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Enhancing Marriage Readiness in *Aqil Baligh* Teens: A Case Study–Reflective Fiqh *Munakahat* Learning Model

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Abstract: This study aims to develop a conceptual learning model for fiqh *Munakahat* that integrates a case study–reflective approach within Islamic Religious Education (IRE) to enhance the marriage readiness of adolescents who have attained *aqil baligh* (religious and legal maturity in Islam). The study addresses the persistent challenge of adolescents' limited preparedness to understand the legal, psychological, and social dimensions of marriage, which is largely attributed to the predominance of normative, text-oriented instructional practices. A qualitative approach employing library research was adopted to facilitate conceptual model development. The findings propose a conceptual case study–reflective learning model that integrates authentic case analysis, critical reflection, and the internalization of Islamic values to strengthen learners' legal reasoning, ethical awareness, and emotional and spiritual preparedness for marriage. The proposed framework consists of four interrelated components: instructional syntax, social system, principles of reaction, and support system, providing a comprehensive pedagogical foundation for fiqh *Munakahat* instruction. This model offers both theoretical and practical contributions to the advancement of Islamic Religious Education by providing educators with an innovative instructional reference for fostering legal literacy, critical thinking, and responsible family-life readiness among adolescents.

Kata kunci: *Aqil Baligh, Fikih Munakahat, Hukum Perkawinan Islam, Kesiapan Menikah, Model Pembelajaran Reflektif*

Abstrak: *Penelitian ini bertujuan untuk mengembangkan model pembelajaran konseptual fikih munakahat yang mengintegrasikan pendekatan studi kasus–reflektif dalam Pendidikan Agama Islam (PAI) untuk meningkatkan kesiapan menikah pada remaja yang telah mencapai aqil baligh (kematangan agama dan hukum dalam Islam). Penelitian ini membahas tantangan berkelanjutan berupa terbatasnya kesiapan remaja dalam memahami dimensi hukum, psikologis, dan sosial pernikahan, yang sebagian besar disebabkan oleh dominasi praktik pembelajaran normatif yang berorientasi pada teks. Pendekatan kualitatif dengan menggunakan penelitian kepustakaan diterapkan untuk memfasilitasi pengembangan model konseptual. Hasil penelitian mengusulkan model pembelajaran konseptual studi kasus–reflektif yang mengintegrasikan analisis kasus autentik, refleksi kritis, dan internalisasi nilai-nilai Islam untuk*

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memperkuat penalaran hukum, kesadaran etis, serta kesiapan emosional dan spiritual peserta didik dalam menghadapi pernikahan. Kerangka yang diusulkan terdiri atas empat komponen yang saling berkaitan, yaitu sintaks pembelajaran, sistem sosial, prinsip reaksi, dan sistem pendukung, yang menyediakan landasan pedagogis komprehensif bagi pembelajaran fikih munakahat. Model ini memberikan kontribusi teoretis dan praktis bagi pengembangan Pendidikan Agama Islam dengan menyediakan referensi pembelajaran inovatif bagi pendidik untuk menumbuhkan literasi hukum, kemampuan berpikir kritis, dan kesiapan menjalani kehidupan keluarga secara bertanggung jawab di kalangan remaja.

INTRODUCTION

From an Islamic perspective, marriage is an institution that holds a strategic and multidimensional position; it is not merely oriented toward fulfilling biological needs but also serves as a vehicle for building a harmonious, peaceful/ *sakinah* family life, grounded in love/ *mawaddah*, and imbued with the values of mercy/ *rahmah*. Therefore, Islamic law, through the study of fiqh *Munakahat*, provides a normative framework that regulates various aspects of marriage, including the procedures for its execution, the requirements that must be met, and the rights and obligations of husbands and wives in building and maintaining a sustainable family life (Ismail et al., 2024). Consequently, a comprehensive understanding of fiqh *Munakahat* is a fundamental necessity, particularly for adolescents who have reached the age of legal maturity/ *aqil baligh*.

However, various empirical data indicate that adolescents' readiness for marriage remains relatively low. According to a report by the Central Statistics Agency (BPS), the rate of early marriage in Indonesia remains quite significant, with some adolescents entering marriage without sufficient psychological and social readiness (M Bahtiar Ubaidillah et al., 2022). In line with this, the Ministry of Women's Empowerment and Child Protection notes that the main factors contributing to early marriage are a lack of understanding of the consequences of marriage, social pressure, and low family education literacy (Syafitria et al., 2025).

Within the context of Islamic Religious Education (IRE), the teaching of fiqh *munakahat* remains predominantly doctrinal and centered on the memorization of legal concepts. Instruction generally emphasizes students' acquisition of knowledge concerning the definitions, pillars, and legal requirements of marriage, while providing limited opportunities to critically engage with the complex social realities surrounding marital and family life. Consequently, the learning process has not adequately fostered students' mental, emotional, and social preparedness for marriage (Nazib & Hasanah, 2025). This limitation is consistently reflected in previous studies, which indicate that fiqh *munakahat* instruction continues to prioritize the transmission of normative legal knowledge over the development of critical reasoning, contextual understanding, and practical life competencies necessary for responsible marital decision-making.

In fact, adolescents who have reached the age of legal maturity are in the formal operational stage of cognitive development, during which they are capable of critical, analytical, and reflective thinking. This stage should be leveraged in the learning process

by adopting a contextual and experience-based approach (Marjuni, 2021). One relevant approach is the reflective case-study-based learning model, which integrates the analysis of real-life cases with critical reflection (Yusuf et al., 2023).

The novelty of this study lies in the development of a conceptual case study–reflective learning model for fiqh *munakahat* specifically designed to enhance the marriage readiness of adolescents who have attained *aqil baligh* (religious and legal maturity in Islam) within the context of Islamic Religious Education (IRE). Unlike previous studies, the proposed model systematically integrates authentic case analysis with structured critical reflection into a unified pedagogical framework for fiqh *munakahat* instruction.

Existing research has primarily examined these pedagogical components in isolation. For instance, the study entitled The Case Method in Islamic Education as an Effort to Strengthen Students' Character Values: A Literature Review highlights the role of the case method in strengthening students' religious and moral character within Islamic education but does not address its application to marriage law education or adolescents' marriage preparedness (Dwi & Arifin, 2025). Similarly, the study *Employing Reflective Journals as an Assessment Tool: A Case Study of Kurdish EFL Postgraduate Students at Salahaddin University–Erbil* investigates reflective journals as an assessment instrument in English language learning, treating reflection as a separate evaluation strategy rather than as an integral component of an instructional model. Likewise, Utilising Reflflective Journals as an Assessment Tool: A Case Study of Kurdish EFL Post Graduate Students at Salahaddin University-Erbil focuses on the implementation of Utilising Reflflective Journals as an Assessment Tool (Zahawi & Zahawi, 2026).

Therefore, while previous studies have demonstrated the educational value of case-based learning, reflective practice, and collaborative instructional improvement, none has specifically developed or conceptualized an integrated case study–reflective learning model for fiqh *munakahat* aimed at preparing adolescents for married life . This study addresses that gap by proposing a systematic pedagogical framework that combines contextual case analysis, critical reflection, and the internalization of Islamic family law values to foster legal literacy, ethical reasoning, emotional maturity, and comprehensive marriage readiness among adolescents.

The case study approach allows students to understand marital issues in a contextual manner, such as family conflicts, early marriage, or economic unpreparedness. Meanwhile, critical reflection helps students interpret the values embedded in these cases and relate them to their personal lives. Thus, learning does not stop at the cognitive level but also touches on the affective dimension and attitude formation (Mala & Aira, 2023).

The urgency of developing this learning model is becoming increasingly evident given that there has previously been no research specifically examining this learning model, as well as the social challenges faced by adolescents today, such as changing family values, the influence of social media, and the increasing complexity of interpersonal relationships (Nazib & Hasanah, 2025). Without adequate preparation, adolescents may enter marriage unprepared, which ultimately affects family resilience.

Based on the above discussion, this study is important to conduct in order to develop a case study–reflective-based fiqh *munakahat* learning model in Islamic Religious Education. This model is expected to comprehensively enhance the marriage readiness of adolescents who have reached the age of legal maturity/ *aqil baligh*, in terms of knowledge, attitudes, and value awareness.

METHOD

This study employs a qualitative approach using library research as the primary strategy for data collection and analysis. The selection of this approach is based on the study's objective, which is oriented toward the conceptual development of a case study–reflective-based fiqh *munakahat* learning model within the context of Islamic Religious Education. Through a critical review of various relevant, up-to-date, and comprehensive literature sources, this study seeks to formulate a learning model that can contribute to enhancing the marriage readiness of adolescents who have reached the age of legal maturity, in terms of knowledge, understanding of values, and reflective abilities in facing the realities of married life (Yusuf et al., 2023).

The data sources used in this study consist of various scientific literature related to fiqh *munakahat*, case study-based learning theory, reflective learning, and the concept of adolescent marriage readiness. Research data were collected from various relevant scholarly sources, including academic books, national and international journal articles, seminar proceedings, and other scholarly publications with sufficient credibility and up-to-date information (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019).

Data collection was carried out through a process of identification, selection, and critical review of various literature relevant to the established research focus (Dr. Umar Sidiq, M.Ag Dr. Moh. Miftachul Choiri, 2019). The collected literature was then systematically organized based on main themes, such as the concept of fiqh *munakahat*, case-based learning approaches, reflection in learning, and aspects of marriage readiness among adolescents who have reached the age of legal maturity/ *aqil baligh*.

The data were analyzed using content analysis through a process of identifying, categorizing, and interpreting various relevant sources. This technique was used to examine conceptual patterns, explore the relationships between ideas, and produce a theoretical synthesis that served as the conceptual foundation for formulating and developing the case study–reflective learning model. The analysis process was conducted in stages, encompassing data reduction, categorization of information, interpretation of the obtained data, and the formulation of conclusions in a structured manner (Sugiyono, 2016).

This approach enables the researcher to construct a comprehensive conceptual framework regarding how fiqh *munakahat* learning can be developed contextually through the integration of case studies and critical reflection. Additionally, this study also considers the psychological development of adolescents who have reached the age of legal maturity/ *aqil baligh* as well as the social dynamics that influence their readiness to face married life.

By utilizing literature review and qualitative analysis methods, this study is expected to enrich the theoretical body of knowledge in the development of a contextual and innovative fiqh *munakahat* learning model. Furthermore, the findings of this study can serve as a practical foundation for educators in developing instructional designs aimed at comprehensively enhancing adolescents' readiness for marriage—across cognitive, affective, and practical dimensions.

RESULT AND DISCUSSION

Result

Design of the Case Study–Reflective Learning Model

The design of a case study–reflective fiqh *Munakahat* learning model was developed in response to the need for instruction that can integrate cognitive, affective, and contextual dimensions in Islamic Religious Education. This model seeks to provide a formulation that bridges the gap between the normative study of fiqh *munakahat* and the contemporary social realities faced by adolescents who have reached puberty. By using the analysis of real-life cases accompanied by critical reflection, learners are guided not only to understand the substance of Islamic law textually, but also to develop the ability to interpret, internalize, and apply the principles of fiqh *munakahat* in ways that are relevant to everyday life (Yusuf et al., 2023).

Conceptually, the proposed model is grounded in the deep learning paradigm, which emphasizes meaningful learning through the integration of case-based learning and reflective learning. Unlike Problem-Based Learning (PBL), which primarily focuses on problem-solving through investigative inquiry, this model employs authentic cases as a pedagogical medium to connect the principles of fiqh *munakahat* with the complexities of contemporary family life. At the same time, it encourages students to engage in critical reflection on the values, attitudes, and moral implications associated with the decisions made in each case (Mala & Aira, 2023).

Compared with conventional Case-Based Learning (CBL), which generally emphasizes case analysis and decision-making, the model developed in this study extends the learning process by incorporating structured critical reflection as an integral component of the instructional sequence (Chyan & Evitasari, n.d.). This reflective stage facilitates the internalization of Islamic values, promotes self-evaluation, and fosters students' ethical awareness. Likewise, unlike traditional reflective learning models that primarily focus on learners' individual experiences, the proposed model integrates reflective practice with authentic case analysis. Consequently, reflection extends beyond personal introspection to encompass legal reasoning, social considerations, and Islamic ethical principles (Purwanto et al., 2023).

The synergy between case-based learning and reflective learning creates a more holistic learning experience that simultaneously promotes higher-order thinking skills, contextual legal reasoning, the internalization of Islamic values, and the development of students' character and attitudes. Through this integrated approach, learners are expected not only to acquire a comprehensive understanding of fiqh *munakahat* but also

to develop the intellectual, moral, and social competencies required to make responsible decisions in preparing for married life (Absori et al., 2024).

The instructional design of the proposed learning model is organized into a series of systematic stages that can be prepared by teachers prior to the implementation of the teaching and learning process. These stages provide a structured pedagogical framework to facilitate the effective integration of the case study–reflective approach into fiqh al-*munakahat* instruction. The sequential formulation of the instructional design is presented as follows:

Orientation and Case Presentation Stage, at this stage, prior to the commencement of the learning process, the teacher develops an instructional orientation outlining the learning materials to be delivered. Subsequently, the teacher prepares authentic or contextual phenomena related to Fiqh *munakahat*, such as early marriage, marital conflict, economic unpreparedness, and issues concerning the rights and obligations of spouses. The cases presented should be relevant to adolescents' real-life experiences in order to foster both their emotional engagement and cognitive involvement throughout the learning process (Dwi & Arifin, 2025). **Exploration and Problem Identification Stage,** students are guided to identify the main issues in the given case. This process trains critical thinking skills by analyzing the causes, impacts, and parties involved in the case (Dwi & Arifin, 2025).

Fiqh *munakahat* Analysis Stage, at this stage students analyze various marriage cases based on the principles of *fiqh munakahat* by referring to the instructional module that has been developed. The analysis focuses not only on the legal provisions governing marriage in Islamic law but also on relating these provisions to contemporary social issues encountered within society. Students are guided to identify legal issues in each case by drawing upon the Qur'an, the Sunnah, and the opinions of relevant Islamic scholars (Rahmi, 2024). The analysis encompasses an understanding of the essential pillars (*arkan*) and conditions (*shurut*) of marriage, the roles and legal status of the marriage guardian (*wali*) and witnesses, the marriage contract (*ijab* and *qabul*), the dowry (*mahr*), as well as the rights and responsibilities of spouses (Nazib & Hasanah, 2025). Furthermore, students examine the fundamental values underpinning family life, including *mu'asyarah bil ma'ruf* (living together with mutual respect and kindness), family responsibility (*qiwamah*), consultation (*shura*) in resolving family issues, and the objectives of marriage in establishing a family characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), preserving lineage (*hifz al-nasl*), and promoting the welfare (*maslahah*) of both the family and society (Rizal & Ilma, 2025).

Through this analytical process, students are expected not only to determine the legal rulings applicable to specific cases but also to develop an understanding of the values of justice, responsibility, public welfare (*maslahah*), and respect for the rights and dignity of every family member. Consequently, the study of *fiqh munakahat* extends beyond determining whether an act is permissible (*halal*), prohibited (*haram*), valid (*sah*), or invalid (*batil*). It also cultivates students' critical thinking skills and deepens their understanding of the higher objectives (*maqasid*) of Islamic law in the context of marriage and family life (Absori et al., 2024).

At this stage, the teacher assumes the role of a facilitator who guides students in analyzing cases through probing questions, conceptual explanations, and the reinforcement of arguments grounded in Islamic legal principles (Arraziq et al., 2025). The teacher also ensures that every conclusion reached is consistent with the principles of *fiqh munakahat* and remains relevant to contemporary societal conditions. Through this approach, students not only acquire a deeper understanding of Islamic marriage law but also develop the ability to make sound and informed judgments while preparing themselves to undertake married life in accordance with Islamic values.

Critical Reflection Stage, students engaged in reflective activities to examine the values embedded in the analyzed case. This reflection encompassed their personal understanding, attitudes toward the issues presented, and awareness of the importance of marriage preparedness (Català, 2025). Reflective activities were conducted throughout the teaching and learning process through classroom discussions and presentations (Gul et al., 2025). **Attitude Formulation and Value Internalization Stage**, based on the results of the analysis and reflection, students were given the opportunity to formulate the religious values and attitudes that should be embraced in responding to married life. To demonstrate and articulate the values they had formulated, the teacher provided opportunities for students to discuss and present their reflections, either individually or in groups. At this stage, positive affirmation served as a means of internalizing the expected religious values (Marjuni, 2021).

Application and Evaluation Stage, in the final stage, students are encouraged to implement the values they have learned by designing a concept of the ideal family and engaging in simulated decision-making practices decision-making. Assessment is conducted holistically, covering the dimensions of students' knowledge, attitudes, and reflective awareness as indicators of learning success (Chyan & Evitasari, n.d., 2025). In general, the design of the learning is based on constructivist and contextual approaches that position students as active agents in constructing knowledge through relevant and meaningful learning experiences. Through in each stage of learning, students are encouraged to develop analytical thinking skills, enhance self-reflection, and strengthen their emotional, social, and spiritual readiness. Thus, this model is not only oriented toward conceptual mastery but also toward fostering comprehensive readiness to face married life responsibly and in accordance with the values (Mala & Aira, 2023). With its systematic and integrative design, the reflective case study learning model in fiqh *munakahat* is expected to serve as an innovative alternative in Islamic Religious Education that focuses not only on mastering the subject matter but also on character development and preparing students for life.

Discussion

Implementation of the Model in Learning

The implementation of a case study–reflective learning model in fiqh *munakahat* can be systematically integrated into the Islamic Religious Education (IRE) learning process by emphasizing students' active participation and fostering meaningful connections between the learning materials and real-life contexts (Yusuf et al., 2023). The

application of this model takes place through a series of interconnected and integrated stages within a systematic learning cycle, thereby enabling students to construct a deeper and more contextual understanding of marriage-related issues from the perspective of Islamic law.

In the initial stage, the teacher plans the lesson by developing materials such as the Lesson Implementation Plan (RPP), selecting contextual cases, and preparing reflection instruments (Miskan & Abdul Gafur - Gus Dur, Multikulturalisme, & Pendidikan Islam 2022.Pdf, n.d.). The cases used are selected based on their relevance to the lives of adolescents who have reached the age of legal maturity/ *aqil baligh*, such as early marriage, domestic conflicts, and economic unpreparedness for marriage. The selection of these cases aims to foster students' emotional and cognitive engagement from the very beginning of the learning process (Gul et al., 2025).

The implementation phase begins with the presentation of a case, in which the teacher describes an event or phenomenon related to fiqh *munakahat*. The presentation can be done through narration, video, or current news reports. Students are then guided to explore and identify the issues by discussing the causal factors, impacts, and values inherent in the case (Marjuni, 2021).

Next, students enter the fiqh *munakahat* analysis phase by examining various cases from the perspective of Islamic legal principles. At this stage, students are guided to connect the phenomena or issues arising in the cases with fundamental concepts of fiqh *munakahat*, such as the pillars and conditions of marriage, the rights and obligations of husbands and wives, as well as the values of justice, responsibility, and the public interest in family life. Through this process, students not only understand the normative aspects of Islamic marriage law but are also able to contextualize them within the realities of life they face (Sijunjung, 2023). Teachers serve as learning facilitators who guide and oversee the discussion process so that students can develop critically and reflectively while remaining aligned with the normative framework and values of Islamic teachings (Mala & Aira, 2023).

The next stage is critical reflection, in which students are encouraged to interpret the learning experience on a personal level. Reflection takes place through group discussions, presentations, and reflective journal entries. In this process, students express their views, attitudes, and awareness regarding their readiness for marriage (Rahmi, 2024).

After going through the reflection process, students enter the stage of formulating attitudes and values, which involves drawing conclusions and determining relevant attitudes based on the results of the analysis and reflection they have conducted . This stage is an essential part of the value internalization process, as students not only gain conceptual understanding but also develop moral awareness, the ability to make responsible decisions, and a commitment to implementing the values they have learned in real-life contexts. In the concluding stage, a comprehensive learning evaluation process is conducted, covering the cognitive, affective, and reflective dimensions. This evaluation does not focus solely on students' mastery of the material but also assesses their ability to engage in critical analysis, develop deep reflection, and demonstrate

changes in attitude and perspective toward the concept of marriage as part of their readiness for family life (Nursafi, Laila., Kuniasih, Apri, Kurniawati., Dhoni, 2024).

Overall, the implementation of this learning model has led to a transformation of the learning process, making it more participatory, contextual, and focused on meaning-making. Students are no longer positioned merely as recipients of knowledge but as key actors who are actively engaged in analysis, discussion, and critical reflection. This engagement contributes to a deeper and more holistic understanding of the material being studied, while also enhancing students' readiness to face the realities of married life in a mature and responsible manner.

Impact on Marriage Readiness

The implementation of a case study–reflective learning model in Fiqh *munakahat* is expected to make a significant contribution to enhancing marriage readiness among adolescents who have reached the stage of *aqil baligh* (legal and intellectual maturity in Islam). The impact of this learning model extends beyond improving students' conceptual understanding and knowledge of Islamic marriage law; it also plays a crucial role in strengthening their emotional, social, and spiritual capacities. The integration of these multiple dimensions fosters a more comprehensive level of marriage readiness, enabling adolescents not only to understand the normative principles governing marriage but also to develop emotional maturity, adaptive competence, and an internalized awareness of Islamic values that are essential for establishing harmonious and sustainable family life (Hafizan et al., 2025). Several key aspects may serve as strategic orientations for improving students' marriage readiness throughout the learning process of Islamic Marriage Law/ fiqh *munakahat*, including:

Enhancing Cognitive Readiness (Conceptual Understanding)

Students demonstrate improved understanding of the concepts of fiqh *munakahat* in a more contextual manner. They are not only able to list the pillars and conditions of marriage but can also to relate legal concepts to the realities of everyday life; to analyze marriage-related issues based on the principles of Fiqh *munakahat*; to identify the legal and social consequences arising from specific legal or social events.

This understanding is developed through a case analysis process that encourages students to think critically and apply legal concepts in practical contexts. The framework presented above can serve as the primary orientation for teaching Islamic Marriage Law/ fiqh *munakahat*. Accordingly, students' cognitive readiness can be observed by considering and adapting to their individual learning conditions. (Marjuni, 2021).

Improved Emotional Readiness

Through reflection on various cases, students begin to understand the complexity of emotions in family life, such as conflict, responsibility, and the management of interpersonal relationships: The observable impacts include

increased awareness of the importance of self-control; the ability to understand others' perspectives (empathy); readiness to deal with potential conflicts in marriage (Gul et al., 2025).

The foregoing discussion demonstrates that the learning process not only improves students' comprehension of the principles of fiqh *munakahat* but also fosters emotional maturity, which is recognized as one of the fundamental prerequisites for preparedness to undertake married life (Marjuni, 2021).

Enhanced Social Readiness

This learning model assists students in developing an understanding of social roles within the family and the broader community. Through this approach, students recognize that marriage is not merely a personal relationship but also a social institution that entails extensive responsibilities (Syafitria et al., 2025). Such understanding emerges from their engagement with social issues concerning the consequences of entering into marriage without adequate preparation. The following indicators may serve as a framework for assessing this dimension understanding the roles and responsibilities of husbands and wives; awareness of responsibilities within the family; ability to make socially and ethically informed decisions. (Santoso, 2016).

Enhanced Spiritual Readiness

In practice, students are expected to demonstrate a shift in their perception of marriage, viewing it as an act of worship (*ibadah*) rather than merely a biological or social necessity that stems from self-centered decision-making. An increase in spiritual readiness can be identified through the following indicators: First, awareness that marriage is a sacred trust (*amanah*). This can be observed in the way students conduct themselves in interactions with members of the opposite sex, reflecting responsibility, respect, and ethical boundaries consistent with Islamic values. Second, understanding of the values of *sakinah*, *mawaddah*, and *rahmah* This understanding is reflected in students' ability to behave responsibly, perform their personal roles and obligations effectively, and prioritize mutual responsibility over personal ego. Third, orientation toward Islamic values in family formation This orientation is demonstrated through students' commitment to applying the principles and regulations of marriage as prescribed in Islamic family law/ *fiqh munakahat*, indicating their readiness to establish a family based on Islamic teachings (Marjuni, 2021)

Critical reflection plays a pivotal role in fostering students' deep awareness of the meaning and purpose of marriage from an Islamic perspective. Through the process of critical reflection, students not only develop a cognitive understanding of the concept of marriage but also internalize the spiritual, moral, and social values that underpin it. Consequently, critical reflection facilitates the transformation of knowledge into personal conviction, enabling students to view marriage as a lifelong religious commitment grounded in responsibility, mutual compassion, and obedience to Allah (Arraziq et al., 2025).

Increased Awareness and Decision-Making

One of the key dimensions of the intended learning outcomes in this instructional program is the enhancement of students' ability to make informed and responsible decisions regarding marriage (Rizal & Ilma, 2025). This competency can be assessed through the following indicators: First, demonstrating a realistic understanding of married life and its associated responsibilities. Second, critically evaluating social phenomena such as early marriage. Third, showing readiness to consider various personal, social, economic, and religious factors before deciding to marry.

These three indicators reflect the students' level of maturity and their growing awareness in making responsible decisions as adolescents who have reached the stage of *aqil baligh* (the age of religious and moral accountability in Islam). (Santoso, 2016).

Shift in Perspectives on Marriage

The transformation of perspectives on marriage within the framework of fiqh *munakahat* is of considerable importance, as it addresses the gap between the traditional textual and doctrinal understanding of marriage and a more contextual and relevant interpretation. Such a transformation enables learners to comprehend marriage not merely as a legal or normative institution but as a holistic life commitment that responds to contemporary social realities.

Prior to participating in the learning process, many students tended to perceive marriage in a simplistic and idealistic manner. Following the learning intervention, they are expected to experience a paradigm shift characterized by the following attributes:
A more rational and realistic understanding of marriage; a value-based perspective that emphasizes responsibility and commitment; a long-term orientation toward marital life and family sustainability (Rizal & Ilma, 2025).

Overall, the case study–reflective learning model is expected to enhance the marriage readiness of *aqil baligh* adolescents through a comprehensive understanding of fiqh *munakahat*. The readiness developed through this approach extends beyond cognitive knowledge to encompass self-awareness, emotional maturity, and a strong value orientation (Mardiah, 2025)

These findings suggest that integrating case study and reflective learning constitutes an effective pedagogical approach for fostering the life readiness of *aqil baligh* adolescents (students), particularly in preparing them for marriage. By promoting critical thinking, reflective awareness, and contextual application of Islamic legal principles, this integrated learning model contributes to the development of well-rounded individuals who are intellectually, emotionally, spiritually, and socially prepared for married life (Marjuni, 2021). This indicates that the integration of case analysis and critical reflection is an effective approach to fostering life *readiness*, particularly in the context of marriage.

CONCLUSION

Based on the findings, this study concludes by proposing a conceptual model of case study–reflective-based fiqh *munakahat* learning within Islamic Religious Education

to enhance the marriage readiness of *aqil baligh* adolescents. The model was developed through theoretical synthesis and literature analysis, resulting in a contextual, systematic, and pedagogically relevant framework that addresses the developmental needs of adolescents. It offers an alternative instructional approach that not only strengthens students' understanding of Islamic marriage jurisprudence but also fosters critical and reflective thinking, as well as moral and emotional awareness.

The implementation of this model is expected to promote adolescents' marriage readiness in a comprehensive manner by integrating cognitive, attitudinal, and Islamic value internalization dimensions. The proposed framework encompasses four interrelated components—learning syntax, social system, principles of reaction, and support system—which serve as practical guidelines for educators in designing fiqh *munakahat* instruction that is responsive to adolescents' developmental dynamics and oriented toward the formation of *sakinah* families in accordance with Islamic values.

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