

Early Marriage from the Perspectives of Islamic Law and Psychology: An Analysis of Emotional Maturity from the Perspective of Islamic Education

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Abstract

This study aims to analyze early marriage from the perspectives of Islamic law and psychology, with particular emphasis on emotional maturity and its implications from the perspective of Islamic education. This study employs a library research method using the Qur'an, Hadith, Islamic legal literature, psychological studies, educational literature, and relevant previous research as sources of analysis. Data were collected through identification, selection, classification, and critical analysis of literature related to baligh, rusyd, marriage readiness, emotional maturity, psychological development, and Islamic family education. The results indicate that early marriage cannot be assessed solely on the basis of biological maturity or formal legal permissibility. Marriage readiness also requires emotional stability, sound judgment, psychological preparedness, physical health, economic capacity, religious knowledge, and social competence. The study further finds that emotional maturity represents an important dimension connecting the Islamic concept of rusyd with contemporary psychological perspectives on marriage readiness. The novelty of this study lies in integrating Islamic legal principles, psychological concepts of emotional maturity, and Islamic education into a comprehensive framework for assessing readiness for marriage. Islamic education is therefore positioned as a strategic instrument for developing responsible, emotionally mature, and family-oriented individuals before entering marriage.

Keywords: Early Marriage, Psychology, Emotional Maturity

Abstrak

Penelitian ini bertujuan untuk menganalisis pernikahan dini dalam perspektif hukum Islam dan psikologi dengan menekankan kematangan emosional serta implikasinya dalam perspektif pendidikan Islam. Penelitian ini menggunakan metode library research dengan sumber berupa Al-Qur'an, Hadis, literatur hukum Islam, kajian psikologi, literatur pendidikan, dan penelitian terdahulu yang relevan. Data dikumpulkan melalui proses identifikasi, seleksi, klasifikasi, dan analisis kritis terhadap literatur mengenai baligh, rusyd, kesiapan menikah, kematangan emosional, perkembangan psikologis, dan pendidikan keluarga Islam. Hasil penelitian menunjukkan bahwa pernikahan dini tidak dapat dinilai hanya berdasarkan kematangan biologis atau legalitas formal, tetapi juga memerlukan stabilitas

emosional, kemampuan mengambil keputusan, kesiapan psikologis, kesehatan fisik, kemampuan ekonomi, pengetahuan keagamaan, dan kompetensi sosial. Kematangan emosional menjadi dimensi penting yang menghubungkan konsep rusyd dalam hukum Islam dengan perspektif psikologi mengenai kesiapan menikah. Kebaruan penelitian ini terletak pada integrasi prinsip hukum Islam, konsep kematangan emosional dalam psikologi, dan pendidikan Islam sebagai kerangka komprehensif dalam menilai kesiapan pernikahan. Pendidikan Islam diposisikan sebagai instrumen strategis untuk membentuk individu yang bertanggung jawab, matang secara emosional, dan siap membangun keluarga.

Kata Kunci: Pernikahan Dini, Psikologi, Kematangan Emosional

Introduction

Marriage is one of the most important institutions in human life because it establishes a legitimate relationship between a man and a woman and provides the foundation for family formation. In Islam, marriage is not merely a means of fulfilling biological needs, but also a religious commitment involving spiritual, moral, social, psychological, and educational dimensions.¹ The institution of marriage is intended to create a peaceful family environment characterized by affection, compassion, responsibility, and mutual assistance. The ideal of marriage is therefore closely connected with the formation of a family capable of realizing tranquility, love, and mercy in everyday life. Such an ideal requires more than the fulfillment of formal legal requirements because the sustainability of family life depends substantially on the preparedness of both spouses. Physical, intellectual, economic, social, spiritual, and psychological readiness must therefore be considered before marriage. From the perspective of Islamic education, these forms of readiness represent an important part of preparing individuals to become responsible family members and future parents.

Early marriage has become a significant social, legal, psychological, and educational issue in many Muslim communities. The meaning of early marriage cannot be reduced simply to marriage below a particular chronological age because the concept also involves the developmental condition of the individuals concerned. In some traditional societies, marriage at a relatively young age has historically been considered normal and socially acceptable. However, social transformation, modernization, extended educational participation, changing family structures, and increased awareness of child protection have generated new perspectives concerning marriage at a young age. Early marriage may occur because of cultural expectations, family pressure, economic circumstances, religious interpretations, pregnancy outside marriage, or individual decisions.² These factors demonstrate that early marriage is a complex phenomenon involving multiple dimensions. Consequently, an adequate understanding of early marriage requires an interdisciplinary approach that combines Islamic law, psychology, health, sociology, and Islamic education.

The issue becomes more complex because early marriage is often discussed through two apparently contrasting perspectives. One perspective emphasizes the

¹ Siti Khaeriyah, Evi Afiati, and Alfiandy Warih Handoyo, "Impact of Early Marriage in Cikande District: Impact of Early Marriage Case Study on Three People Who Experienced Early Marriage in Cikande District," *Psikoeduko: Jurnal Psikologi Edukasi Dan Konseling* 1, no. 2 (2021): 24–37, <https://doi.org/10.17509/psikoeduko.v1i2.40538>.

² Anene Tesfa, "The Role of Marriage Brokers on Adolescent Girls' Early Marriage: Qualitative Evidence-The Case of West Hararghe, Ethiopia," *Women's Health Science Journal* 7, no. 2 (2023), <https://doi.org/10.23880/whsj-16000194>.

permissibility of marriage in Islamic law when certain requirements are fulfilled. Another perspective emphasizes the possible negative consequences of marriage when individuals have not reached sufficient psychological, physical, social, and economic maturity. These perspectives should not necessarily be treated as mutually exclusive. Islamic law contains principles that consider ability, responsibility, benefit, and harm in determining the appropriate legal status of marriage. Psychology, meanwhile, provides an analytical framework for understanding the developmental capacities of individuals who enter marriage at a young age.³ The combination of these perspectives makes it possible to distinguish between formal legal eligibility and substantive readiness for family life. Such a distinction is essential because a marriage may satisfy formal requirements while still presenting serious challenges concerning emotional and psychological preparedness.

Islamic law does not establish one universal numerical age for marriage in the explicit wording of the Qur'an and Sunnah. Classical discussions generally emphasize signs of biological maturity, particularly the attainment of puberty, while also considering the individual's capacity to manage responsibilities. The concept of *baligh* therefore represents an important dimension of legal maturity. Nevertheless, the concept of *rusyd* provides an additional dimension that is particularly relevant to the contemporary discussion of marriage readiness. *Rusyd* refers to sound judgment, competence, rational capacity, and the ability to manage one's affairs appropriately. The Qur'anic discussion of *rusyd* in relation to the management of property demonstrates that biological maturity alone does not automatically establish complete competence. This principle has significant implications for understanding marriage because family life involves complex decisions and responsibilities. Therefore, the discussion of early marriage should consider both biological maturity and the capacity to exercise responsible judgment.

Marriage in Islamic law is also governed by the principle of *maslahah*, which requires attention to benefit and protection from harm. Marriage is expected to preserve dignity, protect lineage, provide legitimate companionship, and create a stable environment for the development of family members. When marriage produces serious harm because the individuals involved lack the capacity to fulfill their responsibilities, the principle of *maslahah* becomes particularly relevant.⁴ This does not mean that every early marriage automatically contradicts Islamic law. Rather, it means that the circumstances of each case must be examined carefully. The ability to provide basic needs, maintain physical and psychological wellbeing, fulfill marital responsibilities, and protect future children should be considered. Therefore, Islamic legal reasoning concerning early marriage should be understood within the broader objectives of Islamic law rather than through a narrow focus on formal permissibility.

Psychology contributes an essential perspective because marriage requires a level of emotional stability that may not always correspond with chronological or biological maturity. Adolescence is a developmental period characterized by rapid physical, emotional, cognitive, and social changes. During this stage, individuals

³ Baba Yahaya Mohammed, *The Prevalence and Predictors of Early Girl Child Marriage in the Nabdum District of the Upper East Region Ghana*, *ScienceOpen Preprints* (ScienceOpen, 2022), <https://doi.org/10.14293/s2199-1006.1.sor-.ppnnwqs.v1>.

⁴ Samita Sen and Anindita Ghosh, "Governing Child Marriage in India: The Protracted Reform Process," *Love, Labour and Law: Early and Child Marriage in India*, 2022, 63–104, <https://doi.org/10.4135/9789354792915.n4>.

continue to develop their identities, self-control, decision-making abilities, and interpersonal skills. Entering marriage during such a developmental period may create a situation in which adolescent developmental tasks overlap with the demanding responsibilities of adult family life. Individuals may be expected to manage household responsibilities, communicate effectively with their spouses, resolve conflicts, manage finances, and eventually raise children.⁵ These responsibilities require emotional capacities that are still developing during adolescence. Consequently, the psychological dimension of marriage readiness deserves serious attention.

Emotional maturity is particularly important because marital relationships inevitably involve differences in expectations, needs, personalities, and perspectives. Emotionally mature individuals are generally better able to recognize their feelings, regulate emotional responses, understand the feelings of others, and make decisions without being dominated by temporary emotional impulses.⁶ They are also more capable of responding to conflict through communication and negotiation rather than aggression or withdrawal. In contrast, emotional immaturity may lead to impulsive decisions, excessive anger, difficulty accepting criticism, and problems in managing disagreement. When these difficulties occur within a young marriage, the pressure of marital responsibilities may intensify emotional instability. Therefore, emotional maturity should be regarded as one of the substantive dimensions of marriage readiness. This perspective provides an important connection between psychological theory and the Islamic concept of responsible judgment.

The educational dimension of early marriage is equally important. Islamic education is not limited to transmitting religious knowledge but aims to develop character, morality, responsibility, self-control, and social competence. Marriage preparation from an Islamic educational perspective should therefore develop both knowledge and practical capacities. Individuals need to understand marital jurisprudence, mutual rights and obligations, communication, emotional regulation, financial responsibility, reproductive health, parenting, and conflict resolution.⁷ Such education can prevent individuals from making marriage decisions solely because of temporary emotions, social pressure, or cultural expectations. It can also help young people understand that marriage is a long-term responsibility rather than simply a solution to immediate personal or social problems. Consequently, Islamic education has an important preventive and developmental function in addressing early marriage.

Previous studies contained in the source document demonstrate that early marriage has been examined from several perspectives. Some studies focus on Islamic legal principles and the differences among Islamic schools of jurisprudence. Other studies discuss the relationship between Islamic law and Indonesian positive law, particularly regarding the minimum marriage age. Several studies examine the concept of *al-ba'ah* and the meaning of ability in the prophetic guidance concerning marriage. Other research addresses reproductive health, social traditions, family law,

⁵ Mahmoud Abdullah et al., "Authentic Assessment in Islamic Religious Education: Measuring Students' Holistic Competencies through Performance-Based Evaluation," *Ar-Rayyan: Journal Of Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/ar.v3i1.226>.

⁶ Ramy El-Kady, "Early Marriage as a Model of Child Trafficking: Exploring the Legal Safeguards to Victims," *Social, Political, and Health Implications of Early Marriage*, 2024, 291–326, <https://doi.org/10.4018/979-8-3693-3394-5.ch012>.

⁷ Kadek Noni Angraeni and Sri Lestari, "The Relationship of Adolescent Knowledge about the Risks of Early Marriage with the Desire to Engage in Early Marriage," *International Journal of Health Science and Technology* 5, no. 2 (2023): 130–41, <https://doi.org/10.31101/ijhst.v5i2.3253>.

and the regulation of marriage age in Muslim countries. These studies provide valuable foundations for understanding early marriage as a multidimensional issue. Nevertheless, the integration of Islamic law, emotional maturity, psychology, and Islamic education remains an important area for further conceptual development.

The present study therefore seeks to examine early marriage through an integrated framework of Islamic law and psychology while positioning Islamic education as the connecting perspective. The central concern is not merely whether early marriage is legally permissible, but whether individuals possess sufficient capacity to fulfill the purposes and responsibilities of marriage.⁸ The study particularly emphasizes emotional maturity as an important dimension of readiness that can be related to the Islamic concept of *rusyd*. It also examines the relevance of physical, intellectual, economic, social, and educational preparedness. Through this approach, early marriage can be understood more comprehensively without reducing the issue to either absolute permissibility or absolute prohibition. The study argues that Islamic education should prepare individuals to make informed and responsible decisions regarding marriage. Ultimately, the purpose of such preparation is the realization of a family characterized by tranquility, affection, compassion, responsibility, and educational quality.

Literature Review

Marriage in Islamic thought is fundamentally connected with the preservation and development of human dignity and family life. It establishes a lawful relationship that provides a framework for companionship, mutual support, and the continuation of human generations. The religious dimension of marriage distinguishes it from a merely contractual or biological relationship.⁹ Marriage carries moral obligations because each spouse becomes responsible for protecting the dignity and welfare of the other. It also creates responsibilities toward children who may be born from the relationship. Therefore, marriage should be understood as an institution that combines legal, spiritual, social, psychological, and educational responsibilities.

The Qur'anic conception of marriage emphasizes tranquility, affection, and mercy. The ideal family is not simply a legally valid household but a relational environment in which spouses support each other in achieving individual and collective wellbeing. The concepts of *sakinah*, *mawaddah*, and *rahmah* therefore provide a normative framework for evaluating marital relationships.¹⁰ These concepts require emotional stability, mutual respect, patience, communication, and responsibility. If a marriage is entered without sufficient preparedness, the realization of these values may become more difficult. The Islamic educational perspective consequently emphasizes the preparation of individuals before they assume marital responsibilities.

Islamic jurisprudence classifies marriage into several legal categories depending on individual circumstances. Marriage may become obligatory,

⁸ Egidia Eisca Loninasari Gultom and Endyka Erye Frety, "Attitudes of Girls Teenagers toward Early Marriage Due to Pregnancy out of Marriage," *International Journal of Research Publications* 141, no. 1 (2024), <https://doi.org/10.47119/ijrp1001411120245981>.

⁹ Ajay Chandel, Mohit Yadav, and Ta Huy Hung, "Social and Economic Consequences of Early Marriage on Women's Education and Workforce Participation," *Social, Political, and Health Implications of Early Marriage*, 2024, 261–89, <https://doi.org/10.4018/979-8-3693-3394-5.ch011>.

¹⁰ Emaj Uddin and Shara Antara, "Early Marriage and High School Dropout Among Poor Girls Across the Globe: Family Life Course Perspective," *Social, Political, and Health Implications of Early Marriage*, 2024, 115–39, <https://doi.org/10.4018/979-8-3693-3394-5.ch005>.

recommended, permissible, discouraged, or prohibited according to a person's condition and the expected consequences. This classification demonstrates that Islamic law does not treat marriage as a completely uniform legal matter. The capacity to fulfill marital responsibilities is one of the factors that may influence the legal evaluation of marriage. The possibility of injustice, inability to provide essential needs, or failure to fulfill obligations can change the legal assessment. Therefore, the legal status of marriage should be understood dynamically and contextually.

The pillars and conditions of marriage also constitute an essential part of Islamic legal analysis. The prospective husband, prospective wife, guardian, witnesses, and the contractual declaration are among the elements commonly discussed in the classical jurisprudential framework. These requirements establish the formal legal structure of marriage. However, formal validity does not automatically guarantee the psychological or social success of the marriage.¹¹ A couple may fulfill the formal conditions while still lacking adequate preparation for household responsibilities. This distinction is essential in contemporary discussions of early marriage.

The concept of *kafa'ah* offers another useful framework for understanding marital suitability. *Kafa'ah* concerns forms of compatibility or suitability between prospective spouses, including religious, moral, social, and economic considerations depending on the jurisprudential tradition. The concept demonstrates that Islamic family law recognizes the importance of compatibility in building a stable household. Compatibility should not be interpreted narrowly as social status but can also be understood in relation to character, values, expectations, and responsibility. In the contemporary context, psychological compatibility may also be considered as a relevant dimension. Emotional maturity can therefore be viewed as part of the broader concern for suitability between prospective spouses.

The distinction between *baligh* and *rusyd* is particularly important for this study. *Baligh* refers primarily to biological or physiological maturity, while *rusyd* concerns intellectual competence and responsible judgment. A person may reach biological maturity without necessarily possessing the capacity to manage complex responsibilities.¹² Marriage involves decisions concerning finances, sexuality, communication, family relations, and parenting. These responsibilities require rational judgment and self-control. Therefore, the concept of *rusyd* provides a useful Islamic framework for discussing psychological readiness.

The Qur'anic reference to *rusyd* in the context of managing the property of orphans demonstrates the importance of competence beyond biological maturity. The principle indicates that responsibility should be transferred when a person demonstrates sufficient capacity to manage it properly. Although the immediate context concerns financial management, the underlying principle is relevant to broader discussions of responsibility.¹³ Marriage likewise involves the management of significant personal, relational, and economic responsibilities. Consequently, the

¹¹ Amelia Damayanti and Siti Zuhrotun Ni'mah, "Contextualization of Early Marriage Hadith: Analysis of Marriage Hadith 'Aisha with Sociology Approach," *International Journal of Research* 1, no. 2 (2023): 133, <https://doi.org/10.55062/ijr.2023.v1i2/372/5>.

¹² Arif Wahyudi et al., "The Concept of Humans as Khalifah and the Strengthening of Self-Management Based on Hadith in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/ar.v3i1.209>.

¹³ Andi Adhe Amalya, Risma Niswaty, and Herman H, "Innovation Strategy to Prevent Child Marriage in Bone Regency (Early Marriage Innovation Case Study)," *Jurnal Ad'ministrare*, 2024, 325–37, <https://doi.org/10.71309/administrare.v11i2.4782>.

attainment of puberty should not be treated as the only indicator of readiness. The broader capacity to exercise sound judgment deserves consideration.

Prophetic guidance concerning marriage also emphasizes the element of ability. The well-known instruction to young people encourages marriage for those who possess the capacity for it and recommends fasting for those who do not yet possess such capacity. The meaning of capacity should not be reduced to biological desire. It includes the ability to assume the responsibilities associated with marriage. Such responsibility may involve physical capacity, financial capability, knowledge, self-control, and emotional preparedness. This understanding strengthens the argument that marriage readiness should be evaluated comprehensively.

Knowledge constitutes an important form of readiness for marriage. Individuals entering marriage need to understand the basic rules governing marital rights and obligations. Knowledge concerning the marriage contract, maintenance, mutual responsibilities, divorce, reconciliation, and family ethics is necessary for responsible family life.¹⁴ Ignorance may produce misunderstandings and conflict between spouses. Islamic education can provide a systematic framework for transmitting this knowledge. Consequently, premarital Islamic education should be considered an important component of marriage preparation.

Economic readiness is another important dimension. Marriage creates financial responsibilities, particularly concerning basic household needs. These needs include food, clothing, housing, healthcare, and other necessities appropriate to the family's circumstances.¹⁵ Economic pressure can influence marital satisfaction and may increase psychological stress. Economic readiness does not necessarily mean wealth or financial abundance. Rather, it means having realistic capacity and planning to meet essential family needs. Islamic education should therefore include basic family financial literacy as part of premarital preparation.

Physical and reproductive readiness also deserve attention. Marriage has biological consequences, particularly in relation to pregnancy and childbirth. Young women may face increased reproductive risks when pregnancy occurs before sufficient physical maturity.¹⁶ Reproductive health therefore represents an important component of protecting life and offspring. The Islamic objective of protecting lineage is consistent with responsible consideration of maternal and child wellbeing. Premarital education should consequently provide appropriate reproductive health information within an Islamic ethical framework.

Psychological development provides another dimension of marriage readiness. Adolescence is characterized by significant changes in emotional regulation, identity formation, cognitive development, and social relationships. Young individuals may still be learning how to manage frustration, delay gratification, and resolve interpersonal

¹⁴ Marta Pavón Ramírez, "Marriage Symbolism in Illuminated Manuscripts of the Twelfth and Thirteenth Centuries," *The Symbolism of Marriage in Early Christianity and the Latin Middle Ages*, 2025, 231–57, <https://doi.org/10.5117/9789462985919-9>.

¹⁵ Latifa Khusnul Fatikhah et al., "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/ar.v3i1.203>.

¹⁶ Bekir Güzel and Sema Nur Beserek, "The Role of International Mechanisms in Preventing Early Marriage: Empowering Asylum Seekers Through International Protection in Türkiye," *Social, Political, and Health Implications of Early Marriage*, 2024, 369–89, <https://doi.org/10.4018/979-8-3693-3394-5.ch015>.

disagreements. Marriage requires these abilities on a more demanding level.¹⁷ The transition from adolescence to family life may therefore create developmental tensions. Understanding these tensions is necessary when evaluating early marriage.

Emotional maturity is particularly relevant because marriage is an intimate relationship in which emotional experiences are continuously shared. Emotional maturity involves recognizing emotions, regulating reactions, tolerating frustration, empathizing with others, and responding appropriately to conflict. A mature person does not necessarily avoid emotional experiences but is able to manage them constructively. This ability supports healthy communication and reduces destructive reactions. Emotional maturity is therefore closely related to the sustainability of marital relationships. It should consequently become a central component of marriage preparation.

Research concerning early marriage has identified several possible psychological consequences. Young couples may experience emotional instability, social withdrawal, difficulty making long-term decisions, and increased family conflict. The pressure of earning income and managing children may interfere with the developmental tasks normally associated with adolescence.¹⁸ Young spouses may also lose opportunities to interact with peers and continue their education. These conditions can contribute to feelings of isolation and psychological tension. Nevertheless, the relationship between early marriage and psychological outcomes should not be interpreted as universally deterministic because individual circumstances differ.

Research concerning early marriage and Islamic law has also highlighted the relationship between religious principles and contemporary legal regulation. Indonesian marriage law establishes a minimum marriage age of nineteen for both men and women. This legal framework reflects a policy concern with protection and readiness. The existence of such regulation does not necessarily represent a rejection of Islamic principles. It may instead be understood through the principle of public welfare and prevention of harm. Islamic legal reasoning allows social policies to be evaluated according to their contribution to legitimate objectives.

Studies concerning the concept of *al-ba'ah* are particularly relevant because they emphasize the notion of capability. The prophetic instruction regarding marriage is connected with the ability to assume marital responsibilities. Scholars and researchers have interpreted this ability through various dimensions.¹⁹ These include physical, financial, intellectual, and psychological preparedness. Such interpretations reinforce the view that marriage readiness should be understood comprehensively. The concept provides a bridge between classical Islamic teachings and contemporary psychological perspectives.

Research on marriage-age regulation in Muslim countries demonstrates that Muslim societies have adopted different approaches to determining minimum marriage ages. These regulations often reflect attempts to reconcile Islamic legal

¹⁷ Vidya Anindhita et al., "Psychoeducation Program 'Me and Marriage: Marriage with Preparation' as a Prevention of Early Marriage," *Abdimas: Jurnal Pengabdian Masyarakat Universitas Merdeka Malang* 9, no. 1 (2024): 165–79, <https://doi.org/10.26905/abdimas.v9i1.12122>.

¹⁸ Annie and Sachin Kumar Sharma, "Impacts of Poverty and Education on the Prevalence of Girl Child Marriage in India, and Early Marriage Implications," *Asian Journal of Multidimensional Research* 10, no. 11 (2021): 752–60, <https://doi.org/10.5958/2278-4853.2021.01116.2>.

¹⁹ Kelin Emmett, "Resisting Marriage, Reclaiming Right: An (Early) Modern Critique of Marriage," *Journal of the American Philosophical Association* 8, no. 4 (2022): 721–40, <https://doi.org/10.1017/apa.2021.38>.

traditions with contemporary social realities. Issues of health, education, child protection, and family welfare influence these policies.²⁰ Such developments demonstrate that Muslim family law continues to engage with changing social conditions. The principle of *maslahah* provides an important framework for understanding this development. It allows legal policy to consider the protection of individuals and families.

Research concerning tradition and early marriage demonstrates that cultural norms can strongly influence marital decisions. In some communities, early marriage may be regarded as a means of preserving family honor, strengthening social ties, or fulfilling customary expectations. Such traditions can influence parents and young people even when educational and economic conditions have changed. A critical Islamic educational approach should distinguish between religious principles and cultural practices. Not every practice associated with a Muslim community necessarily represents a fixed religious requirement. Education is therefore important in developing critical religious literacy.

Research concerning reproductive health further demonstrates that early marriage can have consequences beyond the marital relationship itself. Pregnancy at a very young age may create health risks for mothers and children. These risks are particularly important when young couples lack access to adequate healthcare and reproductive knowledge.²¹ From the perspective of Islamic law, protecting life and lineage constitutes an important objective. Therefore, reproductive health considerations can be incorporated into Islamic discussions of marriage readiness. Such integration strengthens rather than weakens the ethical foundation of Islamic family law.

The literature also indicates that education is closely related to early marriage. Young people who leave school because of marriage may experience reduced opportunities for further educational and economic development. Education is important not only for employment but also for intellectual and emotional development. Continuing education can help individuals develop decision-making abilities and broader social competence.²² Islamic education should therefore encourage responsible decision-making concerning marriage and education. Marriage should not automatically be viewed as an alternative to education.

Previous research nevertheless shows that chronological age alone cannot completely determine psychological maturity. Individuals of the same age may demonstrate different levels of emotional regulation, responsibility, and social competence. Family support, educational experience, personality, economic circumstances, and cultural environment can influence maturity.²³ Consequently, age-based regulation should be accompanied by educational and psychological preparation. The recognition of individual differences does not eliminate the

²⁰ Husna Husna et al., "Learning Analytics in Islamic Religious Education: Predicting Students' Learning Achievement through Educational Data Mining," *Ar-Rayyan: Journal Of Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/ar.v3i1.225>.

²¹ Ishwar Kumar Shrestha and Shankar Prasad Khanal, "Age at First Marriage and Determinants of Early Marriage Among Nepali Women," *Journal of Nepal Health Research Council* 23, no. 3 (2026): 499–505, <https://doi.org/10.33314/jnhrc.v23i03.4691>.

²² Afif Farhan, "Factors Causing The Rise Of Early Childhood Marriage In Indonesia In Terms Of The Marriage Law," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal* 3, no. 2 (2023): 225–34, <https://doi.org/10.15294/ipmhi.v3i2.67503>.

²³ Yuki Yamamoto and Yosuke Shigetomi, "Ecosystem Degradation, Educational Attainment, and Early Marriage," *SSRN Electronic Journal*, 2022, <https://doi.org/10.2139/ssrn.4295653>.

importance of minimum age standards. Instead, it suggests that legal standards and developmental preparation should work together.

The literature reviewed in the source document indicates a significant research gap. Existing studies tend to focus separately on Islamic law, positive law, reproductive health, cultural traditions, or psychology. Fewer studies integrate the concept of *rusyd*, emotional maturity, and Islamic education within one conceptual framework. This study addresses that gap by positioning emotional maturity as a substantive component of marriage readiness. Islamic education is then used as a framework for cultivating that readiness. Such an approach allows early marriage to be analyzed not merely as a question of age but as a question of human development and responsibility.

Method

This study employs a library research method. Library research is appropriate because the primary object of analysis consists of concepts, arguments, legal principles, psychological perspectives, and previous research contained in written sources. The study does not rely on interviews, observations, surveys, or experimental procedures. Instead, it examines available literature concerning early marriage, Islamic law, psychological development, emotional maturity, family education, and marriage readiness.²⁴ The method allows the researcher to compare different perspectives and construct a conceptual synthesis. It is particularly appropriate for research that seeks to examine theoretical relationships among Islamic legal and educational concepts.

The sources used in this study consist of primary and secondary materials. Primary materials include the Qur'an, prophetic traditions, classical Islamic legal thought, and major works discussing Islamic principles of marriage. Secondary materials include journal articles, books, legal documents, research reports, and previous studies concerning early marriage and related issues. The source document contains relevant studies addressing marriage law, the concept of *al-ba'ah*, family law, marriage-age regulation, reproductive health, and the relationship between tradition and early marriage. These materials provide the substantive basis for the analysis. The sources are examined according to their relevance to the central research questions.

The data collection process involves identification, selection, reading, classification, and recording of relevant literature. The researcher first identifies concepts directly related to the research title, including early marriage, Islamic law, emotional maturity, *baligh*, *rusyd*, psychological readiness, and Islamic education. Relevant literature is then selected based on its conceptual relationship with the research focus. Important arguments and findings are recorded and grouped into thematic categories.²⁵ This process enables the researcher to distinguish legal

²⁴ Jumriah Abdullah, Tasnim Tasnim, and La Banudi, "Comparative Study of Knowledge and Social Environment for Adolescents Which Information Programs and Teenager Counseling About Early Marriage in State High Schools in Konawe Kepulauan District," *Indonesian Journal of Health Sciences Research and Development (Ijhsrd)* 3, no. 1 (2021): 85–90, <https://doi.org/10.36566/ijhsrd/vol3.iss1/59>.

²⁵ Kameel Ahmady, "The Role of Temporary Marriage (TM) in Promoting Early Child Marriage (ECM) in Iran," *Temporary and Child Marriages in Iran and Afghanistan: Historical Perspectives and Contemporary Issues*, 2021, 47–66, https://doi.org/10.1007/978-981-33-4469-3_3.

arguments from psychological explanations and educational implications. The resulting thematic organization becomes the basis for the subsequent analysis.

The study uses content analysis as its principal analytical technique. Content analysis is employed to identify recurring concepts and arguments within the selected literature. The data are classified into themes concerning the nature of marriage, Islamic legal principles, marriage requirements, baligh, rasyd, marriage readiness, emotional maturity, psychological consequences, reproductive health, and Islamic family education. The researcher then examines relationships among these themes. Particular attention is given to points of convergence between Islamic legal concepts and psychological theories. The purpose is to construct an integrated conceptual understanding rather than merely reproduce individual authors' arguments.

A descriptive-analytical approach is also employed. The descriptive dimension is used to explain the positions found in the literature in a systematic manner. The analytical dimension is used to interpret relationships between the different perspectives. The study examines how the Islamic concepts of baligh and rasyd relate to psychological concepts of maturity and emotional regulation. It also examines how Islamic education can function as a mechanism for developing the capacities required for responsible marriage. This approach enables the study to move from description toward conceptual synthesis.

The validity of the analysis is strengthened through literature triangulation. Different categories of sources are compared to identify similarities, differences, and complementary arguments. Islamic legal literature is compared with psychological literature, health-related research, legal studies, and educational perspectives. Differences among sources are not automatically treated as errors because they may reflect different disciplinary assumptions and historical contexts. Instead, the researcher identifies the conceptual principles that can accommodate these differences.²⁶ In this study, capability, responsibility, rasyd, emotional maturity, and maslahah emerge as central connecting concepts.

The final methodological stage involves synthesis and conclusion building. The findings from the literature are integrated into a conceptual framework that explains early marriage from three interconnected perspectives. Islamic law provides normative principles concerning marriage, responsibility, and public welfare. Psychology provides an explanation of developmental capacity and emotional maturity. Islamic education provides practical and formative mechanisms for preparing individuals to fulfill marital responsibilities. The synthesis does not assume that every early marriage necessarily produces negative consequences. Rather, it argues that marriage should be approached through a comprehensive assessment of readiness and potential benefit or harm. The conclusions are therefore formulated on the basis of the convergence of legal, psychological, and educational considerations.

Result and Discussion

The study finds that marriage in Islam is a multidimensional institution involving legal, spiritual, moral, social, psychological, and educational responsibilities. The legal validity of marriage constitutes an essential foundation, but it is not the only measure of a successful family relationship. Marriage is expected to produce

²⁶ Nurhasanah Bakhtiar, Karmila Fitri Sari, and Norhaizian Seman, "The Impact of Early Marriage on Early Childhood Parenting Among Malay Communities," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 7, no. 1 (2024): 33, <https://doi.org/10.24014/kjiece.v7i1.28963>.

tranquility, affection, mercy, protection, and mutual responsibility. These objectives require the active participation of both spouses. Consequently, the substantive quality of marriage depends on the ability of the spouses to fulfill their respective responsibilities. This finding places readiness at the center of the discussion of early marriage.

The analysis shows that Islamic law does not treat marriage as an identical legal obligation for every individual. Its legal status may vary depending on the person's condition and the consequences expected from the marriage.²⁷ This flexibility demonstrates that Islamic law takes human circumstances seriously. Ability to fulfill responsibilities is therefore an important consideration. A marriage that creates significant injustice or harm may not be consistent with the broader objectives of Islamic law. The principle of *maslahah* consequently provides an important basis for evaluating early marriage.

The distinction between *baligh* and *rusyd* is one of the most significant findings of this study. Biological maturity indicates that an individual has reached a certain stage of physical development. However, marriage requires the ability to make sound decisions and manage complex responsibilities. *Rusyd* provides a conceptual framework for understanding such competence. The study therefore finds that *baligh* should not automatically be treated as synonymous with complete marriage readiness. The concept of *rusyd* offers a stronger bridge between Islamic legal thought and contemporary psychological understanding.

The study identifies several dimensions of marriage readiness. These dimensions include religious and legal knowledge, economic capacity, physical health, psychological stability, emotional maturity, social competence, and readiness for parenthood. None of these dimensions should be considered entirely independent of the others. A person may be physically mature but emotionally unprepared. Another person may possess religious knowledge but lack economic or social capacity.²⁸ Therefore, marriage readiness should be evaluated as an integrated condition rather than through a single indicator. This multidimensional approach is particularly important in discussions of early marriage.

Emotional maturity emerges as a central psychological dimension of readiness. Marriage requires individuals to regulate emotions while maintaining empathy toward their spouses. Conflicts, disagreements, financial difficulties, and differences in expectations are unavoidable aspects of family life. Emotional maturity determines how individuals respond to these challenges. Mature emotional responses can transform conflict into opportunities for communication and mutual understanding. Immature emotional responses can instead intensify conflict and create long-term relational problems.

The study also finds that early marriage may affect the developmental tasks of adolescence. Adolescents are still developing their identities, social relationships, cognitive capacities, and emotional regulation. Marriage introduces responsibilities

²⁷ Muhammad Waliyuddin Yusuf and Imron Rosyadi, "Early Marriage in Hadith and Law: Analysis of Aisha's Marriage and Legal Age Provisions," *Inklusif (Jurnal Pengkajian Penelitian Ekonomi Dan Hukum Islam)* 10, no. 2 (2025): 158, <https://doi.org/10.24235/inklusif.v10i2.22375>.

²⁸ Hassan Zareei Mahmoodabadi and Fateme Zarei, "Causes and Consequences of Early Marriage and the Occurrence of Child Marriage in Female Students in Yazd Province: Grounded Theory Study," *The Journal of Tolooebehdasht*, 2021, <https://doi.org/10.18502/tbj.v20i3.7458>.

that are normally associated with adulthood.²⁹ The overlap between adolescent developmental tasks and marital responsibilities can create psychological pressure. Young spouses may have fewer opportunities to interact with peers or continue their education. Such conditions can contribute to emotional tension and social isolation.

The analysis also highlights reproductive health as an important dimension of early marriage. Marriage may lead to pregnancy and parenthood, which require adequate physical and psychological readiness. Very young pregnancies may present health risks, particularly when adequate reproductive healthcare and knowledge are unavailable.³⁰ The protection of life and lineage is consistent with the broader objectives of Islamic law. Consequently, reproductive health should be incorporated into premarital education. Religious education and health education should not be separated when addressing the realities of marriage.

The study further finds that legal regulation concerning marriage age can be understood through the principle of protection. The establishment of a minimum legal age seeks to prevent individuals from entering marriage before reaching a level of developmental readiness considered appropriate by the state. Such regulation does not necessarily negate Islamic principles. Instead, it can be understood as an institutional effort to prevent harm and protect family welfare.³¹ The principle of *maslahah* provides an appropriate conceptual framework for interpreting this relationship. Islamic education should help students understand both the religious and legal dimensions of marriage.

The educational consequences of early marriage are also significant. When young individuals leave formal education because of marriage, their opportunities for intellectual and economic development may be reduced. This does not mean that every married young person necessarily abandons education. However, the possibility of educational disruption deserves attention.³² Education strengthens knowledge, critical thinking, social competence, and future economic capacity. Therefore, Islamic education should encourage individuals to consider the long-term relationship between marriage, education, and personal development.

The final major finding is that Islamic education can function as a strategic mechanism for preventing unprepared early marriage. Education should not merely tell young people whether marriage is permitted or prohibited. It should develop their capacity to make responsible decisions. Premarital education should include Islamic family jurisprudence, emotional regulation, communication, financial management, reproductive health, parenting, conflict resolution, and ethical responsibility. Such education can transform marriage preparation from a purely

²⁹ Nanxun Li and Wei Jun Jean Yeung, "Paternity Leave-Taking and Early Childhood Development: A Longitudinal Analysis in Singapore," *Journal of Marriage and Family* 87, no. 5 (2025): 1841–64, <https://doi.org/10.1111/jomf.13100>.

³⁰ Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Virtual Reality-Based Islamic Religious Education: Enhancing Students' Religious Experience and Historical Understanding," *Ar-Rayyan: Journal Of Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/ar.v3i1.224>.

³¹ Estelle Herbaut, Romain Delès, and Kevin Diter, "Paternal Involvement and Children's Internalization of Gender Roles in Early Childhood," *Journal of Marriage and Family* 87, no. 2 (2025): 701–23, <https://doi.org/10.1111/jomf.13045>.

³² Siti Zurbaniyah and Rifqi Qowiyul Iman, "Marriage Dispensation in Indonesia: A Juridical-Sociological Analysis of The Legality and Social Reality of Early Marriage," *Fundamentum: Journal of Legal and Judicial Reform*, 2025, 01–14, <https://doi.org/10.70992/00efpp29>.

ceremonial process into a process of human development. The ultimate objective is to prepare individuals to establish families that embody *sakinah*, *mawaddah*, and *rahmah*.

Synthesis Table

Dimension	Islamic Legal Perspective	Psychological Perspective	Islamic Educational Perspective	Implication for Early Marriage
Biological maturity	Related to <i>baligh</i>	Physical development	Health education	Biological maturity alone is insufficient
Rational maturity	Related to <i>rusyd</i>	Decision-making capacity	Intellectual and moral education	Sound judgment is essential
Religious knowledge	Understanding marital obligations	Supports informed decisions	Islamic family education	Required for responsible marriage
Economic readiness	Ability to provide basic needs	Financial pressure may cause stress	Family financial education	Economic capacity should be considered
Physical health	Ability to fulfill marital responsibilities	Reproductive development	Reproductive health education	Health readiness is important
Emotional maturity	Related to responsible conduct	Emotional regulation and empathy	Character and moral education	Central to marital readiness
Social readiness	Compatibility and responsibility	Adaptation and interpersonal skills	Social and family education	Necessary for family adjustment
Parenthood	Protection of lineage	Parenting requires psychological maturity	Parenting education	Future parental capacity matters
Public welfare	<i>Maslahah</i> and prevention of harm	Psychological wellbeing	Preventive education	Marriage should produce benefit

Dimension	Islamic Legal Perspective	Psychological Perspective	Islamic Educational Perspective	Implication for Early Marriage
Family objectives	<i>Sakinah, mawaddah, and rahmah</i>	Emotional stability	Family character education	Readiness supports family harmony

A comprehensive assessment of marriage readiness requires an examination of several interrelated dimensions that extend beyond biological maturity. From an Islamic perspective, readiness for marriage encompasses not only physical development but also psychological, emotional, religious, legal, economic, social, communicative, and parental competencies. These dimensions should be understood as interconnected components of an integrated framework for determining whether prospective spouses possess the capacities necessary to establish and sustain a stable, responsible, and ethically grounded family.

The distinction between *baligh* and *rusyd* provides an important conceptual foundation for understanding maturity in relation to marriage. The attainment of puberty (*baligh*) represents a significant stage of biological development and carries important implications within Islamic legal discourse. Nevertheless, biological maturity does not necessarily correspond to the capacity to assume the complex responsibilities associated with marital life. Marriage requires individuals to exercise sound judgment, make responsible decisions, manage personal and household affairs, and anticipate long-term consequences. In this context, *rusyd* assumes particular significance because it refers to a level of intellectual and practical maturity reflected in the ability to manage one's affairs responsibly. The concept therefore extends the understanding of maturity beyond biological development toward psychological and functional preparedness. Islamic education may contribute substantially to the development of such capacities through moral formation, intellectual development, habituation to responsible conduct, and the internalization of ethical values.

Psychological preparedness for marriage is also closely associated with the capacity to achieve emotional maturity. Emotional maturity should not be interpreted as the absence of emotions such as anger, sadness, disappointment, or fear, but rather as the ability to recognize, understand, regulate, and express such emotions appropriately. Marital relationships inevitably involve differences in expectations, interests, values, and perspectives, requiring spouses to develop the capacity to tolerate frustration and respond to emotional challenges constructively. The ability to communicate emotional experiences without causing psychological or relational harm is therefore an essential component of marital adjustment. Emotional maturity further encompasses empathy, which enables individuals to recognize and respond appropriately to the emotional needs of their spouses. Islamic education can foster these competencies through the cultivation of *sabr* (patience), self-restraint, forgiveness, empathy, consultation (*shura*), and ethical communication.

The capacity to fulfill marital responsibilities is further dependent upon an adequate understanding of the religious and legal principles governing marriage. Marriage involves a specific set of rights, obligations, and legal consequences that cannot be adequately fulfilled without sufficient knowledge. Prospective spouses therefore require an understanding of fundamental aspects of the marriage contract, financial maintenance (*nafaqah*), reciprocal rights and responsibilities, divorce,

reconciliation, and ethical conduct within family life. Religious and legal knowledge provides a normative framework that guides individuals in exercising their responsibilities and making decisions consistent with Islamic principles. Such knowledge, however, should not remain confined to theoretical or textual understanding. Islamic education should facilitate the contextual application of jurisprudential principles to practical situations, enabling prospective spouses to respond appropriately to the challenges and complexities that may arise within marital and family life.

Material conditions also constitute a significant factor in determining the sustainability of marital life. Economic readiness does not necessarily imply the possession of substantial financial resources, but rather the capacity to manage available resources responsibly and to formulate realistic plans for meeting household needs. Financial instability may become a source of psychological pressure and interpersonal conflict when couples lack adequate knowledge and skills in managing economic challenges. Prospective spouses therefore need to develop basic competencies in budgeting, saving, income management, expenditure control, and prioritization of essential needs. Within the framework of Islamic education, these competencies can be integrated with the ethical principles of amanah (trust), moderation, accountability, and responsible stewardship of material resources. Such an approach positions economic preparedness not merely as a practical concern but also as part of the moral responsibility associated with family life.

Consideration of physical and reproductive conditions is equally important within a comprehensive framework of marriage preparation. Marriage has direct implications for physical health, reproductive processes, maternal wellbeing, and child development. Prospective spouses therefore require accurate knowledge concerning reproductive health, marital health, pregnancy, and family planning within the framework of Islamic ethical principles. The protection of maternal and child wellbeing is consistent with the broader objectives of Islamic law concerning the preservation of life and lineage. Physical and reproductive readiness should consequently be incorporated into premarital education as an integral component rather than treated as a secondary issue. Failure to address this dimension may expose young couples and their future children to health risks that could potentially be prevented through adequate knowledge, preparation, and appropriate decision-making.

The social context of marriage further demonstrates that marital readiness extends beyond the relationship between two individuals. Marriage establishes connections between spouses and their respective families while simultaneously placing individuals within broader social networks and cultural environments. Differences in family expectations, communication patterns, traditions, cultural practices, and socioeconomic circumstances may generate tensions when couples lack sufficient adaptability and interpersonal competence. Prospective spouses therefore require the ability to negotiate differences, establish appropriate boundaries, maintain constructive relationships with extended family members, and adapt to changing social circumstances. Within the Islamic intellectual tradition, the concept of kafa'ah offers a framework for considering compatibility between prospective spouses. In contemporary application, compatibility may be interpreted more broadly to encompass moral, psychological, social, cultural, and communicative dimensions that contribute to marital stability.

The quality of interaction between spouses is strongly influenced by their capacity to communicate effectively. Communication enables individuals to articulate

expectations, needs, concerns, values, and emotional experiences while simultaneously creating opportunities for mutual understanding. Inadequate communication, by contrast, may transform relatively minor disagreements into persistent and complex marital conflicts. This issue is particularly relevant for young couples who may have limited experience in managing emotionally demanding interpersonal relationships. Premarital Islamic education should therefore provide practical competencies in respectful dialogue, active listening, consultation, emotional expression, negotiation, and conflict resolution. Communication competence should consequently be conceptualized as an essential marital skill that can be developed through education and practice rather than merely regarded as an inherent personal characteristic.

The prospective transition from marital partnership to parenthood introduces another set of responsibilities that requires adequate preparation. Parenthood involves not only the biological process of reproduction but also sustained responsibilities for the care, protection, education, and moral development of children. These responsibilities require emotional stability, patience, knowledge, financial preparedness, interpersonal competence, and educational capacity. Within the Islamic conception of family, parents occupy a particularly important position because the family constitutes one of the earliest and most influential environments for children's moral, intellectual, and spiritual development. Individuals who enter parenthood without adequate psychological and practical preparation may experience difficulties in fulfilling these responsibilities effectively. Premarital Islamic education should therefore introduce prospective spouses to the ethical, psychological, educational, and practical dimensions of parenthood as an integral component of comprehensive marriage preparation.

The principle of *maslahah* provides a broader juridical framework for evaluating marriage in terms of its potential benefits and harms. Islamic legal reasoning is concerned with the realization of legitimate benefit and the prevention or reduction of harm; consequently, early marriage should be assessed not solely according to chronological age or formal legal permissibility, but also in relation to the circumstances and consequences surrounding the marriage. A marriage undertaken under conditions of adequate preparation, mutual consent, psychological stability, and capacity to fulfill familial responsibilities may produce substantially different outcomes from a marriage characterized by coercion, severe economic hardship, or psychological unpreparedness. The application of *maslahah* therefore enables Islamic legal thought to engage with empirical realities and contextual conditions without abandoning its normative foundations. At the same time, this principle provides a conceptual basis for constructive dialogue between Islamic jurisprudence, contemporary social realities, and public policy concerning marriage and family welfare.

Ultimately, the broader purpose of marriage in Islam can be examined through the realization of *sakinah*, *mawaddah*, and *rahmah* as foundational values of family life. These concepts indicate that the objectives of marriage extend beyond the formal fulfillment of a legally valid contract and encompass the establishment of a relationship characterized by mutual respect, affection, compassion, patience, responsibility, effective communication, and spiritual commitment. The realization of these values requires psychological and emotional capacities that enable spouses to respond constructively to the challenges of family life. Islamic education provides an important moral and spiritual framework through which these values can be cultivated and translated into everyday marital practices. From this perspective, the

central issue surrounding early marriage should not be limited to whether a marriage is formally permissible or legally valid, but should also address whether prospective spouses possess sufficient psychological, emotional, social, economic, physical, religious, and practical preparedness to establish and sustain a family consistent with the higher objectives of Islamic marriage.

Conclusion

Early marriage should be understood as a multidimensional phenomenon involving Islamic law, psychological development, health, education, economy, culture, and family responsibility. Islamic law does not evaluate marriage solely through chronological age but also considers legal requirements, individual circumstances, ability, responsibility, and public welfare. The distinction between *baligh* and *rusyd* demonstrates that biological maturity and responsible competence are not necessarily identical. Psychology reinforces this distinction by emphasizing emotional regulation, cognitive development, interpersonal competence, and psychological readiness. Emotional maturity therefore represents an important substantive indicator of a person's ability to manage marital responsibilities. The analysis indicates that early marriage should not be assessed through a simplistic binary of permissible or impermissible. Instead, its appropriateness should be examined through the comprehensive readiness and welfare of the individuals involved.

Islamic education has a strategic role in transforming the discussion of early marriage from a purely legal debate into a process of human preparation. Premarital Islamic education should integrate religious knowledge, emotional maturity, communication skills, economic responsibility, reproductive health, parenting competence, conflict resolution, and family ethics. The concept of *rusyd* can provide an important Islamic foundation for understanding psychological readiness, while the principle of *maslahah* can guide the evaluation of potential benefits and harms. Such an educational approach can help young people make informed and responsible decisions about marriage. The ultimate objective is not merely to prevent early marriage but to ensure that marriage takes place under conditions that support the realization of *sakinah*, *mawaddah*, and *rahmah*. In this way, Islamic education can contribute to the formation of mature individuals, resilient families, and future generations with strong spiritual, emotional, intellectual, and social capacities

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