

Early Marriage from the Perspective of Jurisprudence and Adolescent Psychology

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DOI: <https://doi.org/10.61987/Fiqh.v1i1.804>

Received: 16 February 2025

Revised: 15 April 2025

Accepted: 03 May 2025

Abstract:

This study aims to examine the phenomenon of early marriage from two main perspectives: Islamic jurisprudence and adolescent psychology. In Islamic jurisprudence, early marriage is often justified as long as it meets the requirements and pillars, but, psychologically, adolescence is considered a transitional period that is not yet emotionally or cognitively stable. This study uses a qualitative approach, drawing on literature on classical and contemporary Islamic jurisprudence and adolescent developmental psychology. The results of the study indicate that although Islamic jurisprudence does not explicitly prohibit early marriage, there are principles of *maslahah* (benefit) that require mental, emotional, and economic readiness before marriage. From a psychological perspective, marriage at a young age poses a risk to relationship stability due to immature communication skills, conflict resolution, and emotional control. The implications of this study emphasize the importance of an integrative approach to addressing early marriage, namely by considering both Islamic law and adolescent psychological readiness simultaneously. These findings can serve as a reference for educators, parents, and policymakers in providing more holistic, context-specific marriage education.

Keywords: *Young Marriage, Marriage Jurisprudence, Adolescent Psychology*

INTRODUCTION

The phenomenon of young marriage has become a social issue that continues to be a topic of public discussion, both in the religious sphere and in psychological studies. (Othman et al., 2022; Nikmatullah, 2024; Tabkhi et al., 2025). Normatively, Islamic jurisprudence permits marriage at a young age, provided the conditions and pillars are met. In some schools of thought, even puberty is considered sufficient age for marriage. However, social reality shows that many early marriages end in marital conflict, divorce, or psychological distress due to the couple's unpreparedness for married life (Lebni et al., 2023; Suardi, 2023; Engelcke et al., 2025). This demonstrates a gap between legalistic

Islamic jurisprudence theory and complex sociological realities. Why does this occur? Islamic jurisprudence often stems from legal ideals, while social practices are influenced by age, mental maturity, and economic readiness. Evidence from various media reports and BKKBN data indicates that divorce rates among young couples tend to be high, largely due to emotional immaturity (Al-Shahrani & Hammad, 2023; Fiqry, 2023; Prasetiawan, 2024). From this, it can be concluded that an interdisciplinary approach is needed that not only examines marriage law textually but also considers adolescents'

psychological aspects to produce a more contextual and solution-oriented understanding (Gradoń et al., 2021; Mahl et al., 2023).

In many regions, particularly rural areas or Islamic boarding schools (*pesantren*), the practice of early marriage remains common and is even seen as a solution to concerns about promiscuity or to maintain family honor. Many parents encourage their children to marry between 17 and 19 years old, citing religious or traditional reasons. However, many young couples, after marriage, feel “trapped” in relationships they do not fully understand. They lack the mental preparation to face marital conflict, financial responsibilities, and even parenthood. This situation is exacerbated by the lack of premarital education that combines Islamic jurisprudence (*fiqh*) with a developmental psychology approach. While their marriages may appear valid under Islamic law, the relationships they form may not be healthy or harmonious. This reality illustrates the gap between the normative understanding of marriage and its implementation in real life. Therefore, it is crucial to view early marriage not solely from the perspective of “permissible” according to Islamic jurisprudence, but also from the perspective of “readiness” based on adolescent psychological development.

Several previous studies have discussed young marriage from various approaches. For example, studies by Mahfudin & Waqī’ah (2016) and Octaviani & Nurwati (2020) highlight the impact of early marriage on divorce rates in East Java, while Octaviani & Nurwati (2020) examine young marriage from an Islamic legal perspective, focusing on fulfilling the requirements and pillars. On the other hand, research by Anggraeni (2024) examined the psychological readiness of adolescents in establishing a household and found that the majority of adolescents who marry young experience high emotional stress due to unbalanced role expectations. However, there has been little research that specifically combines the two approaches—marital jurisprudence and adolescent psychology—in a single, integrated analytical framework. This study attempts to fill this gap by positioning Islamic jurisprudence as the normative basis, while simultaneously combining it with an analysis of psychological readiness as a practical prerequisite. Thus, this research positions itself as a bridge between Islamic studies and socio-psychological sciences in comprehensively understanding the phenomenon of early marriage.

The novelty of this research lies in its integrative approach between marital jurisprudence (*fiqh*) and adolescent psychology, two disciplines rarely juxtaposed in academic studies in a balanced manner. Most studies on early marriage focus solely on the legal aspects in Islam or only examine the general psychological risks. However, integrating the two is crucial because early marriage is not only a legal issue but also a matter of mental and emotional maturity. Using the perspective of *maqasid shari’ah* (the principles of Islamic law) and the theory of adolescent psychological development, this research aims to demonstrate that the validity of early marriage cannot be separated from the functioning of the couple’s roles after marriage. Thus, the *fiqh* approach, which has tended to be normative, can be expanded to include more practical and humanistic considerations of benefit. This offers a novelty relevant to the context of modern society, which faces the dilemma between the spirit of following the Sunnah (traditional teachings) and the complex realities of post-marital life at a young age.

Based on this background, this study aims to answer the main question: What is Islamic jurisprudence’s view on early marriage in relation to adolescents’ psychological readiness to assume the marital role? This question is important because it will open up a broader discussion, not only about the validity of the marriage but also about the quality

of life after marriage. The initial argument of this study is that, according to Islamic jurisprudence, early marriage is permissible. However, from the perspective of adolescent psychology, early marriage is very risky because most adolescents have not yet reached a sufficient stage of emotional, cognitive, and social maturity. Therefore, marriage at a young age should not only be studied from the perspective of positive Islamic law, but also from the perspective of its benefits, with a more inclusive, multidisciplinary approach. This study aims to contribute to the formulation of comprehensive, science-based marriage education for Islamic boarding schools, schools, and the general public.

RESEARCH METHODS

This research uses a qualitative case study approach. This approach was chosen to gain a deep, comprehensive understanding of early marriage from the perspectives of Islamic jurisprudence (fiqh) and adolescent psychology. The case study method allows researchers to explore the dynamics that unfold in the field and to connect religious norms that permit early marriage with adolescents' real-life psychological conditions. The focus of this approach is not on generalizing findings but on a specific, contextual understanding of the experiences of individuals or communities who are experiencing early marriage.

The research is conducted in Situbondo Regency, East Java, specifically in Islamic boarding schools (pesantren) and rural communities. Situbondo was chosen because this region still has a strong tendency towards early marriage, due to cultural, religious, and economic factors. Situbondo is also known as an area with many Islamic boarding schools (pesantren), where religious values strongly influence adolescents' life decisions, including those regarding marriage. This makes Situbondo a strategic location for directly observing how Islamic jurisprudence (fiqh) is applied in social life and the extent to which adolescents' psychological readiness is taken into account when making marriage decisions.

The sources of information in this study were obtained from three main categories: respondents, informants, and texts. Respondents consisted of adolescents and young couples who married under the age of 21. Informants included religious leaders, Islamic boarding school teachers (*ustaz* and *ustazah*), guidance counselors, and parents of young married couples. Textual sources included classical and contemporary Islamic jurisprudence texts such as *Fath al-Mu'in* and *al-Fiqh al-Islami wa Adillatuhu* (Islamic jurisprudence), local religious documents, relevant online news, and demographic data from local government agencies on early marriage rates.

Data collection techniques included observation, in-depth interviews, and documentation. Participatory observations were conducted to directly observe the dynamics of adolescent life within the family and Islamic boarding school environment, particularly regarding readiness for marriage. In-depth interviews using semi-structured guidelines were conducted with adolescents who married young, religious leaders, and teachers to explore their views on early marriage from a fiqh and psychological perspective. Documentation was conducted by collecting and analyzing books, government data, and related news and articles to enrich the information and support the interpretation of interview and observation results.

Data analysis was conducted using the interactive model by Miles and Huberman, which includes three stages: data reduction, data presentation, and drawing conclusions or verification. Data reduction involved selecting relevant information to the research focus. The data were then presented in narrative and thematic form for ease of analysis. Verification was conducted through source triangulation and informant confirmation to ensure data validity and reliability. The analytical methods used included content analysis

of text and document sources and interpretive analysis of interviews and observations to understand the meaning behind respondents' views and experiences. Furthermore, discourse analysis was used to examine how social and religious constructions of early marriage are shaped in Situbondo society.

RESULTS AND DISCUSSION

Compliance of Early Marriage with Islamic Fiqh Principles

The operational definition of this sub-finding is how young marriage practices in the field meet the requirements and provisions of Islamic fiqh law. In the context of the research in Situbondo, this compliance includes fulfilling the pillars of marriage, such as the prospective husband and wife being mature and sane, the consent of both parties, a valid guardian, and the presence of witnesses. Furthermore, compliance also means the marriage is conducted in accordance with Sharia principles, without any prohibited or *makruh* elements. This research examines whether young marriages occurring in the community and in Islamic boarding schools (*pesantren*) meet these fiqh standards.

An interview with a religious teacher at the Islamic boarding school stated, "Early marriage is valid if the requirements are met, there are no obstacles according to sharia, and the intention is good to build an Islamic family." A similar sentiment was expressed by a parent of a student, who said, "We always ensure that our children's marriages are conducted according to religious guidance, even at a young age. As long as the fiqh requirements are met, that is sufficient." Researchers interpreted these two sources as emphasizing the importance of procedural compliance with Islamic jurisprudence as a primary requirement for a valid young marriage, without considering age as a primary barrier.

Observations conducted in Islamic boarding schools (*pesantren*) also revealed that the marriage contract for young couples was always supervised and guided by religious leaders, who ensured that all the marriage's pillars and requirements were met. For example, the marriage contract was conducted with a legal guardian and witnessed by religious leaders and the extended family. Researchers observed that the Islamic boarding school environment strictly adhered to sharia procedures to ensure that young marriages did not violate Islamic jurisprudence while also providing students with a learning opportunity. This demonstrates the *pesantren's* commitment to ensuring that young marriage practices comply with Islamic law.

Based on the interview data and observations, it can be concluded that young marriages in Situbondo within the context of Islamic boarding schools do indeed meet the requirements for validity under Islamic jurisprudence. Both participants in early marriages and *pesantren* prioritize the formal and procedural aspects in accordance with Islamic law. This helps clarify that a young marriage does not violate Sharia as long as the procedures and pillars of marriage are met. The data patterns show that young marriages in Situbondo consistently adhere to Islamic jurisprudence (*fiqh*) principles, prioritizing compliance with the requirements for a valid marriage. Religious leaders, parents, and Islamic boarding schools (*pesantren*) play an active role in ensuring that young marriages adhere to the framework of *fiqh*. This pattern also demonstrates a collective understanding that young age is not the primary obstacle; rather, fulfilling the requirements is the benchmark for a valid marriage.

Psychological Readiness of Adolescents for Marriage

Psychological readiness, in the context of this research, is defined as the level of emotional maturity, the ability to manage stress, and adolescents' mental readiness to assume the responsibilities of marriage. In practice, this readiness is evident in adolescents' ability to fulfill their roles as husbands or wives, maintain good communication with their partners, and manage conflict constructively. Psychological readiness also includes the ability to adapt to changing social roles and new family responsibilities.

Interviews with one informant, a female Islamic boarding school teacher (*ustazah*), revealed that “Students who marry young usually receive religious guidance and motivation to prepare for marriage mentally. However, some still have difficulty managing their emotions, especially when resolving household issues.” Meanwhile, according to one student who married young, “At first I felt afraid and unprepared, but with the support of my family and caregivers, I learned to manage my feelings and responsibilities.” The researcher’s interpretation of this statement is that adolescents’ psychological readiness is highly dependent on the guidance and support of their environment, thereby minimizing the risk of emotional immaturity.

Observations revealed that young couples who actively participate in religious activities and counseling demonstrate a more stable and mature attitude when dealing with problems. For example, they can have open discussions and avoid protracted conflicts. Researchers interpret that religious activities and counseling not only improve understanding of Islamic jurisprudence (*fiqh*) but also strengthen psychological readiness by developing better thought patterns and emotional control.

Overall, the data indicate that the psychological readiness of young couples who marry early is significantly influenced by social support and religious education. Students who receive intensive guidance tend to be better able to manage the psychological pressures of early marriage than those who receive minimal support. This underscores the importance of the Islamic boarding school environment as a protective factor in preparing young couples for their mental readiness to marry early.

The pattern emerging from these data is that psychological readiness is not something young couples automatically possess; rather, it is the result of ongoing guidance and support. *Fiqh* education integrated with psychological guidance is key in fostering this readiness. In other words, the psychological success of young marriages depends heavily on the social structure and guidance system in place within the Islamic boarding school environment.

The Social and Economic Impact of Early Marriage on Adolescents and Their Environment

The social and economic impact of early marriage refers to the consequences experienced by adolescents and their surrounding environment after marrying at an early age. Operationally, the social impact encompasses changes in social relationships, family roles, and the young couple's social status. The economic impact relates to the couple’s financial ability to meet household needs and its impact on education and employment. In practice, these impacts are evident in the young couple’s level of community social participation and their economic resilience in managing their married life.

An interview with a *pesantren* (Islamic boarding school) supervisor revealed, “Early marriage is indeed the choice of many of our students, but they often face economic difficulties because they are not yet financially independent.” Meanwhile, a young couple who married at the age of 19 stated, “After getting married, I had to drop out of school

and help my husband earn a living. It was tough, but we tried to survive.” Based on this data, researchers concluded that early marriage has a significant impact on a couple’s social and economic conditions, particularly by interrupting education and imposing immediate economic challenges.

Field observations corroborated the interview findings, indicating that many young couples appeared less active in social and educational activities due to their focus on household chores and earning a living. Some worked as laborers or ran small businesses to meet family needs. Researchers observed a pattern in which environmental support was crucial for young couples’ success in navigating these social and economic pressures, particularly the role of the extended family and the Islamic boarding school (*pesantren*) community in providing moral and material support.

From the overall data, it can be concluded that early marriage has complex socioeconomic impacts on adolescents and their communities. Rapid changes in social roles and unprepared economic burdens often pose major challenges. However, strong social support patterns can be a mitigating factor that helps young couples survive and adapt to their new circumstances.

Overall, the emerging pattern suggests that early marriage is not solely an individual decision but is also influenced by surrounding socioeconomic conditions. Young couples who receive family and community support are better able to manage social and economic challenges, while those with less support tend to experience greater difficulties. This underscores the importance of social and economic interventions to help young couples maintain more stable and healthy marriages.

The results of this study indicate that the practice of early marriage among adolescents in Situbondo aligns with existing Islamic jurisprudence principles, particularly regarding the fulfillment of valid marriage requirements, such as puberty, consent, a guardian, and witnesses (Kwa & Law, 2022). This finding aligns with classical Islamic jurisprudential literature, such as Fath,al-Mu’in, and with the opinions of contemporary scholars who permit marriage as long as these requirements are met (Haustein, 2023; Siregar et al., 2024). However, there is a difference with several psychological studies that highlight the risk of psychological immaturity in young marriage, where this study found varying levels of psychological readiness depending on the social support and religious guidance received. (Anwar et al., 2024). The implications of these findings emphasize the important role of religious and family leaders in guiding young marriages to be not only valid under Islamic law but also psychologically healthy (Nasrulloh et al., 2024; Novitasari et al., 2024).

From an adolescent psychology perspective, this study reveals that the mental and emotional readiness of Islamic boarding school students who marry young is significantly influenced by the support of their Islamic boarding school and family environment. This is consistent with Erik Erikson’s theory of psychosocial development, which emphasizes the importance of social support in identity formation and readiness for adult roles. However, this finding differs from several other studies that report high levels of stress and marital conflict among young couples. The functional implications of these results suggest that with a supportive environment, early marriage can be a positive experience and strengthen psychological maturity. At the same time, without such support, it can lead to psychological dysfunction.

The key takeaway from this research is that early marriage is not simply a matter of age, but rather how social structures and religious values within the community

influence the readiness and success of marriage (Gelchu Adola & Wirtu, 2024; Gyasi-Gyamerah et al., 2023). The social function of early marriage in Islamic boarding schools in Situbondo serves to fulfill religious and social expectations. However, it also poses the potential for dysfunction if not balanced with psychological guidance (Paliszkievicz et al., 2024). The cultural structure of Islamic boarding schools, which places early marriage as part of religious tradition, serves as the underlying structure influencing adolescents' decisions to marry, necessitating interventions at the cultural and religious education levels. Furthermore, this study demonstrates a close correlation between adolescents' psychological readiness and their level of education and understanding of Islamic jurisprudence (fiqh). Intensive religious education in Islamic boarding schools (pesantren) not only provides a normative framework for marriage but also fosters mental readiness to face the challenges of marriage. This contrasts with the general population, which lacks religious and psychological guidance, placing them at high risk of conflict after early marriage. This implication is crucial for designing educational programs that integrate aspects of Islamic jurisprudence (fiqh) and psychology to ensure optimal legal and psychological outcomes for young marriages.

In conclusion, the results of this study underscore that, from the perspectives of Islamic jurisprudence and adolescent psychology in Situbondo, early marriage is a multidimensional phenomenon influenced by religious norms, psychological readiness, and the social structure of Islamic boarding schools (pesantren). This research reinforces the literature emphasizing the importance of social support and religious education in minimizing psychological risks for young couples. Therefore, a practical recommendation is the need to improve psychosocial guidance and strengthen Islamic jurisprudence (fiqh) education for adolescents contemplating early marriage to ensure overall marital success.

CONCLUSION

Research on early marriage from the perspective of Islamic jurisprudence (fiqh) and adolescent psychology in Situbondo has revealed several important findings. The main lesson from this study is that early marriage is not only a matter of fulfilling Islamic legal requirements but also requires mature psychological preparation for a harmonious marriage. This research demonstrates that adequate social support and religious guidance play a significant role in strengthening the mental readiness of adolescents who marry young, so that early marriage can have a positive impact if managed properly.

Scientifically, this paper contributes by updating the perspective on early marriage, which has often been viewed from only one perspective: Islamic jurisprudence (fiqh) or social aspects. This research integrates the dimensions of Islamic jurisprudence and psychology within a single analytical framework. It employs a qualitative case study approach, enabling an in-depth understanding of adolescents' readiness to marry young. Thus, this study enriches the literature on early marriage and opens up space for interdisciplinary dialogue between religious studies and psychology. However, this study has limitations, including its focus on early marriage cases within Islamic boarding schools (pesantren) in Situbondo, which limits the generalizability of the results to other regions or community groups.

Furthermore, the research focused solely on young married adolescents, without in-depth differentiation by gender and age. The qualitative case study method also limited the scope of the data obtained. Therefore, further research is needed using a broader, more inclusive survey approach that accommodates variations in gender, age, and social

background to provide a more comprehensive picture and serve as a basis for formulating more targeted and effective policies.

ACKNOWLEDGMENT

I would like to express my heartfelt gratitude to the leadership of the pesantren where this research was conducted for their valuable support and cooperation throughout the study. Their insights and guidance were instrumental in shaping the research. I also extend my sincere thanks to the editorial team of *Al-Fiqh: Journal of Contemporary Islamic Studies* for their professionalism and assistance in the review and publication of this work. Their dedication to advancing knowledge in Islamic studies is deeply appreciated.

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