

---

## EFFECTIVENESS OF LAW NUMBER 16 OF 2019 CONCERNING MARRIAGE IN REDUCING THE RATE OF EARLY MARRIAGE AT THE BOYOLALI RELIGIOUS AFFAIRS OFFICE

*Munshorif<sup>1</sup>, Syamsuddin<sup>2</sup>, Baehaqi<sup>3</sup>*

<sup>1</sup>Mamba'ul 'Ulum Islamic Institute of Surakarta, Indonesia

<sup>2</sup>Mamba'ul 'Ulum Islamic Institute of Surakarta, Indonesia

<sup>3</sup>Mamba'ul 'Ulum Islamic Institute of Surakarta, Indonesia

[munshorif76abffattah@gmail.com](mailto:munshorif76abffattah@gmail.com), [Syamsuddin63.msi@gmail.com](mailto:Syamsuddin63.msi@gmail.com),

[baehaqi2904@gmail.com](mailto:baehaqi2904@gmail.com)

Received August 14, 2024; Revised September 20, 2024; Accepted September 24, 2024

**Abstract:** *This study examines the effectiveness of Law Number 16 of 2019 in suppressing early marriage rates in the jurisdiction of the Office of Religious Affairs (KUA) in Selo District, Boyolali Regency. Utilizing a qualitative descriptive approach, this research involved field observations, in-depth interviews, and document analysis. The findings indicate that although the law has raised the minimum age for marriage to 19 years for both genders, its implementation has not been effective in reducing early marriage rates in the region. Factors such as lack of religious and cultural understanding, family economic conditions, low education levels, parental concerns, and premarital pregnancies remain the main causes of early marriages. The KUA of Selo District has undertaken various prevention efforts through socialization and cross-sector cooperation but still faces challenges in implementation. This study concludes that a more comprehensive and collaborative approach between government, educational institutions, and communities is needed to enhance the law's effectiveness in suppressing early marriage rates. Recommendations include intensifying educational programs, improving access to education and social services, and strengthening premarital guidance.*

**Keywords:** *early marriage, marriage law, legal effectiveness, office of religious affairs, Islamic family.*

### INTRODUCTION

Marriage is a sacred moment that unites two people in a sacred bond, intending to form a happy and prosperous family. In Islam, marriage is seen as a worship and mandate that is recommended for every Muslim and Muslim woman who is ready, both materially and non-materially. As Allah SWT says in Surah Ar-Rum verse 21 which emphasizes that marriage is a sign of the greatness of Allah who creates a partner for humans so that they feel peace, love and affection [1].

The phenomenon of early marriage is still a concerning issue in Indonesia, including in the Boyolali Regency. Early marriage is defined as a marriage

performed by a couple who have not reached the minimum age set by law. Previously, Marriage Law No. 1 of 1974 set the minimum age limit for marriage at 19 years for men and 16 years for women [2].

This regulation was then revised through Law Number 16 of 2019 which equalized the minimum age limit for marriage to 19 years, both for men and women. This change in the law was based on careful consideration, especially regarding the maturity and health of the prospective bride and groom [3]–[5]. However, the phenomenon of early marriage still occurs in various regions, including in Selo District, and Boyolali Regency. Data from the Boyolali Regency Population Control, Family Planning, Women's Empowerment and Child Protection (DP2KBP3A) Office shows an increase in marriage dispensation applications from 106 couples in 2022 to 98 couples until June 2023 (solopos.com, 2022) [6]–[8].

The factors that encourage early marriage in Selo District are diverse, ranging from one's own will, and parents' wishes, to "accidents" due to promiscuity. Family economic factors also play a role, where early marriage is considered a solution to reduce the economic burden of parents [9]–[11]. More concerning, the data shows that of the 98 couples who applied for marriage dispensation in 2023, 67 of them were pregnant (detik.com, 2023) [12]–[14].

This phenomenon raises questions about the effectiveness of Law Number 16 of 2019 in reducing the number of early marriages, especially in the area of the Religious Affairs Office (KUA) of Selo District, Boyolali Regency. Although various efforts have been made to socialize and form an anti-early marriage movement, cultural and socio-economic factors are still a major challenge in the implementation of the law. In the context of Islam, although there is no specific age limit for marriage, there are requirements for maturity and readiness that must be met. This is reflected in the hadith narrated by Muttafaq'Alaih:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ. فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ. فَإِنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ. فَإِنَّهُ لَهُ وِجَاءٌ.

Meaning: "From Abdullah bin Mas'ud r.a. said, the Prophet (saw). Say to us, O young people, whoever among you can marry, let him marry, for marriage is more able to lower the eyes and more able to preserve the genitals. And whoever is not able to do so, he must fast, for indeed fasting is a remedy for his lust" (Ibn Hajar al-Asqalani: 1378:210).

This hadith emphasizes the importance of readiness in marriage, both physically and spiritually. Fauzinuddin Faiz in [15] interprets the meaning of puberty in the context of marriage as not only limited to physical maturity, but also includes economic, psychological, and socio-anthropological maturity. Based on this background, this study aims to examine two main aspects. First, identifying the factors behind the high rate of early marriage in Selo District, Boyolali Regency. Second, evaluate the effectiveness of Law Number 16 of 2019 to reduce the number of early marriages in the region.

This research is expected to make a significant contribution to the development of science, especially in the field of Islamic family law. Practically, the results of this study can be a reference for KUA Selo District, Boyolali in assessing the effectiveness of the implementation of the marriage age limit by Law Number 16 of 2019, as well as in designing a more effective socialization strategy regarding the impact of early marriage on the community and students. By understanding the

complexity of the issue of early marriage and the effectiveness of existing laws, it is hoped that a more comprehensive and contextual solution can be formulated. These efforts are not only aimed at enforcing the law but also at protecting the rights of children and adolescents, as well as ensuring the readiness of couples to live a harmonious and prosperous domestic life [16]–[18].

## LITERATURE REVIEW

**Table 1. Literature Review about "Effectiveness of Law Number 16 of 2019 Concerning Marriage in Reducing the Rate of Early Marriage"**

Author and Year	Heading	Research Methods	Key findings	Relevance to Law No. 16 of 2019
<b>Jannah, A. (2020)</b>	The Effect of Law No. 16 of 2019 on the Decline of Early Marriage in Boyolali Regency	Qualitative, Case Studies	Increasing the minimum age of marriage has succeeded in reducing the rate of early marriage, but there is still a significant dispensation.	Law No. 16/2019 provides for a higher age limit, but the implementation of the dispensation slows down the full impact of this law.
<b>Ramdhani, S. (2021)</b>	The Effectiveness of Law No. 16/2019 in Central Java in Reducing the Rate of Early Marriage	Quantitative, Secondary Data Analysis	Data shows a decrease in the number of early marriages after the implementation of this law in several regions, including Boyolali.	This law is effective in statistically reducing the rate of early marriage, especially in rural areas where the number previously had a high rate.
<b>Prasetyo, B. (2022)</b>	Marriage Dispensation After the Enactment of Law No. 16 of 2019	Qualitative, Interview	Marriage dispensation applications have increased even though the marriage age has been raised, especially in Boyolali.	Law No. 16/2019 raises the age of marriage, but the application for dispensation shows that this practice is still relied on by the community.
<b>Yuniarti, M. (2023)</b>	The Impact of the Marriage Law on Women's Education in Boyolali	Qualitative, Field Study	The increase in the age of marriage has positive implications for improving women's education because it reduces early marriage.	This law is effective in increasing women's access to further education by reducing the number of early marriages.
<b>Kartika, T. (2023)</b>	Socialization of Marriage Law No. 16 of 2019 in Boyolali Rural	Kualitatif, Fokus Group Discussion (FGD)	Minimal socialization in some rural areas has led to a high demand for	The limitations of socialization make the effectiveness of this law not fully felt in rural

---

			marriage dispensation.	Boyolali.
--	--	--	---------------------------	-----------

Based on the table above, Law No. 16 of 2019 is generally effective in reducing the rate of early marriage in Boyolali. However, there are several challenges, such as the high number of marriage dispensation applications and the lack of socialization in rural areas. Even so, the impact is seen significantly in increasing access to education for women and reducing the rate of early marriage. Increased awareness and consistent law enforcement are needed to maximize the effectiveness of these laws.

## METHODOLOGY

This study uses a qualitative approach with a descriptive method to assess the effectiveness of Law Number 16 of 2019 in reducing the number of early marriages in the area of the Religious Affairs Office (KUA) of Selo District, Boyolali Regency. The qualitative approach was chosen because of its ability to present the social world and its perspective in the context studied, including concepts, behaviours, perceptions, and human problems [19].

Descriptive methods are used to describe and summarize various situations and phenomena of social reality that are the object of research, as well as to draw these realities to the surface as a certain characteristic, character, trait, model, or phenomenon [20].

This research was carried out as field research that involved observation and direct interaction with research subjects in KUA, Selo District, Boyolali Regency. The selection of this location is based on the high rate of early marriage in the region, which makes it a relevant object for evaluating the effectiveness of related laws [21]–[23].

Data collection is carried out through three main methods: observation, interviews, and document analysis. Observation is carried out in three stages according to the Spradley model [24], namely descriptive, focused, and selective observation. This stage allows researchers to gain a comprehensive understanding of the situation in the field, from an overview to focusing on specific aspects relevant to the research. In-depth interviews were conducted with key informants, including employees of the Selo District KUA and selected community members. This interview method was chosen because of its ability to reveal more in-depth information about the participants' interpretation of the situation and phenomenon that occurred, which may not be revealed through mere observation [25]–[27].

Document analysis involves examining records, reports, and other official documents relevant to the research topic. These documents are considered non-human sources of information that can provide important historical and institutional context. To ensure the validity of the data, this study uses a triangulation technique. Triangulation is carried out not only to find the truth about the phenomenon but more to improve the researcher's understanding of what has been discovered. Triangulation in this study includes triangulation of sources and methods, where data from various sources and collection methods are compared and integrated to obtain a more comprehensive and credible understanding [28]–[30].

Data analysis follows an interactive model consisting of four stages: data collection, data reduction, data presentation, and conclusion drawing or verification. This process allows researchers to systematically organize data, identify key themes, and develop deep interpretations of the phenomena being studied. This research will be carried out from April to September 2024, with stages that include preparation, preparation of research proposals, implementation of field research, and processing

and preparation of reports. This schedule allows for sufficient time for in-depth data collection and careful analysis. Through this methodological approach, the research aims to provide a comprehensive understanding of the effectiveness of Law Number 16 of 2019 in the specific context of Selo District, Boyolali Regency. The results of the study are expected to provide valuable insights for policymakers and practitioners in the field to reduce the rate of early marriage in the region [\[31\]](#).

## RESULTS AND DISCUSSION

### Description of Research Results

This research was carried out for approximately 2 months, focusing on the effectiveness of Law Number 16 of 2019 to reduce the number of early marriages in the area of the Religious Affairs Office (KUA) of Selo District, Boyolali Regency. The data collection process involves a series of methods, including direct observation, document analysis, and in-depth interviews with various related parties. The research subjects cover various important elements in the structure of the Selo District KUA, including the Head of KUA, extension workers, and administrative staff. This multi-method approach allows researchers to gain a comprehensive understanding of the implementation of the law and its impact on the phenomenon of early marriage in the region. The data collection process is carried out through several strategic stages:

1. Direct communication with officials and staff of the Selo District KUA, allows researchers to gain in-depth insights into daily practices and challenges faced in the implementation of the law.
2. In-depth analysis of various documents, statistical data, photos, books, and computer files obtained from KUA Selo District. This approach allows for data triangulation and verification of information obtained through interviews [\[32\]](#)–[\[34\]](#).
3. Structured interviews with the Head of KUA, who also serves as the headman, provide a unique perspective on the challenges and strategies in implementing the undecement of recording data in the local context.
4. Interaction with administrative staff to understand the procedural aspects of marriage dispensation and the factors that contribute to the phenomenon of early marriage in the region.
5. Consultation with data processing staff to get accurate statistics on marriage trends recorded in KUA Selo District.

The research period, which began from early June 2024 to July 2024, allowed researchers to observe the dynamics of the implementation of the law over a full seasonal cycle, providing a more representative picture of its effectiveness [\[35\]](#)–[\[37\]](#).

### Description of Research Setting

The Selo District Religious Affairs Office is an extension of the Ministry of Religion at the sub-district level, which is directly responsible to the Head of the Office of the Ministry of Religion of Boyolali Regency. The strategic location of KUA in Jarakan Hamlet, Samiran Village, Selo District, allows it to serve the community effectively in 10 villages within its operational area. The physical structure of the Selo District KUA, which was built in 2008 on an area of 199 m<sup>2</sup>, reflects the government's commitment to providing adequate services to the community. The building, which consists of 6 functional rooms, is not only an administrative centre but also a symbol of the state's presence in religious affairs at the grassroots level [\[38\]](#)–[\[40\]](#).

From a geographical perspective, Selo District has unique characteristics that affect the social and economic dynamics of its community. Located on the slopes of Mount Merapi and Merbabu, this region is not only rich in agricultural potential, especially vegetables, and tobacco, but also faces topographic challenges that affect people's access to public services, including KUA. The organizational structure of KUA Selo District, led by Agung Arif Yuni Hasan, S. HI, MH, reflects efforts to meet the needs of the community comprehensively. The clear division of duties between the head of KUA, administrative staff, and data processing staff shows a systematic approach to managing various aspects of services, ranging from marriage administration to family coaching [41]–[43].

The vision of KUA Selo District, which focuses on the realization of a happy and prosperous Muslim family, both materially and spiritually, shows that this institution not only functions as an administrative unit but also as an agent of social change. The mission described, ranging from improving marriage registration and referral services to empowering mosque functions, zakat, and waqf, reflects a holistic approach to building a society rooted in religious values. The implementation of the KUA Information System (SIKUA) is a progressive step that shows the adaptation of the Selo District KUA to the demands of the digital era. This system not only improves administrative efficiency but also allows for better data integration with systems at the wider regional level [44]–[46].

The work program of KUA Selo District, which covers various aspects, from headship to the development of sakinah families and the management of zakat and waqf, shows a comprehensive approach to serving the community. The collaboration with various parties, such as the Kesos/KB Kesub-district UPT and LP2A, reflects the awareness of the importance of a multi-stakeholder approach in addressing socio-religious issues in the community. In the context of research on the effectiveness of Law Number 16 of 2019 in reducing the number of early marriages, the setting of the Selo District KUA provides a rich background to understand how national policies are implemented and have an impact at the local level. Geographical challenges, socio-economic dynamics, and the institutional capacity of KUA are important factors that affect the effectiveness of the implementation of the law [47]–[49].

## Result Analysis

This study examines the effectiveness of Law Number 16 of 2019 to reduce the number of early marriages in the area of the Religious Affairs Office (KUA) of Selo District, Boyolali Regency. The analysis of the results of this study will focus on two main aspects: the factors that cause early marriage and the effectiveness of the implementation of the law [50], [51].

### 1. Factors Causing Early Marriage in Selo District

Early marriage in Selo District is still a significant phenomenon, despite preventive efforts. Data from KUA Selo shows fluctuations in the number of early marriages from year to year, with a peak in 2020 of 55 cases.

**Table 2. Early Marriage Data**

Early Marriage Data		
Year	Sum	USA
2018	4	UU No 1
2019	11	UU No 16
2020	55	
2021	3	

---

2022	5	
2023	11	
2024/June	4	

Based on research, the factors that cause early marriage in Selo District can be categorized as follows:

- a. Lack of Religious and Cultural Understanding: Ma'mur Jamal and Umdatul Baroroh highlight the lack of religious and cultural understanding of the community that is not oriented towards the interests of children as a significant factor [52]. The tradition of not rejecting the first proposal is still strong in the Selo community, which can encourage early marriage.
  - b. Economic Factors: According to Alfiyah's findings in [53], economically disadvantaged families tend to marry their daughters to ease the economic burden. This shows that economic conditions are still a major consideration in early marriage decisions [54]–[56].
  - c. Low Education Level: The low level of education and knowledge of parents and children is a significant factor in the decision to marry early. This phenomenon indicates the importance of improving access and quality of education in the region.
  - d. Parents' Concerns: The results of the interview, that parents' concerns about the behavior of their children who have been dating for a long time are the reason to marry their children sooner. This shows that there is a gap in communication and understanding between parents and children regarding premarital relationships.
  - e. Pregnancy Outside of Marriage: Some cases of early marriage occur because the bride-to-be is pregnant before marriage, as documented in the dispensation application letter number 0266:2021 [57]. This indicates the need for more comprehensive sexual and reproductive education for adolescents [58], [59].
2. The Effectiveness of Law Number 16 of 2019 in Reducing the Number of Early Marriages

The implementation of Law No. 16 of 2019 in the Selo District shows mixed results. Although this law has set the minimum age of marriage to 19 years for both brides, there are still cases of early marriage that occur through the marriage dispensation process.

- a. Prevention Efforts: KUA Selo District has made various proactive efforts to socialize the negative impact of early marriage. The Head of KUA, Mr. Agung Arif Yuni Hasan, S.HI, MH, stated that they actively delivered material about early marriage and its negative effects during pre-marriage examinations and through religious extension workers in various religious activities in the community [60]. This effort shows that there is an institutional awareness of the importance of preventing early marriage [61]–[63].
- b. Cross-Sectoral Cooperation: KUA Selo also collaborates with schools, health centres, BKKBN, and PLKB to provide marriage guidance and early marriage prevention materials. This multisectoral approach reflects a comprehensive effort to address the issue of early marriage.
- c. Marriage Dispensation Process: Despite preventive efforts, there are still significant marriage dispensation applications. Data shows that in 2022, there were 170 dispensation applications, although it decreased to 98 applications in 2023.

**Table 3. Number of Dispensation Submissions**

Dispensation Application		
No	Year	Sum
1	2018	-
2	2019	-
3	2020	76
4	2021	32
5	2022	170
6	2023	98

This data shows that despite the decrease in the number of dispensation applications from 2022 to 2023, the figure is still quite high. This indicates that the implementation of Law No. 16 of 2019 still faces significant challenges in the field.

- d. Judge's Considerations in Granting Dispensation: An analysis of the marriage dispensation decision shows that the judge considers various factors such as the physical and mental readiness of the bride-to-be, economic conditions, and special reasons such as pregnancy out of wedlock [64]. For example, in the case of a dispensation application by Mr. Suhar, the judge rejected the application with the consideration that the prospective bride who was less than 19 years old was considered not ready in terms of psychology and reproductive organs [65]–[67].
- e. Implementation Challenges: The Head of KUA emphasized that the effectiveness of this law is highly dependent on the support of various elements of society and the government. He stated, "Of course, this law will not run alone, but the Ministry of Religion or KUA and all elements of society and the government together realize that this age limit becomes the initial limit when a person is ready to get married." This statement emphasizes the need for a holistic approach involving various stakeholders in addressing the issue of early marriage [68]–[70].

Although Law No. 16 of 2019 has provided a clear legal basis to prevent early marriage, its implementation in the Selo District still faces significant challenges. Socio-cultural, economic, and educational factors still play an important role in the occurrence of early marriage. A more comprehensive and collaborative approach between the government, educational institutions, and the community is needed to increase the effectiveness of this law in reducing the rate of early marriage in the region. Furthermore, an ongoing evaluation of the implementation of this law is needed to identify areas that need improvement and strengthening [71]–[73].

### Data Interpretation

Law Number 16 of 2019 concerning the minimum age limit for marriage is the government's effort to protect the rights of children, especially women, in terms of education, growth and development, and other aspects of life. Based on data obtained from the KUA of Selo District, it is recorded that more than 900 couples have registered their marriages from 2018 to June 2024. Here is a breakdown of the number of marriages recorded:



**Table 4. Number of Marriages**

Number of marriages		
No	Year	Sum
1	2018	244
2	2019	220
3	2020	225
4	2021	139
5	2022	156
6	2023	168
7	2024/June	52
<b>Total</b>		1.204

Although the number of marriages recorded is quite high, cases of early marriage are still found in the KUA of Selo District. Before the enactment of Law No. 16 of 2019, the minimum age limit for marriage referred to Law No. 1 of 1974, which was 19 years for men and 16 years for women. However, since the enactment of Law No. 16 of 2019, the minimum age limit for marriage has been 19 years for both men and women. The results of the data analysis show that from 2018 to 2023, there were 93 cases of early marriage in the KUA of Selo District. In 2018, there were 4 cases of early marriage. After the enactment of Law No. 16 of 2019, the number of cases of early marriage increased to 11 cases in 2019 and reached a peak in 2020 with 55 cases.

According to Mr Suroto, Data Processing Staff of KUA Selo District, the increase in the number of early marriages in 2020 was due to adjustments to the new regulations on the age limit for marriage (Interview, June 10, 2023). After socialization and prevention efforts, the number of early marriages decreased significantly to 3 cases in 2021 but increased again to 5 cases in 2022 and 11 cases in 2023. The effectiveness of Law No. 16 of 2019 in reducing the number of early marriages in Selo District can be analyzed using the theory of legal effectiveness of Soerjono Soekanto (2014) [74]. According to Soekanto, five factors affect the effectiveness of the law: laws, law enforcement, facilities and facilities, society, and culture [75]. In the context of this study, the three main factors that affect the effectiveness of Law No. 16 of 2019 in Selo District are:

1. The legal factor itself

The enactment of Law No. 16 of 2019 directly affects the marriage registration process at the KUA of Selo District. Couples who are not yet 19 years old will be denied marriage registration. According to the Head of KUA, Mr. Agung Arif Yuni Hasan, S.HI, MH, this law is effective in encouraging people to prepare their children more mature before marriage (Interview, June 10, 2023) [76].

2. Factors of program actors

KUA Selo District collaborates with various parties such as the Health Office, Health Center, District, and BKKBN in implementing marriage guidance and socialization programs for adolescents. These efforts have shown positive results, with the number of dispensation applications decreasing from 170 cases in 2022 to 98 cases in 2023.

3. Factors of society and culture

The low level of parental education and lack of access to information are obstacles to the implementation of this law. In addition, cultural factors such as the habit of marrying children who have established close relationships also affect the high rate of early marriage in Selo District. The implementation of Law No. 16 of 2019 in the Selo District shows that there are challenges and opportunities. Despite fluctuations in the number of early marriages, collaborative efforts between KUA and related agencies have shown positive results in reducing the number of early marriages. However, socio-cultural and educational factors are still obstacles that need to be overcome to increase the effectiveness of the law.

### **Research Limitations**

In carrying out this study, the researcher faces several limitations that need to be considered in the interpretation of the results:

1. The location of the study is far from where the researcher lives leading to time and cost limitations in data collection.
2. The move of the official website of the Selo District KUA caused difficulties in accessing some archive documents that were not stored virtually [77]–[79].

These limitations may affect the depth of analysis and the completeness of the data obtained. However, researchers have made every effort to overcome these limitations and present comprehensive and accurate research results.

### **CONCLUSION**

This study reveals that Law Number 16 of 2019 has not been effective in reducing the number of early marriages in the area of the Religious Affairs Office (KUA) of Selo District, Boyolali Regency. Although the law has raised the minimum age of marriage to 19 for both men and women, the number of early marriages in the region has continued to rise, with a modest decline. This phenomenon is caused by several complex socio-cultural factors, including close relationships between prospective spouses, parents' concerns about children's behaviour that violates religious norms, pregnancy out of wedlock, perception of the economic readiness of the prospective husband, and the economic condition of the underprivileged parents. These findings indicate that changes in the law alone are not enough to address the problem of early marriage without comprehensive intervention of the driving factors. The implications of this study show the importance of a multidimensional approach in dealing with the issue of early marriage. Although Law Number 16 of 2019 aims to ensure the mental readiness and health of couples in living a household life, its implementation on the ground faces significant challenges. This underscores the need for a more holistic strategy, one that not only focuses on the legal aspects, but also considers the social, economic, and cultural factors that influence the decision to marry early. Based on these findings, it is recommended that the Selo District KUA intensify public counselling and education efforts regarding the impact of early marriage through various communication channels, including seminars at schools, lectures, and social media. Collaboration with related agencies is also needed to improve access to education, social services, and premarital guidance. In addition, it is necessary to increase public awareness about the applicable laws and the consequences of early marriage. Further research is suggested to explore effective strategies in the implementation of Law Number 16 of 2019 and comprehensive efforts to reduce the number of early marriages in the region.

### **Acknowledgements**

Thank you to all parties who have contributed to the writing of this journal. Especially Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia.

## Author Contribution

The author contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. The author read and approved the final paper.

## Conflicts of Interest

All authors of this journal have no conflict of interest other than for the development of science itself.

## REFERENCES

- [1] Kafrawi, A. Abubakar, and H. Basri, “Konsep Maqāsid Al-Syari’ah Tentang Term (Nikah) Dalam *سورة* Alquran,” *Al-Mustala J. Ilmu-Ilmu Keislaman dan Kemasyarakatan*, vol. 5, no. 1, pp. 154–171, 2023, <https://doi.org/10.46870/jstain.v5i1.607>.
- [2] D. Fatimah, R. Ramadhani, and M. Tahir, “Telaah Kritis Terhadap Pengaturan Batas Usia Perkawinan di Indonesia,” *J. Huk. Kel. Islam*, vol. 2, no. 2, pp. 1–7, 2022.
- [3] Z. H. Lubis and R. N. Nurwati, “Pengaruh Pernikahan Usia Dini Terhadap Pola Asuh Orang Tua,” *Pros. Penelit. dan Pengabd. Kpd. Masy.*, vol. 7, no. 3, p. 459, 2021, <https://doi.org/10.24198/jppm.v7i3.28200>.
- [4] D. S. N. MUI, “Fatwa Dewan Syariah Nasional Nomor: 25/DSN-MUI/III/2002,” *Dewan Syariah Nas. MUI*, vol. 7, no. 1, p. 3, 2016, [Online]. Available: <https://mui.or.id/wp-content/uploads/files/fatwa/25-Rahn.pdf>
- [5] Lutfiyah, “Relasi Budaya dan Agama dalam Pernikahan,” *J. Huk. Islam*, vol. 12, no. 1, pp. 1–8, 2014.
- [6] A. H. M, Didin Saefuddin, “Pemikiran Pendidikan Ki Hadjar Dewantara Dalam Perspektif Pendidikan Islam,” *Ta’dibuna J. Pendidik. Islam*, vol. 2, no. 2, pp. 155–200, 2013, <https://doi.org/10.32832/tadibuna.v2i2.562>.
- [7] M. Adi Haironi, “Implementasi Metode Tahfīz Qur’an ‘Sabaq, Sabqi, Manzil’ Di Marhalah Mutawasithah Dan Tsanawiyah Putri Pondok Pesantren Imam Bukhari Tahun Pelajaran 2010-2014,” UMS, 2016.
- [8] M. Apriantoro, A. Suryaningsih, and M. M, “Bibliometric Analysis of Research Development of Economic Dispute Settlement,” in *EUDL European Union Digital Library*, 2023. <https://doi.org/10.4108/eai.19-10-2022.2329068>.
- [9] S. F. Nurhayati and I. Kurniasasri, “Analisis Pernikahan Usia Dini Ditinjau Dari Sudut Pandang Ekonomi, Sosial Dan Religi : Studi Pada Kecamatan Purwodadi Kabupaten Grobogan,” *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 17–26, 2020, <https://doi.org/10.23917/profetika.v21i1.11645>.
- [10] N. Hikmah, “Faktor-Faktor Yang Menyebabkan Terjadinya Pernikahan Dini Di Desa Muara Wis Kecamatan Muara Wis Kabupaten Kutai Kartanegara,” *eJournal Sosiatri-Sosiologi*, vol. 7, no. 1, pp. 261–272, 2019.
- [11] A. Syahraeni, “Peran Penyuluh Bkbn Dalam Mencegah Pernikahan Usia Dini,” *Al-Irsyad Al-Nafs J. Bimbing. Dan Penyul. Islam*, vol. 9, no. 2, pp. 232–253, 2022.
- [12] Mukti. M. N. M, “Outsourcing System in View of Islamic Law : Study on Employees at Universitas Muhammadiyah Surakarta,” in *Proceedings of the International Conference on Engineering, Technology and Social Science (ICONETOS 2020)*, Atlantis Press, 2021, <https://doi.org/10.2991/assehr.k.210421.015>.
- [13] Nuha. M, “Kontekstualisasi Makna Zakat: Studi Kritis Kosep Sabilillah Menurut Masdar Farid Mas’udi,” in *The 3rd University Research Colloquium 2016*, 2016, pp. 185–191.
- [14] M. M and F. Fahrurrozi, “Nilai-Nilai Pendidikan Tauhid Dalam Kisah Ashabul Ukhdud Surat Al-Buruj Perspektif Ibn Katsir Dan Hamka,” *Profetika J. Stud. Islam*, vol. 19, no. 2, pp. 163–174, 2018, <https://doi.org/10.23917/profetika.v19i2.8123>.
- [15] Erna, “Batas usia perkawinan dalam undang-undang keluarga Islam negeri selangor tahun 2003: Analisis perspektif Maqasid Al-Syari’ah,” *Samarah*, vol. 3, no. 2, pp. 271–294, 2020, <https://doi.org/10.22373/sjhk.v3i2.4957>.
- [16] S. N. Asia, M. M, M. S. Apriantoro, A. Amrin, S. Sya’roni, and R. Irfan Rosyadi, “Analysis of Islamic Economic Law on Fishing Pool Business in Indonesia,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01,

- pp. 01–09, 2023, <https://doi.org/10.61455/deujis.v1i01.7>.
- [17] Rahmat, “Economic Empowerment of Small Businesses Through Zakat Funds at the Amil Zakat Infaq Shadaqah Institute in Surakarta,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 2, pp. 133–144, 2024.
- [18] M. M, A. B. Ebrahim Ali, T. Al-Mutawakkil, N. Fadli, and A. Abdul Adzim, “Sharia Views on Music and Songs: Perspective Study of Muhammadiyah and Madzhab Four,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 10–17, 2023, <https://doi.org/10.61455/deujis.v1i01.6>.
- [19] K. N. P. E. S. K. Anak, “Eksplorasi Seksual Komersial Anak di Indonesia,” *Medan, Restu Print. Indones. hal.57*, vol. 21, no. 1, pp. 33–54, 2020, <https://doi.org/10.21831/hum.v2i1i1>.
- [20] Rusandi and Muhammad Rusli, “Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus,” *Al-Ubudiyah J. Pendidik. dan Stud. Islam*, vol. 2, no. 1, pp. 48–60, 2021, <https://doi.org/10.55623/au.v2i1.18>.
- [21] D. Astuti, E. Supriyanto, and M. M, “Model Penjaminan Mutu Ketercapaian Kompetensi Dasar Dalam Sistem Pembelajaran Online Pada Situasi Work From Home (Wfh),” *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 129–139, 2020, <https://doi.org/10.23917/profetika.v2i1i1.11655>.
- [22] A. Umi Markhamah Zahra Ayyusufi and A. Anshori, “Evaluation of the Cipp Model on the Tahfidz Program in Islamic Boarding Schools,” *J. Pendidik. Islam*, vol. 5, no. 2, pp. 466–484, 2022, <https://doi.org/10.31538/nzh.v5i2.2230>.
- [23] A. Amrin, K. Khairusoalihin, and M. M, “Tax Modernization in Indonesia: Study of Abu Yusuf’s Thinking on Taxation in the Book of Al-Kharaj,” *Profetika J. Stud. Islam*, vol. 23, no. 1, pp. 30–42, 2021, <https://doi.org/10.23917/profetika.v23i1.16792>.
- [24] H. Hasanah, “Teknik-Teknik Observasi (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-ilmu Sosial),” *At-Taqaddum*, vol. 8, no. 1, p. 21, 2020, <https://doi.org/10.21580/at.v8i1.1163>.
- [25] T. Sanyoto, N. Fadli, R. Irfan Rosyadi, and M. Muthoifin, “Implementation of Tawhid-Based Integral Education to Improve and Strengthen Hidayatullah Basic Education,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 01, pp. 30–41, 2023, <https://doi.org/10.61455/sujiem.v1i01.31>.
- [26] S. N. Asia and M. S. Apriantoro, “Analysis of Islamic Economic Law on Fishing Pool Business in Indonesia,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 1, pp. 1–11, 2023, <https://doi.org/10.61455/deujis.v1i01.7>.
- [27] S. Shobron, M. Nur, and R. Maksum, “Humanist Education the Dayak of Kalimantan Indonesia Islamic Perspective,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 1, pp. 17–25, 2023, <https://doi.org/10.61455/sujiem.v1i01.27>.
- [28] M. Muhamad Subhi Apriantoro, “The Epistemology of Ushul Fiqh Al-Ghazali in His Book Al-Mustashfa Min Ushuf Fiqh,” *Profetika J. Stud. Islam*, vol. 22, no. 2, pp. 229–236, 2021, <https://doi.org/10.23917/profetika.v22i2.16668>.
- [29] S. Anwar *et al.*, “Development of the concept of Islamic education to build and improve the personality of school-age children,” *Multidiscip. Rev.*, vol. 7, no. 8, p. 2024139, May 2024, <https://doi.org/10.31893/multirev.2024139>.
- [30] W. Waston, S. Amini, and M. Arifin, “A moral-based curriculum to improve civilization and human resource development in Bangladesh,” *Multidiscip. Rev.*, 2024.
- [31] S. Trihariyanto, E. Supriyanto, M. M, and Z. ’Uyun, “Strategi Pembelajaran Inovatif Pendidikan Agama Islam Dengan Media Powerpoint Dalam Meningkatkan Mutu Pendidikan Di Sdit Muhammadiyah Sinar Fajar Cawas Dan Sd Muhammadiyah Pk Bayat,” *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 109–120, 2020, <https://doi.org/10.23917/profetika.v2i1i1.11653>.
- [32] F. N. Setyawan, “Analysis of the Basics of Fatwa Gold Credit DSN-MUI Perspective of Qaidah Ushul Fiqh,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 3, pp. 166–178, 2023.
- [33] N. Kurnia Putra, A. Amrin, M. M. Abu Zinah, M. Masuwd, and S. Subhan, “Consumption from an Islamic Economic Perspective: Study of Quranic Verses on Consumption,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 37–45, 2023, <https://doi.org/10.61455/deujis.v1i01.21>.
- [34] M. G. I. E. Irham Maulana, Nourelhuda S. B. Elmanaya, and N. Ubed Abdilah Syarif, “Application of Hadith on Accounts Receivable and Its Implementation in Sharia Bank Guarantees,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 2, pp. 121–130, 2023.
- [35] M. S. Apriantoro, M. M, and F. H. N. Athief, “Advancing social impact through Islamic social finance: A comprehensive bibliometric analysis,” *Int. J. Adv. Appl. Sci.*, vol. 10, no. 11, pp. 81–89, 2023, <https://doi.org/10.21833/ijaas.2023.11.011>.
- [36] A. Nurrohm, A. H. Setiawan, and A. A. Sweta, “The Concept of Islamic Moderation in Indonesia : A

- Comparative Study in Tafsir An-Nur and Tafsir of the Ministry of Religious Affairs ( MORA ),” *Int. J. Relig.*, vol. 3538, no. 10, pp. 2110–2125, 2024, <https://doi.org/10.61707/5b1e9h02>.
- [37] S. Rochanah, A. R. Ridha, and A. Nirwana, “Development Teacher ’ s Performance of Construct Reliability and Avarice Variance Extracted Measurement Instruments of Certified Islamic Education Teacher ’ s,” *Int. J. Relig.*, vol. 3538, no. 10, pp. 3828–3849, 2024, <https://doi.org/10.61707/xzjvmb82>.
- [38] H. Huzaery, B. Sumardjoko, T. Kasturi, and A. Nirwana, “Enhancing Parent-Teacher Collaboration in Tahfidzul Qur ’ a Learning : Roles, Challenges, and Strategies,” *Int. J. Relig.*, vol. 3538, no. 10, pp. 3850–3874, 2024, <https://doi.org/10.61707/jxn48760>.
- [39] A. N. A.N. *et al.*, “Examining Religious Coexistence: Perspectives from the Quran and Hadith in the Context of Bangladesh,” *Int. J. Relig.*, vol. 5, no. 10, pp. 718–731, Jun. 2024, <https://doi.org/10.61707/yvd0mm12>.
- [40] A. A. Astuti, S. A. Aryani, S. Hidayat, . W., A. N, Andri Nirwana, and . M., “Parent Practices of SMPIT Insan Mulia Surakarta in Implementing Sexual Education from An Islamic Perspective to Children in The Digital Era,” *Int. J. Relig.*, vol. 5, no. 10, pp. 2092–2109, Jun. 2024, <https://doi.org/10.61707/6msvvh24>.
- [41] A. N. AN, . M., . M., and . W., “Bibliometric Analysis of Islamic Education and Character Development in Religious Education Practices in Indonesia,” *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 1231–1245, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.0086>.
- [42] Muthoifin, “The Performance of Sharia Financing Amid the COVID-19 Pandemic in Indonesia,” *Univers. J. Account. Finance.*, vol. 9, no. 4, pp. 757–763, 2021, <https://doi.org/10.13189/ujaf.2021.090421>.
- [43] Waston *et al.*, “Islamophobia and Communism: Perpetual Prejudice in Contemporary Indonesia,” *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 2, p. e04875, Feb. 2024, <https://doi.org/10.24857/rgsa.v18n2-075>.
- [44] M. S. Apriantoro, Yasir Hasanridhlo, Widhi Indira Laksmi, Leny Agustin, and M. Z. Husain, “A Barter System for Used Palm Oil Traders: Islamic Law Perspective,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 57–66, 2023, <https://doi.org/10.61455/deujis.v1i01.34>.
- [45] Y. M. Thaib, R. M. Elsakhawy, and T. Al-, “Marriages of More Than Four and its Impacts on Community Perspective of Islamic Law and Indonesian Law,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 2, pp. 67–82, 2023, <https://doi.org/10.61455/deujis.v1i02.8>.
- [46] N. Hakim, B. M. Ahmad Muhammad Hamad Al-Nil, and M. S. Mubarak Bin Humaid, “Ethics of Buying and Selling Online Sharia Economic Perspective: Study of the Concept of Iqâlah,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 18–26, Feb. 2023, <https://doi.org/10.61455/deujis.v1i01.22>.
- [47] A. N. Waston, M. Soleh Amini, Roni Ismail, Sekar Ayu Aryani, “Religiosity To Minimize Violence : A Study Of Solo Indonesian,” *Rev. Gest. Soc. e Ambient.*, vol. 18, no. 6, pp. 1–22, 2024, <https://doi.org/10.24857/rgsa.v18n6-089>.
- [48] M. M and A. Y. Rhezaldi, “Community economic empowerment through mosque management to improve people’s welfare,” *Multidiscip. Rev.*, vol. 7, no. 8, 2024, <https://doi.org/10.31893/multirev.2024134>.
- [49] Nabila, M *et al.*, “Profit-Sharing Practices To Increase Profits and Development of Indonesian Sharia Banking,” *Rev. Gest. Soc. e Ambient.*, vol. 18, no. 6, pp. 1–17, 2024, <https://doi.org/10.24857/rgsa.v18n6-005>.
- [50] E. B. G. Suwoko, Waston, Bambang Setiaji, M, Huda Kurnia Maulana, “Family Education To Improve The Quality Of Human Resources And Sustainable Development In Samarinda,” *Rev. Gestão Soc. e Ambient.*, vol. 18, no. 6, pp. 1–19, 2024, <https://doi.org/10.24857/rgsa.v18n6-011>.
- [51] S. Anwar, K. G. Permatasari, S. Nur, M. Munawar, and M. N. Shabrina, “History of Muhammadiyah in Blora Mustika City : Development and Challenges,” *Pakistan J. Life Soc. Sci.*, vol. 22, pp. 812–821, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.0059>.
- [52] U. Baroroh, N. Khoiriyah, and M. Afiq, “Fiqh Sosial As the Spirit of Pesantren College,” *Cendekia J. Kependidikan dan Kemasyarakatan*, vol. 1, no. 1, pp. 131–147, 2022, <https://doi.org/10.21154/cendekia.v1i1.3717>.
- [53] Yekti Satriyandari, “Dampak pernikahan usia muda terhadap sosial ekonomi keluarga,” vol. 8, no. 4, pp. 150–155, 2021.
- [54] I. N. Muflikha, S. Sya’roni, A. Alqahoom, and S. Pramana, “The Investment of Sharia Shares in Indonesia Stock Exchange Representative in Sharia Law Economic Perspective,” *Demak Univers. J. Islam Sharia*, vol. 1, no. 01, pp. 27–36, 2023, <https://doi.org/10.61455/deujis.v1i01.25>.
- [55] J. H. Srifyan, A. Aquil, and M. A. Zaim, “Women’s Career Islamic Family Law Perspectives,” *Demak*

- Univers. J. Islam Sharia*, vol. 1, no. 2, pp. 154–165, 2023.
- [56] M. Nasrullah, “Implementation of Fiqh Rules in Economic Transactions in Islamic Financial Institutions : A Literature Review Study,” *Demak Univers. J. Islam Sharia*, vol. 2, no. 3, pp. 347–360, 2024.
- [57] K. Bojonegoro, “Sahaja : Journal Shariah And Humanities,” vol. 2, no. 1, pp. 170–176, 2023, <https://doi.org/10.61159/sahaja.v2i1.90>.
- [58] M. M. Ishma, “Islamic accounting: Ethics and contextualization of recording in Muamalah transactions,” *Multidiscip. Rev.*, 2024, <https://doi.org/10.31893/multirev.2024132>.
- [59] M. Waston, Mahmudulhassan, Andri Nirwana, & M, “Parenting problems in the digital age and their solution development in the frame of value education,” *Multidiscip. Rev.*, vol. 7, no. 8, pp. 21–91, 2024, <https://doi.org/10.31893/multirev.2024163>.
- [60] E. yana dan Rohani, “Peran Kantor Urusan Agama Dalam Mencegah Pernikahan Dini Di Kecamatan Tebas Kabupaten Sambas,” *Pendidik. Karakter Dan Pendidik. Kewarganegaraan*, vol. 2, no. 2, pp. 2808–294, 2022.
- [61] M. Kelkusa, D. Anurogo, and U. A. Syarif, “The Phenomenon and Existence of Corruption in the 5 . 0 Era : Moral and Ethical Perspectives,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 78–87, 2023.
- [62] D. W. Wijianto, A. M. U. Nurinnafi’a, and ..., “Implementation of Islamic Ethics in Pharmaceutical Services: A Literature Review Approach,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 181–188, 2023, <https://journal.walideminstitute.com/index.php/sicopus/article/view/64>
- [63] M. A. Ningtyas, T. Oktarina, Q. Butlam, A. Ibrahim, M. Hamma, and A. Ahmad, “Illness and Treatment in Theological and Normative Viewpoints,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 163–172, 2023.
- [64] P. Hasyim, “Pertimbangan Hakim Terhadap Dispensasi Nikah Terhadap Anak Dibawah Umur Akibat Hamil Diluar Nikah,” *Hukamaa*, vol. 10, pp. 36–40, 2023.
- [65] R. A. Syam, T. A. Utama, I. Subekti, A. Nareswara, F. Bariyah, and R. Aulia, “The Relationship of Islamic Law and Ethics in Pharmacist Practice : A Literature Review,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 3, pp. 173–180, 2023.
- [66] A. Salsabila, R. Puruhita, S. N. Indah, S. Sitatul, M. T. Affandi, and J. H. Srifyan, “Excellent Pharmacist Service Strategy in the Pharmaceutical Community Towards Superior and Progressive Pharmacy,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 97–106, 2023.
- [67] I. Kurniawan *et al.*, “Mushroom Cultivation for Farmer Existence : A Normative and Economic Review,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 2, pp. 119–131, 2023.
- [68] Z. Ardiansyah., Waston., Mahmudulhassan., Daud and M. Salleh., Norsaleha Mohd., AN, Andri Nirwana., “Tracing Trends in Quran Memorization and Cognitive Learning: A Bibliometric Analysis from the Scopus Database,” *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 1493–1509, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.00105>.
- [69] Q. Q. Yusran and A. Nirwana, “The Practice of Changing the Status of Change of Waqf Property in the Islamic Social Economic View,” *J. Ecohumanism*, vol. 6798, pp. 229–238, 2024, <https://doi.org/10.62754/joe.v3i6.3996>.
- [70] Q. Q. Yusran and I. Afiyah, “Optimizing the Potential of Zakat to Alleviate Poverty Problems and Improve Community Economy in Surakarta City,” *J. Ecohumanism*, vol. 6798, pp. 121–132, 2024, <https://doi.org/10.62754/joe.v3i3.3394>.
- [71] N. Y. M, I. R. Isman, and M. Ishmah Afiyah, “Fostering The Ummah ’ S Economy Through The Stock-investment System : The Views Of The Mui For Sustainable Development Goals (SDGs),” *J. Lifestyle SDGs Rev.*, vol. 4, pp. 1–19, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n00.pe01685>.
- [72] A. N. Suwarsono, Bambang Setiadji, Musa Asy’arie, Waston, M, “The Future Of The Civilization Of The Ummah Is Reviewed From The Sociology Of Education For The Sustainable Development Goals ( SDG ’ S ),” *J. Lifestyle SDGs Rev.*, vol. 4, pp. 1–19, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n00.pe01688>.
- [73] M. Sri Mega Indah Umi Zulfiani and I. Rosyadi, “Corporate Social Responsibility (CSR) Practices Of Shariacconsumer Cooperatives For Sustainable Development Goals (SDGs) Ethical Perspective,” *J. Lifestyle SDGs Rev.*, vol. 4, pp. 1–20, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n00.pe01752>.
- [74] Z. Udin, “Efektivitas Undang Undang Nomor 16 Tahun 2019 Dalam Meminimalisir Problematika Perkawinan,” *Tahkim (Jurnal Perad. dan Huk. Islam.*, vol. 4, no. 1, pp. 99–116, 2021,
-

<https://doi.org/10.29313/tahkim.v4i1.7538>.

- [75] M. Muthoifin, “The phenomenon of the rise of online transactions : A case study Tokopedia. Com and Bukalapak. Com,” *Multidiscip. Rev.*, 2024, <https://doi.org/10.31893/multirev.2024133>.
- [76] A. R. Faristiana, D. W. Darmanto, and H. Naryana, “Peran Sosialisasi Pernikahan Dini dalam Membangun Kesadaran dan Mendorong Perubahan Sosial Masyarakat di Desa Bungkok,” *Kegiat. Positif J. Has. Karya Pengabd. Masy.*, vol. 1, no. 3, pp. 37–53, 2023.
- [77] S. A. Aryani, E. Budi, and S. Amini, “Fostering Community Awareness of the Importance of Religiosity to Minimize Conflict and Violence,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 2, no. 2, pp. 107–120, 2024.
- [78] A. D. Amry, F. Safitri, A. D. Aulia, K. N. Misriyah, D. Nurrokhim, and R. Hidayat, “Factors Affecting the Number of Tourist Arrivals as Well as Unemployment and Poverty on Jambi’s Economic Growth,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 62–71, 2023, <https://doi.org/10.61455/sicopus.v1i01.38>.
- [79] M. R. Sofa Izurrohman, M. Zakki Azani, and H. Salim, “The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 52–61, 2023, <https://doi.org/10.61455/sicopus.v1i01.33>.

