

The Impact of The New Rule on Minimum Age Limit on The Determination of Marriage Dispensation

M. Faiqul Hammam Novriansyah

fickynovriansyah@gmail.com

Faculty of Law, University of Muhammadiyah Jember

How to cite:

M. Faiqul Hammam Novriansyah, 'The Impact of The New Rule on Minimum Age Limit on The Determination of Marriage Dispensation' (2023) Vol. 6 No. 3 Jurist-Diction

Histori artikel:

Submit 26 Januari 2023;
Diterima 22 Mei 2023;
Diterbitkan 31 Juli 2023.

DOI:

10.20473/jd.v6i3.46710

p-ISSN: 2721-8392

e-ISSN: 2655-8297



Abstract

Marriage is a legal act. As a legal act, the legal subject who conducts an event must meet the requirements. One of the requirements for humans as legal subjects to be able to be declared capable of carrying out legal actions is to be mature, while the determination of the age limit of children contained in the construction of legislation in Indonesia varies. Likewise, the age limit relates to the rights given to someone when he is considered capable of acting in law, in this case, in carrying out marriage. Marriage is not only an inner bond but a bond between the two. Inner birth ties in marriage mean that between the husband and wife in question, there must be a genuine intention to create a happy and eternal family. Generally, every person who wants a family is sure that his household will want to live harmoniously.

Keywords: *Marriage; Immature People; Quality Offspring.*

Copyright © 2023 M. Faiqul Hammam Novriansyah

Introduction

Marriage has a significant role in ensuring the continuity of a family. For marriages to continue and have legal certainty, marriages must be carried out based on the laws of each religion and belief and recorded based on the applicable laws and regulations by the provisions in Article 2 of Law Number 1 of 1974 concerning Marriage.¹ Marriage is not only an inner bond or an inner bond, but there is a bond between the two. The inner and outer bond in marriage means there must be a genuine intention to create a happy and eternal family between the husband and wife. Generally, everyone wants a family will want their household to run harmoniously.

¹ Article 2 of Law No. 1/ 1974 Concerning Marriage: “(2) Each marriage is recorded according to the applicable laws and regulations.”

Related to this, in the provisions of Law Number 1 of 1974 concerning Marriage, several requirements for carrying out marriages have been explained, including the age limit for marriage. The age limit in carrying out marriage has been determined in Article 7 paragraph (1) of Law Number 1 of 1974 concerning marriage, namely, marriage is only permitted if the man has reached the age of 19 (nineteen) years and the woman has reached the age of 16 (sixteen) year. In addition, the Presidential Instruction No. 1 of 1991 concerning the Dissemination of Islamic Law Compilation (KHI) also regulates the bride and groom precisely in Article 15 paragraph (1), namely that for the benefit of the family and household, marriage may only be done by the bridegroom who has reached the age stipulated in Article 7 of Law Number 1 of 1974 concerning Marriage, namely a prospective wife at least 16 (sixteen) years old.²

Although Law Number 1 of 1974 concerning Marriage has imposed an age limit for men of 19 (nineteen) years and for women of 16 (sixteen) years to hold marriages, many marriage cases still exist for people who have not yet matured. An example of a case carried out by Awal Rahman and Awalia Mar'ah, who is still 14 (fourteen) years old, came from Borong Rappoa Village, Kindang District, Bulukumba, South Sulawesi. They have a marriage based on feelings of like and liking, and both have been in a love affair for two years, so their parents also give their permission to get married.³ The same thing happened to the couple Slamet Riyadi and Rohaya, who came from Lengkiti District, Ogan Komering Ulu Regency, South Sumatra, which held a marriage on July 2, 2017; it was known that Slamet Riyadi was still 16 (sixteen) years old and the Grandmother of Rohaya herself who was aged 71 (seventy-one) years. They held a marriage because of how Slamet Riyadi felt that he had happiness, comfort, and loved by Grandma Rohaya. Slamet Riyadi also threatened to commit suicide if not allowed to marry Grandma Rohaya.¹ Similar cases also occurred in West Sulawesi in the 17 (seventeen) year old Arlin

¹ Liputan6, 'Grandmother Rohaya's Marriage to a 16-Year-Old Teenager' (Liputan6, 2018) <<https://www.liputan6.com/global/read/3010/pernikahan-nenek-rohaya-dengan-remaja-16-tahun/>>, accessed on 30-04-2018.

couple and 15 (fifteen) years old. The reason for their marriage is also the same as the previous cases, namely based on feelings of like and like. Arlin and Andini's parents agreed that their two children had a marriage because they thought they were very close. According to him, it was legitimate according to religion and customs.²

Seeing this case, the community considers that some people who carry out marriages are considered valid if obeying religious terms and laws. In the Qur'an, the general requirement commonly known to carry out marriages is already in Baliq, healthy and able to distinguish good and bad so that it can be approved to get married. Because the problem of marriage, besides the area of worship, is also a relationship between humans that is only regulated in general principles by religion. While marriage is a legal act, as a legal action, the legal subjects who carry out an event must meet the requirements. One of the human requirements for a legal subject to be declared capable of carrying out legal actions is that it must be mature. At the same time, determining the age limit for children in the construction of legislation in Indonesia varies. Likewise, the age limit is to be with the rights given to someone when he is considered capable or capable of acting in law, in this case, about marriage.

The Right for People Who Are Not Yet Adults to Get Married

The marriage law emphasizes valid marriage on two elements, namely; Marriage must be carried out by the terms and procedures determined by the Law (State Law) and Religious Law. This means that if the marriage is only carried out according to the provisions of the State Law without regard to the provisions of the religious marriage is invalid, and vice versa. The participation of the government in marriage activities is in terms of administrative processes, where marriages must be listed as contained in Article 2 paragraph (2) of Law Number 1 of 1974 concerning Marriage determines that: "Each marriage is recorded according to laws and regulations applicable".

² Kompas.com, 'In Polewali Mandar, Underage Marriages are a Scene on Social Media' (Kompas.com, 2017) <<https://regional.kompas.com/read/2017/11/30/090891/di-polewali-mandar- pernikahan-di-bawah-umur-heboh-di-medsos/>>, accessed on 30-04-2018.

To bridge the nature of human nature with the achievement of the essence of marriage, Law Number 1 of 1974 concerning Marriage has set the basis and conditions that must be met in marriage. One of the conditions that must be met is in Article 7 paragraph (1) of Law Number 1 Year concerning Marriage which reads: "Marriage is only permitted if the man has reached the age of 19 (nineteen) years and the woman reaches the age of 16 (sixteen) year." Likewise, it is very clearly stated in the provisions of Article 26 Paragraph 1 Item c of Law Number 23 of 2002 concerning Child Protection as has been changed by Law Number 35 of 2014 concerning Protection that parents are obliged and responsible for preventing marriages at the age of children child.

The inclusion of the sentence is a necessity that must be a common concern, this is due to children who are forced to get married at an age that is still classified as a child in terms of the rights of children, they will be deprived By his age and in the end there is a compulsion to become an adult. Therefore, the age limit to carry out marriage is a 19 -year -old man and a 16 -year -old woman. However, in a very forceful situation, marriages under the minimum age limit as in the marriage law are possible after obtaining dispensation from the court at the request of parents.

In the provisions of Law Number 1 of 1974 concerning Marriage in Article 2, it explains that marriage itself is valid if done according to the laws of each religion and belief, it also becomes legality for someone who wants to carry out marriage at an early age. The provisions of this age limit are based on the benefit of family and household marriage.³ The existence of this provision raises pros and cons in society because the Koran and Al-Hadist which is the source of Islamic law itself do not provide a clear and firm determination of the minimum marriage limit.⁴

Regarding this matter of the marriage case of an adult, a person can be understood what is meant by marriage and whether there are rights for people who are not yet mature to carry out marriage. Law No. 1 of 1974 concerning Marriage Explains the meaning of marriage itself, namely in Article 1 which reads "Marriage is an inner and

³ Ahmad Rofiq, *Islamic Law in Indonesia* (Jakarta: PT. Raja Grafindo Persada, 2003).[p. 76].

⁴ *Ibid.*[p. 77].

spiritual bond between a man and a woman as a husband and wife to form a happy and eternal family or household based on God Almighty” from The explanation of Article 1 of Law Number 1 of 1974 can be said that to carry out the marriage itself must be based on an intimate feeling between men and women to form a harmonious and happy and eternal family based on God Almighty. Related to marriage has a close relationship with religion or spirituality so marriage not only has physical or spiritual elements, but the inner element also has an important role in a marriage.⁵

Understanding of “marriage” can be interpreted as a contract that justifies the rules and limits the rights and obligations and please help between a man and woman a husband and wife.⁶ Al-Qur’an Surat An-Nur Verse 32 explains the legal basis of marriage that reads: “And marry those who are stretched between you and also people who are worthy (married) from your servants of your male and female. If they are poor, God will give them the ability to do them with His gifts. And Allah is the extent (His gift) Knowing”.

In the Qur’an it is also stated that the family includes the Sunnah of the Apostles from the past until the last Apostle of the Prophet Muhammad, as stated in the Ar-Ra’d verse 38, which means: “And we have sent several Apostles before You and we give them wives and descendants”⁷ in addition to being regulated in the Qur’an there is also the Apostle Hadith which concerns the law of marriage, which is as narrated by the congregation of the Hadith experts and Muslim priests, namely:” And I marry. Women, whoever hates my sunnah, then he is not my people”.

Other Hadiths As narrated by Imam Bukhari and Imam Muslim Ibn Abbas: “Hi pre-youth who has been able to be among you for marriage so that marriage can reduce the view (wild) and better maintain honor”⁸ good family can be achieved through A good mind, so Islam itself assesses that good family has us to go to the welfare based on the Almighty God.

⁵ Rahmat Hakim, *Islamic Marriage Law* (Bandung, Balai Pustaka, 2000). [p. 20].

⁶ Chuzaimah T. Yanggo and Hafiz Anshary AZ, *Problems of Contemporary Islamic Law First Book* (Jakarta: LSIK, 1994).[p. 53].

⁷ Abdul Rahman Ghozali, *Fiqh Munakahat* (Jakarta: Kencana,2010).[14].

⁸ *ibid.*[15].

According to Ibn Rusyd as quoted by Abdul Rahman Ghozali explained that a group of fuqaha namely Jumah (the majority of the ulama) argues that marriage is the law of sunnah, the scholars of Malikiyah Mutaakhhirin argue that marriage is mandatory for some Sunnah for some other people and a group of other groups.⁹ Apart from the opinion of the priests of the schools of schools, the Qur'an and Aa-Sunnah themselves highly encourage the Muslims who can carry out marriages. Related to this time, when viewed from the other side, namely from the side of the person who implements it, then carrying out the marriage can be subject to compulsory law, sunnat, haram, or mubah if done with their respective intentions, as described as follows:¹⁰

1) Having a marriage whose law is mandatory

For people who have the will and ability to get married and will be feared to be involved in adultery if not married, the law to marry that person is mandatory. This is based on legal thinking that every Muslim is obliged to guard themselves against being forbidden. The law of marriage for the person is the law of the same means as the main law of protecting themselves from immoral acts.

2) Doing marriage that is the law of sunnah

Against someone whose life state is simple and who can get married while he is not worried about falling into adultery. If he has the desire to marry to maintain himself and or get offspring, the law of marriage for him is sunnah.

3) Performing marriage that is illegal

For someone who does not have the desire or ability and responsibility to carry out obligations in the household if they carry out marriages, they will be neglected and their wife. The law is haram if someone is married to abandon other people, for example, the woman who is married is not taken care of because the woman does not marry another man.

4) Having a marriage that is the law of mubah

For people who can do so not worry about committing adultery and if you do it

⁹ *ibid.*[16].

¹⁰ *ibid.*[18].

also do not abandon your wife. The person's marriage is only based to fulfill the pleasure not to fulfill the purpose of maintaining the honor of his religion and fostering a prosperous family. The law of this mubah is also intended for people who are between boosters and obstacles to marriage are the same, causing doubts for people who have a marriage such as already having the desire but there is no ability to do but do not have a strong will.

5) Having a lawful marriage

For those who get married and someone is worried that his wife will be persecuted, but if he does not carry out marriage he is worried that he will fall into adultery because it is in a state of the rights of God and human rights, the human rights are prioritized and this person is obliged to curb his lust so as not to commit adultery. Makruh marries someone weak and unable to give his wife's spending, although it does not harm his wife because he is rich and does not have a strong desire for lust. Makruh for someone who is seen from the standpoint of his physical growth is natural to marry even though it is not very urgent but there is no cost to live so if he is married it will only bring the misery of life to his wife and children. If someone is in such a condition of marriage, then innocent and does not get the reward. If not married because of these considerations, eating will get the reward.

Giving marriage dispensation by the court can be caused by several factors including what often occurs in the community is that the two prospective brides have been in contact or dating for quite a long time and have had sex so that the prospective wife has been pregnant first.¹¹ The role of parents here is very important with events like this means parents cannot control or limit the association of children when the child is from the reach of parents. This is emphasized in the provisions of Article 26 paragraph 1 of item c of Law Number 23 of 2002 concerning Child Protection as changed by Law Number 35 of 2014 concerning Protection that parents are obliged and responsible for preventing marriages at the age of children.

¹¹ Hilman Hadikusuma, *Indonesian Marriage Law According to Legislation, Customary Law, Religious Law* (Eresco 1990).[175].

The law itself does not mention the existence of rights or reasons for submitting marriage dispensation. The Word of Allah SWT views marriage as one of the religious commands to a man and a woman who is capable in this case the younger generation (al-shay) to immediately carry it out.¹² Because marriage itself can maintain you from adultery. According to Mahmud Yunus in his book *Marriage Law in Islam* explains that the purpose of marriage is according to God's command to obtain legal offspring in society, by establishing a peaceful and regular household and the purpose of marriage is that husband and wife can live at home peacefully and each other love one another.¹³

Related to this, in the case of marriage dispensation this is a very dominant factor is the concern of parents for their children who have been too intimate in establishing a relationship so that the worry of their children to do zinah is getting bigger. The legal awareness of these parents should be appreciated and can be used as a strong consideration to grant the request for marriage age dispensation. Judges in this case must be fair to those who are willing to come to the Religious Court to spend time and spend the cost to conduct a marriage age dispensation. The granting of marriage dispensation in Law Number 1 of 1974 concerning Marriage Article 7 paragraph (2) certainly gives rights to children who are not yet mature to carry out marriages based on the objectives, reasons and causes of submitting marriage dispensation requests in the Religious Court. Law Number 1 of 1974 concerning Marriage is imposed with the aim that all Indonesian people can carry out marriages in accordance with Law Number 1 of 1974 concerning Marriage that has limits the age of marriage. Related to this, in reality there are still many and often marriages may occur for people who are not yet mature or commonly called minors as explained in Article 7 paragraph (2) concerning marriage dispensation. The existence of this dispensation can automatically provide opportunities for the community to carry out minors.

¹² Khalaf Abdul Wahab, *Op.Cit.*[46].

¹³ Mahmud Yunus, *Marriage Law in Islam* (Pustaka Mahmudiah 1980).[80].

Legal Arrangements in Indonesia in Terms of Marriage of an Immature Person

Every legal subject has the right and obligation to carry out legal actions, but the act must be supported by the ability and legal authority. The ability to do is the authority to carry out legal actions themselves. The ability of a person to act in law or to carry out legal actions is determined by the number of people who have adulthood according to the law. A person's maturity is a benchmark in determining whether a person can or cannot be said to be able to act to carry out a legal action. The maturity of a person refers to a situation or not yet a person according to the law to be able to act in the law determined by the age limit. So that maturity in law becomes a condition that someone can and may be declared as capable of acting in carrying out all legal actions. Adult conditions that meet the requirements of this law are called "maturity". Adults or in maturity are capable or able to do all legal actions, for example making agreements, marriage, and make a will.¹⁴

Every legal act gives rise to a legal effect between husband and wife after the marriage is carried out. As happened in minors. Minors who receive marriage dispensation may carry out marriages even though they are still underage, so that the legal consequences after the child performs a minor marriage that the child has been considered an adult and is considered capable in carrying out a legal act or he is not under the ability of his parents Again. After the child is marriage then the child is pregnant and gives birth to a child, the child becomes a legitimate child as a result of being married. Related so that if the child is married then the child is born as a legitimate child, then a civil relationship arises between parents and children to marriage property. The purpose of the legitimate child here is because at the time he was born he had a father and mother and from the results of a valid marriage as well.

Examples of cases relating to this thesis are what happened at the beginning of Rahman and Awalia Mar'ah who were still 14 (fourteen) years old from Borong

¹⁴ Abdulkadir Muhammad. *Indonesian Civil Law*. (Bandung : PT Citra Aditya Bakti. 2010. [p.45].

Rappoa Village, Kindang District, Bulukumba, South Sulawesi. The reason they have a marriage is based on feelings of like and liking and both of them have been in a love affair for 2 years, so parents also give their permission to get married.¹⁵ Examples of the second case also occurred to the couple Slamet Riyadi and Rohaya who came from Lengkiti District, Ogan Komering Ulu Regency, South Sumatra, which held a marriage on July 2, 2017, it was known that Slamet Riyadi was still in 16 (sixteen) years and the Rohaya grandmother who had already been aged 71 (seventy one) years. The reason they held a marriage on the basis of like and Slamet Riyadi himself felt that he had happiness, comfort, and felt loved by Grandma Rohaya. Slamet Riyadi also threatened to commit suicide if not allowed to marry Grandma Rohaya.¹⁶

Regarding the example of the case, there are also examples of other cases that occurred in West Sulawesi in the Arlin couple aged 17 (seventeen) years and Andini aged 15 (fifteen) years, the reason they have the same marriage as the previous cases, namely on the basis Feelings of like and like. Arlin and Andini's parents themselves agreed that their two children had a marriage because they thought they were very close and according to him it was legitimate according to religion and customs.¹⁷

Regarding this matter related to the example of the case, namely marriage conducted by people who are not yet mature, whereas in the provisions of Law Number 1 of 1974 concerning Marriage has been confirmed the age limit for someone can carry out marriage. One of these violations is cases of minors marriage, while what we know is a legal act. As a legal event, the legal subjects who carry out these events must meet various conditions. One of the human requirements can be said to be a legal subject to be said to be capable in carrying out legal actions is that it must be mature.

¹⁵ Bahri, Samsul, 'Married at an Early Age, Awal and Awalia Claimed to Like Each Other' (Tribun bulukumba, 2017) <<http://makassar.tribunnews.com/2017/07/14/menikah-di-usia-dini-awal-dan-awalia-mengaku-suka-sama-suka/>>, accessed on 30-04-2018.

¹⁶ Liputan6, 'Grandmother Rohaya's Marriage to a 16-Year-Old Teenager' (Liputan6, 2018)<<https://www.liputan6.com/global/read/3010/pernikahan-nenek-rohaya-dengan-remaja-16-tahun/>>, accessed on 30-04-2018.

¹⁷ Kompas.com, 'In Polewali Mandar, Underage Marriages are a Scene on Social Media' (Kompas.com, 2017) <<https://regional.kompas.com/read/2017/11/30/090891/di-polewali-mandar-pernikahan-di-bawah-umur-heboh-di-medsos/>>, accessed on 30-04-2018.

Different perspectives regarding the age limit of marriage can be caused by the understanding of the Qur'an and the Hadith, Contextual Cultural perspective, culture, health, psychological as well as one of the understanding that is still used. The classic jurisprudence states that someone who will get married is already Balig Balig indicator here means physical maturity, namely menstruation for girls and wet dreams for boys.¹⁸ Parents or guardians can be given the right to marry out children who have not been baligh, while contemporary scholars understand it contextually so that there is a need for changes to view the problem from various aspects, namely health aspects, psychological aspects, and cultural aspects, traditional groups understand marriage based on understanding The rigid and rigid, even though the hadith can be understood specifically (*lex specialis*) and not general abilities (*lex generalis*).¹⁹

Hamka argues that Bulug al-Nikah can be interpreted with adults' own maturity here does not mean depending on age but depends on the intelligence of the mind, because there are also children who are not yet mature but clever than people who are more mature than them and some have reached adulthood but His thoughts are not mature.²⁰ The interpretation of Hamka here means that age limits become a relative assessment because seeing every child must have different thoughts and developments, therefore the intelligence or maturity of the mind becomes the main requirement until the time of marriage.

Zaki Fuad Khalil argues that the opinion in the interpretation is due to differences in perspective, Ibn Katsier takes important points on the physical aspect of physical and at the same time has been priced while Hamka focuses on a mental aspect which means seen from the attitude and behavior of a person, the opinion of this contemporary ulama is more constructive if Seen the explanation that marriage does not only emphasize the physical characteristics (*balig*) but also focuses on

¹⁸ Mardani, *Op.Cit.*[9].

¹⁹ Khalaf Abdul Wahab, *Op. Cit.*[50].

²⁰ Hamka, *Tafsir Al-Azhar*; (Jakarta:Pustaka Panji Masyarakat).[25].

the perfection of his mind and soul (*rasyd*).²¹ Related to marriage not only requires only physical or biological maturity but also seen from psychological, social, and religious maturity can even be seen from intellectual maturity that is owned. Age maturity in marriage can also be said to be ideal if accumulated from various aspects so that a person is considered ready to live a happy and eternal marriage based on God Almighty by the understanding of marriage itself in Article 1 of Law Number 1 of 1974 concerning Marriage.

Marriage is an issue of fiqh, but fiqh is very bound to the social and cultural conditions of a society where fiqh is applied, in the context of the life of the nation and state in question is the law, as long as it has been confirmed by the state, here the fiqh-which has been confirmed by the state This eliminates the appointment of other fiqh and binding fiqh for all citizens. From this explanation we can know that actions based on certain Fiqh-Fiqh are inversely proportional to the statement of the law in the state.

Related to the exemplified case, it also needs to be discussed the impact of minors itself. The impact of marriage at a young age will lead to rights and obligations between the two parties. M. Fauzi Adham (2001) explains the impact of this age of age is:²²

a. Impact on husband and wife

M. Fauzi Adham stated that the problem in a married couple who had married at a young age had quite a lot of problems, one of which was unable to fulfill their rights and obligations as a married couple. This problem occurs because of the mental disadvantage factors for these young couples to be able to control their very high level of selfishness.

b. Impact on their children

Marriage that is held at a young or underage age will certainly have an impact, the impact can have an impact on couples who have a marriage at a young age can also have an impact on the lives of their children. Because women who are married

²¹ Nadimah Tandjung, *Op.Cit.*[40].

²² Fauzi Adhim, *The beauty of early marriage* (Jakarta:Gema I Insani,2002).[p, 25].

under the age of 20 years, if pregnant are likely to experience disorders of the womb.

c. The impact on each family

Young marriages in addition to impacting married couples and children also do not deny that they can have an impact on each family. If at the time of marriage between their children runs smoothly, it will certainly have a positive impact and benefit each family. But if the opposite happens the state of their household is unhappy and finally a divorce occurred, this will hurt each family because of the increase in their living costs and the most worrying is to decide the family between the two parties.

In domestic life, the husband and wife must be precise and ready to be mental to all the obligations that will be carried out if they are married later so that it is not easy for children who are not yet mature to carry out marriage without thinking about anything that will be passed when married. Related to the age of marriage in Presidential Instruction Number 1 of 1991 concerning the Dissemination of Islamic Law Compilation This provision further confirms the provisions contained in Law Number 1 of 1974 concerning Marriage.

In a household life will certainly experience the name of household problems without the maturity of the person the problems that arise in the household will certainly be responded to with emotion, because to achieve a successful marriage motivated by maturity and maturity in terms of physical, mental aspects, and emotional aspects of prospective husband and wife who want to or will have a marriage. Related to this physical and mental maturity is indeed important because as discussed marriage has a good purpose which is to form a happy and eternal family or household based on the God Almighty, one of which is marriage must end happily not to end up with a divorce Because it may be caused by the irregularity of emotions and immature of the soul or emotional and physical of husband and wife. Because in marriage will also emerge emotions that will determine how levels of adults of the husband or wife in responding to household problems that exist and provide the best solution or solution in dealing with household problems.

Conclusions

Based on the results of the study, it was concluded that one of the conditions for Indonesia's minimal age for marriage was 19 years for men and women. In certain cases, requests for marriage dispensation can be given. The age limit is considered to have been mature the body and soul to be able to carry out marriages to realize the goal of marriage well without ending in divorce and getting healthy and quality offspring. Based on the results and research data in the Lumajang Religious Court, it can be seen that in the 2019 period, there were 335 marriage dispensation requests and 334 marriage dispensation was granted. While for 2020 it was 1,424 and was granted as many as 1,040 marriage dispensation. For 2021 it was 903 and was granted as many as 898 marriage dispensations and in 2022 was 856 and was granted as many as 849 marriage dispensations. Based on the marriage dispensation data, the number of marriage dispensations for children in Lumajang Regency is still relatively high, especially in 2020 and 2021 when at that time there was a Pandemic Covid-19.

Bibliography

Books

- Abdullah Siddik, *Islamic Marriage Law* (Tinta Mas Indonesia 1997).
- Ahmad Azhar Basyir, *Islamic Marriage Law* (UII Press 2000).
- Benyamin Asri, *Questions and Answers on Islamic Marriage Law* (Tarsito 1988).
- Department of Education and Culture, *Dictionary of Indonesian Language* (Balai Pustaka 1991).
- Hilman Hadikusuma, *Customary Marriage Law* (Harvarindo 1995).
- Kamal Muchtar, *Marriage Law in Islam* (Citra Aditya Bakti 1998).
- K. Wantjik Saleh, *Indonesian Marriage Law* (Ghalia Indonesia 1980).
- Mohd. Idris Ramulyo, *Marriage Law, Inheritance Law, Procedural Law of Religious Courts and Zakat According to Islamic Law* (Sinar Grafika 1995).
- Sulaiman Rasyid, *Marriage Law in Islam* (Hidakarya Agung 1987).

Sumijati, *Islamic Marriage Law* (Sumber Ilmu 1990).

Suwarjoko, *Traffic Problems and Their Management* (Bina Insan Media 2016).

Laman

Bahri, Samsul, 'Married at an Early Age, Awal and Awalia Claimed to Like Each Other' (Tribun bulukumba, 2017) <<http://makassar.tribunnews.com/2017/07/14/menikah-di-usia-dini-awal-dan-awalia-mengaku-suka-sama-suka/>>, accessed on 30-04-2018.

Liputan6, 'Grandmother Rohaya's Marriage to a 16-Year-Old Teenager' (Liputan6, 2018) <<https://www.liputan6.com/global/read/3010/pernikahan-nenek-rohaya-dengan-remaja-16-tahun/>>, accessed on 30-04-2018.

Kompas.com, 'In Polewali Mandar, Underage Marriages are a Scene on Social Media' (Kompas.com, 2017) <<https://regional.kompas.com/read/2017/11/30/090891/di-polewali-mandar-pernikahan-di-bawah-umur-heboh-di-medsos/>>, accessed on 30-04-2018.

Regulations

Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage State Gazette of the Republic of Indonesia of 1974 Number 1.

Law No.7 of 1989 concerning Religious Courts State Gazette of the Republic of Indonesia of 1989 Number 49.

Law Number 50 of 2009 concerning the Second Amendment to Law Number 7 of 1989 concerning Religious Courts State Gazette of the Republic of Indonesia of 2009 Number 36.

Government Regulation No. 9 of 1975 concerning the Implementing Regulations of Law No. 1 of 1974 concerning Marriage State Gazette of the Republic of Indonesia of 1975 Number 12.

Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law Islamic Law Compilation.

Constitution of the Republic of Indonesia Year 1945.

Law Number 22 of 2009 Concerning Road Traffic and Transportation.

Constitutional Court Decision Number 23/PUU-XVI/2018.

--halaman ini sengaja dikosongkan--