

The Practice of Implementing Changes in The Marriage Age Limit That Occurred in The Mattiro Sompe District

THE PRACTICE OF IMPLEMENTING CHANGES IN THE MARRIAGE AGE LIMIT THAT OCCURRED IN THE MATTIRO SOMPE DISTRICT

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Abstract: This study discusses the practice of implementing changes in the age limit of marriage that occur in Mattiro Sompe District. This type of research is descriptive qualitative field research. This study uses primary data sources, namely interviews with child marriage actors, the Head of the Office of Religious Affairs, and people who were considered related to the discussed topic. Meanwhile, the secondary data is from various relevant books and literature, such as RI Law Number 16 of 2019 concerning Marriage and Child Protection Law Number 35 of 2014. The result of this research / scientific papers, articles, and other documents relevant to the research's substance. For tertiary data from legal dictionaries, Encyclopedias of Islam, magazines, and newspapers. The data collection methods used are observation, interviews, and documentation. Data processing and analysis techniques are carried out through three stages: data reduction, data presentation (data display), and conclusion drawing /verification. The results of this study show that the ratification of Law number 16 of 2019 is a legal product that binds every Indonesian citizen without exception, including the people of Mattiro Sompe District, as a basis or reference for those who will carry out marriages must be as regulated in Law number 16 of 2019 concerning the age limit of marriage. The social impact of the marriage age limit is based on Law number 16 of 2019, which has been implemented in the Mattiro Sompe District. The social conditions of the people of Mattiro Sompe District, which is the majority of farmers, affect responding to changes in this age limit so that they feel objections and difficulties when implementing it. Meanwhile, those with a higher education level feel the positive impact of this change in the marriage age limit. Meanwhile, the Head of KUA Subdistrict, Mattiro Sompe, in terms of psychology, puts pressure when an application is submitted from a close family or has a kinship relationship. The application of changes in the marriage age limit does not reduce the number of cases of child marriage in Mattiro Sompe District. Still, from 3 years, the application of the marriage age limit shows an increase every year and is dominated by women.

Keywords: Marriage Age Limit

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I. INTRODUCTION

Marriage is a sunnatullah that Allah Swt., taqdir for His servant, and not infrequently can run away from the qodrat of Allah Swt. for indeed the man in this world is born in pairs according to the Word of Allah SWT in QS al-Zariyat/51: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Translation:

"And all things we created in pairs so that you might remember the greatness of Allah SWT.¹

To be used as a couple or friends in their lives so that they are happy, peaceful, and feel comfortable can give the offspring they want and get a household that Sakinah Mawaddah and Warahmah but cannot be separated from all of that must be based on a sacred bond, namely marriage. According to Islam, having a good family supports prosperity, including seeking the sustenance of Allah Swt. Therefore the practice of the rule system becomes a sacred task.²

The existence of a marriage age limit for a person is one of the things that need to be considered before carrying out a marriage. Because with the age restriction of a person in the marriage is very important when want to build a happy family because, in marriage, the ability to manage the household is needed. For a wedding to achieve the goals stated in Law Number 1 of 1974 concerning marriage which aims to create a happy and eternal hhomebased on the One True Godhead, it is necessary to have rules governing this matter. Consequently, the man and woman who are going to have a marriage are required for physical and spiritual maturity. It is closely related to the age of the bride and groom. Thus, the age of marriage is more associated with physical abilities and mental readiness to build a household.³

The marriage law in this discussion is everything in the form of rules that can be used as a guide by Muslims in terms of marriage and used as a guide for judges in the Religious Court institutions in examining and deciding whether marriage cases are officially declared as state laws or not.⁴The current law is Law Number 1 of 1974 concerning Marriage. One of the discussions in this law is about the age limit for brides-to-be who are going to marry. According to law number 1 of 1974, article 7 paragraph 1, it is said that" marriage is only allowed if the male party has reached the age of 19 years and the female party has reached the age of 16 years. However, in 2019 there have been changes to the law on marriage with the issuance of law No. 16 of 2019. This law revises article 7, paragraph 1 concerning the marriage age limit for brides-to-be.

If previously the minimum age for marriage for men was 19 years old and for women 16 years old, it has changed to a minimum of 19 years for both parties.

¹Ministry of Religion of the Republic of Indonesia, *the Qur'an and its translation* (Jakarta: PT. Synergy of Indonesian Libraries, 2012), p. 756.

²Abdul Rahman Ghozali, *Fiqh munakahat* (Jakarta: Kencana, 2008) p.14.

³Andi Syamsul Alam, *The ideal age of entering the world of marriage: an endeavor to Realize the Sakinah Family* (Jakarta: Kencana Mas Publishing House, 2005) p. 43.

⁴Ansari, *Islamic Family Law in Indonesia* (Cet.1; Yogyakarta; Deepublish, 2020), p. 50.

The Minister of Women's Empowerment and Child Protection, Yohana Yembise, stated that the revisions were carried out mainly to protect children's rights and the creation of healthy and prosperous marriages. This law is expected to reduce the rate of child abuse with the practice of early marriage.⁵

This legislation change is based on powerful considerations. It has been carefully thought out by experts, legislatures, and the Constitutional Court, who approved changes to the marriage law, especially in the age limit regulations stated in Law Number 16 of 2019. This change is intended so brides-to-be who want to carry out the marriage so that they have matured their soul and body, so that one day they can achieve the purpose of the wedding itself, namely forming a family that is *sakinah mawaddah warahmah*. Then this change also aims to minimize divorce caused by couples who are not ready both mentally and physically and are not prepared to build a household. So that the government raised the marriage age limit for brides-to-be, where initially the age limit for men was 19 years and for women 16 years. It is now 19 years for men and 19 years for women, as stated in Law Number 16 of 2019.

The age limit of 19 (nineteen) years is considered psychologically, physically, and spiritually mature. When the bride and groom carrying out the marriage are within the age limit of adulthood, it will be able to reduce the problems that arise at the time of marriage so that the divorce rate can be reduced along with the decreasing number of underage marriages. The change of the Marriage Law to Law Number 16 of 2019 is expected to bring substantial changes in the implementation of marriage, especially at the age limit of marriage, and minimize negative social and economic impacts as happened in the old Marriage Law.

Preliminary data shows that in 2018 the application for marriage dispensation at the Pinrang Regency Religious Court was 102 cases, and in Mattiro Sompe District, as many as seven applicants. In 2019 there were ten applicants; in 2020, there were 21 applicants.⁶ This data provides an overview to prospective researchers that after the determination of the Marriage Age Limit in Law Number 16 of 2019, it has increased, especially in the Mattiro Sompe District, which will be the focus area for prospective researchers. Society assumes that the harmony and legal conditions of marriage according to religion have been met, and their children love each other, or their daughters have already proposed. Even if their age has not reached, then the marriage is official regardless of other factors such as maturity and age. This factor will also significantly affect the brides in navigating the household ark to avoid domestic disputes and divorce.

Based on the central problem, how is the practice of implementing changes in the marriage age limit in Mattiro Sompe District?

II. THEORETICAL REVIEW

A. Overview of the concept of social impact change

The definition of impact is the effect, impact, or influence that occurs either negatively or positively, which covers a wide range of actions carried out by one / group that carries out a specific activity.⁷ Social in the great dictionary of

⁵Rio Audhitama Sihombing, *Alasan Disahkannya Revisi UU Perkawinan*.di akses <https://www.liputan6.com/news/read/4064719/alasan-disahkannya-revisi-uu-perkawinan>

⁶ Clerk of the Religious Court of Pinrang Regency dated July 22, 2021.

⁷Potpourri Student scientific work: *Report on the Scientific Social Meeting of SMAN 8 Jakarta* (Cet.I; North Jakarta: Pustaka Kaji, 2020), p. 14.

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Indonesian concerns aspects of people's lives.⁸ So social impact is an effect or influence that is reciprocal between one another regarding aspects of people's lives related to changes in conditions that include the social structure in the community.

⁹From the description above, we can divide the impact into two meanings, namely;

1. Positive Impact is the desire to persuade, convince, influence, or make an impression on others, to follow or support their desires. At the same time, vivacious is a definite or firm and accurate mind especially paying attention to good things. Vivacious is an atmosphere of the soul that prioritizes creative activities over drab activities, joy over sadness, and optimism over pessimism. Positive is the state of a person's soul that is maintained through conscious efforts when something happens to him so as not to deflect one's mental focus on the negative. A positive-minded person knowing he is already thinking wrong, will immediately recover. So it can be concluded that the notion of positive impact is the desire to persuade, convince, influence, or give an impression to others, with the aim that they follow or support his good desires.

2. Negative Impact In large dictionaries in Indonesian, a negative impact is a powerful influence that brings negative consequences. The repercussion is the desire to persuade, convince, influence, or make an impression on others to follow or support their desires. Some scientific studies concluded that negative is a more significant bad influence compared to its positive impact. So it can be concluded that the notion of negative impact is the desire to persuade, convince, influence, or give an impression to others, with the aim that they follow or support his harmful desires and cause inevitable consequences.

According to the Complete Dictionary of Indonesian, the definition of impact is the influence of something that causes an effect; impact; is a bump that was violent enough to cause a change.¹⁰

The elements of the impact of social change include:

a. Globalization

A very influential factor for socio-cultural change as part of globalization is the factor of outside cultural values. So now, the outside community's culture is the community's reference material.

b. Modernization

Modernization is a form of social change. It is usually a directed social change based on planning, commonly called *social planning*. Modernization is a problem that must be faced by the community concerned because the process covers a vast field, concerning the process of disorganizing social problems of conflict between groups of obstacles to change, and so on.¹¹

B. Overview of the concept of marriage age limit

Marriage is what means *al wat'u* and *ad-dammu wa tadakhul*, sometimes called *ad- dammu wal-jam'u*, which means to have sex, gather, and contract.¹²

⁸Irwan, *Dynamics and Social Change in Communities* (Cet.1; Yogyakarta: Deepublish, 2018), p.27

⁹Irwan, *Dynamics and Social Change in Communities*. p. 28.

¹⁰Complete Dictionary Indonesian,2003, p. 234.

¹¹Soerjono Soekanto, *Getting to Know the Seven Sociological Figures*, (Jakarta: Rajawali Pres). H. 374

¹²Amiur Nuruddin and Azhar, *Islamic Civil Law in Indonesia: A Critical Study of the Development of Islamic Law and Jurisprudence, Law Number 1 of 1974 to KHI* (Jakarta: Prenada Media, 2004) p. 34.

Even marriage in Fiqh literature is called by the words *marriage* and *Zawaj*.¹³ These two words are commonly used in everyday life, and many dal al-Qur'an and hadith of the Prophet Muhammad saw, for example, the word na-ka-ha (نكح) in the Qur'an means marriage, as stated in QS. al-Nisā/4: 3.

وَأَنْ جَفْتُمْ إِلَّا تُفْسِدُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَثْرَىٰ ثَلَاثَ رُبَاعٍ فَإِنْ جَفْتُمْ إِلَّا تَعْضِلُوا فَوَاحِدَةً .

Translation:

"If you are afraid not to do justice to orphans, then marry other women whom you delight in. Two, Three, or Four people, and if you are afraid that you will not do justice, then marry only one".¹⁴

In the sense of majaz, marriage has been termed a contract, where the contract suggests allowing intercourse.¹⁵ Since marriage is a contract, it is defined as a firm contract or *mitsaqan ghalidhan* (ميثاقا غليظا) to fulfill God's command and carry it out his worship.¹⁶ The term marriage contract is a sacred covenant to bind oneself between a man and woman to form a happy and eternal family.¹⁷

Meanwhile, the meaning of marriage (marriage) in sociological effectiveness is that marriage is a process of exchange between rights, obligations, and rewards and loss between a husband and wife. Therefore, marriage is a process of integrating two individuals who have socio-cultural backgrounds and different wants and needs, so the exchange process in this marriage must always be negotiated and agreed upon.¹⁸ So in the sociological context, that marriage will not occur if there is no mutual agreement, namely jointly sailing the household ark.

The definition of marriage in positive Indonesian law is regulated in Article 1 of Law Number 1 of 1974 concerning marriage, defining that marriage is a bond born between a man and a woman as a husband and wife to form a family (A happy household that is eternally based on the One True Godhead).

Islam strongly encourages Muslims who can carry out marriages. However, when viewed in terms of the condition of the person who carries out it and the purpose of carrying it out, then performing the marriage can be subject to several laws, namely:¹⁹

- a. Sunnah. for those who have desired to mate, have been fit to mate, and he has the equipment to perform the marriage.
- b. Makruh for people who are not yet fit to mate, do not yet want to mate, while provision for marriage also does not exist. Similarly, he already had equipment for marriage, but his physique was physically disabled such as impotent, permanently convinced old, and other physical deficiencies.

¹³Amir Syarifuddin, *Islamic Marriage Law in Indonesia: Between Fiqih Munakat and the Marriage Law*, (Jakarta: Kencana, 2006), p. 35.

¹⁴Ministry of Religious Affairs of the Republic of Indonesia, *Qur'an and Translationa* (Central Jakarta: Sinergi Pustaka Indonesia, 2012), h. 99.

¹⁵Abdurrahman Al-Jaziri, *Fiqh ala Al-Madzahib al- Arba'ah* (Juz 2; t.t: Dar al- Fikr, t.Th) p. 2.

¹⁶See Article 2 compilation of Islamic Law

¹⁷Kumedi Ja'far, *Islamic Family Law in Indonesia* (Cet.1; Bandar Lampung: Arjasa Pratama, 2020), pp. 2-3.

¹⁸T.O. Ihromi, *The Potpourri of Family Sociology* (Cet.1; Jakarta: Yayasan Obor Indonesia, 1999), p. 137.

¹⁹Amir Syarifuddin, *Islamic Marriage Law in Indonesia*, p. 45.

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- c. Obligatory for those who have been worthy of mating, want to mate, and have the equipment to mate, he is afraid to fall into adultery if he does not mate.
- d. Haram, marriage is forbidden for people who know that they cannot carry out domestic life, carrying out birth obligations such as providing a living, clothing, shelter, and inner obligations such as interfering with the wife.
- e. Mubah That is for a person who has no obstacles to mating and the urge to mate has not harmed himself, and he is not obliged to mate and is not illegitimate if he does not mate.

In Islam, marriage is not merely an ordinary civil relationship or contract; more than that, marriage has the value of worship. In article 2 of the Islamic Law Compensatory (KHI), it is affirmed that marriage is a firm contract, it is done to obey the command of Allah SWT, and by doing it is a value of worship.²⁰

According to Islamic law, a marriage contract is valid, and some are void. The marriage contract is said to be valid if the contract is carried out in harmony and on complete terms following religious provisions.

According to Islam, the purpose of marriage is to fulfill religious instructions to establish a harmonious, prosperous, and happy family. Harmonious in exercising the rights and obligations of family members. Profitable means the creation of calmness of birth and *bathin* due to the fulfillment of the needs of life born and inwardly, so that happiness arises, namely affection between family members.²¹

According to the Big Dictionary Indonesian, a boundary is a line or side that is the boundary of a field or provision that must not be exceeded.²² Age is the length of time lived or existed (from birth or held) (Hoetomo 2005). Age status affects the level of maturity and productivity level of the mother. As soon as you get older, reasoning and knowledge will increase.²³

According to the term, age is defined by the length of time a person's existence is measured in units of time viewed chronologically; ordinary individuals show the same degree of *anatomical* and *physiological* development. Age is a sequence or number in which a person can be known to be getting older or determining attitudes if every year the process of switching numbers is increasing.

While the marriage age limit is an age limit for marrying or mating both men and women, in practice, the age of the bride-to-be who files a case for determination of an application for marriage dispensation in a Religious Court ranges from 13 years old to 16 years old. The age of the bride and groom is much different and even lower than the marriage age limit established by law and other favorable laws in Indonesia. The age limit for marriage, according to the rules in Indonesia, is as follows:

- a) The marriage age limit is based on Law Number 1 of 1974 concerning marriage, contained in chapter II of the marriage requirements of Article 6 paragraph 2, namely: "To carry out a marriage, a person who has not reached the age of 21 years must obtain second parents permit". The marriage age limit is based on Law Number 1 of 1974 concerning marriage, contained in chapter

²⁰Mardi Candra. *Aspects of Indonesian child protection Analysis of underage Wives* (Cet.1; East Jakarta: Kencana, 2019), pp. 101-102.

²¹Abdul Rahman Ghazaly, *Daras Fiqh Munakahat* Book Series (Cet. VIII; Jakarta: Kencana PrenadaMedia Group, 2019), p. 16.

²²KBBI (Big Indonesian Dictionary)

²³Nurlailis *saadah, et al. Stimulation of Development by Mothers Through Play and Creating in Early Childhood* (Surabaya: Scopindo MediaPustaka, 2020), p. 30.

II of the marriage requirements of Article 6 paragraph 2, namely: "To carry out a marriage, a person who has not reached the age of 21 years must obtain second parents permit". As for Article 7, paragraph 1 of the marriage law: "Marriage is only permitted if the man has reached the age of 19 years and the woman has reached the age of 16 years. And in paragraph 2" in case of deviation from paragraph 1 of this article may request a marriage dispensation to the Religious Court or any other official appointed by both the parents of the male party and the female party. Moreover, in paragraph (3)," the provisions regarding the circumstances of one or both parents in Article 6 paragraph 3, and 4 of this law, apply also in the case of the request for such dispensation paragraph 2 of this article without prejudice to those referred to in article 6 paragraph 6".

- b) The age limit according to the Compilation of Islamic Law in article 15, paragraph 1 is;" for the benefit of the family and household, marriage can only be carried out by the prospective bride who has reached the age stipulated in article 7 of law number 1 of 1974, namely the future husband is at least 16 years old. Furthermore, paragraph 2, "for prospective brides who have not reached the age of 21 years must obtain permission as stipulated in article 6 paragraphs 2,3,4, and 5 of Law number 1 of 1974 concerning marriage.
- c) The age limit for marriage according to the Civil Code (KUHP) is affirmed in chapter IV on marriage in article 29, namely: "Men who reach the age of 18 (eighteen) years and women have not called the entire 15 years, are not allowed to hold marriages. However, if there are important reasons, the government has the power to abolish this marriage ban and provide compensation.²⁴

From the articles, it can be understood that the marriage law establishes three marriage age levels. First, at the age of 21, a person can independently register his marriage without the written permission of his parents or guardians. Second, those under the age of 21, namely men in the range of 19-20 and women 16-20 years old, are required to obtain written permission from their parents or guardians to carry out the marriage so that the age of 19 for men and 16 for women is the minimum limit for marriage. Third, under certain conditions, those who wish to enter into a marriage but are below the minimum age of marriage may be requested for dispensation to the court by their parents or guardians.²⁵

The age of majority in fiqh is determined by signs of a physical nature, namely the signs of baligh in general, among others, the age of 15 (fifteen) years for men, *ihtilam* for men, and menstruation in women at least at the age of 9 years.²⁶ Scholars differ in setting age limits for people considered baligh. As mujawwad Mughniyyah said the following:

وَقَالَ الشَّافِعِيُّ وَالْحَنَابِلَةُ: إِنَّ الْبُلُوغَ لِسِتِّ عَشْرَةَ سَنَةً فِي الْعُلَامِ وَالْجُرِيَةِ، وَقَالَ الْمَالِكِيُّ: سَبْعَ عَشْرَةَ سَنَةً فِيهِمَا. وَقَالَ الْحَنَفِيُّ: ثَمَانِ عَشْرَةَ فِي الْعُلَامِ، وَسَبْعَ عَشْرَةَ فِي الْجَارِيَةِ، وَقَالَ الْإِمَامِيُّ: خَمْسَ عَشْرَةَ فِي الْعُلَامِ، وَتِسْعًا فِي الْجَارِيَةِ.
 Meaning:

²⁴Mardi Candra, *Aspects of Indonesian Child Protection Analysis of Underage Marriage*, pp.133-134.

²⁵Journal of Muhammad Fajri, *Interpretation of changes in the minimum age limit of marriage from a maslahat perspective*.

²⁶Salim ibn Samir al- Hadrami, *Safinah al- Najah* (Surabaya: Dar al- Abidin, t.th), pp. 15-16.

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"Shafi'iyah and Hanabilah scholars say that boys and girls are considered baligh when they turn 15. Hanafiyyah clerics set a person's age as follows: A boy is regarded as a baligh when he is 18 and 17 years old for a woman. Meanwhile, clerics from the Imamiyyah faction stated that boys are considered baligh when they are 15 and 9 years old for girls.

Thus the scholars agreed that what *muthlaq* fulfilled to be able to carry out the marriage was the nature of *aqil* and *baligh* in the bride and groom.

III. RESEARCH METHODOLOGY

This type of research is descriptive qualitative field research. This study uses primary data sources, namely interviews with child marriage actors, the Head of the Office of Religious Affairs, and people who were considered related to the discussed topic. Meanwhile, the secondary data is from various relevant books and literature, such as RI Law Number 16 of 2019 concerning Marriage and Child Protection Law Number 35 of 2014. The result of this research is relevant to the research's substance, for tertiary data from legal dictionaries, Encyclopedias of Islam, magazines, and newspapers. Furthermore, the data collection methods used are observation, interviews, and documentation. Data processing and analysis techniques are carried out through three stages: data reduction, data presentation (data display), and conclusion drawing /verification.

IV. RESULT AND DISCUSSION

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According to the Ministry of Health of the Republic of Indonesia," children are assets of the nation's future that must be maintained and considered for their development. Because they are the successors who will determine the end of the government the state. As a country, the law of protection of children since they are still in the womb is indeed an important thing, so it is necessary to limit the age of children who are included in age categories so that in providing education, attention, and other things can be more appropriate in their application". The age categories given by the Ministry of Health are as follows:

1. Toddlerhood : 0 – 5 Year,s
2. Childhood: 5 – 11 Years,
3. Early adolescence: 12 – 16 Years,
4. Late adolescence: 17 – 25 Years,
5. Early adulthood: 26 – 35 Years,
6. Late adulthood: 36 – 45 Years,
7. Early old age: 46 – 55 Years
8. Late old age: 56 - 65 Years,
9. Senior period: 65 Years.²⁷

Some regulations governing the age limit of children have no uniformity; uniformity should be carried out regarding the child's age. It is essential in civil law, so there is no societal confusion and legal certainty. The Marriage Law has revised the marriage age limit in article 7, which imposes the same age limit of 19 years for men and women. In this change, there is progress in gender because it is no longer criminalized. However, implementing the marriage age limit still needs to be observed.

²⁷<https://muamalatnet/kategori umur menurut WHO>”, diakses pada tanggal 18 Agustus 2021.

Based on data from the Office of Religious Affairs, Mattiro Sompe District, the age limit for marriage before the change in the marriage age limit, namely in 2018, still cases of child marriage. This data can be seen in the table below, which shows that the number of child marriages in Mattiro Sompe District is as many as seven cases, all of which are women.

Table 4.1: Child Marriage In 2018²⁸.

Moon	Gender		Sum	Age At the time of marriage
	Male	Woman		
January	0	0	0	
February	0	3	3	15 Years
March	0	0	0	
April	0	0	0	
May	0	0	0	
June	0	0	0	
July	0	0	0	
August	0	0	0	
September	0	2	2	14 Year
October	0	2	2	15 Years
November	0	0	0	
December	0	0	0	
Total	0	7	7	

2019 is a transitional period for applying Law number 16 of 2019. In October, the marriage age limit, which was initially The age for men is 19 years old and women 16 years old, was revised to men and women must be 19 years old to carry out marriages, and there is an increase in the number of cases of child marriage. From seven cases to 10 cases in 2019. There was an increase of 3 cases from 2018 to 2019. Moreover, the cases in 2019 were dominated in October with as many child marriages as many as 8 cases, all of which were women.

²⁸Administrative data of the Office of Religious Affairs, Mattiro Sompe District, Pinrang Regency

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Table 4.2: Marriage Age in 2019²⁹

Moon	Gender		Sum	Age At the time of marriage
	Male	Woman		
January	0	0	0	
February	0	1	1	11 Year
March	0	0	0	
April	0	0	0	
May	0	0	0	
June	0	0	0	
July	0	0	0	
August	0	1	1	15 Years
September	0	0	0	
October	0	8	8	15 Years, 16 Years Old, 18 Years Old (4 people), 14 Years Old, 17 Years Old
November	0	0	0	
December	0	0	0	
Total	0	10	10	

In 2020, the number of child marriages increased rapidly to 21 cases with details of 7 men and 14 women. This data shows that despite the implementation of changes in the marriage age limit, there has been a significant spike in cases that violates the purpose of the issuance of Law number 16 of 2019, which is to reduce the number of child marriages. The number of women has increased, and the cases of child marriage among men have increased in the last two years. No cases were found, but in 2020 7 cases were found. In addition, the data below shows that six couples carry out weddings at the age of children.

Table 4.3: Underage marriages in 2020³⁰

Moon	Gender		Sum	Age at the time of marriage
	Men	Women		
January	0	0	0	
February	0	0	0	
March	1	2	3	15 years old two people, 16 years old one person

²⁹ Administrative data of the Office of Religious Affairs, Mattiro Sompe District, Pinrang Regency

³⁰ Administrative data of the Office of Religious Affairs, Mattiro Sompe District, Pinrang Regency

April	0	3	3	16 Years
Mei	0	0	0	
June	1	2	3	15 years old, 16 years old, 18 years old
July	1	1	2	15 years old, 18 years old
August	0	1	1	15 Years
September	2	3	5	17 years old two people, 18 years old three people
October	0	1	1	18 years old
November	2	1	3	18 years old, three people
December	0	0	0	
Total	7	14	21	

Moreover, paying attention to the case data in 2021, researchers found that until August 2021, there were 21 cases of child marriage. This number of cases will have the same number in 2020. By leaving four months in 2021, it is possible that the number of child marriages in 2021 can exceed the number of cases that occurred in 2020.

Table 6: Child Marriage in 2021

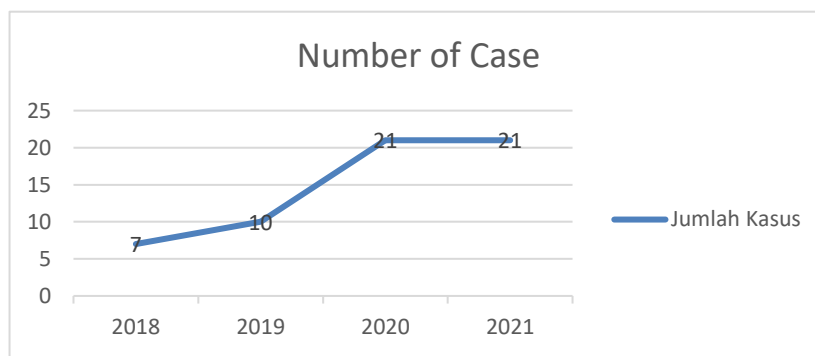
Moon	Gender		Sum	Age at the time of marriage
	Men	Women		
January	0	1	1	18 Years
February	0	1	1	17 Years
March	0	3	3	16, 17, and 18 Years
April	0	1	1	17 Years
Mei	0	1	1	17 Years
June	1	3	4	14, 17 dan 18 Years, two People
July	0	2	2	16 years, two People
August	0	1	1	18 Years

Moon	Gender		Sum	Age At the time of marriage
	Male	Woman		
January	0	1	1	18 years old
February	0	1	1	17 years old

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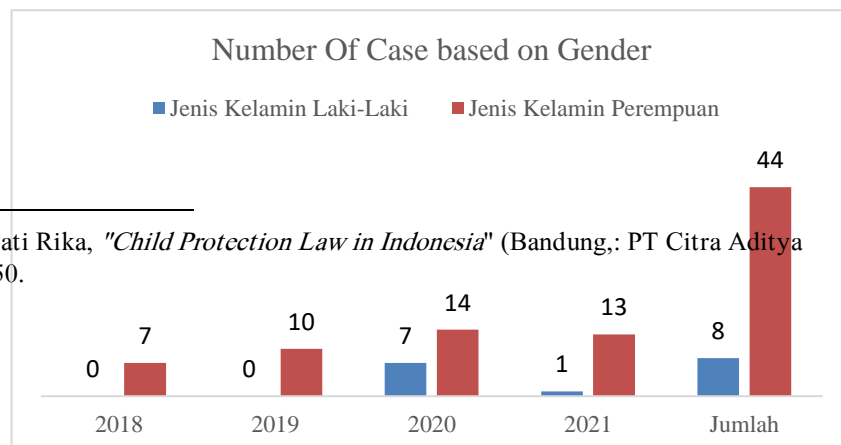
March	0	3	3	16, 17, and 18 years old
April	0	1	1	17 years old
May	0	1	1	17 years old
June	1	3	4	14 years old, 17 years old and 18 years old 2 people
July	0	2	2	16 years old 2 people
August	0	1	1	18 years old
Total	1	13	21	

Diagram 4.1: Increase in the number of cases from 2018- August 2021



The diagram above shows that applying changes in the marriage age limit does not reduce the number of child marriage cases in the Mattiro Sompe District. However, from 3 years the application of the marriage age limit shows an increase every year and is dominated by women, Based on data in the field. The reality is that there is still non-compliance of brides-to-be to meet the marriage requirements, especially at the age limit of marriage, both at the time of the enactment of the old Marriage Law (Law Number 1 of 1974) and the new Perkawinan Law (Law Number 16 of 2016). Child marriage is one of the emergency problems facing Indonesia today. The data from the Ministry of PPPA put Indonesia in the seventh rank in the world, specifically regarding the number of child marriages.³¹ Factors causing child marriage include: "factors of poverty (economy), girls are forced to marry at a young age to help the economic burden of the family, ease the economic burden on the family because the married daughters are no longer dependent on their parents. It can be seen from the comparison of the number of cases of the marriage of boys as many as 8 cases while for women it reached 44 people.

Diagram 4.2: Comparison of the Number of cases by gender



³¹Saraswati Rika, "Child Protection Law in Indonesia" (Bandung, PT Citra Aditya Bakti, 2015), p. 50.

In addition, in 2021, there were two applications for marriage dispensation that the Pinrang Regency Religious Court granted on the grounds of being pregnant outside of marriage. Furthermore, the male and female petitioners are still under the child's age. It can happen because teenagers who enter puberty are very vulnerable to sexual behavior that can make them carry out sexual activities before marriage. Pregnancy outside official marriage is performed by men and women who are underage, or men are old enough, but the woman is still not old enough and vice versa, caused by a romantic bond and a very open association of young people.

There are two influencing factors for pregnancy outside of marriage: internal and external. Internal factors include the lack of parental supervision of their children and a low level of awareness of the importance of religious understanding, while external factors include promiscuity and the influence of social media or uncontrolled communication technology.³²

The sophistication of technology to access porn movies, as well as the advancement of social media applications such as Facebook, Whatsapp, Tiktok, Instagram, Telegram, and Line, makes teenagers addicted to communicating with the opposite sex so that they finally have encounters, which can make teenagers commit immoral acts to cause pregnancy.

However, various efforts have been made by related parties to continue to socialize the implementation of the marriage age limit, both through the counseling program implemented by the Mattiro Sompe District Kua, socialization involving religious leaders through letters circulated in every mosque in Mattiro Sompe District which is the foundation for *syara'* employees', even though cars around the Pinrang Regency Child and Women's Protection Service. However, public awareness is needed about the importance of a child's age to carry out marriage by considering the aspect *masalah* it will cause. Another factor that influences the increase in the number of child marriages is the absence of strict sanctions against child marriage perpetrators, which is accompanied by the ease of the Religious Court in issuing marriage dispensations for children who are still underage.

In addition to strict rules from the government, individual awareness is needed for the community about the importance of paying attention to the age limit of child marriage to support the continuity of the household relationships that are built. The function and role of the family are also realized to contribute positively to reducing the number of young marriages. The negative impact of young marriage itself through child protection, the form of protection intended in this case is parental parenting in educating and providing general knowledge and religion to children, life experiences, provision of provisions for both physical maturity provisions, mental and socioeconomic as preparation for life in the future, especially in domestic life.

³²Idris Muhammad. Head of KUA Office Mattiro Sompe District, Pinrang Regency, interview on August 10, 2021

The Practice of Implementing Changes in The Marriage Age Limit That Occurred in The Mattiro Sompe District

V. CLOSING

The application of Law number 16 of 2019 concerning changes in the age limit of marriage does not run optimally, which is indicated by an increase in the number of child marriages.

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