

# Premarital Medical Check-Ups in Islamic Marriage: A *Maqasid al-Shariah* Based Literature Review

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## Abstract

Premarital medical check-ups represent a preventive strategy aimed at preparing couples for marriage and strengthening family well-being. However, in Indonesia, their implementation remains fragmented and insufficiently integrated into the formal marriage system. This study examines the role of premarital medical check-ups in safeguarding the objectives of *Maqasid al-Shariah* within Islamic marriage, as well as the challenges and opportunities surrounding their implementation. This study adopts a qualitative research design using a content analysis approach to examine scholarly sources, including journal articles, theses, and dissertations related to premarital health screening, Islamic law, and *Maqasid al-Shariah*. Data were examined using content analysis to explore the relevance of premarital medical check-ups to the protection of life (*hifz al-nafs*), lineage (*hifz al-nasl*), intellect (*hifz al-'aql*), wealth (*hifz al-mal*), and religion (*hifz al-din*). The findings indicate that premarital medical check-ups align closely with the objectives of *Maqasid al-Shariah* by reducing health risks, enhancing psychological and social readiness, and supporting sustainable family resilience. Nonetheless, regulatory gaps, limited public awareness, and cultural barriers continue to hinder their optimal implementation. This study proposes the integration of premarital medical check-ups with *Maqasid al-Shariah* based premarital guidance as a comprehensive approach to strengthening Islamic marriage systems in Indonesia.

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## INTRODUCTION

Marriage in Islam is a fundamental institution aimed at achieving tranquility (*sakinah*), affection (*mawaddah*), and the sustainability of a qualified generation (*rahmah*). The realization of these objectives depends not only on the spiritual and psychological readiness of prospective spouses but is also strongly determined by their physical and reproductive health preparedness. In contemporary social contexts, many marital problems often stem from health issues that remain undetected prior to marriage, such as sexually transmitted diseases, reproductive health disorders, genetic conditions, and chronic illnesses that directly affect marital harmony and the quality of offspring. This condition indicates that premarital health remains an aspect that has not yet received adequate attention in the process of marriage preparation,

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despite its long-term and strategic implications for family sustainability (Rohman, 2021).

Premarital medical check-ups fundamentally represent a preventive effort aimed at the early detection of prospective spouses' health conditions. These examinations encompass general health, reproductive health, potential infectious diseases, and genetic factors that may affect the quality of offspring. Several studies emphasize that premarital health screening is not intended to hinder marriage but rather serves as an educational and protective measure to enhance couples' readiness and awareness before entering married life (Hakim, 2021). Nevertheless, in practice, the implementation of premarital medical check-ups in Indonesia continues to face various challenges, including low awareness among prospective couples, limited binding regulations, and disparities in regional policies that result in inconsistent application (Alkalbani et al., 2022).

From the perspective of *Maqasid al-Shariah*, premarital medical check-ups possess a strong philosophical and normative foundation. The primary objective of Islamic law is to promote welfare and prevent harm through the protection of five essential elements: religion, life, intellect, lineage, and wealth. Premarital health screening is directly related to the protection of life (*hifz al-nafs*) through the prevention of serious diseases, the protection of lineage (*hifz al-nasl*) by minimizing the risks of genetic disorders and childhood health problems, and the protection of intellect (*hifz al-'aql*) through the enhancement of couples' mental and psychological preparedness (Haeruddin et al., 2025). Accordingly, premarital medical check-ups should not be understood merely as medical procedures but rather as preventive instruments that align with the objectives of family protection in Islam.

Social phenomena reveal varying levels of understanding and attitudes toward the implementation of premarital health examinations. Some groups continue to perceive health screening as a private matter that does not require formal regulation within the marriage process (Engkizar et al., 2023, 2024; Kizi & Kakhramonovich, 2021; Ramanta & Samsuri, 2020; Sari et al., 2024). This perception has contributed to low voluntary participation among prospective couples in undergoing medical check-ups. Meanwhile, numerous studies indicate that limited knowledge among prospective spouses regarding the benefits of premarital health examinations significantly contributes to low awareness of the importance of early preventive measures (Almoliky et al., 2022). Conversely, several scholars and academics argue that premarital health testing constitutes a recommended form of *ikhtiar* (endeavor) and may even be considered an urgent need (*hajah*) in the context of modern societies confronted with complex health and social challenges (Naldho, 2022).

From an institutional perspective, the role of the Office of Religious Affairs in promoting the implementation of premarital medical check-ups remains suboptimal. Several studies indicate that Office of Religious Affairs generally functions as an administrative facilitator, while premarital health matters are largely left to the awareness of prospective couples and local healthcare services (Hamzehgardeshi et al., 2019). This lack of regulatory clarity has resulted in a gap between the ideal objectives of Islamic family development and practices observed in the field. In fact, within the framework of contemporary *Maqasid al-Shariah*, as developed by Jasser Auda, preventive policies that are systemic and integrated are regarded as essential in responding to the social dynamics and health challenges faced by modern families (Alkalbani et al., 2022).

Previous studies have examined premarital medical check-ups from the perspectives of Islamic law, *maqasid al-shariah*, administrative marriage policies, and premarital counseling (Faisal et al., 2020). However, most of these studies remain normative in nature or are focused on specific local contexts, and therefore have not fully positioned premarital medical check-ups as an integral preventive strategy in

comprehensively realizing the *Maqasid al-Shariah* of the family. Accordingly, this study seeks to examine in depth the role of premarital medical check-ups as preventive and protective instruments in building healthy, harmonious, and sustainable Islamic families, while also affirming their relevance in addressing the challenges faced by Muslim families in the modern era.

## METHODS

This study employs a qualitative approach using content analysis to examine relevant scholarly literature in order to analyze the role and urgency of premarital medical check-ups in realizing the *Maqasid al-Shariah* of the family. A qualitative approach is adopted because this study seeks to develop an in-depth understanding of the concepts, meanings, and relevance of premarital health examinations within the framework of Islamic law and *Maqasid al-Shariah*, without involving direct field data collection (Bengtsson, 2016; E Engkizar et al., 2025; Langputeh et al., 2023).

The data sources consist of secondary data obtained from a range of scholarly literature, including accredited national journal articles, international journals, and academic works such as undergraduate theses, master's theses, and doctoral dissertations that address premarital medical check-ups, premarital health, Islamic law, and *Maqasid al-Shariah*. The literature analyzed is limited to publications that are directly relevant to the focus of the study and published within an appropriate time frame, particularly studies that situate premarital health examinations within the context of Muslim families and the marriage system in Indonesia (Biancone et al., 2020; Busral et al., 2025; Guthrie et al., 2004; Preiser et al., 2021).

Data analysis is conducted through content analysis by identifying, categorizing, and interpreting key themes related to the implementation of premarital medical check-ups and their connection to the five core objectives of *Maqasid al-Shariah*: the protection of life (*hifẓ al-nafs*), lineage (*hifẓ al-nasl*), intellect (*hifẓ al-'aql*), wealth (*hifẓ al-māl*), and religion (*hifẓ al-dīn*). Through this analytical process, the study seeks to construct a comprehensive understanding of premarital medical check-ups as preventive and protective instruments in building healthy, harmonious, and sustainable Islamic families.

## RESULT AND DISCUSSION

### The Urgency of Premarital Medical Check-Ups from a *Maqasid al-Shariah* Perspective

The implementation of premarital medical check-ups holds a very high level of urgency in the context of forming Muslim families, particularly when viewed from the perspective of *Maqasid al-Shariah*. In Islam, marriage is not merely intended to legalize the relationship between husband and wife, but is also directed toward achieving long-term welfare for spouses, offspring, and society at large (Engkizar et al., 2025; Jaafar et al., 2025). Numerous studies indicate that many family-related problems such as marital conflict, divorce, and developmental disorders in children originate from health issues that could have been detected prior to marriage. Therefore, premarital health examinations constitute a strategic preventive measure to minimize such risks and to ensure comprehensive preparedness of couples before entering married life (Handayani & Handayani, 2023).

Within the framework of *Maqasid al-Shariah*, premarital medical check-ups are directly related to the protection of life (*hifẓ al-nafs*). Premarital health screening functions to detect infectious diseases, chronic illnesses, and specific health conditions that may endanger the safety of spouses and prospective children. Through early detection, couples are able to obtain appropriate medical treatment and health education prior to marriage. This approach aligns with the fundamental principle of Islamic law, which emphasizes the prevention of harm and the

protection of human life. Several studies affirm that neglecting premarital health aspects may lead to greater harm after marriage, both in the form of physical suffering and psychological distress within the household (Saepullah et al., 2025).

In addition to protecting life, premarital medical check-ups play a significant role in safeguarding lineage (*hifz al-nasl*). Premarital health examinations enable the identification of genetic factors, reproductive health disorders, and congenital disease risks that may affect the quality of offspring. From the *Maqasid al-Shariah* perspective, safeguarding lineage is not limited to ensuring generational continuity, but also encompasses the physical and mental quality of future children. Various studies indicate that premarital health screening serves as an educational medium for prospective couples to understand their biological and moral responsibilities as future parents (Britzman & Sauerheber, 2014). Thus, premarital medical check-ups contribute directly to the realization of a healthy and competitive generation.

The urgency of premarital medical check-ups is also closely linked to efforts to maintain family harmony. Poorly managed health conditions often become sources of conflict within marriage, whether due to limited daily functioning, economic burdens resulting from medical expenses, or emotional stress experienced by spouses. Several studies emphasize that transparency regarding health information prior to marriage can foster honest communication and mutual trust between prospective partners, thereby strengthening the foundation of marital relationships (A. Ibrahim et al., 2024). From the *Maqasid al-Shariah* perspective, family harmony constitutes an essential component of public welfare, as harmonious families serve as the primary pillars of social and moral stability.

In the context of family sustainability, premarital medical check-ups also function as long-term preventive instruments. Premarital health examinations do not only affect the marrying couple but also have broader implications for public health systems and family resilience at the societal level. Several studies demonstrate that families established with adequate health preparedness tend to be more capable of confronting life challenges, including economic, social, and psychological pressures (Murni et al., 2023). This is consistent with the contemporary *Maqasid al-Shariah* approach, which emphasizes the importance of preventive and systemic policies in achieving collective welfare.

Nevertheless, the implementation of premarital medical check-ups in Indonesia continues to face various challenges. Differences in regional regulations, the limited institutional role of the Office of Religious Affairs, and the low level of knowledge among prospective spouses remain the main obstacles to optimizing premarital health screening (Alkalbani et al., 2022). From the *Maqasid al-Shariah* perspective, this condition reflects a gap between the normative objectives of Islamic law and prevailing social practices. Therefore, strengthening policy frameworks and enhancing integration between religious institutions and healthcare services are necessary to ensure that premarital medical check-ups are implemented more systematically and equitably.

Based on these studies, it can be understood that premarital medical check-ups are not merely additional medical procedures within the marriage process, but rather an urgent necessity in modern society. Their implementation aligns with the objectives of *Maqasid al-Shariah* in safeguarding life, lineage, and family harmony. By integrating premarital health examinations as an integral part of marriage preparation, it is expected that Muslim families will be physically healthy, psychologically mature, relationally harmonious, and sustainable in fulfilling their social and religious functions.

### **Premarital Medical Check-Ups and the Protection of Family-Based *Maqasid al-Shariah***

Premarital medical check-ups play a highly strategic role in safeguarding the core objectives of *Maqasid al-Shariah* within the family. From the Islamic perspective, *Maqasid al-Shariah* represents a normative framework that places public welfare as the primary objective of legal implementation. The family, as the smallest social unit, occupies a central position in achieving these objectives (Aziz et al., 2024; Ibrahim et al., 2019). Therefore, all efforts that support the formation of healthy and high-quality families are regarded as part of *ikhtiar shar'i*. Premarital health examinations function as preventive instruments that bridge the normative values of Islamic law with the empirical needs of modern society, particularly in addressing the complexity of family health issues (Saepullah et al., 2025).

In the context of protecting life (*hifz al-nafs*), premarital medical check-ups serve as an essential mechanism for safeguarding the health and safety of prospective spouses (Az-Zahra et al., 2025). Premarital health screening enables early detection of infectious diseases, chronic illnesses, and medical conditions that may threaten life if left untreated. Several studies affirm that prevention through health screening is far more effective than treatment after disease onset, particularly in the context of married life, which requires physical and mental stability from both partners (Hakim, 2021). Within the *Maqasid al-Shariah* framework, such preventive measures align with the fundamental Islamic principle of prioritizing the protection of life in legal reasoning.

Beyond the protection of life, premarital medical check-ups play a crucial role in safeguarding lineage (*hifz al-nasl*). Premarital health examinations provide vital information regarding reproductive health and potential genetic diseases that may be inherited by offspring. With this understanding, prospective couples are better equipped to make informed and responsible decisions in family planning. Several studies emphasize that safeguarding lineage within the *Maqasid al-Shariah* framework extends beyond generational continuity to include the physical, mental, and social quality of future generations (Naldho, 2022). Accordingly, premarital medical check-ups function as a form of *ikhtiar* to produce healthy and socially productive generations.

Premarital medical check-ups also contribute to the protection of intellect (*hifz al-'aql*) by enhancing psychological awareness and preparedness among prospective spouses. The premarital health screening process is commonly accompanied by health education and counseling, encouraging couples to understand their own conditions and those of their partners in a rational and open manner. This understanding helps couples manage expectations, prevent misunderstandings, and establish healthy communication from the outset of marriage (Mahmudin, 2016). From the *Maqasid al-Shariah* perspective, intellect is regarded as a primary human faculty in responsible decision-making, rendering any effort to strengthen it highly valuable in terms of public welfare.

Furthermore, premarital medical check-ups also have implications for the protection of wealth (*hifz al-mal*) within family life. Health problems that remain undetected prior to marriage may lead to significant economic burdens due to long-term medical costs. By undergoing premarital health examinations, couples are better able to plan their family finances in a realistic and measurable manner. Several studies indicate that health preparedness contributes to household economic stability, ultimately supporting the realization of self-sufficient and prosperous families (Tohit et al., 2025). This demonstrates that premarital medical check-ups affect not only medical aspects but also family economic resilience.

In terms of protecting religion (*hifz al-din*), premarital medical check-ups may be understood as a manifestation of obedience to Islamic principles that encourage Muslims to safeguard the trust of life and family. Efforts to maintain health prior to marriage constitute part of the moral and religious responsibilities of spouses in



fulfilling their roles as husband and wife. Several studies emphasize that striving to preserve family health reflects religious values oriented toward public welfare and the sustainability of religious life within the family sphere (Zulfahmi, 2020).

Thus, premarital medical check-ups play a comprehensive role in safeguarding all core objectives of *Maqasid al-Shariah* within the family. Premarital health examinations function not merely as technical medical measures but as strategic instruments in building healthy, harmonious, and sustainable families. Integrating premarital medical check-ups into marriage preparation systems through both institutional policy and religious education constitutes an important step in bridging *Maqasid al-Shariah* values with the realities of Muslim family life in the modern era.

### **Challenges and Opportunities in Integrating Premarital Medical Check-Ups into Indonesia's Marriage System: A *Maqasid al-Shariah* Analysis**

The implementation of premarital medical check-ups within Indonesia's marriage system continues to face various structural, cultural, and normative challenges. One of the primary challenges is the absence of a national regulation that explicitly mandates premarital health examinations as an administrative requirement for marriage. Existing policies remain partial and vary across regions, making implementation highly dependent on local initiatives and the awareness of prospective couples. This condition results in inconsistencies in practice, as evidenced by differing applications across Offices of Religious Affairs and administrative regions (Alkalbani et al., 2022). From the *Maqasid al-Shariah* perspective, such regulatory fragmentation has the potential to hinder systemic efforts to protect life and lineage.

Another challenge concerns the low level of knowledge and awareness among prospective spouses regarding the importance of premarital medical check-ups. Several studies indicate that many couples perceive premarital health examinations as non-essential or merely an additional administrative burden. This limited understanding contributes to low voluntary participation in premarital health screening (Mahmudah & Rosita, 2023). Within the *Maqasid al-Shariah* framework, this condition reflects weak internalization of welfare-oriented values in marriage preparation, resulting in insufficient recognition of the collective responsibility to safeguard life and lineage.

From a cultural and social perspective, the implementation of premarital medical check-ups is also influenced by stigma and sensitivity surrounding health issues, particularly reproductive health. Some segments of society continue to regard discussions of premarital health as taboo or excessively private, leading to reluctance to undergo open health examinations. Such stigma may hinder transparency between prospective partners and reduce the effectiveness of premarital health screening as an educational instrument (Tohit et al., 2025). From the *Maqasid al-Shariah* perspective, such closed attitudes may increase the risk of future harm, contradicting the principles of prevention and welfare protection.

Despite these challenges, significant opportunities exist for the implementation of premarital medical check-ups in Indonesia. One major opportunity lies in the growing development of contemporary *Maqasid al-Shariah* paradigms that emphasize preventive, systemic, and contextual approaches in the application of Islamic law. This paradigm provides a strong theoretical foundation for positioning premarital medical check-ups as an integral component of the marriage system, without framing them as restrictions on the right to marry (Britzman & Sauerheber, 2014). Through this approach, premarital health screening can be understood as *ikhtiar shar'i* aimed at protecting families and future generations.

Another opportunity emerges from the strategic role of religious and state institutions, particularly the Office of Religious Affairs and the Ministry of Religious Affairs, in integrating premarital medical check-ups with marriage guidance and

premarital counseling programs. Several studies demonstrate that when premarital health screening is linked with religious education and counseling, public acceptance tends to increase (Faisal et al., 2020). Such integration aligns with *Maqasid al-Shariah*, as it emphasizes not only medical aspects but also moral and religious awareness among prospective spouses.

From a public policy perspective, opportunities for implementing premarital medical check-ups are further supported by increasing attention to family health and family resilience issues at the national level. Various studies recommend the need for synergy between the health and religious sectors in formulating preventive and equitable premarital health screening policies (Ramadhani, 2023). Within the *Maqasid al-Shariah* framework, such synergy may strengthen sustainable protection of life, lineage, and family wealth.

In conclusion, the challenges and opportunities surrounding the implementation of premarital medical check-ups within Indonesia's marriage system must be comprehensively understood through the lens of family *Maqasid al-Shariah*. Existing challenges call for stronger regulatory frameworks, enhanced public education, and the elimination of social stigma surrounding premarital health. Meanwhile, available opportunities open pathways for the development of marriage policies and practices that prioritize harm prevention and welfare realization. If these challenges can be effectively addressed and opportunities optimally utilized, premarital medical check-ups hold strong potential as strategic instruments in realizing healthy, harmonious, and sustainable families in Indonesia in accordance with the objectives of *Maqasid al-Shariah*.

## CONCLUSION

This study concludes that premarital medical check-ups constitute a crucial preventive strategy within the Islamic marriage system, particularly in fostering healthy, harmonious, and sustainable Muslim families. Beyond their medical function, premarital health screenings represent a form of *ikebtiar shar'i* aimed at preventing harm and promoting long-term family welfare. From the perspective of *Maqasid al-Shariah*, premarital medical check-ups directly contribute to the protection of life (*hifẓ al-nafs*), lineage (*hifẓ al-nasl*), intellect (*hifẓ al-'aql*), wealth (*hifẓ al-māl*), and religion (*hifẓ al-dīn*) by enabling early detection of health risks, enhancing health literacy, and supporting responsible family planning. However, their implementation in Indonesia remains constrained by regulatory fragmentation, limited public awareness, and socio-cultural sensitivities surrounding premarital health issues, reflecting a gap between normative *maqasid* objectives and social practice. In light of these findings, premarital medical check-ups should be systematically integrated into marriage preparation frameworks through strengthened policy support, institutional coordination between religious and health authorities, and value-based public education grounded in *Maqasid al-Shariah*. Such an integrative approach positions premarital medical check-ups as a strategic instrument for advancing family resilience and safeguarding societal well-being in contemporary Muslim contexts.

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