



ZICONS:

Zawiyah International Conference on Sharia and Legal Studies

Vol. 1. (January–December 2025): h. 849–858

<https://jurnal.pematik.id/index.php/zicons>

The Strategy of the Office of Religious Affairs (KUA) in Preventing Early Marriage in Urban Communities

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Article Info

Article history:

Received Nov 17, 2025

Accepted Des 29, 2025

Publish Des 30, 2025

Keywords:

Legal efforts

sociological efforts

prevention

early marriage

Religious Affairs Offices

ABSTRACT

This study aims to identify the strategies of one of the Religious Affairs Offices in Yogyakarta City in preventing early marriage in its area. This empirical, qualitative, legal research was conducted through observations and interviews with informants, including the Head of the Religious Affairs Office (KUA), officials, including counselors. The findings revealed that they used legal and sociological strategies to raise awareness of the dangers of early marriage among urban communities.

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INTRODUCTION

Readiness to navigate the ship of marriage requires maturity from both parties, both physically and psychologically (Maesaroh & Yuni, 2024; Siagian & Soiman, 2025). Failure to achieve this can result in the termination of a marriage from its brightest prospects (Mudakir, 2024). Due to the broad impact on society, Islamic marriage law is necessary in Indonesia. In Law Number 1 of 1974 (the Marriage Law), Al Amin notes that it consists of 14 chapters and 67 articles, structured in a structured manner to facilitate understanding for the Indonesian

Muslim community. The Compilation of Islamic Law (KHI), based on Presidential Instruction No. 1 of 1991, also relates to the Marriage Law (Khotimah dkk., 2024). These constitute the substantive law governing marriage for the Muslim community in Indonesia. These regulations include age limits for marriage (Muthmainnah dkk., 2022).

Article 7, Paragraph 1 of Law No. 1 of 1974 states that "Marriage is only permitted if the man has reached the age of 19 and the woman has reached the age of 16." The age limits in the law have limited and suppressed the incidence of underage marriage in society. Indonesian practice does not always comply with the regulations restricting underage marriage. This is what Irawan suggests (Atzahra & Siregar, 2026; Herawati dkk., 2025). Setiady concluded that this is likely due to the prevailing customary marriage law. Traditional marriage still does not limit the unity of the two parties. It unites the parents of both parties, their siblings, and even their respective families (Jannah & Soiman, 2025; Zainuri dkk., 2019).

The law then provides a way to manage underage marriages, albeit in the form of exceptions (Eril dkk., 2024; Sembodo dkk., 2025; Tambak dkk., 2025). This is regulated in Article 7 paragraph 2 of Law No. 1 of 1974, namely, by providing dispensation from the court for those who have not reached the minimum age. The Office of Religious Affairs (KUA), as the institution at the forefront of implementing Islamic marriages in Indonesia, must understand and enforce the regulations regarding age limits for marriage. Its officials need intensive measures to minimize underage marriages. The KUA of Jetis District, Bantul Regency, is not exempt from this responsibility.

METHOD

The method used in this research is qualitative. Bogdan Taylor in Moleong defines qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people about observable behavior. The presence of the researcher is crucial and essential. As Moleong stated, in qualitative research, the researcher, either alone or with the assistance of others, is the primary data collection tool. The data sources used in this study are both primary and secondary. Primary sources come directly from officials, documents, and events from the Office of Religious Affairs (KUA) in Kotagede, Yogyakarta. Secondary sources come from supporting books related to the implementation of marriage according to the Marriage Law, customary law, and marriage, especially for minors.

Based on the aforementioned perspective, in the research process, the researcher positioned herself as both an instrument and a data collector. Furthermore, the researcher was accompanied by an informant to facilitate data collection. The researcher used an interview method, supplemented by writing materials and notebooks to record data from the informant. Observations were also conducted on documents and observations of related events. In this data analysis, techniques appropriate to the type of data available and the research

objectives were used. Therefore, the researcher employed an inductive method, a way of thinking that starts from specific facts. The concrete event itself is one of the characteristics of qualitative research, where development is based on existing data with a flexible research design adapted to the context.

RESULTS & DISCUSSION

Underage Marriage

Any marriage performed by a prospective bride and groom under the legal age limit is considered underage marriage. Marriage between a man under 19 years of age or a woman under 16 years of age is also categorized as early marriage. Article 81 paragraph 2 of Law No. 23 of 2002 concerning Child Protection strengthens the provisions of the marriage law. A child is anyone under 18 (eighteen) years of age and is categorized as a child, including unborn children. Marriage is explicitly considered a marriage under age.

Age influences the maturity of prospective brides and grooms in making decisions. Research by Byrne and Shavelson shows that increasing age influences an individual's mindset in decision-making. This factor is directly proportional to educational level, which also influences adolescents' decisions to marry early.

Maturity and education impact the understanding and appreciation of the benefits of marriage. Therefore, based on the several purposes of marriage mentioned above, al-Ghazali divided the benefits of marriage into five :

1. To obtain legitimate offspring who will continue and sustain the family line so that the human habitat does not become extinct and the world is not empty. Furthermore, the creation of sexual desire in humans is essentially a driving force for achieving this goal.
2. To channel sexual desires in a virtuous manner. Here, marriage is a means prescribed by sharia to obtain worldly pleasures as evidence of the delights of the hereafter. When humans satisfy their desires, they will experience a peak of incomparable pleasure. This second goal is closely related to the first goal: having children is a natural human goal, while lust is a driving factor in achieving this goal.
3. To attain peace of mind and protect humans from evil and corruption. Because the original lustful urges (before marriage) were usually released through methods prohibited by Islamic law, such as masturbation, and/or casual sex with multiple partners, with marriage, these sexual urges will only be satisfied with one permanent partner, namely the wife or husband. Thus, marriage serves as a preventative measure against the disasters caused by lustful urges
4. Establishing and managing a household as the first foundation of a large society based on love and affection
5. Fulfilling community obligations by fostering a commitment to seeking lawful livelihoods and fostering a sense of responsibility.

The reality of early marriage can be driven by various factors. However, these factors can be grouped into two categories: internal causes from within the

bride and groom themselves, and external causes from outside the bride and groom (Sylvanie & Santoso, 2025).

Nasution explained that early marriages still occur, even to the point of requesting dispensation from the Religious Court (PA). These factors can stem from both internal and external factors within the prospective bride and groom's children. However, the two causes are interconnected.

1. Causes from the Child

a. Not Going to School

This factor of not going to school can contribute to early marriage in two ways. First, children drop out of school, either during or after compulsory school age. As a result, children fill their time with work. By working, these children feel independent and capable of supporting themselves.

Second, in their free time without work, they engage in negative activities, one of which is developing relationships with the opposite sex. These relationships can potentially result in pregnancy outside of marriage.

b. Having Biological Relations

As mentioned previously, not attending school (unemployment) can be one of the causes of early biological relations. Of course, this does not rule out the possibility of similar cases occurring for other reasons.

c. Premarital Pregnancy

Premarital pregnancy is similar to the reasons for having sexual relations as a husband and wife mentioned above. However, not every sexual intercourse results in pregnancy. If a girl becomes pregnant, parents may feel compelled to marry her off.

2. External Causes for the Child

a. Economic Factors

Economic reasons as a factor in early marriage can be seen in two forms. First, parents' economic situation does not support their children's schooling. As a result, as mentioned previously, they may work and feel independent, then marry, or become unemployed and then enter into a relationship with someone of the opposite sex, resulting in pregnancy.

Second, economic reasons cause parents to use their children as sacrifices to pay off their debts, especially girls. This can take the form of daughters being used to pay off debts.

a. Fear of Violating Religious Teachings

The fear of violating religious teachings here refers to children engaging in relationships with the opposite sex in various forms. Everyone is naturally afraid of violating religion, but the application of these beliefs differs. In this case, some parents are unwilling to allow their children to engage in relationships with the opposite sex without marriage. In other words, engaging in a relationship without marriage constitutes adultery. In many cases, the children themselves share this view. To prevent this violation, early marriage has emerged to protect them from committing adultery.

c. Customary and Cultural Factors

Customary and cultural factors refer to the customs and traditions of arranged marriages, which are still common and practiced in several regions in Indonesia. Typically, the reason for this arrangement is to quickly establish the family ties between the groom's and the bride's relatives, a long-cherished marriage. This reasoning sometimes leads to unborn children being married off to children from other families, simply because of the desire for family ties. This desire for family ties arises because such ties will bring benefits to both parties.

d. Technological Factors

With easy access to television and the relatively low cost of television sets, we often see programs depicting the ease and beauty of married life on the screen. However, viewers often forget and are trapped into believing that all of this is merely a soap opera, completely fabricated and purely commercial.

The conclusion from the causes of early marriage mentioned above is that poverty and education mutually influence early marriage. Poverty is one cause of lack of access to education and unemployment. Without education, paradigm and cultural changes occur.

Furthermore, a static paradigm is one reason for the persistence of cultures and customs, including those that lack prospects. Unemployment is one reason people act and do anything to fill their time, including engaging in relationships with the opposite sex. Establishing relationships with the opposite sex increases the likelihood of sexual intercourse. Consequently, early marriage occurs to address the problems that arise. Therefore, it is hoped that early education will explain the disadvantages and drawbacks of early marriage. Likewise, efforts to enlighten parents' paradigms are essential to minimize the practice of early marriage.

KUA's Efforts in Preventing Early Child Marriage

The Office of Religious Affairs is the smallest agency within the Ministry of Religious Affairs (Kemenag), located at the sub-district level. The KUA is tasked with assisting the Regency Kemenag Office in carrying out some of the duties of Islamic Religious Affairs within the sub-district. Registering Islamic marriages is a crucial task. Therefore, the institution is also obligated to register marriages in accordance with Indonesian law. It also undertakes significant efforts to ensure proper implementation of Islamic marriage law. This includes registering early marriages.

1. Legal Efforts

a. Written parental permission for marriage

Furthermore, in the Minister of Religious Affairs Regulation No. 11 of 2007 concerning Marriage Registration, Chapter IV, Article 8, states, "If a prospective husband has not reached the age of 19 (nineteen) years and a prospective wife has not reached the age of 16 (sixteen), they must obtain dispensation from the court." The aforementioned articles are very clear, with almost no alternative interpretation: the permissible age for marriage in Indonesia is 19 (nineteen) years for men and 16 (sixteen) years for women. However, that alone is not enough, in

its implementation there are still conditions that must be met by the prospective bride and groom (catin), namely if the prospective husband and wife are not yet 21 (twenty one) years old then there must be permission from the parents or guardian of the marriage, this is in accordance with the Regulation of the Minister of Religion No. 11 of 2007 concerning Marriage Registration Chapter IV Article 7 "If a prospective bride and groom have not reached the age of 21 (twenty one) years, must obtain written permission from both parents". This permission is mandatory, because that age is considered to still require guidance and supervision of parents/guardians. In the N5 model format, parents/guardians must affix their signatures and clear names, so that the permission is used as a basis by the PPN/registrar that the bride and groom have obtained permission/blessing from their parents. On the other hand, if both prospective bride and groom are over 21 (twenty one) years old, then the prospective bride and groom can carry out the wedding without permission from their parents/guardians.

b. Marriage Dispensation

However, for the prospective bride, this will be problematic because her parents are both the guardians of the family line and the ones who will be marrying her. Therefore, parental permission and blessing are crucial, as they relate to one of the pillars of marriage, namely the presence of a guardian.

A marriage dispensation application is submitted in the form of a voluntary application, not a lawsuit. The court's decision is in the form of a decree. A copy of this decree is prepared and given to the applicant to fulfill the requirements for marriage. If the applicant is dissatisfied with the court's decision, they can file an appeal with the Supreme Court.

The requirements for a marriage dispensation include:

1. Application letter
2. One photocopy of the applicant's parents' marriage certificate, stamped with a Rp. 6,000 stamp, submitted at the post office.

Procedure for applying for a marriage dispensation:

1. The completed and signed application letter is submitted to the PA Clerk. The application letter is submitted to the sub-clerkship for applications. The applicant appears at the first desk, who will estimate the down payment for court fees and write it on the Power of Attorney to Pay (SKUM).
2. The prospective applicant then appears at the cashier, submitting the application letter and SKUM. They pay the down payment for court fees to the PA's designated bank according to the SKUM, then submit proof of bank deposit to the PA cashier.
3. The prospective applicant then appears at Desk II, submitting the application letter and the paid SKUM. Desk II then files the application letter in the Case File Folder and submits it to the clerk, who will then forward it to the Head of the PA through the clerk.
4. Within no later than one day, the Chief Justice will appoint a Panel of Judges to examine and adjudicate the case, in a decision by the Panel of Judges.

5. The Panel of Judges will then issue a PHS no later than 30 days after the case is registered.

6. Based on the order of the Judge/Chairman of the Panel in the PHS, the Bailiff/Alternate Bailiff shall issue a summons to the party requesting the marriage dispensation to appear in court on the day, date, and time stated in the PHS at the designated court location.

2. Sociological Efforts

a. Islamic Religious Counseling

The KUA (Religious Affairs Office) officials are not solely responsible for administration. Religious counseling and outreach, including Islamic marriage, are also important functions for some of its staff. This responsibility lies at the forefront of Islamic Religious Counselors. According to the Decree of the Minister of Religious Affairs (KMA) Number 79 of 1985, "Religious Counselors have a role as community guides, role models, and liaisons for government duties."

In general, Islamic religious instructors have a very dominant function in carrying out their activities, namely:

1) Informative and educational function, as preachers who are obliged to preach, provide information, and educate the community in the best possible manner according to Islamic teachings.

2) Consultative function, namely being involved in issues faced by the community, both individually, as a family, and as members of the general public.

3) Advocacy Function, moral and social responsibility to defend the community from various threats, disturbances, obstacles, and challenges that harm faith, disrupt worship, and damage morals.

b. Strengthening cooperation with other agencies and community leaders.

The Advisory Board for Marriage Preservation (BP4) is another part of the KUA. BP4's efforts to reduce the rate of early marriage include educating teenagers in its area about the impact of underage marriage. BP4 administrators strive to provide understanding to the younger generation regarding marriage, so they can make informed decisions if they wish to marry. The average age of underage marriage for girls is 16 and under, and for boys, 19. "In addition to marriage counseling like this, we usually hold marriage confirmations or provide marriage certificates to those who do not yet have one through remarriage. In implementing these events, we usually collaborate with the National Population and Family Planning Agency (BKKBN), Community Health Centers (Puskemas), Sector Police, and Technical Implementation Units (UPT) as partners because they involve students.

CONCLUSION

The efforts of the Kotagede District Office of Religious Affairs (KUA) in Bantul Regency to reduce early marriage can be divided into two categories. Its legal and sociological efforts. Legal efforts by tightening the implementation of marriages in accordance with the law. For male brides and grooms under 21 years of age, written permission from their parents is required. For female brides and

grooms who are not yet of legal age, a religious court decision granting a marriage dispensation is required. 2. Sociological efforts, by collaborating on counseling and social services to address the increasing number of early marriages in the community. Cross-sectoral collaboration with relevant government agencies, non-governmental organizations, and community leaders is being developed based on the significant increase in cases of early marriage in Bantul Regency. All of these activities can be coordinated through Islamic Religious Counseling or activities organized by the BP4 (Regional Agency for Religious Affairs).

The Jetis District Office of Religious Affairs (KUA) in Bantul Regency needs to increase collaboration with cross-sectoral agencies, including village governments, sub-district governments, the Jetis Community Health Center, other relevant agencies, and community leaders. This collaboration is intended to promote the strict procedures for early marriage. Socially, the prevention of the dangers of early marriage can be expanded. They can participate in campaigns on the dangers of promiscuity, healthy reproduction, and the dangers of juvenile delinquency, both organized by the KUA (Religious Affairs Office) itself and in collaboration with other parties.

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