

## Exploring the Scientific Truth of Marriage Dispensation: An Interdisciplinary Study of Islamic Teachings

### Abstract

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**Background.** This scientific paper examines marriage dispensation in Islam through an interdisciplinary approach that combines the perspectives of religion, law, sociology, psychology, and health. Marriage dispensation, as a form of legal exception in early marriage, is often understood narrowly only from the religious normative side. In fact, in the contemporary social and scientific context, this practice has multidimensional implications that require a more holistic analysis. By examining the sharia arguments and the maqashid al-syari'ah framework

**Aim.** The findings show a gap between the understanding of dogma and scientific reality that should complement each other. Therefore, a contextual reinterpretation of Islamic teachings is needed that takes into account scientific and humanitarian dimensions. This study recommends the integration of revelation and science as a basis for formulating a just and sustainable marriage dispensation policy. Thus, an interdisciplinary approach becomes an important tool in exploring the scientific truth of religious dogma wisely and responsibly.

**Methods.** The research method in the study that you have compiled is an interdisciplinary qualitative approach with a case study strategy and empirical data analysis. The following is a complete description of the interdisciplinary qualitative approach. This study uses a qualitative approach because it aims to understand the meaning, views, and social impacts of the practice of marriage dispensation, not to test hypotheses statistically. This approach is interdisciplinary because it combines perspectives from its purpose is to produce a comprehensive and contextual understanding of the issue of marriage dispensation and this strategy was chosen to examine several concrete cases of marriage dispensation in Indonesia, including data from religious courts and interviews available in reports from official institutions such as UNICEF, National Commission on Violence Against Women, and Indonesian Child Protection Commission. Case studies allow for in-depth analysis of the social and religious dynamics behind the practice.

**Results.** This study recommends the integration of revelation and science as a basis for formulating a just and sustainable marriage dispensation policy. Thus, an interdisciplinary approach becomes an important tool in exploring scientific truth from religious dogma wisely and responsibly.

**Keywords:** Marriage Dispensation, Islam, Interdisciplinary

### INTRODUCTION

Understanding of Islamic dogma has tended to focus on a textual-normative approach that emphasizes absolute adherence to the sources of revelation, namely the Qur'an and the Hadith. This



approach is crucial in maintaining the purity and originality of Islamic teachings and upholding the authority of revelation as a source of absolute truth. However, in the context of modern developments marked by scientific advancements, changes in social structures, and the complexity of the realities of human life, a purely textual approach is not always sufficient to comprehensively address contemporary issues. It often fails to respond to social dynamics and scientific developments that could be instrumental in understanding the deeper meaning of religious teachings.<sup>1</sup>

In this regard, an interdisciplinary approach is crucial. This approach enables the integration of theological aspects with rational, empirical, and contextual dimensions, so that understanding of dogma is no longer rigid and detached from reality. Through the synergy between religious studies, law, sociology, psychology, and health, Islamic dogma can be understood more holistically. This integrative thinking demonstrates that Islam is not merely a belief system but also a guide to life that is responsive to human needs and changing times. This aligns with the principle of *maqāṣid al-syarī'ah*, which places human welfare as the primary objective of establishing sharia laws.<sup>2</sup>

One contemporary issue that demands this kind of approach is the practice of marriage dispensation. Marriage dispensation refers to the granting of permission by religious courts to minors to marry, even though they have not reached the minimum age stipulated by law. This phenomenon is widespread in various regions in Indonesia and has even increased significantly following the revision of Marriage Law No. 1 of 1974 to Law No. 16 of 2019, which raised the minimum age for marriage for women from 16 to 19.<sup>3</sup>

Amid the increasing number of marriage dispensations, serious issues have emerged that cannot be ignored. Numerous studies have shown that children who marry at an early age are not psychologically, emotionally, or economically prepared for married life. Furthermore, reproductive health risks for women are very high, including the possibility of pregnancy complications, premature birth, and even maternal or infant death. The social impacts are also broad, ranging from school dropout, structural poverty, to domestic violence. All of this demonstrates that the practice of marriage dispensations is not only a matter of religious law but also touches on profound social and humanitarian issues.<sup>4</sup>

Even more worrying, this practice is often justified under the pretext of sharia, without considering the substance of Islamic teachings, which prioritize public welfare. Yet, many Muslim scholars and scholars emphasize that Islamic law is dynamic and adaptive, as long as it remains grounded in the *maqāṣid al-shari'ah* (the objectives of sharia). In this context, granting marriage dispensations should not only consider literal evidence but also be critically examined through empirical data and scientific approaches. Thus, there is an urgent need to review the theological foundations used to justify marriage dispensations, especially if the practice has the potential to cause greater harm.<sup>5</sup>

Interdisciplinary studies offer a middle ground between adherence to religious texts and openness to scientific reality. This approach allows for a more comprehensive analysis of marriage dispensation practices by juxtaposing Islamic principles with the findings of scientific research. For example, psychological aspects can explain the stages of a child's mental development; sociology helps understand the cultural context and social pressures; positive law regulates the protection of children's rights; while health sciences highlight biological and medical risks. All of this, when

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<sup>1</sup> Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 1982. hlm.100

<sup>2</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008). hlm.40

<sup>3</sup> Undang-Undang Republik Indonesia Nomor 16 Tahun 2019 tentang Perubahan atas Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan

<sup>4</sup> UNICEF Indonesia (2020). *Pernikahan Anak di Indonesia: Analisis Situasi*.

<sup>5</sup> Faturochman. "Dampak Psikologis Pernikahan Usia Dini." *Jurnal Psikologi*, Vol. 31, No. 1 (2012): 45–56.

combined with a contextual interpretive approach, will produce a religious understanding that is not only normative but also transformative.<sup>6</sup>

In the context of a country like Indonesia, with a Muslim majority and a legal system that recognizes religious law in the area of marriage, the issue of marriage dispensations becomes even more complex. Religious courts play a central role in determining whether a dispensation can be granted, but in practice, decisions are often based more on social, economic, or local traditional pressures than on scientific considerations or principles of public welfare. This indicates a serious gap in the implementation of Islamic law that does not favor the protection of children as vulnerable legal subjects. Therefore, it is crucial for academics, religious scholars, and policymakers to reformulate their approach to marriage dispensations in a more critical and scientific manner.<sup>7</sup>

This study aims to demonstrate that the integration of revelation and science is not only possible but also urgent in addressing contemporary religious issues. By understanding marriage dispensations through an interdisciplinary lens, we can explore the scientific truths contained in Islamic teachings more deeply and responsibly. This approach is not a form of secularization or weakening of religion, but rather a way to actualize Islamic values so that they remain alive, relevant, and solution-oriented amidst changing times. Therefore, efforts to build a new, integrative discourse in understanding dogma, including crucial issues such as marriage dispensations, must continue to be encouraged in academic and social circles.<sup>8</sup>

## LITERATURE REVIEW

The study of marriage dispensations and an interdisciplinary approach to Islamic dogma has attracted the attention of a number of scholars in various disciplines. In the field of Islamic law, Auda<sup>9</sup> emphasized the importance of the *maqāṣid al-syarī'ah* approach in understanding and establishing law. He argued that the goal of Islamic law is not merely to fulfill the text, but also to protect the soul, mind, descendants, and honor of human beings. This is relevant to the practice of marriage dispensation, which should be viewed comprehensively from the perspective of its benefits and harms.

In the context of positive law in Indonesia, Supreme Court Regulation No. 5 of 2019 has established guidelines for judges in adjudicating marriage dispensation applications, but its implementation still raises debate. Mufidah<sup>10</sup> showed that judges' considerations were still largely influenced by social norms and family pressure, rather than by comprehensive child protection considerations.

From a psychological perspective, Faturochman<sup>11</sup> highlighted the impact of early marriage on children's mental health, including anxiety, stress, and adjustment disorders in household roles. Research by UNICEF<sup>12</sup> and BPS<sup>13</sup> also revealed that children who marry early are more likely to drop out of school, experience poverty, and experience domestic violence, indicating that early marriage often worsens socioeconomic conditions.

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<sup>6</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008). hlm.20

<sup>7</sup> Mahkamah Agung Republik Indonesia, *Peraturan Mahkamah Agung (PERMA) Nomor 5 Tahun 2019 tentang Pedoman Mengadili Permohonan Dispensasi Kawin*

<sup>8</sup> Mufidah, Laily. "Kajian Yuridis terhadap Dispensasi Nikah dalam Perspektif Perlindungan Anak." *Jurnal Hukum Islam*, Vol. 18, No. 2 (2020): 135–150.

<sup>9</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008)

<sup>10</sup> Mufidah, Laily. "Kajian Yuridis terhadap Dispensasi Nikah dalam Perspektif Perlindungan Anak." *Jurnal Hukum Islam*, Vol. 18, No. 2 (2020): 135–150.

<sup>11</sup> Faturochman. "Dampak Psikologis Pernikahan Usia Dini." *Jurnal Psikologi*, Vol. 31, No. 1 (2012): 45–56.

<sup>12</sup> UNICEF Indonesia (2020). *Pernikahan Anak di Indonesia: Analisis Situasi*.

<sup>13</sup> Badan Pusat Statistik (BPS). *Statistik Perkawinan Usia Anak di Indonesia Tahun 2022*. Jakarta: BPS, 2023

Meanwhile, Nasution<sup>14</sup> and Al-Jabiri<sup>15</sup> advocated a rereading of Islamic teachings using a rational and historical approach. They argued that religious texts must be understood within the context of their time and in dialogue with evolving social realities. This supports the idea that marriage dispensations need to be reexamined through an interdisciplinary approach that integrates revelation with modern science.

By reviewing the literature from these various perspectives, it is clear that the issue of marriage dispensations cannot be simplified as merely an issue of religious law. Rather, it is a multidimensional issue that requires integrative analysis so that Islamic law truly becomes a blessing for the universe (*rahmatan lil-‘ālamīn*), especially for vulnerable groups such as children.

This study proposes propositions that: Understanding of marriage dispensation in Islam will be more comprehensive and solution-oriented if analyzed using an interdisciplinary approach that integrates theological, legal, sociological, psychological, and health perspectives; The practice of marriage dispensation that is only based on a textual-normative approach tends to ignore the aspect of the welfare of children which is the main objective of sharia; The interdisciplinary approach is able to reveal that marriage dispensation at an early age has a significant negative impact on the physical, psychological, and social health aspects of children; Reinterpretation of Islamic teachings based on *maqāṣid al-syarī‘ah* and supported by empirical data will produce a marriage dispensation policy that better protects the rights and future of children, and; Integration between revelation and modern scientific findings can strengthen the position of Islamic law as a value system that is adaptive and solution-oriented to the challenges of the contemporary era.

## METHOD

This research employs an interdisciplinary qualitative approach with a case study strategy and empirical data analysis. The qualitative approach was used because the research aims to understand the meaning, perspectives, and social impact of the practice of marriage dispensation, rather than to statistically test hypotheses. The interdisciplinary approach was used because it combines perspectives from Islamic law (*fiqh* and *maqāṣid al-syarī‘ah*), sociology (social structure, poverty, patriarchal culture), and psychology (mental maturity, trauma, emotional well-being), and aims to produce a comprehensive and contextual understanding of the issue of marriage dispensation. The case study strategy was chosen to examine several concrete cases of marriage dispensation in Indonesia, including data from the Religious Courts and interviews available in reports from official institutions such as UNICEF, the National Commission on Violence Against Women, and the Indonesian Child Protection Commission. Case studies allow for an in-depth analysis of the social and religious dynamics underlying the practice.

## RESULT

First, the widespread practice of marriage dispensations in various regions of Indonesia is not merely a legal or religious phenomenon, but is also closely related to socio-economic factors, patriarchal culture, and low levels of legal literacy and reproductive health in society.

Second, the *maqasid al-syariah* approach, as an ethical and normative framework for Islamic law, emphasizes that the objectives of sharia are to protect life, mind, offspring, religion, and property. Marriage dispensations granted to children under 19 have been proven in many cases to fail to fulfill these five objectives and often lead to systemic negative impacts such as early maternal mortality, school dropout, and domestic violence.

Third, psychologically, children who marry early generally lack the emotional and cognitive maturity to build a family life, making them vulnerable to stress, depression, and social dependency on their partners.

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<sup>14</sup> Nasution, Harun. *Islam Rasional: Gagasan dan Pemikiran*. Jakarta: Mizan, 1995.

<sup>15</sup> Al-Jabiri, Mohammed Abed. *Bunyah al-‘Aql al-Islami [Struktur Nalar Islam]*. Beirut: Markaz Dirasat al-Wihdah al-‘Arabiyah, 1990.

Fourth, from a sociological perspective, marriage dispensations reinforce structures of gender inequality, increase intergenerational poverty, and weaken the legal protection function for children.

Fifth, empirical data from UNICEF, the National Commission on Violence Against Women, and the Ministry of Religious Affairs shows that this practice continues to increase despite the existence of an age limit in the Marriage Law. This indicates a gap between normative law and social practice on the ground.

Sixth, from an Islamic legal perspective, if marriage dispensations are granted solely on the basis of formal urgency without comprehensively considering the benefits and objectives, this practice is inconsistent with the principles of *maqāṣid al-syarī'ah* and thus requires critical review.

## DISCUSSION

The study of marriage dispensation practices cannot be conducted partially through a purely religious legal approach. This phenomenon requires an interdisciplinary approach involving theological, sociological, and psychological perspectives for a more comprehensive and solution-oriented understanding. The following three perspectives serve as the basis for analyzing the complexity of this issue.

### Islamic law perspective: *Maqāṣid al-Syarī'ah*

In the Islamic legal tradition, *maqāṣid al-sharī'ah* is a legal philosophy framework that serves as a guideline in understanding the essence and purpose of Islamic law itself. The concept of *maqāṣid* refers to the five main purposes that form the basis for the establishment of Islamic laws, namely preserving religion (*ḥifẓ al-dīn*), preserving the soul (*ḥifẓ al-nafs*), preserving reason (*ḥifẓ al-'aql*), preserving lineage (*ḥifẓ al-nasl*), and preserving wealth (*ḥifẓ al-māl*). This approach was developed by classical legal thinkers such as Al-Ghazali and Al-Shatibi, and was later methodologically expanded by contemporary thinkers such as Jasser Auda, who emphasized the importance of context, system, and benefit as integral dimensions in the application of Islamic law.<sup>16</sup>

In the context of the phenomenon of marriage dispensations, particularly child marriages under the state-determined age of majority, the *maqāṣid al-syarī'ah* offers a crucial ethical-normative perspective. The practice of marriage dispensations must be viewed not merely as an attempt to formally fulfill legal requirements, but also as a policy that must be tested based on whether it brings *maslahat* (benefit) and prevents *mafsadat* (harm) for individuals and society. If child marriage has the potential to undermine or threaten one of the five objectives of sharia, then Islamic law, in principle, rejects its continuation.

One of the most relevant primary purposes in child marriage is protection of offspring. Islamic law requires a healthy, strong, and capable generation to navigate life. However, data shows that children, especially girls, who marry at an early age are at high risk of pregnancy complications, premature birth, and even death during childbirth. Reports from UNICEF (2020) and the National Commission on Violence Against Women (2023) consistently show that early marriage is closely correlated with high rates of maternal mortality, domestic violence, and limited access to education and reproductive health services. This indicates that protection of offspring, as one of the primary purposes, is not being met in the context of early marriage.<sup>17</sup>

Likewise, from the perspective of *ḥifẓ al-nafs* (protection of the soul), child marriage carries risks to the physical and mental safety of children, especially girls. At an unstable age, children do not yet have the biological, psychological or social abilities to carry out household responsibilities, let alone become parents. This immaturity makes them vulnerable to stress, depression, and even sexual and psychological violence from older or dominant partners. In Islam, protecting human life is the highest priority, and every form of social practice that threatens a person's life or safety must be reviewed, even if it is wrapped in religious justification. Therefore, the practice of marriage

<sup>16</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008). hlm.35

<sup>17</sup> UNICEF Indonesia, *Pernikahan Usia Anak di Indonesia: Analisis Situasi* (Jakarta: UNICEF, 2020), 6–9.

dispensation that does not pay attention to the maturity and safety aspects of children can be seen as contrary to *maqāṣid al-syarī'ah*.<sup>18</sup>

Furthermore, the aspect of *ḥifz al-'aql* (protecting reason) also deserves attention. Children who marry at an early age are at risk of dropping out of school, losing the opportunity to develop intellectually, and becoming part of a cycle of structural ignorance that is difficult to break. This is certainly contrary to the spirit of Islam, which glorifies knowledge and encourages its followers to think critically and take responsibility for their lives. Therefore, if a policy actually hinders a child's intellectual ability to develop optimally, such policy is not in line with the principle of *maqāṣid*.

Meanwhile, from a legal perspective, early marriage often exacerbates structural poverty. Children who marry early tend to lack economic independence and are vulnerable to dependence on others. This dependence creates unequal power relations within the household and opens the door to economic exploitation and gender-based violence. In the long term, this can reduce social productivity and reinforce the cycle of poverty. Therefore, safeguarding wealth in this context does not only mean safeguarding material possessions, but also includes efforts to empower children to have a sustainable economic future.<sup>19</sup>

In the perspective of *ḥifz al-dīn* (maintaining religion), marriage dispensations are often justified in the name of the *Shari'a* by referring to classical propositions or examples of the marriage of the Prophet Muhammad SAW. However, it should be noted that a literal understanding of religious texts, without considering the historical context and *maqāṣid*, risks giving rise to static and non-adaptive interpretations. Islam as a religion that is *rahmatan lil 'alamin* provides space for *ijtihād* and legal adjustments based on social conditions and the benefit of the people. Therefore, a re-reading of the *syar'i* arguments used to justify the practice of marriage dispensation needs to be carried out with a *maqāṣid al-syarī'ah* approach as the main ethical-philosophical frame.<sup>20</sup>

The application of *maqāṣid* in the context of marriage dispensation policy is not merely theoretical but also has direct implications for the direction of state policy. The state, as the holder of public authority, has a responsibility to ensure that all regulations, including marriage dispensation, comply with the principle of child protection, which is also a universal value in Islam. In this regard, *maqāṣid* can serve as an argumentative basis to support tightening marriage dispensation requirements, empowering adolescent sexuality education, and increasing the capacity of judges to consider psychological and social aspects more comprehensively.<sup>21</sup>

Thus, an analysis of marriage dispensation from the perspective of *maqāṣid al-syarī'ah* shows that this practice, when carried out without comprehensive consideration of the benefits and based solely on formalistic needs, is contrary to the spirit of sharia. Islam does not desire harm, decline, and suffering for its followers, especially children. Therefore, the *maqāṣid al-syarī'ah* approach emphasizes that protection of future generations must be the primary foundation in establishing legal policies, including policies related to marriage dispensation. In the complex modern world, *maqāṣid* must serve as a bridge between religious teachings and ever-changing social realities.<sup>22</sup>

### **Sociological perspective: The social impact of marriage dispensation**

A sociological perspective on marriage dispensations highlights the various social impacts that accompany them, reflecting social inequalities in society. Marriage dispensations, often approved for specific reasons, are more common in areas with high poverty rates, low access to education, and dominant patriarchal cultural practices. This phenomenon illustrates how social and economic inequality influences personal decisions, such as early marriage. In many cases, early marriage occurs

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<sup>18</sup> Mardi Chandra, *Pembaruan Hukum Dispensasi kawin dalam Sistem Hukum di Indonesia*, (Jakarta: Penerbit Kencana, 2021), hlm. 8

<sup>19</sup> Bestha Inatsan Ashila, *Buku Saku Pedoman Mengadili Permohonan Dispensasi Kawin*, (Jakarta: Mahkamah Agung, 2020), hlm. 12.

<sup>20</sup> Mardi Chandra, *Pembaruan Hukum Dispensasi kawin dalam Sistem Hukum di Indonesia*, hlm. 15

<sup>21</sup> Mardi Chandra, *Pembaruan Hukum Dispensasi kawin dalam Sistem Hukum di Indonesia*, hlm. 18

<sup>22</sup> Mardi Chandra, *Pembaruan Hukum Dispensasi kawin dalam Sistem Hukum di Indonesia*, hlm.35

not only due to cultural or religious pressures, but also as a result of social circumstances that encourage families to marry off their daughters as an attempt to escape poverty.<sup>23</sup>

A study by UNICEF Indonesia (2020) shows that in poor areas, child marriage rates tend to be higher, due to the strong influence of local traditions that support early marriage. Girls who marry at a young age often drop out of school and miss out on opportunities for a better education, which in turn limits their access to better economic opportunities. The National Commission on Violence Against Women also highlights that early marriage exacerbates gender inequality, as women who marry young tend to be trapped in social structures that limit their social and economic mobility.<sup>24</sup>

The practice of marriage dispensation also reinforces gender inequality in society. The patriarchal culture that remains strong in many regions tends to position women in limited roles, both within the family and society. Within this framework, marriage dispensation is not only related to legal issues but also to efforts to maintain an unfair social structure for women and children. Consequently, marriage dispensation without policy reform can exacerbate existing social injustices, reinforce intergenerational cycles of poverty, and limit girls' potential to contribute more broadly to society.

If we dig deeper, the social inequality associated with marriage dispensations is not just an individual issue, but also reflects weaknesses in the larger social system. Inadequate law enforcement and a lack of understanding of the social impacts of early marriage further exacerbate this situation. Therefore, it is important to view marriage dispensations from a more holistic sociological perspective, integrated with social policies that are more equitable and responsive to girls' needs, while providing more sustainable solutions.<sup>25</sup>

### **Psychological perspective: Psychological maturity of children in marriage**

From a psychological perspective, readiness for marriage is greatly influenced by a person's mental and emotional maturity, not just their biological age. This psychological maturity encompasses the ability to make decisions, manage emotions, and overcome various challenges in married life, which of course requires maturity in thought and action. Children under 19 generally have not reached a sufficient level of cognitive and affective development to face the dynamics of married life. The ability to make rational decisions, plan for the future, and manage conflict in relationships are aspects that are not yet fully formed at this age. Therefore, children who marry at an early age often lack the skills to fulfill their roles as husband and wife, let alone as responsible parents.<sup>26</sup>

Furthermore, early marriage can potentially lead to serious psychological disorders, both in the short and long term. In many cases, children who marry young often experience anxiety and depression as a result of the pressures they face in their married life. These anxiety disorders can arise from feelings of being trapped or unprepared for the roles demanded by marriage, as well as an inability to adjust to significant changes in their personal lives. Children trapped in early marriage are also vulnerable to long-lasting psychological trauma, especially if they experience domestic violence, unfair power relations, or gender inequality that often occur in patriarchal household structures. This trauma can disrupt their mental development in the long term and worsen their overall quality of life.<sup>27</sup>

Early marriage often results in children missing out on the opportunity to develop optimally, both psychologically and socially. They often lack sufficient psychosocial support from their families or partners, which is crucial for building self-confidence and healthy social skills. This support is essential for overcoming the challenges of marriage and leading a more emotionally stable life. However, children who marry early often lack access to the psychological support needed to support their mental health.<sup>28</sup>

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<sup>23</sup> Faturachman, "Dampak Psikologis Pernikahan Usia Dini," *Jurnal Psikologi*, Vol. 31 No. 1 (2012): 45–56.

<sup>24</sup> Komnas Perempuan, Laporan Tahunan Kekerasan terhadap Perempuan (2023).

<sup>25</sup> Komnas Perempuan, Laporan Tahunan Kekerasan terhadap Perempuan (2023).

<sup>26</sup> Faturachman, "Dampak Psikologis Pernikahan Usia Dini," *Jurnal Psikologi*, Vol. 31 No. 1 (2012): 45–56.

<sup>27</sup> Faturachman, "Dampak Psikologis Pernikahan Usia Dini," *Jurnal Psikologi*, Vol. 31 No. 1 (2012): 50.

<sup>28</sup> Tahir Mahmood, *Family Law Reform In the Muslim Marriage*, (New Delhi: t.p., 1972), hlm. 74.

In many cases, early marriage occurs due to deep-seated social pressures and cultural norms. Many girls are forced to marry for family reasons, cultural reasons, or even to protect themselves from social stigma. In these cases, they often lack the choice to rationally assess their readiness, as their decisions are often driven by external factors, such as family economic needs or pressure from parents and society. This lack of choice further exacerbates their psychological well-being, as they feel forced into roles that are overwhelming for their age.

UNICEF research also shows that early marriage can disrupt the psychological development of girls, who should be in a phase of growth and self-exploration. The emotional maturity necessary to manage marital relationships and parenthood is rarely possessed by minors, so they tend to face significant difficulties navigating their married lives. Wise decision-making, effective communication skills, and the ability to cope with stress and conflict are all skills that typically develop in adulthood, and they are lacking in children who marry early.<sup>29</sup>

Furthermore, early marriage is often associated with an imbalance of power between husband and wife, which can lead to emotional and physical abuse of girls. In such households, girls often become victims of unequal power relations, which impact their psychological well-being. This imbalance can lead to long-term problems, such as feelings of helplessness or entrapment, which further worsen their mental health.

Early marriage is not only a social and cultural issue, but also a crucial one in the context of mental health. Every child has the right to develop fully, cognitively, emotionally, and socially, before taking on the responsibilities of marriage and family. Therefore, early marriage should not only be seen as a violation of law or tradition, but also as a violation of the psychological and emotional rights of these children. The psychological well-being of children who marry early should be a primary concern for policymakers, mental health practitioners, and society as a whole.

## CONCLUSSION

The conclusion of this study is that the practice of marriage dispensation, although often justified on sharia grounds, requires a more in-depth examination from an interdisciplinary perspective that combines theological, legal, sociological, psychological, and medical approaches. In the context of Islamic law, the *maqāṣid al-shari'ah* emphasizes the importance of the welfare and protection of the five essentials of life: religion, life, intellect, offspring, and property. Marriage dispensation practices that do not consider these welfares have the potential to harm women and children, both in terms of health, psychological, and social aspects.

From a sociological perspective, marriage dispensation often reflects social inequalities, such as poverty and low access to education, which further exacerbate gender inequality and reinforce patriarchal traditions. Psychologically, the mental and emotional readiness of children who marry underage is highly questionable, as they have not yet reached the cognitive and affective maturity required to manage a household. Furthermore, early marriage also carries the risk of causing psychological disorders such as anxiety, depression, and prolonged trauma.

Therefore, it is crucial for policymakers and the public to formulate a more critical and science-based approach to addressing the issue of marriage dispensations. An interdisciplinary approach that integrates revelation and science can help produce more holistic and sustainable decisions, addressing not only religious legal issues but also broader humanitarian concerns. The relevance of Islamic teachings must be maintained while taking into account changing times and more complex social needs.

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<sup>29</sup> UNICEF Indonesia, *Pernikahan Usia Anak di Indonesia: Analisis Situasi* (Jakarta: UNICEF, 2020), 25.

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