



The Role of the Family in Preventing Underage Marriage: An Islamic Legal Perspective

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Abstract

The family is one of the important factors in preventing underage marriage. Families have a role to play in educating and guiding children about the importance of marriage in accordance with Islamic law. The purpose of this study is to describe the role of families in preventing underage marriage from the perspective of Islamic law in Sungai Liku. In discussing this research, the author uses field research with a descriptive method to describe how families play a role in preventing underage marriage in Nagari Sungai Liku Pelangai Pesisir Selatan. In this study, the author uses a legal approach, namely an empirical juridical or sociological juridical approach. The factors that can influence the role of the family in preventing underage marriage in Sungai Liku Pelangai are that the role of the family can influence a child's decision to marry underage in Sungai Liku Pelangai, where effective collaboration between all these elements can compensate for the lack of parental education in preventing underage marriage. The role of the family can be carried out by providing an understanding of the negative impacts of underage marriage, monitoring and supervising children's social interactions, and empowering children. The Liku Pelangai River, where parents set an example in practicing religion, such as praying Maghrib in congregation and reciting the Quran together at the mosque. Encouraging children to recite the Quran at the mosque, pray Maghrib in congregation, and participate in monitoring their children's interactions with their peers. Then families can create an open environment within the family, inviting children to talk about their future, school, and daily social interactions.

INTRODUCTION

Underage marriage is a marriage conducted by a couple who have not reached the minimum age for marriage as stipulated by law (Juhaidi & Umar, 2020). In Indonesia, the minimum age for marriage is 19 years old, in accordance with Article 7 paragraph (1) of Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning marriage (Putra et al., 2023). However, the phenomenon of underage marriage in Indonesia remains a serious problem.

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Based on data from the Central Statistics Agency (BPS) in 2022, the prevalence of underage marriage in Indonesia reached 10.8%. This means that out of 100 women aged 20-24, 10.8 of them were married before the age of 18. Underage marriage remains a serious social problem in Indonesia, with 10.8% of women aged 20-24 married before the age of 18 (Sarwono, 2019).

Families with low economic status tend to marry off their children under the legal age to reduce the economic burden on the family. This is because families with low economic status need additional labor to help support the family economy (Wafiq & Santoso, 2017). In addition, families with low economic status also tend to have low levels of education. Low levels of education can lead to families having limited understanding of the dangers of underage marriage (Rohman & Wagianto, 2022). Underage marriage is one of the social problems that remains a challenge in Indonesia. Efforts to prevent underage marriage need to be comprehensive and involve various parties, including the government, the community, and non-governmental organizations (Sari & Sitorus, 2021).

In addition to low economic status, underage marriage in Indonesia is also influenced by cultural factors. In some regions of Indonesia, underage marriage is still considered normal and acceptable by the community. This is because underage marriage is seen as a way to protect the honor of women or to continue the family line. Underage marriage can also occur due to structural factors, such as poverty and low levels of education (Sekarayu & Nurwati, 2021). Families with low economic status tend to marry off their children under the age of consent to reduce the economic burden on the family. Underage marriage is caused by structural and cultural factors. Efforts to prevent underage marriage need to be made to address the factors that cause it (Zaenuri & Kurniawan, 2021).

Families play an important role in preventing underage marriage. Families are the smallest social units consisting of two or more people connected by marriage, birth, or adoption. Families have various roles, including socializing children, reproduction, and fulfilling the emotional and physical needs of their members. Families have undergone various changes over time and need to adapt to these changes in order to continue functioning properly. Families play an important role in preventing underage marriage. Families can act as agents of change in changing society's views on underage marriage. The family can also serve as a source of support for adolescents to avoid underage marriage (Wildana & Hasba, 2017).

In Islam, marriage is one of the sunnahs of the Prophet Muhammad SAW. Marriage is a form of worship that can bring rewards to the couple who perform it. However, marriage must also be carried out in accordance with the provisions set by Allah SWT and the Prophet Muhammad SAW (Iqbal et al., 2023). One of the provisions in Islam regarding marriage is the minimum age limit for marriage. In Islam, the minimum age for marriage is 18 years old. This provision has been explained in several arguments, including; from Abu Hurairah, the Prophet Muhammad said, "The marriage of a girl is not valid without her permission, and the marriage of a widow is not valid without her permission. (Hadith narrated by Bukhari and Muslim). This hadith indicates that an underage girl cannot marry without the permission of her guardian. The guardian is the person responsible for caring for and protecting the girl.

Then there is a hadith narrated by Bukhari and Muslim, from Umar bin Khattab RA, that the Prophet Muhammad SAW said, "Do not marry a girl unless you have spoken with her, and do not marry a widow unless you have spoken with her." This hadith indicates that underage girls must be given the opportunity to speak with their prospective husbands before marriage. This dialogue aims to ensure that the girl is ready to marry and is not being forced into marriage. Furthermore, Article 15 of the Compilation of Islamic Law (KHI) states that the minimum age for

marriage is 19 years for men and 16 years for women. Therefore, based on the above arguments, it can be concluded that Islam prohibits underage marriage. Underage marriage can have negative impacts on individuals, families, and society.

Cases of underage marriage in West Sumatra are on the decline. This can be seen from data released by the West Sumatra Central Statistics Agency (BPS) in 2022. Based on BPS data, the number of marriages among teenagers aged 15 to 19 has declined sharply in the last 10 years. The rate has decreased in terms of adolescent fertility, moving from 28 per 1,000 adolescents to around 14 births per 1,000. The decline in underage marriage rates can be seen in the birth rate, where the previously high birth rate has declined in the following year.

Various impacts have resulted from underage marriage, namely individual and family impacts. The first individual impact is mental and physical unpreparedness. Underage married teenagers are not mentally and physically ready for married life. This can lead to various problems, such as stress, depression, and anxiety disorders. Second, health risks, where adolescents who marry underage are at greater risk of experiencing pregnancy and childbirth complications, such as anemia, malnutrition, and maternal and child mortality. Third, domestic violence. Adolescents who marry underage are more vulnerable to domestic violence because they do not have sufficient experience and knowledge to deal with conflicts in the household. And fourth, economic difficulties. Adolescents who marry underage find it more difficult to complete their education and find employment. This can cause economic hardship for the family.

Meanwhile, the impact of underage marriage on families is family disharmony, where underage marriages occur without careful preparation, leading to family disharmony that ends in divorce or separation. Then there is a decline in family income, where families with children who marry underage will lose economic resources because children who marry underage will stop going to school and work to help support the family financially. Furthermore, underage marriage also has an impact on society, namely high poverty rates, high maternal and child mortality rates, and high rates of domestic violence. The negative impacts of underage marriage on families and society include family disharmony and a decline in family economic conditions. Other impacts on society include high poverty rates, high maternal and child mortality rates, and high rates of domestic violence.

Table 1. Marriage Data in Sungai Liku Pelangai, Ranah Pesisir District Over the Last 4 Years

No.	Year	Total
1.	2019	42
2.	2020	52
3.	2021	30
4.	2022	38

Table 1 shows that marriages that took place in Sungai Liku Pelangai, Ranah Pesisir District, over the past four years can be explained as follows: in 2019, there were 42 marriages. In 2020, there were 52 married couples, and in 2021, there were 30 married couples. Meanwhile, in 2022, there was an increase of 8 married couples from the previous year, bringing the total to 38 married couples.

Sungai Liku Pelangai is one of the villages in Ranah Pesisir Subdistrict, Pesisir Selatan Regency, West Sumatra. This village is located about 10 km from the subdistrict center, covering an area of approximately 20 square km and inhabited by around 10,000 people. Sungai Liku Pelangai Village has various potentials, both in

agriculture, plantations, and tourism, and is one of the main producers of rice and palm oil in Pesisir Selatan Regency.

Based on data from the South Pesisir Regency Central Statistics Agency (BPS) in 2022, the education levels of the residents of Nagari Sungai Liku Pelangai are as follows: No/Not yet in school: 12.78%, Not yet graduated from elementary school/equivalent: 17.58%, Graduated from elementary school/equivalent: 27.12%, Junior high school/equivalent: 19.47%, Senior high school/equivalent: 20.60%, Diploma I/II: 0.11%, Academy/Diploma III/S. Young: 0.34%, Diploma IV/Strata I: 1.95%, Strata II: 0.05% and Strata III: 0.00%. From this data, it can be seen that the majority of the population of Nagari Sungai Liku Pelangai has a high school/equivalent education level. However, there are still around 30% of the population who have not completed elementary school/equivalent education. This shows that there is still a need to improve access to and quality of education in Nagari Sungai Liku Pelangai, especially education on preventing underage marriage for families.

Table 2. Data on underage marriages in Sungai Liku Pelangai, Ranah Pesisir District

No.	Year	Number of Marriages	
		Marriage Dispensation (DK)	Unregistered Marriages (KTT)
1.	2019	1	6
2.	2020	-	3
3.	2021	1	4
4.	2022	1	2
Total		3	15

Table 2 shows that from 2019 to 2022, there were 18 cases of underage marriage in Sungai Liku Pelangai, Ranah Pesisir District. From this data, the number of marriages is divided into marriage dispensations (DK) and unregistered marriages (KTT). It can be explained that there were 3 underage marriages with marriage dispensations between 2019 and 2022 in Sungai Liku Pelangai. Then, there were 15 unregistered underage marriages in Sungai Liku Pelangai from 2019 to 2022. This data was obtained from the Ranah Pesisir Religious Affairs Office (DK) and interviews with community leaders (KTT).

Based on the author's observations, it was found that the number of underage marriages in Sungai Liku Pelangai was high compared to other villages in the Ranah Pesisir sub-district. The low role of the family in preventing underage marriage is one of the contributing factors. The educational status of families has resulted in poor communication techniques with children, leading to poor communication within families, especially when discussing marriage issues. The weak economic condition of families is also one of the factors triggering the high rate of underage marriage, as parents want to ease the burden on their families by marrying off their children under the legal age.

The majority of the income of the people of Sungai Liku Pelangai comes from agriculture and farm labor. This causes parents to have very high mobility for work, such as leaving for work at seven in the morning and returning home at five in the afternoon, and immediately carrying out other routines at home. This has led to a lack of communication with their children and a lack of affection for them. Meanwhile, their children carry out routines according to their own wishes. If they want to go to school, they are free to do so, but if they do not want to go to school, they are encouraged to help their parents with their work. Furthermore, underage marriage has become commonplace in the community, especially with the rapid

development of technology, which can influence children's individual desires to marry underage.

The lack of communication between parents and their children in Sungai Liku Pelangai has led children to decide for themselves to marry underage. This is because children do not have enough information and understanding about underage marriage. They do not know that underage marriage has many negative impacts, both for themselves, their families, and society. Children who do not have good communication with their parents tend to be more easily influenced by their surroundings. They can be easily influenced by their friends who are already married underage, or by religious teachings that require girls to marry underage.

In addition, children who do not have good communication with their parents also tend to be more prone to depression and stress. This can make them feel hopeless about the future, and ultimately choose to marry underage as a way out. Depression and stress can be caused by various factors, including pressure from school, social environment, or family problems. Therefore, the role of parents in establishing good communication with their children is very important.

METHODS

The research conducted by the author is qualitative research or field research (Aryasutha et al., 2025; Efendi et al., 2023; N. Putri et al., 2025; Rasdiany et al., 2024; Sabiruddin et al., 2024). In this study, the author uses a descriptive method, which is a research method that provides a clear picture of the actual situation (Amin et al., 2022). This study will describe the role of the family in preventing underage marriage in Nagari Sungai Liku Pelangai Pesisir Selatan. In detail, this study will describe the factors that can influence the role of the family in preventing underage marriage, the role of the family in influencing a child's decision to marry underage, and the role of the family in preventing underage marriage from the perspective of Islamic law in Sungai Liku Pelangai Pesisir Selatan.

This study uses a legal approach, specifically an empirical juridical or sociological juridical approach, which is based on research into the identification of law (unwritten law), intended to determine unwritten law based on unwritten law in society (Putri et al., 2024). Unwritten law in the Indonesian legal system, namely customary law and Islamic law, is often referred to as analytical research (Hafizh & Efendi, 2023). The research information was taken from the number of households in Nagari Sungai Liku Pelangai, Ranah Pesisir District in 2023, which was 5,263 households with a total population of 21,052 people. Based on this population, those aged above 18 years old were grouped together, totaling 21,052 people. They were then separated by gender into 6,216 males and 6,415 females.

RESULT AND DISCUSSION

The role of the family can influence a child's decision to marry underage in Sungai Liku Pelangai

Underage marriage can have negative impacts on children, both physically, psychologically, socially, and economically. Based on the results of the study, the role of the family has an influence on children's decisions to marry underage. An active and loving family role can help children grow and develop healthily and optimally, as well as avoid underage marriage (Nur, 2021). Based on the results of the research conducted by the author, the question asked was what role do fathers/mothers play in parenting to prevent underage marriage. The answers from these interviews can be grouped into three categories: first, parents provide an understanding of the negative impacts of underage marriage in accordance with their knowledge. Second, parents

monitor and supervise their children's social interactions. Third, they empower their children.

The author conducted interviews with informants, who gave advice to their children after dinner, then during their free time while sitting at home. Informants also monitored their children when they played outside with their peers. However, sometimes they asked their children for help in obtaining their needs, such as buying daily necessities. The same thing was done by Mrs. Anin towards her child, but she did not do it as often as Mr. Boyok, so this difference in monitoring her child led to different results. As a result, Mrs. Anin's child often received reprimands and complaints from the community to Mrs. Erna.

Knowing that parental education has an influence on children's education, the author conducted interviews with three families. First, Boyok and his partner Marni, who only have an elementary school education, want their children to continue their education to a higher level because they do not want their children to marry underage. Second, Anin knows that underage marriage poses many risks to her children, family, and community. Although Anin also only graduated from elementary school, she does not want her child to marry underage. Third, Noek and his partner Igus give their child complete freedom to decide about marriage. This is because Noek and Igus generally believe that marriage does not hinder one's livelihood, so Noek's child chose to marry early.

After interviewing the three families, the author also interviewed three community leaders who play important roles in the Sungai Liku Pelangai community. First, Cak al, who serves as the village head in Sungai Liku Pelangai, said that underage marriage affects the family's economy because the majority of the Sungai Liku Pelangai community works as farm laborers. With an income of earning in the morning, spending in the afternoon. Second, Juma Asril, as the head of Bamus Sungai Liku Pelangai, said that underage marriage has an administrative impact, not only on those who marry underage but also on their children. Third, Alkismanto, Dt. Rajo Kando, who is respected by the people of Sungai Liku Pelangai, said that whenever a child or grandchild wants to get married, the parents have full responsibility for it. Although according to the customs and culture of Sungai Liku Pelangai, there are no written rules regarding the age of marriage for children and grandchildren.

In addition to the three families and three community leaders interviewed by the author, the author also sought the views of activists working to raise awareness about the prevention of underage marriage. Apri Yuliardi, as the village administration official in charge of community empowerment in Sungai Liku Pelangai village, actively socializes to the community that underage marriage not only affects administration but also influences the leadership succession of Sungai Liku Pelangai in the future. Ainun Sri Rahayu, a cadre at Yandu Sungai Liku Pelangai, expressed a different opinion, stating that underage marriage is a burden on the family, as people who marry underage are usually not yet established in their careers. Another opinion was expressed by Siet, the head of Postu Sungai Liku Pelangai, who stated that underage marriage has a physical impact on health. Medically speaking, children under the age of 18 are not yet mature enough to reproduce. This can have consequences for the fetus, as well as increasing the risk of maternal mortality. Even if the child is born safely, there is a high possibility of stunting. Therefore, the United Nations has determined that children are considered adults and can marry above the age of 18.

From the three groups that were interviewed, it can be classified that: first, parents with low education and low knowledge do not all want their children to marry underage; second, community leaders have an important role in preventing underage marriage; and third, so do activists working in the field of preventing

underage marriage. Therefore, it can be said that effective collaboration is needed from all elements in Sungai Liku Pelangai to compensate for the lack of parental education in preventing underage marriage.

The Role of Families in Preventing Underage Marriage: An Islamic Legal Perspective

Child marriage can have negative effects on children, physically, mentally, and socially. Physically, children who marry underage are at greater risk of experiencing pregnancy and childbirth complications, such as preeclampsia, anemia, and bleeding. Mentally, children who marry underage are more prone to stress, depression, and anxiety disorders (Dumilah et al., 2019). Socially, children who marry underage are at greater risk of dropping out of school, experiencing domestic violence, and having low levels of well-being (Amin et al., 2022). One factor that can encourage early marriage is a lack of religious understanding about marriage. Proper religious education can provide children with an understanding of the purpose and wisdom of marriage, as well as the responsibilities and obligations of being a husband or wife. With the right religious understanding, children will realize that marriage is an important decision and should not be taken lightly (Bela, 2023).

Based on the results of the research conducted by the author, with the question of how parents play a role in providing religious education to children to prevent underage marriage in the village of Sungai Liku Pelangai, the author interviewed Mr. Boyok, who said that he had tried to be a role model for his children in practicing religion, such as praying Maghrib in congregation and reciting the Quran together at the Mushalah.

"I tell my child to recite the Quran at the mosque every night and pray Maghrib in congregation. Then I also always invite my child to attend monthly recitation/wirid at the mosque."

Next, the author interviewed Mrs. Anin with the same questions as Mr. Boyok. Mrs. Anin said that she always tells her children to recite the Quran together and pray Maghrib in congregation at the Mushalah. I also monitor my children's interactions with their peers. Mrs. Erna said the same thing after the author interviewed her. However, Mrs. Erna has already begun to explain to her children the consequences of promiscuous social interactions, which can lead to promiscuity.

In the next stage, the author interviewed parents of underage children who had married, asking them about their role in providing sex education to their children to prevent underage marriage. Mr. Boyok replied that he tried to educate his children by creating an open environment within the family. I sometimes invite my child to talk about the future he will face, talk about his school, and even talk about his daily social life. Of course, I don't do this very often because sometimes my child studies at the mosque and comes home quite late, and even I come home late from the shop.

Then, regarding the same question, namely, what role do you play in providing sex education to children to prevent underage marriage, Mrs. Anin replied that she rarely does this because she feels there is a barrier and she feels embarrassed when discussing this with her children.

"I have always told you to be careful in your social interactions, especially with young people. If you are not careful, you will get into trouble."

Next, the author interviewed Mrs. Erna. During the interview, she said that she was a bit stricter when it came to her child's social life. If I am negligent, then I am afraid that bad things will happen. For example, unplanned pregnancy due to uncontrolled socializing. This is one of the reasons why I am afraid for my child. In the next interview, the author asked about the role of parents in providing guidance and supervision to children to prevent underage marriage. The author interviewed Mr. Boyok, who said that giving attention and affection to children is very important,

as children will feel loved and cared for by their parents. This makes it more difficult for children to be influenced by others to marry underage because their parents have always given them attention and affection.

The author interviewed Mrs. Anin, asking her about the role of parents in providing guidance and supervision to children to prevent underage marriage. Mrs. Anin replied casually, *“In this situation, I don't really monitor my children because I am busy with work.”* Understandably, I am only a farm worker, leaving early in the morning and returning in the evening. When I get home, I prepare the housework, and at night I rest. So, I am not really involved in guiding my children. Sometimes I just advise them to study hard so that they will have a good future.

The same question was also asked to Mrs. Erna about her role in providing guidance and supervision to her children to prevent underage marriage. Mrs. Erna replied that she had started talking to her children about their dreams and aspirations. Mrs. Erna, who has a high school education, has a different educational approach than Mr. Boyok and Mrs. Anin. Regarding her child's potential, in school activities such as extracurricular activities, Mrs. Erna always encourages her child to participate in these activities. Regarding the issue of life partners, I have already told my child about the criteria for choosing a spouse and other matters.

To reinforce this question, the author interviewed community leaders in Sungai Liku Pelangai. The author asked questions about the extent of the family's role in preventing underage marriage from the perspective of Islamic law in Sungai Liku Pelangai. In this case, community leaders certainly have a role to play in various activities within the community. Community leaders are well-equipped to respond to the questions prepared by the author. First, the author interviewed Cak Al, a village head in Sungai Liku Pelangai. Cak Al said that families have an important role to play in preventing children from marrying underage. As parents, we must be able to provide religious education to our children. This is done so that children have a strong foundation in their daily interactions so that they can protect themselves from promiscuity.

Mr. Juma Asril, as the head of Bamus Sungai Liku Pelangai, was also interviewed with the same questions as Mr. Cak Al. As parents, it is only fitting that we convey to our children the negative impacts of promiscuity. Promiscuity has a negative impact on our parents and families; parents can feel ashamed and be ostracized from society because their children cannot protect themselves from promiscuity. Meanwhile, Alkismanto, Dt. Rajo Kando, one of the ninik mamak in Sungai Liku Pelangai, was also interviewed. He said that families have an important role in preventing underage marriage. This important role can be carried out by maintaining harmony in the household, creating a comfortable and safe environment for children, and supporting their education and careers. Furthermore, as parents, they must also be able to convey to their children that, in Minangkabau tradition, besides parents, mamak are people who need to be respected and whose advice should be followed.

In addition to community leaders to further strengthen the argument, the author interviewed activists working in the prevention of underage marriage with the same questions as those asked of community leaders in Sungai Liku Pelangai. Apri Yuliardi, as the village administration official in charge of community empowerment in Sungai Liku Pelangai village, replied that as parents, we must pay attention to our children's religion, social life, and education, all of which we need to monitor at all times. This is because young people are assets and the future of the nation's development that need to be protected by their families and parents. A similar sentiment was expressed by Mrs. Ainun, a cadre of the Sungai Liku Pelangai village, who said that educating children about religion, continuing their education, and

controlling their social interactions are ways to prevent children from marrying underage.

Based on interviews conducted by the author with parents whose children were married underage, community leaders in Sungai Liku Pelangai, and activists working to prevent underage marriage in the village of Sungai Liku Pelangai, the author concludes that the role of the family in preventing underage marriage is very important. This role can be fulfilled by strengthening the child's religious beliefs, providing guidance and supervision in their daily interactions, and paying attention to the child's education. These measures are taken to prevent underage marriage among children (Efendi, 2024).

The role of families in providing sexual education to children to prevent underage marriage can be done in several ways, namely by developing children's understanding of puberty (Majir, 2022). Families can teach children about the physical and emotional changes that occur during puberty. Second, developing children's understanding of sexual relationships. Families can teach children about healthy and safe sexual relationships. Third, developing children's understanding of pregnancy and contraception. Families can teach children about the risks of pregnancy and ways to prevent pregnancy. Fourth, developing children's understanding of the dangers of early marriage (Nur, 2021). Families can teach children that early marriage has many risks and consequences, both for themselves, their partners, and their families.

CONCLUSION

The level of education, economic conditions, and culture and customs are factors that can influence the role of families in preventing underage marriage in Sungai Liku Pelangai. This can be seen from the fact that families with low levels of education tend to have a poor understanding of the negative impacts of underage marriage, making them more vulnerable to such marriages. The economic conditions of underprivileged families can be a factor that encourages families to marry off their children under the legal age. Meanwhile, cultural and traditional practices that support underage marriage can be a factor that hinders efforts to prevent underage marriage. Families, community leaders, and activists have an important role to play in preventing underage marriage in Sungai Liku Pelangai. Effective collaboration between all these elements can compensate for the lack of parental education in preventing underage marriage. Families can play a role by providing an understanding of the negative impacts of underage marriage, monitoring and supervising their children's social interactions, and empowering their children. The role of parents in providing religious education to prevent underage marriage in the village of Sungai Liku Pelangai is as follows: parents set an example in practicing religion, such as praying Maghrib in congregation and reciting the Quran together at the mosque. They instruct their children to recite the Quran at the mosque, pray Maghrib in congregation, and monitor their children's interactions with their peers. Then, families can create an open environment within the family, inviting children to talk about their future, school, and daily social interactions.

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