

## The Phenomenon of Young Marriage from a Hadith Perspective

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### Abstract

This study aims to discuss the phenomenon of young marriage from a hadith perspective in Lemahmulya Village. This study uses a mixed-method approach by applying a descriptive analytical-critical method. The object of research is the phenomenon of young marriage that occurs in Lemahmulya Village. The subject of this research is of course the persons of young marriage which consists of three categories of factors causing it. The results and discussion of this study indicate that the phenomena that occur in Lemahmulya Village consist of three categories of factors, namely the low economic and educational factor, the accident factor due to promiscuity, the self-will factor and religious observance. This study concludes that the phenomenon of young marriage that occurred in Lemahmulya Village from the perspective of hadith in terms of practice does not conflict with religious rules because it has benefits for each perpetrator and with the dispensation given by the court with very urgent reasons accompanied by sufficient supporting evidence then The young marriage that took place in Lemahmulya Village also did not violate state law. However, it is necessary to reconsider the impacts caused by young marriage.

**Keywords:** Hadith; Phenomenon; Young Marriage

### Introduction

The end point of a love is anchored in marriage, Marriage is a sacred bond that unites two human beings with the existence of *ijab qabul* to fulfill the terms and conditions that aim to form a married life that is *sakinnaḥ mawaddah wa rahmah* (Khasanah, 2014). The phenomenon of young marriage is a topic of discussion that is endless to discuss because it is very relevant to the state of adolescent life today. Adolescence is a period that is

vulnerable to sexual behavior so that cases of young marriage are mostly carried out by teenagers (In Tanshurullah, 2019). Young marriage is a marriage between a woman and a man, both or one of whom are under 19 years of age based on the age determination in Law No. 16 of 2019 article (7) paragraph 1 (R.I., 2019). Some people have the view that young marriage is a shortcut to avoid immoral acts such as promiscuity (Shufiyah, 2018). In general, the problem of young marriage is motivated by various factors including economic and educational weaknesses, self-desire factors based on religious observance and accidental factors due to promiscuity that require someone to get married (Eleanora & Sari, 2020). Young marriage is also considered to be a solution to minimize and solve economic problems in a family (Satriyandari, 2019). Hadiths are the second source of Islamic teachings after the Qur'an (Khaeruman, 2017), the discussion covers all aspects of life, one of which is marriage (Awaliyah, 2016). The existence of the Prophet's hadith is a guide in realizing benefits and building human civilization in the reality of life (Pahlevi, 2018). There is an understanding of the Prophet's hadith about the recommendation to marry young people which is a hadith from the Mutafaq 'Alaih narration and the hadith about Aisyah's age of marriage to the Prophet which is contained in the book of Sahih Bukhari juz 7 page 17 which is considered capable of resolving issues related to the provisions of one's eligibility in the case of young marriage that occurs in Lemahmulya Village. Therefore, based on the explanation of the background and problems above and considering the aspects of benefits and their relevance for the development of the treasury of knowledge, the author in this study will discuss the phenomenon of young marriage from the perspective of hadith, a case study in Lemahmulya Village, Majalaya District, Karawang Regency.

Based on previous research related to the phenomenon of young marriage from the perspective of hadith, the author found several previous research results regarding this phenomenon. Among them is research conducted by Titi Nur Indah Sari (2016) "The Phenomenon of Early Marriage in Madurese Society (Case Study in West Serambi Village, Madung District, Bangkalan Regency)," Repository UIN Jakarta. This study aims to determine the phenomenon of young marriage in Madurese society, the factors that influence it and the impact felt by young marriage actors. This qualitative research uses field studies sourced from interviews, observations and documentation with young marriage actors with a descriptive-analytic approach. The result of this study is the habit of the people of Serabi Barat Village to do a lot of young marriages that are not registered with the KUA on the grounds that the process is complicated and the high cost of marriage is Rp. 500,000. The factors that cause young marriage to be carried out are due to traditional or cultural factors, economic factors, arranged marriage factors, educational factors. The

impact that occurs on the perpetrators of young marriages is frequent quarrels even though they are not divorced, pregnant at a young age, many children and lack of responsibility on the part of the husband. the conclusion of this study is that the phenomenon of young marriage carried out by the people of Madura is carried out in a sirri manner, the village is known for its tradition of marrying at a young age so that arranged marriages are often carried out and women are considered unsellable when they are 12-15 years old and not married (Sari, 2016).

The results of previous research and current research have similarities related to the phenomenon of young marriage in young marriage actors, it's just that previous research focused on the perspectives of psychology, Islamic law and sociology, while the research to be carried out uses a phenomenological critical-analysis approach and only focuses on the point of view of understanding the Prophet's hadith about the recommendation to marry to young people and the hadith of Aisyah's age married to the Prophet.

Previous research related to the phenomenon of young marriage described in the literature review has contributed a framework to this research. Phenomena are symptoms that appear and are rampant by some people (Syamsul Bahri & Elimartati, 2022). Marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of creating a harmonious family (Atabik & Mudhiiah, 2016). The age referred to as young marriage is a man or woman who marries under the age of 19 (Sari, 2016). The phenomenon of young marriage is still an issue that is still in the spotlight in each country, especially in Indonesia, especially in rural areas (Sekarayu, 2021)

Islamic law views that a person who will enter into marriage is a person who has reached puberty so that he is able to navigate the ark of domestic life and with his maturity is able and understands every right and obligation of a husband and wife (Anshori, 2019). Baligh is the age of the child towards adulthood, the scholars of the fiqh madzhab determine that baligh in women is marked by having menstruation and for men, they have experienced wet dreams so that they are able to release sperm (Umami, 2019). However, the determination of whether or not a person is eligible for marriage in state law related to marriage is determined by the size of the age quantity (Gaffar et al., 2021). State law explains that the ideal age for marriage is 19 years old for both men and women (Wafa, 2017).

Lemahmulya Village is a village where there are still many teenagers who marry at a young age. Based on the results of interviews with amil nikah, the reality of young marriages in Lemahmulya Village is carried out by teenagers. This statement is also evidenced by the marriage record data available at the Lemahmulya Village office. Based on the results of interviews with the perpetrators of young marriages, there are 3 categorical

factors that cause young marriages, such as low economic and educational factors, accidental factors due to promiscuity and self-desire factors to avoid adultery. In essence, marriage is preferred for someone who already has the ability and wants to protect themselves from forbidden things (Soleman & Elindawati, 2019).

Based on a search at the religious affairs office or KUA of Majalaya sub-district, the author did not obtain data on the number of young marriage perpetrators recorded, because marriage data recorded by the KUA (Office of Religious Affairs) must be based on the provisions of state marriage regulations which require both prospective spouses to be 19 years old (R.I., 2019). However, in reality, the phenomenon of young marriage is still widely practiced by several teenagers in Lemahmulya Village, this statement is evidenced by the records of young marriage actors at the Lemahmulya Village Office. Of the several categories of young marriage factors found, one of them is getting married at a young age because of their own desires and religious obedience to avoid adultery.

There is an understanding of the hadith of the Prophet recommending marriage to young people, the hadith explains that someone who will enter into marriage must have the ability or provision in the form of material and non-material as well as having a maturity that realizes the rights of others and obligations on him as a husband and wife (In Tanshurullah, 2019). The phenomenon related to young marriage was also carried out by Aisha, as evidenced by the many hadith reports explaining that Aisha married the Prophet at the age of 9 (Hanafi, 2016). Islamic law and state law have differences in determining a person's eligibility for marriage, but basically both have the value of benefits for humanity (Shufiyah, 2018).

Based on the explanation above, the researcher tries to compile a research formula which includes the formulation of problems, research questions, and research goals (Darmalaksana, 2020a). The formulation of this research problem is that there is a phenomenon of young marriage from the perspective of hadith in Lemahmulya Village, Majalaya District, Karawang. The research questions are how is marriage in legal review, how is the reality of young marriage in Lemahmulya Village, how is the phenomenon of young marriage from the perspective of hadith in Lemahmulya Village. This study aims to discuss the phenomenon of young marriage from the perspective of hadith; a case study in Lemahmulya Village, Majalaya District, Karawang Regency.

### **Research Methodology**

This research uses a mixed-method approach, namely field data and literature (Darmalaksana, 2020b) by applying the analytical-critical descriptive method (Gandaputra, 2018). The analytical-critical method is based on the assumption that all human ideas are imperfect, and that

imperfections contain strengths and weaknesses. So, the purpose of criticism in the analytical-critical method is to conclude the advantages and disadvantages of a primary data source. The data sources of this research consist of primary and secondary sources. The primary data source of this research is field data from interviews with young marriage actors (Abdussamad & Zuchri, 2021). And also young marriage data records that are temporary in nature, which are not recorded at the KUA for example. The secondary data sources in this study are the texts and syarah of the Prophet's hadith about the recommendation to marry and Aisha's marriage age hadith sourced from Kutub al-Tis'ah as well as theses, journals and articles that support the discussion of this research. Data collection techniques were carried out through the following stages: 1) Selecting the collected data to be classified into two categories: First, data related to the validity of marriage from the point of view of Islamic teachings. Second, data related to the rules of marriage according to the State, including the age limit of the couple between the prospective bride and groom. 2) The data that has been classified is then described and analyzed, then the results of the analysis are arranged and arranged and the relationship is found so that it becomes a concept in its new formulation. The data analysis technique takes the following steps: 1) Classifying young marriage data according to its type, so that it is known that the background is certainly different. 2) Interpreting the data in a framework of thought. 3) Conducting an analysis, namely a study of a series of easy marriage phenomena that can be compared with the spirit of Islamic teachings, especially from the words of the Prophet. 4) Draw a conclusion from the discussion that has been carried out.

## **Results and Discussion**

The results of the research and discussion are as follows.

### **1. Marriage in Legal Review**

#### **a. Marriage in Islamic Law Review**

In Islamic law, marriage is regulated in the munakahat chapter, one of the principles of Islamic law is to maintain offspring so that they are maintained, namely by getting married (Awaliyah, 2016). Marriage is a sacred bond that can unite men and women who are not muhrim so that it is halal to be united (Maudina, 2019). Regarding the age of a person to get married, it is not specifically explained in Islamic law, but in classical fiqh, it is explained that the conditions for a person to get married are being able to meet clothing, food and shelter and being of sound mind and being baligh for men is marked by having a wet dream, while for women it is marked by having menstruation (Basri, 2019). There are several verses in

the Qur'an that relate to the eligibility of a person to enter into marriage, namely in Q.S An-Nur [24] verse 32 and Q.S An-Nur [24]:59.

Q.S An-Nur verse 32 reads:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: "And give in marriage those who are single among you and the marriageable among your male and female servants. If they are poor, Allah will enable them by His bounty, and He is All-Wise, All-Knowing".

In the interpretation of Ibn Kathir based on several scholarly opinions, this verse is an order to get married, as for it to become obligatory if it has the ability (Katsir, 2004). According to tafsir Al-Maraghi as quoted by Musthofa, the meaning of 'washalihin' is men and women who are able to marry and carry out the rights of husband and wife. Meanwhile, Quraish Shihab interprets that 'washalihin' means someone who is mentally and spiritually capable of building a household, not just having material possessions (Basri, 2019).

Q.S An-Nur verse 59 reads:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: "And when your children have reached the age of maturity, then let them ask permission as the older ones ask permission. Thus Allah explains His verses to you. Allah is All-Knowing, All-Wise".

Based on the interpretation of the verse al-Ahkam, the meaning of baligh in the verse is interpreted by men who have experienced wet dreams or emitted semen. Baligh for women is characterized by women who have menstruated and are able to act and behave appropriately. According to Rasyid Ridha, the meaning of baligh al-nikah is being able to give offspring, being good at managing finances even though they are still laymen and ignorant in terms of religion (PBNU, 2007). According to the Maliki madzhab, a man or woman who has reached puberty is marked by the age of 18 years for men and 17 years for women. According to Imam Shafi'i, baligh is 15 years old for men and 9 years old for women (Al-Jaziri, 1990).

In determining a law, the first consideration is kemashlahatan so that Islamic law aims to provide benefits (Muzammil, 2019).

## **b. Marriage in State Law**

In a country, every citizen has the right to form and realize a family and continue offspring through legal marriage. In Indonesia, especially the law on marriage is contained in Law No.16 of 2019. This law is a renewal of Law No.1 of 1974, the age determination and provisions regarding marriage are contained in article 7 paragraphs 1, 2, 3 and 4 as follows: (1) Marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years; (2) In the event of a deviation from the age provisions as referred to in paragraph (1), the parents of the male party or the parents of the female party may request dispensation from the Court on very urgent grounds accompanied by sufficient supporting evidence; (3) The granting of dispensation by the Court as referred to in paragraph (2) shall be obliged to hear the opinions of both parties to the marriage; (4) The provisions concerning the situation of one or both parents of the prospective bride and groom as referred to in Article 6 paragraphs (3) and (4) shall also apply to the request for dispensation as referred to in paragraph (2) without prejudice to the provisions as referred to in Article 6 paragraph (6).

Between Article 65 and Article 66, 1 (one) article is inserted, namely Article 65A, which reads as follows: "at the time this Act comes into force, marriage applications that have been registered under Law Number 1 of 1974 concerning Marriage shall continue to be processed in accordance with the provisions of Law Number 1 of 1974 concerning Marriage" (R.I., 2019).

Determining the age of eligibility for someone to get married is intended so that someone who is getting married is ready in every way. Young marriage in the view of state law is a marriage entered into by a man and woman under the age stipulated by Law No.16 of 2019 article 7 paragraph 1, namely under the age of 19 years.

## **2. Text and Quality of Hadiths on The Phenomenon of Young Marriage**

### **Text of Hadith Encouraging Marriage**

حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ قَالَ كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ بِمَنَى فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ لِي إِلَيْكَ حَاجَةً فَحَلَوْا فَقَالَ عُثْمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ نُزَوِّجَكَ بِكُرٍّ تُدَكِّرُكَ مَا كُنْتُ تَعْهَدُ فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنَّ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَيَّ فَقَالَ يَا عَلْقَمَةُ فَأَنْتَهَيْتِ إِلَيْهِ وَهُوَ يَقُولُ أَمَا لَيْتَ قُلْتَ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

“Umar ibn Hafsh narrated to us, my father narrated to us, Al A'masy narrated to us, Ibrahim narrated to me from 'Alqamah, who said: I was with 'Abdur-Rahman, then he was met by 'Uthman in Mina. Uthman said, "O Abu 'Abdur-Rahman, I have a desire for you." So the two of them talked one-on-one. Uthman asked, "Do you O Abu Abdurrahman we marry a girl who will remind you what you do?" So when 'Abdur-Rahman saw that he had no desire for this, he signaled to me and said, "O 'Alqamah." So I immediately went towards him. He said, "If you say so, then indeed the Prophet has said to us: 'O young men, whoever among you has the means, let him get married, and whoever has not the means, let him fast, for that will ease his turmoil better'" (H. R Muttafaq'Alaih).

#### Hadith Quality

This hadith is also found in Mushonnaf Abdurrazaq, Musnad Humaidi, Sunan Said bin Mansur, Musnad Ibn Abi Shaibah (4), Musnad Imam Ahmad bin Hambal (4), Sunan Darimi (2), Sahih Bukhari (2), Sahih Muslim (2), Sunan Ibn Majah, Sunan Tirmidhi (2), Sunan Nasai (5), Musnad Abi Ya'la, Mu'jam Ausath (2), Sunan Kubra Baihaqi (3). None of the narrators in this Hadith has been commented on badly by the scholars of Hadith and all of their narrations are acceptable. The sanad is connected from beginning to end. Based on the analysis of the year of death all the narrators met each other and received the hadith directly so it is possible that they were taught by each other, therefore this hadith is considered Sahih and can be used as proof (Al-Asqalaniy, 2010).

#### The Prophet's Marriage with Aishah

«صحيح البخاري» (7/ 17 ط السلطانية):

— حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَنَكَحَهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ» قَالَ هِشَامٌ: وَأُنْبِئْتُ «أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ»

Mu'alla ibn Asad narrated to us Wuhaib narrated to us from Hisham ibn Urwah narrated to us from his father narrated to us from 'Aishah that the Prophet (peace and blessings of Allaah be upon him) married her when she was six years old, and started having intercourse with her when she was nine years old. Hisham said: And it was reported to me that 'Ā'ishah lived with the Messenger of Allah (blessings and peace of Allah be upon him) for nine years (Bukhari, n.d.).



### Hadith Quality

This hadith is also found in Musnad Ash-Shafi'i, Musnad Humaidi, Mushonaf Ibn Abi Shaibah, Musnad Ishaq Ibn Ruwaihi, Musnad Imam Ahmad ibn Hambal (2), Sunan Darimi, Sahih Bukhari (2), Sahih Muslim (3), Sunan Ibn Majah and Sunan Nasai. This hadith is connected based on the comments of the scholars, all the narrators are tsiqqah and avoid shâdz and 'Illah, so this hadith is included in the sahih hadith (Suryati, 2017).

### Explanation of the Hadiths

First Hadith: This Hadith is narrated by Imam Bukhari with the most saheeh chain of transmission from Al-A'masyi from Ibrahim from Alqamah from Ibn Mas'ud. The phrase "O 'Abdur-Rahman" was Ibn Mas'ud's nickname. But the call is known and considered to be indicated for Ibn Umar, this is proven and written in the book of Sharh Ibn Baththatal "narrated from Ibn Umar he was met by Uthman in Mina". It is well known that it was indicated to Ibn Umar because he was still a young man at that time. It is mentioned in the narration of Zayd: "The Prophet said to us when we were young," and it is also mentioned in the narration of Abdur-Rahman ibn Yazid in the next chapter. The narration of Jarir from Al-A'masy cited in Imam Muslim also explains that Abdur-Rahman said that this tradition was shown to Abdur-Rahman because he was the youngest at that time, explained the narration of Waki' and Al-A'masy. The text of the Hadith begins with the exclamation "O youths", which is an adjective. According to the scholars of the Shafi'i madhhab, the youth referred to is a person who has reached puberty before reaching the age of 30. While Al-Qurtubhi in the book Al-Mufhim describes the youth in this hadith as adolescents aged 16 years to reach the age of 22 years. According to Az-Zamakhshari, the youth referred to is someone who has reached puberty until the age of 32.

In the book Al-Jawahir according to Ibn Shas Al-Maliki, the youth in this Hadith is the one who is up to 40 years old. However, the most correct opinion according to An-Nawawi is that the youth is someone who has reached the age of 30, because it is said that the old man is 40 years old and the age after that is called the grandfather or shaikh until the age of 50 years Ibn Qutaibah adds. This Hadith is clearly addressed to young men because the desire for marriage is more prevalent at that time. The word Al-Ba'ah in this Hadith means the ability to bear the cost of marriage and sexual intercourse, which Al-Khaththabi also emphasized is marriage. According to An-Nawawy, there are two scholarly opinions about the meaning of Al-Ba'ah, which is interpreted as intercourse and the cost of marriage. But the more linguistically correct opinion is the ability to have sex. So the full meaning of this Hadith is: "Whoever among you is able to have intercourse and is also able to bear the cost of living after marriage, then get married,

but if you are not able to do so, then fast because it can reduce the fluctuation of desire for women." (Al-Ba'ah). It is clear that the Prophet's Hadith is shown to young men who are experiencing lust for women because this situation can be overcome by getting married. This Hadith is an argument for young men who already have the ability and are in a state of fluctuating lust is strongly recommended to get married because all of that can be overcome by marriage.

The scholars divided the categories of men who want to get married into two categories: 1) a person who has the financial means and fears that he may commit adultery, the scholars agree that it is obligatory for him to get married; 2) a person who does not have the means to do so is advised to fast to relieve his desire, because this hadith is also a proof of the prohibition of masturbation or *istimna'* based on the argument of the Maliki mazhab (Al-Asqalaniy, n.d.).

The second Hadith is from 'Aa'ishah: The Prophet married 'Aa'ishah when she was six years old and had intercourse with her when she was nine years old, and she lived with him when she was nine years old. Muhib said: The scholars are unanimously agreed that it is permissible for a father to marry his young daughter and not to reduce her to the generality of the verse (women who do not menstruate) (Q.S Ath-Thalaq: 4), and it is permissible to marry those who do not menstruate, one of whom is a child, and al-Bukhaari intended this chapter to refute Ibn Shabramah. At-Thahawi narrated from him that he said: It is not permissible for a father to marry a young girl, and it is for the girl to choose when she reaches puberty, and this is not just the word of the *fuqaha'*, and there is nothing wrong with it, and it does not contradict the evidence of the Book and Sunnah, but they contradicted it in that the guardian of marriage is not the biological father when marrying a young girl, and there was a difference of opinion among the scholars in the chapter on "the one who marries a young girl before she reaches puberty" before this. In terms of *fiqh* (legal) issues: it is permissible to marry but it is not permissible to have intercourse between the two partners, namely: when the child is young, is affected by a plague, or is other than a member of the sexual intercourse (Al-Asqalaniy, 2010).

### **3. The Reality of Young Marriage in Lemah Mulya**

#### **Social Conditions of Lemahmulya Village**

The following is a description of the social conditions of Lemahmulya Village, sourced from the village web page [lemahmulya.wordpress.com](http://lemahmulya.wordpress.com)

Lemahmulya Village or Karang Mulya Hamlet is a *gokgik* village located in Majalaya sub-district. Lemahmulya village is also part of Benge village in Klari sub-district. The population of Lemahmulya Village consists of 5,702 people in five hamlets including: Karangmulya I Hamlet,

Karangmulya II Hamlet, Cimider III Hamlet, Belendung IV Hamlet and Tamiang V Hamlet. The majority of the villagers' livelihoods are traders, farmers, breeders, craftsmen and employees. The education level of Lemahmulya Village residents is mostly elementary school graduates or basic level education. Most of the land in Lemahmulya Village is used for rice fields, while the rest is used for construction and other facilities. The residents of Lemahmulya Village have incomes derived from several sectors such as: agriculture, animal husbandry, wicker crafts and the making of roof tiles from the ground so that they have a monthly income ranging from Rp.500,000 to Rp.750,000 or in a daily income of Rp.25,000. There are several arts from several hamlets in Lemahmulya Village, including: in Hamlet I Karang Mulya there is the art of banjet pendul young goddess love mask, calung gober, jaipong dance. In Dusun II Karangmulya, there is solo organ entertainment. Dusun IV Belendung has the art of the Gending Sari Calung Group. Dusun V Tamiang has the art of Jaipongan dance (IPDN, 2021).

### **The Reality of Young Marriage in Lemah Mulya Village**

Based on information from field data from interviews, it was found that around 60% of teenagers in Lemahmulya Village entered into young marriages which were divided into three categories of factors, including 20% due to low economic and educational factors, 20% due to accidental factors due to promiscuity and 20% due to their own desires on the basis of religious obedience, the following statement:

#### **Low Economic and Educational Factors**

Young marriage actors named X are included in the category of low economic and educational factors, all of whom come from simple families with both parents who have a low educational background, namely elementary school (SD). He married at a young age, the following is his statement:

"At that time I was 17 years old, at that time I had just graduated from SMA (Senior High School) located in Majalaya sub-district. I had the intention when I graduated from school to work at a PT (Limited Liability Company) in Karawang because my parents could not afford to pay for me to go to college due to economic factors which at that time made it impossible to go to college, I thought that if I worked I would be able to help ease the family's economy, but in reality I had to give up my intention to work at a PT because my parents wanted to marry me off to a man whom I did not know at all. At that time I as a child could not do anything, I could only accept all the decisions and wishes of my parents and until finally I married the man my parents wanted on August 28, 2020. I got married based on the decision of my

parents because they thought that by getting married I could ease the economic burden on the family and by having a high school education it was better enough not to need a higher education to be able to get married and live the ark of household life. I do not know the Qur'anic or hadith arguments that explain the recommendation to marry young, but I know that religion teaches that it is better to marry than to commit adultery, also regarding the government regulation that stipulates that you cannot marry under the specified age of 19 (Nineteen) years old, I did not really understand it at the time" (Personal Communication, N1, Karawang 03 March 2022).

Interviewee-1's statement above shows that the formal texts of hadith and government regulations regarding the age set in the marriage law are not well realized and understood by some parents and children. Some parents only understand that getting married can ease the economic burden on the family so that age does not prevent someone from getting married.

The second young marriage perpetrator is the second resource person to marry young at the age of 15, the following is his statement:

"I got married at the age of 15, the marriage was carried out when I had graduated from high school, because the family's economic situation did not allow me to continue my education, so my parents decided to marry me off to a man who was somewhat older. My parents thought that instead of dating, which leads to promiscuity, it is better to get married, especially girls who have graduated from school, if they do not work, then get married. I got married prioritizing legal based on religion or just nikah amil because I got married at the age of under 19 years. Regarding the registration of marriage certificates at the KUA when I was 19 years old, I once heard a statement in a lecture on TV that marriage is better for someone to avoid adultery" (Personal Communication, N2, Karawang, March 03, 2022).

The 2nd informant's statement above shows that the factor of marrying at a young age is motivated by the low economic and educational factors of the family, although the marriage law is known, the perpetrator of young marriage prioritizes religious legality because the age has not reached 19 years.

#### Accidental Factors Due to Promiscuity

The perpetrator of young marriage from Interviewee 3 got married at the age of fourteen and married three times but failed twice, as follows her statement:

"I got married when I was fourteen years old, I got married three times. The first marriage occurred in 2014 when I was fourteen years old, at that time the marriage occurred due to promiscuity which required me to marry at a fairly young age, but the marriage did not last long because the emotional condition was still unstable so that it led to divorce, the marriage lasted for 2 (two) months. Then remarried with her second husband in 2015, but unfortunately the second marriage only lasted one month because her husband cheated on her and committed domestic violence. The third marriage occurred in 2018, this marriage went well because until now I am still together with my husband and have even been blessed with one son who is currently 4 (four) years old. When I got married I did not know the regulations and marriage laws related to the age set for marriage and my parents also just agreed to the marriage I wanted to do, I was traumatized because I experienced two failures in marriage but in the end I was able to make peace and forgive the situation so that in the end I was happy with my husband from my third marriage" (Personal Communication, N3, Karawang 04 March 2022).

The statement of the 3rd informant above shows that the formal text of the hadith and the regulations of the law related to the age set by the government for marriage are not fully known and understood. yayang and her parents because she married at a young age as a result of promiscuity that required her to get married.

The perpetrator of young marriage from the 4th source married at a young age due to accidental factors due to promiscuity, the following is his statement:

"I got married at the age of 14 when I was in grade 1 of junior high school, I got married because of promiscuity so that I had to get married at a very young age even though I knew that I was not yet allowed to marry according to the marriage law because I was under the age of 19 years. I think marriage is the best choice, even though there are many negative impacts that I feel, such as disconnection from school, friends drifting away and the bad view of the community towards the family" (Personal Communication, N4, Karawang March 04, 2022).

The 4th informant's statement above shows that the perpetrators of young marriage are caused by promiscuity even though the perpetrators know that based on the marriage law they are still under the age set by the state, namely 19 years, but to avoid negative views from the community, marriage is the best choice for the perpetrators.

### Factors of Own Desire and Religious Obedience

The 5th informant is a young marriage offender who comes from a simple family to marry at a young age at the age of 18, the following is his statement:

"I got married at the age of 18, after graduating from vocational school I decided to marry a man who became my boyfriend. Our relationship has been going on for quite a long time since we were in grade 1 (one) of SMK. Because we both loved and cared for each other, we finally decided to get married after graduation. My husband comes from a fairly well-off family. When we decided to get married both parents from each side of the family all agreed with the reason that rather than doing unwanted things it was better to get married. I understand that in Islamic teachings marriage is a medicine to channel lust in a halal manner and to avoid unwanted things, marriage is better than immoral acts such as promiscuity. When I got married, I did not know the age stipulations in the marriage law. The decision to marry at a young age was based on my own desire to protect myself from promiscuity" (Personal Communication, N5, Karawang, March 05, 2022).

X is a woman who married at a young age, her decision to marry was based on her own desire to avoid promiscuity. The 6th informant is a young marriage offender who married at the age of 17, the following statement:

"I got married at the age of 17, at which time I decided to get married after finishing high school. I married my husband because we had been in a relationship for 3 years. Parents from both sides of the family approved of my and my husband's decision to get married. regarding the marriage law regarding the age eligibility of a person to get married, I do not really understand it. Likewise with my parents, they understand that in this day and age there are a lot of teenagers who fall into promiscuity and to avoid all of that, marriage is better. and I understand that religion strongly recommends that if you are able to carry out marriage then you can do it" (Personal Communication, N6, Karawang 05 March 2022).

The statement of the 6th informant above shows that the formal text of the hadith and legal regulations related to determining the age of marriage are not fully known and well understood by the perpetrators of young marriage. The perpetrator got married at the age of 17 and his decision to get married was based on his own desire and thought that getting married was better than falling into promiscuity.

### The Phenomenon of Young Marriage in Hadith Perspective in Lemah Mulya Village

Based on the results of data collected from interviews, it was found that young marriage actors from adolescents in Lemahmulya Village were classified into three categories of factors for marrying young, including the category of factors of economic and educational weakness, the category of promiscuity factors and the category of self-desire factors based on religious obedience to avoid adultery. The following is a statement from the results of interviews with 2 marriage amil related to the phenomenon of young marriage in Lemahmulya Village. The 1st amil nikah, namely Mr. Yasim, stated:

"There are several factors that cause a person to marry at a young age, including low economic and educational factors, accident factors due to promiscuity and self-will factors based on religious obedience. Based on my many experiences as a marriage amil, the perpetrators of early marriage in Lemahmulya Village are caused by low economic and family education factors, due to economic limitations to support the child, some parents make marriage a solution to alleviate the economy, they do not have to be highly educated, they have the assumption that after graduating from high school, the child can be married off immediately even though he is under 19 years of age, from the case of young marriage, the young marriage perpetrators only prioritize religious legality. The matter of registering a marriage certificate at the KUA can follow when they reach the age of 19 "(Personal Communication, Mr. Y, Karawang April 06, 2022).

In addition, young marriage cases are also caused by accidental factors due to promiscuity, which requires marriage at a young age, there is also a self-will factor on the basis of obeying religion, because both parties feel mutually suitable and to avoid adultery, so some parents make marriage at a young age a way out so that their children avoid adultery, the following is a statement from an interview with Mr. Sutardi as a marriage amil:

"I have been a marriage amil in Lemahmulya Village for a very long time, based on marriage cases that occur in Lemahmulya Village, there are indeed several couples who marry at a young age not only because of the low economic and educational factors of the family, but there are also factors of their own desire based on religious obedience to avoid adultery, some of the perpetrators' parents also agree to their children's decision to marry young, However, these cases are mostly carried out by several couples who are already capable in terms of material and non-material terms to carry out young marriages, regarding age, most of the perpetrators of young marriages are under 19 years old who only prioritize religious legality, regarding other

marriage certificate data collection can be taken care of when they reach the age of eligibility for marriage, namely 19 years" (Personal Communication, Mr. S, Karawang April 06, 2022).

Based on a search at the religious affairs office or KUA in Majalaya sub-district, the author did not obtain data on the number of young marriage actors on a recorded basis, because the marriage data recorded by the KUA is only based on the provisions of state marriage regulations which require both prospective spouses to be 19 years old. However, the reality is that the phenomenon of young marriage is still widely practiced by some teenagers in Lemahmulya Village. Of the several categories of young marriage factors found, one of them is getting married at a young age because of their own desires and religious obedience to avoid adultery. The perpetrators of young marriage prioritize legal based on religion rather than legal based on the state. Regarding data collection of marriage certificates and so on, all of that is taken care of when the perpetrator has reached the age set by state regulations, namely the age of 19 years (R.I., 2019).

In the Prophet's Hadith, there is an understanding of the recommendation to marry young people who already have ba'ah or material and non-material abilities, the Hadith is indeed recommended to young people because at that age it is indeed a phase of sexual turmoil towards the opposite sex. The Hadith is shown to young people who already have the ability in all respects. The ability referred to is physical and psychological readiness, maturity of thought and action, especially the ability to do jima', but if you still do not have this ability then the Prophet ordered fasting to relieve the turmoil of lust (Al-Asqalaniy, 2010). The phenomenon of young marriage has also been carried out by Aisha at the age of 9 years, as evidenced by several narrations in the hadith, one of which is found in Bukhari's narration No. 5134 (Bukhari, 2005). In the hadith narration, Aisha was married at the age of 6 years but the Prophet married her and lived together at the age of 9 years. The Prophet's marriage to Aisha shows that the practice of young marriage became a culture of Arab society (Abbott, 1985). The Prophet's marriage to Aisha was also intended to bring closer relations with Abu Bakr's family, besides that the marriage was a directive from God brought by the angel Gabriel through dreams for three consecutive days (Syaidzit Umar, 2015). If it is connected to the reality of young marriage cases with the hadith regarding the recommendation to marry to young people and the hadith about the age of Aisyah married to the Prophet, it is indeed very relevant to the phenomenon that occurred in Lemahmulya Village, religion does not provide a prohibition or order against someone who marries young, but if the marriage is carried out based on permission from the family, there is a benefit, has a mature



readiness and ability so that the realization of a marriage that is *sakinnah*, *mawaddah wa rahmah* and brings happiness because marriage is a very good worship (Suryati, 2017).

The rules of state law and religious law are very different so that a problem arises that is quite dilemmatic, but basically both contain elements of *kemashlahatan*. In addressing this problem, if it is related to the phenomenon of young marriage that occurs in Lemahmulya Village, a person should be good at choosing which *maslahat* is more important to implement because the measure of benefit is returned to each person. If young marriage is able to save someone from adultery, then marriage is the best choice, but on the other hand, if delaying marriage has a positive value for someone, it is more important for him. The phenomenon of young marriage cases that occur in the village in terms of practice can still be justified and in accordance with the legal regulations of the state and religion, however, it is necessary to reconsider the negative impact of young marriages such as immature reproductive organs that risk death (Sekarayu & Nurwati, 2021). Disconnection of children's education and vulnerability to domestic violence due to unstable emotional conditions (Ahmad, 2011). The unstable emotional state makes conflicts between husband and wife vulnerable, leading to divorce (Dina Maulidina, 2019). Immature ways of thinking and acting also result in less harmony in building a family (Akhiruddin, 2016). Marriage requires readiness in all respects and the attitude and nature of maturity so that the marriage that is realized brings happiness.

### **Conclusion**

Islamic law and state law have differences in determining a person's eligibility for marriage, but basically both have a benefit value for everyone. Lemahmulya Village is a village where there are still many young marriage actors consisting of 3 categories of causal factors, namely low economic and educational factors, accidental factors due to promiscuity and self-will factors based on religious obedience. Some people have the assumption that nowadays marrying at a young age can keep someone from falling into promiscuity and ease the family's economic burden. The phenomenon of young marriage that occurs in Lemahmulya Village from the perspective of hadith in terms of practice does not conflict with religious rules because it has a value of *kemashlahatan* for each perpetrator and with the dispensation granted by the court on very urgent grounds accompanied by sufficient supporting evidence, young marriages conducted in Lemahmulya Village also do not violate the rules of State law. however, it is necessary to reconsider the impacts caused by young marriage.

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