

Community Assistance in Understanding the Marriage Age Limit Law

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Abstract

Changes in the minimum age for marriage regulated in Law Number 16 of 2019 have significantly impacted the number of applications for marriage dispensation in North Sulawesi. This service aims to carry out educational activities so that the public understands Law Number 16 of 2019 concerning Marriage Limits. This community service method utilizes Participatory Rural Appraisal (PRA) or participatory approach, encompassing training, mentoring, and collaboration with relevant stakeholders. Implementation starts with coordination, activity socialization, execution phase, program sustainability, report preparation, up to monitoring and evaluation. The result of this service is that the socialization runs smoothly with a team that expands the target of this socialization to include teenagers, namely students and parents of teenage children. The efforts made by the service team are to provide an understanding of the impacts of underage marriage. This is very important to do considering the condition of society, where child marriages are increasing day by day.

Keywords

Assistance; Community; Law Marriage Age Limit



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1. INTRODUCTION

Amendments to Law Number 1 of 1974, which was replaced by Law Number 16 of 2019, which changed the minimum age for women to be 19 years old to be able to hold marriage; the amendment is based on a Constitutional Court decision issued in September 2019 (Yuvens, 2018). This consideration is taken because the age of 16 is considered immature. After all, it is still included in adolescence. At the age of 16, a child should still be in high school and immature in terms of age for marriage (Arief, 2017; Fauza & Afandi, 2020). Another consideration is the economic situation of adolescents who still need to be established to live independently and be free from parental financing dependents.

Changes in the provisions for the minimum age of marriage stipulated in Law Number 16 of 2019 significantly impact the increase in the number of requests for

marriage dispensation in North Sulawesi. Since October 2019, all Religious Courts have received applications for marriage dispensation, which has greatly increased compared to previous years (Jannah & Halim, 2022; Ramadhani & Miftahul, 2019). In 2019, in the Manado Religious Court, the matter of marriage dispensation amounted to 21 things, and in 2020 increased to 44 things. The Bitung Religious Court in 2019 (January-December) of 30 things, and in 2020 (January-December) 87 things). In the South Mongondow District Religious Court, the number of things (October-December 2019) is 21 points; since the month (January-December 2020), the number of things is 75. In the Lolak Religious Court, the number of things in 2019 was 82; in 2020, it experienced a surge of 328 things. The Tondano Religious Court, the number of matters of 2020 is 50 points with details as follows: 36 things are granted, six things are revoked, three things are dropped, two things are rejected, one thing is not accepted, and one other thing is crossed out of the register. In the Kotamobagu Religious Court of 2019, 58 things were involved, and in 2020, 181 marriage dispensation matters were held. The Amurang Religious Court recorded 1 item of marriage dispensation in 2019, and in 2020, 14 things were recorded. As for the East Mongondow Religious Court, it had 11 points in 2019 and 50 points in 2020. (Bustamin et al., 2022). So it can be understood that after the enactment of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, what happened was that in all Religious Courts in North Sulawesi, marriage dispensation cases experienced a very significant increase when compared to before the enactment of Law Number 16 of 2019 (Hermanto, 2017; Zaenuri & Kurniawan, 2021).

Some of the factors that cause the increase in the number of marriage dispensations are, among others, pregnancy out of wedlock, dropping out of school, poor parents' economy, lack of parental control over their children's association, local customs that allow their children to live together in one house for those who are engaged, lack of socialization about changes to Law Number 16 of 2019 so that the public does not know about it (Wahyudi&presentation, 2022). This last factor inspired the team to carry out community service activities by trying to discuss the benefits and impacts that would be caused in the event of underage marriage.

A fact was also found in the field that from several cases of applications for marriage dispensation, several applications for marriage dispensation were withdrawn by the applicant for marriage dispensation or, in other words, the applicant for marriage dispensation revoked his application and did not proceed to the court process. This is due to a brief explanation related to the benefits and consequences of underage marriage conducted by several judges in the Religious Court. Therefore, the

team wants to carry out this socialization activity so that the public will understand and be aware of the purpose behind the promulgation of Law Number 16 of 2019.

This service's purpose is to assist the community in understanding the Law on the Age of Marriage. This is done by providing clear and easy-to-understand information about the law's provisions and a deeper understanding of safeguarding children's rights and protecting young marriages. It is hoped that through this service, the community will be more aware of the importance of complying with laws that regulate the age limit for marriage to reduce the number of young marriages that pose a risk to the welfare of children and families. The expected impact of this service is to increase public awareness and knowledge related to the Marriage Age Limit Law, as well as the formation of a more responsible attitude in making decisions related to marriage.

2. METHODS

The method used in implementing community service programs is the Participatory Rural Appraisal (PRA) approach, which involves all community elements ranging from sub-districts, village heads, hamlet heads, elders, and homemakers, especially young people of marriageable age. The essence and principles of Participatory Risk Assessment are taken from the Participatory Rural Appraisal method. PRA means understanding the village in a participatory manner. In terms, it is a set of approaches and methods that encourage villagers to actively participate in improving and analyzing their knowledge of their living conditions so that they can make appropriate action plans (Darwis et al., 2020). Stages in this participatory approach include training, mentoring, and collaboration with relevant stakeholders. The participatory approach will involve Karang Taruna members' participation in planning, implementing, and evaluating the program. Socialization is attempted to run smoothly by the team, expanding the target of this socialization to include teenagers, namely students and parents of children who are still adolescents. Socialization Ini involved 326 participants from various regencies and cities in North Sulawesi, such as Bitung City, Manado City, Kotamobagu City, South Minahasa Regency, North Bolaang Mongondow Regency, Bolaang Mongondow Regency. At the moment of socialization, the team prepares presentation materials using PowerPoint and displays them through LCD Projector for presentation materials so that socialization participants can read and understand directly about the material explained in the hope that participants experience an increase in understanding related to socialization materials. Before the material was delivered, TIM first

distributed seven pretest questions using multiple choice as an answers choice so that the understanding of the socialization participants about underage marriage; after the pretest questions were answered, the team collected again and began material presentations about changes in the minimum age of marriage and their impact in North Sulawesi. Next, after finishing, the team presented pre-socialization materials and were asked to answer post-test questions with the same questions. The questions given consist of:

1. The minimum age limit for prospective brides according to Law Number 1 of 1974 Article 7 Paragraph 1.
2. The minimum age limit for prospective bridegrooms according to Law Number 1 of 1974 Article 7 Paragraph 1.
3. The minimum age limit for prospective brides is according to Law Number 16 of 2019 Article 7.
4. The minimum age limit for prospective bridegrooms according to Law Number 16 of 2019 Article 7.
5. Health impacts that occur if married at an early age.
6. The psychological impact that occurs if married at an early age.
7. The economic impact that occurs if you marry at an early age.

The pretest and posttest results that participants filled in were then analyzed using Microsoft Excel software to determine the difference in participants' level of understanding before and after socialization. These results will then be analyzed and discussed in the next chapter.

3. FINDINGS AND DISCUSSION

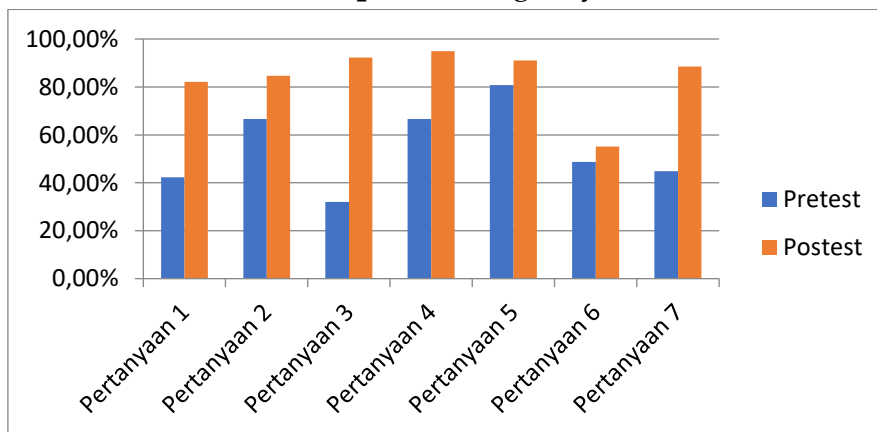
After carrying out community service activities in the form of socialization related to changes in the minimum age of marriage and its impact in North Sulawesi, which students and parents of teenagers attended, it can be said that the target to be achieved by the development team has been achieved by the implementation of activities and accompanied by enthusiasm from participants/audiences to listen and respond during the presentation of the material. The results of the success of dedication can be seen in the graph listed, which shows a change in the audience's understanding of the minimum marriage age and its impact on North Sulawesi.



Figure 1. Socialization regarding Amendments to Law Number 16

The results of the socialization on audience understanding regarding the Amendment to Law Number 16 concerning the Minimum Age of Marriage and Its Impact in North Sulawesi can be seen in Graph 1 to Chart 7.

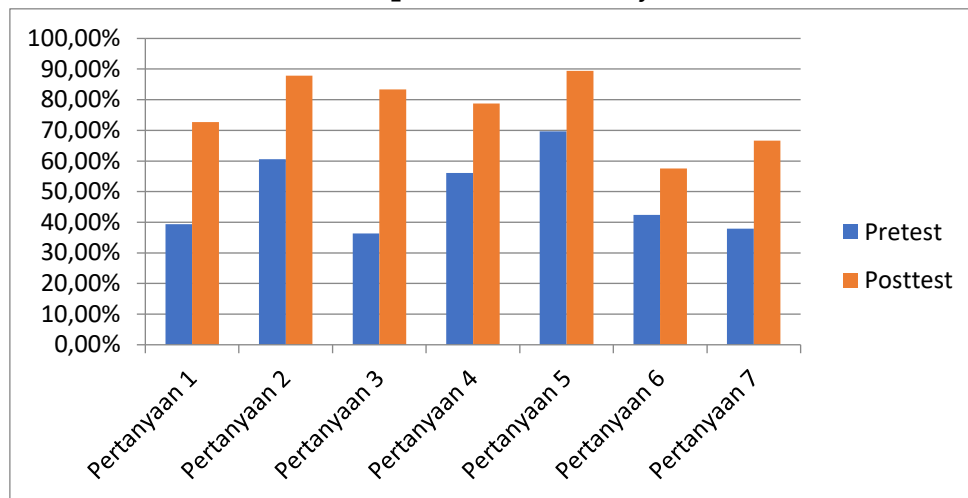
Graph 1. Bitung City



Based on Graph 1, the audience in Bitung City better understands the changes in the law regarding the minimum age of marriage after socialization. The graph shows the results of the *pretest* and *posttest*. The graph of the first question shows an increase of 39.74%, whereas the results *Pretest* showed a score of 42.31% and rose to 82.05% after it was done *posttest*. The graph of the second question shows an increase of 17.95%, where *Pretest* showed a score of 66% and rose to 84.62%. The graph of the third question shows an increase of 60.26%, whereas the results for the *pretest* scored 32.05% and rose to 92.31%. The graph of the fourth question shows an increase of 28.20%, whereas the results of the *pretest* showed a score of 66.67% and rose to 94.87%. The fifth question chart shows an increase of 10.26%, whereas the *pretest* results showed a score of 80.77% and rose to 91.03%. The sixth question graph shows an increase of 6.41%, whereas the results of the *pretest* showed a score of 44.87% and increased to 55.13%.

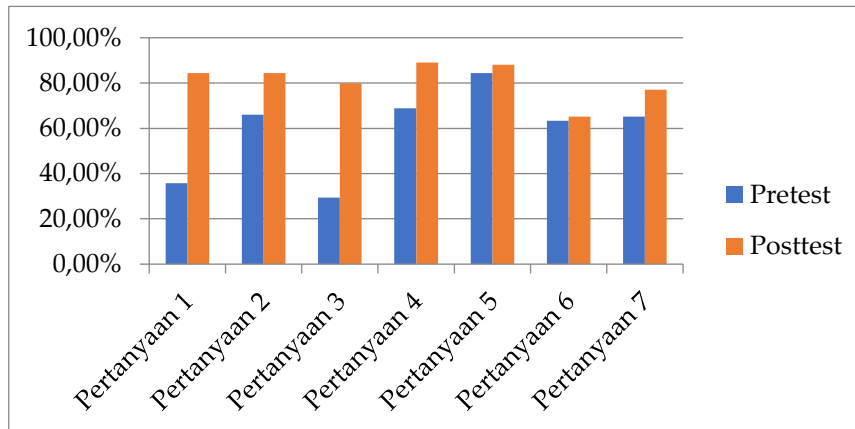
Furthermore, the seventh question chart shows an increase of 43.59%, whereas the results of the pretest showed a score of 44.87% and rose to 88.56%.

Graph 2. Manado City



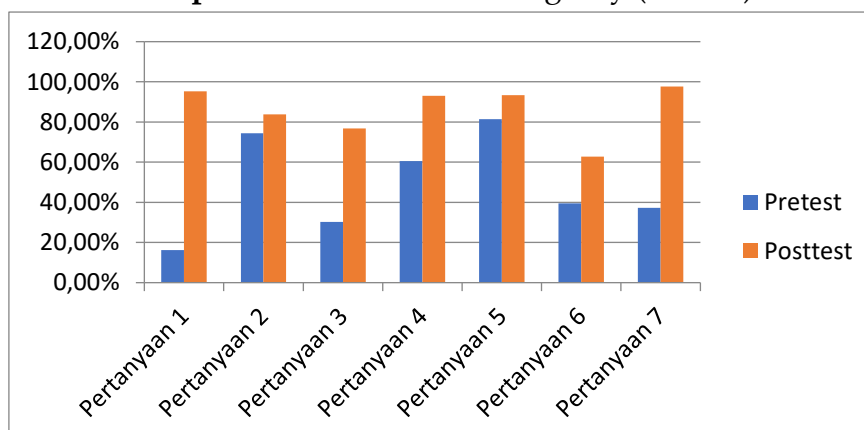
Graph 2 shows an overview of the results obtained in Manado City regarding Changes to the Law on the Age of Marriage. The graph of the first question shows an increase of 33.34%, whereas the results of the pretest showed a score of 39.39% and an increase during the posttest with a score of 72.73%. The second question showed an increase of 27.27%, where the score Pretest yielded 60.61% and experienced an increase in yields post-test with a score of 87.88%. The graph of the third question shows an increase in score of 46.97%, which shows the score of the Pretest by 36.36%, and an increase in results on the score posttest, i.e., 83.33%. The fourth question graph shows a score increase of 22.73%, where the score on the Pretest was 56.06% and increased to 78.79% in the post-test. The fifth question graph shows an increase of 19.69%, where the pretest score showed a score of 69.70% and increased to 89.39% after the post-test. The sixth question graph shows an increase of 15.16%, whereas the results of the pretest showed a score of 42.42% and increased to 57.58% after the posttest. The seventh question graph shows an increase in score of 28.79%, whereas the results of the pretest showed a score of 37.88% and rose to 66.67% after the post-test.

Graph 3. Kotamobagu City



Graph 3 is a picture of the results of socialization carried out in Kotamobagu City. The graph of the first question shows an increase in results of 79.07%, whereas the results of the *pretest* showed a yield of 16,28% and experienced a score increase *posttest* to 95.25%. The graph of the second question shows an increase of 9.30%, whereas the *pretest* results show a score of 74.42%, and the *posttest* results show an increase of 83.72%. The graph of the third question shows an increase of 46.51%, whereas the *pretest* results show a score of 30.23%, and the *posttest* results show a score of 76.74%. The fourth question graph shows an increase in comprehension score of 32.55%, and the fifth question graph shows an increase in comprehension score of 11.95% from the results. *Pretest* 81.40% became the result *posttest* by 93.35%. The sixth question graph shows an increase of 23.26% from the results *Pretest* 39.53% to the result *posttest* 62.79%, and the seventh question chart result showed the most increase of 60.46% of the results *Pretest* 37.21% to the result *posttest* 97,67%.

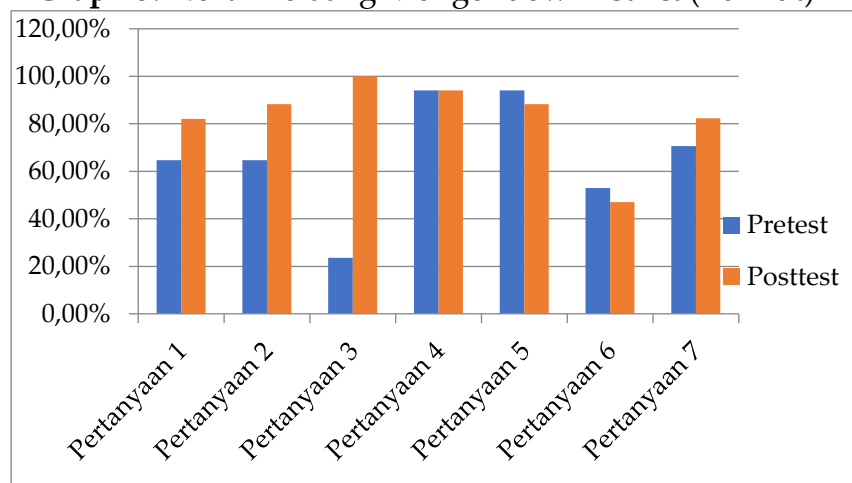
Graph 4. South Minahasa Regency (Minsel)



Graph 4 is the final graph of the socialization results from South Minahasa district; in the first question, it can be seen that there was an increase of 17.34% from the initial results. *Pretest* 64.71% became the result *posttest* 82,05%. In question 2, there was an increase of 23.53% from the results *Pretest* 64.71% became the result *posttest*

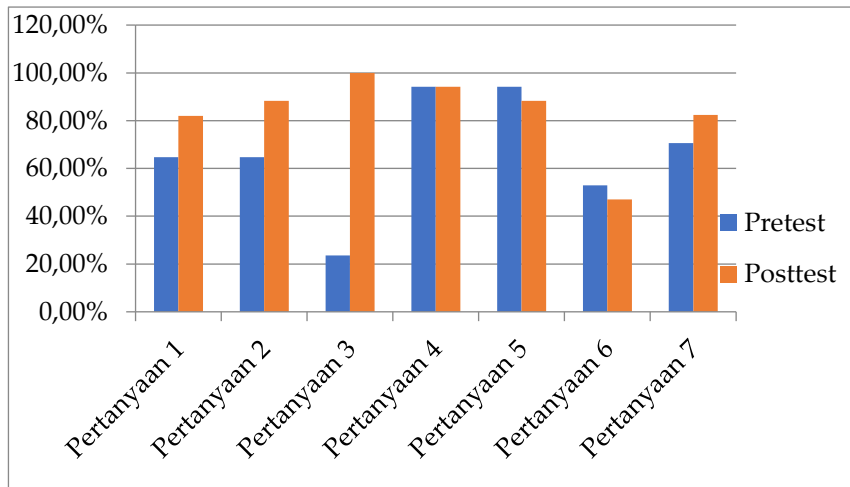
88.24%; from the graph of the third question, it can be seen that the results *posttest* After socialization is 100%, this is an increase of 76.47% from the results *Pretest* previously it was 23.53%. The graph of the fourth question shows the results of the *Pretest* 94.12% equals the result of the *posttest* 94,12%. The fifth question graph shows a chart decrease of 5.88%, and the sixth question has a graph decrease of 5.88%. The seventh question graph shows an increase in the graph of 11.76% from the results *Pretest* 70.59% to yield *posttest* 82,35%.

Graph 5. North Bolaang Mongondow District (Bolmut)



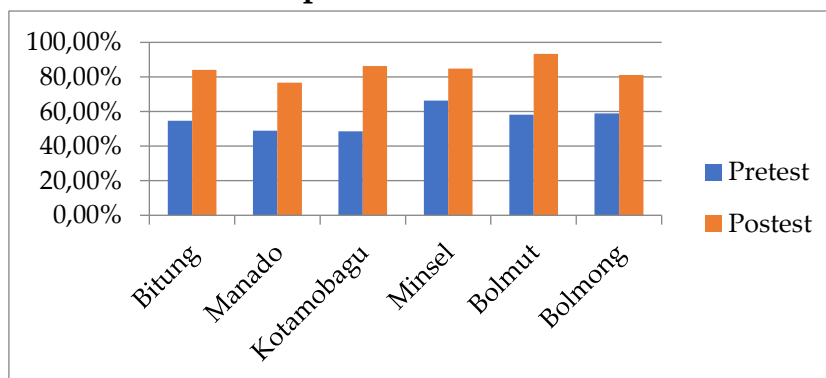
Graph 5 is the result of dedication from North Bolaang Mongondow district; in the first question, the audience got an increase of 92.31% from the results *pretest* Previously 0%; on the second question, the audience was able to answer 100% correctly at the time *pretest* Share. In the third question, there was an increase of 61.54% from the result of the *Pretest*, and 38.46% increased to 100%. On the fourth question of the results, the *posttest* showed a figure of 100%, an increase of 23.08%. On the fifth question of the results, *Pretest* shows a figure of 84.62%, and the results *posttest* 92,31%. The results of the sixth question showed an increase of 30.77% from the results of the *Pretest* 38.46% and yield *posttest* 69.23%, as well as the seventh question, which showed a graph increase of 30.77% of the yield *Pretest* 69.23% to *posttest* 100%.

Graph 6. Ball Mongondow (Balloon)



Graph 6 shows the results of service from Bolaang Mongondow (Bolmong) Regency. The first question showed an increase of 48.62% from the *pretest* result of 35.78% to the *posttest* result of 84.40%. The second question graph shows an increase in results of 18.34% from 66.06% in pretest results to 84.40% in posttest results. The graph of the third question shows an increase of 50.46% from the *pretest* result of 29.36% to the posttest result of 79.82%. The fourth question graph shows an increase of 20.18% from the *pretest* result of 68.81% to the *posttest* result of 88.99%. The fifth question graph shows an increase of 3.67% from the *pretest* result of 84.40% to the *posttest* result of 88.07%. The results of the sixth question graph increased by 1.84% from the *pretest* result of 63.30% to the *posttest* result of 65.14%. The result of the seventh graph shows an increase of 11.92% from the *pretest* result of 65.14% to the *posttest* result of 77.06%.

Graph 7. North Sulawesi



The combination of the results of the North Sulawesi service shows an increase in audience understanding. Bitung City showed an increase of 29.49%, from 54.58% pretest results to 84.07% *posttest* results, and Manado City received a 27.70% increase from 48.92% pretest results to 76.62% *posttest* results. Kotamobagu City received an increase of 37.88% from 48.50% in pretest results to 84.38% in posttest results. South Minahasa Regency received an increase of 18.48% from 66.39% in pretest results to

84.87% in posttest results. North Bolaang Mongondow Regency received an increase of 35.17% from 58.24% *pretest results* to 93.41% *posttest results*. Bolaang Mongondow Regency received an increase in results by 22.15% from 58.98% in *pretest results* to 81.13% in *posttest results*.

Marriage is an important institution in public life, but there often needs to be more understanding of the laws that govern it. One aspect that is often debated is the age limit for marriage (Isnaeni, 2018; Yulies, 2014). In many countries, laws have been established to set a minimum age for marriage to protect children's rights and prevent child marriage at too young an age. However, public understanding of these laws is often lacking, so it requires proper assistance and counseling (Hastuti, 2020; Widanarti, 2018). The approach we use includes direct outreach to the community, social campaigns through mass media, and cooperation with relevant government and non-government institutions. We consider these methods effective in increasing public understanding of the importance of complying with the law. During the research process, we involved various parties, including community leaders, social agents, government officials, and religious leaders (Herniati & Kalman, 2020; Sumirat, 2019). We hold open discussions, workshops, and group meetings to hear community input and provide clear explanations of the consequences of breaking the law on the age limit for marriage (Nte et al., 2022; Sihombing & Hamid, 2020). The results of this study show that community assistance in understanding the marriage age limit law can have a positive impact. Society's understanding of the importance of protecting children from marriage at too young an age has increased significantly. In addition, there is increased awareness of children's rights and the important role of government in enforcing the law.

Nevertheless, challenges remain in changing mindsets and practices that are already ingrained in people's cultures. Therefore, this assistance and counseling needs to be carried out on an ongoing basis, and there needs to be strong support from various parties, including the government, non-governmental organizations, and religious communities. Thus, this research contributes to efforts to increase public awareness about the importance of understanding and complying with marriage age limit laws. Through collaboration and joint efforts, a safer and more prosperous environment can be created for children to grow and develop.

However, this study also identifies some challenges still faced, especially in changing mindsets and practices embedded in people's cultures. Therefore, this mentoring and counseling effort needs to be carried out on an ongoing basis and supported by various parties, including the government, non-governmental

organizations, and religious communities. Thus, this study confirms the importance of cooperation and support from various parties in creating a safer and more prosperous environment for children to grow and develop.

By looking at the analysis of the service "Community Assistance in Understanding the Law on the Age Limit for Marriage," several aspects are relevant to previous scientific studies and services. First, from a scientific point of view, community assistance in understanding the marriage age limit law can be seen as part of efforts to apply the law that is fair and sustainable. By providing a comprehensive understanding to the community, this dedication can reduce violations of children's rights and minimize the risk of young marriage that can negatively affect individuals and families (Harding et al., 2015; Madaninabawi & Hafidz, 2021).

Second, through analysis that juxtaposes with previous devotion, it can be seen that community assistance, in this case, not only focuses on information aspects but also provides space for discussion, reflection, and concrete actions that can strengthen the implementation of the law in daily life (Aminah et al., 2021; Kuntadi, 2022). This is in line with the concept of community service, which emphasizes active participation and capacity-building of communities to achieve sustainable change (Mățã Liliana et al., 2023). Thus, the results of this analysis of dedication not only reflect efforts to improve people's legal understanding but also illustrate contributions to inclusive and knowledge-based social development efforts (Wahidah & Maemonah, 2020; Zakiyuddin & Ridwan, 2022). By referring to the previous dedication that focused on social and humanitarian issues, such as education, health, or economic empowerment, the results of the analysis of this service show that community assistance efforts in terms of understanding the marriage age limit law are an integral part of holistic, sustainable development. This reinforces the idea that development includes economic or infrastructural aspects, protection of basic individual rights, and increased legal awareness at the community level.

In addition, the results of the analysis also highlight the importance of cross-sector collaboration in designing and implementing this kind of mentoring program. In the context of service, cooperation between educational institutions, government agencies, non-governmental organizations, and civil society is key to achieving the common goal of increasing legal understanding and strengthening the protection of vulnerable groups, such as children, in the context of young marriage. Thus, this analysis's results not only summarize this service's achievements but also provide a broader view of the importance of multidimensional interventions in building a more just, inclusive, and sustainable society.

4. CONCLUSION

Based on the previous discussion, the following conclusions can be drawn: The method used in implementing socialization to the public about changes in the provisions for changing the minimum age limit for marriage in Indonesia is to use secondary socialization methods (in the community) by the target so that this socialization can have a good impact. Socialization is attempted to run smoothly by the team, expanding the target of this socialization to include teenagers, namely students and parents of children who are still teenagers. The efforts made by the service team are to provide an understanding of the impact caused by underage marriage. This is very important to do by considering the conditions in society that are increasingly increasing underage marriage days. This can be known through data available in the Religious Court. To find out the community's understanding of this, the team distributed a pre-test with questions about underage marriage; after the pre-test was collected, the speakers from the service team started the material about underage marriage and conveyed the consequences that would result from underage marriage. After the presentation of the material is complete, the audience will be distributed a posttest sheet with the same questions as the pretest sheet to see if the speaker's understanding can be understood properly.

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