

# Early Marriage and Implications for Future Orientation in Islamic Law

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## Abstract

Early marriage, deeply ingrained in cultural and religious traditions like Islam, profoundly influences individuals' future perspectives. This paper delves into early marriage within Islamic law's framework, examining its ramifications on individuals' outlooks. Drawing from Islamic jurisprudence, sociological insights, and psychological perspectives, the study scrutinizes early marriage's legal, social, and psychological dimensions. While Islam sanctifies marriage, it also underscores maturity and readiness, often at odds with prevalent early marriage customs. This practice poses multifaceted implications. Legally, it raises concerns about consent and well-being, especially when parties lack full maturity. Socially, early marriage curtails educational and economic opportunities, hindering future planning and goal pursuit. Psychologically, it induces stress and coping challenges with adult responsibilities prematurely. Additionally, early marriage affects broader societal aspects like population growth and gender equality. Addressing this issue necessitates a holistic approach integrating legal reforms, educational programs, and community support



to safeguard vulnerable groups, notably girls and young women. By scrutinizing the legal, social, and psychological facets of early marriage, this paper seeks to inform interventions aligning with Islamic principles and universal human rights, promoting individuals' protection and empowerment.

**KEYWORDS** *Early Marriage, Impact of Early Marriage, Future Orientation, Islamic Law*

## Introduction

Islam teaches us that marriage is an obligation to be carried out at the command of Allah SWT as a form of living in pairs in the formation of the family. Therefore, it is not surprising that marriage can also be called a worship. When viewed from Law Number 1 of 1974 concerning Marriage as last amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage (hereinafter referred to as the Marriage Law), marriage is an inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Supreme Godhead. This is in line with what was stated by Wiranto and Nanda Amalia who suggested that marriage is a relationship that binds two people, namely husband and wife outwardly and mentally which aims to form a family and produce legitimate offspring.<sup>1</sup> Marrying becomes a human instinct to produce offspring so that the civilization of a nation can continue. Therefore, the progress of a nation's civilization will be determined by the results of marriage. So to produce a quality generation can be started with efforts to improve the quality of a family.

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<sup>1</sup> Wiranto Wiranto and Nida Amalia, "Studi Fenomena Married By Accident Terhadap Pencegahan Resiko Pernikahan Dini Pada Remaja Samarinda," *Borneo Student Research (BSR)* 2, no. 2 (2021): 1229–33.

In addition to producing offspring, marriage also aims to form a happy family. To achieve this goal, there are several aspects that must be considered before someone decides to hold a marriage. Marital life will be coloured by responsibilities between husband and wife. In order for husband and wife to fulfil their obligations properly, both must be equipped with sufficient preparation. Before marriage, the bride and groom should pay attention to the birth, mental, biological and psychological readiness first.<sup>2</sup> Couples who have matured biologically and psychologically will have a higher chance of a happy family compared to couples who are not mature biologically and psychologically. That's why in Indonesia the Marriage Law is enacted in which the age requirements for prospective husband and wife couples are regulated. The purpose of the establishment of the Law is none other than so that prospective married couples have matured biologically and psychologically so that after marriage a harmonious family will be formed because both are able to carry out their respective obligations.

Although it has been explained about the reasons for regulating the age requirements for prospective married couples before marriage, in fact in Indonesia is still rife with the phenomenon of early marriage. Even among ASEAN member countries, Indonesia is included in the ten countries with the second highest rate of early marriage after Cambodia.<sup>3</sup> When viewed from data from the Religious Justice Board that from 2016 to 2022, the phenomenon of early marriage tends to increase where in 2016 there were 11,488 cases, in 2017 there were 12,557 cases, in 2018 there were 13,489 cases, in 2019 there were 23,145 cases, in 2020 there were 63,382 cases, in 2021 there were 61,449 cases, and in 2022 there were 50,673 cases.

The high rate of early marriage in Indonesia is a concerning phenomenon. Children with an age that should be used to learn and explore their interests and talents must instead be busy with taking care of

<sup>2</sup> Fathur Rahman Alfa, "Pernikahan Dini Dan Perceraian Di Indonesia," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)* 1, no. 1 (2019): 49–56.

<sup>3</sup> Dian Latifiani, "Integracy Policy Sebagai Upaya Preventif Perkawinan Anak Di Desa Kedungkelor Kecamatan Warureja Kabupaten Tegal," *Jurnal Pengabdian Hukum Indonesia* 2, no. 1 (2019): 19–29, <https://journal.unnes.ac.id/sju/index.php/JPHI/article/view/34709>.

the household. Not to mention that in economic matters, underage married couples do not have enough skills even though they have to be responsible for supporting their families, so inevitably they end up working odd jobs. Thus ended the future career that they could have realized if only they had not chosen to marry early. From this we can see that a person's decision to marry early will have an impact on their future career. In addition to career, there are many things that must be at stake for early marriage, such as reproductive health, psychological health and also biological or physical and economic conditions in the family.

But on the other hand, early marriage is not a new phenomenon, it has also happened from time to time, especially in the development of Islam. It can be seen that the Prophet Muhammad had married Aisha who was 6 (six) years old. This is stated in HR. Bukhari No. 4738, Maktabah Shamilah:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ وَأَدْخَلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ وَمَكَّنْتُ عِنْدَهُ تِسْعًا

“Muhammad bin Yusuf told us Sufyan from Hisham from his father Aisha radliallahu'anha, that; The Prophet (peace and blessings of Allaah be upon him) married her when she was six years old, and she was married when he was nine years old. And Aisha lived with him for nine years.”

The above hadith explains to his people that a man who marries a small girl who has not yet menstruated has a legal change or in other words the law of marriage is valid. On this basis, many people do early marriage even without knowing the effects that will arise if an early marriage occurs. So through this study the author tries to discuss why early marriage is still developing in society in an Islamic perspective and how the impact of early marriage on its future orientation.

The author uses a research method, namely through normative legal research. As stated by Soekanto where normative legal research is problem-focused research, where the problems studied are based on theory or seen the relationship between theory and practice which in this case is related to the phenomenon of the rise of early marriage in Indonesia. So that this research was conducted using a statutory approach that examines and analyzes Law Number 1 of 1974 concerning Marriage as last amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of

1974 concerning Marriage, Compilation of Islamic Law and other related legal regulations and uses a conceptual approach carried out by reviewing and analyzing views and doctrines that evolve with legal issues related in this study. Therefore, this study used various primary, secondary, and tertiary legal charts. Data collection techniques use literature studies where this writing also uses supporting and relevant theories. Then, all data is reviewed through synthesis analysis. Based on the synthesis analysis, sufficient conclusions are drawn, according to the research intent that has been determined.

## **The Phenomenon of Early Marriage in Terms of Islamic Law**

Marriage is a relationship that binds a man to a woman outwardly and mentally who are united as a married couple who live together in building an eternal, happy and harmonious family and based on the One True Godhead. From that definition, of course, it can be clearly known that the purpose of marriage is to build a happy and eternal family and based on the One and Only Godhead. Building a happy and eternal family means the desire to build a happy family relationship that will last continuously between husband and wife and / or their children in realizing a prosperous family. Then building a family based on the Supreme God means that in creating a desire to form a family, marriage must be based on the sharia of each religion and belief.

Marriage is highly recommended for someone who wants it, is ready to be born and inward, and has the ability to carry out the rights and obligations as a husband and wife couple in a household.<sup>4</sup> Married couples are required to have a sense of loyalty to each other, help each other, provide for each other, and together help each other educate their children well.<sup>5</sup> Thus, every husband and wife couple is expected to help and

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<sup>4</sup> Mayadina Rohmi Musfiroh, "Pernikahan Dini Dan Upaya Perlindungan Anak Di Indonesia," *De Jure: Jurnal Hukum Dan Syariah* 8, no. 2 (2016): 64-73.

<sup>5</sup> Subekti Subekti, *Pokok-Pokok Hukum Perdata* (Jakarta: PT Intermasa, 2021).

complete each other's shortcomings in order to cultivate personality to help and achieve spiritual and material well-being.<sup>6</sup>

According to some scholars, the marriage law in Islam is Sunnah. In addition, in Riezem Aizid's book, there are 5 marriage laws in Islam depending on the situation and condition of the bride and groom. The five marriage laws in Islam include:<sup>7</sup>

1. Mandatory, which is if certain conditions and reasons are fulfilled that oblige a person to marry. The main requirement for marriage is to be able. Being able here means that a person has strong financial, mental and sexual abilities and is ready to carry out marriage. The illustration of this law is that if there is a person who is financially and sexually established, then that person is required to marry in order to keep him from committing adultery.
2. Sunah, that is, when a person who is able and able to marry, but he is also a person who is able to refrain from all actions that can allow him to fall into adultery. So it is the law of the Sunnah to marry.
3. Makhruh, which is if someone already has the desire to marry but in this case he has not been able to either physically, mentally, financially, or sexually so it is feared that someone will not be able to fulfill his obligations in marriage. Such is the law of makhruh to marry.
4. Mubah, which is when a person marries just for fun and abstains from actions that will lead to adultery. Mubah means permissible, meaning an act that if not done a person will not get sin, neither haram nor makhruh. Marriage will become legally punishable if there is no urgency for a person to consummate the marriage. If a person is not ready for marriage then it is better not to do it first.
5. Haram, which is when a man who does not have good financial and mental readiness and is unable to take responsibility for himself and his family. Such a person is unlawful to hold a marriage because it is feared that after marriage he will abandon his wife and children.

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<sup>6</sup> Dian Latifiani, "The Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia," *Journal of Indonesian Legal Studies* 4, no. 2 (2019): 241.

<sup>7</sup> Alfinna Ikke Nur Azizah, "Pengadaan Walimatul 'Ursy Di Masa Pandemi Dalam Perspektif Hukum Islam Dan Hukum Negara," *Maqashid Jurnal Hukum Islam* 3, no. 2 (2020): 54–56.

Marriage can be a form of self-preservation from actions forbidden by Allah SWT. Allah Almighty has called upon his people to perform marriage through the verses of the Qur'an which include the following:

QS. An Nur verse 32: *Marry those who are single among you and also those who are worthy (married) of your sahaya servants, both male and female. If they are poor, God will empower them with His gifts. Allah is Vast (His gift) again All-Knowing.*

QS. Ar-Rum verse 21: *Among His signs (greatness) is that He created pairs for you from your own (kind) so that you may feel at ease with him. He makes among you a sense of love and affection. Indeed, in such there are signs (of the greatness of God) for the thinking people.*

QS. An-Nahl verse 72: *Allah made for you a spouse (husband or wife) of your own kind, made for you from your spouse children and grandchildren, and granted you good sustenance. Why do they have faith in the vanity and in the favor of God do they disobey?*

QS. Ar-Ra'ad verse 38: *Truly We sent messengers before you (Prophet Muhammad) and We gave them wives and descendants. It is impossible for an apostle to bring anything proof (miracles) but with God's permission. For each period there are conditions.*

In carrying out a marriage, there are several requirements that must be met by every prospective married couple so that their marriage can be said to be a valid marriage, one of which is the existence of a minimum age limit in carrying out marriage. It has been stated in Article 7 paragraph (1) of the Marriage Law that "marriage is only permitted when the man and woman have reached the age of 19 (nineteen) years." Although the Marriage Law has stated that a person who wants to marry must first be at least 19 years old, in practice, early marriage is still developing in the community. Even people tend to ignore it without touching people's minds.<sup>8</sup>

In the perspective of Islamic law, it does not specify the age limit for a person to enter into a marriage. However, Islamic law states that marriage

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<sup>8</sup> Ana Latifatul Muntamah, Dian Latifiani, and Ridwan Arifin, "Pernikahan Dini Di Indonesia: Faktor Dan Peran Pemerintah (Perspektif Penegakan Dan Perlindungan Hukum Bagi Anak)," *Widya Yuridika* 2, no. 1 (2019): 1–12, <https://doi.org/10.31328/wy.v2i1.823>.



can be performed if a person has reached aqil and puberty.<sup>9</sup> A person can be said to have reached puberty if he has experienced menstruation for women or his age is 15 years old and for a man, there is pleasure in getting married. Therefore, in Islamic law, it is permissible for anyone to enter into marriage regardless of age restrictions as long as they have fulfilled the requirements and pillars of marriage and adhere to its purpose of creating benefit. Looking at Article 14 of the Compilation of Islamic Law states that there are 5 (five) pillars of marriage, namely the prospective husband, prospective wife, marriage guardian, two witnesses, and ijab and kabul. Of the five pillars of marriage, several requirements for a person's marriage are described, including:

1. Marriage is only allowed for a person who has reached the age stipulated by the Marriage Law;
2. Marriage can be done if the bride and groom agree to perform marriage;
3. There is a marriage guardian that must be fulfilled for the bride-to-be who acts to marry her on condition that the marriage guardian is Muslim, aqil, and baligh;
4. There are 2 (two) witnesses who are present and witness directly the marriage contract and sign the marriage certificate at the time and place where the marriage contract is held; and
5. The existence of ijab and kabul in marriage.

Although it is not stipulated muthlak regarding the age limit for marriage in Islamic law, in the Qur'an and Hadith it has been indirectly recognized that maturity is a very important requirement and must be considered when carrying out a marriage. The Qur'an indicates that in order to consummate a marriage one must be ready and able. Given that marriage is a form of a large contract or agreement, in which there are rights and obligations that bind each party, both husband and wife, that must be fulfilled, it is true that marriage must be carried out by two capable people. The word "capable" referred to here means being able both mentally and spiritually to build and build a household.

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<sup>9</sup> Alifia Wahyuni et al., "Pernikahan Dini Menurut Perspektif Madzhab Imam Syafi'I," *Imtiyaz: Jurnal Ilmu Keislaman* 4, no. 1 (2020): 62–85, <https://doi.org/10.46773/imtiyaz.v4i1.65>.



In Islamic law, marriage when viewed from fiqh readiness has 3 conditions that must be met, namely:

1. Readiness in terms of knowledge, namely how a person's understanding is related to basic fiqh law such as daily Muslim obligations, as well as fiqh law related to marital affairs, such as khitbah law, terms and pillars of marriage contract, livelihood law, thalak and also reference law'. Because as mandated in Islam that studying is mandatory for every Muslim. Thus, it is clear that knowledge is something that a Muslim must have, not only to get married but also to carry out all muamalah activities.
2. Readiness in terms of material, namely property as dowry and also property as a husband's livelihood for his wife and children in meeting primary needs in the form of clothing, shelter and food.
3. Readiness in physical terms, that is, a man is able to carry out his obligations and duties as a husband, not impotent or impotent.
4. There are two conflicting opinions regarding early marriage according to Islamic law.<sup>10</sup> First, some scholars argue that early marriage is legally mubah (permissible).

Q.S An Nisa verse 4: "And test the orphans until they are old enough to mate. Then if in your opinion they have been intelligent (good at keeping treasures), then hand over to them their treasures".

The word "until they are old enough to mate" here means that a person has reached puberty which is characterized by wet dreams in male behavior and menstruation in women which is generally passed by everyone with an age range of 14-17 years.

Meanwhile, some other scholars argue that early marriage is prohibited as stated by At-Thathawy and Ibn Hazm where both are guided by the opinion of Ibn Shubramah who says that marriage to a woman who has not yet reached puberty is invalid because the essence of marriage is actually to meet one's biological needs and also preserve offspring while these two things cannot be fulfilled by children who have not yet reached puberty. Early marriage exceptions can be made if there is an urgency for

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<sup>10</sup> Habibah Nurul Umah, "Fenomena Pernikahan Dini Di Indonesia Perspektif Hukum Keluarga Islam," *Jurnal Al Wasith: Jurnal Studi Hukum Islam* 5, no. 2 (2020): 114–17.

the benefit of the community or fears of adultery or sexual relations outside marriage. However, if the urgency cannot be proven, then the law of early marriage also cannot be justified because in fact early marriage also brings a lot of glory.

The development of early marriage has occurred from time to time. No wonder early marriage has been considered by some groups of society as a culture that must be preserved. Thus, the rise of early marriage that occurs is like part of the culture of society which seems quite difficult to get rid of, because early marriage is already part of the habits of society.<sup>11</sup> The trend of early marriage is increasing because early marriage is considered a cure or solution to the social problems that have been rife lately, namely related to promiscuity. Early marriage is one of the efforts of parents to prevent their children from committing adultery. Early marriage often occurs in rural communities, because many consider early marriage to be an effort to improve the standard of living of children. In fact, one of the community groups that already considers early marriage as part of the custom is what occurs in the Seberang Ulu I sub-district, Palembang City. In addition, early marriage also often occurs in Semarang City. This is based on data from the Semarang City Religious Court stating that from January 2023 to March 27, 2023, there were 43 cases of marriage dispensation. These cases have shown that early marriage does not only occur in rural areas, but also occurs in urban areas.

## Factors Causing Early Marriage

There are several factors that influence the rise of early marriage, including:

### A. Parental Role Factors

Parents play an important role in the child's growth period both in aspects of physical, emotional, moral and intellectual growth. Parental guidance and attention, especially in reproductive health issues, is very important. Unfortunately, often parents also do not have enough education so that parents will automatically feel legitimate if their underage children get married. Meanwhile, parents also often ignore, do

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<sup>11</sup> Nginayatul Khasanah, *Pernikahan Dini Masalah Dan Problematika* (Yogyakarta: Ar-Ruzz Media, 2017).

not supervise, or do not pay attention to the freedom of association of their children. It is possible that if parental supervision is low, then a child will be caught committing various violations of social regulations / norms in society, such as free sex which will trigger early marriage, consuming narcotic substances, brawls between schools, and so on. Therefore, parents should be agents of *control* over their children by being able to behave towards the boundaries of children's associations. Parents are also expected to be able to create a harmonious and comfortable family environment for children, communicative, and can direct children in placing a good environment for children.<sup>12</sup>

#### B. Factors Affecting the Environment Around Children

The environment around children can be in the form of playmate environments, educational environments, and also other social environments. The age of children still does not have maturity in thinking and acting, so it will be easy to be carried away by the flow of association in the surrounding environment. The behavior, disposition or character, way of thinking, habits, and personality of children will develop according to their environment whether it is positive or negative. Therefore, the surrounding environment will have an influence on the growth and development of children.

#### C. Friend Factor

Friends become one of the biggest influences of a person to have an early marriage. The emergence of the trend of sex before marriage among young people today arouses curiosity. At first only one person had sex before marriage, then he told his close friend and made his friend curious and ended up wanting to try it too. Or another influence of a friend is that when someone sees his friend is married, curiosity will arise and eventually he also wants to get married at an early age. Back again with the previous reason, here the presence and guidance of parents is very necessary so that their children do not fall into promiscuity.

#### D. Self-willed Factor

Marriage becomes something that everyone dreams of. By marrying a person assumes that he has been separated from his parents. One of the

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<sup>12</sup> Erieska Gita Lestari et al., "Peran Keluarga Dalam Menanggulangi Kenakalan Remaja," in *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 2017.

factors in the rise of early marriage is the willingness of oneself to be separated from parents so as to reduce the burden on parents. Especially if the economic condition of his parents is not stable, because they are unable to continue their education, then someone chooses to marry at an early age.

E. Factors of Family Economic Situation and Conditions

The encouragement of parents who force their children to marry at an early age with economic motives usually occurs among families who cannot afford it, where parents can no longer afford to provide for their families. So the thought arises that children must be married as soon as possible because it can reduce the cost of family needs and hope that their children get a more decent life.

F. Factors of Customs and Culture that Develop

In Indonesia, early marriage is still considered a natural thing. Especially for those who adhere to Islam. This usually happens because they want to quickly realize family ties with other families by marrying their children early and in religion they are allowed to marry early.

G. Education Factors

Lack of knowledge about the negative effects of early marriage and low level of education someone has a higher chance of early marriage than someone who has higher education. So the higher a person's education, he will get married when he enters the ideal age of marriage because he already has enough knowledge. In addition, the knowledge possessed by a person can affect the understanding of the meaning of marriage, especially marriage at an early age.<sup>13</sup> People who are still low in knowledge, usually underestimate early marriage. In fact, the negative impacts arising from early marriage are numerous. Therefore, there is a need to increase knowledge and understanding related to the impact of early marriage such as the importance of reproductive health, the importance of physical and mental readiness, and others.

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<sup>13</sup> Farah Tri Apriliyani dan Nunung Nurwati, "Pengaruh Perkawinan Muda Terhadap Ketahanan Keluarga," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 7, no. 1 (2020): 90–99.

#### H. Social Media Factors

From the results of research, the presence of the internet also has a bad impact. In addition to making it easier for someone to access information, in fact sometimes many of the children are influenced to freely access pornographic video sites and also porn magazines. That way the child's curiosity will arise then a sense of wanting to try to practice what he sees in cyberspace.

#### I. Married by Accident (MBA)

Promiscuity can make a person fall into negativity. The dating culture normalized by most parents makes children blatantly dating. At first, someone was just curious and then tried it until finally there was a pregnancy outside marriage. Unfortunately, Indonesia, which is known as a country that upholds morals and decency, tends to tolerate this. So that after pregnancy, the child will be married even though the actual age is still insufficient.

### **Common Effects of Early Marriage**

Early marriage can result in various impacts that will arise both in the form of positive and negative impacts.

#### A. Positive Impact

1. Triggers an attitude of independence, in which those who have married are no longer dependent on their parents.
2. Can avoid committing adultery that violates religious law and social provisions/norms.

#### B. Negative Impact

1. Loss of opportunities to access education, where they will sacrifice their education just to make a married life;
2. Early marriage, especially in women prone to miscarriage and can even cause death after childbirth;
3. Early marriage can cause embarrassment to the surrounding environment, depression, and stress;
4. Early marriage is prone to domestic violence;
5. It is easy for early divorce to occur;
6. Loss of childhood and adolescence;
7. Losing future dreams.

It can be seen above that early marriage tends to have a negative impact.

## Future Orientation

Every human being born or even since still in the womb of his mother has been attached with the name of basic rights or human rights. The State has the responsibility to guarantee the welfare of children as stipulated in the 1945 Constitution. In realizing the rights of children, the State through the government is obliged to respect, protect and fulfil the rights of children in accordance with existing legal instruments. Thus, every child certainly has the right to survival, the right to grow and develop, the right to participate, the right to protection from acts of violence and discrimination as well as civil rights and freedoms.<sup>14</sup>

Childhood has a great influence on the development and physical and psychological growth of children. All children have equal rights and opportunities to grow and develop. The development of a child's life towards the adult stage is inseparable from the stage of self-discovery which is the core of the child's mindset going forward in carrying out his actions.<sup>15</sup>

In an effort to do self-discovery, it will not be far related in determining future orientation. Future orientation as Nurmi said has a relationship for how to realize goals, expectations, standards, as well as plans and strategies that will be carried out to achieve a dream or ideal.<sup>16</sup> Examples of this future-oriented include whether he will continue his education to a higher level or whether he wants to work immediately after finishing school, or even the desire to develop interests and talents, and others.

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<sup>14</sup> Serlika Aprita and Yonani Hasyim, *Hukum Dan Hak Asasi Manusi* (Bogor: Mitra Wacana Media, 2020).

<sup>15</sup> Darmini Roza and Laurensius Arliman, "Peran Pemerintah Daerah Di Dalam Melindungi Hak Anak Di Indonesia," *Masalah-Masalah Hukum* 47, no. 1 (2018): 10–21.

<sup>16</sup> J E Nurmi, "Adolescents' Orientation to The Future: Development of Interest and Plans, Related Attributions and Affects," *The Life-Span Context., Commentationes Scientiarum Socialium*, 1989.

Children are prospective generations who will continue the ideals of the nation in the future, special attention is needed from the family, community, and government. Remembering childhood, especially during adolescence, is a stage that emphasizes children's efforts to find identity and determine future orientation before moving to adulthood. So, support from various parties is needed to make it happen. The perception of support can create a sense of security for children to do active participation, self-exploration, and experimentation in life.<sup>17</sup> Therefore, every citizen has an important role and has a responsibility to protect children in order to achieve children's welfare.<sup>18</sup>

In their growth and development, children are always interested in learning something new, but sometimes they do not realize that there are various impacts that will arise.<sup>19</sup> Moreover, the rapid flow of globalization has brought consequences for the development of the complexity of increasingly complicated children's problems. The complexity of the problem is inseparable from the rapid development of technology that can make it difficult for everyone, especially children to distinguish the real world from cyberspace.

Parenting styles and habits in the family, especially parents, will often be reflected in the personality of the child. Parents are obliged to provide good parenting and habits in accordance with their portions. Or in other words, parents in educating children must be done rationally, and full of responsibility, and have benefits by paying attention to the impacts that will arise.

Childhood should be a time filled with happiness and parental affection.<sup>20</sup> However, many children under the age of 19 are willing to

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<sup>17</sup> Muhammad Asep Nurrohmatulloh, "Hubungan Orientasi Masa Depan Dan Dukungan Orang Tua Dengan Minat Melanjutkan Studi Ke Perguruan Tinggi," *Psikoborneo: Jurnal Ilmiah Psikologi* 4, no. 1 (2016).

<sup>18</sup> Muhammad Fachri Said, "Perlindungan Hukum Terhadap Anak Dalam Perspektif Hak Asasi Manusia," *JCH (Jurnal Cendekia Hukum)* 4, no. 1 (2018): 141–52.

<sup>19</sup> Hariyadi Hariyadi and Laurensius Arliman, "Peran Orangtua Dalam Mengawasi Anak Dalam Mengakses Media Internet Untuk Mewujudkan Perlindungan Hak Anak," *Soumatera Law Review* 1, no. 2 (2018): 267–81.

<sup>20</sup> Catur Yunianto, *Pernikahan Dini Dalam Perspektif Hukum Perkawinan* (Bandung: Nusamedia, 2018).



abandon their dreams and sacrifice good times just to get married. In fact, every parent plays an important and main role in the child's life, including in providing protection and welfare related to child marriage decisions.<sup>21</sup> As stated in Article 26 paragraph (1) of Law Number 23 of 2002 concerning Child Protection which reads that "Parents are obliged and responsible to: 1. nurture, maintain, educate, and protect children; 2. Develop children according to their abilities, talents, and interests; and 3. prevent the occurrence of marriage at the age of children." Therefore, parents play a major role in growing children's character by providing adequate and good education and more open thinking. Do not let the demands and thoughts of parents who are still old make children fall and lose their dreams.

## **The Impact of Early Marriage on Future Orientation**

### **A. Education & Careers**

Everyone generally has hopes and dreams that want to be realized in the future.<sup>22</sup> Although unpredictable, it is certain that a person's success in the future depends on the preparation and planning carried out in the present. Thus, a person's future orientation is very important to be prepared. What kind of career to explore or even what kind of work to aspire to is an example of a question that will be easily answered if we already have a future orientation. Unfortunately, many of us fail to determine our future orientation because they choose to marry at a young age.

Early marriage in Indonesia has many negative impacts so it is considered necessary to be abolished. In education, for example, when a child gets married they will stop going to school. Even though education is an important thing that must be owned by every child. In Article 60

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<sup>21</sup> Kiwe Lauma, *Mencegah Pernikahan Dini* (Yogyakarta: Ar-Ruzz Media, 2017).

<sup>22</sup> Achmat Zulianto, "Hubungan Antara Dukungan Orang Tua Dengan Orientasi Masa Depan Remaja Putus Sekolah (Studi Pada Sekolah Kejar Paket C Di Kabupaten Semarang)" (Universitas Negeri Semarang, 2020).

Paragraph (1) of Law Number 39 of 1999 concerning Human Rights, it is said that every child has the right to receive education according to their interests and talents. Through education, the Government hopes that every child can discover his potential and talents so that they can be developed optimally to support him to achieve his goals. With marriage, now a person's priority is not only career advancement but also responsibility for household affairs. A career woman, for example, is required to be able to multitask in carrying out her responsibilities.<sup>23</sup> Especially if you already have children, not everyone is able to carry out two roles at once, namely having a career and taking care of children. This inability will trigger stress and in the end a person will prefer to take care of children and give up his career.

Adolescence is the most productive age, if not doing early marriage someone can start making college plans or making long-term plans for career success. However, because of the choice of early marriage, the future career of children becomes a difficult thing to achieve. Indeed, there are some couples who continue their education after marriage, but only a small number succeed, the rest of them have to bury their dreams because taking care of the family alone is a heavy responsibility, especially if they have to be taken by pursuing a career.

#### B. Reproductive Health

Early marriage has a risk of cervical cancer. The earlier a person has sex, the higher the risk of lesions on the cervix. Studies even reveal that women who marry under the age of 16 years have a risk of uterine cancer 10-12 times greater than women who marry over 20 years. In addition, the reproductive organs of women who are still under the age of 18 years can be said to be still very weak so that when she is pregnant the risk of miscarriage will be very high because the condition of the uterus is not ready and also strong. There is also the possibility of experiencing pregnancy abnormalities and defects during childbirth. There is also a risk

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<sup>23</sup> Salma Husniyati, "Sistematic Literature Review Tentang Dilematika Dan Problematika Wanita Karir: Apakah Mendahulukan Karir Atau Rumah Tangga Terlebih Dahulu?," *Journal of Contemporary Islamic Counselling* 2, no. 1 (2021): 115–26.

of bleeding, pregnant grapes and also pregnant prematurely. Biologically, the reproductive organs of children at the age of 19 years and under are still heading into the process of maturity so that if done to have sex even until pregnancy and childbirth, it will cause tearing and dangerous infections for their reproductive organs which even endanger the lives of their children.

### *C. Psychological*

Most couples who marry early have a sense of regret because the married couple is both immature so that family quarrels and domestic violence become high. Psychologically, a child does not understand about sexual relations so this can cause psychological trauma. The child will regret that the rights to play, learn, and enjoy free time, as well as other rights that should have been owned by the child must be lost.

### *D. Economics*

Early marriage mostly has a negative economic impact. Couples who are still relatively young do not have a good education and experience. So often they are not yet established and do not have a decent job. Usually, young couples tend to be supported financially by their parents. Otherwise, the risk of poverty will be very high. Economic problems will have an impact on the harmony of family life. Young couples will find it difficult to meet household needs such as childbirth costs, children's school fees, and so on.

## **Conclusion**

The rate of early marriage in Indonesia is still very high, this is indicated by the number of early marriage couples which shows a significant increase from year to year. Factors that influence the rise of the phenomenon of early marriage are the role of parents, the influence of the environment around the child, friends of their own will, the situation and economic conditions of the family, customs and culture that develop, education, social media, and which then causes pregnancy so that someone will carry out an early marriage because it is caused by married by accident. Early marriage has more negative impacts than positive impacts. The

impact will be felt on a person's future orientation which includes: one's education and career, one's reproductive health, psychological and even economic. Islamic law does not regulate absolute with regard to the minimum age of marriage for marriage. It's just that in Islamic law, the nature of maturity in the form of ready and being able to be the main requirement for a person to get married. Basically, the determination of the minimum age limit in marriage exists for the benefit and goodness of the bride and groom so that a marriage can be carried out properly and does not end in divorce so that the expected marriage goal can be achieved, which is to get good offspring.

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