

## Negotiated Obedience of Generation Z in Life Partner Selection: A Phenomenological Study in Islamic Family Law

### Negotiated Obedience Generasi Z dalam Pemilihan Pasangan Hidup: Studi Fenomenologi Hukum Keluarga Islam

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**Abstract:** *This study provides an in-depth examination of the sociological and religious dynamics that emerge between individual autonomy and parental blessing in the process of choosing a life partner, particularly among Muslim Generation Z women. In the modern era, Generation Z is characterized by a strong appreciation for freedom, critical thinking, and personal autonomy, traits that frequently intersect with collective values and family traditions. Therefore, this study aims to comprehensively review these dynamics through the lens and perspective of Islamic law. To analyze this phenomenon, the study employs a qualitative approach using a phenomenological method, focusing specifically on how informants interpret their subjective life experiences. Data was collected through in-depth interviews with individuals who demographically fall into the Generation Z category. The findings indicate that autonomy is understood as a form of personal responsibility in shaping one's future, while parental blessing is essentially interpreted as a manifestation of prayer, a source of spiritual blessing, and a concrete implementation of the value of birrul walidain (devotion to parents) in religious practice. Despite differences in experiences and perspectives among the informants, they generally strive to strike a balance between personal desires and respect for their parents. From the perspective of Islamic law, an individual's right to choose a partner is recognized, provided it does not contradict sharia principles and proper conduct (adab) toward parents. The study concludes that a middle ground between individual autonomy and parental blessing can be achieved through open communication, mutual understanding, and spiritual approaches such as general supplication (do'a) and the prayer for guidance (shalat istikharah). These findings contribute to a better understanding of the relational dynamics between parents and children in the modern era, specifically within the context of Muslim Generation Z women.*

**Keywords:** Independence, Parental Blessing, Generation Z, Islamic Law, Choice of Partner.

**Abstrak:** *Penelitian ini mengkaji secara mendalam dinamika sosiologis dan religius yang muncul antara kemandirian individu dan restu orang tua dalam proses pemilihan pasangan hidup, khususnya pada kalangan generasi Z muslimah. Di era modern ini, generasi Z dikenal memiliki karakteristik yang menjunjung tinggi kebebasan, pemikiran kritis, dan otonomi pribadi, yang kerap kali berhadapan dengan nilai-nilai kolektif dan tradisi keluarga. Oleh karena itu, penelitian ini hadir untuk meninjau dinamika tersebut secara komprehensif melalui lensa dan perspektif hukum Islam. Untuk membedah fenomena ini, penelitian menggunakan pendekatan kualitatif dengan metode fenomenologi, yang secara khusus berfokus pada pemaknaan pengalaman hidup subjektif*

dari para informan. Pengumpulan data diperoleh melalui proses wawancara mendalam terhadap individu-individu yang secara demografis termasuk dalam kategori generasi Z. Hasil penelitian menunjukkan bahwa kemandirian dipahami sebagai bentuk tanggung jawab pribadi dalam membentuk masa depan, sedangkan restu orang tua dimaknai secara esensial sebagai wujud doa, sumber keberkahan spiritual, dan implementasi nyata dari nilai *birrul walidain* (berbakti kepada orang tua) dalam praktik kehidupan beragama. Meskipun terdapat perbedaan pengalaman dan cara pandang di antara informan, secara umum mereka berupaya menemukan keseimbangan antara keinginan pribadi dan penghormatan terhadap orang tua. Dalam perspektif hukum Islam, hak individu dalam memilih pasangan tetap diakui selama tidak bertentangan dengan prinsip syariat dan adab kepada kedua orang tua. Penelitian ini menyimpulkan bahwa jalan tengah antara kemandirian dan restu orang tua dapat diwujudkan melalui komunikasi terbuka, sikap saling memahami, serta pendekatan spiritual seperti do'a dan shalat istikharah. Temuan ini memberikan kontribusi dalam memahami dinamika pengalaman relasi orang tua dan anak di era modern, khususnya dalam konteks generasi Z muslimah.

**Kata Kunci:** Kemandirian, Restu Orang Tua, Generasi Z, Hukum Islam, Pemilihan Pasangan.

## Introduction

The problem in choosing a life partner is a phenomenon that is often encountered in society. This shows that over time, the characteristics in each generation experience significant differences. Previous generations, such as generation X and Millennials, tend to consider family factors and social ties in the selection of life partners. In contrast to generation Z who prioritize freedom and personal decisions, both in the context of education, life direction, and the choice of a partner.<sup>1</sup> In Islamic teachings, the choice of a life partner is not only based on feelings, but must also consider aspects of religion, morals, and responsibility. Allah *Subhanahu wa Ta'ala* said:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّغُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

Meaning: "Wicked women are for wicked men, and wicked men are for wicked women. And good women are for good men, and good men are for good women. They are clean from what people accuse them of. They obtain forgiveness and glorious sustenance (paradise). (QS. An-Nur: 26)<sup>2</sup>

This verse emphasizes the importance of building a household based on moral harmony and faith. This is also mentioned in the hadith with the words of the Messenger of Allah (peace and blessings of Allah be upon him), "A woman is married for four things: because of her wealth, her offspring, her beauty, and her religion. So choose because of

<sup>1</sup> Anggun Dwi Antita, Ani Qotuz Zuhro' Fitriana, dan Cristine Cristantia Randongkir, "Dilema Anak Dalam Menentukan Pasangan Hidup Antara Cinta Dan Restu Orang Tua," *Jurnal Penelitian Nusanantara*, Vol. 1, No. 5 (Mei 2025): 466, <https://doi.org/10.59435/menulis.v1i5.296>.

<sup>2</sup> Qs. An-Nur (24): 26, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026).

*your religion, and you will be lucky.*" (HR. Bukhari and Muslims).<sup>3</sup> This hadith is not only addressed to men who want to choose women to be their life companions, but also applies to women in choosing men to accompany their lives. According to Afifun Najib, the moral message in the hadith is reciprocal, because Islam emphasizes the importance of religion for both sides.<sup>4</sup> This shows that the choice of life partner must be done selectively, not just based on compatibility, but also on the religious values that are the basis for the formation of the family of *sakinah, mawaddah, and rahmah*.

Furthermore, the Messenger of Allah (peace and blessings of Allah be upon him) said, "The *pleasure of Allah depends on the pleasure of the parents, and the wrath of Allah depends on the wrath of both.*" (HR. Tirmidhi).<sup>5</sup> In this hadith, in the context of choosing a life partner, the blessing of the parents becomes a balance between obedience to Allah and obedience to both parents. Thus, the blessing of parents is not only a form of respect, but also worship with spiritual value. This phenomenon is interesting to study because it shows the dynamics between religious values and the spirit of independence that is developing among the younger generation today.

In this modern era, humans are presented with various conveniences that are instant as a result of the advancement of digital technology. This condition also formed a group of generations born in the range of 1995-2010, known as generation Z. This generation has characteristics, including being proficient in the use of technology, creative and innovative, critical and logical thinking, and having high collaborative skills. In addition, Generation Z is also known to be independent and confident in making decisions.<sup>6</sup>

In life, every individual is inseparable from various problems that are present regardless of time, place, or age.<sup>7</sup> As a young generation formed with independent character, this generation tends to want freedom in making life choices, including in choosing a partner. Nonetheless, parental blessing remains an important factor that cannot be ignored. Often the younger generation faces a dilemma between maintaining

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<sup>3</sup> Abu Dawud, *Sunan Abi Dawud*, "Kitab An-Nikah", no. 2065, <https://sunnah.com/abudawud/12/20>.

<sup>4</sup> Afifun Najib, "Kriteria Memilih Wanita yang Akan Dinikahi Perspektif Hadis," *YUDHISTIRA Jurnal Yurisprudensi, Hukum dan Peradilan*, Vol. 3, No. 1 (Maret 2025): 23, <https://doi.org/10.59966/yudhistira.v3i1.674>.

<sup>5</sup> Muhammad bin Isa At-Tirmidzi, *Jami' at-Tirmidzi*, (Beirut: Dar Al-Kutub Al-Ilmiah, tt); Ali bin Muhammad al-Qari, *Mirqat al-Mafatih Syarh Mishkat al-Masabih*, Juz 9 (Beirut: Dar al-Fikr, t.t.), p. 3089.

<sup>6</sup> Rezania Putri, Puput Tri Lestari, Dinda Sir Anisa, dan Ridwan Mustofa, "Memahami Karakteristik Generasi Z dan Generasi Alpha: Kunci Efektif Pendidikan Karakter di Sekolah," *Prosiding Konferensi Ilmiah Dasar*, Vol. 5 (Juli 2024):320-321, <http://prosiding.unipma.ac.id/index.php/KID>.

<sup>7</sup> Cahya, Izah. "5 Sikap Orang Tua yang Bantu Anak Pahami Tanggung Jawab atas Pilihannya." *IDN Times* (2025). <https://www.idntimes.com/life/family/5-sikap-orangtua-yang-bantu-anak-pahami-tanggung-jawab-atas-pilihannya-c1c2-01-7czbq-90zftz>.

independence and maintaining parental feelings. This condition emphasizes the importance of understanding their characteristics in order to uphold moral and religious values in every decision-making, especially in the context of marriage.

Human beings as social beings basically cannot live independently without the existence of others. The relationship between parents and children is complementary in various aspects of life. Parents play an important role in the process of educating, guiding, and instilling moral and religious values in their children.<sup>8</sup> One form of such responsibility is seen in marriage, where parents have the right to give their blessing to their child's choice of life partner.

Islam places the position in a very noble position, as Allah SWT says in Surah *Luqman* (31:14):

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سَامِيْنٍ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

*Meaning: "And We commanded a man (to do good) to his parents, whose mother conceived him in an increasingly weak state, and weaned him for two years. Give thanks to Me and to your parents; only to Me you return" (QS. Luqman (31): 14)*<sup>9</sup>

Although the verse does not directly mention the blessing of parents, it can be understood that the obligation to serve and respect both also includes the need to receive the blessing of parents in various important decisions, including marriage.<sup>10</sup> The obligation to serve parents remains inherent in children, even if there are differences of opinion or views between the two. From this it is known that the blessing of parents has a very high priority in Islam, because the discussion of parents is always placed in a noble and main position.<sup>11</sup> The provisions regarding the importance of parental blessing are also reflected in Law Number 1 of 1974 concerning Marriage, especially in Article 6 paragraph (2) which states that *"to carry out a marriage a person who has not reached the age of 21 (twenty-one) years must have the permission of both parents."*<sup>12</sup> Although the rule specifically applies to the bride-to-be who is under the age of 21, morally it also reflects the importance of the role and blessing of parents in every marriage, regardless of the age of the couple who will marry. Thus, both religiously and legally positive, the

<sup>8</sup> Mujiyatmi, "PERAN DAN TANGGUNG JAWAB ORANG TUA TERHADAP PENDIDIKAN ANAK DALAM PERSPEKTIF ISLAM," *TA'LIM: Jurnal Studi Pendidikan Islam*, Vol. 6, No. 1, (Januari 2023): 3, <https://doi.org/10.52166/talim.v6i1.3751>.

<sup>9</sup> Qs. Luqman (31): 14, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026)

<sup>10</sup> Achmad Suhaili, "MEMAHAMI KONSEP AL-QUR'AN TENTANG BIRRUL WALIDAIN: KEWAJIBAN DAN PENGHORMATAN KEPADA ORANGTUA DALAM ISLAM," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis*, Vol. 6, No.2 (Juni 2023): 244, <https://doi.org/10.35132/albayan.v6i2.430>.

<sup>11</sup> *Ibid.* p. 245.

<sup>12</sup> Indonesia, *Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan*, Diakses 5 Oktober 2025, <https://peraturan.bpk.go.id/Details/47406/uu-no-1-tahun-1974>.

blessing of parents has a central role in maintaining the harmony and blessing of marriage. Therefore, when that blessing is not obtained, a complex dilemma often arises between obedience to parents and personal desire to marry. Studies on the relationship between children and parents in the selection of life partners have been conducted from various perspectives. Some studies highlight the normative aspects of the relationship between children and parents in Islam, while other studies discuss the character of generation Z, parental authority, and psychological factors in the preferences of life partners.

Research conducted by Khoirul Umar Anwar (2023) explains that obedience to parents is part of obedience to Allah. In the study, it was emphasized that the pleasure of Allah is closely related to the pleasure of parents, so every child is encouraged to maintain a good attitude and behavior towards both. However, this study still focuses on the normative aspect of *birr al-wālidayn* and has not examined in depth the experience of individuals when facing the dilemma between personal independence and parental blessing in the choice of life partner.<sup>13</sup>

Meanwhile, the research of Anggun Dwi Antita et al. (2025) has begun to examine the conflict between personal choices and parental blessings through a phenomenological approach. The study found three forms of individual responses, namely combining personal choices with parental blessings, prioritizing parental blessings, and prioritizing independent choices. The response is influenced by family, social, cultural, and religious factors. However, the study has not specifically discussed the experiences of generation Z Muslim women and has not reviewed them from the perspective of Islamic family law.<sup>14</sup>

A study on the characteristics of generation Z was conducted by Moh Ishak et al. (2025). The research shows that generation Z has a tendency to like freedom, confidence, and independence in making life choices. This freedom includes freedom of opinion, expression, and making decisions according to personal desires. However, the study focuses more on the general characteristics of generation Z and has not examined how independence is interpreted in the context of choosing a life partner, especially when dealing with parental authority and blessing.<sup>15</sup>

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<sup>13</sup> Khoirul Umar Anwar, "TAKHRIJ HADITS: RIDHO ALLAH RIDHONYA ORANGTUA," *Landraad: Jurnal Syariah & Hukum Bisnis*, Vol. 2, No. 2 (September 2023), 114–124, <https://doi.org/10.59342/jl.v2i2.402>.

<sup>14</sup> Anggun Dwi Antita, Ani Qotuz Zuhro' Fitriana, dan Cristine Cristantia Randongkir, "Dilema Anak Dalam Menentukan Pasangan Hidup Antara Cinta Dan Restu Orang Tua," *Jurnal Penelitian Nusantara*, Vol. 1, No. 5 (Mei 2025): 472, <https://doi.org/10.59435/menulis.v1i5.296>.

<sup>15</sup> Moh Ishak, Bagus Baydhowi, Moh Mahfud, dan Mas'odi, "GEN Z DALAM DUNIA PENDIDIKAN," *KAMPUS AKADEMIK PUBLISING Jurnal Multidisiplin Ilmu Akademik*, Vol.2, No.1 (Februari 2025): 330-331, <https://doi.org/10.61722/jmia.v2i1.3351>.

On the other hand, the research of Moh Faroz Djama et al. (2023) discusses the authority of parents in choosing a child's life partner through a *mubādalah* perspective with a juridical-sociological approach. The results of the study show that arranged marriage is understood as a form of parental protection that can have a positive impact if it is built through good communication and oriented towards the formation of a *sakinah* family. However, the study focuses more on the perspective of parents and has not examined children's subjective experiences in negotiating between personal desires and family demands, especially in Generation Z.<sup>16</sup>

In addition, research by Selvia Melinda Putri and Meiske Yunithree Suparman (2024) highlights the influence of parent-child relationships on life partner preferences. The study shows that fathers' involvement, whether through emotional closeness, communication, or parenting patterns, has a contribution to shaping partner preferences in early adult girls. However, the study has not addressed the decision-making dilemma when personal preferences conflict with parents' expectations.<sup>17</sup>

However, these studies generally still discuss the issue of parental blessing, Generation Z characters, or family relationships separately. There have not been many studies that specifically examine the life experiences of generation Z Muslim women in negotiating personal independence and the demands of respect for parents in the choice of life partners, especially in the perspective of Islamic family law. In addition, phenomenological approaches that focus on the subjective experience of individuals in dealing with these dilemmas are still relatively limited in the study of contemporary Islamic law.

Based on these research gaps, this article offers novelty on three main aspects. First, this research focuses on the experience of Generation Z Muslim women as a group that lives in the midst of a shift in values between family traditions and modern individuality. Second, this study uses a phenomenological approach to understand the subjective experiences of informants in dealing with conflicts between personal choices and parental blessings. Third, this study analyzes the phenomenon from the perspective of Islamic family law so that it can show how religious values are negotiated in the social reality of the young generation of Muslims today.

This study aims to analyze the meaning of independence in the choice of life partners in generation Z Muslim women, understand how they interpret parental

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<sup>16</sup> Moh Faroz Djama, Nurshodik, dan Muhammad Syakir Al Kautsar, "KEWENANGAN ORANG TUA DALAM MEMILIKKAN PASANGAN HIDUP ANAK PERSPEKTIF MUBADALAH DI DESA KONAROM," *JIFLAW: Journal Of Islamic Family Law*, Vol. 2, No. 1 (Mei 2023): 50, <https://ejournal.iaingorontalo.ac.id/index.php/jiflaw/article/view/1043>.

<sup>17</sup> Selvia Melinda Putri dan Meiske Yunithree Suparman, "Pengaruh Keterlibatan Ayah Terhadap Preferensi Pemilihan Pasangan Pada Anak Perempuan Dewasa Awal," *Jurnal Psikologi Konseling*, Vol. 17, No. 2 (2024): 287, <https://doi.org/10.24114/psikologikonseling.v17i2.69434>.

blessings, and examine these dynamics from the perspective of Islamic family law. Thus, this research is expected to make an academic contribution to the development of contemporary Islamic family law studies, especially related to the relationship between individual autonomy, family authority, and religious values in the young generation of Muslims.

## Method

This study uses a qualitative phenomenological approach that aims to understand the deep experience of individuals to the phenomenon they experience up to the level of personal belief, especially related to the dilemma of independence and parental blessing in generation Z Muslim women in the selection of life partners.<sup>18</sup> To obtain data, an *in-depth interview technique* was used with semi-structured guidelines that allowed informants to answer freely, but still in accordance with the focus of the discussion.<sup>19</sup> Interviews were conducted online and face-to-face, adjusted to the situation and availability of informants.

The subjects of the study consisted of 5 Generation Z Muslim women with an age range of 21-27 years, both married and unmarried. The determination of the number of informants in this study is based on the principle of *data saturation*. The interview process is stopped when the information obtained from the next informant shows a recurring pattern so that no significant data is found. Thus, the 5 informants in this study are considered to have been able to represent the needs of research data.<sup>20</sup> The selection of informants is carried out by *purposive sampling*, which is a technique of deliberately determining the sample based on the consideration that the informant has experience and views that are relevant to the focus of the research.<sup>21</sup>

Furthermore, there are three stages in the analysis of interview data, namely data reduction, data presentation, and conclusion drawn. The data reduction stage is carried out by filtering and focusing information in accordance with the research objectives. After that, the data is presented with a descriptive narrative to make it easier for researchers to

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<sup>18</sup> Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai*, Vol. 7, No. 1 (April 2023): 2901, <https://doi.org/10.31004/jptam.v7i1.6187>.

<sup>19</sup> Aslihatul Rahmawati, Nur Halimah, Karmawan, dan Andika Agus Setiawan, "Optimalisasi Teknik Wawancara Dalam Penelitian Field Research Melalui Pelatihan Berbasis Participatory Action Research Pada Mahasiswa Lapas Pemuda Kelas IIA Tangerang," *Jurnal Abdimas Prakasa Dakara*, Vol. 4, No. 2 (Oktober 2024): 137, <https://doi.org/10.37640/japd.v4i2.2100>.

<sup>20</sup> Seger Santoso, Eri Kusnanto, M. Reza Saputra, "Perbandingan Metode Pengumpulan Data dalam Penelitian Kualitatif dan Kuantitatif Serta Aplikasinya dalam Penelitian Akuntansi Interpretatif," *Optimal: Jurnal Ekonomi dan Manajemen*, Vol. 2, No.3 (September 2022): 356, <https://doi.org/10.55606/optimal.v4i3.4457>.

<sup>21</sup> Putu Gede Subhaktiyasa, "Menentukan Populasi dan Sampel: Pendekatan Metodologi Penelitian Kuantitatif dan Kualitatif," *Jurnal Ilmiah Profesi Pendidikan*, Vol. 9, No. 4 (November 2024): 2727, <https://doi.org/10.29303/jipp.v9i4>.

understand the meaning contained in the informant's answer. Conclusions are drawn by reviewing the similarities in patterns, differences of views, and the meaning of experiences that emerge from the results of informant interviews. In addition, this study also uses secondary data sources which include journals, scientific articles, and books of interpretation that are relevant to the theme of parental blessing, characteristics of generation Z, and Islamic family law. These secondary data are used to reinforce the results of the interviews and provide a more comprehensive theoretical basis for the research findings.

To ensure the validity of the data, this study uses data validity techniques in the form of source triangulation and *member checking*. Source triangulation is carried out by comparing data from various informants to see the suitability of the information obtained, while *member checking* is carried out by reconfirming the results of the interview to the informant so that the data obtained is in accordance with their experience.<sup>22</sup> In addition, this study also pays attention to the ethical aspect of research. Before the data collection process is carried out, the researcher first provides *informed consent* to the informant as a form of consent to conscious and voluntary participation. The identity of the informant is also kept confidential by using anonymity in the form of initials such as A, B, C, and so on to protect the privacy of the research subject.<sup>23</sup>

## Discussion

In this section, the results of interviews with 5 informants of generation Z Muslim women are presented regarding the dilemma between independence and parental blessing in choosing a life partner. In this context, independence is interpreted as the ability of individuals to make decisions freely, while parental blessing is a form of consent that is a reflection of *birrul walidain* in Islamic teachings.

### 1. The Meaning of Independence in Choosing a Life Partner

Based on the results of an interview with 22-year-old informant A, he interpreted independence in choosing a partner as a process of thinking and considering personal choices before making a decision. He assessed that even though decisions still involve parental consideration, individuals still have room to understand and determine the direction of their own choices. Informant A also described that independence in choosing a partner does not mean rejecting parents, but the ability to dialogue and express opinions

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<sup>22</sup> M. Husnullail, Risnita, M. Syahrani Jailani, Asbui, "TEKNIK PEMERIKSAAN KEABSAHAN DATA DALAM RISET ILMIAH," *Journal Genta Mulia*, Vol. 15, No. 2, (Juni 2024): 73, <https://doi.org/10.61290/gm.v11i2>.

<sup>23</sup> Suntama Putra, Risnita, M. Syahrani Jailani, Faisal Hakim Nasution, "Penerapan Prinsip Dasar Etika Penelitian Ilmiah," *Jurnal Pendidikan Tambusai*, Vol. 7, No. 3 (Desember 2023): 27878, <https://doi.org/10.31004/jptam.v7i3.11229>.

openly in the decision-making process, with the statement, "Being matched doesn't want to but without the blessing of parents also doesn't want to, we have our own type but parents still take part in agreeing to it."

Continuing with informant B, who is 23 years old and already working, shows a high level of independence in the selection of life partners. He emphasized that the decision to choose a partner is a personal right without parental intervention, stating, "Our spouse's life partner will be us, not our parents." This shows that he interprets independence as the ability to make decisions independently without dependence on other parties.

## **2. Parental Blessing as a Form of Blessing**

To expand the variety of these experiences, in addition to the meaning of independence in the choice of a partner, this study also found other meanings related to parental blessings. Informant A interprets the blessing of parents and their advice as a form of guidance from Allah. He believes that God gives guidance in various ways, including through parents who are present to remind and guide children to better choices. Informant A said "Because Allah always gives instructions from things that we can't expect, maybe we can be reminded from social media da'wah or others, so it can also help us slowly realize and accept that." This shows that informant A interprets parental blessing not only as approval, but also as part of divine guidance in decision-making.

The findings of the study also show that there is another meaning related to parental blessings as conveyed by informant C, namely parental blessings as prayers and blessings that become the foundation in home life. Informant C said, "Wow, something heavy. The decision whether to say yes or not, continue or not, in my opinion the blessing of the parents is a blessing as well as a prayer from my parents to me, as well as a strong foundation for me in the future." This shows that parental blessings are positioned as an important element that is emotional and spiritual in the view of the informant.

Continuing to informant D, the researcher found that parental blessings were interpreted more firmly as the main factor in making marriage decisions. He believes that the pleasure of Allah is in harmony with the pleasure of parents, so that a marriage that does not begin with the blessing of the parents is considered to reduce the peace of the household. Therefore, informant D does not have a problem if parents choose a partner, as long as the candidate has good criteria such as maintaining prayer, socializing, and having good morals. Informant D stated:

The most important thing when deciding to get married is the blessing of our parents, no matter what our situation, if the parents are not happy and not blessed, then Allah is also the same, because Allah is also pleased with parents, so don't

expect the household to be peaceful if we start with things that are haram or without the blessing of our parents.

### 3. Emotional Conflict between Personal Desires and Family Expectations

In addition to the views conveyed by previous informants, the researcher also explored experiences related to the dilemma between independence and parental blessing in choosing a partner. Researchers found a dynamic that was no less interesting, when informant B faced an emotional struggle in choosing a partner. He tends to stick to his choices, as expressed by the statement, "Maybe force", but on the other hand he also realizes that parental blessing is still needed in the final stages so that the relationship can run more calmly. This shows that informant B tries to balance independence in decision-making and the need for parental blessing, although his tendency is stronger in the aspect of personal independence.

In addition, the researcher also took the experience of informant C who stated that this condition can cause quite a difficult dilemma. He explained his attitude when facing differences of opinion with his parents. He said, "Well, it's quite difficult, I'm sure I'll feel a tough dilemma." Furthermore, he explained that if there is a difference of opinion, such as parents not approving the choice of a partner, then he will communicate to find out the reason for the rejection. If the reason given is considered logical, he will consider it by performing *the istikharah* prayer as a form of effort in making choices. This shows that in facing the dilemma, informant C prioritizes communication, acceptance, patience, and a religious approach through *istikharah* prayer in decision-making.

Unlike some other informants, informant E admitted that he did not experience a significant difference of opinion with his mother in terms of choosing a partner. He said that the main criteria emphasized by his family were the similarity of *manhaj* and the righteousness of the prospective partner. However, informant E is still aware of the dilemma that is often experienced by the younger generation, especially when love makes it difficult for someone to be objective. He assesses that "Love often makes a person see a partner through the lens of love so that it is unrealistic." So that the blessing of parents becomes a balance in decision-making.

### 4. Negotiation Efforts with Parents

Based on the results of the overall interview, it was found that in facing the dilemma between individual independence in choosing a life partner and the blessing of parents, the informants used several resolution strategies. The first strategy is communication, which is an effort to convey views, desires, and considerations to parents openly or gradually. Through this communication, the informants try to make the choices taken understandable to parents, although the level of courage and the way of delivery

differ from one individual to another. This is in line with previous research that shows that in daily life, good communication with family, friends, and partners has an important role in building trust, strengthening interpersonal relationships and resolving conflicts more effectively.<sup>24</sup>

This principle is also in line with the teachings of Islam as stated in the words of Allah SWT:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

Meaning: "So speak to him (Pharaoh) with gentle words, so that he may be conscious or afraid" (Qs. Taha (20:44)).<sup>25</sup>

Ibn Kathir's commentary explains Fir'aun's arrogance, which led Allah to send the Prophets Musa and Harun 'Alaihimassalam to invite him to the truth with gentle words to touch the soul right on target.<sup>26</sup> This verse shows that in conveying an opinion or message, a person is encouraged to use soft words to make it easier for the interlocutor to accept them. In the context of this study, the informants tried to apply this principle by conveying the choice of life partner to parents gradually, politely, and without imposing their will, so that the communication process continued to run well despite differences of views.<sup>27</sup>

The second strategy used is *istikharah*, which is a prayer that is carried out to ask Allah to be chosen as the best in a problem.<sup>28</sup> Then, the results of *istikharah* can be known through dreams, good prejudices, and others.<sup>29</sup> *Istikharah* is the basis for strengthening decisions for informants, so that the process of choosing a partner is not only based on personal and family considerations, but also involves religious beliefs as a form of *tawakal*.

<sup>24</sup> Raihany Nur Zahra dan Nina Yuliana, "Peran Komunikasi yang Efektif sebagai Kunci menuju Kesuksesan Seorang Putri Juniawan," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, Vol. 1, No. 5 (Desember 2023) : 172, <https://doi.org/10.5281/zenodo.10285888>.

<sup>25</sup> Qs. Taha (20): 44, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026).

<sup>26</sup> QS. Taha (20): 44, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026); Ismail Ibnu Katsir, *Tafsir Al-Quran Al-Azhim* (تفسير القرآن العظيم), "Tafsir Ibnu Katsir Surah Taha", no. 384;

<sup>27</sup> Abdul Rouf et al., "Konsep Belas Kasih dan Nasihat dalam Menuntut Ilmu (Studi Analisis Qs. At-Thaha Ayat 44 dan Kitab Ta'lim Al-Muta'allim Karya Syaikh Az-Zarnuji)," *SUMBULA Jurnal Studi Keagamaan, Sosial, dan Budaya*, Vol. 9, No. 2 (Juli 2024): 280, <https://doi.org/10.32492/sumbula.v9i2.643>.

<sup>28</sup> Alexa Ayu Dewanda, Intan Nuraini Azzahra, Hanestesia Zahara, Wismanto, and Resya Eka Putri, "Changing the Understanding of the Concept of Istikharah from Asking to Surrender," *Journal of Education and Cultural Research Studies (JKPPK)*, Vol. 2, No. 1 (January 2024): 121, <https://doi.org/10.59031/jkppk.v2i1.333>.

<sup>29</sup> *Ibid.*

Furthermore, the third strategy is patience. This attitude is in line with the value of patience as taught in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*Meaning: "O you who have believed, make patience and prayer your helpers, verily Allah and those who are patient." (QS. Al-Baqarah (2): 153).<sup>30</sup>*

Patience is a priority and obligation for every Muslim. With patience, all obstacles in the problem will be overcome.<sup>31</sup> The informants pointed out that the process of determining a life partner takes time, especially in balancing personal desires and parental considerations. This patience is seen in the form of the ability to wait, not impose one's will, and maintain good relationships with family throughout the process. Thus, it can be concluded that the resolution strategy used by the informants reflects a combination of communication approaches, spirituality through *istikharah*, and self-control through patience in facing the dilemma of choosing a life partner.

##### **5. Integration of Independence, *Birrul Walidain* Values, and the Negotiated Obedience Model in Partner Selection**

Sociologically and religiously, the findings of this study show that Generation Z Muslim women are in a position of attraction between the tendency of *individual autonomy* which emphasizes individual freedom in making life choices, and the *collectivist culture* values that are still strong in the family environment, especially related to the role and blessing of parents. The tendency towards individual autonomy in Generation Z can be seen from the way informants view the choice of life partner as a personal decision that needs to be based on emotional compatibility, comfort, and readiness of individuals in living a married life. Generation Z tends to have a more open and reflective mindset towards their life choices than previous generations.<sup>32</sup>

Nevertheless, informants still grow up in a family environment still influenced by a collectivist culture, where important decisions, including marriage, are not fully seen as individual affairs. The opinions and blessings of parents are still considered to have important moral and spiritual values in determining the sustainability of the relationship. This condition causes a dilemma in Generation Z of Muslim women, because they try to

<sup>30</sup> QS. Al-Baqarah (2): 153, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026).

<sup>31</sup> Suriyati, Firdaus, Muhammad Zulkarnain Mubhar, "URGENSI SABAR DALAM TINJAUAN AL-QUR'AN," *Al-MUBARAK, Jurnal Kajian Al-Quran & Tafsir*, Vol. 8, No. 2 (Desember 2023): 3, <https://doi.org/10.47435/al-mubarak.v8i2.2348>.

<sup>32</sup> Olifa Chaliza dan Witia Oktaviani, "KRITERIA MEMILIH PASANGAN IDEAL DI ERA DIGITAL: PERSPEKTIF GEN Z", *USRAH: Jurnal Hukum Keluarga Islam*, Vol. 6, No. 4, (Oktober 2025), <https://doi.org/10.46773/usrah.v6i4>.

maintain personal autonomy without ignoring family values and respect for parents which are still strong in the culture of Indonesian society.

In this context, Islam does not actually position the two in opposites, but rather provides a balance between the individual's right to choose a partner and the obligation to do good to the elderly (*birrul walidain*), so that the decisions taken are not only personal, but also consider the dimensions of ethics and blessings. This is also reflected in the teachings of Islam regarding the importance of choosing a life partner based on good consideration, as the Prophet *Sallallahu 'Alaihi wa Sallam* said, "A woman is married for four things: because of her wealth, her offspring, her beauty, and her religion. So choose because of your religion, and you will be lucky." (HR. Bukhari and Muslims).<sup>33</sup> The hadith shows that Islam provides space for individuals to choose their own life partner. However, this freedom is still accompanied by sharia guidance regarding the criteria for a good spouse, so that individual rights and Islamic values can run in harmony.

However, individual freedom in choosing a life partner still needs to be accompanied by *the attitude of birrul walidain* as a form of respect for parents. Islam places respect for the elderly as an important principle in life, as affirmed in the Qur'an:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۗ نَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّوْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

Meaning: "Say (Muhammad), "Let me recite what God has forbidden to you. Do not associate Him with anything, do good to your parents, do not kill your children because they are poor. We are the ones who provide for you and for them; Do not approach abominable deeds, both visible and hidden, do not kill those whom Allah has forbidden except for the right reasons. Thus He commanded you to understand." (QS. Al-An'am (6): 151).<sup>34</sup>

Tafsir Ibn Kathir explains that the command to do good to one's parents is often mentioned after the prohibition of associating with Allah. This shows that *birrul walidain* has a very important position after the obligation to serve Allah *Subhanahu wa Ta'ala*.<sup>35</sup>

In addition, respect for the role of parents in family life is also reflected in the legal provisions in Indonesia that place the family as an important part in the formation of domestic life. As stated in Law Number 1 of 1974 concerning Marriage, especially in Article 6 paragraph (2) which states that "to carry out a marriage a person who has not

<sup>33</sup> Abu Dawud, *Sunan Abi Dawud*, "Kitab An-Nikah", no. 2065, <https://sunnah.com/abudawud/12/20>.

<sup>34</sup> QS. Al-An'am (6): 151, <https://quran.com/id/cahaya/26-35> (diakses 7 Mei 2026).

<sup>35</sup> Ismail Ibnu Katsir, *Tafsir Al-Quran Al-Azhim* (تفسير القرآن العظيم), (Riyadh: Darussalam, 2000).

reached the age of 21 (twenty-one) years must have the permission of both parents.”<sup>36</sup> Although this provision applies to the bride-to-be under the age of 21, morally it shows the importance of the role and blessing of parents in marriage. Therefore, when blessings are not obtained, a dilemma often arises between personal desires and respect for parents.

From these dynamics, this study found a pattern that can be explained as the "negotiated obedience" model, which is a form of obedience that is not absolute, but the result of a negotiation process between individual desires and parental blessings, where the subject still maintains the autonomy of his choice but seeks to gain acceptance from the family. In practice, this model is manifested through several resolution strategies, such as open and persuasive communication to parents as a means to bridge differences of views, the implementation of *istikharah* as a form of spiritual effort in strengthening confidence in the choices taken, and patience in the face of the negotiation process and possible rejection from the family. Thus, these strategies do not stand alone, but rather become mechanisms that strengthen the practice of *negotiated obedience* in bridging the gap between individual independence, family cultural demands, and Islamic values.

Overall, the results of the interviews show that Generation Z Muslim women have diverse views in facing the dilemma between independence and parental blessing in choosing a life partner. Most informants view parental blessings as important because they are considered a form of prayer and blessing in marriage. But on the other hand, independence is also considered important as a form of individual responsibility in determining the future.

This dilemma shows that there is an effort to balance family values and personal desires, both of which are considered important by informants. From the perspective of Islamic law, parental blessing and personal responsibility both need to be considered so that the marriage can run well and bring peace in the household. Therefore, good communication between parents and children is important so that there are no conflicts in the process of choosing a partner, so that the decision taken can be accepted by both parties.

However, this study has limitations in the relatively small number of informants and the characteristics of homogeneous informants, namely only Muslim women generation Z. This condition makes the results of the study not able to describe a wider variety of experiences from different groups, so the findings produced are still limited to certain contexts.

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<sup>36</sup> Indonesia, *Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan*, Diakses 5 Oktober 2025, <https://peraturan.bpk.go.id/Details/47406/uu-no-1-tahun-1974>

## Conclusion

From the results of the research and discussions that have been conducted, it can be concluded that the dilemma between independence and parental blessing in choosing a life partner is a real phenomenon among generation Z Muslim women. Independence is understood as a form of personal responsibility in determining the future, while parental blessings are interpreted as prayers, blessings, and a form of experience of the value of *birrul walidain* which has an important position in religious life. Differences in individual perspectives show that there are diverse dynamics of meaning, but in general, informants try to find a balance between personal desires and efforts to respect parents. From the perspective of Islamic law, independence in the choice of a life partner cannot be separated from the principles of manners and obedience to parents. Islam does not deny the right of individuals to determine a partner, as long as the choice remains within the limits of the sharia and is carried out with moral values and benefits into consideration. Therefore, parental blessings are not only understood as a form of limitation, but as part of a moral responsibility that aims to maintain family harmony and the blessing of marriage. This research shows that the middle way between independence and parental blessing can be realized through open communication, mutual understanding, and spiritual approaches such as prayer, *istikharah* prayer, and surrender to Allah SWT. This approach is an important means for generation Z in facing the dilemma of choosing a life partner so that the decisions taken are not only based on personal desires, but also in line with Islamic values. The findings in this study are expected to be a reflection for generation Z of Muslim women to be wiser in balancing independence and respect for their parents. In the context of the role of parents, this research is expected to encourage the opening of a more communicative and empathetic dialogue space for children in the choice of life partners. Meanwhile, for the study of Islamic family law, this research is expected to contribute to the development of understanding of the dynamics of parent-child relationships in the modern era, especially in the context of changing values and characteristics of generation Z. In addition, in order to expand the scope of the study, further research is suggested to use different methods or involve more diverse informants in order to obtain a more comprehensive understanding of election dynamics spouses in the younger generation of Muslims.

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