



## Ideal Age of Marriage in Creating a Sakinah Family Perspective of Ulema and Psychologists

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### Abstract

**Keywords:**

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According to Ulema and psychologists, this research wants to reveal the ideal age limit for marriage, which correlates with the realization of a sakinah family. This is because quite a few early marriages result in a fragile home life and divorce. To sail the domestic ark requires a person's maturity and maturity. This research uses qualitative methods whose data is obtained from Islamic legal texts and the opinions of Ulema and psychologists in Lampung Province. This research concludes that in Islamic law and the opinion of Ulema, the age of marriage does not refer to a number but rather to the principle of maturity and maturity of the future husband or wife. Therefore, the validity of marriage is not due to the fulfillment of harmony alone but instead develops from fulfilling the conditions of marriage. Meanwhile, according to psychologists, age shows a person's maturity in fulfilling their rights and obligations as a husband or wife. The age limit of 19 years in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage is relatively better than before. However, it has yet to be able to create a harmonious family and prevent divorce. From a psychological perspective, the ideal age for marriage is over 20 years. The reason is due to health and maturity factors. Regarding health factors, the reproductive organs are not ready to experience pregnancy and childbirth. The maturity factor is the need to solve household problems wisely because of high egoism.

### INTRODUCTION

Since birth, humans have had a tendency to live together with other humans in social life. In its smallest form, living together begins with the existence of a family. Marriage is something sacred and has a noble purpose, and cannot be separated from the provisions prescribed by religion.<sup>1</sup> Marriage is defined as a contract or engagement to justify sexual relations between a man and a woman in order to create a happy family life filled with a sense of peace and love in a way that is approved by Allah SWT.<sup>2</sup>

According to Law no. 1 of 1974 marriage is a physical and spiritual bond between a man and a woman as wife with the aim of forming a happy and eternal family (household) based on the belief in the One and Only God. In the view of Islamic law, marriage is an act of worship, sunnatullah and sunnah of the prophet. Because only through marriage can a person be considered valid to enter domestic life, and can protect himself from actions that are prohibited by Allah. Marriage is a means to give birth to generations of human beings who have the caliphate's duty to prosper the earth. Apart from that, marriage also aims to create a harmonious household, full of love and affection.<sup>3</sup>

A good marriage is a marriage based on love for fellow human beings. The implementation of this love is formulated in the Qur'an with the term *amar ma'ruf nahi mungkar* or social solidarity which aims to create a social environment that is acceptable to God, just, civilized and humane.<sup>4</sup> The marriage must

<sup>1</sup> Muhammad Asnawi, *Nikah Dalam Perbincangan dan Perbedaan*, (Yogyakarta: Darussalam, 2004), hlm. 19

<sup>2</sup> Ahmad Azhar Bashir, *Hukum Perbawinan Islam* (Yogyakarta: UII Press, 1997), hlm. 14

<sup>3</sup> Abdul Rahman Ghazali, *Fiqh Munakahat*, (Jakarta : Kencana Perdana Media Grup, 2010),

<sup>4</sup> Muhammad Said Ramadhan Al-Buthy, *Kitab Cinta* (Jakarta: Naura 2013), hlm. ix

be a marriage full of joy and happiness of life, full of loyalty and love.<sup>5</sup> This is because love is a holy divine gift.<sup>6</sup> In the Al-Qur'an, the discussion regarding marriage in detail is no less than 103 verses.

Uses the word marriage 23 times, which means gathering. The word *zawaja*, which means couple, is repeated 80 times.<sup>7</sup> This number is interesting, because the concept of pair harmony (*azwâj*) was created by Allah with the principle of symmetry and pairs (principle of symmetry of pairs).<sup>8</sup> This is because the most important standard of living for believers is an ideal household.<sup>9</sup>

The Quran explains that one of the purposes of marriage is to create a family that is *sakinah*, *mawaddah*, and *rahmah* between husband, wife and children.<sup>10</sup> The main purpose of marriage is to form a happy family full of peace of love and affection between husband, wife and children, to obtain a life of peace, love and affection. This goal can be achieved perfectly if other goals can be met. In other words, other goals are complementary to fulfilling this main goal. By achieving the goal of reproduction, the goal of fulfilling biological needs, the goal of self-care and worship, peace, love and affection will automatically be achieved. This is what is meant by other goals as a complement to achieving the main or main goal.<sup>11</sup>

Marriage arrangements are part of the ideals of law enforcement which contain the intention of creating living conditions that are peaceful, serene and just. The nobility of legal ideals is manifested in the form of an understanding which confirms that marriage is human nature. According to Nurcholis Madjid, denying marriage arrangements is the same as denying the laws of the universe that have been created by God the Almighty Creator.<sup>12</sup>

Many cases show that a lasting marriage will occur if the husband and wife are both ready to navigate the household ship which is not free from various problems, all of which are summarized in the word maturity. So, has each marriage partner reached a degree of maturity? Many facts show that marriage in these regions is still a cause for concern. In other words, many young couples, especially women, have to become wives and mothers of children who are actually not ready to carry out these roles normally.

Early marriage is not just a soap opera title, but is a reality of society that has not been completely resolved. The problem of early marriage or underhanded marriage is still a societal trend that is still difficult to overcome. Especially for those with low education and lower economic classes. Marrying off children as quickly as possible is perhaps one solution to lighten the burden on the family.<sup>13</sup>

The government actually continues to find solutions to solve the household problems of its people. Revision of the law was also carried out in order to provide a solution, so that Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage was born. This regulation changes the marriage age limit from 16 to 19 years. This update on the marriage age is in line with Tahir Mahmood's research that of the 13 crucial issues that need to be updated, one of them is the minimum age limit for marriage.

This change is in line with the theory of *qaul qadim* and *qaul Jadid* put forward by Imam Syafi'i, that the law can also change due to changes in the legal propositions applied to certain events in

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<sup>5</sup> Bey Arfin, *Rangkaian Cerita Dalam Al-Qur'an* (Bandung: Alma'arif, 1995), hlm. 439

<sup>6</sup> Yusuf Sa'ad, *az-Ziwaj al-Matsali: Nikah itu Nikmat* (Jakarta: Arina Publishing, 2005), hlm. 56

<sup>7</sup> Musdah Mulia, *Islam Menggugat Poligami* (Jakarta: Gramedia Pustaka Utama, 2004), hlm. 54

<sup>8</sup> Nasaruddin Umar, *Ketika Fikih Membela Perempuan* (Jakarta: PT. Elex Media Komputindo, 2014), hlm. 85

<sup>9</sup> Muhammad Amin, *On The Way To Jannah* (Yogyakarta: Bunyan, 2013), hlm. 28

<sup>10</sup> Quraish Shihab, *Keluarga Sakinah*, Dalam Jurnal Bimas Islam, Vol. 4 N0.1, Tahun 2011, hlm. 4

<sup>11</sup> Khoiruddin Nasution, *Hukum Perkawina I* (Yogyakarta: ACAdemia & TAZAFFA, 2013), hlm. 43

<sup>12</sup> Nurcholis Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Keimanan, Kemanusiaan, dan Kemodernan*, (Jakarta: Paramadina, 1992), hlm. 27

<sup>13</sup> Sudirman, *Pembatasan Usia Minimal Perkawinan: Upaya Meningkatkan Martabat Perempuan* (Malang: Fakultas Syariah UIN Malang), hlm. 3

implementing maqāsyid syarī'ah. As for the dynamics of family law reform in general, it boils down to three goals, namely improving the status of women, legal unification and responding to the demands of the times and the dynamics of societal development due to global influences that influence almost all aspects of human life.<sup>14</sup> The renewal method is by takhayyur and talfiq.<sup>15</sup>

Several scientific articles have relevance to this paper. Among them is Siti Chadijah's writing which discusses the characteristics of the skinah family in Islam. He concluded that the characteristics of a sakinah family is a family that begins with a feeling of love (mawaddah) shared by both husband and wife, then develops into affection (rahmah) between each family as the family members increase, until a calm and peaceful life is created. . There are factors that are characteristic of a sakinah family, namely 1) straight niat (islāh al-niyyah) and strong relationship with Allah (quwwa(tu) shilah bi(l)lāh), 2) affection (mawadah wa rahmah); 3) open to each other (mushārahah), polite and wise (mu'āsarah bi al-ma'rūf); 4) communication and deliberation, 5) tolerance (tasāmuh) and forgiveness; 6) fairness and equality; 7) patience and gratitude.<sup>16</sup> Another article written by Nur Zahidah discusses the types of happy families in Islam. This article aims to elaborate upon the theory of Family Happiness based on the Islamic Model of Family Wellbeing. Reference is made to the views of Muslim philosophers to create an Islamic model of family wellbeing. This article concludes that happiness is dependent upon two factors faith and charity.<sup>17</sup> Thus, this article is different from previous articles. This article aims to explore the ideal age of marriage according to scholars and psychologists in forming a sakinah family in Islam.

However, the renewal of the marriage age in Indonesia is still formal, because the age of 19 is not considered ideal for creating a sakinah family and preventing divorce. Because, 19 years old is in the late teens category, they have not yet reached a person's maturity and maturity. So, it is very prone to conflict that leads to divorce. In addition, the reproductive organs are not yet ready, which endangers parents and the child's growth and development. Based on these arguments, this problem is very interesting to research to reveal the ideal age of marriage in creating a sakinah family. In this paper the author uses literature and field methods. The literature method for collecting data was obtained from the Koran, hadith, fiqh, laws, books and scientific articles related to marriage age. Meanwhile, the author conducted field research to collect data in Lampung Province by interviewing Ulema from the Indonesian Ulema Council and psychologists at universities and hospitals.

## RESULTS AND DISCUSSION

### Legal Age of Marriage in Indonesia

The Indonesian government together with the House of Representatives have agreed and ratified the minimum age limit for Indonesian people who wish to marry, both men and women, to be 19 years. The agreement on the age limit for marriage was decided at a meeting of the Working Committee for the Revision of Law Number 1 of 1974 concerning Marriage. The event was also attended by representatives of the Ministry of Women's Empowerment and Child Protection. That the government and the DPR have agreed to a limited revision of Article 7 paragraph 1 relating to the minimum age limit for marriage.

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<sup>14</sup> Kamaruzzaman Bustamam-Ahmad, "The Application of Islamic Law in Indonesia: The Case Study in Aceh", *Journal of Indonesian Islam*, 1.1 (2007), hlm. 135–80.

<sup>15</sup> Khoiruddin Nasution, "Metode Pembaruan Hukum Keluarga Islam Kontemporer", *Unisia*, 30.66 (2007) hlm. 4

<sup>16</sup> Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikir: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (March 5, 2018), <https://doi.org/10.31000/rf.v14i1.676>.

<sup>17</sup> Nur Zahidah Hj Jaapar and Raihanah Azahari, "Model Keluarga Bahagia Menurut Islam," *Jurnal Fiqh* 8 (December 30, 2011): 25–44, <https://doi.org/10.22452/fiqh.vol8no1.2>.

This article contains, among other things, the minimum age limit for a person to marry. Before the revision, the age limit for men was 19 years and the lowest age limit for women was 16 years.<sup>18</sup>

The essence of this government and DPR decision is to increase the minimum age for marriage for men and women to the same, namely 19 years. If you look at it, this figure actually also follows the decision of the Constitutional Court which was knocked down in 2017. The DPR then carried out the order from the Constitutional Court based on the results of the material review, namely to change the contents of article seven which regulates the age limit for marriage due to age discrimination between men and women. and women.<sup>19</sup>

Previously, this law regulated a minimum age limit for prospective brides and grooms, both male and female, which was considered unique because in Islam, there is no minimum limit for those wishing to get married. Of course social facts have a lot to do with this problem. The rise in cases of young marriages which ultimately end tragically has inspired the importance of limiting the age of marriage.

The rules regarding marriage age limits are in Article 7 paragraph (1).<sup>20</sup> The rules in this law are also mentioned in KHI article 15 paragraph (1).<sup>21</sup> The article states that marriage is only permitted if the male has reached the age of 19 years and the female is 16 years old. This figure is based on considerations of the benefit of the family and household. This is in line with the principle in marriage law that the prospective bride and groom must be mature in body and soul, so that later they can realize the goals of marriage well without having to separate. With limits, you can also get good and healthy offspring. For this reason, marriage between prospective husband and wife who are still minors must be prevented. Meanwhile, for those who have not reached the minimum age, marriage can still be carried out provided there is dispensation from the court or other official.

Marriage dispensation is a form of dispensation given regarding the handling and resolution of marriage cases in Indonesia. Based on Supreme Court Regulation Number 5 of 2019 concerning Guidelines for Adjudicating Applications for Marriage Dispensation, the meaning of marriage dispensation or marriage dispensation is the granting of marriage permission by the court to prospective husband and wife who are not yet 19 years old to enter into marriage.

### **Age of Marriage and the Creation of a Sakinah Family from Ulema Perspective**

Islam does not regulate the age limit for marriage in detail. So, whether there are provisions for minimum and maximum age limits, it can be indirectly assumed that it has given Muslims freedom and flexibility to regulate these age limits. However, the Koran actually indicates that Muslims who want to marry must be people who are ready and able. As in Surah An-Nur verse 32 which states that the word (الصالحين) in this verse is understood by many scholars to mean "fit for marriage" namely those who are mentally and spiritually capable of building a household.<sup>22</sup>

If understood more deeply, indirectly the Koran actually recognizes that the maturity of a person who wants to get married is very important. Maturity in jurisprudence is at least determined by the presence of physical signs, namely signs of puberty in general, including the completion of the age of 15 years for men, ihtilam for men and menstruation for women, namely at the age of nine.<sup>23</sup> When they

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<sup>18</sup> Fathul Mu'in and Hendriyadi Hendriyadi, 'Analisis Perbandingan Batas Usia Perkawinan Di Mesir Dan Indonesia', *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 1.1 (2020). hlm. 80

<sup>19</sup> Kompas.com, DPR dan Pemerintah Sepakat Batas Usia Perkawinan Menjadi 19 Tahun, diakses 14 Juni 2023.

<sup>20</sup> Departemen Agama, *Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan*, (Jakarta: Proyek Penyuluhan Hukum Agama, 1995), hlm. 6

<sup>21</sup> *Kompilasi Hukum Islam*, (Jakarta: Akademika Pressindo, 1995), hlm. 117.

<sup>22</sup> M. Quraish Shihab, *Tafsir al-Misbah*, Vol. IX. (Jakarta : Lentera Hati, 2005), Cet. IV, hlm.335

<sup>23</sup> Salim bin Samir al Hadhramy, *Safinah an Najah*, (Surabaya : Dar al 'Abidin, tt), hlm. 15-16

reach puberty, it is possible for both men and women to get married. Based on this, maturity in Islam is usually identified with puberty.

Regarding the provisions of capacity for men and women who want to get married, Islamic law does not specify specific criteria, but what does exist is the provisions for puberty, namely that women are based on the age of nine years or have menstruated (menstruation) and men is 15 years old, or is already dreaming of sexual intercourse.<sup>24</sup>

Islamic law views that the ideal age for marriage is the same as the age of the Prophet when he got married, namely 25 years. Therefore, the ideal age for men and women to marry is 25 years old. The argumentation of this theory is based on considerations of Imam Syatibi's *mashlahah*.<sup>25</sup>

Among the *fuqaha*, in general the imams of the sect allow the practice of early marriage. This can be seen implicitly that Imam Malik admitted that marriage to underage women was permissible. According to Imam Malik, the marriage of an immature widow who has not been interfered with by her ex-husband, that is, either separated as a result of divorce or abandonment, has the same status as the girl, in that the father has *ijbar* towards her.

However, on the other hand, if she has been married, she has the same status as a widow, so she has more rights to herself than her guardian.<sup>26</sup> The same opinion was also expressed by Kasini from the Hanafi school of thought. That the basis is the actions of the Prophet who married Siti Aisah at the age of six (married by Abu Bakar).<sup>27</sup>

The majority of scholars have different views on determining a person's age at marriage. Even regarding people who are considered to be mature, each scholar has different opinions. *Syafi'iyah* and *Hanabilah* scholars state that boys and girls can be said to be mature if they have reached the age of 15 years.<sup>28</sup> Meanwhile, *Hanafiyah* scholars conclude that the age at which a person is considered to be mature is 18 years old for men and 17 years for women. This is different from the *Imamiyyah* scholars who state that men enter the puberty category when they are 15 years old and women when they reach the age of nine.

According to the Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) Lampung Province, Dr. Akhmad Ikhwan, Lc, MA, neither the Koran, hadith nor the opinions of Ulema stipulate a specific marriage age, this actually indirectly gives Muslims the freedom to adjust, that it depends on the situation, personal and family conditions, interests and/or habits. local community. That the physical and spiritual maturity of prospective husbands and prospective wives is a religious priority.<sup>29</sup>

Secretary of the Lampung Province MUI Fatwa Commission, Akhmad Sukandi, MHI, said that the minimum marriage age of 19 years decided by the government was good enough. This is because before making a decision, you have asked for the opinions of experts in their respective fields. However, what needs to be emphasized is the element of benefit. If getting married at the age of 19 is more beneficial then it should be done. On the other hand, if it contains harm then it is better to be over 19 years old.<sup>30</sup>

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<sup>24</sup> Rahmat Hakim, *Hukum Perkawinan Islam* (Bandung: Pustaka Setia, 2000), hlm. 142

<sup>25</sup> Muhammad Khalid Masud, *Islamic Legal Philosophy, A Study Of Abu Ishaq Al-Satibi's Life and Thought*, (Islamabad: Islamic Research Institute, 1977), hlm. 235

<sup>26</sup> al-Imam Muhammad Sahnun bin Sa'id al-Tanukhi, *al-Mudawwanah al-Kubra* (Beirut: Dar Sadir, 1332H), hlm. 155

<sup>27</sup> al-Imam Alau al-Din Abi Bakar bin Mas'ud al-Kasini, *Kitab Badi'u al-Sanai'u fi Tartib al-Sharai'* (Beirut: Dar al-Fikr, 1996), hlm. 359

<sup>28</sup> Muhammad Jawad Mughniyyah, *al Ahwal al Syakhsiyyah*, (Beirut : Dar al 'Ilmi lil Malayain, tt). hlm. 16

<sup>29</sup> Akhmad Ikhwan (Ketua Komisi Fatwa MUI Provinsi Lampung), Wawancara Dengan Penulis, 17 Juli 2023

<sup>30</sup> Akhmad Sukandi, MHI, (Sekretaris Komisi Fatwa MUI Provinsi Lampung), Wawancara Dengan Penulis, 17 Juli 2023

The principle of maturity and maturity of the prospective bride and groom really needs to be taken into account. In this way, the validity of a marriage is not only due to the fulfillment of harmony but also to the aspect of fulfilling the conditions of marriage. Regarding the age limit for marriage, the MUI has also issued a fatwa that the age of eligibility for marriage is the age of ability to act and receive rights.<sup>31</sup> What this means is the nature of a person's legal acting skills who are considered perfect to be responsible for each of their actions.

The age limit for marriage is a consequence of the purpose of marriage, namely that the prospective husband or wife is required to have physical and spiritual maturity when entering marriage. That, age is an inseparable part of the purpose of marriage. The purpose of marriage, among other things, is to obtain eternal happiness. This is also in line with article 3 in the KHI, namely forming a *sakinah* family that is calm, peaceful and happy. The issuance of regulations regarding the minimum age for marriage is an effort to create a happy and eternal family.

### **Ideal Age for Marriage from a Psychologist's Perspective**

The ratification of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, which raised the age limit for marriage, received a warm welcome from the Indonesian people. Among them are psychologists. That article 7 paragraph 1 which explains the age limit for marriage has changed to 19 years for both men and women, which is better than the previous regulation. The increase in the marriage age limit reflects the enormous responsibility carried out by prospective husbands and wives in navigating the household, so preparations are needed for psychological maturity and reproductive maturity and maturity or psychological abilities of the prospective bride and groom.<sup>32</sup> In terms of the maturity of the prospective husband's partner, this can be studied using a psychological approach.

In general, psychology is a science that studies psychological symptoms related to the normal, mature and civilized human soul.<sup>33</sup> Therefore, in relation to the purpose of marriage, namely to uphold the religion of Allah in everyday life, then to obtain offspring and live a harmonious life in terms of establishing a household.<sup>34</sup> This goal certainly cannot be achieved if both husband and wife are not mature or old enough and their souls are not yet mature. Maturity is a very important issue, because it can influence success in marriage.

Someone who is already mature both physically and mentally may not necessarily be able to be successful in building a household, especially if someone is too young, who is not yet mature in age. Without maturity, every problem that arises in the family will be responded to with emotion. In fact, it is very easy for married couples to commit violence and even file for divorce or *talaq* in religious courts. Therefore, the key to a successful marriage is the need for maturity and maturity in terms of the physical, mental and emotional aspects of the prospective bride and groom.<sup>35</sup>

According to William James and Carl Lange, emotions are the result of an individual's perception of changes that occur in a person's body. This is a response to stimuli coming from outside. Therefore, a mature marriage can produce good and healthy offspring. With the birth of good and healthy offspring,

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<sup>31</sup> Majelis Ulama Indonesia, *Ijma Ulama (Keputusan Ijtima' Ulama Komisi Fatwa se Indonesia III Tahun 2009)*, (Jakarta : Majelis Ulama Indonesia, 2009), hlm. 78

<sup>32</sup> Mufidah Ch, *Psikologi Keluarga Islam Berwawasan Gender* (Malang: UIN Malang Press, 2008), hlm. 109

<sup>33</sup> Jalaludin, *Psikologi Agama, Cet. III* (Jakarta: PT. Raja Grafindo Persada, 1998), hlm. 11

<sup>34</sup> Muhammad Idris Ramulyo, *Hukum Perkawinan Islam* (Jakarta: Bumi Pustaka, 1996), hlm.26

<sup>35</sup> Helmi Karim, *Kedewasaan Untuk Menikah* diterjemahkan oleh Chuzaimah T. Yango dan Hafiz Anshary dari *Problematika Hukum Islam Kontemporer Cetakan. II* (Jakarta: Pustaka Firdaus, 1996), hlm. 67.

a happy family will be created without ending in division and divorce due to the emotional and physical instability of both parties, in this case the husband and wife.<sup>36</sup>

When viewed from a developmental perspective, marriage readiness is one of the developmental tasks of young adults. According to Erikson, building intimate relationships is a very important task in the development of young adults. Not the task of late adolescent development (12-22 years) which is the age a person is when entering college or university education as a student.<sup>37</sup>

Steinberg stated that adolescence is when humans are in the range of 12-22 years.<sup>38</sup> Adolescence is a transition period from childhood to adulthood, where changes occur in a person, be it biological, cognitive or socio-emotional changes. The age range of 18-22 years is the age at which someone enters or is at the tertiary level of education.<sup>39</sup>

According to a psychologist from the Islamic Psychology Study Program, Raden Intan Lampung State Islamic University, Nugroho Arief Setiawan, M.Psi, the age of 19 is entering the final teenage phase, not yet adulthood. So, the ideal age of marriage is over 20 years. Because, 20 years old enters the early adult phase. If you are under 20 years old and married, you are worried that you will not be able to solve household problems. Because, when facing problems under 20 years of age, their ego is very high. So the decision taken is not wise and they prefer divorce to solve household problems.<sup>40</sup> Doctor at Menggala Regional Hospital, Lampung Province, Dr. Bagus Anggoro, said that early marriage also has an impact on reproductive organs that are not yet ready, especially women. So, if a marriage is forced it will have an impact and endanger the safety of the mother and child.<sup>41</sup> Apart from that, the maturity and maturity of the future husband and wife also greatly influences the continuity of the household. When a marriage has taken place, the wife and husband do not live alone as they did when they were children or teenagers.

This husband and wife are members of two large families, most of whom have different backgrounds. So, in order for the marriage bond and sacred vows to be well maintained, husband and wife and the extended family must be able to understand each other and fulfill their respective rights and obligations in accordance with the provisions of Islamic family law. Both husband and wife must have the awareness that husband and wife have a balanced relationship, cooperate with each other and make each other happy.

By maintaining and implementing each other's rights and obligations physically and spiritually, the partners' weaknesses and shortcomings will be mutually covered.<sup>42</sup> With psychological maturity, both of them will realize that the positions of husband and wife are equally important in the family. With this meaning, it will produce very strong relationships in the household, that happiness in the family must be fought for together.

## CONCLUSION

This research concludes that based on Islamic law and the opinion of Ulema, the age of marriage is not a number but rather a principle of maturity and maturity of the future husband and wife. Therefore, the validity of a marriage is not due to the fulfillment of harmony alone but instead develops from the fulfillment of the conditions of marriage. According to Ulema, the marriage age limit of 19 years is quite

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<sup>36</sup> Netty Hartati, *Islam dan Psikologi* (Jakarta: PT. Raja Grafindo Persada, 2004), hlm. 90

<sup>37</sup> Santrock, J. W. *Life Span Development: Perkembangan masa hidup, Edisi 5* (Jakarta: Erlangga, 1995), hlm. 78

<sup>38</sup> Steinberg, L. *Adolescence*. (New York: McGraw-Hill, 2002), hlm. 34

<sup>39</sup> Adhim, F. *Indahnya Pernikahan Dini*. (Yogyakarta: Gema Insani, 2002), hlm. 45

<sup>40</sup> Nugroho Arief Setiawan, M.Psi (Psikolog), Wawancara Dengan Penulis, 18 Juli 2023

<sup>41</sup> dr. Bagus Anggoro, (Dokter), Wawancara Dengan Penulis, 18 Juli 2023

<sup>42</sup> Moh. Haitami Salim, *Pendidikan Agama dalam Keluarga* (Jogjakarta: Arruz Media, 2013), hlm. 194

good but can still be developed for the benefit. Meanwhile, according to psychologists, the ideal age is over 20 years. The reason is due to health and maturity factors. Regarding health factors, the reproductive organs are not yet ready to experience pregnancy and childbirth. The maturity factor is not being able to solve household problems wisely because the ego is still high. A person's age indicates maturity to marry, both from the perspective of Islamic law, health, psychology, and the ability to fulfill their rights and obligations as husband or wife..

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