

EARLY MARRIAGE AND ITS INFLUENCE ON FAMILY HARMONY IN AN ISLAMIC PERSPECTIVE

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ABSTRACT: *Early marriage is marriage at a relatively young age and has a complex influence on family harmony. Family harmony is a condition where household happiness is achieved and there is little conflict so that a peaceful and harmonious family is created. In addition to early marriage, among family factors it becomes less harmonious because of a lack of mental and emotional readiness, financial stability, readiness to assume responsibility, and level of education. Also, there is communication within the family that is not smooth and good, lacks mutual respect, does not support each other, and does not understand each other's needs. Thus, early marriage is not the only factor that affects family harmony, but other factors must also be considered to build harmonious and happy relationships in the family. In Islam, harmony in the family is considered very important. The family is considered the foundation of society and important for maintaining the integrity and stability of society. More specifically, the family in Islam is seen as a relationship that is regulated by the provisions of Islamic law. This includes the duties and responsibilities of each family member, rights and obligations, as well as laws that must be obeyed in everyday life. Islam also emphasizes the importance of balance in the family, where husband and wife must support each other and work together to achieve the common goal of building a happy and harmonious family. So the writer tries to raise this phenomenon with the title, "Early marriage and its influence on family harmony in an Islamic perspective".*

Keywords: *early marriage, harmony, family, Islamic perspective.*



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A. Introduction

Family harmony is a state where happiness is achieved in a family and conflict is minimized to create a peaceful and harmonious family. A harmonious family is a family that is harmonious, happy, loving and rarely conflicting. A harmonious family will be created when the husband and wife obey the religion, carry out their duties and responsibilities, respect each other, love, and maintain communication. Moreover, success in raising children is also the hope of every husband and wife to create harmony in a family.

However, with the development of the times, not all husbands can create family harmony and can educate children well. One of the reasons is that the couple are not ready for marriage. Early marriages are married at a relatively young age and have a complex influence on family harmony. Some of the factors that can affect family harmony are mental and emotional readiness, financial stability, willingness to take responsibility, and educational level. If an early married couple is not mentally and emotionally prepared, then it can cause problems in their relationship. For example, they may not be mature in facing differences of opinion or problems in marriage. It can lead to conflict and disharmony in the family.

Incommunity in the family that ends in a marriage's failure to make a difference is linked to financial stability. If a married couple does not have sufficient financial stability, then they may have trouble coping with everyday needs and bearing responsibilities as a newly-married couple. These financial problems can cause stress and conflict in their relationship.

Preparedness to take responsibility and have an adequate level of education is also crucial to the success of a marriage. Couples who are not prepared to take the responsibilities or who do not have a adequate degree of education may face difficulties in facing the challenges that arise in marriages.

However, if early married couples are mentally, emotionally, and financially prepared, and are prepared to take responsibility, then the marriage can go well and bring happiness to them and their families.

In addition to early marriage, other factors affecting family harmony are good communication, mutual respect, support, and understanding of each other's needs.

Early marriages occur not only in the region, but still frequently in the capital of the Republic of Indonesia, such as DKI Jakarta. According to the Ministry of Religion's website, early marriages in East Jakarta are still on the rise. This is reinforced by the fact that girls who get married prematurely have a three-fold risk of depression, anxiety and suicide. Economic

factors and low education are the main causes of the high rate of early marriages. The poor economy of parents can cause children to be married at an early age or children not to pursue education until completion. This is done in order to minimize the economic burden of the family that causes children to drop out of school and marry early age. In addition, the poor economic conditions can be due to not having a fixed job. Then, another influential factor is unstable emotions because young people's egos are still high, resulting in frequent conflicts in the family. Based on the above description, the author is interested in doing research entitled “Early marriage and its impact on family harmony in an Islamic perspective”.

B. Research Method

This research aims to explore the impact of early marriage on family harmony from an Islamic perspective. Early marriage, defined as the union of individuals before reaching the age of legal adulthood, has been a common practice in many Islamic communities. This study seeks to investigate the social, psychological, and cultural aspects associated with early marriage and how they contribute to or hinder family harmony within an Islamic context.

C. Discussion

Early marriage

1. The definition of marriage

According to the marriage syari'ah means accreditation. Marriage is the union of two people of different kinds, a man and a woman, who are bound by a covenant or a barrier. Marriage is a strong obstacle or *mitsaqan ghalizhan* to obeying God's command and doing it is worship.¹

According to Zayn Al-Din al-Malibari, a marriage is an accusation that contains an intimate relationship with a marriage affair or a tazwij. Then, according to the scientists, Shafi'iyah is a statement using a lafal marriage or a zawj that preserves the meaning of wati '. (sexual intercourse). Which means with marriage one can have or receive pleasure from his partner.²

¹ Shamad, 2017 in Jarbi, M. (2019). Marriage According to Islamic Law. Pendais, I(1), 56–68.

² Suryantoro, D.D., & Rofiq, A. (2021). Marriage in the eyes of Islamic law. Ahsana Media, 7(02), 38–45.

Marriage according to article (1) of constitution No. 1 of 1974 concerning marriage is the inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the One Divinity.³

2. Understanding early marriage

Early marriage is a marriage entered into by a person at a relatively young age, often a controversial subject in Islam.⁴ Some people argue that early marriages are unhealthy and irresponsible practices. However, according to Suprima, (2022) that early marriage is a good solution to avoid adultery.

In Islam, early marriage can take place when both couples have reached puberty and are mentally mature and have the ability to build a family.⁵ However, in practice early marriages often occur at a very young age, where couples are not physically and mentally prepared for building a family. Therefore, Islamic scholars emphasize the importance of paying attention to the preparation of couples before marriage. In addition, Islam also emphasizes that marriage must be done voluntarily without the coercion of any party.

In the context of early marriage, Islam also affirms the importance of protecting women's rights and protecting them from sexual exploitation.⁶ Therefore, couples married at a young age should ensure that their marriage is based on healthy relationships and mutual respect.

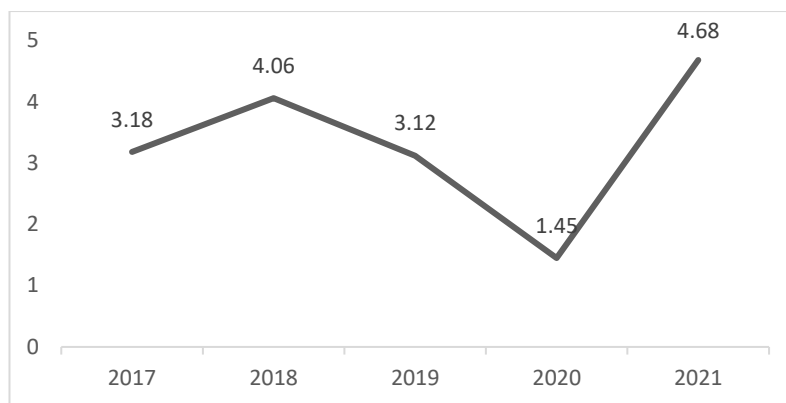
In practice, early marriages are often caused by economic, social, or cultural factors. Therefore, in addressing early marriage, Islam emphasizes the importance of education and awareness of women's rights, as well as the need to fight for gender equality and eliminate fear of women.

³ . Jarbi, M. (2019). Marriage According to Islamic Law. *Pendais*, I(1), 56–68.

⁴ Sari et al., L. Y., Umami, D. A., & Darmawansyah. (2020). The impact of early marriage on women's reproductive and mental health (Studi Kasus Di Kecamatan Ilir Talo Kabupaten Seluma Provinsi Bengkulu). *Journal of Health Sciences*, 10(1), 54–65.

⁵ Ayun, Q., & Hasyim, R. P. A. (2018). The motives of the early marriage in the society of Selok Anyar Pasirian Lumajang. *Dakwatuna: Journal of Dakwah and Islamic Communication*, 4(1), 108–134.

⁶ Abdol Malek, M. A.-G., & Samuri, A. M. (2022). The impact of child marriage on women's empowerment and the Islamic approach to dealing with it. *Journal of Islamic Social Sciences and Humanities*, 27(1), 46–67.



Source: www.bps.go.id

Figure 1. Women in Early Marriage
in DKI Jakarta Year 2017-2021

Based on the above image it is known that the proportion of women aged 20-24 years of age who have married status or living together before the age of 18 years in the province of Jakarta DKI has fluctuated. It appears that in 2017 it was 3.18%. Then in 2018 it increased to 4.06%. Then, in 2019, it dropped to 3.12%. Later, in 2020 it fell again to 1.45%. Last, in 2021, there was a high increase of 4.68%. Data from the BPS results can be concluded that early marriages in Jakarta DKI for 2017-2021 are still a problem because it can be seen from the number of early weddings is still above the national target of 8.74% in the National Medium-term Development Plan (RPJMN) for 2020-2024. Later, according to the Ministry of Women ' s Empowerment and Child Protection, one in nine women aged 20-24 married before the age of 18 (about 11 per cent), while only one in 100 men of 20-24 were married prior to the ages of 18. (only about 1 percent).

The fluctuating increase every year indicates that a systematic and integrated effort needs to be made to reduce the number of early marriages. Early marriage is a complex issue. Factors influencing it include poverty, geography, lack of access to education, gender inequality, social conflict and disasters, inadequate access to comprehensive reproductive health services and information, social norms reinforcing certain gender stereotypes (women should be married young), and culture. (interpretasi agama dan tradisi lokal). Moreover, the public's inclination and acceptance of child marriages is often referred to as a driving factor. Bearing in mind the complexity of child marriage, awareness

of the phenomena and solutions to child marriages must be designed comprehensively, holistically, and systematically.⁷

The Ministry of Women's Empowerment and Child Protection (PPPA) has revealed that early marriage cases in Indonesia are very worrying. According to the data of the religious court on the application for the dispensation of marriage of child age, in 2021 there were 65 thousand cases and in 2022 there were 55 thousand submissions. Applications for marriage at an early age are mostly due to the fact that the female applicant is pregnant earlier and the incentive factor of parents who want their children to get married soon because they already have a close friend or boyfriend.

3. Age limits and marriage law

a. According to Islamic Law

In Islam, there is no minimum age limit for marriage, but it is recommended that prospective husbands and wives have sufficient emotional and intellectual maturity before marriage. Countries that adhere to Islamic law, the minimum age for marriage is governed by local laws and regulations.⁸

Some scholars say that a woman can get married when she reaches puberty, usually between the ages of nine and fourteen. However, the majority say that it is better to postpone the marriage until the age of eighteen or more, in order to ensure that the future husband and wife are mature enough and ready for marriage.

In practice, in many countries, including Muslim-majority countries, there are laws that establish the minimum age for marriage and there are regulations that prohibit marriage at a too young age. For example, in Indonesia, the minimum age for marriage is 19 years for men and 16 years for women. However, under certain conditions, for example, if a candidate obtains special permission from a regulated authority, then the minimal age to marry can be raised or lowered.

The age limit for marriage in Islam may vary depending on the mazhab and the country that applies Islamic law. However, in general, Islam establishes that the minimum age for marriage is as follows: 1. Minimum age for a man to marry is 18 years. 2. Minimum Age for a woman to get married is 16 years. 3. If a person has not

⁷ (Bappenas, 2020).

⁸ Harlina, Y. (2020). *Islamic Law Journal*, 20(2), 219–238.

reached that age, then he needs the permission of a guardian (father or legal guardian) to be married.

However, it is important to remember that the minimum age is not one of the factors to be considered in a marriage according to Islamic teachings. There are also other factors such as physical, mental, and financial readiness that should be considered before a person decides to marry. In addition, Islam also emphasizes the importance of context and agreement between the parties to marry and their families. (Istianah, 2017).

In Islam, there is no minimum age specified specifically for marriage. However, before getting married, one must meet some conditions. First, one must reach the age of birth, that is, the age when one is considered to be legally mature. According to Musyarrafa (2020), in general, the age of birth for men is when they have reached 15 years of age or after the occurrence of a wet dream (spermarche), whereas for women, it is when the age has reached 9 years or after menstruation. (menarche). However, this can vary depending on the culture and regulations of each country.

Besides, one must also consider emotional, financial maturity to finance a family, as well as being physically and mentally ready to enter a marriage life. In practice, most Islamic countries set the minimum age for marriage above the age of marriage, as in Indonesia the minimum marriage age for women is 19 years and for men is 21 years. However, some countries still allow marriage below this minimum age with the consent of guardians and courts.

b. According to the Positive Law

The age limit for marriage in Indonesian positive law is regulated in the Act No. 1 of 1974 on Marriage and Article 7 (1) of the Act no. 16 of 2019 on the Second Amendment to the Act of 1 of 1974. The minimum age limit to marry is 16 for men and 16 for women. However, when there is an urgent interest and with the consent of a parent or guardian, marriage can be entered before the age of 16. But if the marriage is not attained by the age of marriage, it shall be possible to enter into marriage with the consent of the parents or guardians; and the consent shall be given in writing and witnessed by an authorized officer. In addition, the law also stipulates that marriage by a person who has not reached the age of 21 years must have the consent of both parents or guardians.

Furthermore, article 7 of Act No. 1 of 1974 on Marriage states that any marriage must be made voluntarily between two persons who wish to marry and not be forced by any party.

In 2019, the Indonesian government approved a legislative amendment raising the minimum age for marriage of women to 19 years. However, the amendments have not been officially implemented as they are still awaiting a derivative regulation from the government.

Under Act No. 1 of 1974 on Marriage, the minimum age for marriage in Indonesia is 19 years for men and 16 years for women. However, if a person is under 19 years or 16 years of age wishes to marry, then they can marry with the consent of a parent or legal guardian and with the permission of a local religious court.

In 2019, the Indonesian government passed Act No. 16 of 2019 on Child Protection, which sets the minimum age for marriage in Indonesia at 19 years for men and women. So, now in Indonesia it is no longer permitted for someone under 19 years to marry, even with the permission of parents or guardians and religious courts.⁹

However, some provinces in Indonesia have their respective regional regulations that set a minimum age for marriage that is higher than the law. For example, the Central Java Province sets the minimum age to marry at 21 years for men and women. In addition, in 2021, the Indonesian government also issued Ministry of Religion Regulation No. 3 of 2021 on Registration of Marriage, which stipulates that the minimum marriage age is 19 years for males and 16 years for females, with certain requirements for marriages under that age. In this case, if a person wishes to marry under that age, then the consent of the parent or legal guardian, as well as the authorized authority, is required. The same requirement also applies to persons who were married under that age before this rule came into force.

c. Terms and Conditions of Marriage

Marriage is a process carried out by two individuals who are physically, mentally, and socially prepared to form a legitimate family in Islam. Marriage has a condition and

⁹ Wahyudi, T. H., & Prastiwi, J. H. (2022). Sexuality and State: Dispensation of child marriage in Indonesia. *Aspiration: Journal of Social Issues*, 13(2), 205–225.

rule that must be fulfilled in order for the marriage to be valid and accepted by Islam. Here is an explanation of the terms and conditions of the marriage.¹⁰

The conditions of marriage in Islam are as follows: 1. men and women must be Muslims. 2. both parties must be able to marry, both physically and mentally. 3. the guardian of the female side must give permission to proceed to marriage. 4. the candidate bride must give the marriage to the prospective bride as a sign of his seriousness to get married. 5. There are witnesses from both sides who witness the wedding.

As for the rites of marriage in Islam are as follows: 1. A man is a witness who gives permission to marry a woman, and a man gives a marriage to a woman as a sign of seriousness and responsibility for marriage.

d. Purpose and Wisdom of Marriage

The purpose of marriage in Islam is to form a happy and harmonious family based on love, affection, understanding, and obedience to God.¹¹ There are several important purposes in marriage according to the teachings of Islam:

- 1) Maintain the purity and honour of self and spouse in relationships.
- 2) Form a family that is peaceful, mawaddah, and uterus, who love, understand, and appreciate each other.
- 3) Preserve and raise offspring to strengthen the survival of the human generation.
- 4) Maintenance of social stability and strengthen moral and ethical values in society.
- 5) Increase worship and devotion to Allah SWT through the duty and responsibility in the marriage. In Islam, marriage is regarded as a worship that is highly appreciated by Allah. Therefore, married couples are expected to perform their respective roles well and responsibly in forming a harmonious family, always keeping the integrity and happiness of the family.

e. The ideal age for marriage

The ideal age for marriage is relative and can vary depending on factors such as culture, religion, and individual preferences. Some people may feel comfortable getting married at a young age, while others may prefer to wait until they are more mature emotionally and financially before marrying. Generally, it is preferable to wait until at least 18 years before getting married, as in many countries it is considered the legal age to get

¹⁰ Shamad, 2017

¹¹ Rahmah, S. (2021). Akhlak in Family. Albhaarah: Journal of Dakwah Science, 20(2), 27–42.

married without parental consent. However, in the end, the decision to marry must be based on the individual's physical, emotional, and financial readiness. It is important to consider maturely whether you are ready to marry and have long-term commitments with your partner before deciding to get married.

g) Factors causing early marriage

There are several factors that can lead to early marriage, among them:¹²

- 1) Cultural factors: Some cultures have earlier marriage traditions, so it is considered normal for people to marry at a young age. Some examples of such cultures are India, Pakistan, Bangladesh, and some African countries.
- 2) Economic factors: Economically disadvantaged families may want to marry their children at an early age to reduce the financial burden of the family or to improve their social status by marrying their children to richer families.
- 3) Religious factors: Some religions encourage early marriage as part of their beliefs. For example, Islam allows marriage from puberty, which usually occurs in adolescence.
- 4) Environmental factors: The environment in which a person grows up can influence their decision to marry at an early age. For example, if a person lives in an area of fear, where marriage is considered essential to preserving family values, then they may feel depressed to get married at a young age.
- 5) Psychological factors: Some people may be looking for emotional stability or security in a marriage and feel that getting married at an early age is a way to it. However, these decisions may not be decided with sufficiently mature thought and can cause a lot of trouble later on.

However, early marriages also have negative impacts, such as higher risk of mother and child death, reproductive health problems, as well as difficulties in completing education and finding employment.¹³ Therefore, it is important to consider maturingly before deciding to marry at a very young age.

¹² Patricia, P. R., & Hasanah, U. (2022). Hadith contextualization of early marriage with a psychological approach. *International Conference on Tradition and Religious Studies*, 1(1), 365–373.

¹³ Puspasari, H. W., & Pawitaningtyas, I. (2020). Maternal and child health problems in early marriage in some Indonesian ethnic groups; their impact and prevention. *Health System Research Bulletin*, 23(4), 275–283.

4. Family Harmony

a. Family Understanding

In Islam, the family is the basic unit of society and is considered very important.¹⁴ The family in Islam consists of husbands, wives, and their children. The family also includes relatives and people who live together, such as parents or siblings. The meaning of the family according to the view of Islam is in some verses in the Quran and the Hadith of the Prophet Muhammad. One of the verses of the Quran that describes the importance of family is the verse 21 of the Surat Ar-Rum, which says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

Meaning. "And among His signs is that He has created for you wives of your own kind, that you may be at ease, and that He may make for you mercy and mercy; surely in that is His sign for a people who think".

Islam also emphasizes the importance of family balance, in which husbands and wives must support each other and work together to the common goal of building a happy and harmonious family.¹⁵ Children in the family are also regarded as a gift and a trust from God. Thus, parents are responsible for educating them with Islamic values, giving them compassion, and adequate attention.¹⁶

More specifically, the family in Islam is seen as a relationship governed by the provisions of the Islamic Shariah. It covers the duties and responsibilities of each family member, the rights and obligations, as well as the laws to be obeyed in everyday life. According to Aswat & Rahman (2021), the role of the family in Islam includes the husband responsible for leading the family and meeting the needs of the wife and children, while the wife responsible for performing household duties and educating the children properly. Children are expected to obey their parents and respect other family members.

¹⁴ Setiardi, D. (2017). The family as a source of character education for children. *Tarbawi: Journal of Islamic Education*, 14(2). <https://doi.org/10.34001/tarbawi.v14i2.619> Shamad, M. Y. (2017). The law of marriage in Islam. *Istiqlal*, 5(1), 74–77.

¹⁵ Gustiawati, S., & Lestari, N. (2018). Actualization of the Kafa'ah Concept in Building Harmony of the Home. *Mizan: Journal of Islamic Law*, 4(1), 33–86.

¹⁶ Ramdhani, K., Hermawan, I., & Muzaki, I. A. (2020). Family Education as the First Foundation of Child Character Education Islamic Perspective. *JIAI Journal of Islamic Religious Sciences*, 2(2), 36–49.

The family in Islam is also considered a place for achieving happiness and peace in this world and the Hereafter. Therefore, it is important for family members to respect, love, and help each other in all circumstances.

b). Understanding Harmony

Harmony refers to a condition in which relationships between individuals or groups run smoothly, peacefully, and there is no conflict that destroys the relationship. In the context of interpersonal relationships, harmony includes the presence of mutual understanding, support, and connection between individuals or groups.¹⁷

Harmony can also refer to the total harmony that exists in a system or environment. For example, in music, harmony refers to the harmony between musical elements such as melodies, harmonies, and rhythms. Harmony is often regarded as an important goal in human life, because harmonious conditions can create happiness, well-being, and satisfaction in interpersonal relationships as well as social environments.

In Islam, harmony in the family is considered to be of paramount importance. The family is regarded as the foundation of society and is essential for the integrity and stability of Islamic society. Islam teaches that relations between family members must maintain harmony based on love, affection, appreciation, and mutual respect.¹⁸

b. Harmonic Family Criteria

Some principles that can help create harmony in the family in Islam include:¹⁹

- 1) Loyalty and honesty in speech and behavior.
- 2) Respect and fulfillment of the rights of husband/wife and children.
- 3) Forgive the faults and misconceptions of family members.
- 4) Maintain good communication between husband and wife and among other members of the family.
- 5) Build mutual trust and support each other.
- 6) Increase fear and faith as a family. Harmony in the family must also be based on a proper understanding of the teachings of Islam and practicing it in everyday life, so that with

¹⁷ Awi, M. V., Mewengkang, N., & Golung, A. (2016). The role of interpersonal communication in creating family harmony in the village of Kimaam district of Merauke. *Acta Diurna*, 5(2), 1–12.

¹⁸ Amri, M. S., & Tulab, T. (2018). Tauhid: Family Principles in Islam (Problem Keluarga Di Barat). In *Ulul Albab: Journal of Islamic Law Studies and Research* (Vol. 1, Issue 2).

¹⁹ Gustiawati, S., & Lestari, N. (2018). Actualization of the Kafa'ah Concept in Building Harmony of the Home. *Mizan: Journal of Islamic Law*, 4(1), 33–86.

the harmony of the family, it is expected to create a family environment full of peace, happiness, and a sense of genuine love.

c. Factors Affecting Family Harmony

There are many factors that can affect the harmony in a family. Here are some factors and criteria that can help families to create and maintain harmonious relationships:²⁰

- 1) **Effective communication:** Effective communications are crucial in shaping harmony in the family. Families that communicate honestly, openly, and support each other tend to be more harmonious.
- 2) **Appreciate differences:** Families that accept differences between their members tend to be more harmonious. This includes differences in values, political views, religion, and other preferences.
- 3) **Respect each other:** Respecting and respecting each other is the key to forming a harmonious relationship in the family.
- 4) **Interesting in family activities.** In Islam, harmony in the family is seen as something very important and encouraged.

There are several factors that can affect the harmony in the family in Islamic view, among them:²¹

- 1) **Faith and Faith** are the main foundations in forming a harmonious family in Islam. A family that is strong in faith and fear tends to be more able to cope with all the challenges and trials that arise in life.
- 2) **Moral and morality:** Families that uphold moral and moral values in everyday life, including decency and respect for each other, then tend to have a harmonious relationship.
- 3) **Good communication:** In Islam, good communication and listening to each other between family members is essential to forming harmony in the family.
- 4) **Respect for roles and responsibilities:** Each family member has his or her own role and responsibility in the family.

In Islam, keeping silaturahmi can help to strengthen relationships between family members and brotherhood.

²⁰ Princess, E. R., & Sofia, L. (2021). Emotional and religious consistency over family harmony in early adulthood. *Psychoborneo: Scientific Journal of Psychology*, 9(2), 430–439.

²¹ Gustiawati, S., & Lestari, N. (2018). Actualization of the Kafa'ah Concept in Building Harmony of the Home. *Mizan: Journal of Islamic Law*, 4(1), 33–86.

The Impact Of Marriage On Family Harmony

Early marriage, which is commonly understood as marriage that occurs at a relatively young age can have a complex influence on family harmony. On the one hand, early marriage can strengthen family bonds and strengthen relationships in building a common life, so that the bonds as a firm covenant, *mitsaq ghalidz*. In the Qur'an (Qs. 4:21)

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Meaning, "How will you take it, when you have married one another, and they have made a firm covenant with you?"

Therefore, marriage requires the physical, biological, psychological and sociological maturity of everyone who wants to go through it. This will reflect the values of *maqashid* or the main purposes based on the verses of the Qur'an.

The marriage of a male and a female who are under the age of age can be accomplished according to the mission of the Qur'an, to avoid adultery (QS. Al-Isra' [17]: 32) or sexual intercourse outside the marriage, "They keep a marriage except for their spouses" (QS. al-Mu'minun [23]: 6; al-Ma'arij [90]: 30), so that the *hifz al-nasl* is well awake. However, such a purpose is not the only purpose in marriage because marriage is carried out to nurture *maqashid* or other principles of life.

On the other hand, early marriage in view of the aspects of mind-keeping (*hifdul aql*) can potentially affect the education of the child concerned, also can lead to conflict in the family due to weak mental readiness and young emotional partners to undergo marriage.

Many factors affect family harmony: good communication, trust, respect for each other, and the ability to resolve conflicts. In the case of early marriages, success in family harmony depends on how prepared young couples are to build healthy and supportive relationships. There are several factors that can help young married couples to maintain the harmony of the family: positive family and community support, access to resources such as stable education and employment, and awareness of the challenges that may be faced in a young marriage. In addition, young couples also need to be able to communicate well, build healthy relationships, support each other, and have the ability to resolve conflicts in a constructive way.

As an inherent bond, maturity and skill in building a household should be a serious concern for any candidate who wishes to succeed in marriage. The Qur'an speaks of

preparedness and maturity in marriage characterized by the presence of a rusid nature. (Maturity). This message is confirmed in the Qur'an (Qs.4 : 6),

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Meaning, "And test the orphans until they are old enough to be married. Then if you think they are wise, then give them their wealth".

In this verse is affirmed the phrase "until they reach the age of marriage" which indicates that each person has a boundary of maturity in marriage. That appearance is a sign of the end of childhood. The next sentence is followed by "if you judge they have been intelligent" which affirms that intelligence or competence is the measure of one's independence.

However, if a young couple is not ready to marry or does not have adequate support from family and society, early marriage can trigger tension and conflict within the family, which can ultimately affect family harmony. Therefore, it is important for young couples to consider the maturity of their preparation before deciding to marry, as well as to build adequate support from families and communities around them.

There is an element of the mafsadat and the value of the marriage of minors above can be referred to one of the principles in the establishment of the law of the Qur'an: "The denial of the Mafsadat is prior to the achievement of the merit".²² Nalar thinks that based on this doctrine has become a guideline for the rules of the law of the other Qur'an. The most clear examples of matters and matters related to each other are the rules of gambling and consuming khamer. In QS. Al-Baqarah [2]: 219 clearly mentioned the sides of the mates and mates of both. But the choice of the Qur'an is more severe in matters of mates so that gamble and khamr confirmed its harm. (QS. Al-Maidah [5]: 90).

However, early marriages should not be prohibited in parallel before the spouses reach adulthood or before they are physically, mentally, and financially ready to marry. Family harmony, on the other hand, refers to a good balance between relationships between family members, where there is no significant conflict or tension.

The impact of early marriage and family harmony on individuals and societies can vary, depending on the context and specific situation. Here are some possible effects:²³

²² Zarqa', 1989: 205

²³ Shufiyah, F. (2018). Early marriage and its impact. Journal of the Society for Social Work and Research, 3(1), 47–70.

1. The positive impact of early marriage:

- a. Improves responsibility and maturity in young married couples.
- b. Reduces the incidence of adultery or unlawful sexual intercourse outside marriage.
- c. Strengthens the bonds between the two couples, because they are actively engaged in marriage and helps young couples adapt to the new roles and responsibilities as husbands.

2. The negative impact of premature marriages:

- a. Increases the risk of health complications in mothers and babies, because the young couple's bodies are not fully ripe for pregnancy and childbirth.
- b. Decreases educational and career opportunities for young partners, as they have to prioritize the role and responsibility as spouses.
- c. Reinforces traditional gender stereotypes, where women are expected to get married and have children at a young age, while men are anticipated to make a living for the family.

3. Positive effects of family harmony:

- a. Improve the mental and emotional well-being of family members, because they feel comfortable and safe in a harmonious family environment.
- b. Strengthen family values and trust, because family members support and respect each other.
- c. Grow a sense of solidarity and unity in the family, because members of the family prioritize family interests over personal interests.

4. Negative effects of the harmony of family:

- a. Increase the risk of conflict and tension between family members due to differences in opinions or values.
- b. Raise the mental health and emotion, due to injustice or hatred in family relationships.
- c. Inhibits the personal development of a family member, because there is pressure or limitation in living life or achieving personal goals.

D. Conclusion

Early marriage and family harmony can have complex and varied influences on individuals and societies. Based on the authors' discussions, it can be concluded that there is an influence of early marriage on family harmony. This can be seen from the factors that affect

family harmony: good communication, trust, mutual appreciation, the ability to resolve conflicts, positive family and community support, access to resources such as stable education and employment, and awareness of the challenges that may be faced in a young marriage. However, when young couples do not have the preparation for early marriage will result in conflict in the family so that it can affect the harmony of the family. Therefore, it is very important for young couples who want to get married early to consider maturely their preparedness before deciding to marry and build up the support of the family.

In addition, the positive influence of early marriage is to increase responsibility and maturity in young married couples. The negative impact of early marriage is the increased risk of health complications in the mother and baby, as the young couple's body is not fully ripe for pregnancy and childbirth. There is also a positive influence of family harmony, which increases the mental and emotional well-being of family members, because they feel comfortable and safe in a harmonious family environment.

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