

Mature Marriage Age Gives Birth to a Quality Generation

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ABSTRACT

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This article discusses the age of mature marriage to give birth to a quality generation, the main point of this article is to find out the age of maturity in marriage is very influential on a quality generation rather than the age of immature marriage. The article that the author aims to find out is that the most important thing to prepare before carrying out a marriage is to prepare mental maturity related to knowledge and awareness of the rights and obligations of a husband or wife, as well as the main purpose of marriage in the household. The author uses a type of qualitative research using a library research approach (Library Research). The results of the article that the author arranged at the age of maturity for marriage gave birth to a quality generation which of course parents must really have character, morals, and a good example for their children that they will leave in the future. If only parents were obedient and obedient to Allah SWT, they would certainly give birth to generations that were obedient and obedient too. The main conclusion in the article that the author compiled is that if you get married at a mature age, then the problems in the household can be resolved properly which can be through good communication as well.

1. Introduction

Marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal household based on Belief in the One and Only God. Allah SWT did not make humans like other creatures who are free to follow their instincts without any rules and restrictions. Allah SWT does not want promiscuity between men and women in channeling their sexual desires, so as to create regular, harmonious and harmonious relationships that please one another.

There are four types of marriage law, namely:

1. Mandatory, for people who are expecting offspring, fear that they will commit adultery if they do not marry, whether they want to marry or not, even though the marriage will break the non-obligatory worship. And for women who are weak in maintaining themselves and there is no other stronghold except marriage.
2. Makruh, for people who don't want to get married and don't expect offspring, and their marriage can decide on non-obligatory worship.

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3. Mubah, for people who are not worried about committing adultery, don't expect offspring, and don't decide on non-compulsory worship.
4. Haram, for a person who endangers women, because he is unable to have intercourse, is unable to provide a living or has an illegal job, even though he wants to get married and is not worried about committing adultery. This division of law also applies to a woman.

Early Marriage is a phenomenon that occurs at the national and international levels, one of which is in Indonesia. Indonesia is a developing country which includes a country with a high percentage of early marriage in the world. This is evidenced by the existence of Indonesia which is ranked 37th in the world in terms of early marriage rates. Early marriage is an important issue in Indonesia, however, the level of acceptance and practice of early marriage varies across Indonesia geographically, economically, socially, culturally and religiously.

In Law no. 1 of 1974 article 7 states that "marriage is only permitted if the man reaches the age of 19 years and the woman has reached the age of 16 years". However, from the health aspect, a woman who is still 16 years old is considered not yet ready to conceive and give birth. Therefore, the age limit of 16 years for girls to get married is not enough to be able to achieve the goal of marriage, because the potential risk that will be experienced is not only for the girl herself, but for the child to be born.

The law adheres to the principle that the prospective husband and wife must be mentally and physically mature to be able to enter into a marriage, in order to realize the goals of the marriage properly, without having to end in divorce, and to have good and healthy offspring. Therefore, there is an amendment to Law No. 1 of 1974 article 7 became Law no. 16 of 2019 article 7 states that "marriage is only permitted if a man and a woman have reached the age of 19."

2. Literature Review

Islam recognizes the term *akil baligh*, and this is the benchmark for someone to get married. The age of puberty generally occurs between the ages of 9-15 years. Maturity is based on physical signs or age which in reality can vary according to time and place. According to Law No. 16 of 2019 which is an amendment to Law No. 1 of 1974 concerning marriage, the minimum age for marriage in Indonesia is 19 years for both men and women.

This marriage law is one of the government's efforts to protect children by imposing a marriage age limit. Biologically, children who are still under age are not yet mature and ready to carry out reproduction and also pregnancy so that it will be very dangerous for the safety of the child. In addition, it is important to remember that the marriage that is formed must be a marriage that is *sakinah, mawaddah, warohmah*.

Teenagers still need a lot of provisions, both physical, mental and socio-economic maturity, general knowledge, religion, life experience in married life. The environmental factors of the community and parents have quite an influence on the formation of self-concept in children, the low economic level of parents causes many parents to marry off their children at a young age. The role of parents is very influential for the psychology of their children. Considering that the family is the first place for children's development from birth to adulthood, the parenting style needs to be improved in every family.

Both parents have an obligation to provide education to their children, because the good and bad of a child depends on the education of both parents. Rasulullah SAW said:

عَلِّمُوا أَوْلَادَكُمْ فَإِنَّهُمْ مَخْلُوقُونَ لِزَمَانٍ غَيْرِ زَمَانِكُمْ (رواه أبو طالب)

Teach your children, indeed they were created for an era that is not your era. (Narrated by Abu Talib)

مَا نَحَلَ وَالِدٌ وَوَلَدَهُ مِنْ نُحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ (رواه الترمذي و الحاكم)

the giving of parents to their children is no more important than (giving) good manners (education). (Narrated by al-Tirmidhi and al-Hakim)

There are 8 quality family functions, namely the function of religion which is the foundation for the family, the socio-cultural function, the function of love, the function of protection, the function of outreach, the function of education, the function of

the economy, and the function of environmental development. These eight functions have their respective roles in the middle of the family in creating a quality family.

3. Methodology

The type of research that the author uses is qualitative research using a library research approach, namely a research by writing, clarifying and making data obtained from various written sources. The method of data collection is using document or literature study techniques, quoting and analyzing related data contained in documents in the form of books, journals, articles and research results in the form of theses, theses and others that support the theme that the author raises .

4. Results and Discussion

In principle, the Islamic religion does not explicitly prohibit young marriage, but Islam has never supported young or underage marriage, let alone carried out by not thinking about the main purpose of marriage itself and the mentality of the bride and groom, the physical appearance of the bride and groom, and future children's rights.

Problems that often arise in a marriage include: differences of opinion between parents and children, financial problems, lack of trust or respect for partners, differences in parenting patterns, domestic violence, interference by parents-in-law in their children's household affairs, and lack of communication due to busyness of each partner.

When someone gets married, the main goal is not to end up getting a divorce. There are lots of young people now who feel pressure from society, family and friends to get married. In the end, they are in a hurry to choose a life partner that they don't really know. And in the end two things will happen in the marriage, namely not living happily or getting divorced.

Psychological development and accompanies human growth in general as follows:

1. 0-2 years, this period is also called the vital period. At this age children use more biological functions, a very big dependence on adults.
2. 3-5 years, this period is also called the aesthetic period. At this age self-ability is increasingly stable, his attitude is often contrary to orders and regulations.
3. 6-11 years, this period is also called the intellectual period. Children start at school age, their attitude begins to obey the rules.
4. 12-14 years, this period is also called pre-adolescence. Children begin to search for self-identity and begin to develop, self-assertion begins to be clarified: "who am I?", "what is my role" begins to think.
5. 15-19 years, this period is called adolescence. Also called the idealistic period and always dissatisfied and protesting to others, he began to see the conditions around him, the need for secrets and personal, and began to have a relationship of love that is increasingly serious.
6. 20-25 years, this period is called young adulthood or student age. More realistic and sensitive to social conditions, desire to be parents, productive, creative, both for themselves and others.
7. 25-40 years, this period is called middle adulthood. Seriousness in career and household experience so that they often force themselves to move forward.
8. 40 years, this period is called full adulthood. The sense of having authority, being able to accept and contribute to cultural elements that are considered suitable for him.

4.1 Physical Maturity

Lack of maturity in understanding the purpose of marriage will have a negative impact on someone who wants to get married. Because physical and mental maturity is the key to a marriage. The age of marriage should not be seen only from the side of permissibility, but must put forward the goal of marriage which can provide benefits, both for oneself, family, community, and nation.

Thus, for those who are going to get married, they must understand the instructions of religion and the state and have adequate knowledge. This is so that the marriage is in accordance with sharia and has better readiness to have offspring and a prosperous household.

The purpose of marriage can be developed into five, namely:

1. Obtain and maintain offspring.
2. Fulfilling human desires to channel his lust and shed his affection.
3. Fulfilling religious calls, protecting oneself from evil and corruption.
4. Growing sincerity to be responsible for accepting rights and obligations, also serious about obtaining halal assets.
5. Building a household to form a peaceful society on the basis of love and compassion.

Family life is likened to a building, a strong foundation will protect the building from storms and earthquakes. The foundation of family life is religious teachings and is accompanied by physical and mental maturity readiness of prospective fathers and mothers. A person's physical and psychological maturity will affect attitudes in dealing with the problems of domestic life. Maturity (maturity, maturation) is a biological term which means the maturity, maturity of a person. Adult has a meaning that states "process".

Thus maturity is a potential that exists in a person who emerges and unites with character and also regulates the pattern of development of one's behavior. However, maturity or maturity cannot be categorized as heredity or heredity. Because maturity or maturity is a separate trait that is generally owned by everyone at a certain time.

A person's physical and psychological maturity in marriage seems to emphasize more on the physical aspect, which is the symptom of sexual maturity, namely the discharge of semen for men and menstruation for women. However, this cannot be used as a basis for the permissibility of a marriage, because Islam also pays attention to a person's ability to enter into a marriage. Broadly speaking, abilities can be classified into: physical and spiritual abilities. The ability to provide a living because a husband is obliged to provide for his wife, children and other family members. The ability to get along and take care of the household.

Marriage of minors or before the age of maturity will only produce part of the goals of marriage, while other goals or maqashid tend to be neglected. The biological function can be achieved in the marriage because it can avoid forbidden acts (adultery) or the birth of offspring. However, other goals are prone to problems if psychological maturity and other skills are not owned by the couple, as a result, marriage is at risk of giving birth to various damages in the family.

4.2 Quality Generation

Children are a gift as well as a gift in a marriage, having a baby is the dream of almost every married couple. In order for us to be able to give birth to a quality generation, of course parents must really have good manners, morals, and role models for their children and grandchildren and the generations they will leave behind in the future. If the parents were obedient and obedient to Allah SWT, they would definitely give birth to a generation that is obedient and obedient. But if parents don't have good character or personality, are disobedient, and even are bad people, then surely the generation they leave behind will be a bad generation too. As the pious scholars say, parents are the main cause for giving birth to pious generations.

The obligation of both parents to provide the best education for their children, such as:

- Faith education which includes opening children's lives with the phrase *Laa Ilaaha Illallaah*, introducing halal and haram laws to children from an early age, telling children to worship when they are 7 years old, educating children to love the Prophet, his family, and reading the Qur'an an.
- Moral education in question is a series of basic moral principles and the virtues of attitude and character that must be owned and made into habits by children from the time of beginners until they become a mulatto.
- Physical (physical) education which includes the obligation to provide for the family and children, following healthy rules in eating, drinking and sleeping, getting used to sports and playing agility.
- Rational education (mind) which includes awareness of the obligation to study, growing awareness of thinking, maintenance of mental health.
- Psychological education is intended to educate children since they begin to understand that they have the courage to be open, independent, helpful, and able to control anger.

- Social education that needs to be given to children includes instilling a noble psychology, safeguarding the rights of others, implementing social ethics, as well as social supervision and criticism.

Stunting is a major concern that must be considered, so it is hoped that prospective husbands or prospective fathers will allow their wives to fully breastfeed so that their nutrition is fulfilled. This of course aims to make the planning of the bride and groom more mature to prepare a quality generation and family.

5. Conclusion

Don't make marriage just an escape, if you realize that there are still many problems within you that you haven't been able to solve. Especially if we don't check and it turns out that your partner also neglected to solve his problems and his past before you get married. And especially if by accident you already have offspring. So you can't imagine what happens when we are tired, tense, have a lot of work, not enough time, have problems, don't have money, it feels like we are facing piles of problems, disappointed, or feel like a failure, so we can't control it.

Realize that no marriage is perfect. That's why there is no perfect upbringing, because mainly perfection belongs only to Allah SWT.

Parenting our own children is a partnership, as parents we are fully aware that we are ordinary people who have many advantages, as well as many disadvantages. Most of us are not ready and unprepared to become parents, as well as to become experts in our respective fields. Where we go to school and get special training to do it, while being parents we generally fall free, we also realize too late that to care for and raise human children requires more knowledge than what is needed for us to do our jobs.

Some of the most basic things that are often overlooked are parental agreements about how to carry out their respective roles and responsibilities, as fathers and mothers for our children. Most of us don't realize that in parenting our children, we imitate what our parents did without realizing that times change, parenting challenges change, we still hold on to the old belief that parenting is the responsibility of mothers and fathers to earn a living. In fact, in general, both parents work, the care of children from infancy is carried out by people whose quality and education are far below their parents'.

Even if the mother becomes a babysitter, hope is pinned on the mother alone because the father feels the need to be involved as little as possible because he believes his main task is to make a living. That's why it is fitting for us to be entrusted with his trust, we mean it as a gratitude for the gift of this offspring, to raise our children with all our soul, energy and costs, and always ask for guidance and knowledge as well as forgiveness if we are wrong and wrong. Being parents is a partnership that we must formulate and agree on rights and responsibilities, as well as the consequences of the world and the hereafter.

If you get married at a mature age, then the problems in the household can be resolved properly which can also be through good communication, then all the goals of marriage, the rights of husband and wife, and the obligation to educate children can be categorized as realized. Then a quality generation will also be born from families who have a high commitment to their marriage based on religion.

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