



Children Marriage Phenomenon During The Covid-19 Pandemic

Sofia Gussevi¹, Shofa Marlia Indriyani², Pebi Supiana³

^{1,2,3} Prodi Hukum Keluarga Islam STAI DR. KH. EZ. Muttaqien Purwakarta Indonesia

Email : sofiagussevi@gmail.com¹, shofamarlia@gmail.com², workitpeb@gmail.com³

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Abstract :

This research departs from the phenomenon of child marriage which occurs a lot in society. Even during the current Covid-19 pandemic, the number is increasing. This can be seen from the number of Marriage Dispensation cases submitted to the Purwakarta Religious Court. In 2019, the Marriage Dispensation was recorded as many as 92 cases. In 2020, during the Covid-19 pandemic, the number of Marriage Dispensations increased to 258 cases. On the other hand, during the Covid-19 pandemic, there was an increasing number of divorce cases, especially divorce cases for economic reasons submitted to the Religious Courts. This study aims to explain the factors causing child marriage during the Covid-19 pandemic and the factors causing the increase in the number of Marriage Dispensation cases during the Covid-19 pandemic at the Purwakarta Religious Court and the strategy of the Purwakarta Religious Court in dealing with the increasing number of Marriage Dispensation cases during the pandemic. Covid-19. The methodology used in this research is descriptive qualitative. Based on the study results, it can be concluded that the factors that cause child marriage are economy, education, parents, socio-culture and pregnancy before marriage. The factors causing the increase in the number of Marriage Dispensation cases during the Covid-19 pandemic at the Purwakarta Religious Court were the socio-cultural conditions of the community in 2020 who experienced the Covid-19 pandemic and the increasing legal awareness of the community. The strategy of the Purwakarta Religious Court in dealing with the increasing number of Marriage Dispensation cases during the Covid-19 pandemic is that the consideration in granting the Marriage Dispensation is not only in terms of economic problems, namely the prospective husband already has a job and a steady income, but also considers and gives views to the applicant regarding what to do after marriage.

Keywords : *Phenomenon, Child Marriage, Underage Marriage, Marriage Dispensation*

INTRODUCTION

This research is related to child marriage or young age or early age, or underage marriage. It is said to be underage marriage because there is already a rule regarding the age limit that is allowed to marry as regulated in Law number 1 of 1974 concerning marriage which states that the minimum age for marriage is 19 years for men and 16 years for women. Then this minimum age limit was changed with the issuance of Law Number 16 of 2019, which states that the minimum age for marriage is the same as 19 years for men and women.

In the search for studies related to the problems studied, it was found, among others: Mubasyaroh, Analysis of the Causes of Early Marriage and Its Impact on the Perpetrators, Jurnal Yudisia, Vol. 7 No. 2, December 2016. The study results concluded that early marriage is a marriage carried out by one partner who is under the age of 17 years. If they are not old enough (17 years) to get married, both men and women can be said as early marriage. In Indonesia, marriages that

are not old enough are rife in villages and cities. Early marriage in adolescents has an impact on the physical and biological aspects of adolescents. Adolescents who are pregnant will be more prone to anaemia. This is one of the causes of high maternal and infant mortality. This underage marriage also causes teenagers to lose the opportunity to get a higher education. Besides that, it also has a psychological impact on the perpetrators.

Furthermore, Agus Mahfudin and Khoirotul Waqi'ah, Early Marriage and Its Influence on Families in East Java Regency, *Journal of Islamic Family Law*, Vol. 1 No. 1, April 2016. The study results found that the factors that cause early marriage are parental, economic factors, education factors, self factors, and customary factors. Meanwhile, child marriage has an impact, among others, on young couples' households, on young couples' children, problems caused in the family. Problems experienced by young couples such as the existence of selfishness between the spouses themselves, the occurrence of quarrels, squabbles, clashes between husband and wife, which, if this continues, can impact divorce.

In addition, articles in online media are also used as secondary references, including Dian Erika Nugraheny, Umar Mukhtar and Muhammad Nursyamsi, Early Marriage is Vulnerable to Divorce, <https://republika.co.id/berita/koran/page-1/oem64633/pernikahan-dini-vulnerable-divorce> and Rahma Lillahi Sativa, New Style Strategy to Prevent Early Marriage, <https://news.detik.com/berita/d-3261768/strategi-gaya-baru-untuk-jaga-pernikahan-dini>.

In contrast to the description of the results of previous studies as described above, in this study, apart from revealing the causes of child marriage and its impact, it is also associated with the current Covid-19 pandemic regarding the high number of Marriage Dispensation cases at the Purwakarta Religious Court. Then also revealed solutions that can be done to overcome these problems.

RESEARCH METHOD

This study uses descriptive qualitative methods to describe an event or phenomenon about what is experienced by the research subject, such as behaviour, perception, motivation, action, and others, holistically and descriptively in the form of words and language. In a unique natural context and by utilizing various natural methods (Moleong, 2012).

This research was carried out at the Purwakarta Religious Court in January-September 2021. Initial observations began in 2019 when the researchers carried out a study entitled "Conflict management in the household of a working wife" (Gussevi, Conflict Management in the Household of a Working Wife, 2020) and in 2020 a research was conducted on the Traces of Steps of the Purwakarta Religious Court (**Gussevi, Maulana, & Muhfi, The Footsteps of the Purwakarta Religious Court, 2021**).

Respondents (research subjects) or informants can provide information about the situation and condition of the research background (Moleong, 2012). The respondent's role is to provide responses and information related to the data needed by the researcher, as well as to provide input to the researcher, either directly or indirectly. Therefore, the respondents or informants in this study are considered to know the problems under study, namely 1. Judges of the Purwakarta Religious Court, 2. Secretary of the Purwakarta Religious Court, 3. Junior Registrar of Laws at the Purwakarta Religious Court, 4. Legal Practitioners at the Court

Purwakarta Religion, 5. The community as users of the Purwakarta Religious Court services.

In this study, researchers looked for data directly in the field, namely by 1)—observation, which is a complex process composed of various biological and psychological processes. Two of the most important are the processes of observation and memory (Sugiono, 2015). Researchers made direct observations to the location of the object of research, namely the Purwakarta Religious Court. 2). Interview (Interview) is a form of verbal communication, so a kind of conversation that aims to obtain information or can be interpreted as a data collection technique carried out by asking questions between researchers and the object under study. In this method, the creativity of the interviewer is essential because it can be said that the results of the interviews studied depend a lot on the ability of the investigator to find answers, record and interpret each answer. An interview is a conversation with a specific purpose to obtain information from interview theory. There are several types of interviews, namely structured, semi-structured, and unstructured (Sugiono, 2015). In this case, the researchers interviewed, among others: Judges at the Purwakarta Religious Court, Secretary to the Purwakarta Religious Court, Junior Registrar of Laws at the Purwakarta Religious Court, Legal Practitioners at the Purwakarta Religious Court and the public as users of the services of the Purwakarta Religious Court. 3). Documentation is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas, and so on. This documentation is used to complete the data obtained from interviews and observations. This source consists of documents and recordings (Arikunto, 2006). In this case, the researcher collected data by collecting documents related to the data at the Purwakarta Religious Court.

FINDINGS AND DISCUSSION

This research departs from the phenomenon of child marriage or underage marriage that occurs in many communities. Even during the current Covid-19 pandemic, the number is increasing. This can be seen from the number of Marriage Dispensation cases submitted to the Purwakarta Religious Court. In 2019, the Marriage Dispensation was recorded as many as 92 cases. In 2020, during the Covid-19 pandemic, the number of Marriage Dispensations increased to 258 cases. Meanwhile, from the other side, during the Covid-19 pandemic, the number of divorce cases was seen increasing, especially divorce cases filed by the wife for economic reasons to the Purwakarta Religious Court. The data was obtained from the Recapitulation of the Situation of the Purwakarta Religious Court for the Year 2019-2020.

Table 1: Recapitulation of Entry Cases by Type of Cases at the Purwakarta Religious Court in 2019-2020

No	Case Type	2019	2020
1	Polygamy Permit	4	5
2	Divorce Divorce	421	464
3	Divorce sue	1449	1461
4	Shared Property	12	8
5	guardianship	6	14
6	Child Origin / Child Adoption	15	23
7	Itsbat Marriage Contentious	15	61
8	Itsbat Marriage Volunteer	442	534
9	Marriage Dispensation	92	258
10	Wali Adhol	1	2
11	Inheritance	3	9
12	Determination of Heirs	25	36
13	Etc	52	34
14	Marriage Cancellation	-	1
15	Grant	-	1
	AMOUNT	2537	2911

Sumber : Pengadilan Agama Purwakarta

In the fiqh literature, there is no explicit provision regarding the age limit for Marriage. The fuqaha only state that the benchmark for the ability of underage women to have intercourse is their readiness to carry out the sexual activity (within) and all the consequences, such as pregnancy, childbirth, and breastfeeding, marked by the arrival of puberty (Mahfudin & Waqi'ah, 2016). When connected with the wisdom of tasyri 'in Marriage, it is to create a sakinah family and obtain offspring. This can be achieved when the prospective bride has perfected her mind and is ready to carry out the reproductive process (Sirin, 2009).

In contrast to the above, the state imposes a limit on this age of Marriage. In-Law Number 1 of 1974 concerning Marriage states that the minimum age for marriage is 19 years for men and 16 years for women. Then this minimum age limit was changed with the issuance of Law Number 16 of 2019, which states that the minimum age for marriage is the same as 19 years for men and for women. Based on the law, when it is associated with social phenomena that exist in the community in the family, it can be said that economic problems are very complex problems and something that needs to be considered.

A. Marriage Age Limits and Marriage Dispensation in Law Number 1 of 1974 and Law Number 16 of 2019

Law Number 1 of 1974 concerning Marriage has been in effect in Indonesia for a long time, more than 40 years. This law is the most extended after the Agriculture Act was enacted in 1960 (Candra, 2021). Marriage Law No. 1/1974 related to Marriage is a legal battle for women and child protection activists. Therefore, Law Number 1 of 1974 is a fundamental review of child marriage in historical records, which will be very important, especially in family law in Indonesia.

Law Number 1 of 1974 Articles 7(1) and (2) confirms that:

- 1) Marriage can only be carried out if the man has reached the age of 19 (nineteen) years and the woman has reached the age of 16 (sixteen) years.
- 2) In case of deviation from what is referred to in paragraph (1) of this article, an exception may be sought from the court or other official appointed by the parents of the man and woman.

The age limit for Marriage is regulated in the Marriage Law Number 1 of 1974, that the groom may marry at the age of 19 years and the woman may marry at the age of 16 years. If men and women who have not reached the age limit can or are allowed to marry, in addition to the approval of both parents, they must also apply for a Marriage Dispensation to the Religious Court or other official required by both male and female parents. The inherent requirement that the age limit for Marriage between men and women is a concrete step to prevent early marriage.

Based on the article, age in marriage impacts family problems, which may arise in the context of a moral crisis, disharmony and irresponsibility, thereby recognizing that child marriage in Indonesia has become customary and social access through religious courts (Candra, 2021). Family law will change with changes in society. The content, system, and culture of family law are constantly changing inside and outside Islamic society. Therefore, it is necessary to consider the psychological aspect to review the instructions for the age of marriage in the law. However, it should be emphasized that the idea is *ijtihad* because there is no explicit text that requires trial and error (Candra, 2021), but the goal is to grow the quality of the Indonesian generation and move towards a better future.

Before enacting the Amendment to Law Number 1 of 1974 concerning Marriage, many parties proposed that the Marriage Law be changed to the age limit. The door for marriage permits should be as small as possible. In this case, a Minister of Religion Regulation must be promulgated to reduce and tighten the requirements for marriage certificates, and women must be over 16 years of age. Counselling and socialization of marriage law through authorized institutions need to be continuously encouraged.

The number of demands for changes to the marriage age limit has led to the modernization of marriage law marked by the issuance of Law Number 16 of 2019 on the amendment of Law Number 1 of 1974 concerning Marriage. The change was initiated by Constitutional Court Number 22/PUU-XV/2017 on December 13, 2018. Following the decision of the Constitutional Court to amend Law Number 16 of 2019 of the Republic of Indonesia, the Marriage Law Number 1 of 1974 was amended, which was ratified by President Joko Widodo on October 14, 2019, in Jakarta. The law came into effect after its promulgation on October 15, 2019 (Candra, 2021).

Based on the new regulation regarding the age limit for Marriage, they increased the minimum age limit for women to marry. In this case, the minimum age for marriage for women is the same as for men, which is 19 (nineteen) years. Increasing the age limit for women above 16 (sixteen) years is expected to reduce the birth rate and reduce the risk of maternal and child mortality risk. In addition, it can also realize children's rights to optimize children's growth and development, including parental support, and provide the highest educational opportunities for children.

The new law, according to the amended provisions of Article 7, reads as follows:

1. Marriage can only be carried out if the male and female candidates reach the age of 19 years (generalized);
2. If there is a deviation from the age provision as referred to in paragraph (1), the parents of the male or female parents may request a dispensation from the court on urgent grounds accompanied by sufficient supporting evidence;
3. The granting of dispensation by the court, as referred to in paragraph (2), is obliged to listen to the opinions of the two prospective brides who will carry out the Marriage;
4. And the provisions concerning the condition of one or both parents of the prospective bride and groom as referred to in Article 6 paragraph (3) and paragraph (4) shall also apply to the marriage provisions regarding the request for dispensation as referred to in paragraph (2) without prejudice to the provisions as referred to in paragraph (2) article 6 paragraph (6).

Based on the description above, it can be understood that Islam does not explain the age limit for marriage. It's just that the wisdom of tasyri 'in Marriage is to create a sakinah family and in order to obtain offspring. This can be achieved when the prospective bride and groom have perfected their minds and are ready to carry out the reproductive process. However, according to Law Number 1 of 1974 concerning Marriage, the age limit for Marriage is that the prospective husband is 19 years old and the prospective wife is 16 years old, or according to the amendments to Law Number 16 of 2019, the prospective groom and bride are 19 years old.

B. Factors Causing Child Marriage

Based on the results of the study, the causes of child marriage include:

1. Economy.

Economic factors are proven to have a significant influence on the motive for underage marriage. This is evident from every increase in the family's economic status will reduce the average motive for getting married at an early age. This is caused by the inability of parents to pay for their children's education so that children are forced to drop out of school and prefer to marry to avoid things that are not expected. Most of this occurs in people who live in rural areas.

The marriage of minors is due to this economic factor, some of which are the child's will himself, and some are the encouragement of his parents. Most parents encourage their children to marry young is to shift the economic responsibility from parents to the shoulders of their husbands

(Kusumaningtyas, 2017). Even though her daughter's husband is not economically well off, according to the parent's perspective, her daughter is already her husband's responsibility. In fact, in many cases, primarily child marriages due to pregnancy before marriage, parents often have to support the economic needs of their children's families.

2. Education.

The factor of low level of education causes an underage marriage to occur. Children who drop out of school are usually the ones who do a lot of underage marriages. The public's ignorance of the harmful effects experienced by someone who marries underage, both in terms of health and psychological, is why the parties marry underage.

Education here does not always mean formal education but also includes parents and children's knowledge and breadth of insight. In the perspective of people who have limited knowledge and insight, lack of skills and job opportunities, parents tend to impose the fate of their families on their children by getting their daughters married immediately (Kusumaningtyas, 2017). In this education level factor, parents tend not to encourage their children to go to high school and do not prepare their children carefully before starting a family and living a home life.

3. Parents.

Parental factors are also the cause of underage marriage. Parents mean here why parents marry off their children at an early age to avoid slander because parents see their daughter's association with a man who is getting closer and challenging to separate. In practice, this reason was also raised to convince the judge that the application for a Marriage Dispensation is filed because, according to tradition, the child was engaged, and the conditions according to Islamic law had been fulfilled.

4. Socio-cultural.

In terms of culture or tradition, it is still inherent in the community that underage marriage is considered normal. Even in some people, there is pride if a man has proposed their daughter at a young age. This is because the customs or habits inherent in the community participate in influencing the way people think. The community believes that there is no prohibition on underage marriage in Islam, and they believe that a girl who has been proposed must be accepted. Otherwise, it can result in the child not being sold (not getting a mate).

5. Pregnant before marriage (KDT: Unwanted Pregnancy or MBA: Married By Accident).

This underage marriage is also caused by the tendency of promiscuity that is not limited by parents or family and less strict supervision from the people around. This causes teenagers who should have a responsible attitude towards themselves and follow the rule of law has be very far taken into account. Moreover, in today's modern and digital era, premarital sex and even free sex occur a lot, causing the underage marriage to become very common and considered normal.

The shift in socio-cultural values has resulted in looser social boundaries and easier access to social media and information technology. Often, in KDT/MBA, parents encourage their children to get married immediately to cover the family's disgrace. Child marriages that can be detected are from the many cases of Marriage Dispensation in the Religious Courts on the grounds of KDT/MBA.

Underage marriage will have an impact on their lives after marriage. Child marriage harms almost all aspects of life. One of the effects can be seen from the factors that can cause cervical cancer (KLR) in women, including early marriage/young sexual relations (Khaerani, 2019). The disadvantages are as follows:

1. A woman enters puberty at the age of 16, and some of them will even have their first period. The 16-year-old teenager is not ready to be a housewife, both mentally and physically.
2. At the age of 16, it means that the woman has only been in education for nine years, and most of them have not continued their education after marriage. Education in schools is essential for the education of their children later.
3. Marriage at a young age provides an opportunity for girls to become pregnant with high risk because girls have maternal and child complications during pregnancy, such as anaemia, pre-eclampsia, eclampsia, miscarriage, premature delivery, death, childbirth, bleeding, and obstetrics surgery. The things above happen more often.
4. Early marriage means increasing the chances of having children. Because delaying marriage means shortening the time to give birth. By postponing marriage and living with a small family, it will have an impact on population growth.

In this regard, other negative impacts of child marriage include:

1. The number of marriages and divorces of minors is increasing. Early marriage is considered to be one of the leading causes of the increasing divorce rate in Indonesia. So far, this practice is still widespread throughout the country (Nugraheny, Mukhtar, & Nursyamsi, 2016). Dulnasir also confirmed this as a Legal Practitioner at the Purwakarta Religious Court (Dulnasir, 2021). Teenagers' marriages often end in divorce. They are not ready to be morally responsible for everything that is their responsibility. Adolescence is often known as the period of searching for identity (ego identity); this occurs because adolescence is a transition between the life of children and the life of adults (Mubasyaroh, 2016). They often experience mental shock because they still have a mental attitude that is unstable and emotionally immature. Due to the unstable psychological condition causing uncontrollable emotions, it can have an impact on Domestic Violence (KDRT). Disharmony in the family and the presence of domestic violence are very vulnerable to lead to divorce.
2. The high mortality rate of pregnant women and children. The pregnancy that occurs due to the very young age of the mother (under 18 years) is the cause of anaemia in the mother during pregnancy, malnutrition in pregnant women because the mother is still growing and developing so that there is a struggle for nutrition between the mother and the child she is carrying or

breastfeeding, the baby has imperfections. Physical and or mental health due to failure to grow and develop during pregnancy or birth failure due to the unpreparedness of the mother's reproductive organs, and the impact on the second largest death during pregnancy and childbirth, including babies born with the opportunity to die before the age of 28 days, thus significantly contributing to the increasing maternal mortality rate (Religious Consultation Results KUPI, 2017).

There are also positives from underage marriage. The positive impacts of underage marriage include:

1. Clarify marital status. By carrying out the marriage, even though they are still minors, their marital status becomes apparent so that there is no slander in the community. Moreover, by submitting a marriage dispensation application to the Religious Courts, their marital status is legal in the eyes of religion and legal in the state because they have authentic evidence of their marriage.
2. Clarify the fate of children who need the father's image and the mother's image. The marriage between father and mother has a good impact on their children. After the children are born from the marriage, their children have father and mother figures; things will be different if this underage couple is not married.
3. Obtaining good recognition from the environment. By carrying out a marriage, even though the couple is still underage, the community will view them as husband and wife because they have carried out the marriage. The good name of them and their families will be maintained (Salam, 2017). Compared to not having a marriage, while it seems that their relationship is very close, the community will give a negative image to them and cause slander in the community.
4. Preventing bad morals or social values. Even though the couple is underage, carrying out the marriage will prevent bad morals or social values because their relationship is already so close. Instead of doing things that violate religious rules and norms in society, they should get married.
5. Prevent rampant adultery. Carrying out marriage even though the couple is underage will avoid adultery. For adolescent couples who have a very close relationship, it is impossible to separate them, so it is feared that they will commit adultery repeatedly, so it is better for them to carry out marriage.
6. Thus, based on the description above, it can be understood that underage marriage can have a positive impact, but actually, it has more negative impacts on those who do it.

C. Factors Causing an Increase in the Number of Marriage Dispensation Cases during the Covid-19 Pandemic at the Purwakarta Religious Court

Factors causing an increase in the number of Marriage Dispensation cases during the Covid-19 pandemic at the Purwakarta Religious Court, namely:

1. Socio-cultural conditions of the community in 2020 who are experiencing the Covid-19 pandemic.

The increase in the number of cases, especially the Marriage Dispensation case, if it is related to the socio-cultural conditions of the community, it can be seen that the Marriage Dispensation case, which the Purwakarta Religious Court

resolved, had a very significant increase in the current Covid-19 pandemic conditions. This can be seen from the number of Marriage Dispensation cases submitted to the Purwakarta Religious Court. In 2019, the Marriage Dispensation was recorded as many as 92 cases. In 2020, during the Covid-19 pandemic, the number of Marriage Dispensations increased to 258 cases. (As previously explained). During the Covid-19 pandemic, the community's space for movement is limited, including school-age children who do not study at school but through Distance Learning (PJJ) carried out from home. This causes them to experience boredom because they find it very difficult to understand the material through assignments and not explained directly by the teacher. Not a few school-age children drop out of school, and not a few get married after dropping out of school.

On the other hand, when viewed from the cause of the high divorce rate during the Covid-19 pandemic, namely because the husband experienced a layoff (Termination of Employment) so that the wife felt that her husband could no longer meet the economic or household needs, the wife preferred to file for a divorce letter to the Court. Religion. Let us look at the number of marriage dispensation applications submitted to the Religious Courts, significantly increasing since the year before the Covid-19 pandemic. It seems that economic problems do not affect underage marriages. This is evident from the number of people who apply for Marriage Dispensation to the Purwakarta Religious Court. Melinda Maulana also expressed this as an employee of the Posbakum of the Purwakarta Religious Court (Maulani, 2021).

In this regard, as stated by the Secretary of the Purwakarta Religious Court that the marriage of minors, especially in economic matters, is not affected by the social conditions of the community who are experiencing the Covid-19 pandemic, as evidenced by the very significant increase in the number of Marriage Dispensation cases—submitted to the Purwakarta Religious Court during the current Covid-19 pandemic (Mubtadi, 2021).

Still related to this, Dr. Ir. Taufik Hidayat, M. Si., a population researcher from Lambung Mangkurat University Banjarmasin, stated that the root of early marriage is no longer based on family economic problems. "In the past, it was because of the economy, in order to release the burden of parents" (Sativa, 2016).

2. Increasing public awareness of the law.

The increase in the number of cases received and resolved by the Purwakarta Religious Court is also the influence of the implementation of the Integrity Zone by the Purwakarta Religious Court so that public legal awareness is increasing. With the Development of an Integrity Zone towards a Corruption Free Area (WBK)/Clean and Serving Bureaucratic Area (WBBM), the number of cases accepted and decided by the Purwakarta Religious Court has increased (Gussevi, Maulani, & Muhfi, Purwakarta Religious Court's Footsteps, 2021).

On the positive side, this proves that society is increasingly aware of the law. This can also be seen from the increase in the number of Marriage Dispensation cases during the Covid-19 pandemic at the Purwakarta Religious Court. Parents consider that by applying for Dispensation to Marriage to the Religious Courts, their child's marriage will have legal force because, after

marriage, their child will have authentic evidence of their marriage by having a Marriage Certificate.

D. The Purwakarta Religious Court's Strategy in Facing the Increasing Number of Cases for Application for Marriage Dispensation during the Covid-19 Pandemic

The strategy of the Purwakarta Religious Court in dealing with the increasing number of cases of marriage dispensation applications during the Covid-19 pandemic, namely:

1. Considerations in granting the application for Dispensation for Marriage are viewed from an economic perspective, namely that the man or prospective husband already has a job and a steady income that can meet his family's needs later after marriage.

In the trial of the Marriage Dispensation case, the judge asked the parties to prove the prospective groom's readiness about his economic readiness after marriage. This was also revealed as the perpetrator of underage marriage who applied to Dispensasi Marriage to the Purwakarta Religious Court. In this case, the underage is his future wife, who is 17 and 8 months old (EZ, 2021). If the prospective groom already has a job and a steady income, the judge considers the prospective groom to be responsible and able to meet the economic needs of his wife and children, including clothing, food and shelter after marriage. This is the main focus of the judge in granting the request for Dispensation for Marriage.

2. Consider and provide views to the applicant on the things that will be done after marriage.

In addition to the judge asking and ensuring the readiness of the prospective groom regarding economic problems later after marriage, the judge also gave views to the parties about life after marriage. For example, the judge advised those who applied for a Marriage Dispensation, especially to the prospective bride and groom, not to get pregnant immediately after marriage due to the wife's reproductive health and psychological considerations. The judge gave a view on reproductive health that was not ready because it was a teenager or still a minor because this would put the mother and child at risk later. In addition, the judge also advised the couple regarding their teenage years, emotionally unstable, prioritizing their respective egos, not wanting to budge, which could result in the harmony of their household and could lead to divorce.

As this is reinforced by the statement of the Secretary of the Purwakarta Religious Court (Mubtadi, 2021), based on input from the DPPKB (Department of Population Control and Family Planning), the judge, in deciding the case of Marriage Dispensation in addition to considering economic problems, namely the man or prospective husband already has a job and steady income that can meet the needs of his family later, but also consider and provide views to the applicant about the things that will be done and faced later after marriage.

CONCLUSION

From the study results, it can be seen that the factors causing child marriage are economy, education, parents, socio-culture and pregnancy before marriage (KDT/MBA). Furthermore, the factors that caused the increase in the number of Marriage Dispensation cases during the Covid-19 pandemic at the Purwakarta Religious Court were the socio-cultural conditions of the community in 2020, which experienced the Covid-19 pandemic the increasing legal awareness of the community. The strategy of the Purwakarta Religious Court in dealing with the increasing number of cases of marriage dispensation applications during the Covid-19 pandemic is that the consideration in granting marriage dispensation requests is not only in terms of economic problems, namely the man or prospective husband already has a job and a steady income that can meet the needs of his family. Later, but also consider and provide views to the applicant about what will be done and faced later after marriage.

The results of this study are expected to contribute ideas in Islamic Family Law and can be a reference for other researchers on the same issue but from a different point of view. Furthermore, the results of this study are also expected to be a reference in the development of Islamic Civil Law courses in Indonesia and Religious Courts in Indonesia.

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About the Author:

Chief Researcher
Sofia Gussevi STAI DR.KH.EZ.Muttaqien Purwakarta, Indonesia
Researcher Member
Shofa Marlia Indriyani STAI DR.KH.EZ.Muttaqien Purwakarta, Indonesia
Pebi Supiana STAI DR.KH.EZ.Muttaqien Purwakarta, Indonesia