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LAVENDER MARRIAGE: BETWEEN A SOLUTION AND THE NORMALIZATION OF SEXUAL DEVIANCE IN THE PERSPECTIVE OF FIQH PRINCIPLES

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Abstract

Lavender marriage, understood as a heterosexual marriage in which one or both spouses conceal a non-heteronormative sexual orientation, has emerged as a response to social stigma, familial expectations, and cultural pressure. Although such marriages may function as pragmatic strategies for obtaining social acceptance, their compatibility with the ethical and substantive objectives of Islamic marriage remains contested. This study aims to assess the normative validity of lavender marriage within Islamic family law through the jurisprudential maxims *al-umūr bi maqāṣidihā* (matters are judged according to their intentions) and *darʾ al-mafāsid muqaddam ʿalā jalb al-maṣāliḥ* (preventing harm takes precedence over attaining benefit). The study employed a normative legal method with a descriptive-analytical approach, drawing on legal sources, classical Islamic jurisprudential literature, and contemporary scholarly publications. The findings indicate that although lavender marriage may satisfy the formal legal and administrative requirements of marriage, it does not fulfill the substantive objectives of Islamic marriage (*maqāṣid al-nikāḥ*), which emphasize sincerity, mutual affection, tranquility, and honesty between spouses. The application of the two jurisprudential maxims further demonstrates that the potential

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psychological, familial, and social harms associated with lavender marriage outweigh its perceived benefits as a means of achieving social acceptance. The study concludes that the validity of marriage within Islamic family law should not be assessed solely through formal legal requirements but should also account for marital intentions, ethical objectives, and broader consequences for the parties involved. These findings contribute to contemporary Islamic family law by offering a jurisprudential framework for evaluating emerging marital practices in accordance with the substantive purposes and harm-prevention principles of the *Sharīʿah*.

Keywords: Islamic Family Law; Jurisprudential Maxims; Lavender Marriage; *Maqāṣid Al-Nikāḥ*; Normative Legal Analysis

INTRODUCTION

A marriage between individuals with differing sexual orientations, conducted to conform to social norms or cultural pressures, is commonly referred to as a *lavender marriage*. This phenomenon is not new within society; however, over time, discussions surrounding *lavender marriage* have re-emerged as a response to the rejection of same-sex relationships, often associated with the acronym LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer/Questioning) (Kneale & Bécares, 2021). At the international level, countries with strong heterosexual norms, such as in Asia and certain parts of Latin America, often compel individuals identified as gay to enter into lavender marriages in order to preserve family honor and social existence (Ren et al., 2018). According to Bernstein(Bernstein, 2018), approximately 4.5% of the population in the United States identifies as LGBTQ+. Several other countries have also reported similar findings regarding the prevalence of LGBTQ+ individuals.

China is one of the countries that highlights the issue of lavender marriage, although its prevalence remains unclear and lacks precise measurement. Several studies indicate that individuals within the LGBTQ+ community are often compelled to marry in order to meet prevailing social expectations, with an estimated 1.5 million couples entering into lavender marriages annually, particularly in the provinces of Yunnan and Xinjiang, as a result of adherence to heterosexual norms(Fan et al., 2022). Furthermore, the Pew Research Center reports that 60% of adults in countries with anti-LGBTQ+ legislation believe that homosexuality is a behavior that should be punished (Mahmoudvand, 2022).

Meanwhile, in Indonesia, surveys indicate that social stigma against the LGBTQ+ community remains strong, with approximately 87% of the population considering homosexuality an abnormal behavior (Luo & Jiang, 2022). Public discussions on lavender marriage are often intertwined with societal sentiments regarding such perceived deviant behavior. However, the concept of lavender marriage appears to have expanded in meaning due to the sharp increase in marriages involving individuals under the age of 19, which many parents view as a solution to avoid social stigma and comply with traditional norms(Said et al., 2024), Cultural and religious factors further reinforce the prevalence of practices such as lavender marriage within society (Widyastari et al., 2020).

In the Indonesian context, lavender marriage is regarded as an effort by individuals to conform to normative social expectations while forgoing an authentic life aligned with their sexual orientation, thus creating a sense of compulsion to marry in order to escape negative social judgment (Tresiana & Duadji, 2021). Conservative groups, often unfamiliar with the history of queer movements, tend to actively stigmatize and attack LGBTQ+ individuals. Nevertheless, gender diversity is not a novel phenomenon in modern society but has long been recognized within Indonesian local cultures. For instance, in the Bugis tradition, five distinct gender categories are acknowledged[1], while the Toraja community also recognizes a third gender identity known as *burake tambolang*.[2].

This reality indicates that LGBTQ+ behavior has existed and developed as part of society, similar to other groups. However, sensitivity toward non-heterosexual communities remains high, as such behavior is often perceived as a negative impact of globalization, particularly among Muslims who believe it reflects the conduct of the people of Sodom as narrated in Q.S. An-Naml verses 54–56:

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَأْتُوْنَ الْفَاحِشَةَ وَاَنْتُمْ تُبْصِرُوْنَ [54]

اَىِٕنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَاۤءِۗ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ[55]

فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْٓا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ[56]

Meanings:

[54] And [mention] Lot, when he said to his people, "Do you commit such immorality while you clearly see its wickedness?"

[55] "Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."

[56] "But the response of his people was only to say, "Expel Lot's family from your city. Indeed, they are people who wish to remain pure." (Kementerian Agama RI, 2024)

These verses explain that the actions and behavior of the people of Lot contradicted the divine purpose of Allah in creating humankind, consisting of men and women with a natural inclination toward one another, to build loving relationships within the bond of marriage, give birth to and raise children, and ensure the continuity of Islamic generations on earth (Adeline, 2024). Therefore, honesty, sincere intention, and commitment to the roles of husband and wife are essential requirements in the implementation of marriage(Iqbal, 2020). Serious efforts are needed to achieve *sakinah, mawaddah, warahmah* marriages amidst the increasingly complex challenges faced by Muslim communities today, including the phenomenon of lavender marriage (Mellania & Tjahjawulan, 2021).

The discourse surrounding this issue in society generates both support and opposition. Some groups, particularly parents, believe that engaging in lavender marriage may gradually change their children's deviant sexual orientation by living under the same roof with an opposite-sex partner. Parents or conservative individuals often choose lavender marriage with the expectation of avoiding sin, divine punishment, and negative social stigma. In Islam, marriage is the longest and most sacred form of worship, a covenant between a servant and his Lord (Pertiwi et al., 2025). Thus, lavender marriage represents a social phenomenon that must be carefully examined by the Muslim community, as it reflects the motives and considerations behind individuals entering marriage without emotional attachment, which may lead to psychological dissatisfaction(Mahdavikian et al., 2020).

Research on lavender marriage has been extensively conducted by both national and international scholars. Dewi, Hafifah, Marpaung, Firnanda, and Anastasya (2025), in their study entitled *"Analysis of the Lavender Marriage Phenomenon and Its Challenges to Family Law in Indonesia"*, argue that although lavender marriage is legally valid from an administrative perspective, it contradicts the objectives of marriage (*maqasid al-nikah*) and Law No. 1 of 1974. They emphasize the need for social education to prevent the misuse of marriage as a means of concealing one's identity.

Ritonga (2024), in *"Dialektika Fiqih Kontemporer Terhadap Ketetapan Hukum Lavender Marriage"*, discusses the prohibition of lavender marriage in Islamic law under any

circumstances, as it deviates from the fundamental purpose of marriage based on the natural union of men and women

At the international level, Fiorentino, Gravier-Mazelier, Yanwou, Eubanks, Roux, Laurent, and Bruno (2025), in their article *"Marriage and Steady Relationships with Women in Men Who Have Sex with Men in Sub-Saharan Africa: A Mixed-Method Systematic Review and Meta-Analyses"*, reveal the high prevalence of HIV in Sub-Saharan Africa caused by homosexual activities. This situation increases the risk of wives or female partners being exposed to infection. Marriage is often perceived as either a means to terminate homosexual behavior or, conversely, as a cover to continue same-sex practices while still expecting children and maintaining secrecy, alongside reluctance to use HIV prevention methods with female partners.

Li and Patterson (2023), in *"Views About Cooperative Marriage Among Sexual Minority and Heterosexual Chinese International Students"*, highlight the relationship between traditional heteronormative ideals and transnational mobility. Their study shows that Chinese students perceive cooperative marriage as a way to mitigate social pressure when one partner identifies as non-heterosexual. However, sexual minority students hold negative views toward cooperative marriage, stressing the role of mobility and cultural influence.

This study offers novelty by employing the principles of *fiqh* as the primary analytical framework to examine the position of lavender marriage amid the increasingly complex challenges faced by the Muslim community in the contemporary era. The LGBTQ+ community today has emerged as a phenomenon closely associated with human rights discourse, where determining one's sexual orientation is regarded as an individual freedom. Nevertheless, LGBTQ+ identities continue to face rejection from various groups, leading lavender marriage to be chosen as an alternative to avoid social sanctions and as an attempt to restore the natural disposition (*fitrah*) of both men and women to be inclined toward the opposite sex.

The objective of this research is to explore lavender marriage from the perspective of *fiqh* principles, in order to assess whether such practice may be positioned as a pragmatic solution for individuals with sexual orientations considered deviant in Islamic law, or whether it instead contributes to the normalization of behaviors that contradict Islamic teachings. This analysis is significant given that Islam views marriage not merely as a social contract,

but as a sacred institution intended to establish a family grounded in *sakinah*, *mawaddah*, and *rahmah*.

The *fiqh* principles employed in this study to address the issue of lavender marriage are as follows. First, the principle of *al-umur bi maqāsidiha* (matters are judged by their objectives) (Helim, 2024) equires an assessment of the underlying intention behind a marriage contract. If the marriage is conducted solely to conceal deviant behavior without the genuine intention of establishing an Islamic family, its validity from a *sharī'ah* perspective becomes questionable. Second, the principle of *dar' al-mafāsid muqaddamun 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over attaining benefit) may serve as a parameter in evaluating whether lavender marriage brings more harm than benefit.

The phenomenon of lavender marriage presents both moral and legal dilemmas within Muslim societies. On the one hand, it is perceived as an adaptive strategy to navigate social stigma; on the other hand, it risks undermining the sanctity of marriage in Islam and may contribute to the normalization of behavior prohibited by *sharī'ah*. Hence, a deeper *fiqh*-based inquiry is needed to provide clear guidance for Muslims in responding to this phenomenon.

This study adopts a normative juridical approach, commonly employed in legal and ethical research, to analyze relevant norms and principles pertaining to socio-legal issues (Tahir et al., 2023), such as lavender marriage. It emphasizes the examination of legal sources and religious norms, particularly the aforementioned *fiqh* principles. The research relies on secondary data drawn from legal documents, scholarly articles, and relevant literature. In addition, a descriptive-analytical method is applied to construct arguments grounded in legal, ethical, and social perspectives related to lavender marriage. The critical dimension of the normative approach enables an evaluation of such practices in both moral and legal contexts, while also debating their broader implications for individuals and society. Accordingly, the normative juridical method not only helps to assess the legality and morality of lavender marriage within Islamic law but also provides insights into how religious norms may adapt to evolving social realities.

METHODS

The normative legal research method is a common approach used in legal and ethical studies to analyze various norms and principles related to social or legal issues (Tahir et al., 2023), such as the phenomenon of *lavender marriage*. This research emphasizes the examination of legal sources and religious norms while taking into account *fiqh* principles such as *al-umūr bi maqāsidihā* (all actions are judged by their intentions) and *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over attaining benefit).

This method primarily relies on secondary data obtained from legal documents, scholarly articles, and relevant literature. The researcher conducts a descriptive–analytical assessment of the data and constructs arguments based on legal, ethical, and social perspectives related to *lavender marriage*. The critical dimension embedded in the normative approach enables the researcher to evaluate such practices within moral and legal frameworks and to discuss their broader implications for individuals and society.

Therefore, the application of the normative legal research method in studying *lavender marriage* not only helps to understand the legality and morality of this practice within the framework of Islamic law but also provides insights into how religious norms can adapt to the evolving realities of contemporary society.

RESULT

Motives and Characteristics of Lavender Marriage

The literature reviewed in this study indicates that lavender marriage is a social phenomenon emerging from the interaction between individual identity and societal expectations. Unlike conventional marriages established to build a family based on emotional attachment and mutual commitment, lavender marriage is generally undertaken as a strategy to conceal non-heteronormative sexual orientation while simultaneously fulfilling social and cultural obligations. This phenomenon has become increasingly visible in societies where heterosexual marriage remains the dominant social norm and where unmarried adults frequently experience family pressure and social stigma.

Studies conducted in several countries demonstrate that lavender marriage is not an isolated phenomenon but has developed across different cultural settings. Research in China reports that social expectations regarding marriage encourage many sexual minority

individuals to enter heterosexual marriages despite the absence of emotional attraction. Fan et al. (2022) estimate that approximately 1.5 million cooperative or lavender marriages occur annually in China, particularly in regions where traditional family values remain dominant. Likewise, Ren, Howe, and Zhang (2018) found that many gay men and lesbians choose formal marriages to preserve family honour (*mianzi*) and avoid discrimination within their communities.

Evidence from Sub-Saharan Africa also demonstrates that lavender marriage frequently functions as a mechanism for concealing same-sex relationships. Fiorentino et al. (2025), through a systematic review and meta-analysis, found that many men who have sex with men maintain marriages with women while continuing same-sex relationships. Such practices expose female spouses to substantial psychological and health risks, including increased vulnerability to HIV infection due to undisclosed sexual behaviour.

In Indonesia, although no official statistics specifically record the prevalence of lavender marriage, available data indicate that public acceptance of LGBTQ+ identities remains relatively low. The Pew Research Center and several international surveys cited in previous studies show that approximately 87% of Indonesians consider homosexuality unacceptable or abnormal, reflecting the persistence of conservative social attitudes toward sexual diversity. Consequently, individuals with non-heteronormative sexual orientations often experience strong pressure from family and society to enter heterosexual marriages as evidence of conformity to prevailing cultural and religious norms.

The literature synthesized in this study identifies several dominant motivations underlying lavender marriage. First, marriage is frequently regarded as a means of avoiding social stigma and discrimination. Second, many individuals seek to satisfy parental expectations and preserve family honour, particularly within collectivist societies where marriage is considered an essential marker of adulthood. Third, some individuals perceive marriage as an effort to suppress or transform their sexual orientation through heterosexual relationships. Finally, lavender marriage is sometimes viewed as a pragmatic solution for maintaining employment, religious identity, and broader social acceptance. These findings consistently demonstrate that social pressure constitutes the primary driving force behind the decision to enter such marriages.

Formal Legal Status and Emerging Consequences of Lavender Marriage

The literature further indicates that lavender marriage generally satisfies the formal legal requirements governing marriage because it is performed between a man and a woman and complies with administrative procedures established under national marriage law. Consequently, from a purely formal perspective, the marriage contract may be recognized as legally valid. Nevertheless, previous studies consistently report that legal validity does not necessarily correspond with the realization of the substantive objectives of marriage.

Several scholars identify significant consequences arising from lavender marriage. Psychological distress represents one of the most frequently reported outcomes, particularly among spouses who are unaware of their partner's actual sexual orientation. Feelings of deception, emotional dissatisfaction, chronic marital conflict, and eventual divorce frequently appear in the literature. These consequences indicate that concealment within marriage may undermine interpersonal trust, emotional intimacy, and family stability.

Beyond psychological consequences, lavender marriage may also generate broader social implications. Families established primarily to satisfy external expectations often experience difficulties in fulfilling the emotional, reproductive, and educational functions generally associated with marriage. Some international studies further report that concealed same-sex relationships within marriage increase the risk of sexually transmitted infections for heterosexual spouses when sexual behaviour remains undisclosed. These findings demonstrate that the consequences of lavender marriage extend beyond individual couples and potentially affect family welfare and public health.

The review also reveals that contemporary scholarship remains divided regarding lavender marriage. Several sociological studies interpret the phenomenon as an adaptive strategy enabling individuals to negotiate conflict between personal identity and restrictive social norms. Conversely, legal and religious studies generally conclude that although such marriages may satisfy formal legal procedures, they raise substantial ethical concerns concerning honesty, transparency, and marital responsibility. This divergence illustrates that lavender marriage cannot be understood solely through legal or sociological perspectives but requires broader normative examination.

Overall, the findings of this literature review demonstrate three principal characteristics of lavender marriage. First, the practice is primarily motivated by external social pressures rather than intrinsic marital commitment. Second, although it fulfills formal

legal requirements, it frequently fails to realize the substantive purposes traditionally associated with marriage. Third, the available empirical evidence consistently indicates significant psychological, familial, and social consequences arising from the concealment of sexual orientation within marital relationships. These findings provide the empirical foundation for the subsequent discussion examining lavender marriage through the principles of *al-umūr bi maqāṣidihā* and *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ*.

DISSCUSION

Lavender Marriage and the Principle of *Al-Umūr bi Maqāṣidihā*

The findings reveal that the dominant motivations underlying lavender marriage are social conformity, avoidance of stigma, and compliance with family expectations rather than the genuine intention to establish a marital relationship founded upon mutual affection and lifelong commitment. These findings require further examination through the fiqh maxim *al-umūr bi maqāṣidihā* (matters are judged according to their objectives), which constitutes one of the most fundamental principles in Islamic jurisprudence. According to this maxim, the legal and moral value of an act is inseparable from the intention (*niyyah*) that motivates it. Consequently, the assessment of marriage in Islamic law cannot be limited to the fulfillment of formal legal requirements but must also consider whether its underlying purpose corresponds to the objectives prescribed by the Sharī'ah.

Within Islamic legal philosophy, marriage (*nikaḥ*) is regarded as a sacred covenant (*mīthāqan ghalīẓan*) designed to establish a family characterized by *sakinah* (tranquility), *mawaddah* (affection), and *raḥmah* (compassion), as affirmed in Q.S. Al-Rūm [30]:21. Marriage therefore embodies both legal and spiritual dimensions, requiring honesty, emotional commitment, and mutual responsibility between spouses. The present findings demonstrate that lavender marriage frequently departs from these objectives because the principal motivation is to conceal one's sexual orientation or to satisfy external social expectations rather than to build an authentic marital relationship. Although the marriage contract may satisfy procedural legal requirements, its substantive purpose diverges from the ethical foundation envisioned in Islamic family law.

This interpretation is consistent with previous studies emphasizing that lavender marriage cannot merely be evaluated from the perspective of administrative legality. Dewi et

al. (2025) argue that the practice contradicts the *maqāṣid al-nikāḥ* because it transforms marriage into an instrument for concealing personal identity. Likewise, Ritonga (2025) concludes that the legitimacy of marriage should be assessed not only through contractual validity but also through its conformity with the higher objectives of Islamic law. The present study extends these arguments by demonstrating that the principle of *al-umūr bi maqāṣidihā* provides a coherent normative framework for explaining why formal legality alone is insufficient to establish the religious legitimacy of lavender marriage.

The findings also contribute to the broader discourse on Islamic legal methodology by illustrating the distinction between legal form and legal substance. Modern legal systems often emphasize procedural validity, whereas Islamic jurisprudence integrates procedural compliance with ethical intention and social responsibility. Consequently, the legitimacy of marriage in Islam depends not only on the existence of a valid contract but also on whether the institution fulfills its divinely prescribed objectives. This distinction represents an important theoretical contribution because it clarifies that the assessment of contemporary family issues requires both juridical and ethical analysis rather than reliance upon formal legality alone.

Preventing Harm as the Primary Consideration: The Application of *Dar' al-Mafāsid Muqaddam 'Alā Jalb al-Maṣāliḥ*

The second major finding concerns the imbalance between the perceived benefits and the actual harms generated by lavender marriage. Although many individuals enter such marriages to avoid discrimination, preserve family reputation, or comply with cultural expectations, the evidence synthesized in this study indicates that these perceived benefits remain temporary and largely symbolic. In contrast, the harms extend beyond individual psychological suffering to affect marital stability, family integrity, and the rights of unsuspecting spouses.

These findings correspond closely with the fiqh maxim *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over obtaining benefit). This principle emphasizes that Islamic legal reasoning prioritizes the elimination of harm whenever the expected benefits are uncertain or outweighed by negative consequences. Within the context of lavender marriage, preserving social reputation cannot justify deception that potentially causes emotional trauma, marital conflict, and long-term psychological distress.

The consequences identified in previous empirical studies reinforce this conclusion. Research conducted in Sub-Saharan Africa demonstrates that concealed same-sex relationships within heterosexual marriages increase health risks for female spouses because sexual behaviour remains undisclosed. Likewise, sociological studies from China reveal that cooperative marriages frequently generate prolonged emotional dissatisfaction and unstable family relationships despite temporarily satisfying societal expectations. These findings indicate that the anticipated social benefits rarely resolve the underlying conflict but instead postpone and sometimes intensify future problems.

From the perspective of *maqāṣid al-shari'ah*, marriage functions to preserve religion (*ḥifẓ al-dīn*), lineage (*ḥifẓ al-nasl*), dignity (*ḥifẓ al-'irḍ*), and psychological well-being. Lavender marriage potentially compromises these objectives because relationships established through concealment are inconsistent with the Qur'anic principles of honesty (*ṣidq*), trust (*amānah*), and mutual compassion. Therefore, the legal maxim concerning the prevention of harm provides a stronger normative basis for evaluating lavender marriage than considerations based solely upon immediate social convenience.

Unlike previous legal studies that primarily conclude that lavender marriage is prohibited, the present research demonstrates *why* such prohibition emerges from the internal logic of Islamic legal reasoning. The application of *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* reveals that the decisive factor is not merely sexual orientation itself but the broader pattern of deception, harm, and injustice potentially experienced by all parties involved in the marriage.

Lavender Marriage Between Social Adaptation and the Objectives of Islamic Marriage

The findings further illustrate that lavender marriage reflects a complex interaction between individual agency and structural social pressure. In societies where heterosexual marriage remains the dominant cultural expectation, marriage frequently functions as a mechanism of social legitimacy rather than solely as a personal relationship. Individuals experiencing conflict between sexual identity and religious or cultural expectations often perceive lavender marriage as a practical strategy for negotiating these competing demands.

From a sociological perspective, such behaviour may be interpreted as a form of adaptation to dominant social norms. However, Islamic jurisprudence distinguishes between understanding the social causes of an action and legitimizing the action itself. Recognizing

that individuals experience significant social pressure does not automatically imply that every adaptive strategy becomes religiously acceptable. Instead, Islamic law requires every response to social challenges to remain consistent with the ethical objectives (*maqāṣid*) underlying legal norms.

This distinction represents the principal contribution of the present study. Previous discussions concerning lavender marriage have generally focused either on human rights, social stigma, or administrative legality. In contrast, this study integrates those social realities within the analytical framework of fiqh maxims, thereby demonstrating that Islamic legal evaluation is neither exclusively textual nor exclusively sociological. Rather, it combines normative principles with consideration of actual social consequences.

Accordingly, lavender marriage should be understood as a manifestation of contemporary social pressures rather than as a legitimate solution to those pressures. Addressing the phenomenon therefore requires approaches extending beyond legal prohibition alone. Religious education, psychological counselling, family communication, and community support constitute important preventive measures to reduce social stigma while simultaneously preserving the ethical integrity of marriage in Islam. Such multidimensional responses are more consistent with the objectives of Sharī'ah, which seek not merely to regulate human behaviour but to promote justice, compassion, honesty, and human welfare within the institution of marriage.

CONCLUSION

This study concludes that lavender marriage is primarily a social response to cultural expectations, family pressure, and persistent stigma toward non-heteronormative sexual orientations. Although such marriages may satisfy the formal administrative requirements of marriage under positive law, the findings demonstrate that they do not fulfill the substantive objectives (*maqāṣid al-nikāḥ*) emphasized in Islamic law, namely the establishment of a marital relationship founded upon sincerity, mutual affection, tranquility (*sakinah*), compassion (*raḥmah*), and shared responsibility.

The application of the fiqh maxims *al-umūr bi maqāṣidihā* and *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* provides a comprehensive normative framework for evaluating this phenomenon. From the perspective of *al-umūr bi maqāṣidihā*, the legitimacy of marriage

cannot be separated from the intention underlying the marital contract. A marriage undertaken primarily to conceal sexual orientation or to avoid social stigma departs from the essential objectives of Islamic marriage. Furthermore, the principle of *dar' al-mafāsid muqaddam 'alā jalb al-maṣāliḥ* indicates that the psychological, familial, and social harms associated with lavender marriage outweigh its perceived benefits, such as preserving family reputation or obtaining social acceptance.

This study contributes to contemporary Islamic family law by demonstrating that the assessment of lavender marriage should not rely solely on formal legal validity but must also consider the ethical objectives and social consequences of marriage as prescribed by the Sharī'ah. Accordingly, lavender marriage cannot be regarded as a sharʿī solution to social pressure because it compromises the values of honesty, trust, and justice that constitute the foundation of an Islamic family. Future studies are encouraged to complement this normative analysis with empirical research involving religious scholars, family counselors, and individuals affected by lavender marriage in order to develop more comprehensive legal and social responses to this emerging phenomenon.

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