

The Phenomenon of Employees of both Sexes Reluctant to Marry and its Impact on the Social Fabric A Field Study in Wasit Governorate

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Abstract: This study examined employees' attitudes toward marriage and abstention from marriage. The study's social and psychological impact reflects on the individual who abstains from marriage and the surrounding community. The study sheds light on the most critical reasons for abstention by administering a questionnaire to 101 individuals. The researcher used a descriptive and analytical approach to study the sample. He found that some items were acceptable to the sample. The social, economic, and cultural themes were also sufficient for the sample. Therefore, this study serves as a database for addressing one of the social problems that has become a harbinger of danger to the social fabric of Iraqi society.

Introduction:

The problem of abstention from marriage is one of the social problems facing all Arab and Western countries. However, the difference between the two cultures is that Arab societies have controls, customs, and social values determined by the religious institution and the social system, unlike Western countries, where everything is available and not subject to the religious institution and the social system. Therefore, my desire to choose this topic was due to the increasing number of people who are reluctant to marry for the first time or not to repeat it in the event of the failure of the first marriage and knowing the motives and reasons that stand in the way of the individual from the subject of marriage. By following the line of increase in the number of Iraqis during the past decades and this decade, you find that the gap is significant, as a result of the rise in divorce cases and not repeating the experience, this was reflected in the population ratio, and this is a dangerous warning because the increase in cases of celibacy pushes society to become an aging society and a decrease in the youth who depend on it to build the future of countries. I would also like to shed light on the social effects caused by celibacy from marriage, as marriage contributes to reducing cases of homosexuality and relationships outside the correct social system and the increase in cases of prostitution and corruption within the social structure. This

phenomenon emerged after the rapid changes that the Iraqi arena witnessed, especially in the social, political, and cultural systems and the development of social communication methods. The world became one village or one house, as they call it, and the weakness of the religious system resulted from the individual's material temptations. Many individuals of both sexes exploited their bodies and moved away from religion for the sake of material gain. Based on the belief among Arab societies that marriage is the ideal solution to eliminate everything that diminishes the status of the individual, whether it is a social outlook or exploitation of individuals, we find that the Quranic constitution emphasized in the Book of God Almighty, the importance of marriage and not caring about formalities and material matters to reduce obstacles facing individuals to achieve the Islamic bond, as God Almighty said in His perfect, wise Book: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He put between you affection and mercy. Indeed in that are signs for a people who give thought." 1 From this blessed Quranic meaning, we find that marriage contributes to building the family, strengthening the bonds of society, its cohesion, and the cohesion of the social fabric of society. The Quran emphasized for the second time the importance of marriage and intermarriage, as God Almighty said: "O mankind,

indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted." 2 This Quranic evidence shows that marriage is encouraged as a human and social bond. The reason for the continuity of the human component and the need for man to share with his other half, the wife, is that human nature emphasizes community as a healthy state. Rarely can a person live alone, isolated from society. I find myself obligated to be up to this responsibility by identifying the causes and offering recommendations, hoping that we can find light for this phenomenon that has begun to spread throughout the social fabric of our Iraqi society. Given the importance of the problem, as it threatens the Wasiti society in which I live, I find myself obligated to search for social, political, or economic solutions that would be a cause for salvation or at least reduce the extent of this bitter phenomenon. The increasing reluctance to marry means the disruption of family ties and its independent societal impacts. Therefore, through this study, the researcher attempts to identify the causes, whether social, cultural, or economic, by presenting a questionnaire and identifying the most important reasons to eliminate this phenomenon.

Keywords: Reluctance, Marriage, and Social Fabric.

First Requirement

Objectives of the Study

- 1* The study's primary objective is to identify the reasons that prevent both sexes from marrying and adopting the principle of celibacy.
- 2* To identify the obstacles to family life.
- 3* To identify the impact of cultural developments and social media as a cause of celibacy.

Importance of the Study

- 1* The paucity of studies that have attempted to research and investigate the topic of celibacy.
- 2* To establish a database for this phenomenon for practical benefit and to find appropriate solutions.
- 3* The importance lies in preserving the social fabric and religious bond, as marriage is the protection of Muslims.

Problem of the Study

The problem of the study lies in its direct relevance to the individual's social life. It places the celibate individual in a state of unjustified questions from friends, or sometimes, the questions are a natural

curiosity for some. Therefore, the topic of celibacy is considered a problem for the individual himself and for the family in which he lives. Thus, the most helpful question is: What is the reason for the reluctance to marry? From this, several questions branch out: What is the role of religious institutions, preachers, and educational seminars in alleviating the reluctance to marry?

What is the role of civil society organizations in reducing the difficulties individuals face and limiting the progression of reluctance to marry?

Study Methodology

The study relies on a descriptive-analytical approach, which includes using a questionnaire to collect information by distributing it to a selected sample of government institutions in the Wasit Governorate. Some information related to the research topic was also obtained from the Department of Statistics, as the information is up-to-date due to the latest population census of Iraq (SPSS 2024). A data analysis program was used to analyze paragraphs and organize tables.

Study Sample

The research sample to be studied is a group of male and female employees in government institutions in Wasit Governorate. This will serve as a ready-made database for scientific research and planning.

Study Boundaries

Temporal Boundary

The research's time boundary extends from the date of commencement of writing (December 10, 2024) until the data is collected and analyzed.

Spatial Boundary

The spatial boundary refers to the geographic area chosen as the research site, with government institutions in Wasit Governorate considering the research sample's spatial boundary.

Section Two: Previous Studies

Hassan Ghanem's Study (2009) 3

This study was titled "Youth Attitudes Towards Marriage and Its Issues: A Psychological Survey Study." Through his study, the researcher sought to understand the attitudes of a sample of young people regarding marriage and to diagnose the related issues. Through his study, he attempted to identify young people's concerns regarding the characteristics of the other party and the way young people desire the topic of marriage. Reactions were essential to this study, as they addressed issues specific to both parties, whether related to the past relationships of both parties or whether either party, male or female, resorted to illicit relationships before marriage. The study also shed light

on the issue of spinsterhood and its increase for both sexes. Divorce was also included in this study, as we know that Egypt is among the countries with the highest rates of divorce. Through this study, I attempted to identify the most critical reasons that drive young people to delay marriage and to determine the most acceptable path for stable family relationships after marriage. The researcher relied on a descriptive comparative approach, and the sample consisted of (700) participants, divided into (300) males and (400) females. The study used a questionnaire and interviews to collect data and extract results. The study reached a set of data, the most important of which are:

*Marriage through publication in magazines and daily newspapers.

*There were special offices concerned with the topic of marriage.

*Using television as a means of promoting the topic of marriage.

*Rejecting marriage via the Internet, as it contravenes the traditions of the Egyptian people.

*The presence of tolerance among females regarding males' past relationships.

*The position for men was the opposite of that for women regarding previous relationships, where acceptance was rejected.

*The researcher withheld some results due to privacy concerns, especially regarding women, as customs and traditions give them the freedom to act.

I find this study similar in all aspects to Iraqi society, as Arab peoples are very close to each other due to the control of customs and traditions over their individuals.

Study by Hanan Al-Mutairi (2009) 4

Through this study, which aims to determine the extent of the problem of late marriage among Saudi youth, the city of Jeddah was chosen as the research location. It also sought to identify the economic and societal variables that contribute to this problem and to develop a database that would benefit the Saudi plan to preserve the family fabric of Saudi society. The researcher used the descriptive analytical approach to extract the results from the study, arriving at several conclusions, including:

- The desire to learn and self-absorption, to the point where a girl reaches the stage of spinsterhood, and family interference in choosing a life partner are reasons for celibacy. The unacceptability of polygamy is considered one of the most important reasons for this problem.

- The study also found that the economic factor, resulting in the increased demands of marriage and the

increased demands beyond what is customary, is a compelling reason for many young people pushing them to celibacy. The researcher added that the rising standard of living requirements and the desire for independence in a single residence have become a burden that not all young people can bear.

- The study found that women are more affected by the above economic and social factors.

- The study found that the younger generation is the most affected by these changes in Saudi society. What the researcher mentioned applies mainly to the problem under study, as I find the causes and results consistent with Iraqi reality.

Raja Abdul Hamid's study (2010) was titled "Choosing a Life Partner: A Comparative Field Exploratory Study Between Two Generations." Through this comparative survey, the researcher attempted to identify the most important characteristics a young woman considers appropriate for a future marital partner. She also sought to understand the social and cultural impact of these characteristics and the criteria that determine a university-educated woman's choice of husband. From the above, a comparison is made between these selection criteria and the principles recommended by Islam in choosing a spouse. The impact of societal and economic factors and the cultural revolution on the divergent opinions between mothers and girls was also revealed. The sample consisted of (80) female university students from various departments to ensure satisfactory results. Several conclusions were reached, including:

- The rapid changes at the cultural, social, and economic levels resulted in

1. The girl makes her own choice of spouse, with the parents formally participating in this decision.

2. The mothers believe communication should be via telephone, while the students think they should meet at their parents' home.

3. The mothers believe that the engagement period is contrary to religious thought, in contrast to the girls' opinion, who believe that the engagement period provides a greater opportunity for the continuation of the marriage, as it provides a chance to get to know their partner. 4/ Getting rid of the effects of the past that force a girl to marry relatives or from the same tribe. This is one of the most critical effects of social and behavioral change in individuals, which is positively reflected in married life.

The Second Requirement

Defining Terms

First: Abstinence

Azuf: It is an active participle from the verb 'azuf.

Socially, abstinence is defined as an individual who does not maintain a friendship with anyone and is devoid of all other interests (Dictionary of Meanings) 6.

From this, we can define abstinence from marriage as a state of delaying serious consideration of the subject of marriage compared to the natural and socially accepted age according to the social system.

Social norms play a role in this aspect, which concerns the delay of a young man in marriage. We often find, especially in Iraqi society, that marriage is a hierarchical arrangement for individuals, whether male or female. This creates an obstacle to love relationships that do not adhere to the imposed social hierarchy and pushes the individual to adopt a state of abstinence as a reaction to the subject of marriage. Abstinence may also be a result of differences in the religious system imposed on the individual or the environmental circumstances that determine the age of puberty. Economic and educational circumstances and social differences may push an individual to refrain from marriage. (Website) 7

Secondly, the concept of marriage. The concept of marriage is considered one of the most important divine laws that Muslims are urged to engage in, given its societal, psychological, and behavioral impacts. We know that human instinct always drives an individual to entertain thoughts that are unacceptable to society and the individual. However, responding to these thoughts with unhealthy methods leads the individual into a cycle of thoughts that may sometimes lead to suicide and the loss of his life. Therefore, the Holy Quran states in its Noble Book, "And from His grace is that He created for you mates from among yourselves, that you may find tranquility in them, and He put between you affection and mercy." (Al-Rum 21) 8

This Quranic statement in this noble verse is a clear indication of the importance of marriage, as it provides tranquility for the soul, and the wife is the permanent partner of the husband, as the reassurance that marriage provides for both men and women in meeting the physical, financial, and social needs of both spouses. Marriage can be defined as the only legitimate bond between a man and a woman that forms the first nucleus of society, called the family. From this conditional bond, the family is formed, which in social sciences is called the extended family. From this bond, societies are built by providing families with children and creating a new generation. When attempting to

delve into the linguistic meaning of marriage:

"It is a meeting, union, connection, and pairing. The spouse, i.e., the husband, is different from the meaning of the individual, as the term marriage refers to "the union between a man and a woman according to legal or civil ceremonies" (Al-Munjid Al-Wasit... 2003, p. 469). 9

Marriage technically:

"A social system that includes a contract by which two or more persons of different sexes unite in the form of a husband or husbands, or a wife or wives, to form a new family. Such that the children resulting from this relationship are legitimate children" (Zaki Badawi, n.d., p. 25). 10

Marriage is also defined as the correct choice of a life partner, similar to the rules and activities of commerce in the market. These rules define the mechanism of exchange between the two partners and their father. This process in human society is considered one of the most difficult processes, similar to concluding a successful business deal, not under the same circumstances, but with the same intensity. The deal must be sound, as the marriage will be between two families. This is of great importance, as marriage makes the person a member of the second family. Some societies do not rely on the subject of love and passion between the sexes as a reason for this bond. The issue is greater than that, as marriage is a cultural phenomenon that confirms the religious legitimacy of this new generation of children (Khalil Al-Omar, 2000: p. 288). 11

Marriage is divided into two categories:

- Permanent marriage
- Temporary marriage

Here we must clarify these two categories of marriage, as what is meant by permanent marriage is the socially recognized marriage with a legal and religious contract, and many social and economic matters depend on it. The coordination system for marriage varies between societies depending on their culture and the way marriage is organized. Likewise, permanent marriage is considered It is the most accepted and widespread in Arab society, and Iraqi society in particular, as it is the only marriage that is not limited to a specific period of time, and through it, families can be built and healthy societies can be formed. Permanent marriage gives men the right to polygamy, as mentioned in the Quranic verse: "Then marry such women as seem good to you, two, three, or four..." (Surat An-Nisa' 3). 12

Respected religious books have also emphasized the importance of marriage, as it provides a sense of

psychological and social security for the individual, as well as the desire to satisfy sexual needs, limit moral deviations, and provide a legal bond to create a committed society free from behavioral deviations. Muslim books have quoted the hadith from Anas ibn Malik: "O young men, whoever among you can afford to get married, let him get married, for it is better for lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a shield for him." (Sahih Muslim, Hadith No. 1400) 13 From a social perspective, marriage and its impact on building the family, which is the fundamental foundation for shaping the next generation, are examined, highlighting the social functions and services that the average person may not be aware of. Specialists, however, have a more accurate perspective in understanding the health effects of marriage, including behavioral control and reducing psychological stress on the individual. Dr. Al-Saati, a sociologist, emphasized several points, including:

*Family functions, including educational, psychological, and economic.

*Marriage as a social contract and the role it plays in building the family and fostering societal resilience.

*Confronting the challenges facing the family, such as the impact of globalization and rapid societal and cultural changes.

*The dynamics of family relationships and the knowledge of how they are adapted, formed, and developed.

From what has been mentioned in these important points, we can see the significant role that the bond of marriage plays in strengthening social relations and protecting them from external factors (Al-Saati: 1977, pp. 65-80).

Reasons for reluctance to marry:

1- Economic reasons. These include:

- The increased costs of marriage compared to what was previously known, including independent housing, engagement and marriage preparations, the dowry, and the accompanying expenses borne by the young man alone.
- The problem of unemployment and low monthly income per capita. This problem is faced by many individuals, and even for employed persons, their monthly income does not contribute to raising their standard of living.
- Social demands: Many families raise the ceiling of their hopes for improving their daughter's living conditions without taking into account the husband's

financial capabilities.

- Debts and loans incurred by the husband for the purpose of building a family, as these financial obligations render the individual unable to commit.

- The high cost of purchasing a single property for an individual, as it has become part of the culture of independent housing from the family. (Civil Society Organizations Reports) 15

2- Cultural Reasons:

- The media is considered one of the most lethal weapons for the values and social customs that societies are accustomed to. The media is a double-edged sword, as it can tear apart the social fabric with a single television episode. This is what happened in most Arab societies, where the idea was spread that marriage cannot be the usual way, but rather must be a prelude to love, meetings, and participation in parties. This encouraged the increase in cases of illicit relationships and the aversion of young men of both sexes to the conventional image of marriage. A study conducted (January 2011) 16 in Saudi Arabia by the Saudi Ministry of Planning found that there were 1,529,418 girls over the age of 30 who were not married, and the number of married women reached 2,683,574 out of a total female population of 30. 4,572,231 This number indicates a high rate of spinsterhood, which is a dangerous indicator. • Continuing education and obtaining higher degrees can be an obstacle to delaying marriage. Some societies view a woman's fertility as peaking after the age of twenty, while after the age of thirty and beyond, the rate of interest and demand for them is low. The reason may lie with the woman herself, as she believes that her educational level gives her the right not to consider such a relationship that is inconsistent with her academic degree and social status. Spinsterhood is always higher among those with degrees than among women (Al-Badri, 1999).

Third: Social Fabric. The concept of social fabric:

The cultural and social intermingling of members of any society represents a form of social relations produced by long years of coexistence within a single group similar to each other, in the same environment, and their ability to bear many commonalities, most importantly language, customs, traditions, and religion. This results in the existence of a social fabric that reflects the strength of these factors in the social cohesion that unites the members of a single society. Therefore, it is imperative to clarify the meaning of social fabric as follows:

Hassan's definition Al-Bana:

The social structure in all its cultural, economic, and social aspects constitutes the framework within which social relations between the various social systems and joints are strengthened and intensified, reflecting the general social order. (Saleh, 1997) 17

Abdul-Jabbar's definition is:

These are the activities that society believes are required or deserving of appreciation, such as cooperation and honesty. These activities represent the basic values in society, the most important of which is the value of tolerance among members of society. (Saud, 2001) 18.

From the previous presentation of the social fabric and the important and prominent element it represents in organizing practices within the social structure of society, it strengthens cohesion among individuals. From this, we can conclude that the issue of reluctance to marry is considered one of the destructive factors of this social fabric, as marriage strengthens the bonds of interaction and closeness between families, communities, and societies. Therefore, we must shed light on the most important components of the social fabric.

Components of the Social Fabric:

Language:

Language is the means by which individuals can communicate with one another during daily life. Language is one of the most important components of the social fabric. A unified language expresses a single social entity and is the optimal method for transmitting its cultural heritage.

Culture:

Culture is one of the experiences, knowledge, and patterns of social behavior of members of a society. It results from the homogeneity and interaction among members of the society. Sometimes, it results from the intermingling of the culture of the original society with that of neighboring societies. It may change over time and as a result of changes occurring in society (Al-Zawi, 1997, p. 88).

Social Customs and Traditions:

Customs and traditions are one of the elements that demonstrate the strength of the social fabric, as they are among the main foundations of the strength and cohesion of societies. This can be clearly seen through a quick look at the strength of social customs, values, and traditions in confronting behavioral trends that are foreign to our society. From this, we can conclude that social customs and traditions play a significant role in

strengthening the social fabric (Wikipedia 2025).

The Tribe:

The tribe, especially in Arab societies, is the strongest legislative authority, sometimes more powerful than the authority of religion. It is considered the support and strength of the individual, and preserving it is a requirement for tribe members. It is one of the most important elements of the strength of the social barrier. Some tribes have even taken specific stances regarding their tribes, prohibiting mingling with other tribes. This strengthens the bond between the tribes and creates a unified community. The subject of the tribe is one of the most important topics addressed by Al-Wardi in his book, as he provides a profound analysis of the role of the tribe in strengthening the social fabric and preventing the interference of outsiders within it. Al-Wardi even attempts to clarify the conflict between civilization and culture and to highlight the importance of cultural heritage in preserving the social fabric. He also highlights the conflict between sects and tribes. He concluded his book by explaining that Iraqi society is a model of a mixture of interaction between civilization and nomadism. This conflict has produced contradictory values, which has resulted in a cohesive social fabric (Ali al-Wardi 1965). 21

Religion:

Religion is one of the most important constants in the strength and cohesion of the social fabric in many societies, particularly Arab societies. Many anti-religious social movements attempt to undermine the power of religion over the Arab citizen or individual, citing cultural factors and the inconsistency of religious teachings with the current developments. On the other hand, we see that ancient Western studies have attempted to demonstrate the impact of religion on the strength and cohesion of society. For example, we find Berger emphasizing the importance of religion as a tool for strengthening and reinforcing the cohesion of collective identity. We also see Durkheim, in his book *Religion and Society*, explaining the role of religion in building and strengthening society. From this, it can be clear to the reader that religion plays a significant role in reforming, strengthening, and cohesive society. We cannot marginalize our book in this regard, as hundreds of Islamic books have been published that have attempted to reinforce the role of religion in building the family and society, and its impact on correcting the shortcomings facing individuals. We also find proverbs, prophetic hadiths, and the commandments of righteous people that emphasize the importance of adhering to religion and its psychological and social impact. We find that some researchers in this field in society have discussed the subject with a degree of

scientificity consistent with accepted ideas, as in the presentation of Muhammad Arkoun, who addressed the impact of religion on political and social identity in Arab society (Muhammad Arkoun 1998). 22

From the above, we can reach a socially acceptable conclusion regarding the importance of some points related to the social fabric. The subject of my research, which addresses an important topic, is the state of aversion to marriage and its social effects in disintegrating the social fabric and disintegrating the bond between families. Therefore, I have highlighted the importance of some of the elements that strengthen this fabric. From there, I will begin the practical side of launching the questionnaire, knowing the individuals' answers to the questionnaire's paragraphs, and transcribing them into statistical tables that will be useful to researchers after me.

Chapter Three: Methodological Procedures of the Study

Introduction

This chapter provides a comprehensive description of the field study procedures conducted by the researcher to achieve the study objectives. It includes the methodology used in the study, the study population, and the sample. Then, it addresses the study instrument, how it was constructed, the procedures used to examine the study instrument and verify its validity and reliability, and the statistical methods and processes used to analyze the data and test the hypotheses.

First: Study Method

The study relied on the descriptive analytical method, a broad and flexible umbrella that includes several sub-methods and approaches, such as social and field surveys. The descriptive-analytical method is based on identifying the phenomenon's characteristics, its nature, the nature of the relationship between its variables, its causes, trends, and other aspects revolving around a specific problem or phenomenon to understand its content and identify its reality on the ground. The descriptive-analytical method generally uses sufficient and accurate information on a particular topic over a limited period to obtain practical results that can be interpreted objectively.

Second: Study Community and Sample

The study community is the group of elements to which the researcher seeks to generalize the results related to the problem under study. The community includes all employees in government institutions. The study sample is part of the community. The study relied on 101 fully completed questionnaires and used a simple random sample according to the designated laboratory

testing procedure.

Third: Data Collection Sources

Primary Sources: This questionnaire was distributed to various banks to discuss the analytical aspects of the research topic and field study addressed. **Sources:** Secondary data sources were used to address the theoretical framework of the research, including relevant Arabic and foreign books and references, periodicals, previous scientific dissertations that addressed the study topic, and websites.

Fourth: Study Tool (Questionnaire)

In light of the study's objectives and questions, the questionnaire is the appropriate tool for achieving the goals. Al-Assaf (2012) defined the questionnaire as a tool whose content includes questions or written statements with their answers or possible opinions to obtain information. Sample members' answers to the study questions. A questionnaire to analyze the problem of reluctance to marry will be designed based on theoretical literature and previous studies related to this topic. The questionnaire will focus on measuring the following axes and variables:

Axis One: The Economic Aspect (5 statements)

Axis Two: The Social Aspect (3 statements)

Axis One: The Cultural and Educational Aspect (5 statements)

Variables: Age Group, Gender, Residence, Marital Status

Fifth: Validity and Reliability of the Study Tool (Questionnaire)

Validity of the study tool means ensuring that it measures what it was designed to measure. It also means that the questionnaire includes all elements involved in the analysis, and its phrases are precise, so they are understandable to all who use it. The researcher verified the validity of the study tool through:

1. Apparent Validity (Jurors' Validity):

The apparent validity method was used to verify the validity of the questionnaire and its suitability for research purposes. This was done by presenting it to academic and specialist judges, who were asked to review it. Expressing an opinion regarding the validity and validity of each item in the questionnaire and its suitability for measuring what it was designed to measure, and making the necessary amendments, whether by deletion, addition, or rephrasing. The referees presented suggested amendments to the study tool, and the researcher considered these comments, made the necessary amendments agreed upon by the majority of the referees, and then

approved the questionnaire in its final form.

2. Internal Consistency Validity

Internal consistency determines the consistency of each item in the questionnaire with the axis/dimension to which it belongs. To calculate the study tool's

internal consistency validity, the Pearson Correlation Coefficient (PCC) was calculated using the correlation coefficients between each item's score and the total score of the axis/dimension (the average score of the item in the dimension) were calculated. The following tables illustrate the validity of internal consistency.

Table (1) Internal Consistency Validity of the First Axis Statements: Economic Aspect (n=101)

Significance level	Correlation coefficient	Paragraph	N
.000	.555**	High dowries	1
.000	.442**	Parents' insistence on keeping their daughters due to salaries	2
.000	.453**	Increasing migration and travel abroad	3
.000	.600**	Increasing requirements for marriage preparations	4
.000	.471**	Economic self-sufficiency	5

The previous table shows that the Pearson correlation coefficient values for each item in the first axis with the total score of the dimension are positive and statistically significant at the significance level (0.01), as the correlation coefficient values ranged between (0.442) as a minimum and (0.600) as a maximum. This indicates the existence of internal consistency validity in the items of the study axes and their suitability for measuring what they were designed to measure.

Table (2) Internal consistency validity of the statements of the second axis: the social aspect (n = 101)

Significance level	Correlation coefficient	Paragraph	N
.000	.601**	Customs and traditions related to older marriage	1
.000	.712**	Marriage is considered a burden and a hardship for the husband	2
.000	.527**	Marriage adds many responsibilities to individuals	3

The previous table shows that the Pearson correlation coefficient values for each item in the second axis with the total score of the dimension are positive and statistically significant at the significance level (0.01), as the correlation coefficient values ranged between (0.527) as a minimum and (0.712) as a maximum. This indicates the existence of internal consistency validity in the items of the study axes and their suitability for measuring what they were designed to measure.

Table (3) Internal consistency validity of the statements of the third axis: the cultural and educational aspect (n = 101)

Significance level	Correlation coefficient	Paragraph	N
.000	.427**	Married couples' propaganda against marriage	1
.000	.687**	Preoccupation with obtaining academic degrees	2

.000	.634**	Love and desire to travel around the world	3
.000	.745**	Migration from rural to urban areas and the clash of cultures	4
.000	.668**	Social media and the technological revolution	5

The previous table shows that the Pearson correlation coefficient values for each item in the third axis with the total score of the dimension are positive and statistically significant at the significance level (0.01). The correlation coefficient values ranged from a minimum of 0.427 to a maximum of 0.745. This indicates the existence of internal consistency validity in the items of the study axes and their suitability for measuring what they were designed to measure.

Sixth: Studying the reliability of the questionnaire tool

The reliability of the questionnaire means that it produces approximately the same results if it is applied more than once to the same people under similar conditions. The reliability of the questionnaire was calculated using Cronbach's Alpha coefficient, and the following table illustrates the reliability of the study tool.

Table (4) Questionnaire Reliability: Cronbach's Alpha Coefficient

Alpha coefficient value	Number of items	
.269	5	Axis 1: The Economic Aspect
.178	3	Axis 2: The Social Aspect
.628	5	Axis 3: The Cultural and Educational Aspect
.633	13	The questionnaire as a whole

The previous table shows that the Cronbach's alpha reliability coefficient values ranged from 0.178 to 0.633, which are high values for Cronbach's alpha. This indicates that the study instrument is highly reliable and can be relied upon in field applications. It is also an important indicator that the questionnaire's components yield stable and consistent results when re-administered to the study sample. This provides reassurance regarding the analysis of the study data.

Seventh: Statistical Methods Used in the Study

The researcher relied primarily on the Statistical Package for Social Sciences (SPSS V.26) to process and analyze the data obtained through the study tool. The following are the most important descriptive and inferential statistical methods used in processing the data for this study:

1. Arithmetic mean: To determine the extent of high or low responses of the study items to the main paragraphs and dimensions of the questionnaire.

2. Standard deviation: To determine the extent of deviation of the study items' responses for each paragraph from its arithmetic mean and the study axis. The closer its value is to zero, the more concentrated the reactions are and the less dispersed.

3. Pearson correlation coefficient: To verify the validity of internal consistency.

4. Cronbach's alpha and split-half coefficients.) to verify the reliability of the study tool.

5- One Sample T-test to test the average responses to the questionnaire's paragraphs and dimensions around the value (2), representing the neutral score.

Chapter Four: Presentation of Results and Hypothesis Testing

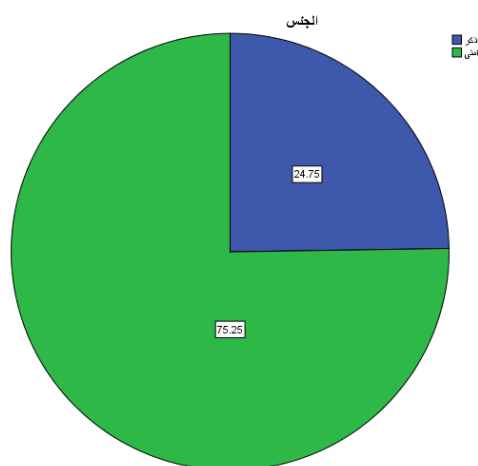
Introduction

This chapter provides a detailed presentation of the current study's results. It reviews the responses of sample members to the study's paragraphs and

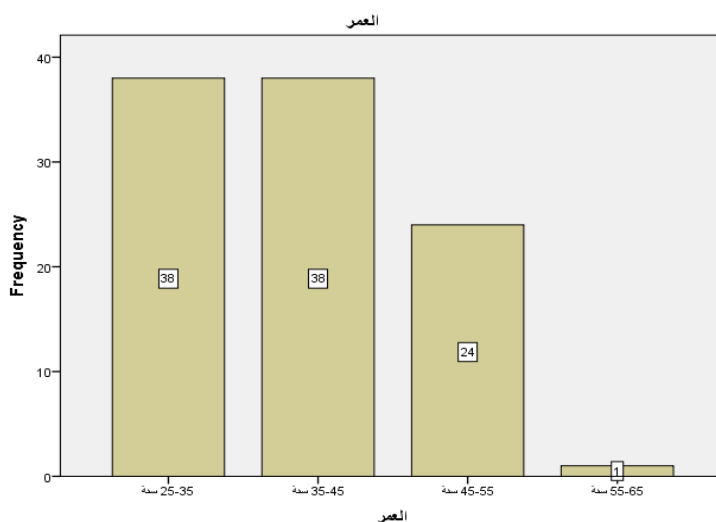
dimensions, answers its questions using appropriate statistical methods, and interprets and discusses these results in light of theoretical frameworks and previous studies.

Table (5): Characteristics of Sample Members

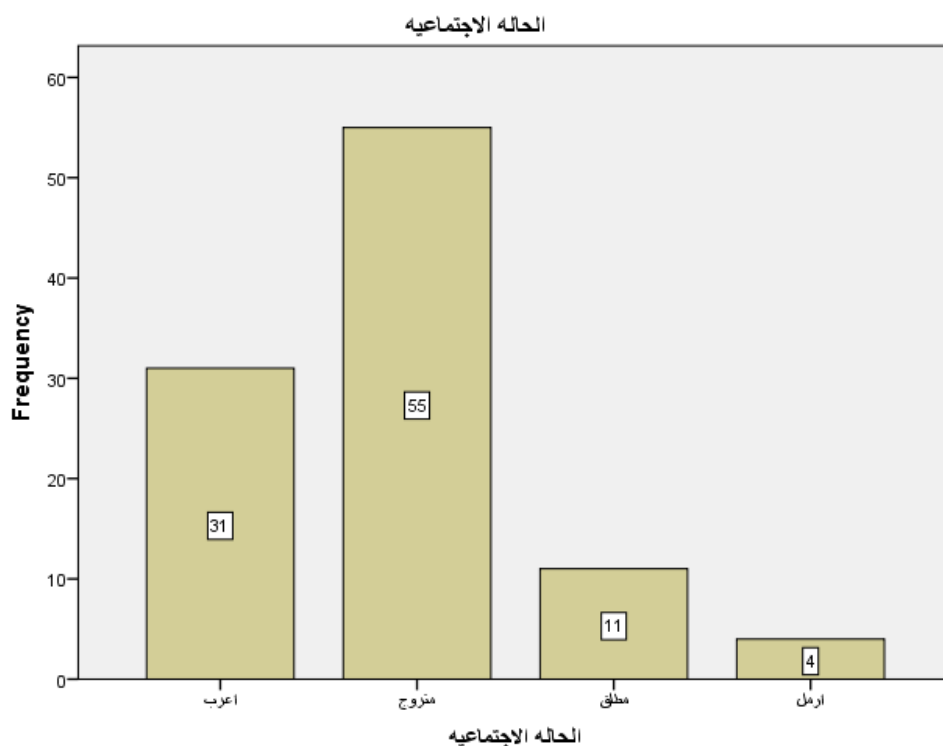
Ratio	Number			Sample Size = 101
24,8	25		Male	Type
75,2	76		Female	
37,6	38		25-35 Years Old	Age
37,6	38		35-45 Years Old	
23,8	24		45-55 Years Old	
1,0	1		55-65 Years Old	
37,6	38		Rural	Housing
62,4	63		Urban	
30,7	31		Single	Marital Status
54,5	55		Married	
10,9	11		Divorced	
4,0	4		Widowed	
100	101	Total		



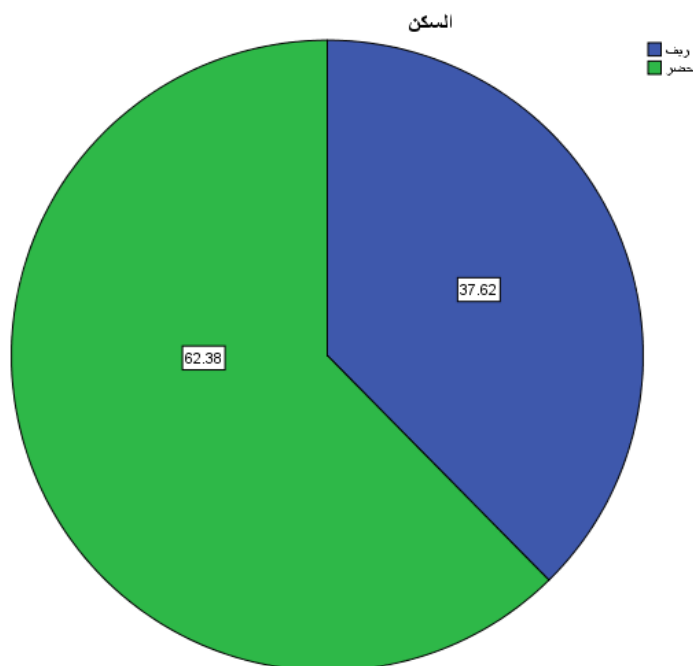
The sample size was 101 people, 75.25% of whom were females and 24.75% were males.



The majority of the sample was in the age group of 25-35 years, followed by the age group of 35-45 years with 38 people, representing 37.6% for each, followed by the age group of 45-55 years with 24 people, representing 23.8%, and finally the age group of 55-65 years with 1 person, representing 1%.



Most of the sample were married, with 55 people, representing 54.5% of the sample, followed by single people, with 31 people, representing 30.7% of the sample, then divorced people, with 11 people, representing 10.9% of the sample, and finally widowed people, with 4 people, representing 4% of the sample.



The majority of the sample lived in urban areas (62.38%), followed by rural areas (37.62%).

The researcher calculated the arithmetic mean, standard deviation, relative weight, level of agreement, and ranking for each item in the three axes, including the items included. The equality of response averages for the items was verified using a One Sample T-Test, as illustrated in the following table:

Table (6) shows the arithmetic mean, standard deviation, relative weight, level of agreement, and ranking for each

item in the first axis: the economic aspect (n=101)

Arrangement	Level of approval	Significance level	value t	Relative weight	Standard deviation	arithmetic mean	Paragraph	N
1	Neutral	,000	3,812	76,90	,809	2,31	Rising dowries	1
4	Neutral	,227	1,216	69,97	,819	2,10	Parents clinging to their daughters due to salaries	2
3	Neutral	,043	2,049	72,28	,825	2,17	Increasing migration and travel abroad	3
2	Neutral	,019	2,387	73,60	,875	2,21	Increasing wedding preparation requirements	4
5	Neutral	,810	,241	67,33	,824	2,02	Economic self-sufficiency	5
		,000	3,842	72,01	,420	2,16	The overall dimension	

The average response of the sample members on the “economic aspect” axis was (2.16 out of 3) with a relative weight of 72.01%, which indicates a neutral level by the sample members on this dimension. The paragraph that received the highest degree of support by the sample members was paragraph No. (1), which states “the increase in dowries,” as it came in first place in terms of the sample members’ approval, and according to the relative weight 76.90%. It was followed by paragraph No. (4), which states “the increase in the requirements for marriage preparations,” as it came in second place in terms of the sample members’ approval, and according to the relative weight 73.60%. While the paragraph that received the lowest degree of support by the sample members was paragraph No. (5), which states “economic self-sufficiency.” It ranked last in terms of sample members’ agreement, with a relative weight of 67.33%.

Table (7) shows the arithmetic mean, standard deviation, relative weight, level of agreement, and ranking for each item in the second axis: the social aspect (n = 101).

Arrangement	Level of approval	Significance level	value t	Relative weight	Standard deviation	arithmetic mean	Paragraph	N
2	Neutral	,003	3,026	74,59	,789	2,24	Customs and traditions related to older marriages	1
3	Neutral	,001	- 3,304	58,09	,783	1,74	Marriage is considered a burden and a hardship for the husband.	2
1	Agree	,000	5,659	80,53	,738	2,42	Marriage adds many	3

							responsibilities to individuals.	
		,006	2,799	71,07	,474	2,13	The dimension as a whole	

The average response of the sample members on the "social aspect" axis was (2.13 out of 3) with a relative weight of 71.07%, which indicates a neutral level by the sample members on this dimension. The paragraph that received the highest degree of support from the sample members was paragraph No. (3), which states "Marriage adds many responsibilities to individuals", as it came in first place in terms of the sample members' approval, and according to the relative weight 80.53%. Followed by paragraph No. (1), which states "Customs and traditions related to the marriage of older people", as it came in second place in terms of the sample members' approval, and according to the relative weight 74.59%. Finally, the paragraph that received the lowest degree of support from the sample members was paragraph No. (2), which states "Marriage is considered a burden and hardship for the husband." It came in last place in terms of sample members' agreement, with a relative weight of 58.09%. Table (8) shows the arithmetic mean, standard deviation, relative weight, level of agreement, and ranking for each paragraph of the third axis: the cultural and educational aspect (n = 101).

Arrangement	Level of approval	Significance level	value t	Relative weight	Standard deviation	arithmetic mean	Paragraph	N
4	Neutral	,899	-,127	66,34	,781	1,99	Married couples' propaganda against marriage	1
2	Neutral	,798	,257	67,33	,774	2,02	Preoccupation with obtaining academic degrees	2
3	Neutral	,894	,134	67,00	,742	2,01	Love and desire to travel around the world	3
5	Neutral	,422	-,807	64,36	,863	1,93	Migration from rural to urban areas and the clash of cultures	4
1	Neutral	,002	3,263	75,58	,823	2,27	Social media and the technological revolution	5
		,389	,866	68,12	,506	2,04	The dimension as a whole	

The average response of the sample members on the axis "cultural and educational aspect" was (2.04 out of 3) with a relative weight of 68.12%, which indicates a neutral level by the sample members on this dimension. The paragraph that received the highest degree of support by the sample members was paragraph No. (5), which states "social media and the

technological revolution", as it came in first place in terms of the sample members' approval, and according to the relative weight 75.58%. It was followed by paragraph No. (2), which states "being busy with obtaining academic degrees", as it came in second place in terms of the sample members' approval, and according to the relative weight 67.33%. While the

paragraph that received the lowest degree of support by the sample members was paragraph No. (4), which states "migration from the countryside to the cities and the clash of cultures." It ranked last in terms of sample members' agreement, with a relative weight of 64.36%.

Studying the Relationship Between Demographic Characteristics and Study Axes

To study the relationship between demographic characteristics (age, gender, residence, marital status) and opinions related to the study axes (economic aspect, social aspect, cultural and educational aspect),

the necessary tests were conducted according to the nature of the variables under study. The results were as follows:

First: The Relationship Between Age and Study Axes

The one-way anova test was used, as the age variable includes four age groups. The results indicated no significant relationship between age and the various study axes, as the significance level was greater than 0.05 for all axes, indicating no difference in opinions between the different age groups.

Table (9): Study of the Relationship Between Age and Study Axes

Morale Level	Test Value	
,566	,681	Axis 1: The Economic Aspect
,607	,615	Axis 2: The Social Aspect
,849	,267	Axis 3: The Cultural and Educational Aspect

Second: The relationship between marital status and the study axes.

The one-way anova test was used, as the marital status variable includes four age groups. The results indicated no significant relationship between marital status and the various study axes, as the significance level was greater than 0.05 for all axes, indicating no differences in opinions between the various marital status categories.

Table (10) Study of the relationship between marital status and the study axes.

Morale Level	Test Value	
,200	1,575	Axis 1: The Economic Aspect
,266	1,338	Axis 2: The Social Aspect
,750	,404	Axis 3: The Cultural and Educational Aspect

Third: The relationship between gender and the study axes

The independent samples test was used, as the gender variable includes only two groups. The results showed no significant relationship between gender and the various study axes, as the significance level was greater than 0.05 for all axes, indicating no difference in opinions between males and females.

Table (11) Study of the relationship between gender and study axes

Morale Level	Test Value	
,385	,873	Axis 1: The Economic Aspect
,987	,016	Axis 2: The Social Aspect
,110	1,614	Axis 3: The Cultural and Educational Aspect

Fourth: The relationship between housing and the study axes

The independent samples test was used, as the housing variable included only two groups. The results indicated

no significant relationship between housing and the various study axes, with the significance level greater than 0.05 for all axes, indicating no difference in opinions between urban and rural residents.

Table (12) Study of the relationship between housing and the study axes

Morale Level	Test Value	
,224	-1,225	Axis 1: The Economic Aspect
,672	,424	Axis 2: The Social Aspect
,118	-1,578	Axis 3: The Cultural and Educational Aspect

RECOMMENDATIONS

These recommendations and proposals in this study attempt to uncover the most important reasons and obstacles that cause individuals to refrain from marriage, as well as other social, economic, and cultural factors that hinder both sexes from marriage. They also point to the essential Islamic laws that reduce these obstacles to marriage and prevent delaying marriage beyond the appropriate age as a reason for reluctance.

- A process of reforming and restoring many of the customs, traditions, and social norms prevalent in Iraqi society causes some people to refrain from considering marriage or not repeating it in the event of a problem during married life. This should be done by granting freedom of choice and not linking it to any specific circumstance, custom, or tradition of society.
- The religious institution's role as the pillar drives the wheel of Iraqi society by enacting laws that reduce the obstacles to marriage. This should be strengthened by the role of the religious institution in urging individuals to marry and avoid reluctance. It should also address the adverse effects of reluctance or delay in marriage.
- The role of social institutions in activating their role through advertising, publishing, and providing social services that contribute to reducing the obstacles facing individuals to facilitate the issue of marriage. Social institutions play a significant role in improving the behavior and attitudes of individuals toward marriage and their impact on the sustainability of society.
- Reforming and guiding the family through its essential role in reducing the obstacles facing its children and preventing any obstacles by marrying off children based on age, as this issue is one of the most important reasons that make individuals reluctant and indifferent to the problem of marriage.

Conclusion

Through the results of previous studies and the study's analysis of the sample, it is clear that the reluctance to marry for both sexes has adverse effects on the social fabric of Iraqi society. The most critical reasons impeding marriage are social, economic, and cultural. Social customs and family practices also contribute to an individual's reluctance to marry. Some examples, such as high dowries, the desire to complete their studies, and certain customs, were cited as reasons for reluctance to marry. From this, the most important recommendations for reducing the obstacles to marriage for both sexes were highlighted.

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