

Prevention of the Trend of Rational Choices Among Millennials in Early Marriage in Yogyakarta

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Abstract:

This research reveals a new trend in the phenomenon of early marriage among the millennial generation. The motives for early marriage have undergone a transformative change, no longer driven by tradition, parental intervention, cultural norms, or religious figures, but rather influenced by knowledge and personal choice as a result of digital applications. The study also describes the preventive measures taken by judicial institutions to prevent early marriage. This research is qualitative in nature, with primary data obtained through interviews and document studies, including interviews with a sample of millennials and two judges from the Yogyakarta Religious Court.. Key findings of this study are, first, the transformation of early marriage trends in Yogyakarta City stems from changes in social and legal norms shaped by digital figures, trends, and framing. The transformation in millennials' thinking when making decisions about early marriage is due to compliance with norms and the most rational choice. They decided to marry early because it provided economic security amid economic hardship. Second, judicial prevention is carried out through the issuance of Standard Operating Procedures (SOPs) in courts for the legislation of early marriage applications through the SIDIKA application, as it aims to protect personal, social, and economic interests, which are part of the public interest (*masalah mulghah*) aligned with the dimensions of *maqasid shariah*.

Keyword:

Prevention, Millennials, Early Marriage, Religious Court

Abstrak:

Penelitian ini mengungkap tren baru dalam fenomena pernikahan dini di kalangan generasi milenial. Motif pernikahan dini telah mengalami perubahan, tidak lagi didorong oleh tradisi, campur tangan orang tua, norma



budaya atau tokoh agama, melainkan dipengaruhi oleh pengetahuan dan pilihan pribadi efek dari pengaruh digital. Studi ini juga menggambarkan langkah-langkah pencegahan yang diambil oleh lembaga peradilan untuk mencegah pernikahan dini. Penelitian ini bersifat kualitatif, data primer diperoleh melalui wawancara dan studi dokumen, termasuk wawancara dengan sampel generasi milenial dan dua hakim dari Pengadilan Agama Yogyakarta. Temuan utama adalah, pertama, prevensi tren pernikahan dini di Kota Yogyakarta berasal dari perubahan norma sosial dan hukum yang dibentuk oleh figur, tren dan framing digital. Perubahan pola pikir generasi milenial dalam mengambil keputusan tentang pernikahan dini disebabkan oleh kepatuhan terhadap norma dan pilihan yang paling rasional. Mereka memutuskan untuk menikah dini karena hal itu memberikan keamanan ekonomi di tengah kesulitan ekonomi. Kedua, pencegahan yudisial dilakukan melalui penerbitan Standar Operasional Prosedur (SOP) di pengadilan untuk pengaturan permohonan pernikahan dini melalui aplikasi SIDIKA, karena bertujuan melindungi kepentingan pribadi, sosial, dan ekonomi, yang merupakan bagian dari kepentingan umum (*masalah mulghah*) yang sejalan dengan dimensi *maqasid syariah*.

Kata Kunci:

Prevensi, Generasi Melenial, Pernikahan Dini, Pengadilan Agama

Introduction

The motives behind the phenomenon of early marriage have shifted. Early marriage is no longer caused by tradition and parental intervention but is influenced by knowledge and personal choice. With the advancement of technology and knowledge, Tubagus Adi's research concluded that digital marriage is the primary variable influencing the decision to marry early, with a ratio of 74.98% compared to tradition (12.24%) and family conditions (6.67%), with the remainder being inconsistent.¹ The legal behaviour of the millennial generation

¹ Ni Ketut Ardani and R Ibrahim, "Legal Consequences of Change or Revocation of Marriage Agreement: Analysis of Marriage Law in Indonesia," *The International Journal of Social Sciences World (TIJOSSW)* 4, no. 1 (2022): 175–80, <https://doi.org/https://doi.org/10.5281/zenodo.6381354>.

cannot be separated from gadgets, including deciding their perspective and way of life.²

In 2019, the government enacted a groundbreaking policy by equalising the marriage age for men and women through Law No. 1 of 2019; both men and women must be 19 years old to marry.³ This regulation resembles a sectoral déjà vu containing *takrir ar-ruqbah*, where the latest regulation has caused even more fantastic problems of early marriage. Data indicates a distortion of the legal purpose (*mukhtalaf bi al-ghayah*) contained in the regulations, as reflected in the legal behaviour of the millennial generation.⁴ It is not merely a distortion of purpose but also a disparity in ideals, where the legal age limit for marriage poses a more critical problem ratio compared to the revised law.⁵ According to data, before the enactment of Law No. 1 of 2019, early marriages through marriage dispensations nationwide fluctuated between 5-10% annually. However, after the law was enacted, the rate surged to 198%. This means that the regulatory

² Ega Ersya Urnia, Dini Indo Virawati, and Cristinawati B.R. Haloho, "Increasing Young Women's Knowledge of Early Marriage Issues through Audiovisual Media Intervention," *Healthcare in Low-Resource Settings*, 2023, <https://doi.org/10.4081/hls.2023.11734>.

³ Haerunnisa Yunus, Rusli Rusli, and Abidin Abidin, "The Concept of A Marriage Agreement in the Compilation of Islamic Law," *International Journal of Contemporary Islamic Law and Society* 2, no. 2 (2020): 33-45, <https://doi.org/10.24239/ijcils.vol2.iss2.20>.

⁴ G Meilindan, Z Asikin, and E B Sili, "Legal Status of Marriage Agreement Based on Civil Code and Marriage Law," *International Journal of Multicultural and ...* 7, no. 6 (2020): 409-15, <https://doi.org/https://ijmmu.com/index.php/ijmmu/article/view/1659>.

⁵ Syeda Shajia Sharmin and Mir Mohammad Azad, "Laws of Muslim Marriage from the Concept of the Holy Qur'an," *International Journal of Engineering and Applied Sciences (IJEAS)* 5, no. 7 (2018): 29-33, <https://doi.org/www.ijeas.org>.

objective of Law No. 1 of 2019 to minimise early marriage has not been achieved, and in fact, the opposite is true.⁶

Based on this hypothesis, early marriage is caused by three things, namely: first, the phenomenon of promiscuity. A perspective of the millennial generation on the benefits arising from early marriage, including peace of mind, economic stability, and preventing violations of Sharia law. Promiscuity influences the decisions of the millennial generation because digital technology is available without supervision and without established regulations.⁷ This mindset arises due to the content on digital platforms encouraging the millennial generation to marry, regardless of age. The trend and narrative patterns of marriage through digital channels can erase the traces of beliefs and traditions established by previous generations.⁸

Second, sociological dysfunction, where rules are irrelevant to social character and behaviour. Those who engage in early marriage are millennials (born between 1997 and 2012, estimated to be between 8 and 23 years old). This generation is progressive and quick-thinking, and digital technology is part of their daily lives, influencing their mindset, attitudes and even religious behaviour.⁹ Such characteristics do not recognise age limits; if a child feels capable and confident, marriage occurs. Umasih describes early marriage as being caused by trends

⁶ Budi Prasetyo, Edy Sanjaya, and Indira Hastuti, "Marriage Law Perspective Against Underage Marriage," *International Journal of Educational Research & Social Sciences* 3, no. 1 (2022): 518–24, <https://doi.org/10.51601/ijersc.v3i1.304>.

⁷ Rasha Zaid Salhab Altamimi, "The Role of Digital Journalism in Framing the Issue of Child Marriage in Jordan," *Journal of Advanced Research in Social Sciences* 6, no. 2 (2023): 22–37, <https://doi.org/10.33422/jarss.v6i2.780>.

⁸ Anak Agung Istri Ari Atu Dewi et al., "The Role of Human Rights and Customary Law to Prevent Early Childhood Marriage in Indonesia," *Sriwijaya Law Review* 6, no. 2 (2022): 268–85, <https://doi.org/10.28946/slrev.Vol6.Iss2.1885.pp268-285>.

⁹ Entin Srihadi Yanti et al., "Overview of Knowledge of Generation Z Youth Regarding Early Marriage," *Jurnal Multidisiplin Madani* 2, no. 11 (2022): 4043–47, <https://doi.org/10.55927/mudima.v2i11.1907>.

circulating on social media.¹⁰ The difference in sources and perceptions between legal rules and social reality causes a disparity gap. Ros Darria states that utilitarian legal changes align with social trends, religiosity, and socially based traditions. If legal provisions contradict these three foundations, the law will be abandoned by society.¹¹

Third, the economic paradigm. The social trends in society assume that marriage (especially early marriage) can elevate one's social class and change one's economic fate. Parents are relieved of the economic burden and responsibility towards their daughters, as this responsibility is transferred to the husband, and on the other hand, the daughter can start a new life with a new economic condition.¹² The pattern of early marriage in Iraq and Morocco follows socio-economic developments. Economic factors are the main cause of choosing early marriage.¹³ Low-income families can be saved through transformation, namely by marrying off daughters from poor families to men from middle-income families. This pattern can change economic fortunes, not only reducing the burden on poor families but also providing

¹⁰ Cut Zamharira, Ade Irma, and Jamilah Jamilah, "The Role of South Aceh Regency Women's Empowerment Office for Child Protection and Family Planning (DP3AKB) in Preventing Underage Marriage," *Gender Equality: International Journal of Child and Gender Studies* 8, no. 1 (2022): 86, <https://doi.org/10.22373/equality.v8i1.12741>.

¹¹ Nur Asia Hamzah and Ahmad Muntazar, "تيسينودنا يف قيملاسلإا ماكحلأا ةعومجمو", "ملاسلإا هقف يف رسلا حاكن يف ةجوزلا ثاريم مكح ليلحت", *Journal of Students Research in Family Law* 7, no. 259 (2023): 5-6, <https://doi.org/https://journal.unismuh.ac.id/index.php/jsrfl>.

¹² Yuli Yasin, "نقود باناي (Uang Panai) في الزواج البوجيسي: بين العادة والفقه الإسلامي", *Waratsat: Jurnal Ilmu-Ilmu Keislaman Dan Sociolinguistik* 4, no. 3 (2019): 187-98, <https://doi.org/http://waratsah.com/index.php/waratsah/article/view/61>.

¹³ Ernawati Ernawati, Abdul Gani Abdullah, and Zaitunah Subhan, "Child Participation in Marriage Dispensation in Southeast Asian Muslim Countries from The Perspective of the Convention on the Rights of the Child," *Journal of World Science* 2, no. 8 (2023): 1137-48, <https://doi.org/10.58344/jws.v2i8.393>.

new economic conditions for daughters.¹⁴ Thus, in Iraq and Morocco, many families undertake such economic transformations to improve family finances.

Recognizing this, the Yogyakarta Religious Court designed the SIDIKA digital application, which is outlined in the standard operating procedures (SOP) for marriage dispensation requests, containing three major rules: 1) marriage dispensation must have recommendations from government agencies, namely the social services agency, the ministry of religious affairs, the health agency, and P3AKB; 2) Marriage dispensations must receive recommendations regarding physical health; 3) Marriage dispensations must receive letters regarding mental health. This SOP aims to prevent early marriage. This SOP is uploaded to the SIDIKA application, which is integrated with a digital platform. Therefore, this study seeks to explore three things, namely 1) the latest phenomenon of early marriage in Yogyakarta; 2) the shift in rational choice trends in deciding on early marriage in Yogyakarta; 3) efforts to prevent early marriage in the religious court of Yogyakarta City. Researchers have reviewed several international and national journals, but no studies have been conducted on cyber law in the form of socio-digital regulations. Studied efforts to prevent early marriage through a mini digital platform, which contains appeals and calls to action but does not include rules or penalties.¹⁵ Rasya Said studied early marriage caused by social change trends, but this research did not examine the digital aspects influencing the legal behaviour of the

¹⁴ Lilis Handayani, "Prevention of Underage Marriage with the Purpose of Creating Household Peace Based on a Review of FIQH Law and Civil Law," *International Journal of Scientific Multidisciplinary Research* 1, no. 1 (2023): 25-34.

¹⁵ Al. Nasir, et, "Interfaith Marriages: In The Light Of Islamic And Sociological Perspectives," *Al-Qantara* 9, no. 1 (2023): 356-63, <https://doi.org/http://alqantarajournal.com/index.php/Journal/article/view/177/163>.

millennial generation.¹⁶ There have been many studies on early marriage, but they do not focus on the preventive contribution made by religious courts.¹⁷ This is why this research is very important to study, as it contains novelty and solutions to the high rate of early marriage and preventive efforts to prevent early divorce.

Method

This research is qualitative with a case study approach.¹⁸ Primary data was collected from interviews with three perpetrators of early marriage and two judges from the Yogyakarta Religious Court. Secondary data was obtained through documentation of monthly reports and case repositories at the court regarding the increase in early marriage. Primary data focused on the standard operating procedures (SOP) for preventing early marriage through the SIDIKA application and its implementation on digital platforms. This data was taken from the application and interviews with judges.¹⁹ The data was analyzed using triangulation of sources and techniques to obtain valid data.²⁰ To answer the three questions from the background, interviews were conducted with millennials to find answers about the phenomenon of early marriage; the implementation of

¹⁶ Nursalim, Ahmad Abdul Gofur, and Bahar Herwina, "Cultural Adjustment Strategies In Interreligious Marriage: A Case Study Of Cultural Interaction And Conflict In The Family Environment," *JOSS: Journal of Social Science* 3, no. 3 (2024): 1264–82, <https://doi.org/https://joss.al-makkipublisher.com/index.php/js>.

¹⁷ Managing Editor and Layout Editor, "Cultural Adjustment Strategies In Interreligious Marriage: A Case Study Of Cultural Interaction And Conflict In The Family Environment," *South African Theatre Journal* 14, no. 1 (2000): ebi, <https://doi.org/10.1080/10137548.2000.9687696>.

¹⁸ Zuchri Abdussamad, *Metode Peneitian Kualitatif* (Bandung: Syakir Media Press, 2021).

¹⁹ Hayat, *Metode Penelitian Kualitatif* (Malang: UNISMA Press, 2020).

²⁰ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021).

the SIDIKA application was explored through document analysis and interviews with judges; prevention efforts were measured from the application of the SIDIKA application in marriage dispensation requests. This ensured that all data was comprehensive.

Result and Discussion

The Phenomenon of Early Marriage in Yogyakarta

The number of early marriages in Yogyakarta has seen a significant increase. A research team from the Early Marriage Study at the DIY Women's Empowerment, Child Protection, and Population Control Agency reported that the rise in early marriages in DIY has exceeded 200 percent over the past three years. In 2023, early marriages involving individuals under the age of 19 in DIY reached 394 cases, then nearly tripled to 948 cases in 2022. In 2024, there was a decrease but the number remained high at 757 cases.²¹

Warih Andan Puspita, Head of the Early Marriage Study Team at the DIY Women's Empowerment, Child Protection, and Population Control Agency, said that her team conducted a survey of 400 respondents aged 15-59 years across five regencies/cities in DIY.²² The highest number in 2023 was recorded in Gunungkidul with 153 cases, followed by Sleman with 147 cases, Bantul with 94 cases, Yogyakarta City with 50 cases, and Kulonprogo with 49 cases.

²¹ N Ali, "Integrating Science and Religion in the Curriculum of Indonesian Islamic Higher Education: A Case Study of UIN Malang," *International Journal of Innovation, Creativity and ...* 8, no. 8 (2020): 2, <https://doi.org/http://repository.uin-malang.ac.id/6216/>.

²² F Abubakar, E Nurlaelawati, and ..., "Interpreting 'Bulugh': Enhancement of Women's Right through Management of Marriage within Salafi Community in Wirokerten Yogyakarta," *Indonesian Journal of ...* 13, no. 1 (2022): 188, <https://doi.org/https://repository.iain-ternate.ac.id/id/eprint/234/>.

“From these cases of early marriage, requests for marriage dispensations in the five districts/cities due to unintended pregnancies have increased. In some cases, women had already given birth to a baby at the time of applying for the marriage dispensation. There are four sub-districts marked in red because more than 20 people in one sub-district requested marriage dispensations.”²³

In addition to pregnancy before marriage, according to Syarkawi, marriage dispensation requests are predominantly motivated by the desire to avoid committing adultery (*zina*). From the study results, 90 percent of respondents admitted they were unaware of the minimum marriage age regulation of 19 years.

The influence of information technology use, free-wheeling social interactions, as well as economic, religious, and cultural factors also contribute to the high rate of early marriage.²⁴ There is the view that marrying children at a young age can reduce economic burdens, but in reality, in one respondent's case, the child who married early ended up burdening the family further because they were not yet independent.

Psychologically, according to Syarkawi, due to immature mental and emotional conditions, the risk of violence eventually occurs. Even mothers experiencing postpartum depression can end up developing bipolar disorder. To address this issue, the Minimum Marriage Age (MMA) policy needs to be continuously promoted. This sets the minimum marriage age at 21 years for women and 25 years for men.²⁵ These age limits are considered

²³ Masyhudi, “Interview” (Sumenep, 10 November, 2024).

²⁴ Masyhudi.

²⁵ Syarkawi, “Interview” (Yogyakarta, 10 Februari, 2025).

appropriate for individuals to be ready to face family life from both a health and emotional development perspective.

The phenomenon of underage marriage remains quite prevalent in Yogyakarta City, which is, by the way, an urban area. More distressingly, the majority of these young brides and grooms decide to marry early with dispensation from the Ministry of Religion because they are already pregnant. The Head of the Department of Women's Empowerment, Child Protection, Population Control, and Family Planning in Yogyakarta City recorded 71 cases of underage marriage.²⁶

As per Law No. 16 of 2019, marriage is permitted only if both the man and woman are at least 19 years old. Due to this legal requirement, couples under 19 must undergo an assessment.²⁷ Out of the 71 couples who had to go through this assessment process, not all of them were minors, or under 18 years old. However, he noted that the number of children undergoing the assessment tends to be more dominant than those over 18 years of age. Out of the 71 underage marriages in 2023, 40 of them involved children, or those under 18 years of age.

According to Edy, although there has been a decrease in the number of young marriage applications during the pandemic, efforts to curb this phenomenon continue. For example, through psychological counselling, reproductive health education, and other campaigns. Additionally, prevention efforts are primarily focused on children, accompanied by parental guidance.²⁸

Our prevention programmes target parents, peers, and religious institutions. We also promote awareness towards child-friendly cities to prevent such cases and encourage them to act as

²⁶ Novitasari et al., "The Meaning of Maturity in Marriage from Perspective of Islamic Law."

²⁷ Rasikh Adila and Aprina Chintya, "Analysis of Legal Capacity in Marriage Dispensation Applications Filed by Bridegroom Candidate," *Rechtsnormen Journal of Law* 1, no. 3 (2023): 114–22, <https://doi.org/10.55849/rjl.v1i3.371>.

²⁸ Adila and Chintya.

reporters and informants. There are also youth health posts, youth family counselling, and other initiatives. Edi noted that early marriage is generally caused by teenage pregnancy. The triggers are diverse, but it often occurs due to insufficient supervision and the emotional instability of the children. This is undoubtedly a complex issue.²⁹ Therefore, the authorities are also striving to establish legal frameworks to address the problem of early marriage.

The city government has issued a Child-Friendly City Regulation in 2016, followed by a Regulation on the Prevention of Child Marriage in 2019, and a Family Resilience Regulation in 2020. We hope these regulations will help reduce cases of marriage among school-age children.³⁰

"The focus of the solution should be directed towards the impact of early marriage. The role of parents and schools can certainly be more comprehensive in educating about reproductive health, because discussions about sex education are still taboo and children tend to seek information in inappropriate ways. Therefore, it must be done early and formulated optimally".³¹

When contrasted with the current era of information openness, the challenges in addressing cases of early marriage or marriage at school age become even more daunting. Syukron

²⁹ Abd. Basir et al., "Support for Islamic Understanding from Families Information of Piety for The Millennial Generation," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 434-46, <https://doi.org/10.31538/nzh.v4i2.1603>.

³⁰ Ridwan Arifin, Rodiyah Rodiyah, and Fadhilah Rizky Afriani Putri, "The Legal and Social Aspect for Underage Marriage Women's Education Rights in the Perspective of Human Rights: Contemporary Issues and Problems," *Sawwa: Jurnal Studi Gender* 15, no. 2 (2020): 219-40, <https://doi.org/10.21580/sa.v15i2.5165>.

³¹ Syarkawi, "Interview."

urges the Education, Youth, and Sports Office to maximise efforts to strengthen and enhance sexual education.³² This must also be accompanied by the reinforcement of religious values to ensure preventive measures are more comprehensive. Then there is the role of parents. With the current openness of information, if there is no effort to guide children, they can certainly go too far and freely access anything. If there is no serious filtering and guidance, the challenges will certainly become more difficult.

The Shift in Early Marriage Trends in Yogyakarta

Early marriage is a social problem that has been an issue for many years, with solutions being sought both in terms of prevention and resolution of the consequences of early marriage. The results of this study show that all young couples interviewed married early because they had already experienced pregnancy. Sexual relations had been conducted by the couple during their courtship.³³ Furthermore, the social view that pregnancy and childbirth without a partner is shameful in society forces the male partner and parents to immediately proceed with the marriage. Based on the research results, all respondents were under 19 years of age.

The reason children marry young is because of promiscuity and ultimately pregnancy outside of marriage, and the only alternative they can choose is to marry their children

³² Tolib Effendi and Rusmilawati Windari, "Illegal Levies as a Negative Element Contributing to The Decrease of The Tourism Potential on Madura," *International Journal of Business, Economics, and Social Development* 3, no. 1 (2022): 45–52, <https://doi.org/10.46336/ijbesd.v3i1.172>.

³³ Agoes Dariyo, Mia Hadiati, and R. Rahaditya, "Why Is the Tradition of Youth Married Sustained in the Madura Region?," *Proceedings of the International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)* 570, no. Icebsh (2021): 126–30, <https://doi.org/10.2991/assehr.k.210805.020>.

even though they are still underage.³⁴ The reason for early marriage is pregnancy outside of marriage. The lack of parental involvement in supporting children's development as they enter adolescence is considered one of the factors contributing to early marriage.³⁵ The significant amount of time parents spend on work, combined with a decrease in religious guidance, leaves adolescents without the necessary tools to cope with the physical and psychological changes of adolescence.

In general, some of the factors causing early marriage identified in this study are the lack of parental guidance, insufficient religious education, and a shift in social norms regarding pregnancy outside of marriage. Society today has begun to accept and normalise early marriage due to pregnancy outside of marriage.³⁶ This indicates a shift in social norms in Indonesian society, particularly in the Special Region of Yogyakarta. The following are the respondents' statements regarding this issue:

‘...there has been a shift in cultural norms, especially with many teenagers engaging in sexual relations before marriage. Initially, this shift in norms was considered shameful and a disgrace, but now it has become

³⁴ Yudho Bawono, “Early Marriage of Madurese Women: A Case Study,” *INSPIRA: Indonesian Journal of Psychological Research* 4, no. 1 (2023): 62–69, <https://doi.org/10.32505/inspira.v4i1.5820>.

³⁵ Harisman Dodoteng, Abidin Abidin, and Sitti Musyahidah, “Legal Consequences on Sirri Marriage Performers Without the Permission of the First Wife: Perspective of Islamic Law and Positive Law,” *International Journal of Contemporary Islamic Law and Society* 5, no. 1 (2023): 37–46, <https://doi.org/10.24239/ijcils.vol5.iss1.61>.

³⁶ Selamat Lumban Gaol, “Division of Inheritance and Will : First Marital Children , Second Marital Wife (Literature Legal Review),” *Journal of Law, Politic and Humanities (JLPH)* 4, no. 3 (2024): 258–67, <https://doi.org/https://doi.org/10.38035/jlph.v4i3>.

commonplace... this is certainly due to the influence of the internet, which shapes perceptions.’³⁷

When parents discover that their child is pregnant out of wedlock, their initial reaction is shock, but they eventually accept the reality and support the child to marry immediately. Here is the respondent’s account: “...when I found out my child was pregnant out of wedlock, I was shocked, but what else could I do? In the end, they got married...”³⁸

This demonstrates a shift in trends within Indonesian society, particularly in Yogyakarta, where people are increasingly accustomed to accepting cases of early marriage resulting from unintended pregnancies. This is inconsistent with WHO recommendations, which instead advocate for the formation of communities that do not tolerate extramarital sexual activity. In fact, extramarital social activities are considered one example of sexual violence against children and adolescents.³⁹

The respondents in this study were fertile-aged couples, most of whom had primary, secondary, or high school education. In this study, one respondent had a high school education.⁴⁰ From the interviews, it was found that respondents with a high school education were better able to manage their family life compared

³⁷ Jaffar Shadik, “Interview” (Yogyakarta, 10 Maret, 2025).

³⁸ Syarkawi, “Interview.”

³⁹ Khairani Amalia Tambunan, Sriono Sriono, and Risdalina Siregar, “Legal Respect for Children from Sirri’s Marriage in the Perspective of Islamic Marriage Law and Regulations Indonesian Law in the District Labuhanbatu,” *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 4, no. 2 (2021): 2043–52, <https://doi.org/10.33258/birci.v4i2.1892>.

⁴⁰ Kelembagaan Bank Syariah and Graha Ilmu, “Marriage Registration Procedures and Its Legal Impacts,” *I-Finance: A Research Journal on Islamic Finance* 5, no. september 2016 (2023): 1–6.

to those with primary or secondary education, for example in terms of adapting to household roles, emotional stability, and thus rarely arguing with their husbands.

This is in line with the research by Wisnuwardhani and Sri (2023) that individuals with a good educational background are capable of responding, communicating, and adapting to others. Personal preparation includes emotional maturity, age readiness, social maturity, and role model preparation. Marrying at a young age has many health, educational, economic, and social consequences.⁴¹ This aligns with the findings of this study, which indicate that one of the consequences faced by young married couples is the limited opportunity, particularly for women, to continue their education, while the majority of respondents had only completed primary or lower secondary education.

The low educational level of the respondents affects their ability to secure decent employment and income, leading to economic challenges for them. These economic issues become one of the triggers for disharmony in the household. As one respondent stated: "...because I only graduated from primary school, it's difficult to find a job...".⁴²

Psychologically, teenage girls who become pregnant outside of marriage and then marry, unable to continue their education, experience significant anxiety. Socially, early marriage can hinder personal development, particularly for women, due to the loss of opportunities to continue their education. The loss

⁴¹ Sumarkan Sumarkan and Ifa Mutitul Choiroh, "Political Culture of Madurese Community in Marriage Law: From the Perspective of Utilitarianism and Structuration Theories and Maqasidi Interpretation | *Al-Daulah: Jurnal Hukum Dan Perundangan Islam*," *Al-Daulah: Jurnal Hukum Dan Perundangan Islam* 12, no. 1 (2022): 26-50, <https://jurnalfsh.uinsby.ac.id/index.php/aldaulah/article/view/1712>.

⁴² Diana Pujiningsih, "Legal Protection of Children from The Results of Sirri's Marriage in The Perspective of Marriage Law in Ineonesia," *Journal Transnational Universal Studies* 1, no. 5 (2023): 214-23, <https://doi.org/10.58631/jtus.v1i5.33>.

of educational opportunities for teenagers is closely linked to their ability to secure employment. A study conducted in India shows that adolescents who do not pursue secondary education before the age of 18 are more likely to engage in early marriage. Furthermore, interventions in the form of peer group education are effective in reducing the tendency to marry early, but only among adolescent girls, not adolescent boys.⁴³ Additionally, limited access to information about reproduction increases the risk of early marriage.

Information from one couple who entered into an early marriage also mentioned that they were surprised because they had not previously imagined that they would marry and become parents so quickly. This situation illustrates that there was no psychological or emotional readiness to take on the role of wife and mother. However, regardless of readiness, a woman must fulfil her role.

According to Mubasyaroh's research (2024), forming a family requires thorough preparation, including that the couple forming the family must be mature, both biologically and pedagogically, or responsible. For men, they must be ready to take on the responsibility of being the head of the family, thereby obligated to provide for the family members.⁴⁴ For women, they must be ready to become a homemaker responsible for managing the household, giving birth, educating, and raising the children.

One of the important factors is social support from the partner, family, friends, and community in all decisions to be made. Therefore, social support readiness is very important for the readiness of prospective brides and grooms who are about to

⁴³ Nasiri Nasiri, "Marriage in Morocco: A Practices of The Mudawwanatul Usrah Law in The Land of Guardians," *International Journal of Islamic Thought and Humanities* 1, no. 1 (2022): 27-39, <https://doi.org/10.54298/ijith.v1i1.13>.

⁴⁴ Mutoib Mutoib, "Religious Justice Judges In Determining The Written Law Of The Origin Of Children In Sirri Marriages In Al-Maqasid Syari'ah Perspective," *Proceeding of International Conference on The Law Development For Public Welfare* 1, no. 1 (2021): 206-14.

marry. Social support is provided in the form of comfort, attention, appreciation, or other forms of assistance received from others, such as friends and family members.

The impact of early marriage is not only on health but also on the sustainability of the marriage. Unplanned marriages often lead to high divorce rates. Based on in-depth interviews with respondents, they mentioned that arguments with their husbands sometimes occur, some described them as normal, while others mentioned that the frequency of arguments in a week disrupts family harmony. Early marriage makes respondents struggle to adapt to their new roles, such as being a wife, a mother, a father, and the family's breadwinner. Here is what one respondent said: "...my husband has already taken on his role as a...".⁴⁵

Early marriage makes respondents struggle to adapt to their new roles, such as being a wife, a mother, a father, and the breadwinner of the family. Here is what one respondent said: "...my husband has been doing a good job, helping to take care of the children and willing to work. As for me (the wife), I haven't been able to fulfil my role maximally because I can't cook, and I often get angry with my husband...".⁴⁶

Marriage at a young age generally leads to problems, both physiological, psychological, and socio-economic. Difficulties in adapting are particularly experienced by young women who marry at a young age. The impact of early marriage is more pronounced in teenage girls than in teenage boys, for example, the occurrence of abortion or miscarriage because, physiologically, the reproductive organs (especially the uterus)

⁴⁵ Andi Zainuri; Ahmad Muslimin; Ahmad Mukhlisin, "Problems of Sirri Marriage and Prisoners: A Case Study in Sukadana, East Lampung, Indonesia," *El-Ussrah: Jurnal Hukum Keluarga* 6, no. 2 (2023): 335-47, <https://doi.org/https://jurnal.ar-raniry.ac.id/index.php/ussrah/index>.

⁴⁶ Asriadi Zainuddin, Abdul Jamil, and Dedi Sumanto, "Marriage Registration Law Reformulation in Indonesia (Studi of Law and Regulations on Marriage)," *Sasi* 28, no. 3 (2022): 492, <https://doi.org/10.47268/sasi.v28i3.1033>.

are not yet fully developed. Additionally, there is a higher risk of pregnancy complications, premature birth, low birth weight, and infant mortality, which increases if domestic violence occurs.

To reduce problems among couples who marry early, parents provide a lot of help and support. Respondents stated that parents have been providing a lot of help and support, both moral and financial. This creates its own set of problems because parents with modest means are burdened by the economic instability of their children, resulting in a double burden on the family's economy. Various programmes and efforts have been implemented to reduce early marriage cases, such as cross-sectoral collaboration with health centres and special programmes from the Godean Sub-District Religious Affairs Office (KUA). The Godean Sub-District KUA has designed programmes to address the high incidence of early marriage in the Godean Sub-District, including counselling for couples and others. Here is a respondent's account: ...there is a special programme for couples, namely pre-marital counselling, which is held once a month on the second Monday, but not everyone participates in the counselling...".⁴⁷

Prevention of Early Marriage in Yogyakarta

The Yogyakarta City Government's prevention of child marriage has been strengthened with the issuance of Yogyakarta Mayor Regulation No. 7 of 2019 concerning the Prevention of Child Marriage to provide protection and fulfilment of children's rights.

'The prevention of child marriage is not only the responsibility of the local government but also the duty of

⁴⁷ Megawati Megawati, Sitti Nurkhaerah, and Andi Markarma, "Legal Analysis of the Impact of Unregistered Marriage on Voter Data in Palu City," *International Journal of Contemporary Islamic Law and Society* 5, no. 2 (2023): 49–56, <https://doi.org/10.24239/ijcils.vol5.iss2.74>.

parents, children, the community, the mass media and other stakeholders'.⁴⁸

One of the prevention applications developed by the Yogyakarta City Religious Court is the SIDIKA application. This application plays a strategic role in reducing marriage dispensation requests submitted by underage couples.⁴⁹ The Yogyakarta Religious Court notes that this application has helped teenagers and their families understand the legal rules regarding early marriage and its impact on their future lives.

The use of the SIDIKA application facilitates marriage dispensation applicants by providing education on the legal process that must be followed if they wish to marry below the age permitted by law. Many of them who initially wanted to apply for a dispensation changed their minds after receiving the information and consultation provided through this application.

The app is also connected to socialisation programmes at the Yogyakarta Religious Court, where judges and counsellors use SIDIKA to provide legal education to the public. The consultation services provided in the app make it easier for parents and teenagers to obtain information directly from religious legal experts without having to visit the court in person, which is often seen as an intimidating step for them.

Additionally, through this app, the Religious Court can identify common reasons cited in marriage dispensation requests, such as out-of-wedlock pregnancy or economic pressure. With this data, the court can more easily formulate preventive policies and provide more appropriate solutions for

⁴⁸ Ady, "Interview" (Yogyakarta, 10 Februari, 2025).

⁴⁹ Diah Aprillia, "Mubadalah Values in Plaintiff ' s Divorce Cases in the Religious Courts of Lampung Province and Its Contribution to the Development of Indonesian Family Law," *Smart: Journal of Sharia, Tradition and Modernity* 4, no. 2 (2024): 156-64, <https://doi.org/DOI: http://dx.doi.org/10.24042/smart.v4i2.20016>.

the community, including through counselling and social intervention.⁵⁰

The SIDIKA application not only functions as a preventive tool but also as an effective communication medium between the Religious Court and related institutions, such as the KUA (Religious Affairs Office) and health departments, in handling cases of early marriage. This collaboration helps strengthen the information and service networks needed by teenagers, making the decision-making process regarding early marriage more rational and based on careful consideration.

The SIDIKA application at the Yogyakarta Religious Court has made a significant contribution to reducing the number of marriage dispensation requests and raising legal awareness among adolescents and families regarding the impacts of early marriage. However, challenges related to technology access and community awareness in rural areas still need to be addressed to ensure the programme runs more effectively.

Law No. 16 of 2019 amending Law No. 1 of 1974 on Marriage stipulates changes to the age limit for marriage, which previously allowed marriage only if the male party reached the age of 19 and the female party 16, now requiring both parties to be at least 19 years old. This change has become one of the factors contributing to the rise in child marriage rates and has also led to an increase in marriage dispensation cases. Yogyakarta Regency remains one of the areas with relatively high child marriage rates, as evidenced by the significant number of marriage dispensation requests filed at the Yogyakarta Religious Court. From 2022 to 2023, there were 1,549 marriage dispensation cases filed at the Yogyakarta Religious Court, with 1,502 cases decided.

⁵⁰ Suud Sarim Karimullah, "A Feminist Critique of the Practice of Polygamy in the Context of Islamic Law and Human Rights," *Indonesian Journal of Law and Islamic Law (IJLIL)* 6, no. 1 (2024): 38–53, <https://doi.org/10.35719/ijlil.v6i1.354>.

The high number of marriage dispensation requests prompted the Junior Clerk of the Yogyakarta Religious Court to come up with an idea to reduce this number by launching the SIDIKA innovation. SIDIKA stands for Marriage Dispensation Integration System, aimed at assessing the eligibility of prospective brides and grooms applying for marriage dispensation from various aspects. SIDIKA is an effort to provide educational services on marriage maturity as one of the requirements to minimise the number of marriage dispensation applications in Yogyakarta Regency.

The implementation of this application also reflects synergy and collaboration involving various parties, both internal and external. External parties involved include the Local Government, the Ministry of Religion of the Republic of Indonesia, the Health Department, and the Social Affairs and P3AKB Department. The involvement of these external parties plays a role in providing recommendation letters in accordance with their respective authorities, which the parties will then attach as a requirement for registering at the Yogyakarta Religious Court.

Following registration, the parties are directed to undergo an eligibility assessment of the prospective bride and groom for the Marriage Dispensation, evaluated across six aspects: General Capability, Readiness for Marriage, Impact on Health, Psychological Impact, Harmony, and Social Aspects.

“The SIDIKA application is an effort by us as state officials to increase public trust in us, so that the Religious Court is no longer labelled as an institution that facilitates child marriage.”⁵¹

Additionally, the SIDIKA application includes an eligibility assessment, and the results of this assessment serve as

⁵¹ Masyhudi, “Interview.”

a recommendation for whether the early marriage will be approved by the Religious Court of Yogyakarta City or not. The following are the eligibility assessments in the SIDIKA application:

Table 3.
SIDIKA Application Feasibility Test

<i>No.</i>	<i>Test Materials</i>
1.	The possibility of children dropping out of school
2.	Children's ability to continue their 12 months of compulsory education
3.	Children's reproductive organs not yet ready
4.	The socio-economic and psychological impact on children
5.	The potential for conflict and violence within the household

Source: SIDIKA application, processed data

From the feasibility test table above, it can be concluded that in addition to regulating the requirements for early marriage, cooperative relationships, and literacy content, the SIDIKA application also tests the feasibility of prospective children who apply for early marriage. The eligibility test is the final stage of the selection process used as a guideline by judges. Thus, through the SIDIKA application, early marriage becomes preventive and undergoes a rigorous process that incorporates the principle of 'preventing' early marriage.

Conclusion

From the results of the research and discussion above, several important points can be concluded. First, the phenomenon of early marriage in the city of Yogyakarta has increased since the minimum age for marriage was lowered. Second, the shift in the trend of early marriage is caused by changes in social and legal norms influenced by figures and the framing of the digital world. The shift in the mindset of the millennial generation in making decisions about early marriage

is caused by compliance with norms and the most rational choices. Third, conventional prevention of early marriage is implemented through the SOP of the religious court, while digitally it is implemented through the SIDIKA application, where the principle of requesting a marriage dispensation is made more difficult but remains on the path of public interest.

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