

Marriage Dispensation Justifies the Exploitation of Underage Marriage

Resky Mutiarani Gazali, Nurhaedah Nurhaedah, Sahban Sahban

Fakultas Hukum Universitas Muslim Indonesia, Indonesia

Email : [:reskymutiaraniumi@gmail.com](mailto:reskymutiaraniumi@gmail.com)

Abstrak: Penelitian ini bertujuan untuk mengetahui pelaksanaan dispensasi kawin yang menitikberatkan pada pertimbangan hakim terkait penerapan prinsip kepentingan terbaik bagi anak serta faktor-faktor yang memengaruhi dikabulkannya permohonan dispensasi kawin. Metode penelitian yang digunakan adalah metode penelitian hukum empiris. Penelitian ini menawarkan kebaruan dengan menampilkan data terbaru mengenai dispensasi kawin serta mengungkap adanya perubahan sosial, yaitu pergeseran inisiatif pengajuan dispensasi yang tidak lagi didominasi oleh orang tua, melainkan berasal dari anak sebagai pemohon. Fenomena ini merupakan temuan yang relatif baru dan masih jarang dibahas dalam penelitian sebelumnya. Hasil penelitian menunjukkan bahwa prinsip kepentingan terbaik bagi anak sebagai dasar utama dalam memutus permohonan dispensasi kawin dengan mempertimbangkan aspek kesehatan, psikologis, keberlanjutan pendidikan, dan perlindungan terhadap janin serta pertimbangan hubungan kedekatan para pemohon. Disamping faktor kehamilan di luar perkawinan, pertimbangan hakim juga dipengaruhi oleh faktor sosial dan budaya, seperti tekanan keluarga, stigma sosial, praktik perkawinan dini yang mengakar, serta pergeseran inisiatif pengajuan dispensasi. Hasil ini mengindikasikan adanya perbedaan praktik yang terjadi di UPTD PPA yang cenderung menempatkan kehamilan di luar nikah sebagai pertimbangan utama dalam pemberian surat rekomendasi nikah. Penelitian ini menyarankan agar hakim dan UPTD PPA dalam menangani perkara dispensasi kawin lebih memprioritaskan kepentingan terbaik bagi anak dengan memperhatikan dampak jangka panjang serta perlindungan terhadap janin jika terjadi kehamilan. Selain itu, diperlukan penjelasan yang lebih jelas mengenai kriteria “alasan mendesak” agar masyarakat memahami dasar pemberian dispensasi kawin dan dapat mencegah terjadinya perkawinan yang dipaksakan terhadap anak.

Kata Kunci: Dispensasi Kawin, Perkawinan Anak Dibawah Umur, Prinsip Kepentingan Terbaik Bagi Anak

***Abstract:** This study aims to determine the implementation of marriage dispensation that focuses on the judge's consideration regarding the application of the principle of the best interests of the child and the factors that influence the granting of marriage dispensation requests. The research method used is empirical legal research. This study offers novelty by presenting the latest data on marriage dispensations and revealing social changes, namely a shift in the initiative to apply for dispensations, which is no longer dominated by parents but comes from children as applicants. This phenomenon is a relatively new finding and has rarely been discussed in previous studies. The results of the study show that the principle of the best interests of the child is the main basis for deciding on marriage dispensation requests, taking into account aspects of health, psychology, educational continuity, and protection of the fetus, as well as the closeness of the relationship between the applicants. In addition to the factor of pregnancy outside of marriage, the judge's considerations are also influenced by social and cultural factors, such as family pressure, social stigma, deep-rooted practices of early marriage, and shifts in the initiative to apply for*

dispensation. These results indicate differences in practice at the UPTD PPA, which tends to place pregnancy outside of marriage as the main consideration in issuing marriage recommendation letters. This study suggests that judges and UPTD PPA in handling marriage dispensation cases should prioritize the best interests of the child by considering the long-term impact and protection of the fetus in the event of pregnancy. In addition, a clearer explanation of the criteria for “urgent reasons” is needed so that the public understands the basis for granting marriage dispensation and can prevent forced marriages of children.

Keywords: *Marriage Dispensation, Underage Marriage, Best Interests of the Child Principle*

DISCUSSION

The existence of humans requires reciprocal relationships with others, as this occurs because humans live together and depend on one another, which is realized through the bond of marriage. Marriage aims to establish a household life based on the principles of *sakinah, mawaddah, and rahmah*—that is, tranquility, affection, and compassion in harmony, and love within a lawful union.[1] The formation of a household must be based on the principles of *sakinah, mawaddah, and rahmah*, which require psychological readiness, emotional maturity, and a relatively stable economic condition. Achieving these conditions demands that both prospective spouses have reached a mature age. In Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 on Child Protection, it is affirmed that a child is anyone under the age of 18. Therefore, marriage is normatively considered appropriate only after a person is no longer classified as a child, that is, upon reaching the age of 19. [2]

Law Number 1 of 1974 initially set the minimum marriage age at 16 for females and 19 for males. However, this provision was later amended through Law Number 16 of 2019, which equalized the minimum marriage age for both males and females at 19 years. The revision of marriage regulations was driven by the increasing practice of child marriage, which affects the physical and psychological development of children. [3] Furthermore, this change aligns with Indonesia’s commitment to the Convention on the Rights of the Child (CRC), an international treaty that ensures every child has the right to live, grow, and develop properly, access education and healthcare, and receive protection from violence, neglect, abuse, and various forms of exploitation.[4]

The implementation of the Convention on the Rights of the Child (CRC) was subsequently ratified by Indonesia through Article 1, point 2 of Law Number 35 of 2014. This article explains that child protection encompasses all efforts to ensure that the rights of children are fulfilled, so that they can live properly, grow and develop well, participate according to their age, and be protected from violence and discriminatory treatment. [5] Furthermore, both the Convention on the Rights of the Child and Law Number 35 of 2014 equally affirm that children’s rights are part

of human rights that must be protected and fulfilled by parents, family, society, the state, and the government. [6]

Child marriage is an act that contradicts the principles of child rights protection and can be categorized as a form of violence and exploitation against children. This practice still occurs widely in society and is often not recognized as a violation of children's rights. [7]

According to Yohana Yembise, the change in the marriage age regulation was implemented so that marriages can occur in a healthy manner and bring about well-being. This policy aims to reduce the practice of child marriage, which can have negative impacts on children, families, and the quality of the population. In addition, the previous differences in the minimum marriage age were considered to contain elements of inequality or discrimination. [8]

Although legal provisions have raised the minimum marriage age, child marriage is still possible through marriage dispensation provisions. Article 7, paragraph (2) of Law Number 1 of 1974 continues to allow parents or guardians to submit a request if a prospective spouse does not meet the established age limit. Such a request may be granted by a judge if accompanied by reasons deemed important and urgent. [9]

The practice of marriage dispensation is often viewed as a legal loophole that could potentially legitimize child marriage. In response to this issue, the Supreme Court issued Supreme Court Regulation Number 5 of 2019, which serves as a juridical basis for judges in handling marriage permission requests. The substance of this regulation has the potential to protect children by prioritizing the principle that the child's best interests are the primary basis for decision-making, taking into account health, psychological, educational, and social conditions. This regulation also requires the direct presence of the child's parents as parties with legal standing, together with the child and the prospective spouse. Thus, the regulation serves not only a legal function but also a social one, ensuring that dispensation is required only as a last resort and not as a means of justifying child marriage. [10]

Data recapitulation shows that from 2020 to 2023, there were 130 cases of marriage dispensation submitted to the Religious Court of Makassar City. These requests were largely motivated by pregnancies outside of a lawful marriage, while economic factors and low education levels also served as determinants influencing the increased demand for dispensation.[11]

Several studies confirm that the existence of laws and Supreme Court regulations has provided normative guidelines in marriage dispensation cases. However, judicial practice shows that judges face a dilemma. On one hand, judges are obliged to reject requests that do not meet the requirements in order to protect children, but on the other hand, they often face social, familial, and moral-religious pressures. This is evident in cases of pregnancy outside of marriage, where

judges are often “pushed” to grant dispensation to preserve honor, even if it contradicts the principles of child protection. Furthermore, the application of the rules shows variation: some judges emphasize strict procedures supported by psychological evidence, while others prioritize social and religious considerations.

Previous research shows that various aspects are considered in granting marriage dispensation. Judges tend to feel a moral and juridical obligation to approve the request if the prospective female spouse is already pregnant. [12]

Meanwhile, a study analyzing Decision Number 54/Pdt.P/2021/PA.Bgr found that the judge granted the request due to the close relationship between the children of the petitioners, making it deemed necessary to marry them promptly to avoid actions that conflict with religious law or statutory regulations. In addition, the judge also considered the sociological dimension, noting that both prospective spouses were employed and understood the potential risks arising from the marriage.[13]

Furthermore, there is a study examining Decision Number 33/Pdt.P/2023/PA/LLG, which highlights the judge’s rejection of a marriage dispensation application for a 15-year-old girl who was 32 weeks pregnant with a prospective husband aged 14. The judge’s consideration was based on the principle of the best interests of the child, through an assessment of the possibility of coercion in the submission of the application. The judge held that the desire to marry did not entirely stem from the free will of both children, but was influenced by social pressure and customary norms that view marriage as a form of responsibility for the pregnancy. [14]

The Office of Women’s Empowerment and Child Protection (*Dinas Pemberdayaan Perempuan dan Perlindungan Anak / DP3A*) is a regional government agency authorized to ensure the fulfillment and protection of the rights of women and children, including efforts to prevent child marriage practices. This mandate is carried out through the role of the Regional Technical Implementation Unit for the Protection of Women and Children (*Unit Pelaksana Teknis Daerah Perlindungan Perempuan dan Anak / UPTD PPA*), which functions as an extension of the agency in the process of submitting applications for marriage permits below the legal age limit.

In practice, requests for such exemptions require the completion of several documents, one of which includes the results of a pregnancy examination or ultrasound (USG) evidence of the prospective bride. This requirement constitutes an implementation of the memorandum of understanding (MoU) between the UPTD PPA and the Religious Courts (*Pengadilan Agama*) as well as the General Courts (*Pengadilan Negeri*). [15]

Accordingly, this study is intended to fill the existing legal gap by highlighting the discrepancy between legal provisions formulated normatively and their implementation in empirical reality. This paper offers a novel contribution by combining a juridical-empirical approach to examine

the relationship between data on applications for marriage dispensation, judicial considerations, and the factors influencing the granting of such applications.

Based on the above explanation, the research questions proposed are: (1) How do judges consider the best interests of the child in applications for marriage dispensation?; and (2) What factors influence judges' considerations in deciding applications for marriage dispensation?

RESEARCH METHOD

This study employs a juridical approach by examining the provisions set forth in Law Number 16 of 2019 and Supreme Court Regulation (Perma) Number 5 of 2019, and subsequently linking them with empirical data in the field. The focus of this research is directed at the implementation of marriage dispensation as carried out at the Makassar Religious Court Class 1A and the UPTD PPA of Makassar City. The data for this study were collected through interviews with judges, officials of the UPTD PPA of Makassar City, and children who entered into underage marriages.

DISCUSSION

Based on the above research questions, the author obtained empirical data or findings from field observations as follows :

1. Judges' Considerations Regarding the Best Interests of the Child in Granting Marriage Dispensation

Judges of the Makassar Religious Court Class 1A are required to provide clear reasoning in every decision. Such reasoning must be based on applicable laws and regulations, relevant statutory provisions, and other recognized sources of law. This obligation is in accordance with Article 50 paragraph (1) of Law Number 48 of 2009 on Judicial Power and the principle of *ratio decidendi*, which requires judges to articulate the legal reasoning of their decisions in a logical, rational, and accountable manner. [16]

2. The Concept and Application of the Best Interests of the Child Principle by Religious Court Judges

Within the framework of granting marriage dispensation for prospective spouses who have not yet reached the legal marriage age—namely 19 years for both males and females—the principle of the best interests of the child serves as the primary parameter that must guide judicial consideration. In assessing such applications, judges are obligated to carefully evaluate whether the granting of the dispensation truly constitutes the most appropriate measure to ensure the protection of the child's fundamental rights and the sustainability of their future.

Based on interviews with judges of the Makassar Religious Court Class 1A, Muhammad Fitrah explained that the principle of the best interests of the child is not only directed at

prospective spouses who are still under the age of majority, but also encompasses the protection of the fetus in cases of pregnancy outside of marriage.

Furthermore, the assessment of marriage dispensation cases does not merely emphasize statutory legal provisions, but must also take into account comprehensive child protection at every stage of life. This was also conveyed by Munawwarah, who explained that in examining applications for marriage dispensation, judges consider the psychological condition and mental readiness of the prospective spouses. Such assessments are carried out through counseling services provided by PUSPAGA, as well as psychological evaluations conducted by the UPTD PPA. The results of these processes serve as an objective basis for evaluating the emotional maturity of the child, ensuring that the decisions rendered are aligned with efforts to protect and safeguard the child's welfare.

Tabel 1. Marriage Dispensation Data

Year	JENIS PERKARA	Rejected	Approve	Rejected	Inaccepted	Eliminated
2023	Marriage Dispensation	-	11	-	1	-
2024	Marriage Dispensation	1	15	-	-	-
2025 (Jan-Jun)	Marriage Dispensation	-	10	-	1	1

Sumber : Pengadilan Agama Makassar Kelas 1A, Tahun 2023-2025

The table shows the number of marriage dispensation applications submitted to the Makassar Religious Court Class 1A from 2023 to 2025. In 2023, there were 11 cases granted and 1 case declared inadmissible due to the applicant's failure to fulfill administrative or formal requirements, meaning the application could be resubmitted after correction.

In 2024, there were 15 cases granted and 1 case withdrawn at the request of the applicant. Furthermore, in 2025, there were 10 cases granted, 1 case declared inadmissible, and 1 case dismissed. The dismissed case occurred because the applicant failed to appear in court despite having been officially summoned in accordance with legal provisions.

3. The Role of UPTD PPA in Assessing the Best Interests of the Child

The protection of women and children constitutes a fundamental aspect in realizing equitable development in Indonesia. These efforts are carried out through various policies and regulations supported by institutions at both the central and regional levels. One of the key institutions playing a significant role in addressing violence against women and children is the Regional Technical Implementation Unit for the Protection of Women and Children (*Unit Pelaksana Teknis Daerah Perlindungan Perempuan dan Anak / UPTD PPA*), which operates under the coordination of the Office of Women's Empowerment and Child Protection (*Dinas Pemberdayaan Perempuan dan Perlindungan Anak / DP3A*). [17]

Normatively, Article 7 paragraph (2) stipulates that in the event of a deviation from the minimum legal age for marriage, the parties may submit an application for dispensation by attaching supporting evidence as well as recommendations from the relevant authorities. Based on an interview with Muhammad Hajar, a legal consultant at the UPTD PPA, it was explained that the marriage recommendation letter is issued on the basis of a memorandum of understanding (MoU) between the UPTD PPA and the Makassar Religious Court Class 1A. In practice, the most common urgent reason underlying the application for such a recommendation is pregnancy.

In applying for a marriage recommendation letter, the applicant must fulfill several administrative requirements. The required documents include a letter of refusal from the Office of Religious Affairs (*Kantor Urusan Agama / KUA*), copies of the identity cards of the prospective spouses' parents, copies of the identity cards of each prospective spouse, photocopies of the educational certificates of both parties, as well as a medical certificate or proof of pregnancy issued by a qualified healthcare professional.

The assessment conducted by the UPTD PPA is carried out through home visits to understand the family's conditions, medical examinations to evaluate the physical readiness of the prospective spouses, and psychological counseling at PUSPAGA (*Pusat Pembelajaran Keluarga / Family Learning Center*) to assess emotional maturity and decision-making capacity. Based on these assessments, the UPTD PPA objectively determines whether early marriage may be considered or, conversely, poses risks to the child's growth, development, and overall well-being.

Tabel 2. Marriage Recommendation Letter Data

NO	YEAR	ACCEPTED	REJECTED
1.	2020	59	9

2.	2021	76	14
3.	2022	50	13
4.	2023	29	10
5.	2024	19	1
6.	2025	22	7

Sumber: UPTD PPA Kota Makassar, Tahun 2020-2025

Based on the data, applications for marriage recommendation letters at the UPTD PPA of Makassar City during the 2020–2025 period fluctuated. The highest number of applications occurred in 2021, followed by a decline until 2024, and then an increase again in 2025. A similar pattern is observed in the number of rejections, which decreased after 2021, reached the lowest point in 2024, and then rose again in 2025.

Rejections generally occur due to the absence of urgent reasons, such as pregnancy, although in principle the UPTD PPA of Makassar City continues to receive all submitted applications.

4. Factors Influencing Judges' Considerations in Marriage Dispensation Applications

In an interview with Kamaruddin, a judge of the Makassar Religious Court Class 1A, it was explained that the concept of an “urgent reason” is interpreted as a condition requiring prioritized handling, particularly in relation to efforts to prevent actions that contradict religious norms. Based on the interview findings, if such behavior is allowed to continue without intervention, the potential for more serious violations will increase if the marriage is not promptly carried out.

This explanation is in line with the principle of *Dar'ul Mafasid Muqaddam*, which emphasizes the importance of prioritizing the prevention of harm. Further elaboration on the factors influencing judges' considerations will be discussed in the following section :

A. Pregnancy Outside of A Marriage

B. Based on the application letter dated February 6, 2025, which was registered with the Registrar's Office of the Makassar Religious Court and recorded under case number 92/Pdt.P/2025/PA.Mks, the Applicants submitted a request for marriage dispensation on the grounds of conducting a marriage in accordance with Islamic law and the applicable statutory regulations. In principle, all marriage requirements had been fulfilled, except for the provision regarding the minimum age of marriage, as the Applicants' child had not yet reached the age of 19.

Nevertheless, the marriage was considered urgent and necessary to be carried out promptly. The urgency of the application for marriage dispensation was based on the fact that both prospective spouses had engaged in a relationship akin to that of husband and wife, which resulted in a pregnancy with a gestational age of approximately 14 to 15 weeks.

The UPTD PPA institution firmly stated that pregnancy constitutes the sole basis that can be used as a foundation for issuing a marriage recommendation letter. Meanwhile, the consideration of Mohammad Ashri, the judge who examined and adjudicated the marriage dispensation case, was grounded in efforts to prevent the emergence of administrative issues in the future.

The judge assessed that if the marriage were not carried out promptly, there would be potential administrative obstacles that could disadvantage the parties involved. Therefore, granting the marriage dispensation was viewed as a preventive measure to ensure legal certainty and administrative order.

C. Social Culture Factor and Family's Pressure

In addition to pregnancy, there are several environmental and cultural factors that also contribute to the submission of marriage dispensation applications, including:

1) Permissive or Absent Parenting Pattern

Statements from the parents of Andini Putri Pratiwi and Dina Safitri indicating that they “do not live with their child” and “provide insufficient supervision over their child’s social interactions” illustrate the weakness of the caregiving function within the family environment. This situation reflects the suboptimal role of the family as a primary protective factor, which should provide adequate control, guidance, and support to prevent the occurrence of child marriage practices.

The limited presence of parents in the daily lives of adolescents, coupled with the low quality of supervision over their social activities, creates gaps that allow the emergence of risky behaviors, including uncontrolled interpersonal relationships.

2) The Cultural Legacy of an Early Marriage

The perception that marriage at a young age is something normal, acceptable, or even regarded as a solution to certain social problems—such as avoiding stigma or preserving family honor—becomes part of cultural values or family traditions that shape their preferences and outlook on a child’s future. In other words, parents’ experiences of early marriage form a normative framework that influences their decision-making, including in granting approval or encouragement for the submission of marriage dispensation applications.

D. Psychology Factor and Maturity

Based on the application for marriage dispensation dated May 4, 2023, which was registered at the Registrar's Office of the Makassar Religious Court under case number 193/Pdt.P/2023/PA.Mks, the applicants submitted a request for marriage dispensation on the grounds that, in principle, all requirements for marriage under Islamic law and applicable statutory regulations had been fulfilled, except for the age requirement, as the applicants' child had not yet reached the age of 19.

Nevertheless, the applicants considered that the marriage was in an urgent condition and should still be carried out.

The urgency of the marriage was based on the consideration that the prospective husband had met the legal age requirement and expressed his inability to wait until the applicants' child reached the minimum age as stipulated by law. The applicants also raised concerns that if the marriage were not carried out promptly and the prospective husband chose to marry another woman, it could result in psychological impacts such as mental distress or emotional disturbance for the applicants' child, given that their relationship had been established for a considerable period and was known within the family environment.

This consideration is consistent with the reasoning put forward by Muhammad Arief, the judge who examined the marriage dispensation case, who assessed that delaying the marriage could potentially give rise to undesirable negative impacts for both families. Therefore, in order to avoid the possibility of social and psychological problems, the judge considered the dispensation application as a preventive measure.

Thus, psychological factors and the level of a child's maturity are closely interconnected with socio-cultural influences and family pressure. These conditions often originate from feelings of shame and concerns about social judgment, which may then develop into psychological pressure. Consequently, such factors become one of the considerations underlying both the submission and the granting of marriage dispensation.

E. The Shift in The Pattern of Marriage Dispensation Applications From Parents to Children

Muhammad Fitrah observed a shift in the pattern of marriage dispensation applications, from those initially dominated by parental initiative around 2006 to a growing number originating from the children or prospective spouses themselves. This change indicates an increasing level of adolescent autonomy in making life decisions, including marriage, even though they may not yet be fully prepared from both legal and psychological perspectives.

This development indicates that efforts to prevent child marriage require a strategic shift from a parent-centered approach toward strengthening adolescents' capacity as key actors. This can be achieved through comprehensive sexual education, enhanced legal

literacy, and the active involvement of adolescents in positive social activities, as expected by judges regarding the role of the UPTD PPA of Makassar City in fostering awareness and resilience among youth against the risks of early marriage.

CONCLUSION

This study finds that the examination of marriage dispensation applications must place the principle of the best interests of the child as the primary consideration. Accordingly, judges should not merely focus on formal legal requirements, but must also assess the long-term impacts on the child's welfare, education, and future, including the protection of the fetus in cases involving pregnancy.

Therefore, judges of the Makassar Religious Court Class 1A, together with the UPTD PPA of Makassar City, are expected to prioritize comprehensive and child-oriented assessments. In addition, there is a need for clearer criteria regarding what constitutes an "urgent reason," so that the public can better understand the basis for granting marriage dispensation and to prevent forced child marriages that contradict the objectives of child protection.

A. REFERENCE

- [1] M. Asrul, S. Nurfadillah, and Askahar, "Konsep Keluarga Sakinah dalam Al-Qur'an Studi Tentang Pernikahan dan Pembentukan Keluarga Harmonis Asrul," *Journal Riwayat*, vol. 9, no. 1, pp. 1202–1212, 2026, doi: <https://doi.org/10.24815/riwayat.v9i1.362>.
- [2] A. Widyanti and M. F. Nst, "KEBIJAKAN HUKUM KELUARGA TERHADAP PERKAWINAN ANAK DI BAWAH UMUR DI INDONESIA," *Jurnal Al-Waqfu*, vol. 04, no. 01, 2026.
- [3] Febrianti, R. B. Yoan, and R. B. R. Hendrasari, "TINJAUAN YURIDIS PEMBERIAN DISPENSASI HUKUM PADA PERKAWINAN ANAK DI BAWAH UMUR," *Jurnal Ilmu Hukum, Sosial, dan Humaniora*, vol. 4, no. 1, pp. 59–84, 2026.
- [4] A. A. Mercy, "GENDER AND ARMED CONFLICTS IN NIGERIA: EXAMINING ITS IMPACT ON THE RIGHTS OF WOMEN AND CHILDREN," *Journal of Private and Property Law*, vol. 3, no. 1, pp. 234–253, 2026.
- [5] D. Nazmi and S. Syofyan, "PENGATURAN PERLINDUNGAN HAK ANAK DI INDONESIA DALAM RANGKA MENGELIMINIR PELANGGARAN HAK ANAK," *Pdfs.Semanticscholar.Org*, vol. 7, no. 2, pp. 284–293, 2023, doi: <https://doi.org/10.31933/ujsj.v7i2>.
- [6] S. Lubisa and P. halomoan Hasibuan, "Peran Hukum Perkawinan Dalam Optimalisasi Perlindungan Hak Anak," *Jurnal Kajian Hukum Dan Kebijakan Publik | E-ISSN: 3031-8882*, vol. 3, no. 2, pp. 468–472, 2026.
- [7] A. Fathur Rozi and Muh. Jufri Ahmad, "Anak Menjadi Korban Eksploitasi (Perkawinan Paksa) Oleh Orang Tua," *Journal Evidence Of Law*, vol. 2, no. 3, pp. 183–191, 2023, doi: [10.59066/jel.v2i3.418](https://doi.org/10.59066/jel.v2i3.418).

- [8] R. Karyadi, "Hukum Perkawinan Menurut Undang Undang No 16 Tahun 2019 Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Pasal 7 Ayat 1 Tentang Batas Usia Perkawinan," *Journal Pusat Studi Pendidikan Rakyat*, vol. 2, no. 16, pp. 9–23, 2022.
- [9] S. W. Bachtiar, M. Hafidz, and D. S. Busthami, "Permohonan Dispensasi Perkawinan Setelah Berlakunya Undang-Undang Nomor 16 Tahun 2019 Perubahan Atas Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan," *Journal of Lex Generalis*, vol. 2, no. 3, pp. 1162–1174, 2021.
- [10] M. N. Ahmad and R. M. Zainul, "PUTUSAN HAKIM MAHKAMAH AGUNG TENTANG DISPENSASI KAWIN," *Jurnal of Sharia*, vol. 02, pp. 161–183, 2024.
- [11] F. Yanti, Kamsilaniah, and Juliati, "Legal Analysis of the Consequences of Underage Marriage in Makassar City," *Journal of Law*, vol. 22, no. 1, pp. 125–133, 2024.
- [12] M. Assagaf, "Pertimbangan Hakim pada Perkara Dispensasi Nikah di Lingkungan Pengadilan Agama Tutuyan," *Al-Mujtahid: Journal of Islamic Family Law*, vol. 3, no. 1, p. 36, 2023, doi: 10.30984/ajifl.v3i1.2540.
- [13] Fitriyani and L. Sudirman, "Pertimbangan Hakim dalam Penetapan Dispensasi Nikah di Pengadilan Agama Bogor: Tinjauan Aspek Filosofis, Yuridis," *Al-Mizan*, vol. 19, no. 1, pp. 105–120, 2023, doi: <https://doi.org/10.30603/am.v19i1.3294>.
- [14] Suriadi, "PENOLAKAN HAKIM TERHADAP PERMOHONAN DISPENSASI KAWIN WANITA HAMIL (ANALISIS PUTUSAN PENGADILAN AGAMA NO. 33/Pdt.P/2023/PA/LLG)," *tesis*, vol. 32, no. 3, pp. 167–186, 2021.
- [15] I. Fachridini, "Putus Sekolah Sampai KDRT : Marak Perkawinan Anak di Sulawesi Selatan, Anak Perempuan Jadi Korban," *Konde.co*. [Online]. Available: <https://www.konde.co/2025/06/putus-sekolah-sampai-kdrt-marak-perkawinan-anak-di-sulawesi-selatan-anak-perempuan-jadi-korban/>
- [16] A. Darania, *Hukum Acara Peradilan Agama*. Indramayu: Adab, 2024.
- [17] Wulandari, F. Umar, and N. K. Hanafi, "Efektivitas Penanganan Kasus Kekerasan Seksual Terhadap Perempuan Di Unit Pelaksanaan Teknis Daerah Perlindungan Perempuan Dan Anak (UPTD PPA) Kota Makassar," *HISTORICAL: Journal of History and Social Sciences*, vol. 2, no. 2, pp. 64–78, 2023.