

# INVESTIGATING THE TREND OF EARLY MARRIAGE

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## **Abstract**

*Along with the development of increasingly modern times, there is a growing trend of asking for marriage. Many of them are mired in this young marriage tren's problematics for various reasons, both positive and negative. Being too young does not become an obstacle to getting married. Even though marriage is not just a physical matter, it must be viewed from mental readiness. This research focuses on the implications of the trend of youth marriage requests. This research uses a qualitative analysis descriptive-analytical method. The study results show that the trend of young marriage will impact these parties, on the other hand, to avoid adultery and not fall into promiscuity.*

**Keywords:** Trends; The Young Marriage

## **INTRODUCTION**

Marriage (family) is a relationship or social relationship formed because of a legal relationship between a man and a woman to maintain the offspring. Marriage is an effort to build a family that can contribute to building a nation. To create a robust, sturdy and advanced nation, the family's role is significant Because the family is the most basic social group in contributing to the nation's generation.<sup>1</sup> Besides, marriage is the basis for creating a new family, which allows the formation of social groups such as the community so that a nation can be formed. If the nation does not prioritize marriage rules, it will not recognize the values of honour. For that reason, marital affairs are the responsibility of society's entire structure concerning the values and rules in it.<sup>2</sup>

In Islam, marriage aims to form a family to preserve offspring and create peace with love, love, and affection to achieve happiness and prosperity in fostering its household.<sup>3</sup> However, not all a couple in the family can have a good relationship with marriage's purpose not to last long.

The rules regarding family law are also explained in the Marriage Law. This rule is contained in Law No. 16 of 2019 Law No. 1 of 1974 Article 7 paragraph 1, which

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<sup>1</sup>Khairon Sirin, *Perkawinan Mazhab Indonesisa*, (Yogyakarta: CV Budi Utama, 2016). p.7.

<sup>2</sup>P. Abdul Manan, *Hukum Perdata Islam Di Indonesia*, (Jakarta: Kencana, 2006). p.2.

<sup>3</sup>Muhammad Daud Ali, *Hukum Islam Dan Peradilan Agama: Kumpulan Tulisan*, (Jakarta: PT Raja Grafindo Persada, 2002), p. 27-28.

previously stated that the age for men to marry is 19 years, while for women 16 years, it is changed to 19 years both parties.

Globalization is also present to create a new practice in society, such as the invitation to a young marriage trend for adolescents in cities and villages. To ensure the creation of a happy family, it is inseparable from the maturity of the age or age limit of the couple who wants to get married. This is because the desire to have a relationship with a partner legally is a physical matter and a mental condition that needs to be prepared. A person is considered ready to enter the ladder of marriage when he is ready materially, physically and mentally, and his relationship with social conditions. Married couples classified as having a young age are vulnerable to divorce because of their inability to understand their rights and responsibilities as family partners.

Since the last few years, the trend of young marriage has occurred. This trend has been heralded by many Muslim youths in organizing recitations that offer invitations to marry young in the current millennial era. This refers to the Koran, which is an effort to avoid or minimize adultery caused by dating behaviour.

At a young age, marriage is widely discussed, both in the mass media and on the internet. Based on data from BPS<sup>4</sup> It is stated that the ratio of the marriage of girls in Indonesia who married young is one in four girls who have married under the age of 18, which occurred from 2015 to 2018. Data from the BKKBN states that around 112 thousand uploads are related to marriage as of August 31, 2018. From the data above, various factors suggest that many young marriages are found. Most couples who want to get married only think about marriage, while the situation afterwards is not paid close attention. Sigit Priohutomo, Acting Head of BKKBN, said that the consequences of a young age are thought to impact divorce and mostly occur at the age of 20-24 years, and the length of the marriage period is less than five years.<sup>5</sup>

There are several studies related to the discourse of young marriage in education. First, there was a study on the impact of young marriage in Mattirowalie Village, Libureng District, Bone Regency by Akhiruddin. It was found that various impacts result from young marriage both in favourable terms such as avoiding promiscuity and the negative, namely causing biological risks to pregnancy. And female reproduction, child psychology, and sociology of family harmony.<sup>6</sup>

Tri Utami conducted the next research. Research that examines the adjustment of young married women. In this study, several responses were found by young women who married young. After young marriage, the author found that some accept it well and others regret it because of various factors such as having to mature and lack of economy to form a happy family.<sup>7</sup>

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<sup>4</sup> <https://www.bps.go.id/publication/2017/12/25/perkawinan-usia-anak-di-Indonesia>, diakses pada tanggal 25 februari 2020.

<sup>5</sup> [bkkbn.go.id/detailpost/nikah-muda](https://bkkbn.go.id/detailpost/nikah-muda) diakses pada tanggal 25-Februari, 2020.

<sup>6</sup> Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus DI Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)", dalam Jurnal *Mahkamah*, Vol.1, No. 1, (2016), p. 219.

<sup>7</sup> Fajar Tri Utami, "Penyesuaian Diri Remaja Putri Yang Menikah Muda", dalam Jurnal *Psikologi Islami*, Vol. 1, No. 1, (2015), p.20.

Furthermore, research from Mariyatul Qibtiyah with the title *Factors Affecting Young Female Marriage*, the results of his research found that the factors that make women marry young are economic, cultural and social factors such as education residence.<sup>8</sup>

From several studies on young marriage above, the author wants to take a case where young marriage today could be due to a trend of asking for young marriage, hashtags circulating young marriage on social media, various seminars with the theme "let's get married". This is an exciting topic to discuss. Getting married young now seems to be an increasingly prevalent trend. The reason for the volatility of passions only leads to one answer to marriage. Suppose it does not match then divorce. As long as we are both happy and religious, it does not prohibit this (although it is not justified). That is about the picture we can take on the phenomenon of the current youth marriage trend invitation. Therefore, the author wants to discuss from a different side, namely the impact and what is the background for the rise of youth marriage invitation, how are the Islamic review of young marriage and the ideal marriage that is married at a young age?

## METHOD

This study focuses on the implications for the trend of young marriage requests. This research is a qualitative study based on the descriptive analytical method. The meaning of descriptive analytical method is a method that functions to describe or give an overview of the object under study through data or samples that have been collected as they are without analyzing and making general conclusions. In other words, analytical descriptive research takes problems or focuses on problems as they are when the research is carried out, the results of the research are then processed and analyzed to draw conclusions. The author uses a descriptive analysis method because it is suitable for knowing the phenomenon that is currently taking place.

## RESULT & DISCUSSION

### A. *The Concept Of Early Marriage*

Marriage in language: *aljam'u* and *al-dhhamu*, which means gathering. The word *nikah* comes from Arabic, "*nakaha*", which is translated in Indonesian as marriage. *Kawin* and *nikah* are two words that are often known in society in general, as well as in several regulations that exist in Indonesia.

The explanation regarding marriage has been stated in Law No.1 of 1974, namely the legal relationship between men and women according to customs and traditions and religion, aiming to create a happy and lasting family.<sup>9</sup> Likewise, according to Islam, the definition of marriage is explained in the *Compilation of Islamic Law*, which is a contract that is built with a strong determination in obeying Allah's orders and doing it

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<sup>8</sup>Mariyatul Qibtiyah, "Faktor Yang Mempengaruhi Perkawinan Muda Perempuan", dalam *Jurnal Biometrika Dan Kependudukan*, Vol. 3, No. 1, (2014), p.57.

<sup>9</sup>Pasal 1, *Undang-Undang No. 1 Tahun 1974 Tentang Perkawinan*.

is a form of worship.<sup>10</sup> Article 3 also states that marriage aims to create a family building that is *sakinah, mawaddah and rahmah*.<sup>11</sup>

The coherence of the two meanings above is preserving offspring and creating peace with love, love, and affection. Peace is the foundation of happiness to be obtained, utilizing awareness of fulfilling rights and obligations as a peaceful and happy household partner.<sup>12</sup>

According to Prof. Amir Syarifuddin, as adapted by Mardani, marriage is a contract. It is why it is permissible for men and women to have a relationship in fulfilling their natural desires and social life by exercising each of their rights and obligations as husband and wife.<sup>13</sup>

Marriage is not just a relationship between a man and a woman. It goes beyond that. It is also a religious activity. Even this is worship. This explains that married couples do not get married because of the impulse of their desire, but because of what is believed in religious teachings. On that basis, a married person will improve his social status in society. Marriage for a female partner is considered an honour for her. In western life, many women do not marry because they think that marriage will hinder their freedom, so they choose not to marry.<sup>14</sup>

Aristotle said that there are several phases of development in humans. First, ages 0-7 are the ages of small children. Second, 7-14 years of childhood. Third, 14-21 years of age is the age of puberty or adolescence.<sup>15</sup>

Youth or adolescence is defined as the age of puberty because, at that time, the child will experience periods of visible sexuality, but its nature is immature (secondary). The age of puberty is a transition period to the adult phase, where children will learn to become individuals who are no longer dependent on both parents and live independently.<sup>16</sup> The Vulnerability of this age limit is different. According to the Ministry of Health of the Republic of Indonesia, adolescents' age limit is 17-25. Regulation of the Minister of Health-related to child health states that puberty occurs in children aged 10-18.<sup>17</sup>

According to the author's view, young marriage is a marriage or marriage carried out by a young woman and man because it is still not ideal for marriage. Meanwhile, the BKKBN explains that the ideal age for marriage for men is 25 years, while for

<sup>10</sup>Pasal 2 *Kompilasi Hukum Islam*, Inpres No.1 Tahun 1991.

<sup>11</sup>Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia*, (Jakarta: Kencana, 2014), p.35.

<sup>12</sup>Ali, *Hukum Islam Dan Peradilan Agama : Kumpulan Tulisan (Tulisan)*, (Jakarta: PT Raja Grafindo Persada, 2002), p.27-28.

<sup>13</sup>Mardani, *Hukum Perkawinan Islam*, (Yogyakarta: Graha Ilmu, 2011), p.4.

<sup>14</sup>Umar Haris Sanjaya, *Aumur Rahim Faqih, Hukum Perkawinan Islam Di Indonesia*, (Yogyakarta: Gama Media, 2017), p.15-16.

<sup>15</sup>Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus Di Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)", dalam *Jurnal Mahkamah*, Vol. 1, No. 1, (Juni 2016), p.212"

<sup>16</sup>Sarlito W. Sarwono, *Psikologi Remaja*, (Jakarta: Rajawali Press, 2013), p.12.

<sup>17</sup>Pasal 1 butir 7, *Peraturan Menteri Kesehatan Republik Indonesia Nomor 25 Tahun 2014 Tentang Upaya Kesehatan Anak*.

women at the age of 21 years.<sup>18</sup> So it can be argued that what is meant by young marriage is a bond or a contract between a man and a woman who are still teenagers / young. Couples who are getting married will no longer have child-like behaviour, whether acting, thinking or making decisions. But not a mature and mature person either. Various factors must be considered. Namely, usually, there is no mental, financial readiness and immature emotional control.

Indonesia regulates the age limit for marriage in Law No. 16 of 2019 and in the renewal of Law No. 1 of 1974 regarding marriage. This rule explains marriage's age limit in article 7, namely that marriage can occur if the man and woman are 19 years old. Previously, Indonesia set the age of marriage for men aged 19 years while women aged 16 years.<sup>19</sup> According to the author, this rule is quite ideal based on its sociological and juridical philosophical review.

This, from a philosophical point of view, emphasizes that the state estate highly praises the rights of its citizens in legal marriage matters because the purpose of marriage is to build a family and protect offspring and produce generations of the nation. A married couple has the right to obtain legal protection from the state estate in the event of discrimination and crime.

Sociological aspects of marriage at the age of children or young can also impact children's growth both physically and mentally because of the age of both parents who are still young. Besides, young marriage also causes children's rights to be challenging to realize for him, such as children's civil rights, protection from violence and discrimination, social rights and education rights.

Marriage requires that the relationship between men and women be bound. This causes the obligations and rights of each partner to complement each other. To carry out a marriage relationship must be supported by each partner's beliefs in the other partner and carried out according to religious rules. This is an explanation regarding the legal involvement of the trust of each partner.

### ***B. Age Limits Of Marriage According To Sharia And Laws***

The Indonesian state has set the age limit for marriage in Law No. 16 of 2019 as a renewal of Law No. 1 of 1974 regarding marriage. In the provisions of Article 7, marriage can be allowed if both the man and the woman have turned 19 years old.

The policy on the threshold regarding marriage age is not determined but is determined based on prior considerations. This rule is the beginning of the permissibility provided by State law. In this case, the state considers marriage's age to several factors such as mental readiness, socio-economic, and psychological issues that must be considered. This age limit limitation is intended so that young couples are ready both materially and mentally to continue to the ladder of marriage and achieve the goal of marriage, namely *sakinah mawaddah warahmah* and lasting and have children with good character.

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<sup>18</sup>[Bkkbn.go.id/detailpost/bkkbn-usia-pernikahan-ideal-21-25-tahun](http://Bkkbn.go.id/detailpost/bkkbn-usia-pernikahan-ideal-21-25-tahun) accessed on 25-Februari-2020.

<sup>19</sup>Pasal 7, *Undang-Undang No.16 Tahun 2019 Tentang Perubahan Atas Undang-Undang No 1 Tahun 1974 Tentang Perkawinan.*

Meanwhile, suppose we refer to Islamic law. In that case, it is not clearly stated regarding the age limit for marriage, which must be the primary benchmark for allowing marriage for candidates wishing to marry. Nevertheless, the lesson we can learn is that marriage is a strong bond with a perfect purpose. This can be achieved if married individuals are competent in all respects, both physically and non-physically.

Ushul fiqh experts explain that Islamic Law is divided into five concepts, commonly known as maqashid sharia. In one of his works, Jasser Auda explains that maqashid is divided into three levels: maqashid, general in all parts of religion, such as justice, specific and partial.<sup>20</sup> Among one of these five principles, there is the mention of preserving offspring. Young marriage by some people views that instead of falling into bad things such as promiscuity, adultery and other nasty things, it is better to marry to get religious legality without considering other aspects of the marriage itself.

Islam views the limits on whether a child is ready to marry based on equal baligh. A person who has not reached maturity is someone who is still underage, and a person who has reached maturity is someone who is an adult. It is known if men have ever had semen (wet dreams) while women have had menstruation.<sup>21</sup>

Allah Almighty also said in one of the verses of the law:

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

Meaning:

*"Test the competence of the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up to demand it. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a vigilant Reckoner."* (QS.An-Nisa: 6)

In the interpretation of Al-Qurtubi, it is explained that the foundation of age in Islam is when the child reaches baligh, women menstruate while men have wet dreams.<sup>22</sup>

In Sahih Bukhari's hadith, the marriage recommendation conveyed by the Prophet Muhammad also expresses the word "youth" in his hadith, which means: "O young man, whoever is able to marry because marriage will lower his views and will protect his genitals more. And, whoever has not been able to do it, let him fast because actually fasting will relieve the symptoms of sexual desire". (H.R.Muslim).<sup>23</sup>

<sup>20</sup>Jasser Auda, *MAQASID AL-SHARIAH AN INTRODUCTORY GUIDE* (IIIT, 2008).

<sup>21</sup>Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus DI Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)", on *Jurnal Mahkamah*, Vol. 1, No. 1, (Juni 2016), p. 211.

<sup>22</sup>Ahmad Rijali Kadir, *Terjemahan Tafsir Al Qurthubi/Syaikh Imam Al Qurtubi*, (Jakarta: Pustaka Azzam, 2008), p. 87.

<sup>23</sup>Al Lu'lu Wal Marjan, *Terjemahan Hadis Shahih Muslim* (Bandung: Jabal, 2018).

According to Islamic teachings, the term young marriage is not popular, but it is a term that is widely circulated in society. The term young marriage has become popular in the community because many marriages are performed by the elderly. This also occurs because there is a limit related to the age of marriage built by constructing the community's thought. There is a real difference between state law and Islamic law related to the phenomenon of young marriage. In-State law, a person can marry if he meets the legal age of marriage, namely a man.

Furthermore, the woman is 19 years old. Whereas in Islamic law, it is not explicitly explained about the rules for the age limit of marriage. If he is capable of it, it is legal for someone to marry without being fixated on Islam's age limit.

However, we cannot just swallow the two rules above. We return to the notion of marriage. The purpose of marriage is a firm contract. It ends with a life that is *sakinah mawaddah and rahmah*, so marriage must be considered carefully, both from a material and material perspective. Non-material from each partner so as not to be affected by things that are not desirable after marriage due to each party's unpreparedness in dealing with problems that will arise.

However, the appropriate age standard for marriage is *ijtihad* and not a condition or harmony of marriage. Signs only measure the age of marriage in Islam. According to the author, the most decisive opinion is when it is seen whether or not there are benefits for couples who want to get married.

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Meaning : "preventing evils is better than acquiring benefit."

### C. Early Marriage Factors

The factors behind young marriage, according to the author's opinion and from several sources found, such as the results of research from Hotnatalia Naibaho, suggest that what influences people to marry young is:

1. Parents / Family Factors. Marriage by children at a young age still often occurs due to demands from parents. If the child is considered an adult, he will immediately find a partner for his child. A child who has reached adulthood but is not married will be a disgrace to his family. Parents will feel afraid if their daughters fall into destructive behaviour or actions and make a lousy family name in society. By marrying off their daughters, a family will feel less responsibility towards their children.
2. Economic factors, especially poverty, is a problem that often causes girls to be married off by their parents to boys (arranged marriage). On the one hand, women find it difficult to get a job, unlike men. For that reason, parents will marry off their children to men who are classified as wealthy so that the family economy will be better. However, if it is viewed from the socio-economic perspective, young marriage due to economic needs lowers women's status. This is common among underprivileged families who have girls.
3. Educational Factor. His research found that education is a factor that causes early marriage if education cannot be continued to a higher level. Young marriage due to

low educational status tends to make a child want to get married, or parents ask their child to marry young so that the child starts thinking about his future so that the child will start looking for work, especially men.

4. Willpower factor itself. There is a willingness from each party because they love each other to be influenced to marry at a young marriage.
5. Tradition is a condition where the local community is done repeatedly and is a common thing, challenging to eliminate in the community environment.
6. The social media factor or mass media, which is very free to access, has become a factor in marriage at a young age. Many videos are circulating, whether it is studies or various events related to the assumption of the beauty of being married at a young age. Even if we look at marriage, it is not only seen from the side of fun. In the current era, children can quickly get things related to sex or the like using their smartphones' sophistication..
7. Marriage at a young age is sometimes carried out as a way out of pregnancy outside of wedlock in adolescent children. This marriage occurs a lot in adolescent children classified as puberty, namely when the child begins to like the opposite sex. In this condition, the child is vulnerable to being carried away by the flow of sexual desire so that it can make him commit excessive acts or lead him to sexual behaviour outside of marriage so that in this condition, the parents prefer to marry their child even though they are still very young.
8. Biological factors these factors arise in children, mostly due to the easy access to pornographic things on social media.

#### ***D. The Impact Of Young Married Trends***

Today's young marriage trend has appeared very popular on social media, such as Instagram, Twitter, and YouTube. The reason is that there are invitations or da'wah from various young figures (influencers) who are married and often give the impression of the beauty of being married at a young age. So that young marriage seems to be a beautiful and modern image among young people. Nevertheless, if we want to see a problem, it is not advisable to look only from one side. The question that arises from the above phenomenon is whether we can be happy and deserve to be followed?

The author tries to explain the negative and positive impacts of this young marriage trend, namely:

If we look at the case example of the figure of Salmafina Khairunnisa<sup>24</sup> and Taqy<sup>25</sup> Malik is a couple who have recently become a byword for the community. The reason is, they have just been married for three months and finally have to end up on the court table. The writer's data from several media said that Salmafina had been divorced by Taqy even though he had tried his best to maintain the household. Taqy Malik said that the decision to divorce him was at the request of Salmafina.

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<sup>24</sup>Young Influencer.

<sup>25</sup> Young Influencer..



Seeing this incident, a marriage that is carried out because of love for the partner alone without material and mental readiness can be a nasty factor for married life until divorce occurs. Marriages did to young people often divorce because they do not have a strong mentality to control their emotions so that they can cause mistakes in making decisions and solving family problems. However, it does not mean that young marriage is an excuse for them, but it is caused by several factors such as the economy, education and others. The desire to marry in a safe, comfortable, happy and prosperous household will be challenging to achieve if marriage is only with love without mental and material readiness to fulfil daily life and face social, environmental conditions.<sup>26</sup> To build a lasting household relationship, it is also crucial for husband and wife to exchange ideas, be open and flexible with each other without having to cover each other up.

The negative impact if young couples follow the invitation to young marriage trends are grouped into three sides as follows:

1. The biological impact is if young people who are caught up in the trend of young marriage may experience the risk of conceiving children for women because the woman's organs are classified as not ready for pregnancy. This happens because the reproductive organs are still in the maturity stage. Therefore, pregnancy in women is prone to disturbances both during pregnancy and childbirth.<sup>27</sup> The fertile age couples (PUS) have been able to undergo physical and sexual conditions because they are ripe for pregnancy. The right age for pregnancy is 20-35 years.<sup>28</sup>
2. In the book on teenage psychology by Sarlito Sarwono, the psychological impact is explained that the process knows the psychological impact of adolescents of changing from entropy to negentropic conditions. Entropy is a state of consciousness that a person is not fully mature or perfect. Although many have been understood from the point of view of feelings, knowledge, and others, they cannot be used properly. It could be said that entropy in psychology is an unorganized consciousness. During adolescence, this entropy condition will continue to develop into a condition where entropy is organized. The entropy will continue to decrease until it becomes lost, which is called ngentropy. Ngentropy is a condition in which a person's consciousness level has organized his feelings, knowledge and behaviour. In this phase, a person can feel himself acting following his goals. He always thinks about the good and bad consequences and has a strong work ethic before doing something.<sup>29</sup> Suppose adolescents can realize the abilities and roles that must be played by themselves. In that case, they will become healthy individuals, act

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<sup>26</sup>Fajar Tri Utami, "Penyesuaian Diri Remaja Putri Yang Menikah Muda", dalam *Jurnal Psikologi Islami*, Vol. 1, No. 1, (2015), p.13.

<sup>27</sup>Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus Di Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)", dalam *Jurnal Mahkamah*, Vol. 1, No. 1, (Juni 2016), p.218.

<sup>28</sup>Candra Wahyuni, Siti Mahmudah Wahyuni, "Analisis Sikap Pasangan Usia Subur Tentang Kesehatan Reproduksi Terhadap Penundaan Kehamilan Di Kelurahan Blabak Kecamatan Pesantren Kota Kediri", dalam *Jurnal Ilmiah Kesehatan STRADA*, Vol. 6, No. 2, (2017), p.59.

<sup>29</sup>Sarlito W. Sarwono, *Psikologi Remaja*, (Jakarta: Rajawali Pers, 2013) p.14.

according to moral and religious values and are not easily pessimistic. However, suppose a teenager has not arrived or cannot control himself and his emotions. In that case, he will act without thinking, pessimism and mental weakness so that in establishing relationships with other people, he tends to fail, especially in marriage.<sup>30</sup> Marriage makes two young couples become one. In a marriage relationship, the most important thing is to adjust to the partner. It is also imperative to understand sexual relations related to couples who want to get married, not to cause prolonged psychological trauma. Especially young married couples, guidance regarding sexual relations need to be taught. If there is psychological trauma, it will cause the child to become moody and regret his actions. When they have entered the ladder of marriage, the conditions have been much different. Children often play well with friends, or others will begin to be limited and focus on fostering a household with a partner. Female partners who do not want to get pregnant quickly will feel inferior and not confident because they still desire to enjoy their youth and are not ready to become mothers and other household activities.<sup>31</sup>

3. Sociological impact, can cause infidelity to divorce in young newly married couples. This happens because the condition of the couple is still young and unstable so that in dealing with even a little problem that cannot be resolved, it can even become an argument that leads to divorce. However, it can have more of an impact than that, such as violence against partners and most of the victims are women because they are still very weak and unstable compared to men. Divorce at a young age will cause trauma to couples, especially women. Most divorces occur in couples who were married young. Marriage at a young age for men as well as sometimes as husbands cannot fulfill household needs which in turn leads to abuse in the social environment, such as disputes or ending in divorce.<sup>32</sup>
4. Education's impact is that children's education can be interrupted because children's information and knowledge are still low.<sup>33</sup>

Meanwhile, the positive impact of the trend of asking for young marriage:

1. Impact of Religion: The trend of asking for marriage to young people is mostly in the name of religion, especially Islam views that Zina or promiscuity is prohibited. To not fall into a heinous act, the marriage that takes place is based on love, love and affection for the husband/ wife so that the marriage period lasts a long time and the household conditions become happy.
2. Socio-Economic Impact: young marriage can ease the economic conditions of the family. This happens because a married couple will build a new and separate

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<sup>30</sup>Syamsu Yusuf, *Perkembangan Anak Dan Remaja*, (Bandung: Remaja Rosdakarya Offset, 2014), p.188.

<sup>31</sup>Djamilah, Reni Kartikawati, "Dampak Perkawinan Anak Di Indonesia", dalam *Jurnal STUDI PEMUDA*, Vol. 3, No. 1, (2014), p.14.

<sup>32</sup>*Ibid* p. 13. Lihat juga Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus Di Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)."

<sup>33</sup>Mubasyaroh, " Analisis Faktor Penyebab Pernikahan Dini Dan Dampaknya Bagi Pelakunya", dalam *Jurnal YUDISIA STAIN Kudus*, Vol. 7, No. 2, (2016), p.407.

household with their respective parents so that the male partner has to work to support his wife and buy household furniture. Men can work, but female partners can also do not forget their duties as housewives who have to take care of matters in the house.

3. Learn to be responsible for the family; after marriage, the local government will have responsibility for the family's zahir and spiritual support. Young married couples will enter into a new relationship with their partners and be separated from their parents' responsibilities, making them have to fulfil their daily needs.<sup>34</sup>

#### E. *The Health Science View's On Early Marriage*

The purpose of marriage is to get children and grandchildren and a happy, comfortable and prosperous life condition (*sakinah mawaddah warahmah*). In health science, there is also sound reproduction in getting offspring. In health science, fertile age where someone should immediately ask their female partner to get pregnant. Fertile gestational age, namely the age of 20-35 years. If you have a pregnancy at the age of more than 35 years or less than 20 years, you will be vulnerable to pregnancy risk. It has something to do with a marriage where if the couple is mature in terms of age to get married, it will also help the pregnancy process that occurs later.<sup>35</sup>

The description of the maternal age at pregnancy as found by Shandra Riestya Prihandini et al., that the results of their research found that most of the respondents were at risk age, 60.7% of respondents had a risky age. In comparison, respondents with no risk age were 39.3%. Meanwhile, what is said to be at risk is if the mother's age is <20 years or > 35 years.<sup>36</sup>

Married women under 15 years of age tend to experience many risks, even though the woman is menstruating or menstruating. The impact experienced by female partners who marry at a young age is on their pregnancy and obstetrics. Diseases that women who are concerned with their womb can be experienced are cervical cancer and infections of the womb. Women can experience this because the young age is a transitional period from adolescence to maturity, youthful blood turmoil, unstable emotions and immature thinking patterns.<sup>37</sup>

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<sup>34</sup>Akhiruddin, "Dampak Pernikahan Usia Muda, (Studi Kasus DI Desa Mattirowalie Kecamatan Libureng Kabupaten Bone)", dalam Jurnal *Mahkamah*, Vol. 1, No. 1, (Juni 2016), p. 217. Lihat juga <https://www.kompasiana.com/dampak-negatif-dan-positif-pernikahan-dini> diakses pada tanggal 26 Februari 2020.

<sup>35</sup>Candra Wahyuni, Siti Mahmudah "Analisis Sikap Pasangan Usia Subur Tentang Kesehatan Reproduksi Terhadap Penundaan Kehamilan Di Kelurahan Blabak Kecamatan Pesantren Kota Kediri", dalam Jurnal *STRADA* Ilmiah Kesehatan, Vol. 6, No. 2, (Desember 2017), p. 59.

<sup>36</sup>Shandra Riestya Prihandini, dkk, "Usia Reproduksi Tidak Sehat Dan Jarak Kehamilan Yang Terlalu Dekat Meningkatkan Kejadian Abortus Di Rumah Sakit Tentara Dokter Soedjono Magelang", dalam Jurnal *Kebidanan*, Vol. 5, No. 9, (2016), p. 50.

<sup>37</sup>Abdi Fauji Hadiono, "Pernikahan Dini Dalam Perspektif Psikologi Komunikasi," *Darussalam; Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* IX, no. 2 (2018), p.394.

### F. *Early Marriage: is it proper?*

In many cultures marrying off children at a young age is an ideal: the younger, the more prestigious.<sup>38</sup> However, the phenomena around is that part of young marriage is caused by a pregnancy outside of wedlock. According to the author, it is no longer considered an ideal category. On the official BKKBN website, it is explained that through the East Kalimantan BKKBN Agency representatives, it is recommended that the right marriage age is at the age of 21 for women and 25 for men. For example, the Child Protection Law (UUPA) states that 18 and under is still a child. Furthermore, according to health science, the proper age, both psychologically and biologically, is 25-30 years for men and 20-25 years for women.

This recommendation is given so that the community will be better off marrying. A marriage based on mental readiness to have a marriage relationship will give birth to quality and happy household conditions. Each partner will be aware of their duties and responsibilities. In fostering a household, maintaining a good relationship with a partner is not an easy job. Therefore it requires maturity in acting and thinking, and making decisions related to problems in the family.<sup>39</sup>

Meanwhile, if we look at the Javanese's philosophy in determining a potential partner, it is known the term "seeds, bebet and weights". What is meant by seed is the aspect that must be considered relating to descent or coming from a right family related to social status, especially economic readiness and the weight associated with self-quality, such as morality, education and others. This can be said to be a general description of the ideal of marriage.

Then, let us talk about ideally a marriage that is inseparable from the purpose of the marriage itself, in Islam. The ideal is obtained when the couple has got a family wrapped in a frame of *sakinah mawaddah and rahmah*. For the family to be built to achieve the desired goals, careful and planned preparation is needed so that the targets used are precise and useful.<sup>40</sup>

## CONCLUSION

The trend of young marriage can impact every young person who falls for it if they are not ready for everything prepared before entering the marriage ladder. The impact that will arise if he marries young with minimal readiness will have many implications in several ways, namely: the biological impact on health, psychological, sociological and educational. However, those who follow this trend are already capable of everything it will have a positive impact on them, such as avoiding adultery and not falling into promiscuity. There are several factors behind young marriage, namely: the role of parents or family, self-will, social media, traditions, economics, education and the most irrelevant is the MBA. (*Married by Accident*).

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<sup>38</sup>Mies Grijns, dkk, *Menikah Muda Di Indonesia Suara Hukum Dan Praktik*, (Jakarta: Yayasan Obor Indonesia, 2018), p. 102.

<sup>39</sup>Taufik Mandailing, *Good Married Raih Asa Gapai Bahagua*, (Yogyakarta: IDEA Press, 2013), p. 105.

<sup>40</sup>*Ibid*, p. 103.

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