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## Abandonment of Women's Rights in Child Marriage: An Islamic Family Law Perspective

Article history:

### Abstract:

Cases of child marriage increased significantly during the pandemic, with the belief of reducing financial and social security costs. This phenomenon causes many problems, especially related to the abandonment of women's rights in domestic life. It contradicts the purpose of marriage in Islam which is to realize a harmonious, prosperous and happy household. Therefore, this study aims to gain a deep understanding of the forms of abandonment of women's rights and the views of Islamic family law on the situation. The data were obtained by using observation, interview, and literature study. The findings showed respondents' abandonment of economic, human, and reproductive rights. Meanwhile, Islamic family law views the abandonment committed as a violation of written rules. It has consequences for the emergence of social or criminal sanctions.

### Keywords:

Islamic family law; family resilience; abandonment of women's rights; child marriage

### Abstrak:

Di masa pandemi perkawinan usia anak mengalami peningkatan jumlah kasus yang signifikan. Hal ini diakibatkan oleh adanya anggapan bahwa perkawinan usia anak akan menyelamatkan finansial dan keamanan sosial. Faktanya perkawinan usia anak justru banyak menimbulkan masalah terutama tentang pengabaian hak-hak perempuan dalam kehidupan rumah tangga. Hal tersebut bertolak belakang

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17 dengan apa yang menjadi tujuan perkawinan dalam Islam yaitu mewujudkan rumah tangga yang harmonis, sejahtera dan bahagia. Studi bertujuan untuk mendapatkan pemahaman yang mendalam tentang bentuk pengabaian hak perempuan serta bagaimana perspektif hukum keluarga Islam memandang situasi tersebut. Data diperoleh dengan melibatkan penggunaan metode observasi, wawancara, dan penelusuran literatur. Temuan penelitian menunjukkan bahwa bentuk-bentuk pengabaian terhadap hak perempuan yang dialami oleh responden meliputi tiga kondisi yaitu pengabaian terhadap hak-hak ekonomi, hak asasi dan hak reproduksi. Sementara itu, hukum keluarga Islam memandang bahwa pengabaian yang dilakukan tersebut adalah bentuk pelanggaran terhadap aturan tertulis dan berkonsekuensi terhadap munculnya sanksi, baik sosial atau pidana.

#### Kata Kunci:

Hukum Keluarga Islam; Ketahanan Keluarga; Pengabaian Hak Perempuan; Perkawinan Usia Anak (Dini)

#### Introduction

9 Since the emergence of the COVID-19 pandemic, there has been 5 an increase in cases of child marriage. Data from the Office of Women's Empowerment and Child Protection (Dinas Pemberdayaan Perempuan dan Perlindungan Anak, PPPA) shows that 13.44% of South Sumatra province practices this type of marriage (Dinas PPPA Sumsel, 2021), and the result is 11.21% above the national average (Komnas Perempuan 2017; Komnas Perempuan 2020). This situation indicates that the tradition of child marriage has been considered common in the community.

Child marriage is a practice carried out by adolescents between the ages of 13 and 19, including the prospective bride and groom (Alfa 2019). This practice is prohibited in the marriage law, which has determined a minimum age limit of 19 years (Article 7 paragraph (2) of Law No. 16 of 2019). The increase in the proportion of cases presented in earlier data indicates a contradiction even though the practice is prohibited (Suryani and Setiawati 2021).

Several studies demonstrate the causes of child marriage (Eleanora and Sari 2020a; Rafidah, Emilia, and Wahyuni 2009;

Musfiroh 2017). One of the reasons is the social concept saying that child marriage can save. One of the causes is the social belief that it improves financial conditions and social security. Additionally, the low educational factor makes individuals not consider the consequences. A lack of understanding regarding marriage preparedness requirements in religious beliefs and perspectives leads to an immature decision, and these factors trigger an increasing number of child marriages.

Under the present phenomena, upon entering marriage life, one is confronted with a variety of challenges, such as the inability to meet family economic needs, unearned work troubles, discordant conjugal relations, unreadiness to become a parent at a very young age, and other issues (Saidiyah and Julianto 2017; Matondang 2014; Fahrezi and Nurwati 2020). This may interfere with psychological stability and mental health among individuals in the family. Uncontrolled situations in the family can lead to violations committed by individuals in household life such as economic abandonment, injustice in work distribution, or demands on women to become the backbone of the family and frequent result in the emergence of violent crimes, both physical and mental violent crimes (Harefa 2021; Setyaningrum and Arifin 2019). As a consequence of child marriage, the abandoning of women's rights is also a significant concern in the present day (Tahir 2008; Sukiati and Bancin 2020; Pancarani, Barkah, and Zuraidah 2020).

Data submitted by the National Commission on Women (Komnas Perempuan) shows an increase in the number of violence cases and abandonment of rights as perpetrators of child marriage (Komnas Perempuan 2017; Komnas Perempuan 2020). Therefore, child marriage during the pandemic has serious risks, especially regarding the abandonment of economic, human, and reproductive health rights.

The literature discussing the abandonment of rights focuses on three factors. First, the abandonment of women's rights in intimate relationships is based on financial violence and resources in the family (Vogels and Scott 2020; Ashraf et al. 2017; Goldblatt 2019). Second, examine the experiences of domestic workers subjected to workplace violence, discrimination, and violation of rights by their employers. The law discusses the protection of domestic workers as a legal

umbrella (Dhewy 2017; Rajan et al. 2019; Rahayuni<sup>12</sup>ih 2016). Third, regarding the abandonment of rights, the voices of women who have been victims of violence and marginalization have been heard (Nagy 2010; Banarje 2020; Freitas-Júnior 2020). Concerning the tendencies above, few writings examine the abandonment of married women in young age (child marriage).

The teachings of Islam in the Qur'an affirm household life (Shamim 2019; Fahrezi and Nurwati 2020; Taubah 2016). The husband is the head of the family and the most responsible person to provide a living for the wife. This is confirmed in Sura Al-Baqarah verse 233, which indicates that the husband has to provide for the family as a welfare guarantee. Likewise, An-Nisa verse 34 states that the right of leadership is given because of the husband's obligation to bear the burden as a protector of the family's livelihood. Based on this verse, the act of neglect of rights is a form of non-compliance with the provisions outlined by God. The abandonment of women's rights in child marriage indicates a decrease in community compliance with the law. As a guideline, the legal position of Islamic families is mandatory to be implemented in the life of a Muslim (Ayatina et al. 2021; Nasution 2016; Warman 2020; Zaelani 2014). Non-compliance with these rules can destroy the harmonious order in the household.

In several previous studies, abandonment was described as a violation that can lead to divorce lawsuits (Fahrezi and Nurwati 2020). This condition is confirmed by the legitimacy of judicial institutions to parties who feel disadvantaged in their rights to demand civil and criminal justice (Eleanora and Sari 2020b; Komnas Perempuan 2017; Pancarani, Barkah, and Zuraidah 2020). Furthermore, the abandonment of subsistence in Islam is not justified even on the grounds of the husband's inability to solve economic problems due to the imposed obligation (Ungel, Rispalman, and Hidayat 2019; Bariah 2015).

The many cases of women's rights neglect in child marriage show that the community has not fully obeyed the current positive laws. The approach taken from the perspective of Islamic family law will further emphasize how the abandonment of women's rights as a violation of religious teachings is viewed. The adoption of Islamic family law should be more readily accepted as a solution to the problem of neglect because most perpetrators of child marriage are

from Muslim communities. An excellent opportunity for this study was analyzed without an Islamic family law study that empirically discusses the neglected phenomenon.

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### **Child Marriage**

Child marriage occurs before the age of 18 years (Nasrullah et al. 2014), when the child has not matured physically and psychologically to be responsible for the new life built with the partner (Warria 2019), and it is a reality faced by some children worldwide (Sarfo, Salifu Yendork, and Naidoo 2020). It contradicts children's right to education, pleasure, health and freedom of expression (Saleheen et al. 2021; Rustiana et al. 2020). Likewise, it can be seen from the position of the child in the marriage as a human being who is selected, appointed and married without the right to refuse and consider. Some people consider the practice natural because it is based on belief in the tradition of young marriage (Miswoni 2016). Therefore, the cultural aspects held by the community influence the views and choices in responding to child marriage (Dewi and Putra 2020).

Educational, cultural and economic motives affect child marriage (Rustiana, Hermawan, and Triana 2020). Cultural motivations are evident from the embarrassment associated with reaching puberty and remaining unmarried in many societies; therefore, child marriage is one option to escape this disgrace (Fadlyana and Larasaty 2016). Furthermore, economic motives are the expectations and views of parents regarding social and financial security achievements (Khaerani 2019). Likewise, the educational motives of children and parents are concerned with the occurrence of undesirable things from free association (Kohan et al. 2021). The problems associated with child marriage are constrained education and domestic violence due to mental unpreparedness (Le Strat, Dubertret, and Le Foll 2011), as well as the impact on reproductive health (Kamal and Ulas 2021). Therefore, the motive for child marriage deserves attention from all groups.

### **Abandonment of Women's Rights**

The neglect of women's rights is a form of abandonment of the right to live, defend, and live with other beings (Raheema and Omar

2016). The narrative of the division or polarization of public and private spaces has a significant impact on the occurrence of difficulties and neglect of women's rights (Lohani and Aburaida 2017). Similarly, women's rights are increasingly being voiced due to the neglect of the domestic domain (Sigiro et al. 2020). This is concerned with the right to personal freedom, family, work, and welfare (Ponte 2019). Additionally, the right to health impedes women from acquiring complete reproductive health and sexual rights (McGranahan et al. 2021). The abandonment of rights is a process of indifference carried out by women regarding the authority in selecting and determining their lives. The effect can occur through unbalanced marital relations and unfair societal gender norms and relations among women (Some, Pu, and Huang 2021). Judging from daily practices in the family, the distinction of roles, positions and responsibilities of men and women emerged (Aprilianti, Nugraha, and Sofyan 2021). Excessive participation or multiple roles is a form of abandonment of welfare (Wibowo 2011). Generally, the COVID-19 pandemic presents a challenge for women. Job loss and childcare demands that are only emphasized to women create a high level of psychological stress (Carli 2020). Therefore, the influence of rights neglect provides a narrow space for women in life practices (Zaw and Omar 2017).

#### *Abandonment in the Perspective of Islamic Law*

Marriage in Islam is filled with religious values and aspires to produce spiritual and material households that are happy and affluent (Rofiq 1995). The purpose of the marriage can be elaborated in the form of husband and wife helping and complementing each other as well as being responsible for the obligations assumed. Hence, Islam views marriage as an equal partnership between husband and wife. Each party is in an equal position, with no one feeling superior, more powerful, or deserving.

Compilation of Islamic Law, referred to as *Kompilasi Hukum Islam (KHI)*, explains that marriage is a solid contract and agreement to obey Allah's command (article 2 KHI). Based on the KHI explanation, it gives rise to a civil relationship (civil contract) between husband and wife with all the legal consequences arising from the contract.

Marriage is a legal act with consequences for both parties (Rofiq 2003). Acts of abandonment of the legal consequences constitute a form of infringement. The violation includes neglecting obligations or not complying with the commitments made in the agreement. <sup>27</sup>

The compilation of Islamic Law in Indonesia does not impose criminal sanctions for perpetrators of family rights neglect. This does not mean that KHI's disapproval of the sanctions is a form of disapproval. The State has provided strict provisions against acts of neglect of family rights as a form of domestic violence. Criminal sanctions for perpetrators of neglect of family rights are also regulated in the Criminal Code. For example, article 279 of the Criminal Code regulates the crime of marital origin. This means that a husband or wife in a marriage with another person may be subjected to criminal sanctions (Yusuf and Marwendi 2019).

Sanctions for perpetrators are regulated through laws and regulations for all citizens of the Republic of Indonesia. The government's sanctioning actions align with the concept of *ta'zir* when analyzed from the terminology of Islamic law. The concept of *ta'zir* is a punishment for someone who commits a crime. It does not have a certain size as the punishment of *had* and *kifarat* (Siregar 2015). Consequently, the concept is applied to errors not determined by *sharee'a*. The government can impose fines as part of its efforts to achieve the community's benefits.

### Methods

This study examines women who experience neglect of rights in child marriage by elaborating on primary data in the field and conducting a discussion from the point of view of Islamic family law (Kohan et al. 2021). The selection of issues is based on the increase in cases of child marriage and domestic violence in young couples' households. This study was built on research conducted in Palembang, South Sumatra. Palembang is one of the regions in South Sumatra with the greatest incidence of child marriage, hence it was chosen as the site (Dinas PPPA Sumsel, 2021).

The data used for the baseline analysis were obtained from primary and secondary sources. Primary data were obtained through observation and interviews. Observations focused on the activities of



women perpetrators of child marriage in the public sector. Meanwhile, the data obtained through interview techniques were in the form of statements from respondents. The secondary data were obtained from a literature study in articles relevant to this paper. The respondents comprised four women of child marriage age who worked in the public sector. The selection was based on the criteria of women working in the public sector, married early, having children, and having husbands without permanent jobs (Kohan et al. 2021). The statements obtained from the respondents form the primary basis of the analysis.

Data were obtained in several ways and then grouped based on the pattern of respondents' opinions. The grouping was placed as material ready for further processing (Miswoni 2016; Harefa 2021). Data analysis employs an interpretive strategy to provide coherent meanings while facilitating writing. Specifically, interview data were analyzed through restatement, description, and interpretation. Restatement is conducted by referring to the interview quotes based on the informant's experience. The data was described to show the inclination of the respondents' opinions. Meanwhile, the interpretation process is carried out by understanding the results of observations and interviews, textually and contextually.

## Discussion and Result

National Commission on Violence against Women (KOMNAS Perempuan) indicated that from January to June 2020, the Indonesian Religious Justice Agency had received around 34,000 applications for marriage dispensation for underaged children. Child marriage is contrary to children's right to education, pleasure, health, and freedom of expression (Saleheen et al. 2021; Rustiana et al. 2020). The magnitude seriously impacts the sustainability of their family life. Therefore, this study analyzes the various forms of neglect in child marriage, including the abandonment of economic, human and reproductive rights.

### *The Abandonment of Economic Rights*

During the pandemic, the perpetrators of child marriage endured a tough time, particularly those who were economically in

the lowest class. The economic crisis has resulted in the unemployment and homelessness of men, formerly the backbone of their families. This condition forces their wives to work extra, as the following four women acknowledged:

*“Since my husband was laid off, I did not get enough family spending, to buy milk for my child, I had to work as a domestic assistant” (K, 19 Years old)*

*“The covid pandemic resulted in my husband’s shop going bankrupt. To meet the needs of my family, every day I had to leave the house at 03.00 am, shopping for vegetables and fish at the central market and sell around the housing complex” (W, 17 Years old)*

*“My husband lost his job because the office reduced employees. In addition to taking care of my young child, taking care of the house, I work in a laundry that requires me to work from 08:00 am to 05:00 pm” (N, 18 Years old)*

*“Our family’s economy is very down due to the pandemic. There is no government assistance in any form. The husband does not have a fixed income. By the end of 2020, I have decided to be a seller, and every day at 04:00, I have to prepare herb ingredients and sell them to traders in the market. After returning, I have to carry out routine household chores and care for sick parents.” (R, 19 Years Old)*

The interview data above shows that women experienced stacked jobs to earn economic income during the pandemic. These wives who initially took care of domestic affairs after the husband was laid off got additional duties. Additionally, the pandemic has forced women to accept all jobs randomly without being able to select. These women’s lack of skills or expertise due to their low education and unemployment options have led them to accept various jobs that do not require unique expertise. The dismissal of husbands from work has forced wives to maintain the family’s economic stability. In this position, these women appear to be more resilient and have responsibility for the crisis experienced, as shown by Riska in the table above.

The condition of those hit by family economic difficulties provides meaning that they are the backbone of the family (Fadilah 2018; Alie and Elanda 2020). Even though they are still in the school-age position, the four women are married at the average age of 16 years and are required to have responsibilities towards the family. At this point, the dual role, as reported by Wibowo (2011), is a form of neglect of the welfare possessed by women.

The findings in this section imply that child marriage during the pandemic has resulted in women being neglected in their rights. It also shows that they have extraordinary resilience in maintaining their household integrity. Women's social and financial security was exacerbated during the pandemic (Khaerani 2019).

The abandonment of economic rights indicates that the marriage of women of childbearing age will further add to the unfair treatment experienced. Injustice in the unbalanced division of labor can create a workload for the dominant party. Hence, the abandonment of women's rights will trigger a rift in the household of young couples and even increase the potential for divorce. The results also show that women perpetrators of child marriage from the middle and lower economic circles are very vulnerable to domestic violence. This is because economic hardship factors and domestic violence are inseparable.

#### *The Abandonment of Human Rights*

Human rights are based on the universality concept, which states that everyone has the same rights without discrimination. Furthermore, the notion of the indivisibility, acknowledgement and interdependence of multiple rights encompass the fulfillment of civil, political, economic, social, and cultural rights (Sabila, Bustamam, and Badri 2019). In this context, human rights are concerned with equal and non-discriminatory treatment.

Women perpetrators of child marriage tend to lose their right to education and are vulnerable to physical and psychological violence (Eleanora and Sari 2020a). The following shows that the neglect is in two groups.

*"I did not finish elementary school because of parental economic factors. As a result, I married Sirri at a very young age. During this*

*pandemic, my husband did not have a job, and when I asked for money to buy household needs, we often quarreled, I got harsh words even once slapped”(K, 19 Years old)*

*“I went to junior high school, but at the age of 15, in the 10th grade, I was dismissed because I often did not attend. Finally, I decided to get married. The desire to maintain the integrity of the household, the feeling of shame when divorced makes me endure working to earn money, even though I often get abusive treatment from my husband” (W, 17 Years old)*

*“I got married when I was 15 because I did not continue my education after finishing junior high school. With a low education, I can only be a worker in the laundry. Much workload makes me often tired, and the relationship with my husband is increasingly tense. Therefore, it often conflicts with my husband, who is not currently working. It is this conflict that often results in him uttering inappropriate words” (N, 18 Years old)*

*“The economic difficulties I experienced as a child resulted in my early marriage to reduce the burden on parents, even though my life did not get better. During the pandemic, my husband lost his permanent job. My parents are sick and need treatment. It resulted in an economic problem, and I had to work for a living. However, my unemployed husband is often angry when I am late to return home”(R, 19 Years old)*

First, physical violence against women is an intense action where men assert power and control to cause pain (Lateef 2019). The results in the table indicate that 15-year-old women are more susceptible to physical violence, including slapping and abusive treatment. Data from National Commission shows that the increasing workload on women acting as wives, mothers and online teachers at home has resulted in violence.

The violence experienced by the four informants was also influenced by their low educational factors and low-income family history. In this case, there is a significant relationship between the education level and the violence experienced (Arisukwu et al. 2021).

Furthermore, marriage at the child's age does not reflect physical and scientific maturity. Therefore, children are at risk of violence and cannot take responsibility for their families (Warria 2019).

Psychological violence causes loss of confidence and helplessness or inability to defend oneself (Adhikari 2018). There are inner pressures such as feelings of shame when wanting to divorce (Strid, Baianstovu, and Enelo 2021), the workload that makes women tired, harsh words from men, pressure from the family and attitudes toward men who do not try to meet the needs of the family, making women helpless in responding to child marriage. The occurrence of domestic violence was due to the unpreparedness of mental health and child psychologists (Le Strat, Dubertret, and Le Foll 2011). The violence resulted in the quality of life of women being impaired, and the risk of psychological violence is from depression to unwantedness (Behice, Gümüstas, and Kütük 2020).

#### ***The Abandonment of Reproductive Rights***

As regulated in Article 72 of the Health Law, reproductive rights include healthy, safe, and freedom from coercion and violence (Rahman, 2017). As a result of the interview, the right to determine readiness and desire for sexual life and pregnancy, women's reproductive rights were abandoned in three instances.

*"After marriage, even though I was very young, I immediately became pregnant without thinking about my physical and economic readiness. To my knowledge, married women do have to get pregnant and have children. I do not have a BPJS (health insurance) card because I am afraid that the monthly dues will not be paid" (W, 19 Years old)*

*"I had a child at 15, and I have given birth to three. I do not practice birth control because I am always busy and have no time for midwife. Furthermore, I do not have BPJS because there is insufficient income to pay monthly contributions." (K, 17 Years Old)*

*"I gave birth at the age of 16 after 1 (one) year of marriage, and I had a miscarriage in early 2021 due to exhaustion during the day. But at that time, I did not realize I was pregnant." (N, 18 Years Old)*

*"I have two children aged 2.5 and 1.5 years, and the second child was born during the pandemic. I continue to trade on the market even though my pregnancy has reached the age of 8 (eight) months. There is a sense of worry when in the market, however, the demands of economic needs and the cost of giving birth, requiring me to keep making money" (R, 19 Years old)*

Child marriage has had an impact on women's reproductive problems. According to the data shown from the three women in the table, the age of marriage of young children impacts the non-observation of their reproductive rights. Based on reports from National Commission on Women, there was a decrease in the use of contraception. This is in line with the informant's statement, "I do not have birth control". This impacts the fall in the family's financial ability to purchase contraception. In a different language, the informant stated, "I do not have time to go to the midwife". This statement's main motive is the concern that the family cannot pay the monthly contribution of BPJS (health insurance). The absence of contraceptives resulted in unplanned pregnancy, making the family more economically degraded. Furthermore, the economy is the main factor behind the absence of health insurance to cover health costs. Kenya is viewed as a poor country, and this perception reduces the importance of health insurance.

The abandonment of reproductive rights is caused by the lack of knowledge about the importance of reproductive health for the family, especially for women. The absence of communication with parents and understanding about reproductive health from the school will affect them. For biological risks, pregnant women under 18 years, as experienced by all four informants, are at risk of death, bleeding, miscarriage and even premature pregnancy. The absence of commitment to reproductive health has led to sexual abuse (McGranahan et al. 2021). Pregnancy increases the risk of medical complications in immature women that are not ready for the process of conceiving. The lack of knowledge and physical and mental unpreparedness resulted in short-distance and unwanted pregnancies. Women who lack an understanding of reproductive health are incapable of performing societal duties.

### **Compilation of Islamic Law in Viewing Abandonment in Women**

The abandonment of economic rights is seen in the form of the imposition of obligations on women as the backbone of the family. This is evidenced by the shift of responsibility in bearing the household economy. In Islam, marriage is an inner bond between a man and a woman to form a *sakinah* (harmony) household based on *mawaddah warahmah* (love and affection). One way of building household harmony is the implementation of rights and obligations between members. Difficult household harmony will be achieved without the awareness and care of each individual (Hidayatulloh 2019).

The obligation of the husband materially towards the wife is the provision of legal subsistence, which is mandatory. These obligations are in the form of proper food, clothing, and housing. This is stated in article 80, paragraph 4, and article 81, paragraphs 1, 2, and 3 KHI. Based on the provisions in these articles, the neglect of women's rights is a form of violation. This violation's impact can lead to filing lawsuits against their husbands through religious justice institutions (Hidayatulloh 2019).

In domestic life, women have the right to equal treatment with a balanced position with the husband (Nuruddin and Idris 2016). Some cases of women experienced neglect of human rights, such as the right to education and not to experience physical and psychological violent treatment. The compilation of Islamic law confirms this in article 79, paragraph 1 concerning equality of rights and position of husband and wife in the household and association living together in society. In addition, article 80, paragraph 2, states that the husband is obliged to protect the wife and provide education and learning opportunities to obtain valuable and beneficial knowledge for religion, society and the nation. Opportunities should be created for the wife to learn independently by reading books or giving permission to spend time studying outside through the *Ta'lim* Assembly Institution and others (Rofiq 2003).

In line with the Qur'an, the husband is obliged to get along with the wife (*ma'ruf*) in domestic life, and the KHI regulates the prohibition of committing violence in any form. It also provides rules in article 116 concerning Acts of violence used as a reason for filing for

divorce. The legislation also expressly states that domestic violence is **13** form of crime in a marriage that can be given sanctions as regulated in the law on the Elimination of Domestic Violence (UUPKDRT) article 44-53 Law No. 23 of 2004.

The attainment of a physical, mental, spiritual, and social condition concerning the reproduction system, function, and process will be hindered when women are denied their reproductive rights. Additionally, women with undeveloped reproductive organs involved in early marriage can also become pregnant (Purwanti and Tridewiyanti 2019). Therefore, they should be free to determine their physical and psychological readiness to become pregnant and the number of pregnancies desired for their health. They should be protected from the possibility of unwanted pregnancies to prevent abortions that can endanger their safety and reproductive health. In Article 80 KHI, it is emphasized that even though a husband is a mentor in the family, the wife should decide essential matters for the household.

#### **Conclusion and Limitations**

Child marriage in times of pandemic causes the abandonment of economic rights, human and reproductive rights, even though the reason for marrying is the attainment of social and financial security. Women who experience child marriage during the pandemic cause heavy burdens and suffering, including losing the opportunity to live their desired life. However, they have tremendous resilience to maintain the integrity of their households. The concept of rights has enabled a fundamental understanding of the neglect women to experience due to child marriage. The age of this type of marriage needs to be seen from the rights that should be fulfilled for all human beings.

The scope of this research is limited to the extent to which married women's rights are ignored when their children are young. Other aspects, such as the situation of a child as a married man, are fascinating to evaluate because the mental maturity required to manage a wife is not yet fully developed. The other intriguing aspect of the child age dimension of marriage is how both underaged parents execute the caring pattern.



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