

An Analytical Review of the Values in *Adabul Islam fi Nidzomil Usroh*: Early Marriage as a Preventive Measure Against Adultery and a Means of Adolescent Maturation

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Abstract

Marriage is the union of a man and a woman who are not *mahram* (unmarriageable kin). Early marriage refers to the marriage of a man and a woman who are still considered young in age. This study is prompted by the concerning situation in Indonesia today, where many young people have fallen into acts of fornication. Test results show that many young women are no longer virgins and that a significant number have become pregnant outside of marriage. This study seeks to explore one possible solution to the issue of fornication by referring to Islamic teachings, specifically through the book authored by Abuya Prof. Dr. As-Sayyid Muhammad bin As-Sayyid Alwi Al-Maliki Al-Hasani Ra, who is more commonly known as Abuya Maliki Ra. This study employs a qualitative research method, specifically a type of library research. Data collection is carried out by identifying key points relevant to the main issue, followed by analysis of the findings through translation and interpretation. The results are then presented in a discussion that relates directly to the core problem. First, Abuya Maliki wrote this book in response to the various problems occurring within marriage. Second, he structured the book in stages that are easy to understand, explaining each issue individually along with its solution. Third, Abuya Maliki authored the book because the problems addressed in the study had already existed, and have now become even more serious-like a dangerous virus attacking the human body. This study is expected to provide a deeper understanding of the importance of encouraging early marriage, in order to prevent acts of fornication within society.

Keywords: Early Marriage, Adultery, Islam, *Maslahah* (Public Interest), Abuya Maliki Ra.

Abstrak

Pernikahan merupakan penyatuan laki-laki dan perempuan yang bukan mahrom. Pernikahan muda adalah pernikahan laki-laki dan perempuan yang umurnya masih terbilang muda. Kajian ini, melihat mirisnya keadaan di Indonesia yang sekarang banyak generasi muda yang terjerumus dalam perzinahan. Hasil tes menunjukkan siswi atau pemudi tidak perawan dan banyak hamil diluar nikah. Adanya kajian ini mencoba mencari salah satu jalan keluar dari permasalahan perzinahan dengan menggunakan kitab, khususnya dari kitab karang Abuya Prof. Dr. As-Sayyid Muhammad bin As-Sayyid Alwi Al-Maliki Al-Hasani Ra, yang lebih dikenal dengan sebutan Abuya Maliki Ra. Metode penelitian kualitatif, jenis *library research*. Pengumpulan data dengan mencari poin-poin penting yang berkaitan dengan pokok permasalahan, dan dilakukan analisis terhadap hasil temuan dengan diterjemahkan dan pemberian makna, disajikan dalam pembahasan yang berkaitan pada pokok masalah. *Pertama*, Abuya Maliki, mengarang kitab ini karena problematika yang terjadi dalam pernikahan. *Kedua*, Abuya Maliki, mengarang kitab ini dengan tahapan-tahapan yang memudahkan untuk diapahami dan dijelaskan satu-persatu problem lalu diterangkan jalan keluarnya. *Ketiga*, Abuya Maliki, mengarang kitab tersebut

karena problem kajian sudah ada, sekarang telah menjadi lebih dari pirus yang berbahaya menyerang tubuh seseorang. Adanya kajian ini, diharapkan memberikan pemahaman tentang pentingannya mempercepat pernikahan pada usia muda, sehingga tidak terjadi perzinahan di dalam masyarakat.

Kata Kunci: Pernikahan Dini, Zina (Perzinahan), Islam, Maslahah (Kemaslahatan), Abuya Maliki Ra.

INTRODUCTION

In today's era, commonly referred to as the millennial era, there has been a rise in reports of fornication among young men and women. News of pregnancies outside of marriage—especially during New Year celebrations and similar events—has become widespread. These incidents often involve individuals who are not yet married, including high school, junior high, and even elementary school students.¹

Young men and women violate the laws prohibited in Islamic teachings; cases of fornication have become news reports, and such acts are even considered normal among those who are dating.² This has led to pregnancies outside of marriage, with many unwilling to take responsibility for their actions.

Allah *Glorified and Exalted be He*, forbids approaching zina (fornication), including dating and similar actions, let alone falling into the act of zina itself, which is strictly prohibited in Islamic teachings.³ Moreover, the moral decline among them causes many young men and women to be irresponsible or unwilling to take responsibility when violating Islamic principles. Allah *Glorified and Exalted be He*, has said in the Qur'an:

وَلَا تَقْرُبُوا الْزِنَّ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَبِيلًا

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (QS. Al-Isra’: 32).⁴

The above verse shows that Islam highly preserves the dignity of every individual, both men and women. Islam encourages marriage to safeguard honor and legitimate lineage according to its teachings,⁵ and through marriage based on shared faith. Abuya Maliki Ra states in his book:

¹ Muhammad Yunus et al., “Pengaruh Pernikahan Dini Terhadap Tingkat Perceraian Di Kecamatan Abung Barat,” *Koloni* 2, no. 1 (2023): 41–42.

² Elvi Era Liesmayani et al., “Determinan Kejadian Pernikahan Dini Pada Remaja,” *Nursing Care and Health Technology Journal (NCHAT)* 2, no. 1 (2022): 56.

³ Malik Adharsyah et al., “Pernikahan Dalam Perspektif Hukum Islam,” *Jurnal Syariah Dan Ekonomi Islam* 2, no. 1 (2024): 46–47.

⁴ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta, n.d.).

⁵ Agustin Hanapi and Sawalina Fitri, “Perspektif Masyarakat Terhadap Pernikahan Anak Sebagai Pencegahan Terjadinya Zina,” *Fathir: Jurnal Studi Islam* 1, no. 3 (2024): 273–74; Habibi Ali Zainal Abidin et al., “Actualization of the Reverence of Santri to the Kiai in Choosing a Life Partner in Pesantren,” *Al-Rasikh: Jurnal Hukum Islam* 14, no. 1 (2025): 51–67, <https://doi.org/10.38073/rasikh.v14i1.2476>.

الرِّنَا أَكْبَرُ الْكَبَائِرِ بَعْدَ الْكُفْرِ وَالْقَتْلِ فَإِنَّ عَارَةً يَهْدِمُ الْبَيْوتَ الرَّفِيعَةَ وَيُطْأْطِلُ الرَّوْفَسَ الْعَالِيَةَ وَيُبَدِّلُ أَشْجَعَ النَّاسِ مِنْ شَجَاعَتِهِمْ جُنْبَنَا لَا يَدْانِيَهُ جُنْبُنٌ⁶

*“Adultery is the gravest sin after disbelief and murder. Its disgrace can bring down even the most honorable families, causing once-proud heads held high to bow in shame”.*⁷

There are studies or research that support early marriage, whether from the perspective of the prohibition of dating, the social consequences that can lead to adultery, the encouragement of marriage which carries wisdom and aims to preserve the dignity and honor of the family, analyses of the societal acceptance of early marriage,⁸ as well as reviews of marriage laws that include statistics indicating the acceptance of early marriage within society.⁹

All of these studies and analyses are inseparable from considerations of public benefit (*maslahah*) in the teachings of Islam for future life, particularly concerning lineage and other related matters, in order to uphold the dignity and honor of humanity in general.¹⁰ The studies or analyses include, among others;

The study by Anisa et al.¹¹ examines the prohibition of approaching adultery as mentioned in the Qur'an, Surah Al-Isra, verse 32, and the prohibition of dating among young Muslim women in an increasingly modern era. The study concludes that the prohibition of approaching adultery does not only refer to the act itself, but also includes all behaviors that may lead to it—including dating, which has no basis in Islamic teachings and can negatively impact the moral, psychological, and social aspects of young Muslim women. Islamic education is emphasized as a primary foundation for both young men and women, supported by the roles of family and community, with *ta'aruf* being presented as the most Islamic approach to getting to know a potential spouse.

The study by Ahmad Zumaro,¹² discusses Islamic teachings on how to address the issue of adultery. Adultery is a grave act with far-reaching consequences, not only for the individual but also for the structure of society. Adultery will never be completely eradicated, as human beings are naturally endowed by Allah *Glorified and Exalted be He*, with desires and intellect, along with Islam as a guiding balance. Therefore, eliminating

⁶ As-Sayyid Muhammad bin Alwi Al-Maliki Al-Hasani, *Adabul Islam Fi Nidzhomil Usroh* (Surabaya: Hai'ah Ash-Shof wah Al-Malikiyyah, n.d.), 84.

⁷ Prof. Dr. Sayyid Muhammad bin Alwi Al-Maliki, *Etika Islam Dalam Membina Rumah Tangga* (Hai'ah Ash-Shof wah Al-Malikiyyah, 2019), 158.

⁸ Dwi Ratnasari et al., “Indikator Yang Mempengaruhi Pernikahan Dini Di Provinsi Kalimantan Selatan,” *Jurnal Geografi (Geografi Lingkungan Lahan Basah)* 2, no. 1 (2021): 36.

⁹ Tazkia Tunnafsia Siregar et al., “Peran Hak Asasi Manusia Dan Hukum Adat Dalam Mencegah Pernikahan Dini Di Indonesia,” *Innovative: Journal Of Social Science Research* 3, no. 5 (2023): 6.

¹⁰ Fatma Indriani et al., “Dampak Tradisi Pernikahan Dini Terhadap Kesehatan Reproduksi Pada Wanita: Literature Review,” *Journal of Science and Social Research* 6, no. 1 (2023): 5.

¹¹ Anisa Anisa et al., “Analisis Al-Qur'an Surah Al-Isra' Ayat 32 ‘Larangan Zina’ Terhadap Fenomena Pacaran Muslimah Remaja Di Era Modern,” *Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research* 2, no. 2 (2025): 2774–93, <https://doi.org/10.32672/mister.v2i2.3033>.

¹² Ahmad Zumaro, “Konsep Pencegahan Zina Dalam Hadits Nabi SAW,” *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 15, no. 1 (2021): 139–60, <https://doi.org/10.24042/al-dzikra.v15i1.8408>.

adultery entirely is a difficult task; the more realistic approach is to seek protection from it by drawing closer to Islamic teachings. This includes striving to avoid adultery by lowering one's gaze, fasting, and getting married.

The study by Adharsyah et al.¹³ explains that marriage in Islamic teachings is not merely a bond between a man and a woman, but also encompasses religious, moral, and social values. Marriage carries wisdom and purpose, teaching believers to understand the greatness of Allah *Glorified and Exalted be He*, through the concept of pairing and mutual complementarity. Generally, marriage is considered a Sunnah of The Prophet Muhammad *Peace Be Upon Him*, imbued with moral and spiritual significance. The *ijab* and *qabul* (offer and acceptance) are central components in fulfilling the rights and responsibilities of husband and wife, involving the family, the guardian's consent, and other requirements. The ultimate aim is to safeguard individuals from adultery and moral decay in this world, and to seek the greater goal of attaining the pleasure of Allah *Glorified and Exalted be He*, in the Hereafter.

The study by Ayuwardany and Kautsar,¹⁴ utilizes data from the Indonesia Family Life Survey (IFLS) to analyze the determinants of early marriage in Indonesia. Early marriage is classified as women marrying for the first time under the age of 19. The study illustrates that education level, demographic factors, and arranged marriages significantly influence the occurrence of early marriage in Indonesia. In contrast, employment status, economic status, and debt do not have a significant impact on the likelihood of early marriage.

The study by Juliawati et al.¹⁵ refers to the Marriage Law No. 16 of 2019, Article 7 Paragraph (1), which states that early marriage is defined as a marriage conducted before the age of 19. Several influencing factors include economic conditions, environment, socio-cultural norms, mass media, and belief systems. The study shows that 54% of respondents married before the age of 19. Contributing factors include 60% related to economic reasons, 54% to environmental factors, 58% to socio-cultural influences, 65% to mass media, and 56% to belief systems.

From the previous studies mentioned above, it can be seen that these studies share a common focus on the benefits (*maslahah*) of early marriage, although they differ in perspective. The earlier studies primarily refer to the age of puberty in relation to early marriage from both Islamic and legal viewpoints. In contrast, the study to be examined focuses on early marriage as a means of avoiding adultery, based on the book *Adabul Islam Fi Nizhamil Usrah* by Abuya as-Sayyid Muhammad bin Alwi al-Maliki al-Hasani Ra. This study is important and distinct from previous research. Abuya Maliki Ra emphasizes the benefit of hastening marriage in order to protect oneself from adultery, while also addressing the various problems that may arise within marriage. He presents

¹³ Adharsyah et al., "Pernikahan Dalam Perspektif Hukum Islam."

¹⁴ Widayarsi Ayuwardany and Achmad Kautsar, "Faktor-Faktor Probabilitas Terjadinya Pernikahan Dini Di Indonesia," *Jurnal Keluarga Berencana* 6, no. 2 (2021): 49–57.

¹⁵ Eva Erna Juliawati et al., "Determinan Pernikahan Usia Dini Pada Remaja: Determinants of Early Marriage in Adolescents," *SIMFISIS: Jurnal Kebidanan Indonesia* 1, no. 2 (2021): 62–73.

these issues in clear stages that are easy to understand, discussing each problem individually along with its solutions-problems which have already been identified. For indeed, adultery has become more dangerous than a virus when it penetrates the soul of a person.

RESEARCH METHOD

This study uses library research. Data were obtained from various sources of references, primarily from the works of Abuya as-Sayyid Muhammad bin Alwi al-Maliki al-Hasani Ra, especially *Adabul Islam Fi Nizhamil Usrah*, as well as from books, journals, websites, and other sources.¹⁶

Therefore, it is important to know and understand data collection techniques so that the required data meet the desired standards for the study.¹⁷

First is to organize the data by identifying categories and their boundaries. Second is to find the relevant theory within each discipline by selecting one method of writing among several options. Third is to complement the first two methods, where this ideology can develop independently and also relate to broader thinking.¹⁸

RESULTS AND DISCUSSION

Islam does not specifically set an age limit for when a person is allowed to marry; once someone has reached puberty (*baligh*), they are permitted to marry. In fact, some narrations encourage marriage as soon as a person reaches puberty.¹⁹ The recommendation to marry after reaching puberty aims to provide both partners a means to support each other and to avoid actions prohibited by religion.²⁰

Acts that are forbidden, such as adultery, along with the decline of moral values, have led many young people to avoid taking responsibility when committing these prohibited actions. Islamic teachings recognize this and promote marriage as the primary solution to prevent adultery among youth.²¹ Studies supporting early marriage include: ‘*Analisis Al-Qur’an Surah Al-Isra’ Ayat 32 ‘Larangan Zina’ Terhadap Fenomena Pacaran Muslimah Remaja Di Era Modern, (2025)*’, which discusses the social consequences leading to adultery; ‘*Konsep Pencegahan Zina Dalam Hadits Nabi SAW, (2021)*’, which encourages marriage with its wisdom and aims to uphold the dignity and honor of the family; and ‘*Pernikahan Dalam Perspektif Hukum Islam, (2024)*’, which analyzes the acceptance of early marriage in society.

¹⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, n.d.), 3.

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Alfabeta, n.d.), 308.

¹⁸ Johni Dimyati, *Metodelogi Penelitian Pendidikan & Aplikasinya Pada Pendidikan Anak Usia Dini* (Kencana Prenadamedia Group, n.d.), 39.

¹⁹ Amalia Dwi Fitriani and Erlina Eka Wati, “Pernikahan Dini: Tinjauan Problematika, Perspektif Islam, Dan Solusi Peretasannya,” *JTE: Journal of Thought and Education* 1, no. 1 (2024): 51.

²⁰ Masna Yunita and Anisa Nabila Az’zahra, “Faktor Penyebab Pernikahan Dini,” *Sakena: Jurnal Hukum Keluarga* 6, no. 1 (2021): 18.

²¹ Suprima Suprima, “Pernikahan Dini Dalam Upaya Menjauhi Zina: Solusi Atau Kontroversi?,” *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (2022): 4.

Therefore, marriage can be one of the ways to prevent adultery, which is a significant problem for the Muslim community.²² Many of the pious predecessors (*Salaf al-Salih*) married off their children at a relatively young age, once they were considered mature enough to marry, while educating them in religious knowledge through their parents as their teachers.²³

Early marriage in Islam is permissible because, in general, there is no specific age requirement for someone to marry.²⁴ Marriage carries great benefits, and considering the changing times, delaying marriage can cause many harms to young men and women.²⁵

The Prophet Muhammad *Peace Be Upon Him* said in his Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحَصَّ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ". مُتَقَدِّمٌ
عَلَيْهِ

"From Abdullah bin Mas'ud (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) said to us: 'O young men, whoever among you is able to marry (i.e., capable of sexual relations), let him marry, for it helps lower the gaze and guard one's chastity. And whoever is not able to, then let him fast, for it will be a shield for him.'" (Agreed upon-Muttafaqun 'Alaih)"²⁶

The Prophet Muhammad *Peace Be Upon Him*, also instructed his followers to hasten to marriage if they are capable. The Prophet Muhammad *Peace Be Upon Him* said in his Hadith:

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ. فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحَصَّ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ. فَإِنَّهُ لَهُ وِجَاءٌ".

"O young men! Whoever among you is able to provide for a family, let him marry. For marriage helps to lower the gaze and protect the private parts. And whoever is not able, then let him fast, for fasting diminishes sexual desire".²⁷

The above evidences clearly demonstrate the foundation and principles of marriage in Islam. Many verses of the Qur'an and Hadiths of The Prophet Muhammad

²² Nining Winarsih and Ahmed Ismail, "Strategi Pemberdayaan Komunitas: Edukasi Pencegahan Pernikahan Anak Melalui Pendekatan ABCD," *DEDIKASI: Jurnal Pengabdian Masyarakat* 6, no. 2 (2024): 164.

²³ Hazarul Aswat, *Syarif Abdurrahman Alkadrie Dan Peranannya Dalam Pengembangan Pendidikan Islam Di Pontianak* (Program Doktor Pendidikan Agama Islam Pascasarjana IAI Dalwa, 2022), 121–22.

²⁴ Galang Geraldyn et al., "Perkawinan Dini Di Masa Pandemi: Studi Fenomenologi Di Kota Surabaya," *Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 1 (2022): 64.

²⁵ <https://muslim.or.id/27513-nasehat-bagi-pemuda-pemudi-yang-masih-menunda-nikah.html> , diambil tanggal 01 Mei 2025

²⁶ Al-Hafidz Ibn Hajar Al-‘Asqilaaniy, *Buluughul Maraam* (Dar Al-Kutub Al-Islamiyyah, 2002), 222.

²⁷ Abi Al-Husein Muslim bin Al-Hujjaj, *Shohih Muslim* (Darr Al-Fikr, n.d.), 638.

Peace Be Upon Him, emphasize the importance of marriage, whether in terms of its legal basis, proper conduct, or other related aspects.

Therefore, marriage is something of great importance. It also means practicing the Sunnah of The Prophet Muhammad *Peace Be Upon Him*, which holds significant value.²⁸ By performing the marriage contract (nikah), a lawful bond is established between a man and a woman, enabling them to pursue a life of happiness, tranquility, and mutual affection, while always seeking the pleasure of Allah *Glorified and Exalted be He*.²⁹

Promptly getting married is an obligation. A man and a woman should not delay marriage for any reason other than those permitted by Islamic law. Marriage preserves religion, morals, and helps guard the gaze in daily activities.³⁰ Especially for a man whom Allah *Glorified and Exalted be He*, has granted the ability and means, he should hasten to marry even if he is still studying, and not postpone his marriage.³¹

Abuya Maliki Ra states in his book:

وَمِنْ هَذِهِ الْفِتَنِ: تَأْخِيرُ زَوْاجِ الْبَنِتِ أَوِ الشَّابِ بَعْدَ بُلُوغِ سِنِ التَّكْلِيفِ مِمَّا أَدَى إِلَى رُكُودِ سُوقِ الزَّوْاجِ. نَعَمْ رَكَدَتْ سُوقُ الزَّوْاجِ الْيَوْمَ رُكُودًا يَغْنِيُ وَيُحِيفُ، حَتَّى إِنَّا لَنَرَى الشَّابَ أَوِ الشَّابَةَ فِي الْعَوَاصِمِ قَدْ بَلَغَ أَوْ بَلَغَتِ الْأَرْبَعِينَ سَنَةً فَمَا فَوْقَ وَقَدْ يَمُوتُ أَوْ تَمُوتُ وَمَا زَرَى أَوْ رَأَى أَوْ رَأَتِ الزَّوْاجَ وَمِنْ هَذَا كَثُرَتِ الْبَلَاثِيَا بَيْنَنَا وَالْفِتَنِ.³²

“Among the trials is the delaying of marriage for daughters or sons after they have reached the age of maturity (baligh). This causes the marriage market to become quiet. Indeed, the marriage market has experienced a shocking and frightening decline. We can even witness in cities that some young men or women have reached the age of 40 or above, and sometimes even pass away without ever experiencing marriage. Because of this factor, many disasters and trials have arisen among us”.³³

كَيْفَ لَا وَهُوَ قَاطِعٌ لِجَرَاثِيمِ فَسَادِ الْأَخْلَاقِ وَمَانِعٌ لِدَابِرِ الشُّرُورِ بَيْنَ الْأَسْرِ وَعَوْنُ عَلَى صِيَانَةِ الشَّرْفِ وَالْأَعْرَاضِ وَفَاتِحُ لَبَابِ الْمَوَدَّةِ بَيْنَ النَّاسِ. فَكَمْ مِنْ شَخِصٍ مُنْفَرِدٍ فِي حَيَاتِهِ لَيْسَ لَهُ تَصِيرٌ صَارِبًا صَهَارِهِ عَزِيزُ الْجَانِبِ مَوْفُورٌ الْكَرَامَةُ مَحْفُوظٌ الْغَيْبَةُ.³⁴

“How could it not be? Marriage is the destroyer of germs that corrupt morality, a barrier against various sources of evil within the family, a means to preserve dignity and honor,

²⁸ Yunita and Az'zahra, “Faktor Penyebab Pernikahan Dini,” 16.

²⁹ Muhamad Indi Kurnia Rahmadani, Diyan Putri Ayu, and Kadenun Kadenun, “Reduksi Pernikahan Dini Melalui Pendidikan Islam Di Desa Sukorejo Ponorogo,” *Social Science Academic*, 2024, 174.

³⁰ Nurman Jayadi et al., “Perkawinan Usia Muda Di Indonesia Dalam Perspektif Negara Dan Agama Serta Permasalahannya (The under Marriage in Indonesia on the Country Perspective and Religion as Well as the Problem),” *JURNAL DARUSSALAM: Pemikiran Hukum Tata Negara Dan Perbandingan Mazhab* 1, no. 1 (2021): 65.

³¹ Dudi Badruzaman, “Pengaruh Pernikahan Usia Muda Terhadap Gugatan Cerai Di Pengadilan Agama Antapani Bandung,” *Muslim Heritage* 6, no. 1 (2021): 74, <https://www.academia.edu/download/93726955/1700.pdf>.

³² As-Sayyid Muhammad bin Alwi Al-Maliki Al-Hasani, *Adabul Islam Fi Nidzhomil Usroh* (Surabaya: Hai'ah Ash-Shofwah Al-Malikiyyah, n.d.), 108.

³³ bin Alwi Al-Maliki, *Etika Islam Dalam Membina Rumah Tangga*, 202.

³⁴ bin Alwi Al-Maliki Al-Hasani, *Adabul Islam Fi Nidzhomil Usroh*, 44.

and a gateway to affection among people. Many people who live alone and have no helper can become noble through the presence of their in-laws; their honor can be upheld, and their wealth protected when they travel".³⁵

وَكَمْ تَرَى مِنْ خَامِلِ مَيْتِ الْأَمْلِ إِشْتَدَّ بِالرَّوَاجِ أَزْرَهُ وَصَارَ فِي الْحَيَاةِ عُضُوًا عَامِلًا دَشِيقًا لِأَنَّهُ بِرَوَاجِهِ شَعَرَ بِوَاحِدَاتٍ كَانَ غَافِلًا عَنْهَا وَتَعَلَّقَتْ بِهِ مَصَالِحُ مُهِمَّةٌ فَاسْتَفَادَتْ مِنْهُ الْأُمَّةُ أَكْثَرَ مِمَّا اسْتَفَادَتْ ذُرِّيَّتُهُ مِنْهُ.

وَلَا تَسْلُ عَنْ حِفْظِ الْمَرْءِ صِحَّتَهُ بِالرَّوَاجِ فَيَبْتَعِدُ بِهِ عَنِ الزَّرَّا الَّذِي يَجْرُ إِلَى شَرِّ الْأَمْرَ اضْرِبْ.

كَمَا أَنَّ الْمُتَرَوِّحَ تَنْتَظِمُ مَعِيشَتَهُ الْحَيَوَيَّةَ فَيَنْتَظِرُ مَنْزِلَهُ فَدُعِيَرُ بِالْأَبْنَاءِ وَالْبَنَاتِ فَدَبَّتْ فِيهِ رُوحُ الْحَيَاةِ الْجَدِيدَةِ

فَيُشَاهِدُ مِنْ نِعَمِ اللَّهِ تَعَالَى عَلَيْهِ مَا يَشْرُحُ صَدْرَهُ وَيُقِرِّ عَيْنَهُ وَيَنْلُوَهُ إِنْتِهَا جَانِبَهُ وَسُرُورًا:

نِعَمُ الْإِلَهُ عَلَى الْعِبَادِ كَثِيرٌ # وَأَجَلَنَ نَجَابَةَ الْأَوَادِ

وَقَدِ افْتَضَتِ الْحُكْمُ الْرَّبَّانِيَّةُ بِقَاءَ النَّسْلِ لِإِصْلَاحِ الْأَرْضِ وَإِقَامَةِ الشَّرِيعَةِ. فَالرَّوَاجُ يَصْلُ ضَعْفَهَا بِقُوَّةِ وَيُهَبِّهَا لِأَنَّ تَكُونَ رَئِيسَةَ عَائِلَةٍ وَمُدَبِّرَةَ مَمْلَكَةٍ فِي رَاحَةٍ وَسَعَادَةٍ وَهَنَاءٍ لِأَنَّ الزَّرْوَجَ يُكَيِّبُهَا مَطَالِبَ الْحَيَاةِ وَيَنْوُرُ بِرَفِيقَةٍ تُخْلِصُ لَهُ الْوَدَ وَتَشْمُلُ مَنْزِلَهُ بِالرِّعَايَةِ وَتَخْمِلُ لَهُ الْحُبُّ الظَّاهِرَ.

إِذَا لَمْ تَكُنْ فِي مَنْزِلِ الْمَرْءِ حُرَّةً # تُدَبِّرُهُ ضَاعِتْ مَصَالِحُ دَارِهِ

بِهَذَا تَعْلَمُ أَنَّ الرَّوَاجَ صِلَّهُ قَوِيَّةٌ لَا تَحْتَصُ بِالرَّوَاجِينِ بَلْ تَمْتَدُ إِلَى الْأَسْرَتِينِ.³⁶

"How many times have we seen people who were unknown and without hope become strong and steady through marriage, and become active and diligent members of society. Through marriage, they become aware of responsibilities they had previously neglected. Likewise, many important benefits become connected to them. As a result, the community will gain far greater advantages from them than from their own descendants."

"And do not ask about the preservation of a person's health thanks to marriage. Through it, one is kept away from adultery, which can lead to dangerous diseases."

"Likewise, a married person can organize their vital economy. They can see their home filled with the joyful presence of children, bringing new life and spirit. As a result, they witness the blessings of Allah Ta'ala that bring happiness to their heart and fill it with joy and delight:

"The blessings of Allah upon His servants are numerous. The greatest of these blessings is the gift of intelligent children."

"Divine wisdom requires the continuation of offspring to maintain the goodness of the earth and uphold the Shariah. Women are not accustomed to bearing heavy burdens and it is clear that they are physically weaker. Therefore, marriage supports a woman's weakness with strength and prepares her to be the queen of her household and the manager of her realm in a state of comfort, happiness, and delight. This is because the husband provides for her various life needs. It is also a blessing for the man to have a female companion who purifies his affection, fills his home with care, and brings him pure love."

³⁵ bin Alwi Al-Maliki, *Etika Islam Dalam Membina Rumah Tangga*, 82.

³⁶ bin Alwi Al-Maliki Al-Hasani, *Adabul Islam Fi Nidzomil Usroh*, 44-45.

“When there is no free woman managing a household, then all the benefits of that household become futile.”

*“From this, we can understand that marriage is a strong bond not only between husband and wife but also extends to both families”.*³⁷

Among the signs of moral trials in every era is the increasing number of young men and women who delay marriage, leading to widespread unrestricted interactions between them, often ignoring religious guidelines and violating cultural values.³⁸ Accelerating marriage brings numerous benefits for young men and women, including protection from committing zina (fornication). Marriage helps lower the gaze from what is forbidden,³⁹ and provides a lawful outlet for expressing love and affection toward the opposite gender.

Marriage leads a person to reflect on the responsibilities and trust placed upon them. Therefore, someone who has entered into marriage will feel a sense of duty to protect and fulfill their obligations-as a person entrusted with the care of themselves, their spouse, and their future children, both within the household and in society.⁴⁰

In addition, hastening marriage helps a person avoid actions that are prohibited by religion, particularly protecting them from falling into the sin of fornication (zina). By marrying early, a person who may lack material means will, by the will of Allah *Glorified and Exalted be He*, be granted sufficiency from His vast and limitless provisions in the universe.⁴¹ Among these provisions and blessings is the gift of righteous children-offspring who are hoped to become a source of comfort to the eyes and peace to the heart in the Hereafter

By hastening marriage, a young woman who is unable to stand on her own without a companion can become a queen in her household-organizing and managing her home with care and beauty, hoping to bring joy to her husband through all that she does for the well-being of their family and children. When there is no woman in the household to clean and organize, a man's life can feel incomplete. Therefore, having a life partner is essential, as it allows both spouses to complement each other in this worldly life while striving for the eternal happiness in the Hereafter that all of humanity longs for-happiness in this world and happiness in the next.⁴²

CONCLUSION

Early marriage is permissible and valid according to Islamic law. There is no fixed age limit for marriage, as long as the man or woman meets the conditions set by the

³⁷ bin Alwi Al-Maliki, *Etika Islam Dalam Membina Rumah Tangga*, 82–84.

³⁸ Shafa Yuandina Sekarayu and Nunung Nurwati, “Dampak Pernikahan Usia Dini Terhadap Kesehatan Reproduksi,” *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)* 2, no. 1 (2021): 41.

³⁹ Fitriani and Wati, “Pernikahan Dini,” 43.

⁴⁰ Esa Anindika Sari and Jeffry Raja Hamongan Sitorus, “Ketahanan Remaja Perempuan Dari Rumah Tangga Miskin Terhadap Pernikahan Dini Di Indonesia Tahun 2020,” *Seminar Nasional Official Statistics 2021*, no. 1 (2021): 361, <https://prosiding.stis.ac.id/index.php/semnasoffstat/article/view/872>.

⁴¹ Suprima, “Pernikahan Dini Dalam Upaya Menjauhi Zina,” 5.

⁴² Adharsyah et al., “Pernikahan Dalam Perspektif Hukum Islam,” 50.

Shari'ah. The Prophet Muhammad *Peace Be Upon Him*, encouraged those who are capable of engaging in marital relations to marry without delay. Likewise, scholars also recommend early marriage, as it greatly helps protect one's faith and personal integrity. A person can mature with age and, through marriage, learn to navigate life's challenges with the guidance and advice provided by the scholars.

Islam came with guarantees of honor, harmony, and happiness in family life, all of which can be attained through the implementation of its divine laws brought by The Prophet Muhammad *Peace Be Upon Him*, and further explained in light of the challenges of each era. Meanwhile, the sin of adultery (zina) is among the gravest sins after disbelief (kufr) and murder, as its dangers can destroy the future, the well-being, and the progress of a community. Thus, marriage serves as a safeguard against such a sin. Trials and moral corruption can arise when the marriage of those who have reached maturity (mukallaf) is delayed. Marriage is a sacred contract meant to honor and protect individuals from moral decay. Within it, both the man and woman have distinct roles: the man (husband) as the leader who guides and provides for his family, and the woman (wife) as the queen who brings peace and tranquility to the household. Therefore, early marriage can help protect a person from the sin of adultery and also contribute to personal growth and maturity.

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