

The Concept of Sakinah and the Quality of Early-Age Marriage Among Young Couples in Mojosari Village, Puger District, Jember Regency

Ahmad Baihaki¹, Rijal Mumazziq Zionis²,

¹⁻²Universitas Al-Falah As-sunniyah, Jember, Indonesia

*Corresponding Author: Email : kibaihaki2@gmail.com

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Abstract

This study examines the concept of *sakinah* and its influence on the quality of early marriage among young couples in Mojosari Village, Puger District, Jember Regency, as well as its impact on household life. Early marriage is often viewed negatively due to assumptions that couples are not yet prepared psychologically, economically, and socially. However, field findings show that some young couples are able to build a *sakinah* family through mutual understanding, acceptance of each other's shortcomings, fulfilling responsibilities according to their roles, and receiving support from both family and the surrounding community. This research adopts a descriptive qualitative approach using observation and in-depth interviews with five early-married couples. The results indicate that household resilience based on the *sakinah* concept can be achieved when there is mutual commitment, effective communication, and the application of Islamic values as a guide to life. With mental and spiritual readiness, early marriage can be experienced positively and contribute to the formation of a stable and harmonious family. This study affirms that readiness not merely age is the key to achieving a quality marriage.

[Penelitian ini membahas konsep *sakinah* terhadap kualitas pernikahan usia dini pasangan muda di Desa Mojosari, Kecamatan Puger, Kabupaten Jember, serta dampaknya terhadap kualitas kehidupan rumah tangga pasangan muda. Pernikahan pada usia dini sering kali dianggap negatif karena pasangan dinilai belum siap secara psikologis, ekonomi, dan sosial. Namun, temuan di lapangan menunjukkan bahwa beberapa pasangan muda mampu membangun keluarga *sakinah* melalui sikap saling pengertian, penerimaan terhadap kekurangan masing-masing, pemenuhan tanggung jawab sesuai peran, serta adanya dukungan dari keluarga dan masyarakat sekitar. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik observasi dan wawancara mendalam terhadap lima pasangan pelaku pernikahan usia dini. Hasil penelitian menunjukkan bahwa ketahanan rumah tangga yang *sakinah* dapat terbentuk apabila terdapat komitmen bersama, komunikasi yang efektif, serta penerapan nilai-nilai Islam sebagai pedoman hidup. Dengan adanya kesiapan mental dan spiritual, pernikahan usia dini dapat dijalani secara positif dan berkontribusi terhadap terbentuknya rumah tangga yang harmonis dan stabil. Penelitian ini menegaskan bahwa faktor kesiapan, bukan semata usia, menjadi kunci dalam mewujudkan pernikahan yang berkualitas.]

Keywords: Early marriage, *sakinah* family, marriage quality, Islamic values, rural community.

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INTRODUCTION

Marriage is fundamentally aimed at establishing a harmonious household characterized by mutual affection and the realization of *sakinah*, *mawaddah*, and *rahmah* (Rohmadi et al., 2024; Pirman et al., 2024; Kamalia et al., 2024). The family is perceived as a sanctuary of comfort and peace, providing individuals with both physical and spiritual tranquility (Rofi'ah & Evendi, 2023; Utami & Murdan, 2025). Nevertheless, in practice, numerous challenges frequently arise, including infidelity and marital disputes, which often culminate in divorce (Sainul, 2024; Hidayah, 2022; Reza & Khairuddin, 2024).

The phenomenon of early marriage remains prevalent in several regions, largely driven by entrenched social stigmas and the normalization of unsupervised interactions between men and women (C. Anwar & Ernawati, 2017). To mitigate its potential adverse impacts, it is essential to develop a conceptual framework that fosters happy, harmonious, and tranquil families through adherence to the principles prescribed by Islamic law (Prayogi & Jauhari, 2021). A harmonious family serves as a profound source of meaning for each of its members, as it nurtures mutual respect, care, and abundant affection, thereby preventing feelings of alienation, disappointment, or emotional neglect. The attainment of a *sakinah* family profoundly influences the quality of life of all its members, including the father, mother, and children (Minan, 2023). Such a state of *sakinah* can only be realized when every member fulfills their obligations toward God, themselves, their family, society, and the environment, in accordance with Islamic teachings (Asman, 2020).

Based on previous studies, Muaz found that the practice of early marriage in Karanggede Village generally occurred as a result of the couples' own volition, influenced by low educational attainment and prevailing cultural constructions within the local community (Akhzani, 2020). Furthermore, Ahmad Zuhairus Zaman argued that the concept of *sakinah* within the Tamansari Wuluhan community is understood as a condition characterized by mutual acceptance, mutual trust, and the ability to meet fundamental family needs, particularly food security (Zaman & Fadillah, 2022). Another significant finding was presented by Anisa Parasetiani, who highlighted the actualization of the *sakinah* concept in Yosorejo society through four primary approaches: enhancing the quality of family worship, instilling commendable moral values in children, fostering motivation among family members, and promoting a healthy lifestyle in accordance with Islamic legal principles (Parasetiani, 2021). This study differs in its focus on the awareness of the Mojosari community regarding the implications of early marriage. Although most families involved in such marriages continue to display harmony, the phenomenon has a profound impact on their economic well-being and the sustainability of educational opportunities for subsequent generations.

The concept of *sakinah* as understood by young couples in Mojosari Village, Puger District, Jember Regency places significant emphasis on the economic dimension. For young couples who entered into early marriages, economic stability that ensures the fulfillment of basic family needs is regarded as the fundamental foundation for achieving a *sakinah* household. In addition, they receive strong support from their parents and acceptance from the surrounding community, provided that the practice of early marriage conforms to Islamic legal provisions and prevailing social norms.

In light of this phenomenon, the researcher was prompted to examine the notion of *sakinah* as internalized by young couples who engaged in early marriage in Mojosari Village. Preliminary findings indicate that their perspective diverges considerably from the broader societal understanding of *sakinah*, particularly as family harmony tends to remain intact despite the early age at which the marriage occurs. Initial observations of several early-married families in the village reveal a relatively high level of harmony, suggesting that harmony serves as a primary indicator of a *sakinah* family. Accordingly, this study aims to explore how young couples in early marriages conceptualize and apply the principles of *sakinah* in developing the quality of their marital life. The title of this research is The Concept of *Sakinah* and the Quality of Early Marriage among Young Couples in Mojosari Village, Puger District, Jember Regency.

METHOD

This study employs a descriptive qualitative approach aimed at achieving an in-depth understanding of issues arising contextually in accordance with field conditions at the time of research. According to Catherine Marshall, qualitative research is a methodology oriented toward comprehending the dynamics of human interactions within specific social contexts (Sarwono, 2022). The central focus of this study is to delineate how the concept of *sakinah* is understood and practiced in enhancing the quality of early marriages among young couples in Mojosari Village, Puger District, Jember Regency.

The data for this research comprise both primary and secondary sources. Primary data were obtained through direct observation and in-depth interviews (Waruwu, 2023). Observations were conducted in the homes of the participating couples to examine their everyday behaviors in a natural setting without researcher intervention. Interviews were carried out with the young couples who married at an early age, as well as their parents, to obtain comprehensive insights into their perceptions and practices concerning the *sakinah* concept in their households.

Secondary data were collected from indirect sources, such as books, scholarly journals, and other relevant literature. These secondary materials serve to reinforce the findings derived from the primary data and provide a theoretical foundation for analyzing the issues under investigation (Waruwu, 2023). The integration of both data types allows the researcher to develop a more nuanced and comprehensive understanding of the phenomenon of early marriage within the framework of the *sakinah* concept.

This study employs descriptive analysis, a data analysis technique aimed at characterizing, illustrating, and systematically summarizing data to facilitate clear understanding (Fadli, 2021). The collected data are subsequently organized in a structured manner and interpreted to generate profound insights, novel perspectives, and reinforcement of relevant theories and concepts (Raco, 2010). Through this descriptive analytical approach, the research seeks to provide a comprehensive explanation of how the *sakinah* concept is applied to enhance the quality of early marriages among young couples in Mojosari Village, Puger District, Jember Regency.

RESULTS AND DISCUSSION

Family Background of Early Marriage in Mojosari Village, Puger District, Jember Regency

The phenomenon of early marriage has become increasingly prevalent in Indonesian society. Such occurrences are not limited to urban areas—often associated with modern lifestyles and liberal patterns of social interaction—but are also growing in frequency within rural communities. The rapid development of technology and ease of

access to information have influenced shifts in adolescent interaction patterns, prompting relationships that extend beyond normative age boundaries. As a result, some adolescents choose to marry at a relatively young age, even though they are often unprepared both mentally and economically.

This phenomenon requires serious attention from various stakeholders—families, communities, and governmental institutions—considering its potential impact on the long-term quality of life of young families. Within the framework of Islamic economic law, this issue is particularly relevant, as economic preparedness and the fulfillment of family rights constitute essential indicators for achieving a *sakinah* household, in line with the objectives of Islamic law (*maqāṣid al-shari‘ah*).

Although the practice of early marriage is becoming increasingly widespread, the topic remains sensitive and is rarely discussed openly within society. This is largely due to the negative perceptions frequently attached to early marriage, particularly the belief that it is often a consequence of premarital pregnancies resulting from liberal interactions among adolescents. However, behind this prevailing stigma lies another reality: in certain communities, early marriage is consciously and deliberately undertaken, viewed by both the couples and their families as an appropriate decision. Such a phenomenon is evident, for instance, among the five informants in this study residing in Mojosari Village, Puger District, Jember Regency, who chose to marry at a young age.

Theoretically, early marriage is understood as a marital union between a man and a woman contracted at a relatively young age, typically before both parties have attained sufficient physical and psychological maturity to establish a household. In this study, the researcher conducted interviews with five informants to explore the background of their decisions to marry young. One such informant is the couple Slamet and Rahma, who married in 2017. At the time of marriage, Rahma was 16 years old, while Slamet was 21. The age difference posed no significant obstacle to their union; however, the marriage required a dispensation from the religious court due to Rahma's age falling below the legal minimum marriage threshold stipulated in national legislation. Concerning their marriage, the couple explained as follows:

“In our view, marriage is the union between a man and a woman to form a family.”

Marriage is perceived as a bond uniting two individuals from different backgrounds to love, support, and jointly build a family. According to Rahma, the purpose of marriage is not merely to fulfill emotional needs but also to serve as a means of learning toward independence, maturity, and a deeper understanding of household responsibilities. She acknowledged that her decision to marry during adolescence required her to leave school; nevertheless, she firmly believed that her choice was the right one. Rahma explained her reasoning as follows:

“I simply wanted to become more independent and have my own family so that I could avoid committing zina (fornication).”

From Rahma's explanation, it is evident that her decision to marry at a young age was entirely of her own volition. Her parents supported this decision because they believed that Rahma's partner was capable of taking responsibility for her. After marriage, Rahma chose not to continue her formal education, as she felt the need to focus on fulfilling her rights and obligations as a wife and preparing herself to care for a child. Shortly after the marriage, Rahma was blessed with a child, which further increased her responsibilities within the household.

Rahma acknowledged that, during the early stages of her marriage, she frequently faced challenges, particularly in balancing her roles as a wife and a mother. She admitted that her emotions were often unstable, especially when dealing with a crying child while

simultaneously managing household chores. In such situations, Rahma received support from her parents, who assisted her in caring for the child. Regarding her experience, Rahma stated:

“The difficulty I often face is not knowing how to calm my child. Since I already have a child, I sometimes feel confused when I am cooking and my child is crying—what should I do? Even in serving my husband, I sometimes fall short because I am exhausted from caring for the child. But alhamdulillah (praise be to God), my husband understands my situation. When he comes home from work, he helps take care of the child. Not only my husband, but my parents also help me care for the child and with household chores.”

The second informants are Ahmad and Siti, a couple who married in 2018. At the time of marriage, Siti was 15 years old and had already decided not to continue her formal education. This decision stemmed from her choice to build a household with Ahmad, who was 19 years old at the time. Regarding the purpose of their marriage, Siti explained:

“The purpose was simply to become more independent, to have children, and to live a happy life.”

From Siti’s explanation, the desire to establish an independent and ideal family was the primary reason she chose to marry at a young age. Both Siti and Ahmad felt they had found compatibility with one another, leading them to agree on expressing their intention to marry to both families. Ahmad described his reasoning as follows:

“Rather than being in an uncertain relationship, I already felt that we were compatible, so I sought my parents’ blessing and got married.”

Like most young families, Ahmad and Siti also encountered shortcomings and challenges in managing household life, particularly due to their limited age and experience. Regarding this matter, Siti remarked:

“The difficulty in managing a family may come from our lack of age and experience. But if we continue to learn and remain patient in living through it, things will definitely get better in the future.”

The third informants are Riska and Rifki, who married in 2018. At the time of marriage, Rifki was 20 years old, while Riska was only 15. Riska’s decision to marry young was driven by her family’s inadequate economic circumstances, which prevented her from continuing her education. Concerning this reason, Riska stated:

“My family’s economic condition was insufficient for me to continue schooling. So, I dropped out and thought it would be better to get married. *Alhamdulillah* (praise be to God), my parents also permitted me to marry young.”

Riska further explained that her desire to marry early was influenced by the hope of alleviating her family’s financial burden:

“I got married because I wanted to reduce my family’s burden. Once I married, I would become my husband’s responsibility.”

Although she acknowledged that she was not fully prepared to face married life, the pressing circumstances encouraged her to adapt. Riska described her experience:

“At first, I was shocked because it was not as I had imagined. But after having a child, my motivation returned, and I learned much more about life after my child was born.”

Riska realized that becoming a wife at a young age was not easy; nevertheless, she believed that patience was key to creating an ideal household. The fourth informants are

Nadifa and Solehudin, who married in 2019. At that time, Nadifa was 17 years old, while Solehudin was 22. Their marriage resulted from an arrangement initiated by Nadifa's parents, primarily to assist the family's economic situation. Regarding this, Nadifa explained:

"It was because I was arranged to marry by my parents. I followed their decision to help my family's financial situation."

Although their marriage began as an arranged union, Nadifa and Solehudin eventually developed compatibility and mutual affection, which strengthened their commitment to continue the marriage. Reflecting on the purpose of marriage, Nadifa expressed:

"Happiness is the main key in a relationship, and that happiness must be felt by everyone in the family."

For Nadifa, happiness should not be confined to the couple but should also permeate the relationships among all family members. She viewed happiness as the foundation for establishing a harmonious household.

The fifth informants are Indri and Arif, who married in 2016. At the time of marriage, Indri was 17 years old, while Arif was 22. Their decision to marry was influenced by the fact that they had been in a long-term relationship and lived in close proximity. Indri's father decided to arrange the marriage to avoid potential slander (*fitnah*) that could cast a negative perception on the family. Both families agreed to the union, feeling more at ease knowing that their in-laws lived nearby. Concerning the reason for their marriage, Indri stated:

"We had been dating for a long time and were already familiar with each other's families. Rather than allowing slander that could harm our families' reputations, we chose to get married even though I was still young."

Indri and Arif's primary goal was to build a happy and harmonious family. They committed to supporting one another in times of difficulty as well as in moments of joy, aspiring to share life together until the end. However, Indri acknowledged that their married life was not always smooth. She faced various challenges, as she explained:

"The key is that we should not listen to what others say about our partner. Even our parents or our children can sometimes trigger arguments between me and my husband. But we must be patient and try to understand our partner's situation, and we have to compromise with one another."

For Indri, trust in one's partner is the essential foundation for maintaining a household. Despite facing numerous challenges, she believed that trust serves as the bedrock of happiness. Moreover, at a young age, the trials of marriage often feel more burdensome; yet, if both partners strengthen one another, peace and tranquility in the household can be naturally achieved.

Young Couples' Efforts to Achieve a *Sakinah* Family in Early Marriage in Mojosari Village, Puger District, Jember Regency

Early marriage is often viewed negatively by society. This perception arises from the belief that couples marrying at a young age lack emotional maturity and are unprepared to face the challenges of household life. Frequently, marriages entered into before such maturity is achieved end in divorce due to psychological and financial unpreparedness.

Nevertheless, this phenomenon does not always result in failure. Several couples have demonstrated their ability to build harmonious and enduring households. This is

evident in five young couples from Mojosari Village, Puger District, Jember Regency, who married at an early age yet have endeavored to realize a *sakinah* family through various strategies and daily adjustments. The researcher conducted in-depth interviews with these five couples to explore their efforts in establishing a *sakinah* household despite the limitations posed by their age and emotional maturity.

Informant I: Rahma and Slamet (Married in 2017). For Rahma and Slamet, marriage is a physical and spiritual bond intended to foster happiness (*sakinah, mawaddah, wa rahmah*). They acknowledge that their youth presents unique challenges, particularly in managing differences of opinion. To address this, they cultivate open communication and mutual understanding. Rahma explained:

“If there is a problem, we try to talk it out calmly. I learned from my mother that the key to marriage is communication and patience.”

In addition to communication, Rahma and Slamet strive to implement the division of rights and obligations in accordance with Islamic law so that each partner understands their respective roles in the household. Rahma elaborated:

“Observing the rights and obligations of husband and wife is crucial for marriage. Even though we married young, we keep learning about these rights and obligations. We believe that once they are fulfilled, the relationship will be *sakinah*.”

The couple also emphasizes the importance of emotional support within marriage. Rahma notes that this mutual support enables them to endure challenges together:

“Supporting each other is very important in daily life. Whatever the circumstances, we make an effort to support one another every day.”

Informant II: Ahmad and Siti (Married in 2018). Siti believes that efforts to build a *sakinah* family must begin with spiritual self-improvement. She actively participates in religious study groups at a local prayer hall to deepen her understanding of Islam. As she recounted:

“I often attend religious study sessions at the local *musholla*. From there I learned that a household must be built with faith, patience, and mutual respect.”

The couple also nurtures their emotional bond by renewing their affection daily. Siti expressed:

“Upgrading love is also important because it enhances intimacy in daily life. When there is intimacy, the relationship becomes calm and peaceful.”

Their spiritual and emotional approaches form the foundation of their harmonious family life, despite their young age.

Informant III: Riska and Rifki (Married in 2018). Riska married at the age of 15 due to her family’s financial difficulties. She left school after marriage and chose to focus on building her household. Riska admitted that establishing a *sakinah* family was not easy, particularly given her limited knowledge and experience. Nevertheless, she strives to cope with gratitude and patience:

“I always try to be grateful and not make many demands. My husband works odd jobs, so I shouldn’t add to his worries. When I have problems, I confide in my mother or older neighbors.”

Riska also highlighted the importance of accepting her partner's shortcomings as part of the marital process:

"Accepting your partner's flaws is also part of our responsibility in marriage. After marriage, you see your partner's true character because you live together. We can't just accept their strengths—we must accept their weaknesses too."

Informant IV: Nadifa and Solehudin (Married in 2019). Nadifa's marriage to Solehudin resulted from an arrangement made by her parents to support the family's financial needs. Initially, she lacked an emotional connection with her spouse. Over time, however, she sought to build intimacy through emotional openness and acceptance. Nadifa shared:

"I learned to love my husband gradually. I try to accept him as he is and not compare him to others. If he's tired, I prepare food and let him rest. I believe that if I am sincere, our household will be blessed."

Solehudin reflected on his responsibilities as the head of the household:

"Being a husband carries heavy responsibilities. I have to work to provide for our needs and also learn to be a good leader for the family. But *alhamdulillah* (praise be to God), we support each other."

Their approach, rooted in patience, sincerity, and mutual support, serves as the cornerstone for building a *sakinah* household despite their arranged marriage.

Informant V: Indri and Arif (Married in 2016). Indri and Arif married after a two-year relationship. Their primary strategy for achieving a *sakinah* family is transparency and cooperation in managing household finances. Indri described their practice:

"We agreed to keep one expense ledger. We record all spending so we know where the money goes and don't blame each other."

The couple also holds nightly heart-to-heart conversations to discuss family matters, ranging from children to work. They nurture positive habits such as shared meals and praying together. Indri added:

"We learn to be open. Whenever there's a problem, we talk it through calmly. We avoid accusations or suspicion. By giving each other space to grow and supporting one another—not controlling one another—trust naturally develops."

For Indri, trust and mutual understanding are the main principles for sustaining their young marriage. While challenges are inevitable, she believes that strengthening each other allows peace and tranquility to emerge naturally within the household.

Early Marriage

According to Law No. 16 of 2019 on Marriage, marriage is permitted when the prospective groom has reached the age of 19 and the prospective bride has reached the age of 16. Any marriage conducted below these thresholds is categorized as early marriage. Nevertheless, several experts recommend an ideal marriage age of 20 for women and 25 for

men, based on considerations of physical maturity, psychological readiness, and material preparedness for establishing a household (Karyadi, 2022).

Early marriage is often regarded as high risk, as individuals marrying at a young age generally lack emotional stability, mental maturity, and adequate financial capability. These conditions can significantly affect the stability and sustainability of family life in the future (Fitriani & Wati, 2024). Riduan Syarani defines early marriage as the union of a man and woman who have not yet achieved psychological or mental maturity. This definition highlights the emotional immaturity of adolescents, which often renders them unprepared to face the dynamics of married life. Thus, early marriage can be understood as a marital union entered into by individuals below the age of maturity—namely, females under 16 and males under 19—who lack sufficient psychological, mental, and material readiness (Rumekti & Pinasti, 2016).

Mubasyaroh (2016) identifies several factors contributing to early marriage. First is the economic factor, wherein families with limited financial resources encourage children to marry early to alleviate the household's financial burden. Second is arranged marriage, which persists in certain cultures that continue to regulate child marriages. Third is the desire to legitimize romantic relationships, as adolescents who are dating may choose to marry despite their young age. Fourth is unplanned pregnancy, or *married by accident*, in which marriage occurs due to conception outside wedlock, prompting couples to marry to legitimize the status of the unborn child.

Early marriages resulting from premarital pregnancies often have negative consequences, especially when the couple is still in school and lacks steady employment. The absence of mental, emotional, and financial preparedness frequently triggers marital conflict, leading to disputes or even divorce (Triadhari et al., 2023). Furthermore, early marriage is not solely measured by biological age but is closely linked to emotional maturity as part of an individual's psychological development (Mayangsari et al., 2021). Therefore, early marriage can be understood as a marital bond between a man and a woman who are not yet physiologically or psychologically prepared to establish a family (Pangestika et al., 2024).

Early Marriage in Islamic Law

The term “early marriage” is a modern construct referring to the practice of marrying at a relatively young age. In this context, “early” denotes a time deemed premature for entering the marital phase of life. By contrast, marriage at an older age seldom attracts social scrutiny, though it is not entirely free from criticism. Historically, particularly during the early twentieth century and prior, marriage in the teenage years—such as females at 13–14 years of age or males at 17–18—was common and socially acceptable. This paradigm, however, has shifted significantly alongside modern societal values, which now define maturity primarily through mental, emotional, and educational preparedness rather than biological age alone (W. A. Anwar et al., 2024).

The views of Imam Muhammad Shirazi and Asadullah Dastani Benisi suggest that early marriage has not only been legitimized by religious texts but also historically recognized as a social norm in Muslim communities since the formative period of Islam. This tradition was firmly rooted long before the influence of foreign cultures and powers, whether Western or Eastern. They argue that abandoning the practice of early marriage could potentially lead to various forms of moral corruption in society. Among the perceived “lesser harms” is the tendency of youth to engage in masturbation, which, according to certain medical perspectives, may result in health complications and behavioral deviations.

In Muslim societies throughout history, marrying girls at ages 10–15 and boys from the onset of puberty up to around 18 years old was regarded as normative and even perceived as a fundamental necessity on par with food and clothing. Early marriage was not seen as requiring prolonged preparation, such as higher education or economic stability. Rather, it was viewed as a practical solution to fulfill human instincts while preventing deviant behavior. In this context, the rise in adolescent sexual activity from an early age has often been cited as a fundamental justification for maintaining this practice. Such behaviors have been linked to serious social problems, including increased rates of abortion, illegitimate births leading to child neglect, the spread of sexually transmitted diseases, as well as adultery, infidelity, and psychological distress that can culminate in suicide. Other related phenomena, such as homosexuality, child exploitation, and trafficking, have also been identified as secondary risks stemming from ambiguous social norms regarding interpersonal relationships (Setiawan, 2020).

Islam, as a religion aligned with human nature, emphasizes purity and chastity in sexual matters. This is reflected in its legal framework, which mandates that all sexual relations occur exclusively within the bounds of lawful marriage. Fundamentally, Islamic law is anchored in the five objectives of the *maqāṣid al-sharīʿah*: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), lineage (*ḥifẓ al-nasl*), property (*ḥifẓ al-māl*), and intellect (*ḥifẓ al-ʿaql*). In the context of early marriage, the preservation of lineage (*ḥifẓ al-nasl*) is of particular significance to ensure clarity of parentage and social stability. Shaykh Ibrahim al-Bajuri, in his *Hāshiyah al-Bajuri*, underscores that lawful sexual relations can only be established through a valid marriage contract. Neglecting this principle, he warns, would obscure lineage, thereby undermining the social order and eroding the moral values upheld by Islam (Setiawan, 2020).

The Concept of *Sakinah*

The term *sakinah* derives from the triliteral Arabic root *sa-ka-na*, which etymologically connotes stillness or serenity following a state of turmoil. In the context of marriage, however, *sakinah* signifies not merely a static sense of calm but an active and dynamic tranquility. It manifests through a sacred bond bestowed by Allah (SWT) upon the marital union after the solemnization of the marriage contract, encompassing elements of *mawaddah* (affection), *rahmah* (compassion), and *amānah* (trust). *Mawaddah* is understood as a magnanimity of heart and the absence of ill intentions that emerges subsequent to the marital covenant (Purba, 2018).

The expression *sakinah mawaddah wa rahmah* has gained widespread popularity among Muslim communities and is frequently invoked both by newlyweds and long-married couples. This phrase carries profound supplications and aspirations for building a household imbued with peace, love, and divine blessings. Its popularity reflects not only personal hopes but also underscores that the concept of a *sakinah* family constitutes a universal ideal in constructing a harmonious and fulfilling marital life (Suryani & Kadi, 2020).

According to Syaiful Anwar al-Batawi in his work *Rahasia Rumah Tangga Seperti Rasul*, a family may be deemed *sakinah* from an Islamic perspective if it fulfills several key criteria: being founded upon the intention of worship, embodying Islamic values comprehensively (*kaffah*), presenting exemplary conduct from both husband and wife that serves as a model for their children, ensuring a division of roles aligned with *sharīʿah* principles, adequately meeting basic needs for clothing, food, and shelter, fostering intimacy and mutual understanding between spouses, and avoiding practices contrary to Islamic teachings (Pajri, 2020).

The pursuit of a *sakinah* household requires comprehensive preparedness—both physical and psychological—on the part of prospective spouses. Marriage introduces complex life dynamics that demand maturity in navigating challenges, conflicts, and unforeseen changes. A willingness to provide mutual support becomes a crucial factor in resolving issues without compromising marital harmony (Huda & Thoif, 2016).

Conceptually, *sakinah* can be realized when spouses maintain equilibrium in fulfilling their rights and obligations within the relationship. Such balance extends beyond functional role distribution and necessitates spiritual awareness to honor, support, and meet each other's needs in accordance with Islamic principles (Nursalim & Anwari, 2025). With mental readiness, physical preparedness, and profound comprehension of mutual rights and duties, couples can cultivate a household characterized by harmony, tranquility, and divine pleasure, as exemplified in Islamic teachings.

CONCLUSION

The concept of *sakinah* in relation to the quality of early-age marriages among young couples in Mojosari Village, Puger District, Jember Regency, is reflected in their various efforts to foster harmonious family life despite their relatively young age. Although these marriages occur amid limitations in psychological maturity, education, and economic resources, the young couples are able to realize *sakinah* families through key strategies such as open communication, mutual acceptance, and the fulfillment of respective roles and responsibilities. Support from extended families and social acceptance within the community further strengthens the stability of their households, particularly because these marriages are conducted in accordance with Islamic principles. Islamic values serve as the moral and spiritual foundation guiding young couples in building *sakinah*, *mawaddah wa rahmah* households.

The findings of this study indicate that early-age marriage does not always yield negative outcomes, provided that couples are able to manage their households with strong commitment, evolving emotional maturity, and adequate social support. Domestic harmony can be achieved when both partners are determined to continuously learn, improve themselves, and maintain balance in their relationship grounded in faith and a shared sense of responsibility.

This study is limited by its narrow geographical scope and relatively small number of informants, which constrains the generalizability of its findings to other regions with differing social and cultural contexts. Future studies are encouraged to broaden the research scope and include a more diverse range of informants, including religious leaders, village authorities, and family counselors, to gain a more comprehensive understanding of the dynamics of *sakinah* in early-age marriages within broader social contexts. Additionally, a longitudinal approach could be considered to trace changes in household quality over time.

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