



# The Effectiveness of Fiqh Rules on Law Number 16 of 2019

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## Abstract

Legal certainty must be present in a law or regulation. Without legal certainty, the rights of legal subjects will be violated and neglected. Similarly, without legal certainty, legal subjects will feel anxious and insecure because they feel that the law does not protect them. Law Number 16 of 2019 concerning Amendments to Law No. 1 of 1974 is considered to lack legal certainty and clarity, as the determination of the marriage age limit in that law is based solely on Law No. 35 of 2014 on Amendments to Law No. 23 of 2002 on Child Protection. This type of research is library research. Library research is a series of activities related to the methods of collecting library data, reading and recording, and processing research materials. Law No. 16 of 2019 still allows Indonesian society to engage in child marriage under the legal age. This law must be considered from various legal perspectives and have clear legal consequences, so a comprehensive revision of this law is necessary. Even if possible, Law No. 1 of 1974 should be reviewed and adjusted to the legal issues that exist now and in the future. By applying the concept of public interest and rejecting harm in a law or regulation, the objectives of that law or regulation will be achieved and become effective.

## Article Information:

Received April 20, 2025

Revised May 10, 2025

Accepted June 20, 2025

**Keywords:** *Effectiveness, fiqh rules, legislation*

## PENDAHULUAN

Marriage is very important in human life, both individually and collectively (Amri, 2023; Noor Justiatini & Zainal Mustofa, 2020). Therefore, Indonesian law regulates marriage in detail. Religion and the State have established legal provisions regarding marriage, as marriage is a sacred act for every man and woman seeking to establish a household with the aim of achieving a family characterized by *sakinah, mawaddah*, and *warramah* (Ridwan et al., 2020). Therefore, in this matter, one must not take lightly the selection of a prospective husband or wife to be a life partner in building a good family based on the Quran and Hadith. The Quran itself has explained that the purpose of marriage is to bring peace to the human soul and to build a generation of believers (Nissa Ma'rifa Fillaili, 2023).

### How to cite:

Hertasmaldi, H., Sulfinadia, H., Mardianto, M., Razak, D. A., Efendi, F. (2025). The Effectiveness of Fiqh Rules on Law Number 16 of 2019. *Samara: Journal of Islamic Law and Family Studies*, 3(1), 31-39

### E-ISSN:

xxxx-xxxx

### Published by:

Institute for Research and Community Service STAI Balaiselasa YPPTI Pesisir Selatan

Law No. 1 of 1974 also explains that the purpose of marriage is: “Marriage is a spiritual and physical bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the One Almighty God” (Hanifah, 2019). (Law No. 1 of 1974) in the Compilation of Islamic Law also mentions that the purpose of marriage is to obtain two benefits, namely worldly pleasures and spiritual rewards. This explanation can be summarized that marriage, in the view of religion and the state, has the same purpose, namely to create inner peace and form a family that is harmonious, loving, and compassionate. Therefore, certain conditions are necessary in marriage to support the achievement of these objectives, one of which is prohibiting minors from marrying. Thus, regulations were established in Islamic law and state law (Law No. 1 of 1974 on Marriage, amended by Law No. 16 of 2019).

Islam does not recognize a minimum age for marriage (Faruq & Subhi, 2022; Yanni Dewi Siregar & Kelana, 2022). Islam emphasizes that marriage can take place once both prospective spouses have reached puberty, which is marked by wet dreams for men and menstruation for women. However, in Surat An-Nisa’ verse 6, it is explained that those who are permitted to marry are those who are mature and capable, so that they can manage their household properly, enabling the husband and wife to fulfill their rights and obligations in a balanced manner. Meanwhile, Article 15 of the Compilation of Islamic Law stipulates that marriage may only be conducted by prospective spouses who have reached the age specified in Article 7 of Law No. 1 of 1974, namely the prospective husband must be at least 19 years old and the prospective wife must be at least sixteen years old.

Law No. 16 of 2019, amending Law No. 1 of 1974, Article 7, states that marriage is only permitted if the man and woman have reached the age of nineteen. Therefore, there is a fundamental difference regarding the minimum age for marriage in Islamic law and even in Law No. 16 of 2019, this difference seems to give the public the option to choose which age limit they prefer between the two regulations, especially since the regulations do not specify penalties for violators, making it difficult to determine penalties for offenders (Rahmiati et al., 2023). Upon further examination, there are numerous cases of divorce caused by immaturity and the inability to fulfill responsibilities in maintaining a household, leading to conflicts within the family due to the lack of maturity between husband and wife (Sunarto & Rozy, 2022). The new Law No. 16 of 2019 should provide answers to issues in marriage, as it was created to promote the welfare of society, particularly in terms of preserving religious welfare, safeguarding the soul, protecting the mind, safeguarding lineage, and preserving property and honor. However, Law No. 16 of 2019 instead grants an exemption in marriage if both prospective spouses must reach the age of nineteen (Amri & Khalidi, 2021; Ilma & Alfian, 2020).

## METHOD

This type of research is library research. Library research is a series of activities related to the methods of collecting library data, reading and taking notes, and processing research materials (Engkizar et al., 2025). Therefore, the author collected and then reviewed books and other reading sources that were relevant to this research, namely sources related to the concepts of fiqh rules and legislation. Library research is a research activity conducted by collecting information and data using various materials available in the library, such as reference books, previous similar research, articles, memos, and various journals on the problem to be solved. There are four steps in library research to prepare the tools for research. The tools for library research are previous research and memos. As a practical reference, a practical reference is a list of the most important resources used for research purposes. The time management related to this will vary depending on who is using the available

time. Reading and taking research notes. This means recording what is needed for the research (Iskandar et al., 2023).

## RESULTS AND DISCUSSION

The term “marriage” linguistically derives from the word “*nakaha*,” which means to marry a woman (Toyibah et al., 2022). In addition to the word “*nakaha*,” the terms “*al-zawaj*” or “*al-zijwaj*” from the word “*zawwaja*” meaning “marriage,” are used to denote a marriage. This is because marriage creates a bond between two people. These terms have legal implications in relation to the marriage contract (*ijab qabul*). This is emphasized by Allah in Q.S. al-Dzariyat verse 49: “*And everything We have created in pairs so that you may remember the greatness of Allah*”.

The meaning of the word *nikah* according to language is to gather, to enter into each other, and is used to mean sexual intercourse (*wathi*). According to scholars of *usul*, there are three opinions. The first group of scholars of *usul*, Abu Hanafi, interprets the word “*nikah*” linguistically as “sexual intercourse,” while metaphorically, *nikah* is interpreted as a “contract” that legitimizes a sexual relationship between a man and a woman. According to the Syafi'i school of jurisprudence, the opposite is true: “marriage” originally means “contract,” while metaphorically it means “sexual intercourse.” The opinion of the Hanbali school of jurisprudence is that it is a “contract” that permits and legitimizes the mixing of men and women. However, upon closer examination, there is no significant difference among *fiqh* scholars regarding the definition of marriage; the differences among them lie only in the wording. Thus, *fiqh* scholars agree that marriage is a contract regulated by religion to permit a man to have sexual relations with a woman and to enjoy her as the primary purpose (Engkizar et al., 2025).

### Legal Basis for Marriage

Marriage in Islam is the fundamental basis for the formation of a family. Marriage must be performed by humans for the purpose of worship and Sharia law for the benefit of life. From the perspective of *Ijma'*, scholars agree that marriage is prescribed by Islamic law. However, there are still differences of opinion among the schools of jurisprudence (*Fuqaha*), particularly between the majority of scholars (*Jumhur*) who hold that the ruling on marriage is *Sunnah* (recommended), and the *Zahiriyah* school, which maintains that marriage is obligatory. While the *Malikiyah Mutaakhirin* school of thought holds that marriage is obligatory for some people, recommended for others, and permissible for yet others (Andi et al., 2023; Malisi, 2022).

In addition to the basic ruling on marriage, scholars also elaborate on the ruling on marriage based on an individual's circumstances. Thus, the original ruling on marriage, which was initially permissible, can change to obligatory, recommended, prohibited, and disliked (Engkizar et al., 2021). The details are as follows; i) it is obligatory according to the majority of scholars for those who are capable of marrying (physically, mentally, and financially) and are feared to commit adultery if they do not marry. The reason is that they are obligated to protect themselves from committing haram acts, ii) it is *sunnah* according to the majority of scholars for those who are not married but are capable of avoiding haram acts, and if they marry, they are certain they will not wrong or harm their wives, iii) it is haram for someone who is certain they are unable to fulfill their obligations as a husband, (providing for her material and emotional needs) and fears causing her suffering, iv) it is disliked according to the majority of scholars for someone who wants to marry but is unable to fulfill their obligations, such as not having the means to support themselves, so that if they marry, it will only bring

hardship to their wife and children. If he does marry, he is not sinful and does not receive reward, whereas if he does not marry for such reasons, he will receive reward, v) it is permissible for someone who has no desire to marry and has no obstacles preventing him from marrying.

### **Underage Marriage According to Islam**

The universal, flexible, and rational teachings of Islam, which are in line with the times and easily accepted by the wider community, whether related to worship, morality, social relations, or rules (laws), including marriage (*munakahat*). As stated in Islamic law, the *maqashid syari'ah* contains five elements of protection, including protection of religion, life, lineage, property, and intellect (Heniyatun et al., 2020; Susanti, 2018). One of these five elements is the preservation of lineage (*hifdzul al nash*) to ensure that the family line remains intact. In essence, in Islamic law (*fiqh*), there is no specific discussion or evidence regarding the definition of underage marriage, either in the Quran or the Hadith of the Prophet. Since there is no clear evidence specifying the age at which a person may marry, the issue of age limits for marriage falls under *ijtihad* (Kaputra et al., 2021).

In Islamic jurisprudence, underage marriage is defined as a marriage between a man and a woman who have not yet reached puberty. The criteria for puberty differ between men and women. For men, puberty is marked by *ihtilam*, which is a dream that results in the release of semen, while for girls, puberty is marked by menstruation or *haid* (Rahmawati, 2020). However, if puberty is determined by age, then underage marriage is defined as marriage before the age of fifteen for girls according to the majority of Islamic jurisprudence scholars, and before the age of seventeen for boys. From the above explanation, it can be concluded that underage marriage is a marriage between a bride and groom where one or both have not reached the age of nineteen for both males and females. However, despite this, the marriage is still considered valid and legitimate. The legal basis for underage marriage in Islamic law is the Quran and Hadith, but scholars differ in their interpretations, with some permitting it and others prohibiting it, each providing their own arguments. Scholars who permit underage marriage cite several verses from the Quran that discuss marriage.

### **Marriage at a Certain Age According to the Compilation of Islamic Law**

Law No. 16 of 2019 on marriage is closely related to population issues. With the restriction of the marriage age to nineteen years for both men and women, it is hoped that the birth rate can be minimized, thereby enabling the National Family Planning Program to run in line with this law. In connection with this, underage marriage is strictly prohibited and its activities must be prevented. This prevention is solely based on ensuring that both parties to the marriage can fulfill the noble purpose of the marriage they are entering into, as stated in Article 1 of Law No. 1 of 1974, which states that “marriage is a spiritual and physical bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the One Almighty God” (Mega Oktoviona et al., 2023).

The definition of marriage as stated in Article 1 needs to be thoroughly understood by the public, as it forms the basis for further legal provisions contained in Law No. 1 of 1974 and other regulations governing marriage. Upon further examination, the general condition of marriage in Indonesia can be categorized as having a pattern of early marriage. Thus, early marriage leads to an increasing rate of maternal and infant mortality each year, which is why some Muslim countries also restrict early marriage. Globally, early marriage is defined as occurring between the ages of twelve and twenty-one (Taufikurrahman et al., 2023; Umah, 2020).

The age of maturity for readiness to enter into marriage is twenty years old for women and twenty-five years old for men. This is necessary because modern times demand the realization of welfare and the avoidance of harm, both in terms of health and social responsibility (Engkizar et al., 2022). Meanwhile, underage marriage refers to a marriage conducted by one or both prospective spouses who have not met the general requirements set forth by the applicable law, in this case, the amended Article 7 of Law No. 16 of 2019 on Marriage states that the age limit for marriage is “marriage is only permitted if both the man and woman have reached the age of nineteen.” In the implementation of this article, there is no absolute requirement because another clause, namely clause (2), explains that in the event of unforeseen circumstances, such as those who have not reached the age of nineteen for men and women due to free mixing (cohabitation, etc.), resulting in the woman becoming pregnant before marriage, in such cases, Law No. 16 of 2019 still provides leniency by allowing a dispensation to be requested from the Religious Court or other competent authorities in this matter.

The Compilation of Islamic Law states that “in order to conduct a marriage for a prospective bride or groom who has not reached the age of twenty-one for men and sixteen for women, permission must be obtained from both parents.” However, if the parents are unable to express their consent, it may be granted by a guardian, the person caring for them, or a blood relative in the ascending line of descent, as per Article 7(3) of Law No. 1 of 1974. In reality, regardless of age, one must possess physical and psychological maturity before embarking on the journey of marriage, as a household will inevitably face trials and challenges that may drain emotions and egoism from each partner (Asril et al., 2023). Therefore, without maturity and emotional readiness, a harmonious, loving, and compassionate marriage seems unlikely to be achieved (D. Liman et al., 2021).

The maturity referred to here is maturity in terms of age, thinking, and action. The Impact of Underage Marriage Marriage between men and women should provide peace and tranquility in running a household, and this is one of the purposes of marriage. Another purpose is to raise pious and virtuous offspring. Therefore, the pros and cons regarding underage marriage have existed since long ago. Those who support (pro) underage marriage have a simple reason: as long as religion does not prohibit it and the requirements for marriage have been met, it is permissible to marry in accordance with the teachings of Islamic law, meaning that when religion permits marriage according to the opinions of the fuqaha (maturity, sound mind, having had a dream, and menstruation), there is no obstacle to marriage, as the Prophet also married Umm Aisha when she was still young.

Meanwhile, those who oppose it have other considerations, namely that age at the time of marriage has a very strong correlation with the pattern of building a household. Marriage under the legal age will have an impact on the future lives of both the bride and groom. The effects of marriage under the legal age are as follows; i) from a psychological perspective, marriage under the legal age is difficult to carry out due to the lack of mental preparation of the prospective bride and groom in managing a household. Due to this lack of readiness, cases of divorce may arise due to unstable emotions, immaturity in addressing problems, or a lack of understanding in managing a household or raising children, ii) educational impact: Underage marriage also impacts education, as it often leads to the interruption of schooling. Often, children who marry underage are reluctant to continue their education to a higher level because they are already focused on providing for their families and other responsibilities. Additionally, underage marriage often occurs due to premarital sex influenced by films or other factors, meaning they are not yet capable of fully taking care of themselves and still follow trends or styles that are currently popular.

This raises concerns about their ability to manage a household, as a lack of education may lead to reckless behavior toward the family. The impact of underage marriage on livelihood will affect a person's readiness to provide for their family. We know that the standard requirement for finding employment today is a bachelor's degree, meaning that both private and government employers have specific educational requirements for the positions they offer. Without a degree, it will be difficult to find employment. The uncontrolled growth of the population One of the purposes of marriage laws is to control the population. If underage marriages are not properly regulated, it could lead to uncontrolled birth rates and even deaths resulting from such marriages. According to Abdurrahim Umran, the age limit for marriage can be viewed from three perspectives; i) from a biological perspective, sexual relations with a wife who is too young (not yet physically mature) can cause suffering for the wife in biological terms, especially during pregnancy and childbirth, ii) socioculturally, married couples must be able to meet social demands, such as managing the household and raising children, iii) demographically, underage marriage is one of the factors contributing to higher population growth.

### **The Effectiveness of Fiqh Principles on Law Number 16 of 2019**

At least the effectiveness of the implementation of a law is greatly influenced by several determining factors, namely first, the effectiveness or otherwise of the law itself, as it is influenced by the law itself. The implementation of a law is viewed from the second factor, namely the law enforcement authorities, i.e., the parties who formulate, oversee, and enforce the law. Third, the implementation of the law is viewed from the availability of adequate facilities and infrastructure for law enforcement. fourth, the needs of society, meaning that the law is accepted by society as a rule, and society willingly complies with it; and finally, the cultural aspect, where the law is viewed as a cultural value within society in its social interactions. The principles of Fiqh state that harm or disaster must be eliminated. Although underage marriage has its benefits and advantages, the harm and risks are far greater than the benefits and advantages. Therefore, underage marriage should be postponed until the person reaches physical, psychological, and mental maturity (Marwa, 2021).

Considering the arguments presented by these scholars, whether those who permit marriage under the age of majority or those who do not, I lean toward the opinions of the scholars who do not permit marriage for young girls or those who have not yet reached puberty, known as underage marriage, on the grounds that marriage at a young age can lead to failure in building a prosperous household. This failure is contrary to the purpose of marriage, which is to achieve a harmonious, loving, and compassionate family for both parties.

### **CONCLUSION**

Law Number 16 of 2019 concerning Amendments to Law - Law No. 1 of 1974 is deemed to lack legal certainty and clarity, as the age limit for marriage stipulated in that law is based solely on Law No. 35 of 2014 Amending Law No. 23 of 2002 on Child Protection. Furthermore, Law No. 16 of 2019 still allows Indonesian society to engage in child marriage. This law must consider various other legal aspects and have clear legal consequences, so a comprehensive revision of this law is necessary. If possible, Law No. 1 of 1974 should be reviewed and adapted to current and future legal issues. By applying the concept of public welfare and rejecting harm in a law or regulation, the objectives of such laws or regulations will be achieved and become effective.

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