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## PSYCHOLOGICAL AND SPIRITUAL MATURITY IN STRENGTHENING EARLY MARRIAGE FAMILY RESILIENCE IN INDONESIA

**Firman Robiansyah**

Universitas Pendidikan Indonesia, Serang, Indonesia  
Email: [firmanrobiansyah@upi.edu](mailto:firmanrobiansyah@upi.edu)

**Aulia Kinarfani**

Universitas Pendidikan Indonesia, Serang, Indonesia  
Email: [auliakinar22@upi.edu](mailto:auliakinar22@upi.edu)

**Dinda Aulia Rahmania**

Universitas Pendidikan Indonesia, Serang, Indonesia  
Email: [dindaauliarahmania@upi.edu](mailto:dindaauliarahmania@upi.edu)

**Baldan Salim**

Universitas Pendidikan Indonesia, Serang, Indonesia  
Email: [salimbaldan.123@upi.edu](mailto:salimbaldan.123@upi.edu)

**Saskia Azahra**

Universitas Pendidikan Indonesia, Serang, Indonesia  
Email: [azahasaskia05@upi.edu](mailto:azahasaskia05@upi.edu)

**ABSTRACT:** *This study examines the reality of early marriage in Indonesia and the role of psychological and spiritual maturity in strengthening the resilience of Islamic families. Early marriage is still influenced by economic, educational, cultural, and social factors, which have an impact on relationship vulnerability, financial pressure, and instability in family functioning. This research uses a qualitative approach through a literature review and analysis of various relevant scientific sources. The results of the study show that psychological maturity, including emotional stability, self-control, responsibility, and role readiness, serves as a protective mechanism against conflict and relationship disintegration. Meanwhile, spiritual maturity, which includes appreciation of religious values, the interpretation of marriage as trust, and patience and trust in God, play a role in strengthening commitment, meaning, and quality of family relationships. The integration of these two aspects is in line with the concept of rusyd as an indicator of individual readiness*



*to manage married life responsibly. This research also emphasizes the importance of strengthening models through premarital education and psychoreligious counseling. These findings make a theoretical and practical contribution to the development of family development programs and policies to prevent early marriage that support the readiness of young couples to face relationship dynamics, socioeconomic pressures, and the sustainability of family life in an adaptive and sustainable future.*

**Keywords:** *Psychological maturity, spiritual maturity, Islamic family resilience, early marriage, family stability.*

**ABSTRACT:** This study examines the reality of early marriage in Indonesia and the role of psychological and spiritual maturity in strengthening the resilience of Islamic families. Early marriage is still influenced by economic, educational, cultural, and social factors that have an impact on relationship vulnerability, financial pressure, and instability of family functioning. This research uses a qualitative approach through a literature review by analyzing various relevant scientific sources. The results of the study show that psychological maturity, including emotional stability, self-control, responsibility, and role readiness, serves as a protective mechanism against conflict and relationship disintegration. Meanwhile, spiritual maturity, which includes appreciation of religious values, the meaning of marriage as a mandate, and patience and tawakal, play a role in strengthening commitment, meaning, and quality of family relationships. The integration of these two aspects is in line with the concept of rusyid as an indicator of individual readiness in managing married life responsibly. This research also emphasizes the importance of strengthening models through premarital education and psychoreligious counseling. These findings make a theoretical and practical contribution to the development of family development programs and early marriage prevention policies that support young couples' readiness to deal with relationship dynamics, socio-economic pressures, and the sustainability of family life in an adaptive and sustainable future.

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## INTRODUCTION

Early marriage is still a significant social problem in Indonesia. Although the government has carried out various regulations through Law Number 16 of 2019 concerning changes in the age limit for marriage, early marriage still occurs in various regions. Data released by the Statistics Agency shows that the child marriage rate in Indonesia is still relatively high compared to several countries in the Southeast Asian region. This condition not only has an impact on health and education aspects, but also has an impact on the quality of marital relationships and



resilience in the household. Therefore, early marriage cannot be understood solely as a matter of age, but rather as a matter of individual readiness to carry out family roles and responsibilities on an ongoing basis.

From an Islamic perspective, marriage is a worship that has a sacred and transcendental dimension. Islam advocates that marriage be carried out based on physical and mental readiness, as well as awareness to form a family of *sakinah*, *mawaddah*, and *rahmah*<sup>1</sup>. Marriage in the context of the Islamic family is not only understood as a formal legal bond, but also as a *ghalizan mitsaqan* that contains moral, spiritual, and moral dimensions<sup>2</sup>. Islamic family resilience includes psychological, spiritual, economic, social, and communication resilience. In this case, the psychological aspect of marriage is very important in helping couples understand emotional and relational dynamics so that they are able to respond to conflict in an adaptive and non-destructive way.<sup>3</sup> Thus, Islamic family harmony is not only oriented towards the sustainability of marriage, but also on the quality of relationships that bring peace, security, and psychological well-being to family members<sup>4</sup>.

Various previous studies have examined early marriage from various perspectives. A number of studies emphasize institutional and policy approaches, especially the role of the Religious Service (KUA) through premarital guidance programs such as Marriage Guidance (Binwin), Suscatin, and Pusaka Sakinah in preventing early marriage and fostering harmonious families.<sup>5</sup> Another study examines early marriage from the perspective of Islamic law by highlighting the flexibility of Islamic law in looking at early marriage and its implications for physical, psychological, and social aspects<sup>6</sup>. Meanwhile, local case-based studies empirically reveal the psychological impacts of early marriage, such as adaptation disorders, stress, anxiety, limited social interaction, and increased risk of divorce in

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<sup>1</sup> Irfan Abdurahman, "The Principle of Marriage in Indonesia: Marriage Law Number 1 of 1974, Islamic Law, and Sundanese Customary Law," *As-Sakinah: Journal of Islamic Family Law*, 2024, 150–63, <https://doi.org/Doi:10.51729/Sakinah>.

<sup>2</sup> Elok Nuriyatur Rosyidah and Listya Ariefika, "Infographic of the Physical and Psychological Impact of Early Marriage for Adolescents," *JVISUAL HEROTAGE: Journal of Art and Cultural Creation* 1, no. 03 (2019): 191–204, <https://doi.org/https://doi.org/10.30998/vh.v1i03.34>.

<sup>3</sup> Rohmi Yuhani'ah, "Marriage-Based Islamic Family Harmonization and Ecological Conflict Dynamics: An Analysis of Marriage Psychology and Conflict Dynamics," *JOURNAL HEKSA (Law, Economics and Religious Studies* 1, no. September (2025): 131–44.

<sup>4</sup> Is Susanto, Faisal, and Hud Leo Perkasa Maki, "Giving Dowry in the Form of Banknote Decoration According to the Perspective of Islamic Law," *SYAKHSHIYAH: Journal of Islamic Family Law* 1, No. 1 (2021): 49–71, <https://doi.org/https://doi.org/10.32332/syakhshiyah.v1i1.3501>.

<sup>5</sup> Zaenal Mustaqim, Abas Mansur Tamam, and Imas Kania Rahman, "Pusaka Sakinah Strategy in Answering the Challenge of Family Resilience in Early Marriage Problems," *TAWAZAUN: Journal of Islamic Education* 14, no. 2 (2021): 133–42, <https://doi.org/10.32832/tawazun.v14i2.4116>.

<sup>6</sup> Nurasiah Lubis et al., "Early Marriage in the Perspective of Islamic Law and Its Impact in Various Aspects," *Tambusai Education Journal* 8 (2024): 33218–26.



young <sup>7</sup>couples. In general, this research has novelty in strengthening the normative, institutional, and descriptive aspects of the impact of early marriage.

However, while previous research has made important contributions to understanding early marriage in terms of policy, legal, and psychological impacts, there are still significant gaps in research. Psychological and spiritual maturity has not been widely used as the main conceptual in analyzing the resilience of the Islamic family. In most studies, both aspects tend to be positioned as normative impacts or prerequisites, rather than as internal foundations that determine family sustainability and resilience. In addition, the spiritual dimension is often discussed implicitly and separately from psychological analysis, so an integrative framework has not been developed that explains the relationship between the two in the context of early marriage.

Based on these gaps, this study aims to conceptually examine the role of psychological maturity and spiritual maturity in strengthening the resilience of Islamic families. The research questions asked are (1) what is the role of psychological maturity in strengthening the resilience of Islamic families in early marriage? and (2) what is the role of spiritual maturity in strengthening the resilience of Islamic families to early marriage? In line with that, this study aims to analyze the contribution of psychological maturity and spiritual maturity as an internal foundation in building a resilient, harmonious, and sustainable Islamic family.

This research has both theoretical and practical significance. Theoretically, this research contributes to the development of the study of Islamic family resilience through the integration of Islamic psychological and spiritual perspectives in one complete conceptual framework. Practically, the results of this study are expected to be the basis for strengthening premarital education and guidance programs based on psychological and spiritual maturity, as well as a reference for policymakers and religious institutions in formulating strategies to prevent the negative impacts of early marriage. Thus, this research not only enriches scientific treasures, but is more holistic in building the resilience of Islamic families in Indonesia.

## METHODS

This study uses a qualitative approach using the literature review method. This method was used to review and analyze various literature related to psychological maturity, spiritual maturity, Islamic family resilience, and early marriage in Indonesia. Research data is obtained through searching for relevant scientific articles and academic documents from the google scholar database and peer-reviewed scientific journals related to the research topic. The search and literature collection process was carried out from February 5 to May 13, 2026.

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<sup>7</sup> Imelda Triadhari, "THE PSYCHOLOGICAL IMPACT OF EARLY MARRIAGE (A CASE STUDY AT KUA, DISTRICT PROSECUTOR'S OFFICE, CIREBON CITY)" 7, no. 2 (2023): 89-100.



Literature search using keyword *psychological maturity, spiritual maturity, Islamic family resilience, early marriage, and family stability*. To boost of search results, several related keyboards are also used, among others *Child Marriage, Family Resilience, and Rusid*. These keystools are used individually and in a variety of combinations to identify sources relevant to the research focus.

A total of 45 references relevant to the focus of the research were selected and used as data sources for analysis. The literature was selected based on its relevance to the research theme, namely psychological maturity, spiritual maturity, Islamic family resilience, family stability, and early marriage. Sources that are not relevant to the research focus or do not support the research objectives are excluded from the analysis. The data was analyzed using content analysis techniques. The process of analysis involves identifying key conceptions, categorizing emerging themes, comparing findings from previous research, and synthesizing relevant theoretical perspectives. The results are then presented descriptively to provide a comprehensive understanding of the role of pshycological and spiritual maturity in strengthening the resilience of Islamic families in the context of early marriage in Indonesia.

## RESULTS AND DISCUSSION

### The Reality of Early Marriage in Indonesia and the Challenges of Family Resilience

Early marriage in Indonesia is one of the social problems that is quite high and requires serious attention from various parties. Early marriage in Indonesia has been regulated in Law Number 16 of 2019 concerning Marriage. Even though it has been regulated in the law, early marriage in Indonesia still occurs frequently and is still widely found in various regions in Indonesia. According to <sup>8</sup> data, early marriage in Indonesia has declined by 3.5 percent in the last 10 years, although this decline is still relatively slow. The National Population and Family Planning Agency states that the occurrence of early marriage in Indonesia is influenced by several factors, such as low levels of education, family economic conditions, culture, and free sexual behavior among adolescents <sup>9</sup>.

One of the main factors causing early marriage in Indonesia is the economic condition of the family. Many parents think that marrying children at a young age can reduce the economic burden on the family. Economic limitations also often cause children to drop out of school, so the chances of continuing education are low. This condition makes teenagers more vulnerable to entering marriage at a young age.

According to UNICEF, poverty is one of the main factors that encourage child marriage in Indonesia. Parents who marry their children at a young age think

<sup>8</sup> Indonesia Unicef et al., "Child Marriage in Indonesia Latest Statistics on Child Marriage in Indonesia," UNICEF, Indonesia, 2020.

<sup>9</sup> Elisabeth Putri Lahitani Tampubolon, "The Problem Of Early Marriage In Indonesia Elisabeth," *Indonesian Journal of Social Sins* 2, no. 5 (2021): 738–46, <https://doi.org/10.36418/jiss.v2i5.279>.



that marriage can reduce family reluctance, and it is even expected to help improve the economic condition of their parents<sup>10</sup>. In addition, low-income families view child marriage at a young age as a way to reduce the family's economic burden<sup>11</sup>.

In addition to economic factors, low education levels also have a big influence on the high rate of early marriage. Low-educated adolescents tend to lack understanding of the negative impact of young marriage, both from health, psychological, and social aspects. In addition, limited education makes teenagers less likely to have mature future planning. A child's low level of education and knowledge can increase the tendency to marry at an early age.<sup>12</sup> This opinion is reinforced by Notoatmodjo that education level is an important factor in shaping marriage mindsets and behaviors at a young age<sup>13</sup>. Women with low education generally marry earlier at a young age. Therefore, education is one of the important efforts in preventing early marriage.

Cultural factors and social environment also affect the occurrence of early marriage in Indonesia. In some areas, there is still a perception that women who marry late are considered bad by society and called old virgins by society. Early marriage in Indonesia is more often seen as a social obligation than an individual decision<sup>14</sup>. In traditional societies, marriage is considered a social imperative that is part of cultural heritage and is seen as sacred<sup>15</sup>. Social pressures and cultural norms are still strong factors in the practice of marriage<sup>16</sup>.

In marriage, the ability to maintain family relationships is needed. Family resilience refers not only to the ability to survive together, but also the ability to maintain the stability of relationships, the economy and family functioning. In reality, many early marriages often occur when readiness has not been optimally formed. Marriage forms a relationship between husband and wife that gives rise to rights and obligations that are in accordance with each other's nature<sup>17</sup>. Couples who marry at an early age are led to adapt to the division of roles that begin to

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<sup>10</sup> Umi Sumbulah and Faridatul Jannah, "Early Marriage And Its Implications For Family Life In Madurese Society (Legal And Gender Perspective)," *Egalita. Journal of Gender Equality and Justice* 7 (2012): 83-101, <https://doi.org/https://doi.org/10.18860/egalita.v0i0.2113>.

<sup>11</sup> Tampubolon, "The Problem Of Early Marriage In Indonesia Elisabeth."

<sup>12</sup> Rizqy Amelia and Mohdari Aulia Azizah, "The Effect Of Counseling On Adolescents' Knowledge About Early Marriage In Grade Viii At Smp Negeri 4 Banjarmasin," *Health Dynamics: Journal of Midwifery and Nursing* 8, no. 1 (2017).

<sup>13</sup> Tampubolon, "The Problem Of Early Marriage In Indonesia Elisabeth."

<sup>14</sup> Sumbulah and Jannah, "Early Marriage And Its Implications For Family Life In Madurese Society (Legal And Gender Perspective)."

<sup>15</sup> Suhadi, "Early Marriage, Divorce, and Remarriage: A Study in a Sociological Perspective," *Community: International Journal of Indonesian Society and Culture* 4, no. 2 (2012): 168-77, <https://doi.org/10.15294/komunitas.v4i2.2412>.

<sup>16</sup> UNICEF, "Child marriage is a human rights violation, but it is too common," Unicef Data, n.d., [https://data.unicef.org/topic/child-protection/child-marriage/?utm\\_source=chatgpt.com](https://data.unicef.org/topic/child-protection/child-marriage/?utm_source=chatgpt.com).

<sup>17</sup> Muslimah, "Rights And Obligations In Marriage," 'AAINUL HAQ: *Journal of Islamic Family Law* 1, No. 1 (2021): 91-104.



emerge and expectations that collide with the realities of home life<sup>18</sup>. This condition can cause communication vulnerability and conflict in family relationships.

In addition to relational pressures, early marriage is also faced with economic pressures. Based on previous research, couples who marry at an early age at a young age generally have not completed formal education, this will affect limited and unstable income. This can result in financial dependence on large families<sup>19</sup>. This is reinforced by the findings<sup>20</sup> that education has a significant direct influence on household income. Financial pressure on marriage can magnify domestic conflicts and be a factor that worsens family vulnerability<sup>21</sup>.

Troubled relationships and economic instability will affect the overall functioning of the family. Couples who are not ready to carry out family roles tend to have difficulties in establishing parenting, optimizing the quality of family communication and carrying out responsibilities as parents<sup>22</sup>. This condition shows that there are difficulties in maintaining family resilience if the individual's internal readiness has not developed optimally.

Thus, the reality of early marriage in Indonesia is influenced by various factors, such as the economy, education, culture, and social environment. The impact is also very wide, both on health, educational, psychological, and economic conditions. Therefore, sustainable and comprehensive efforts are needed so that the rate of early marriage in Indonesia can continue to decline and the younger generation has the opportunity to achieve a better future.

The findings that have been presented show that early marriage is not only related to the age aspect, but also related to the readiness of individuals in facing the various demands of family life. Various challenges can arise in marriage, both in relational, economic, and family function aspects, this indicates the importance of internal factors that support family resilience. Therefore, the discussion in this study is focused on analyzing the role of psychological and spiritual maturity in strengthening Islamic family resilience in the context of early marriage. This analysis was compiled systematically, including the role of psychological maturity, the role of spiritual maturity, the concept of *rusyd*, and a model for strengthening psychological and spiritual maturity in building family resilience.

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<sup>18</sup> Deas Valiyanida Hawa et al., "From Individual to Family: The Process of Couple Adaptation in the Early Stages of Marriage," *Triwikrama: Journal of Social Sciences* 11, no. 11 (2026).

<sup>19</sup> Syifa Aulia Rahmah and Yani Achdiani, "Early Marriage as a Risk Factor in Family Economic Resilience," *EQUALITA: JOURNAL OF GENDER AND CHILD STUDIES* 7, No. 1 (2025), <https://doi.org/https://doi.org/10.24235/equalita.v7i1.20017>.

<sup>20</sup> Surprise (2015)

<sup>21</sup> Rahmah and Achdiani, "Early Marriage as a Risk Factor in Family Economic Resilience."

<sup>22</sup> Anggi Safitri, Siti Napisah, and Dwi Anggraini Rahman, "Early Marriage and Parenting Readiness: A Review of Literature Studies from the Perspective of Guidance and Counseling," *Journal of Psychology, Guidance and Counseling* 1, no. 1 (2025).



## The Role of Psychological Maturity in Strengthening Islamic Family Resilience in the Context of Early Marriage

Maturity is an integrative condition of psychological function that involves the harmonization of emotional, reasoning, and behavioral aspects that play a role in harmony in individuals<sup>23</sup>. Psychological maturity can be defined as a consistency between thoughts, feelings and actions<sup>24</sup> that is not only synonymous with biological aging, but is also related to the degree of integration of identity and self-regulatory capacity<sup>25</sup>. Psychologically, early adulthood is characterized by relatively unstable integration of identities<sup>26</sup>. Identity instability indicates an unstable life orientation, decision inconsistencies and easy vulnerability to external pressures. Identity integration is the basis for the formation of intimate relationships in the next stage of development<sup>27</sup>.

In marriage, psychological maturity cannot be reduced to a biological measure of age. Marriage is a long-term interdependent relationship with a high intensity of interaction<sup>28</sup> that can trigger an increase in the potential for conflict, so emotional management and self-control become structural prerequisites for the sustainability of the relationship. In the context of marriage, psychological maturity refers to the individual's ability to manage conflict without damaging the relationship, to be able to manage the ego, and to maintain commitment under pressure<sup>29</sup>.

Psychological maturity in marriage in individuals can be seen from four indicators, namely emotional stability, self-control, responsibility, and readiness to develop the role of husband or wife. Emotional stability in marriage refers to the capacity of the individual to regulate the negative effects of emotions and be able to tolerate frustration well<sup>30</sup>. Individuals who have emotional stability are able to

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<sup>23</sup> Endah Tri Wisudahningsih, Havid Aminudin, and Ivan Ramadhani, "Stages of Adolescent Development: Psychological Perspectives and Educational Implications," *COURTESY: Journal of Islamic Education* 3, no. 4 (2025): 1204-22, <https://doi.org/https://doi.org/10.61104/ihsan.v3i4.2448>.

<sup>24</sup> Setia Yudika Adiguna Nababan, "Differences In Emotional Maturity In Students Of The Faculty Of Economics, University Of Medan Area Reviewed From The Big Five Personality Type," 2016.

<sup>25</sup> Nancy Eisenberg, Tracy L Spinrad, and Natalie D Eggum, "Emotion-Related Self-Regulation and Its Relationship to Children's Nonconformity," *NIH Public Access*, 2011, 495-525, <https://doi.org/10.1146/annurev.clinpsy.121208.131208.Emotion-Related>.

<sup>26</sup> Frezy Papatungan, "Characteristics of Early Adult Development Characteristics of Early Adult Development," *Journal of Education and Culture (JEaC)* 3, no. 1 (2023).

<sup>27</sup> Monica A Sutanto and Darmawan Mutaqqin, "The Dimension Of Identity Formation And Intimacy In Emerging Adults Who Establish Romantic Relationships," *Intuition: Journal Of Scientific PSYCHOLOGY* 13, no. 2 (2021), <https://doi.org/https://journal.unnes.ac.id/nju/index.php/INTUISI/article/view/29294>.

<sup>28</sup> Diah Widiawati Retnoningtias et al., *FAMILY PSYCHOLOGY*, 2024.

<sup>29</sup> Ria Setiani Hayatnnufus, Rahmi Fauzia, and Jehan Safitri, "Emotional Maturity And Marriage Adjustment In Women Who Commit Early Marriage In Banjarmasin City," *Journal of Cognition* 2, no. 1 (2019), <https://doi.org/https://doi.org/10.20527/kognisia.2019.04.020>.

<sup>30</sup> nofrida Tiar Ayu Romadhoni And Dewita Karema Sarajar, "Emotional Maturity And Marriage Adjustment In Wives Who Marry Early In Grobogan Regency," *Psimawa Journal* 8, no. 2 (2025): 477-84.



recognize the cause and choose adaptive responses. This can be seen from how individuals are able to separate spontaneous emotions from thoughtful responses that are consciously considered.

In contrast to emotional stability, self-control refers to an individual's ability to think rationally before acting. They will consider the long-term consequences of the actions taken, and be able to control impulses so as not to act aggressively<sup>31</sup>. In addition, responsibility can be an indicator of maturity because it shows the integration of values in the individual, which can be seen from the presence of long-term orientation and stability of commitment. Readiness to play a role in marriage is a relational manifestation of the previous three indicators. Readiness is not only interpreted as a commitment to interdependent relationships, sharing authority and adapting to changing living conditions<sup>32</sup>.

In the theory of psychosocial development put forward by Erikson, human development is divided into several stages that have different developmental conflicts. In the early adult stage, development centers on the conflict between intimacy and isolation. Intimacy is defined as an individual's ability to build emotional closeness without losing self-identity. In contrast, isolation in Erikson's theory is seen as the inability of the individual to establish deep closeness. Identity instability can lead to superficial relationship growth, over-reliance and recurrent relational conflicts. In this case, marriage can be seen as a tangible form of actualization of intimacy, the resilience of which depends largely on the psychological maturity of the individual<sup>33</sup>.

From a developmental point of view, the adolescent phase is still focused on the formation of self-identity, while stability in intimate relationships is the next developmental task<sup>34</sup>. When this transition occurs more quickly through early marriage, there is a potential mismatch between developmental tasks and relationship demands. Adolescence is in the phase of identity exploration, in this phase adolescents are not complete in determining life values, orientation and long-term goals. In this phase, there are drastic and rapid emotional changes, so emotional responses tend to be more reactive and less able to tolerate frustration. Long-term onboarding instability makes adolescents more vulnerable to economic pressures and is not yet optimal in permanent decision-making.

Developmental characteristics have implications for the dynamics of the marital relationship. Psychological development in adolescents can have consequences in marital relationships, such as more easily conflict, emotional

<sup>31</sup> Zulfah, "Character: Self-Control," *IQRA: Journal of Islamic Religious Education* 1, No. 1 (2021): 28–33.

<sup>32</sup> Siti Yuli Meilanda Sormin et al., "Counseling on the Importance of Wedding Preparation and Pregnancy Planning by BKKBN in Bahal Village," *Educator Journal* 9, no. 2 (2025): 26861–65.

<sup>33</sup> Adistya Elfa, "Anxiety And Identity Crisis Of Young Adults In The Short Story Of Grey Asa: A Study Of The Psychology Of Erik Erikson's Development," *Buana Bastra Scientific Journal: Journal of Language, Literature, and Learning* 12, no. 2 (2025): 227–40, <https://doi.org/https://doi.org/10.36456/bastra.vol12.no2.a10336>.

<sup>34</sup> Ismatuddiyanah et al., "Developmental characteristics and tasks in early and secondary adolescence and their influence on education," *Tambusai Education Journal* 7, no. 3 (2023): 27233–42.



reactions tend to be implied, and economic and emotional dependence. The vulnerability of conflict in early marriage arises due to the ambiguity of roles and unrealistic expectations<sup>35</sup>. They also tend to be immature in conflict resolution and respond to conflicts more reactively<sup>36</sup>. Economically, financial independence has not been established and often leads to dependence on the economy of large families. High emotional dependency often increases the stress of a relationship, especially if expectations are not met.

Based on data from the Central Statistics Agency (BPS), there are around 9.23% of women aged 20-24 years who are married before the age of 18 in 2023. Figures from BPS also show that almost 1 in 9 women aged 20-24 years are married before the age of 18<sup>37</sup>, this shows that marriage in the development period is still common in Indonesian society. In a study conducted by Mies Grijns and Hoko Horii, it was found that as much as 50% of divorces are caused by early marriage<sup>38</sup>.

In marriage, psychological maturity can serve as the basis for resilience and family structure. Family resilience does not occur automatically through the institution of marriage, but depends on the psychological abilities of the individual<sup>39</sup>. Emotional stability in the family depends on the couple's capacity to manage emotions constructively. Self-control also helps in limiting aggressive impulses, impulse control being a protective component against relational dysfunction. The ability to take responsibility for long-term commitments can strengthen the consistency of the relationship which fosters a sense of security that can strengthen resilience and relational peace.

The concept of *sakinah* can be interpreted as social peace that requires psychological stability. In the Qur'an, Surah Ar-Rum verse 21 affirms that marriage is a sign of Allah's greatness, where He created a couple of his own human type and created a sense of peace (*sakinah*), love (*mawaddah*) and affection (*rahmah*).<sup>40</sup> Rational resilience is based on wise decision-making, sound economic planning, and objective evaluation of conflicts.

Good decision-making in the family is not based on momentary emotions, but through careful consideration of risk and consistency for sustainability orientation. Maturity is rationally reflected in individuals who do not personalize conflict and are able to see problems as situations, rather than as forms of identity attacks. In

<sup>35</sup> Ulfi Yuliyani, "The Role Of Honesty In Long Distance Marriage Households In Sawojajar Village, BREBES REGENCY" (2025).

<sup>36</sup> Salma Yuniar, "The Phenomenon of Early Divorce in Young Households in Ploso Village in Families of Marriage Age Under Five Years," *Widya Bahuswarnika: Journal of Multidimensional Research Perspective* 1, No. 1 (2025): 1-8.

<sup>37</sup> Edo Rusyanto, "One in Nine Female Friends Facing Child Marriage in Indonesia," 2024.

<sup>38</sup> Mies Grijns et al., *Getting Married Young in Indonesia (Voice, Law, and Practice)* (Jakarta, 2018).

<sup>39</sup> Yuhani'ah, "Marriage-Based Islamic Family Harmonization and Ecological Conflict Dynamics: An Analysis of Marriage Psychology and Conflict Dynamics."

<sup>40</sup> Liky Faizal et al., "The Age of Marriage in Indonesia from the Perspective of Maqashid Sharia," *Analysis: Journal of Islamic Studies* 22, no. 2 (2022): 297-318, <https://doi.org/http://doi.org/10.24042/ajsk.v22i2.14068>.



addition, in financial planning, supporting aspects such as the ability to delay satisfaction, priority evaluation and resource distribution are needed.

The integration between the effective and cognitive aspects allows for constructive conflict resolution. Individuals who have psychological maturity do not avoid conflict and act aggressively, but control differences through assertive communication. This way of settlement can increase family harmony as an indicator of resilience. Therefore, psychological maturity plays a role in the protection mechanism as a support for the disintegration of relationships and as the foundation of the sustainability of the Islamic family.

These findings correlate with previous research that said that early marriage carries a range of negative psychological impacts, such as difficulty in adjusting, increased stress and anxiety, and limitations in social interaction. This condition is related to the psychological unpreparedness of the individual in marriage, the limitation of emotional regulation and the integration of identity that causes the individual to have difficulty dealing with the demands of complex relationships. This suggests that psychological immaturity contributes to the emergence of psychological distress and relationship instability, as found in previous research.

#### **The Role of Spiritual Maturity in Strengthening the Resilience of Islamic Families in the Context of Early Marriage**

Family resilience is not only understood as the ability to survive economically, but also as the process of maintaining family functions through values, commitments, and beliefs lived in daily life. Religious and spiritual values are not just norms, but are interpreted as life guidelines that shape how couples respond to conflicts, pressures, and changes in the household.

In the perspective of the Qur'an, the family is built on the principles of *sakinah*, *mawaddah*, and *rahmah* as affirmed in the Qur'an. Ar-Rum:21. This concept not only refers to an emotional state, but is also a spiritual foundation that demands commitment, self-control, and social responsibility in domestic life. In previous research,<sup>41</sup> it was emphasized that family resilience in the perspective of the Qur'an lies in the ability of the family to use spiritual values as a guide in dealing with the dynamics of the times, internal conflicts, and socio-economic pressures.

The findings show that the spiritual dimension has an important role in building family resilience. However, as outlined in the introduction, most previous research still placed family resilience within the policy, institutional, legal, and psychological frameworks of early marriage.<sup>42</sup> Therefore, there is a research gap that shows that spiritual maturity has not been widely studied as an internal foundation that directly affects the quality of relationships and resilience of Islamic families, especially in the context of early marriage. In line with that, previous research<sup>43</sup> has shown that spirituality functions as a source of meaning as well as a

<sup>41</sup> Pasaribu and Islamiyah (2025)

<sup>42</sup> Mustaqim, Tamam, and Rahman, "The Strategy of Pusaka Sakinah in Answering the Challenge of Family Resilience in Early Marriage Problems."

<sup>43</sup> Aziz and Mangestuti (2021)



mechanism to strengthen interpersonal relationships that are able to strengthen love relationships and family harmony, so that it is not only normative but also has practical implications in maintaining the stability of husband and wife relationships.

In the context of early marriage, family resilience can be seen from how young couples interpret marriage and the responsibilities they bring. A relatively young age often goes hand in hand with the process of finding identity, adjusting roles, and managing still-developing emotions. In such situations, the understanding of religious values and marital commitment can vary, depending on the family background, life experiences, and learning process experienced by each individual. These differences in meaning also affect the way couples deal with conflict and household dynamics, thus forming variations in family resilience in early marriage. Spiritual maturity in the context of the Islamic family refers to the level of appreciation for religious values as reflected in the awareness of worship, moral orientation, and the meaning of marriage as a divine mandate. Spirituality is not only understood as a formal ritual practice, but it also includes the dimensions of ethics, morality, and social relations based on the value of transcendence.

In addition, various studies show that early marriage has a significant impact on education, health, and family well-being<sup>44</sup>. In these conditions, spiritual maturity can act as a protective factor that helps young couples reduce the risk of conflict, divorce, and family dysfunction, which is reflected in moral resilience through the ability to maintain religious values, emotional resilience through patience and tawakal, relational resilience through marital commitment as trust, and social resilience through the role of the family as moral agents in society. Thus, spiritual maturity can be understood as an internal foundation that plays an important role in strengthening the resilience of Islamic families, especially in early marriage, through its ability to build meaning, direct behavior, manage conflicts, and maintain the quality of relationships in a sustainable manner.

### **The Concept of Rusyd: Integration of Psychological and Spiritual Maturity**

Individuals who are about to enter marriage need to have mature readiness, especially in the emotional aspects and psychological maturity. This maturity can be characterized and demonstrated through emotional stability and independence as well as the ability to take responsibility for every decision taken, therefore individuals are expected to have a clear purpose in life, individuals are also expected to show good personality integration and tend to have attitudes that show religious values<sup>45</sup>

<sup>44</sup> Central Statistics Agency, "Delayed Progress: Analysis of Child Marriage Data in Indonesia," 2016, <https://www.bps.go.id/id/publication/2016/01/04/aa6bb91f9368be69e00d036d/kemajuan-yang-tertunda--analisis-data-perkawinan-usia-anak-di-indonesia.html>.

<sup>45</sup> Puput Dwi Mayangsari, Adhyatman Prabowo, and Udi Rosida Hijrianti, "Emotional Maturity and Marriage Adjustment in Young Marriage in Tulungagung Regency," *Cognitive* 9, no. 2 (2021): 137-48, <https://doi.org/https://doi.org/10.22219/cognicia.v9i2.18168>.



The spiritual dimension emphasized in marriage is that it leads to a journey to each of them where the married couple has an obligation to help each other ease the veil of lust. But in the context of early marriage, challenges can easily arise because young couples do not fully have deep spiritual maturity and awareness.

Maturity is very important in marriage, but in the case of marriage at an early age that is felt to lack aspects of psychological maturity can have a negative impact on the individual's condition. This condition can inhibit adaptability, limit social interaction, and potentially produce less than optimal parenting patterns. Women who marry at an early age are more prone to neurotic disorders and higher levels of stress. In addition, early marriage often contributes to an increased risk of divorce. Therefore, more intensive socialization efforts and intervention programs are needed to support the prevention of early marriage and encourage the formation of harmonious families.

The concept of haste in Islam refers to a person's ability to manage all his affairs responsibly, especially with matters related to marriage, social roles, and legal obligations <sup>46</sup>. Psychological and spiritual maturity is necessary in marriage because the main purpose of marriage is to form and achieve a happy and prosperous Islamic family, but if the psychological and spiritual aspects are immature, the marriage has the potential to cause harm to both parties, women and men <sup>47</sup>.

### **Psychological and Spiritual Maturity Strengthening Model**

A model of strengthening psychological and spiritual maturity in early marriage can be done through a psychoreligious approach that integrates emotional readiness and religious values in domestic life. This approach is important because couples who marry at a young age often lack the ability to manage emotions, resolve conflicts, and understand family responsibilities maturely. Marriage readiness is not only related to age, but is also influenced by the psychological and spiritual readiness of individuals in living family life <sup>48</sup>. This shows that family resilience cannot be built only through economic and social readiness, but also through the mental and religious readiness of the spouse.

The model of strengthening psychological and spiritual maturity can be applied through premarital education, psychoreligious counseling, and the internalization of religious values in daily life. Premarital education helps couples understand interpersonal communication, emotional management, and the role of

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<sup>46</sup> Muhammad Yassir, "Al-Usuriyah : Journal of Islamic Family Law Volume 2 Number 2 July 2024" 2, no. 2 (2024): 268-82.

<sup>47</sup> Islamic University, Sultan State, and Syarif Kasim, "An Analysis Of The Age Limit In Marriage In Indonesia: An Analysis Of The Word Ar-Rusyid In The Perspective Of Ahkam Al-Qur 'An Analysis Of The Age Limit In Marriage In Indonesia: An Analysis Of The Word Ar- Rusyd In The Perspective Of Ahkam Al-Qur 'An," 2026.

<sup>48</sup> Ahmad Habibi, "Early Marriage In A Review Of Islamic Law And Psychology," *Mitsaqan Ghalizhan: Journal Of Family Law And Islamic Legal Thought* 2 (2022): 57-66, <https://doi.org/10.33084/mg.v2i1.5276>.



husband and wife in the family. <sup>49</sup> Explain that marriage readiness is influenced by emotional, spiritual, and an understanding of family responsibilities. In addition, <sup>50</sup>emphasizing that psychological approaches and Islamic values in marriage preparation can help strengthen self-control, empathy, and commitment in the family. The strengthening model acts as a preventive effort in building family relationship stability in young couples.

In addition to serving as an individual strengthening, the psychoreligious approach also plays a role in forming a more adaptive Islamic family resilience. However, previous research has tended to place religiosity only as a normative aspect and has little to do with the emotional readiness of couples in dealing with household dynamics. In fact, the integration of psychological and spiritual readiness has an important role in forming stable, harmonious, and sustainable family relationships. Although much research has been done on early marriage, most research still focuses on social, economic, reproductive health, and religious approaches separately. Previous research has also discussed early marriage as a social phenomenon rather than the individual's internal readiness to build family resilience. Therefore, studies that integrate psychological and spiritual maturity as a model for strengthening the resilience of Islamic families are still relatively limited.

Thus, the model of strengthening psychological and spiritual maturity in early marriage emphasizes the importance of integrating emotional readiness and religious values in building the resilience of Islamic families. Through premarital education, psychoreligious counseling, and the internalization of religious values, young couples are expected to have the ability to manage emotions, build communication, and lead a more harmonious and sustainable home life <sup>51</sup>.

## CONCLUSION

Based on the findings of the study, it can be concluded that early marriage in Indonesia is still influenced by various factors, such as economic conditions, low education levels, cultural factors, and the social environment. This condition has an impact on the vulnerability of family relationships, economic pressure, and the unpreparedness of couples to fulfill their household roles. Therefore, the resilience of the Islamic family in the context of early marriage is determined not only by age but also by the psychological and spiritual readiness of the individual.

Psychological maturity plays an important role as a foundation for building harmonious and stable family relationships. Aspects such as emotional stability,

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<sup>49</sup> Siti Rohimah, Ikke Fitriana Nugrahini, and Aulia Arsinta, "Marriage Readiness In The Perspective Of The Psychology Of Islamic Education Siti," *Innovation: Scientific Journal of Educational Development* 3, no. 1 (2024): 74–83.

<sup>50</sup> Karimulloh, Chandradewi Kusritanti, and Arif Triman, "Marriage Preparation in an Islamic, Psychological, and Financial Approach," *E-DIMAS: Journal of Community Service* 14, no. 2 (2023): 201–6.

<sup>51</sup> Karimulloh, Kusritanti, and Triman.



self-control, responsibility, and readiness to fulfill the role of husband or wife are key factors in maintaining a sustainable relationship and resolving conflicts adaptively. Meanwhile, spiritual maturity serves as the foundation of values that strengthen the meaning of marriage, commitment, patience, trust in God, and the quality of family relationships based on Islamic teachings.

The integration of psychological and spiritual maturity is in line with the concept of Islamic Rasyd, which is the readiness of individuals to manage life responsibly. These two aspects are an important foundation for strengthening the resilience of Islamic families, enabling them to sustainably navigate relationship dynamics, socio-economic pressures, and the challenges of married life. Therefore, strengthening family resilience in young couples requires premarital education, psychoreligious counseling, and internalizing religious values in daily life. These efforts are expected to help young couples build harmonious, loving, and loving families and reduce the risk of conflict and divorce in early marriage.

This research is limited to the use of literature study methods so that the findings produced are only based on the results of analysis from various literature sources and have not been supported by empirical data obtained directly from the research subjects. In addition, the discussion of psychological and spiritual maturity in the context of early marriage is still conceptual so that it has not been studied in depth the influence of socio-cultural and economic factors on the resilience of Islamic families. Therefore, further research is recommended to conduct field studies to obtain comprehensive results on the resilience of Islamic families, both through qualitative and quantitative methods.

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I hope that this article will be able to contribute academically and become a reflection material in understanding the importance of psychological and spiritual readiness in building the resilience of Islamic families.

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