



# **JURIDICAL ANALYSIS OF GOVERNMENT POLICY ON MARRIAGE AGE IN THE PERSPECTIVE OF LEGISLATION : A STUDY AT THE OFFICE OF RELIGIOUS AFFAIRS IN THE SUB-DISTRICT OF BATAM CITY, BATAM**

**Adamrin<sup>1</sup>, Laily Washliati<sup>2</sup>, Fadlan<sup>3\*</sup>**  
*<sup>1-3</sup>Faculty of Law, Universitas Batam, Indonesia*

*<sup>3\*</sup>Corresponding Author*

## **ABSTRACT**

*Marriage initiates the formation of a tiny family, which serves as the foundation of social life. The precursor of communal life is none other than the presence of a family, termed married life, which consists only of a husband, wife, and children. Thus, the issue raised by this study is the legal regulation of government policy regarding the marriage age from a legislative standpoint (A Study of the Religious Affairs Office at sub-district Batam City). Following the execution of the government's policy on marriage age in the context of legislation, including impediments. Additionally, it addresses the government's policy on marriage age in the context of legislation. Thus, the purpose of this research is to conduct an in-depth analysis, focusing on the regulation of government policy law on marriage age in perspective. The study will then identify implementation by conducting a legal analysis of government policies regarding marriage age in the context of legislation. Then, consider elements that become barriers or obstacles and solutions to government policy on marriage age in the context of legislation. This study employs a descriptive methodology to collect primary data via field research adopting a normative legal approach. The study's findings show that when it comes to regulating government policy law on marriage age in the context of legislation, according to a study conducted at the Office of Religious Affairs in Batam City District, the office has implemented chiefly rules following them. However, there are still many barriers in the field. It is particularly pertinent to the local community's culture. As a result, it is essential to raise community awareness of the reasons and consequences of underage marriage. This case ensures that individuals are more aware of the negative consequences than the positive consequences for children.*

**KEYWORDS:** *Policy, Age of Marriage*

## **INTRODUCTION**

Marriage initiates the formation of a tiny family, which is the social life's backbone. The precursor of community life is none other than the presence of lives that congregate in families referred to as home life, which comprises only of a husband, wife, and children. A broader existence, referred to as communal life, will develop from this orientation of life. As the foundation of existence, the marital connection results in an ordered communal life and a pleasant environment (Prodjohamidjojo, 2011).

Marriage is a kind of worship in which horizontal and vertical connections are combined. A horizontal relationship aims to inspire a fair and peaceful society. Rapid population increase as a consequence of such a connection is a fundamental human need in and of itself. At the same time, a

vertical connection implies that marriage is more than a fulfillment of human needs, such as biological ones, but also a religious order with worship values.

Marriage is intended to foster the development of "sakinah," "mawaddah," and "warrahmah," as well as an everlasting family. To ensure that marriages are carried out in line with their intended purpose, Marriage Law No. 1 of 1974 established and defined the fundamentals of marriage.

One of them is Article 7, paragraph 1, which states: Marriage is allowed if the male is at least nineteen years old and the female is at least sixteen years old. Dispensation for marriage is granted in the event of a second marriage or one between the bride and groom. Males and females who are still under the age of 19 for men and 16 for women are permitted to



marry under specific criteria specified by the rules' process and apply regulations.

Not many marriages succeed along the way. When all hope and love in marriage have been broken, and marriage has become a threat to the couple, their family, and the common good, and they cannot remain together in their lives, then divorce is allowed. Meanwhile, economic motivation is encouraged by the prospect of attaining social and financial stability after marriage. This case is why a large number of parents support early marriage. Parents often find themselves in a dilemma.

On the one hand, there is an element of optimism that may not be considered excessive if children get assurances about their future rather than preserving the age of their children, who are growing in number daily but have yet to find a spouse. As a result, parents are left with no option but to marry off their children while they are still children. Parents often approve of child marriages out of concern for their children who do not find a partner and even worry about pregnancy outside marriage due to promiscuity if they do not marry soon. Because their ages are still relatively young and their mental capacities are immature, they are not prepared to establish a household. The judge has the authority to decide a case. The court has the authority to deny or grant the application, but the judge must be allowed to consider and make judgments selectively in line with relevant legislation. Islam is attempting to enhance the marital bond.

However, unlike other faiths, Islam does not teach that married spouses can not be divorced. If the couple's connection has been severed and its continuation would result in protracted suffering for both parties and violate Allah's laws, then the bond must be sacrificed. The sacrifice is intended to ensure neither party lives under the circumstances or in an environment of domestic disorder that creates violence. By examining the fragile household atmosphere, which is accompanied by mental strain or psychological factors affecting a married pair, it becomes clear that the door to divorce must be opened (Hakim, 2000).

Article 7 paragraph (1) of the 1974 Marriage Law states that marriage is allowed only if the male has attained 19 and the female has reached 16 years. However, in East Java, there are many weddings where the bride and groom are under age required by Marriage Law No. 1 of 1974. The term "child marriage" or "early marriage" refers to this kind of marriage.

Divorce is the last step in the dissolution of a marriage. When a home is bound by marriage, the husband and wife are often consumed with quarrels, feelings of unhappiness, their partner's disloyalty, or other issues that contribute to the couple's

disharmony. The husband and wife often consider ending the marriage immediately.

Divorce from a partner is often regarded as the best option for many married couples for various fundamental reasons. After all, methods of reconciliation have failed to find common ground. Another argument that society often uses as a rumor is that divorce teaches important lessons to life partners and effectively terminates a husband and wife's pain. According to Article 38 of the Marital Law, the marriage tie may be severed for various reasons, including death, divorce, or judicial judgment.

According to the marriage-related provisions of Law No. 1 of 1974, the most effective way to dissolve the marital connection is to get a divorce. The rule indicates that the commencement of a person's involvement in family ties is based on a legally binding relationship, namely marriage and that if the couple wants to terminate their relationship, they may do so via divorce. Thus, divorce is the last stage in dissolving the bonds of marriage, while marriage is the first step in bringing someone together with other people in domestic life.

Husband and wife must coexist in a happy and loving environment. If there are conflicts between husband and wife on the path to marriage, both must work to resolve them to preserve the integrity of family life. Thus, the husband and wife attempt to avoid divorce, although article 39 paragraph (1) states that it is difficult for a couple to divorce, as the article and paragraph state that divorce can occur merely after the court has attempted and failed to reconcile the two parties seeking to separate from their spouses.

The primary cause of marital failure is immature marriage or early marriage. The number of married couples filing for divorce has risen significantly in recent years. The most common reason for husband and wife separation is early marriage or marriage at the age of children. According to statistics from Religious Courts, the average divorce is triggered by young couples' failure to fulfill the requirements of their family or economic reasons. Many reasons contribute to the incidence of early marriage, including social and economic issues and the complexities of a community group's customs and culture. The socio-cultural stigma that has been ingrained in society is considered to be a cultural fact that must be addressed in the area of child marriage (Syaifudin, 2012).

Certain Indonesian cultures see marriage beyond adolescence, particularly among women, as a shame or taboo that must be avoided. If this is the case, numerous satirical terms, such as spinster, unmarried, and so on, are used to describe it. Of course, the reference that is deemed improper must



be avoided by the community, ensuring that child marriage will surely continue or even become a requirement in some circles.

The following issues may be posed against this backdrop:

- 1) What is the legal regulation of the government's policy on marriage age in the context of legislation: a study by the Office of Religious Affairs at the Batam City?
- 2) How is the government's policy on marriage age implemented in the context of legislation?
- 3) What are the impediments or obstacles in executing the government's policy on the age of marriage in the context of legislation?

Several research goals are to ascertain the legal arrangements governing government policies regarding marriage age from the standpoint of laws and regulations. Then, from a legislative viewpoint, understand the execution of government laws on marriage age. Moreover, understanding the barriers or obstacles toward government policy on marriage age, the legislation, and how to overcome them.

This study makes both theoretical and practical contributions. Theoretically, the findings of this research may contribute to the advancement of legal science, particularly the science of marriage law, since the findings shed light on government policy on marriage age, specifically the Ministry of Religion Office at Batam City. This research may help the Ministry of Religion Office at Batam City in terms of efficiency since the findings explain the age of marriage according to the government's directive. The public will then comprehend the marriage age since the research findings will offer explanations and recommendations for marriage laws and regulations.

## LITERATURE REVIEW

The theory of utilitarianism, which was started by Jeremy Bentham (and later expanded by John Stuart Mill and Rudolf von Jhering), is employed as a grand theory. According to Bentham, the legislation aims to maximize the benefit and pleasure of the most significant number of people feasible. Thus, the idea establishes benefit as the primary objective of the legislation. The standard is the greatest happiness for the most significant number of people possible. According to Bentham, happiness is defined as pleasure and a life devoid of suffering.

Individuals and society must achieve four goals through legislation: (1) to ensure subsistence (to provide a living); (2) to ensure abundance (to provide a living with an abundant supply of food); (3) to ensure security (to provide protection); and (4) to bring about equality in all aspects of society (to achieve equality).

Furthermore, Bentham argues that the presence of the state and the rule of law are only a means of attaining an important goal, namely the happiness of the majority of the people, rather than an end in themselves. It is essential to limit Bentham's ideas' scope to prevent the emergence of "homo homini lupus." Despite their individualistic nature, Bentham's teachings pay attention to the interests of society as a whole, ensuring that the interests of one person and those of another do not conflict with one another. According to Bentham, a sympathetic attitude toward other people will result in individual pleasure and community happiness as a consequence of each individual's development of such an attitude. As Jeremy Bentham puts it in his works, "the aim of the law is the greatest possible pleasure for the largest possible number."

Of course, Bentham's argument has some flaws that need to be addressed. He must first overcome his abstract and doctrinal rationality, which prevents him from seeing people as a complex mixture of materialism and idealism, nobility and lower classes, as well as his egoism, which causes him to overestimate the powers of legislators while underestimating the need to individualize wisdom and flexibility in the application of the law. With such a strong belief in the universality and principles underlying scientific codification, he continued to work with the same enthusiasm and contempt for regional or historical differences for the rest of his professional life. Firstly, and most importantly, it is the result of Bentham's failure to adequately explain his concept of a healthy balance between one's interests and the community's interests. Bentham believed that the unlimited interests of a vast number of individuals would eventually affect the interests of society, which he expressed in his theory of natural law. Bentham, on the other hand, did not explain why this was the situation.

However, the message communicated by Bentham has considerable significance in the history of legal, philosophical thought. The philosophical rationale of Bentham was linked to the postulates of practical law. He established individualism on a new materialistic foundation. He linked the rights of the self-aware individual with the happiness of many individuals who shared the same demands living in society, and he laid the groundwork for a new relativity trend in the science of law, which was later known as sociological jurisprudence.

As a middle theory, the authors employ Positive Legal Theory. John Austin's analytical jurisprudence holds that law (law) and positive morality are fundamentally positivistic (custom law). Because of this, customary law will be accepted when it is verified as law by an authorized official. Therefore grants full power to an official who is



carrying out his or her responsibilities under the law. For its part, the existence of legal material that is inert primarily has engendered an intellectual urge to investigate it in many ways, including categorizing and systematizing it, searching for contrasts and parallels, determining the principles that underpin it, and so on. A preoccupation with the flow of positivism may be seen in theorizing a practical and logical legal system in this setting. A rational construct must be recognized as such, and from there, theory and thinking must be created to understand the law more fully. The rule of law is a directive issued by the sovereign of a nation or territory. In the opinion of Austin, the answer resides inside the element of that arrangement. A fixed, rational, and closed system is seen to exist in the realm of law. There are two fundamental components to it: In the first place, the law as an order recognizes the significance of desire, i.e., the desire of a ruler to do or abstain from performing a particular action. It is true that not all wishes are legally binding. If it has a strong desire to eat, this kind of desire is not governed by natural law. Because of this, the desire has a specificity in the legal sense, namely that the party impacted by the law must suffer unpleasant or damaging consequences if it fails to comply with the relevant law.

In this way, the rule of law is understood as an order that expresses the ruler's desires, essentially includes the threat of punishment for everyone who falls within the jurisdiction of the relevant legislation. As a result, the second legal requirement is that the law can produce something unpleasant, if not destructive, for the person who breaches it when it is applied. Anyone subject to orders is immediately obligated and required to follow through on the instructions given. If the subject fails to comply with the order's requirements, he or she will be liable for legal penalties.

According to Article 1 paragraph (3), 1945 Constitution of the Unitary State of the Republic of Indonesia, the state of the law at issue is that a state maintains the rule of law to uphold truth and justice. There is no authority that is not fully accountable to the people who live there. According to the definition provided above, a state that is above the law and ensures justice for its people is what is meant by the rule of law in this context. When it comes to creating a pleasant existence for its people, justice is an absolute need, and in order to establish justice as a foundation, it is essential to educate every human being in order for him to become a decent citizen. Likewise, legal rules that are really in effect only exist if they represent fairness in the conduct of people's social lives.

In general, three fundamental concepts apply in any nation that adheres to the rule of law: the

supremacy of the law, equality before the law, and law enforcement conducted in a manner that does not contradict the law. Equal protection under the law, often known as equality before the law, is a fundamental concept of the rule of law.

The authors relied on Talcott Parsons' Integrative Legal Theory for applied theory, which argues that before the legal system can successfully perform its integrative role, four issues must be resolved: legitimacy, which serves as the basis for obeying the laws; equality; and justice. The interpretation, which will include establishing the subject's rights and obligations via developing particular norms, will occur within the framework of the legal process. Sanctions detail the penalties that will be applied for rule compliance and the sanctions that will be imposed for rule violations, as well as who will be responsible for implementing the sanctions. The term "jurisdiction" refers to the creation of lines of power capable of enforcing legal norms. According to Parsons, the legal system's integrative role continues to be harmed in Indonesia by problems of legitimacy, interpretation, sanctions, and jurisdictional concerns. Romli Atmasasmita's views evolved due to his thoughts on the Integrative Theory of Law, and he set out to reproduce Mochtar and Satjipto's notions.

The authors define juridical analysis in this study as the process of identifying and dissecting the components of an issue for further investigation and then connecting them to the law, legal rules, and applicable legal standards in order to resolve the issue. The juridical analysis aims to collect relevant laws and accompanying documents to produce conclusions that serve as remedies or resolutions to problems. The objective of the juridical analysis activity is to cultivate a mindset conducive to law-abiding issue solving, especially in legal politics in land registration.

## GOVERNMENT POLICY

The word wisdom is distinguished from the phrases wisdom and virtues. Irfan Islamy defines wisdom as an action that requires further and in-depth thought before continuing. A policy is an action that adheres to the policy document's standards. A policy is a set of decisions made by political actors to establish the aims to be pursued and the methods by which those objectives will be accomplished. Wisdom is the capacity to make a judgment that allows legally prohibited, or vice versa, based on particular considerations such as humanitarian concerns and emergencies. The distinction between government policy and public policy is defined as directed action by actors (government) based on rules (principles, norms) to resolve community problems and achieve desired





outcomes. In contrast, government policy is defined as a series of alternatives chosen based on certain principles.

### **MARRIAGE**

According to Article 1 of Law Number 1 of 1974 on Marriage, it is defined as an inner and outer relationship between a married man and woman to establish an eternal family (home) founded on God Almighty. According to the definition, marriage is more than a physical connection; it is also an inner tie based on the simplest form of monogamy, as shown above. Marriage aims to unite two individuals to establish a happy and eternal family (home) based on God Almighty. It goes without saying that to accomplish the objective of marriage, it must adhere to the procedures and criteria specified in Indonesia's current Marriage Law Number 1 of 1974. A legal marriage provides legal certainty and protects the spouse's legal rights.

### **LAW AND REGULATIONS**

A wealthy family is every lover's desire who has committed themselves to marriage. A difference that is not challenged may develop into a force capable of generating new synergies. However, the direction is provided via openness, a desire to adapt, learn, respect other people, and devotion to the family institution. Furthermore, it is what every family should have since without it, and all efforts to improve one's lot in life are futile. The question is how seriously the husband/wife is ready to accept their partner with all of his histories, how far they are willing to adapt to him, and how deeply committed they are to preserving the family. Financial security is a critical component in achieving family welfare where the financial element of home life will support half of the journey.

### **RESEARCH METHODS**

The research method is a scientific activity concerned with the systematic analysis of a topic or object of study to arrive at scientifically justifiable answers and have validity. This case is a format option for analyzing the subject of the authors' studies in legal science. Soerjono Soekanto is classified into Normative Legal Research and Sociological or Empirical Legal Research, depending on the research's kind, scope, and aim. This kind of legal research is referred to as normative legal research or doctrinal legal research. It is referred to as doctrinal legal study since it is restricted to written rules or other legal documents. The term "documentation study" refers to the fact that most of the research is conducted using secondary material from the library. We utilized data sources that were already available in the literature for our research.

Secondary data is gathered via library research to provide a theoretical foundation in the form of expert or authority views and information on formal provisions and existing official documents. In the area of law, secondary data is classified as primary and secondary legal resources. Secondary legal resources are inextricably linked to primary legal documents, assisting in analyzing and comprehending primary legal information. In theory, tertiary legal resources include those that serve as instructions for primary and secondary legal texts.

The authors established the parameters for a normative legal study complemented by empirical sociological research on the subject of this research.

### **Location, Population, and Sample**

This study was located at Batam Religious Affairs Office. The study population is a prospective bride who wishes to marry, and the research sample is drawn using a non-probability sampling method called purposive sampling. This case is because the sample was chosen for this study with a particular goal in mind. Typically, this technique is selected due to the limited time, energy, and expense available, which precludes the collection of a significant number of samples.

### **Techniques and Tools for Data Collection**

The data collection method used in this research is interviewing. The interview is open-ended, consisting of direct questions and responses based on a pre-determined list of questions or those generated during the interview. Interviews were conducted with some resource persons from the Batam City Religious Affairs Office's rulers and Functional Extension Officers of Civil Servants. Additionally, all secondary data is gathered via data collecting methods such as searching for papers in the library. The literature is gathered via library resources such as books, journals, and articles published by academics and researchers.

The gathered data is re-examined to ensure its completeness and clarity for the subsequent data management process, which involves compiling the data and then categorizing it to facilitate data analysis.

### **Analyses of data**

The data analysis step of research is critical and crucial. Additionally, The stage at the cause of the issue and the solution to the research challenges are discovered. There are two distinct approaches to data analysis: qualitative and quantitative. Qualitative analysis collects descriptive data, including words and images, from interview transcripts, field notes, photographs, videotapes, and personal documents. Quantitative analysis generates codes, numerical



values, units of measurement, and operational variables.

Data are gathered via library research and field investigations. The data is then evaluated using qualitative data analysis, a scientific method for collecting reliable data to establish and prove objectives. Additionally, it may be built for knowledge to be used to solve and predict issues using highly accurate natural data.

The positive law study approach is more heavily examined when making choices based on research findings. This study incorporates deductive (general) reasoning with induction (unique), another way of saying that a technique for completing the normative system that has been collected and structured via collecting and inventory operations.

## DISCUSSION & CONCLUSION

The legal framework outlined in the Government's Policy on Marriage Age in the Light of Legislation (A Study at the Office of Religious Affairs, Batam City District) relates to some laws and regulations, including the following. Law No. 1 of 1974 on Marriage (State Gazette of 1974, No. 49, Supplement to the State Gazette No. 3419); Law No. 16 of 2019 on Marriage; Law No. 35 of 2014 (State Gazette of 2014, No. 297) amending Law No. 23 of 2002 on Child Protection (State Gazette of 2002, No. 109), Burgerlijk Wetboek (BW), Compilation of Islamic Law, and Government.

The government's policy on the Age of Marriage in the Context of Legislation was determined to be operating as intended. However, difficulties remain in the field, most notably operating expenses and regulatory procedures for the community that does not fulfill the primary criteria for conducting weddings. The field's difficulties and solutions linked to the Government's Policy on the Age of Marriage in the Context of Legislative Law are tied to internal issues, such as workers at the local Religious Affairs Office. There is difficulty in reaching the distance while conducting community socialization and a lack of operating funding to undertake community socialization. External factors, such as the high cost and the distance between the hamlet and the court. A lengthy procedure if it requires judicial approval, and lastly, the community's mentality and traditions.

## SUGGESTIONS

The authors make the following recommendations based on the findings above.

Government policy on marriage age is regulated legally. In terms of legislation, it is anticipated that Marriage Law No. 1 of 1974, in combination with Marriage Law No. 16 of 2019, would modify the marriage age restriction to mitigate

the effect of child marriage. This case is legal protection against the community, focusing on education and health problems, particularly those affecting women.

In the context of legislation, implementation of the government's policy on marriage age, it is anticipated that the court to deciding and reviewing the proposed marriage dispensation application would examine the different viewpoints and reasons presented by the applicant and deemed rationale for granting the marriage dispensation.

By expanding legal advice in the community, the constraints or impediments and options of circumventing the government's policy on the age of marriage legislation. By emphasizing the variables that contribute to and influence underage marriage, we may raise awareness of the negative consequences for children of that age rather than the good ones.

## REFERENCES

1. Aburaera, S., Muhadar & Maskun (2015). *Filsafat Hukum Teori dan Praktik*, Prenada Media Group.
2. Arifin, M. (1990). *Teori dan Filsafat Hukum; Idealisme Filosofis dan Problema Keadilan*. Rajawali, Jakarta.
3. Bungin, B. (2005). *Metode Penelitian Kualitatif*. Andi, Jakarta.
4. Erwin, M. (2011). *Filsafat Hukum ; Refleksi Kritis Terhadap Hukum*. Rajawali Press, Jakarta.
5. Hakim, R. (2016). *Hukum Perkawinan Islam*. Pustaka Setia, Bandung
6. Hanafi, Y. (2015). *kontroversi Perkawinan Anak dibawah Umur Perspektif Hukum Islam, Ham Internasional, dan Undang-Undang Nasional*. Mandar Maju, Bandung
7. Idham (2004). *Konsolidasi Tanah Perkotaan Guna Meneguhkan Kedaulatan Rakyat*, Alumnii, Bandung.
8. Idham, H. (2014). *Konsolidasi Tanah Perkotaan Dalam Perspektif Otonomi Daerah Guna Meneguhkan Kedaulatan Rakyat dan Negara Berkesejahteraan-Edisi Kedua*.
9. Khasanah, N. (2017). *Pernikahan Dini Masalah dan Problematika*, Ar-Ruzz Media, Yogyakarta
10. Martiananda, T. A. (2015). *Kekuatan Hukum Sertifikat Hak Atas Tanah Sebagai Alat Bukti (Analisis Terhadap Pasal 32 Peraturan Pemerintah Nomor 24 Tahun 1997)* (Doctoral dissertation, Universitas Islam Indonesia).
11. Nazir, M. (2011). *Metode Penelitian*, Cetakan Ke Tujuh. Bogor: Penerbit Ghalia Indonesia.
12. Pebrianty, D., & Fadjriani, L. (2021). *Analisis Yuridis Peradilan in Absentia Terdakwa dalam Perkara Pelanggaran Lalu lintas jalan (studi Penelitian pada Pengadilan Negeri Batam)*. *Zona Keadilan: Program Studi Ilmu Hukum (S1) Universitas Batam*, 10(3), 73-91.
13. Prakoso, A. (2014). *Hukum, Filsafat Logika dan Argumentasi Hukum*. Surabaya: LaksBang Justitia.



14. Prasetyo, T. (2016). *Filsafat, Teori dan Ilmu Hukum*, Raja Grafindo Persada: Jakarta.
15. Prodjohamidjojo, M. (2002). *Hukum Perkawinan Indonesia* Indonesia Legal Centre Publishing.
16. Rajafi, A. (2015). *Nalar Hukum Keluarga Islam di Indonesia*. Istana Publishing, Yogyakarta.
17. Rasyid, S. (2015). *Fiqh Islam*. Sinar Baru Algensindo, Bandung
18. Rasyidi, L., & Rasyidi, I. T. (2004). *Dasar-Dasar Filsafat dan Teori Hukum*. PT. Citra Aditya Bhakti, Bandung
19. Rosalina, L. N. (2020). "Mengawal Kedaulatan Bangsa", Kementerian Pemberdayaan Perempuan dan Anak, Jakarta
20. Saebani (2015). *Perkawinan Dalam Hukum Islam Dan Undang-Undang, (Prespektif Fiqih Munakahat Dan Undang-Undang No.1/ 1974 Tentang Poligami Dan Problematikanya*.
21. Salim, H. S., & Nurbani, E. S. (2014). *Penerapan Teori hukum pada penelitian tesis dan disertasi*. Raja Grafindo Persada, Jakarta.
22. Satjipto, R. (2009). *Hukum Progresif: Sebuah Sintesa Hukum Indonesia*. Genta Publishing, Yogyakarta
23. Soekanto, S. (2006). *Pengantar penelitian hukum*. Penerbit Universitas Indonesia (UI-Press).
24. Soetomo (2018). *Pengantar Hukum Tata Pemerintahan*. Malang, Universitas Brawijaya.
25. Subhan, Z. (2016). *Menggagas Fiqh Pemberdayaan Perempuan*. el-Kahfi, Jakarta
26. Sugiyono (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta, Bandung.
27. Sunggono, B. (2016). *Hukum dan Kebijakan Publik*. Sinar Grafika, Jakarta.
28. Syaifudin, M. A. (2016). *Hukum Perceraian*. Sinar Gravika, Palembang.
29. Termorshuizen, (2017). *Kamus Hukum Belanda Indonesia*, Jakarta: Djambatan.
30. Waluyadi (2019). *Hukum Perlindungan Anak*. Mandar Maju, Bandung.
31. Zain, M. F., & Ansori, A. (2019). *Rekonstruksi Batas Usia Perkawinan Pasca Putusan MK NO. 22/PUU-XV/2017 Sebagai Penguat Bangsa di Era Industri 4.0*. ADHKI: *Journal of Islamic Family Law*, 1(1), 45-56.