



Building Family Resilience Among Early Marriage Practitioners in North Bogor, Indonesia

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Abstract

The present study is motivated by the high potential for divorce among early marriage practitioners, as revealed in several previous studies. Therefore, efforts are needed to strengthen family resilience among young couples registered at the Office of Religious Affairs (Kantor Urusan Agama, KUA) in North Bogor, Indonesia. This research seeks to address two main questions: (1) what are the factors contributing to early marriage in KUA North Bogor, and (2) what strategies can be employed to build family resilience among those who have entered early marriage in the area. This study adopts a field research design with a descriptive-analytic approach, combining normative legal and sociological perspectives. Data were collected through documentation and interviews with early marriage couples and marriage registrars (penghulu) at KUA North Bogor. The data were analyzed descriptively using the family resilience theory, which explains how families adapt to difficulties and life challenges. The findings reveal that early marriage in KUA North Bogor is influenced by five major factors: the desire to avoid zina (premarital sexual relations), religious belief and conviction, family influence, economic conditions, and educational attainment. Efforts to build family resilience among early marriage practitioners are implemented through four key dimensions: communication resilience, physical resilience, psychological resilience, and social resilience. This study provides practical implications for couples who have engaged in early marriage, helping them maintain household harmony and reduce the potential for conflict, domestic violence, and divorce.

Keywords: Family Resilience, Early Marriage, North Bogor Religious Affairs Office

Abstrak

Penelitian ini dilatarbelakangi oleh tingginya potensi perceraian pada pelaku pernikahan dini sebagaimana ditemukan dalam sejumlah penelitian terdahulu, sehingga diperlukan upaya untuk membangun ketahanan keluarga di kalangan pasangan muda di Kantor Urusan Agama (KUA) Kota Bogor Utara. Penelitian ini berupaya menjawab dua pertanyaan utama, yakni: (1) apa faktor-faktor penyebab terjadinya pernikahan dini di KUA Kota Bogor Utara, dan (2) bagaimana strategi membangun ketahanan keluarga bagi pelaku pernikahan dini di wilayah tersebut. Penelitian ini merupakan penelitian lapangan (field research) dengan pendekatan deskriptif-analitik yang memadukan pendekatan hukum normatif dan sosiologis. Data dikumpulkan melalui metode dokumentasi dan wawancara terhadap pelaku pernikahan dini serta penghulu di KUA Bogor Utara, kemudian dianalisis secara deskriptif menggunakan kerangka family resilience theory yang menjelaskan mekanisme keluarga dalam menghadapi kesulitan dan tantangan hidup. Hasil penelitian menunjukkan bahwa pernikahan dini di KUA Bogor Utara dipengaruhi oleh lima faktor utama, yaitu keinginan menghindari zina, keyakinan dan kepercayaan, pengaruh keluarga, kondisi ekonomi, dan tingkat pendidikan. Adapun upaya membangun ketahanan keluarga bagi pelaku pernikahan dini dilakukan melalui empat aspek, yaitu ketahanan komunikasi, ketahanan fisik, ketahanan psikologis, dan ketahanan sosial. Penelitian ini memberikan kontribusi praktis bagi pasangan yang telah melakukan pernikahan dini agar mampu menjaga keutuhan rumah tangga serta mengurangi potensi konflik, kekerasan dalam rumah tangga, dan perceraian.

Kata Kunci: *Ketahanan Keluarga, Pernikahan Dini, Kantor Urusan Agama Bogor Utara*

Introduction

The current state of family resilience in Indonesia faces serious challenges in light of the increasing divorce rate, particularly among couples who marry at an early age.¹ According to data from the Central Statistics Agency (Badan Pusat Statistik, BPS) in 2023, approximately 9.5% of all marriages in Indonesia still fall under the category of child marriage, and the majority of these end in divorce within the first five years.² Bogor City, the Office of Religious Affairs (*Kantor Urusan Agama, KUA*) of North Bogor has recorded a steady rise in applications for early marriage and marriage dispensations each year, indicating that this practice remains deeply rooted in the community. This phenomenon raises concerns about the sustainability

¹ Arifki Budia Warman, "Strengthening Family Resilience Through Local Wisdom: Pulang Ka Bako Type of Marriage in Minangkabau," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023), p. 254.

² Zaenal Mustaqim, "Strategi Pusaka Sakinah Dalam Menjawab Tantangan Ketahanan Keluarga Dalam Permasalahan Pernikahan Dini," *Tawazaun Jurnal Pendidikan Islam*, 14, no. 2 (2021), p. 133–42.

of family resilience, as early marriage tends to create instability in the psychological, economic, and social aspects of young couples' lives.

Socially, the people of Bogor hold divergent views on early marriage. The proponents argue that marrying young is a way to avoid zina (premarital sexual acts) and to safeguard family honor, emphasizing moral readiness over biological age. Conversely, the opponents regard early marriage as a violation of children's rights, as it hinders educational attainment, economic independence, and poses risks to women's reproductive health. Supporters of early marriage are generally found within religious and lower-education communities, while its critics often come from academics, women's rights advocates, and KUA officials who promote the vision of a prosperous and well-functioning family. These contrasting perspectives highlight a tension between moral-religious values and modern social development approaches, making this issue both complex and academically significant.

From a legal perspective, Law No. 16 of 2019 sets the minimum age for marriage at 19 years for both men and women. However, this regulation has not been entirely effective in curbing early marriage practices.³ Many communities continue to seek marriage dispensations through religious courts or engage in unregistered marriages (nikah siri), often justifying their actions on the basis that customary and religious laws do not prohibit such practices.⁴ As a result, many young couples struggle to perform their family roles effectively.⁵ This situation underscores the importance of investigating how early marriage practitioners in North Bogor build and sustain their family resilience amid social and economic pressures.

Theoretically, this study employs Family Resilience Theory, developed by John DeFrain, which emphasizes that family resilience is determined by the family's capacity to face difficulties and adapt to change. In the context of early marriage, this theory is essential for understanding how young couples maintain household stability through four core dimensions: physical resilience (fulfillment of basic needs), psychological resilience (emotional and communicative stability), social resilience (harmonious relationships with the surrounding community), and spiritual resilience (religious values as guiding principles of life).⁶

A considerable body of research has examined the phenomenon of early marriage; however, studies focusing on strategies to build family resilience among early marriage practitioners in North Bogor remain limited. Previous research has shown that early marriage negatively affects women's future opportunities, as it

³ Nasaruddin Umar, "Https://Www.Republika.Id/Posts/45773/516-Ribu-Pasangan-Bercerai-Setiap-Tahun-Di-Indonesia," n.d., <https://www.republika.id/posts/45773/516-ribu-pasangan-bercerai-setiap-tahun-di-indonesia>.

⁴ Rumadi Arman Budiman and Dli'fain Alif Faza, "The Contestation of State, Religious, and Customary Laws on Child Marriage: A Legal Pluralism Perspective," *Hikmatuna: Journal for Integrative Islamic Studies* 11, no. 1 (2025), p. 54–64.

⁵ Salmah Mursyid, "Changes in Marriage Age Limits and Marriage Dispensations: A Study of Causes and Impacts on the Religious Courts in North Sulawesi Salmah Mursyid," *Samarah: Journal of Family Law and Islamic Law* 6, no. 2 (2022), p. 5.

⁶ Ivana Maurović, "A Review of Family Resilience: Understanding the Concept and Operationalization Challenges to Inform Research and Practice," *Child Care in Practice*, no. 13 (2022)..

restricts their mobility and limits their chances to pursue activities appropriate to their age. Other studies have identified several factors contributing to child marriage, including economic hardship, premarital pregnancy, low educational attainment, and environmental influences. In addition, some researchers have found that underage marriage often results in divorce, places financial burdens on parents, and has adverse effects on health.⁷ Child marriage also violates the Child Protection Act, as it hinders the fulfillment of children's rights and impedes their optimal development.⁸ Most of these studies, however, have focused primarily on preventive measures rather than on adaptive and empowering strategies for young couples who are already married. In reality, many young couples in North Bogor actively strive to sustain their marriages through effective communication, family support, and participation in religious and social activities. Therefore, this study is significant in its aim to identify effective patterns and strategies for fostering family resilience among early marriage practitioners.

This research seeks to complement existing studies by offering practical solutions for strengthening family resilience among couples who have undergone early marriage in the Office of Religious Affairs (KUA) of North Bogor. It does so by examining (1) the factors contributing to early marriage in the KUA of North Bogor, and (2) the strategies employed by young couples to maintain household stability after marrying at an early age. The findings are expected to provide new insights into the processes and determinants of family resilience among early marriage practitioners in Indonesia.

Theoretically, the study argues that Islamic family law views underage marriage as inconsistent with the objectives of marriage (*maqasid al-nikah*), to establish a harmonious, loving, and compassionate family (*sakinah, mawaddah, wa rahmah*). Early marriage tends to generate more negative than positive outcomes for individuals, families, and society at large, and it can even weaken the nation's human resource potential.⁹ To build strong family resilience, several key aspects must be fulfilled: (a) Physical resilience, referring to the fulfillment of basic family needs such as food, clothing, and shelter; (b) Non-physical resilience, encompassing the mental, spiritual, and psychological well-being of all family members; (c) Social resilience, which involves maintaining functional relationships with extended family and the surrounding community; and (d) Religious and legal resilience, ensuring that the family's life aligns with religious principles and legal norms.¹⁰

This study employs a field research method with a descriptive-analytic approach, using data collection techniques such as observation, documentation, and in-depth interviews with early marriage practitioners and marriage registrars

⁷ Nasaiy Aziz, "Child Marriage in Kabang, South Yala, Thailand: Islamic Family Law Perspective," *El-USrah: Jurnal Hukum Keluarga* 6, no. 2 (2023).

⁸ Shella Oetharry Gunawan & Syamsul Bahri, "Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives," *El-USrah: Jurnal Hukum Keluarga* 6, no. 2 (2023).

⁹ Aziz, "Child Marriage in Kabang, South Yala, Thailand: Islamic Family Law Perspective."

¹⁰ Sholeh Amini, "Ketahanan Keluarga Pada Pasangan Menikah Usia Dini," *Al-Mada: Jurnal Agama Sosisal Dan Budaya* 6, no. 2 (2023).

(penghulu) at the Office of Religious Affairs (KUA) of North Bogor. The primary informants include couples Rizky Andry Nugraha and Safitri Widiyanti, Ari Hidayat and Maria Ulfa, Ahmad Yusup and Nuriyah, as well as the marriage registrar of KUA North Bogor. The collected data were analyzed descriptively through normative legal and sociological approaches to understand the interrelationship between religious values, legal norms, and social realities that shape societal attitudes toward early marriage. Accordingly, this study not only identifies the factors contributing to early marriage but also offers practical strategies for young couples to build strong, harmonious, and resilient families amid the challenges of modern life.

The Concept of Family Resilience

The concept of family resilience refers to a family's ability to adapt, recover, and grow after facing stress, challenges, or crises such as divorce, poverty, or illness. For instance, a scoping review study titled "Family and Social Resilience: A Scoping Review of the Empirical Literature" found that family resilience literature emphasizes two key aspects: (1) the family is viewed as a unit of analysis possessing internal resources, and (2) external risks such as social inequality also influence its resilience. Family resilience thus denotes a family's capacity to adapt to and recover from adversity while maintaining functionality and well-being. Several key concepts are essential for developing family resilience: 1) Connectedness - fostering close emotional bonds among family members; 2) Positive communication - developing open, honest, respectful, and empathetic communication patterns; 3) Collaborative problem-solving - engaging all family members in finding constructive solutions together; 4) Shared values and goals - upholding common beliefs, traditions, and positive purposes within the family; and 5) Adaptability - maintaining flexibility and adjusting to changing circumstances and life challenges.¹¹ For example, the study "The Impact of Family Stress and Resilience on Child Development: A Scoping Review" demonstrated that higher family resilience correlates with better psychosocial development of children in a stable and supportive home environment.¹²

The key aspects that shape family resilience include: (1) economic, (2) social, (3) psychological, (4) physical/health, and (5) educational dimensions.¹³ Financial stability, sound financial management, and the presence of savings or insurance as protection are part of the economic aspect. Support among family members and strong social networks with relatives and the community represent the social aspect.

Next, psychological resilience encompasses optimism, a positive outlook, adaptability, and high levels of self-efficacy and self-esteem. Meanwhile, the

¹¹ Sholeh Amini, "Ketahanan Keluarga Pada Pasangan Menikah Usia Dini", *Al-Mada: Jurnal Agama Sosisal dan Budaya*, Vol. 6, No. 2, 2023, p. 63.

¹² S. C. Mendes-Sousa, M. M., Perrone, M. B., de Melo, R. B., Ribeiro, M. V. V., Chao, Q., Torres, C., Sanchez, Z. M., Surkan, P. J., Martins, S. S., Fidalgo, T. M., & Caetano, "The Impact of Family Stress and Resilience on Child Development: A Scoping Review," *Trends in Psychiatry and Psychotherapy* 47 (2025).

¹³ Feni Arifiani, "Ketahanan Keluarga Perspektif Masalah Mursalah dan Hukum Perkawinan di Indonesia", *SALAM Jurnal Sosial dan Budaya Syar'i*, Vol. 8, No. 2, 2021, p. 533-554.

physical aspect includes good physical health, adequate housing and living environments, and access to health services. Finally, the educational aspect involves sufficient formal education, as well as the desire to continue learning and developing. Therefore, family resilience must be built comprehensively across these dimensions, particularly among early marriage practitioners. A combination of these factors contributes to the creation of a truly resilient family.¹⁴

Early marriage, or child marriage (as defined in much of the literature as marriage before the age of 18), remains a global issue that continues to receive significant attention. A study titled “The Health Consequences of Child Marriage: A Systematic Review of the Evidence” found that early marriage is consistently associated with adolescent childbirth, larger family size, and a higher risk of intimate partner violence.¹⁵

From a legal and child rights perspective, research such as “Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives” demonstrates that child marriage violates fundamental rights, including the right to education, the right to grow and develop free from violence, and ultimately hampers the quality of human resources.¹⁶ Within the framework of family resilience, the literature indicates that couples who marry early face a greater risk in terms of economic stability, health, children’s education, and emotional well-being, especially when they lack adequate preparation. The factors driving early marriage in Indonesia and other contexts include poverty, low levels of education, patriarchal norms, premarital pregnancy, and the influence of local traditions.¹⁷

Integrating the study of family resilience and early marriage provides a deeper analytical space to understand how young couples who marry early can develop the capacity to withstand and recover from adverse consequences. For instance, research on family resilience shows that effective communication and strong social networks can mitigate the pressures experienced by young families. In the context of early marriage, when couples are not equipped with premarital education, they are more likely to experience difficulties in communication, role adaptation, economic management, and social stigma. Empirical studies on family resilience in Indonesia have shown that family resilience is positively correlated with effective family functioning and healthy communication patterns.¹⁸ Thus, the literature suggests that building family resilience is not only relevant but also crucial for early marriage

¹⁴ Rezky Fajar, “Peran Perempuan Dalam Ketahanan Keluarga: Studi Kasus Pada Keluarga Di Pedesaan Sunda,” *UMBARA: Indonesian Journal of Anthropology* 8, no. 2 (2023).

¹⁵ Suiqiong Fan and Alissa Koski, “The Health Consequences of Child Marriage: A Systematic Review of the Evidence,” *BMC Public Health* 22, no. 1 (2022), p. 1–17.

¹⁶ Syamsul Bahri Shella Oetharry Gunawan, “Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives,” *El-Usrah: Jurnal Hukum Keluarga* 49, no. 18 (2023), p. 365–73.

¹⁷ S. Zamralita, Z., Wilis, A. P. L., & Angelina, “The Role of Family Resilience on Family Functioning With Family Communication As Mediator In Generation Z,” *Jurnal Komunikasi* 16, no. 2 (2024), p. 508–24.

¹⁸ Zamralita, Z., Wilis, A. P. L., & Angelina.

couples, as it helps prevent risks such as divorce, domestic violence, school dropout among children, and intergenerational poverty.

Factors Contributing to Early Marriage at the Office of Religious Affairs (KUA) of North Bogor

Early marriage has become a common phenomenon in society, shaped by prevailing social norms. Young people, typically around 18 years old, equivalent to high school graduates, who neither continue their studies nor work are often viewed by the community as ready for marriage. In the eyes of many, especially in rural settings, marriage at such an age is considered appropriate and even expected.¹⁹

Similarly, in North Bogor, although it is categorized as an urban area, the tradition and trend of early marriage persist. This is largely because North Bogor, located on the outskirts of the city, still retains strong rural cultural influences. There are several underlying factors that motivate individuals to marry at an early age. Based on field findings, this study identifies four major factors contributing to early marriage practices in the KUA of North Bogor, the first of which is discussed below.

1. The Desire to Avoid Zina (Illicit Sexual Relations)

According to data from the KUA of North Bogor, a number of marriage applications are submitted for specific moral and social reasons. The researcher identified three couples who married underage in this office, each driven by different motivations. However, a common theme emerged: most of them chose early marriage to prevent behaviors deemed inappropriate by both Indonesian social norms and Islamic teachings.

As stated by Ahmad Yusup, one of the early marriage practitioners interviewed at the KUA of North Bogor:

“I felt that I had found my true love and believed that marrying at a young age was the best way to achieve happiness and strengthen our relationship. Rather than delaying and risking falling into forbidden acts, I decided that it was better to marry early.”²⁰

Similarly, Rizky Andry Nugraha expressed that his decision to marry young was motivated by a desire to avoid zina:

“To avoid committing zina, we can see how the current social environment easily leads to such acts. First, I wanted to follow the Prophet’s Sunnah when I felt capable. Although I am still young, I have reached maturity (akil baligh), so marriage is permissible. Since I felt ready, why postpone it? Dating can lead to undesirable consequences. Through marriage, I can fulfill my religious duties, share my knowledge, and guide my wife on the right path.”²¹

¹⁹ Feni Arifiani, “Ketahanan Keluarga Perspektif Masalah Mursalah Dan Hukum Perkawinan Di Indonesia,” *SALAM Jurnal Sosial Dan Budaya Syar’i* 8, no. 2 (2021), p. 533–54.

²⁰ Interview with Yusup, October 25, 2023,” n.d.

²¹ Interview with Rizky Andry Nugraha, November 01, 2023.,” n.d.

This reasoning aligns with Islamic law, which encourages marriage for those who are physically, emotionally, and financially ready. Avoiding zina is explicitly commanded in the Qur'an, as stated in Surah Al-Isra' (17:32):²²

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلٌ

“And do not approach adultery; indeed, it is ever an immorality and is evil as a way.”

To prevent prolonged dating relationships and avoid undesirable consequences, prioritizing marriage at a young age may be justified based on the Qaidah Fiqhiyah (Islamic legal maxim):²³

دَرَأُ الْمَفَاسِدِ مُقَدِّمٌ عَلَىٰ جَلْبِ الْمَصَالِحِ

“Preventing harm takes precedence over attaining benefit.”

Hence, choosing to marry early is considered more advisable than delaying marriage, as postponement may lead to morally or socially inappropriate actions. This rationale aligns with the aforementioned Islamic jurisprudential principle.

2. Perspective and Belief Factors

Another contributing factor to early marriage in North Bogor is related to personal perspectives and beliefs about marriage. Many young people view marriage as an enjoyable and romantic experience, yet they often overlook the challenges that accompany it, such as disagreements, financial difficulties, and lack of trust, which can ultimately weaken the marital relationship.

As expressed by one early marriage participant, Rizky Andry Nugraha:

*“I want to experience life together from an early age and be prepared to face every challenge and joy together, showing our mutual commitment and loyalty through marriage, even if we are still young.”*²⁴

This statement illustrates that individual perceptions and beliefs about marriage significantly influence the decision to marry early, often without adequate intellectual, emotional, or financial readiness. Consequently, early marriages are vulnerable to conflict and divorce due to immature decision-making and emotional impulsiveness.

3. Family Factors

Family influence also plays a crucial role in early marriage decisions at the KUA North Bogor. In many cases, parents and family members actively participate in determining their children's marriages. When families fail to manage internal issues properly, they may make hasty decisions that lead to further complications and negatively affect all parties involved. For instance, when a daughter has been in a long-term relationship, parents may encourage or pressure her to marry her partner

²² Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Kelompok Gema Insani, 2015).

²³ A. Djazuli, *Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam Dalam Menyelesaikan Masalah-Masalah Yang Praktis* (Jakarta: Kencana Prenada Media Group, 2021).

²⁴ Interview with Rizky Andry Nugraha, November 01, 2023, n.d.

quickly to avoid community gossip or perceived shame, even though she is underage. In such cases, marriage becomes a means to preserve family honor.

A participant in North Bogor confirmed this situation, stating:

*“I felt supported by my family to marry even though I was still young. We believed that marriage at a young age was the right step for both of us. As long as our families supported it, we saw no reason to delay. Our parents believed that marriage is an act of worship.”*²⁵

In reality, marriage cannot always rely on the involvement of parents or family members. There are times when problems must be resolved independently by the husband and wife, as excessive dependence on parents can make the household less harmonious and hinder the couple’s autonomy. Moreover, after marriage, financial responsibility for the wife shifts to her husband, and she can no longer depend on her parents. In many cases, parental interference even triggers conflicts due to differing visions and values between the two families.

4. Economic Factors

Economic hardship also contributes to the occurrence of early marriage at the Office of Religious Affairs (KUA) in North Bogor. Some couples admitted that financial constraints influenced their decision to marry early, as they sought to minimize wedding expenses. As expressed by Yusup, one of the early marriage participants:

*“We planned our wedding budget and allocated the funds accordingly. We chose to marry at the KUA because it is free of charge, and we only invited close family and friends. We also selected the dowry and catering within our financial capacity so that it would not be too burdensome.”*²⁶

From this statement, it can be inferred that both parties come from modest economic backgrounds rather than affluent families. Instead of focusing on building a career and achieving financial stability, they chose early marriage. This choice was often encouraged by parents who viewed marriage as a way to reduce the family’s financial burden.²⁷ However, marrying someone without economic preparedness often leads to new problems. Evidence from various court cases indicates that financial issues remain one of the primary causes of divorce.

5. Educational Factors

Early marriage is also associated with limited education, as it commonly occurs among individuals who have dropped out of junior or senior high school, typically under the age of 19. This lack of education restricts their knowledge, particularly concerning the long-term impact of early marriage on family resilience, including economic stability. Education shapes personal maturity, enabling individuals to make decisions based on rational consideration rather than emotions

²⁵ Interview with Ari Hidayat, October 15, 2023,” n.d.

²⁶ Interview with Yusup, October 25, 2023.”

²⁷ Agung Burhanusyihab Adji Pratama Putra, “Normalisasi Tren Nikah Muda: Analisis Struktural Fungsional Dan Maqashid Syariah,” *Al-Manhaj: Journal of Indonesian Islamic Family Law* 5, no. 1 (2023), p. 112.

or desires. An educated person tends to evaluate whether a decision will be beneficial or detrimental in the long run.

For example, Yusup, one of the early marriage participants, stated the following regarding education:

“I have no intention of continuing my studies because pursuing education would require me to make long-term plans related to schooling and career. Since I wanted to marry young, I preferred to work instead of continuing my education. However, if I have the opportunity in the future, I will take it.”²⁸

This statement illustrates that education is not viewed as a priority among early marriage participants. For them, the ability to earn money and maintain a happy household is deemed sufficient, even with limited education. However, this perspective overlooks the transformative role of education, particularly for women, who will later serve as *madrasatul ula* (the first school) for their children.²⁹ The reasons for early marriage at the Office of Religious Affairs (KUA) in North Bogor can be broadly summarized as follows: the desire to avoid immoral acts (*zina*), parental or familial involvement in marriage decisions, limited perspectives and beliefs that romanticize marriage without considering its risks, as well as economic and educational factors.

Building Family Resilience among Early Marriage Participants in North Bogor

Family resilience refers to a condition in which a household is able to meet its basic needs while possessing the capacity to protect itself from internal and external challenges. It is not only about defensive mechanisms but also about the ability to solve problems that may arise from various sources. Ideally, family resilience begins with the couple’s readiness before marriage, including both physical and non-physical preparedness to build a family amidst various life dynamics.³⁰ Significant factors contributing to family resilience include adaptability, family cohesion, effective communication, and sound financial management. According to John DeFrain, several approaches can be applied to strengthen family resilience, namely:

Firstly, strong commitment within the family, characterized by mutual love, care, respect, and consistent presence for one another. Secondly, quality time, by dedicating special moments to gather and engage in meaningful interactions with family members to reinforce emotional bonds. Thirdly, open, honest, and constructive communication, with mutual understanding of both positive and negative issues. Fourthly, adaptability, demonstrated by flexibility and willingness to adjust to changing circumstances, new challenges, and difficult times. Fifthly, collaborative problem-solving, where issues are faced together with mutual support

²⁸ Interview with Yusup, October 25, 2023.”

²⁹ S. M. Mostafa Kamal, “Child Marriage in Bangladesh: Trends and Determinants,” *Journal of Biosocial Science* 47, no. 1 (2015), p. 122.

³⁰ Dian Kristiani Irawaty Maria Gayatri, “Family Resilience during COVID-19 Pandemic: A Literature Review,” *The Family Journal: Counseling and Therapy for Couples and Families*, 1023875. 30, no. 2 (2022).

rather than blame. Lastly, spiritual faith, optimism, and shared hope, which serve as sources of strength during adversity.³¹

These six elements form the foundation for developing family resilience among early marriage participants at KUA North Bogor. In practice, they are reflected through four main aspects: communicative resilience, psychological resilience, physical resilience, and socio-religious resilience.

Empirically, KUA North Bogor plays a vital role as a governmental institution that not only records marriages but also provides family counseling and pre-marital guidance. Based on interviews with marriage officers and early marriage participants, pre-marital counseling conducted by KUA has been effective in helping young couples understand their roles and responsibilities within marriage. KUA also collaborates with Islamic religious counselors and the *Pusat Layanan Keluarga Sakinah (Pusaka Sakinah)* to provide education on communication, emotional management, and household financial responsibility. Thus, functionally, KUA North Bogor has made a tangible contribution to fostering family resilience among young couples through moral, spiritual, and social education.

This involvement also signifies KUA North Bogor's contribution to strengthening Islamic family law in Indonesia by expanding the role of religious institutions from mere administrative bodies to centers of family empowerment. In the context of Islamic law, this initiative embodies the principles of *maqāṣid al-syarī'ah*, particularly the preservation of lineage (*ḥifẓ al-nasl*) and life (*ḥifẓ al-nafs*), through the establishment of strong and harmonious families. A similar approach is evident in the development of Islamic family law in countries such as Malaysia and Morocco, where state marriage institutions also function as family education centers. Accordingly, this study contributes to the internationalization of Islamic values in the governance of modern families grounded in social and spiritual resilience.

The strategies for building family resilience among early marriage couples in North Bogor are implemented through four key aspects, namely:

a. Communication Resilience

A major problem within families often stems from communication issues. Many experts across disciplines, philosophy, sociology, and psychology, agree that one of the most fundamental problems in human life is communication. In practice, communication is widely recognized as essential, particularly within the household. Family problems can often be resolved when communication functions effectively, and conversely, poor communication frequently leads to conflict. This is particularly relevant for early marriage couples who generally lack sufficient experience in managing household communication. Therefore, effective communication serves as a key strategy for strengthening family resilience, especially among young couples who married at an early age in North Bogor. As expressed by Yusup, one of the early marriage participants:

³¹ Musyarofah, "Pendidikan Agama Sebagai Dasar Dalam Membangun Ketahanan Keluarga," *JSGA: Journal Studi Gender Dan Anak* 8, no. 2 (2021), p. 3.

“Communication is the key in marriage. Always be open and honest with your partner and be willing to accept advice from friends and family. Any problem within a household can be solved through effective communication.”³²

In the context of building family resilience among early marriage couples, several communication principles can be implemented: 1) Avoid public criticism. Correcting one’s partner in front of others should be avoided, as it can provoke arguments and is considered impolite. Instead, problems should be discussed privately and resolved through mutual consultation at home. 2) Refrain from using offensive language. Words that may hurt or irritate one’s partner should be avoided, as they can trigger unnecessary disputes. For instance, making personal comments such as calling one’s spouse overweight can lead to emotional tension. 3) Pay attention to tone and expression. Speaking in a loud or harsh tone may convey anger, whereas gentle speech and mutual appreciation foster respect and affection.³³

Studies indicate that couples who marry at a young age face particular challenges in maintaining family resilience, especially regarding communication. Interviews with early marriage participants revealed that one of the main strategies they use to sustain their marriage is to communicate openly about every issue they encounter. Effective communication enables better mutual understanding of feelings, needs, and expectations between spouses, reducing miscommunication and unnecessary conflict. In turn, this process strengthens family bonds and enhances solidarity within the household.³⁴

*Communication serves as a significant element in building family resilience through both historical and sociological approaches. The analysis integrates, describes, and interprets social phenomena related to modern family life patterns, changes and developments in communication technology, and applies ethical value theory through several principles of Islamic communication as moral guidelines for family interactions. From the perspective of Rahman’s “ethical value theory,” it can be concluded that there are strong interconnections among the principles of Islamic communication, the evolution of family structures, and family resilience, each functioning as a foundation for establishing a sakinah, mawaddah, and rahmah family.*³⁵

b. Psychological Resilience

The psychological aspect serves as a crucial means of maintaining family stability and preventing conflicts by resolving problems peacefully, seeking solutions collaboratively, and fostering transparency and honesty to avoid misunderstandings (conflict resolution). Managing emotions is also essential, as

³² Interview with Yusup, October 25, 2023.”

³³ M. Nur Kholis Al Amin, “Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian ‘Teori Nilai Etik,’” *Al-Aḥwāl: Jurnal Hukum Keluarga Islam*, 11, no. 1 (2018), p. 84.

³⁴ Muhammad Thariq, “Membangun Ketahanan Keluarga Dengan Komunikasi Interpersonal,” *Jurnal Simbolik* 3, no. 1 (2017), p. 34.

³⁵ Amin, “Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian ‘Teori Nilai Etik.’”

emotional imbalance can affect hormonal stability and lead to psychological tension, often resulting in negative emotions.

Maintaining family unity is a shared responsibility between both partners; therefore, nurturing gratitude for what has been experienced together becomes vital. One informant explained that a key to sustaining family harmony lies in being grateful for overcoming difficult times prior to marriage. Marrying at a young age, according to them, was a mutual decision that must be carried out with continuous gratitude and shared understanding.

“We are grateful for our early marriage because we support each other and help one another in overcoming family problems. We faced many challenges in our relationship but eventually succeeded in getting married. There were moments of uncertainty before marriage, yet we were always determined to make it work.”³⁶

A similar sentiment was expressed by another early-married participant, Ari Hidayat, who stated:

“Getting married at a young age requires strong mental preparation to face the challenges of household life. Since we are both still young and our egos are high, we must learn to understand each other’s ego and be truly patient.”³⁷

Mutual goodwill and self-confidence between partners significantly influence the family resilience of early-married couples. Although they may lack maturity in certain aspects, their strong commitment to building a happy household compensates for these shortcomings. Psychological resilience is also reflected in the supportive attitudes shown when one partner faces difficulties, such as the husband dealing with work-related problems or the wife facing issues with her family, which become easier to bear through mutual emotional support and encouragement.

Psychological resilience, as reflected in the informants’ experiences, is built by addressing family problems peacefully, finding solutions together, and managing emotions positively through meaningful activities such as attending religious study sessions to deepen their understanding of Islam. This aligns with theoretical perspectives emphasizing that marital commitment, grounded in love, loyalty, mutual respect, and transparency, enhances family harmony and responsibility between spouses.

Hence, building family resilience among early-married couples requires cultivating patience and gratitude to Allah SWT, avoiding domestic violence, and maintaining mutual affection and care between husband and wife. With strong religious knowledge and faith, psychological stability and family resilience can be successfully achieved.³⁸

c. Physical Resilience

The aspect of physical resilience serves as a strategy for strengthening family endurance by working to sustain daily life. A healthy and strong physical condition is essential for survival and for providing financial support to meet basic needs such

³⁶ Interview with Yusup, October 25, 2023.”

³⁷ Interview with Ari Hidayat, October 15, 2023.”

³⁸ Musyarofah, “Pendidikan Agama Sebagai Dasar Dalam Membangun Ketahanan Keluarga.”

as clothing, food, and shelter. Ensuring the fulfillment of these needs is a husband's obligation and a key indicator of family stability. Adequate living standards, family health, and decent housing are common aspirations in household life, including among early-married couples in North Bogor. They emphasized that maintaining an ideal and conflict-free household relationship depends significantly on physical resilience.

Findings from this study indicate that sustaining a household requires hard work to meet the family's financial and material needs. Although money is not everything, everything in life requires money; thus, financial limitations often become the root cause of family disputes and, ultimately, divorce. Consequently, economic and physical resilience play a vital role in achieving household stability among early-married couples in the North Bogor Religious Affairs Office (KUA).

d. Social Resilience

Family resilience also depends on sufficient social resources. The human environment encompasses not only physical surroundings but also networks of social relationships. Social resilience allows families to draw on community support in times of crisis. This aspect is strengthened by adherence to religious values, effective communication, and a high level of family commitment. As expressed by Yusup, social engagement is an essential factor in building marital relationships:

“Besides social resilience in maintaining household integrity, religious observance is equally important. Faith-based factors within the household apply not only to us as a young married couple but to all families. For those of us who married early, social interaction with the wider community helps us gain experience and knowledge in dealing with marital challenges.”³⁹ In addition to social values, religious principles play an equally significant role in reinforcing family resilience.

e. Religious Resilience

From the perspective of religious education, the North Bogor Religious Affairs Office (KUA) provides a pre-marital counseling program grounded in family resilience principles. This program covers topics such as spousal responsibilities, Islamic communication, and ethical marital conduct. It has proven effective in helping young couples internalize the values of *sakinah*, *mawaddah*, and *rahmah* families. Without such pre-marital education, early-married families are more vulnerable to conflict, domestic violence, and early divorce. Data from the Directorate of Islamic Guidance (Direktorat Bimas Islam, 2023) indicate that 23% of domestic violence cases occur among couples married under the age of 20. Therefore, the effectiveness of the North Bogor KUA extends beyond administrative functions, it plays a crucial role in fostering the socio-religious resilience of young couples as a concrete embodiment of Islamic family law in practice.

From a social perspective, early-married couples maintain household stability through continuous efforts and the reinforcement of religious values. This includes performing congregational prayers and consistently observing the five daily prayers

³⁹ Interview with Yusup, October 25, 2023.

with steadfast commitment (*istiqāmah*). Since most early marriages limit opportunities for further formal education, participants compensate for this by actively seeking religious knowledge through study circles (*pengajian*). Such activities enrich their understanding and foster personal and spiritual growth. Religious knowledge is essential for both spouses: the husband, who is expected to become a responsible father, and the wife, who serves as the first educator (*madrasah al-ūlā*) for her children. Therefore, social resilience becomes a pathway for strengthening religious resilience within the family, particularly when facing life challenges.⁴⁰

This study contributes empirical insights to the development of Islamic family law in Indonesia and globally by demonstrating that religious institutions, such as the Office of Religious Affairs (KUA), can effectively function as agents of *maqāṣid al-syarī'ah* in a modern context, safeguarding family stability and nurturing future generations. At the national level, the findings support the ongoing reform of Islamic family law through the enhancement of KUA's educational role as an institution for family empowerment. At the global level, the study offers a valuable reference for other Muslim-majority countries, suggesting that integrating pre-marital education, *sakinah* family counseling, and post-marital guidance can serve as an Islamic value-based public policy model to reduce divorce rates and strengthen the quality of Muslim families in the modern era.

Conclusion

The findings of this study reveal that early marriage remains a significant social issue in North Bogor, as indicated by the persistently high number of marriages involving individuals under the age of 19, despite the legal restrictions introduced through Law No. 16 of 2019. Based on interviews with young couples and religious officials (*penghulu*) at the North Bogor Office of Religious Affairs (KUA), the main factors driving early marriage include the desire to avoid *zina* (premarital sexual relations), strong religious conviction, family influence, economic pressures, and low levels of education. This condition is further reinforced by differing public perceptions: some community members support early marriage as a means of safeguarding morality and family honor, while others argue that it leads to new problems such as psychological immaturity, domestic violence, and an increased risk of divorce. Drawing upon John DeFrain's Family Resilience Theory, this study identifies four key aspects through which family resilience among early-married couples can be developed: (1) Communicative resilience, by fostering open dialogue between partners to resolve conflicts; (2) Physical resilience, through efforts to enhance economic independence and meet basic household needs; (3) Psychological resilience, by strengthening mental preparedness in facing social and economic pressures; and (4) Social resilience, by leveraging support from extended family and the surrounding community. This theoretical framework proves to be highly relevant to the socio-cultural context of North Bogor, where religious and

⁴⁰ Amin, "Komunikasi Sebagai Upaya Untuk Membangun Ketahanan Keluarga Dalam Kajian 'Teori Nilai Etik.'"

familial values continue to serve as vital social capital for coping with life challenges. Empirically, the study demonstrates that strategies for building family resilience are not solely individual but also communal in nature. The involvement of religious leaders, local government initiatives such as pre-marital education, and community participation in creating dialogue about the risks of early marriage are crucial in enhancing the resilience of young families. Therefore, the research underscores that the application of family resilience principles within North Bogor's socio-religious context can serve as a model for strengthening families amid the ongoing phenomenon of early marriage. Based on the research findings and analysis, several strategic recommendations are proposed. First, local governments and the KUA should expand pre-marital education programs focused on developing family resilience, particularly for young couples. Second, community members and religious leaders should play an active role in promoting and reinforcing family values that emphasize not only the legality of marriage but also the emotional and social readiness of couples. Third, an integrated policy framework involving educational institutions, social services, and child protection agencies is needed to reduce early marriage practices and support young couples in building *sakinah, mawaddah, wa rahmah* families. Through such synergy, family resilience in North Bogor can be sustainably enhanced, providing a model for other regions in managing the social impacts of early marriage.

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