



Early marriage and its impact on children's Islamic religious education in the family

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ABSTRACT

Background: Many young couples struggle with parenting responsibilities due to lack of education, emotional maturity, and financial stability, impacting their ability to provide adequate Islamic religious education for their children. This study examines how early marriage influences children's Islamic education in the aspects of Qur'anic education, faith, worship, and morals. **Methods:** This study employs qualitative field research methods, utilizing both primary and secondary data sources. Data collection was conducted through observations, interviews, and document analysis. **Findings:** The research findings indicate that early marriage significantly affects children's Islamic religious education, particularly in four key areas: Qur'anic studies, faith, worship, and moral development. Due to young parents' lack of knowledge and understanding, religious education is often delegated to external figures such as *ustadz* (religious teachers), or institutions like Qur'anic learning center and madrasah diniyah. Additional factors such as parents' busy schedules, technological advancements, and environmental influences further contribute to the low quality of Islamic education in these families. Furthermore, emotional instability among young couples also affects their children's overall development. **Conclusion:** The study concludes that early marriage negatively impacts the quality of children's Islamic education. Young parents lack the necessary skills and knowledge to provide proper religious education, leading to heavy reliance on external institutions. The findings highlight the need for educational programs, parental guidance, and community-based initiatives to support young families in improving their children's religious education. **Novelty/Originality of this article:** This study provides a unique insight into the relationship between early marriage and children's Islamic education in rural Indonesia. The findings serve as a valuable resource for educators, religious leaders, and policymakers in addressing the challenges posed by early marriage in traditional communities.

KEYWORDS: child development; early marriage; Islamic religious education.

1. Introduction

Humans have been designed by God to live in this world in pairs, trying to complement each other's shortcomings (Manson, 2002). Created by God Almighty, the first humans on earth were Adam and then Eve as his companion and gave birth to Qabil and Iqlima as well as Habil and Labuda. To date, it is undeniable that our heavenly religion has children and grandchildren of Adam and Eve. Adam and Eve are an example that humans are creatures who need and complement each other. Created differently between men and women, humans are creatures that come in pairs. Therefore, a formal bond is required that is valid according to religion and law. This relationship is called marriage or in Islam it is called marriage. Marriage is an agreement that unites a man and a woman who are not mahrams,

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limits their rights and obligations, and legitimizes their relationship. According to the original language, children are a very precious and beautiful gift entrusted by Allah to parents (Anisah, 2011; Yumnah, 2002).

Early marriage or underage marriage has become a phenomenon in society (Rahiem, 2021; Yoosefi Lebni, et al., 2023). This is not something new; it has been common and very likely has been around for a long time. The background is also different, for example economic problems, lack of religious understanding, low levels of education and promiscuity are also factors in the occurrence of early marriage. Basically, every child that is born already has the natural inclination to religion, and this inclination will develop with education. The basics of religious education must be instilled from childhood, because religious education instilled in adulthood will be difficult. Allah SWT created everything in this world in a state of mutual pairs. Every human being, when entering adulthood, will think about building a domestic relationship through marriage, marriage data can be seen in Table 1.

Table 1. Distribution of early and normal marriages by year

No.	Year Marriage	Marriage Young	Normal Marriage	Total
1	2018	14	31	45
2	2019	27	37	64
3	2020	9	62	71
4	2021	17	72	89
5	2022	13	45	58
Total		80	247	327

(Sidekem, 2023)

Some people marry at an early age. From the data on early marriage in 2018, out of 45 marriages, 14 of them were underage marriages. In 2019, out of 64 marriages, 27 were early marriages. In 2020, out of 71 marriages, 9 were early marriages, in 2021, out of 89 couples who got married, 17 of them were underage or under the age of 19, and in 2022 out of 58 couples who got married, 13 of them were underage or under the age of 19, as stipulated in the marriage law. The early marriages that took place were predominantly underage girls, usually under the age of 19. In order to be able to proceed with the marriage, the family will take care of it through the Religious District Court to obtain a marriage license.

The discussion of the phenomenon of early marriage is not a foreign thing in society, of course this has become several hot topics of conversation in various parts of the world, and there have been also people who many study and research the phenomenon of early marriage. In connection with the subject, this study have traced several relevant studies. First, the occurrence of young marriages in Mandalagiri Village, Leuwisari District, Tasikmalaya Regency had an unfavorable impact on those who had entered into marriage and also had an impact on children they gave birth to (Puspita, 2016). The equation of the research discussed above with this research is that both discuss early marriage, but the difference between this research and Sari Fitra Puspita'Young: thesis is that in her Age Marriage. Their impact driving factors and on family parenting, while the research that the author discusses is the impact of early marriage on children's Islamic religious education.

Second, study by Ikhsanudin & Nurjanah (2018) the results of research conducted at Nusa Bakti III Village, namely the Belitang District, impact on the quality of offspring, miscarriages, death of young mothers and many other dangers. The similarity between the journal discussed above and this research is that both examine early marriage. However, the difference lies in their focus: the journal analyzes the impact of early marriage on education, while this study discusses its effects on children's Islamic religious education within families.

Third, Farikhathu (2019), analyzed the social development of early early childhood marriage family couples in Adiarsa Village, Kartanegara District, Purbalingga Regency. In this case, the subject of the results of his research shows that the social development of early childhood in married family couples uses more authoritarian parenting so that it affects the

social development of early childhood in families of marriage perpetrators and aspects of early childhood social development in families of marriage perpetrators. The similarity between the research discussed above and this study is that both examine early marriage. Isna's thesis focuses on the social development of young children within early marriage families, while this study analyzes the impact of early marriage on children's Islamic religious education in the family.

Fourth, in research conducted by Yurlita (2002), there is an influence between early marriage on the development of religious education in the family, because children who marry an early age tend to have low education and pay less attention to religion for their children. The similarity between the studies discussed above and this research is that both examine early marriage. However, the difference lies in the focus: Yurlita's thesis discusses the effect of early marriage on the development of religious education within the family, while this study examines its impact on children's Islamic religious education in families.

The community as a whole adheres to Islam and the customs and norms of Islam are still strong, so early marriage is not a new issue. They think that early marriage is a way to avoid negative things like promiscuity, adultery, getting pregnant outside of marriage, and so on. When viewed further, the number of cases of failure in educating children and families is due to the fact that they are considered uneducated, immature, and unable to carry out responsibilities in a family, given the magnitude of the responsibilities that both parents must bear. This also has consequences for the offspring, due to the lack of psychological maturity of the two prospective spouses in terms of a less than optimal psyche. Not everyone who is mature and successful in every way can form their family into the family they dream of. Moreover, someone who is still young still depends a lot on their parents, especially in economic matters. Most of those who marry early are children with low education, immature psychology, and most of the community do not know the importance of education that everyone should understand before starting a family. A successful marriage is often characterized by the readiness of the husband and wife to bear responsibility. As soon as they decide to get married, they must be ready to bear all the burdens that arise as a result of the marriage, especially those concerning religious education and child rearing. Seeing how important Islamic education is in a family and the prevalence of early marriage in society, this research is important to do.

2. Methods

2.1 Research type

The type of research used by researchers in this study is field research or research with a qualitative approach. Qualitative research is data in collection a natural setting with the intention of interpreting the phenomena that occur where the researcher is done the key instrument, sampling of data sources purposively and snowball, the data collection technique is triangulated (combined), analysis is inductive/qualitative, and the results emphasize the meaning of generalization. Qualitative research does not use statistics, but through data, collection analysis, then interpretation. In general, this approach relates to social problems that emphasize social life based on reality or natural settings (Anggito & Setiawan, 2018). In descriptive qualitative research, the variables are independent either only on one or more variables (variables that stand alone), and there is no comparison of one to another sample (Siyoto & Sodik, 2015). Only look for the relationship between one variable and another. In addition, researchers must describe an object, phenomenon, or social setting conveyed in a narrative writing, in which the facts or data are collected in the form of words or pictures rather than numbers. In writing the report, it contains various data (facts) revealed in the field to provide support for what is presented in the report.

Primary data are the main data from various references as for what is the primary data in writing. The source of primary data in this study is the perpetrator of early marriage. As for the sources of this research, namely Mrs. M who has a child SWA, Mrs. MF who has a child A, Mrs. NK who has a child KQA, R who has a USB, Mrs. DP who has a child IAA. IN who has

a child AAM, and Mrs. K who has a child ANZ. Secondary data sources are data that are sources collected first and reported by someone outside the investigator himself, although what is collected is actually original data that needs to be examined for authenticity first (Surakhman, 1998). The data source of this research is the source of marriage data. Because this research is very broad in scope, the researchers focused the discussion on the impact of early marriage on children's Religious Education.

2.2 Data collection and analysis

To obtain the data needed in the research, data collection is carried out using several techniques or methods. In this case, the researcher uses observation as a tool that will be used by researchers when collecting data through systematic and planned observation and recording of the phenomena being investigated. Observation was carried out in one of the cities in Indonesia to obtain data on the impact of early marriage children's Islamic religious education. Documentation in this study was used by researchers as an exploration of data that occurred during the research. According to Esterberg in Sugiono, an interview is a meeting of two people to exchange information and ideas through questions and answers so that meaning can be constructed in a certain topic (Sugiyono, 2016). Interview is a data collection technique based on verbal reports where in this interview there is a dialog conducted by the interviewer to obtain information from the interviewee about early marriage and its impact on children's Islamic religious education in the family. This study conducted interviews with couples who married at an early age, as well as with one child from an early marriage family and the head of Village.

Data analysis technique is an effort to organize and sort data systematically derived from the results of interviews, observations, documentation, about the case under study and presented as findings of others in order to improve the understanding of researchers (Muhadjir, 1996). The data analysis technique used in this research is a descriptive analysis technique whose stages are data, data display, and reduction conclusion drawing. Data validity test activities aim to strengthen research with the data obtained. The researchers tested the validity of the data with data. Technique triangulation is a technique used to check data from various sources. The triangulation used by researchers is source triangulation and technique triangulation.

3. Results and Discussion

3.1 Research location profile

This study focuses on a village with a relatively high rate of early marriage. From 2018 to 2021, the number of early marriages in this village totaled 67 couples. These three factors are the biggest reasons for early marriage, including low education, economic factors, and environmental factors. Based on data obtained from the village government, the average level of education is still considered low. Then in terms of the economy, the people generally work as farmers, traders and laborers. The economic level is still mostly in a middle class state. Then many of the people marry off their daughters in particular, so that they can reduce the burden of their needs, because when they are married, their daughters become the responsibility of their husbands.

The majority of women who marry at an early age are under the age of 19, which is the age for elementary or junior high school, resulting in dropping out of school. The second factor is the low economic factor and the social factor, which is the lack of socialization or education regarding early marriage. The third factor is custom, that they consider early marriage to be a common thing. In addition to economic factors, cultural and environmental factors also influence the occurrence of early marriage. Many people in this study still think that girls in particular, if they do not get married soon, will be seen as old virgins, so many parents choose to marry off their children at a young age rather than have them continue their education. In addition, the negative stigma regarding highly educated women is still

strong. They still think that it is not necessary for girls to get a high education because what is the point of a highly educated woman if she ends up in the kitchen. Moreover, for boys who choose to drop out of school, they think that school is a waste of time and money and that it is better to work and get married afterwards. The Head of Village highlighted the factors that make people marry young

“There are several factors that make people here get married early, marrying under the age of 19 is considered commonplace by some people. This is triggered by a lack of knowledge and a low level of education. Then there are some parents who arrange marriages and lack education about the impact of early marriage. The rate of marriage in this Village can be said to be 40% of marriages at an age that is ready or above the provisions of statutory regulations and 60% of underage marriages” (Head of Village, personal communication).

3.2 Family profile of early marriage

The first respondent, Mrs. M with family code K1, worked as a housewife every day. Before getting married, she completed her final education at an Islamic middle school in her area, and her husband worked as a construction laborer. According to her, she got married in 2017 at the age of 17 because of local factors that made marriage at that age a common thing in the village. The second respondent, Mrs. MF with family code K2, works every day as a housewife as well as a free-lancer in motorbike sales at the Randudongkal dealer. The reason she married young was because her parents arranged the marriage for her, but previously she had a marriage in 2017 at the age of 18 which ended in divorce, then she had a second marriage to her current husband in 2022 from which she has been blessed with a child from her first marriage, then her husband works as a builder and at the same time is an *ustadz* (religious teacher) in the neighborhood.

The third respondent, Mrs. NK with family code K3, is a housewife whose daily activity is as a housewife. She only finished junior high school, then she got married in 2017 at the age of 16 because child marriage was common in her neighborhood. In addition, her parents encouraged her to get married, and her husband works as a construction laborer. The fourth respondent, Mrs. R with family code K4, only completed her education at the junior high school level and her daily activities were as a housewife. She got married in 2016 at the age of 16. Her husband works as a casual day laborer, the reason she got married at a very young age is that she believes that getting married at that age is a common thing to do in that community and because there was also encouragement from her parents.

Table 2. List of early marriage respondents

Initial	Family code	Age	Marriage age	Last education	Jobs
M	K1	24	17	Islamic Junior High School	Housewife
MF	K2	25	18	High School	Stay-at-home & freelance worker
NK	K3	21	16	Islamic Junior High School	Housewife
R	K4	24	16	Islamic Junior High School	Housewife
DP	K5	25	16	Islamic Junior High School	Housewife
IN	K6	23	16	Elementary School	Housewife
K	K7	22	16	Elementary School	Housewife

The fifth respondent, Mrs. DP with family code K5, only completed her education at the Islamic junior high school level and got married in 2016 at the age of 16 because her parents arranged for her to get married. Her husband works as a farmer. The sixth respondent, Mrs. IN with the code K6, only completed elementary school. She is busy as a housewife. She got married in 2016 at the age of 16 due to environmental factors and encouragement from her parents. The seventh respondent, Mrs. K with family code K7, only graduated from elementary school, then married in 2018 at the age of 16, her daily busy life as a housewife, her husband worked as a bricklayer, the reason she got married early was the

encouragement of her parents. The list of early marriage respondents can be seen in Table 2.

3.3 Description of Islamic religious education in early marriage families

Islamic Religious Education is very important for the lives of today's children, because in essence religious education is a main driver for the formation of good morals in children (Rodiyah et al., 2023; Yalvaç Arıcı, 2025). Children who are educated, especially in religious education, will be different from children who are not educated at all (Harry et al., 2024; Kolb, 2023; Pandia et al., 2024). Apart from being tasked with educating children, the family is also a place for children to socialize, where children are expected to be able to adapt, to imitate the patterns and behavior of their parents and those close to the family environment. Based on the results of the interviews, the researchers classified the Islamic Religious Education material in early marriage families into four, namely the Koran, Aqidah (beliefs), Worship, and Morals.

The aim of the faith-based early childhood education material is to shape children with an Islamic personality, namely having an Islamic faith as a basis for thinking and behaving in life. Children with an Islamic personality are children who have advantages in many ways, so they can be considered as superior children (Komariah & Nihayah, 2023). The results of an interview with Mrs. MF and Mrs. DP

"In terms of religious teachings, I teach my child about the creed, the obligatory and impossible nature of Allah, the obligatory and impossible nature of the apostles and teach my child about asmaul husna, and the angels that must be known along with their duties, then so that my child can study religious teachings in depth, I entrust my child to the teacher at the madrasah where my child recites the Koran" (Mrs. MF, personal communication).

"In the subject of faith, I teach my child about asmaul husna, the obligatory and impossible nature of Allah and the obligatory nature of the prophets and messengers along with their impossible nature and about the angels, then I can go deeper into it by entrusting my child to the local recitation teacher" (Mrs. DP, personal communication).

From the results of the observation, the material on faith delivered by the parents was almost the same. he can only introduce basic material about faith such as the obligatory nature of Allah and its impossibility, the obligatory nature of prophets and messengers and their impossibility, and he cannot explain faith in more depth due to the lack of knowledge that parents have. This makes parents of early marriage entrust their children to local teachers or madrasas in the hope of learning more about faith.

Worship is one of the proofs of a servant's level of faith in his God. Learning worship for children at home is more emphasized on practical worship through habituation (Budianti, 2021). This is done with the aim that the knowledge obtained from school or madrasah can be applied properly and correctly. Practical worship that parents can teach at home includes worship in the pillars of Islam, such as the creed, praying, fasting in Ramadan, giving zakat, and having the will and enthusiasm to perform the Hajj. The results of an interview with Mrs. R, Mrs IN, and Mrs. K.

"In this case I teach prayer like when I am about to perform it, I do the prayer and then I train my child to fast in Ramadan with the lure of getting a prize when he can fast strongly for one day" (Mrs. R, personal communication).

"In this case I teach prayer like when I am about to perform it I do the prayer and train my child to fast during the month of Ramadan" (Mrs. IN, personal communication).

“In this case, I teach prayer like when I am about to perform it, I do the prayer and train my child to fast during the month of Ramadan and other small acts of worship” (Mrs. K, personal communication).

From the results of the observations, this study found that parents who marry early tend to teach only basic aspects of worship, such as prayer movements, prayer intentions, and the intention to fast during Ramadan. As for more in-depth worship material, parents cannot explain or inform because of their lack of knowledge. This is what makes people who have had an early marriage entrust their children to recitation teachers or madrasas in the hope that they can learn more about the subject of worship and how to practice it properly and correctly.

Moral values need to be instilled in children from an early age. Character building is not enough with learning alone, but more emphasis should be placed on habituation and exemplary behavior by parents, teachers, and every adult (Irhamna et al., 2022; Widat & Wulandari, 2023). Examples of moral material applied to children are behaving and speaking well. From the results of the observation, it was found that parents of early marriages only teach the basics of morality to their children, such as reading prayers before and after eating, teaching their children good manners by speaking using polite language, and as stated in the results of interviews with parents of early marriages. Parents cannot teach their children more in-depth and detailed aspects of morality, such as the etiquette of teachers, not walking in front of elders, and so on, given the lack of knowledge that parents have (Abd Hadi et al., 2023; Bao et al., 2024; Brooks, 2023). This makes parents entrust their children to local recitation teachers or madrasas so that their children can learn more and practice good morals that parents have not been able to teach at home.

3.4 Methods of Islamic religious education for children in early marriage families

The success of parents in educating children is influenced by several factors, including the level of intelligence and ability of the child, the knowledge that parents have, environmental factors and of course the methods used to educate children (Hornby & Lafaele, 2023; Oktarianita et al., 2022; Şiţoiu & Pânişoară, 2023; Vadivel et al., 2023; Wati & Sahid, 2022). Some of the methods applied in Islamic Religious Education in families with early marriages are the method of example, the method of habituation, the method of punishment and reward. The method applied to the respondents in educating their children is by setting an example through the activities that they do, such as praying and fasting, and getting them used to putting on clothes starting from the right side first and other small things, by setting an example of these things in the hope that their children will follow the good character that they show to them. This was reinforced when the researcher asked the child of one of the respondents directly,

“Yes, I follow my mother just like when I eat with my right hand, and I also follow my mother when she goes to pray in the nearest mosque” (Child of Mrs. K, personal communication).

This is also the same with respondents K1, K2, K3, K4, K5, K6 and K7 who use the method of learning in their families using the method of exemplary and habituation. The method of habituation is something that is deliberately done repeatedly so that something can become a habit. This method of habituation is based on experience. Because what is being habituated is something that is practiced, and the core of habit is repetition. Habituation places humans as something special, which can save strength, because it will become a spontaneous inherent habit, so that the activity can be carried out in every job. Therefore, according to experts, this method is very effective in the context of fostering and instilling character values and personality in children. The habit-forming education model is widely practiced by young married couples, such as MF who always teaches her children to recite the Koran every time they finish maghrib prayer, and M who always teaches her

children good behavior habits and recites the Koran every day, and other respondents who do the same. From these various behaviors, if they are practiced continuously every day, it will make children accustomed to positive activities, even a child will automatically repeat these activities without orders from parents if it has become a habit that he does every day. This is reinforced by an interview with one of the children of the respondent

“Yes, my mother taught me to always maintain cleanliness, such as throwing garbage in its place” (Child of Mrs. MF, personal communication).

3.5 Description of the impact of early marriage on children's Islamic religious education

Child marriage or underage marriage has a huge impact on the Islamic Education of children in the family. This is due to the lack of knowledge and understanding that parents have which affects the mindset of their children, especially in Islamic education, parenting and teaching children who rely only on very limited knowledge and understanding, resulting in suboptimal child rearing in the family. The lack of knowledge of parents in the fields of the Qur'an, creed, morals, and character has an impact on the quality of Islamic Religious Education of children in families that are not optimal in providing education, where the family is the first education for every child who is born. However, in reality, in families where there is early marriage, parents have not been able to fulfill their obligations fully due to the lack of knowledge that parents have, and the emotions of young couples who are not yet stable will have an impact on the mental health of their children.

Early marriage greatly affects the Islamic education of children in the family. The unstable emotions of young couples affect the upbringing of their children, as well as the lack of knowledge, especially religious knowledge, of the parents, so that the parents cannot maximize their children's education in the family environment. The parents cannot explain in detail the aspects of Islamic religious education, so the parents choose the alternative of educating their children through local recitation teachers or madrasas in the neighborhood in the hope that their children's religious knowledge can be maximized.

The lack of Islamic religious education for children in the family is due to several factors such as the lack of knowledge and insight of parents or educators. In the process of educating children, an educator must of course have good skills in educating children, but because parents who marry early who are supposed to still be studying but have to drop out of school or not go to school, they have a lack of educational background, which results in a lack of knowledge and insight on the part of the parents. From the interviews obtained, parents who entrust their children's education to other parties who are considered more capable of providing good Islamic religious education, such as recitation teachers and *ustadz* in Madin, TPQ (*Taman Pendidikan Al-Qur'an*/Al-Quran Education Park), claim that it is better to leave education to other parties because parents are unable to provide good Islamic religious education due to their lack of knowledge and parents can only educate their children with very little knowledge.

Parents have the primary responsibility of providing for and educating their children, but because parents are faced with quite difficult economic situations, sometimes parents are more concerned with making a living so that the family can eat and get a good education, therefore many parents are busy working and prefer to put their children into informal education such as madin, TPQ, Islamic boarding schools or local recitation teachers in the hope that children will continue to receive a good education. In addition, technological advances are very helpful to humans today. Technological advances also have a good impact on life if used appropriately, but conversely, technology has a bad impact if used improperly. Take for example the existence of a smart phone. If used appropriately, such as for learning, it will have a very good impact on children. However, it is different if it is used without time limits and supervision from parents so that it can be used for less useful things such as playing online games or watching non-educational films. This will cause children to be negligent and lazy in doing their obligations such as praying, reciting the Koran, and other positive activities.

The environment in which children grow and develop has a major influence on the process of their education. This is because educational goals can be achieved if children are in a good environment. For example, if children grow and develop in a good family environment or in the neighborhood with diligent people, they grow up to be diligent individuals. On the other hand, if children grow and develop in an environment of lazy people, they become lazy.

3.6 Analysis of children's Islamic religious education in early marriage families

Islamic Religious Education can be referred to where children learn religion and knowledge, starting with the Qur'an and matters of worship, such as prayer, zakat, fasting, and Hajj. Children can also learn other things such as how to eat and drink ethically, dress in an Islamic way, have a family according to the teachings of the Prophet, do business according to sharia law, criminal law, and inheritance. All of this knowledge is taken from the Qur'an and Sunnah and from the writings of Islamic scholars. In families where there is early marriage, the children's Qur'anic education is at a fairly low level. This is due to the lack of knowledge and ability of parents in teaching the Qur'an material to children. Parents tend to entrust their children to local recitation teachers or the nearest TPQ. Even though parents are the first madrasah for children, it is appropriate for parents to be able to teach the Qur'an to their children. For example, parents only introduce things like the Hijaiyah letters without going into the deep rules of *tajwid*.

Based on the results of the observation, it can be analyzed that the impact of early marriage on the religious education of children in the family is very low, this is due to the lack of understanding of parents about religion, so that parents cannot teach the religious material to their children in depth. This has an impact on the weakness of the child's faith so that when the child grows up, the child is easily influenced by globalization so that the child's faith is easily shaken. In this study, there are very few young married families who should educate their children by talking, doing, behaving, doing things and knowing what is good. However, in reality, parents have not been able to fully set an example for their children. This is due to the low level of education of the parents, who have very little knowledge to teach their children.

3.7 Analysis of the impact of early marriage on children's Islamic religious education

From the results of the observations, it can be analyzed that parents are the first teachers for each child they give birth to, the lack of experience and knowledge of parents in educating children, especially in terms of religious education, will result in a lack of quality education in the field of religion. The impact of early marriage on the Islamic religious education of children in families who marry early is as follows: Early marriage has a significant impact on the Islamic religious education of children who still need guidance from their parents, especially parents who lack affection for their children. In addition, the level of knowledge and education of parents is very low, which has an impact on the quality of children's Islamic religious education. The lack of knowledge of parents in the fields of the Qur'an, creed, worship and morals makes the quality of Islamic education in the family suboptimal, as well as parents who are not proficient in the field of *tajweed*, which prevents them from teaching the laws of recitation in the Qur'an in detail, and the emotions of young couples who are not yet stable, causing parents to educate their children in an authoritarian manner that will have an impact on their children's mental health.

4. Conclusions

Based on the results of the research on Islamic Religious Education in families with early marriages, it can be concluded that the Islamic Religious Education of children in families with early marriages covers four aspects, namely the aspect of the Qur'an, the aspect of faith, the aspect of worship and the aspect of character, almost all of which are

entrusted to other parties such as *ustadz*, recitation teachers or are handed over to other educational institutions such as TPQ or madrasah diniyah. Early marriage that occurs has a significant impact on Islamic Religious Education for children in families, lack of knowledge and insight from parents, parents' busyness, technological advances, and environmental factors that have an impact on the quality of Islamic Religious Education for children in families in low conditions, as well as the emotions of young couples who are not yet stable, affecting the development of children.

For the government, it is hoped that in the future they will further develop policies and services regarding the status of early marriage. Families who have married early are expected to continue learning, especially Islamic religion, which is very useful for the family, especially for children as a guide for their future life. In addition, parents who marry early are expected to improve their children's Islamic education, both in terms of materials and methods. Then, young people and the community are expected to reconsider early marriage, and to prepare themselves physically, mentally, and emotionally so that they are able to realize the goal of forming a family that is *sakinah*, *mawaddah*, and *rahmah*.

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Author Contribution

The author was solely responsible for the conceptualization, data collection, analysis, and writing of the manuscript.

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Ethical Review Board Statement

Ethical review and approval were waived for this study due to the nature of the research, which involved minimal risk to participants and did not include sensitive personal data. The study was conducted in accordance with applicable research ethics principles.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study prior to data collection.

Data Availability Statement

Not available.

Conflicts of Interest

The author declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this work, the author used ChatGPT to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the author reviewed and edited the content as needed and took full responsibility for the content of the publication.

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