

Navigating Early Marriages: A Methodological Breakthrough in Family Resilience Measurement

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Abstract

This article explores early marriage in Madura. Early marriage causes psychological problems and physical and material losses that are not in line with the purpose of family formation in Islam. Using a mixed method approach, this article utilizes questionnaires, interviews, observations, and documentation obtained using Structural Equation Modeling with the Partial Least Square approach equipped with qualitative analysis. The achievement of family formation goals is measured using *Maqāsid Al-Ushrah* indicators by Jamal Al-Din 'Atiyah Muhammad. The measurement results indicate that early marriage families in the Madura Muslim community achieve family formation goals to ensure human life continuity, regulate male-female relationships, maintain lineage clarity, and preserve religiosity within the family. At a methodological level, this research contributes to various models for measuring family resilience in establishing and building a family. Based on reliability and validity tests, all indicators of *maqāsid al-usrah*'s Jamal Al-Din 'Atiyah Muhammad are declared valid and reliable so that they can be used to measure the achievement of family formation goals in other subjects in further research studies.

Keywords: Early Marriage, Family Resilience Measurement, *Maqāsid Al-Ushrah*

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Introduction

Early marriage is a worldwide concern. The United Nations International Children's Emergency Fund (UNICEF) defines early marriage as any formal or informal marriage that occurs before the age of 18.¹ The Child Protection Law states that those before the age of 18 are still children. Therefore, the BKKBN provides a marriage age limit of 21 years for women and 25 years for men.² Law No. 16 of 2019 Article 7, paragraph 1 states that marriage is only permitted if the male and female parties have reached the age of 19; if they are still under that age, it is called early marriage. Indonesia is among the countries with a high prevalence of early marriage. Data from 2018 shows that 1 in 9 women aged 20-24, or approximately 11%, were married before 18.

In contrast, only 1 in 100 men in the same age group, or about 1%, married before 18. According to data from the Central Statistics Agency (BPS), the national early marriage rate declined from 11.21% in 2018 to 10.82% in 2019 and 10.35% in 2020. However, nine provinces showed an increased early marriage rate despite the overall decrease. In 2020, 22 provinces had child marriage rates exceeding the national average.³

¹ UNICEF, "Child Marriage," 2023,

<https://www.unicef.org/protection/child-marriage>.

² Lintang Prameswari, "BKKBN: Umur Ideal Menikah Lelaki 25 Tahun Dan Perempuan 21 Tahun," 2023, <https://www.antaranews.com/berita/3684639/bkkbn-umur-ideal-menikah-lelaki-25-tahun-dan-perempuan-21-tahun>.

³ BPS, "Proporsi Perempuan Umur 20-24 Tahun Yang Berstatus Kawin Atau Berstatus Hidup Bersama Sebelum Umur 18-Tahun Menurut Provinsi," accessed July 23, 2021, <https://www.bps.go.id/Indicator/40/1360/1/Proporsi-Perempuan-Umur-20-24-Tahun-Yang-Berstatus-Kawin-Atau-Berstatus-Hidup-Bersama-Sebelum-Umur-18-Tahun-Menurut-Provinsi.html>.

The number of early marriages is relatively high, particularly in several outermost, frontier, and underdeveloped regions, with East Java province also showing significant figures.⁴ The Head of the Youth Section of the National Population and Family Planning Agency (BKKBN) of East Java Province stated that in East Java, early marriages were common on Madura Island: Bangkalan, Sampang, Pamekasan, and Sumenep.⁵ Statistically,⁶ early marriage in Madura is lower than in some other areas, especially the *Tapal Kuda* area.⁷ Several ethnic groups inhabit the Tapal Kuda area. The majority of the ethnicity is Pandalungan and Javanese. Pandalungan ethnicity is the result of a synthesis of Madurese and Javanese ethnicity. This is one of the reasons for the high number of early marriages in the *Tapal Kuda* area.

Law No. 16 of 2019 concerning Amendments to Law No. 1 of 1974 concerning Marriage contains a special provision in Article 7 Paragraph (1), which increases the minimum age for marriage for women and men to 19.⁸

⁴ Republik Indonesia, “Keputusan Presiden No 6 Tahun 2017 Tentang Penetapan Pulau-Pulau Kecil Terluar” (2017).

⁵ Yudho Bawono, “Kesejahteraan Subjektif Dalam Perkawinan Usia Dini Perempuan Etnis Madura” (Surabaya, Universitas Airlangga, 2020).

⁶ BPS, “Persentase Penduduk Perempuan Usia 10 Tahun Ke Atas Di Jawa Timur Dengan Usia Kawin Pertama Di Bawah 17 Tahun Dirinci Menurut Kabupaten/Kota,” accessed January 13, 2022, <https://pasuruankota.bps.go.id/statictable/2021/01/19/2825/persentase-penduduk-perempuan-usia-10-tahun-ke-atas-di-jawa-timur-dengan-usia-kawin-pertama-di-bawah-17-tahun-dirinci-menurut-kabupaten-kota-2016-2020-.html>.

⁷ Yusuf Hanafi, “Pengendalian Perkawinan Dini (Child Marriage) Melalui Pengembangan Modul Pendidikan Penyadaran Hukum: Studi Kasus Pada Masyarakat Subkultur Madura Di Daerah Tapal Kuda, Jawa Timur,” *PALASTREN Jurnal Studi Gender* 8, no. 2 (2015): 399–422.

⁸ Mahkamah Agung, Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan.

Previously, the minimum age for marriage was 16 years for women and 19 years for men. This rule change was based on the consideration of the Constitutional Court that this article, which regulates the minimum age for marriage, is a form of age discrimination because there are differences between women and men solely based on sex.⁹ Setting the minimum age for marriage is part of the government's goal to reduce marital problems such as underage marriages.¹⁰ Article 7 Paragraph (2) stipulates that in the case of deviations from Article 1 Paragraph (1) of Law No. 16 of 2019 may request a dispensation from marriage to the local religious court. Applications can be submitted by both the groom's and bride's parents to the religious court in the area where they live. The religious court will then examine and decide whether to grant or refuse a marriage dispensation in the form of a stipulation. The age limit for marriage is determined basically for the sake of benefit and goodness, especially for the prospective bride and groom.

The religious court, as a judicial institution that has the authority to issue marriage dispensation permits for Muslim communities in the last five years, from 2017 to August 2021, has received 1,588 cases of requests for marriage dispensation.¹¹ This number is expected to rise, partly due to the increased minimum marriage age and the impact of various disasters. Secondary data indicates that early marriages have surged during the COVID-19 pandemic. This increase has been observed in Indonesia

⁹ Galuh Widitya Qomaro, "Age of Consent in Islam: Between Legal Principles, Controversies, and Social Adaptations," *Al Ahkam* 19, no. 2 (December 19, 2023): 59–76, <https://doi.org/10.37035/ajh.v19i2.9590>.

¹⁰ Ahmad Masful Fuad, "Ketentuan Batas Minimal Usia Kawin: Sejarah, Implikasi Penetapan Undang-Undang Perkawinan," *Petita* 1, no. 1 (2016): 20–42.

¹¹ Pengadilan Agama, "Sistem Informasi Penelusuran Perkara Pengadilan Agama," n.d.

and several other countries globally.¹² In December 2020, UNICEF reported that 938 children in Indonesia dropped out of school due to early marriages, with 75% of them unable to continue their education.¹³ The Indonesian Child Protection Commission (KPAI) stated that between the start of the COVID-19 pandemic and February 2021, more than 150 children left school to marry or work. The primary reason cited was the economic hardship faced by their families, which the pandemic had exacerbated.¹⁴ Many of these children sought to alleviate their parents' financial burden by working or getting married.

The increase in early marriages does not eliminate the fact that this creates problems for couples, such as the occurrence of quarrels, constant bickering, clashes between husband and wife,¹⁵ disharmony, lack of awareness to be responsible in household life, cut-off access to education,¹⁶ impact on reproductive health,¹⁷ and domestic violence to divorce.¹⁸ Child marriage will set a bad precedent in society. Underage marriages have the

¹² Detik, "Gejala Global Perkawinan Dini Melonjak Di Masa Pandemi," accessed July 19, 2021,

<https://www.news.detik.com/berita/gejala-global-perkawinan-dini-melonjak-di-masa-pandemi>.

¹³ Bappenas, "Strategi Nasional Penanganan Anak Tidak Sekolah Di Indonesia," accessed July 19, 2021, <https://www.bappenas.go.id/id/strategi-nasional-penanganan-anak-tidak-sekolah-di-indonesia/>.

¹⁴ Miskudin, "Pandemi Memicu Perkawinan Dini," n.d., <https://itjen.kemdikbud.go.id/public/post/detail/pandemi-memicu-perkawinan-dini>.

¹⁵ Aryanto, "Remaja Siap Nikah Belum Tentu Dewasa," *Intisari*, 2017.

¹⁶ Suci Eriani, Ashaluddin Jalil, "Strategi Bertahan Hidup Keluarga Yang Menikah Di Usia Dini Di Desa Buatan Baru Kecamatan Kerinci Kanan Kabupaten Siak," *Jom FISIP* 2, no. 1 (2015): 1–11.

¹⁷ Syarifah Salmah, "Perkawinan Usia Dini Ditinjau Dari Sudut Pandang Sosial Dan Pendidikan," *Alhiwar* 4, no. 6 (2016): 35–46.

¹⁸ Agus Setyawan, Ike Herdiana, "Kualitas Hidup Perempuan Pulau Mandangin Yang Menikah Dini," *Jurnal Psikologi Kepribadian Dan Sosial* 5, no. 1 (2016): 1–10.

potential to plunge families into poverty, and children are no longer able to express themselves and think according to their age because of the demands of carrying out their obligations as husband or wife.¹⁹ These findings suggest that young marriages leave couples unprepared for the challenges of building a family, which leads to a disruption in family resilience. Resilience skills are essential for families to navigate and adapt to significant life changes or difficult situations.

Marriage is encouraged and regulated in Islam because it has a noble purpose. In general, marriage between a man and a woman is an effort to maintain self-respect (*hifz 'ird*) so as not to fall into forbidden acts, maintain the continuity of healthy human life/offspring (*hifz nasl*), establish a healthy household life, filled with affection between husband and wife, and mutual help between the two for the common good.²⁰ Although several *maqāsid* scholars have explored the family-related aspects of *maqāsid*, there is currently no specific instrument to measure the achievement of family formation goals. Jamal Al-Din 'Atiyah Muhammad provides a more holistic set of indicators to assess whether these goals (*maqāsid al-usrah*) have been met. His perspective offers a detailed framework for evaluating various dimensions of family life, such as the regulation of spousal relationships, the continuity of human life, the clarity of lineage, the preservation of religiosity within the family, and financial management. The strength of this approach lies in its comprehensive nature, providing clear empirical guidelines for measurement, which are often lacking in other *maqāsid*

¹⁹ Syeh Sarip Hadaiyatullah, Nurul Huda, "Praktek Hukum Acara Dispensasi Kawin," *ASAS* 12, no. 1 (2020): 150–68.

²⁰ Hussein Muhammad, *Fiqh Perempuan (Refleksi Kiai Atas Wacana Agama Dan Gender)* (Yogyakarta: Lkis Pelangi Aksara, 2007).

frameworks. However, a limitation of this approach is its potential lack of generalizability to non-Muslim families or researchers who prefer more narrowly focused *maqāsid* models. The study also recognizes that this framework requires further validation through its application in diverse social contexts. Given the on going debates surrounding early marriage, this study aims to evaluate the resilience of families formed through early marriages in the Madurese Muslim community. It further seeks to analyze the phenomenon of early marriage and the resilience of these families through the lens of Jamal Al-Din 'Atiyah Muhammad's *maqāsid al-usrah* framework.

This research uses mixed methods. The combined research method is a method that combines quantitative methods and qualitative methods to be used together or alternately so as to obtain a more comprehensive, valid, reliable, and objective data result.²¹ The mixed methods approach, which integrates both quantitative and qualitative models, is well-suited for family law research as it provides a more comprehensive perspective. This approach allows researchers to analyze empirical aspects through quantitative data, such as relationships between variables in family formation, while gaining insights into individual subjective experiences through qualitative data. In Islamic family law studies, mixed methods complement the normative approach, which is often descriptive-narrative, by offering more practical and empirical results. Previous reputable studies have also supported using mixed methods in legal research, as it combines the external validity of quantitative data with the depth of qualitative analysis. Compared to the normative approach, while the normative-narrative model effectively explains

²¹ Sugiono, *Metode Penelitian Kombinasi (Mix Methods)* (Bandung: Alfabeta, 2012).

Islamic legal norms, mixed methods are more adept at measuring the real impact of legal policies within specific social contexts. The strategy used in conducting this research is Sequential Explanatory Design. The explanatory sequential strategy in the first stage collects and analyzes quantitative data, followed by collecting and analyzing qualitative data that builds on the initial quantitative results. This priority is given to quantitative data.²² In the first stage, data collection was carried out by filling out a survey through a questionnaire to obtain quantitative data related to the achievement of the goal of forming marriage (*maqāsid al-usrah*) among perpetrators of early marriage. The first stage of data analysis was conducted with deep interviews with informants. This study used the PLS (Partial Least Square) approach, a component- or variant-based SEM (structural equation model). This approach is used to analyze quantitative data related to achieving the goal of forming a family (*maqāsid al-usrah*) in the Madurese Muslim community. This phenomenological approach was used to obtain qualitative data by conducting interviews and observations of informants engaged in early marriages in Madura and religious leaders in Madura.

The core subjects in the study were families who married at an early age. The core subject of the research was taken based on data from the applicant for marriage dispensation from the religious court in Madura. The subjects of this study were early marriage families who applied for dispensation from marriage, religious leaders, the Head of Religious Affairs Office (KUA, *Kantor Urusan Agama*) Sumenep, and the Head of KUA Sampang. The sampling of respondents uses purposive sampling. This

²² Sugiono.

technique determines the research sample with certain considerations that aim to make the data obtained later more representative.²³ The number of samples used in the study was calculated using the Slovin formula with a 10% margin of error.²⁴

$$n = N / (1 + N(e^2))$$

Information :

n: Number of samples.

N: Total population (2,195 people).

e: Margin of error/error rate, which is set at 10% or 0.1.

The calculation results show that the desired sample size is around 95.67, rounded to 96 as the nearest number. Respondents in this study have represented the population of marriage dispensation applicants at the Madura religious court. During 2020-2022, in the Bangkalan Religious Court, there were 360 marriage dispensation determinations, with 15 respondents contributing approximately 16.4% of the total respondents in the survey or study. In Sampang Religious Court, there were 79 marriage dispensation determinations, with a total of 3 respondents, contributing approximately 3.6% of the total respondents. Pamekasan religious court had the highest number of marriage dispensation determinations, reaching 819, with a total of 36 respondents, contributing approximately 37.3% of the total respondents. Meanwhile, in Sumenep religious court, there were 937 marriage dispensation determinations, with a total of 42 respondents, contributing approximately 42.7% of the total respondents. Overall, the survey or study involved a total of 2195 marriage dispensation determinations and 96

²³ Sugiono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010).

²⁴ Tony Wijaya, *Metode Penelitian Ekonomi Dan Bisnis Teori Dan Praktik* (Yogyakarta: Graha Ilmu, 2013).

respondents, encompassing all the mentioned regencies and accounting for 100% of the total respondents.

The informants in this study were taken based on the willingness of perpetrators of early marriage to be questioned. Informants in this study have represented four districts in Madura and have represented all family criteria: Complete Family and Single Family. In Bangkalan Regency, two informants meet the criteria of a complete family, and two are from single-family households. Similarly, in Sampang Regency, there are two informants from Complete Family households and two informants from Single Family households. Pamekasan Regency also has two informants from Complete Family households and two informants from Single Family households. In Sumenep Regency, there are five informants from Complete Family households and three informants from Single Family households. Across all the regencies, there are 11 informants from Complete Family households and nine informants from Single Family households.

Identification of achievement of family formation goals (*maqāsid al-usrah*) using instruments from Jamal Al-Din 'Atiyah Muhammad in the form of five measurement dimensions, namely 1) regulating the relationship between men and women; 2) maintaining the continuity of human life; 3) realizing a sense of *sakinah, mawaddah, wa rahmah*; 4) maintain clarity of lineage; 5) keeping religion in the family; 6) maintain essential aspects of the family; and 7) maintain economic aspects of the family.²⁵ Data collection was carried out directly with the respondents or through Google Forms. The test form used is a checklist in the appropriate column. This study uses a Likert scale as a measurement scale, where the rating interval is 1-4

²⁵ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah* (Damaskus: Dar Al-Fikr, 2001).

(strongly disagree-strongly agree).²⁶ The data processing method is Structural Equation Modeling (SEM) with the Partial Least Square (PLS) approach. Structural Equation Modeling (SEM) is a combination of two inseparable statistical methods: factor analysis and regression.²⁷ The use of the Partial Least Square (PLS) approach in this study is because SEM-PLS can analyze reflective and formative measurement models, so not only causal relationships (partial or simultaneous) in variables can be detected, not only those components that contribute to the formation of constructs can be determined.²⁸ The analysis that will be carried out using this method has three stages: testing the measurement model (outer model), structural model (Inner model), and hypothesis.²⁹ The data analysis technique used to analyze qualitative data is the interactive analysis technique of Miles and Huberman. Activities in the analysis consist of data condensation, data display, and conclusion drawing/verification.³⁰ The purpose of this qualitative descriptive research is to provide a systematic, factual, and accurate description of the achievement of *maqāsid al-usrah* among perpetrators of early marriage.

²⁶ Sutrisno Hadi, *Analisis Butir Untuk Instrumen Angket, Tes, Dan Skala Nilai* (Yogyakarta: UGM PRESS, 1991).

²⁷ Solimun, Adji Achmad Rinaldo and Solimun, Adji Achmad Rinaldo Fernandes, Nurjannah, *Metode Statistika Multivariat Pemodelan Persamaan Struktural (SEM) Pendekatan WarpPLS* (Malang: Universitas Brawijaya Press, 2017).

²⁸ Siswoyo Haryono, Parwoto Wardoyo, *Structural Equation Modeling Untuk Penelitian Manajemen Menggunakan AMOS 18.00* (Bekasi: Intermedia Personalia Utama, 2021).

²⁹ Azuar Juliandi, "Structural Equation Model Partial Least Square (Sem-Pls) Dengan Smartpls," May 8, 2018, <https://doi.org/10.5281/ZENODO.1243777>.

³⁰ Matthe B. Miles, A. Michael Huberman, *Qualitative Data Analysis, A Methods Sourcebook*, (United State: Sage Publications, Inc, 2014).

Measurement of *Maqāsid Al-Usrah* by Early Marriage Family in the Madura Muslim Community

Marriage is a common part of social life around the world. Even the most remote communities engage in this practice. When God created the first humans, He created a man and a woman. Allah created the two sexes as friends of each other, as stated in the Qur'an. Men and women naturally have an attraction to each other. However, many problems will occur if they do things outside the *shar'i* path. The legal and proper way to fulfill this desire is through the sanctity of marriage. That is what Islam teaches so that humans can satisfy their desires within the *shar'i* framework.

Apart from encouraging every adult individual to form a household, Islam also emphasizes the importance of decorating the household with worship and obedience to religious teachings. As a Muslim family built on legal marriage, Islam needs to be placed as the foundation and guidance in married life. In addition, Islam must also be a guide, direction, and way to solve every problem in the household. The family also plays a role in the education of children so that they become a generation that adheres to Islamic teachings in a comprehensive way to achieve the ideals of the world and the happiness of the hereafter. In short, the household must always be maintained within the *sakīnah* family framework. The word *sakīnah* in Islam is used to characterize the institution of "family" as a value system that drives building a happy and comfortable environment. Through closeness and servitude to God, households are expected to live in harmony, peace, and prosperity under the auspices of Allah.

The family system's main aspect is the family's goals. The ultimate goal for most families and couples is to have children and raise them so that they can care for their

parents in their old age. Within the scope of forming a *sakinah, mawaddah wa rahmah* family, Jamal Al-Din ‘Atiyah Muhammad puts several indicators that determine the achievement of family development goals (*maqāsid al-usrah*).

Table 1. Indicator of *Maqasid al-usrah* Jamal Al-Din ‘Atiyah Muhammad

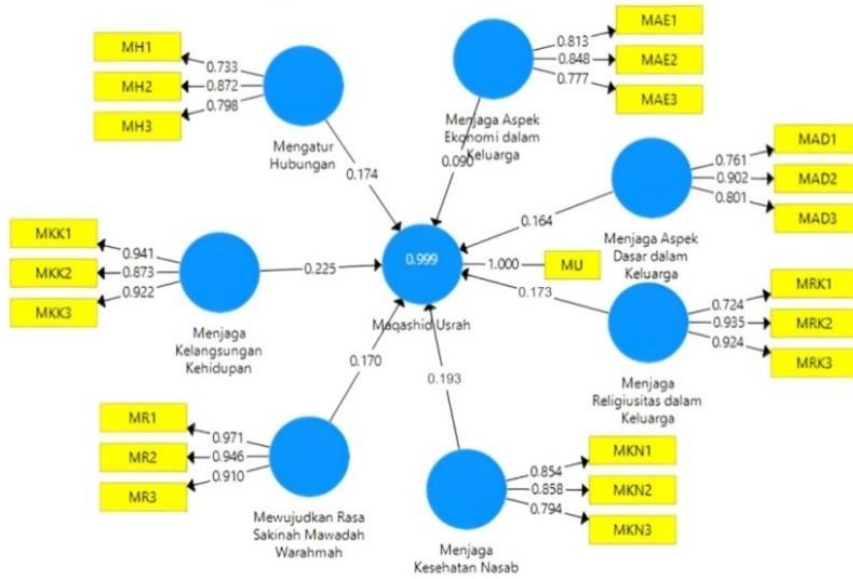
Variable	Indicator
Regulating Male-Female Relations (X1)	Understanding the basic aspects of marriage
	Maintain the honor of spouse and family members
	Understand the basic aspects of divorce
Maintaining the Livelihood (X2)	Doing spouse relations according to religious guidance
	Have an understanding of pregnancy and its consequences
	Discuss the decision to get pregnant
Realizing Sakinah, Mawaddah wa Rahmah (X3)	The inner feelings of family members are cared for and respected
	Communication in fulfilling household needs is well established.
	The love between husband and wife and family members is maintained.
Maintaining Lineage Clarity (X4)	Understand the rules about siblings.
	Not committing adultery
	Understand the rules regarding adoption.
Maintaining Religiosity in the Family (X5)	Do not leave the obligation as a Muslim
	Good religious and moral rules are taught in the family.

Variable	Indicator
	Set an example and invite family members to live according to religious teachings.
Maintaining Basic Aspects in the Family (X6)	The health and education aspects of family members are guaranteed.
	Good relations with the extended family and the surrounding environment are maintained.
	All family members get rights and perform obligations according to their respective roles.
Maintaining Economic Aspects in the Family (X7)	There is enough money to sustain the family
	Finances in the family are managed openly.
	Understanding religious aspects within the scope of the family economy, including dowry, maintenance, inheritance, wills, endowments, property trusteeship

Source: Processed by Author from Jamal Al-Din 'Atiyah Muhammad

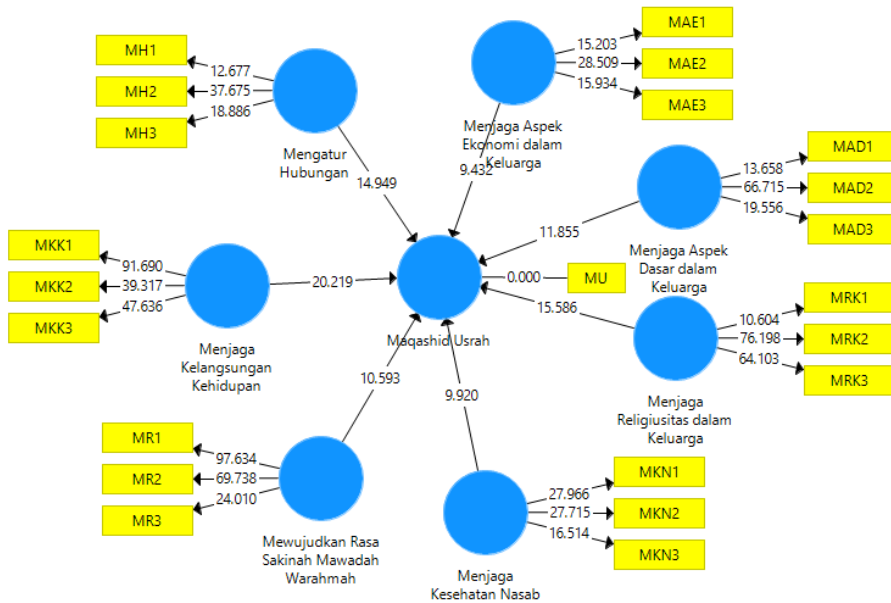
The distribution of questionnaires regarding the achievement of family development goals among 96 respondents who applied for a marriage dispensation in Madura yielded the following data:

Figure 1. Path Diagram of Smart-PLS Output



Source: Processed by Author, 2023

Figure 2. Path Diagram Output of Smart-PLS Bootstrapping



Source: Processed by Author, 2023

The picture above is a path diagram construction that has been carried out by the pls algorithm test in the Smart-PLS 3 software. The purpose of the test with the SEM-PLS approach is to find out what factors most influence *maqāsid al-usrah*. If seen from the picture above, it can be concluded that the overall path value contained in the load factor is > 0.70 . It can be concluded that all constructs in the research indicators fulfill the requirements and can be continued in the next test.

1. Outer Model

a. Validity Test

1) Convergent Validity

The following is a table of loading factors

Table 2. Factor Loading Factor Score

No	Variable	Indicator	Loading Factor	Information
1	Manage Relations (MH)	MH1	0,733	Valid
		MH2	0,872	Valid
		MH3	0,798	Valid
2	Maintaining Livelihood (MKK)	MKK1	0,941	Valid
		MKK2	0,873	Valid
		MKK3	0,922	Valid
3	Realizing Sakinah, Mawaddah wa Rahmah (MR)	MR1	0,971	Valid
		MR2	0,946	Valid
		MR3	0,910	Valid
4	Maintaining Clarity of Lineage (MKN)	MKN1	0,854	Valid
		MKN2	0,858	Valid
		MKN3	0,794	Valid
5	Maintaining Religiosity in the Family (MRK)	MRK1	0,724	Valid
		MRK2	0,935	Valid
		MRK3	0,924	Valid
		MAD1	0,761	Valid

No	Variable	Indicator	Loading Factor	Information
6	Maintaining Basic Aspects in the Family (MAD)	MAD2	0,902	Valid
		MAD3	0,801	Valid
7	Maintaining Economic Aspects in the Family (MAE)	MAE1	0,813	Valid
		MAE2	0,848	Valid
		MAE3	0,777	Valid

Source: Processed by Author, 2023

Judging from the SmartPLS analysis table above, it can be concluded that the loading factor value for each construct in the study is > 0.70 . It means that all the indicators in the study are valid or feasible to use and can proceed to the next test. Besides that, convergent validity can also be seen by the AVE value. Manage Relations (MH) has an AVE score of 0.645, Maintaining Livelihood (MKN) has an AVE score of 0.833, Realizing Sakinah, Mawaddah wa Rahmah (MR) has an AVE score of 0.888, Maintaining Clarity of Lineage (MKN) has an AVE score of 0.699, Maintaining Religiosity in the Family (MRK) has an AVE score of 0.750, Maintaining Basic Aspects in the Family (MAD) has an AVE score of 0.678, Maintaining Economic Aspects in the Family (MAE) has an AVE score of 0.661, all scores indicating its validity. These AVE scores reflect the variance captured by each variable and suggest the extent to which the variables represent the underlying constructs they are intended to measure. If seen from the table of Average Variance Extracted (AVE) values, it can be concluded that each construct or variable has an AVE > 0.50 . So it can be concluded that all constructs or variables in the study have good convergent validity.

2) Discriminant Validity

The following is a table of cross-loading scores:

Table 3. Cross Loading Score

Variable	Managing Relationships	Maintaining Basic Aspects in the Family	Maintaining Economic Aspects in the Family	Maintaining Livelihood	Maintaining Clarity of Lineage	Maintaining Religiosity in the Family	Realizing Sakinah, Mawadda-h wa Rahmah
MAD1	0,512	0,761	0,349	0,685	0,688	0,569	0,523
MAD2	0,622	0,902	0,811	0,823	0,742	0,835	0,910
MAD3	0,541	0,801	0,438	0,715	0,499	0,516	0,668
MAE1	0,514	0,547	0,813	0,607	0,486	0,538	0,771
MAE2	0,408	0,570	0,848	0,530	0,518	0,591	0,665
MAE3	0,506	0,528	0,777	0,512	0,465	0,432	0,611
MH1	0,733	0,537	0,486	0,556	0,452	0,429	0,626
MH2	0,872	0,607	0,522	0,733	0,858	0,754	0,670
MH3	0,798	0,487	0,397	0,518	0,644	0,507	0,497
MKK1	0,714	0,881	0,517	0,941	0,723	0,772	0,777
MKK2	0,712	0,750	0,696	0,873	0,818	0,754	0,791

Variable	Managing Relationships	Maintaining Basic Aspects in the Family	Maintaining Economic Aspects in the Family	Maintaining Livelihood	Maintaining Clarity of Lineage	Maintaining Religiosity in the Family	Realizing Sakinah, Mawadda-h wa Rahmah
MKK3	0,656	0,840	0,645	0,922	0,666	0,751	0,815
MKN1	0,628	0,759	0,617	0,711	0,854	0,666	0,733
MKN2	0,872	0,607	0,522	0,733	0,858	0,754	0,670
MKN3	0,556	0,598	0,344	0,558	0,794	0,536	0,502
MR1	0,721	0,755	0,855	0,799	0,718	0,733	0,971
MR2	0,772	0,798	0,716	0,838	0,712	0,681	0,946
MR3	0,622	0,902	0,811	0,823	0,742	0,835	0,910
MRK1	0,574	0,560	0,373	0,615	0,521	0,724	0,595
MRK2	0,673	0,667	0,644	0,772	0,750	0,935	0,699
MRK3	0,621	0,817	0,623	0,764	0,755	0,924	0,765

Source: Processed by Author, 2023

*The highlighted values in the table represent the highest scores for each variable, indicating the areas of greatest strength or influence.

Cross-loading is measured based on the correlation coefficient value of each indicator in the construct, which must have a higher correlation coefficient value than indicators from other constructs. If seen from the cross-loading table above, it can be concluded that all correlation

efficiency values of each construct indicator are higher than the coefficient values of other constructs. It can be stated that all indicators in the construct are declared valid or have good discriminant validity. Discriminant validity can also be seen from the value of the Fornell-Larcker criteria. The table of the Fornell-Larcker criterion scores is as follows:

Table 4. Fornell-Larcker Criteria Score

Variable	Managing Relationships	Maintaining Basic Aspects in the Family	Maintaining Economic Aspects in the Family	Maintaining Livelihood	Maintaining Clarity of Lineage	Maintaining Religiosity in the Family	Realizing Sakinah, Mawaddah wa Rahmah
Managing Relationships	0,803						
Maintaining Basic Aspects in the Family	0,680	0,824					
Maintaining Economic Aspects in the Family	0,586	0,675	0,813				
Maintaining Livelihood	0,761	0,903	0,678	0,913			

Variable	Managing Relationships	Maintaining Basic Aspects in the Family	Maintaining Economic Aspects in the Family	Maintaining Livelihood	Maintaining Clarity of Lineage	Maintaining Religiosity in the Family	Realizing Sakinah, Mawaddah wa Rahmah
Maintaining Clarity of Lineage	0,830	0,785	0,602	0,806	0,836		
Maintaining Religiosity in the Family	0,719	0,794	0,642	0,832	0,788	0,866	
Realizing Sakinah, Mawaddah wa Rahmah	0,748	0,869	0,843	0,870	0,769	0,796	0,943

Source: Processed by Author, 2023

*The highlighted values in the table represent the highest scores for each variable, indicating the areas of greatest strength or influence

If seen from the Fornell-Larcker criteria table, it can be concluded that each construct in the study is valid or has good discriminant validity because each construct has a more excellent AVE squared value than the correlation value of the other constructs.

b. Reliability Test

The following is a table of composite reliability and Cronbach's Alpha scores:

Table 5. Composite Reliability dan Cronbach's Alpha Scores

No	Variable	Composite Reliability	Cronbach's Alpha
1	Managing Relationships (MH)	0,844	0,723
2	Maintaining Livelihood (MKK)	0,937	0,899
3	Realizing Sakinah, Mawaddah wa Rahmah (MR)	0,960	0,937
4	Maintaining Clarity of Lineage (MKN)	0,874	0,785
5	Maintaining Religiosity in the Family (MRK)	0,899	0,827
6	Maintaining Basic Aspects in the Family (MAD)	0,863	0,762
7	Maintaining Economic Aspects in the Family (MAE)	0,854	0,743

Source: Processed by Author, 2023

Judging from the table of composite reliability and Cronbach's Alpha values above, it can be concluded that the seven constructs are good and reliable because each of the composite reliability and Cronbach's Alpha values of the seven constructs is > 0.70.

2. Inner Model

a. R-Square

The magnitude of the variable contribution are Managing Relationships (MH), Maintaining Livelihood (MKK), Realizing Sakinah, Mawaddah wa Rahmah (MR), Maintaining Clarity of Lineage (MKN), Maintaining Religiosity in the Family (MRK), Maintaining Basic Aspects in the Family (MAD), Maintaining Economic Aspects in the Family (MAE), in influencing *maqāsid al-usrah* is 0.999 or 99.9%. Other variables outside the research influence the remaining 0.1%. The magnitude of the variable influence contribution in influencing Early Marriage is included in the strong category because $0.999 > 0.67/0.75$.

b. Q-Square

The variables are Managing Relationships (MH), Maintaining Life Continuity (MKK), Creating a Sense of Sakinah, Mawaddah wa Rahmah (MR), Maintaining Clarity of Nasab (MKN), Maintaining Religiosity in the Family (MRK), Maintaining Basic Aspects in the Family (MAD), and Maintaining Economic Aspects in the Family (MAE) have predictive relevance for the *Maqāsid al-usrah* variable. And it is known that the value of $Q^2 = 0.969 \geq 0.35$, so it can be concluded that the predictive relevance is strong.

c. F-Square

The contribution of the Variable Regulating Relationships (MH) in influencing *maqāsid al-usrah* belongs to the strong category, and this is because the F-Square value is $7.469 > 0.35$. Then, the contribution of the variable Maintaining Life Survival (MKK) in influencing *Maqāsid al-usrah* belongs to the strong category because the F-Square value is $6.060 > 0.35$. For the variable contribution of Manifesting Sakinah, Mawaddah wa Rahmah (MR) in influencing *maqāsid al-usrah* belongs to

the strong category because the F-Square value is $2.717 > 0.35$. The variable contribution of Maintaining Nasab Clarity (MKN) in influencing *maqāsid al-usrah* belongs to the strong category because the F-Square value is $2.997 > 0.35$. Furthermore, the contribution of the variable Maintaining Religiosity in the Family (MRK) in influencing *maqāsid al-usrah* belongs to the strong category because the F-Square value is $6.569 > 0.35$. Then, the contribution of the variable Maintaining Basic Aspects in the Family (MAD) in influencing *maqāsid al-usrah* belongs to the strong category. This value is related to F-Square's value, which is $3.549 > 0.35$. Finally, the contribution of the Maintaining Economic Aspects in the Family (MAE) variable in influencing *maqāsid al-usrah* belongs to the strong category because the F-Square value is $2.085 > 0.35$. From this explanation, it can be concluded that the most influential factor in influencing *maqasid al-usrah* is Regulating Relationships (MH). Second, Maintaining Religiosity in the Family (MRK). Third, Maintain Life Continuity (MKN). Fourth, Maintain Basic Aspects of the Family (MAD). Fifth, Maintaining Clarity of Lineage (MKN). Sixth, Realizing Sakinah Mawadah Warahmah (MR). Seventh, Maintaining Economic Aspects in the Family (MAE).

d. Goodness of Fit

The SRMR score of 0.096 is between 0.12 to 0.08. So it can be concluded that the model in this study is classified as marginal fit. From this statement, it can be concluded that the model is suitable and acceptable.

e. Hypothesis Test

Judging from the hypothesis test, it can be concluded that: 1) the relationship between Regulates Relationships and *Maqasid al-usrah* has a positive effect because the original sample value is 0.174. Managing

Relationships with *Maqāsid al-usrah* has a T_statistic value of $14.213 > 1.96$ and has a P_Value of $0.000 < 0.05$, so it can be concluded that H₁ can be accepted and H₀ is rejected. From this explanation, Regulating Relationships with *Maqāsid al-usrah* is positive and significant; 2) the relationship between Maintaining Basic Aspects in the Family and Maqasid al-usrah has a positive effect because the original sample value is 0.164. Maintaining Basic Aspects in the Family for Maqasid al-usrah has a T_statistic value of $12.587 > 1.96$ and has a P_Value of $0.000 < 0.05$, so it can be concluded that H₁ can be accepted and H₀ is rejected. From this explanation, it can be stated that Maintaining Basic Aspects in the Family towards *Maqāsid al-usrah* is positive and significant; 3) the relationship between Maintaining Economic Aspects in the Family and Maqasid al-usrah has a positive effect because the original sample value is 0.090. Maintaining the Economic Aspects in the Family for Maqasid al-usrah has a T_statistic value of $9.064 > 1.96$ and has a P_Value of $0.000 < 0.05$ so it can be concluded that H₁ can be accepted and H₀ is rejected. From this explanation, it can be stated that Maintaining Economic Aspects in the Family towards *Maqāsid al-usrah* is positive and significant; 4) the relationship between Maintaining Life Survival and *Maqāsid al-usrah* has a positive effect because the original sample value is 0.225. Maintaining the Continuity of Life for Maqasid al-usrah has a T_statistic value of $21.275 > 1.96$ and has a P_Value of $0.000 < 0.05$. From this value, it can be concluded that H₁ can be accepted and H₀ can be rejected. From this explanation, it can be stated that Maintaining the Continuity of Life for *Maqāsid al-usrah* is positive and significant; 5) the relationship between Maintaining Nasab Clarity and Maqasid al-usrah has a positive effect because the original sample value is 0.193.

Maintaining lineage clarity regarding *Maqāsid al-usrah* has a T_statistic value of $9.972 > 1.96$ and has a P_Value of $0.000 < 0.05$; it can be meant that H_1 can be accepted and H_0 is rejected. From this explanation, it can be stated that Maintaining Customer Clarity towards *Maqāsid al-usrah* is positive and significant; 6) the relationship between Maintaining Religiosity in the Family and *Maqāsid al-usrah* has a positive effect because the original sample value is 0.173. Maintaining Religiosity in the Family for *Maqāsid al-usrah* has a T_statistic value of $14.483 > 1.96$ and has a P_Value of $0.000 < 0.05$, so it can be concluded that H_1 can be accepted and H_0 is rejected. From this explanation, it can be stated that Maintaining Religiosity in the Family towards *Maqāsid al-usrah* is positive and significant; 7) the relationship between Creating a sense of Sakinah Mawaddah wa Rahmah and *Maqāsid al-usrah* has a positive effect because the original sample value is 0.170. Realizing *sakīnah, Mawaddah wa Rahmah* in the Family towards *Maqāsid al-usrah* has a T_statistic value of $0.170 > 1.96$ and has a P_Value of $0.000 < 0.05$, so it can be concluded that H_1 can be accepted and H_0 is rejected. From this explanation, realizing *sakīnah Mawaddah wa Rahmah* towards *Maqāsid al-usrah* is positive and significant

Realization of *Maqāsid Al-Usrah* in Early Marriage Family in the Madurese Muslim Community

The provision of increasing the marriage limit to 19 years for prospective husbands and wives should be the right solution to achieve the goals of *Maqāsid al-usrah* in a good family. Implementing these provisions effectively regulates the relationship between men and women, maintains offspring, creates a harmonious and loving family, maintains lineage, maintains diversity in the family,

manages good relations, and manages the family's financial aspects. Jamal Al-Din 'Atiyah Muhammad states that there are several important points in the family which are benchmarks for achieving the goal of forming family (*Maqāsid al-usrah*): regulating the relationship between men and women (تنظيم العلاقة بين الجنسين), maintaining the continuity of human life (حفظ النسل/النوع), creating a sense of *sakīnah*, *mawaddah*, *wa rahmah* (تحقيق السكن والمودة والرحمة), maintaining clarity of lineage (حفظ النسب), maintaining religiosity within the family (حفظ التدين في الاسرة), managing the basic aspects of the family (تنظيم الجانب المؤسسي للاسرة), and managing the financial aspects of the family (تنظيم الجانب المالي للاسرة).

Islamic marriage considers men and women to have equal rights and obligations as husband and wife. Islam regulates the recommendation to marry and the prohibition of celibacy, the prohibition of same-sex relations, the prohibition of adultery, rules about polygamy, rules about divorce, rules about *khulu'*, *fasakh*, and other rules that have never been known before, or even if there are rules, it is felt that they have not yet position husband and wife in a balanced way so that injustice often occurs in the pattern of family relationships.³¹ Islamic provisions regarding the rules of opposite-sex relations are, of course, closely related to the rise of negative news today due to society's neglect in managing opposite-sex

³¹ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah*.

relationships.³² The Madurese, as an obedient society to Islamic teachings, prefer to maintain the association of their children with the opposite sex through marriage. They understand that there are rules for maintaining opposite-sex relationships without any marital ties. When parents think their child already has a lover or someone has already proposed, they are hastened to tie the knot with marriage so as to minimize the occurrence of relationships that Islam prohibits. The Madurese people have followed this kind of understanding for a long time.

Protecting opposite-sex relationships is closely related to maintaining human dignity in marriage. As stated by the Head of the Office of Religious Affairs in Sumenep City District, M. Afif, among the pillars of strengthening marriage are *zawāj* (partnership and togetherness) and *mu'āsyyarah bil ma'rūf* (treating each other well and properly). Islam even regulates sexual intercourse manners to a practical level.³³ Sexual relations are an important factor in family harmony, but sex is not the main goal of having a family. This good treatment between husband and wife applies also in sexual relations so that if it can be implemented in the family, then physical and spiritual satisfaction can be achieved.

In the aspect of maintaining the continuity of human life, the Prophet Muhammad advised Muslims to choose fertile potential partners so that they could give birth to children as successors to the struggles of their parents. Maintaining the continuity of human life means making a man a father and a wife a mother. The purpose of

³² Kurniasih, "Kasus Anak Hamil Di Luar Nikah Sudah Darurat, Perlu Penanganan Komprehensif," 2023, <https://pks.id/content/kurniasih-kasus-anak-hamil-di-luar-nikah-sudah-darurat-perlu-penanganan-komprehensif>.

³³ Al Imam Abu Muhammad Al-Tihami, *Qurroto Al-'Uyun Sharh Nadm Ibn Yamun* (Cyprus: Al-Jaffan & Al-Jabi, n.d.).

protecting offspring is important for the continuation of human life. The institution of marriage becomes very urgent in order to see the purpose of this marriage. This marriage rule can still be realized with the ban on same-sex marriage, the prohibition on celibacy, the prohibition on performing medical procedures on female reproductive organs, preventing pregnancy, and other regulations. Al-Shatibi categorizes protection of offspring as part of *maqāsid* or *maṣlahah al-darūriyyah* as something that must exist for the benefit of religion and the world. If this is not there, it will cause damage and even loss of life.³⁴

It is considered difficult for perpetrators of early marriage to realize aspects of protecting offspring optimally, especially with regard to reproductive health. The marriage age stipulation in the marriage law is not suitable to be used as a benchmark for the occurrence of marriage because at the age of under 20 years, a person has not yet experienced maturity in himself, and the reproductive organs have not matured and are not ready to experience pregnancy until delivery.³⁵ Seven out of twenty interviewees stated that they had not had children because they were not pregnant. Three interviewees stated that they postponed pregnancy through the pill family planning program because they felt they were not ready to get pregnant. The other three interviewees had been pregnant, had given birth to children, and were growing up healthy. An interviewee stated that she was once pregnant, but the baby died in the womb due to the mother's health problems. The scholars collectively agree that preserving

³⁴ Abu Ishaq Ibrahim Al-Syatibi, *Al-Muwafaqat Fi Usul Al-Syari'ah*, (Beirut-Lebanon: Daarul Kutub Al 'Ilmiyah, n.d.).

³⁵ Tsamrotul Kholilah, "Pandangan Ahli Medis Tentang Usia Perkawinan Menurut Pasal 7 Ayat 1 Dan 2 UU No. 1 Tahun 1974," *Al-Hukama'* 5, no. 1 (2016): 148–85.

offspring (*hifz al-nasl*) aims to maintain the continuity of humanity and prevent extinction. However, 'Atiyah stated that having children is a gift from Allah SWT and not solely a human matter. There is nothing wrong when someone chooses not to have children if the decision benefits the individual, family, society, country, and humanity as a whole as long as the husband and wife have agreed upon the decision.

None of the twenty interviewees conducted reproductive health checks before and after marriage. PERMA Regulation No. 5 of 2019 regarding the requirements for medical examinations before marriage is an essential action within the context of *hifz nafs* and *hifz nasl*. Through pre-marital medical tests, the spread of diseases that can be transmitted genetically to offspring can be prevented so that the babies born will have good health conditions. Pre-marital health testing is a preventive measure (*shadd al-dzariah*) against diseases that have the potential to harm future spouses and children so that it becomes an effort to ensure the quality of offspring (*hifz nasl*). This also creates a certain responsibility for the previous generation to give birth to the next generation. This action is urgent to take in order to maintain the expected integrity of the marriage and eliminate the risk of endangering the household relationship to be built. This supports Al-Shatibi's thinking, which states that to maintain *al-ḍarūriyyāt al-khamsah* in two ways: First, from the point of view of holding it (*min nihāyati al-wūjud*; affirmation), namely by managing and maintaining things that can realize their existence. Second, in terms of its elimination (*min nihayati al-adam*; negation), by preventing the things that cause its absence.³⁶

³⁶ Abu Ishaq Ibrahim Al-Syatibi, *Al-Muwafaqat Fi Usul Al-Syari'ah*,.

To realize a sense of *sakīnah, mawaddah, wa rahmah*, marriage is a gateway for husband and wife to express their love for each other, so marriage is not just a means of channeling biological needs. This goal can be achieved in spouse relationships through *mu'āsharah bi al-ma'rūf*. A *sakīnah, mawaddah, wa rahmah* family is the best environment for children to grow and develop. As the smallest unit in society, the family has the most dominant role in child development. A *sakīnah, mawaddah, wa rahmah* family will provide peace and tranquility in the child's mind. Respondents' responses in interpreting peace in the family varied: happy when children get along well and are happy, husbands don't play crooks, and even just having enough income has made respondents feel peaceful. An attitude of reprimanding each other supports this happiness if something goes wrong without spitting out problems on others and supporting each other if there are problems.

The purpose of marriage is not only limited to fulfilling biological needs. Still, it is also closely related to creating harmonious, peaceful, and serene psychological conditions through a loving relationship between husband and wife. Marriage is a means for husband and wife to express their affection for each other to create a feeling of serenity and peace. Even if there is conflict, the conflict will not destroy the integrity of the household because there is a strong bond between husband and wife.³⁷ Hikmah, an interviewee, mentioned that she and her husband had never fought. According to him, the source of the quarrel between him and his husband did not exist. The wisdom of receiving all the maintenance given by the husband, and

³⁷ Robert J. Sternberg, "The Triangle of Love: Intimacy, Passion, Commitment," 1988, <http://www.robertjsternberg.com/love>.

the husband is also open to everything that happens to the wife. When feeling sad about something, Hikmah does not like to get angry and express her frustration at her husband. His sadness was poured out by crying and eating. So far, there hasn't been anything significant that has caused conflict in the family. Based on the poll results, 100% of respondents never said divorce to their partner even though they were angry.

One way to create a *sakīnah, mawaddah, wa rahmah* family is if the couple is sufficiently ready to build a family. Having readiness before marriage is one of the plans every prospective husband and wife should make.³⁸ Planning that is carried out by every prospective husband and wife before marriage can be in the form of readiness from various dimensions of human development, such as intellectual, emotional, social, moral, individual, financial, and mental readiness. As an interviewee, David complained about the lack of readiness to build a household and his ex-wife's behavior. Preparation regarding marriage and how to build a family is still limited and only a little is prepared at home and in college. All Offices of the Ministry of Religion in Madura have conducted marriage guidance. Marriage Guidance is held to equip the bride and groom to respond to marital and family problems. It also prepares them to avoid common marital problems³⁹ and increases their ability to create a *sakīnah family*.

The Office of Religious Affairs provides services for teenagers, brides-to-be, and for families during marriage.

³⁸ Deacon RE, Firebaugh FM, *Family Resources Management: Principles and Applications* (Massachusetts: Allyn and Bacon, 1988).

³⁹ Galuh Widitya Qomaro, "Agensi Hakim Pengadilan Agama Bangkalan Dalam Pemenuhan Hak Istri Pasca Cerai," *Mahkamah: Jurnal Kajian Hukum Islam* 6, no. 1 (May 3, 2021): 63, <https://doi.org/10.24235/mahkamah.v6i1.7455>.

Guidance for school-age youth (BRUS) is aimed at preventing premarital sex. Then there is also the BRUN (Guidance for Marriage-Eligible Youth) program to build mental readiness and the need for careful planning in building a married family. Pre-marital counseling, both for men and women, is basically useful in providing skills in managing marital dynamics in the family. Guidance during marriage is a Sakinah Heritage in which there is a *BERKAH* (Learning the Benefits of Marriage). The target of this program is those whose marriages are still 1-5 years old or people who need marriage guidance. This program provides skills in managing mutual and equitable relationships, as well as managing family finances. The inability to manage finances can lead to divisions in the family.

One of the routine socializations carried out by the Ministry of Religion in Sumenep is guidance on pre-marital marriages for school-age youth, carried out at Madrasah Aliyah or other senior high school level. This activity is done optimally because it is carried out in the school environment by taking allotment of student study time. Very few users of pre-marital counseling, and marriage counseling activities must be carried out independently by the prospective bride and groom. None of the interviewees conducted premarital counseling. This lack of preparation causes problems when adolescents enter adulthood.⁴⁰ Someone too young in marriage certainly is not ready to take the ark of the household. Suppose a couple decides to marry but is not physically and mentally ready to marry. In that case, it is not possible in married life, and there will be problems due to the lack of readiness in marriage, even though the readiness to marry is one of the family's ways

⁴⁰ Elizabeth B. Hurlock, *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan* (Jakarta: Erlangga, 1999).

to achieve family success.⁴¹ Boykin and Stith argue that the tendency of marriage at a young age creates distress and ends in separation, where the leading cause is the lack of experience and factors of lack of readiness in facing marriage.⁴²

This lack of readiness can undoubtedly make it difficult for couples to adjust their status and roles as husband and wife after marriage. In marriage readiness, there needs to be adjustments that individuals must make after marriage later. According to Hurlock, some adjustments must be made with partners, such as sexual adjustments, financial adjustments, adjustments with the partner's family, and adjustments to the period when becoming parents. Not a few interviewees had just known their partners not long before marriage. One of the interviewees mentioned getting to know the husband-to-be five days before the wedding. This brief introduction happened because of an arranged marriage or the prospective wife had just finished her education at the Islamic boarding school.

In order to realize *maqāsid al-usrah*, Islam regulates the pattern of spous relations through *mu'āsharah bi al-ma'rūf* so that it will not hurt both partners. The majority of intact families state that in their family, there is no violence between husband and wife, no family members are involved in problems, all family members are given the opportunity to express their opinions and needs, and husband and wife respect, love, share opinions, and work together. However, there are still 4.7% of families who experience violence between spouses and experience

⁴¹ Euis Sunarti, *Mengasuh Dengan Hati: Tantangan Yang Menyenangkan* (Jakarta: Elex Media Komputindo, 2004).

⁴² Elizabeth B. Hurlock, *Perkembangan Anak* (Jakarta: Erlangga, 1999).

violence between parents and children. Hellmich states that the most important part of life is not sex, career, fame, or fortune. However, the most important thing in a household relationship is that the husband and wife be a pair of friends who are mutually responsible and trust each other. As the age of marriage increases, sexual needs decrease, and the quality of friendship increases.⁴³ Allah says in Ar-Rum: 21

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

Allah gives two potentials so that the goal of marriage (in the form of *sakīnah*/tranquility) can be achieved: love and affection. So it is this love and affection that must always be nurtured so that this potential continues to be honed and becomes an integral part of the household. The maturing age of marriage is also very important to minimize the divorce rate in Indonesia, which is still quite high. Divorce usually occurs due to many factors, and one of the strong factors is the husband and wife's unpreparedness in navigating the ark of the household, which is usually carried out by underage couples.

In the aspect of *hifz al-nasab*, Islam strictly prohibits adultery, which results in unclear lineage of a child. Islam also prohibits adopting children who are recognized as their own offspring. In connection with this aspect, Islam also prohibits concealing the status of children in the

⁴³ Muryantinah M. Handayani, *Psikologi Keluarga* (Surabaya: Unit Penelitian dan Publikasi Psikologi Fakultas Psikologi Universitas Airlangga, 2008).

womb and regulates the *iddah* period.⁴⁴ By maintaining lineage, a mother will clearly give birth to a child with a clear lineage. Children who clearly know their ancestry will have a clear identity. As a Muslim, children will get their rights as children if they have a family relationship with their father. As part of society, children will not be bullied because of their unclear origins. There were no respondents who had adopted children or who intended to adopt their children, so the respondents did not feel the need to understand the rules regarding adoption. 14.29% of respondents have not been blessed with children but have no intention of caring for children other than their biological children.

Nasab is the foundation of kinship in the family. Islam pays great attention to protecting lineage from anything that causes mixing or humiliates the glory of lineage. Maintaining honor as protection of lineage is reflected in the verses of the Al-Qur'an regarding the prohibition of adultery. The type of *maṣlahah* contained in this verse is *maṣlahah mu'tabarah* to guard against things that damage offspring (adultery).

The connection between maintaining the relationship between species and maintaining the offspring is very close. Maqasid al-usrah in taking care of descendants (*hifz al-nasab*) will not be able to be achieved if it is not based on taking care of the relationship of the opposite sex (*hifz nasl*). In practice, the care of opposite-sex relationships and genealogy has been supported by the provisions of Indonesian legislation and some customary rules.⁴⁵ The community's need for legal certainty from the

⁴⁴ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah*.

⁴⁵ Soepomo, *Bab-Bab Tentang Hukum Adat* (Jakarta: Pradnya Paramita, 2003).

offspring produced makes most intact families (98.6%) have marriage certificates issued by the KUA, so not all children have birth certificates. Unfortunately, children in almost 17% of respondents with a single-family structure do not have birth certificates. This status is a risk from marriages that are not registered at the Office of Religious Affairs.

Furthermore, to maintain religiosity in the family, the Prophet Muhammad provided an overview of the criteria that should be considered when choosing a husband and wife: physical, family, economic, and religious. Of the four criteria, the religious aspect must be the main consideration.⁴⁶ A Muslim should strive to get the noblest ideal partner in the sight of Allah, namely someone who obeys religious rules. The Prophet also recommended choosing a wife who is good in her religion.⁴⁷

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : { تُنْكَحُ
الْمَرْأَةُ لِأَرْبَعٍ : لِمَاهَا , وَلِحَسَبِهَا , وَلِجَمَاهَا , وَوَلَدِهَا , فَظَفَرُ بَدَاتِ الدِّينِ تَرِبَتْ يَدَاكَ }
مُتَّفَقٌ عَلَيْهِ مَعَ بَقِيَّةِ السَّبْعَةِ

A child who has parents with a strong religious background will have a solid religious foundation because learning and habituation are carried out every day at home. Parents will be role models for children in acting so that this religious aspect can become a stronghold for children to get along outside the home. Therefore, education in the home is the primary education that every child should have before getting outside the house.

⁴⁶ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah*.

⁴⁷ Abdullah Muhammad bin Ismail Al-Bukhari, *Sahih Al-Bukhari* (Beirut-Lebanon: Daarul Kutub Al 'Ilmiyah, 1992).

حدثنا أيوب بن موسى، عن أبيه، عن جده، أن رسول الله صلى الله عليه وسلم قال: «ما نحل والد ولدا من نحل أفضل من أدب حسن» الترمذي

All respondents agreed that the family is the main role model for children, but several respondents felt that teachers at school were also responsible for understanding children's religion. Masduki stated that it is better to get a prospective son-in-law with a good religion even though he is not economically well-off than to prioritize the economic aspect because religion is a provision for the afterlife. The husband's responsibility in the family should not only be a matter of the diversity of his family members but all aspects of the family. A person who has a holistic understanding of Islam certainly understands the concept of 'leader' as conveyed in the following famous hadith:⁴⁸

أن عبد الله بن عمر، يقول: سمعت رسول الله صلى الله عليه وسلم يقول: كلكم راع، وكلكم مسئول عن رعيته، الإمام راع ومسئول عن رعيته، والرجل راع في أهله وهو مسئول عن رعيته، والمرأة راعية في بيت زوجها ومسئولة عن رعيته، والخادم راع في مال سيده ومسئول عن رعيته صحيح البخاري

The actualization of religious values in the Madurese family is implemented through lifelong obedience to the figures of *Buppa'* and *Babbu'*, *andhap asor* (humble), reciting the Koran, *tahlilan* (reciting *lā ilā ha illallāh* with other *dua* for something purposes) some quranic, prayer and other religious activities. If viewed from the perspective of *Maqasid Al-Shari`ah*, the manifestation of the dimensions of *hifz al-din* values in the family is also in the

⁴⁸ Abdullah Muhammad bin Ismail Al-Bukhari.

form of cultivating an attitude of faith when experiencing all forms of tests, trials, and hopes in family life. The expansion of the meaning of the concept of *hifz al-dīn* (maintaining the existence of religion) to become *hifz al-'itiqādiyyah* (maintaining the faith) is a necessary thing, so that the value dimension of *hifz al-dīn* at the practical level of the life of Muslims can have a variety of forms. In this context, Jasser Auda also said that the existence of *Maqasid Al-Shari'ah* in the Islamic legal system occupies a purposeful position (*ghayat*) whose realization can take the form of various forms of benefit goals.⁴⁹

Taking care of the basic aspects of the household begins when entering the family level, where husbands, wives, and children born will be faced with several rules that structure the relationship between family members. All family members must fulfill their rights and obligations. A relationship pattern is also formed between children and parents. Having a family also has an impact on the birth of new relationship patterns that are equipped with binding rules, such as kinship relationship patterns, *mahram* relationship patterns, guardianship relationship patterns, and other relationship patterns that Islam arranges in such a way as to create a sense of justice and benefit.⁵⁰ A child who understands his obligations and gets his rights as a child will grow up to be a child who is responsible for himself and the trust he carries. A good relationship pattern between a child's parents can influence his mind and soul so that the child will grow up self-confident because he is always valued in his family. This aspect will

⁴⁹ Jasser Auda, *Maqashid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008).

⁵⁰ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah*.

foster a tough mentality when children mix in different environments.

Several previous studies stated that perpetrators of early marriage are socially considered to have difficulty in living the household ship and living in society with the surrounding community.⁵¹ Based on the results of the interviews, all interviewees stated that they were able to relate well with the post-marriage community because young marriages are common for Madurese people. Some interviewees only found it difficult to adapt to fit into their partner's family environment at the start of their marriage. Some interviewees, Ummu, Fiya, and Bayinah, also participated in religious activities in the form of weekly prayers held in the village. Almost all of the Respondent's families participate in social activities, and family members communicate well with the extended family. They also carry out religious activities regularly. They also pay attention to and care for elderly parents. This shows that perpetrators of early marriage in Madura can also get along well with the community.

The pattern of family relations in the Madurese community is well-established. The concept of *Taneyan Lanjhang's* residence is closely related to the Madurese kinship system, and its establishment has social procedures and regulations based on religious teachings.⁵² The order of the house is based on the order of the family.

⁵¹ Ahmad Imam Mawardi, *Maqasid Syari'ah Dalam Pembaharuan Fiqh Pernikahan Di Indonesia* (Surabaya: Pustaka Radja, 2018).

⁵² Heri Hermanto and Adinda Septi Hendriani, "Menelusuri Jejak Arsitektur Langgar Di Wonosobo," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ* 8, no. 3 (September 30, 2021): 268–76, <https://doi.org/10.32699/ppkm.v8i3.2038>.

The direction from west to east shows old and young.⁵³ The system creates a very close family relationship, so it becomes a hallmark.⁵⁴ The settlement model describes a form of protection for a man against a woman. The Madurese, based on tradition, are obliged to build a house as a gift (*sangkolan*) for daughters who are already married. After starting a family, girls in Madura live with their parents, and boys go to their wives' house to live with their parents-in-law.⁵⁵ This settlement pattern supports the achievement of harmonization among family members so that the process of socialization and adaptation of new members in the family becomes easier.

Among the indicators of achieving basic aspects in the family are fulfilling rights and obligations between families and family decision-making through deliberations. In several interviewees, the obligation to fulfill family maintenance as a husband's obligation has not been fulfilled. Several respondents and interviewees also stated that decisions related to pregnancy and family financial management were not based on deliberation, so there appeared to be an imbalance in the family between husband and wife.

Marriage before the age of 20 can result in dropping out of school and making a woman permanently independent and always dependent on her husband, which

⁵³ Safeyah, Elviana, Takarini, Sutejo, "The Changes of the Spatial Pattern of Tanean Lanjang in Kampung Batik Tanjung Bumi," *Tesa Arsitektur* 8, no. 3 (2021): 268–76.

⁵⁴ Samantha Bella Puri Bahesa, Nurudin, "Etnografi Komunikasi Masyarakat Taneyan Lanjhang Sebagai Identitas Budaya Pamekasan," *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora* 5, no. 3 (2021): 474–80.

⁵⁵ Taufiqurrahman, "Tanean Lanjhang, Rumah Adat Madura, Simbol Kuatnya Kekerabatan Dan Keharmonisan Cinta," 2021, <https://regional.kompas.com/read/2021/09/06/102931278/>.

in turn will affect her social and economic status.⁵⁶ Of the twenty interviewees, four worked to help their husbands meet household needs or for savings. There is an opinion in the Madurese community that marriage will 'trigger' a man to work hard. Even though related to work, the difficulty of finding work and the high unemployment rate is an issue that never subsides. It will narrow the possibility of getting a satisfactory income, especially if it is supported by a low level of education and a lack of soft skills.

Zulfa, economically, has a higher social status since marrying Hajjeh. Hajjeh is the son of a former village head, so his family's status is well respected in the community. This status was also one of the factors Zulfa accepted when marrying Hajjeh. A wife who is still a teenager usually has low education, so they become dependent on their husband and family. The transition of financing from parents to children and from husband to wife is also one factor in early marriages. Mohammad Hipni, as Kyai in Bangkalan, stated that parents in Madura tend to marry off their daughters immediately if there is a candidate because there will be a transition from parents to husbands related to maintenance concerning women's behavior and economy. Islamic marriage is the entry point for the birth of new rules relating to financial aspects, such as the husband's obligation to give dowry to his wife as proof that he is a serious and responsible man. The husband also has an obligation to provide for his wife and children, including providing maintenance for divorced wives, providing wages for nursing mothers, inheritance laws, will laws for relatives, family endowments, estate trusteeship, and other regulations related to financial aspects.⁵⁷ 64.29% of

⁵⁶ Jamal Al-Din 'Atiyah Muhammad, *Nahwa Taf'il Maqasid Al-Shari'ah*.

⁵⁷ Jamal Al-Din 'Atiyah Muhammad.

respondents understand about Islamic inheritance, endowments, and trusteeship. Respondents' understanding of the husband's obligation to provide maintenance is understood as money given by the husband to meet family needs. All respondents feel that they are sufficient for the maintenance provided by their husbands, even though the amount is not certain. The majority of female interviewees are housewives; therefore, their husbands' maintenance is the only income source in the family.

Islamic concern regarding the management of economic aspects in the family is reflected in the Prophet's advice to consider the factor of the ability to provide a living in choosing a husband. The Prophet in this hadith did not recommend Muawiyah because he was poor. This shows that the issue of the ability to provide a living needs attention.⁵⁸

عن فاطمة بنت قيس رضي الله عنها قالت: أتيت النبي صلى الله عليه وسلم، فقلت: إن أبا الجهم ومعاوية خطباني؟ فقال رسول الله صلى الله عليه وسلم: ”أما معاوية، فصعلوك لا مال له ، وأما أبو الجهم، فلا يضع العصا عن عاتقه

Readiness to meet family needs is part of the obligations of the bride and groom.⁵⁹ Blood states that marital readiness can be divided into two aspects: personal and conditional readiness. Personal readiness consists of emotional maturity, which is influenced by age; social maturity, which is influenced by sufficient introductory experience; emotional health, and role preparation. While

⁵⁸ Abu Zakaria Yahya bin Syaraf An-Nawawi, *Riyadhus Shalihin* (Beirut-Lebanon: Daarul Kutub Al 'Ilmiyah, 1999).

⁵⁹ Duvall & Miller, *Marriage and Family Development* (New York: Harper and Row Publisher, 1985).

conditional readiness, consists of financial resources and time resources.⁶⁰ Four out of twenty interviewees who engaged in early marriage had divorced their partners due to personal inadequacies and unprepared financial resources.

Nur Aini conveyed the dysfunction of her husband's role in the family because her husband fished more often than meeting the family's needs. Dependence on financial resources from parents without any effort to meet the household's daily needs can eliminate the husband's function as the main subsistence actor, making the family vulnerable because it depends on meeting needs outside the nuclear family. This difficulty will increase if the main actor fulfilling household needs (parents) is missing. Aisyah expressed her anxiety about her ex-husband who was considered too emotional after being released from parental assistance regarding finances.

The involvement of parents in helping to fulfill the needs of families of perpetrators of early marriage is actually not a ban. Specifically for the case of dispensation for marriage, the Supreme Court even ordered parents to continue to help meet the needs of families of perpetrators of early marriages, but this should not be the only source of family income. A mature person will be able to produce successful marriages and parenting as well. There is also someone who is emotionally mature but doesn't have enough experience in his teenage life but is ready to get married. Emotional maturity and social maturity is also an aspect of marriage readiness. When a person is emotionally and socially mature, he can continue his relationship with his partner to a more severe level, namely marriage.

⁶⁰ Blood, M. B, *Marriage* (New York: Free Press, 1978).

From the perspective of *maqāṣid al-usrah*, family resilience guarantees the continuity of human life (*baqa' al-nasl*). Strengthening religiosity in the family is part of efforts to protect religion (حفظ الدين). The legal and structural dimensions of the family, physical resilience, and economic resilience, which in the perspective of *maqāṣid al-usrah* include the dimensions of creating a *sakinah, mawaddah, wa rahmah* family, maintaining basic aspects in the family, and maintaining economic aspects in family, all of which are part of the guaranteed protection of women and children.

Conclusion

The achievement of the goal of forming a family (*maqāṣid al-usrah*) for early marriage family in the Madurese Muslim community is highest in the aspects of maintaining the continuity of human life (0.225), maintaining clarity of lineage (0.193), regulating the relationship between men and women (0.174), and maintaining religiosity within the family (0.173). *Maqāṣid al-usrah* for early marriage family in the Madurese Muslim community was not achieved in realizing a sense of *sakinah, mawaddah, wa rahmah* (0.17), maintaining the institutional aspects of the family (0.164), and managing family finances (0.09). Methodologically, this research offers diverse models for measuring family resilience during the process of family formation. The reliability and validity tests confirm that all indicators of *maqāṣid al-usrah* by Jamal Al-Din 'Atiyah Muhammad are valid and reliable, making them applicable for assessing family formation goals in future studies.

To prevent early marriage among the younger generation, the government, community, religious leaders, and parents must supervise children's social interactions

and provide early sex education. The negative impacts of early marriage should be communicated using real examples and sociological data. Legal reforms alone are insufficient without efforts to change societal attitudes, improve legal support services, and educate communities on marriage laws. Judges also need training to protect children's interests in marriage cases. Achieving *maqāṣid al-usrah* requires promoting Islamic principles, gender equality, and shared family responsibilities between husbands and wives.

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