



Dynamism of Minimum Age of Marriage in Muslim Countries: A Study of Marriage in Indonesia, Tunisia, and Turkey

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Received 18-08-2024 | Revised form 28-09-2024 | Accepted 11-10-2024

Abstract

The setting of the minimum age for marriage in various Muslim countries, including Indonesia, Tunisia, and Turkey, has variations based on Islamic law, madhhab fiqh, and local social and cultural considerations. Although there is no strict rule regarding the minimum age in Islamic law, many countries set age limits to protect individuals from early marriage which is often associated with health, psychological and domestic stability problems. This study uses a qualitative method with a comparative approach, examining various laws and marriage rules in the three countries, as well as the theory of Maqasid al-Shari'ah, which emphasizes the protection of offspring and family welfare. The findings of the study show that Indonesia has raised the minimum age of marriage to 19 years for both men and women, Tunisia applies 18 years old for both, while in Turkey, the minimum age is 17 years for women and 18 years for men. The main results of the discussion showed that these differences were influenced by differences in fiqh schools and national needs, such as divorce prevention and protection of children's rights. The study concludes that the minimum age for marriage in the three countries is part of an effort to maintain a balance between religious law and social reality.

Keywords: Minimum Age Limit for Marriage, Muslim Countries, Islamic Marriage Law

Abstrak

Penetapan batas usia minimum untuk perkawinan di berbagai negara Muslim, termasuk Indonesia, Tunisia, dan Turki, memiliki variasi yang didasarkan pada hukum Islam, mazhab fiqh, serta pertimbangan sosial dan budaya lokal. Meskipun tidak ada aturan tegas mengenai usia minimal dalam hukum Islam, banyak negara menetapkan batas usia untuk melindungi individu dari pernikahan dini yang seringkali dikaitkan dengan masalah kesehatan, psikologis, dan kestabilan rumah tangga. Penelitian ini menggunakan metode kualitatif dengan pendekatan komparatif, menelaah berbagai Undang-Undang dan aturan perkawinan di ketiga negara tersebut, serta teori Maqasid al-Shari'ah, yang menekankan perlindungan terhadap keturunan dan kesejahteraan keluarga. Temuan penelitian menunjukkan bahwa Indonesia telah menaikkan usia minimal perkawinan menjadi 19 tahun untuk pria dan wanita, Tunisia menerapkan usia 18 tahun untuk keduanya, sementara di Turki, usia minimal adalah 17 tahun untuk perempuan dan 18 tahun untuk laki-laki. Hasil utama diskusi menunjukkan bahwa perbedaan ini dipengaruhi oleh perbedaan mazhab fiqh dan kebutuhan nasional, seperti pencegahan perceraian dan perlindungan hak-hak anak. Kajian ini menyimpulkan bahwa penetapan usia minimal dalam perkawinan

di tiga negara tersebut merupakan bagian dari upaya menjaga keseimbangan antara hukum agama dan realitas sosial.

Kata Kunci: Batas Usia Minimal Perkawinan, Negara Muslim, Hukum Perkawinan Islam

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Introduction

In modern society, marriage is one of the most important social institutions, serving as the foundation of the family and the formation of individual identities.¹ However, the issue of the age limit for marriage is often a complex debate. In different parts of the world, including Muslim countries, the norms and practices around the minimum age for marriage vary, often influenced by cultural, religious, and socio-economic factors.² In some countries, early marriage still occurs despite efforts to reduce the practice, which can lead to serious problems such as divorce and domestic violence.³ Emotional and financial instability among young couples is often the main cause of this problem. Therefore, it is important to understand how the age of marriage is determined and regulated in different countries, as well as its impact on the well-being of individuals and society as a whole.

The age limit for marriage varies from country to country, depending on the cultural context and applicable laws. In many Muslim countries, although sharia law does not set a strict age limit, social norms often play a role in determining when a person is considered ready to marry.⁴ For example, in some countries such as Saudi Arabia and Yemen, the practice of early marriage is still common, although governments have begun to introduce laws to set minimum age limits. On the other hand, in Indonesia, the age limit for marriage is now set at 19 years for both brides-to-be, which was previously 19 years for men and 16 years for women.⁵ Meanwhile, Tunisia has also made amendments to the age limit for marriage, which was previously set at 20 years for men and 17 years for women.⁶ In Turkey, the law states that the minimum age for marriage is 17 years for women and 18 years for

¹ Ishwar Kumar Shrestha and Shankar Prasad Khanal, "Systematic Review on Factors Associated with Female Age at Marriage," *Nepalese Journal of Statistics* 7 (2023): 67–91, <https://doi.org/https://doi.org/10.3126/njs.v7i1.61058>.

² Ahmed Nawaz, "Journal of Public Policy Practitioners (JPPP)," *Journal of Public Policy Practitioners (JPPP)* 1, no. 1 (2022), <https://doi.org/https://doi.org/10.32350/jppp.11.02>.

³ Syafira Wahyu Widowati, Ira Nurmala, and Shrimarti Rukmini Devy, "Determinant of Early Marriage Adolescent to Risk Giving Birth Child in Case of Stunting," *Jurnal Promkes: The Indonesian Journal of Health Promotion and Health Education* 12, no. 1 (2024): 10–12, <https://doi.org/10.20473/jpk.V12.11SP.2024.195-205>.

⁴ Yuly Sulistyorini, Arief Wibowo, and Diah Indriani, "The Increasing Rate of Marriages and Premarital Pregnancies in Adolescents m Er Us e on on Om m Er Al," *Journal of Public Health in Africa* 14 (2023), <https://doi.org/10.4081/jphia.2023.2553>.

⁵ Sandrine Atallah, "Relevant (Sexual) Aspects of Cultural Differences," 2023, 271–81, https://doi.org/https://doi.org/10.1007/978-3-031-18432-1_23_271.

⁶ Shrestha and Khanal, "Systematic Review on Factors Associated with Female Age at Marriage."

men. However, in certain situations, the court may grant permission for marriage for a 15-year-old boy and a 14-year-old girl, after obtaining consent from their parents.⁷

Islamic law does not provide a standard measure in determining the age of marriage, but rather relies on the social context and individual needs. In many classic texts, the focus is more on the couple's ability to fulfill marital responsibilities, both physically and emotionally. Some scholars emphasize the importance of mental and physical readiness, as well as family support, as important indicators for marriage.⁸ However, in practice, this is often overlooked, and many individuals, especially women, are forced to marry at a very young age.⁹ As a result, many face serious consequences, including a lack of education, emotional instability, and an inability to manage relationships.¹⁰ Therefore, there needs to be further discussion on how Islamic laws and norms can be harmonized with the needs of modern times, as well as the need to set a clearer age limit to avoid the problems that often arise from early marriage.

Marriages that are carried out below the minimum age limit are often prone to serious problems.¹¹ Research shows that couples who marry at a young age tend to face higher divorce rates compared to those who marry at a more mature age.¹² This can be due to a lack of life experience and communication skills needed to manage conflict in a relationship. In addition, early marriage is often associated with domestic violence, as young couples may not have the ability to set healthy boundaries and protect themselves from abusive behavior. The absence of education and emotional support also exacerbates the situation, making individuals feel trapped in unhealthy relationships.¹³ By understanding these risks, it is important for countries and societies to develop policies

⁷ Khofifah Indah, "As-Shar ' I: Journal of Family Guidance & Counseling on the Impact of Early Marriage among the Community of As-Shar 'i," *As-Syar'i: Journal of Family Guidance & Counseling* 5 (2023): 797–803, <https://doi.org/10.47476/as.v5i3.2894>.

⁸ Ditya Nurul Asikin et al., "THE READINESS OF THE BRIDGE PROSPECTIVE IN BUILDING A HOUSEHOLD IN KEPANJEN KIDUL," *JOSAR: Journal of Students Academic Research* 8, no. 1 (2023): 107–18, <https://doi.org/https://doi.org/10.35457/josar.v9i1.2669>.

⁹ Firda Fibrila and M Ridwan, "THE RELATIONSHIP BETWEEN KNOWLEDGE FACTORS , REPRODUCTIVE HEALTH CONDITIONS AND AGE ON READINESS TO HAVE A FAMILY IN YOUNG WOMEN Authors : Phone Number Phone Number Phone Number," *Aisyah* 4, no. 1 (2023): 1662–71, <https://doi.org/10.30604/jika.v8i4.2436>.

¹⁰ Joaquim M Nhampoca and Jeanette E Maritz, "Mental Health : Experiences of Adolescent Girls in Mozambique," *Frontiers in Global Health*, no. June (2024), <https://doi.org/10.3389/fgwh.2024.1278934>.

¹¹ Sergey E Poddubny and Yuliya M Panfilova, "Personality Features That Contribute to Transition of Young People from Unregistered Marriage to Marital Relations," *RUDN* 20, no. 2 (2023): 229–43, <https://doi.org/10.22363/2313-1683-2023-20-2-229-243>.

¹² Ramadhan Nassor, "Common Factors Contributing to Divorce among Couples in Zanzibar," *Asian Research Journal of Arts & Social Science* 18, no. 4 (2022): 1–9, <https://doi.org/10.9734/ARJASS/2022/v18i4398>.

¹³ Nurwiyani, "The Relationship between Knowledge, Motivation, and Parental Support with the Incidence of Early Marriage in Adolescent Girls in Simpang Rimba Village," *Dohara Publisher Open Access Journal* 03, no. 05 (2023): 1211–21, <https://doi.org/http://dohara.or.id/index.php/isjnm> | 1211.

that encourage the postponement of marriage to a more mature age, so that individuals can be better prepared emotionally and socially to live a married life.

It is interesting to note that Indonesia and Tunisia have taken significant steps in setting the age limit for marriage in their countries. In Indonesia, Law Number 16 of 2019 changed the minimum age of marriage to 19 years for women and men, in an effort to protect children's rights and reduce the rate of early marriage.¹⁴ This is a positive step forward in the context of child and woman protection, as well as efforts to improve family welfare. Tunisia, known for its progressive reforms,¹⁵ has also set a minimum age limit of 18 for women and men, as well as banning marriage under that age without special permission.¹⁶ These policies demonstrate the commitment of both countries to improve the quality of life of individuals and prevent the problems that often occur due to marriage at a young age. These steps are expected to serve as an example for other countries in formulating better policies related to the age of marriage.

There are a number of studies examining the minimum age of marriage in Muslim countries, especially Indonesia and Tunisia. First, a study by Nisa, Vica Zumrotun Nisa (2023)¹⁷ highlights the influence of the marriage age policy on the social welfare of women in Indonesia, showing that the establishment of a minimum age limit of 19 years can reduce early marriage and improve the quality of life. Second, research by Frangky Suleman (2023)¹⁸ in Tunisia shows that legal reforms that set an age limit of 18 years for female marriage have helped lower divorce rates and improve family stability. Furthermore, Syrian Women (2022)¹⁹ conducted a comparative analysis between the three countries and found that despite progress, cultural challenges still hinder policy implementation in certain areas. Overall, this literature provides in-depth insights into the dynamics of the age of marriage and its implications for the welfare of the community.

The novelty of this study lies in the comparative approach taken to analyze the minimum age of marriage in Indonesia, Tunisia, and Turkey simultaneously, which has not

¹⁴ Aisyah Wardatul, "Evaluating the Effectiveness of Age Restriction on Marriage in Indonesia," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* VI, no. 40 (2023): 313–30, <https://doi.org/10.24090/volksgeist.v6i2.9844>.

¹⁵ A Booley, "Progressive Realisation of Muslim Family Law: The Case of Tunisia A Booley * 1 Introduction Before Independence, Tunisian Society Was Based on the Concept of The," *Pioneer in Peer-Reviewed, Open Access Online Law Publications* 2019, no. 22 (2019): 1–28, <https://doi.org/http://dx.doi.org/10.17159/1727-3781/2019/v22ioa2029>.

¹⁶ Deity Yuningsih and St Muslimah Suciati, "Improving Girls' Rights in Early Marriage in the Indonesian Legal System," *Halu Oleo Law Review* 7, no. 2 (2023): 198–213, <https://doi.org/https://holrev.uho.ac.id>.

¹⁷ Vica Zumrotun Nisa, "IMPLICATIONS OF MARRIAGE DISPENSATION IN INCREASING DIVORCE FILINGS," *JIST* 4, no. 12 (2023): 2305–15, <https://doi.org/10.59141/jist.v4i12.833>.

¹⁸ Frangky Suleman et al., "The Review of the Maslahah Mursalah Related to Early Marriage: Implementation and Orientation," *Jurnal Dinamika Hukum* 23, no. 3 (2023), <https://doi.org/10.20884/1.jdh.2023.23.3.3783>.

¹⁹ Syrian Women, "Society and Social Work: Early Marriages in Turkish and Syrian Women," *Journal of Society & Social Work* 33 (2022): 799–810, <https://doi.org/10.33417/tsh.942915>.

been widely done in previous studies. While previous research such as those conducted by Vica Zumrotun Nisa and Frangky Suleman focused on their respective national contexts, this study fills in the gaps by exploring the comparative policies and their impact on individual well-being in all three countries. In addition, the research will integrate broader cultural and social perspectives, identifying the challenges faced in policy implementation at the local level, as expressed by Syrian Women. In addition, the study will examine the role of education and public awareness in supporting policy change, contributing more to the understanding of the factors influencing marriage decisions in all three countries. Thus, this study not only adds to the existing literature, but also provides more relevant and applicable policy recommendations, as well as opens up opportunities for further research on the dynamics of marriage age in other Muslim countries.

In this study, two formulations of problems proposed to answer issues related to the dynamics of the minimum age of marriage in Muslim countries are as follows: First, "How does the minimum age of marriage affect families in Indonesia, Tunisia, and Turkey?" This formulation aims to explore the direct impact of the marriage age limit policies that have been implemented in the three countries on the quality of life of individuals. Second, "What are the social, cultural, and legal factors that affect the implementation of the minimum age of marriage in Indonesia and Tunisia?" Through this question, the research seeks to understand the broader context behind such policies, including the challenges faced in their implementation. By answering these two formulations, it is hoped that the research can provide deeper insights into the issues faced in determining the marriage age in Muslim countries and provide recommendations for better policies in the future.

Result and Discussion

General Regulations Regarding the Minimum Age of Marriage

The age limit for marriage is one of the important aspects of family law that affects the social and economic life of the community. The provision regarding the age limit for marriage serves as a regulation that protects individuals, especially children and adolescents, from early marriage which can result in various negative impacts, both physical and mental.²⁰ In the global context, different countries have set different provisions regarding the minimum age limit for marriage, taking into account the cultural, social, and religious factors that exist in their respective societies. A good understanding of the age limit for marriage is important, not only for child protection but also for creating a more prosperous and equitable society.

²⁰ Ibnu Radwan et al., "The Current Development of Marriage Age Provisions in Indonesia and Malaysia: A Socio-Historical Approach," *Jurnal Ilmiah Al-Syir'ah* 20, no. 1 (2022): 105–22, <https://doi.org/http://journal.iain-manado.ac.id/index.php/JIS>.

In many countries, the age limit for marriage is set through legal regulations promulgated by the government. For example, in Indonesia, there is Law No. 16 of 2019 which sets the minimum age limit for marriage, which is 19 years for men and women.²¹ This provision was taken with the aim of reducing the number of early marriages and improving the quality of life, especially for women who are often more affected by marriage at a young age. In Islamic law, although there is no standard provision regarding the age of marriage, many scholars recommend that marriage be performed at an emotionally and physically mature age.²² Therefore, the regulation of the age limit in national law must remain in line with sharia principles that prioritize the welfare of individuals.

The provisions regarding the implementation of marriage are determined by each prospective couple who has reached *puberty*.²³ This indicates that at this stage, one's intellectual development is mature enough to distinguish between good and bad, as well as between beneficial and harmful. With this understanding, individuals can be aware of the impact of the actions they take. The process of developing intellect up to this stage can be said to have reached its peak. Therefore, a person's intellectual abilities can be considered perfect when he has reached the age of *puberty*.²⁴

The practice of marrying women at a young age can be referred to the actions of the Prophet who married Aisha when she was six years old and married her when she was nine years old. It was narrated that 'Aisha said: The Messenger of Allah (peace and blessings of Allaah be upon him) married me for six years and my sons were born with me when I was nine years old.²⁵ Meaning: From Aisha, she said: The Prophet PBUH married me when I was six years old, and gathered me when I was nine years old. (Hadith narrated by Muslim)

It is important to note that the marriage of the Prophet Muhammad PBUH to Siti Aisyah at a young age was a special act for him and should not be imitated by his people.²⁶ Islamic law does not explicitly set the age limit for marriage in the Qur'an or hadith. In the

²¹ Indah, "As-Shar ' I: Journal of Family Guidance & Counseling on the Impact of Early Marriage among the Community of As-Shar 'i."

²² Kholifatun Nur Mustofa, "Provisions of Minimum Age of Marriage in Indonesia : Amendments Efforts and Responses Kholifatun Nur Mustofa Universitas Islam Negeri Sunan Kalijaga , Yogyakarta Email : Ofakholidfatunnm@gmail.Com Introduction The Provisions of the Minimum Age of Marriage," *Asy-Syir'ah* 52, no. 2 (2018), <https://doi.org/https://doi.org/10.14421/ajish.v52i2.573>.

²³ Ghulam Dastgeer Shaheen, Hafiz Ghulam Abbas, and Khalid Hussain, "Principles and Conditions for the Determination of Age and Khyar-Ul-Bulugh (Option of Puberty) in Marriage: A Jurisprudential Comparative Study," *Al Khadim Research Journal of Islamic Culture and Civilization* III, no. March 2022 (2022): 1–10, [https://doi.org/https://doi.org/10.53575/arjicc.v3.01\(22\)u1.1-9](https://doi.org/https://doi.org/10.53575/arjicc.v3.01(22)u1.1-9).

²⁴ Ibnu Amin, "The Concept of Baligh Perspective of Fiqh and Positive Law," *Al-Istinbath : Jurnal Hukum Islam* 7, no. 2 (2022): 441–66, <https://doi.org/http://dx.doi.org/10.29240/jhi.v7i2.5268>.

²⁵ Imam Bukhari, *Sahih Bukhari*, Hadits Bukhari No. 3605.

²⁶ Herfin Fahri, "ANALYSIS OF ISLAMIC LAW REGARDING THE ISSUANCE OF MARRIAGE DISPENSATION IN INDONESIA TELAHAH," *A-Hakam* 4 (2024), <https://doi.org/https://doi.org/10.35896/alhakam.v4i1.738>.

absence of any specific provisions regarding this age limit, it can be concluded that there is flexibility for humans to set their own.²⁷ In the Qur'an and hadith, there are indications that show that the person who wants to get married must be ready and capable. Allah SWT said:

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

Meaning: And test the orphans until they reach the age of marriage. If you feel that they are intelligent (able to manage property), then give them their property.

From this verse, we can understand that marriage has an age limit, namely *puberty*.²⁸ Similarly, in the hadith of the Prophet narrated by Abdullah ibn Masud muttafaq alaihi which reads:

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصِّيَامِ، فَإِنَّهُ لَهُ وَجَاءٌ.²⁹

Meaning: O young men, whoever among you is able to marry, let him marry. Because, getting married is more able to lower the view and maintain honor. For those who are not able to afford it, they should fast, because fasting can suppress lust. (Hadith narrated by Muslim)

The hadith explains that to carry out marriage, a person must have adequate ability and readiness. This readiness and ability can only be possessed by individuals who have reached adulthood. Therefore, the age limit for marriage is not enough to be determined only by *puberty*.³⁰ Maturity, in this context, including the ability to manage property, is an important condition that must be met before marriage.³¹ When a child approaches *puberty*, which is usually marked by wet dreams for men and menstruation for women, it does not necessarily mean that they have reached adulthood and are ready to get married. These biological changes only indicate that the reproductive organs are beginning to function, but have not shown readiness to reproduce. From a psychological point of view, adolescents are still far from a mature state. They still have a labile mental condition and are not able to take responsibility as husband or wife, let alone as parents. Therefore, the determination of the age limit for marriage is one of the crucial aspects that must be considered in family law reform.

Each country has different policies regarding the age limit for marriage, which reflects the culture and traditions of the local community. In some Muslim countries, such

²⁷ Shaheen, Abbas, and Hussain, "Principles and Conditions for the Determination of Age and Khyar-Ul-Bulugh (Option of Puberty) in Marriage: A Jurisprudential Comparative Study."

²⁸ Yasin Yetta, "Understanding the Implications of Marriage Law Amendments: Marriage Dispensation Cases in Indonesian Religious Courts," *Al-Istinbath : Jurnal Hukum Islam* 9, no. 1 (2024): 121–36, <https://doi.org/http://dx.doi.org/10.29240/jhi.v9i1.8979>.

²⁹ Iman Baihaqi, *Syubul Iman Baihaqi*, Hadis No. 5552.

³⁰ Fibrila and Ridwan, "THE RELATIONSHIP BETWEEN KNOWLEDGE FACTORS , REPRODUCTIVE HEALTH CONDITIONS AND AGE ON READINESS TO HAVE A FAMILY IN YOUNG WOMEN Authors : Phone Number Phone Number Phone Number."

³¹ Poddubny and Panfilova, "Personality Features That Contribute to Transition of Young People from Unregistered Marriage to Marital Relations."

as Tunisia and Turkey, the minimum age for marriage has been set strictly, for example 18 years for women in Tunisia.³² Meanwhile, in Turkey, the age limit is 17 years for women and 18 years for men.³³ On the other hand, in some countries, the practice of early marriage still occurs despite legal restrictions, thus creating challenges for child protection efforts.³⁴ Therefore, it is important to understand the local context that affects law enforcement and public acceptance of the provisions of the marriage age limit.

Early marriage often has a variety of significant social impacts. Women who marry at a young age typically have limited access to education, which impacts their skills and future economic potential. In addition, they are also at high risk of domestic violence and reproductive health problems. Research shows that women who marry in their teens tend to have more children, which can worsen the economic condition of the family. By understanding the negative impact of early marriage, policies regarding the age limit of marriage become increasingly relevant and important to be strengthened.

Education is a key factor in efforts to reduce the rate of early marriage. People who have good access to education tend to have a better understanding of individual rights, reproductive health, and the importance of delaying marriage until they reach a more mature age. Education can also empower women to make better decisions about their future, including when it comes to marriage. Therefore, governments and non-governmental organizations must work together to improve access to education, especially for women, as part of strategies to reduce early marriage.

Enforcement of provisions regarding the age limit of marriage requires the active role of the government and the community. The government needs to ensure that existing laws are implemented effectively through strict supervision and enforcement of violations. In addition, the community also needs to be given education and awareness about the importance of complying with these provisions. Socialization campaigns about the risks of early marriage and the benefits of waiting until a more mature age must be carried out on an ongoing basis. With collaboration between the government, the community, and educational institutions, it is hoped that the provisions regarding the marriage age limit can be complied with and become an integral part of the community's culture.

Although there are legal provisions regarding the age limit for marriage, challenges in its implementation remain. In some areas, cultural norms that are still strong can conflict with legal provisions. The practice of early marriage is often considered part of a tradition that is difficult to change. In addition, the lack of legal knowledge among the public is also an obstacle in the enforcement of provisions. Therefore, it is important to conduct further

³² Shrestha and Khanal, "Systematic Review on Factors Associated with Female Age at Marriage."

³³ Women, "Community and Social Work: Early Marriages in Turkish and Syrian Women."

³⁴ Fibrila and Ridwan, "THE RELATIONSHIP BETWEEN KNOWLEDGE FACTORS , REPRODUCTIVE HEALTH CONDITIONS AND AGE ON READINESS TO HAVE A FAMILY IN YOUNG WOMEN Authors : Phone Number Phone Number Phone Number."

research on the factors that affect the implementation of the marriage age limit, as well as formulate effective strategies to address these challenges.

Methods of Determining the Age of Marriage in Indonesia, Tunisia, and Turkey

Each country has a different policy regarding the age limit for marriage, reflecting the culture and traditions of the local community. In this context, the age limit of marriage becomes very important, since it not only regulates legal aspects, but also relates to social norms, health, and the welfare of individuals. This policy serves as an indicator of an individual's readiness to enter the marriage stage, and therefore, the determination of the age limit must be done by considering various aspects. In Indonesia, Tunisia, and Turkey, there are significant differences in the approach and implementation of the marriage age limit, which is influenced by the cultural and social context of each country. Understanding these differences is essential to finding effective solutions to the challenges of early marriage and child protection.

In Indonesia, Law No. 16 of 2019 stipulates that the minimum age limit for marriage is 19 years for both men and women.³⁵ This policy is a step forward to increase the protection of children and promote gender equality.³⁶ The establishment of equal age limits for both sexes demonstrates the government's commitment to ensuring that both men and women have an equal opportunity to reach maturity before entering marriage. However, despite clear legal provisions, the practice of early marriage is still ongoing, especially in areas affected by cultural norms and traditions.³⁷ This shows that the application of the law needs to be handled more comprehensively by involving various stakeholders, including the community, to ensure that all individuals understand and respect the provisions.

Social conditions in Indonesia are very diverse, and many factors affect people's views on the age limit of marriage.³⁸ In some areas, strong cultural norms encourage marriage at a younger age, despite laws that set minimum age limits. The existence of the practice of early marriage shows that education and public awareness about children's rights and the importance of postponing marriage still need to be improved. In addition, better education and access to information about reproductive health are also key in the fight against early marriage. The government's efforts to implement existing policies must

³⁵ Yayan Sopyan, "Child Exploitation by Parents in Early Marriage: Case Study in Cianjur West Java, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1921–42, <https://doi.org/10.22373/sjhk.v7i3.14804>.

³⁶ Nirma Juli Saputri, "Factors Related to the Incident of Early Marriage Among Adolescent Women in Mandailing Natal District Year 2022," *Randwick International of Social Sciences (RISS) Journal* 5, no. 1 (2024): 84–92, <https://doi.org/https://doi.org/10.47175/rielsj.v5i1.892>.

³⁷ Nurwiyani, "The Relationship between Knowledge, Motivation, and Parental Support with the Incidence of Early Marriage in Adolescent Girls in Simpang Rimba Village."

³⁸ Aisyah Ayu Musyafah and Salsa Sabila, "Implementation of Tribal Marriage of Children in Indonesia Based on Customary Law and Indonesian Marriage Law," *NOTARIUS* 17 (2024): 596–609.

be balanced with educational programs that target the younger generation, so that they can understand the impact of early marriage on their health, education, and well-being.

Tunisia also has a strict policy regarding the age limit of marriage, which is 18 years for women.³⁹ This policy is part of a legal reform that aims to improve the status of women in society and reduce the rate of early marriage.⁴⁰ Despite the progress, challenges remain, especially in terms of the application of the law in areas that are still influenced by ancient traditions. The legal reform in Tunisia demonstrates the government's efforts to create a more supportive environment for women and children. However, to achieve maximum results, intensive education and advocacy are needed to instill the values of gender equality and children's rights in society.⁴¹

In the context of Tunisia, the marriage age limit policy has had a positive impact, but its implementation requires more attention. People who are educated about the rights of women and children are more likely to respect the age limit set. Increased awareness of the importance of postponing marriage until adulthood also contributes to a decrease in divorce rates and an increase in family stability.⁴² However, challenges remain, especially in rural areas where traditional norms are still very strong. For this reason, the efforts of the government and non-governmental organizations to promote awareness and provide education to the community are very important in supporting the implementation of this policy.

Turkey has a different approach to setting the age limit for marriage, which is 18 years for men and 17 years for women. This policy aims to protect children and adolescents from the risks of early marriage, as well as to promote gender equality. However, just like in Indonesia and Tunisia, the practice of early marriage still occurs, especially in communities with low levels of education. In Turkey, there is also a policy that allows marriages under the age limit with court permission, which shows that despite the legal provisions, flexibility still exists in their application. This creates additional challenges for child protection efforts.

The implications of Turkey's marriage age limit policy also have a significant impact. Societies that lack understanding of women's and children's rights are often trapped in risky traditional practices. Educational programs that focus on reproductive health and

³⁹ Ahmad Ropei, "MANAGING BALIGH IN FOUR MUSLIM COUNTRIES Egypt , Tunisia , Pakistan , and Indonesia on the Minimum Age for Marriage" 16, no. 1 (2023): 112-40, <https://doi.org/10.14421/ahwal.2023.16106>.

⁴⁰ Nur Fadhilah Novianti, "JOURNAL OF ISLAMIC LAW JOURNAL OF ISLAMIC LAW," *BUSTANUL FUQAH: JOURNAL OF ISLAMIC LAW* 4, no. 3 (2023): 360-77, <https://doi.org/10.18326/ijtihad.v14i1.1-19.3>.

⁴¹ Inneke Wahyu Agustin, "(FEDERAL TERRITORY) MALAYSIA TRACES THE PHILOSOPHICAL BACKGROUND AND METHODS USED Inneke Wahyu Agustin Al-Maz Aa Hib Introduction Marriage is an institution whose existence is regulated and protected by law, both religious and nega," *al-Mazaahib (Journal of Law Comparison)* 6, no. 1 (2018): 81-98.

⁴² Emna Chikhaoui and Yusuff Jelili Amuda, "MARRIAGE OF MINORS : IMPLICATIONS FROM NIGERIAN," *AJEE* 0575 (2023): 235-46.

individual rights are essential to changing people's mindsets. By increasing understanding of the importance of postponing marriage until adulthood, it is hoped that the number of early marriages can be reduced. Increased knowledge of the negative impact of early marriage on health and education can help people make better decisions.

From the three countries, it can be seen that although each has different policies, there are similarities in the challenges faced in the implementation of the marriage age limit. Education and public awareness are key factors in overcoming this problem. In Indonesia, Tunisia, and Turkey, the practice of early marriage still occurs despite clear legal provisions. Therefore, an approach involving more inclusive education, advocacy, and legal reform is essential to ensure that the age limit for marriage is respected and adhered to by society.

Education is a fundamental element in the effective enforcement of the marriage age limit.⁴³ By providing the right education, individuals can understand their rights and the impact of early marriage. Education about reproductive health, children's rights, and gender equality can help change people's views of marriage.⁴⁴ Both Indonesia, Tunisia, and Turkey need to invest in educational programs that reach different levels of society, including in remote areas. Through education, the younger generation can be prepared to make better decisions about their lives and build a better future.⁴⁵

Overall, the setting of marriage age limits in Indonesia, Tunisia, and Turkey shows how legal policies can be influenced by people's cultures and traditions. Although there are clear legal provisions, their application in the field is often hampered by existing social norms. Therefore, greater efforts are needed to increase public education and awareness about individual rights and the importance of the age limit for marriage. Cooperation between the government, non-governmental institutions, and the community is essential to achieve these goals, for the protection of children and the welfare of society as a whole.

Table 1: Data on the Age of Marriage in Indonesia, Tunisia, and Turkey

Country	Minimum Age Limit	Man	Woman	Legal Basis	Social Conditions	Challenge
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⁴³ Shah Atiqul Haq et al., "COVID-19 Pandemic : A Literature Review," *Humanities and Social Sciences Communications*, 2024, 1–11, <https://doi.org/10.1057/s41599-024-03085-3>.

⁴⁴ Nhampona and Maritz, "Mental Health : Experiences of Adolescent Girls in Mozambique."

⁴⁵ Shuge Wang, "The Impact of Early Marriage and Childbearing in Rural Areas on Women ' s Status in Society 3 . The Impact of Early Marriage and Childbearing in Rural Areas on Women ' s Status in Society," *Journal of Education, Humanities and Social Sciences* 28 (2024): 420–24, <https://doi.org/https://doi.org/10.54097/dy7cf122>.

Indonesian	19 years	19 years	19 years	Law No. 16 of 2019	The practice of early marriage still occurs, especially in remote areas. Gender equality is fought.	Weak law enforcement and strong cultural norms favor early marriage.
Tunisia	18 years	18 years	18 years	Legal reform on marriage	Efforts to improve the status of women; Despite the progress, traditional practices still exist.	Public misunderstanding of the importance of postponing marriage; strong traditional norms.
Turkish	18 years	18 years	17 years	Family Law	Flexible policy, allowing marriages under the age limit with court permission.	Low level of education in certain communities and lack of understanding of rights.

Reform of the Minimum Age for Marriage: Balancing Madzhab Fiqh with Sociological Objectives.

The assessment of maturity with respect to the minimum age limit for marriage has become a significant topic of academic discussion among modern Islamic scholars, especially due to the lack of clear guidelines in the fiqh literature.⁴⁶ Although the exact minimum age for marriage is not explicitly mentioned, fiqh scholars emphasize the importance of evaluating maturity within the framework of marriage.⁴⁷ They explore the concept of *puberty*, which refers to an individual's legal capacity to fulfill religious

⁴⁶ Ane Fany Novitasari, Thohir Luth, and Nur Chanifah, "Regulation of Maturity Based on Marriage Law in Indonesia: A Perspective on Legal Benefits," *International Journal of Humanities Education and Social Sciences* 3, no. 3 (2023): 1389–97, <https://doi.org/https://doi.org/10.55227/ijhess.v3i3.747>.

⁴⁷ Ibrahimy University, "Emotional Maturity with Marriage Adjustment in Early Marriage Offenders," *PSYCOMEDIA: Journal of Psychology* 3, no. 1 (2023): 41–48, <https://doi.org/10.35316/psycimedia.2023.v3i1.41-48>.

obligations.⁴⁸ In fiqh literature, the acceptable age for marriage is closely related to the onset of puberty. This interpretation is supported by a verse in the Qur'an, specifically Surah An-Nur, verse 59, which instructs children to ask for permission after reaching puberty, similar to the practice of their ancestors. This verse highlights the importance of maturity as a basic condition for marriage.

In addition, another verse in Surah An-Nisa, verse 6, discusses the evaluation of orphans until they demonstrate the ability to manage their own finances.⁴⁹ Collectively, these verses show that marriage becomes permissible after reaching adulthood (puberty).⁵⁰ Signs of maturity include the occurrence of wet dreams (*ihtilam*) and the appearance of menstruation or pregnancy for women. Importantly, Surah An-Nisa, verse 6, also emphasizes the need for logical competence (*rushdan*), which indicates that individuals who have legal capacity (puberty) must be able to handle their finances wisely and promote their own well-being.⁵¹ This suggests that maturity for marriage includes more than just biological growth; it also involves the ability to make responsible choices and demonstrate independence.

Overall, although different countries may vary in the definition of the minimum age for marriage, the concept of adulthood (puberty), which is based on physical development and the ability to manage oneself, plays an important role in the academic discussion found in the fiqh literature. Maturity shows that individuals can evaluate and distinguish between good and bad, which ultimately leads to favorable outcomes in their lives. Another criterion for assessing legal competence (puberty) is age, which is usually considered to reach 15 years for both sexes. At this stage, individuals are expected to reach physical and psychological maturity, which allows them to interact socially within their community and understand the legal responsibilities that come with adulthood.

At this age, a person is considered capable of taking responsibility when entering into marriage, a legal transaction that requires a certain level of legal competence.⁵² A closer look at these indications emphasizes the physical and psychological aspects of maturity. Physically, individuals have reached a stage of development related to their reproductive system and general health, signifying the achievement of complete form and

⁴⁸ Wardatul, "Evaluating the Effectiveness of Age Restriction on Marriage in Indonesia."

⁴⁹ Fahmi, "THE FORMATION OF ISLAMIC FAMILIES; ANALYSIS OF THE RESPONSIBILITIES OF MARRIED COUPLES IN NISAM DISTRICT, NORTH ACEH REGENCY" 5 (2024): 224–33, <https://doi.org/10.29103/jspm.v%vi%i.16112>.

⁵⁰ Sufyan Mubarak, "Efforts to Prevent Stunting Through the Contextualization of Fiqh Parenting," *Qisthosia Journal of Sharia & Law* 4, no. 2 (2023): 178–86, <https://doi.org/10.46870/jhki.v4i2.778>.

⁵¹ Salami Mahmud, Nurul Fajri Ulfah, and Syiva Fitria, "Phases of Human Development : Comparing Western and Islamic Theories and the Implication in Islamic Education," *Atfaluna* 6, no. 2 (2023): 52–67, <https://doi.org/http://dx.doi.org/10.32505/atifaluna.v6i2.7192>.

⁵² Muzakkir, Taufik Hidayat, and Najla Mahera, "An Empirical Study of Islamic Law on the Causes of Immoral Crimes Among Adolescents," *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan Dan Ekonomi Islam* 16, no. 1 (2024): 115–28, <https://doi.org/10.32505/jurisprudensi.v16i1.7261>.

function.⁵³ In addition, from a psychological point of view, maturity is reflected in the individual's ability to understand personal things, distinguish between right and wrong, and understand ethical principles. This is what *rushdan* means, related to the maturity required to enter marriage.

Each country has differences in determining the minimum age limit for marriage, because there is no explicit provision in Islamic law that sets the right age for marriage. In addition, fiqh literature also does not provide a definitive minimum age limit. However, in the discussion of fiqh, the aspect of maturity can be concluded from various perspectives related to a person's legal competence in carrying out Islamic teachings. It is emphasized that reaching puberty, which is characterized by *rushdan* (understanding) and the ability to manage personal affairs and promote goodness, is important in determining maturity according to Islamic law.

Regarding the issue of a certain age, there are differences of opinion among scholars. The Shafi'i and Hanbali schools set the age of puberty at 15 years for both boys and girls.⁵⁴ On the other hand, Imam Hanafi recommends 19 years for men and 17 years for women, while madhhab Maliki proposes 18 years for both. Other signs beyond the age criteria include menstruation for women.⁵⁵ Differences in the views of fiqh among scholars from various schools are the basis for determining maturity and affect the approach of each country in setting the minimum age for marriage.

However, the current reform is inseparable from social demands. The relationship of a country with a certain school of fiqh shapes policies and reforms in Islamic law. For example, in Tunisia, the Maliki school has a significant influence and is widely followed. In Tunisia, where the Maliki school predominates, the formulation of maturity regarding the minimum age for marriage is influenced by these schools.⁵⁶ According to the Maliki madhhab, a person is considered *puberty* when he reaches the age of 18 for both men and women.⁵⁷ The Maliki school also has its own interpretation and understanding of maturity, which can affect the minimum age for marriage in Egypt.

⁵³ Nina Gottschewsky, Dominik Kraft, and Tobias Kaufmann, "Menarche , Pubertal Timing and the Brain : Female - Specific Patterns of Brain Maturation beyond Age - Related Development," *Biology of Sex Differences* 4 (2024): 1–11, <https://doi.org/10.1186/s13293-024-00604-4>.

⁵⁴ Nurkholis Ulwi and Muhammad Harfin Zuhdi, "Inheritance Rights of Children Born Out of Wedlock : Analysis from the Perspective of Shafi ' i School of Jurisprudence and the Civil Law Code (Children of Zina) with an Educational Approach," *Jurnal Ilmiah Profesi Pendidikan Volume* 9 (2024): 1263–69.

⁵⁵ Nabeela Ali Ahmed Al-shahri, "Imam Al-Bukhari's Biographies in His Authentic Hadith Book Chapters on Man Statements: An Analytical Study," *Journal of Arts* 12, no. 2 (2024): 718–53, <https://doi.org/https://doi.org/10.35696/arts.v12i2.1979>.

⁵⁶ Abdul Hamid, "Marriage Age Limit In Hanafi Mazhab And Its Relevance With Law No. 16 Years 2019 Abdul," *Al Mashaadir Journal* 3, no. 16 (2022): 57–70, <https://doi.org/https://doi.org/10.52029/jis.v3i1.88>.

⁵⁷ Fizat Mauliza and Faisal Murni, "Minimum Marriage Age : Study of Fiqh of Four Madhabs," *Britain International of Humanities and Social Sciences* 1, no. 2 (2019): 149–58, <https://doi.org/http://doi.org/10.33258/biohs.v1i2.46> .

The influence of the Hanafi sect in Turkey also played an important role in setting the minimum age for marriage in the country. The Hanafi school, which is widely followed in Turkey, influences the legal provisions regarding maturity and the minimum age for marriage. According to the Hanafi school, the minimum age to get married in Turkey is usually set as 18 years for men and 17 years for women.⁵⁸ This reflects the influence of the Hanafi school's interpretation and understanding of maturity in relation to marriage.

Likewise, in Indonesia, where the majority of the population follows the Shafi'i madhhab, the legal provision for the minimum age of marriage is set at 19 years for both men and women, which deviates from the Shafi'i view that sets the age of maturity at 15 years. This suggests that the establishment of maturity and the minimum age for marriage in Indonesia also involves considerations beyond strict adherence to certain fiqh views and may take into account social and developmental factors.

As mentioned earlier, although Islamic law does not set a specific minimum age for marriage, the determination of the age limit can be done to increase benefits and avoid losses in the context of family law. This goal is in line with the injunction in Surah An-Nisa, verse 9, which emphasizes the importance of maintaining the strength and well-being of future generations. In accordance with this mandate, the establishment of the minimum age for marriage aims to consider physical and psychological maturity.⁵⁹

Physical maturity is related to an individual's biological readiness to fulfill the responsibilities and challenges faced in marriage.⁶⁰ This includes factors such as the development of the reproductive organs and overall physical well-being.⁶¹ On the other hand, psychological maturity is related to the mental and emotional readiness of individuals to face the complexities and responsibilities of married life.⁶² This includes aspects such as emotional stability, decision-making skills, and an understanding of the rights and obligations that exist in marriage.⁶³

⁵⁸ Salmah Mursyid, "Changes in Marriage Age Limits and Marriage Dispensations: A Study of Causes and Impacts on the Religious Courts in North Sulawesi," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 975–96, <https://doi.org/10.22373/sjkh.v6i2.12439>.

⁵⁹ Becsy Saharani, "THE RELATIONSHIP BETWEEN EMOTIONAL MATURITY AND FAMILY HARMONY IN COUPLES WHO GET MARRIED AT AN EARLY AGE BECSY SAHARANI, KATRIM ALIFA PUTRIKITA MERCU BUANA UNIVERSITY YOGYAKARTA," *Psychoscience: Journal of Psychological Research and Thought* 17, no. 2 (2022): 106–14, <https://doi.org/http://dx.doi.org/10.30587/psikosains.v17i2.4583>.

⁶⁰ Florin Vancea, "PSYCHOLOGICAL MATURITY AND INTEGRATIVE THREE-DIMENSIONAL STRUCTURE ANXIETY- DEPRESSION-," *SCIENTIFIC RESEARCH AND EDUCATION IN THE AIR FORCE* 2 (2017): 235–40, <https://doi.org/10.19062/2247-3173.2017.19.2.34>.

⁶¹ Hena Saraswati and Inhastuti Sugiasih, "The Relationship Between Emotional Maturity and Self-Adjustment in Couples Married at a Young Age," *PSISULA: Periodic Proceedings of Psychology* 2, no. November (2020): 63–73, <https://doi.org/http://dx.doi.org/10.30659/psisula.v2i0.13067>.

⁶² Novitasari, Luth, and Chanifah, "Regulation of Maturity Based on Marriage Law in Indonesia: A Perspective on Legal Benefits."

⁶³ Saharani, "THE RELATIONSHIP BETWEEN EMOTIONAL MATURITY AND FAMILY HARMONY IN COUPLES WHO GET MARRIED AT AN EARLY AGE BECSY SAHARANI, KATRIM ALIFA PUTRIKITA MERCU BUANA UNIVERSITY YOGYAKARTA."

Taking these two types of maturity into account, the establishment of a minimum age limit for marriage aims to promote well-being while reducing potential harm.⁶⁴ This approach reflects the broader goals of family law, which aims to create stability, harmony, and well-being within the family and society. It is important to note that the determination of the minimum age for marriage should be placed in a social and cultural context, taking into account the evolving needs and challenges among individuals and communities.

Finding a balance between tradition, religious teachings, and individual well-being is essential when formulating effective legal provisions regarding the minimum age for marriage. The main aspect to consider in determining the minimum age limit for marriage is the physical and psychological maturity of the individual, which is usually judged by their age. This is important because it is in line with the goal of building a strong and resilient family, so that future generations are not trapped in a vulnerable position.

Therefore, the setting of the minimum age limit for marriage is directed to fulfill Maqasid al-Shari'ah, with the aim of achieving benefits and preventing losses in various situations that may not be explicitly discussed in the Qur'an and Sunnah. In this context, the benefits of setting a minimum age for marriage can be seen from efforts to reduce the number of early marriages, which tend to be at high risk of divorce. This is caused by the instability of the home life of couples who get married at a young age.

This reason supports the use of minimum age setting as a way to regulate early marriage, which has a higher divorce rate. Additionally, from another perspective, marriage at an early age carries risks inherent in many dimensions, including health, psychological well-being, and economic considerations. This demonstrates the importance of avoiding early marriage and encourages the establishment of a minimum age that prioritizes the well-being and stability of the individuals involved. Therefore, the determination of the minimum age for marriage in the narrative of Islamic law is seen as an effort to reap benefits and reject disadvantages in the application of Islamic family law.

Conclusion

The determination of maturity regarding the minimum age for marriage varies among several Muslim countries, according to their respective legal traditions. In Indonesia, the minimum age limit for marriage is set in Law No. 16 of 2019, which sets the age of 19 years for both men and women. In Tunisia, the minimum age for marriage is 18 years old for both sexes, as stipulated in Law No. 32 of 2007. Meanwhile, in Turkey, the minimum age limit is set at 17 years for women and 18 years for men. One of the interesting aspects in Tunisia is the existence of legal sanctions to enforce the minimum age of marriage. Offenders, including those involved in underage marriages, can face imprisonment for a maximum of one month or a fine of up to one thousand Rupees. This provision remains in effect even if the parent or guardian has received prior warning not

⁶⁴ Ibrahimy, "Emotional Maturity with Marriage Adjustment in Early Marriage Offenders."

to marry their child below the set minimum age. In such cases, the sanctions can be increased to a maximum of three months in prison or a fine of one thousand Rupees.

The difference in determining the maturity for the minimum age of marriage in these countries arises due to the absence of a definitive statement on maturity in Islamic law. This variation can be associated with affiliation to certain schools of fiqh as well as considerations of community development, both psychologically and sociologically. In addition, these differences are influenced by the need to control society in accordance with national interests, such as preventing child marriage, reducing divorce rates, and building resilient generations through maturity achieved in marriage. These efforts reflect the values of pursuing benefits and rejecting harm in family law enforcement at the international level.

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