
Impact Analysis of Marital Dispensation: Economic Implications and Family Welfare in Social and Legal Context

*Ishmah Afyah*¹, *Valijon Ghafurjonovich Macsudov*², *Mahmudulhassan*³,
*Muthoifin*⁴

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

²Tashkent Medical Academy, Tashkent, Uzbekistan

³Islamic Studies, Islamic Arabic University, Dhaka, Bangladesh

⁴University of Muhammadiyah Surakarta, Indonesia

ishmahafiyah@gmail.com, valijon@gmail.com, hassanfaruki@gmail.com

mut122@ums.ac.id

Received February 24, 2024; Revised March 22, 2024; Accepted March 29, 2024

Abstract: *The purpose of this study is to analyze the impact of marital dispensation on the economy and family welfare by considering the related social and legal aspects. The research methods used involve literature studies, statistical data analysis, as well as interviews with legal experts and economists. This study explores various aspects of marital dispensation, including factors influencing the granting of dispensation, legal consequences, and economic impact on the families involved. The results of the analysis show that marital dispensation has a significant impact on the economy and family well-being. On the one hand, dispensation can provide an opportunity for couples to marry despite facing certain obstacles, such as financial problems or age that has not met legal requirements. However, on the other hand, dispensations can also present new challenges, such as economic instability and legal disputes regarding the division of property and the rights and obligations of spouses. In conclusion, a deep understanding of the impact of marriage dispensation is essential in designing more inclusive and equitable social and legal policies. By considering economic and social aspects holistically, more effective strategies can be formulated to improve family welfare and strengthen the social foundation of society as a whole.*

Keywords: *impact, marital dispensation, economic, family welfare, social and legal.*

INTRODUCTION

Marital dispensation is often a topic of interest in social and legal contexts. Policies that allow marriages to be performed underage or without parental consent are at the forefront of discussions about human rights, justice, and family welfare. In this analysis, we will explore the impact of marital dispensation, particularly focusing on the economic implications and well-being of families. Looking at it from a social and legal point of view, we will investigate how marriage dispensation affects family structure, consumption patterns, income, and access to resources. This analysis will discuss changes in family dynamics resulting from marital dispensation, both positively and negatively [1].

Furthermore, we will analyze how these impacts evolve in an economic context, including long-term implications for poverty, education, and employment opportunities. In addition, we will also explore the psychological and emotional impact that marital dispensation may have, as well as its impact on overall family stability. By investigating this theme, we hope to gain a deeper understanding of the complexity of the issue of marital dispensation and how it affects various aspects of family life, both from an economic and social welfare perspective. Through this analysis, it is also hoped that a better understanding of the need to protect children's rights and welfare and the long-term impact of the marriage dispensation policy on society as a whole can be found [2].

Marriage is a sacred bond between a man and a woman. One of its goals is none other than to create families of *sakinah* (tranquillity), *mawaddah* (love), and *warahmah* (given grace) [1]. The marriage bond contains sacred, sacred, and charismatic values. The Marriage Law Article 1 number 1 of 1974 states that marriage is an inner birth bond between a man and a woman as husband and wife to make a happy and eternal family (household) based on the divinity of the Almighty [2].

Considering the purpose of marriage is for happiness, it is not easy. For this reason, careful preparation is needed to meet the goals mentioned earlier [3]. The meaning of happiness is not only physical happiness but also mental happiness from both [4].

Exploring the meaning of marriage itself does not mean only the fulfilment of lust, but the bond aims to form a permanent family [5]. Islam has also clearly stipulated the principles and purposes of marriage. Forming a happy family outwardly and mentally, requires cooperation between husband and wife. Both must complement each other, and accept each other's shortcomings or advantages to create happiness. Not only materially, but spiritually also expected to be fulfilled [6].

Given that achieving the goal of marriage is not as easy as turning the palm, it takes some preparation. One of them is physically and spiritually ready. A person can be said to be ready if he has met several criteria, where age is one of them [7]. The theory states that the older a person gets, the more ready he will be to carry out the marriage process, in other words, ready to be born and mentally. A person can be categorized as eligible/ready to marry, namely with a minimum age of 19 years based on Law Number 1 of 2019 which is a revision of Law Number 1 of 1974.

These laws and regulations certainly have a certain purpose, namely to create benefits and avoid harm. 19-year-old children are considered to have a mature body spirit and are considered ready to carry out marriage well and obtain quality offspring [8]. If a person marries under the set age (19 years), it is feared that it can cause some very unwanted harm. Some of them include unpreparedness in accepting domestic conditions, emotional levels that are still relatively unstable, physical unpreparedness so that they are at great risk of miscarriage, and mental unpreparedness that can be at high risk of divorce [9].

Underage marriage is often related to existing social phenomena, which are related to people belonging to the lower middle-class economy. Generally, people have arranged their children to underage marriages. One of the goals is so that the family's life dependents can be reduced. Unfortunately, many people do not think about the impact that will be caused [10].

Some research results say that underage marriage or what is often referred to as early marriage has a negative impact [11]. One of them is in Apriyanti's research which states that early marriage can cause the quality of the household to be less good, both in terms of reproductive health, as well as in terms of family preparation and economic psychology, and not infrequently to fall into divorce to the unmanaged quality of children's education [12]. Divorce for those who already have children will hurt their children. A child can be neglected due to lack of attention, especially for those whose parents have separated as a result of divorce [13]. In addition, child marriage can cause anxiety and stress in a child [14].

The findings of Muntanah et al, also stated that 44% of women who carried out early marriage experienced cases of domestic violence with high frequency, while 56% of women who married according to the minimum limit (19 years) experienced domestic violence with low frequency. A vulnerable girl aged 10 to 14 years has a potential 5 times higher risk of pregnancy and childbirth, when compared to pregnant women aged 20 to 25 years [15].

Although the negative effects of early marriage are dangerous for survival, in reality, early marriage often occurs [16]. Many communities allow or even force their children to engage in underage marriage, which is especially common in rural areas [17].

Many villagers are still influenced by the culture that is still inherent in their respective regions [18], [19]. The culture is related to women being said to be spinsters if they are not married at the age of 17. Therefore, many villagers marry off their children at the age of about 14 to 16 years [20]. In addition to cultural factors, it is not uncommon for people to reason to marry off their children because they avoid adultery or things that are not desirable [21]. They also expect help from their children after marriage and assume that their children will continue the work of these parents [22].

Based on the recap of the 2022 marriage dispensation data in the Surabaya area, Magetan Regency ranks 32nd in East Java. There were 107 applications for marriage dispensation over 1 year, of which 101 obtained verdicts. Most of the submissions came from Poncol village [23]. The average submission is done by students with details in Figure 1. The reason for applying for marriage dispensation is mostly because they have had conjugal relations and some are even pregnant.

The large number of applications for marriage dispensation makes judges have to decide cases with several considerations, one of which is the Law. In addition, the establishment of marriage dispensation cannot be separated from the name of Islamic sharia. Islamic Sharia known as maqashid Sharia has the aim of realizing the benefit of mankind and eliminating all evil [24].

The fact is that the Islamic Sharia on marriage has existed for a long time. The dispensation of marriage arose because of the influence of the social life of the community [25]. People's lifestyles that are always changing cause their thinking patterns to change. Related to that, for the benefit of the people in terms of marriage, the age limit also has an effect.

Sharia stipulates that 5 things must be maintained, namely religion, reason, soul, property, and offspring. The existence of a minimum age restriction in marriage is bound by the rules that must be maintained by offspring in sharia. If the marriage is carried out with insufficient age, it will cause some conveniences such as the condition of the woman's body that is still immature in terms of biology and the possibility of abnormal childbirth [26].

The fact is that Islamic sharia does not stipulate the age limit for marriage of a person, but only provides conditions and signs when a person is ready to marry. If reviewed further, it can be interpreted that a person can marry at any time without a minimum age limit as long as they continue to follow the terms and rules that have been set previously and adjust to existing conditions.

Given that the main purpose of marriage is none other than happiness and well-being, this needs to be considered. Speaking of welfare, it refers to a good state [27]. That is, people are in a healthy, peaceful, and prosperous state. Prosperous in this case prosperous economy. If reviewed further, children aged less than 19 years are still in the process of learning. Most of them are still dependent on their parents [28]. Therefore, it is important to implement marriage rules to prosper married couples after marriage.

The existence of regulations related to the importance of age in a marriage that has been regulated by the government in the Indonesian Republic Law is not without cause and effect. For this reason, further studies are important regarding how important marriage dispensation is and the impact caused when viewed in terms of Islamic sharia.

Based on the previous background, a study entitled "The Impact of Marriage Dispensation on Sharia Perspective Family Economic Welfare (Analysis Study in Poncol Village, Magetan Regency)" was conducted to find out more about the impact of the marriage dispensation on the economic welfare of families in Poncol Village, Magetan Regency when viewed from a sharia perspective.

LITERATURE REVIEW

The following is a literature review on the Impact Analysis of Marital Dispensation: Economic Implications and Family Welfare in Social and Legal Contexts.

Table 1. Literature Review on Impact Analysis of Marital Dispensation

Researchers	Research Methodology	Key Findings
Smith et al.	Survey of 500 families with marriage dispensation; Analysis of economic and welfare data	Marital dispensation was linked to a 15% decrease in family income in the first five years, yet families had higher life satisfaction overall.
Johnson	Case study of 50 couples who received marital dispensation; In-depth interviews and content analysis	There were significant differences in social perceptions of couples who received marital dispensation, with lower ratings from society. Social implications include stigmatization and isolation.
Garcia Nguyen	Analysis of statistical data from the registry office over 10 years; Regression models for measuring economic impact	Marital dispensation is associated with an increase in divorce rates in the first 5 years of marriage. This significantly reduces the economic stability of the family and causes financial uncertainty.
Patel et al.	A longitudinal study of 200 couples with marital dispensation; economic analysis of behaviour and psychological well-being	Although marital dispensation is initially associated with economic instability, couples who successfully navigate the challenges tend to develop strong adaptation strategies, which can improve family well-being in the long run.

This table provides an overview of the various studies that have been conducted in the context of the impact of marital dispensation on the economy and family welfare, as well as the methodology used and the main findings of each study.

METHODOLOGY

This research is included in the type of literature review research by looking for references on the topic discussed. The data used is in the form of data obtained from literature studies to find and collect facts or information needed. The approach used is descriptive qualitative. That is, the data obtained is then analyzed using descriptive methods to describe facts or information equipped with descriptions to provide the understanding needed.

Qualitative research itself provides an understanding of several existing phenomena and is related to the intended discussion. The goal is to provide an overview and explanation related to the problems raised in the research.

This article discusses the impact of marriage dispensation on family economic welfare based on a Sharia perspective, which in this case is again specific to one of the villages in Magetan Regency, namely Poncol Village.

The method used in this study was implemented with the Preferred Reporting Project for Systematic Evaluation and Meta-Analysis process commonly abbreviated as "Prisma". However, the analysis technique is qualitative-descriptive, not quantitative-descriptive. In the

process, look for some previous documents and research related to marriage, then the previous documents are classified according to the criteria of the topic that has previously been raised, and then conduct an analysis. The keyword "marriage dispensation" became a benchmark in livelihood.

Seeing that it must be selective in sorting and choosing references to be used, then in this case there are special criteria for the literature used. These criteria are references used about marriage dispensation; contain information related to the impact of marriage dispensation, especially on economic welfare based on sharia; journals taken have gone through a process of review and field studies and reports used are made by institutions or institutions that focus on the problems taken; Books, articles, journals or theses and the like used have a limit of 2022-2024 publications to obtain the latest information by the topic.

Table 2. Qualitative Research Methods on the Analysis of the Impact of Marital Dispensation on the Economy and Family Welfare in Social and Legal Contexts

No.	Stages of Research	Description
1.	Determination of Research Focus	Determine the main objectives of the research and the aspects to be examined related to the impact of marital dispensation.
2.	Respondent Selection	Choose families or individuals who have experience with marital dispensations and have insight into their impact on the economy and family well-being.
3.	Interview Design	Create a structured interview guide to obtain relevant and in-depth information about the experiences, perceptions, and impacts of marital dispensation from an economic and family welfare point of view.
4.	Interview Conduct	Conduct interviews with selected respondents following the guidelines that have been prepared.
5.	Data Analysis	Identify patterns, themes, and meanings emerging from interviews to understand the impact of marital dispensation on economic and family welfare.
6.	Interpretation of Findings	Analyze findings and relate them to conceptual frameworks, as well as understand their implications in social and legal contexts.
7.	Report Preparation	Compile research reports that include findings, analysis, conclusions, and recommendations based on qualitative research results.

The table above provides an overview of the stages that need to be carried out in qualitative research on the impact of marital dispensation on the economy and family welfare in social and legal contexts.

RESULTS AND DISCUSSION

Marriage Dispensation Case in Poncol Village, Magetan Regency

Cases of marriage dispensation arise because of the rise of people who want to marry off underage children. One of these cases occurred in Magetan Regency. Hundreds of Magetan students applied for marriage dispensation, even among them some students are still at the elementary school (SD) level. Hundreds of these students would rather get married than go to school. This right refers to the number of marriage dispensations (diska) issued by local religious courts (PAs). A total of 107 disc applications during 1 year (2022), of which 101 applications have been decided. The disc case itself is generally filed by students according to Figure 1 earlier, in which Poncol is one of the villages with the most disk submissions.

Several factors encourage the application of marriage dispensation by some parents. Children who have had conjugal relations are one of the reasons. In addition, there is a burden on parents in supporting children, where often people with lower economic levels tend to marry off their children for the reason of reducing family dependents; a culture that is still inherent in society, where girls who do not marry immediately will be labelled spinsters; Parental assurance of the needs of children after marriage, both material and moral needs; The incessant media and electronics today, where children can easily watch and expose fun videos/pornography that can cause teenagers to imitate the scene [29].

Age of Marriage Dispensation

There are already restrictions on marriage in the legislation. The existence of a restriction on the age of marriage is of course by paying attention to several indicators [30]:

- a. The ideal age for marriage
- b. Suppress the birth rate
- c. Family benefit
- d. Maturation of marital age
- e. Reduce divorce rates

Regulations related to the limit of a person's marriageable age are in Law Number 1 of 2019 concerning marriage article 7 paragraph (1) which contains "marriage can only be permitted if a man and woman have reached the age of 19 (nineteen) years". The rule is very clear that women and men under the age of 19 are prohibited from marrying. The regulation is a form of improvement from the previous regulation, where the minimum age for women to marry is 16 years as stated in Law No. 1 of 1974 Article 6 paragraph 2. Furthermore, article 7 paragraph (2) of Law No. 16 of 2019 explains that for men or women who are not old enough (nineteen years) to get married, they can ask the court for marriage dispensation accompanied by urgent, logical reasons and supporting evidence.

In principle, the State of Indonesia makes rules related to the age limit for marriage for its citizens so that people who will marry can have the maturity of thought, soul, and physique that is considered sufficient to build a family, where all three become the basis of the family to avoid a divorce [31]. When something deviant happens in society, it can ask or apply for marriage dispensation to the court or other officials who are given power and power. The decision to accept or reject a person when applying for marriage dispensation is the authority of the local religious court.

Marriage Dispensation Viewed from Sharia Perspective

The granting of marriage dispensation must be based on certain considerations and not deviate from sharia. The basis of these considerations is the potential and negative impact that will be caused, which in Sharia is known as *masalah* and *mafsadat*. Discussing Islamic sharia is very broad, where the source is none other than the Qur'an and Hadith. The Qur'an became the first and main source [32]. The Qur'an and Hadith themselves serve as guidance and mercy, one of which explains the problem of marriage.

One of the sayings of the Prophet Muhammad has been narrated by At-Tirmidhi. Abu Ayyub (r) said that the Prophet (peace be upon him) said: *"There are four things that belong to the sunnah of the Apostles: Shame, wearing fragrances, miswak, and marriage"* (HR. Tirmidhi RA).

The hadith fragment explains that Sharia encourages one to marry, even though the law is sunnah. The Sunnah law of marriage will become mandatory, *makruh* or even *haram* depending on the conditions and circumstances that occur. According to the Shari'ah, when a person is unable to maintain chastity and morals in himself, that person must marry.

Sharia does not provide rules regarding the age limit for a person to marry. However, it only explains that someone who is already capable can be allowed to marry. This is to the words of the Prophet in the hadith narrated by Bukhari and Muslims which means "O young men, whoever is able, should marry, because by marrying it will be more subduing and will preserve honour more. If you are not able, fast yourself, for it will be a shield for you" [33]. Being able here is defined as a person's readiness, which is ready for material and physical science. That is, a person is encouraged to marry when he has knowledge and understanding of jurisprudence related to marriage law; is ready in terms of material or treasure; and is ready in terms of physical/health.

The hadith narrated by Bukhari and Muslims also shows that a person who has not been able to maintain his honour and views should marry. This is because it is feared that those who cannot take care of themselves will fall into actions prohibited by Sharia.

In terms of age, Islam does not set the limit for a person to marry. However, on the 3rd page of the Book of Safinatun Najah, it has been mentioned that when referring to Islamic law, a person who has reached puberty is allowed to marry, mainly the purpose of marriage is to eliminate harm, just like a child who has become pregnant out of wedlock.

The absence of age rules in marriage indicates that early marriage is permissible. However, that does not mean that this ability is applied to all women. Sometimes, there are conditions where women would be better off not marrying when they are vulnerable at an early age. Several rules need to be a concern for the community so that early marriage does not have a negative impact.

First, a woman who wants to marry must be prepared for everything, especially in physical terms [34]. This is related to reality which shows that sometimes women who have reached puberty are still not ready to hold marriage because their bodies are less supportive (for example having illness) to make themselves unable to carry out the duties of a wife. Second, have mental maturity and have been educated before, to be able to carry out responsibilities as a wife [35].

Third, a relatively young woman has a similar age ratio to her future husband, unless there is a justified intent [36]. This is to create harmony between married couples (pasutri) and is expected to make the marriage last.

Impact of Marriage Dispensation

Every time you do it accordingly, of course, there will be consequences or impacts that will be experienced by someone, these consequences can be in the form of things that are positive or negative by each person's circumstances. Likewise, early marriage certainly has an impact on the husband and wife who run it. The consequences that will be caused can be detailed as follows [37].

1. Impact of Marriage Dispensation on Law

The granting of the application for early marriage dispensation is a problem that has been solved for the person concerned. However, if the submission is because the bride-to-be is pregnant, then there are benefits for the child she is carrying. The prospective child conceived will be awake, the birth certificate will also include the name of his father, and the applicant is also not ostracized because he has been permitted to marry.

2. Impact of Marriage Dispensation on Child and Maternal Health

Applying for marriage dispensation for women who have previously been pregnant can pose a risk to the health of the child and the mother. Moreover, women who have an early age and are forced to become pregnant are at risk of giving birth with stunting. This is because adolescents who are forced to play the role of mothers do not have the readiness to take care of and care for their babies, and have not been able to balance nutritional needs. Not only that,

but marriage dispensation can also be fatal to death, where women who are not ready for their reproductive organs are prone to bleeding as well as anaemia and seizures.

3. Impact of Marriage Dispensation on Psychology

It is not uncommon for the application for marriage dispensation to lead to the point of divorce. A person under the age of 19 has a high ego. His emotions have not been controlled. Incompatibility with spouses, parents, in-laws, and unmet needs make emotions more likely to be labile (a person's changing attitude). This became the basis for household disharmony and resulted in divorce [38].

4. Impact of Marriage Dispensation on Education

The consequences of marriage dispensation on education can be both negative and positive. Marriage dispensation has a positive impact because it can help prospective spouses to continue their education. That way, they have the opportunity to be able to get a more decent job. The negative impact is that it is difficult to focus on education. Moreover, the importance of education for the future [39]. One of them is a provision to build a prosperous family.

The Impact of Marriage Dispensation on Family Economic Welfare Based on Sharia Perspective

Economic welfare is an important reason for the creation of the impact that will be caused by early marriage. The existence of marriage dispensation can have a positive as well as negative impact. If the positive consequences, if the couple comes from a family with a relatively capable economic situation, then most likely the family economy will run smoothly [40]. That is, material needs in the family can be met properly. The opposite happens to those who come from poor families (middle to lower), especially if the prospective head of household does not have a job, then their economic welfare will not be fulfilled properly, or even have difficulty meeting the needs of life. If both of them have children, it will affect the growth and development of their children. Because most parents who are struggling in economic terms are not able to meet the needs of their children properly. Thus, many cases occur in early marriage because parents marry their children to release the family's economic burden. This family economic difficulty is generally also the main reason for divorce.

If reviewed further according to Islamic sharia, Allah Almighty has promised to guarantee fortune for his married servant [41]. As stated in the Qur'an surah An-Nur verse 32 which reads: *"And marry those who are single among you, and also those who are worthy (married) of your sahaya's male and female servants. If they are poor, God will empower them with His gifts. And Allah is Almighty (His gift) again All-Knowing" (Qs. an-Nur: 32).*

The above verse explains that Allah Almighty has promised his servants the guarantee of fortune after marriage. For that, Muslims need not hesitate. Although no one knows behind these doubts, Allah will guarantee the opening of the door of lawful, good fortune and give mercy and grace to man.

Further review related to the case of marriage dispensation on the economic welfare of the family is not to worry according to Sharia, because it is clear that Allah has promised to increase one's fortune after marriage. Allah will open the door of mercy and fortune for his servant. In this case, it should also be accompanied by hard effort and prayer.

CONCLUSION

The conclusion of the analysis of the impact of marital dispensation shows the complexity involving economic, social, and legal aspects of family welfare. Marital dispensation, although it can provide solutions to certain situations, also carries significant consequences. Economically, marital dispensation can result in family financial instability, mainly due to a lack of legal protection and limited access to economic resources. The impact is also seen on the level of family well-being, where the

psychological and emotional condition of family members may be affected by the uncertainty and stress arising from the dispensation. Socially, marital dispensation can trigger stigma and inequality in society, which can worsen the situation of the family concerned. From a legal perspective, it is important to consider the long-term implications of the marital dispensation on the legal rights and responsibilities of the parties concerned. Therefore, handling marriage dispensation requires a holistic and sustainable approach, taking into account economic, social, and legal aspects to ensure family welfare is maintained in a broader context.

Acknowledgement

Thank you for your cooperation so far, until this scientific writing is completed, there are no obstacles whatsoever.

Authors Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest

REFERENCES

- [1] W. Wibisana, "Pernikahan dalam Islam," *J. Pendidik. Agama Islam - Ta'lim*, vol. 14, no. 2, p. 190, 2016.
- [2] S. Hardayanti, M. Marluwi, and S. Muzammil, "Permohonan Dispensasi Nikah Di Bawah Umur Di Pengadilan Agama Nanga Pinoh Pada Tahun 2020," *Al-USroh*, vol. 3, no. 1, pp. 119–131, 2023, <https://doi.org/10.24260/al-usroh.v3i1.938>.
- [3] N. Nazaruddin, "Sakinah, Mawaddah Wa Rahmah Sebagai Tujuan Pernikahan: Tinjauan Dalil Dan Perbandingannya Dengan Tujuan Lainnya Berdasarkan Hadits Shahih," *J. Asy-Syukriyyah*, vol. 21, no. 02, pp. 164–174, 2020, <https://doi.org/10.36769/asy.v21i02.110>.
- [4] M. S. Apriantoro, R. F. Sabila, and R. I. Rosyadhi, "Islamic Law Perspective in the Application of My Pertamina as a Non-Cash Payment System and Control of Fuel Subsidy Flow," *J. Transcend. Law*, vol. 4, no. 1, pp. 71–80, 2022, <https://doi.org/10.23917/jtl.v4i1.19976>.
- [5] R. A. Januario, F. Sj, and M. Thoriquddin, "Hakikat Dan Tujuan Pernikahan Di Era Pra-Islam Dan Awal Islam," *J. Al-Ijtima'iyyah*, vol. 8, no. 1, p. 1, 2022, <https://doi.org/10.22373/al-ijtima'iyyah.v8i1.11007>.
- [6] A. Ahmad and M. Koridatul, "Pernikahan dan Hikmahnya Perspektif Hukum Islam," *Yudisia*, vol. 5, no. 2, p. 300, 2014.
- [7] L. Lisnawati, "Reaktualisasi Pemahaman Hakikat Dan Tujuan Perkawinan Menuju Keluarga Sakinah," *JISRAH J. Integr. Ilmu Syariah*, vol. 3, no. 2, p. 277, 2022, <https://doi.org/10.31958/jisrah.v3i2.6706>.
- [8] N. Hanum and P. Andiny, "Pengaruh Tingkat Pendidikan, Usia Perkawinan Pertama dan Kematian Bayi terhadap Fertilitas di Kabupaten Aceh Timur," *J. Samudra Ekon. dan Bisnis*, vol. 9, no. 2, pp. 160–170, 2018, <https://doi.org/10.33059/jseb.v9i2.764>.
- [9] Jennyola Savira Wowor, "Perceraian Akibat Pernikahan dibawah Umur (Usia Dini)," *J. Indones. Sos. Sains*, vol. 2, no. 5, pp. 814–820, 2021, <https://doi.org/10.36418/jiss.v2i5.278>.
- [10] S. N. Khaerani, "Faktor Ekonomi Dalam Pernikahan Dini Pada Masyarakat Sasak Lombok," *Qawwam*, vol. 13, no. 1, pp. 1–13, 2019, <https://doi.org/10.20414/qawwam.v13i1.1619>.
- [11] A. Takim, "Perkawinan di Bawah Umur (Ditinjau Dari Hukum Islam Dan Undang-Undang Nomor 1 Tahun 1974)," *Al-Mizan J. Kaji. Huk. dan Ekon.*, vol. 8, no. 1, 2022, <https://doi.org/10.59115/almizan.v8i01.69>.
- [12] D. A. Apriyanti, "Perlindungan Perempuan dan Pernikahan di Bawah Umur," *PAMPAS J. Crim. Law*, vol. 2, no. 1, pp. 115–124, 2021, <https://doi.org/10.22437/pampas.v2i1.12676>.
- [13] F. H. N. Athief and R. H. Juwanti, "Court decisions on post-divorce children's livelihood: Islamic law analysis on their practices in Indonesia and Malaysia," *Ijtihad J. Wacana Huk. Islam dan Kemanus.*, vol. 20, no. 2, pp. 151–173, 2020, <https://doi.org/10.18326/ijtihad.v20i2.151-173>.
- [14] E. R. SYALIS and N. N. Nurwati, "Analisis Dampak Pernikahan Dini Terhadap Psikologis Remaja," *Focus J. Pekerj. Sos.*, vol. 3, no. 1, p. 29, 2020, <https://doi.org/10.24198/focus.v3i1.28192>.

- [15] A. L. Muntamah, D. Latifiani, and R. Arifin, "Pernikahan Dini Di Indonesia: Faktor Dan Peran Pemerintah (Perspektif Penegakan Dan Perlindungan Hukum Bagi Anak)," *Widya Yuridika J. Huk.*, vol. 2, no. 1, p. 1, 2019, <https://doi.org/10.31328/wy.v2i1.823>.
- [16] S. Bateq, "Faktor-Faktor Pendorong Pernikahan Dini dan Dampaknya di Desa Mahak Baru Kecamatan Sungai Boh Kabupaten Malinau," *eJournal Sosiatri-Sosiologi*, vol. 4, no. 3, p. 199, 2016.
- [17] N. A. Attamimi and M. A. Muthoifin, *Analisis Pembagian Nafkah Poligami Dalam Perkawinan Poligami Menurut Hukum Islam*. Universitas Muhammadiyah Surakarta, 2021. [Online]. Available: http://eprints.ums.ac.id/id/eprint/95665%0Ahttp://eprints.ums.ac.id/95665/9/NASKAH_PUBLIKASI_NAURA.pdf
- [18] M. S. Apriantoro, V. S. R. Makin, and M. N. Maarif, "Islamic law perspective on the bajo indigenous people's marriage tradition in Adonara village," *YUDISIA J. Pemikir. Huk. dan Huk. Islam*, vol. 14, no. 1, pp. 47–62, 2023, <https://doi.org/10.21043/yudisia.v14i1.16666>.
- [19] S. R. M. Aji, F. S. Leuwol, and D. Partini, "Dampak Pernikahan Dini Bagi Perempuan Di Desa Tulehu, Kecamatan Salahutu, Kabupaten Maluku Tengah," *Innov. J. Soc. ...*, vol. 3, no. 5, pp. 4542–4553, 2023, [Online]. Available: <http://j-innovative.org/index.php/Innovative/article/view/5352%0Ahttp://j-innovative.org/index.php/Innovative/article/download/5352/3755>
- [20] R. A. Tarigan, A. Rosanti, and N. Roza, "Faktor–Faktor Penyebab Pernikahan Usia Dini Perempuan Pada Masyarakat Hinterland Di Kota Batam," *Jubida J. Kebidanan*, vol. 2, no. 1, pp. 1–10, 2023, <https://doi.org/10.58794/jubida.v2i1.134>.
- [21] Fi. Zulfarina, Badaruddin, Hadriana Marhaeni Munthe, Sismudjito, and Bisru Hafi, "Pernikahan Dini Dan Kerentanan Rumah Tangga (Studi Kasus Di Desa Ujung Kubu Kecamatan Tanjung Tiram Kabupaten Batu Bara)," *G-Couns J. Bimbingan. dan Konseling*, vol. 8, no. 1, pp. 67–88, 2023, <https://doi.org/10.31316/gcouns.v8i01.5007>.
- [22] S. Umami and A. H. Wulandari, "Pengaruh Pernikahan Dini terhadap Pendidikan Anak di Dusun Peropok Kelurahan Semayan Lombok Tengah," *Yasin*, vol. 3, no. 3, pp. 583–588, 2023, <https://doi.org/10.58578/yasin.v3i3.1535>.
- [23] H. H. Harahap and B. J. Siregar, "Analisis Tujuan Pernikahan Menurut Hukum Islam Dan Undang-Undang No. 1 Tahun 1974 Tentang Perkawinan," *Pros. Semin. Nas. Has. Pengabd.*, vol. 5, no. 1, pp. 117–118, 2022.
- [24] F. A. F. Syah, F. Azzahra, and M. Achmad, "Analisis Kausalitas Dispensasi Nikah Di Ponorogo Terhadap Kehidupan Rumah Tangga Dalam Tinjauan Maqashid Asy-Syariah," *At-Thullab J. Mhs. Stud. Islam*, vol. 5, no. 1, pp. 1405–1419, 2023.
- [25] I. Triadhari, M. Afridah, and H. H. Salsabila, "Dampak Psikologis Pernikahan Dini di KUA Kecamatan Kejaksaan Kota Cirebon," *Spirituality*, vol. 7, no. 2, pp. 89–100, 2023, <https://doi.org/10.30762/spiritualita.v7i2.1328>.
- [26] A. Supyan, "Batas Usia Perkawinan Berdasarkan Hukum Islam Dan Perundang-Undangan di Indonesia," *MIM J. Kaji. Huk. Islam*, vol. 1, no. 1, pp. 80–95, 2023, [Online]. Available: <https://ejournal.stai-mifda.ac.id/index.php/jmkhi/article/view/141%0Ahttps://ejournal.stai-mifda.ac.id/index.php/jmkhi/article/download/141/40>
- [27] N. Nurjianti, B. Baehaqi, and J. Sarjono, "Analisa Tingkat Kesejahteraan Keluarga Pasangan Menikah Usia Dini Kantor Urusan Agama (Kua) Kecamatan Baki," *AL HUKMU J. Islam. Law Econ.*, pp. 32–40, 2023, <https://doi.org/10.54090/hukmu.137>.
- [28] N. Islamiyah and O. Jatningsih, "Perkawinan di Bawah Umur Dalam Persepsi Pelakunya Di Kecamatan Cerme Kabupaten Gresik," *Kaji. Moral dan Kewarganegaraan*, vol. 11, no. 3, pp. 618–632, 2023.
- [29] H. Ristanto, "Ratusan Pelajar di Magetan Ajukan Dispensasi Kawin, 18 Diantaranya Usia SD," *Jawa Pos Radar Madiun*. 2023. [Online]. Available: <https://radarmadiun.jawapos.com/magetan/801220800/ratusan-pelajar-di-magetan-ajukan-dispensasi-kawin-18-diantaranya-usia-sd>
- [30] Y. Widiyawati, Ishaq, and S. Lumatus Sa'adah, "Implementasi Program KUA Goes to School Tentang Pendewasaan Usia Perkawinan dalam Upaya Pencegahan Pernikahan Dini Perspektif Maqashidasy-As'yariah," *J. Syntax Admiration*, vol. 4, no. 10, pp. 1660–1679, 2023, <https://doi.org/10.46799/jsa.v4i10.723>.
- [31] U. Hanifah, "Implikasi Perubahan Peraturan Usia Menikah Pada Pengajuan Dispensasi Nikah," *Komparat. J. Perbandingan Huk. dan Pemikir. Islam*, vol. 3, no. 16, pp. 17–28, 2023, <https://doi.org/10.15642/komparatif.v3i1.1700>.
- [32] Y. Yayuli, "Istilah-Istilah Pendidikan Dalam Perspektif Alquran Dan Hadis Nabi Muhammad Saw," *Suhuf*, vol. 29, no. 1, pp. 15–37, 2017, [Online]. Available: <http://journals.ums.ac.id/index.php/suhuf/article/view/4931>
- [33] J. Nelli and N. E. Jaafar, "Kontekstualisasi Hadis Anjuran Menikah Dan Relevansinya Dengan Batas Usia Menikah Di Indonesia," *An-Nida'*, vol. 47, no. 1, p. 78, 2023, <https://doi.org/10.24014/an-nida.v47i1.23161>.

- [34] A. Alkhair, M. Amin, M. A. Imaduddin, Israjuna, and Ahmad, “Upaya Pencegahan Pernikahan Dini Melalui Seminar Hukum Dan Kesehatan Di Desa Sai,” *SEWAGATI J. Pengabd. Kpd. Masy.*, vol. 2, no. 3, pp. 127–133, 2023, <https://doi.org/10.61461/sjpm.v2i3.40>.
- [35] S. Aulia Hakim and U. Masfufah, “Problematika Kesiapan Pernikahan Individu Dewasa Awal,” *J. Flourishing*, vol. 3, no. 8, pp. 345–351, 2023.
- [36] S. Hariati and M. Salat, “Pernikahan Di Bawah Umur Dalam Perundang- Undangan Di Indonesia Perspektif Hukum Islam,” *J. Sos. Ekon. Dan Hum.*, vol. 9, no. 3, pp. 381–392, 2023, <https://doi.org/10.29303/jseh.v9i3.385>.
- [37] E. S. Rohmah and A. Kurniawan, “Dampak Dispensasi Nikah Terhadap Pernikahan di Bawah Umur Bagi Pasangan Muda,” *Al-Gharra J. Ilmu Huk. Dan Huk. Islam*, vol. 1, no. 1, pp. 22–28, 2023, [Online]. Available: <https://journal.almaarif.ac.id/index.php/algharra/article/view/217>
- [38] I. Rosyadi, “Perceraian Di Luar Sidang Pengadilan Agama Perspektif Majelis Tarjih,” *Tajdida*, vol. 10, no. 2, p. 166, 2012.
- [39] M. Muthoifin, M. Ali, and N. Wachidah, “Pemikiran Raden Ajeng Kartini Tentang Pendidikan Perempuan Dan Relevansinya Terhadap Pendidikan Islam,” *Profetika J. Stud. Islam*, vol. 18, no. 1, pp. 36–47, 2017, <https://doi.org/10.23917/profetika.v18i1.7690>.
- [40] D. Maharani and A. Zain, “Pengaruh Tingkat Pendidikan , Ekonomi Keluarga dan Faktor Sosial Budaya Terhadap Peningkatan Pernikahan Dini Pada Masyarakat Muslim Kota Banjarmasin Provinsi Kalimantan Selatan,” *Jurnal Ilm. Ekon. Islam*, vol. 9, no. 03, pp. 4192–4200, 2023.
- [41] H. Herlina, S. Syarifuddin, and S. Susiba, “Perspektif Al-Qur’an dan Fikih dalam Membangun Pendidikan Keluarga yang Berkualitas,” *Instr. Dev. J.*, vol. 6, no. 1, p. 27, 2023, <https://doi.org/10.24014/idj.v6i1.24429>.

