

## Impact and Influence of Early Marriage Cultural Traditions

**Yesi Arikarani, Yonas Mahaersal**

Sekolah Tinggi Agama Islam Bumi Silampari, Lubuklinggau, Indonesia

[yesiarikarani@gmail.com](mailto:yesiarikarani@gmail.com), [mahersal@gmail.com](mailto:mahersal@gmail.com)

---

### Abstract

---

#### Article History

*Received* :29-02-2024

*Revised* :10-03-2024

*Accepted* :17-03-2024

---

#### Keywords:

*Early Marriage, Impact and Influence*

*The focus of this research is the rampant phenomenon of early marriage, which causes cultural shifts. The cultural tadisi of society has a tendency to marry at an early age to cause impact and influence. The research approach used is qualitative, with in-depth interview data collection techniques, observation, and documentation. The results showed that early marriage in Mardiharjo village has many effects on biological and psychological human resources, education, reproductive health, the economy, divorce, social media, religion, and the economy. Early marriage has a negative effect on families because they are not mentally prepared and do not have independence. Deviant behavior such as free sex and pregnancy outside marriage is caused by environmental factors and dating trends. Underage marriages are permitted by the local government's religious administration office on condition that they go through a religious court decision.*

---

### Introduction

Marriage is a unity in the form of a bond of inner birth momentum between one woman and one man where a bond or sacred promise has the aim of leading to the realm of happiness, harmony, and eternity based on the provisions of God Almighty who has established it. addition to uniting two different people in a sacred vow bond, marriage automatically changes the status of both, changing the character and character of someone who meets each other into a situation in the family that will establish domestic harmony. Marriage cannot be underestimated because a second human marriage involves God in carrying it out and there is a guardian during ijab Kabul as a witness to the marriage to find out whether or not the marriage is being held by the bride and groom who are led by the penghulu.

In Law No. 1 of 1974, article 7 paragraph (1) states that marriage is permitted if the man has reached the age of 19 years and the woman has reached the age of 16 years. the essence of marriage is a sacred moment that forms and unites two people who will take on the task of starting a new adventure in exploring the ark of the household. The responsibility carried out does not require an action in a person in the form of maturity in terms of age, health, physical, psychological, biological, and in the form of economic assistance from both partners who will live it. However, Law No. 1 of 1974 has changed norms on

marriage to reach the age limit for marriage, improved norms by raising the minimum age of marriage for women. In this case, the minimum age of marriage for women is equated with the minimum age of marriage for men, which is 19 (nineteen) years based on Law of the Republic of Indonesia Number 16 of 2019. (Kementerian Sekretariats Negara RI, 2019) For the reason that the age limit is considered to have matured the body soul to be able to carry out marriage to realize the goals of marriage properly without ending in divorce and get healthy and quality offspring. These laws were created to safeguard children's rights to live, grow, and develop, and to protect them from violence, exploitation, and discrimination.

In Islam the realm of thought on this subject is the verses and hadiths of Nabi that discuss the issue of marriage, because in principle all the actions of Muslims who have reached puberty cannot be separated from the law of sharia 'as formulated in the rules of sharia ' ashlu fi al 'afaal at-taqayyudu bi al-Hukmi al-syar'iyy. Taqiyuddin in (Dwi Rifiani, 2009). of Allah in Q.S. An-Nisa:3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

*“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].”*

In the above verse, the command to marry is a demand to perform marriage (thalabul fi'li). However, since it is possible to choose between marriage and owning slaves, such demands are only sunnah and not necessity. However, this basic law of the sunnah can be changed to obligatory, haram, or makruh. For example, if a person cannot maintain his chastity and morals through marriage, then marriage becomes obligatory for him. Therefore, maintaining the sanctity and morals of the law is natural for everyone who is Muslim. As for early marriage, which is marrying at the age of adolescence or youth, not old age, the law is sunnah or mandub (Dwi Rifiani, 2009) according to Imam Taqiyuddin An-Nabhani based on the hadith of the Prophet which means: "O young men, whoever has been able, should marry, because by marrying it will be more subduing and will be more honor-keeping. if you are not able, let fast, for fasting will be a shield for you" (HR. Bukhari 4779 and Muslim). In the book (Musthafa Diib Al-Bugha, 2023)

That way marriage is allowed if you feel capable, the point is to be able to finance marriage, readiness of knowledge, readiness of property, and physical readiness. Because marriage is worth worshiping and drawing closer to God. Marriage is valid if it is done according to the conditions and pillars of marriage that have been determined. Although early marriage was originally permissible under Islamic law, it is by no means permissible for all women in all circumstances. If there is a condition that requires it, it is better to marry at an early age. Therefore, if we look back at the rules that have been set by the government, it will have a positive impact on the ideal marriage and have a mature level of readiness both carried out by the Ministry of Religious Affairs

through premarital counseling, BKKBN, and others who recommend having good readiness in marriage and minimizing the occurrence of early marriage. The benefits of premarital education are as knowledge that must be possessed by brides-to-be to have resilience in the spiritual, emotional, social fields in forming a family Sakinah mawaddah waroham. (Cahaya et al., 2023) This is the best solution to overcome marriage problems in the community and fill in the knowledge of marriage both religion and in the field of life.

Based on the above understanding, marriage is like a capable one, capable of various aspects, age adequacy. In fact, there are still many underage marriages from the provisions that have been issued by the government, especially residents located in rural areas are very vulnerable to underage marriages. Based on research (Sekarayu & Nurwati, 2021) Marriage with an age that is not right on time will cause many problems, both physical problems and psychological problems. Other research reveals (Arikhman et al., 2019) Factors that trigger the occurrence of an early marriage are low education, environmental factors, and lack of parental knowledge of children's association.

Talking about marriage cannot be separated from tradition and crocodiles in all marriages in every ethnicity, as well as religion. What happens in Javanese ethnic traditions, especially in the majority villages, is Javanese ethnicity which carries the classic nuances of marriage and has its own meaning. wedding tradition in this village is the same as in general there are wedding ceremonies Javanese customs, Javanese arts, such as Javanese music, Javanese dance traditions, standing parties and so on. The culture of marriage in Javanese ethnicity that we often know is if you want to propose "seserahan", "punjungan", "procession, sungkeman, "kondangan", and "ngundu mantu" which culture becomes developed and owned together, inherited by subsequent generations in different ways and the same meaning accompanied by good Islamic education values from the culture. forward tradition makes them respect their ancestors or their ancestors where generations have occurred from a period of time that has occurred. This attachment makes both more influential in the character in a culture that is very inherent in society, tradition sometimes occupies an equal position with spiritual rituals or teachings in religion, not infrequently people consider tradition to be part of the main part of religious learning itself. The ritual traditions that exist in Javanese society should teach instructions that prioritize the norms of life. Likewise, Javanese symbols in a wedding are very prominent as a form of gratitude, prioritizing politeness and good speech, iconic Javanese traditions that continue to be maintained and preserved. (Aziz, 2017)

Marriage in terms of kinship customs is to maintain and continue back to the lineage system which of course can be based on fatherly or maternal lines for the happiness of the family or relatives' households, to obtain cultural customs and peace values, of course, something that has become part of local customs, and to maintain inheritance in a cultural custom in the local area. To bring a traditional marriage ceremony in Java, especially the Mardiharjo Merasi area (Observation, January 2024) To bring a traditional marriage ceremony in Java, especially the Mardiharjo Merasi area (Observation, January 2024) before the day of the special ritual contract, namely fasting before holding a wedding ceremony and praying together for salvation and launching an implementation event. *"Then the commonly used equipment is like an offering." Berjonggo* is the person on duty or service to be the local manten shaman at the wedding reception." (Interview,

2024). Traditional leaders play a role in providing understanding, experience to the bride and groom so that they can pursue the life they will carry in the future. (Azhari, 2018). Thus, understanding the meaning of marriage in an Islamic perspective and knowing the tradition and culture of marriage in a predominantly Javanese ethnic society has its own differences that have positive meanings and are beneficial to community life and culture can be well preserved. Good tradition and culture will create a good wedding custom. So what if these traditions and cultures are shifted with the phenomenon of underage marriage or early marriage which is religiously permissible according to Islamic law but has another negative side at an insufficient age. As is known, merasi mardihajo village mardihajo married at an early or young age which will have an impact on various aspects and their influence in life. So, this study will examine more deeply the impact and influence that occurs on early marriage in Merasi Mardiharjo Village which is known for its Javanese ethnic traditions and culture.

### **Research Methods**

This research uses a qualitative approach, an approach that describes a symptom in the field, namely in the form of events that occur at the present time, and of course, descriptive research focuses on one form of purpose that will affect a course of story or the setting of problem solving. Data collection techniques prioritize direct interviews, observation, and documentation. (Soendari, 2010). This research produces descriptive data, systematic descriptions, facts, and accuracy about the observed phenomena, especially early marriage influence and impact in various aspects of life. The target of this study is early marriage and the impact and tradition of marriage in Java, especially in the Mardiharjo area, where, in fact, there were very many Javanese people who transmigrated in the past. So it is necessary to focus on in-depth group interviews to find out the problems that occur in the village. (Kusumastuti, 2019) Data analysis techniques use reduction, display, and conclusion analysis that will be able to provide all research results in the form of descriptive information about the impact and influence of early marriage cultural traditions. (Sugiyono, 2020).

### **Discussion**

#### *Overview of Mardiharjo Society*

Mardiharjo Village is one of the villages in Purwodadi sub-district. Of the 11 villages with 2 kelurahan with a recorded population in 2018, there were 15,211 people. The total population consists of 7655 men. Female: 7556 people. (<https://musirawaskab.bps.go.id>) The people of Purwodadi sub-district mostly work as farmers, rice field farmers, cattle, goats, and poultry farmers. In the Mardiharjo area, rice field farmers make a living, dress, and raise livestock. With their daily activities that are quite dense from morning to evening, in the farming community, many farmer working groups are a forum for improving their business and work.

In this area, it can be seen that the majority of the population is Muslim. Judging from the number of Muslim houses of worship, there are 2 mosques and 5 mosques. And one house of worship for the Catholic Church. Most of them are Muslims. Education can be seen from the number of elementary schools: there are as many as 13 State Elementary Schools; Iftidaiyah Madrasah has 1; Tsanawiyah Madrasah has 1 high school; and there is 1 vocational school, which is in

Purwodadi data seen from 2021. In the field of education, it is very sufficient and supportive to receive 12 years of education in the village.

In addition, community activities in the fields of social and religious become one of the cultural cultures in each region and become local acronyms such as a high sense of help, courtesy, and speech of regional languages; community service; holding joint shrukuran activities for the achievement of rice field harvests; and breeders working together to preserve Javanese food culture in the form of MSMEs. In the field of religion, preserving the commemoration of Islamic holidays in mosques or musholah, activities in the community such as tahlilan, reading yasin, shalawatan, dhikr, rabbana art, hadrah, manakib, and so on.

### *The Impact of Early Marriage*

In this area, based on data, the rate of early marriage in Musi Rawas is still high. In 2022 alone, there were around 310 women married under the age of 20. Meanwhile, the number of data points in 2023 has not yet been ascertained because identification (<https://palembang.tribunnews.com/angka-pernikahan-dini>.) is still being carried out based on these data. Indeed, the Musi Rawas area experienced high early marriage rates in 2022, and in 2023, BLM was identified with valid data. However, this is the initial basis that, especially in the region or even in the village, there are often early marriages, as an example of the case in the exorbitant village, which is the majority of ethnic hamlets with the Col In this area, based on data, the rate of early marriage in Musi Rawas is still high. In 2022 alone, there were around 310 women married under the age of 20. Meanwhile, the number of data points in 2023 has not yet been ascertained because identification (<https://palembang.tribunnews.com/angka-pernikahan-dini>.) is still being carried out based on these data. Indeed, the Musi Rawas area experienced high early marriage rates in 2022, and in 2023, BLM was identified with valid data. However, this is the initial basis that, especially in the region or even in the village, there are often early marriages, as an example of the case in the exorbitant village, which is the majority of ethnic hamlets with the Col regional language, which is famous for its local wisdom and language.

In Mardiharjo village, not far from Selangit village, it's just that what distinguishes the language is Javanese. The marriage that took place in the village of this village was a marriage that violated the rights of children. Supposedly, at her age, she was in school and studying but stopped due to marriage. Most marry under the age of 20, both men and women. The average person has just received junior high and high school education. This is a phenomenon that will never be discussed. Like another example, a 43-year-old boarding school caregiver, a boarding school marries a 12-year-old girl. The news became interesting to many people. Early marriage, for any reason in terms of various aspects, will harm the interests of children and endanger women. This is supported by research (Amalia, 2009) showing that early marriage can occur because sex outside marriage begins with environmental influences by recognizing dating trends. In addition, early marriage (Achrory & Iriani, 2018) is due to low human resources. Based on the results of the 2024 interview by religious leaders, *"there are often early marriages due to educational factors; only in junior high school, parents who are busy working without paying attention to their children drop out of school, then get married. This is what causes low human resources, so it is easily affected by*

*negative things.*" That way, education plays an important role in improving human resources because people who are educated can learn and understand science and technology. Education will help avoid a negative environment. Become a skilled human being in various fields of interest. egional language, which is famous for its local wisdom and language. In Mardiharjo village, not far from Selangit village, it's just that what distinguishes the language is Javanese. The marriage that took place in the village of this village was a marriage that violated the rights of children. Supposedly, at her age, she was in school and studying but stopped due to marriage. Most marry under the age of 20, both men and women. The average person has just received junior high and high school education. This is a phenomenon that will never be discussed. Like another example, a 43-year-old boarding school caregiver, a boarding school marries a 12-year-old girl. The news became interesting to many people. Early marriage, for any reason in terms of various aspects, will harm the interests of children and endanger women. This is supported by research (Amalia, 2009) showing that early marriage can occur because sex outside marriage begins with environmental influences by recognizing dating trends. In addition, early marriage (Achrory & Iriani, 2018) is due to low human resources. Based on the results of the 2024 interview by religious leaders, *"there are often early marriages due to educational factors; only in junior high school, parents who are busy working without paying attention to their children drop out of school, then get married. This is what causes low human resources, so it is easily affected by negative things."* That way, education plays an important role in improving human resources because people who are educated can learn and understand science and technology. Education will help avoid a negative environment. Become a skilled human being in various fields of interest.

#### *The biological and psychological impact of early marriage*

The picture in Mardiharjo village of biological early marriage based on research (Minarni et al., 2014) in women whose reproductive organs have not yet reached puberty is still the process of maturity causing anemia in pregnancy, pregnancy, childbirth, breastfeeding becomes less prepared, mothers become malnourished, pregnancy care is very late, causes inadequate uterine contractions, and undergoing a cesarean. This happens where the average early partner has not had experience with it, so it will affect the health of women. While psychologically (Dwi Rifiani, 2009), children are not ready and do not understand about sex relationships, which causes long-term psychological trauma and is difficult to heal. Based on Mr. Abdu's interview (2024) *"as we know, if children are not ready for marriage and are forced to marry due to other factors, biologically causing the unreadiness of women's organs, who will become pregnant, and so on, then they need knowledge so that it becomes learning material that being a mother will have many tests. Psychologically, it will affect his soul, mentality, high stress levels, baby blouses, and other worries."* So marriage, seen from this biological aspect, will have an especially negative impact on women's health, which can cause pain even in the death of mothers and children. It can also be due to early marriage high shame so that they drop out of school and move away from their friends, which psychologically has an impact on mental health, emotional disorders, and a low sense of responsibility.

*Impact on reproductive health*

The article about reproductive health issues read at the 1994 International World Population Conference on Population and Development (ICDP) in Cairo is about sexual conditions and reproductive health. This issue is again to be discussed and told because of the rampant and many problems arising from reproduction faced today. And also today, it is often faced with incidents of underage married teenagers who are between the ages of 14 and 15 years old. Because sexual intercourse is very often done at the age of under 20 years, people are at risk of developing diseases such as cervical cancer as well as other sexually transmitted diseases. Marriage at an early age is also very vulnerable to disease due to free sex or the use of drugs that can trigger and cause very serious dangers. (Yuspa Hanum, 2006) Regarding reproductive health, this is an old and new view at this time, which in fact has a major impact and influence on the rights and roles of women as subjects in an aspect of family planning. Changes in approach are also frequent and certainly occur in the handling of mothers and children, adolescent reproductive health, prevention and control of sexually transmitted infections (STIs), including diseases that currently have no cure, namely HIV/AIDS, and reproductive health that occurs in old age. The existence of this concrete example is the most valuable lesson in having knowledge and awareness of reproductive health. The solution to the importance of reproductive health is by providing counseling and guidance services in school institutions, called BK. If the status is married, it is necessary to consult with local midwives, BKKBN, and other medical personnel to be able to plan the *denpan* period regarding reproductive health (Februanti, 2013). The statement is similar (Sulaiman, 2012).

*The rise of divorce in early marriage*

In a marriage, it is important to have a transparent system or openness to each other for couples, especially couples who, in fact, have just had a marriage or have been married for a lifetime. If this system is not implemented, it will have an impact on a divorce case, whereas in Indonesia itself, it is very common and a lot of divorce cases occur. This could be due to the emergence of a third person in the marriage relationship, and then the problem of economic difficulties arises that make life very, very unpleasant, to the stage of refusal to be in honey or polygamy. Divorce occurs due to preparation that is certainly not fully mature or married at a young age, and there is also no strong mental readiness to face life after marriage. This also often occurs in the conditions of the Merasi area, especially Mardiharjo. (Mrs. Kades interview, 2024) "*Marriage at an easy age if we don't understand the knowledge and a weak mentality will cause marriage at the same age to end in divorce. What causes it is because the environment is not filtered properly so that the courtship bandwagon spreads to others so that unwanted things happen and eventually get married.*" is basically capable. Able in the sense of knowledge, readiness for and after marriage, and strong mental readiness to be a benchmark for a couple to run the marriage. A strong mentality will certainly have an impact on a healthy mind, where the mind will think not to divorce. (Octaviani & Nurwati, n.d.)

*Poverty and economic dependence on the family*

The role of Javanese parents who have daughters knows very well how they overcome the poverty line in their families, namely marrying off their daughters. This is done to reduce the burden of food, clothing, and shelter, but this desire is often not realized because if they marry, the economic conditions between the woman's family and the man's family are of the same economic status. In fact, what happened was that economic conditions were not improving but getting worse. So the importance of thinking before acting (Khaerani, 2019) on "In this society, the level of education obtained from parents and even passed down to children is very low and even classified as not covering educational equality at all; this kind of behavior is certainly very influential on the next generation, even following the traditions handed down" (village resident interview, January 2024), This is certainly not a moment of goodness that deserves to be preserved but to be decided and eradicated to the roots, besides being self-defeating. can damage the next generation because many consider this a normal thing. (Damayanti & Mardiyanti, 2020) According to research by Tarigan et al. (2023) the most important factors causing the early marriage of women in Batam are economic, cultural, and educational factors. It is an example that to make ends meet, you need a clear job and make money that meets the needs of your family. Looking at the history of our parents, we used to marry young; it doesn't matter, and there is a term for many children, a lot of sustenance. But the term of the past will be different in the age of today's generation of millinels. Getting married is not to run a happy household but is easily eroded by the world of technology and a sophisticated environment, so if it is not filtered properly, we will easily fall into it.

*The impact of social media influence on early marriage*

In today's modern times, social media is an alternative that can provide convenience for its users. Needing to be at the bottom line of the impact of this facility making them like the ease and ease of falling on social media deviations, we find kids who haven't been quick to use social media already understand how to use it. Social media in the form of Facebook, Instagram, TikTok, and even more scary, dating agency accounts, have been roaming a lot on social media now, and many of the accessors are underage children, so the role of parents as child companions is very influential on children. (Interview with one of the teachers, January 2024) "the impact of social media dangers such as rampant cases of harassment, even regarding things such as fraud under the guise of the lure of a matchmaking agency. Many minors are human trafficked, and some work as commercial sex." This statement becomes a tendency to think against something that endangers human beings with bad influences. A good solution is the need for socialization or educational seminars on bad behavior that endanger young people who are exposed to transnational social media, which has a bad impact on all people if they misunderstand. Try to do seminars once or twice a month to anticipate these kinds of things. (Yelina et al., 2023) In areas where the majority of active social media users are children in the Mardiharjo area, the importance of maintaining and strengthening a mindset that tends to and is easily damaged by the influence of social media now, gadgets are the main problem at this time if we cannot direct children to their place; otherwise, the use of social media can also be a practical place in implementing ideas and ideas even greater.

Again, it can be a relevant source of income for now, such as trading, creating content, writing articles, or so on. And examples of the good effects of being wise in social media. It is important to be aware of the behavior of using social media and take wise steps to maintain a balance in terms of mental health between virtual life and the real world. (Priscilia et al., 2023)

#### *The importance of understanding religion in marriage*

Islam is a religion that makes it easy for all intelligent people to want and for every human being to do all actions related to his commandments and prohibitions. Doing something that has been recommended or stipulated in Islam certainly makes it easier for us to grasp and carry out what is the basis of this religion. Islam shows the benefit and avoids damage so that we are always on the path of truth. Every action we take on earth will certainly be accounted for. Islam as rahmatan lil 'alamin. One of the clues is the exhortation in marriage and also the prohibition on committing adultery. Islam views marriage as a moment so sacred that it cannot be made to be playful and also sacred for everyone who lives it. Marriage certainly aims to worship Allah, following the sunnah of the Prophet *shalallahu alaihi wasallam*, and is of course carried out on the basis of sincerity, full of responsibility, and following the rules that have been set in Islam. Islam also strictly forbids acts that are opposed on the basis of religious values. (M. Harwansyah Putra Sinaga, Nellareta Pratiwi, 2021). Early marriage in Mardiharjo village had religious aspects as the basis for a marriage of obedience between parents and God. In accordance with the prophet's hadith, *"the pleasure of parents becomes the basis of God's pleasure, and the wrath of parents becomes the basis of God's wrath."* (H.R. At-Turmudzi). Since marriage serves as a religious consummation, it is important for couples to understand religion. The Prophet said, "If a servant marries, it means that he has perfected half of his religion; then fear Allah Almighty for the remaining half" (HR. Al Baihaqi in Shu'abul Iman). In addition, marriage is the sunnah of the apostle, with marriage recognizing the rights and obligations of husband and wife.

In addition, Islam teaches us to become human beings with noble morals, both in terms of how to dress, say, and act. Islam teaches modest and beautiful dress codes such as covering the hijab to the chest and not dressing tight, thin, and dreamy. It also teaches us to speak kindly, not to be rude or hurtful to others, and not to lie. Then behave well; do not do something that is forbidden by religion, such as adultery, gambling, stealing, and so on, which are all actions that are not liked by Allah Subhanahu Wata'ala. If done, it gets punished, and according to the law, the government will get punished. Therefore, the religious aspect is very important to instill in children, adolescents, and adults so as not to fall into bad behavior, which can be one of the causes of marriage not being old enough.

#### **Conclusion**

Early marriage for people in villages has various biological and psychological impacts, including low human resources in education, reproductive health, the economy, divorce, social media, and religion. Based on strong cultural and traditional customs in Javanese ethnic communities, Early marriage and traditional culture cannot be separated from the socio-cultural conditions of the Javanese ethnic community in Mardiharjo Village, Purwodadi Musi Rawas District. Based on strong cultural and traditional customs in Javanese ethnic

communities, Early marriage and traditional culture cannot be separated from the socio-cultural conditions of the Javanese ethnic community in Mardiharjo Village, Purwodadi Musi Rawas District. Carried out according to the customs and culture of marriage in each region, every process has Islamic values such as offerings, sungkumeman processions, arboran, bejonggo, and nguntu mantu, which is a tradition and culture for the community.

Early marriage has a negative influence on the family and society. For families, it becomes a burden due to a lack of mental and age-preparedness, a lack of independence for married couples, and early marriage can cause divorce due to unreadiness in building a household. The occurrence of early marriage is caused by environmental factors such as the rampant dating trend in western culture that is accepted by the younger generation, so that the trend leads to other deviant behaviors such as free sex and pregnancy outside marriage. The local government religious affairs office allows underage marriage on the condition that, through a judicial process and a religious court decision, if allowed for some reason, it is permissible to marry immediately.

### Bibliography

- Achrory & Iriani, S. 2018. Fenomena Pernikahan Dini Dalam Perspektif Islam (Studi Kasus Di Desa Kalikuning). *Jurnal Penelitian Keislaman*, 14(2), 153–161. <http://journal.uinmataram.ac.id/index.php/jpk>
- Amalia, F. 2009. Pernikahan Dini Dalam Perspektif Hukum Islam. *Musāwa Jurnal Studi Gender Dan Islam*, 8(2), 201. <https://doi.org/10.14421/musawa.2009.82.201-221>
- Arikhman, N., Meva Efendi, T., & Eka Putri, G. 2019. Faktor yang Mempengaruhi Pernikahan Usia Dini di Desa Baru Kabupaten Kerinci. *Jurnal Endurance*, 4(3), 470. <https://doi.org/10.22216/jen.v4i3.4614>
- Azhari, Y. A. 2018. Perubahan Tradisi Jawa (Studi tentang Upacara Adat Pelaksanaan Perkawinan Suku Jawa di Kepenghuluan Harapan Makmur Kecamatan Bagan Sinembah Raya Kabupaten Rokan Hilir). *Jom Fisip*, 5(1), 9–11.
- Aziz, S. 2017. Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga Sakinah. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 15(1), 22–41. <https://doi.org/10.24090/ibda.v15i1.724>
- Cahaya, Munthe, R., & Sinulingga, N. N. 2023. Pendidikan pra nikah dalam perspektif Islam: Tingkat pernikahan dini dan perceraian. *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)*, 4(3), 592–600. <https://doi.org/10.33474/jp2m.v4i3.20814>
- Damayanti, N., & Mardiyanti, N. 2020. Persepsi Masyarakat Terhadap Pernikahan Dini Di Kecamatan Muara Padang Kabupaten Banyuasin. *Publikauma : Jurnal Administrasi Publik Universitas Medan Area*, 8(1), 24–31. <https://doi.org/10.31289/publika.v8i1.2975>
- Dwi Rifiani. 2009. Pernikahan Dini Dalam Perspektif Hukum Islam. *Musāwa Jurnal Studi Gender Dan Islam*, 8(2), 201. <https://doi.org/10.14421/musawa.2009.82.201-221>
- Februanti, S. 2013. *Pada Kesehatan Reproduksi Di Tasikmalaya Sofia Februanti Abstrak*. 1–6. <https://musirawaskab.bps.go.id/indicator/12/70/1/jumlah-penduduk-menurut-kecamatan-dan-jenis-kelamin.html>
- <https://palembang.tribunnews.com/2023/05/22/angka-pernikahan-dini-di-musi-rawas-tinggi-mencapai-310-ternyata-ini-resikonya-yang-jarang-diketahui>
- Kementrian Sekretariat Negara RI. 2019. Undang-undang Republik Indonesia No 16 Tahun 2019 Tentang Perubahan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan. *Undang-Undang Republik Indonesia*, 006265, 2–6. <https://peraturan.bpk.go.id/Home/Details/122740/uu-no-16-tahun-2019>
- Khaerani, S. N. 2019. Faktor Ekonomi Dalam Pernikahan Dini Pada Masyarakat Sasak Lombok. *Qawwam*, 13(1), 1–13. <https://doi.org/10.20414/qawwam.v13i1.1619>
- Kusumastuti, A. 2019. *metode penelitian kualitatif*. Lembaga Pendidikan Sukarno Pressindo (LPSP).
- M. Harwansyah Putra Sinaga, Nellareta Pratiwi, dan I. P. S. 2021. *persiapan pernikahan dalam islam*. elex media komputindo.
- Minarni, M., Andayani, A., & Haryani, S. 2014. Gambaran Dampak Biologis Dan Psikologis Remaja Yang Menikah Dini Di Desa Munding Kecamatan Bergas Kabupaten Semarang. *Jurnal Keperawatan Anak*, 2(2), 95–101.

- Musthafa Diib Al-Bugha. 2023. *Fikih Islam Lengkap (Penjelasan Hukum-hukum Islam) Madzhab Syafi'i*. Media Zikir.
- Octaviani, F., & Nurwati, N. (n.d.). *Dampak Pernikahan Usia Dini Terhadap Perceraian Di Indonesia*.
- Priscilia, S., Sedayu, P., Rahayu, D., Khairin, F. N., Mulawarman, U., Samarinda, U. M., & Media, S. 2023. *Bijak Bermedia Sosial : Edukasi Adiksi Sosial Media Pada Forum Jarwasnaba di Kelurahan Margo Mulyo*. 5(2), 212–225.
- Sekarayu, S. Y., & Nurwati, N. 2021. Dampak Pernikahan Usia Dini Terhadap Kesehatan Reproduksi. *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)*, 2(1), 37. <https://doi.org/10.24198/jppm.v2i1.33436>
- Soendari, T. 2010. Metode Penelitian Deskriptif. *Universitas Pendidikan Indonesia*, 25.
- Sugiyono. 2020. *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, R& D)* (Sutopo (ed.); 2nd ed.). Alfabeta.
- Sulaiman. 2012. Dominasi Tradisi Dalam Perkawinan DiBawah Umur. *Analisa*, 19(1), 15–26.
- Tarigan, R. A., Rosanti, A., & Roza, N. 2023. Faktor–Faktor Penyebab Pernikahan Usia Dini Perempuan Pada Masyarakat Hinterland Di Kota Batam. *Jubida*, 2(1), 1–10. <https://doi.org/10.58794/jubida.v2i1.134>
- Wijayanti, L. (n.d.). *Lulud Wijayanti Strategi Pengembangan Sukuk.....* 143–158.
- Yelina, J., Artalina, R., Kholik, K., Andarini, D., Harahap, Y., & Suryana, H. 2023. Sosialisasi Dampak Media Sosial Terhadap Pernikahan Dini Di SMP Negeri 7 Padangsidempuan. *Jurnal Pengabdian Masyarakat*, 2(3), 8–13. <https://doi.org/10.1234/jurnal>
- Yuspa Hanum, T. 2006. *Dampak Pernikahan Dini Terhadap Kesehatan Alat Reproduksi Wanita*. 36–43.