

The Religious Affairs Office's Role in Preventing Early Marriage in Kajang District, Bulukumba Regency, South Sulawesi

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Abstract

The purpose of this research is to (1) determine the state of early marriage in the district. Kajang, Bulukumba-South Sulawesi, (2) The role of the District's Office of Religious Affairs (KUA) in preventing early marriage. South Sulawesi, Kajang, Bulukumba. This is a qualitative study in which the research process is continuous, so that the stages of data collection and data analysis occur concurrently during the research process. In this case, the collected data is processed and analyzed at the same time. The Office of Religious Affairs (KUA) in Kajang, Bulukumba, South Sulawesi, is the site of the research. The findings of the study show that: 1) Factors that cause early marriage, as for the reasons that cause early marriage, which is common in the Kajang Regency community. Bulukumba is a combination of a) economic factors, b) educational factors, c) parental factors, d) community mindset factors, e) pregnant out of marriage factors, and f) indigenous factors. The impact of early marriage, both positive and negative. 2) The role of KUA is to conduct socialization to prospective brides who want to get married in order to foster a good household, love each other, and prioritize deliberation if they encounter problems; the guidance is in the form of socialization or coming at the time of attending invitations, and the community is counseled. The marriage law regarding the age limit for marriage regarding the correct reproductive system and the dangers of working with local village youth leaders or village officials and other agencies are among the socialization materials.

Keywords: wedding; role; early;

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Introduction

Marriage is a form of nature that God Almighty has bestowed upon every creature in His creation. Especially to humans, the best creatures on the planet, because they have several advantages over other creatures. Among these benefits is the fact that humans have a mind that can distinguish between right and wrong actions. The provisions of human marriage law differ from those of other creatures. Allah swt created humans in different species but in pairs with the intention of producing offspring.

Marriage is the only legal way to have children in Islam. According to Allah swt's word in An-Nurr: 32

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: *And wed the singles among you, and those who are fit among your servants and maids. If they are poor, God will enrich them from His bounty. God is All-Encompassing, All-Knowing. (An-Nurr: 32)*

The inner and outer bond that exists between a man and a woman in order for them to live a happy and eternal household based on the Godhead. Marriage must be maintained by both parties in order to achieve the purpose of the marriage, so both parties must be mentally and materially prepared, which means that both men and women have reached the legal age limit. According to Islamic law, one must be positive and mature. However, another crucial factor is mental maturity and independence in life (already being able to provide a living for his wife and children). This is stated in Marriage Law Number 16 of 2019, Chapter II, Article 7 Paragraph 1.

Meanwhile, apart from fulfilling the needs of human physical and spiritual life, the other purpose of marriage in Islam is to form a family and maintain and continue offspring in living their lives in this world, preventing adultery, in order to create peace and peace of mind for the person concerned, family tranquility, and peace of mind. Public. Meanwhile, problems in society arise in accordance with the development of human life itself (MI. Ramul, 1996: 26-27).

According to A. Rofiq (2000: 78), the principle of maturity of the prospective bride and groom is intended, which states that the prospective husband and wife must be physically and spiritually mature in order to carry out marriage and achieve the noble goals of marriage and have good and healthy offspring. Marriage and population issues are inextricably linked. A lower marriage age for women results in higher birth rates. As a result, the marriage age for men is 19 years and 16 years for women.

The age limit for carrying out a marriage is determined in Law No. 1 of 1974, article 7 paragraph 1, which states that marriage is permitted if the man is 19 years old and the woman is 16 years old. The government revised Law No. 1 of 1974 with Law No. 16 of 2019 as an amendment to Law No. 1 of 1974 concerning marriage, as mandated by the Constitutional Court (MK). The new marriage law lowers the minimum marriage age for men and women who are at least 19 years old. The provisions of this age limit, as stated in Compilation of Islamic Law Article 15 paragraph 1, are based on family and marriage household benefits. This is consistent with the

principles outlined in the Marriage Law. without resulting in divorce and having good and healthy offspring

Because there are no explicit or implicit fiqh rules, there are age restrictions in marriage law. Of course, for the reason that the age limit for the bride and groom is more secure for the family's benefit (A. Tarigan, 2006: 74).

The provisions of Chapter II article 7 paragraph (1) of the marriage law, however, are not absolute/absolutely valid, because it is stated in Chapter II article paragraph (2) that: or other officials requested by both male and female parents.

The provisions of Chapter II article 7 paragraph (2) include the understanding that underage marriages can be performed if one of the parents of both parties who will perform the marriage requests a dispensation. Furthermore, in Chapter II concerning the conditions of marriage, article 7 paragraph (3) of the marriage law states that a request for dispensation can be made to a court or other official on the grounds that the law of each person's religion and belief allows it. Information on underage marriages in the district. In 2017-2019, the number of marriages under the age of 19 for men and 19 years for women was recorded at the KUA Office in Kajang District, Bulukumba Regency.

As a result, marriages between prospective husbands and wives who are still minors must be avoided. But, in reality, not forever, and not everyone understands and accepts Law No. 16 of 2019 concerning government-determined marriages. This is what happened in the Kacang District, Bulukumba Office of Religious Affairs. Marriage Registrar Employees

(PPN) have a distinct position under Law No. 22 of 1946.

The Office of Religious Affairs (Head of KUA or PPN) oversees the execution of the marriage registrar's duties, provides marriage and reconciliation services, and promotes the development of Islamic life in the village. PPN is the apparatus that determines the success of implementing Law No. 16 of 2019, because, in addition to being the direct executor who provides recording and guidance services to the District KUA, he is also a community leader in dealing with religious issues. Because of this dual function, KUA must be more prepared and improve its capabilities.

KUA's role in minimizing and preventing early marriage is to check all of the requirements that the bride and groom must meet in order to marry and to socialize Marriage Law No. 16 of 2019 by providing coaching lectures on marriage to foster understanding and awareness among the public about the marriage law.

Based on the above description, the researchers conducted research on early marriage in KUA Kajang, Bulukumba, and the role of KUA in preventing early marriage. The problem is stated as follows: 1) What is the State of Early Marriage in Kajang Bulukumba?, and 2) What is the Role of KUA in Preventing Early Marriage in Kajang, Bulukumba? The goal of this study was to find out about the state of early marriage in the district of Kajang, Bulukumba, as well as the role of KUA in preventing early marriage in Kajang, Bulukumba.

Research Method

Type and location of research

This is qualitative research, which is a continuous research process in which the stages of data collection and data analysis occur concurrently during the research process (S. Azwar, 1998:1). Data processing must be completed after data collection in qualitative research, or data analysis will not be complete after data processing is completed. In this case, the author's data is processed and analyzed at the same time. We recommend that the author return to the field after analyzing the data to obtain any additional data that is deemed necessary and process it again.

This study was carried out at KUA in Kajang Bulukumba, South Sulawesi. This research will take two months, beginning in March and ending in April 2021.

Source of information

Data for this study were gathered from two sources: primary and secondary. Primary data sources are information obtained directly from writers in the field, such as community leaders, religious leaders, and academics in the district. Bulukumba, Kajang, Secondary data sources are information gleaned from documentation or literature studies on the problems under consideration.

Data collection method

The following data collection techniques were used by the authors in this study:

1. Observation (Observation); This observation technique is carried out by observing the role of the Office of Religious Affairs (KUA) in Preventing

Early Marriage in Kajang, Bulukumba.

2. Interview; data collection by means of interviews conducted through one-on-one talks or in-depth discussions with community leaders, religious leaders and the academic community within the, Kajang, Bulukumba.
3. Documentation; Documentation is a data collection technique by collecting and analyzing documents, both written documents, pictures and electronic documents. The document shows a fact that has taken place in order to clarify where the information was obtained, the authors immortalize it in the form of photos of data relevant to the research.

Data Processing and Analysis Techniques

Data analysis in this study was conducted inductively (from data to theory). In this data analysis, it is not only a continuation of the data collection effort to become the object of research, but also an inseparable unit with data collection starting from reviewing all available data from various sources, namely information from the results of data collection techniques both observation, interviews. and documentation. Data analysis is searching and systematically compiling data obtained from interviews, field notes and documentation, by organizing data into categories, breaking down into units, synthesizing, arranging into patterns, choosing which ones are important and which ones will be

studied and draw conclusions that are easy to understand.

Results and Discussion

Wedding Concept

In terms of language, marriage comes from the word "marriage" which is a translation of the Arabic "marriage" and the words *zawaj*. The word marriage according to Arabic has two meanings, namely in the real sense (nature) and in the figurative sense (*majaaz*). In the real sense of marriage is *dham* which means "squeezing", "squeezing", or "gathering", while in a figurative sense it is *watha* which means "to have intercourse". In everyday language use, the word marriage is used more in a figurative sense than it actually is, even marriage in the real sense is rarely used at this time (Rahmadi Usman, 2006:268).

Living in pairs is a pattern of life set by Allah swt for His creatures as a means to reproduce offspring and maintain life, in which each partner has been provided with provisions by Allah swt, to achieve that goal as well as possible. Allah swt said,
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
 وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
 كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translate: *O people! Fear your Lord, who created you from a single soul, and created from it its mate, and propagated from them many men and women. And revere God whom you ask about, and the parents. Surely, God is Watchful over you.* (QS. An-Nisa [4]:1)

Allah swt, does not want humans to have the same behavior as His other creatures (animals) who like to indulge their desires and vent them

freely; the relationship between men and women occurs without rules or ties. Allah swt, has set rules that are in accordance with human nature, with which, self-esteem and honor can be maintained. Therefore, Allah swt makes the relationship between men and women in a sacred bond, namely a marriage that is established on the basis of mutual pleasure between a prospective husband and a prospective wife. The words of consent and *qabul* as a form of pleasure between them, are also accompanied by the testimonies of many people who state that they have legally established a husband and wife relationship (Sayyid Sabiq, 2008: 197).

Marriage Law No. 16 of 2019 concerning marriage in article 1 defines marriage as an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty. The Compilation of Islamic Law in Indonesia (Inpers No. 1 article 2 of 1991) defines marriage as marriage, which is a very strong contract or *miitsaaqan ghaliidhan* to obey God's commands and carry out worship.

Marriage is a word that refers to things related to a marriage bond or relationship. The definition of the term marriage is broader than the term marriage. If marriage refers to a bond made or made by husband and wife to live together, and or refers to a process of that bond, marriage refers to things that arise related to the process, implementation and consequences of marriage. Thus, marriage includes not only the terms and pillars of marriage and how marriage should be carried out, but also the rights and obligations of

husband and wife, maintenance, divorce, child care, guardianship, and others (AS Jahar et al, 2013: 23-24).).

The Qur'an classifies marriage as a strong agreement or *miitsaqaan ghoidhan* as the word of God in QS. An-Nisa-21.

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ
وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

Translate: *And how can you take it back, when you have been intimate with one another, and they have received from you a solid commitment? (in QS. An-Nisa-21.)*

Marriage is performed in order to obey Allah's commands, and it is performed as worship. Marriage appears to be worship if the sentence in the formulation in Article 2 above is understood. Marriage, according to Sayuti Talib' (1974: 47), must be viewed through three lenses:

- a. Marriage from a legal standpoint; Marriage is an agreement that the Qur'an Surah An-Nisa verse 21 mentions marriage as a very strong agreement, "*miitsaaqaan ghaaliizhan*." Marriage is a covenant in two ways: how to keep a marriage bond, namely with a marriage contract, certain pillars and conditions, and how to break a marriage bond, namely by *thalaq*, *phasekh*, *syiqaq* procedures, and so on.
- b. Marriage from a social standpoint; It is widely accepted in every society that people who have families are more respected than those who are not married. Women could be combined without limits and without doing anything in the past, but according to Islamic teachings, polygamous marriages were

limited to a maximum of four people with certain conditions.

- c. Marriage in terms of religion; The religious perspective on marriage is very important. Marriage is regarded as a sacred institution in religion. The wedding ceremony is a sacred ceremony in which two people are united to become life partners (R Sembiring, 2016: 44).

Marriage and religion or spirituality have a very close relationship in Indonesia, because marriage has a physical element as well as a spiritual element that plays an important role.

The "outward and inner bond" in marriage refers to the fact that it is not enough to have only an outer bond or only an inner bond. However, there must be both so that there is an outer bond and an inner bond, which is a strong foundation in forming and nurturing a happy and eternal family.

Marriage's Legal Foundation

Marriage is prescribed by religion in accordance with God's wisdom, namely the prosperity of the world through human reproduction. The scholars agree that marriage is prescribed by religion; their disagreement is limited to the law of marriage.

Furthermore, according to the rules of *ushul fiqh*, "the law circulates or alternates according to its illah(t), there is illah(t) makes the existence of law, and there is no illah(t) makes the existence of law."

This rule, when applied to the law of carrying out this marriage, resulted in a change in the law above for the same act, namely carrying out (an) act

but having different 'illahs resulted in different laws.

Individual marriage laws are as follows:

1. Obligatory, for people who are ready to marry and are concerned that if he does not marry, he will be trapped in adultery, marriage is obligatory for him. Because protecting oneself from something forbidden (zina) is obligatory, and the only way to prevent this act is to marry.
2. Sunnah, for those who can still protect themselves from forbidden things despite not being married. Even so, marriage is still recommended and may be more important than other forms of worship (Sayyid Sabiq: 209).
3. Mbah, for someone (male) who is not pressured by reasons that require immediate marriage or that forbid marriage (Bakri Ragman, 1981: 9).
4. Makruh, someone who cannot provide physical and spiritual support, but the woman he is going to marry is willing to accept his condition, because he is classified as a rich person and his lust is not that strong, then marriage is makruh for him. If he (husband) is unable to provide physical and spiritual support due to obedience or an impediment, such as seeking knowledge, the law of makruh becomes stronger (Ibrahim Hosen: 258).
5. Haram, marriage is prohibited for someone who is certain that he will be unable to provide a

living for his wife (and family) both physically and mentally (AT Kharlie, 2009: 273).

Marriage is taught and recommended in Islam because it benefits the perpetrators, society, and all of humanity. According to Tihami (2010: 19-20), there are several marriage wisdoms, including:

1. Marriage is the best and most natural way to channel and satisfy sexual instincts. By marrying, the body becomes fresh, the soul becomes calm, the eyes are protected from seeing what is forbidden, and the feeling of calm enjoying valuable things is experienced.
2. Marriage is the best way to raise noble children, multiply offspring, preserve human life, and maintain fate, all of which are highly valued in Islam.
3. In an environment of living with children, the instincts of fatherhood and motherhood will grow to complement each other, as will feelings of kindness, love, and affection, which are good qualities that perfect one's humanity.
4. Recognizing the responsibilities that come with having a wife and having children fosters a diligent and earnest attitude toward developing one's talents and traits. He will work quickly because he is encouraged to take responsibility and fulfill his obligations, so he will work a lot and earn money.
5. The division of tasks in which one person is responsible for the household while the other works outside, in accordance with the boundaries of responsibility

between husband and wife in carrying out their duties.

6. Marriage can strengthen family ties, create a lasting sense of love between families, and strengthen community relations, all of which are approved, supported, and encouraged by Islam. Because a community that helps and loves one another is a strong and happy society.

Legal Aspects of Early Marriage Marriage Regulations

The marriage law has regulated the marriage requirements, which are at least 19 years for men and 16 years for women. This provision differs from the marriage provisions governed by Article 19 of the Civil Code (KUHPer), namely the age of 18 for men and 15 for women (Ali Imron, 2015: 118).

With this age limit, the parties who will carry out the marriage are hoped to have sufficient physical and spiritual provisions to build a solid foundation in household building. The main considerations for getting married are maturity, emotional stability, mental maturity, and even financial stability.

Although the law has set an age limit, it does not preclude those who are under the age of marriage from marrying if they obtain dispensation permission from the court. This means that even if the prospective bride and groom's ages do not meet the normative requirements of Article 7 paragraph 1 of the Marriage Law, marriage can still take place if a marriage dispensation permit is obtained. This provision also implies that the Marriage Act allows for early marriage or underage marriage with additional administrative requirements. The state has justified

early marriage or underage marriage through marriage law.

The parents of the two prospective brides cannot compel their daughters to marry before they are of marriageable age. If the parents decide to conduct an early marriage, it must be based on the approval of the two prospective brides. Parents can only give permission to their children to marry. This means that parents should play a passive role, while the two prospective brides play an active role in the possibility of early marriage.

The provisions of the two brides' agreement are governed by Article 6 of the Marriage Law, which states: paragraph 1; Marriage must be based on the consent of the bride and groom. Paragraph 2; To marry, a person who is under the age of 21 must obtain the permission of both parents.

If one of the parents has died or is unable to express his will, the permission referred to in paragraph (2) of this article is sufficient to obtain from the parent who is still alive or from a parent who is able to express his will. If both parents have died or are unable to express their will, permission is obtained from the guardian, the person who maintains it, or a family who has blood relations in a straight line of descent as long as they are still alive and in the process of expressing their will. If the people referred to in paragraphs (2), (3), and (4) of this article disagree, or if one or more of them do not express their opinion, the court in the jurisdiction where the person who is going to marry is based may grant permission after first hearing the people referred to in paragraphs (2), (3), and (4) of this article. paragraph 6; The provisions of this article's paragraphs

1 to 5 apply as long as the law of each religion and the person's belief do not dictate otherwise.

And it can be concluded from the preceding description that the law basically allows for early marriage or underage marriage through a marriage dispensation permit process in certain procedures. The conscience of the judges who examine and decide in court determines whether or not to allow early marriage.

Marriage necessitates an adult attitude on the part of both husband and wife. As a result, the requirements for a marriage aimed at creating a happy, prosperous, and eternal family are also of a fairly mature age. The age restriction in Law No. 16 of 2019 and the Compilation of Islamic Law (KHI) is necessary to prevent child marriages. As a result, the purpose of marriage must be incorporated into Indonesian marriage law.

Furthermore, marriage is linked to population issues, as the low age limit for a woman to marry results in a higher birth rate. As a result, this law establishes the marriage age for both men and women. As an effort to renew past fiqh thinking, the problem of determining age in the Marriage Law and the Compilation of Islamic Law (KHI) is indeed an *ijtihadiah* (Ahmad Rofiq, 77).

As a result, the age of marriage is being debated in Indonesian marriage law. The age of marriage is set so that each bride has the maturity that marriage provides. Because the couple has a more mature understanding and awareness of the purpose of marriage, which emphasizes aspects of inner and outer happiness.

Early Marital Relationship Fiqh Munakahat Point of View

Following the sunnah of the apostle is equivalent to holding a marriage in Islamic law. Rasulullah SAW emphasized the significance of marriage as an institution. Whoever does not follow the Prophet's Sunnah is not one of them. This marriage is prescribed to protect him from adultery, to reassure his soul or mind, to produce offspring, and to perfect his religion.

According to Islamic law, the validity of marriage is determined by more than just the age of the prospective bride and groom. All of the pillars of marriage, namely the prospective groom, prospective bride, guardian from the bride's side, two witnesses, and consent *qabul*, are related to the validity of marriage. Each of these pillars has its own set of requirements, which are detailed in the fiqh *munakahat*. The essence of marriage is *ijab qabul*. Girls are not directly involved in the marriage *qabul* contract procession. Daughters appear to be only subordinated in the husband and wife relationship. The guardians of the prospective bride and groom are those who are directly involved. As a result, the prospective groom and the bride's guardian must meet the requirements for aqil baligh (Syafiq Hasyim, 2001: 144).

Early Marriage Conditions in Kajang Bulukumba South-Sulawesi

1. Factors that contribute to early marriage

There are several reasons for early marriage, which is common in the Kajang, Bulukumba, including:

a. Economic Consideration

Economic problems in the family frequently encourage parents to quickly marry off their children,

because parents who are unable to pay for living and schooling sometimes force children to marry at a young age on the grounds that the family's economic burden is reduced and can help the family economy, because a married daughter's parents are the responsibility of her husband. This is commonly found in rural areas, particularly in Bonto Baji Village, Kajang, but it is now common in urban areas as well. Regardless of the age of their children who have not yet reached adulthood, parents only allow it to lighten the burden on the family.

b. Educational Aspect

Because education is critical for everyone, the Indonesian government has created a 9-year compulsory school program. However, due to financial constraints, this education is frequently neglected because they cannot afford to purchase all school supplies. Because of the large number of children who only completed elementary or junior high school (SMP). Lack of parental knowledge about education leads to parents acting resignedly and accepting their children's decision to drop out of school, resulting in low levels of education in the Kajang community and early marriage due to a lack of positive activities carried out by their children.

c. Parental Influence

Parents are members of a family, which includes a mother and father who are the result of a legal marriage bond that can form a family. Parents are responsible for educating, nurturing, and guiding their children through various stages until they are ready to carry out domestic life. In addition to economic and educational factors, there are parental factors due to both parents' low education, which

causes their mindset to be resigned and accepting; this resignation causes parents to be less aware of the regulations in Marriage Law No. 16 of 2019.

Furthermore, because it is considered an ideal marriage or matchmaking relationship, the Kajang community has a tendency to choose a mate from their own family circle. Marriage between cousins once or twice is the ideal matchmaking in question. The two types of matchmaking mentioned above, however, are not absolute. (Mughtar, MI. 2020: 157) .

d. Community Attitude Factors

Life in densely populated areas is typically marked by a highly influential interplay of neighbors. The life pattern is characterized by a desire to intervene in the lives of other families, which can have serious consequences. Because it is aimed at children as a whole, it is sometimes necessary for certain children, regardless of the center of attention, to receive special treatment. As a result, one of the children who requires more attention feels ignored. The education pattern of a neighboring family can have a small impact on rice. It really depends on the neighborhood's pattern of cohabitation and the extent to which neighbors' influence is felt.

If a harmonious relationship with neighbors can be maintained, the negative influence or impact can be overcome. This means that the relationship must be close at times and tenuous at others. A close relationship is normal if the problem involves helping activities; however, if the problem involves a personal family education pattern, the relationship must be stretched a little.

People's mindsets and lack of knowledge about marrying young frequently occur in marriage, for example, parents worry about their daughters who have reached their teens even though their children have not reached adulthood or are still minors, typically parents who live in both rural and urban areas if their daughters are young. are no longer in school and do not participate in positive activities; in general, they will marry off their child as soon as possible to avoid becoming a spinster. So, parents will sometimes immediately marry off their children so that they will no longer feel ashamed because their children have sold, and if there are people who are not married until the age of 25 years and over, it will be a shocking material because they are considered unsold.

e. Pregnant Out of Wedlock Factors

The phenomenon of being pregnant out of wedlock is now widely known in the surrounding community, because almost every day on TV and in newspapers, there is news about sex, such as rape, sexual harassment, and so on. Because of the rapid development of information, teenagers can easily access pornographic videos. Teenagers today have easy access to selling pornographic videos as well as accessing the internet. If the child lacks emotional intelligence, he or she will be curious and will experiment with new things, such as sex outside of marriage.

One of the reasons children engage in sex outside of marriage is a lack of love and attention in the family. Adolescents who need love and attention, if not supported by a harmonious family, will easily vent by engaging in behaviors that violate

norms and religion, such as sex outside of marriage.

There is also a factor in that people who become pregnant out of wedlock are forced to marry in order to avoid bringing shame to their family; even though they are still minors, they are still married because their daughter is already pregnant. Furthermore, lifestyle and free sex behavior hasten the rise in the incidence of pregnancy in adolescents, owing to the rapid growth and development of adolescents who are stimulated by the abundance of media depicting sex life.

f. Personalization

Their ancestors' factor is their custom; perhaps their ancestors thought that a man who could make money or work in the fields or something similar could marry regardless of their age, without considering what the main factor was that they married at a young age, later the implications for the wife. They are generally unaware of the dangers of a mother giving birth at a young age.

Economic factors heavily influence them, and they marry off their children young because they believe that if they can work or earn money to support their wife, they can already be married.

1. The Effects of Early Marriage

a. Negative Effect

One of the issues in the district is early marriage. Bulukumba, Kajang According to the Head of KUA Kajang, one of the problems in the district is the age limit for early marriage for women. Bulukumba, Kajang . He stated that at the age of 13, they should not be able to marry because they are very susceptible to cancer and the reproductive organs are functioning too quickly even though the time is not right.

Anha felt the negative impact of early marriage as well, saying, "I was married off by my parents, I was still in the third grade of junior high school, my parents were afraid that I would do something disgraceful."

According to this narrative, there were difficulties felt after getting married at a young age, such as finding it difficult to continue their education because they were constrained by having to take care of all household matters. Asma described the negative effects as follows: "I married my own cousin when I was 14 years old; I couldn't continue this marriage, so I chose to divorce because I couldn't control myself and my emotions when facing problems, and I always think it's better to just get a divorce."

This demonstrates that early marriage can lead to or result in divorce because they do not think maturely when confronted with a problem because they have not thought carefully, and thus they are unable to control their emotions.

b. Beneficial effect

Jumriani, a permanent employee of KUA Kajang, revealed the positive impact of early marriage in Kajang, Bulukumba. She stated, "Actually, marriage at a young age is not a problem as long as someone who marries young can be mature by solving his own problems without burdening his parents again, such as economic problems, a husband must provide for his wife by not relying on his parents."

According to the explanation above, there are pros and cons to early marriage in Kajang, Bulukumba because, as Hasni's mother stated, there are different opinions on the subject. Many parents marry off their children in order to meet the social

demands of the family and society. So, when their daughter is proposed to them, they accept it without thinking about how their teenagers will lose playing and learning time to explore and develop their talents.

According to the findings of the interviews, some parents marry their children solely to meet social demands in the family and society, so that if someone proposes to their daughter, he immediately accepts it rather than remaining a parental virgin, which is a mental burden on the family and parents.

Although the purpose of marriage is sometimes a type of error in marriage because it forces their children to choose a life partner arbitrarily. According to Ms. Hasni, a KUA Kajang employee, early marriage is a factor of self-awareness. Early marriage, in my opinion, is caused by parents' willingness to marry off their children at a young age for fear of things going out of bounds, while someone comes to propose, because it is more modern, different from the past.

The explanation above leads to the conclusion that marriage at a young age occurs in Kajang Bulukumba as a result of parental concerns. According to Ms. Hasni, an employee of KUA Kajang, *"I want to get married because early marriage can help my parents, and early marriage can also make me more mature," and "besides, I am dating my current husband, and my husband's job is Teacher, and during my marriage, I already have one child named Fahri, and Ismail is two years old, and I still live with my parents."*

Early marriage occurs when both parties love each other, and the reason for marriage is to help the parents' economy while also becoming a more

mature person. This is similar to Mrs. Hasni's statement as a KUA Kajang employee, who stated, *"I married young because I wanted to end my teenage years, and that was my own will without any coercion from my parents." And I married because I'd been dating my husband for more than two years, so it's better for me to marry than commit immorality, and it can also reduce the burden on my parents and make me think mature and no longer rely on them.*

According to the preceding explanation, the impact of early marriage can reduce the burden on parents, in addition to being able to think more maturely and no longer relying on both parents.

In Kajang Bulukumba, the Role of KUA in Preventing Early Marriage

It has been clear since the existence of Law No. 16 of 2019 concerning the age limit for marriage, but there has recently been another law regarding the age limit of 19 years for men and women. These factors that may arise are very significant recording issues, and we at the Office of Religious Affairs (KUA) in Kajang, Bulukumba have a lot of influence. Kajang is an Ammatoa customary area, and their customs, of course, uphold the customs of their ancestors. The issue of early marriage age in Kajang is particularly significant, because most of the people here marry at a young age, with an average age of 14-15 years.

KUA's Function If there is an early marriage in Kajang, the Office of Religious Affairs (KUA) in Kajang takes action. First, if there is an underage marriage or if the requirements are not met, the KUA usually directs the party concerned to come to the Religious Court to fulfill

the requirements. For example, if minors come to the KUA, the KUA refuses and is directed to the Religious Court to obtain dispensation to carry out the marriage after obtaining permission. If the Religious Courts accept their reasons, they must return to the KUA to be served; otherwise, the KUA will not record it because it violates the law, namely that he is 19 years old.

The issues that must be addressed at KUA Kajang has a problem with marriage age, but it is very different from the existing rules. There is data that regulates marriage that stipulates the age limits of 17, 18, and 19 years; if the age is not yet reached, the KUA refuses and submits to the Religious Court; whether permission is granted or not is determined by the Religious Court. However, some are granted on the grounds that they are concerned about environmental and promiscuity factors, so that the prospective bride and groom are compelled to marry even though they do not have permission from the KUA (Pregnant outside marriage).

If a child under the age of five marries, the marriage is not automatically registered at the KUA, and the person in charge of the marriage is the father or guardian. The KUA's sole responsibility is to research, examine, and supervise marriages in accordance with the law.

The Kajang indigenous people's situation in marrying their children despite the fact that they are not old enough, a marriage certificate will be issued when the child is 19 years old. KUA's role in resolving these issues is to accept the bride and groom's request with a note of remarriage. The reason why KUA Kajang prohibits early marriage is because, regardless

of how good the policy is, we still refuse it because KUA does not want to take risks because KUA considers health issues for prospective mothers who are under the age of 19. Because of several factors, including maternal health, the government limits the early age for marriage.

According to medical science, the ovum or fruit of the mother's mother cell in the egg is still vulnerable; some percent of the child gives birth at that age, and the first effect resulted in the mother's death; both children were disabled as a result of early marriage because it was immature, which had an impact on health. Even when it comes to Islamic law, it is clear that they are immature in terms of sociology and the physical side, which will lead to a high divorce rate, because they are still children, do not understand marriage problems, and have not been able to become a wife or a husband, which the KUA does not record or accept.

If the Religious Court grants permission, the Kajang KUA government accepts and/or marries underage couples. To reduce early marriage couples, KUA always conducts socialization through social media or the musrembang forum, which is carried out on a regular basis in the district. Bulukumba Regency, Kajang. Furthermore, KUA Kajang always works in collaboration with women's empowerment and child protection organizations to provide direct enlightenment to underage couples who are about to marry.

The total number of early marriages in the district. South Sulawesi, Kajang, Bulukumba. The following table shows the year 2020.

Implementation of early marriage	Early marriage is not permitted	Number of early marriage applicants
20	10	30

Kajang District KUA Report,

According to the data presented above, the number of registrants for early marriage couples in 2020 was 30, the marriage registration documents received were 20 people who were accompanied by a court decision regarding marriage dispensation, and the number of early marriage registrants who were rejected was 10. Thus, the existence of the Sub-district KUA as a government institution can be acknowledged because it has a solid legal foundation and is part of the District government structure.

The task of the KUA (Office of Religious Affairs) is to carry out the main tasks and functions of the Office of the Ministry of Religion in the District Area, which include: carrying out some of the duties of the Office of the Regency Ministry of Religion in the field of Islamic Religious Affairs in the District Area, Assistant for implementing government tasks in the field of religion at the District level, In charge of carrying out the responsibilities of the sub-district religious affairs office, Implementing the task of coordinating the owner of the Islamic religion, Islamic religious educators, and coordination/cooperation with other agencies that are closely related to the District KUA's tasks, and as PPAIW

(Employees for Registrar of Waqf Deeds).

The role of the Office of Religious Affairs (KUA) in Kajang District, Bulukumba South Sulawesi, namely: service implementation, supervision, recording, and reporting of marriage and reconciliation, preparation of statistics for Islamic community services and guidance Administration and housekeeping of the sub-district KUA, Islamic religious guidance and information services, sakinah family guidance services, Mosque guidance services, Hisab ruyat guidance services and sharia guidance, Zakat and waqf guidance services,

Conclusion

The author concludes after researching and analyzing the role of KUA in preventing early marriage in Kajang District, Bulukumba:

1. The condition of early marriage in Kajang, Bulukumba is caused by a variety of factors, including: a) economic factors, b) educational factors, c) parental factors, d) people's mindsets, e) pregnancy outside marriage factors, and f) traditional factors.
2. The role of the KUA on early marriage in the Kajang sub-district, Bulukumba is to provide socialization to prospective brides who want to get married in order to build a good ladder, love each other, and prioritize deliberation if they encounter problems, the guidance is in the form of socialization or coming at the time of attending invitations

and providing counseling to the district community. District of Kajang Bulukumba. Marriage law pertaining to the age limit for marriage, the proper reproductive system, as well as the dangers, and in collaboration with local village youth leaders, village officials, or other agencies.

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