



FOMO's Impact on The Legal Sociology of Article 16, PMA No. 30/2024 in Banda Aceh

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Abstract: This study aims to analyze the phenomenon of FOMO (Fear of Missing Out) that affects the sociological aspects of law among the community regarding the implementation of Article 16 paragraph 1 of Minister of Religious Affairs Regulation No. 30 of 2024 in the selection of akad nikah venues in Banda Aceh City. It also examines the relationship between this factor and the low interest in choosing the Office of Religious Affairs (Kantor Urusan Agama) as the akad nikah venue, and compares it with venue choices not influenced by FOMO by observing the community's low preference for the Office of Religious Affairs as the ceremony location. This research uses a descriptive qualitative approach with data collected through interviews and observations in three districts with the highest marriage registration numbers: Baiturrahman, Kuta Alam, and Lueng Bata. Respondents include brides and grooms, family members, and penghulus. The results show that the community is well informed about holding the akad nikah at the Office of Religious Affairs under Article 16 paragraph 1 of Minister of Religious Affairs Regulation No. 30 of 2024; however, the majority prefer to hold the akad nikah at three large mosques in Banda Aceh. The FOMO phenomenon has influenced the community's cognitive patterns in choosing akad nikah venues, causing the beauty and luxury of the chosen locations to be prioritized. Differences in venue selection influenced by FOMO can be observed from cognitive considerations.

Keywords: FOMO, Implementation, Obstacles, Regulation



By Authors

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Introduction

The FOMO phenomenon has become a prevalent mindset problem in society today. This is evident in some lifestyles that prioritize appearances for fear of being considered outdated or old-fashioned (Chyquitita, 2024). The phenomenon also occurs in Banda Aceh regarding the choice of akad nikah venues, where selections are made based on style rather than prioritizing solemnity and the validity of the marriage contract. This can be seen in the frequent holding of akad nikah ceremonies at certain popular mosques with attractive architecture in Banda Aceh. These mosques are sometimes chosen even by couples from outside the subdistrict to hold their akad nikah there.

The implementation of marriage contracts in mosques was initially a common practice among the people of Banda Aceh City, who viewed the marriage contract as an act of worship. They believed that conducting it in the mosque, considered a sacred place of worship by every Muslim, would bring greater solemnity and reverence. Over time, however, there has been a shift in priorities. What was originally intended to achieve solemnity and reverence as an act of worship has gradually transformed into a focus on aesthetics and luxury. The marriage contract is no longer seen primarily as an act of worship but rather as an occasion worthy of being showcased, serving as a marker of one's new social status and as a display of the event's opulence through sharing the moment on social media.

Yet, according to the Minister of Religious Affairs Regulation Number 30 of 2024, specifically in Article 16, it is stated that the marriage contract can be conducted at the Office of Religious Affairs during working days and hours, with the advantage of being free of charge if the marriage registration is performed there (Nayoan sandi, 2025). The article also stipulates that marriage contracts conducted outside the Office of Religious Affairs are required to pay a marriage registration fee of six hundred thousand rupiah, as regulated by Government Regulation Number 48 of 2014 (Ajeng Prawartiningrum et al., 2025).

The existence of Article 16 is intended to provide convenience and flexibility for the public in conducting marriage contracts at the Office of Religious Affairs free of charge. However, due to the FOMO (Fear of Missing Out) phenomenon occurring within the social environment, the implementation of this regulation has become hindered, leading people to prefer conducting marriage contracts outside the Office of Religious Affairs. This FOMO effect has also impacted the execution of marriage contracts, which are now predominantly held at three popular mosques in the Banda Aceh area: the Baiturrahman Grand Mosque in Baiturrahman District, the Geuchik Leumik Mosque in Lhueng Bata District, and the Al-Makmur Grand Mosque

This situation certainly presents a disparity, as marriage contracts conducted at the Office of Religious Affairs—which should ideally be the preferred choice due to its efficiency and cost-effectiveness—have become less attractive to the public, particularly to prospective brides and grooms. This is due to the existence of standards in selecting the venue for the marriage contract, influenced by FOMO, which drives couples to hold the ceremony in aesthetically pleasing and seemingly luxurious locations. As a result, couples are required to incur higher costs for marriage registration and venue preparation. In fact, the most essential aspect of a marriage contract is the fulfillment of the pillars of marriage, which include the presence of a bride and groom who are not close relatives (non-mahram), a marriage guardian (wali), two witnesses, and the offer and acceptance (ijab kabul). As long as these pillars are fulfilled, the marriage contract is considered valid under Islamic law (Anton et al., 2025). Furthermore, the venue of the marriage contract is not restricted in Islam, meaning that anyone may conduct the marriage contract at any desired location, provided that the place is suitable for such a ceremony (Norcahyono, 2021).

Based on data obtained from three Offices of Religious Affairs with the highest marriage registration rates in Banda Aceh City, it is stated that marriage contracts conducted within the Offices of Religious Affairs are very rare and inconsistent, with only one to five couples performing their marriage contracts there. This stands in stark contrast to the schedule of marriage contracts held at mosques, which tend to take place every day, even on holidays.

This study aims to determine the extent to which FOMO influences public legal behavior regarding Article 16 of the Minister of Religious Affairs Regulation Number 30 of 2024 in choosing the venue for marriage contracts, by examining the actual behavioral responses to the enactment of said article within the social environment. This is done by explaining individual and group compliance with the law in relation to the effectiveness of its implementation. Furthermore, this study compares couples who conduct marriage contracts at the Office of Religious Affairs who are not influenced by FOMO with those who choose venues outside the office. The comparison is based on motivations, cost considerations, the role of family, and social media. Thus, this research does not merely describe the FOMO phenomenon, but also identifies the factors that distinguish these two groups .

There is previous research by Anis Nurhasanah which reveals that the emergence of the FOMO phenomenon in urban communities is caused by social media use, social pressure in urban areas, and low self-control, which impacts increased stress, disrupted social relationships, and decreased productivity (Nurhasanah, 2024). There is also previous research by Rizky Khairunnisa and Melian Elsa Putri discussing the FOMO phenomenon that influences young people

to make purchases for the purpose of social comparison and intense exposure to digital trends (Khairunnisa et al., 2026).

Previous studies have primarily focused on analyzing the influence of FOMO on society in general, which differs from this study that examines how FOMO can affect people's choice of venue for the marriage contract (akad nikah) without considering the importance of solemnity and the advantages associated with the choice of venue. Furthermore, few previous studies have specifically focused on brides to be and their families as research subjects in this context. In fact, choosing a marriage contract venue without being influenced by FOMO behavior would make it easier for them to prepare for the wedding.

Methods

This study was conducted in Banda Aceh City, involving three District Office of Religious Affairs (Kantor Urusan Agama) with the highest number of marriage registration records in Banda Aceh City, namely Baiturrahman District, Kuta Alam District, and Lueng Bata District. Data collection was carried out at the Office of Religious Affairs in these three districts, so that the data obtained corresponds to the marriage contract (akad nikah) ceremonies held in each respective district.

This study adopts a qualitative approach, a method designed to understand the phenomena experienced by the research subjects by producing descriptive data, whether in written explanations or observable events. The purpose of this approach is to emphasize its naturalistic, inductive, and holistic characteristics, with the researcher acting as the main instrument for uncovering contextual meaning. Accordingly, this qualitative approach allows for a detailed description of the phenomena under investigation and the research focus based on factual data (Kusumastuti, 2019).

The type of research used in this study is field research. This is research that utilizes information collected from participants, referred to as informants, with data collection instruments in the form of non-participant observation and interviews. Thus, the information obtained can provide an account of the natural conditions that occur and is analyzed regarding the informants' views in choosing the venue for the marriage contract (akad nikah) and the influence of FOMO in deciding the choice of venue. The data obtained from this study is divided into two types: primary data and secondary data. Primary data is data obtained directly from the research object. In this study, primary data consists of reports obtained from the records of marriage registration and contract ceremonies at the Office of Religious Affairs in three districts in Banda Aceh, namely the Baiturrahman Office of Religious Affairs, the Kuta Alam Office of Religious Affairs, and the Lueng Bata Office of Religious Affairs. This data is also supported by interviews conducted with the heads of the Offices of

Religious Affairs and with eleven brides or grooms who registered their marriage contracts at these three offices. Meanwhile, secondary data is material that provides explanations for the primary data. The secondary data in this study is sourced from books related to the issues under investigation, as well as journals or scholarly works relevant to this research.

The theory used in this study is Social Cognitive Theory developed by Albert Bandura. This theory emphasizes the dynamic interaction between personal factors, behavior, and the environment in shaping human actions. It is based on the concept of reciprocal determinism, or triadic reciprocal causation, in which personal factors, behavior, and the social environment continuously influence one another. In this study, these three elements are analyzed to provide a socio-legal perspective on the constraints in the implementation of Article 16 of the Minister of Religious Affairs Regulation Number 30 of 2024 (Yanuardianto, 2019).

The data collection techniques used in this study are interviews and observation. The interviews in this research are semi-structured, conducted between the researcher as the interviewer and the respondents to collect primary data directly related to the study topic. In this study, interviews were conducted with the heads of the Offices of Religious Affairs in three districts in Banda Aceh City, namely Kuta Alam District, Baiturrahman District, and Lueng Bata District, as well as with eleven brides or grooms who registered their marriage contracts in these three districts. Among them, six couples held their marriage contract ceremonies at a mosque, three couples at the Office of Religious Affairs, and two couples at home. These interviews also involved family members of the brides or grooms, including both parents and siblings.

Observation in qualitative research is a data collection method that involves direct, systematic, and in-depth observation of phenomena, behaviors, or interactions of subjects in their natural settings. This method positions the researcher as the primary instrument who sees, hears, and records descriptive data without intervention, in order to capture reality as it is. Unlike interviews, which rely on verbal reports, observation produces authentic data derived from the social or cultural context. In this study, observations were conducted at three Offices of Religious Affairs with the highest number of marriage registrations in Banda Aceh, namely in Baiturrahman District, Lueng Bata District, and Kuta Alam District

Result and Discussion

Factors in Choosing the Venue for the Marriage Contract Ceremony

After conducting observations at three Office of Religious Affairs (KUA) in Banda Aceh with the highest numbers of marriage registrations, it was found that in each of these districts, there is a mosque that is highly sought after or most frequently used as the venue for the marriage contract ceremony by prospective

brides and grooms in and around Banda Aceh. For Baiturrahman District, it is the Baiturrahman Grand Mosque; for Lhueng Bata District, it is the Geuchik Leumik Mosque; and for Kuta Alam District, it is the Al-Makmur Grand Mosque. According to data provided by the head of the Office of Religious Affairs in each district, on average, about 60 percent of the marriage contract ceremonies held at these mosques are for Banda Aceh residents from outside the district, who submit a letter of recommendation from the Office of Religious Affairs in the district where the prospective brides and grooms reside.

After conducting interviews with eleven couples who held their marriage ceremonies around Banda Aceh, they expressed that their reasons for choosing the venue varied according to each couple's preferences as well as the characteristics of the chosen location. However, many of the reasons for selecting the venue showed notable similarities between one couple and another. The differences in the reasons for choosing the venue were distinguished based on whether the ceremony was held in a mosque or at the Office of Religious Affairs (KUA). In this study, interviews were conducted specifically with couples who held their marriage ceremonies in three particular mosques: the Baiturrahman Grand Mosque, the Geuchik Leumik Mosque, and the Al-Makmur Grand Mosque.

The first venue for marriage ceremonies is the mosque. The reason for choosing a mosque as the venue is its comfortable and serene atmosphere, supported by the luxurious beauty of its interior. Drawing inspiration from various references on social media, couples prepare themes for how they envision their marriage ceremony. Since the marriage ceremony is considered a special moment for everyone, it is usually documented through photographs or videos to be remembered. Therefore, selecting a beautiful mosque enhances the aesthetics of the documentation, making it suitable for display at home or more appealing to share on social media as a way of announcing the couple's new marital status. This choice is further supported by the elegance of the three most favored mosques, which feature luxurious interiors and beautiful architecture, creating an overall impression of sophistication.

Couples who held their marriage ceremonies in mosques considered the calm and beautiful atmosphere of the mosque as something they had planned in advance. They had also prepared the necessary expenses and arrangements well ahead of time to ensure that the ceremony would run smoothly as expected. Two out of six couples stated that, in fact, the choice of venue for their marriage ceremony could have been anywhere and was not necessarily tied to a mosque or a particular beautiful location. However, due to family encouragement and the standards set by their relatives in choosing the venue, they were compelled to select the place determined by their families—namely, a grand and beautiful mosque. They felt there

was no harm in doing so, as the most important thing was that the ceremony could proceed smoothly and be attended by their extended family, by choosing one of the three mosques mentioned.

The second venue for marriage ceremonies is the Office of Religious Affairs (KUA), in accordance with Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024. The reason for choosing the KUA as the venue is that it is more economical and efficient, since the couple only needs to prepare personal necessities such as wedding attire, the bride's makeup, and light refreshments for guests attending the ceremony. These preparations are optional and not mandated by the KUA, allowing the couple to decide what arrangements they wish to make. The venue provided at the KUA is standardized, but couples may add simple decorations according to their preferences. Most importantly, marriage ceremonies conducted at the KUA are free of charge, based on Government Regulation No. 59 of 2018.

According to informants who held their marriage ceremonies at the Office of Religious Affairs (KUA), the decision was considered highly beneficial because it reduced expenses related to marriage registration, venue rental, and other incidental costs. The informants explained that the funds originally allocated for the marriage ceremony and reception were instead used for a honeymoon or to start a small business. This decision was supported by both families, who gave the couple the freedom to allocate their financial resources according to their priorities rather than spending them on a lavish ceremony. In addition, conducting the marriage ceremony at the KUA was viewed as more practical, as couples could reserve the venue when registering their intention to marry, making the entire process simpler and more cost efficient. Based on these findings, it can be concluded that holding the marriage ceremony at the KUA fulfills the objective of Article 16 by providing administrative convenience and free marriage registration services for couples.

Based on the results of the interviews, it was revealed that the choice of venue for the marriage ceremony also involved family deliberation, which considered the approval of the couple themselves. From these discussions, the first factor taken into account was the concept of the venue, particularly its beauty and tranquil atmosphere. This was seen as important for creating a luxurious ambiance and supporting the solemnity of the ceremony. The second factor was the venue's capacity, ensuring it could accommodate at least the couple's family, relatives, and close friends attending the ceremony. The third factor was the cost associated with holding the ceremony at the venue, including rental fees, light refreshments for guests, as well as the bride and groom's attire and makeup. Based on these findings, the reason for choosing a mosque as the venue was largely due to its concept and

aesthetic appeal, with the belief that since the marriage ceremony is a once-in-a-lifetime event, the moment should be well-documented and cherished for life.

The mosques chosen and favored by prospective couples in the three districts are those with exceptionally high architectural beauty compared to other mosques around Banda Aceh. In addition to the impressive building design, couples also pay attention to the interior of these mosques, which is considered to have a luxurious design. Interior refers to the inside of the building or the arrangement of furniture within the space. In this context, couples believe that the beauty of the interior enhances the quality of photographs taken to capture the moment, making them suitable for sharing on social media.

The mosques chosen by couples in the three districts are considered to have far greater architectural beauty compared to other mosques around Banda Aceh. In addition to the impressive building design, prospective couples also pay close attention to the interior, which is regarded as luxurious. Interior refers to the inner part of a building or the arrangement of furniture within a room. In this case, couples believe that the beauty of the interior enhances the documentation of the ceremony, making photographs more aesthetically pleasing and suitable for sharing on social media. The attractiveness of these mosques has also led many couples residing outside Banda Aceh to request recommendation letters from their local Office of Religious Affairs in order to register their marriage at the district offices associated with these beautiful mosques. Based on observations, this most frequently occurs at the Office of Religious Affairs in Baiturrahman District, which receives many marriage registrations from couples outside the district who wish to hold their ceremony at the Baiturrahman Grand Mosque. Similar cases are also found at the Office of Religious Affairs in Lueng Bata, with couples registering to marry at the Geuchik Leumik Mosque, and at the Office of Religious Affairs in Kuta Alam, which records the highest number of registrations for ceremonies at the Al-Makmur Grand Mosque.

In addition to the beauty of the mosque's interior, couples also considered the comfort of family members and guests attending the marriage ceremony when choosing the venue. For this reason, they prioritized places that were cool and spacious enough to accommodate the invited guests. Comfort was also measured by the strategic location of the mosque, making it easily accessible for those attending the ceremony. Another aspect of comfort considered by the couples was the time allocated by the mosque committee, which was generally around one hour for each ceremony. This allowed the marriage process to be conducted calmly and gave both the couple and guests sufficient time to take photographs or videos to capture the moment. This fact was further supported by interviews with couples who had held their marriage ceremonies at the Al-Makmur Grand Mosque in Kuta Alam District, Banda Aceh.

The interview results also revealed a cultural influence in the choice of marriage ceremony venues. The interiors of these mosques feature designs and furnishings that reflect Acehese culture, such as mosque patterns and wall ornaments with traditional Acehese motifs like vines and rope twists on jade-green panels in the mihrab (the place where the imam stands, also serving as the qibla indicator). The ceilings are decorated with Acehese motifs in natural local colors such as green, yellow, and brick red, while the lower dome structure imitates the traditional tiered Acehese roof. In addition, the wooden pulpit is carved with calligraphy and floral motifs, representing local art. Couples expressed that their choice of mosque was influenced by Acehese cultural elements, which are deeply shaped by Islamic law. Since the 13th century, Islamic teachings have influenced Acehese culture and traditions through maritime trade, forming its identity as the –Veranda of Mecca|| by integrating Islamic law into local customs (Fitri & Mawaddah, 2025). Based on these findings, it can be concluded that one of the motivations for choosing the venue for marriage ceremonies among the people of Banda Aceh is not only influenced by external factors such as social media (Ali, 2020), but also by cultural values.

The couples also explained that when registering their marriage at the Office of Religious Affairs (KUA), the marriage registrars, such as penghulu (religious officials) and counselors—provided a brief orientation regarding the differences between holding the ceremony inside the KUA and outside. The advantage of holding the ceremony at the KUA is the exemption from marriage registration fees and venue costs. They were also informed that if they chose to hold the ceremony outside the KUA, such as in a mosque, they would need to pay the marriage registration fee directly to the Ministry of Finance using a barcode provided during the marriage counseling session, as well as contribute a donation (infak) to the mosque where the ceremony would be held. However, most couples preferred to hold their marriage ceremonies outside, specifically in mosques, because they did not mind the additional costs and had already prepared the necessary funds beforehand. The couples also stated that financial matters had been arranged prior to deciding to hold the wedding ceremony.

Couples who chose to hold their marriage ceremonies outside the Office of Religious Affairs (KUA) expressed that they refused to conduct the ceremony at the KUA because they believed that marriage is a once-in-a-lifetime event. On such a special day, they wanted their ceremony to be remembered beautifully as one of the most important moments in their lives. One couple who held their marriage ceremony at the largest mosque in Banda Aceh, the Baiturrahman Grand Mosque, stated that their choice was motivated by the desire to create a lasting memory in that mosque as one of the most beautiful moments of their life. This reflects the

definition of marriage as an eternal union, in accordance with Law No. 1 of 1974 (Anam, 2019).

The legal rulings regarding marriage ceremonies held in mosques are divided into two perspectives among scholars. Some scholars consider it permissible (mubah), provided that proper etiquette and order are maintained during the ceremony. Others view it as recommended (sunnah). The reasoning behind these rulings is that, for many couples, the marriage ceremony is a sacred event requiring solemnity, and holding it in a mosque provides tranquility and reverence, as the ceremony itself is regarded as an act of worship. However, scholars emphasize that choosing a mosque as the venue does not affect the validity of the marriage contract, meaning couples are free to select other locations. In addition, scholars highlight that conducting marriage ceremonies in mosques contributes to the prosperity of the mosque and enhances its social function within the community (Mahfuz et al., 2025).

The influence of FOMO in the challenges of implementing Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024.

FOMO is an acronym in English for –fear of missing out,|| which refers to the feeling of anxiety about being left behind or missing out on something. FOMO arises in a person's mind as a form of worry about activities carried out by others and the desire to do the same. If this desire is not fulfilled, it can lead to a sense of being left behind from an important experience or moment (Cahyadi, 2023).

In general, FOMO has the purpose of gaining recognition for something. By following trends influenced by FOMO, individuals feel acknowledged and accepted within the social circles they desire. As a result, those affected by FOMO gain more confidence by sharing activities related to FOMO on social media (Khairunnisa et al., 2026). FOMO also influences decisions regarding the choice of marriage ceremony venues, with the aim of creating the impression that the ceremony is conducted in line with current trends and by individuals of high social status.

This phenomenon is also influenced by social media content that shares moments of couples holding their marriage ceremonies in beautiful venues, making the event appear aesthetic and luxurious (Revina Yulia Sari, 2024). In fact, the practice of holding marriage ceremonies in mosques has long been a tradition among the people of Banda Aceh. One of the reasons mosques are chosen is the religious influence, as the community honors mosques and regards them as sacred places. The choice of mosques as venues also serves the purpose of maximizing the public announcement of the marriage ceremony, ensuring that the surrounding community is aware of the event and thereby preventing slander against the newlyweds.

Mosques are often used as centers of community activities, including marriage ceremonies, which are considered acts of worship that are more solemn

when conducted in a mosque. The choice of mosque is not focused on a specific one, as the priority is the sense of devotion in performing the marriage ceremony as worship (Yuliza, 2020). In the past, marriage ceremonies were not tied to particular mosques with distinctive beauty, unlike today, where couples tend to choose certain mosques with remarkable aesthetics. This shift has hindered the original purpose of encouraging marriage ceremonies in mosques, which was to prosper mosques evenly. Instead, society now tends to select already prosperous mosques with luxurious and beautiful architecture, leaving standard-designed mosques less favored.

Over time, with the emergence of various social media applications and the development of smartphones, it has become easier for people to instantly share moments and experiences with others without time limitations. These moments also include couples holding their marriage ceremonies. Most of them do this with the intention of informing relatives and friends who could not attend, as well as announcing their new status as married (Bano, 2025). However, this practice has gradually shifted due to the influence of social media. What initially aimed to broadcast the wedding moment has increasingly become a means of showcasing and seeking validation, in order to gain recognition of a certain social status.

This change in purpose has created high standards in society when choosing a venue for marriage ceremonies. What was once simply held in any mosque that provided tranquility to support the sacredness of the marriage ceremony has now shifted toward prioritizing luxurious mosques, in order to enhance aesthetics for posting on social media. As a result, marriage ceremonies are now concentrated in certain mosques around Banda Aceh that feature aesthetic and luxurious designs, and these mosques are used almost daily for marriage ceremonies. Meanwhile, mosques with more standard architectural designs have become less favored, as society tends to prioritize beauty over the solemnity and sacredness of the marriage ceremony.

This phenomenon is also driven by promotional campaigns related to wedding preparations, such as bridal makeup services, photography services, and wedding attire rentals. These promotions often showcase marriage ceremonies set against luxurious and beautiful venues, aiming to create the impression that holding a wedding in such places is stylish and trendy. The purpose of these promotions is to influence consumer behavior and attract new clients by capitalizing on current trends (Irawati & Andi, 2022).

These promotions have also created the perception in society that marriage ceremonies must be held in beautiful and special venues, giving the impression of luxury, since marriage is considered a once-in-a-lifetime event. As a result, many

people believe it would be unfortunate if such an important moment were conducted in a simple manner, and therefore see no harm in making it lavish and expensive.

This impact can also be seen in the declining interest in holding marriage ceremonies at the Office of Religious Affairs (KUA). The low interest is caused by FOMO, which creates anxiety in people's minds, making them perceive marriage ceremonies at the KUA as outdated or lacking luxury. To ease the anxiety caused by FOMO, many prefer to spend more money to hold their marriage ceremonies in more luxurious and beautiful venues, believing that this will make others view them as having higher social status. In fact, the purpose of holding marriage ceremonies at the KUA, as stated in Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024, is to provide convenience for the public by allowing the KUA to serve as the venue free of charge, including exemption from venue rental fees and marriage registration fees (Nayoan sandi, 2025).

FOMO in choosing marriage ceremony venues has led society to set standards that do not align with their financial capabilities. This has a negative impact on couples who do not yet have stable jobs or who still rely on their parents' funds. Following FOMO-driven standards in venue selection requires considerable expenses, especially when the costs exceed the couples' income. Such practices fall into the category of extravagance, since the purpose of marriage is to build an independent family between husband and wife. One of the indicators of an independent household is financial self-sufficiency. In fact, holding the marriage ceremony at the Office of Religious Affairs (KUA) frees couples from two expenses: the marriage registration fee and the donation or rental fee for the venue. This is precisely the objective of Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024 (Nayoan sandi, 2025).

Spending excessive amounts of money solely for the venue of a marriage ceremony is unnecessary, because the most important aspect of marriage is the validity of the contract itself, as stipulated in Article 6(4) and Article 10(2) of the Minister of Religious Affairs Regulation No. 30 of 2024. What truly matters is how the household can endure and remain happy. Therefore, it is better for couples to begin with the awareness of distinguishing between prestige and genuine needs. However, this awareness is often ignored due to the influence of FOMO, which unconsciously drives people to believe that it is better to spend more money to follow trends rather than save money but not conform to prevailing trends. This anxiety is a direct consequence of the FOMO phenomenon affecting society.

The influence of FOMO plays a very strong role in society regarding the choice of marriage ceremony venues, which has become an obstacle in implementing Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024. This can be explained through Social Cognitive Theory (SCT), developed by

Albert Bandura, which examines how behavior is formed through the dynamic interaction of three factors: environmental factors, personal/individual factors, and behavioral factors, using the concept of reciprocal determinism. Based on this theory, FOMO in the selection of marriage ceremony venues affects the people of Banda Aceh through these three interconnected factors.

The first factor is the environmental factor. The environment in which the FOMO phenomenon occurs in Banda Aceh is characterized by urban settings with access to technology, high internet connectivity, and widespread use of digital devices. These conditions accelerate interaction and influence from others' activities, often triggering FOMO (Nurhasanah, 2024). Banda Aceh, as a city with a fast-paced rhythm of life, demands that people be agile in responding to changes and continuously follow developments. In urban life, this is considered essential, as adjustments often occur in fields such as work, education, and social life, including in Banda Aceh. This makes people more alert to new trends, as they do not want to be seen as left behind or excluded from social circles. The widespread sharing of marriage ceremonies held in mosques has made the community more familiar with mosque-based ceremonies. Conversely, marriage ceremonies at the Office of Religious Affairs (KUA), which are rarely showcased, are perceived by some as unusual. This perception contributes to the challenges in implementing Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024. The second factor is the individual or personality factor. Individuals affected by FOMO are often those who struggle with self-control, lack confidence, feel anxious about others' judgments, frequently compare themselves with others, and have a strong need to be accepted within a social group (Tuarissa, 2026). This makes them more vulnerable to anxiety about being left behind, which influences their mindset and considerations in choosing marriage ceremony venues. For example, holding the ceremony at the Office of Religious Affairs (KUA), as stipulated in Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024, should be more advantageous, yet is often overlooked. To relieve this anxiety, individuals seek references on social media to ensure their decisions align with current trends. In the FOMO phenomenon of venue selection in Banda Aceh, sentimental personalities are easily influenced, especially by promotional content on social media showcasing the advantages of holding ceremonies in beautiful venues outside the KUA. This leads to the perception that marriage ceremonies must be held in mosques to appear luxurious and more suitable for posting on social media. In reality, every couple has the right to choose their venue without being swayed by others' opinions. However, to ease anxiety about social judgment, venues are often chosen based on trends, with the belief that this will bring praise and elevate their perceived social status.

The third factor in the framework of Social Cognitive Theory is community behavior, which emerges as a response to experiences or perceptions of the FOMO

phenomenon. In this context, FOMO-driven behavior in society is not only a direct result of external stimuli but is also shaped by cognitive processes influenced by beliefs, perceived benefits, and expected outcomes. FOMO plays an important role as a strong motivator, pushing individuals to take certain actions to avoid feelings of being left behind or missing social opportunities. Its influence on community behavior tends to increase when evaluative cognitive processes are weak or not consciously carried out. In other words, when individuals act without considering the benefits or potential negative impacts, they are more vulnerable to acting based solely on emotional impulses or social pressure. This condition can trigger risky, consumptive, or irrational decision-making patterns. It can be concluded that FOMO-driven behavior can be more easily prevented if society demonstrates evaluative behavior in assessing social actions. In the case of marriage ceremonies, the perception that holding them at the Office of Religious Affairs (KUA) is unusual, while preferring certain mosques with grandeur and beauty, has become one of the obstacles in implementing Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024.

Based on interview results, viewed through the lens of Social Cognitive Theory, differences in criteria for choosing marriage ceremony venues can be observed. Informants who held their ceremonies in mosques stated that their choice was based on the comfort of the venue and the luxurious interior design. The combination of these two factors made the mosque appear beautiful and thus considered the right choice for the marriage ceremony. The selected mosques were those with a high frequency of marriage ceremonies conducted daily in Banda Aceh, making them frequently showcased on social media. Based on these reasons, respondents argued that since marriage is a once-in-a-lifetime event, it is better to hold it in a beautiful and luxurious venue.

Based on the analysis of sociological legal phenomena using Social Cognitive Theory, it becomes evident that FOMO unconsciously manifests within society in the implementation of Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024. This is seen in the choice of marriage ceremony venues driven by social media trends and the fear of being left behind, as individuals feel they cannot share the same moments as others who post their ceremonies online. FOMO affects not only the couples themselves but also their families. This aligns with statements from informants who admitted feeling pressured to hold ceremonies in beautiful mosques, becoming favorite couples in Banda Aceh, even though the couples themselves did not consider such choices necessary. Such behavior demonstrates the expanding influence of FOMO, which shapes the cognitive mindset of society. Consequently, marriage ceremonies held at the Office of Religious Affairs (KUA), as stipulated in Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024, are perceived as outdated. Many feel it would be a loss not to hold the ceremony in

trendy venues, such as the three mosques most frequently chosen by the people of Banda Aceh.

The influence of FOMO in choosing marriage ceremony venues has the potential to create high standards in society. This particularly impacts communities with lower incomes, as they feel pressured to meet unnecessary standards out of fear of negative comments regarding ceremonies held according to their financial capacity. As a result, in order to meet these standards, some may be forced to sell valuable assets or even go into debt to cover the costs of holding a marriage ceremony that aligns with FOMO-driven expectations (Mubarak, 2025).

Conclusion and Suggestion

FOMO plays a very strong role in influencing society in relation to Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024, particularly in the choice of marriage ceremony venues, as it spreads through social media. This phenomenon can be seen in the preference for mosques renowned for their beauty, which have become the favored choice of couples and families for holding marriage ceremonies. This has led to a shift in the criteria for selecting venues: what was once focused on solemnity and sacredness has now moved toward luxurious and aesthetically pleasing places that follow social trends.

The influence of FOMO in choosing marriage ceremony venues plays a significant role in society, particularly in relation to the implementation of Article 16 of the Minister of Religious Affairs Regulation No. 30 of 2024, as it is reinforced through social media. This phenomenon is reflected in the preference for well known and aesthetically appealing mosques, which have become the primary choice of couples and their families for conducting marriage ceremonies. Consequently, the criteria for selecting venues have shifted from emphasizing solemnity and sacredness to prioritizing luxury and visual appeal in line with prevailing social trends. This shift has affected the effectiveness of Article 16, which was intended to provide convenience for the public by allowing marriage ceremonies at the Office of Religious Affairs (KUA) free of charge, including exemptions from registration and venue rental fees. Instead, marriage ceremonies have become concentrated in three prominent mosques in Banda Aceh, namely Masjid Raya Baiturrahman, Masjid Agung Al Makmur, and Masjid Geuchik Leumik, reflecting FOMO driven cognitive patterns within society.

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