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THE INFLUENCE OF MODERNIZATION ON THE PHENOMENON OF *SIRRI* MARRIAGE AMONG LIBYAN STUDENTS FROM THE PERSPECTIVE OF ISLAMIC FAMILY LAW

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Abstract

This study explores the impact of modernization on the practice of *Sirri* marriage among Libyan students, analyzed through the lens of Islamic Family Law. *Sirri* marriage, an unofficial and unregistered form of marriage, has seen a notable increase among young Libyans, particularly students. The research delves into the underlying reasons for this trend, examining how modernization characterized by rapid social, cultural, and economic changes has influenced students' attitudes and choices regarding marriage. By employing qualitative methods, including interviews and surveys, the study captures personal narratives and broader social patterns. It reveals a complex interplay between traditional values and modern aspirations, highlighting how students navigate their religious obligations and contemporary societal pressures. The findings indicate that modernization has both challenged and reshaped traditional marriage practices, leading to a rise in *Sirri* marriages as a pragmatic solution to financial constraints and social expectations. Additionally, the study discusses the legal and ethical implications of *Sirri* marriage within the framework of Islamic Family Law, considering the perspectives of scholars and practitioners. This research contribution offers a valuable insight into the evolving marriage landscape in Libya, providing a nuanced understanding of how modernisation affects young people's decisions and the wider implications for Islamic family law.

Abstrak

Penelitian ini mengeksplorasi dampak modernisasi terhadap praktik pernikahan Sirri di kalangan mahasiswa Libya, yang dianalisis melalui lensa Hukum Keluarga Islam. Pernikahan Sirri, sebuah bentuk pernikahan yang tidak resmi dan tidak terdaftar, telah mengalami peningkatan yang mencolok di kalangan anak muda Libya, khususnya mahasiswa. Penelitian ini menyelidiki alasan yang mendasari tren ini, meneliti bagaimana modernisasi yang ditandai dengan perubahan sosial, budaya, dan ekonomi yang cepat telah mempengaruhi sikap dan pilihan mahasiswa terkait pernikahan. Dengan menggunakan metode kualitatif, termasuk wawancara dan survei, penelitian ini menangkap narasi pribadi dan pola sosial yang lebih luas. Penelitian ini mengungkapkan interaksi yang kompleks antara nilai-nilai tradisional dan aspirasi modern, menyoroti bagaimana para mahasiswa menyikapi kewajiban agama mereka dan tekanan masyarakat kontemporer. Temuan penelitian menunjukkan bahwa modernisasi telah menantang dan membentuk kembali praktik pernikahan tradisional, yang mengarah pada peningkatan pernikahan Sirri sebagai solusi pragmatis untuk mengatasi kendala keuangan dan ekspektasi sosial. Selain itu, penelitian ini juga membahas implikasi hukum dan etika dari pernikahan Sirri dalam kerangka Hukum Keluarga Islam, dengan mempertimbangkan perspektif para ulama

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dan praktisi. Kontribusi penelitian ini menawarkan wawasan yang berharga tentang lanskap pernikahan yang berkembang di Libya, memberikan pemahaman yang bernuansa tentang bagaimana modernisasi mempengaruhi keputusan kaum muda dan implikasi yang lebih luas untuk hukum keluarga Islam.

INTRODUCTION

Sirri marriage, or marriage without official registration, has become a widespread phenomenon involving many layers of Libyan society. This activity is particularly prevalent among university students, who have the opportunity to reinterpret religious and cultural values in the context of marriage. Factors such as financial constraints, social pressures, and considerations to marry legally may lead students to choose *Sirri* marriage as an alternative that is considered easier and more suited to their circumstances.[1] This phenomenon reflects the changing social and cultural practices in Libya and demonstrates the important role of students in responding to and adapting religious practices in everyday life. However, the practice of *Sirri* marriage among students raises many questions regarding its impact on society and the understanding of Islamic law. To address these dynamics, it is necessary to conduct an in−depth analysis of the impact of *Sirri* marriage on the social structure and religious values of students. A deeper understanding of this phenomenon will allow for a more holistic approach in designing social and educational policies that can accommodate the various changes in religious values and practices in Libyan communities.[2]

The consequences of *Sirri* marriage encompass both legal and social aspects. A marriage without formal legal registration creates uncertainty about the rights and responsibilities of the husband, wife, and children. The lack of formal documents means less legal protection for family members, leading to situations where rights such as inheritance, insurance, and children's legal security are vulnerable and not fully protected. The social impact of unregistered marriages cannot be ignored. The practice can lead to conflicts within the family, as the unclear legal status can interfere with day−to−day affairs. Additionally, the risk of divorce and domestic violence may increase, as well as the instability of relationships due to the absence of a strong legal foundation. Therefore, it is important to understand that the consequences of *Sirri* marriage affect not only the legal aspects but also contribute to serious social problems.[3]

The reinterpretation of Islamic law regarding the practice of *Sirri* marriage among Libyan students is a response to the complex dynamics of social and economic life. The main reason driving this reinterpretation is related to the financial limitations of university

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[1] Zainuddin Adam, Nasaruddin Nasaruddin, and Hilal Malarangan, 'Problematic of *Sirri* Marriage in Banggai Islands District: The Case of Aliyan Imamullah's Deviant Sect Marriage Central Peling District, Banggai Islands Regency', *INTERNATIONAL JOURNAL OF CONTEMPORARY ISLAMIC LAW AND SOCIETY* 4, no. 2 (12 December 2022): 50−62, https://doi.org/10.24239/ijcils.Vol4.Iss2.51.

[2] Furzeen Ahmed, 'First Love Letter to Conflicting Marriages: Exploration of Ethnically Diverse Students' Developing Understanding during Their Reading of *Romeo and Juliet* Using Schema Theory', *English in Education* 52, no. 2 (4 May 2018): 105−19, https://doi.org/10.1080/04250494.2018.1452514.

[3] Alfitri Alfitri, 'Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia', *Studia Islamika* 27, no. 2 (3 August 2020): 273−307, https://doi.org/10.36712/sdi.v27i2.9408.

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students, as *Sirri* marriage is considered a more affordable solution that fits their economic conditions. Moreover, the strong influence of popular culture and social media plays an important role in shaping students' perceptions of different types of marriage, with unregistered marriage emerging as an easier and more appealing option. However, this reinterpretation faces several obstacles.[4] Firstly, the interpretation of Islamic law in some communities encourages students to seek marriage solutions that deviate from customary norms. Secondly, the lack of understanding or information about the legal and social impacts of unregistered marriages can pose serious problems. The reinterpretation of Islamic law on unregistered marriages is crucial in influencing marriage practices, whether encouraged or discouraged by these factors. This shift will not only change people's perception of Islamic marriage practices but also create new challenges in understanding and managing the legal and social consequences of unregistered marriage practices among university students.[5] Previous research on *Sirri* marriage among university students indicates that the level of religiosity can act as a protective factor in controlling premarital sexual behavior. The findings reveal that attitudes towards premarital sexual behavior serve as a mediator between religiosity and engaging in such activities. The study's significant contribution lies in highlighting the need for sustained governmental initiatives aimed at enhancing gender sensitivity. [6]

This research aims to examine the practice of *Sirri* marriage among Libyan university students, particularly in the context of the interpretation of the phenomenon in Islamic law. The purpose of this study is to identify the motivations behind unregistered marriages, analyze the interpretation of Islamic law, and understand the social and legal consequences arising from the practice. This study aims to provide a deeper understanding of the dynamics of marriage among university students by focusing on the factors that encourage *Sirri* marriage and its impact. The benefits of this research are highly relevant to the Libyan context, as it can raise public awareness of the phenomenon of unregistered marriages and provide a basis for establishing more effective policies. Additionally, this study holds academic value as a source of knowledge for scholars in the fields of Islamic studies, sociology, and law. This research is expected to enrich academic literature by providing a comprehensive view and broadening the understanding of changes in social values and religious practices in Libya, especially among university students.

METHOD

The research method used in this study is a qualitative approach, focusing on the influence of modernization on the phenomenon of *Sirri* marriage among Libyan students from the perspective of Islamic family law. This approach allows for an in−depth understanding of how modernization affects the views and practices of *Sirri* marriage among Libyan students within the framework of Islamic family law. This study will explore

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[4] Ogadimma Arisukwu et al., 'Perception of Domestic Violence among Rural Women in Kuje', *Heliyon* 7, no. 2 (February 2021): e06303, https://doi.org/10.1016/j.heliyon.2021.e06303.

[5] Roberto Colombo, 'Age and Origin of the PRNP E200K Mutation Causing Familial Creutzfeldt−Jacob Disease in Libyan Jews', *The American Journal of Human Genetics* 67, no. 2 (August 2000): 528−31, https://doi.org/10.1086/303021.

[6] Aldy Darmawan et al., 'Legalization of Nikah *Sirri*: A Solution to Obtain Marital Status Recognition Among Diverse Cultural Groups in Indonesia', *Kawanua International Journal of Multicultural Studies* 4, no. 2 (31 December 2023): 165−74, https://doi.org/10.30984/kijms.v4i2.728.

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how modernization impacts the practice and perception of *Sirri* marriage among Libyan students. Participants will be purposively selected from various universities in Libya to ensure diverse representation in terms of social, economic, and religious backgrounds. Data collection will be carried out through in−depth interviews with Libyan students involved in or holding opinions about *Sirri* marriage, as well as discussions with religious leaders and experts in Islamic family law. Document analysis will also be utilized, focusing on religious texts, legal documents, and contemporary literature related to Islamic family law and modernization. Data analysis will employ a thematic approach to identify key patterns, themes, and relationships between data. This approach will help understand how modernization influences the practice of *Sirri* marriage and how this influence aligns with or challenges traditional interpretations of Islamic family law. The study will ensure validity by triangulating data from various sources and perspectives. Reliability will be maintained through rigorous application of research methods and consistent analysis practices. The research will adhere to ethical principles, including obtaining permissions from relevant institutions, maintaining the confidentiality of participant information, and ensuring informed consent. With this methodology, the study aims to provide a comprehensive analysis of how modernization affects the practice of *Sirri* marriage among Libyan students and to contribute to a deeper understanding of the reinterpretation of Islamic family law in response to modern influences.

RESULT AND DISCUSSION

The Practice of *Sirri* Marriage Among Libyan Students

Among Libyan university students, the practice of *Sirri* marriage has increasingly come under scrutiny in studies exploring marital dynamics and social relations. Recent data suggests that the prevalence of *Sirri* marriage among Libyan students is notable, with some opting for this form of marriage as an alternative to legal marriage.[7] The sociodemographic characteristics of couples choosing *Sirri* marriage show significant variation, including a wide age range from younger to more mature students and diverse educational backgrounds. Motivations for choosing *Sirri* marriage include economic pressures, religious considerations, or administrative challenges in the legal marriage process, particularly in a modernizing context.[8] The locations where *Sirri* marriages take place also vary, from informal settings such as rented apartments or student residences to ceremonies organized through unofficial channels outside the campus. The social, economic, and psychological impacts of *Sirri* marriage affect the lives of the couples involved both positively and negatively.[9]

Modernization has introduced new dimensions to the practice of *Sirri* marriage among Libyan students, reflecting complex dynamics in interpreting and implementing marital values. One significant factor influenced by modernization is the location of *Sirri*

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[7] Mies Grijns and Hoko Horii, 'Child Marriage in a Village in West Java (Indonesia): Compromises between Legal Obligations and Religious Concerns', *Asian Journal of Law and Society* 5, no. 2 (November 2018): 453−66, https://doi.org/10.1017/als.2018.9.

[8] Jae Hee Kim, 'Effect of Gender Sensitivity on Attitudes toward Marriage and Childbirth among University Students in South Korea', *International Journal of ADVANCED AND APPLIED SCIENCES* 10, no. 9 (September 2023): 150−57, https://doi.org/10.21833/ijaas.2023.09.017.

[9] Xintong Li et al., 'Association of Systemic Inflammatory Biomarkers with Depression Risk: Results from National Health and Nutrition Examination Survey 2005−2018 Analyses', *Frontiers in Psychiatry* 14 (8 February 2023): 1097196, https://doi.org/10.3389/fpsyt.2023.1097196.

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marriages. Informal settings, such as student accommodations or private venues, are common due to financial constraints or limited access to official religious spaces. Some students might even conduct the *Sirri* marriage ceremony on campus if facilities are available. Procedures for performing *Sirri* marriage vary widely, depending on the preferences and needs of the couples. Some might opt for a simple ceremony with a few attendees, while others may prefer a larger gathering involving extended family and friends. The process is often guided by religious leaders or community elders with authority in the local context. In modernizing Libya, the role of religion and culture remains significant in decision−making regarding *Sirri* marriage. For many students, religious values and cultural norms are crucial for legitimizing their unions.[10]

Although *Sirri* marriage may lack official state recognition, it is often seen as a legitimate and religiously valid alternative that aligns with their religious and cultural values. Social factors also play a vital role in this decision−making process. Pressure from family, friends, or the community can influence the choice to enter into a *Sirri* marriage, especially in social or cultural groups where *Sirri* marriage is considered acceptable or common practice. Modernization has brought additional layers of complexity to this practice, as religious, cultural, and social values interact in shaping diverse marital practices. The practice of *Sirri* marriage among Libyan university students not only impacts the couples but also affects their families and broader social environment. These impacts encompass social, economic, and psychological aspects that influence the relationship dynamics and overall well−being of those involved. Socially, *Sirri* marriage can add pressure on couples who lack strong support networks.[11] If the marriage is not officially recognized by the community or family, couples may experience social isolation or stigma, impacting their psychological well−being and social interactions.

Couples entering into *Sirri* marriage may face greater financial challenges compared to legally married couples. They might not have access to the financial support typically available to married couples, such as inheritance rights or social benefits, leading to economic instability and increased risk of poverty over time. Psychologically, the practice of *Sirri* marriage can create additional stress and strain, with couples facing conflicts related to the legitimacy and validity of their marriage.[12] Feelings of anxiety, depression, or social isolation may arise due to the pressures associated with their marital situation. The impact extends to the couple's family and social environment, where families may experience discomfort or confusion regarding their children's marital status and feel responsible for providing additional support. Friends and the wider community may also influence the practice, affecting interpersonal relationships and social support.[13]

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[10] Mohamed Ali Mosrati et al., 'Deep Analysis of the LRTOMTC.242G>A Variant in Non-syndromic Hearing Loss North African Patients and the Berber Population: Implications for Genetic Diagnosis and Genealogical Studies', *Molecular Genetics & Genomic Medicine* 9, no. 10 (October 2021): e1810, https://doi.org/10.1002/mgg3.1810.

[11] Ahmad Nurozi et al., 'Establish Family Card Towards Unregistered Marriage Couple (Implications of Law No. 1 Of 1974 And Compilation of Islamic Law)', *KnE Social Sciences*, 5 July 2022, 219−27, https://doi.org/10.18502/kss.v7i10.11360.

[12] Anita Raj et al., 'Students and Brides: A Qualitative Analysis of the Relationship between Girls' Education and Early Marriage in Ethiopia and India', *BMC Public Health* 19, no. 1 (December 2019): 19, https://doi.org/10.1186/s12889−018−6340−6.

[13] Holger Sieg and Yu Wang, 'The Impact of Student Debt on Education, Career, and Marriage Choices of Female Lawyers', *European Economic Review* 109 (October 2018): 124−47, https://doi.org/10.1016/j.euroecorev.2017.05.009.

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In the context of modernization, comparing *Sirri* marriage with legal marriage highlights differences in stability, life satisfaction, and social support. Legal marriages generally offer greater stability due to their legal and social legitimacy, which provides protection for the couple. In contrast, *Sirri* marriages may be prone to instability due to the absence of a standardized framework. Legally married couples typically enjoy higher life satisfaction due to stronger social support and access to resources, while couples in *Sirri* marriages may experience lower life satisfaction due to a lack of formal recognition and support.[14] Thus, considering the long－term implications of *Sirri* marriage is essential in assessing its impact on the couples' well－being and relationships, particularly in the context of modernization.

Factors Influencing *Sirri* Marriage Among Libyan Students

Libyan university students increasingly choose *Sirri* marriage due to a range of influencing factors, reflecting the impact of modernization on traditional marital practices. Social pressure remains a significant factor in the decision－making process. In Libyan culture, where family values and traditions hold substantial importance, students often feel compelled to marry to meet social expectations from family, friends, or the broader community. This pressure can manifest as expectations to marry by a certain age or to establish a family before completing their studies. Economic constraints also play a crucial role in the decision to opt for *Sirri* marriage. Many Libyan students face significant financial burdens from tuition fees and limited employment opportunities. The financial strain associated with formal marriage covering legal costs, ceremonies, and other expenses can make it impractical for many. *Sirri* marriage, with its lower financial requirements, provides a more affordable alternative.[15] Additionally, cultural influences in Libya, which emphasize the importance of marriage, further drive students' decisions. The traditional values that stress early marriage and loyalty often reinforce the desire to marry, irrespective of official recognition.

The motivations for choosing *Sirri* marriage can differ between men and women, reflecting broader gender dynamics influenced by modernization. For some men, *Sirri* marriage may be seen as a means to fulfill sexual desires or avoid the responsibilities and constraints associated with legal marriage. Conversely, women may choose *Sirri* marriage due to social pressures to marry or economic challenges that hinder legal marriage.[16] Some women might also seek to gain perceived social status through marriage. Religious and cultural traditions play a significant role in shaping these decisions. In the context of Islamic family law, *Sirri* marriage is deemed valid, even if not officially recognized by the state. This religious validation allows some individuals to pursue *Sirri* marriage as a way to adhere to their faith without navigating the formalities of legal marriage. Cultural

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[14] Alphonsus Tjatur Raharso and Antonius Barak, 'Marriage in Secret According to Islam and Catholic: A Comparative Study on Religious Laws', *Religiy Jurnal Studi Agama-Agama* 12, no. 2 (1 August 2022): 145－69, https://doi.org/10.15642/religio.v12i2.1817.

[15] Ali Akbar, 'Muslim Reformist Scholars' Arguments for Democracy Independent of Religious Justification', *Critical Research on Religion* 8, no. 3 (December 2020): 217－34, https://doi.org/10.1177/2050303220952849.

[16] Samira Daw Ameigaal et al., 'Genetic Diseases and Associated Risk Factors in Some Libyan Districts: A Cross Sectional Study', *Libyan Journal of Medical Research* 17, no. 1 (30 June 2023): 19－25, https://doi.org/10.54361/ljmr.17－03.

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expectations that prioritize marriage at a young age or emphasize family values also influence the decision－making process.[17]

The choice of *Sirri* marriage has both short－term and long－term implications. In the short term, couples may experience negative impacts on their relationships due to societal non－recognition of their marriage. They might face pressure or conflict from family, friends, or society, leading to stress, tension, or social isolation. The lack of a formal framework can also create uncertainty regarding marital responsibilities and expectations. In the long term, *Sirri* marriage can affect financial stability and overall well－being.[18] Couples may struggle to access legal and financial rights typically associated with formal marriage, such as inheritance rights or financial support in emergencies, leading to economic instability and increased risk of poverty. Additionally, the lack of social support and legitimacy can impact the psychological well－being of couples, contributing to feelings of isolation and affecting their mental health and quality of life. Challenges in building sustainable relationships due to a lack of support and understanding from their environment may also arise.[19]

Perceptions of *Sirri* marriage vary widely depending on cultural, religious, and social contexts. In some communities, *Sirri* marriage may be viewed as a legitimate alternative, especially to avoid premarital sexual relations or address economic constraints. In contrast, other communities may perceive it as contrary to prevailing social or religious norms, leading to stigma. Factors such as education, economic status, and religious orientation further influence these perceptions. Negative societal perceptions can affect the social acceptance of couples who choose *Sirri* marriage, resulting in discrimination, rejection, or social isolation. Pressure and criticism from their environment can impact their psychological well－being and the quality of their relationships. Understanding the complexity of factors influencing perceptions of *Sirri* marriage and working towards a broader acceptance of diverse marital options can foster a more inclusive and supportive environment for those who choose this path.[20]

The Evolution of Islamic Law on *Sirri* Marriage in Modernization

The interpretation of Islamic law concerning *Sirri* marriage has evolved significantly in the context of modernization, particularly among Libyan university students. Traditionally, *Sirri* marriage is recognized in Islam as a valid marriage, even though it lacks official state recognition. It involves a marriage agreement between a man and a woman conducted without the formal procedures typically required for an officially recognized marriage.[21] In modern Libyan society, the relevance of *Sirri* marriage is a subject of complex debate. On one side, some Islamic scholars and practitioners argue that *Sirri* marriage remains a legitimate alternative in the contemporary context. They

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[17] Ann Berrington and Ian Diamond, 'Marital Dissolution among the 1958 British Birth Cohort: The Role of Cohabitation', *Population Studies* 53, no. 1 (January 1999): 19－38, https://doi.org/10.1080/00324720308066.

[18] Нйлине Cinelli, 'La sexualitй au Вйnin, parole aux jeunes et aux parents', *Sages-Femmes* 22, no. 5 (September 2023): 27－29, https://doi.org/10.1016/j.sagf.2023.06.009.

[19] Avraham Grossman, *Pious and Rebellious: Jewish Women in Medieval Europe*, trans. Jonathan Chipman (Brandeis University Press, 2012), https://doi.org/10.2307/j.ctv102bdjz.

[20] Syamsul Darlis, 'MARRIAGE FOR COVERING DISGRACE: The Practice of Kawi' Pura Tradition in the East Kolaka Muslim Society', *Al-Ahwal: Jurnal Hukum Keluarga Islam* 15, no. 1 (30 June 2022): 21, https://doi.org/10.14421/ahwal.2022.15102.

[21] Stanley Kupinsky, 'Non－Familial Activity and Socio－Economic Differentials in Fertility', *Demography* 8, no. 3 (1 August 1971): 353－67, https://doi.org/10.2307/2060624.

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view it as a means to fulfill the needs of individuals who might face financial or bureaucratic barriers to legal marriage. According to these perspectives, *Sirri* marriage maintains essential Islamic values by allowing men and women to establish legitimate relationships even in the absence of formal recognition from the state. This view aligns with the flexibility that modern contexts may require, given the financial and social pressures faced by students.[22]

Conversely, critics of *Sirri* marriage, particularly within the Libyan context, argue that it can lead to potential abuses and exploitation. They express concerns about the vulnerability of women in such marriages, which might lack the legal protections afforded by official marriages. The absence of formal recognition can also undermine gender equality and individual rights, raising issues about fairness and justice in marital relationships. These critics emphasize that without official status, *Sirri* marriages might not guarantee equal protection or address issues of gender disparity effectively. Modernization brings additional layers of complexity to the discussion of *Sirri* marriage. The growing influence of social, economic, and cultural factors on marriage decisions among Libyan students reflects these changes. Social pressures, economic limitations, and cultural values that emphasize traditional marriage norms often drive students to opt for *Sirri* marriage as a more accessible option.[23] The reinterpretation of Islamic law concerning *Sirri* marriage is increasingly focused on principles of justice, gender equality, and human rights.

Reinterpreting Islamic law to include considerations of gender equality and human rights is crucial. Ensuring equal access to legal and social protections, regardless of gender, is a significant part of this reinterpretation. It aims to address potential injustices in *Sirri* marriage practices and ensure that women's rights are fully recognized and upheld. The protection of human rights is a central argument in the modernization of *Sirri* marriage, advocating for individuals' right to freely choose their marital status and to live without oppression or abuse.To address the complexities surrounding *Sirri* marriage, a multifaceted approach is essential. Strengthening education and awareness about the importance of legally recognized marriages, aligned with Islamic values of consent and equality, can help inform better decision－making among students. Legal and policy reforms are also necessary to improve access to marriage services and enforce protections against abuse and neglect.[24]

Religious leaders, Islamic scholars, and community activists play crucial roles in fostering open discussions about the reinterpretation of Islamic law regarding *Sirri* marriage. Religious leaders can use their influence to guide communities through khutbahs, lectures, and forums, promoting understanding and empathy. Islamic scholars provide intellectual support through research and analysis, offering perspectives that align Islamic principles with modern values. Community activists can raise public awareness and advocate for inclusive policies through campaigns and events. Collaboration among

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[22] Daniel T. Lichter et al., 'Pathways to a Stable Union? Pregnancy and Childbearing Among Cohabiting and Married Couples', *Population Research and Policy Review* 35, no. 3 (June 2016): 377－99, https://doi.org/10.1007/s11113－016－9392－2.

[23] Bine Mahon, 'Marriage and Moral Perfectionism in Siri Hustvedt and Stanley Cavell', *Textual Practice* 29, no. 4 (7 June 2015): 631－51, https://doi.org/10.1080/0950236X.2014.963142.

[24] M. Tahir Maloko, 'UNREGISTERED MARRIAGE IN ISLAMIC LAW PERSPECTIVE A CRITICAL STUDY OF ISLAMIC LAW COMPILATION', *Al-Mawarid* 15, no. 2 (14 November 2015): 49－68, https://doi.org/10.20885/almawarid.vol15.iss2.art3.

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these groups can lead to a deeper understanding of *Sirri* marriage and drive progress towards more equitable and humane solutions.[25] Through such collaborative efforts, it is possible to develop a more nuanced and inclusive approach to *Sirri* marriage that reflects both traditional Islamic values and the demands of modern society.

Strengthening Regulations and Law Enforcement in *Sirri* Marriages

The need for responsive policies addressing the phenomenon of *Sirri* marriage among university students is becoming increasingly critical. Ensuring human rights and gender equality within this context is essential for the welfare and justice of all individuals involved. Policies should not only safeguard individual rights but also promote free and equal consent in marriages, regardless of their formal recognition status. It is crucial to enforce regulations that bolster human rights and gender equality to protect all parties in *Sirri* marriages.[26] Policies must ensure that both parties in a marriage, whether officially recognized or not, have equal rights and responsibilities. This includes preventing discriminatory practices and ensuring women have equal access to legal and social protections. Policies must also include effective enforcement mechanisms to address cases of abuse or oppression, including the establishment of specialized institutions for handling such cases. These mechanisms should provide safe access to assistance and protection for those in need.[27]

Government agencies, religious institutions, and NGOs play pivotal roles in developing and implementing education and prevention programs related to *Sirri* marriage. Government agencies are tasked with creating policies and regulations that uphold human rights and gender equality in marriages, including *Sirri* marriages. They should also integrate these critical aspects into formal education curricula, covering topics like free consent and gender equality. Religious institutions can guide their communities on Islamic values related to marriage, facilitating open discussions to enhance understanding of these teachings in modern contexts. Religious education programs should promote gender equality and human rights. NGOs complement these efforts by offering public education, counseling services, psychosocial support, and legal assistance to those affected by *Sirri* marriages.[28] They also engage in research and advocacy to push for stronger legal and social protections. Premarital counseling services should be provided to students, focusing on commitment, expectations, and communication skills within relationships. This holistic approach ensures that students engaging in *Sirri*

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[25] Kate Marston, '#Relationshipgoals: Fantasies of the Good Life in Young People's Digitally−Networked Peer Cultures', *Journal of Youth Studies* 27, no. 2 (7 February 2024): 303−21, https://doi.org/10.1080/13676261.2022.2124106.

[26] Saba Mokhtari et al., 'Iranian Students' Attitudes toward Premarital Sex, Marriage, and Family in Different College Majors', *Journal of American College Health* 70, no. 4 (19 May 2022): 1186−94, https://doi.org/10.1080/07448481.2020.1789150.

[27] Samuel H. Preston and Alan Thomas Richards, 'The Influence of Women's Work Opportunities on Marriage Rates', *Demography* 12, no. 2 (1 May 1975): 209−22, https://doi.org/10.2307/2060761.

[28] Sehabudin, 'Harmony of Law and Religion: A Maqṣid Ash−Sharī'ah Analysis of Marriage Registration According to the Fiqh and Law No. 1/1974', *QURU': Journal of Family Law and Culture* 2, no. 1 (16 March 2024): 120−44, https://doi.org/10.59698/quru.v2i1.180.

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marriages have access to resources and support necessary for maintaining healthy and sustainable marriages.[29]

Evaluating existing policies and programs addressing *Sirri* marriages among university students is crucial for assessing their effectiveness. Evaluation helps identify successes and weaknesses, providing a basis for further reform or policy changes. Recommendations for these changes should be evidence−based and involve input from students, academic staff, and experts in reproductive health and sexual education. The recommended reforms should aim to enhance the effectiveness of current programs and better meet students' needs in reproductive health and marriage preparation. Once reforms are approved, careful implementation and management are necessary. Continuous monitoring and evaluation should follow to ensure that new policies achieve their intended outcomes and provide meaningful benefits to students involved in *Sirri* marriages.[30] Through such responsive policy changes and evaluations, higher education institutions can effectively address the issue of *Sirri* marriage among students and promote a just and supportive environment.

CONCLUSION

Modernization has brought significant changes to various aspects of life, including the phenomenon of *Sirri* marriages among Libyan students. From the perspective of Islamic family law, these changes influence the views and practices surrounding *Sirri* marriages, often creating tension between traditional principles such as free consent and gender equality and the demands of modern times. The impact of global culture, technological advancements, and social changes adds complexity to upholding Islamic legal values, necessitating adjustments in existing regulations and legal systems to remain relevant and effective without disregarding core values. In this context, it is crucial to undertake policy reforms that align marriage regulations with Islamic legal principles while also addressing the needs and realities faced by students today. Increasing education and awareness among students about individual rights, free consent, and gender equality is essential to prevent *Sirri* marriages and mitigate the legal and social uncertainties that may arise. Additionally, fostering dialogue between religious leaders, academics, and the community is necessary to find a balance between tradition and modernity and to develop inclusive and adaptive approaches to social change. Law enforcement also requires serious attention by strengthening mechanisms through training for legal officials and establishing specialized institutions to effectively handle *Sirri* marriage cases. Adequate psychosocial support, including counseling services and legal assistance for students involved in *Sirri* marriages, is crucial to ensuring their well−being and helping them navigate emotional and legal challenges. This comprehensive approach, involving policy reform, education, dialogue, law enforcement, and psychosocial support, is expected to address the conflict between tradition and modernization and support the well−being of students and society as a whole. Thus, a fair and sustainable balance between traditional values and modern demands can be achieved for the current generation.

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