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Islamic Law Approach to Address Impact Early Marriage: Case Study in Sapeken, Sumenep, Madura

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Abstract: The study analyzed the impact of early marriage in Sapeken district, Sumenep, Madura, from the perspective of Islamic law, with a special emphasis on reproductive health, education, and the well-being of young women. This study investigates the social, cultural, and religious factors that drive the practice of early marriage as well as its negative effects. This research was conducted using a qualitative case study method. The results of the study showed that early marriage worsened physical and mental health, limited educational and employment opportunities, and increased women's economic dependence. Reproductive health education, premarital counselling, and economic empowerment programs are suggestions to address this problem. Following the principles of Maqasid Sharia which emphasizes the protection of individual life and welfare, religious leaders and community leaders have an important role in educating the public about the importance of physical and mental readiness before marriage. This method is expected to change the perspective of society and reduce the prevalence of early marriage. In addition, the study provides policy advice based on Islamic law that can improve the welfare of young women through the incorporation of social, educational, and health reforms in the island community

Keywords : Early Marriage; Islamic Law; Maqasid Sharia; Reproductive Health; Women's Empowerment

Abstrak: Penelitian ini menganalisis dampak pernikahan dini di Kabupaten Sapeken, Sumenep, Madura, dari perspektif hukum Islam, dengan penekanan khusus pada kesehatan reproduksi, pendidikan, dan kesejahteraan perempuan muda. Penelitian ini menyelidiki faktor-faktor sosial, budaya, dan agama yang mendorong praktik pernikahan dini serta dampak negatifnya. Penelitian ini dilakukan dengan menggunakan metode studi kasus kualitatif. Hasil penelitian menunjukkan bahwa pernikahan dini memperburuk kesehatan fisik dan mental, membatasi kesempatan pendidikan dan pekerjaan, serta meningkatkan ketergantungan ekonomi perempuan. Pendidikan kesehatan reproduksi, konseling pranikah, dan program pemberdayaan ekonomi merupakan saran untuk mengatasi masalah ini. Mengikuti prinsip-prinsip Maqasid Syariah yang menekankan pada perlindungan terhadap kehidupan dan kesejahteraan individu, para pemuka agama dan tokoh masyarakat memiliki peran penting dalam mengedukasi masyarakat tentang pentingnya kesiapan fisik dan mental sebelum menikah. Cara ini diharapkan dapat mengubah cara pandang masyarakat dan mengurangi prevalensi pernikahan dini. Selain itu, penelitian ini memberikan saran kebijakan berdasarkan hukum Islam yang dapat meningkatkan kesejahteraan perempuan muda melalui penggabungan reformasi sosial, pendidikan, dan kesehatan di masyarakat pulau.

Kata kunci: Pernikahan Dini; Hukum Islam; Maqasid Syariah; Kesehatan Reproduksi;

INTRODUCTION

From an Islamic perspective, marriage is intended to build a harmonious life, full of serenity (*sakinah*), love (*mawaddah*)¹, and compassion (*rahmah*)² between married couples³. The goal is not only to make the couple feel good emotionally and spiritually but also to build a strong family foundation⁴, which is the smallest part of society that upholds moral and religious values⁵. The Qur'an says, "And among the signs of His power is that He has created for you a partner of your kind, so that you may feel at peace with him, and He has created love and affection among you." This shows the function of marriage as a sign of God's power. Surah Ar-Rum verse 21. This verse shows that marriage is a way to achieve psychological⁶ and social balance that is following the great goal of humanity in Islam, which is to foster a generation of faith, responsibility, and noble character⁷.

Marriage is a very important social institution in Islam⁸ and requires in-depth preparation, including economic, psychological, and health considerations⁹. Building financial stability in the household allows couples to meet their basic needs¹⁰ and support children's education and development, which is a shared responsibility of the family¹¹. Couples must be psychologically mature¹² to be able to deal with various dynamics of home

¹ Rahman and others, 'Nikah Muda: The Hijrah Movement of Anti-Dating Communities from Progressive to Conservative in Indonesia (A Critical Study of Hadith)', *Millah: Journal of Religious Studies*, 23.1 (2024), 67–102 <<https://doi.org/10.20885/millah.vol23.iss1.art3>>.

² Amir Maliki Abitolkha and Limas Dodi, 'Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism', *Samarah*, 7.2 (2023), 687–712 <<https://doi.org/10.22373/sjhk.v7i2.17281>>.

³ Andi Pramesti Ningsih, 'Emotional Focus Coping on Early Childhood Marriage Actors in Selayar', *Journal of Public Health and Pharmacy*, 3.1 (2023), 11–14 <<https://doi.org/10.56338/jphp.v3i1.4241>>.

⁴ Yanwar Pribadi, 'Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture', *Al-Jam'iah*, 51.1 (2014), 1–32 <<https://doi.org/10.14421/ajis.2013.511.1-32>>.

⁵ Rahman and others.

⁶ Faisal Amir, Rahmad Wahyudi, and Sitti Sulaihah, 'Model of Spiritual Culture of Madurese People in Resilience and Adaptation of New Normal', *Jurnal Keperawatan Padjadjaran*, 10.1 (2022), 27–36 <<https://doi.org/10.24198/jkp.v10i1.1920>>.

⁷ Edi Kurniawan and others, 'Early Marriage, Human Rights, and The Living Fiqh: A Maqāṣid Al-Sharī'a Review', *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 20.1 (2020), 1–15 <<https://doi.org/10.30631/alrisalah.v20i1.565>>.

⁸ Muhammad Zulfi Al'Ghani and others, 'Social Capital in Social Construction: In-Depth Investigation of Early Marriages in Bawean Island, Indonesia', *Journal of Population and Social Studies*, 32 (2024), 631–49 <<https://doi.org/10.25133/JPSSv322024.037>>.

⁹ Lauren Rumble and others, 'An Empirical Exploration of Female Child Marriage Determinants in Indonesia', *BMC Public Health*, 18.1 (2018), 1–13 <<https://doi.org/10.1186/s12889-018-5313-0>>.

¹⁰ Prasojo and others, 'The Relationship between Risk-Taking and Maqāṣid Shariah-Based Performance in Islamic Banks: Does Shariah Governance Matter?', *Banks and Bank Systems*, 17.1 (2022), 137–49 <[https://doi.org/10.21511/BBS.17\(1\).2022.12](https://doi.org/10.21511/BBS.17(1).2022.12)>.

¹¹ Yayan Sopyan and Muhammad Shofwan Nidzami, 'Nyabek Toloh Marriage Proposal Tradition In Madurese Culture: A Review Of The Sociology Of Islamic Law', *Ahkam: Jurnal Ilmu Syariah*, 18.2 (2018), 433–52 <<https://doi.org/10.15408/ajis.v18i2.9015>>.

¹² Nikmatullah Nikmatullah, 'The Controversy of the Hadith Interpretation of Early Marriage among Muslim Communities', *International Journal of Religion and Spirituality in Society*, 14.3 (2023), 45–69 <<https://doi.org/10.18848/2154-8633/CGP/v14i03/45-69>>.

life, such as working together and resolving conflicts wisely. Early marriage, defined as marriage that occurs before the age of 18¹³, is widely recognized as a practice with potentially harmful effects on an individual's health, education, and overall well-being, especially among young women. It is a common practice in a variety of socio-cultural contexts and often limits opportunities for personal development and retention cycle of poverty and inequality¹⁴. International organizations advocate for 18 as the minimum marriage age because of the legal and developmental effects¹⁵. They want to protect young people's rights and support their socioeconomic outcomes over time. A partner's health, both physical and mental, affects their well-being and quality of life, allowing them to live their roles and responsibilities well¹⁶. Couples who marry without preparing for these three things will face many challenges, such as financial problems, ongoing conflicts due to emotional unpreparedness, and health consequences that can weaken the foundation of the household¹⁷. As a result, the likelihood of divorce increases¹⁸. This damages the relationship between couples and the social order, as well as children, and harms society as a whole¹⁹.

In Madura culture, marriage is a sacred event that combines Islamic values with traditions passed down from generation to generation²⁰, reflecting the core of the cultural identity of its people²¹. The people of Madura have ethics and morals that are greatly influenced by Islam²². This can be seen in wedding processions²³, ranging from *Betande*, which is a proposal procession, to *Patepak*, which is a large family gathering, to *Duk-Duk Tamu*, which has social and spiritual meaning²⁴. The groom's family visits the bride's family to formally present the proposal, demonstrating the value of honour and submission to God in the marriage bond²⁵. It is also a sign of initial commitment between the two parties²⁶. This was followed by the *Patepak* procession, where the extended families of the two brides

¹³ Rizky Irfano Aditya and Lisa Waddington, 'Bestuur', 9.2 (2021), 126–34.

¹⁴ Marnita Simatupang, 'Early Marriage Modeling in West Java Using Geographically Weighted Regression', *Jurnal Biometrika Dan Kependudukan*, 12.2 (2023), 155–64 <<https://doi.org/10.20473/jbk.v12i2.2023.155-164>>.

¹⁵ Ega Ersya Urnia, Dini Indo Virawati, and Cristinawati B.R. Haloho, 'Increasing Young Women's Knowledge of Early Marriage Issues through Audiovisual Media Intervention', *Healthcare in Low-Resource Settings*, 11.2 (2023) <<https://doi.org/10.4081/hls.2023.11734>>.

¹⁶ Yayan Sopyan and others, 'Child Exploitation by Parents in Early Marriage: Case Study in Cianjur West Java, Indonesia', *Samarah*, 7.3 (2023), 1921–42 <<https://doi.org/10.22373/sjhk.v7i3.14804>>.

¹⁷ Urnia, Virawati, and Haloho.

¹⁸ Ahmad Ropei and others, 'Managing Baligh In Four Muslim Countries: Egypt, Tunisia, Pakistan, and Indonesia on the Minimum Age for Marriage', *Al-Ahwal*, 16.1 (2023), 112–40 <<https://doi.org/10.14421/ahwal.2023.16106>>.

¹⁹ Abitolkha and Dodi.

²⁰ Pribadi.

²¹ Hani Ah, Bahtiar Mohamad, and Wahid Khoirul Ikhwan, 'An Ethnolinguistic Study of the Historical-Philosophical Value of the Cultural Art of Madura Kris', *Multidisciplinary Science Journal*, 6.9 (2024) <<https://doi.org/10.31893/multiscience.2024161>>.

²² A. Bakir Ihsan, 'One Islamic Culture, One Political System, Two Faces of Islamic Politics in Madura', *Journal of Indonesian Islam*, 17.2 (2023), 300–322 <<https://doi.org/10.15642/JIIS.2023.17.2.300-322>>.

²³ Nasrulloh Nasrulloh and others, 'Understanding of the Hadith, Marriage Age and the Islamic Law: Study of Regent's Regulations in Bojonegoro, East Java', *Samarah*, 8.2 (2024), 998–1022 <<https://doi.org/10.22373/sjhk.v8i2.19567>>.

²⁴ Amir, Wahyudi, and Sulaihah.

²⁵ Abitolkha and Dodi.

²⁶ Pribadi.

and grooms gathered to discuss the terms of marriage as a form of mutual support and respect for the role of the family in Islam ²⁷. On the wedding day, the Duk-Duk Tamu procession strengthens social solidarity by welcoming guests and praying for the well-being of the bride and groom, showing that marriage is not only a personal bond but also a social event that strengthens the solidarity and collective identity of the Madura people ²⁸.

Health, education, economy, and social welfare as a whole are affected by early marriage ²⁹ in the lives of Madurese women. When it comes to reproductive and mental health, women who marry at a young age are at high risk ³⁰ of pregnancy and childbirth complications because their bodies are not yet fully biologically ready ³¹. In addition, they face psychological distress ³² due to household responsibilities and maternal roles, which can lead to stress, depression, and anxiety ³³. In the field of education, early marriage often leads to dropping out of school ³⁴, which limits women from continuing their education or acquiring job skills ³⁵. This limits their opportunities in the formal job market and hinders economic independence ³⁶. Economically, women who marry young tend to be dependent on their husbands or families, which increases the risk of poverty and financial dependency in the long run. In addition, they are at higher risk of Domestic Violence (KDRT) due to power imbalances in marriage and lack of ability to communicate ³⁷, which often leads to physical, emotional, or economic violence. Finally, early marriage can limit women's social role in society ³⁸, prevent them from participating in social activities, and prevent them from building a wider support network³⁹. Overall, this can limit their personal development and potential, as well as present long-term challenges to women's physical, mental, and social well-being.

Complex social, cultural, economic, and knowledge limitations among local communities contribute to the high rate of early marriage in Madura ⁴⁰. Social and cultural factors are very important. Most people believe that early marriage maintains family dignity

²⁷ Sopyan and Nidzami.

²⁸ Amir, Wahyudi, and Sulaihah.

²⁹ Ningsih.

³⁰ Rumble and others.

³¹ Zikri Darussamin, Armansyah, and Ahmad Zikri, 'The Urgency of Maturity to Get Married and Its Relevance to Family Life Goals', *Al-Istinbath: Jurnal Hukum Islam*, 8.1 (2023), 215–36 <<https://doi.org/10.29240/jhi.v8i1.5324>>.

³² Ariyanti Saleh and others, 'Implementation of Coaching Methods to Decrease the Parenting Stress Levels among Teenage Mothers in Indonesia: A Quasi-Experimental Study', *Belitung Nursing Journal*, 10.2 (2024), 192–200 <<https://doi.org/10.33546/BNJ.3071>>.

³³ Saleh and others.

³⁴ Kurniawan and others.

³⁵ Urnia, Virawati, and Haloho.

³⁶ Al'Ghani and others.

³⁷ Alpesh Gandhi and others, 'Analysis of Survey on Violence Against Women and Early Marriage: Gynaecologists' Perspective', *Journal of Obstetrics and Gynecology of India*, 71.s2 (2021), 76–83 <<https://doi.org/10.1007/s13224-021-01578-8>>.

³⁸ Gandhi and others.

³⁹ Dyah Anantalia Widyastari, Pimonpan Isarabhakdi, and Zahroh Shaluhayah, 'Intergenerational Patterns of Early Marriage and Childbearing in Rural Central Java, Indonesia', *Journal of Population and Social Studies*, 28.3 (2020), 250–64 <<https://doi.org/10.25133/JPSSV28N3.017>>.

⁴⁰ Kurniawan and others.

and prevents promiscuity and other deviant behaviours⁴¹. In some communities, social pressures still encourage girls to marry young⁴². Limited access to education also encourages this practice. For example, families choose to marry girls early because people don't know the negative impact of early marriage and the lack of educational opportunities. Early marriage is often seen economically as a way to ease the financial burden of low-income families⁴³, especially among agrarian communities. Sometimes, misinterpretations of religion are used in favour of early marriage⁴⁴, ignoring the mental readiness and health of the child. Finally, the practice of early marriage in many regions is reinforced by a lack of understanding of the long-term effects of early marriage on the reproductive health, education, and well-being of young women. Early marriage is still a strong social phenomenon in the Madurese community because all these factors work together⁴⁵.

For this method to be effective and follow the values of the local community, measures based on a deep interpretation of Islam must be prioritized to reduce the number of early marriages in Madura. Religious counselling by local religious leaders and scholars is very important to show that Islam emphasizes physical, mental, and spiritual readiness before marriage, in line with the principles of sharia benefits⁴⁶. This religious education can be continued with premarital training that prioritizes marriage responsibility, reproductive health, and good household management, highlighting that early marriage can affect the desired quality of an Islamic family⁴⁷.

In addition, the role of ulama is very important in changing society about early marriage by providing a proper interpretation of Islam⁴⁸, especially through sermons and lectures that emphasize that a good physical and mental condition is necessary for marriage⁴⁹. Scholars can emphasize that Islam views health and well-being as the responsibility of everyone, so getting married at a mature age is an act that is in line with the principle of self-preservation and honour (hifz an-nafs) in Maqasid Shariah⁵⁰. Thus, this more accurate interpretation of religion can help people understand that early marriage is not always by Islamic teachings because it helps create balance, readiness, and health to achieve the goal of a marriage that is *sakinah, mawaddah, and rahmah*⁵¹.

Sapeken district is located in Sumenep Regency, Madura, and is part of an archipelago far from the centre of Sumenep. The total number of residents living in the

⁴¹ Sopyan and Nidzami.

⁴² Widyastari, Isarabhakdi, and Shaluhayah.

⁴³ Kurniawan and others.

⁴⁴ Nikmatullah.

⁴⁵ Kurniawan and others.

⁴⁶ Mukhlis Mukhlis and others, 'The Legal Culture to Prevent Radical Islamism by a Pesantren in Madura', *De Jure: Jurnal Hukum Dan Syar'iah*, 16.1 (2024), 58–87 <<https://doi.org/10.18860/j-fsh.v16i1.26216>>.

⁴⁷ Bakir Ihsan.

⁴⁸ Pribadi.

⁴⁹ Amir, Wahyudi, and Sulaihah.

⁵⁰ Yayan Satyakti, 'The Effect of Applying Sustainability (Maqasid Shariah) and Competition on Islamic Bank Financing', *Sustainability (Switzerland)*, 15.17 (2023) <<https://doi.org/10.3390/su151712994>>.

⁵¹ Abitolkha and Dodi.

Sapeken sub-district is 54,798 people. The percentage of the population of young age (age 0–14 years is 13,111 people), productive age (15–64 years old 31,099 people), and elderly age (65 years and over 3,730 people). Comparison between the number of male population 27,284 and female 27,514 people. Percentage of the population with a certain level of education (kindergarten 241 students, elementary school 3,933 students, junior high school 1,178 students, high school 786 students, Islamic Senior High School 1660 students, vocational school 59 students). Therefore, it is very important to research the negative effects of young marriage. The vast area of Sapeken district consists of several small islands, and the topography is dominated by water. The daily life of the people of this village depends on the traditional values and religion of Islam, with local social and cultural activities such as the celebration of Islamic holidays and recitation activities often held, which strengthen the relationship between the communities. Sapeken sub-district is highly dependent on fisheries and marine as its source of income. Most of the population works as fishermen or in the processing industry of seafood such as dried fish and handicrafts made from marine products. Some people also run local small businesses, such as weaving and salt production. Sapeken district is dominated by large families, and the education level of the community is generally low due to difficult access to education in the archipelago. With a relatively young population, issues of education and reproductive health are essential for the future growth of society due to this demographic structure.

Table 1. Early Marriage Data in Sapeken district

Year	Total Number of Married Couples	Married Couples in the Early Marriage category	Percentage
2019	22	12	50%
2020	25	16	60%
2021	23	10	48%
2022	24	13	58%
2023	20	19	61%

Table 2. Factors of Early Marriage in Sapeken district

Factors	Number of Pairs
Forced Parents	27
Economic Factor	15
lack of knowledge	3
Promiscuity	15

The purpose of this study is to provide a comprehensive overview of the relationship between the practice of early marriage in Madura and the various negative consequences it causes, especially on the health, education, and social welfare of young women. In addition, this study will thoroughly study the social, economic, cultural, and religious aspects that contribute to the prevalence of early marriage in the sub-district. The purpose of this study is to make local policy recommendations that are useful for reducing the rate of early marriage. This study will use an evidence-based approach that comprehensively evaluates these factors

METHOD

This study uses an exploratory qualitative design ⁵²with a case study approach to understand the application of Islamic law in reducing the negative impact of early marriage in Sapeken Sub-district, Sumenep Regency, Madura, through an in-depth analysis of religious views, social norms, and related local policies. The population in this study includes the entire community of Sapeken sub-district, Sumenep Regency, Madura, with a focus on key groups that have a significant influence on the practice of early marriage, such as parents, religious leaders, community leaders, young couples who experience early marriage, and parties involved in the formation and implementation of related local policies. The research sample was selected purposively to ensure the richness and relevance of the data, including religious leaders and community leaders who play an important role in directing the understanding and application of Islamic law related to early marriage; parents and young couples who are married early to identify the motivations, perceptions, and social impacts of the practice; as well as representatives of local institutions, such as officials from the Office of Religious Affairs (KUA) and officials from the Women's Empowerment and Child Protection Office, who provided perspectives on policy and regulatory implementation. The research material includes in-depth interview instruments, Focus Group Discussion (FGD) guides, as well as secondary data from policy documents, statistical reports, and data from related institutions, to obtain a comprehensive analysis of the causative factors, religious understanding, and policy efforts in reducing early marriage in Sapeken District.

To understand how the application of Islamic law can reduce the negative effects of early marriage in Sapeken District, Sumenep Regency, Madura, this study uses an exploratory qualitative design with a case study approach ⁵³. Religious views, social norms, and local policies are thoroughly evaluated in this study. This study involved the population of all Sapeken District communities in Sumenep Regency, Madura. The study focuses on important groups that influence the practice of early marriage, such as parents, religious leaders, community leaders, young couples who marry prematurely, and parties involved in the formulation and implementation of related local policies. Representatives from local institutions, such as officials of the Office of Religious Affairs (KUA) and officials of the Regional Government Office, as well as religious leaders and community leaders who play an important role in directing the understanding and application of Islamic law related to early marriage; parents and young couples who are in early marriage to identify the motivations, perceptions, and social impacts of this practice; and the research sample was selected purposively to ensure the relevance and richness of the data. In-depth interview instruments, Focus Group Discussion (FGD) guides, and secondary data from policy documents, statistical reports, and related agency data were used in the study to conduct a thorough analysis of

⁵² John W. Creswell and J. David. Creswell, *Qualitative, Quantitative and Mixed Methods Research (Dörnyei)*, *Introducing English Language*, 2021 <<https://doi.org/10.4324/9781315707181-60>>.

⁵³ Creswell and Creswell.

the causative factors, religious understanding, and policy efforts to reduce early marriage in Sapeken Village.

DISCUSSION

To reduce reproductive and mental health risks in women who marry at a young age, integrated preventive strategies and interventions are needed, which include education, specialized health care, and psychological support. First, comprehensive reproductive health education about the risks of marriage and pregnancy at a young age ⁵⁴, the importance of biological readiness, and long-term health consequences should be implemented early through community programs and formal educational institutions ⁵⁵. Second, adolescent-friendly reproductive health services should be provided with premarital and postmarital counselling, especially in areas with high marriage rates ⁵⁶. Additionally, young married women need to get adequate psychological support ⁵⁷, such as counselling and therapy, to help them cope with the emotional burden ⁵⁸ and stress caused by the responsibilities of being a housewife ⁵⁹. This method not only aims to improve the physical and mental health of young women but also to build individual and environmental readiness that supports long-term well-being.

In addressing these challenges, it is important to consider the role of adat law (customary law) in influencing early marriage practices. Adat law, as part of Indonesia's pluralistic legal system, often coexists with national law, including Law No. 1 of 1974 on Marriage, which regulates the legal minimum age of marriage and emphasizes the importance of mutual consent and readiness in marriage ⁶⁰. However, in many communities, adat norms may override formal legal regulations, where the social and cultural significance of marriage plays a dominant role in family decision-making ⁶¹. This is particularly evident in areas where early marriage is seen as a way to uphold family dignity or resolve economic pressures. Efforts to mitigate early marriage must therefore align with both national and adat frameworks, promoting dialogue between local leaders, religious figures, and legal authorities to harmonize customary practices with the principles of the Marriage Law.

To address the negative impact of early marriage on women in education and the economy, interventions focused on continuing education, skills development, and

⁵⁴ Bagoes Widjanarko and others, 'Critical Thinking and Decision-Making Skills Regarding Reproductive Health among Pupils in Central Java', *International Journal of Public Health Science*, 12.2 (2023), 583–89 <<https://doi.org/10.11591/ijphs.v12i2.22138>>.

⁵⁵ Ropei and others.

⁵⁶ Meilla Dwi Andrestian and others, 'Qualitative Study on Adolescent Marriage and The Risk of Stunting in South Kalimantan', *Pharmacognosy Journal*, 15.6 (2023), 1016–23 <<https://doi.org/10.5530/pj.2023.15.187>>.

⁵⁷ Ropei and others.

⁵⁸ Urnia, Virawati, and Haloho.

⁵⁹ Urnia, Virawati, and Haloho.

⁶⁰ S. D. Judiasih, 'Kontroversi Perkawinan Bawah Umur: Realita dan Tantangan bagi Penegakan Hukum Keluarga di Indonesia,' *Acta Diurna: Jurnal Ilmu Hukum Kenotariatan* 6, no. 2 (2023): 174–192.

⁶¹ Nahdiyanti, Nahdiyanti, Ahyuni Yunus, and Nurul Qamar. "Implementasi perubahan kebijakan batas usia perkawinan terhadap perkawinan di bawah umur." *Journal of Lex Generalis (JLG)* 2.1 (2021): 150-167.

sustainable economic empowerment are the best ways to address these issues ⁶². UUD 1945 Pasal 31 on education also underscores the importance of education as a basic right of every citizen, which should take precedence over marriage at a young age ⁶³. Women who marry at a young age want to gain access ⁶⁴ to education through flexible and non-formal pathways through alternative education programs and scholarships ⁶⁵. It is intended to provide them with academic abilities and employability skills that suit the needs of the market ⁶⁶. In addition, skills training and entrepreneurship development programs, especially in technical and trade areas, allow young women to acquire practical skills that allow them to become more financially independent, so that they can reduce their dependence on their spouses or families in terms of money ⁶⁷. Women can gain access to microcredit and community-based capital through cooperatives or community financial institutions, which reduces the risk of long-term poverty. Through women's entrepreneurial groups or organizations, building a social and professional support network opens up opportunities for young women to access training, mentors, and resources that boost their confidence and skills, and help them thrive in broader social and career roles ⁶⁸. The Ministry of Social Affairs can also play a role in social protection and intervention for families involved in early marriage, especially those from vulnerable or poor groups. Social assistance programs and skills training for underprivileged families can reduce the economic pressure that is often a driving factor for early marriage ⁶⁹. Overall, this comprehensive strategy aims to increase women's access to education, economic independence, and skill-building that can help them stay healthy and independent ⁷⁰.

To overcome the limitations of social roles and the risk of domestic violence (KDRT) in women who marry early, a multidimensional approach is needed that includes education, economic empowerment, and long-term social support ⁷¹. First and foremost, an organized pre-nuptial program should include communication and conflict resolution skills training ⁷².

⁶² Andrestian and others.

⁶³ Rahmani, Imma. 'Pelaksanaan Hak Dan Kewajiban Warga Negara Indonesia Di Dalam Bidang Pendidikan Tinjauan Dari Pasal 31 Undang-Undang Dasar Tahun 1945.' *Pamulang Law Review* 5.1 (2022): 77-84.

⁶⁴ Zainal Abidin Achmad and others, 'The Synergy of Islamic Da'wah and Madura Culture Programmes on Nada FM Sumenep Radio, Indonesia', *Jurnal Komunikasi: Malaysian Journal of Communication*, 37.2 (2021), 111–29 <<https://doi.org/10.17576/JKMJC-2021-3702-08>>.

⁶⁵ Romi Bhakti Hartarto and Ibnu Hajar, 'Television Viewing and Divorce in Indonesia: Evidence from Macro Data', *Journal of Population and Social Studies*, 32 (2024), 1–13 <<https://doi.org/10.25133/JPSSv322024.001>>.

⁶⁶ James Dele Owolabi and others, 'Barriers to Attracting and Retaining Female Construction Graduates into Academic Careers in Higher Education Institutions', *Buildings*, 13.10 (2023) <<https://doi.org/10.3390/buildings13102673>>.

⁶⁷ Rahman and others.

⁶⁸ Ahmad Syafii Rahman and Amir Mu'allim, *Local Regulation on Homelessness and Beggars in Yogyakarta: Human Rights and Maqasid of Sharia Perspectives*, *Millah: Journal of Religious Studies*, 2021, xxi <<https://doi.org/10.20885/millah.vol21.iss1.art2>>.

⁶⁹ Sari, Uci Erlinda Intan, and Ahmad Saifuddin. *Intervensi Perlindungan Sosial Anak Terlantar Melalui Layanan Pusat Kesejahteraan Sosial Anak Integratif di Dinas Sosial Sragen*. Diss. UIN Raden Mas Said Surakarta, 2022.

⁷⁰ Umi Supraptiningsih and others, 'Inequality as a Cultural Construction: Women's Access to Land Rights in Madurese Society', *Cogent Social Sciences*, 9.1 (2023) <<https://doi.org/10.1080/23311886.2023.2194733>>.

⁷¹ Supraptiningsih and others.

⁷² Sopyan and others.

This will help people learn to communicate assertively, build balanced relationships, and understand their rights and obligations in married life ⁷³. These programs can help young couples build healthier relationships and avoid domination, which is often a cause of domestic violence ⁷⁴. Second, the economic empowerment of young women who marry early can help them become more financially independent and reduce their dependence on their partners, which often increases the risk of economic violence ⁷⁵.

In addition, strengthening community-based support networks is essential to overcome the limitations of social roles ⁷⁶. The network engages young women in social activities, skills training, and participation in community organizations. The network not only gives young women the space to actively participate in society but also provides intellectual and emotional support that helps them develop and develop their abilities ⁷⁷. In addition, women experiencing violence or social isolation should be given access to mental health services such as individual counselling or support groups. This comprehensive method aims to protect young women from the risks of domestic violence ⁷⁸, provide them with financial independence and autonomy, and encourage them to participate in broader social roles in society. The results will result in better physical and mental health in the long run.

It requires an education-based approach, changes in social norms, and a thorough understanding of religion to change the belief that early marriage maintains family dignity and prevents deviant behaviour. First, educational programs focused on families and schools should emphasize that adolescent girls must be psychologically, physically, and socially ready before marriage ⁷⁹. The program can include modules on reproductive health, interpersonal skills, and the values of personal responsibility ⁸⁰. This will allow adolescent girls to understand social boundaries and exercise social roles independently without having to marry too young ⁸¹. These figures may have played a role in changing the view of society by emphasizing that family honour can be protected through education and morality, not just by marrying at a young age. This method can be strengthened through community campaigns that encourage adolescent girls to develop themselves ⁸² and open the public

⁷³ Darussamin, Armansyah, and Zikri.

⁷⁴ Eny Dewi Pamungkas, Setyowati Setyowati, and Wiwit Kurniawati, "'Protect Me": An Intervention to Overcome and Prevent Domestic Violence in Adolescent Pregnancy', *Jurnal Keperawatan Padjadjaran*, 10.2 (2022), 93–98 <<https://doi.org/10.24198/jkp.v10i2.1992>>.

⁷⁵ Andrestian and others.

⁷⁶ Mohammad Hipni, 'Roma Toah: Social Construction of Inheritance Division of The Bangkalan Madura Community', *Jurnal Ilmiah Al-Syir'ah*, 21.1 (2023), 120 <<https://doi.org/10.30984/jis.v21i1.2342>>.

⁷⁷ Urnia, Virawati, and Haloho.

⁷⁸ Luluk Latifah and Iskandar Ritonga, 'Difference of Divorce Determination in Indonesia: A Study Systematic Literature Review', *Jurnal Biometrika Dan Kependudukan*, 11.2 (2022), 223–35 <<https://doi.org/10.20473/jbk.v11i02.2022.223-235>>.

⁷⁹ Cecep Eli Kosasih and others, 'Determinants Factors of High-Risk Sexual Behavior Pregnancy among Adolescent in Indonesia', *Open Access Macedonian Journal of Medical Sciences*, 9.T6 (2021), 69–79 <<https://doi.org/10.3889/oamjms.2021.7338>>.

⁸⁰ Kosasih and others.

⁸¹ Widyastari, Isarabhakdi, and Shaluhiyah.

⁸² Al'Ghani and others.

mind to beneficial ways to achieve honour and independence without sacrificing their future potential⁸³. The Ministry of Religious Affairs, as an institution that plays a role in religious regulation and supervision, has an obligation to promote marriage values that are in line with the principles of justice, welfare and responsibility, as mandated in Pancasila and the 1945 Constitution⁸⁴.

To address the economic pressures that drive early marriage and limited access to education, an approach is needed that includes increased access to education, financial empowerment of low-income families, and public awareness campaigns. First, to reduce the economic pressures that encourage early marriage⁸⁵, governments and relevant institutions should expand access to education through special scholarships for girls from underprivileged families, equality programs, and flexible vocational education⁸⁶. Second, they must encourage the continuation of education to a higher level through skills training and cooperative support⁸⁷. Finally, awareness campaigns involving religious leaders, local leaders, and educators should be undertaken to inform people about the adverse health, social, and economic consequences of early marriage⁸⁸. It should also change the belief that education and skills are a more valuable investment in the long run.

To address the misinterpretation of religion that is often used as an excuse for early marriage, a comprehensive approach based on religious education⁸⁹, a more active role of scholars in social counselling, and collaboration between educational institutions, governments, and communities is needed. As stated in the Qur'an, "*And do not throw yourselves into destruction....*" (Al-Baqarah: 195), the principle of Maqasid Sharia prioritizes the protection of the soul (hifz an-nafs), reason (hifz al-'aql)⁹⁰, and heredity (hifz an-nasl). According to this principle, decisions such as marriage that affect the child's future must be based on benefit, readiness, and well-being. A well-known Islamic jurist, Maqasid Sharia⁹¹ prioritizes the welfare of the ummah and rejects actions that endanger society or individuals. According to him, Maqasid Sharia demands a deep consideration of health and social

⁸³ Mohammad Nizarul Alim and others, 'Halal Tourism in Rural Tourism Context: Field Study in Madura-Indonesia', *International Journal of Professional Business Review*, 8.2 (2023), 1–13 <<https://doi.org/10.26668/businessreview/2023.v8i2.1546>>.

⁸⁴ Aziz, Hazza Sahasika. *The Analysis Of Legal Awareness Of Interreligious Marriage Couple Towards Respective Religious Marriage Norms*. Diss. Universitas Islam Indonesia, 2024.

⁸⁵ Widyastari, Isarabhakdi, and Shaluhayah.

⁸⁶ Achmad and others.

⁸⁷ Memed Sueb and others, 'The Effect of Shariah Board Characteristics, Risk-Taking, and Maqasid Shariah on an Islamic Bank's Performance', *Banks and Bank Systems*, 17.3 (2022), 89–101 <[https://doi.org/10.21511/bbs.17\(3\).2022.08](https://doi.org/10.21511/bbs.17(3).2022.08)>.

⁸⁸ Muhammad Taufiq and others, 'Tengka, Identity Politics, and the Fiqh of Civilization: The Authority of Madura's Kiai in the Post-Truth Era', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24.1 (2024), 139–65 <<https://doi.org/10.18326/ijtihad.v24i1.139-165>>.

⁸⁹ Pribadi.

⁹⁰ Zulkarnain, Habib Iman Nurdin Sholeh, and Ahmad Zaenul Muttaqin, 'Local Wisdom in Sebambangan Traditional Marriage Practices: A Maqās'id Sharī'ah Perspective', *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24.1 (2024), 119–37 <<https://doi.org/10.18326/ijtihad.v24i1.119-137>>.

⁹¹ Rahman and Mu'allim, xxi.

aspects when talking about early marriage ⁹², given the great dangers that come from marriage without adequate preparation. This is in line with the words of the Prophet Muhammad Peace be upon Him (PBUH), "*Do not do acts that endanger yourself or others*" (HR Ibn Majah), which emphasizes that maintaining welfare is an important part of Islamic teachings ⁹³. It is very important to work with scholars and community leaders to improve the correct understanding of the principles of Maqasid Sharia related to marriage readiness so that people know that the health of their children and their welfare are the most important things in forming a harmonious family following the main purpose of Islamic law, stability, and the benefit of the family and community ⁹⁴. Marrying a child who is not physically or mentally ready is not only contrary to the principles of Maqasid Sharia but can also violate the command of Allah to maintain one's welfare, as stated in Surah An-Nisa verse 29, "*And do not kill yourself; Indeed, Allah is the Most Merciful to you.*" In addition, the command of the Prophet Muhammad Peace be upon Him (PBUH), "*Do not commit acts that endanger oneself or others*" (HR Tirmidhi), shows how important a person's maturity, health, and readiness are in every stage of life, including marriage ⁹⁵.

Religious scholars and leaders play an important role in correcting misconceptions about early marriage by providing a correct understanding through lectures, sermons, and religious studies ⁹⁶. Consistent counselling can tell the community that Islam not only emphasizes the validity of contracts but also requires mental, physical, and spiritual readiness as a prerequisite for building a strong and harmonious family. This is based on the words of Allah, "*And prepare to face them whatever strength you are capable of*" (QS. Al-Anfal: 60), who emphasized how important it is to prepare for any major act, including marriage. This view is reinforced by the words of the Prophet Muhammad Peace be upon Him (PBUH), "*The best of human beings is the most beneficial to others*" (HR Ahmad), who emphasizes that the benefit of the ummah is the most important thing. This is especially true for early marriage, which requires physical and mental preparation to avoid the negative consequences that will come ⁹⁷. Sharia must be understood contextually so that religious acts such as marriage can be carried out with full preparation and considering the social impact ⁹⁸.

The collaboration of ulama, educational institutions, and the government in teaching the principles of Maqasid Sharia on marriage readiness can strengthen the public's understanding of the importance of welfare, emotional maturity, and health of children to

⁹² Achmad Fausi and Asmuni, 'Determination of the Minimum Age Limit for Marriage: Balancing Legal Supremacy and the Objectives of Sharia in Indonesian Marriage Law', *Mazahib Jurnal Pemikiran Hukum Islam*, 23.1 (2024), 117–54 <<https://doi.org/10.21093/mj.v23i1.7611>>.

⁹³ Nikmatullah.

⁹⁴ Ropei and others.

⁹⁵ Darussamin, Armansyah, and Zikri.

⁹⁶ Pribadi.

⁹⁷ Singgih Susilo and others, 'Investigation of Early Marriage: A Phenomenology Study in the Society of Bawean Island, Indonesia', *Journal of Population and Social Studies*, 29 (2021), 544–62 <<https://doi.org/10.25133/JPSSv292021.034>>.

⁹⁸ Pribadi.

build a family that is following the main goals of Islamic law ⁹⁹. A better understanding of marriage readiness in Islam can be obtained. In addition, these education and counselling programs should involve important people in the community to inform people that early marriage without sufficient preparation is contrary to Sharia principles of balance and welfare. This is in line with the words of Allah in the Qur'an, "*And do not throw yourselves into destruction..*" (QS. Al-Baqarah: 195), which emphasizes how important it is to prepare thoroughly before undertaking an important task such as marriage.

In addition, the hadith of the Prophet Muhammad Peace be upon Him (PBUH) which states that "*It is permissible to do acts that endanger oneself or others*" (HR Ibn Majah) shows that an unplanned marriage can cause problems with one's health and well-being, especially in children who are not physically and mentally mature enough ¹⁰⁰. It is hoped that public awareness strengthened by the teachings of the Qur'an and Hadith about the dangers associated with early marriage socially, economically, and healthily will help change old views. In addition, they must learn more about the importance of maintaining children's welfare, independence, and emotional stability to form a healthy and harmonious family to the main goals of Islamic law ¹⁰¹.

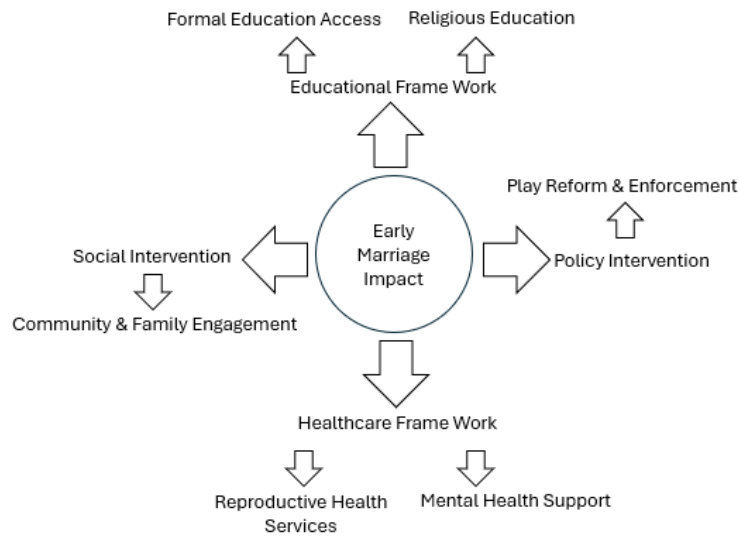
To address the lack of understanding of the long-term impact of early marriage on the reproductive health, education, and well-being of young women, a comprehensive health education and counselling program as well as increased social awareness are needed. First and foremost, formal and non-formal education is essential to improve public understanding of the health and social impacts of early marriage. This is in line with the Islamic principle that every important decision must be made with careful preparation, as said by Allah SWT in Surah Al-Baqarah verse 195. As stated in the hadith of the Prophet Muhammad Peace be upon Him (PBUH), "*It is not permissible to do acts that endanger oneself or others*" (HR Ibn Majah), reproductive health counselling for adolescents and parents in the community, especially in Madura, must be supported by religious leaders¹⁰². Thus, getting married too early without preparation can ignore the benefits and even harm society and individuals. In addition, collaboration between the government, educational institutions, and community leaders is essential to change the perception of early marriage as a social solution through community campaigns that emphasize children's education, welfare, and independence. A better understanding of the teachings of the Qur'an and Hadith, along with the perspectives of religious leaders and academics, can promote awareness that a child's emotional maturity and well-being are the most important things in the formation of graduation.

⁹⁹ Fausi and Asmuni.

¹⁰⁰ Andrestian and others.

¹⁰¹ Nasrulloh and others.

¹⁰² Nasrulloh and others.



This diagram describes strategies for addressing the impact of early marriage with three main frameworks:

1. Educational Framework. To raise awareness about the impact of early marriage through formal and religious education. 2 strategies, namely first, Formal Education Access by encouraging access to formal education to help children and adolescents in Sapeken Sub-district to continue their education. Second, Religious Education by including relevant religious teachings to educate about the risks and negative impacts of early marriage.
2. Healthcare Framework. To provide health and psychosocial support to reduce the long-term impact of early marriage, both physically and mentally in Sapeken Sub-district. The strategy used is to provide Reproductive Health Services and Mental Health Support in Sapeken Sub-district.
3. Social and Policy Interventions. The objectives: Engaging the community, carrying out policy reforms, and enforcing the law to prevent early marriage in Sapeken Sub-district. The strategies used are Community & Family Engagement and Policy Reform and Enforcement in Sapeken Sub-district.

With these strategies, it is hoped that it can significantly reduce early marriage in Sapeken Sub-district. This will give the community a better understanding of the importance of long-term benefits, readiness, and well-being following the principles of Maqasid Shariah. To support social change that supports the well-being of the younger generation in the community, this approach creates a broad and sustainable approach.

To implement the strategy of reducing early marriage in Sapeken Sub-district, every point must be applied according to the conditions and characteristics of this village

1. Education.
 - a. Educational Scholarship Program for Island Children. The purpose of this program is to overcome economic and geographical constraints by collaborating with the local government of Sumenep Regency, foundations, and NGOs that focus on Education for Island Children.

- b. Island Community Learning Center. Creating a learning centre or reading house that provides literature, internet access, and life skills training can overcome the limited access to educational materials on the island.
 - c. Maritime-Based Vocational Training and Local Skills. With the dominance of the fisheries and marine sectors, training focused on fisheries skills, seafood processing, and traditional crafts is expected to give young people economic independence. The centre is managed by village volunteers and community leaders in Sapeken Sub-district and includes locally-based skills such as marine and maritime resource management. One way to achieve this program is to collaborate with the Sumenep Regency Fisheries Service and the private sector in the maritime industry.
2. Health.
- a. Reproductive Health Education in Schools and Social Environment. Strong religious and cultural values in Sapeken Sub-district require the participation of religious leaders and an approach that follows local norms. At schools, mosques in Sapeken Sub-district, and Sapeken Sub-district halls, health workers concentrate on informing people about the health risks associated with early marriage.
 - b. Counselling Services for Adolescents at the Sapeken Health Center. Adolescents in the area can receive free counselling assistance from local health centres to get psychological support when facing social pressure. Counselors and midwives are given training to improve their ability to deal with social issues, including the economic pressures that lead to early marriage.
 - c. Parent Education Program on the Health Risks of Early Marriage. This program informs parents about the dangers of early marriage through village activities such as recitation or social gatherings. The goal is to raise their awareness of the long-term effects of early marriage. The purpose of parental education is to help teenagers get a better future.
3. Social Awareness.
- a. Joint Campaign with Religious and Indigenous Leaders of the Island. Strong religious and indigenous leaders in rural communities are involved as agents of change in the anti-early marriage campaign. In terms of religious and cultural teachings, they convey the message that readiness and maturity are more important than forcing early marriage through lectures and recitations.
 - b. Development of Maritime-Based Family Economy Programs and Local Crafts. The program trains families in seafood processing and crafts made with local ingredients. This is related to the maritime economy of Sapeken Sub-district. Families no longer depend on early marriage to earn money, thanks to assistance from relevant agencies and NGOs.
 - c. Incentives for Families Who Delay Child Marriage. Food assistance or small business subsidies are some ways to encourage families to help their children finish school. This program encourages families in Sapeken Sub-district to prioritize children's education

as a more sustainable step in the long term.

- d. Monitoring and Evaluation Local Leader-Based Sub-district Monitoring Group. The establishment of a monitoring group consisting of religious leaders, communities, and health and education professionals ensures that each program runs according to its objectives. The strategy is adjusted to the needs of the community through periodic evaluation and reporting.
- e. Surveys and Open Discussions at Sub-district Halls or Mosques. Periodic discussion forums and surveys at Sub-district halls or mosques provide a way for the community to assess the impact of the program directly and provide feedback. The results of this discussion were used to make strategies to help the residents of Sapeken Distrik.

CONCLUSION

Early marriage, which is still widely practised in Madura, has been shown to have significant negative effects on reproductive health, education, and the well-being of young women. It also hinders them from developing their potential and achieving economic independence. Underage marriage not only restricts women from continuing their studies but also increases the risk of dangerous health complications due to their biological unpreparedness. This is contrary to the principle of benefit which is the goal of Maqasid Shariah, which is an Islamic concept that emphasizes the protection of life (hifz an-nafs), reason (hifz al-'aql), and heredity (hifz an-nasl). When early marriage is performed without sufficient physical, mental, and emotional preparation, the practice ignores the religious purpose of maintaining well-being, vigilance, and protecting people from dangers that could endanger their future. A comprehensive approach that combines education and collaboration between clerics, religious leaders, educational institutions, and the government is important to correct religious misinterpretations of early marriage. Religious leaders play an important role in raising public awareness that physical, mental, and spiritual preparation is a key condition for a marriage that is in line with Islamic values. This is in line with the words of Allah, "And do not throw yourselves into destruction..." (QS. Al-Baqarah: 195), which emphasizes the importance of having adequate preparation before taking on significant responsibilities. This method is reinforced by reproductive health counselling for parents and adolescents, which aims to increase public awareness of the negative consequences of early marriage. Therefore, people can understand the importance of benefits and balance in every decision, especially related to marriage. In addition, governments, educational institutions, and community leaders need to work together to change the belief that early marriage is the solution to social problems. Community campaigns that emphasize women's education, long-term well-being, and independence can raise awareness that, following the main goals of Islamic law, gaining well-being, emotional stability, and psychological maturity are the most important things to form a healthy and harmonious family. It is hoped that the awareness strengthened by the teachings of the Qur'an and Hadith, which emphasized that Sharia Maqasid is the basis of every decision of the ummah, will be the basis for the

community to prioritize the health and welfare of young women and reduce the prevalence of early marriage in the future.

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