

FAMILY PRACTICES OF EARLY MARRIAGE PERPETRATORS DUE TO PREGNANCY OUT OF WEDDING FROM THE PERSPECTIVE OF FAMILY LAW

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Abstrak

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The phenomenon of early marriage in Rambah in the time frame of 2021 to 2024 isn't small. Most of the women're already pregnant outside of marriage due to promiscuity. Early marriage isn't an ordinary marriage. The offender is still under the statutory age of marriage. With avery young age, even should still bein school, they lead aheavier life. It'veen led to divorce. However, not afew can maintain a marriage and lead a good life. In this study, researchers examined the families of early marriage perpetrators who occurred in Rambah in 2024. There're four early marriage couples registered in KUA Rambah. Marriage due to pregnancy out of wedlock. In this study, researchers discussed the concept of marriage and family marriage perpetrators registered in KUA Rambah in 2024. Then reviewed using the theory of Islamic law and the compilation of Islamic law. Types of qualitative research, namely field research conducted in the community or group. The nature of the research used is descriptive analysis. The type of approach used is the case approach which is then analyzed in depth related to dynamic social reality. Then'it becomes a hypothesis. As for the results of the study, early marriage perpetrators registered in KUA Rambah in 2024 understand the concept of marriage and family. They think that the concept of early marriage is the same as ordinary marriage. In the concept of family, there're also family responsibilities and obligations. Even though theylive and practice'it, there're still many shortcomings from various economic, social and emotional factors.

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INTRODUCTION

Marriage or marriage in Article 1 of Law No. 7 of 1974 on marriage, has the meaning that marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a family or a happy and eternal home based on God Almighty. (Act No. 1 of 1974).

Therefore, marriage or marriage must be serious and have that purpose. In order to build a marriage, of course, you must have a mature body and soul readiness. Marriage is the Union of two people, a man and a woman. By tying the rope of the holy covenant in the name of God, that the bride and groom intend to build a house that *sakinah*, serene, and filled with love and compassion. The purpose of marriage is not enough to rely on the teachings of Allah in the Qur'an and Sunnah which are global in nature. However, marriage is also related to the laws of a country. A new marriage is declared valid if according to the law of God and the law of the country has fulfilled its pillars and conditions. (Ahmad Saebani Beni: 2021).

As described above, marriage or marriage has a very deep meaning and is a sacred sacred bond, in order to achieve the purpose of marriage or marriage. Marriage is not a covenant. However, what is often a problem is underage marriage where most perpetrators are still not able to take responsibility in a marriage bond someone who is still underage is actually allowed to marry. However, to be able to carry it out, you must apply for a marriage dispensation permit to the Religious Court at your place of residence. The minimum age set by law for marriage is 19 years old male and 16 years old female. So, if anyone is under the age limit set by law and wants to get married, they can apply for a marriage dispensation to the local religious court. (Act No. 7 of 1974).

Reporting from the official website NU.or.id, it is stated that Islam does not, in principle, explicitly prohibit marriage at an early age. But Islam also never encourages or supports such underage marriages. Moreover, it is done by not looking at the mental side, the rights of children, psychological and physical, especially women. In addition, early marriage also occurs because of the culture within the community itself, under the pretext that Islam itself does not prohibit. In marriage, Islam is very concerned about the maturity of both parties in order to ensure the success of a marriage. So that in the marriage can be created a relationship of mutual giving and receiving, sharing feelings, confiding and advising each other between husband and wife in sailing the ark of the household and increasing piety. (Thamrin Amiruddin: 2021).

In Law No. 7 of 1974 on marriage regulates the minimum age limit for marriage to be carried out. The minimum age for women is 16 years while men are 19 years old. It is also appropriate and based on the opinion of the Shafi'i school, a school that is widely used in Southeast Asia. And from the Muhammadiyah and NU, the two largest Islamic organizations in Indonesia, accept and approve the minimum age limit of the marriage. (Online Law: 2017).

If there are two people who want to get married, but still under the minimum age limit of marriage, then both parents can apply for a marriage dispensation to the local religious court. Dispensation of marriage for Muslims is absolutely the competence of the religious court based on the provisions of Article 7 Paragraph (2) jo Article 63 of Law No. 1 of 1974. But in reality, many parents who apply for a marriage dispensation for their children due to an accident, the woman was pregnant out of wedlock. And then on the part of the parents want to marry the child to the one who impregnated him. This

has been the main reason for most applications for marriage dispensation in religious courts in various regions.

The phenomenon of early marriage due to pregnancy outside marriage in Ponorogo Regency is certainly noteworthy. Because early marriage is certainly not an ordinary marriage. The perpetrators of early marriages are still under the minimum age of marriage according to the law. With the age that is still fairly young, even should still be in the bench of learning, those perpetrators of early marriage are forced to live a heavier life. Because at such a young age, it must still be unstable and not as mentally strong as adults. However, not a few of them were able to live their lives until now. Maintain their early marriage bonds, and lead a family life and marry well. So for researchers, the next question arises. The question is how the understanding of the perpetrators of early marriage because pregnant out of wedlock about the concept of marriage that they experience, and how the concept of family that they do in living a domestic life due to early marriage.

LITERATURE REVIEW

Marriage or marriage is a contract that allows intercourse and limits the rights and obligations between a man and a woman who is not his mahram. The word "nikah" comes from the Arabic nikahun which is masdar or the origin of the verb nakaha. According to the language, the word "nikah" means adh-Dhammu wattadakhul (overlapping and inserting). In another book, the word marriage is interpreted with adh-dhammu wa al-jam'u (overlapping and gathering). According to the term Fiqh science, marriage means a contract (agreement) containing the ability to have sexual relations by using the word "marriage" or "tazwij" (marriage) (Beni Ahmad Saebani: 2021)

As for the Shari'ah, marriage is a handover agreement between a man and a woman with the aim of mutually satisfying each other, and to form a sakinah household Ark, as well as a prosperous society. (H.M.A. Tihami, Sohari Sahrani: 2020)

In the book by Abdul Rahman Ghozali entitled Fiqh Munakahat, there is a statement from Muhammad Abu Ishrah which gives a broader definition of the meaning of marriage, which is also quoted by Zakiah Daradjat. The definition of marriage is a "contract" that provides the legal benefits of the ability to enter into a family relationship (husband and wife) between a man and a woman and hold mutual assistance and give limits on the rights of the owner and the fulfillment of obligations for each (Abdul Rahman Ghozali: 2021)

From the above understanding, marriage contains aspects of legal consequences, entering into marriage is at the same time getting rights and obligations and aims to establish social relations based on mutual assistance. Because marriage includes the implementation of religion, it contains the purpose / intention of hoping for the pleasure of Allah SWT (Abdul Rahman Ghozali: 2021)

Regarding the ruling on marriage, Ibn Rushd explained that: a group of fuqaha', namely jumhur (majority of scholars) argue that marriage is sunnah law. The Zahiriyyah believe that marriage is obligatory. The malikid scholars argue that marriage is obligatory for some people, sunnah for some others, and mubah for a group of others. That is what they think, based on their own fears.

While Shafi'i scholars say that the original law of marriage is mubah, in addition there are sunnah, obligatory, haram, and makruh. And in Indonesia, people generally view that the original law of marriage is permissible. This is because in Indonesia many influenced the opinion of Syafi'iyah scholars. According to the view of the imams of the schools, based on the narrations of the Qur'an and the sunnah, Islam strongly encourages capable Muslims to enter into marriage. However, if viewed in terms of the condition of the person who carries out and the purpose of carrying it out, then performing the marriage may be subject to mandatory law,

sunnah, haram, makrooh, or permissible.

RESEARCH METHODS

This study uses a qualitative research approach. qualitative research is field research that examines natural objects. Because this problem is dynamic and full of meaning, and researchers also intend to understand social situations in depth, finding patterns, hypotheses, and theories. The type of research or approach used is Field Research, where researchers examine natural objects in the form of people concerned with the problem. In this case is the fourth pair of perpetrators of early marriage because pregnant out of wedlock the data researchers get from Kua Babadan District, Ponorogo Regency. Then the results were analyzed in depth related to dynamic social relaitas based on the theory used. Then it becomes a hypothesis or theory. In this study, the researcher acts as a human instrument, a tool or research instrument, which functions to establish the focus of research, choose informants as a source of data, collect data, assess data quality, analyze data, interpret data, and make conclusions on the findings. (Sugiyono: 2021).

The location of the study is the main place that supports this research in extracting valid data, in order to provide real, actual, and factual discussion. The location that will be done is at the home of the perpetrator of early marriage because of pregnancy outside of marriage whose marriage data the researchers obtained from the Office of Religious Affairs (KUA) Rambah District, Rokan Hulu Regency. This location was chosen because in Rambah District, Rokan Hulu Regency is one of the districts in Rokan Hulu Regency which is large and densely populated. In addition, there are four early marriage couples obtained from Kua Rambah District, Rokan Hulu Regency in 2024. The four couples of early marriage are still living their domestic life until now well and quite harmoniously. And the researchers took the marriage data in 2024 because the interviewees would be more comfortable being interviewed because the early marriage incident had passed long enough. This is also to avoid the possibility that there is still emotional turmoil labil about their early marriage experience so that it can be examined more deeply.

The Data obtained in this study were divided into two, among others are as follows:

1. Primary Data, in this study are data from interviews with perpetrators of early marriage due to pregnancy outside marriage in Rambah District, Rokan Hulu Regency whose data is recorded at the Office of Religious Affairs (KUA) Rambah District, Rokan Hulu Regency in 2024.
2. Secondary Data, in this study is data in the form of Information, documents, or files related to research, while for the data source, researchers get the above data from two types of data sources, among others, namely:
 - a. Primary Data sources primary data sources are data sources that directly provide data to data collectors. This study uses data sources that come from the field, the results of interviews with interviewees. In this case, the perpetrators of early marriage due to pregnancy outside of marriage whose marriage data is recorded at the Religious Affairs Office (KUA), Rambah District, Rokan Hulu Regency in 2024.
 - b. Secondary Data sources secondary data sources are data sources that do not directly provide data to data collectors, obtained through other

parties, not directly obtained by researchers from the object of study. For example, from other people who have something to do with the problem but not directly, such as the community around the neighborhood where the perpetrator of the early marriage lives. Then documents such as marriage data files from KUA, books, newspapers, magazines, news, and so forth.

The data collection technique used is a systematic and standard procedure to obtain the necessary data. How data collection is done using three approaches, namely:

1. Observation in this study, observations were made to obtain data on the circumstances, situations, and current conditions in real terms, related to the concept of marriage and the concept of family conducted by perpetrators of early marriage because pregnant out of wedlock. In this case, the observation was carried out by researchers in Rambah District, Rokan Hulu Regency with resource persons, namely the perpetrators of early marriage due to pregnancy outside of marriage whose data is registered at KUA Rambah District, Rokan Hulu Regency in 2024.
2. Interview researchers also use the interview method in order to obtain information that supports this research. The interviews conducted by the researchers are in the form of semi-structured interviews, which contain formal elements, patterned, structured, but also freer, there are elements of spontaneity, politeness, and flexibility. In this case, the interviews conducted by the researchers were interviews with perpetrators of early marriage due to pregnancy outside of marriage whose data was registered at Kua Rambah District, Rokan Hulu Regency in 2024.
3. Documentation in this study, in addition to the source of data obtained by researchers from observations and interviews, researchers also use documentation. The data obtained are:
 - a. Data on the number of marriages entered in Kua Rambah District, Rokan Hulu Regency in 2024.
 - b. Photos, recordings, and interviews.

In general, data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, choosing what is important and what will be learned, and making conclusions so that they are easily understood by themselves and others. In this case, the researcher uses the inductive method, which is the process of thinking analysis that begins by stating the facts that are specific from the results of the research, then ends with a general conclusion in the form of generalization. This analysis is based on the data obtained, then developed into a hypothesis, which is then sought additional data over and over again, until the hypothesis can be accepted, and become a specific theory.

RESULTS AND DISCUSSION

The number of early marriage perpetrators whose data is entered in the Kua of Rambah District, Rokan Hulu Regency in 2024 is four couples. Where there are four people from the male party who filed a marriage dispensation, and one person from the female party who filed a marriage dispensation to the Pasir Pengaraian Religious Court. So from the data of the Kua of Rambah District, there are a total of five people who

apply for a marriage dispensation in 2024. Meanwhile, in 2025, there will be no early marriage in Kua Rambah District, Rokan Hulu Regency. (Appendix KUA: 2024-2025).

So based on what is described above, the main speakers in this study are the four couples of early marriage perpetrators whose data is recorded in the Kua of Babadan District, Ponorogo Regency in 2024. Here's a brief profile of the speaker:

1. Lisa Ariyanti. Lisa was born in Sukamaju on October 18, 2007. Mbak Lisa married in 2024 then with Fikri Prayoga. At the time of marriage, Lisa and Fikri were both 17 years old. They did an early marriage by applying for a marriage dispensation to the Ponorogo religious court because they were already pregnant out of wedlock. (Interviews: 2024)
2. Fikri Is Decent. Fikri was born in Menaming on 05 October 2007. Fikri is the husband of Lisa, who got married in 2024. At the time of marriage, Lisa and Fikri were both 17 years old. Fikri was the one who applied for a marriage dispensation, because at that time Fikri was still under the minimum age of marriage according to the law. (Interviews: 2024)
3. Rizki Aryanto. Rizki was born in Pematang Berangan on December 27, 2008. Rizki married in 2024 and then with Della. Della was born in Sialang Jaya on May 15, 2009. At the time of their marriage, Mas Rizki was 16 years old, while his wife, Della was 15 years old. At the time of marriage, Rizki and Della were both under the minimum age of marriage according to the law. Then both parties filed a marriage dispensation to the Pasir Pengaraian Religious Court. They do early marriage by applying for a marriage dispensation because the woman is already pregnant out of wedlock. (Interviews: 2024)
4. Goddess Empress. Dewi was born in Kaiti III on 12 April 2008. Dewi married in 2024 then with Egy Saputra. Egy was born Kaiti III on May 12, 2008. At the time of their marriage, Ms. Dewi and Mas Meigy were both 16 years old. At the time of marriage, Egy was still under the statutory minimum age of marriage. So from the Egy who filed a marriage dispensation to the Religious Court of Pasir Pengaaian. They do early marriage by applying for a marriage dispensation because the woman is already pregnant out of wedlock. (Interviews: 2024)
5. Fia Ramadhani. Fia was born in Boncah Tergenang on February 16, 2008. Fia married in 2024 then with Didik Susilo. Didik was born in Kampung Baru on May 27, 2007. At the time of their marriage, Mbak Fia and Mas Didik were both 18 years old. At the time of marriage, students are still under the minimum age of marriage according to the law. Then from the Mas Didik who filed a marriage dispensation to the Religious Court of Pasir Pengaraian. They do early marriage by applying for a marriage dispensation because the woman is already pregnant out of wedlock.

In a marriage, there must be a factor that underlies the occurrence of such a marriage. In general, the reason a man marries a woman is because they love each other. However, in this problem, there are certainly other factors that require marriage. According to data obtained by researchers from Kua Babadan District, Ponorogo Regency, in 2016 there were four marriage dispensations issued by the Ponorogo Religious Court. In the four early marriage couples, there are other factors that require them to get married. This factor is a fundamental reason for them to do early marriage

by applying for a marriage dispensation. In this case, the four couples of early marriage are married because they are already pregnant out of wedlock. Pregnancy outside marriage is caused because of the promiscuity they do.

Marriage is a sacred bond between a man and a woman. We as humans who are not married, in general, certainly really want to even look forward to the wedding. No exception for young people today. Even in this day and age not a few marriages at a young age occur. Not only getting married at a young age, but also early marriages often occur in various regions in Indonesia. What is meant by early marriage here is a marriage in which one or both brides are still under the minimum age of marriage according to the law.

The marriage must obtain permission for the dispensation of marriage by the local religious court first. The occurrence of early marriage is a separate conversation for the community. There are people who agree, there are those who disagree with early marriage. How do they view their marriage? So related to this, based on the results of interviews conducted by researchers, at least we find three views on the concept of marriage experienced and performed by early marriage perpetrators whose data is registered in Kua Babadan District, Ponorogo Regency in 2016.

In the previous discussion, it was explained that researchers had interviewed the perpetrators of early marriage in Rambah District, Rokan Hulu Regency. The early marriage they experienced because the woman was pregnant out of wedlock. And the male parties of the four early marriage couples are all under the minimum age of marriage according to the law. The average is still between 17 and 18 years old. And the pregnant woman is her own friend who already knows well, and they are also dating. But because in their dating relationship they exceeded the limit, then there was a pregnancy out of wedlock. And if they see the marriage they experience, they marry someone they really like and love. When viewed from surat an-Nisaa' verse 3 which has one of the contents of the command to men to marry women he likes, then the marriage they do is appropriate.

Furthermore, in the previous discussion it was explained that the researchers also interviewed the perpetrators of early marriage because of pregnancy out of wedlock about their views on the picture or concept of marriage. Of course the concept of marriage here is done by the speakers, namely early marriage. The concept of early marriage according to the perpetrators, among others, early marriage is difficult because they are both young and still unstable. There are also those who think that early marriage is the same as marriage in general. There are also those who think that early marriage is actually more fun and soothing because there are many lessons.

In terms of the definition of marriage according to Islamic law (Fiqh Munakahat) which means that a marriage is a contract that provides the legal benefits of the ability to enter into a family relationship (husband and wife) between men and women and hold mutual assistance and limit rights for the owner and the fulfillment of obligations for each. (Abdurahman Al-Ghozali: 2021).

So there is no difference in early marriage that the interviewees do with marriage in general. Because early marriage they do it also equally provide halal in relations, and also samasama raises the rights and obligations in the family in addition, in the compilation of Islamic law the definition of marriage or marriage is regulated in Article 2 which states that a marriage or marriage according to Islamic law is a very strong contract or mitssaqaan ghalidzan to obey the commands of Allah, and carry it out

is worship. Marriage is worship. (Compilation Of Islamic Law: 2010).

So see this understanding, early marriage that the interviewees do it is indeed a contract to obey the commands of God, and the marriage bond is a worship. It's no different than marriage in general. Judging from the purpose of the wedding is carried out is also the same between early marriage with ordinary marriage in general. In Islamic law, the purpose of marriage is essentially twofold, namely to carry out religious instructions or orders, and the second is to fulfill human instincts. And in the compilation of Islamic Law Article 3 which regulates the purpose of marriage also states that a marriage or marriage aims to realize a *sakinah*, *mawaddah*, and *rahmah* household life. (Abdurahman Al-Ghazali: 2021).

So judging from the purpose of marriage in Islamic law and the compilation of Islamic law, there is no difference with the purpose of early marriage carried out by the speakers. In this case it was originally because of the urgency of the condition of the bride who was pregnant out of wedlock, then they did an early marriage immediately. But the marriage is basically the same. Because it has the same essence and purpose. And the interviewees as the perpetrators of early marriage understand and know about the nature and purpose of the marriage they do. Furthermore, judging from the principles of marriage in *fiqh Munakahat* related to the concept of early marriage conducted by the resource person. In *fiqh Munakahat* there are principles of marriage in general. First of all, marriage is the fulfillment and execution of religious orders. (Compilation Of Islamic Law: 2010)

For early marriage perpetrators registered in Kua Rambah District, Rokan Hulu Regency in 2024, the marriage is the same as an ordinary marriage. And they understand the meaning of early marriage experienced. The meaning of early marriage that they live is to fulfill and carry out religious orders. So they must remain committed to the marriage.

Secondly, marriage is based on willingness and consent. Early marriage conducted by early marriage perpetrators based on the results of interviews, at first it was due to pregnancy outside of marriage. But then, from each side together with his family decided to marry them willingly and mutually agreed. This question doesn't have a brief answer. (Abdurahman Al-Ghazali: 2021).

Third, marriage or marriage for good. The purpose of marriage, among others, to be able to offspring and for peace, tranquility and love and affection. All this can be achieved only on the principle that marriage is forever. Not just in a certain time. The early marriage of the perpetrators who became the object of this research has been carried out since 2020. And at the time of this study conducted in 2024, they were still undergoing the marriage bond. This indicates that they are indeed carrying out the purpose of marriage well and truly. (Abdurahman Al-Ghazali: 2021).

The last, fourth principle of marriage is the husband as the general responsible in the household. It is intended that every marriage gives rise to the rights and obligations of husband and wife. Both husband and wife have to take responsibility for each other. It's no different with early marriage. Early marriage also gives rise to the same rights and obligations that must be implemented. The marriage gives rise to the rights and obligations of the husband and wife who then have to be responsible with it. With the burden of new responsibilities that they bear, it certainly has given valuable lessons that can make them change. Their changes tend to be more mature, more understanding of

family, and more understanding of what is good and what is bad. Although the perpetrators have been married early, but the early marriage has brought lessons and changes for the perpetrators to become a better person than before. (Abdurahman Al-Ghazali: 2021).

And then there is the wisdom of marriage. Although the marriage of natural speakers is an early marriage, it is still the same as marriage in general. Of course a marriage bond brings wisdom. In fiqh Munakahat there are various wisdoms in marriage. Among other things, marriage is the best natural way and suitable for channeling and satisfying sex instincts. The point here is that only by marriage can a man and a woman's relationship be justified. In addition, marriage can provide lessons about the responsibility of having a family, having duties and obligations, and marriage brings good. (H.M.A. Tihami, Sohari Sahrani: 2020).

When viewed from Islamic law, according to conventional madhhab scholars early marriage is allowed. This is based on the actions of the Prophet who married 'Aishah at the age of 6 years. And if you see the cause of the interviewees doing early marriage is because the woman has become pregnant out of wedlock, then this is reviewed with the theory of pregnant marriage in Islamic law. In Islamic law, the majority of scholars argue that marrying a pregnant woman is permissible as long as the one who marries is the man who impregnated her. And in the compilation of Islamic law, pregnant marriage is regulated in Article 53, which states that a woman who becomes pregnant out of wedlock may be married to a man who impregnates her without waiting for the baby to be born, and when the baby is born there is no need to remarry. (MK, M. Anshary: 2020).

The early marriage that the interviewees did was in accordance with Islamic law. And the marriage of the speakers is also in accordance with the theory of pregnant marriage in Islamic law and the compilation of Islamic Law Article 53. The one who marries the pregnant woman is the man who impregnated her. The wedding took place immediately, without waiting for the baby to be born. Although at that time the men of the four couples were still under the minimum age of marriage according to the law. So there was an early marriage. This early marriage they do as a form of responsibility on the part of the man who has impregnated the woman. So, the early marriage process of the speakers, in addition to in accordance with the rules of Islamic law, is also in accordance with the existing positive law.

Of the four couples in early marriage due to pregnancy, the four men of the couple at the time of marriage were under 19 years old. And there was only 1 woman who at the time of marriage was under the age of 16, who then both applied for a marriage dispensation. This indicates that they are still at school age, which should still be sitting on the student bench. But they are required to marry and bear the burden of their responsibilities in the family. This is very taught if early marriage according to them is very difficult to live, because the age is still not mature enough, and in general the age is still emotionally unstable. Moreover, there is a heavy responsibility for both. Such as the responsibility of the husband must provide a living, and the wife must take care of the children and the House. (Compilation Of Islamic Law: 2010).

So it can be concluded, related to the concept of early marriage according to the four couples who commit early marriage because they are pregnant outside of marriage in terms of Islamic law, both in the first, second, third, and fourth families both understand enough about the concept of early marriage that they live. In this case, early

marriage is actually the same as ordinary marriage in general. But early marriage is hard for them because they are both young and unstable. However, they are still able to build their marriage and marry well until now. This is because they are able to commit to building a good family, and also learn a lot from their early marriage. And they also perform the early marriage in accordance with the rules of religion and positive law in force in Indonesia.

CONCLUSION

Related to the understanding and practice of the concept of marriage according to the four family couples of early marriage perpetrators because of pregnancy outside of marriage registered in Kua Babadan District, Ponorogo Regency in 2016, in terms of Islamic law (Fiqh Munakahat) and compilation of Islamic law, they already understand about the concept of early marriage that they live. According to them, early marriage is the same as marriage in general, but initially it is heavier because it is still immature and still unstable. Nevertheless, they are still able to build marriages and households well today. This is because they are able to commit to building a good family, and learn a lot from their early marriage. They perform early marriages in accordance with religious rules and positive laws in force in Indonesia.

Related to the understanding and practice of the concept of family, the four family couples of early marriage actors understand and can live the concept of family quite well. They argue that the concept of family is responsible for each other, trust and love each other, communicate well with each other, and give each other free space to argue. This is in accordance with what is in fiqh Munakahat and the compilation of Islamic law. However, in practice there are still problems and shortcomings. That is, there is still a need for help from parents in carrying out family duties. Moreover, at this time they still pay attention only to their earthly life. Still around the task of living and managing the household. He has not yet paid attention to the afterlife by implementing religious values properly. This can still happen because they are still young and their nature is still unstable.

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