

Unregistered Early-Age Marriage In The Islamic Law Sociological Perspective (Case Study In Kelua Distric)

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ABSTRACT

The early-age marriage phenomenon has become ordinary for Indonesian society, especially in Kelua District, Tabalong Regency, South Kalimantan Province. Moreover, many of these marriages are carried out privately because they have not yet reached the marriage age according to the Marriage Law provisions. The research problem and purpose this paper is about the dominant factors that influence and the impacts that arise from this unregistered early-age marriage that occur in Kelua District. This paper uses the field research type using a Islamic law sociological approach. Data collection techniques using direct observation and interviews with perpetrators who married early in unregistered and community leaders in Kelua District. The research results show that based on a study of the Islamic law sociological object, the unregistered early-age marriage case that occurred in Kelua District is indeed in accordance with the Islamic law rules. However, there are still many people who do not understand and are not aware of the applicable law that the rules for registering marriages are made based on Islamic law with the benefit principle. Therefore, it is still necessary to continue promote efforts to change people's understanding and behavioral patterns in order to improve overall Islamic family law rules practice.

Keyword: Early-age Marriage, Unregistered, Islamic Law

ABSTRAK

Fenomena pernikahan dini sudah menjadi hal tabu bagi masyarakat Indonesia, khususnya di Kecamatan Kelua, Kabupaten Tabalong, Provinsi Kalimantan Selatan. Apalagi pernikahan tersebut banyak dilaksanakan secara di bawah tangan karena belum mencapai usia pernikahan sesuai ketentuan dalam Undang-Undang Perkawinan. Rumusan masalah dan tujuan tulisan ini mengenai faktor dominan yang mempengaruhi pernikahan dini di bawah tangan dan dampak yang timbul dari pernikahan tersebut yang terjadi di Kecamatan Kelua. Tulisan ini menggunakan jenis penelitian lapangan dengan menggunakan metode pendekatan sosiologi Hukum Islam. Teknik pengumpulan data dengan observasi dan wawancara langsung kepada pelaku yang menikah dini di bawah tangan dan tokoh

masyarakat di Kecamatan Kelua. Adapun hasil penelitian menunjukkan bahwa berdasarkan kajian objek sosiologi hukum Islam, kasus pernikahan dini di bawah tangan yang terjadi di Kecamatan Kelua memang sudah sesuai dengan aturan dalam hukum Islam. Namun, masyarakat masih banyak yang belum memahami dan kurang sadar akan hukum yang berlaku bahwa aturan pencatatan pernikahan dibuat berdasarkan hukum Islam dengan asas kemaslahatan. Oleh karena itu, masih perlu untuk terus menggalakkan upaya dalam mengubah pemahaman dan pola perilaku masyarakat agar bisa meningkatkan pengamalan secara menyeluruh terhadap aturan hukum keluarga Islam.

Kata Kunci: Pernikahan Dini, Bawah Tangan, Hukum Islam

INTRODUCTION

Islamic family law substance is to create a social marriage for people in the present and the future. Islamic law is humane and always brings mercy to the world. It intends to make the Islamic law remain up to date, relevant and able to respond the dynamics of times. According to the Marriage Law No. 1 of 1974 in article 7 paragraph (1) which states that the groom-to-be can enter into a marriage when he is 19 years old and the bride-to-be is 16 years old with the condition that there must be permission from their parents. However, if something deviates from the Law, for example due to promiscuity of a pregnant woman outside of marriage and the woman has not yet reached the age of 16 and the man has not reached the age of 19, then Law no. 1 of 1974 can still provide the possibility of a predetermined age limit, namely by asking for a dispensation from the court or other officials appointed by both parents from the woman's side and the man's side, this is based on article 7 paragraph 2 of the Marriage Law Number 1 of 1974. (Republik Indonesia, Undang-Undang R.I tentang perkawinan Pasal 7 ayat 1 dan 2.)

Early-age marriage is a marriage that is carried out at a very young age. Young age means, medically and psychologically immature age. Meanwhile, according to the BKKBN, the ideal age for marriage for women is 20-35 years and 25-40 years for men, while in the perspective of Islamic law, marriage is carried out one of the conditions is reasonable and mature. There is no single argument that requires even setting a minimum age limit as a condition for marriage. It only states that when you are ready to get married, get married. (Hery Ernawati dan Metti Verawati, 2014, :1).

The phenomenon of early-age marriage among adolescents which is complex with promiscuous behavior or due to changes in the mindset of adolescents which leads to early-age marriage is considered a way out of an accident caused by the behavior of promiscuous adolescents and because parents want their children to marry at an early age for reasons economic problems, social problems. (Yayuk Kusumawati, 2021:237).

Marriage is an internal and external bond between a man and a woman institutionalized as a strong institution, recognized by religion and national law. The Qur'an is normative in nature and encourages people to live in pairs and build happy families together in peace. Regarding marital status, what The Qur'an calls marriage is *mitsaqan galidhan*, namely this bond is strong. This relationship then began to be recognized as an announcement of a written agreement in the form of *ijab* and *kabul*. Marriage Law is one of the aspects that is most widely implemented by Muslims throughout the world compared to other muamalah. (Arisman, 2021:34).

Based on the background above, the research problem in this study, namely what are the dominant factors that influence adolescents to marry early in unregistered and what are the consequences arising from unregistered early-age marriage. The research purposes was to determine the dominant factors that influence the occurrence of unregistered early-age marriage in Kelua District, Tabalong Regency, South Kalimantan and the impacts arising from these marriages.

RESEARCH METHODS

This paper uses empirical research, namely research by going directly into the field to obtain primary data. As for this research, the author directly conducted research in several villages and the Religious Affairs Office in Kelua District to interview several residents regarding unregistered early-age marriage cases. This research is qualitative in nature by describing all data related to unregistered early-age marriage.

The approach in this paper uses the Islamic Law sociology. Islamic Law sociology is a science that examines Islamic Law from a view sociological point by looking at the symptoms of human life, or a series of human behavior that experiences change by placing *fragrance* as a law that can shape patterns of human behavior (*independent variable*). (Ahmad Supriadi, 2011:3) So far in this article, the author studies Islamic marriage law as *social control* and *social engineering* on unregistered early-age marriage practices that occur in Kelua District. Then there is the Islamic marriage law influence on the behavior patterns of people who marry early in unregistered, changes in society towards understanding Islamic family law, and the level of community practice towards Islamic family law.

RESEARCH RESULTS AND DISCUSSION

1. Early-age Marriage Definition

Early-age marriage is a marriage that is carried out under the age provided and prepared for renewed adulthood and household improvement in this case is a

child who does not comply with the marriage limit, namely the boy must be 19 years old and the girl is 16 years old, if the marriage occurs below the legal age limit, the marriage is referred to as underage marriage. Thus the age of marriage has limitations, namely according to the formal juridical law that in Article 7 paragraph (1) Law No. 1 of 1974. (Yayuk Kusumawati, 2021: 238).

Marriage is a form of a noun, from the root word "marriage", a word that comes from Arabic, namely the word *al-nikkah* (النكاح) which means marriage agreement; it can also be explained by the origin of another word in Arabic, namely the word (*nikah*) which means means intercourse to have intercourse with another person. (Dini Pernama Sari, 2021: 23).

In Islamic law there is no age limit for entering into a marriage. Islam views a marriage as valid not on the basis of age, but on the basis that the pillars and conditions of marriage have been fulfilled, namely the presence of a guardian and two witnesses, as well as the dowry and the wedding contract itself, which is legal according to Islam. Marriage is a matter that is passed down if there is readiness and the blessing of the parents, the marriage is better done quickly. Marriage is accelerated with the aim of avoiding an unwanted act, for example, "free sex". Rasulullah SAW. himself once entered into an underage marriage when he married his wife, namely Siti Aisyah, who was still 7 years old and was only gathered by the Rosullulah at the age of 9. Learning from Rosullulah's story, it can be learned that even though underage marriages occur, understanding is needed between the two husband and wife partners. This aims to wait for the readiness of the reproductive organs so that they can function optimally "waiting for puberty". In Islamic legal thinking, it is only required that the two prospective husband and wife have reached puberty, inherent in the conditions and pillars of marriage. One of the requirements for a valid marriage is reaching the age of puberty, so that it must strictly comply with the provisions of Islamic law in accordance with the provisions of article 2 paragraph (1) of Law no. 1 of 1974 concerning Marriage. (Heppy Hyma Puspytasari, 2021: 32)

The advice of marriage is mentioned a lot in the Qur'an. One of them is the Word of Allah SWT which reads:

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ
وَسِعَ عِلْمُهُ

Meaning: "And marry those who are still single among you, as well as those who are worthy (of marriage) from among your male and female servants. If they are poor, God will give them the ability with His grace. And Allah is All-Wise (His provision), All-Knowing." (QS. An-Nur verse 32).

Ibn Katsir in his interpretation^[10] explained that QS. An-Nur verse 32 contains an order to marry. According to some scholars, this order is obligatory for

people who have been able to carry it out. This view is based on the hadith of the Prophet Muhammad who called on young people when they were able to get married immediately.

From Abdullah bin Mas'ud RA, the Prophet SAW said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ. (متفق عليه)

This means, "O young people, whoever among you is able to bear a living, he should marry. Because marriage is better able to lower the gaze and protect the genitals. Meanwhile, whoever is unable to, then he should fast. Because fasting can be a shield of lust for him". (HR Bukhari & Muslim) Muttafaqun 'alaihi adalah hadist yang disepakati kesahihannya oleh para ulama tanpa ada keraguan. (HR Bukhari & Muslim).

So that I can conclude that early-age marriage according to the perspective of state law is a marriage that is carried out when the prospective bride and groom are still not old enough according to state laws and regulations. According to the Islamic law perspective there is no age limit for marriage, but the most important thing is readiness to marry.

2. Unregistered Marriage Definition

The term of unregistered marriage is an Indonesian term that is well known among the public. In the fatwa of Indonesian Ulama Council (MUI) number 10 of 2008, the term unregistered marriage is referred to as "a marriage that fulfills all the pillars and conditions stipulated in fiqh (Islamic law) but without official registration at the competent authority as regulated in the legislation. Unregistered marriage is a marriage between a man and a woman, the terms and conditions are met, but it is not registered with an official government institution. However, in the classical scholars view, the term *sirri* marriage is defined as a marriage that fulfills the requirements of having a guardian and witnesses but the husband makes a will to the witnesses to keep the marriage a secret. To maintain confidentiality, *Sirri's* marriage was not celebrated in the form of a wedding reception. (Arisman, 2021:35)

3. Law on Unregistered Early-age Marriage

The origin law of marriage is *jawaz/mubah* (permissible). Jumhur ulama' are of the opinion that marriage is sunnah. While az-Zahiri said it was mandatory. According to the Malikiyah Ulama, for some people it is sunnah, for others it is permissible. This legal change follows a variety of reasons for the occurrence of marriage. Base on classical fiqh, there is no concrete age limit, so if a marriage takes place, someone at a relatively young age will be legal according to religion if the terms and conditions of the pillars are fulfilled. However, state law governs and states the minimum age for marriage; So that if a conflict occurs when a person's

marriage becomes obligatory for him due to lust or other circumstances that are considered *dharuriy*, then a solution has been offered for the man's or woman's parents or both of them can ask for dispensation from the court for very urgent reasons. accompanied by sufficient supporting evidence. (Arisman, 2021:35).

Marriage is highly recommended for those who want, are ready physically and spiritually, and are able to carry out their rights and obligations in the household. Because, the implementation of marriage is not only limited to sexual desires or desires, but must fulfill the obligations and responsibilities as husband and wife. Regarding the age limit for marriage, Islam does not provide an ideal age limit for marriage. A guardian can marry off his child before or after reaching puberty. The criterion of baligh is still being debated among scholars. As-Syafi'i, for example, limits puberty for boys when they reach the age of 15 and/or have temporary wet dreams for women when they are 9 years old or have menstruated. Abu Hanifah stated that the age of adulthood for men is 18 years while for women is 17 years. As for Abu Yusuf, Muhammad bin Hasan mentioned 15 years as a sign of coming of age. This applies to both men and women. The interpretation experts themselves differ in the meaning of bulugh al-marriage as contained in QS. An-Nisa'[4]: 6. Ibn Kathir interprets this sentence as a wet dream or the age of 15. Al-Alusi mentions the age of 18 years for free children and 17 years for slaves. Meanwhile, Abu Hayyan cites the opinion of An-Nakha'i and Abu Hanifah mentioning the age of 25 years. (Mayadina Rohmi Musfiroh, 2016: 70)

Unregistered marriage are discovered after a country/government requests administrative records. Because the government considers people who do not register their marriage as having an *Sirri* marriage. So, it can be understood that if there were no national regulations regarding the obligation to register marriages, there would be no marriages that would not be registered. and matters relating to property, wealth, *hadhanah* (custody), etc., are resolved only by agreement. In the legislation that applies in Indonesia, an unregistered marriage is a marriage that does not uphold its legal principles, in the sense of not complying with the applicable laws and regulations. (Endang Zakaria dan Muhammad Saad, 2021: 257)

This is based on Law No. 1/1974 concerning Marriage, article 2 paragraph (1 and 2) Islamic law Compilation article 4, namely:

- (1) A marriage is valid if it is carried out according to the laws of each respective religion and belief.
- (2) Every marriage is registered according to the applicable laws and regulations.

3. The Factors and Impact of Early-age Marriage

a. Early-age Marriage Factors

- **Economic factors**

Economic difficulties are one of the factors causing early-age marriage, families experiencing economic difficulties will tend to marry off their children at a young age to carry out early-age marriages. This marriage is expected to be a solution to the family's economic difficulties, with marriage expected to reduce the family's economic burden. And also when lower society generally does not have much money to arrange an official marriage at the civil registry, so they choose to carry out a serial marriage first until they have enough funds to register the marriage officially at the civil registry. (Delti Hidayati dan Nur Halimah Assa'diah, 2021:25).

- **Parental Coercion**

On the otherside, early-age marriage can also be caused by parental influence or even coercion. There are several reasons why parents marry their children early, because they are worried that their children will fall into promiscuity and have negative consequences. So, to avoid undesirable things in unusual relationships such as pregnancy out of wedlock and the practice of abortion, early-age marriages are carried out before reached that age through private marriage.

- **Unwed pregnancy**

Pregnancy out of wedlock occurs, because children have relationships that violate norms, forcing them to enter into early-age marriages, in order to clarify the status of the child they are carrying and also to avoid family shame, marriages are carried out under the hand to cover the family's disgrace.

- **Local customs and habits**

Customs believed by certain communities are increasing the percentage of unregistered early-age marriages in Indonesia. For example, the belief that it is not permissible to refuse someone's proposal to their daughter even though she is still 16 years old, so pwhich is done from generation to generation considers marriage under the hand as "custom". (Fauziatu Shufiyah, 2018:58)

- **Because both parties are still students**

Unregistered marriage is carried out because psychological factors can occur in someone whose age meets the requirements, economically it is not a problem, but the obstacle is still completing their studies (college/boarding). To avoid committing sins, they are married in unregistered. Usually by making an agreement that is agreed to by both parties. Like; not getting together as husband and wife, not having children within the specified time period. (Munir Sudarman, 2013)

b. Early-age Marriage Impacts

A marriage that must be registered is a state contract that seeks to achieve legal objectives for the benefit of society. Application of procedures, security and legal protection. So opposing violations of this law is subject to criminal sanctions. The

legal consequences of marriages that are not registered or marriages that are not pronounced are only under the hands of religious figures or community leaders.

- **To his wife**

Even though marriage has a negative impact on women and in general, both legally and socially. These losses are: (Syarifatul Hidayah Lc, 2020:9)

- 1) She is not considered a legal wife.
- 2) There is no right to provide maintenance and inheritance from the husband when the husband dies.
- 3) There is no right to provide maintenance and inheritance if he dies.
- 4) The right to acquire property has no benefit after separation because the validity of your marriage is considered to have never occurred before.
- 5) In society it will be difficult to get along because it is women who do it. Secret marriages are usually seen as men living in the same house. men who are not married (living together) or considering it.

- **For children**

In the children case, the secret marriages illegality on State laws affect the legal status of unborn children, namely:

1. The newborn child status is considered unknown. As a result, children only have a civil relationship with their mother and family. That means, a child has no legal relationship with his father (article 42, article 43 of the Marriage Law, Article 100 KHI). This status is also stated on the birth certificate and is considered an illegitimate child, all that is included is the name of the mother who gave birth to him. This is stated in Government Regulation Number 37 of 2007.

Regarding the implementation of Administrative Law Number 3 of 2006, the number of people is specifically stated in chapter IV, article 35, which reads as follows:

- (1) Records of important events are population data;
- (2) Records of important events as intended in paragraph (1) include:
 - a) Children born out of wedlock, what is written is the child's name, child's date and child's date of birth, genealogy, mother's name and mother's date of birth;
 - b) The Child Adoption, what is written is the name of the parents.

Birth Information regarding the status of illegitimate children without a father's name will have a significant impact on society and thoughts for children and mothers.

2. The unclear position of children before the law has made the relationship between father and child weak, so it is possible that one day the father will deny him and a child will be born to him. The obvious disadvantage is that

children are not entitled to their father's educational expenses, living expenses and inheritance.

- **Towards a man or husband**

There are almost no disturbing or dangerous effects for men or husbands who are married to other people. For women, what happens is good for their husbands. The husband is free to remarry, because the previous marriage was subordinate in nature and is considered ineffective in the eyes of the law, the husband can avoid and avoid it. His duty is to provide for his wife and children. Don't worry about the distribution of inheritance, inheritance, etc. However, the only bad thing is if the woman is the partner. The person who has property and provides for the family needs, then becomes the husband And he cannot ask for anything from his wife. The types of punishment for people who commit unregistered marriages are:

- 1) Law Number 22 of 1946 concerning marriages registration, divorces, etc. Referring to Article 3, it is decided that the fine for men who marry without a civil registration is a maximum of IDR 50.00 (fifty rupees). In this order the only person responsible is the husband.
- 2) Then Article 45 of Government Law Number 9 of 1975 applies. Implementation of Law Number 1 of 1974 concerning marriage, deciding that the marriage is not celebrated in front of the person. Registrar employees will face a maximum penalty of Rp. 7,500.00 (rupiah seven thousand five hundred). What we mean at the party is Wife and wife, namely husband and married to a husband.
- 3) Article 143 of the 2007 Draft Bill-HM-PA-BPerkwn stipulates that every person who deliberately celebrates a marriage without a civil registration official is subject to sanctions as intended in article 5 paragraph (1). a maximum fine of IDR 6,000,000.00 or maximum imprisonment Six (6) months in prison.

5. Unregistered Early-age Marriage in Kelua District

In this research, the author also describes the interviews results with perpetrators of unregistered early-age marriage as well as the views of religious Affairs office and religious figures in Kelua District regarding unregistered early-age marriage. The following is a description of the interviews results:

1. Nor Laila, 17 years old, a housewife explained that the reason she married young was because of pressure from her parents and her own desires. She married when she was 15 years old and her marriage had been going on for 3 years and she already had a 2 year old child. At that time She was married by master teacher Lani whose address is in Guntung at her husband's house. As for the impact she felt from the marriage, thank God, she was very happy because she had a husband who was very understanding and parents who

were ready to help their children. Regarding the disputes experienced when quarrels occurred, she suggested They kept each other quiet until they calmed down and apologized to each other. However, this marriage had an impact on the child, namely that the child's status was only related to civil relations with the mother. Actually, Laila's sister wanted to apply for a hearing to make her child's birth certificate so that it could be related to her father. However, because of the high costs, she ended up making her child's birth certificate only to be related to her. Nor Laila, Warga desa Pudak Setegal, *Wawancara Pribadi*, Kelua, 21 Oktober 2023.

2. Riana, 17 years old. A housewife explained that the reason she married early was because of her parents' concerns about their child doing something that violated the law and also local customs which said that it was not permissible to refuse someone's proposal to their daughter even though she was still 16 years old, so the things that were done went down. These generations consider unregistered marriage to be "the norm". At that time he was married by master teacher Haji Syukron and before the marriage took place the parents also made an agreement to postpone having children because they were worried that being so young would result in risky childbirth. As for The impact of early-age marriage experienced by sister Riani, Alhamdulillah is also harmonious because the age of marriage is still relatively new. Riana, Warga desa Ampukung, *Wawancara Pribadi*, Kelua, 21 Oktober 2023.
3. Nur Asiah, 25 years old, a housewife and a fried food seller. She explained that when she got married, she was 16 years old. She was married at home by a master teacher named Mukarom. The reason she married was because she had reached her soul mate. And there was a hereditary habit from families who married young. And when he was 21 in 2017 he took part in a mass marriage so that his marriage was registered at the religious Affairs office Nur Asiah, Warga desa Ampukung, *Wawancara Pribadi*, Kelua, 21 Oktober 2023.
4. Riani, 18 years old, is a housewife who is also the younger sister of Nur Asiah. She explained the reason she married young, namely that there was a family tradition of marrying young. At that time, she was married at the age of 16 and was married by master teacher Hasan. Riani's sister's wedding. This has an impact on physical health that occurs when giving birth, bleeding occurs because the age is not yet ripe for giving birth Riani, Warga desa Ampukung, *Wawancara Pribadi*, Kelua, 21 Oktober 2023.
5. Mr. Reza, 50 years old, a functional official at the religious Affairs office in Kelua District, he said that there was no impact on the religious Affairs office due to the unregsiterd early-age marriage case, but it had an impact on the personal selves of each perpetrator of underhand early marriage. As for the efforts or solutions made by the parties The religious Affairs office handles

unregistered early-age marriage, by refusing directly when someone proposes marriage but has not yet reached the age specified in the law. Then the second is by holding outreach outreach to schools. The effectiveness regarding the efforts made by the religious Affairs office to leave is around 30% successful because there are still many who do not understand and have awareness of the applicable laws Reza Jahri, Penyuluh, Fungsional KUA Kecamatan Kelua, *Wawancara Pribadi*, Kelua, 20 Oktober 2023.

6. Master Teacher Hasan as a religious figure in the Banua Lawas sub-district. According to him, a private marriage is a marriage carried out when the bride and groom have not reached the age limit for marriage determined by the Government or there is pressure that requires the bride and groom to marry quickly. He also explained that the average person Those who carry out unregistered marriages range between 16-17 years old. The solution from him is that before the wedding he gives advice and suggestions. He also explains that the factor in the existence of unregistered marriages is the parents' insistence on preventing their children from committing acts that violate norms and law Hasan Basri, Tokoh Agama Kecamatan Kelua dan Banua Lawas, *Wawancara Pribadi*, Kelua, 20 Oktober 2023.

6. Unregistered Early-age Marriage Practice in the Islamic Law Sociological Perspective

In this discussion, the author will present the results of a Islamic law sociological analysis regarding unregistered early-age marriages that occurred in Kelua District. As is known, the object in the Islamic law sociology is the law as *social control* which means a rule that regulates all human actions so that they are in accordance with the Qur'an and Sunnah. Furthermore, the law as *social engineering* which means that all regulations made by law makers must be implemented properly in a balanced manner between law enforcers and the community (Amran Saudi, 2018:19)

In a journal which discusses the Islamic law sociology based on the thoughts of Atho' Mudzhar, he explains that according to him there are five objects of the Islamic law sociology, but here the author only describes three objects related to the discussion in this article, namely the influence study of religion on societal change, changes in society regarding the understanding of religious teachings, and the level of people's religious practice. (M. Rasyid Ridha, 2012:297)

Based on the interviews results regarding the early-age marriage cases that occurred in Kelua District, in the study of the Islamic law sociological object it is in accordance with the law as *social control*, because the perpetrators of early-age marriage still carry out the marriage provisions in accordance with the Qur'an

and Sunnah. However, regarding the law as *social engineering* This is not appropriate because the marriage does not follow the applicable legal regulations, namely the requirement to register the marriage at the Religious Affairs Office. So there is no synchronization between the government which has made regulations regarding marriage registration, but many people still violate these regulations, because they see that religion is legally valid.

As for the Islamic law sociological object based on Atho' Mudzhar's thoughts, in this research the influence study of religion on societal change is very appropriate to the society situation in Kelua, even in Indonesia, because the majority of society is Muslim, so society prioritizes religious law over law Country. In particular, the influence of Islamic marriage law on people's behavior patterns, therefore many people prefer to marry early in unregistered, because the process is easier and of course still complies with the rules of Islamic law. Then, regarding changes in society regarding understanding of Islamic family law, here the public's understanding of the applicable Islamic family law rules begins to become out of sync. Even though the regulations made are also guided by the sources of Islamic law, in reality the public only understands it from one legal perspective, and does not look at the benefits of enforcing the law. While the level of community practice of Islamic family law in this research is that the majority are in accordance with and follow the applicable legal rules, there are still some who violate this law. Apart from that, the efforts of the Religious Affairs Office to carry out socialization regarding marriage and the advice given by religious figures are also a strong enough influence to change people's understanding and behavioral patterns in order to improve people's practice of overall obedience to Islamic family law.

CONCLUSION

Based on a study of the Islamic law sociological object, the unregistered early-age marriage case that occurred in Kelua District is indeed in accordance with the Islamic Law rules. However, there are still many people who do not understand and are not aware of the law that applies properly, that the rules in Islamic Family Law also originate from Islamic law, for the reasons because parents are worried about their children. So that they do not fall into promiscuity and frequent pregnancies outside of marriage and this will be a disgrace for the family even though it is different from the provisions of the law in force in Indonesia, thus to avoid harm that has a negative impact on the wife. and the future of children and for the sake of achieving benefits in human life. For this reason, marriage registration is very important and mandatory under normal conditions. As a society's lack of understanding regarding the provisions on marriage age and marriage registration, which actually provide benefits and benefits for them, this

means that Islamic family law is still not fully implemented. Therefore, it is still necessary to promote efforts to change people's understanding and behavior patterns in order to improve the overall practice of Islamic family law.

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