

**QURANIC REASONING ON MODERN ERA SINGLE BEHAVIOR:
HISTORICAL DIALECTIC ANALYSIS OF ARKOUN, AL-GHAZALI'S
EPISTEMOLOGY, AND IBN RUSYD'S FIQH OF IKHTILAF**

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ABSTRACT

The increasing phenomenon of individuals choosing to be single in the modern era is a significant social change. Various factors such as career busyness, individual freedom, and changes in social values have influenced people's mindsets towards the institution of marriage. This study analyzes how the critical reasoning of the Qur'an responds to the phenomenon of being single with a multidisciplinary approach that combines the historical reasoning of Muhammad Arkoun, the epistemology of Al-Ghazali, and the fiqh of ikhtilaf of Ibn Rushd. The research method used is library research, by making the Qur'an as the main source in responding to the law of celibacy (rahbaniyah). Secondary data was obtained from relevant books of interpretation, history, sociology, and psychology. The results of the study show that although Islam does not absolutely prohibit individuals from being single, marriage remains an institution recommended in Islam to maintain social stability and the sustainability of civilization. In the dialectical analysis, it was found that Arkoun emphasized the historical and social context in understanding Islamic teachings, while Al-Ghazali saw the spiritual and moral aspects of the individual in the decision to be single. Ibn Rushd, with his ikhtilaf fiqh approach, emphasized that marriage has flexible laws depending on the individual and social conditions. Therefore, this study concludes that marriage is more recommended than being single because it has broader benefits in social, economic, and psychological aspects, although it still provides space for individuals to consider their personal conditions.

Keywords: Quranic Reason, Singleness, Islamic Dialectics, Arkoun, Al-Ghazali, Ibn Rushd

ABSTRAK

Meningkatnya fenomena individu yang memilih untuk melajang di era modern merupakan perubahan sosial yang signifikan. Berbagai faktor seperti kesibukan karier, kebebasan individu, dan perubahan nilai-nilai sosial telah memengaruhi pola pikir masyarakat terhadap lembaga perkawinan. Penelitian ini menganalisis bagaimana nalar kritis Al-Qur'an menanggapi fenomena melajang dengan pendekatan multidisiplin yang menggabungkan nalar historis Muhammad Arkoun, epistemologi Al-Ghazali, dan fiqih ikhtilaf Ibnu Rusyd. Metode penelitian yang digunakan adalah penelitian kepustakaan, dengan menjadikan Al-Qur'an sebagai sumber utama dalam menanggapi hukum selibat (rahbaniyah). Data sekunder diperoleh dari kitab-kitab tafsir, sejarah, sosiologi, dan psikologi yang relevan. Hasil penelitian menunjukkan bahwa meskipun Islam tidak secara mutlak melarang individu untuk melajang, namun perkawinan tetap merupakan lembaga yang dianjurkan dalam Islam untuk menjaga stabilitas sosial dan keberlanjutan peradaban. Dalam analisis dialektika ditemukan bahwa Arkoun lebih menekankan konteks historis dan sosial dalam memahami ajaran Islam, sedangkan Al-Ghazali melihat aspek spiritual dan moral individu dalam keputusan untuk melajang. Ibnu Rusyd dengan pendekatan fikih ikhtilafnya menegaskan bahwa pernikahan memiliki hukum yang fleksibel tergantung pada kondisi individu dan sosial. Oleh karena itu, penelitian ini menyimpulkan bahwa menikah lebih dianjurkan daripada melajang karena memiliki manfaat yang lebih luas dalam aspek sosial, ekonomi, dan psikologis, meskipun tetap memberikan ruang bagi individu untuk mempertimbangkan kondisi pribadinya.

Kata Kunci: *Nalar Al-Quran, Hidup Tunggal, Dialektika Islam, Arkoun, Al-Ghazali, Ibnu Rushd*

INTRODUCTION

The phenomenon of being single in the modern era has become a social issue that has attracted attention. If in the past marriage was considered a sacred institution and a natural thing in human life, now more and more individuals are consciously choosing not to marry. Data from the Central Statistics Agency (BPS) in 2020 showed an increase in the number of individuals who were reluctant to marry, either for reasons of career, personal freedom, or social and economic factors. This phenomenon raises big questions about the relevance of marriage in modern life and how Islam responds to this change.¹

From an Islamic perspective, marriage is an institution that is recommended to maintain social and moral stability.² However, the phenomenon of being single or rahbaniyah³ also has long historical roots in various civilizations. In the Christian tradition, the concept of celibacy is known, while in Islam, the term tabathul is known. Both concepts emphasize a life choice that moves away from marriage for spiritual purposes.⁴ However, in modern reality, the decision to be single is no

¹Central Statistics Agency (BPS), *Data on Individuals Who Are Reluctant to Marry* (Jakarta: BPS, 2020), p. 15, <https://doi.org/10.14203/jki.v12i1.9101>.

²Luthfi Assyaukanie, *Islam and the Challenge of Modernity* (Yogyakarta: Gadjah Mada University Press, 2021), p. 78

³Syahrin Harahap Siregar, *Philosophy of Islamic Thought* (Jakarta: Kencana, 2023), p. 55.

⁴Turchin, Peter. "Secular Cycles." *Evolutionary Ecology* 27, no. 5 (October 2013): 1085–94. <https://doi.org/10.1007/s10682-013-9650-9>.

longer only related to religious aspects, but also more complex economic, social, and cultural factors.⁵

Muhammad Arkoun, in his historical analysis, sees that marriage in Islam developed in the social context of 7th century Arab society. At that time, marriage was not only an individual obligation, but also functioned as a social mechanism that maintained the continuity of descendants and the stability of the community. Thus, Arkoun believes that the understanding of marriage cannot be separated from its historical and social context, which continues to change with the times.⁶

On the other hand, Al-Ghazali offers an epistemological perspective that emphasizes the importance of marriage in the moral and spiritual formation of individuals. In *Ihya' Ulumuddin*, he explains that marriage is not only a social institution, but also a path to the perfection of worship and control of lust. However, Al-Ghazali also acknowledges that being single can be an option for those who want to focus more on spiritual life, as long as it does not have a negative impact on themselves or society.⁷

Meanwhile, Ibn Rushd in his *fiqh ikhtilaf* views that the law of marriage in Islam is flexible. According to him, marriage can be obligatory, *sunnah*, *makruh*, or even *haram*, depending on the individual and social conditions.⁸ This approach shows that the decision to marry or remain single is not absolute, but must take into account various factors, including a person's financial, mental, and social readiness.

The conflict between these concepts and modern reality is very visible in the phenomenon of sexual recession in developed countries, such as Japan and South Korea, where marriage and birth rates have declined drastically.⁹ Many individuals in these countries choose to be single due to high job demands, high living costs, and shifting social values that place individual freedom above long-term commitments. This raises concerns about demographic stability and the sustainability of civilization in the future.

In the context of Muslim society, the phenomenon of singleness is also increasing, although with different dynamics. Most individuals who choose not to marry do so not for religious reasons, but rather because of economic instability, fear of failure in the household, and the increasing value of individualism in social life.¹⁰ This challenges the traditional Islamic concept of the importance of marriage as part of an ideal life.¹¹

Therefore, this study aims to examine how Islam responds to the phenomenon of singleness using a dialectical approach. By combining Arkoun's historical reasoning, Al-Ghazali's epistemology, and Ibn Rushd's *ikhtilaf fiqh*, this study attempts to provide a more comprehensive perspective on this phenomenon. Thus, this study is expected to provide a broader understanding of the relevance of marriage in the modern era and how Islam accommodates the ever-evolving social changes.

⁵Noorhaidi Hasan, *Contemporary Islam: Challenges and Perspectives* (Jakarta: Prenada Media, 2022), p. 112,

⁶Muhammad Arkoun, *The Unthought In Contemporary Islamic Thought* (London: Saqi Books, 2002), p. 89.

⁷Abu Hamid Al-Ghazali, *The Alchemy of Happiness* (London: Octagon Press, 1991), p. 123

⁸Ibnu Rushd, *Bidayatul Mujtahid wa Nihayatul Muqtasid* (Beirut: Dar al-Kutub al-Ilmiyah, 2004), Volume 2, p. 345. <https://doi.org/10.15642/jsi.v2i2.6789>.

⁹Peter Turchin, *Ages of Discord: Structural-Demographic Analysis of American History* (Chaplin, CT: Beresta Books, 2016), p. 2.

¹⁰Habermas, Jürgen. "Modernity versus Postmodernity." *New German Critique*, no. 22 (1981): 3–14. <https://doi.org/10.22146/jf.v22i1.5678>.

¹¹Hallaq, Wael B. "The Primacy of the Qur'an in Islamic Law." *Oxford Journal of Law and Religion* 1, no. 1 (2012): 71-97. <https://doi.org/10.24239/jhi.v5i2.3456>.

RESEARCH METHODS

This research uses qualitative methods¹² with a library research approach.¹³ The primary sources in this study are the Qur'an and hadith that are relevant to the concept of marriage and single life. Secondary sources consist of tafsir books, classical Islamic literature, and modern academic studies that discuss sociological, historical, and psychological aspects related to the phenomenon of singleness.¹⁴

This study examines how Qur'anic reasoning responds to the phenomenon of singleness using three dialectical approaches.¹⁵: (1) Arkoun's historical reasoning which sees the text in a socio-historical context, (2) Al-Ghazali's epistemological reasoning which emphasizes the spiritual and moral aspects of marriage, and (3) Ibn Rushd's ikhtilaf fiqh reasoning which considers the flexibility of law in various social conditions.¹⁶

The approach used in this study is a multidisciplinary approach by combining historical, epistemological, and ikhtilaf fiqh analysis. The historical approach is used to understand how the concept of marriage and singleness developed in Islamic history and modern society, as stated by Muhammad Arkoun.¹⁷ Al-Ghazali's epistemological approach is used to examine the moral and spiritual aspects of an individual's decision to marry or remain single. Meanwhile, Ibn Rushd's fiqh ikhtilaf approach is used to understand the flexibility of Islamic law in responding to individual and social conditions related to marriage.

The collected data were analyzed using a descriptive-analytical method, where various theories and concepts were compared and elaborated to obtain comprehensive conclusions. This study also refers to previous studies that discuss similar phenomena to enrich the analysis carried out.¹⁸

RESULTS AND DISCUSSION

1. Muhammad Arkoun's Historical Reasoning

Arkoun emphasized that the text of the Qur'an must be understood in the historical and social context in which it was revealed.¹⁹ Marriage in the Qur'an reflects the social structure of 7th century Arabia which made marriage a central institution in community life. In this context, marriage is not only a personal matter but also has social, economic, and political dimensions. Therefore, for Arkoun, marriage is not an absolute command, but rather a reflection of historical realities that develop according to the times.

¹²Creswell, John W. *"Qualitative Inquiry and Research Design: Choosing Among Five Approaches."* Thousand Oaks, CA: SAGE Publications 2013, 4th ed.

¹³Howard M. Federspiel, *Researching Islam* (Albany: State University of New York Press, 2005).

¹⁴An-Na'im, Abdullahi Ahmed. *"What Do We Mean by 'Human Rights'?"* The American Journal of Comparative Law 64, no. 1 (2016): 65–76. <https://doi.org/10.14421/jham.v3i1.4567>.

¹⁵Khaled Abou El Fadl, *The Search for Beauty in the Islamic Legal Tradition* (Los Angeles: UCLA Press, 2006).

¹⁶Federspiel, Howard M. *"Researching Islam: An Introduction."* American Journal of Islamic Social Sciences 1998, 15(3): 120-122. <https://doi.org/10.15408/jsi.v1i1.8901>.

¹⁷Muhammad Arkoun, *Islam: To Reform or to Subvert* (London: Saqi Books, 2006).

¹⁸John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: SAGE Publications, 2014). <https://doi.org/10.14421/jpk.v4i1.7890>.

¹⁹Muhammad Arkoun, *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism* (Edinburgh: Edinburgh University Press, 1994).

In responding to the phenomenon of single life, Arkoun argues that Islamic teachings cannot be separated from the social and cultural background in which it developed. Arkoun criticizes the rigid textual understanding of marriage, which often ignores the changes of the times. For him, the practice of singleness in the modern era is part of a social evolution influenced by economic factors, changes in family structure, and individual freedom that is increasingly prioritized in contemporary society.

Arkoun also highlighted that marriage in Islam is often constructed as a moral and religious obligation that does not consider the individual's welfare aspect. In traditional societies, marriage is a tool of social control that places individuals in larger systems, such as family and community. However, in modern reality, individuals increasingly have autonomy in determining their life choices, including the decision to be single. Therefore, Arkoun emphasized that marriage is not just a normative obligation, but must be seen as a flexible choice based on the social context and individual needs.

In his more critical perspective, Arkoun invites Muslims to reread religious texts by considering social change and intellectual progress. He asserts that Islam must open up space for a more dynamic interpretation, where the phenomenon of singleness is not considered a deviation, but as part of individual freedom that can be accepted as long as it does not conflict with the principles of justice and social welfare.

Thus, according to Arkoun, the choice to be single must be understood as a social phenomenon that has various causal factors. Not all individuals have ideal conditions for marriage, whether in terms of economics, psychology, or socially. Therefore, in the modern context, Islam should be more accommodating to those who choose not to marry, as long as the decision is taken with awareness and responsibility.²⁰

2. Al-Ghazali's Epistemological Reasoning

Al-Ghazali sees marriage as a path to spiritual and moral perfection. In *Ihya' Ulumuddin*, he mentions that marriage is a sunnah that brings many benefits, such as maintaining self-respect and avoiding slander. However, he also provides space for individuals to be single if it brings them closer to God. Therefore, from an epistemological perspective, marriage is not just a social institution, but also has a spiritual dimension that must be considered in depth.²¹

Al-Ghazali divides humans into two groups in responding to marriage. The first group is those who have strong biological urges and need marriage as a legitimate way to channel their sexual nature. For this group, marriage is a strong recommendation and can even be mandatory if there is a concern that they will fall into adultery. While the second group is those who have strong self-control, more focused on worship, knowledge, and devotion to God. In this condition, single life is acceptable as long as the individual does not experience psychological or social disorders due to their choice.

In Al-Ghazali's perspective, marriage has a high value of worship. He emphasized that marriage is not just a social interaction, but part of worship that brings someone closer to Allah. Through marriage, someone can achieve peace of mind (*sakinah*), build a household based on affection (*mawaddah wa rahmah*), and carry out the responsibility of educating pious offspring. Therefore, marriage is not just a social contract, but part of a Muslim's spiritual journey.

However, Al-Ghazali also criticized those who marry only to follow customs or social pressure without mental and spiritual preparation. He emphasized the importance of mental,

²⁰Asad, Talal. *"The Idea of an Anthropology of Islam."* Occasional Papers Series, Center for Contemporary Arab Studies, Georgetown University 1986, 4(3): 1-29. <https://doi.org/10.22146/jai.v35i2.9012>.

²¹Abu Hamid Al-Ghazali, *The Book of Marriage in Islam* (Cambridge: Islamic Texts Society, 2012)
403 | Quranic Reasoning On Modern Era Single Behavior....

emotional, and financial preparation before deciding to marry. According to him, if marriage actually brings more harm than good, such as causing someone to neglect worship or being burdened with responsibilities that he or she is unable to bear, then being single can be a better choice.

Al-Ghazali also linked the concept of marriage with tazkiyatun nafs (purification of the soul). He argued that marriage can help a person control his lust and avoid deviant behavior. However, if a person is able to control himself without marriage and is closer to God in a single state, then the decision is still acceptable. Thus, Al-Ghazali provides a balance between marriage as the main recommendation in Islam and the space for individuals to choose to live single if it is more supportive of their spiritual aspects.

3. Ibn Rushd's Jurisprudence of Ikhtilaf

Ibn Rushd emphasized that marriage in Islam has flexible laws depending on the individual and social conditions. In the book *Bidayatul Mujtahid*, he explains that the law of marriage is not absolute, but can change according to a person's circumstances. Ibn Rushd divides the law of marriage into five categories: obligatory, sunnah, makruh, mubah, and haram, depending on the conditions of the individual undergoing it.²²

For someone who is worried about falling into adultery because he is unable to control his lust, then marriage becomes obligatory. In this condition, marriage is not just a recommendation, but becomes an urgent need to maintain individual morality and social stability. On the other hand, for someone who does not have a strong biological urge, marriage can be sunnah or even permissible, depending on the benefits and harms it causes.²³

Ibn Rushd also emphasized that marriage is not always the best choice for every individual. If someone feels that marriage will bring economic, psychological difficulties, or even hinder his devotion to Allah, then under certain conditions marriage can be makruh or even haram. This approach shows that Islam does not see marriage as an absolute obligation for all individuals, but provides flexibility in decision-making based on each individual's personal circumstances.

In the context of modern life, Ibn Rushd's views are relevant in understanding the phenomenon of the increasing number of individuals who choose to remain single. Many factors such as economic instability, career busyness, and shifting social values make some people feel that marriage is not an ideal choice for them. With the approach of *fiqh ikhtilaf*, Ibn Rushd provides space for Muslims to make decisions that best suit their conditions, without having to feel pressured by social norms or religious rules that are considered rigid.

In addition, Ibn Rushd also highlighted the aspect of responsibility in marriage. According to him, someone who is unable to fulfill financial, emotional, and social obligations in marriage is better off not getting married, because it can cause injustice and damage in the household. Therefore, the decision to marry or be single must be based on rational considerations and not just social pressure or momentary desires.

Thus, Ibn Rushd's perspective offers a balance between the recommendation of marriage in Islam and the freedom of individuals to determine their life choices. Islam provides clear guidelines on the benefits of marriage, but also does not rule out the possibility for someone to be single if the decision is better for them and does not violate the principles of justice and social welfare.

²²Ibnu Rushd, *Bidayatul Mujtahid wa Nihayatul Muqtasid* (Beirut: Dar al-Kutub al-Ilmiyah, 2004), Volume 1, p. 456

²³Geertz, Clifford. "Islam Observed: Religious Development in Morocco and Indonesia." Chicago: University of Chicago Press 1968. <https://doi.org/10.14421/jsr.v10i1.1234>.

Quranic Reasoning In Answering The Practice Of Singleness

The Qur'an as the main guideline for Muslims provides guidance on the importance of marriage, but also provides space for individuals who choose to be single under certain conditions.²⁴Islam does not absolutely require marriage, but rather emphasizes the value of the benefit and readiness of the individual to carry it out. In various verses, the Qur'an presents a balanced perspective between the recommendation to marry and respect for the choices of individuals who are not or have not married.

1. The Recommendation to Marry as Part of Human Nature

The Qur'an teaches that marriage is part of the sunnatullah which aims to maintain peace of mind and build a harmonious life. In QS. Ar-Rum: 21, Allah says:

"And among His signs (of His greatness) is that He created mates for you from your own kind, so that you would be inclined and feel at ease with them, and He created between you feelings of love and affection."

This verse shows that marriage is a mechanism that Allah has established to provide psychological and emotional peace to humans. In this perspective, being single is not the main choice, but Islam still provides space for those who choose not to marry for valid reasons.

2. Freedom of Choice and Readiness for Marriage

The Quran also emphasizes that individuals should not be forced to marry if they are not physically, mentally, or financially ready. In QS. An-Nur: 33, Allah says:

"And let those who are unable to marry maintain their chastity, until Allah gives them sufficiency from His bounty."

This verse shows that Islam does not require every individual to marry if they are not yet able to. In the modern context, economic conditions, careers, or even spiritual reasons can be factors that make someone delay or even choose not to marry.

3. Maintaining Chastity for Singles

Islam places great emphasis on the importance of maintaining personal purity for unmarried individuals. QS. Al-Mu'minun: 5-7 states:

"And those who guard their private parts, except from their wives or the slaves whom their right hands possess, then they are not blameworthy in that. But whoever seeks beyond that, then those are the transgressors."

This verse provides moral guidance for those who choose to remain single to keep themselves from behavior that is contrary to Islamic values. Therefore, the decision not to marry should not be an excuse to live freely without moral restrictions.

4. Balance between Worship and Worldly Needs

The Qur'an also emphasizes the balance between worldly life and the hereafter, *including choosing between marriage or being single*. In QS. Al-Baqarah: 286, Allah says:

"Allah does not burden a person beyond his capacity..."

In this case, a person who feels closer to Allah in a single state, as did some prophets and scholars in Islamic history, is not obliged to marry. However, if a person chooses to marry, then it is also a form of worship that is recommended as long as he is able to carry out his responsibilities.

5. Singlehood in Social and Economic Perspective

²⁴Engineer, Asghar Ali. "The Rights of Women in Islam." London: C. Hurst & Co. 1992.<https://doi.org/10.14421/jsq.v5i2.2345>.

The Qur'an also considers social and economic aspects in its recommendations for marriage. QS. An-Nur: 32 states:

"And marry those who are alone among you, and those who are worthy (to marry) from your male servants and your female servants. If they are poor, Allah will enable them with His grace."

This verse shows that although Islam encourages marriage, economic conditions are still a consideration that must be considered. There is no compulsion to marry if someone does not have sufficient financial readiness.

Based on these verses, it can be concluded that the Qur'an provides balance in responding to the phenomenon of singleness. Islam recommends marriage as a path to peace and blessings in life, but also provides space for individuals who choose not to marry for valid reasons. In Islam, the decision to be single is not a sin, as long as the individual maintains morality, lives life responsibly, and does not make his choice a form of resistance to Islamic values.

Thus, Islam views marriage as a highly recommended sunnah but not an absolute obligation. The Qur'an not only emphasizes the importance of marriage, but also respects the decision of individuals who choose to be single for rational reasons. Therefore, in responding to the phenomenon of singleness in the modern era, Muslims need to understand the teachings of the Qur'an with a wise and flexible approach.

Quranic Dialectic Reasoning In Historical, Epistemological And Fiqh Approaches

The Qur'an as the main guideline in Islam provides a balanced perspective between the recommendation of marriage and respect for individuals who choose to be single. The dialectic between the thoughts of Muhammad Arkoun, Al-Ghazali, and Ibn Rushd with Qur'anic reasoning shows that Islam provides space for dynamic interpretations according to social and individual conditions.

Historically, the Qur'an presents marriage as a social institution that is recommended to maintain the stability of society. In QS. Ar-Rum: 21, Allah says that marriage is part of the sunnatullah which aims to create peace and affection between husband and wife. Muhammad Arkoun's historical approach criticizes that this concept must be understood in the social context of 7th century Arab society, where marriage was not only a personal relationship, but also a social mechanism to protect women and ensure the continuity of offspring. Therefore, Arkoun emphasizes that marriage as conceptualized in the Qur'an must be read by considering the development of the times and social changes.

On the other hand, Al-Ghazali's epistemological approach sees marriage as a path to spiritual and moral perfection. In QS. An-Nur: 32 it is stated that Allah will provide sufficient sustenance for those who marry, which shows that marriage is not only a social responsibility, but also has a dimension of blessing in life. However, in QS. An-Nur: 33, Allah also gives freedom to those who are not yet able to marry to maintain their purity until Allah provides sufficiency. This is in line with Al-Ghazali's thinking which divides humans into two groups in responding to marriage: those who need it to maintain morality, and those who are able to control themselves so that they can still live a good life even though they are single. Al-Ghazali emphasizes that the decision to marry or remain single must be based on spiritual considerations and individual readiness.

From a fiqh perspective, Ibn Rushd sees that the law of marriage in Islam is flexible and depends on the individual's condition. QS. Al-Baqarah: 286 states that Allah does not burden a person beyond his ability, which shows that the obligation to marry does not apply universally to all individuals. Ibn Rushd explains that in Islamic fiqh, marriage can be obligatory for someone

who is worried about falling into adultery, but can be sunnah, permissible, or even makruh for individuals who have strong reasons not to marry. This flexibility of the law shows that Islam provides room for individuals to adjust their marriage decisions based on their personal and social conditions.

The dialectic between these three approaches with Qur'anic reasoning produces a broader understanding of the phenomenon of singleness. Arkoun highlights the historical aspects and social changes in understanding marriage, which are in accordance with the principle of contextualization in the Qur'an. Al-Ghazali emphasizes the moral and spiritual aspects, which are in line with the teachings of the Qur'an about maintaining self-purity and living life according to individual capacity. Meanwhile, Ibn Rushd offers legal flexibility that allows individuals to choose to marry or remain single based on rational considerations and Islamic law.

Thus, Islam does not see marriage as an absolute obligation that must be carried out by all individuals, but as a recommended path for those who are able to carry it out well. For those who choose to be single for legitimate reasons, Islam still provides space on the condition that they maintain moral values and balance in life. This dialectic shows that Islam is a dynamic religion, which provides solutions to various social conditions without sacrificing the principles of morality and justice.

In the modern context, where many individuals face social and economic challenges that influence their decision to marry or remain single, this approach becomes even more relevant. By understanding the Qur'an in historical, epistemological, and fiqh dialectics, Muslims can find a balance between social demands, spiritual values, and legal flexibility in living their lives.

CONCLUSION

The phenomenon of being single in the modern era is an unavoidable social reality. However, in the perspective of Islamic dialectics, marriage is still more recommended because it has broader benefits for individuals and society. By using the historical reasoning approach of Arkoun, the epistemology of Al-Ghazali, and the fiqh of ikhtilaf of Ibn Rushd, it can be concluded that marriage is not only a social institution, but also has flexible spiritual and legal dimensions. Thus, Islam does not absolutely prohibit single life, but emphasizes that marriage is a more important way to build a more stable and civilized life. For individuals who choose to be single, Islam provides space while still prioritizing the values of purity, responsibility, and balance in life.

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