs*), and lineage (*hifzh al-nasl*). However, the contemporary digital ecosystem has subtly yet aggressively reconfigured this sacred orientation, altering how individuals perceive, enter, and maintain marital commitments.¹

This profound transformation cannot be understood merely as the introduction of neutral digital tools into daily human life. Rather, borrowing from the contemporary philosophy of technology, modern technology operates as an all-encompassing framework that quietly shapes human consciousness, values, and interpersonal relationships. When this technological mindset infiltrates the sacred domestic sphere, it systematically imposes a highly mechanistic, calculative, and utilitarian logic upon human intimacy.² The sacred, non-discursive depth of marital tranquility (*sakinah*), which once relied on spiritual maturity and patience, is increasingly replaced by an instrumental demand for absolute efficiency,

¹ Aisyah Ayu Musyafah, "PERKAWINAN DALAM PERSPEKTIF FILOSOFIS HUKUM ISLAM," *CREPIDO* 2, no. 2, 2020: 111–22.

² Rifqi Khairul Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis* (EL-MARKAZI, 2025), 66–68, <https://elmarkazistore.com/filsafat-teknologi-martin-heidegger-membongkar-gestell-menemukan-ereignis/>.

convenience, and instant gratification. Relationships are progressively mediated by digital interfaces, where algorithms exploit human desires and reduce the profound commitment of marriage into a market-driven commodification of endless superficial options.³

Regrettably, contemporary academic and legal discourses in Islamic family law often remain blind to this severe ontological threat. Legal apparatuses and standard evaluations frequently limit their focus to administrative-bureaucratic adjustments, such as digitalizing marriage registration, launching online counseling applications, or managing formal dispute procedures. By focusing merely on the procedural and technical surface, the existing legal system inadvertently acts as a passive recorder of a much deeper spiritual erosion and domestic fragmentation. The law becomes sterile and defensive when it fails to recognize how the digital paradigm systematically deconstructs the ethical-metaphysical foundation of the family, turning what should be an existential sanctuary into another node of digital consumption.⁴

Previous intellectual efforts in the realm of legal studies have attempted to trace the shifting dynamics of marriage regulations, notably evaluating how statutory frameworks respond to social adjustments and gender justice. For instance, extensive literature has examined the operationalization of national marriage laws in balancing classical jurisprudence with modern human rights standards, often emphasizing the prevention of domestic discrimination and the protection of vulnerable family members. However, these conventional legal studies primarily operate within a normative-historical or socio-legal trajectory, assessing the socio-political impacts of marriage practices without questioning the

³ Andi Intan Cahyani, "Poligami Dalam Perspektif Hukum Islam," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 5, no. 2, 2018: 271.

⁴ Ahmad Muzaki, Sayful Islam Ali, and Moh. Toriquddin, "Kajian dan Analisis Hadis Tentang Poligami," *el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 1, no. 2, 2021: 162–75.

underlying technological matrix that subtly governs modern human behavior. They tend to treat legal anomalies as mere behavioral or educational deficiencies rather than recognizing them as structural symptoms of a deeper technological domination.⁵

Consequently, there is a substantial epistemic gap between historical-normative legal studies and the contemporary crisis of the family in the digital age. While traditional frameworks continue to critique domestic issues through localized empirical data or classical textual literalism, they fail to confront the universal, structural paradigm shift where technology itself acts as the primary legislator of human desire. The challenge for modern Islamic legal philosophy is no longer just about regulating human actions within a static legal text, but about diagnosing how the technological framework has pre-configured human volition itself. Without a rigorous philosophical critique that addresses this technological enframing, Islamic family law risks becoming obsolete, protecting the formal-bureaucratic shell of marriage while its spiritual and ontological core has been completely hollowed out.

To address this critical lacuna, this article deliberately moves away from localized empirical case studies and regional fieldworks to confront the universal, structural crisis of the digital family through a pure conceptual investigation. This study utilizes a qualitative library research methodology, relying heavily on a critical-philosophical and normative approach to evaluate foundational Islamic legal texts alongside contemporary philosophy of technology. By prioritizing a rigorous textual and conceptual data analysis, this research aims to dissect the subtle mechanisms through which digital algorithms and consumerist culture distort the transcendental meaning of the marital contract. This methodological approach ensures that

⁵ Khiyaroh, "TUJUAN ATURAN POLIGAMI DALAM UNDANG-UNDANG NO. 1 TAHUN 1974 TENTANG PERKAWINAN," *USRAH: Jurnal Hukum Keluarga* 3, no. 1, 2022: 21–31.

the investigation does not merely describe surface-level societal behaviors but uncovers the deeper metaphysical shifts affecting modern Muslim subjectivities.⁶

Therefore, this article seeks to provide a rigorous conceptual investigation that serves as a diagnostic lens against the modern technological paradigm, aiming to dismantle the illusion of domestic stability in the digital era. By confronting the core mechanisms of desire commodification and the over-reliance on techno-regulation, this study exposes the philosophical limitations of a purely administrative legal system. Ultimately, it argues for an urgent ontological restoration within the philosophy of Islamic family law—one that transcends mere technical adjustments and instead revitalizes its metaphysical foundations. This philosophical reorientation is imperative to establish a critical framework capable of safeguarding human dignity, protecting the sanctity of *mitsaqan ghalizha*, and shielding the Muslim family institution from digital dehumanization.⁷

⁶ Kornelius Benuf and Muhamad Azhar, “Metodologi Penelitian Hukum sebagai Instrumen Mengurai Permasalahan Hukum Kontemporer,” *Gema Keadilan* 7, no. 1, 2020: 20–33.

⁷ Rahmat Fauzi and Meldani Winata, “PELAKSANAAN POLIGAMI BERDASARKAN UNDANG-UNDANG NOMOR 1 TAHUN 1974 TENTANG PERKAWINAN,” *El-Ahli: Jurnal Hukum Keluarga Islam* 2, no. 1 (July 31, 2021): 9–25.

Discussion

The Enframing of Intimacy: Deconstructing the Utilitarian Shift in Marital Dynamics

Within the matrix of contemporary digital culture, the historical trajectory of marriage has undergone a radical ontological mutation. Traditionally viewed as an existential sanctuary, the domestic sphere is systematically being reconfigured by a calculative rationality that mirrors the operational framework of modern technology. When relationships are filtered through this pervasive mindset, human subjectivities are stripped of their transcendent depth and instead treated as available components within a system of utility. Consequently, the structural stability of the family institution is no longer threatened merely by external socio-economic pressures, but by an internal erosion wherein the commitment toward the other is replaced by a perpetual calculation of personal efficiency and immediate satisfaction.⁸

This structural reconfiguration becomes explicitly manifest when analyzing the conceptual transition from classical marital parameters to modern transactional behaviors. In an environment dominated by algorithmic engineering and instantaneous feedback, the interpersonal bond is increasingly subjected to an instrumental demand that prioritizes individual gratification over mutual existential responsibility. Intimacy is thus detached from its ethical-metaphysical foundations and repositioned as a quantifiable resource. The digital paradigm encourages an ongoing evaluation of the partner's utility, where any temporary disruption in the fulfillment of immediate desires prompts a calculated search for alternative

⁸ Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis*, 71.

options, thereby severely undermining the human capacity for enduring commitment.⁹

A critical diagnosis of modern domestic breakdowns reveals a profound pathology rooted in the mechanistic reduction of the human body. Under the totalizing framework of digital consumerism, the partner is frequently stripped of their status as a holistic existential subject and reduced to a mere biological instrument. This problematic gaze operates by assessing the other strictly through the lens of functional performance and constant availability. Should the subject experience natural physical limitations the instrumentalized perspective views these intervals not as moments demanding mutual care, but as technical malfunctions that justify an immediate look for external compensation.¹⁰

This modern objectification is deeply accelerated by the architecture of digital interfaces, which are specifically designed to commodify human urges and optimize consumption. By transforming organic impulses into trackable, monetizable data, digital platforms systematically distort the authentic understanding of human needs. The user is continuously exposed to an artificial proliferation of choices that fosters an insatiable appetite for variety and novelty. Within this engineered ecosystem, the sublime commitment of a sacred covenant is heavily diluted, as the logic of the marketplace successfully persuades the individual that emotional and physical investments should be flexible, temporary, and entirely self-serving.¹¹

⁹ Restu Teguh Imani et al., "Analisis Implementasi Aspek Keunikan Dalam Peradilan Agama Di Indonesia," *Garuda: Jurnal Pendidikan Kewarganegaraan Dan Filsafat* 2, no. 1 (2024): 148, <https://doi.org/10.59581/garuda.v2i1.2532>.

¹⁰ Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis*.

¹¹ S. Ag Mariyatul Norhidayati Rahmah, "Romantika Rumah Tangga Rasulullah SAW," *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah* 3, no. 1 (2015): 25, <https://doi.org/10.18592/al-hiwar.v3i5.1197>.

Furthermore, this perversion of relational values relies heavily on a highly biased rationalization process that seeks to externalize systemic failures onto the subjugated partner. Rather than engaging in rigorous self-reflection or constructive communication to bridge domestic alienation, the modern consciousness shifts the blame entirely toward the other's perceived inadequacies. Intimacy is managed with the same cold pragmatism used in commercial transactions: when an asset no longer yields maximum personal utility, it is either marginalized or supplemented by a new acquisition. This consumerist approach to human relationships highlights the tragic triumph of a calculative framework over the profound, non-discursive sanctuary of authentic marital life.¹²

The Ontological Foundation of Marriage: *Mitsaqan Ghalizha* and the Framework of *Maqashid Syariah*

Within the conceptual architecture of Islamic legal philosophy (*Falsafah al-Tasyri'*), the institution of marriage is anchored in an immutable metaphysical reality that transcends basic socio-contractual agreements. Islamic jurisprudence elevates the marital bond to the status of *mitsaqan ghalizha*—a profound, solemn covenant that mirrors human accountability before the Divine. This ontological positioning implies that the legal validity of a marriage is not merely satisfied by the fulfillment of administrative protocols or material transactions. Instead, the contract establishes a sacred framework within which human subjectivities are integrated into a higher spiritual order, transforming daily domestic interactions into a continuous form of transcendental devotion.¹³

¹² Holilur Rohman, "Batas Usia Ideal Pernikahan Perspektif Maqasid Shariah," *Journal of Islamic Studies and Humanities* 1, no. 1 (2017): 69, 1, <https://journal.walisongo.ac.id/index.php/JISH/article/view/1374>.

¹³ M Ichsan, "POLIGAMI DALAM PERSPEKTIF HUKUM ISLAM (Kajian Tafsir Muqaranah)," *JURIS (Jurnal Ilmiah Syariah)* 17, no. 2, 2018: 151.

To fully understand the systemic weight of this institution, Islamic legal philosophy evaluates marriage through the comprehensive lens of *Maqashid Syariah* (the ultimate objectives of Islamic Law). Within this teleological structure, the family serves as the fundamental fortress for preserving the core necessities of human existence, specifically the preservation of faith (*hifzh al-din*), the safeguarding of the soul (*hifzh al-nafs*), and the protection of future lineages (*hifzh al-nasl*). Therefore, the dissolution or destabilization of the family unit is never treated as an isolated domestic failure; rather, it is diagnosed as a severe disruption to the broader ethico-legal framework that maintains the spiritual and social equilibrium of the Muslim community.¹⁴

Consequently, the core values generated within an authentic Islamic marriage defy any attempt at material quantification or utilitarian measurement. Unlike secular contractual arrangements that operate on a calculative matrix of profit, loss, and immediate reciprocity, *sakinah* represents a non-discursive psychological and spiritual wholeness that cannot be bought or engineered. Justice within the domestic sphere is not merely an equal distribution of physical goods, but a metaphysical harmony wherein both partners recognize each other as dignified spiritual entities, rather than tools for personal convenience or functional efficiency.¹⁵

Furthermore, this ontological foundation establishes that the rights and obligations within a Muslim family are fundamentally bound to transcendental ethics. The legal philosophy underlying Islamic family law does not treat individual autonomy as an absolute entity detached from cosmic responsibility. Every legal ruling, from financial maintenance (*nafaqah*) to mutual companionship, is designed to cultivate spiritual

¹⁴ Ihsan Nur Baiti, "KONSEP KEADILAN MENURUT FILSAFAT HUKUM ISLAM DALAM PERKAWINAN POLIGAMI," *'Aainul Haq : Jurnal Hukum Keluarga Islam* 1, no. II, 2021: 363.

¹⁵ Wirduyaningsih, "KONSEP KEADILAN MENURUT FILSAFAT HUKUM ISLAM DALAM PERKAWINAN POLIGAMI," *Jurnal Hukum & Pembangunan* 48, no. 3, 2018: 612.

maturity and psychological security. By positioning marriage within this transcendental horizon, Islamic law ensures that the domestic space remains a resilient sanctuary capable of absorbing worldly anxieties, anchoring human desire within a disciplined yet compassionate ethical structure.¹⁶

Ultimately, by understanding marriage through this profound metaphysical lens, it becomes evident that any attempt to analyze the family using a purely technical or materialistic framework is a severe category mistake. When the sublime principles of *mitsaqan ghalizha* and *Maqashid Syariah* are marginalized, the institution of marriage is inevitably hollowed out from within. This conceptual baseline is absolutely critical for the modern researcher; it provides the necessary diagnostic standard to expose how modern consumerism and digital culture systematically degrade these transcendental values, transforming an existential sanctuary into a mere site of instrumental utility.¹⁷

The Technological Enframing of Domesticity: From Sacred Covenant to Utilitarian Transaction

The intrusion of modern digital architecture into the private domain has systematically altered how individuals perceive human value and interpersonal connections. In the contemporary era, digital platforms operate under a rigid imperative of optimization, treating every aspect of existence as an available resource to be organized, measured, and utilized for maximum output. When this calculative mindset enters the domestic

¹⁶ Danu Aris Setiyanto, "POLIGAMI DALAM PERSPEKTIF FILSAFAT HUKUM ISLAM (KRITIK TERHADAP HUKUM PERKAWINAN DI INDONESIA)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 10, no. 1, 2017: 49.

¹⁷ Danu Aris Setiyanto, "POLIGAMI DALAM PERSPEKTIF FILSAFAT HUKUM ISLAM (KRITIK TERHADAP HUKUM PERKAWINAN DI INDONESIA)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 10, no. 1, 2017: 49.

sphere, it dismantles the organic depth of human relationships, reducing the profound commitment of a shared life into a series of functional operations. Consequently, individuals within the household are no longer viewed as unique, irreplaceable subjects, but are instead repositioned as flexible entities whose primary value lies in their immediate utility and capacity to satisfy personal demands.¹⁸

This structural shift becomes explicitly manifest through the design and daily usage of modern communication interfaces. The operational logic of these digital systems fosters a culture centered entirely around instantaneous feedback, endless variety, and effortless navigation. By presenting a continuous stream of curated images and superficial alternatives, the digital ecosystem trains the human mind to view companionship through a highly commercialized lens. The ease of exploring new connections with a simple interface command creates an environment where long-term emotional investments are devalued, making the demanding and often difficult process of building a resilient lifelong partnership seem inefficient and unnecessarily restrictive.¹⁹

As a result, the authentic capacity for enduring commitment is severely eroded by the constant availability of rapid substitutes. The modern subject, continuously exposed to engineered ideals of perfection and immediate gratification, develops a low tolerance for the natural vulnerabilities, illness, and conflicts that inevitably arise in any genuine household. When a partner experiences a period of limitation or cannot provide immediate emotional or physical satisfaction, the calculative consciousness views this not as a call for mutual care, but as a technical disruption. The relationship is then managed with the same cold

¹⁸ Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis*, 23.

¹⁹ Anam, *Filsafat Teknologi Martin Heidegger Membongkar Gestell, Menemukan Ereignis*, 25.

pragmatism found in economic transactions, prompting an immediate look for outside options to restore personal convenience.²⁰

Furthermore, this systematic reduction of intimacy relies heavily on the exploitation of human psychological vulnerabilities by algorithmic engineering. Digital platforms do not merely facilitate interaction; they actively shape and amplify specific desires to ensure continuous engagement and consumption. By transforming organic human urges into trackable data points that can be optimized for constant stimulation, the system successfully alters the baseline of human expectations. The sublime and non-quantifiable nature of domestic peace is thus replaced by a relentless pursuit of novelty, where the partner is continuously evaluated against an artificial marketplace of endless possibilities, deeply fracturing the inner stability of the home.²¹

Ultimately, when the domestic sphere is governed by this instrumental orientation, the foundational integrity of the family is completely hollowed out from within. The institution of marriage ceases to function as an existential sanctuary and is instead degraded into a temporary contract centered on self-serving demands and material calculation. This transformation represents a severe crisis of meaning, wherein the deep responsibility toward the other is entirely eclipsed by an egoistic drive for efficient consumption. By exposing how these digital mechanisms quietly dehumanize intimate spaces, this analysis demonstrates that the modern crisis of the family cannot be resolved by

²⁰ Neng Hilda Febriyanti and Anton Aulawi, "KESADARAN HUKUM MASYARAKAT TERHADAP PERKAWINAN DIBAWAH UMUR DITINJAU DARI UNDANG-UNDANG NO. 16 TAHUN 2019 TENTANG PERUBAHAN UNDANG-UNDANG NO. 1 TAHUN 1974 TENTANG PERKAWINAN," *Pro Patria: Jurnal Pendidikan, Kewarganegaraan, Hukum, Sosial, Dan Politik* 4, no. 1 (2021): 38, 1, <https://doi.org/10.47080/propatria.v4i1.1111>.

²¹ Nanda Sukma Melati, "Perkawinan Usia Muda Di Indonesia Dalam Perspektif Negara Dan Agama Serta Permasalahannya," *Nomos : Jurnal Penelitian Ilmu Hukum* 1, no. 3 (2021): 108, 3, <https://doi.org/10.56393/nomos.v1i3.575>.

mere administrative adjustments, as the system itself has altered the very capacity of individuals to remain bound to a sacred covenant.²²

Techno-Regulation: The New Challenge for Islamic Family Law

The contemporary landscape of Islamic family law faces a critical paradigm shift where the state's intervention is increasingly mediated by digital infrastructure. Modern legal apparatuses frequently respond to domestic instability by intensifying administrative-bureaucratic formalization, focusing almost exclusively on procedural digitalization. This approach assumes that efficiency in marriage registration, the development of online counseling applications, and the automation of formal dispute procedures can adequately mitigate the structural erosion of the family unit. However, by reducing the scope of legal intervention to mere technical management and digital optimization, the legal system inadvertently overlooks the deeper spiritual and ontological crises that quietly dismantle the marital bond from within.²³

This over-reliance on bureaucratic digitalization creates a profound epistemic illusion within modern jurisprudence. While digital platforms and automated databases successfully streamline the collection of marital data and accelerate judicial documentation, they remain structurally incapable of addressing the normative decay of the household. The formalist approach treats marriage as a series of compliance checklists and administrative data points, leaving the legal framework blind to how digital consumerism reconfigures human intent (*niyyah*). Consequently, contemporary regulations operate merely on the surface of the problem, managing the outward legal shell of the family while leaving its inner metaphysical core

²² Ali Akbar, "Landasan Filosofis Dispensasi Nikah Dalam UU No. 16 Tahun 2019" (Lainnya, UINSU Medan, 2020), 93, <http://repository.uinsu.ac.id/9196/>.

²³ Setiyanto, "POLIGAMI DALAM PERSPEKTIF FILSAFAT HUKUM ISLAM (KRITIK TERHADAP HUKUM PERKAWINAN DI INDONESIA)" 10, no. 1, 2017: 55.

completely defenseless against the pressures of an engineered marketplace of intimacy.²⁴

Therefore, within the framework of Islamic Legal Philosophy (*Falsafah al-Tasyri'*), jurisprudence cannot afford to remain sterile, acting merely as a passive archivist of domestic fragmentation. The true purpose of Islamic law (*Maqashid Syariah*) is not satisfied by the mere technical perfection of a bureaucratic system, but by the actual preservation of human welfare and spiritual equilibrium. When the law confines itself to being a mere regulator of digital paperwork, it abdicates its higher philosophical responsibility to guide human subjectivities. A vibrant Islamic legal system must actively confront the structural forces that distort the sacred covenant (*mitsaqan ghalizha*), ensuring that legal doctrines serve as an active shield against dehumanization rather than a mechanized witness to its triumph.²⁵

To transcend this administrative limitation, Islamic Legal Philosophy must offer a profound "spiritual therapy" that targets the root causes of contemporary domestic alienation. This therapeutic intervention requires a radical reconstruction of the state-sponsored family resilience curriculum, moving away from purely formalistic, legalistic lectures on rights and duties. The reconstructed framework must be explicitly designed to cultivate deep existential awareness within the modern Muslim subjectivity. By integrating the contemplative depth of classical Islamic ethics into the legal parameters of pre-marital training, the law can help individuals develop the necessary

²⁴ Mughni Labib Ilhamuddin Is Ashidiqie, "POLIGAMI DALAM TINJAUAN SYARIAT DAN REALITAS" 2, no. 2, 2021: 199–219.

²⁵ Mughni Labib Ilhamuddin Is Ashidiqie, "POLIGAMI DALAM TINJAUAN SYARIAT DAN REALITAS" *Al-Ahwal Al-Syakhsiyyah: Jurnal Hukum Keluarga dan Peradilan Islam* 2, no. 2, 2021: 199–219.

psychological sovereignty and spiritual discernment to navigate the modern world.²⁶

This existential training must equip couples with the capacity to maintain a deliberate, critical distance from the addictive mechanisms of digital interfaces. In an era where algorithms continuously manipulate human desires and foster a culture of instantaneous gratification, the legal philosophy governing the family must actively teach the virtue of restraint (*wara'*) and conscious detachment. The curriculum must move beyond standard normative moralism, transforming into a rigorous cognitive and spiritual exercise that enables individuals to recognize how digital platforms exploit human psychological vulnerabilities. Through this training, couples are empowered to protect the sanctuary of their household from the calculative, transactional logic of the market.²⁷

Furthermore, this philosophical reorientation forces a critical reassessment of how justice (*'adalah*) and tranquility (*sakinah*) are operationalized in the digital age. Islamic family law must redefine domestic stability not by the absence of formal legal disputes in court databases, but by the presence of a resilient, non-discursive spiritual bond within the home. Legal philosophy must provide the conceptual tools necessary to dismantle the consumerist mindset that views a partner through the lens of short-term utility. By shifting the focus of the law from external techno-regulation back to internal ontological transformation, jurisprudence can restore the understanding that marriage is an enduring transcendental devotion that requires patience, sacrifice, and cosmic accountability.²⁸

²⁶ Dian Septiandani, Ani Triwati, and Efi Yulistyowati, "Kemaslahatan dalam Perkawinan Poligami Dalam Kajian Hukum Islam dan Hukum Positif Indonesia," *Jurnal Ius Constituendum* 8, no. 3, 2023: 466.

²⁷ Marzuki, "POLIGAMI DALAM HUKUM ISLAM," *Jurnal Civics: Media Kajian Kewarganegaraan* 2, no. 2, 2005: 10.

²⁸ Rohman, "Batas Usia Ideal Pernikahan Perspektif Maqasid Shariah," 80.

Ultimately, by embracing this rigorous philosophical critique, Islamic family law can reclaim its foundational authority as a transformative ethical force. The resolution of the modern family crisis lies not in the uncritical adoption of more efficient digital tools, but in the profound revitalization of its metaphysical foundations. This article demonstrates that an over-reliance on technical administrative fixes inadvertently surrenders the domestic sphere to digital dehumanization. Only through an urgent ontological restoration can the sacred institution of Muslim marriage be preserved as a resilient sanctuary of peace in the contemporary world.²⁹

Conclusion

The systematic deconstruction of the modern family architecture through the dual analytical lenses of Islamic legal philosophy (Falsafah al-Tasyri') and the contemporary technological paradigm uncovers a profound existential crisis that completely transcends localized operational anomalies or superficial behavioral deficiencies. This study demonstrates that the contemporary domestic sphere has undergone a radical ontological, wherein the digital infrastructure does not merely serve as a collection of neutral communication tools but actively operates as a totalizing framework of calculative rationality. By converting organic human impulses into optimizeable data points and subjecting marital intimacy to an engineered marketplace of constant stimulation and effortless navigation, the digital paradigm successfully erodes the human capacity for enduring commitment and degrades the solemn, sacred covenant of mitsaqan ghalizha into a highly commercialized, temporary contract centered on short-term personal utility and material calculation.

²⁹ Aris Saifudin et al., "Efektivitas Penerapan Pasal 7 Undang-Undang Nomor 16 Tahun 2019 Tentang Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan Oleh Hakim Dalam Perkara Dispensasi Kawin," *Journal of Lex Generalis (JLG)* 4, no. 3 (2023): 751, 3, <https://pasca-umi.ac.id/index.php/jlg/article/view/1445>.

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