LAPORAN TUGAS AKHIR

ANALISIS REFORMULASI BATAS USIA PERKAWINAN (STUDI KOMPARATIF HUKUM ISLAM DAN UNDANG-UNDANG PERKAWINAN NO. 16 TAHUN 2019 DI PENGADILAN AGAMA PAMEKASAN)

Oleh:

MOH SHOLIHIN
NPM: 2022000200028

PRODI HUKUM KELUARGA ISLAM
FAKULTAS AGAMA ISLAM
UNIVERITAS ISLAM MADURA

2026

KATA PENGANTAR

Bismillahirrahmanirrahim

Puji syukur ke hadirat Allah Swt. atas segala limpahan rahmat, taufik, hidayah, serta inayah-Nya sehingga penulis dapat menyelesaikan Laporan Akhir Ringkas Pengganti Tugas Akhir ini dengan baik. Shalawat serta salam semoga senantiasa tercurah kepada junjungan Nabi Muhammad Saw., keluarga, sahabat, serta seluruh umatnya hingga akhir zaman.

Laporan Akhir Ringkas ini disusun sebagai salah satu persyaratan akademik untuk menyelesaikan Program Sarjana (S-1) pada Program Studi Hukum Keluarga Islam, Fakultas Agama Islam, Universitas Islam Madura, sesuai dengan ketentuan penggantian tugas akhir melalui publikasi artikel ilmiah.

Laporan ini disusun berdasarkan artikel ilmiah penulis yang berjudul **"Analysis of the Reformulation of the Minimum Marriage Age: An Islamic Law Perspective on Law No. 16 of 2019 in the Pamekasan Court"** yang telah dipublikasikan pada Jurnal Binamulia Hukum, Jurnal Ilmiah Terakreditasi SINTA 3, sehingga memenuhi ketentuan akademik Universitas Islam Madura mengenai penyelesaian tugas akhir melalui publikasi ilmiah.

Keberhasilan penyusunan laporan ini tidak terlepas dari rahmat Allah Swt. serta bantuan, dukungan, bimbingan, arahan, motivasi, dan doa dari berbagai pihak. Oleh karena itu, pada kesempatan yang berbahagia ini penulis dengan segala kerendahan hati menyampaikan rasa hormat, penghargaan, dan ucapan terima kasih yang sebesar-besarnya kepada:

1. Dr. H. Ahmad, S.Ag., M.Pd., selaku Rektor Universitas Islam Madura yang telah memberikan kesempatan kepada penulis untuk menempuh pendidikan di Universitas Islam Madura serta senantiasa memberikan dukungan terhadap peningkatan mutu publikasi ilmiah mahasiswa.
2. H. Atnawi, S.Ag., M.Pd., selaku Dekan Fakultas Agama Islam Universitas Islam Madura yang telah memberikan dukungan, motivasi, serta pelayanan akademik selama penulis menempuh pendidikan.
3. Jamilya Susantin, M.H.I., selaku Ketua Program Studi Hukum Keluarga Islam sekaligus Dosen Pembimbing yang dengan penuh kesabaran, keikhlasan, dan dedikasi telah meluangkan waktu, tenaga, serta pikiran untuk membimbing penulis sejak penyusunan proposal

penelitian, pelaksanaan penelitian, penulisan artikel ilmiah, proses revisi, hingga artikel ini berhasil dipublikasikan pada jurnal nasional terakreditasi SINTA 3. Segala arahan, kritik, saran, motivasi, serta ilmu yang diberikan menjadi bekal yang sangat berharga bagi penulis dalam menyelesaikan studi.

4. Seluruh Bapak dan Ibu Dosen Program Studi Hukum Keluarga Islam Fakultas Agama Islam Universitas Islam Madura yang telah memberikan ilmu pengetahuan, pengalaman, wawasan, serta nilai-nilai akademik selama penulis menempuh pendidikan.
5. Seluruh tenaga kependidikan Fakultas Agama Islam Universitas Islam Madura yang telah memberikan pelayanan administrasi dengan baik selama proses perkuliahan hingga penyelesaian studi.
6. Ketua Pengadilan Agama Pamekasan beserta seluruh Hakim, Panitera, dan jajaran pegawai yang telah memberikan izin, bantuan, informasi, serta data yang diperlukan selama proses penelitian berlangsung.
7. Kedua orang tua tercinta beserta seluruh keluarga besar yang senantiasa memberikan kasih sayang, doa, dukungan moral maupun material, serta menjadi sumber kekuatan dan motivasi terbesar bagi penulis dalam menyelesaikan pendidikan.
8. Seluruh sahabat, rekan mahasiswa Program Studi Hukum Keluarga Islam, dan semua pihak yang tidak dapat disebutkan satu per satu, yang telah memberikan dukungan, bantuan, motivasi, serta doa hingga terselesaikannya laporan akhir ringkas ini.

Penulis menyadari bahwa laporan ini masih memiliki keterbatasan dan jauh dari kesempurnaan. Oleh karena itu, kritik dan saran yang bersifat **membangun** sangat penulis harapkan demi penyempurnaan karya ilmiah pada masa yang akan datang.

Akhir kata, penulis berharap semoga laporan akhir ringkas ini dapat **memberikan** manfaat bagi Universitas Islam Madura, Program Studi Hukum Keluarga Islam, perkembangan ilmu pengetahuan, serta menjadi referensi bagi penelitian-penelitian selanjutnya. Semoga segala bantuan, doa, dan kebaikan yang telah diberikan kepada penulis memperoleh balasan yang berlipat ganda dari Allah Swt. Aamiin Ya Rabbal 'Alamin.

Pamekasan, 27 Agustus 2026

Penulis,

MOH SHOLIHIN
NPM: 2022000200028

DAFTAR ISI

KATA PENGANTAR ..... **ii**
DAFTAR ISI ..... **v**
UCAPAN TERIMA KASIH ..... **vi**
HALAMAN PERSETUJUAN ..... **ix**
HALAMAN PENGESAHAN ..... **x**
Naskah Artikel **1**
LAMPIRAN PENELITIAN **31**

UCAPAN TERIMA KASIH

Alhamdulillāhi Rabbil 'Ālamīn, segala puji bagi Allah Swt. atas limpahan rahmat, taufik, hidayah, serta karunia-Nya sehingga penulis dapat menyelesaikan penelitian, publikasi artikel ilmiah, dan penyusunan **Laporan Akhir Ringkas Pengganti Tugas Akhir** ini dengan baik. Shalawat serta salam semoga senantiasa tercurah kepada junjungan Nabi Muhammad Saw., keluarga, sahabat, dan seluruh umatnya hingga akhir zaman.

Keberhasilan penulis dalam menyelesaikan laporan ini tentu tidak terlepas dari bantuan, dukungan, doa, bimbingan, serta motivasi dari berbagai pihak. Oleh karena itu, dengan segala kerendahan hati penulis menyampaikan penghargaan dan ucapan terima kasih yang sebesar-besarnya kepada:

1. **Allah Swt.**, yang telah melimpahkan rahmat, kesehatan, kekuatan, kemudahan, serta kesempatan sehingga penulis dapat menyelesaikan seluruh proses perkuliahan, penelitian, publikasi artikel ilmiah, hingga penyusunan laporan akhir ini.
2. **Kedua orang tua tercinta**, Alm. Imam Turmundi dan Almh. Afif Misnati yang sangat saya sayangi dan hormati, terima kasih sebab sudah menjaga saya yang Allah amanahkan untuk kalian dengan sangat baik, terima kasih untuk doa yang tak putus-putusnya kalian tengadahkan untuk kebaikan dan kebahagiaan dunia akhirat saya, tak lupa pula untaian terima kasih saya sampaikan atas segala nasehat dan dukungannya yang membangkitkan semangat saya sehingga saya bisa berdiri di bangku Pendidikan sampai titik ini, terimakasih sebab support kalian, tugas akhir ini bisa terselaikan.
3. **Dr. H. Ahmad, S.Ag., M.Pd.**, selaku Rektor Universitas Islam Madura yang telah memberikan kesempatan kepada penulis untuk menempuh pendidikan tinggi serta menciptakan lingkungan akademik yang mendukung pengembangan ilmu pengetahuan dan penelitian.
4. **H. Atnawi, S.Ag., M.Pd.**, selaku Dekan Fakultas Agama Islam Universitas Islam Madura yang telah memberikan pelayanan, dukungan, serta kebijakan akademik sehingga penulis dapat menyelesaikan studi dengan baik.
5. **Jamilya Susantin, M.H.I.**, selaku Ketua Program Studi Hukum Keluarga Islam sekaligus Dosen Pembimbing yang telah membimbing penulis dengan penuh kesabaran, ketelitian, keikhlasan, dan dedikasi. Beliau senantiasa meluangkan waktu, tenaga, dan pikiran dalam

memberikan arahan, masukan, kritik, motivasi, serta solusi terhadap berbagai kendala yang dihadapi penulis sejak penyusunan proposal penelitian, pelaksanaan penelitian, penulisan artikel ilmiah, proses revisi, hingga artikel berhasil dipublikasikan pada jurnal nasional terakreditasi **SINTA 3**. Segala ilmu, pengalaman, dan nasihat yang diberikan menjadi bekal yang sangat berharga bagi penulis.

6. **Seluruh Bapak dan Ibu Dosen Program Studi Hukum Keluarga Islam Fakultas Agama Islam Universitas Islam Madura**, yang telah mendidik, membimbing, serta memberikan ilmu pengetahuan, pengalaman, dan wawasan akademik kepada penulis selama menempuh pendidikan.
7. **Seluruh tenaga kependidikan Fakultas Agama Islam Universitas Islam Madura**, yang telah memberikan pelayanan administrasi dengan baik sehingga seluruh proses akademik penulis dapat berjalan dengan lancar.
8. **Ketua Pengadilan Agama Pamekasan beserta seluruh Hakim, Panitera, dan Aparatur Pengadilan Agama Pamekasan**, yang telah memberikan izin, akses data, informasi, serta berbagai kemudahan kepada penulis selama proses penelitian berlangsung sehingga penelitian ini dapat diselesaikan sesuai dengan tujuan yang diharapkan.
9. **Pengelola dan Tim Editorial Jurnal Binamulia Hukum**, yang telah memberikan kesempatan kepada penulis untuk mempublikasikan artikel ilmiah sehingga penelitian ini dapat memberikan kontribusi dalam pengembangan ilmu hukum keluarga Islam.
10. **Seluruh sahabat dan rekan seperjuangan Program Studi Hukum Keluarga Islam Angkatan 2022**, yang telah memberikan semangat, bantuan, motivasi, serta berbagi pengalaman selama menjalani proses perkuliahan hingga penyelesaian tugas akhir.
11. **Seluruh keluarga besar penulis**, yang senantiasa memberikan doa, perhatian, dukungan, dan semangat sehingga penulis mampu menyelesaikan seluruh tahapan pendidikan dengan baik.
12. **Semua pihak** yang tidak dapat penulis sebutkan satu per satu, namun telah memberikan bantuan, doa, motivasi, dan dukungan baik secara langsung maupun tidak langsung dalam penyelesaian penelitian, publikasi artikel ilmiah, dan penyusunan laporan akhir ringkas ini.

Penulis menyadari bahwa segala bantuan, perhatian, serta dukungan yang telah diberikan tidak akan mampu penulis balas satu per satu. Oleh karena itu, penulis hanya dapat memohon kepada Allah Swt.

semoga segala amal kebaikan, keikhlasan, dan bantuan yang telah diberikan mendapatkan balasan pahala yang berlipat ganda serta senantiasa diberikan keberkahan dalam kehidupan.

Akhirnya, penulis berharap semoga **Laporan Akhir Ringkas Pengganti Tugas Akhir** ini dapat memberikan manfaat bagi Universitas Islam Madura, Program Studi Hukum Keluarga Islam, pengembangan ilmu hukum keluarga Islam, serta menjadi referensi bagi peneliti selanjutnya. Semoga Allah Swt. senantiasa meridai setiap langkah dan ikhtiar kita semua.

Āmīn Yā Rabbal 'Ālamīn.

HALAMAN PERSETUJUAN

Artikel yang berjudul "**ANALISIS REFORMULASI BATAS USIA PERKAWINAN (STUDI KOMPARATIF HUKUM ISLAM DAN UU PERKAWINAN NO. 16 TAHUN 2019 DI PENGADILAN AGAMA PAMEKASAN)**." yang disusun oleh Moh Sholihin dan telah diperiksa dan disetujui untuk diuji.

Pamekasan, 16 Juni 2026
Dosen Pembimbing



JAMILIYA SUSANTIN, M.H.I
NIDN : 0715029001

HALAMAN PENGESAHAN

Artikel dengan judul "ANALISIS REFORMULASI BATAS USIA PERKAWINAN: STUDI KOMPARATIF HUKUM ISLAM DAN UNDANG-UNDANG PERKAWINAN NO. 16 TAHUN 2019 DI PENGADILAN AGAMA PAMEKASAN" yang di susun oleh Moh Sholihin ini telah di pertahankan di hadapan dewan penguji dan sesuai ketentuan untuk di nyatakan lulus pada tanggal 15 Juli 2026

Dewan Penguji:

1. Jamiliya Susantin, M.H.I : Penguji 1 ( )
2. Mujiburrohman, M.Th.I : Penguji 2 ( )
3. Urwatul Wusqo, M.H.I: Penguji 3 ( )

Mengetahui

Dekan Fakultas Agama Islam

Universitas Islam Madura

H. ATNAWI S.Ag. M, Pd

NIDN. 0716067301

Naskah Artikel
Binamulia Hukum, Volume 15, Nomor 1, (2026) ***ISSN 2656-856X***
DOI: 10.37893/jbh.v15i1.1419

Check for updates

Analysis of the Reformulation of the Minimum Marriage Age: An Islamic Law Perspective on Law No. 16 of 2019 in the Pamekasan Court

Moh Sholihin [a,*], Jamiliya Susantin [a] [a] Madura Islamic University, Pamekasan, Indonesia
* Email: sol9doankz@gmail.com

Received: 12-06-2026	*Revised: 26-06-2026*	*Accepted: 02-07-2026*	*Published: 05-07-2026*

Abstract

This study aims to analyze the reformulation of the minimum marriage age under Law No. 16 of 2019 through a comparative perspective of Islamic law and positive law, as well as to examine its implications for judicial practice at the Pamekasan Religious Court. This research employs a socio-legal approach, incorporating statutory, conceptual, and case approaches. Data were collected through documentation of marriage dispensation cases from 2019 to 2025 and interviews with judges. The findings indicate that the reformulation of the minimum marriage age to 19 years for both men and women constitutes a progressive measure to strengthen child protection and promote gender equality. However, the amendment has been followed by a significant increase in applications for marriage dispensation, reflecting a gap between legal norms and prevailing social realities. The study also reveals differences between Islamic law, which is grounded in the concepts of *baligh*, *rusyd*, and *maslahah*, and positive law, which establishes a fixed statutory minimum age for marriage. In judicial practice, judges tend to integrate sociological, psychological, and *maslahah* considerations

when deciding marriage dispensation cases. These findings suggest that the impact of the reform on child protection and the prevention of child marriage remains mixed, highlighting the need for a more comprehensive strategy that combines legal reform with broader social interventions.

Keywords: Minimum Marriage Age; Marriage Dispensation; Islamic Law; Positive Law; Child Protection.

1. INTRODUCTION

The reformulation of the minimum marriage age through Law No. 16 of 2019, which sets the minimum age at 19 years for both men and women, represents a progressive legal policy aimed at strengthening child protection and promoting gender equality (Gumilar, 2025). Normatively, this policy aligns with the principles of child protection and the development of quality human resources (Falch-Eriksen & Backe-Hansen, 2018). However, within classical Islamic law, the minimum age of marriage is not determined numerically but is instead associated with the concepts of *baligh* (puberty) and *rusyd* (maturity) (Adawiyah, 2025). This creates flexibility in its application, which often contrasts with the rigid administrative standards of state law (Breger, 1996). This tension between state legal norms and Islamic legal principles highlights a significant theoretical gap in the practice of family law in Indonesia (Wardi, 2024).

Empirically, this gap is reflected in the increasing number of marriage dispensation applications in Religious Courts, including the Religious Court of Pamekasan. Data indicate that in 2019 there were 43 cases, rising sharply to 267

| *This is an open access article under the CC BY-NC 4.0*

cases in 2020, 324 cases in 2021, 248 cases in 2022, 184 cases in 2023, 156 cases in 2024, and 149 cases in 2025. This significant increase following the amendment of the law suggests that stricter legal norms have been met with adaptive responses from society through the use of legal dispensations (Cosens et al., 2017). This phenomenon indicates a discrepancy between formal legal regulations and social realities at the grassroots level (Qin, 2023).

Furthermore, judges in granting marriage dispensations often do not rely solely on positive legal norms but also consider

sociological, psychological, and *maslahah* (public interest) principles rooted in Islamic law (Busriyanti et al., 2025). This demonstrates a dynamic interaction between state law and Islamic law within judicial practice. Consequently, there exists a gap between normative legal theory and adaptive legal practice that responds to societal conditions (Husain et al., 2024). This gap is crucial to examine in order to assess the effectiveness of the reformulated marriage age policy (Ikpebe, 2026).

Previous studies have examined the impact of changes in the minimum marriage age under Law No. 16 of 2019 (Melnikas et al., 2021). Found that increasing the minimum marriage age significantly contributed to the rise in marriage dispensation applications across various regions (Mursyid & Yusuf, 2022). Highlighted that marriage dispensation has become a frequently used legal instrument to accommodate persistent early marriage practices within society (Sekarrini et al., 2025). These studies emphasize the unintended consequences of legal reform (Weber & Susskind, 1985).

On the other hand, research on Islamic legal perspectives regarding marriage age indicates that the absence of a fixed numerical limit in classical fiqh provides flexibility but also presents challenges when confronted with modern legal systems (Suryantoro, 2025). Stress the importance of reinterpreting Islamic law in contemporary contexts to bridge the gap between child protection needs and the principle of *maslahah* (Yasin et al., 2024). However, these studies remain largely normative and lack empirical analysis of judicial practices (Taekema, 2018).

The novelty of this research lies in its comparative approach between Islamic law and positive law, directly linked to judicial practices at the Religious Court of Pamekasan (Paijar, 2025). Unlike previous studies that have largely documented the phenomenon of increasing dispensation applications without systematically theorizing the mechanisms by which legal reform produces adaptive legal behavior at the community level, this study proposes a conceptual model explaining the interrelationship between marriage law reform, legal pluralism, and marriage dispensation dynamics. Specifically, this research develops a typology of judicial considerations in dispensation cases categorizing them into

normative-legal, sociological-contextual, and *maslahah*-oriented dimensions which has not been previously elaborated in the existing literature. This study not only analyzes legal norms but also examines empirical data on marriage dispensation cases over a longitudinal period (2019–2025), as well as judicial considerations in decisionmaking (Goldin & Katz, 2002), thereby bridging normative and empirical approaches in the study of Islamic family law in Indonesia (Nafisah et al., 2024).

This study aims to analyze the reformulation of the minimum marriage age in Law No. 16 of 2019 through a comparative approach with Islamic law, and to examine its implications in judicial practice at the Religious Court of Pamekasan, particularly regarding the increase in marriage dispensation applications and judicial considerations in deciding such cases (Karim, 2024).

Based on the foregoing background, this study addresses the following research questions: (1) How does the reformulation of the minimum marriage age in Law No. 16 of 2019 differ from Islamic law principles in determining the appropriate age for marriage? (2) What is the trend and pattern of marriage dispensation applications at the Religious Court of Pamekasan following the enactment of Law No. 16 of 2019? (3) What considerations do judges employ in adjudicating marriage dispensation cases, and how do they reconcile Islamic law principles with positive law requirements? (4) To what extent has the reformulation of the minimum marriage age been effective in reducing early marriage practices and strengthening child protection?

This research argues that the reformulation of the minimum marriage age in Law No. 16 of 2019 has not been fully effective in reducing early marriage practices, as there remains a gap between legal norms and social realities. Marriage dispensation serves as an alternative mechanism that reflects a compromise between state law and the principle of *maslahah* in Islamic law (Rosyadi et al., 2025).

This research is important as it contributes academically to the development of Islamic family law that is responsive to social dynamics and provides an evaluative basis for policymakers in formulating more effective and contextual regulations (Momen et al., 2025). Additionally, it offers empirical insights into the practices of

Religious Courts in responding to legal changes, thereby serving as a reference for strengthening a more just legal system (Fadel, 2013).

2. METHODS

This study employs a socio-legal (empirical juridical) research design integrated with a comparative approach to examine the reformulation of the minimum marriage age within both normative and practical dimensions (Saepullah et al., 2025). The socio-legal approach is utilized to analyze how legal provisions, particularly Law No. 16 of 2019, are implemented in judicial practice, especially in marriage dispensation cases at the Religious Court of Pamekasan. At the same time, the comparative approach enables a critical examination of the intersection and divergence between Islamic law and positive law regarding the determination of marriage age limits (Rismana et al., 2024). This combination is essential for understanding not only the textual formulation of the law but also its operational dynamics within society (Gerber, 1998).

The research applies a statutory, conceptual, and case-based approach to provide a comprehensive analytical framework (Nappi & Kelly, 2026). The statutory approach focuses on examining relevant legal instruments, including Law No. 16 of 2019, the Compilation of Islamic Law (KHI), and Supreme Court Regulation No. 5 of 2019 concerning guidelines for adjudicating marriage dispensation cases (Trigiyatno & Effendi, 2023). Meanwhile, the conceptual approach explores key doctrines in Islamic law, such as *baligh*, *rusyd*, and *maslahah*, which serve as the theoretical basis for understanding the flexibility of marriage age determination (Adawiyah, 2025). The case approach is directed at analyzing judicial decisions in marriage dispensation cases, particularly the reasoning and considerations employed by judges in the Religious Court of Pamekasan (Arrasyid & Pradikta, 2025).

This research is conducted at the Religious Court of Pamekasan, East Java, which

is selected purposively due to the significant increase in marriage dispensation cases following the enactment of Law No. 16 of 2019. The data used in this study consist of both primary and secondary sources. Primary data are obtained through in-depth interviews with judges and documentation of marriage dispensation

cases from 2019 to 2025, which show a fluctuating yet significantly increasing trend, namely 43 cases in 2019, 267 cases in 2020, 324 cases in 2021, 248 cases in 2022, 184 cases in 2023, 156 cases in 2024, and 149 cases in 2025. Secondary data include statutory regulations, court decisions, and scholarly works published in reputable journals, particularly those indexed in SINTA and international databases, which provide theoretical and empirical support for the analysis (Putri et al., 2026).

Data collection in this study is carried out through documentation, in-depth interviews, and literature review (Allmark et al., 2009). Documentation techniques are used to gather quantitative and qualitative data on marriage dispensation cases, while interviews are conducted in a semi-structured manner to explore judges' perspectives and legal reasoning in handling such cases (Rothmann & Rossouw, 2020). In-depth interviews were conducted with five judges (*hakim*) at the Religious Court of Pamekasan, selected purposively based on their experience in handling marriage dispensation cases, with a minimum tenure of three years. The informants were identified through a purposive sampling technique, ensuring representation across different levels of judicial experience and familiarity with post-reform dispensation cases. Interview instruments consisted of open-ended question guides addressing three thematic areas: (1) judicial reasoning in evaluating dispensation applications; (2) the role of Islamic legal principles particularly *baligh*, *rusyd*, and *maslahah* in decision-making; and (3) perceived effectiveness of Law No. 16 of 2019 in reducing early marriage. In addition, a literature review is undertaken to contextualize the findings within broader academic debates on Islamic family law and legal reform in Indonesia (Kadumi et al., 2024). These combined techniques ensure a comprehensive and multidimensional understanding of the research problem (Marchisotti & Filho, 2022).

The data are analyzed using a qualitative descriptive-analytical method, involving processes of data reduction, data display, and conclusion drawing (Miles et al., 2014). This method allows the researcher to systematically interpret patterns and trends in marriage dispensation cases and to relate them to existing legal

frameworks and theoretical constructs (Fincham et al., 2007). Furthermore, a comparative analysis is conducted to identify similarities and differences between Islamic law and positive law in regulating marriage age and its implementation in judicial practice (Buchler, 2013). To ensure the validity and reliability of the findings, this study employs triangulation techniques, including source triangulation and method triangulation, by comparing data obtained from interviews, documents, and scholarly literature (Chand, 2025).

The scope of this research is limited to the analysis of the reformulation of the minimum marriage age under Law No. 16 of 2019, Islamic legal perspectives on marriage age, and the practice of marriage dispensation at the Religious Court of Pamekasan within the period of 2019 to 2025 (Arifah et al., 2025). Particular attention is given to judicial considerations in granting dispensations, as well as the broader implications of these practices for the effectiveness of legal reform in addressing early marriage in Indonesia (Susilowati et al., 2023).

3. RESULTS AND DISCUSSION

The results of this study indicate that the reformulation of the minimum marriage age through Law No. 16 of 2019 has produced significant normative and empirical implications in the Religious Court of Pamekasan (Muhasim et al., 2025). The amendment, which sets a uniform minimum age of 19 years for both men and women, was intended to reduce early marriage and strengthen child protection (Batyra & Pesando, 2021). However, empirical data reveal that this legal reform has not entirely reduced the practice of early marriage, but rather transformed its pattern into formal legal processes through marriage dispensation mechanisms (Suhardi, 2025).

Based on the data of marriage dispensation applications at the Religious Court of Pamekasan from 2019 to 2025, a significant increase occurred after the enactment of the law (Elmhemıt et al., 2025). In 2019, there were only 43 cases, but this number sharply increased to 267 cases in 2020 and reached its peak at 324 cases in 2021. In the following years, the number gradually declined but remained relatively high, with 248 cases in 2022, 184 cases in 2023, 156 cases in 2024, and 149 cases in 2025. This pattern shows that

although there is a decreasing trend after 2021, the number of cases remains far above the pre-reform level, indicating a sustained reliance on legal dispensation as a solution to early marriage practices (Hartig et al., 2013).

Table 1. Marriage Dispensation Applications at the Religious Court of Pamekasan (2019–2025)

No	Year	Number of Cases	Percentage Trend	Description
1	2019	43	Baseline	Pre-amendment condition (before Law No. 16 of 2019 fully implemented)
2	2020	267	↑ Significant increase	Initial impact of legal reform
3	2021	324	↑ Peak increase	Highest number of cases recorded
4	2022	248	↓ Decrease	Gradual decline begins
5	2023	184	↓ Moderate decline	Stabilization phase
6	2024	156	↓ Slight decline	Continued decrease
7	2025	149	↓ Stable	Post-reform stabilization

Reformulation of the Minimum Marriage Age Norm

The enactment of Law No. 16 of 2019 represents a fundamental shift in Indonesia's marriage law by establishing a minimum age of 19 years for both men and women (Lisdiyono, 2023). This reformulation replaces the previous provision that allowed lower age limits, particularly for women, and reflects a commitment to gender equality and child protection (Busby, 2018). Normatively, this change aims to prevent early marriage and its associated risks, including health, education disruption, and social vulnerability (Psaki et al., 2021). However, the findings suggest that the implementation of this norm encounters challenges due to entrenched socio-cultural practices that continue to tolerate early marriage (Muhanguzi et al., 2017).

Increase in Marriage Dispensation Applications

The data show a substantial increase in marriage dispensation applications following the legal reform (Komalasari et al., 2023). The

rise from 43 cases in 2019 to 267 cases in 2020 and 324 cases in 2021 illustrates a strong societal response to the stricter legal requirements (Sudirman et al., 2023). Even though the number decreased to 149 cases by 2025, it remains significantly higher than before the reform (Hariyanto, 2025). This trend indicates that the law has not eliminated early marriage but has shifted it into formal judicial processes (Walker, 2012). Marriage dispensation has thus become an adaptive legal mechanism used by society to comply with administrative requirements while maintaining existing social practices. This condition clearly reflects a gap between legal norms and social realities (Hidayat, 2025).

Differences Between Islamic Law and Positive Law

The findings reveal a fundamental difference between Islamic law and positive law in determining the minimum age of marriage. Islamic law does not prescribe a fixed numerical age but focuses on the attainment of *baligh* (puberty), *rusyd* (maturity), and the principle of *maslahah* (public interest) (Pane, 2020). In contrast, positive law imposes a strict administrative age limit of 19 years (Spence, 1997). This divergence creates a normative tension, particularly in judicial practice, where judges must reconcile these two frameworks (Dyevre, 2010). As a result, legal decisions often reflect a hybrid approach that accommodates both religious values and statutory obligations.

Judicial Considerations in Granting Dispensation

The findings show that judges at the Religious Court of Pamekasan apply a contextual and flexible approach in adjudicating marriage dispensation cases (Arrasyid & Pradikta, 2025). Their considerations extend beyond formal legal provisions and include sociological and psychological factors, such as economic hardship, family pressure, unintended pregnancy, and the risk of social stigma. In many cases, judges prioritize the principle of *maslahah* to ensure the best possible outcome for the parties involved (Chusnida & Anggriawan, 2022). This indicates that judicial practice functions as a mediator between rigid legal norms and the complex realities of society, aiming to achieve substantive justice rather than merely procedural compliance (Ali, 2019).

One judge interviewed noted: *"We do not simply look at the age on the identity card. We examine the psychological readiness, family conditions, and whether granting the dispensation serves the greater interest — the maslahah — of both parties."* This statement illustrates how judges move beyond formal legal requirements toward a substantive justice framework grounded in Islamic legal principles.

Impact on Child Protection and Prevention of Early Marriage

The impact of the reformulation of the marriage age on child protection and the prevention of early marriage shows mixed results (Bengesai et al., 2021). On one hand, the law has strengthened the legal framework for protecting minors and raised public awareness about the risks of early marriage (Efevbera & Bhabha, 2020). On the other hand, the continued high number of marriage dispensation cases indicates that early marriage remains prevalent in certain communities (Mehra et al., 2018). Socio-cultural norms, economic pressures, and limited legal awareness continue to influence these practices (Prager & Posthumus, 2010). Therefore, while the reform has introduced stricter legal controls, its effectiveness is limited without broader social, educational, and economic interventions (Davis & Trebilcock, 2001).

Table 2. Comprehensive Findings Based on Research Evidence

No	Evidence	Description of Findings	Empirical Data/Indication	Legal Analysis	Implication
1	Reformulation of Marriage Age Norm	There has been a normative change in the minimum marriage age through Law No. 16 of 2019, setting the minimum age at 19 years for	Change from previous regulation allowing lower age, especially for women	Reflects legal modernization, gender equality, and child protection principles	Strengthens legal framework but requires effective implementation

		both men and women			
2	Increase in Marriage Dispensation Applications	A significant rise in dispensation cases after the enactment of the law	2019: 43 → 2020: 267 → 2021: 324 → 2025: 149 (still above baseline)	Indicates a gap between legal norms and social practices	Law shifts early marriage into formal legal mechanisms
3	Differences Between Islamic Law and Positive Law	Islamic law emphasizes *baligh*, *rusyd*, and *maslahah*, while positive law sets a fixed age limit (19 years)	No numerical limit in Islamic law vs administrative standard in state law	Creates normative tension in interpretation and application	Requires harmonization between religious and state law
4	Judicial Considerations in Dispensation Cases	Judges consider sociological, psychological, and religious aspects in decision-making	Factors: economic conditions, family pressure, pregnancy, social stigma	Application of *maslahah* to achieve substantive justice	Courts act as mediators between law and social reality
5	Impact on Child Protection and Early Marriage Prevention	The effectiveness of the law varies across society	Dispensation cases remain relatively high post-reform	Legal reform alone is insufficient to eliminate early marriage	Requires integrated legal, social, and educational approaches

The reformulation of the minimum marriage age through Law No. 16 of 2019 constitutes a significant legal transformation in Indonesia's family law system (Masyhud et al., 2025). However, the findings of this study demonstrate that this reform does not operate in a vacuum; rather, it interacts dynamically with sociocultural practices, religious norms, and judicial discretion (Lundberg et al., 2026). This section discusses each finding in depth by linking empirical evidence with theoretical perspectives from socio-legal and Islamic legal studies (Cotterrell, 2017).

Reformulation of the Minimum Marriage Age Norm

The establishment of a uniform minimum marriage age of 19 years for both men and women reflects a progressive legislative effort to eliminate gender discrimination and strengthen child protection (Arthur et al., 2018). This reform is not merely administrative but represents a paradigm shift from a genderdifferentiated legal framework toward a more egalitarian system (Kymlicka & Rubio-Marín, 2018). In the context of legal development, this change aligns with international human rights norms, particularly those related to child protection and gender equality (Khosla et al., 2017).

From a theoretical standpoint, this reform can be understood as part of legal modernization, where the state seeks to standardize legal norms to achieve social order and protect vulnerable groups (Trubek, 1972). Argues that raising the minimum marriage age is essential to reduce the risks associated with early marriage, including health complications, educational discontinuity, and economic dependency (Marphatia et al., 2017). However, socio-legal theory suggests that legal norms alone cannot effectively change social behavior unless they are supported by cultural acceptance and institutional enforcement (Schiff, 1970). This implies that the reformulation, while normatively strong, faces structural limitations in its implementation at the community level (Andrews, 2013).

Increase in Marriage Dispensation Applications

The significant increase in marriage dispensation applications following the enactment of the law indicates that stricter legal norms do not necessarily eliminate early marriage practices. Instead, they transform these practices into legally mediated processes

(Hariyanto, 2025). The rise from 43 cases in 2019 to 324 cases in 2021, followed by a gradual decline that still remains the baseline, illustrates a pattern of legal adaptation rather than behavioral change (Craig, 2021).

This phenomenon reflects what socio-legal scholars describe as a "compliance gap," where formal legal rules are not fully aligned with social practices (Vermeylen, 2015). Rather than abandoning early marriage, communities seek alternative legal pathways to legitimize it (Suhardi, 2025). Emphasizes that marriage dispensation has evolved into a structural mechanism that bridges the gap between rigid legal standards and flexible social practices (Arrasyid & Pradikta, 2025). This finding suggests that the law functions not only as a regulatory instrument but also as a facilitator of negotiated compliance (Brès et al., 2019). Consequently, the effectiveness of the reform is limited by its inability to address the underlying socioeconomic and cultural drivers of early marriage (Pourtaheri et al., 2024).

Differences Between Islamic Law and Positive Law

The divergence between Islamic law and positive law in determining the minimum marriage age represents a fundamental normative tension (Rizhan et al., 2025). Islamic law, rooted in classical jurisprudence, does not prescribe a fixed numerical age but emphasizes qualitative indicators such as *baligh* (puberty), *rusyd* (maturity), and the principle of *maslahah* (public interest) (Adawiyah, 2025). This flexibility allows Islamic law to adapt to diverse social contexts but also creates challenges when integrated into modern legal systems that require uniform standards (Al Azhari, 2025).

In contrast, positive law adopts a rigid administrative approach by setting a fixed age limit of 19 years (Hulu et al., 2025). Argues that this rigidity is necessary to ensure legal certainty and protect minors, but it may not fully accommodate the socio-cultural realities of certain communities (Damayanti & Ramadhani, 2025). The coexistence of these two legal paradigms results in a form of legal pluralism, where different normative systems operate simultaneously (Twining, 2009). This pluralism creates a space for negotiation and interpretation, particularly within judicial

institutions (Swenson, 2018). Therefore, the tension between Islamic law and positive law is not merely a conflict but also a dynamic process of legal harmonization (Sembodo et al., 2025).

It is important to distinguish among the concepts of *baligh*, *rusyd*, and contemporary psychological maturity, as these are not interchangeable. *Baligh* refers specifically to physical puberty the onset of menstruation in girls or the capacity for ejaculation in boys which marks the minimum threshold of legal accountability in classical Islamic jurisprudence. *Rusyd*, by contrast, denotes a higher standard of rational and moral maturity, encompassing sound judgment and the capacity to manage one's affairs responsibly. In modern Islamic legal practice, *rusyd* increasingly converges with the psychological notion of cognitive and emotional maturity. Positive law's fixed age of 19 years can therefore be understood as an administrative operationalization of *rusyd* a uniform threshold that approximates, though does not perfectly replicate, the qualitative judgment demanded by Islamic jurisprudence. This clarification reveals that the conflict between Islamic law and positive law is not absolute but reflects different methodologies qualitative and contextual versus quantitative and administrative for achieving the shared objective of protecting minors from premature legal obligations.

Judicial Considerations in Granting Dispensation

The findings reveal that judges play a crucial role as intermediaries in resolving the tension between legal norms and social realities (Tirtakusuma, 2026). In practice, judicial decisions on marriage dispensation are not solely based on statutory provisions but are also influenced by sociological and psychological considerations (Chusnida & Anggriawan, 2022). Factors such as economic hardship, family pressure, unintended pregnancy, and the potential for social stigma are frequently taken into account (Yazdkhasti et al., 2015).

This approach reflects the application of *maslahah* as a guiding principle in Islamic law, which prioritizes the public interest and the prevention of harm (Lestari et al., 2025). Notes that judicial discretion in religious courts often involves balancing formal legality with substantive justice (Irwan et al., 2025). Highlights that the

integration of Islamic legal principles allows judges to adopt a more flexible and humane approach in addressing complex family law issues. From a socio-legal perspective, this demonstrates that courts function not only as enforcers of law but also as institutions that mediate between competing normative systems (Febriani, 2026). This mediating role is essential in ensuring that legal decisions remain relevant and responsive to societal needs (Ali, 2013).

An examination of representative marriage dispensation decisions at the Pamekasan Religious Court reveals a consistent pattern in the ratio decidendi employed by judges. In cases where dispensation was granted, the judicial reasoning typically comprised three elements: (1) verification that the applicants had reached biological puberty (*baligh*) and demonstrated psychological readiness (*rusyd*); (2) identification of compelling circumstances most commonly unintended pregnancy, economic hardship, or parental pressure that rendered refusal potentially harmful; and (3) application of the *maslahah* principle to determine that granting the dispensation served the best interest of the parties. Notably, the implementation of Supreme Court Regulation (PERMA) No. 5 of 2019 has introduced procedural requirements including the mandatory presence of the prospective child bride or groom before the court that have added a layer of substantive review to the dispensation process. However, in practice, compliance with these procedural requirements does not uniformly translate into stricter substantive scrutiny, suggesting that the regulation's impact depends significantly on individual judicial interpretation and local court culture.

Impact on Child Protection and Prevention of Early Marriage

The impact of the reformulation of the marriage age on child protection and the prevention of early marriage remains varied and context-dependent (Fafard StGermain et al., 2022). On the one hand, the law has strengthened the legal framework and increased public awareness regarding the risks of early marriage (Santoso et al., 2026). On the other hand, the persistence of high numbers of marriage dispensation cases indicates that early marriage practices continue to exist, particularly in communities influenced by socio-cultural and economic pressures (Makuvaza, 2025).

Emphasizes that legal reform must be accompanied by broader social interventions, including education, community engagement, and economic empowerment, to effectively reduce child marriage (Karam, 2015). Further argues that structural factors such as poverty, limited access to education, and cultural norms play a significant role in sustaining early marriage practices (Abera et al., 2020). Therefore, the effectiveness of the reform cannot be measured solely by legal indicators but must also consider its social impact (Ponomarenko et al., 2023). This finding underscores the need for an integrated approach that combines legal regulation with social policy to achieve sustainable change (Banso et al., 2023).

4. CONCLUSION

Based on the findings and discussion, it can be concluded that the reformulation of the minimum marriage age in Law No. 16 of 2019, which establishes 19 years as the minimum age for both men and women, represents a progressive legal development aimed at strengthening child protection and promoting gender equality. However, its implementation has not been fully effective in reducing early marriage practices. This is evidenced by the significant increase in marriage dispensation applications at the Religious Court of Pamekasan following the enactment of the law, indicating a persistent gap between legal norms and social realities.

Furthermore, there is a fundamental difference between Islamic law and positive law in determining the appropriate age for marriage. Islamic law emphasizes individual maturity through the concepts of *baligh*, *rusyd*, and *maslahah*, while positive law imposes a fixed administrative age limit. This divergence creates a normative tension that is practically resolved by judges through a contextual approach, integrating sociological, psychological, and *maslahah* considerations in adjudicating marriage dispensation cases.

In addition, the impact of the reformulation of the marriage age on child protection and the prevention of early marriage remains varied and inconclusive. Although the law provides a stronger legal framework, its effectiveness is constrained by socio-cultural and economic factors that continue to support early marriage practices. Therefore, a more comprehensive approach is required, combining legal reform with broader social interventions, including public

education, economic empowerment, and community engagement. Such an integrated strategy is essential to ensure that the objectives of the legal reform namely reducing early marriage and protecting children's rights can be achieved more effectively.

REFERENCES

Abera, M., Nega, A., Tefera, Y., & Gelagay, A. A. (2020). Early marriage and women's empowerment: The case of child-brides in Amhara National Regional State, Ethiopia. *BMC International Health and Human Rights*, *20*(1), 30. https://doi.org/10.1186/s12914-020-00249-5

Adawiyah, R. (2025). The substance and relevance of the concept of marriage age in contemporary Islamic family law: An analysis of the discourse on early marriage among Muslim figures. *Istinbath*, *24*(2), 284–300. https://doi.org/10.20414/ijhi.v24i2.1075

Al Azhari, F. U., & Al Azhari, S. I. (2025). Contemporary challenges in harmonizing sharia, national legal systems, and international law in a rapidly changing world. *International Journal of Law and Social Science (IJLSS)*, *1*(1), 130–150. https://doi.org/10.65960/ijlss.1.1.2025.4

Al Kadumi, F., Seff, N., & Hakim, A. (2024). The reconstruction of Islamic family law in Indonesia: A normative-comparative analysis of gender justice and legal modernity. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, *1*(1), 1–19. https://doi.org/10.62976/ajisc.v1i1.1404

Ali, S. (2013). The jurisprudence of responsive mediation: An empirical examination of Chinese people's mediation in action. *The Journal of Legal Pluralism and Unofficial Law*, *45*(2), 227–248. https://doi.org/10.1080/07329113.2013.796759

Ali, S. F. (2019). Civil mediation reform: Balancing the scales of procedural and substantive justice. *Civil Justice Quarterly*, *38*.

Allmark, P., Boote, J., Chambers, E., Clarke, A., McDonnell, A., Thompson, A., & Tod, A. M. (2009). Ethical issues in the use of in-depth interviews: Literature review and discussion.

Research Ethics, *5*(2), 48–54. https://doi.org/10.1177/174701610900500203

Andrews, M. (2013). *The limits of institutional reform in development: Changing rules for realistic solutions*. Cambridge University Press. https://doi.org/10.1017/CBO9781139060974

Arifah, R. N., Hussin, M. N. B. M., Rahmawati, E. S., & Zahro, A. K. (2025). Raising the marriage age, raising dispensations? Evidence from the Malang Religious Court after Constitutional Court Decision No. 22/PUU-XV/2017. *Hakam: Jurnal Kajian Hukum Islam dan Hukum Ekonomi Islam*, *9*(2). https://doi.org/10.33650/jhi.v9i2.13761

Arrasyid, H. F., & Pradikta, H. Y. (2025). Marriage dispensation and gender justice from a Mubādalah perspective: A critical analysis of Tanjungkarang Religious Court Decision No. 131/Pdt.P/2024/PA.Tnk. *Journal of Islamic Mubādalah*, 194–213. https://doi.org/10.70992/8m1a5j14

Arthur, M., Earle, A., Raub, A., Vincent, I., Atabay, E., Latz, I., & Heymann, J. (2018). Child marriage laws around the world: Minimum marriage age, legal exceptions, and gender disparities. *Journal of Women, Politics & Policy*, *39*(1), 51–74. https://doi.org/10.1080/1554477X.2017.1375786

Banso, A. A., Coker, J. O., Uzougbo, N. S., & Bakare, S. S. (2023). The nexus of law and sustainable development in south west Nigerian public policy: A review of multidisciplinary approaches in policy formation. *International Journal of Applied Research in Social Sciences*, *5*(8), 308–329. https://doi.org/10.51594/ijarss.v5i8.585

Batyra, E., & Pesando, L. M. (2021). Trends in child marriage and new evidence on the selective impact of changes in age-at-marriage laws on early marriage. *SSM–Population Health*, *14*, 100811.https://doi.org/10.1016/j.ssmph.2021.100811

Bengesai, A. V., Amusa, L. B., & Makonye, F. (2021). The impact of girl child marriage on the completion of the first cycle of secondary education in Zimbabwe: A propensity score analysis. *PLoS ONE*, *16*(6), e0252413. https://doi.org/10.1371/journal.pone.0252413

Breger, M. J. (1996). Regulatory flexibility and the administrative state. *Tulsa Law Journal*, *32*, 325. https://www.academia.edu/125523971/Regulatory_Flexibility_and_the_A dministrative_State

Brès, L., Mena, S., & Salles-Djelic, M. L. (2019). Exploring the formal and informal roles of regulatory intermediaries in transnational multistakeholder regulation. *Regulation & Governance*, *13*(2), 127–140. https://doi.org/10.1111/rego.12249

Buchler, A., & Schlatter, C. (2013). Marriage age in Islamic and contemporary Muslim family laws: A comparative study. *Electronic Journal of Islamic and Middle Eastern Law*, *1*, 37. https://doi.org/10.5167/uzh-78204

Busby, N. (2018). The evolution of gender equality and related employment policies: The case of work–family reconciliation. *International Journal of Discrimination and the Law*, *18*(2–3), 104–123. https://doi.org/10.1177/1358229118788458

Busriyanti, B., Pujiono, P., Mursalim, & Chamdan, U. (2025). Marriage law reform in

Indonesia: A Maqasid al-Usrah perspective on legal adaptation. *Al-Istinbath: Jurnal Hukum Islam*, *10*(2), 631–649. https://doi.org/10.29240/jhi.v10i2.12739

Chand, S. P. (2025). Methods of data collection in qualitative research: Interviews, focus groups, observations, and document analysis. *Advances in Educational Research and Evaluation*, *6*(1), 303–317. https://doi.org/10.25082/AERE.2025.01.001

Chusnida, N. L., & Anggriawan, T. P. (2022). Dispensation of marriage in the perspective of children's rights: Best interest of the children. *Jurnal Penelitian Hukum De Jure*, *22*(3), 295. https://doi.org/10.30641/dejure.2022.V22.295-310

Cosens, B. A., Craig, R. K., Hirsch, S. L., Arnold, C. A. T., Benson, M. H., DeCaro, D. A., & Schlager, E. (2017). The role of law in adaptive governance. *Ecology and Society*, *22*(1), 1. https://doi.org/10.5751/ES-08731-220130

Cotterrell, R. (2017). Theory and values in socio-legal studies. *Journal of Law and Society*, *44*, S19–S36. https://doi.org/10.1111/jols.12047

Craig, R. K. (2021). *The regulatory shifting baseline syndrome: Public law as cultural memory*. https://doi.org/10.2139/ssrn.3793991

Damayanti, A. D., & Ramadhani, D. A. (2025). Implementing the SDGs: Implications for regulating marriage age in Indonesia. *JCH (Jurnal Cendekia Hukum)*, *10*(1), 149–165. https://doi.org/10.33760/jch.v10i1.1091

Davis, K. E., & Trebilcock, M. J. (2001). Legal reforms and development. *Third World Quarterly*, *22*(1), 21–36. https://doi.org/10.1080/713701142

Dyevre, A. (2010). Unifying the field of comparative judicial politics: Towards a general theory of judicial behaviour. *European Political Science Review*, *2*(2), 297–327. https://doi.org/10.1017/S1755773910000044

Efevbera, Y., & Bhabha, J. (2020). Defining and deconstructing girl child marriage and applications to global public health. *BMC Public Health*, *20*(1), 1547. https://doi.org/10.1186/s12889-020-09545-0

Elmhemit, H., Syawqi, A. H., Taufiq, M., & Sufyan, A. F. M. (2025). Marriage age limit policy in Indonesia: Negotiations between religious traditions and contemporary social reality. *Absah: Journal of Islamic Law*, *1*(1), 41–59. https://journal.stitmuba.ac.id/index.php/absah/article/view/70

Fafard St-Germain, A. A., Kirby, R. S., & Urquia, M. L. (2022). Reproductive health among married and unmarried mothers aged less than 18, 18–19, and 20– 24 years in the United States, 2014–2019: A population-based crosssectional study. *PLoS Medicine*, *19*(3), e1003929. https://doi.org/10.1371/journal.pmed.1003929

Fadel, M. (2013). Judicial institutions, the legitimacy of Islamic state law and democratic transition in Egypt: Can a shift toward a common law model of adjudication improve the prospects of

a successful democratic transition? *International Journal of Constitutional Law*, *11*(3), 646–665. https://doi.org/10.1093/icon/mot022

Falch-Eriksen, A., & Backe-Hansen, E. (2018). *Human rights in child protection: Implications for professional practice and policy* (p. 258). Springer Nature. https://doi.org/10.1007/978-3-319-94800-3

Febriani, R. E. (2026). Legal pluralism in determining the status of illegal children:

A study of the Constitutional Court Decision Number 46/PUU-VII/2010.

Walisongo *Journal of Sharia Economic Law*, *2*(1). https://doi.org/10.21580/wishel.2026.2.1.31701

Fincham, F. D., Stanley, S. M., & Beach, S. R. (2007). Transformative processes in marriage: An analysis of emerging trends. *Journal of Marriage and Family*, *69*(2), 275–292. https://doi.org/10.1111/j.1741-3737.2007.00362.x

Gerber, D. J. (1998). System dynamics: Toward a language of comparative law.

American *Journal of Comparative Law*, *46*, 719. https://doi.org/10.2307/840989

Goldin, C., & Katz, L. F. (2002). The power of the pill: Oral contraceptives and women's career and marriage decisions. *Journal of Political Economy*, *110*(4), 730–770. https://doi.org/10.1086/340778

Gumilar, G. (2025). Legal reasoning judges in determining marriage dispensation and its implications for children's rights in Indonesia. *SMART: Journal of Sharia, Tradition, and Modernity*, 80–97. https://doi.org/10.24042/smart.v5i2.20014

Hariyanto, V. N. Y. B. (2025). Measuring justice and child protection: A juridical study of marriage dispensation after the enactment of Law Number 16 of 2019. *Al-Daulah: Jurnal Hukum Pidana dan Ketatanegaraan*, *14*(2), 178–197. https://doi.org/10.24252/al-daulah.v14i2.64136

Hartig, T., Catalano, R., Ong, M., & Syme, S. L. (2013). Vacation, collective restoration, and mental health in a population.

Society and Mental Health, *3*(3), 221–236. https://doi.org/10.1177/2156869313497718

Hidayat, E. (2025). Marriage dispensation from the perspective of child protection and family Maslahah. *SMART: Journal of Sharia, Tradition, and Modernity*, 80–93. https://doi.org/10.24042/smart.v5i1.30034

Hulu, I. L., Harahap, S. K., & Ismayani, I. (2025). Legal protection for minors: Age of applicant marriage dispensation reviewed from Law Number 16 of 2019 concerning changes to Law Number 1 of 1974 concerning marriage. *Requisitoire Law Enforcement*, *17*(1), 50–57. https://doi.org/10.59651/relae.v17i1.273

Husain, S., Ayoub, N. P., & Hassmann, M. (2024). Legal pluralism in contemporary societies: Dynamics of interaction between Islamic law and secular civil law. *SYARIAT: Akhwal Syaksiyah, Jinayah, Siyasah and Muamalah*, *1*(1), 1–17. https://doi.org/10.35335/cfb3wk76

Ikpebe, E. (2026). The minimum marriageable age policy process in the United States: An advocacy coalition framework analysis. *Review of Policy Research*, *43*(1), e70013. https://doi.org/10.1111/ropr.70013

Irwan, M., Rahman, A., & Amaliyah, A. (2025). Judicial law-finding in the criminal justice system: Harmonizing legal certainty and substantive justice. *SIGn Jurnal Hukum*, *7*(2), 647–663. https://doi.org/10.37276/sjh.v7i2.502

Karam, A. (2015). Faith-inspired initiatives to tackle the social determinants of child marriage. *The Review of Faith & International Affairs*, *13*(3), 59–68. https://doi.org/10.1080/15570274.2015.1075754

Karim, F. (2024). The effect of marriage age limit changes on marriage dispensation granting by the Limboto Religious Court: Study of the Republic of Indonesia

Constitutional Court Decision No. 22/PUU-XV/2017. *Reformasi Hukum*, *28*(3), 218–233. https://doi.org/10.46257/jrh.v28i3.1081

Khosla, R., Banerjee, J., Chou, D., Say, L., & Fried, S. T. (2017). Gender equality and human rights approaches to female genital

mutilation: A review of international human rights norms and standards. *Reproductive Health*, *14*(1), 59. https://doi.org/10.1186/s12978-017-0322-5

Komalasari, F. M., Nawi, S., & Zainuddin. (2023). Legal implications of marriage dispensation post amendment to Act Number 1 of 1974 concerning marriage. *IBLAM Law Review*, *3*(3), 329–342. https://doi.org/10.52249/ilr.v3i3.167

Kymlicka, W., & Rubio-Marin, R. (2018). The participatory turn in gender equality and its relevance for multicultural feminism. In *Gender parity and multicultural feminism* (pp. 1–45). Oxford University Press. https://doi.org/10.1093/OSO/9780198829621.003.0001

Lestari, R. H. S., Damayanti, A. K., & Masuwd, M. A. (2025). Optimising societal welfare: The strategic role of Maqashid Shariah and Maslahah in contemporary Islamic economics and business.

Al-Insyiroh: Jurnal Studi Keislaman, *11*(1), 20–40. https://doi.org/10.35309/alinsyiroh.v11i1.363 Lisdiyono, E. (2023). Reevaluating legal policy: Rethinking the minimum age limit for marriage through the lens of Islamic law. *Russian Law Journal*, *11*(5), 1194–1201. https://www.russianlawjournal.org/index.php/journal/article/view/279 7/1653

Lundberg, A., Lindbekk, M., Sonander, A., & Urinboyev, R. (2026). Vernacularizing the best interests of the child: Comparative insights from three legal systems. *Journal of Family Theory & Review*. https://doi.org/10.1111/jftr.70043

Makuvaza, S. (2025). Exploring the socio-cultural drivers of early marriage in Zimbabwe: A qualitative study of community perceptions and attitudes. *International Journal of Educational Development in Africa*, *10*, 8 pages. https://doi.org/10.25159/2312-3540/18650

Marchisotti, G. G., & Farias Filho, J. R. (2022). Application of a multi-method to identify a research problem. *Revista de Administração Contemporânea*, *26*(06), e210020. https://doi.org/10.1590/1982-7849rac2022210020.en

Marphatia, A. A., Ambale, G. S., & Reid, A. M. (2017). Women's marriage age matters for public health: A review of the

broader health and social implications in South Asia. *Frontiers in Public Health*, *5*, 269. https://doi.org/10.3389/fpubh.2017.00269

Masyhud, L., Fikri, F., Aris, A., Basri, R., & Sunuwati, S. (2025). Dynamics of marriage dispensation at the Sidenreng Rappang Religious Court after Law No. 16 of 2019: A comparative study of family law. *Al-Iftah: Journal of Islamic Studies and Society*, *6*(1), 1–16. https://doi.org/10.35905/aliftah.v6i1.13232

Mehra, D., Sarkar, A., Sreenath, P., Behera, J., & Mehra, S. (2018). Effectiveness of a community based intervention to delay early marriage, early pregnancy and improve school retention among adolescents in India. *BMC Public Health*, *18*(1), 732. https://doi.org/10.1186/s12889-018-5586-3

Melnikas, A. J., Mulauzi, N., Mkandawire, J., & Amin, S. (2021). Perceptions of minimum age at marriage laws and their enforcement: Qualitative evidence from Malawi. *BMC Public Health*, *21*(1), 1350. https://doi.org/10.1186/s12889-021-11434-z

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis*. Sage.

Momen, A., Hossain, M., Rakib, M. A., & Hosain, M. J. (2025). Impact of the family on societal regulation: Understanding its role in social control. *Social Sciences*, *4*(5), 136–157.

Muhasim, A., Abdullah, A., & Nuruddin, N. (2025). Islamic legal perspective on contentious marriage isbat in Giri Menang Religious Court. *Istinbath*, *24*(2), 339–351. https://doi.org/10.20414/ijhi.v24i2.957

Muhanguzi, F. K., Bantebya-Kyomuhendo, G., & Watson, C. (2017). Social institutions as mediating sites for changing gender norms: Nurturing girl's resilience to child marriage in Uganda. *Agenda*, *31*(2), 109–119. https://doi.org/10.1080/10130950.2017.1362897

Mursyid, S., & Yusuf, N. (2022). Changes in marriage age limits and marriage dispensations: A study of causes and impacts on the Religious Courts in North Sulawesi. *Samarah: Jurnal Hukum*

Keluarga dan Hukum Islam, *6*(2), 975–996. https://doi.org/10.22373/sjhk.v6i2.12439

Nafisah, D., Nasrudin, N., Meidina, A. R., & Zain, M. F. (2024). Comparative analysis of Islamic family law and normative law: Examining the causes of divorce in Purwokerto, Indonesia. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, *8*(2), 847–871. https://doi.org/10.22373/sjhk.v8i2.16825

Nappi, V., & Kelly, K. (2022). Proposing a performance framework for innovation measurement: An exploratory case-based research. *International Journal of Productivity and Performance Management*, *71*(5), 1829–1853. https://doi.org/10.1108/IJPPM-06-2020-0332

Paijar, P. (2025). Judicial considerations in granting interfaith marriage applications: A critical study of Bandung District Court Decision No. 166/Pdt.P/2022/PN.Bdg within the framework of Indonesian marriage law and human rights. *Berasan: Journal of Islamic Civil Law*, *4*(1), 35–51. https://doi.org/10.29240/berasan.v4i1.13438

Pane, E. (2020, November). Minimum legal age of marriage and Maslahah Mursalah in the marriage law in Indonesia. In *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* (pp. 289–293). Atlantis Press. https://doi.org/10.2991/assehr.k.201113.055

Ponomarenko, A. P., Leonenko, N., Cherniahivska, V., Lehan, I., & Puzanova, G. (2023). Legal reform and change: Research on legal reform processes and their impact on society. Analysis of factors that facilitate or hinder legal

change, including political, social, and economic factors. *Journal of Law and Sustainable Development*, *11*(10), 51. https://doi.org/10.55908/sdgs.v11i10.1854

Pourtaheri, A., Mahdizadeh, M., Tehrani, H., Jamali, J., & Peyman, N. (2024). Socioecological factors of girl child marriage: A meta-synthesis of qualitative research. *BMC Public Health*, *24*(1), 428. https://doi.org/10.1186/s12889023-17626-z

Prager, K., & Posthumus, H. (2010). Socio-economic factors influencing farmers' adoption of soil conservation practices

in Europe. In *Human dimensions of soil and water conservation* (pp. 1–21).

Psaki, S. R., Melnikas, A. J., Haque, E., Saul, G., Misunas, C., Patel, S. K., & Amin, S. (2021). What are the drivers of child marriage? A conceptual framework to guide policies and programs. *Journal of Adolescent Health*, *69*(6), S13–S22. https://doi.org/10.1016/j.jadohealth.2021.09.001

Putri, A. T., Chan, T. K., Soemardi, B., & Abduh, M. (2026). Evaluating the quality of publicly available construction technology data in Indonesia. *Construction Economics and Building*, *26*(1), 1–25. https://doi.org/10.3316/informit.T2026050600012691322267250

Qin, Y. (2023). Grassroots governance and social development: Theoretical and comparative legal aspects. *Humanities and Social Sciences Communications*,

10(1), 331. https://doi.org/10.1057/s41599-023-01830-8

Rismana, D., Hariyanto, H., Azizah, M., Zakiyah, N., & Hakimi, A. R. (2024). The controversy on the minimum age for marriage in Indonesia: Factors and implications. *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, *2*(1), 53–66. https://doi.org/10.53955/jsderi.v2i1.21

Rizhan, A., Akbarizan, A., & Zailani, Z. (2025). The ideal age of marriage in Indonesian family law: An integrative analysis of Islamic and positive law. 202

Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan, *12*(2), 474–492. https://doi.org/10.32505/qadha.v12i2.12581

Rosyadi, I., Muchlis, M., Arifin, T., Fathoni, A., & Al Hasan, F. A. (2025). Gaps and challenges in child marriage regulation: An Indonesian and Australian legal perspective. *Justicia Islamica*, *22*(2), 381–410. https://doi.org/10.21154/justicia.v22i2.11780

Rothmann, S., & Rossouw, E. (2020). Well-being of judges: A review of quantitative and qualitative studies. *SA Journal of Industrial Psychology*, *46*(1), 1–12. https://doi.org/10.10520/EJC-1f3e369a71

Saepullah, A., Aziz, A., Widayanti, I., Nafi' Hasbi, M. Z., & Muhammad, A. A. (2025). A contemporary socio-legal evaluation of Indonesia's post-reformation child marriage policies. *MILRev: Metro Islamic Law Review*, *4*(2), 1393–1426. https://doi.org/10.32332/milrev.v4i2.10322

Santoso, L., Khaidarulloh, K., & Al Haqiqi, M. J. (2026). Fragmented legal protection in child marriage prevention: Intersections of state law, religious norms, and local values in East Java. *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum*, *11*(1), 27–55. https://doi.org/10.22515/alahkam.v11i1.14103

Schiff, D. N. (1976). Socio-legal theory: Social structure and law. *The Modern Law Review*, *39*(3), 287–310. https://doi.org/10.1111/j.14682230.1976.tb01458.x

Sekarrini, L., Prasetyo, S., & Kusumayati, A. (2025). Child marriage dispensation from a reproductive health perspective: Why do judges grant or reject applications? *International Journal of Adolescent Medicine and Health*, *37*(6), 411–420. https://doi.org/10.1515/ijamh-2025-0108

Sembodo, C., Arifin, Z., Rahayu, S. H., Syafi'i Rahman, A., & Mochammad Sahid, M. (2026). Beyond harmonization: Conflict resolution as a legal bridge of

Indonesian Islamic family law reform in Kompilasi Hukum Islam. *Indonesian Journal of Shariah and Justice*, *5*(2), 257–281. https://doi.org/10.46339/ijsj.v5i2.238

Spence, D. B. (1997). Administrative law and agency policy-making: Rethinking the positive theory of political control. *Yale Journal on Regulation*, *14*, 407. http://hdl.handle.net/20.500.13051/7953

Sudirman, S., Ramadhita, R., Bachri, S., & Duran, B. N. (2023). Examining the complexity of child marriage as sexual violence in digital era. *Legality: Jurnal Ilmiah Hukum*, *31*(2), 310–328. https://doi.org/10.22219/ljih.v31i2.28881

Suhardi, M. (2025). Legal pluralism and cultural legitimacy: Reframing Sasak customary law to prevent child marriage in Lombok. *Society*, *13*(1), 538–552. https://doi.org/10.33019/society.v13i1.818

Suryantoro, D. D. (2025). Transformation of Islamic law in responding to the challenges of modernity by integrating classical fiqh and contemporary fiqh. *Al-Rasīkh: Jurnal Hukum Islam*, *14*(2), 194–207. https://doi.org/10.38073/rasikh.2747

Susilowati, C. M. I., Suwartiningsih, S., & Siahaan, H. M. (2023). Child marriages and criminal law policy in Indonesia: Exploring legal reform possibilities. *International Journal of Criminal Justice Sciences*, *18*(2), 139–150. https://doi.org/10.5958/0974-2964.2023.00021.7

Swenson, G. (2018). Legal pluralism in theory and practice. *International Studies Review*, *20*(3), 438–462. https://doi.org/10.1093/isr/vix060

Taekema, S. (2018). Theoretical and normative frameworks for legal research: Putting theory into practice. *Law and Method*. https://doi.org/10.5553/REM/.000031

Tirtakusuma, A. E. (2026). Socio-legal studies and the implementation of Law No. 1 of 2023. *Mandalika Law Journal*, *4*(1). https://doi.org/10.59613/mlj.v4i1.5866

Trigiyatno, A., & Effendi, L. H. A. (2023). The legal effectiveness of marriage dispensation in the Religious Court of Batang, Central Java: A case of postLaw Number 16 of 2019. *Hikmatuna: Journal for Integrative Islamic Studies*, *9*(2), 235–246. https://doi.org/10.28918/hikmatuna.v9i2.1974

Trubek, D. M. (1972). Toward a social theory of law: An essay on the study of law and development. *The Yale Law Journal*, *82*(1), 1–50. https://doi.org/10.2307/795251

Twining, W. (2009). Normative and legal pluralism: A global perspective. *Duke Journal of Comparative & International Law*, *20*, 473. https://scholarship.law.duke.edu/djcil/vol20/iss3/8/

Vermeylen, S. (2015). Comparative environmental law and orientalism: Reading beyond the 'text' of traditional knowledge protection. *Review of European, Comparative & International Environmental Law*, *24*(3), 304–317. https://doi.org/10.1111/reel.12135

Walker, J. A. (2012). Early marriage in Africa: Trends, harmful effects and interventions. *African Journal of Reproductive Health*, *16*(2), 231–240. https://hdl.handle.net/10520/EJC121533

Wardi, U., Yaswirman, Y., Ismail, I., & Gafnel, G. (2024). Comparative analysis of Islamic family law and customary law in the settlement of inheritance disputes in Indonesia. *Hakamain: Journal of Sharia and Law Studies*, *3*(1), 13–25. https://doi.org/10.57255/hakamain.v3i1.330

Weber, G. K. (1985). *Law reform and the problem of unintended consequences* [Doctoral dissertation, Massachusetts Institute of Technology].

Yasin, R., Rahman, N. H. A., Ghani, S. A., & Belal, M. (2024). Guardian's responsibility for the welfare of children in marriage: A study according to Islamic law.

Malaysian Journal of Syariah and Law, *12*(3), 778–789. https://doi.org/10.33102/mjsl.vol12no3.765

Yazdkhasti, M., Pourreza, A., Pirak, A., & Abdi, F. (2015). Unintended pregnancy and its adverse social and economic consequences on health system: A narrative review article. *Iranian Journal of Public Health*, *44*(1), 12. https://pmc.ncbi.nlm.nih.gov/articles/PMC4449999/ 204

Binamulia Hukum, Volume 15, Nomor 1, (2026)
DOI: 10.37893/jbh.v15i1.1419

LAMPIRAN PENELITIAN

Lampiran 1

REKAPITULASI PERKARA DISPENSASI KAWIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2022

No.	BULAN	Sisa Bulan Lalu	Diterima	Putus						JUMLAH	Klasifikasi Umur		Pendidikan				Pekerjaan		Sisa Akhir Bulan	Akibat Hamil Duluan
				Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari Register		< 15 Tahun	15 s.d. 19 Tahun	Tidak Sekolah	SD	SMP	SMA	Belum Bekerja	Swasta		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1	JANUARI	0	14	0	12	0	0	0	0	12	0	12	0	2	8	2	10	2	2	0
2	FEBRUARI	2	20	0	14	1	0	0	0	15	0	14	0	3	8	3	13	1	7	0
3	MARET	7	24	0	23	0	1	1	0	25	1	22	0	6	12	5	16	7	6	0
4	APRIL	6	24	0	18	0	0	0	0	18	0	18	0	2	13	3	17	1	12	0
5	MEI	12	11	0	20	0	0	0	0	20	0	20	0	4	14	2	17	3	3	0
6	JUNI	3	39	0	34	0	0	0	0	34	0	34	0	6	23	5	30	4	8	0
7	JULI	8	17	0	20	1	0	0	0	21	0	20	0	5	12	3	16	4	4	0
8	AGUSTUS	4	20	1	20	0	0	0	0	21	0	20	0	4	9	7	19	1	3	0
9	SEPTEMBER	3	15	0	12	0	1	0	0	13	0	12	1	2	4	5	7	5	5	0
10	OKTOBER	5	34	0	37	0	0	0	0	37	0	37	0	7	15	15	29	8	2	0
11	NOVEMBER	2	20	1	17	0	0	0	0	18	0	17	1	5	9	2	11	6	4	0
12	DESEMBER	4	10	1	7	0	1	0	0	9	0	7	0	3	4	0	6	1	5	0
	TAHUNAN	**0**	**248**	**3**	**234**	**2**	**3**	**1**	**0**	**243**	**1**	**233**	**2**	**49**	**131**	**52**	**191**	**43**	**5**	**0**

Lampiran 2

ALASAN DISPENSASI KAWIN DAN IDENTITAS CALON PENGANTIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2022

NO.	BULAN	Perkara Masuk	KELENGKAPAN DATA						
			ALASAN					Identitas Calon Pengantin (Pihak yang mengajukan Diska)	
			Hamil	Pergaulan Bebas	Ekonomi	Budaya/Adat	Menghindari Zina	Pria	Wanita
1	JANUARI	14	0	0	0	0	14	0	14
2	FEBRUARI	20	0	0	0	0	20	0	20
3	MARET	24	0	0	0	0	24	0	24
4	APRIL	24	0	0	0	0	24	0	24
5	MEI	11	0	0	0	0	11	0	11
6	JUNI	39	0	0	0	0	39	2	37
7	JULI	17	0	0	0	0	17	0	17
8	AGUSTUS	20	0	0	0	0	20	0	20
9	SEPTEMBER	15	0	0	0	0	15	0	15
10	OKTOBER	34	0	0	0	0	34	1	33
11	NOVEMBER	20	0	0	0	0	20	0	20
12	DESEMBER	10	0	0	0	0	10	0	10
	Jumlah	**248**	**0**	**0**	**0**	**0**	**248**	**3**	**245**

Lampiran 3

REKAPITULASI PERKARA DISPENSASI KAWIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2023

No.	BULAN	Sisa Bulan Lalu	Diterima	Putus						JUMLAH	Klasifikasi Umur		Pendidikan				Pekerjaan		Sisa Akhir Bulan	Akibat Hamil Duluan
				Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari Register		< 15 Tahun	15 s.d. 19 Tahun	Tidak Sekolah	SD	SMP	SMA	Belum Bekerja	Swasta		
1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**	**21**
1	JANUARI	5	13	1	14	0	0	0	0	15	0	14	0	1	8	5	9	5	3	0
2	FEBRUARI	3	13	1	9	0	0	0	0	10	0	9	1	3	2	3	5	4	6	0
3	MARET	6	13	1	12	0	0	0	0	13	0	12	1	1	9	1	12	0	6	0
4	APRIL	6	16	0	9	0	0	0	0	9	0	9	1	1	4	3	7	2	13	0
5	MEI	13	25	0	26	0	0	0	0	26	1	25	0	7	14	5	18	8	12	0
6	JUNI	12	24	1	30	0	0	0	0	31	1	29	1	2	23	4	24	6	5	0
7	JULI	5	10	0	9	0	0	0	0	9	0	9	0	2	4	3	8	1	6	0
8	AGUSTUS	6	8	0	11	0	0	0	0	11	0	11	0	1	8	2	10	1	3	0
9	SEPTEMBER	3	15	0	10	0	0	0	0	10	0	10	0	1	3	6	5	5	8	0
10	OKTOBER	8	26	0	25	0	0	0	0	25	0	25	0	0	14	11	20	5	9	0
11	NOVEMBER	9	10	2	11	0	0	0	0	13	0	11	0	2	6	3	10	5	6	0
12	DESEMBER	6	11	0	16	0	0	0	0	16	0	16	1	3	6	6	12	4	1	0
	TAHUNAN	**5**	**184**	**6**	**182**	**0**	**0**	**0**	**0**	**188**	**2**	**180**	**5**	**24**	**101**	**52**	**140**	**42**	**1**	**0**

Lampiran 4

ALASAN DISPENSASI KAWIN DAN IDENTITAS CALON PENGANTIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2023

NO.	BULAN	Perkara Masuk	KELENGKAPAN DATA						
			ALASAN					Identitas Calon Pengantin (Pihak yang mengajukan Diska)	
			Hamil	Pergaulan Bebas	Ekonomi	Budaya/Adat	Menghindari Zina	Pria	Wanita
1	JANUARI	13	0	0	0	0	13	2	11
2	FEBRUARI	13	0	0	0	0	13	0	13
3	MARET	13	0	0	0	0	13	0	13
4	APRIL	16	0	0	0	0	16	1	15
5	MEI	25	0	0	0	0	25	5	20
6	JUNI	24	0	0	0	0	24	0	24
7	JULI	10	0	0	0	0	10	0	10
8	AGUSTUS	8	0	0	0	0	8	0	8
9	SEPTEMBER	15	0	0	0	0	15	0	15

10	OKTOBER	26	0	0	0	0	26	3	23
11	NOVEMBER	10	0	0	0	0	10	2	8
12	DESEMBER	11	0	0	0	0	11	3	8
	Jumlah	**184**	**0**	**0**	**0**	**0**	**184**	**16**	**168**

Lampiran 5

REKAPITULASI PERKARA DISPENSASI KAWIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2024

No.	BULAN	Sisa Bulan Lalu	Diterima	Putus						JUMLAH	Klasifikasi Umur		Pendidikan				Pekerjaan		Sisa Akhir Bulan	Akibat Hamil Duluan
				Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari Register		< 15 Tahun	15 s.d. 19 Tahun	Tidak Sekolah	SD	SMP	SMA	Belum Bekerja	Swasta		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1	JANUARI	1	15	1	8	0	0	0	0	9	0	9	0	2	5	2	8	1	7	0
2	FEBRUARI	7	8	0	12	0	0	0	0	12	0	12	0	3	8	1	11	1	3	1
3	MARET	3	10	0	7	0	0	0	0	7	0	7	0	2	3	2	6	1	6	0
4	APRIL	6	6	0	8	0	0	0	0	8	0	8	0	0	7	1	7	1	4	0
5	MEI	4	24	1	16	0	0	0	0	17	0	17	0	2	11	4	14	3	11	0
6	JUNI	11	16	0	21	0	0	0	0	21	0	21	0	0	17	4	19	2	6	0
7	JULI	6	5	1	6	0	0	0	0	7	0	7	0	3	2	2	1	6	4	0
8	AGUSTUS	4	16	0	11	0	0	0	0	11	0	11	0	1	6	4	9	2	9	0
9	SEPTEMBER	9	24	0	23	0	0	0	0	23	0	23	0	3	5	15	18	5	10	0

10	OKTOBER	10	19	1	22	0	0	0	0	23	0	23	0	8	7	8	18	5	6	0
11	NOVEMBER	6	8	0	12	0	0	0	0	12	0	12	0	1	4	7	11	1	2	0
12	DESEMBER	2	5	0	5	0	0	0	0	5	0	5	0	1	4	0	4	1	2	0
	TAHUNAN	**1**	**156**	**4**	**151**	**0**	**0**	**0**	**0**	**155**	**0**	**155**	**0**	**26**	**79**	**50**	**126**	**29**	**6**	**1**

Lampiran 6

ALASAN DISPENSASI KAWIN DAN IDENTITAS CALON PENGANTIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2024

NO.	BULAN	Perkara Masuk	KELENGKAPAN DATA						
			ALASAN					Identitas Calon Pengantin (Pihak yang mengajukan Diska)	
			Hamil	Pergaulan Bebas	Ekonomi	Budaya/Adat	Menghindari Zina	Pria	Wanita
1	JANUARI	15	1	0	0	0	14	1	14
2	FEBRUARI	8	1	0	0	0	7	0	8
3	MARET	10	0	0	0	0	10	0	10
4	APRIL	6	0	0	0	0	6	1	5
5	MEI	24	0	0	0	0	24	0	24
6	JUNI	16	0	0	0	0	16	1	15
7	JULI	5	0	0	0	0	5	0	5
8	AGUSTUS	16	0	0	0	0	16	0	16
9	SEPTEMBER	24	0	0	0	0	24	1	23
10	OKTOBER	19	0	0	0	0	19	1	18
11	NOVEMBER	8	0	0	0	0	8	0	8
12	DESEMBER	5	0	0	0	0	5	0	5
	Jumlah	**156**	**2**	**0**	**0**	**0**	**154**	**5**	**151**

Lampiran 7

REKAPITULASI PERKARA DISPENSASI KAWIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2025

No.	BULAN	Sisa Bulan Lalu	Diterima	Putus						JUMLAH	Klasifikasi Umur		Pendidikan				Pekerjaan		Sisa Akhir Bulan	Akibat Hamil Duluan
				Dicabut	Dikabulkan	Ditolak	Tidak Diterima	Digugurkan	Dicoret dari Register		< 15 Tahun	15 s.d. 19 Tahun	Tidak Sekolah	SD	SMP	SMA	Belum Bekerja	Swasta		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1	JANUARI	2	9	0	7	0	0	0	0	7	0	7	0	5	2	0	5	2	4	0
2	FEBRUARI	4	12	1	8	0	0	0	0	9	0	9	0	0	3	6	8	1	7	0
3	MARET	7	7	0	9	0	0	0	0	9	0	9	0	0	5	4	8	1	5	0
4	APRIL	5	11	0	7	0	0	0	0	7	0	7	0	0	5	2	6	1	9	0
5	MEI	9	25	1	13	0	0	0	0	14	0	14	0	1	8	5	13	1	20	0
6	JUNI	20	18	3	25	0	0	0	0	28	0	28	0	0	20	8	24	4	10	0
7	JULI	10	13	0	13	1	0	0	0	14	0	14	0	0	9	5	12	2	9	0
8	AGUSTUS	9	5	0	10	1	0	0	0	11	0	11	0	2	4	5	8	3	3	0
9	SEPTEMBER	3	16	1	7	2	0	0	0	10	0	10	0	0	4	6	10	0	9	0
10	OKTOBER	9	17	0	11	1	0	0	0	12	0	12	0	1	5	6	11	1	14	0
11	NOVEMBER	14	12	1	14	2	0	0	0	17	0	17	0	3	5	9	15	2	9	0
12	DESEMBER																			
	TAHUNAN	**2**	**145**	**7**	**124**	**7**	**0**	**0**	**0**	**138**	**0**	**138**	**0**	**12**	**70**	**56**	**120**	**18**	**9**	**0**

DOI: 10.37893/jbh.v15i1.1419

Lampiran 8

ALASAN DISPENSASI KAWIN DAN IDENTITAS CALON PENGANTIN PADA PENGADILAN AGAMA PAMEKASAN TAHUN 2025

NO.	BULAN	Perkara Masuk	KELENGKAPAN DATA						
			ALASAN					Identitas Calon Pengantin (Pihak yang mengajukan Diska)	
			Hamil	Pergaulan Bebas	Ekonomi	Budaya/Adat	Menghindari Zina	Pria	Wanita
1	JANUARI	7	0	0	0	0	7	0	7
2	FEBRUARI	12	0	0	0	0	12	1	11
3	MARET	7	0	0	0	0	7	0	7
4	APRIL	11	0	0	0	0	11	0	11
5	MEI	25	0	0	0	0	25	0	25
6	JUNI	18	0	0	0	0	18	0	18
7	JULI	13	0	0	0	0	13	0	13
8	AGUSTUS	5	0	0	0	0	5	0	5
9	SEPTEMBER	16	0	0	0	0	16	0	16
10	OKTOBER	17	0	0	0	0	17	0	17

11	NOVEMBER	12	0	0	0	0	12	0	12
12	DESEMBER								
	Jumlah	**143**	**0**	**0**	**0**	**0**	**143**	**1**	**142**