Effectiveness Giving Marriage Dispensation To Suppress Increase Early Marriage During Covid-19 Pandemic

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Abstract

Result of the COVID-19 pandemic, which has not yet ended, has now penetrated into all sectors, in addition to having an impact on the health, economy, and tourism sectors, the COVID-19 pandemic has also impacted an increase in underage marriages. Underage marriage can certainly cause various problems due to the incompetence of the prospective bride and groom. However, in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, underage marriages are permitted if they receive a marriage dispensation from a religious court, therefore study analyze the effectiveness of granting a marriage dispensation. The type of research used in this research is normative juridical with literature study. Based on the results of the study, the marriage dispensation was deemed less effective in suppressing the increase in the number of underage marriages. For the minimum age in marriage the determination of marriage dispensation is still given even though it is based on the judge’s consideration. This of course must be taken into consideration by law makers in reviewing the effectiveness and interrelationships between one regulation and another.

Keywords: Marriage Dispensation, Underage Marriage, Marriage Law

I. Introduction

In essence, marriage is carried out by someone who is of sufficient age. For Indonesian citizens, it is normal for Indonesians to marry at an age that is not supposed to be, especially with critical situations both in terms of economic and social factors, coupled with the rise of the phenomenon of pregnancy outside of marriage. However, the percentage of underage marriages in Indonesia every year dips high and continues to grow. Underage marriage is permitted with the stipulation of a marriage dispensation.

The Directorate General of the Religious Courts Agency has collected data that there are 34 thousand applications for a marriage dispensation in the period January-June 2020. Of which, 97% were granted and 60% of those who applied for a marriage dispensation themselves were children under the age of 18 years. The number of applications for dispensation If look at the previous year, the case of child marriage has increased greatly 23,700.1 It is undeniable that this very significant increase was also influenced by the

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COVID-19 pandemic, which has not yet ended, in addition to having an impact on the health, economy, and tourism sectors, the COVID-19 pandemic also as the reason for the increase in the application for dispensation for marriage.

The economic sector that declined during COVID-19 pandemic led to number of early marriages. The United Nations Population Fund (UNFPA) and the United Nations Children’s Fund (UNICEF) in a report titled Adapting to Covid-19: Pivoting The UNFPA-UNICEF Global Program to End Chiled Marriage to Respond to The Pandemic predict, four million daughter marriages occur in two years. next year in the world due to the economic crisis. Then, about 13 million early marriages will occur in the future. The Central Statistics Agency (BPS) concluded that, 3.06% of minors in Indonesia, average of 40% of the group married at the age of children aged 15 years, an example of this age household is in 2020. 1.85% of the 40% middle class and also 0.91% of the upper class or the top 20% affluent.²

International Planned Parenthood Federation and The Forum on Marriage and The Rights of Women and Girl The definition of underage In the end, children under the age of 18 are not considered capable of carrying the burdens in the household and bear children.³ In Indonesia, there is already a positive law that regulates marriage, namely Law No. 16 of 2019 on Amendments to Law No. 1 of 1974 concerning Marriage and the Compilation of Islamic Law (KHI) which contains very clear rules regarding marriage. In Article 7 of Law No. 16 of 2019 it has been stated in detail To do this child marriage must be less than 19 years old, Although Indonesian law or the law has regulated the least to get married, in practice it is very common to find underage marriages for various reasons.⁴

The problem that arises here is that it can be seen in terms of das sollen (laws that should occur as facts expressed by legal experts in theory, or laws that are aspired or expected) that have been explained in article 7 paragraph 1 of Law Number 16 of 2019 that a

² _Ibid._
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marriage is allowed or can may the prospective groom and bride must be at least 19 years old. However, on a das sein basis (laws that actually occur in society, the rules contained in the citizens of life), the number of underage marriages has skyrocketed, which does not meet because it is under 19 years old.

This can happen due to certain factors the judge decides to grant the application for dispensation for marriage. So that it can also be said that it will be an obstacle to realizing as a way to minimize practice of underage marriage in Indonesia. Therefore, the novelty of the research conducted by the author is to examine the effectiveness of granting marriage dispensation based on Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage on the increase in underage marriages, especially in the present, namely the COVID pandemic-19.

II. Method

The research the writer uses a method in writing study is by using a normative juridical research method with a statutory approach and court decision. Normative research is a research using primary data or secondary data which also includes primary legal materials, secondary legal materials, tertiary legal materials. which of the three will be known the common thread with the problems studied and analyzed using qualitative analysis methods.

III. Main Heading of the Analysis or Results

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A. Factors Causing the Increase in Underage Marriage During the COVID-19 Pandemic

Just as we know and experience today, until now the COVID-19 pandemic has not ended, and it cannot be denied that new phenomena have emerged in the layers of social life. Many aspects have changed with this pandemic. One of them is the number of underage marriages. The rules regarding marriage itself are clearly and in detail regulated in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage. As explained in article 7 paragraph (1) Children who are over 19 years old are only allowed to get married, and it is also explained in article 7 paragraph (2) that but in
paragraph 1 there is something that is allowed, for example by giving a marriage dispensation of the male and female parties.

Despite the suggestion to get married has been regulated, in reality underage marriages have skyrocketed during the COVID-19 pandemic. The Ministry of Women’s Empowerment and Child Protection (Ministry of PPPA) noted that a drastic increase in the number of child marriages during the COVID-19 pandemic. Children are those who are under 18 years of age, have the status of students and of course also not legally competent. However, according to the findings of the Ministry of National Development Planning/Bappenas, 400-500 girls aged 10-17 years are at risk of early marriage. The number of unplanned pregnancies and applications for dispensation for marriage or underage marriage. In 2020, there were more than 64 thousand applications for marriage dispensation. Factors that cause underage marriage in the COVID-19 pandemic include the following:

a. **School From Home (Distance Learning)**

Along with the COVID-19 pandemic, which has not yet ended, the Government of Indonesia has begun to implement a large-scale social restriction system (PSBB) policy. Every community is expected not to do activities outside the home, all work until school and the children’s learning activities are carried out online or remotely at home with the concept of Work From Home or School From Home. Unwittingly, this has an result on children interactions during the pandemic, where they can freely access the internet every day, and also see things that shouldn’t be seen, such as pornographic video content and so on. Many of them abuse this situation by associating freely in the surrounding environment and taking actions that should not be done which has an impact on pregnancy outside of marriage which requires these minors to marry at an inappropriate age.

b. **Unwed pregnancy (marride by accident)**

Just like before the COVID-19 pandemic, one of the causes of underage marriage is pregnancy outside of marriage. Pregnancy out of wedlock here can be caused by

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increasingly free association and also the lack of knowledge or access to reproductive health information. It is undeniable that the occurrence of promiscuity which results in pregnancy outside of marriage can indirectly cause the number of dispensations to increase during the Covid-19 pandemic. As a result of getting pregnant out of wedlock because children have relationships that are not taught in the norm, inevitably they must be married as soon as possible. Maybe for the sake of the status of the child in the womb in the future.

c. Economic Factor
The Covid pandemic has certainly had an impact on many people who have lost their jobs, from various sectors of work. Layoffs (Termination of Employment Relations) immediately cannot be avoided because all feel that there is a potential loss. The number of family heads who do not work has the impact of not meeting the primary and secondary needs of the family. This is a start, for those who have daughters, even though they are still minors. Some parents consider and judge that their children. As a way out, these parents choose to marry off their children who are still underage. With all that, the consequences include having to go through the procedure for applying for a marriage dispensation. By marrying off their children, it is considered that they can reduce the economic problems that occur in their family.

d. Indigenous, Socio-Cultural, Religious Factors
After the COVID-19 pandemic or not, traditional factors are also the strongest cause of children getting married pluralistic Indonesian society with various cultural patterns inherent in each region is also the cause of underage marriage. Traditional and socio-cultural factors that often occur are matchmaking efforts carried out by some parents by marrying off their children to their relatives’ children, even though the relative’s child is still underage, another factor is the desire of parents to maintain the lineage so that they can get a fast lineage. Continuation of the lineage relay and so on, and also the family tradition where marrying young has become a tradition to avoid the word old virgin and also this thought is based on the teachings of Islam that it is better if you want to marry mumayyis (baligh) and reasonable, then it has become obligatory.

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B. Efforts Made By The Government To Minimize Underage Marriage

a. The lawsuit for judicial review of article 7 paragraph (1) concerning 18 years is the minimum for marriage through the decision of the Constitutional Court No 30-74/PUU-XII/2014. It was an attempt to raise the minimum for marriage to 18 years, but it was rejected by the Constitutional Court because there was nothing wrong or there was something that violated the norms regarding this matter and also did not conflict with the 1945 Constitution of the Republic of Indonesia.

b. Filed a judicial review for the second time in 2017, and the decision is contained in the Constitutional Court Decision Number 22/PUU-XV/2017. The same thing is done so that marriages are carried out over 18 years.

c. Presidential Regulation Number 59 of 2017 of Implementation of the Achievement of Sustainable Development Goals. Related to this, which was originally initiated by the United Nations, Indonesia has also responded well.

d. On October 14, 2019, the House of Representatives (DPR) ratified Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, which makes a difference in the 19 year requirement for marriage, and is also allowed before that age on condition that you have submitted dispensation to the competent religious court.

e. The Supreme Court Regulation Number 5 of 2019 concerning Guidelines for Adjudicating Applications for Marriage Dispensation was issued. Namely related to technical guidelines for filing a marriage dispensation.

f. The Ministry of National Development Planning/National Development Planning Agency (BAPPENAS), in collaboration with the Ministry of Women’s Empowerment and Child Protection (KPPPA) and other institutions, including UNICEF, has developed a National Strategy for the Prevention of Child Marriage (STRANAS PPA). The scope of STRANAS consists of 5 strategies:

1. Optimizing children’s capacity
2. An environment that supports the prevention of child marriage
3. Accessibility and expansion of services

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4. Regulatory and institutional strengthening  
5. Strengthening stakeholder coordination

C. The Increase in Applications for Marriage Dispensation as the Impact of the Increase in Early Marriage During the Covid-19 Pandemic  

Along with the increase in the number of underage marriages, this also has an impact on the booming application for marriage dispensation. The application for dispensation for marriage does not look at the situation at all, even during the COVID-19 pandemic. The increasing number of child marriages should be accompanied by the strengthening of regulations regarding the granting of dispensation to court marriages. It’s okay as long as the situation is really precarious and the evidence is strong. The ratification of changes to the 1974 Marriage Law is certainly not the only solution to completely abolish the problem of marriage child in Indonesia.

Where the purpose of changing this provision to 19 years is clearly to reduce the prevalence of underage marriages happiness in marriage. to the KUA by attaching a marriage dispensation. This is done with the aim that the marriage is not only in religion it is stated that it is allowed but the state does not accept it. If a marriage is not attached with a marriage dispensation, then the marriage cannot be registered and declared invalid.\(^8\)

This underage marriage will be legalized and legal by law and the state if it is processed by a Religious Court institution which has absolute authority in handling marriage dispensation cases.\(^9\) The author has conducted initial research in one of the districts, namely Magetan. Where in Magetan Regency the number of applications Marriage dispensation during the pandemic has increased a lot data obtained are as follows:

Table 2. Data for submitting a marriage dispensation at the Magetan Religious Court

<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>Accept Case</th>
<th>Accepted</th>
<th>Rejected</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

From the table above, briefly number of applications for dispensation for marriage from year to year always increases. The peak the number of people who apply for a marriage dispensation jumped dramatically in 2020, which was 168 cases and in 2021 for 8 months it was also quite high, 2020 and 2021 were the years where the COVID-19 pandemic. Because people apply for marriage dispensation, among others, in several regions, as follows:

Table. 3

Reasons for Submitting Marriage Dispensation in Several Regions in Indonesia

<table>
<thead>
<tr>
<th>NO.</th>
<th>REGION</th>
<th>REASON</th>
<th>SOURCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Semarang</td>
<td>Pregnant out of wedlock and family economic factors</td>
<td><a href="http://www.ayosemarang.com">www.ayosemarang.com</a></td>
</tr>
<tr>
<td>2.</td>
<td>Bojonegoro</td>
<td>Pregnant out of wedlock</td>
<td>Blokbojonegoro.com</td>
</tr>
<tr>
<td>3.</td>
<td>Purwakarta</td>
<td>Changes to the smallest age number Law No. 16 of 2019 Social factors are parents’ fear of promiscuity</td>
<td><a href="http://www.jabarnews.com">www.jabarnews.com</a></td>
</tr>
<tr>
<td>4.</td>
<td>Muara Sabak</td>
<td>Parents worry about promiscuity and also many children drop out of school</td>
<td>Metrojambi.com</td>
</tr>
<tr>
<td>5.</td>
<td>Indramayu</td>
<td>Economic factors, as well as pregnancy out of wedlock caused by promiscuity, customary factors (considering children are the burden of the family)</td>
<td><a href="http://www.pikiran-rakyat.com">www.pikiran-rakyat.com</a></td>
</tr>
<tr>
<td>6.</td>
<td>Sukoharjo</td>
<td>Pregnant out of wedlock</td>
<td><a href="http://www.solopos.com">www.solopos.com</a></td>
</tr>
<tr>
<td>7.</td>
<td>Cianjur</td>
<td>Economic Factors (Poor/middle to lower society) and Changes in the smallest age number in Law No. 16 of 2019</td>
<td><a href="http://www.pikiran-rakyat.com">www.pikiran-rakyat.com</a></td>
</tr>
<tr>
<td>8.</td>
<td>Magetan</td>
<td>Changes to smallest age number in Law No. 16 of 2019 Unwed pregnancy</td>
<td><a href="http://www.kominfo.magetan.co.id">www.kominfo.magetan.co.id</a></td>
</tr>
</tbody>
</table>
From the table, it can be concluded that the average people apply for dispensation because are pregnancy outside of marriage, economic factors, and changes in the smallest age number in Law Number 16 of 2019.

**D. The Judge's Consideration In Applying For A Marriage Dispensation In Court**

The considerations of the panel of judges in granting in the religious court the request for dispensation for marriage is carried out by as follows:

*First*, juridical considerations (laws and regulations). Judges as representatives of God on earth in deciding cases are always if it is based on the existing law. The relation with the marriage dispensation has certainly been explained in the law. According to Article 7 Paragraph (1) of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, if want to get married, both the prospective bride and groom must be 19 years old. It is also explained in Article 7 Paragraph (2) of Law Number 1 of 1974 concerning Marriage, to carry out a marriage if the age of the prospective groom and bride is not enough what has been determined, it is obligatory to obtain a dispensation from the court, and also pays attention to the reasons or the factor causing the application for dispensation, the judge will try to consider granting the request.

*Second*, consideration of the benefits and harms. It is undeniable that the factor that causes many requests for dispensation to marry is pregnancy outside of marriage (Married By Accident) which usually occurs due to promiscuity. At the Religious Court, most of the applications for dispensation for marriage were filed because of this, even more so during the COVID-19 pandemic minors who were out of control of accessing technology to watch pornographic videos ended up doing things they shouldn’t have done and ended up getting pregnant out of wedlock. Therefore, the panel of judges will grant the request for dispensation so that the status of the child conceived becomes clear and can obtain their rights. Looking at the previous cases, it is also done to avoid cases of underhand marriages which will have an impact on subsequent legal processes. And also to avoid the social sanctions of living in society.

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10 Interview with Magetan Religious Court Judge Mr. Syahrulah, S.H.I M.H. on Thursday, December 1, 2021, at 2:30 p.m.
Third, based on the judge’s ijtihad method, ijtihad which is related to the judge’s decision is the method used by judges in setting rules. Ijtihad is an innovative method of Islamic rule, as a result, even though the legal arrangement is not clear, the judge will still issue the decision, in ijtihad the judge is based on the law and issues the meaning of the arguments contained therein. In the Religious Court, in deciding or deciding cases including dispensation for marriage, the judge’s ijtihad has its own considerations according to the deliberation of the panel of judges when giving a decision. Judges when deciding a case with ijtihad will find rules in court by interpreting a legal pretext broadly as a result of the benefits that are used as references for judges not only in one aspect. Aspects that are used as references in determining the case include being observed from various aspects and their legal implications.

Fourth, according to Mr. Syahrullah, which is no less important, it relates to the applicant himself, that the panel of judges will consider whether the person if you want to apply for a marriage dispensation, really has the right to apply for a marriage dispensation rather than nothing, where later the judge will ask why the applicant applied for a marriage dispensation of judges will consider and also examine the answers of the applicant as well as the testimony of parents and witnesses present. Including whether there is a marriage ban or not, from the testimonies of parents and witnesses, the panel of judges will ask whether the prospective husband and wife have a blood relationship which violates the regulations in the Marriage Law.

Fifth, in adjudicating the application for dispensation for marriage in Religious Court, one of the important factors when dispensation is accepted for dispensation is the existence of valid and complete evidence. This is important and fundamental. According to the interview with Mr. Syahrullah S.H.I., M.H as Judge of the Magetan Religious Court. Legitimate evidence is evidence that is also related to a legal event, which later can serve as the basis for judges’ considerations in examining cases to provide certainty about the truth of the problems posed. In the trial process, the judge asked the applicant to submit evidence and evidence to strengthen his application. One of the judge’s considerations It is very important to complete evidence if you want the dispensation application to be granted testimony of the relevant witnesses and then matched it with the reasons from the Petitioner. The reason for the receipt of a marriage dispensation
application is very influential for the purpose of investigating a case, so the evidence of letters, witnesses, allegations, submissions and oaths plays a crucial role in the examination in court as a result will affect the decision.

Not infrequently also in their decisions the judges do not grant the application submitted by the parties or the applicant, in this case the Magetan Religious Court rejects the application for dispensation for marriage due to the following factors:

First, the Petitioner cannot show evidence in a trial, the existence of evidence in a problem is very influential in the trial because with the evidence it can be used as verification material in the trial which will later convey sufficient basics to the judge to examine the problem in order to provide legal certainty of cases that have been submitted.

Second, because there is no urgent reason and seems to be in a hurry to want to get married, many are also asked to wait until they are 19 years old. This is done as an effort to reduce the number of early marriages. Especially during the COVID-19 pandemic, where requests for dispensation for marriage are increasing drastically. If the situation is not really urgent then there is no reason to do early marriage or underage marriage.

Third, the two prospective brides and grooms were married before the stipulation of a marriage dispensation from the Panel of Judges was determined. This application for dispensation of marriage is feasible if rejected if the child of the applicant has already married before applying for a marriage dispensation or has applied for a marriage dispensation but is still in the investigation stage and at the same time is getting married. The application may not be accepted or it may be accepted as long as the competent religious court has not set clear regulations.

Fourth, the two prospective brides, especially the prospective husbands, must be ready and able, this is one of the judges' considerations. The panel of judges looked at whether the prospective bride and groom already had a livelihood and earned sufficient income for household needs later so as not to make his wife-to-be miserable. The principle of marriage in the marriage rules adheres to the principle of maturity of the prospective

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11 Interview with Magetan Religious Court Judge Mr. Syahrulah, S.H.I M.H. on Thursday, December 1, 2021, at 2:48 p.m.
bride in which both prospective brides must be valid, physically and psychologically mature.

The legal consequences of granting marriage dispensation include:

First, the guarantee of the legal status of the marriage to be carried out by the applicant who in fact is a minor, because the marriage dispensation itself is an important condition for underage marriages to be carried out. Besides that, it is also to guarantee the legal status of the law and also guarantee the rights under the law of the status of the child conceived by the prospective bride (if in the case of pregnancy out of wedlock). So that with this marriage dispensation, marriages can generally be carried out, and are legal in the eyes of the law.

Second, if the application for marriage dispensation at the Magetan Religious Court includes: granted by the Panel of Judges, the Magetan Religious Court will issue a stipulation, that the marriage where the bride is underage is allowed to take place. Furthermore, the existing evidence is brought to the KUA to carry out a legal marriage. Furthermore, a copy of the stipulation of the marriage dispensation will be submitted back to the KUA for registration of the marriage. With the stipulation of the marriage dispensation, the KUA has the authority to serve the marriage, so that the applicant who has obtained the stipulation of the marriage dispensation can carry out the marriage at the KUA.

The legal consequences if a marriage dispensation application is rejected include;

First, this has a direct impact on the prospective bride and groom (the applicant’s child) being unable to marry and register the marriage. A legal marriage is a marriage carried out according to the laws of their respective religions. The legal consequences of unregistered marriages, even though they are religiously considered valid, but marriages carried out outside and without the supervision of the Marriage Registrar are not legally binding and are considered invalid in the eyes of state law. The legal consequences of underhanded or unregistered marriages are very detrimental to wives and women in general, both legally and socially, as well as for the children who are born.12

Second, if the evidence submitted is incomplete, submitted by an unauthorized person, there is a relationship that causes the marriage to be prohibited, or the prospective groom does not have the income to claim married life, the Panel of Judges will issue a decision in the form of rejection. An applicant who applies for a dispensation, where the prospective bride must wait until she is declared of sufficient age as per the law for the prospective groom 19 (Nineteen years. Even if the child from the applicant is already pregnant, it is still required to wait for the minimum age limit that has been affected.

E. The Effectiveness of Giving Marriage Dispensation in Facing the Increase in the Number of Underage Marriages During the COVID-19 Pandemic

According to Article 1 point 5 of the Regulation of the Supreme Court of the Republic of Indonesia Number 5 of 2019 concerning guide to marital problems dispensations, ‘Marriage dispensation is in the form of things that can be excluded, that is, you can get married even though you are not old enough, but you must submit an application to the religious court”, which has explained the relative authority in various cases as stated in Law Number 7 of 1989, one of which concerns the application for a marriage dispensation, namely for prospective husbands or wives who have not reaching the (19 years for men and 19 years for women) is submitted by the parents concerned to the religious court’s address must be the same as the applicant’s house.

The basis used by Court judges in determining marriage dispensation is Article 7 paragraph (2) of the Marriage Law, Supreme Court Regulation Number 5 of 2019 and the Compilation of Islamic Law. Meanwhile, the basis for the judge’s consideration of justice is for the sake of achieving benefit and reducing harm that looks at justice for the welfare of the community. In his examination, the judge saw the physical and psychological readiness of the applicant as well as the income of the prospective groom for his family life in the future.

The judge’s basis for request for dispensation to marry is not accepted was that the readiness of the candidate was immature from a physical, mental and economic point of view, the relationship was not so worrying to get married immediately. Therefore, the marriage dispensation in the process of applying the marriage dispensation was deemed
less effective in suppressing the more and more of underage marriages, in COVID-19 pandemic is quite drastic. The law can be said to be effective if the output provided has a positive impact on society. Effectiveness here means legal performance, which can be seen from people’s behavior. If the community obeys these rules and achieves the desired goals of the existence of these regulations, then a legal rule can be said to be effective.13 Amendment or renewal of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage does not have a role or influence on efforts to minimize child marriage is not old enough, it is inversely proportional to the fact that with these changes it is actually Applications for dispensation from marriage have increased dramatically, including during the COVID-19 pandemic. Of course this is a responsibility that must be resolved by the government, effective efforts to overcome this are very necessary, so that underage marriages can be suppressed. The real effort that can be done is to provide socialization about the impact of underage marriage, which must be carried out evenly throughout the country.

IV. Conclusion

As explained in the discussion, the effectiveness of the dispensation of marriage when viewed from the point of view of effectiveness of the implementation process is as stated in Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage and Perma No. 5 of 2019, where in the implementation process the marriage dispensation in court has been running and has useful values. However, if viewed from the effectiveness of the purpose of the creation of the regulation, it has not been effective because in fact there are still a lot of marriages of minors with the permission given from the dispensation. Therefore, judges in the religious courts and the Supreme Court should provide more limitations on matters that urgently need a marriage dispensation process unless pregnant out of wedlock. This is expected to reduce the number of underage marriages in Indonesia, especially at this time, namely during the COVID-19 pandemic.

Referensi

Books with an author:

Effectiveness Giving Marriage Dispensation To Suppress Increase Early Marriage During Covid-19 Pandemic


**Journal articles:**

**Others**
Interview with Magetan Religious Court Judge Mr. Syahrulah, S.H.I M.H. on Thursday, December 1, 2021, at 2:48 p.m.