

## Weber's Social Action Analysis on the Phenomenon of Millennial Generation Marriage Postpone in Al-Quran Perspective

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### *Abstract*

The phenomenon of postponing marriage among millennials indicates a change in mindset and life priorities due to the influence of modernity. This study aims to investigate the views and definition of marriage according to the millennial generation, the social factors that influence the millennial generation's decision to postpone marriage according to Weber's social action theory, and the Quranic (Islamic) perspective on this phenomenon. This research uses a qualitative approach with a library research method. Data were collected from previous research results, scientific journal articles, survey reports, and official statistical documents that discuss the marriage patterns of the millennial generation in the 2018-2025 timeframe, the Quran, hadith, and tafsir relevant to the theme of marriage and family formation. Data analysis was conducted through data categorization based on Weber's four types of social action, data interpretation, comparative analysis between empirical findings and Quranic perspectives, and conclusion drawing that integrates the two perspectives. The results of the analysis show that millennials postpone marriage to achieve financial stability, self-development, and emotional compatibility with partners. Emotional factors such as relationship trauma and expectations of an ideal marriage also influence this decision. Meanwhile, religious values emphasize the importance of balancing worldly and spiritual demands, providing guidance on maintaining chastity and preparing for marriage thoroughly.

**Keywords:** Marriage Postponement, Millennial Generation, Weber's Social Action Theory, Modernity, Al Quran Perspective

### **Abstrak**

Fenomena penundaan pernikahan di kalangan generasi milenial menunjukkan perubahan dalam pola pikir dan prioritas hidup akibat pengaruh modernitas. Penelitian ini bertujuan menyelidiki pandangan dan definisi pernikahan menurut generasi milenial, faktor-faktor sosial yang mempengaruhi keputusan generasi milenial menunda pernikahan menurut teori tindakan sosial Weber, dan perspektif Al-Quran (Islam) melihat fenomena ini. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data dikumpulkan dari hasil-hasil penelitian terdahulu, artikel jurnal ilmiah, laporan survey, dokumen statistik resmi yang membahas pola pernikahan generasi milenial dalam rentang waktu 2018-2025, Al-Quran, hadis, dan tafsir yang relevan dengan tema pernikahan dan pembentukan keluarga. Analisis data dilakukan melalui kategorisasi data berdasarkan empat

*tipe tindakan sosial Weber, interpretasi data, analisis komparatif antara temuan empiris dengan perspektif Al-Quran, dan penarikan kesimpulan yang mengintegrasikan kedua perspektif tersebut. Hasil analisis menunjukkan bahwa generasi milenial menunda pernikahan untuk mencapai stabilitas finansial, pengembangan diri, dan kompatibilitas emosional dengan pasangan. Faktor emosional seperti trauma hubungan dan ekspektasi pernikahan yang ideal juga memengaruhi keputusan ini. Sementara itu, nilai-nilai agama menekankan pentingnya keseimbangan antara tuntutan duniawi dan spiritual, dengan memberikan panduan untuk menjaga kesucian diri dan mempersiapkan pernikahan secara matang.*

*Kata kunci: Penundaan Pernikahan, Generasi Milenial, Teori Tindakan Sosial Weber, Modernitas, Perspektif Al-Quran*

## **Introduction**

In the modern era, the current social dynamics have brought about changes in the social norms and values of society. One phenomenon that shows this change is the increasing tendency of the millennial generation to postpone marriage. Based on data from the Badan Pusat Statistik (2024), marriage trends in Indonesia have decreased significantly over the past decade, reaching a low point in 2022 and continuing to decline in 2023. Recent studies show an increasing tendency among millennials to delay or not get married. Research in Indonesia found that 36.7% of millennial participants chose not to marry, citing concerns about the complexity, burden, and risks associated with marriage (Nurviana & Hendriani, 2021). This fact raises concerns about its impact on long-term social structures.

Millennials' decision to postpone marriage has a number of individual and social implications. Individually, this trend contributes to increased reproductive health risks due to late gestation (Bongaarts & Hodgson, 2022). Socially, it leads to a decline in birth rates, affecting the long-term demographic structure of society and the potential for faster population aging (Prihyugiarto & Setyonaluri, 2019). Postponing marriage also affects family dynamics, where the generational gap between parents and children is widening, which can affect parenting patterns and the intergenerational transfer of social values (Riska & Khasanah, 2023).

Modernity and the decision to postpone marriage have a strong relationship (Handayani, 2018). In traditional societies, the decision to marry and build a family is influenced by social norms and pressures from the surrounding community (Riska

& Khasanah, 2023). However, in line with the development of modernity, individualistic values emerge that prioritize individual freedom in making life decisions. Modernity fosters individualistic values, where people prioritize personal freedom and self-development before marriage commitments.

Individual achievement and economic independence are social demands today (Arnett, 2019). These social expectations create new pressures for millennials to fulfill a higher standard of living before entering the institution of marriage (Twenge, 2018). The changing structure of an increasingly competitive job market, coupled with the rising cost of living in cities, has led to a transformation of priorities in the life stages of millennials (Paundralingga, 2018). As a consequence, millennials are more likely to seek higher education attainment, established career development, and financial independence as a foundation before making the decision to marry (Syarda et al., 2024).

This phenomenon becomes more complex when viewed from an Islamic perspective, which views marriage not only as a social necessity but also as an integral part of religious teachings. As narrated in a hadith, there were some companions of the Prophet Muhammad who intended not to get married and only focus on worship such as prayer and fasting continuously. However, the Prophet SAW rebuked them and said, "What about that group that says so? I myself fast and also break, pray and also sleep, and marry women. Whoever does not follow my sunnah is not of my group." (HR Imam Bukhari number 5063 and 5064). With this saying, the Prophet emphasized that marriage is his sunnah that must be followed by his people.

Islam teaches a balanced pattern of life. Islam does not instruct its followers to focus only on worship and ignore worldly affairs (Gimri et al., 2023). Instead, Islam encourages its adherents to live a balanced life between worship, earning a living, and building a family (Azimi, 2024; Millati & Arif, 2022). The pattern of life of the Prophet Muhammad SAW is a guide for Muslims on how to live a balanced life between worship and running a worldly life (Shidiq, 2022). Marriage is an act of worship and part of an effort to preserve the ummah. This Hadith does not prohibit

prayer and fasting but rather emphasizes the importance of marriage to fulfilling human needs and carrying out the sunnah.

In QS. An-Nur verse 32, Allah SWT says in the form of an order to marry single people, both men and women, including slaves who have met the conditions for marriage. Allah promises that for those who are poor and intend to get married and provide abilities from His bounty. Based on the interpretation of Ibn Kathir (2000) the verse contains an order to marry, and according to some scholars, the law of marriage is mandatory for everyone who is able. The recommendation to marry in this verse is based on several wisdoms such as protecting oneself from adultery, finding peace of mind (*sakinah*), obtaining guaranteed sustenance from Allah, and getting offspring (Atabik & Mudhiiah, 2014).

This ongoing trend raises questions about how millennials interpret marriage and what social factors influence their decision to postpone marriage. Based on the results of previous research, shows that the role of religion has an influence on the decision to marry for most millennials, with 96.6% considering marriage important (Saputra & Agustina, 2021). This generation reinterprets religious values subjectively to support the creation of Do It Yourself (DIY) Biography and reduce the risk of future marriage meaninglessness, rather than adhering to conservative interpretations (Sutopo & Putri, 2021). This fact indicates that the millennial generation has a desire to get married, but is hampered by the current social situation.

The phenomenon of postponing marriage among millennials is an important issue to examine because it reflects a major transformation in the mindset and priorities of individuals in the modern era. This trend not only affects social structures but also challenges traditional values and religious teachings that have been the foundation of people's lives. Although many studies have examined the phenomenon of postponing marriage among millennials, there are still limited studies that comprehensively integrate Weber's sociological analysis with the Quranic perspective.

With the increasing pressures of modernity, such as demands for education, career, and financial independence, there is a need to understand how millennials

integrate modern values with religious teachings, especially Islam, in making important decisions such as marriage. Weber's social action theory provides a comprehensive analytical framework for understanding individual behavior in a social context, where every action is seen as the result of rational consideration and espoused values (Weber, 1978). In the context of the phenomenon of postponing marriage among the millennial generation, this theory becomes very relevant because it is able to explain how individuals make decisions based on value rationality (wertrational) and instrumental rationality (zweckrational) in responding to the demands of modernity.

This study aims to investigate the millennial generation's views and definition of marriage, the social factors that influence the millennial generation's decision to postpone marriage according to Weber's social action theory, and the Quranic (Islamic) perspective on this phenomenon. Weber's social action analysis considers how values, norms, and external social factors such as education, career and culture influence an individual's decision to postpone marriage. The research findings can be utilized by religious institutions, policymakers, and marriage counseling practitioners to develop more effective approaches to assist millennials in the marriage decision-making process. Furthermore, this study can also contribute to the development of a premarital guidance model that integrates modern perspectives and Islamic values, making it more relevant to the needs and challenges faced by millennials.

### **Research Methods**

This research uses a qualitative approach with a library research method to analyze the phenomenon of postponing marriage among the millennial generation through documents and previous research results. The analysis was conducted by integrating Weber's social action theory as the main theoretical framework and the Quranic perspective as the value foundation. Primary data were obtained from various written sources such as previous research results, scientific journal articles, survey reports, and official statistical documents that discuss the marriage patterns of the millennial generation in the 2018-2025 timeframe. Meanwhile, secondary data

was sourced from the Quran, hadith, and tafsir relevant to the theme of marriage and family formation. The literature method was chosen because it allows for an in-depth analysis of the various perspectives and interpretations that already exist on this phenomenon, and facilitates the integration of sociological and religious understanding.

Data analysis was conducted through several stages: (1) categorization of data based on Weber's four types of social action (instrumental rationality, value rationality, affective action, and traditional action), (2) interpretation of data taking into account the socio-historical context, (3) comparative analysis between empirical findings and Quranic perspectives, and (4) drawing conclusions that integrate the two perspectives. This approach provides a deeper understanding of how millennials interpret and make decisions about marriage in the context of modernity, while still considering religious values, and provides a basis for developing policies and programs that consider the balance between the demands of modernity and religious values.



### **Millennial Perspectives on Marriage**

Millennials grew up in an era that upholds the values of individualism and independence (Howe & Strauss, 2009). This generation is confident in pursuing their dreams and personal goals and does not always follow in the footsteps of their parents or existing social norms (Frey, 2018). Adaptability and flexibility in dealing with life are the strengths of millennials as they live in a rapidly changing world (Twenge, 2018). With exposure to various information and new ideas through the internet and social media, millennials tend to have a more open and critical mindset (Ardi & Putri, 2020). As a result, critical thoughts about old norms and traditions emerge and dare to explore different perspectives and points of view.

Millennials have a different definition and meaning of marriage than previous generations. Marriage is no longer seen as a social obligation that must be

fulfilled, but as a life choice that can be considered according to individual readiness (Nurviana & Hendriani, 2021). Millennials prioritize personal development and financial stability before deciding to get married (Karna et al., 2023). The marriage paradigm then shifts from “marriage as destiny” to “marriage as a choice”. Marriage is considered an equal commitment and partnership that wants a partner who can be a friend, companion, and partner in all aspects of life. Thus, the issue of patriarchy is the least desirable problem for this generation (Apriliandra & Krisnani, 2021). Millennials consider that in marriage, both husband and wife have their respective roles and functions.

Millennial thinking above is in line with Islamic teachings regarding the roles and responsibilities of husbands and wives in the Qur'an. In QS. An Nisa verse 34 explains that men are leaders in the family, with the responsibility to protect, educate, and fulfill the needs of the family. Men have a role as leaders in the family, while women have a role as supporters and managers of the household (Shihab, 2002). In a gender perspective, this role is not discriminatory, but rather complementary to achieve common goals in fostering a harmonious household (Apriliani et al., 2021). In another verse, QS. Al Baqarah verse 228 states that husbands and wives have complementary rights and obligations in building a household. This verse shows the need for cooperation and mutual respect between husband and wife to achieve harmony in the family (Shihab, 2002). Ibn Kathir explained that wives and husbands have equal rights and obligations in marriage in accordance with good and proper ways such as good relationships, fair treatment, and maintenance from husbands (Hayati et al., 2024).

On the other hand, millennials are of the view that marriage is not just about fulfilling social norms or following traditions, but more about finding happiness and personal satisfaction in a healthy relationship (Rahmananda et al., 2022). They are more willing to postpone marriage or even choose not to get married at all if they feel unprepared or unsure about commitment (Wulandari, 2023). The development of premarital studies shows the mindset of this generation that to advance to the level of marriage, knowledge is needed so that problems that occur in the household can

be resolved wisely (Novitasari, 2021). Knowledge of communication between husband and wife, parenting patterns, financial management, and others needs to be prepared before marriage (Damayanti & Fitriyani, 2021).

The Quran does not explicitly mention “knowledge before marriage”. However, there are many verses that implicitly indicate the importance of knowledge in preparing for marriage. Knowledge about religion, morals, obligations of husband and wife, manners and ethics in marriage, and how to choose the right partner are important things to learn before marriage (Karimullah, 2021). By having adequate knowledge, every husband and wife can build a harmonious, happy, and lasting marriage in accordance with Islamic law. In QS. Al Baqarah verse 221 explains the command to choose a partner who believes and has good morals. This shows that knowledge about religion and morals is important to learn before marriage.

The reconstruction of the concept of family in the modern era has formed a new perspective on family structure and function among millennials. The emergence of a “new family paradigm” in which the traditional family concept is redefined to accommodate modernity values such as gender equality, flexible role sharing, and more democratic parenting (Wizda & Akbar, 2023). Modern family structures want a more egalitarian family model with a balanced division of responsibilities between husband and wife, in contrast to the patriarchal concept that was dominant in previous generations (Qomariah, 2019).

This transformation in understanding of marriage is also reflected in changing expectations of the quality of the marriage relationship. Millennials have higher standards for the quality of marital relationships and are more concerned with emotional and intellectual compatibility with partners (Rahmananda et al., 2022). Millennials view marriage as a means of self-development and achieving mutual happiness, not just fulfilling social or religious obligations (Nurviana & Hendriani, 2021). The paradigm shift indicates that millennials are developing a more reflective and deliberative approach to viewing the institution of marriage.

Mental and financial readiness standards are important factors that influence this generation's marriage decisions. Many millennials set specific financial targets



before marriage, such as asset ownership, emergency funds and income stability (Ismail & Ahmad Diah, 2020). As for the mental readiness aspect, millennials prepare themselves by participating in various premarital science studies consisting of emotional maturity, conflict resolution skills, and understanding of long-term commitment (Adira et al., 2024).

### **Weber's Typology of Social Action in the Phenomenon of Marriage Postponement**

Max Weber's social action theory is a basic concept in sociology that focuses on understanding the meaning of rationality and subjectivity behind individual actions (Fatah, 2024). The main pillars that are used as the basis for thinking in this theory are rationality and subjectivity, individuals considering the goals and consequences of their actions, and individual interpretations of their actions (Fathiha, 2022). This meaning can be individualized and related to the norms and values that individuals hold.

Max Weber divides social action into four main types, namely instrumental rationality (*zweckrational*) actions carried out with clear goals and rational considerations, value rationality (*wertrational*) actions guided by individual values and beliefs, affective actions based on emotions and feelings without rational consideration, and traditional actions carried out based on habits and traditions without rational and emotional considerations (Weber, 1978). These four types are relevant to analyze the phenomenon of postponing marriage among the millennial generation, especially in the context of modernity and social change. Weber outlined various factors that individuals consider in making decisions. First, individuals have goals to achieve through their actions. Second, individuals use available information to determine the most effective course of action. Third, individuals consider the resources they have such as time, money, and energy in choosing actions. Fourth, individuals consider the possible consequences of their actions, both positive and negative consequences (Weber, 1978).

#### **1. Instrumental Rationality (*Zweckrational*) Action**

Social action based on instrumental rationality refers to decisions made by considering goals and ways to achieve them (Weber, 1978). In this case,

individuals will consider various alternatives and choose the most effective action to achieve the desired goal. In this type of action, a person postpones marriage due to rational considerations. Millennials prioritize achieving certain goals such as financial stability, higher education, or a steady career before deciding to get married (Adira et al., 2024).

In modern society, both men and women pursue higher education and careers before marriage. Financial independence is important for them before deciding to get married (Tomahuw et al., 2024). Individuals are competing to improve their qualifications and skills to achieve better jobs and higher incomes. Both men and women want to develop their potential as much as possible through education and then strengthen their existence in the form of a desired career or job.

Millennials also want adequate financial stability and want to build financial independence before marriage (Zulkarnain & Ramli, 2021). When viewed at the current high cost of living, education, and health, influences millennials to make the decision to postpone marriage. Millennials are realistic in looking at marriage and considering financial capabilities before marriage. Millennials pursue financial stability to prepare funds for retirement. Stable finances can avoid possible financial difficulties in the future (Rudiwantoro, 2018). Millennials learn from the experience of previous generations who were trapped in financial difficulties after marriage. They want to avoid this situation by preparing themselves carefully and minimizing financial risks in the future.

## 2. Value Rationality (Wertrational) Action

This action is based on a belief in certain values that the individual holds, although the outcome is not always materially rational. Individuals consider the consequences of their actions and choose actions that are most in line with those values (Weber, 1978). The wertrational dimension (value rationality) is seen in the way millennials interpret and integrate traditional values with the demands of modernity. Millennials generally value individualism, independence, and self-development so this generation chooses certain values or priorities in their lives

(Howe & Strauss, 2009). The values embraced are the value of self-fulfillment, the value of freedom and flexibility, and the value of gender equality (Nurviana & Hendriani, 2021).

Millennials who postpone marriage because of the value of self-fulfillment consider that exploring themselves, traveling, and achieving personal goals are important things to do before being bound by a marriage commitment (Riska & Khasanah, 2023). Millennials believe that marriage will limit their freedom to pursue personal interests and goals. A study from the Pew Research Center (Dimock, 2019) found that one of the main reasons why millennials postpone marriage is the desire to explore the lifestyle they want to live first before being bound to a marriage commitment.

In the finding of a life partner, millennials are more critical in choosing who is the right partner according to their criteria. They want to find a partner who has values and life goals that are in line with them (Septi et al., 2024). Millennials also have a fear of commitment and divorce. They witness many divorces around them (Fatah & Hartini, 2022). This makes millennials delay marriage to find the right partner. A study by Murray and Eastwick (2019) revealed that millennials tend to postpone marriage because they are more selective in finding partners who have similar values, goals, and lifestyles that are aligned with them.

### 3. Affective Action

Affective actions are driven by emotions or feelings. Past relationship trauma, fear of divorce, or the experience of seeing parental household conflict can influence millennials' decision to postpone marriage (Fatah & Hartini, 2022). The decision to delay marriage can be seen as an action driven by emotions and feelings without rational consideration. Individual emotions and feelings can also influence the decision to postpone marriage. Research by Hikmah and Rahayu (2025) found that emotional maturity affects marriage readiness. The influence of social media also has a role in shaping emotional

expectations of marriage, where the standard of “ideal marriage” is often unrealistic (Adira et al., 2024).

Research by Muise and Harasymchuk (2021) found that fear of commitment is one of the main emotional factors driving marriage delay, especially among millennials. A study by Fincham and Beach (2018) revealed that emotional trauma or violence can cause a person to avoid marriage commitment. These studies support the opinion that emotional factors such as fear, emotional unreadiness, or trauma can encourage a person to delay marriage, without involving much rational consideration. This decision is based more on individual affective conditions and experiences, in accordance with the concept of affective action described by Max Weber.

#### 4. Traditional Action

Traditional actions are based on customs or norms that are inherited and entrenched in people's lives. While traditional norms, such as marrying at a young age, are still strong in some communities, many millennials are now resisting such social pressures. They prefer an approach based on individual readiness rather than simply meeting societal expectations (Karna et al., 2023). In Weber's traditional action perspective, the phenomenon of millennials postponing marriage can be viewed as an act that deviates from the tradition or custom of marriage at a young age that generally prevailed in previous societies (Cherlin, 2020). This change shows a shift from traditional culture to modern culture, where the values of individualism are increasingly prominent, especially among urban youth.

The phenomenon of postponing marriage among millennials shows a complex interaction between Weber's four types of social action. These interactions create unique decision-making patterns and reflect broader social transformations in modern society. Based on the above analysis, there is a dialectical relationship between instrumental rational action and values. When millennials consider financial stability (instrumental rationality), this decision is also influenced by values such as independence and self-development (value rationality) (Nurviana &

Hendriani, 2021). For example, the decision to pursue higher education before marriage is driven not only by economic calculations but also by values about the priority of self-actualization.

The decision to postpone marriage described earlier appears rational. However, affective action elements exert influence in shaping preferences and choices. Fear of marriage failure or past trauma can influence how millennials process information and make rational decisions (Fatah & Hartini, 2022). This suggests that affective action does not necessarily conflict with rationality, but can be a factor that influences how rationality itself is applied.

The interaction between traditional actions and the other three types of actions reflects the negotiation process between traditional and modern values. Millennials do not completely reject tradition, but reinterpret and adapt it according to the modern context (Karna et al., 2023). For example, the concept of “marriage readiness” is now redefined to consider financial, emotional and professional aspects, rather than just age or traditional social norms.

Millennials' decision-making about marriage reflects a synthesis of all four types of social action: economic and career considerations (instrumental), prioritization of self-development and independence (value), emotional maturity and psychological readiness (affective), and adaptation to social expectations and traditions (traditional). This analysis shows that Weber's four types of social action do not operate in isolation, but rather influence each other and form a complex decision-making framework.

### **A Quranic Perspective on the Phenomenon of Marriage Postponement**

In Islam, marriage is a sunnah that is recommended for Muslims who are able (Hasbi & Apandi, 2020). The Prophet Muhammad SAW said, “Whoever marries has completed half his religion.” (HR. Tirmidzi). This hadith explains the virtues and glory of marriage in Islam. By getting married, a person has carried out part of the commandments of Allah and the sunnah of the Prophet Muhammad. The word “half a religion” in this hadith does not mean literally, but is an expression to emphasize the importance of marriage in Islam (Lazuardi & Viktorahadi, 2024). Marriage can

keep a person from committing sins such as adultery and looking at the haram (Nurliana, 2022). By getting married, a person has kept himself from disobedience. Getting married also means that you have carried out your obligation to preserve offspring and build a family that is *sakinah, mawaddah warohmah* (peaceful, full of love and affection) (Qiromah et al., 2024). In marriage, there are many worship and virtues such as maintaining self-respect, being patient in facing household trials, educating children properly, and carrying out the rights and obligations of husband and wife (Asmiraty, 2020). Thus, marriage is an important part of Islam that can perfect the goodness and perfection of one's religion.

Marriage is human nature created by Allah. By getting married, a person can feel peace of mind because marriage is a path that is blessed by Allah as described in QS. Al A'raf verse 189 (Hamka, 2000). The word "*litaskuna ilaiha*" means that he (the husband) feels at peace with her (the wife). This shows that marriage aims to create peace and tranquility in the souls of both husband and wife. The love and affection that exists between husband and wife can be a strength and support in facing various life problems (Aziz & Mangestuti, 2021).

Islam does not prohibit postponing marriage, but it is not recommended. Rasulullah SAW said, "If one of you is able to get married, then let him get married." (HR. Ibn Majah). This hadith is the Prophet's recommendation to his people, especially Muslims who have the ability, both financially and physically to get married. The word "*man istaṭā'a*" in this hadith means whoever has the ability. The ability here includes financial, biological, and psychological abilities.

The wisdom that can be taken about the recommendation to get married includes that marriage is the best way to maintain personal honor and avoid adultery. Marriage is the guidance of human nature to continue offspring, and marriage is one way to get peace of mind and happiness in life. For those who are not yet able to marry, either financially or mentally, it is recommended to fast. As the hadith continues: "...and whoever is unable, let him fast, for it will be a barrier for him."

Islam provides several solutions for millennials who want to postpone marriage, including understanding the virtues of marriage. Islam strongly

recommends getting married for those who are able, both physically and financially. Marriage can keep a person from sinning and bring peace of mind. If you are able, you should prioritize marriage rather than delaying it. Rasulullah SAW said, “O young men, whoever among you is able to provide, should get married.” (HR. Bukhari and Muslim).

Islam encourages unmarried millennials to guard themselves against promiscuity. For those who are not able to get married, Islam recommends keeping themselves from promiscuity and everything that can lead to adultery by fasting. As the hadith of the Prophet Muhammad SAW reads, “O young men, whoever among you is not able to get married, then he should fast, because fasting can control lust.” (HR. Bukhari).

The next suggestion is to prepare yourself well. If there are strong reasons to postpone marriage, such as not yet financially established or still studying, use the waiting period to prepare yourself as well as possible, both in terms of economic, mental, and scientific. In Al-Quran Surah An-Nur verse 33, Allah SWT says: “And those who cannot afford to marry, let them keep themselves chaste until Allah gives them the ability with His bounty.”

Increasing worship is one of the important advice for millennials to resist various temptations. While postponing marriage, increase worship such as prayer, sunnah fasting, recitation of the Quran, and dhikrullah. This will help control lust and fill time with useful activities. And last but not least, consult with parents/guardians. Discuss plans to postpone marriage with your parents or guardians. Ask for their views and advice so that the postponement of marriage does not drag on and remains within the corridors of Islamic law. In essence, Islam recommends getting married to those who are able. However, if there are strong reasons to postpone, make good preparations, stay away from promiscuity, increase worship, and consult with parents/guardians.

## **Conclusion**

This research highlights the phenomenon of postponed marriage among millennials, which is the result of a complex interaction between modernity, traditional values and religious teachings. Using Weber's social action theory, it was found that the decision to delay marriage is based on four types of social action: instrumental rationality, value rationality, affective action, and traditional action. Millennials postpone marriage to achieve financial stability, higher education and career development. This reflects the prioritization of individual achievement before entering the institution of marriage in terms of instrumental rationality actions. Based on value rationality actions, millennials interpret marriage as a life choice based on the values of freedom, self-development, and gender equality. This perspective reflects a redefinition of the meaning of marriage as an equal partnership. Emotional factors such as fear of divorce, past trauma and unrealistic expectations of marriage also play a role in decision-making as reasons for millennials' affective actions. In terms of traditional actions, millennials tend to reinterpret this tradition to fit the context of modernity.

From an Islamic perspective, postponement of marriage is understood as part of social dynamics, although they are still reminded of the importance of marriage as a sunnah to maintain personal honor and continue offspring. Islam also provides solutions, such as preparing oneself financially, mentally and spiritually, as well as maintaining chastity for those who are not able to marry. The phenomenon of postponing marriage among millennials is a reflection of changing social values and the pressures of modernity that require a balanced approach between individual demands, social and religious values. The integration of Weber and Islamic perspectives offers relevant insights to assist this generation in making marriage decisions.

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