



**Samarah:** Jurnal Hukum Keluarga dan Hukum Islam  
Volume 8. No. 1. March 2024  
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167  
DOI: 10.22373/sjhc.v8i1.19834

## **Legal Capacity and Legal Authority of Adult Age in Indonesia: Medical, Psychological and Islamic Law Perspectives**

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**Abstract:** The determination of the age of majority in civil law and Islamic law is an important and controversial issue. Adulthood is closely related to decision-making and responsibility for what they do, both in the eyes of law and socio-culture. Legal capacity and legal authority are important considerations in regulating whether a person is considered to have the capacity to take legal decisions. This study aims to analyze or measure the concept of age of majority in civil regulations from medical, psychological and Islamic legal perspectives. This research uses empirical legal studies with civil law and Islamic law approaches. Researchers collected data in two ways: in-depth interviews and literature studies. The results showed that the government has set rules summarized in the law in accordance with the area of the legal case at hand. In the context of criminal law, it can refer to the Criminal Code (Criminal Code) while Islamic law can refer to the KHI (Compilation of Islamic Law). Although there is no alignment of age determination in it, so when legal problems arise, because there are indeed differences, including from a medical and psychological point of view. Therefore, it is necessary to standardize the age of maturity for a person to have certain rights and obligations within the state or in the face of law. The results of this study are expected to provide deeper insights into the view of adulthood from the perspective of law, fiqh, and psychology in the context of civil regulations. The implications of this research can be useful in developing legal policies that are more adaptive and inclusive to cultural differences and views in determining a person's legal capacity and legal authority in the realm of civil law.

**Keywords:** Legal capacity, legal authority, adult age, civil law, Islamic law

|| Submitted: August 23, 2023    || Accepted: January 20, 2024    || Published: January 20, 2024

<http://jurnal.ar-raniry.ac.id/index.php/samarah>

**Abstrak:** Penentuan usia dewasa dalam hukum perdata dan hukum Islam adalah masalah penting dan kontroversial. Usia dewasa berkaitan erat dengan pengambilan keputusan dan tanggung jawab atas apa yang mereka lakukan, baik di mata hukum maupun sosial budaya. Kapasitas hukum dan otoritas hukum merupakan pertimbangan penting dalam mengatur apakah seseorang dianggap memiliki kapasitas untuk mengambil keputusan hukum. Penelitian ini bertujuan untuk menganalisis atau mengukur konsep usia dewasa dalam peraturan perdata dari perspektif medis, psikologis dan hukum Islam. Penelitian ini menggunakan kajian hukum empiris dengan pendekatan hukum perdata dan hukum Islam. Peneliti mengumpulkan data dengan dua cara, yaitu: wawancara mendalam dan studi pustaka. Hasil penelitian menunjukkan bahwa pemerintah telah menetapkan aturan yang terangkum dalam undang-undang sesuai dengan wilayah kasus hukum yang dihadapi. Dalam konteks hukum pidana maka dapat merujuk pada KUHP (Kitab Undang-Undang Hukum Pidana) sedangkan hukum Islam dapat mengacu pada KHI (Kompilasi Hukum Islam). Meskipun belum ada keselarasan penetapan usia didalamnya, sehingga ketika muncul permasalahan hukum, sebab memang ada perbedaan termasuk dari sudut medis dan psikologis. Oleh karena itu, perlunya untuk membuat penetapan standarisasi usia kedewasaan bagi seseorang untuk memiliki hak dan kewajiban tertentu dalam negara atau yang berhadapan dengan hukum. Hasil penelitian ini diharapkan dapat memberikan wawasan yang lebih dalam tentang pandangan usia dewasa dari perspektif hukum, fiqh, dan psikologi dalam konteks peraturan perdata. Implikasi dari penelitian ini dapat bermanfaat dalam mengembangkan kebijakan hukum yang lebih adaptif dan inklusif terhadap perbedaan budaya dan pandangan dalam menentukan kapasitas hukum dan otoritas hukum seseorang dalam ranah hukum perdata.

**Kata Kunci:** Kapasitas hukum, otoritas hukum, usia dewasa, hukum perdata, hukum Islam

## Introduction

The determination of the age of adulthood in civil law is a contentious issue as the differences in determining age limits emerge due to the absence of clear standards regarding the limits of human adulthood. In Islamic law, the measure of adulthood is when a person has reached *mukallaf* (accountability) and attained *baligh* (puberty).<sup>1</sup> In the context of psychology, adulthood leads to

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<sup>1</sup> Moh. Fauzi and Nazar Nurdin, "Inconsistencies in the Hanafi School's View of Children's Legal Competence," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Mimin Mintarsih and Pirotu Ssa'adah, "Batas Usia Minimal Perkawinan Menurut Perspektif Hukum Positif Di Indonesia Dan Hukum Islam," *Muttaqien: Indonesian Journal of Multidisciplinary Islamic Studies* 1, No. 1 (2020), p. 74–84.

maturity of thinking, and it is closely related to decision-making and responsibility made by an individual. However, from the application of laws in Indonesia, adulthood is one of the requirements for applying for a driving license, marriage, and other legal contracts<sup>2</sup> although each domain differs in determining the legal age.

Determining the age of adulthood also varies in every country. The U.S makes it legal for people to exercise their right to vote at the age of 18 and for drinking at 21.<sup>3</sup> On the other hand, European countries, such as Germany and Italy, the minimum age considered legal is 16 years.<sup>4</sup> In Indonesia, the legal age for obtaining a motorbike driving license (*Surat Izin Mengemudi/SIM C*) is 16 years<sup>5</sup> and the minimum age for marriage is 19 years.<sup>6,7</sup> Northern Ireland, a constituent country of the United Kingdom, considers the minimum legal age to be 16 years and any legal action under the age of 16 is considered discriminatory against children.<sup>8</sup>

Medically, the human brain will continue to develop until the age of 25.<sup>9,10</sup> Thus, it is not recommended to do certain activities such as drinking alcohol and smoking until the brain is fully developed. However, in Indonesia, many young adults aged before 25 years have already smoked; hence, smoking activities under the age of 25 are illegal.

In view of the differences in age determination applied in various countries, the determination of the legal age in Indonesia needs to examine

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<sup>2</sup> Nahrowi Nahrowi, "Penentuan Dewasa Menurut Hukum Islam Dan Berbagai Disiplin Hukum," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 2 (2016), p. 253–74.

<sup>3</sup> Alexander C. Wagenaar, "Research Affects Public Policy: The Case of the Legal Drinking Age in the United States," *Addiction* 88 (1993), p. 75S-81S.

<sup>4</sup> Alexander C. Wagenaar and Traci L. Toomey, "Effects of Minimum Drinking Age Laws: Review and Analyses of the Literature from 1960 to 2000," *Journal of Studies on Alcohol* 63, no. SUPPL. 14 (2002), p. 206–25.

<sup>5</sup> Government Regulation (PP) Number 44 of 1993 concerning Vehicles and Drivers.

<sup>6</sup> Law of the Republic of Indonesia Number 16 of 2019 on Amendments to Law No. 1 of 1974.

<sup>7</sup> Yanuar Farida Wismayanti, et. al., "The Problematization of Child Sexual Abuse in Policy and Law: The Indonesian Example," *Child Abuse & Neglect* 118 (2021).

<sup>8</sup> Phil Anderson, et. al., "Legal Capacity, Developmental Capacity, and Impaired Mental Capacity in Children under 16: Neurodevelopment and the Law in Northern Ireland," *International Journal of Law and Psychiatry* 87, (2023).

<sup>9</sup> John, W. Santrock, *Life Span Development*, Jakarta: Penerbit Erlangga, 2015.

<sup>10</sup> Jay N. Giedd, et. al., "Child Psychiatry Branch of the National Institute of Mental Health Longitudinal Structural Magnetic Resonance Imaging Study of Human Brain Development," *Neuropsychopharmacology* 40, no. 1 (2015), p. 43–49.

relevant phenomena that occur for consideration. In this regard, age determination should be carried out in accordance with the contexts, needs, and conditions.

On the issue of negligent road use in Indonesia, data collected by the Central Statistics Agency (*Badan Pusat Statistik/BPS*) from 2019 to 2021 showed that the number of traffic accidents had increased, reaching 103,645 incidents in 2021.<sup>11</sup> The Ministry of Transportation also reported an increase in 2022 compared to 2021, in which three provinces on the island of Java had the highest accident rates, and 30% of accident victims were children and teenagers, making accidents the main cause of death for teenagers aged 15-17 years.<sup>12</sup>

Further, in terms of marriage, various countries also show differences in determining the legal age (ranging from 12-21 years).<sup>13,14</sup> Although the international community admits that it is very difficult to set a minimum age limit due to flexibility, it proposes that the general marriageable age is 18 years and the absolute minimum age is 16 years. Early marriage has been a classic issue in many countries, including Indonesia. It is estimated that around 650 million teenagers in the world are married before the age of 18.<sup>15</sup> Cases of early marriage often exist in developing countries and are estimated to occur most often in Asia at 45%, Sub-Saharan Africa at 39%, Latin America at 29%, Middle East and North Africa at 18%<sup>16</sup> and in Ethiopia at 33.7%, which suggests that one out of every three women is involved in child marriage.<sup>17</sup> In Bangladesh, child marriage has been considered normal and commonplace for more than a century.<sup>18</sup> In Indonesia, more specifically in Malang Regency, East Java, the number of marriage

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<sup>11</sup> Santika, E. F. Ini Statistik Kejadian hingga Jumlah Korban Kecelakaan Lalu Lintas di Indonesia. Retrieved from Databoks: <https://databoks.katadata.co.id/datapublish/2023/05/24/ini-statistik-kejadian-hingga-jumlah-korban-kecelakaan-lalu-lintas-di-indonesia>, Accessed on May 24, 2023.

<sup>12</sup> Pradipta, D. W. Keselamatan Berkendara di Jalan. Retrieved from Jurnal Post: <https://jurnalpost.com/keselamatan-berkendara-di-jalan/42019/>, Accessed on January 5, 2023.

<sup>13</sup> Susan M. Sawyer, et. al., "The Age of Adolescence," *The Lancet Child & Adolescent Health* 2, no. 3 (2018), p. 223–28.

<sup>14</sup> Angela Melchiorre, "A Minimum Common Denominator? Minimum Ages for Marriage Reported under The Convention on The Rights of The Child," *Child, Early and Forced Marriage: Women's Human Rights and Gender Section*, (2013).

<sup>15</sup> United Nations Population Fund (UNFPA) and United Nations Children's Fund (UNICEF). Investing In Knowledge for Ending Child Marriage: Publication Catalogue 2018-2019. (2019).

<sup>16</sup> Dhonna Anggreni, et. al., "Determinants factors of early Marriage in Developing Countries: A Literature Review," *Journal of Public Health in Africa*, 14 (2023).

<sup>17</sup> Magarsa Lami, et. al., "Prevalence of Child Marriage and Associated Factors," *BMC Women's Health* 23, No. 1, (2023), p. 1–10.

<sup>18</sup> Ngobizwe Mvelo Ngema, "Child Marriages in the Context of Bangladesh's International Human Rights Obligations," *Society of Juridical and Administrative Sciences* 11, No. 3 (2022), p. 448–455.

dispensations reached 1,393 cases throughout 2022 from data recorded at the Malang Regency Religious Court.<sup>19</sup> This number makes the rate of early marriage in Malang Regency the highest in East Java. It is possible that the same also happens in other areas in Indonesia. The information conveyed by one of the sources from Kuningan, West Java, reveals that there are many cases of underage marriage in his village and the perception that unmarried women over the age of 20 are old maids still exists today. Nevertheless, Sanjaya et. al.'s research has indicated that early marriage is closely related to child development.<sup>20</sup>

From the psychological perspective, humans' ability to make decisions continues to develop during their late teens and early twenties.<sup>21</sup> This reason influences some psychologists not to allow early adults to make certain decisions (e.g., voting in politics) until they reach a certain level of adulthood. However, some experts also argue that they need to be trained to participate in state life from an early age so that they learn to be democratic at work.

The study of *fiqh* (Islamic jurisprudence) is a fundamental aspect of Islam, as it provides individuals with the knowledge and understanding necessary to navigate the complexities of everyday life. The study of *fiqh* is not only important for personal development, but also for the progress of society. Through *fiqh*, individuals gain insight into Islamic law, which helps them make decisions about matters such as marriage, divorce, inheritance, and financial transactions. This knowledge is essential in today's world where Muslims live in increasingly diverse societies with different legal systems and cultures.<sup>22</sup>

Additionally, the study of *fiqh* helps individuals develop a deeper understanding of their religion and its teachings.<sup>23</sup> This allows one to gain a greater appreciation for the wisdom behind Islamic rules and guidelines that have been established over the centuries by learned scholars. This understanding can help individuals become more committed to practicing Islam correctly and sincerely.

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<sup>19</sup> Imron Hakiki, "Pernikahan Dini Kabupaten Malang Tertinggi Di Jatim, DP3A Ingatkan Potensi KDRT Dan Stunting," *Surabaya.Kompas.com*, 2023, <https://surabaya.kompas.com/read/2023/01/23/125653778/pernikahan-dini-kabupaten-malang-tertinggi-di-jatim-dp3a-ingatkan-potensi?page=all>.

<sup>20</sup> Ayling Sanjaya, et. al., "Early Marriage and Its Relationship with Child Development," *Indian Journal of Public Health Research and Development* 9, no. 9 (2018), p. 193–98. Yvette Efevbera, et. al., "Girl Child Marriage as a Risk Factor for Early Childhood Development and Stunting," *Social Science & Medicine* 185, (2017), p. 91–101.

<sup>21</sup> Jeylan T. Mortimer, et. al., "The Process of Occupational Decision Making: Patterns during the Transition to Adulthood," *Journal of Vocational Behavior* 61, no. 3 (2002), p. 439–65.

<sup>22</sup> Hasyim Nawawie, "Hukum Islam Dalam Perspektif Sosial-Budaya Di Era Reformasi," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, No. 1 (2013).

<sup>23</sup> Ilyas Supena, "Paradigma Fiqh Multikultural," *Tajdid* 26, no. 2 (2019), p. 169.

*Fiqh* studies also play an important role in developing critical thinking skills among Muslims. By studying the principles of Islamic jurisprudence, Muslims are exposed to rigorous analytical techniques that require careful consideration of evidence and arguments from various sources. This skill is invaluable in today's world where misinformation and fake news run rampant.<sup>24</sup>

In this context, legal age requirements are a complex issue involving medical, psychological, jurisprudential, and cultural considerations. While there is no one-size-fits-all solution, it is important for policymakers to consider all of these factors when making decisions about legal age requirements. However, what factors are taken into consideration in determining these regulations? Overall, this study aims to provide an analytical review of various aspects related to the regulation of adult age from various perspectives, such as *fiqh*, medicine, and psychology, by exploring the legal age requirements for someone considered entering adulthood.

The article uses empirical legal studies with civil law and Islamic law approaches. Researchers collected data in two ways: in-depth interviews and document studies.<sup>25</sup> Interviews were conducted with Islamic jurists, medical experts and psychologists. While the document refers to data sources of *fiqh*, al-Qur'an and hadith, books and journals as well as legal rules in force in Indonesia. The collected data were analyzed using civil law theory and Islamic law to get an idea of legal capacity, comparison methods by comparing various sources, and content analysis. This study also conducts data reduction by summarizing and selecting data according to the subject matter, then finding similar themes and sorting data based on the patterns being discussed. The data obtained consists of narrative text from research sources and conclusions from data reduction results.

### **Determination of Adult Age According to the Laws in Indonesia**

Based on Pancasila and the 1945 Constitution, Article 28D of the 1945 Constitution regulates the rights that must be obtained by every citizen and equal recognition before the law without exception.<sup>26</sup> The Indonesian government regulates the minimum age limit as the boundary between the ages of children and adults. For example, the minimum age for obtaining a motorbike-driving

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<sup>24</sup> Fathur Rohman and Kusaeri Kusaeri, "Penilaian Kemampuan Berpikir Kritis Dalam Pembelajaran Fikih Dengan Watson-Glaser Critical Thinking Appraisal (WGCTA)," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 3 (2021), p. 333–45.

<sup>25</sup> Faisal Ananda Arfa and Watni Marpaung, *Metode Penelitian Hukum Islam*, Jakarta: Prenada Media, 2018. Jonaedi Efendi and Johnny Ibrahim, *Metode Penelitian Hukum: Normatif dan Empiris*, Jakarta: Kencana, 2018.

<sup>26</sup> Sri Nosita and Syaifuddin Zuhdi, "Determination of Adult Status in Positive Law in Indonesia After Enacted Law Number 16 of 2019," *SIGN Jurnal Hukum* 4, no. 1 (2022), p. 15–29.

license (SIM-C) is 17 years, the minimum age for marriage for men and women is 19 years,<sup>27</sup> and the minimum age allowed to work is 18 years old.<sup>28</sup>

Several regulations in force in Indonesia require that working, driving a motor vehicle and getting married must be of a non-child age criteria and cannot be fully bound by the law. The age of children in Indonesia according to Article 1 paragraph 1 of the Law concerning Amendments to Law Number 23 of 2002 concerning Child Protection is defined as a child who is not yet 18 (eighteen) years old, including children who are still in the womb.

The Constitutional Court of the Republic of Indonesia has issued Constitutional Court Decision Number 22. IPUU-XV/2017. One of the considerations of the Constitutional Court in the decision is, “However, when differences in treatment between men and women impact or hinder the fulfillment of basic rights or constitutional rights of citizens, whether they fall within the group of civil and political rights or economic, educational, social and cultural rights, which should not be differentiated solely on the basis of gender, then such differentiation clearly constitutes discrimination.” In the same consideration, it is also stated that setting different minimum marriage age limits between men and women has not only caused discrimination in the context of implementing the right to form a family as guaranteed in Article 28B paragraph (1) of the 1945 Constitution, but has also given rise to discrimination regarding the protection and fulfillment of rights of the children as guaranteed in Article 28B paragraph (2) of the 1945 Constitution. In this case, when the minimum marriageable age for women is lower than that for men, legally women can form a family more quickly. Hence, in its decision the Constitutional Court has ordered legislators to make changes to the Law Number 1 of 1974 concerning Marriage within a maximum period of 3 (three) years.

Changes to norms in the Law Number 1 of 1974 concerning Marriage extend to the age limit for marriage; improvements to norms include increasing the minimum age limit for marriage for women. In this case, the minimum marriageable age limit for women is the same as that for men, namely 19 (nineteen) years. The age limit referred to is considered mature in body and soul to be able to enter into marriage and to realize the goals of marriage well without ending in divorce as well as to obtain healthy and quality offspring. It is also hoped that increasing the age limit higher than 16 (sixteen) years for women to marry will result in a lower birth rate and reduce the risk of maternal and child

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<sup>27</sup> Kementrian Sekretariat Negara RI, “Undang-Undang Republik Indonesia No. 16 Tahun 2019 Tentang Perubahan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan,” *Undang-Undang Republik Indonesia*, (2019), p. 2–6.

<sup>28</sup> KEMENPERIN, “Undang-Undang RI No 13 Tahun 2003,” *Ketenagakerjaan*, no. 1 (2003).

mortality. Apart from that, children's rights can also be fulfilled to optimize children's growth and development, including parental assistance and children access to the highest possible education. This age limit is also in accordance with the Law Number 20 of 1999 concerning Ratification of ILO Convention No. 138 concerning Minimum Age for Admission to Employment.<sup>29</sup>

### Age of Adulthood from the Medical Perspective

Puberty is the occurrence of biological changes that include morphology and physiology that occur rapidly from childhood to adulthood, especially reproductive capacity, i.e., changes in the genitals from childhood to adulthood.<sup>30</sup>

In this period, there is rapid physical growth, including the growth and maturity of the functions of the reproductive organs. Along with physical growth, teenagers also experience psychological changes. Teenagers then become sensitive individuals, as they may cry, worry, and get frustrated easily, as well as laugh easily. Emotional changes make teenagers aggressive individuals who easily react to stimuli. Teenagers are starting to be able to think abstractly, like to criticize, and want to know new things. One study related to the age of puberty found that puberty in girls begins at the age of 12.5 years with peak puberty at the age of 15 years. In contrast, male puberty is slower, starting at the age of 13 years with peak puberty at 16 years.<sup>31</sup>

The physical changes of puberty begin around age 10 or 11 in adolescent girls, approximately two years before pubertal changes in adolescent boys. Sexual maturity and changes in body shape greatly influence the mental life of teenagers; hence, teenagers pay so much attention to their appearance and they often worry about their body shape being less than proportional. If they have been prepared and received information about such changes, they will not experience anxiety and other negative reactions; however, if they lack information on such matters, they will experience negative experiences.<sup>32</sup>

Hormones, brain development, and genetics also play a role in puberty. Puberty is highly related to hormonal changes and productivity that occur in the human body. This happens because of increased secretion of gonadotropin releasing hormone (GnRH) from the hypothalamus, followed by a complex

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<sup>29</sup> Law Number 20 of 1999 concerning Ratification of ILO Convention No. 138 concerning Minimum Age for Admission to Employment.

<sup>30</sup> Soetjningsih, "Tumbuh Kembang Remaja Dan Permasalahannya," Sagung Seto, 2010.

<sup>31</sup> Wardani Rahayu, et. al., "A Rasch and Factor Analysis of an Indonesian Version of the Student Perception of Opportunity Competence Development (SPOCD) Questionnaire," *Cogent Education* 7, no. 1 (2020).

<sup>32</sup> Soetjningsih, "Tumbuh Kembang Remaja Dan Permasalahannya."



sequence of endocrine system changes involving negative and positive feedback systems. Next, this sequence will be followed by the emergence of secondary sexual signs, growth spurts, and readiness for reproduction.<sup>33</sup>

Apart from hormones that continue to change, other aspects that influence human growth and development until they become adults are the brain and genetics. The brain can influence a person's quality of life so that they can become fully human. Brain development, as well as child growth and development, is generally influenced by genetic factors and environmental factors, both the internal environment (factors contained within the fetus or child itself), and the external environment (factors outside the child). External factors include the condition of the pregnant woman, living environment, parenting style (e.g., authoritarian, participative, democratic, or permissive), diet, adequate breastfeeding, intake of important nutrients and micronutrients (e.g., iodine, zinc, selenium, iron), and adequate oxygen.<sup>34</sup>

Health risks are also associated with early or delayed puberty. Someone who experiences early and delayed puberty has health and social risks. Sometimes various diseases arise for those who experience puberty early and social problems for those whose puberty is delayed. In women, puberty occurs between the ages of 8-14 years, while in men it occurs between the ages of 9-14 years.<sup>35</sup>

From the medical perspective, according to two sources involved in the practice of the medical profession, what differentiates the phases of human development lies in the anatomical structure of the body, which leads to physical development, and the work of hormones that influence the development of the brain, muscles, bones, reproductive maturity, and other organs. The entry of humans at an age considered mature is when they enter adolescence, wherein at this time there is an increase in the testosterone hormone in men and the estradiol hormone in women, affecting the growth and changes in the adolescents' bodies. The maturity of their reproductive organs also occurs during this period, which leads to the maturation of their sexual identity.<sup>36</sup>

During this period, their brains also experience rapid development, i.e., thickening of the hemispheres, which influences the increase in their ability to process information, and at this period, they tend to be more critical in thinking

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<sup>33</sup> Jose Rizal L Batubara, "Adolescent Development (Perkembangan Remaja)," *Sari Pediatri* 12, no. 1 (2016), p. 21.

<sup>34</sup> La Ode Anhusadar, "Perkembangan Otak Anak Usia Dini," *Jurnal Shautut Tarbiyah* 20, no. 1 (2014), p. 98–113.

<sup>35</sup> John. W Santrock, "Life-Span Development," 2013.

<sup>36</sup> Interview with dr. Syaumi Kholilurrahman, Medical Practitioner, Malang, August 11, 2023.

and able to make better decisions. In addition, nerves also reach their peak development.

### **Age of Adulthood According to the Psychological Theory**

In the psychological theory, the age of adulthood is closely related to cognitive, emotional, and social changes. Adulthood refers to the stage of human development that happens after adolescence. Individuals have reached greater physical, cognitive, emotional, and social maturity, and have greater responsibilities in daily life in this period. From the psychological perspective, the adult stage is an important period in which individuals face various developmental challenges and opportunities. Through a deeper understanding of the cognitive, emotional, social, and identity aspects of the adult stage, people can understand their complexity and significance in shaping human life as a whole. This present study describes two stages of development, adolescents and adults, as follows.

#### **1. Adolescent Development**

Social cognition develops rapidly during adolescence. Social cognition is the ability to understand other people. Teenagers can understand other people as unique individuals in terms of personal characteristics, interests, values, and feelings. This understanding encourages teenagers to establish closer social relationships with themselves, especially their peers.<sup>37</sup>

Emotional development during adolescence tends to be higher than during childhood. This is because they are under social pressure and facing new conditions, whereas during their childhood they were less prepared to face social life. Even though during adolescence the emotions are the same as in childhood, they only differ in the stimuli that arise the emotions and the degree. The emotional maturity of boys and girls in their late teens will be seen when they can restrain their emotions in front of other people, and instead wait for the most appropriate time and place to express their anger in more acceptable ways. Emotional maturity is also shown by assessing problems critically before emotional ones, not vice versa. In this way, teenagers can ignore many stimuli that can cause emotional outbursts, thereby stabilizing their emotions.<sup>38</sup>

There are also impacts of family, peers, culture, and media on adolescent development in the process of human development. The family has quite a big influence on adolescent development because it is the first social environment,

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<sup>37</sup> Iroise Dumontheil, "Development of the Social Brain during Adolescence," *Psicologia Educativa* 21, no. 2 (2015), p. 117–24. Riry Fatmawaty, "Fase-Fase Masa Remaja," *Jurnal Reforma*, (2018).

<sup>38</sup> Riry Fatmawaty, "Fase-Fase Masa Remaja."

which lays the foundations of the adolescent's personality. Aside from parents, the existence of siblings and the child's position in the family also have an influence on teenagers. Parenting style also has a huge influence on teenagers. The dynamics and relationships between members of the family play quite an important role for teenagers. Like parenting, these relationships shape behavior long before adolescence.<sup>39</sup>

## 2. Early Adult Development

The definition of adulthood comes from the words 'adult' or 'adultus' which means "having grown to full and perfect size and strength."<sup>40</sup> According to Piaget, adults' thinking is quantitatively different from that of adolescents. Adults have more knowledge than teenagers have, and are more realistic and reflective.<sup>41</sup> Weiner views cognitive development in a social context. At this stage, one no longer talks about the process of acquiring information and skills, but rather about to the practical integration of knowledge and skills.<sup>42</sup>

This age is also marked by more mature emotional development. According to Piaget, emotional maturity is related to a person's ability to control and manage their emotions well. Hence, emotionally mature individuals will not be easily influenced by internal or external stimuli.<sup>43</sup> Emotional maturity is a balance between emotions and the brain as well as between the inner world and the outer world of the individual.<sup>44</sup>

## 3. Maturity and Adulthood

Maturity is often associated with the term adulthood. Maturity refers to the term human development. Maturity is defined as the mind's capacity to survive, and a person's ability to respond to uncertainty, circumstances, or the environment in an appropriate way. Maturity is not only related to biology, but

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<sup>39</sup> Etsuko Sugawara and Hiroshi Nikaido, "Properties of AdeABC and AdeIJK Efflux Systems of *Acinetobacter Baumannii* Compared with Those of the AcrAB-TolC System of *Escherichia Coli*," *Antimicrobial Agents and Chemotherapy* 58, No. 12 (2014).

<sup>40</sup> Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach*, New Delhi: Tata McGraw Hill, 1981.

<sup>41</sup> John W. Santrock, *Life Span Development: Perkembangan Masa Hidup*, Jakarta: Erlangga, 2013.

<sup>42</sup> Diane E. Papalia and Ruth Duskin Felman, *Menyelami Perkembangan Manusia* Jakarta: Salemba Humanika, 2015.

<sup>43</sup> Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach*, New Delhi: Tata McGraw Hill, 1981.

<sup>44</sup> Dina Rahma Adila and Afif Kurniawan, "Proses Kematangan Emosi Pada Individu Dewasa Awal yang Dibesarkan dengan Pola Asuh Orang Tua Permisif," *INSAN: Jurnal Psikologi dan Kesehatan Mental* 5, No. 1 (2020), p. 21-34.

also to emotions, social, and thinking. Maturity of thinking will be related to the cognitive development of adolescents and adults in processing information and making decisions.<sup>45</sup>

Emotional maturity is the ability to understand and manage one's emotions. Walter Smitson defines emotional maturity as a process in which a person continually strives to attain greater emotional health, both intra-physically and intra-personally.<sup>46</sup> Emotional maturity is an individual's identity to balance his/her personality, which leads to the ability to control the expression of feelings, thoughts, and behaviors in accordance with accepted values.<sup>47</sup> This suggests that someone who is emotionally mature has experienced various kinds of emotions, both positive and negative, understands the consequences of each emotion and knows the benefits of controlling it, knows what things cause various kinds of emotions to appear, and knows how to identify every emotion clearly. They are able to manage the emotions they feel, react, and act in a situation.<sup>48</sup>

A person can be judged to be emotionally mature or not based on a) Tolerance of frustration, i.e., a person's ability to tolerate feelings of frustration, b) Emotional control, i.e., the ability to control the emotions felt so that they do not appear excessively, c) Control of impulses, i.e., related to the emotional response that arises when faced with a stimulus, and d) Self-appreciation, i.e., related to a positive attitude towards oneself.<sup>49</sup>

On the other hand, social maturity is the need to understand and comprehend how to react well to different social situations.<sup>50</sup> Social maturity is the process of appropriate attitudes toward the personal, interpersonal, and social adequacy of an individual that are essential to functioning effectively in society. Hurlock remarks that a socially mature individual conforms not because he/she agrees to existing patterns of behavior or because he/she is afraid of other people,

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<sup>45</sup> Diane E. Papalia and Ruth Duskin Felman, *Menyelami Perkembangan Manusia*, Jakarta: Salemba Humanika, 2015.

<sup>46</sup> Gobind Verma, et.al., "Gender Differences in Emotional Maturity, Marital Adjustment and Psychological Well-Being," *International Journal of Indian Psychology* 10, No. 3 (2022).

<sup>47</sup> Manoj Kumar, et.al., "Emotional Maturity and Academic Achievement Among Student of B. Ed. General and Special Education," *The International Journal of Indian Psychology* 8, No. 3 (2020).

<sup>48</sup> Manoj Kumar, et.al., "Emotional maturity and academic achievement".

<sup>49</sup> Billy Joe Riffle, *Emotional Maturity of Adolescents and Adults in GED Programs* (Dissertation). University of Southern Mississi (2010).

<sup>50</sup> Daniel Goleman, *Social Intelligence: The New Science of Human Relationships*. New York: A Bantam Book, 2006.

but because he/she realizes that each individual must be willing to adapt his/her desires to the patterns approved by the group as a whole.<sup>51</sup>

Additionally, based on explanations from two sources who work as psychologists and lecturers in the field of development, the determination of the age of adulthood from psychological guidance, when linked to the current phenomenon, occurs after individuals graduate from high school, starting from the age of 19 years. This age stage is considered still relevant to the conditions that occur. In this adult age, people are considered more stable cognitively, emotionally, and socially. The decision-making process also becomes more stable. Thus, if the benchmark for maturity is adolescence, it is still not appropriate, as teenagers are still considered unstable, the influence of peers is very strong, and the social environment and friends often influence their decision-making. When viewed from the legal aspect, this consideration of maturity will be relevant to legal cases relating to motives and behaviors.<sup>52</sup>

Adulthood is not only seen from biological maturity, but also psychological, social and emotional maturity. Maturity in thinking, emotions and social matters is a consideration for maturity. It is not only related to cognitive or thinking, so to see whether someone has reached adulthood or not, you need to look at these three aspects. One example is the case of accelerated students, even though they are cognitively mature, they need to see how their emotional and social development is.

### Age of Adulthood from the Perspective of Islamic Law

Adulthood or known as *akil baligh* in Islamic law is a religious term that links puberty with a person's obligation to the creator for the changes that occur in him.<sup>53</sup> "*Akil*" comes from the Arabic "*Āqil*" (*ism fa'il* from the verb "*aqala*") which means a person who is capable and intelligent, while the *isim masdar* is "*aqlun*" which means reason. A teenager who is smart, capable, and able to make choices about something considered good is called *akil*.

According to Islamic law, a person can be said to be *akil* if he/she is able to know, understand, and differentiate between good and bad.<sup>54</sup> One must be

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<sup>51</sup> Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach*, New Delhi: Tata McGraw Hill, 1981.

<sup>52</sup> Interview with Dr. Elok Halimatus Sa'diyah and Fuji Astutik, M. Psi., Scientists and Practitioners in Psychology, Malang, August 10, 2023.

<sup>53</sup> Nonon Saribanon, et al., *Haid Dan Kesehatan Menurut Ajaran Islam*, Sekolah Pascasarjana Universitas Nasional dan Majelis Ulama Indonesia, 2016).

<sup>54</sup> Heribertus Rinto Wibowo et al., "One Household, Two Worlds: Differences of Perception towards Child Marriage among Adolescent Children and Adults in Indonesia," *The Lancet Regional Health - Western Pacific* 8 (2021). Shella Oetharry Gunawan, and Syamsul

perfectly conscious without pressure, is not a little child, nor an elderly person who experiences memory loss, nor sleeping, nor drunk, nor crazy.<sup>55</sup>

“*Baligh*” also comes from Arabic, with *isim fa`il* from the word *Bulûgh* which means ‘having reached’, indicating that a person has reached the stage of adulthood. According to the terminology, *al-bulûgh* is the end of childhood (in the view of Islamic *fiqh*). *Baligh* is when someone has reached the age of 15 years or above or has experienced menstruation for women even though they are less than 15 years old. Thus, in general a *baligh* adult is someone who has reached a certain age to be accountable with sharia laws (*taklif*) and is able to know or understand the laws.<sup>56</sup> However, in the book *Usul Fiqh* by Abu Zahrah, the age of puberty is 14 years for men, which is marked by wet dreams, and 11 years for women, which is marked by menstruation.<sup>57</sup>

In the book *Kasyifatus Saja*, Shaykh Nawawi Al Bantani briefly explains the three signs of adulthood as follows:<sup>58</sup>

- a. The perfect age of fifteen years applies to boys and girls using the Hijriah or Qamariyah calendar calculations. A child, whether male or female, who has reached the age of fifteen years, is considered *baligh* even though he/she has not previously experienced any other signs of *baligh*.
- b. The second sign of *baligh* is the release of sperm (*ihtilaam*) after the age of nine years according to the Hijri calendar, even though one does not actually release sperm, e.g., feeling that sperm is going to come out but then holding it in so it does not come out. The release of sperm is three signs of *baligh* for both boys and girls, whether it comes out when sleeping or awake, through sexual intercourse (*jima`*) or otherwise, or through the usual way or another way because the usual way is blocked.
- c. Menstruation or period is a sign of *baligh* only for a woman, not for a man. This happens if the girl’s age has reached the age of 9 (nine) years in an approximate way, not exactly, where the difference toward nine years is less than 16 (sixteen) days according to the Hijriah calendar. If a child is pregnant at that age, then the sign of *baligh* is not from the sign of pregnancy, but from the release of sperm before pregnancy.

In terms of the implications of various aspects such as marriage, inheritance, and legal responsibilities, adult “*rushdan*” refers to someone who

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Bahri, “Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives,” *El-Ussrah: Jurnal Hukum Keluarga* 6, No. 2 (2023).

<sup>55</sup> Nonon, *Haid Dan Kesehatan Menurut Ajaran Islam*.

<sup>56</sup> Nonon, *Haid Dan Kesehatan Menurut Ajaran Islam*.

<sup>57</sup> Abu Zahrah, Muhammad *Ushul al Fiqh* (Beirut: Dar al fikr, n.d.). 333

<sup>58</sup> Syekh Muhammad Nawawi al-Bantani Al-Jawi, *Kaasyifatus Syaja*, Beirut: Darul Kutub Islamiyah, 2008.

understands well how to use property by spending it, while *bâligh al-nikâh* refers to someone who is of age and is ready to get married. This indicates that non adult people should not be burdened with certain problems. The phrase *baligh al-nikâh* shows that a person's age for marriage is having wet dreams, and at this age a person is able to give birth and have offspring so that the heart is inclined to marry. Religious laws are also imposed on the person, such as worship and *mu'amalah* (transactions) as well as the implementation of *hûdûd* (punishments). Therefore, *rushdan* is a person's appropriateness in doing *tasarruf* and brings goodness.<sup>59</sup> The person is good at *tasarruf* and using wealth, whether the results of work, gifts or inheritance, even though the person is a layman and not knowledgeable in religion.<sup>60</sup>

In the Qur'an, the term "adult" is found in several verses, for example in surah al-Nûr [24:59], Allah says, "And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise." The meaning of God's word here is that children are commanded to ask for permission at the three times mentioned, but they may not ask for permission at other times. In this verse, Allah SWT commands that if the children are already *baligh*, then they are the same as (other) men in terms of having to ask permission at all times. This is an explanation from Allah Azza wa Jalla regarding legal issues, as well as halal and haram matters.<sup>61</sup>

In Aceh, Mandahiling, and Minangkabau, this verse has become part of the culture and embedded into Muslim customs. Young people do not sleep at their parents' houses anymore. They will go to the nearby mosques, such as *meunasah*, *surau*, or *langgar*. They will come home early in the morning to help the parents in the paddy fields and other fields. Young people who still sit at home at inappropriate times (especially lazing around while taking a break) are very despicable in the eyes of the people of their village. When a brother or an uncle is about to come to a sister's or niece's house, he will shout from far away whilst calling for the small children playing in the yard to announce the whole house that he is coming. Therefore, those who are not wearing clothes will immediately get dressed properly. This attitude is commonly done among siblings and relatives, and thus, it should be even more reserved towards other people.

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<sup>59</sup> Dedi Supriyadi and Mustofa, *Perbandingan Hukum Perkawinan Di Dunia Islam*, Pustaka Al-Fikriis, 2009.

<sup>60</sup> LTN PBNU, "Solusi Problematika Aktual Hukum Islam: Keputusan Muktamar, Munas, Dan Konbes Nahdlatul Ulama (1926-2010)" XV, no. 2 (2011), p. 1-995.

<sup>61</sup> Messy Messy and Charles Charles, "Pendidikan Karakter Dalam Al-Qur'an Surah Al-Isra Ayat 23-30 Menurut Tafsir Al-Azhar," *Innovative: Journal of Social Science Research* 2, no. 1 (2022), p. 472-82.

Further, several sources in the field of Islamic law describe that adult age is the age at which children have reached *baligh* or *mukallaf*, namely 15 years, which is marked by wet dreams for men and menstruation for women. At this age, they are ready and able to learn legal knowledge for worship, *muamalat*, *jinayat*, and *munakahat*. In addition, at this age, humans are also considered capable of accepting obligations and having full responsibility for what they do, such as prayer, *zakat*, and fasting, including those related to punishment and reward.<sup>62</sup>

However, there is a 'loophole' regarding determining age based on *fiqh* studies. As stated previously, at this age children are considered able to accept responsibility according to both Islamic law and state law, so that when they make a mistake, they are considered able to bear the consequences independently without any leniency or compensation. The age of 15 years is considered a mature or adult age because it does not take into account modern psychological age, which has experienced numerous developments. With standards considered to use old concepts and do not take into account developments over time, the adulthood determined does not take into account the ever-developing human psychological aspects. In the context of marriage, it also does not look at the individual's readiness to accept obligations or make decisions. The only benchmark used is whether one has already *baligh* or not. On the other hand, apart from *baligh*, the concept of *rushd* in *ahliyah* is also explained, which refers to a person's readiness and maturity both in *muamalah* and *jinayah*. However, this concept has not yet been developed and studied in more depth.

## Conclusion

There are different concepts of determining the age of majority according to *fiqh*, medical and psychological. In the perspective of *Fiqh*, adulthood is when humans reach puberty or *mukallaf* which in this phase is characterized by wet dreams at the age of 14 years for men and 11 years for women, and at this age they are able to be given the burden of the law. In a medical perspective, adulthood can be determined based on a person's physical and cognitive development associated with mature brain development i.e. in early adulthood (around 18-21 years). No different from medical reviews, in the perspective of psychology adulthood begins with the entry of humans in the early adult stage. Early adulthood ranges from 18-21 years. Adulthood is determined by maturity in a person's emotional, social, and independent development. Research shows that in adulthood, a person already has the ability to control emotions, interact socially, and make decisions independently. Because of the difference in the determination

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<sup>62</sup> Interview with Umar Abdul Hasib and M. Arifuddin, Islamic studies experts, Malang, August 10, 2023.



of the age of adulthood, therefore there should be standard standards in criminal and civil law regarding the determination of maturity so as not to become multiinterpretation in making binding legal decisions. To accommodate diverse perspectives in Indonesia, the government has actually set rules that are summarized in the law in accordance with the area of the legal case at hand. For example, the law that can be used as a reference to determine legal problems in religious matters can refer to the KHI (compilation of Islamic Law) and references to general problems can use the Criminal Code (criminal code). However, there is no alignment of age determination in it, so when legal problems arise, the actions given become different. Therefore, it is necessary to standardize the age of maturity for someone to have certain rights and obligations in the state or in conflict with the law

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