

Beyond Islamic Legal Principle: Social Justification of Adolescent Forced Marriage after Sexual Intercourse

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Abstract: *The social justification for the practice of forced marriage among adolescents engaged in premarital sexual activity reveals a clear contradiction between prevailing social norms and the principles of Islamic law. However, this phenomenon tends to be overlooked in previous studies. In addition to responding to the shortcomings of existing studies, this study also aims to explain the characteristics of forced marriage practices for adolescents who engage in sexual activity outside of marriage. This research is a descriptive qualitative study that uses a case study approach. The findings indicate that forced marriage among adolescents is frequently employed as a means of safeguarding both individual and familial honor within the prevailing social value system of the community. There are three main findings that support this conclusion. First, the decision to arrange a forced marriage is usually made by the family without considering the teenager's personal wishes. Second, the reason this practice is accepted by the community is because it is believed to uphold shared moral values and standards of proper behavior. Third, the controversies that arise reflect the contradictions between the social system and the principles of Islamic law. The significance of this study rests in its contribution to enriching the discourse of Islamic law through a social reality-based approach, thereby creating space for contextual reinterpretation of the law with an emphasis on the welfare of its subjects.*

Introduction

The forced marriage of adolescents engaged in premarital sexual relations is often employed as a social justification to address perceived moral and normative violations (McDougal et al., 2018). This approach has led to controversy in the principles of Islamic law, where marriage must be based on the awareness, emotional maturity, and consent of both parties. Forced marriage of minors occurs not only in Indonesia but also in various countries such as Bangladesh, India, Niger, and Yemen. According to UNICEF (2023), approximately 12 million girls marry before the age of 18 each year due to poverty, social norms, and gender inequality. The application of forced marriage ignores these principles, because it is carried out not on the basis of willingness, but as an instant solution to moral and norm violations. Rifandanu & Febrianti (2023) also emphasized that the practice is not only against the principles of Islamic law, but also against the principles of normative law that uphold the right to individual freedom in determining life partners. Therefore,

the social justification for the practice of forced marriage among adolescents involved in extramarital sexual relations warrants critical evaluation.

The practice of forced marriage for adolescents involved in sexual activity outside of marriage is considered to be a solution to restore the good name of the family and community. This practice is considered relevant by some parties because it is based on social norms that prioritize honor, although in principle it is contrary to Islamic law (Maifizar et al., 2020). Over the past five years in Indonesia, the rate of child marriage has reached a concerning and significant level of approximately 10.35%. The practice of forced marriage among adolescents engaged in premarital sexual activity also reflects the contestation between prevailing social norms and established legal norms (Hosseini & Roditi, 2021). Barkah et al. (2023) also emphasizes that the practice of forced marriage for adolescents, which is socially justified, is a crucial issue that is very important to be analyzed in depth and comprehensively. Apart from reflecting a very complex legal dynamic, the social justification for the practice of forced marriage for adolescents who engage in sexual activity outside of marriage is also very important to be explained holistically.

Over the past five years, studies on adolescent marriage have tended to concentrate on three principal contexts. First, studies that highlight the issue of teenage marriage from the perspective of normative legalization, by examining laws and regulations and legal interpretations that regulate the legal requirements of marriage (Gunawan & Bahri, 2023; Hayati et al., 2023; Supraptiningsih, 2021). Second, studies that discuss the impact on reproductive health experienced by adolescents due to early pregnancy and sexual activity (Kaçaj et al., 2025; Mendoza Tascón et al., 2016; Vieira Martins et al., 2023). Third, various studies discuss marriage trends among adolescents, both from social, cultural, and economic perspectives, such as marriage motives, environmental pressures, and the role of social media in shaping adolescents' perceptions of marriage (Attri & Mishra, 2025; Naik et al., 2024; Spindler et al., 2024). From these three contexts, it can be seen that academic discourse is still limited to legal, biological, and phenomenological aspects, without much touching on other more complex issues such as forced marriage based on social pressure or power relations.

The issue of teenage marriage involves a complex debate between social justification and the principles of Islamic law. Marriage for teenagers who engage in sexual activity outside of marriage is often considered a socially acceptable solution, even though it contradicts basic values in Islamic law. Naved & Khan (2021) said that the social justification reflects the community's efforts to maintain the honor of the family or community, despite ignoring the principles of marriage in Islamic law. This phenomenon is important to analyze as it reflects the tension between social norms and religious norms. However, previous studies on teenage marriage have been descriptive and normative, and have not been able to provide an in-depth and comprehensive analysis. This study not only aims to respond to the limitations of previous studies, but also to explain the characteristics of forced marriage practices for teenagers who engage in sexual activity outside of marriage. The focus of this study is to examine how social justification for the practice of forced marriage for

adolescent perpetrators of sexual activity outside of marriage exceeds the principles of Islamic law regarding the concept of marriage.

The social justification for the practice of forced marriage for teenagers who engage in sexual activity outside of marriage is a controversial phenomenon because it goes beyond the principles of Islamic law in Muslim-majority countries so it is very important to explain (Piriyasart et al., 2020). In explaining this phenomenon, this study focuses on three substantial questions as the basis for analysis. First, what are the characteristics of forced marriage cases of adolescents involved in sexual activity outside marriage? Second, what are the reasons why the community chooses to implement the practice of forced marriage as a response to the sexual activities of adolescents outside of marriage? Third, how controversial is the practice of forced marriage for teenagers involved in sexual activity outside of marriage in social and Islamic law. This study is also grounded in the argument that the practice of forced marriage among teenagers engaged in premarital sexual activity functions as a social mechanism employed by communities to address cases of adolescent sexuality. Although this approach is contrary to the principles of Islamic law, the practice has gained social justification as an instant solution to maintain the honor of the family and community.

Method

This study was undertaken in response to the growing media attention surrounding the practice of forced marriages imposed by communities on adolescents who engage in premarital sexual relations. Beyond analyzing the social justifications underpinning such practices, which are often regarded as exceeding the fundamental principles of Islamic law, this research is anchored in three academic considerations that emphasize its urgency. First, existing studies on forced marriage among adolescents have been largely fragmented and lack a comprehensive analytical framework. Second, forced marriage practices are frequently legitimized socially as corrective measures for perceived moral or normative deviance, thus warranting critical scholarly examination. Third, such social legitimations often stand in tension with the core principles of Islamic marriage law, which emphasize voluntariness and the pursuit of mutual benefit (*maṣlaḥah*). Consequently, this study seeks not only to bridge the gap in the existing literature but also to critically explore the contradictions between social legitimacy and Islamic legal norms in the context of adolescent forced marriages.

This study uses a descriptive qualitative method with a case study approach. Data collection was conducted through browsing online news articles obtained using the keyword "Forced marriage of teenagers who engage in sexual activity outside marriage" through the Google search engine. The skimming technique was used in the process of quickly reading the news, focusing on three main themes. First, the specific characteristics of forced marriage cases involving teenagers engaged in premarital sexual activity. Second, the underlying reasons communities resort to forced marriage as a perceived solution. Third, the controversy arising from the practice in the context of social and Islamic law. In addition to online media reports, supplementary data were drawn from official publications of the Central

Bureau of Statistics (Badan Pusat Statistik), government and institutional websites, as well as peer-reviewed academic journals relevant to the research focus. This combination of sources allows the researcher to obtain a comprehensive picture of the phenomenon under study, and provides a strong basis for analyzing the social justification for the practice of forced marriage for teenagers that goes beyond the principles of Islamic law regarding the concept of marriage.

Data analysis in this study refers to the Miles & Huberman (1994) model which consists of three main stages: data reduction, data presentation, and verification. The first stage, data reduction was conducted by systematically grouping data based on case characteristics, causal factors, and social implications of forced marriage practices on adolescents. In the second stage, verification was conducted by tracing patterns and trends in the data that had been reduced, in order to obtain meaning relevant to the research focus. In the third stage, data presentation was done descriptively through narrative quotations, thematic tables, and visual documentation that had been systematically verified. These three stages were subsequently followed by an inductive analysis aimed at constructing interpretations of the data. Interpretation is done through a process of restatement and reflection, which is directed towards the formation of main themes, recurring patterns, and understanding the social and cultural context. This approach produces in-depth conclusions that are in line with the formulation of the research problem.

Results and Discussion

The social justification for the marriage of teenagers who engage in sexual activity outside of marriage reveals a serious contradiction between social norms and Islamic legal principles. This context by Muthoifin et al. (2024) often viewed by communities as a socially acceptable solution to maintain family and individual honor within the social system. However, in many cases, the practice contradicts Islamic legal principles regarding the concept of marriage in Muslim-majority countries such as Indonesia. Social justification for the marriage practices of adolescents who engage in sexual activity outside of marriage has placed collective honor above individual rights (Ayuandini et al., 2023). This phenomenon further demonstrates the contradiction between social norms and legal principles of Islamic law, especially in responding to the practice of forced marriage for adolescents who engage in sexual activity outside of marriage.

This study found that the characteristics of forced marriage cases for adolescents who engage in sexual activity outside of marriage are a mechanism to maintain the honor of families and individuals in the social system (Larasati et al., 2024). In other words, the primary motivation behind the practice of forced marriage is the preservation of family reputation, coupled with the need to respond to social and religious pressures that demand the “restoration” of social order (Zeweri & Shinkfield, 2021). However, the practice of forced marriage for adolescents who engage in sexual activity outside of marriage is often considered contradictory to the principles of Islamic law that emphasize freedom and voluntariness in marriage (Subeitan, 2022). These three contexts are important findings that will be discussed in depth in this study, in order to

understand the significance of the contradiction between social justifications and Islamic legal principles regarding the concept of marriage.

These three contexts indicate that the practice of forced marriage for adolescents who engage in sexual activity outside of marriage is not simply a family decision or a response to moral transgression, but rather a reflection of social structures that still place family honor, religious and cultural norms as primary considerations. In many cases, early marriages are contracted not on the basis of the child's psychological or social readiness, but rather as a response to collective pressure to preserve family reputation. The tension between religious principles, local culture and child protection exposes the gap between Islamic legal and social ideals that uphold justice, and social practices that often perpetuate vulnerability. In societies that do not have adequate assistance systems, adolescents are the most affected emotionally, socially and educationally. Therefore, there needs to be a critique of normalizing the practice of forced marriage as a solution, and a push to see this issue in a broader framework: namely child protection as a shared social mandate.

Characteristics of forced marriage cases of adolescents

The phenomenon of teenage marriage as a response to premarital sexual activity illustrates the significant influence of local social and cultural values in shaping family decision-making. In societies that uphold the concept of honor and collective morality, any action that is deemed out of line with the norm is often directly linked to the family's image (Krause et al., 2023). This is where social pressure acts not only on the individuals involved, but also on the family as a whole. The decision to marry off a child in these situations more often appears as a form of saving social reputation rather than the result of careful consideration regarding the psychological readiness, education, and future of the child. Society positions itself as the guardian of shared morality, but often without including an educational or protective approach to children (Ali, 2014). In this context, quick and symbolic responses such as marriage can ignore the complexity of the situation faced by adolescents. This context can be seen through the following case:

"A pair of teenagers with student status were raided while in a private situation at an uncle's house. The girl went through a religious conversion process, and the two were married off religiously that same night. This action was taken by the family as a response to social pressure and an effort to maintain a good name." (Detik News, 2025a).

This case shows how local social and cultural norms shape the way society responds to teenage behavior that is considered not in line with collective expectations. Activities conducted in the private sphere by school-aged teenagers are often construed as violations of public decency and generate concerns regarding the preservation of family reputation. The response of early marriage reflects the importance of honor in the social system. In this case, adolescents are not positioned as individuals who are in the process of learning, but rather as symbols of the family image. In line with that, Lee (2024) mentions that social reality is formed collectively, and when dominant norms are violated, the community tends to re-normalize through symbolic actions.

Akande et al. (2025) also emphasized that communities respond to disorder with restorative mechanisms. In this case, early marriage is a form of restoration to social stability. The context can be seen through the following case:

"A pair of teenagers made local residents emotional because they were found in an intimate condition at home. The video of the raid went viral on social media so to avoid widespread embarrassment, the family married them off as soon as the footage spread." (Afandi, 2025).

This case represents adolescents' limited access to comprehensive information and assistance about relationships and their boundaries. When private adolescent activities become public consumption, society responds based on strong social norms and in this context the decision to marry becomes a means to reduce social pressure. However, such responses are often not accompanied by adequate safeguards for children, particularly with respect to their psychosocial well-being and educational needs. Iqbal et al. (2017) stated that child rights-based reproductive health education is important to form a healthy understanding, especially in adolescence. According to Adjie et al. (2022), when access to information and support is limited, adolescents are vulnerable to being involved in situations that they do not fully understand. The decision taken by the family in this case appears to be oriented towards restoring good name, but does not necessarily consider the long-term interests of the child. This context can be seen through the following case:

"School-age teenagers were raided while at the mosque. Their activities sparked the anger of residents because they were carried out in a place of worship, and they were then married off as a form of social settlement deemed appropriate by the local community." (Espos, 2023).

This case illustrates the increasing blurring of boundaries between public and private spheres in the digital era. When the actions of teenagers occur in spaces that are considered symbolic such as mosques community reactions become more intense. Expectations of the sanctity of the space reinforce the perception that the event involves not just individuals, but the community as a whole. Strong reactions arise because the community feels that collective norms have been violated. In many cases, this pressure is intensified by social media exposure, which disseminates information widely and in an uncontrollable manner. Causey (2021) explains that digital societies live in a system of indirect surveillance, where individual existence is regulated by social narratives that develop in cyberspace. Amalia et al. (2025) added that children and adolescents are often the subject of exposures that they do not necessarily want or understand. This situation demands a mentoring mechanism, not judgment. The context can be seen through the following case:

"Junior high school students and high school students were found to be engaging in sexual activity in an empty school building. The action was also recorded and witnessed by the perpetrator's friend. The victim was eventually married off to the perpetrator." (Antara News, 2024).

This case reflects how marriage is frequently employed as an immediate solution to circumstances perceived as threatening the family's good name. In many situations, such actions do not consider aspects of age development, emotional readiness, and the future interests of adolescents. The decision to marry tends to be reactive, as a form of quick resolution in the face of social pressure. In fact, a future-oriented approach should involve psychosocial support, education, and equal dialogue between the parties involved. According to Pohl & Pomey (2024), children have the right to protection and continuous self-development, including in difficult situations. While Fernando et al. (2023) emphasize the importance of hearing children's voices in every policy that concerns them. The three previous contexts indicate that social pressure and cultural demands are still the main determinants in decisions related to children's lives. Therefore, it is important for society to start prioritizing approaches based on children's best interests rather than just maintaining a social image.

Community reasons for legitimizing forced marriages

Society often perceives adolescent involvement in intimate relationships outside the bounds of marriage as a form of moral deviance that disrupts established ethical and cultural order. Within such a socio-cultural framework, early marriage frequently gains legitimacy as a moral corrective measure—one believed to restore honor and safeguard familial dignity. Marriage, in this context, functions as a symbolic institution aimed at reclaiming lost respectability, reaffirming cultural norms, and re-establishing social boundaries perceived to have been transgressed. However, behind this veneer of social legitimacy lies the reality that such practices seldom take into account the psychological and emotional readiness of the individuals involved. As highlighted by Rifandanu and Febrianti (2023) and Yadav et al. (2024), early marriage is often conducted without due regard to consent and protection for adolescents, thereby generating new layers of social and psychological consequences. The social pressure to safeguard family reputation and honor often outweighs genuine concern for the child's long-term well-being. This dynamic is further illustrated in the following case:

"The perpetrator will be handed over to the nini mamak and the village washing will still be held because it has deviated from existing values. We will sanction the perpetrator with the village washing custom ... to be carried out no later than 7 days from now." (Jambi News, 2014)

KThis case illustrates how local communities employ cultural instruments as mechanisms for the enforcement of social norms. Within customary societies, violations of communal values are often resolved through symbolic sanction mechanisms, such as the *bersih desa* (village purification) ritual. This ritual is not merely understood as an expression of remorse, but as a collective effort to restore moral equilibrium within the social order.

Adolescents involved in such practices are perceived not as individuals in the process of personal development, but as extensions of broader social structures, particularly their families and kinship networks. In line with this, Nisa (2020) explains that within symbolic societies, individual acts deemed

deviant can trigger collective responses as a form of social purification. Similarly, Murdiningsih et al. (2020) emphasize that customary law (adat) functions not only as a moral regulator but also as a mechanism of social control governing intercommunal relations. Thus, these cultural practices embody more than spiritual or moral dimensions; they reveal how indigenous communities strategically utilize symbols and rituals as instruments to reaffirm social order and collective harmony. This context can be further examined through the following case:

"In the evening, these two children were married off by both families religiously. The CAs were first converted to Islam before being married off. This marriage was done because it deviated from religious values." (Detik News, 2025b).

Marriage in this case is understood as a form of social responsibility to avoid more severe consequences, such as pregnancy outside marriage, which is considered shameful. The process of religious conversion before marriage shows that the main purpose of this action is for the relationship to gain formal recognition in the community. The religious values invoked as references are interpretative and normative in nature, yet in practice they are socially construed as the sole viable solution. In line with that, Asli & Byouki (2016) reveal that people often use religious symbols to justify actions that are rooted in social pressure, not individual moral considerations. Amberi (2023) also emphasizes that rescue narratives often mask systemic failures in providing reproductive education and empathy-based parenting. This context can be seen through the following case:

"Furious emak-emak also jokingly scolded the two underage lovebirds for violating cultural values here. The long-term agreement is that the boy is ready to take responsibility for marriage and the girl's parents agree to marry her when it is time." (Nugroho & Khairina, 2022).

In this context, marriage is perceived not as a means of restoring welfare, but rather as a form of social sanction imposed on adolescent offenders. The community responds to the act with open rebuke and verbal pressure, then closes with an agreement that marriage will be performed as a form of responsibility. Here, marriage is used as an instrument of moral punishment, not as a conscious choice of the adolescent. This reflects the social construction that intimate relationships between children are considered a grave offense against collective morals. In line with that, Fernando et al. (2025) explain that individual bodies often become the central point in the formation of social power. In this case, control over adolescents' bodies is carried out through social pressure, not education. Similarly, Utami et al. (2023) asserts that public shame is often used to shape compliance, especially in the case of adolescent girls.

The controversial practice of forced marriage for adolescents

The controversy surrounding the forced marriage of adolescents engaged in premarital sexual activity reflects the tension between social values, cultural pressures, and religious interpretations within Indonesian

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society. The practice does not emerge from a single source, but from a complex confluence of religious interpretations, customary demands, social concerns and the tendency to resolve issues quickly. In many communities, family honor, adherence to norms, and collective shame are key drivers in legitimizing adolescent marriage (Fernando, Larasati, Pabbjah, et al., 2023; Sharma et al., 2020; Taplak & Yilmaz, 2022). However, this approach ignores the psychosocial realities of adolescents and the potential long-term impact on their development. Various institutions and religious leaders have voiced concerns over the normalization of this practice as it contradicts the principles of child protection and family welfare. The controversy is made more complex by the fact that people often do not distinguish between social and structural solutions. This context can be seen through the following case:

"The case of forced marriage in Indonesia is increasingly complicated to overcome because it is reinforced by several factors, namely culture, interpretation, religion, and state regulations that provide opportunities for the legitimization of forced marriage. This practice has a systemic and multidimensional impact. Forced marriage can threaten women's life safety, such as psychological trauma, depression, negative stigma, divorce, family conflict, infidelity, social ostracism, and suicide due to despair." (Wardah, 2023).

The above statement reflects how the practice of forced adolescent marriage is influenced by the convergence of cultural values and subjective religious interpretations. In many societies, early marriage is frequently regarded as a moral obligation aimed at preserving family honor or concealing perceived disgrace. From an Islamic perspective, marriage requires justice and the willingness of both parties. The Qur'an clearly rejects coercion in marriage, as in QS. An-Nisa verse 19: "O you who believe! It is not lawful for you to use women by force...". The Hadith of the Prophet Muhammad (SAW) also emphasizes the same thing: "A widow should not be married until her consent is sought, and a girl should not be married until her permission is sought" (HR Abu Dawud, no. 2096). In practice, however, social pressures and subjective religious interpretations frequently override these principles. The Indonesian Women Ulema Conference (KUPI) emphasized that religious teachings must be interpreted with due regard to social justice and the protection of vulnerable groups, including girls (Agustina & Ismah, 2024). In this case, religious interpretations that are not sensitive to the social context risk legitimizing harmful practices. Therefore, the polemic on early marriage shows the tension between the social values of the community and the more progressive principles of child protection. This context can be seen through the following case:

"Marriage is not the best option that then the person concerned becomes pregnant, but then they are married off, does this solve the problem. Therefore, a more comprehensive approach is important, including from social and educational institutions. Early marriage has complex impacts such as psychological impacts, maturity of thinking, husband and wife relationships, parenting, and vulnerability to conflict in the family." (Purnamawati & Sabarudin, 2018).

Early marriage as a response to pregnancy or sexual relations outside marriage is often based on social norms wrapped in religious justification. In practice, such decisions reflect social pressure to maintain family honor rather than careful consideration of the welfare of the child. As a result, adolescents who are married under such conditions frequently experience severe psychosocial consequences, including mental health disorders, emotional distress, and disruptions to their education and personal development. In the perspective of Islamic law, the Syafi'i Mazhab underlines the importance of ability (*ahliyah*) as a valid condition for the exercise of marriage rights and responsibilities, including physical and mental readiness (Aprillianto et al., 2024). Although legally permitting early marriage, this school emphasizes that the implementation of conjugal relations should be postponed until the child is considered physically and emotionally capable to prevent harm (Larasati et al., 2025; Wafa, 2017). Thus, although formally legal, the practice must still consider aspects of child protection. This context can be seen through the following case:

"Marriage should not be seen as a punishment for behavior committed by couples outside of marriage... but marriage to avoid criminal traps is considered complete. This is actually not appropriate. Teenagers are now victims of models, technological advances, and the global information world ... which will slowly but surely change the social behavior of teenagers." (Ministry of Religious Affairs Malut News, 2020).

Society often positions marriage as a symbolic solution to violations of social norms, rather than treating adolescents as legal subjects entitled to protection. This phenomenon reflects a repressive response to the dynamics of teenage relationships influenced by globalization, where early marriage is used as an instrument of social control against behavior that is considered deviant, such as pregnancy outside of marriage. In fact, as stated by Amina Wadud (2005) the concept of marriage in Islam emphasizes responsibility and equality, not as a solution to collective moral fears. She critiques the practice of conflating religion with culture as a means of controlling adolescents' bodies, arguing that such an approach neglects the recognition of their fundamental rights. In the context of Indonesian positive law, Article 284 of the Criminal Code which regulates adultery is often used as a moral justification for early marriage (Darussamin et al., 2023). Meanwhile, Law No. 16 of 2019, the revision of Law No. 1 of 1974, sets the minimum age of marriage at 19 years for both men and women as a form of restriction on early marriage (Mursyid & Yusuf, 2022). However, customary law practices in certain regions, such as Sumba and parts of Lombok, continue to uphold traditions of catch marriage and family-arranged matchmaking, both of which can lead to instances of forced marriage (Hariati et al., 2024; Muthoifin et al., 2024). The context can be seen through the following case:

"Pregnancy at this age has the potential to cause stunting problems due to lack of nutritional intake during pregnancy. Parents' attention to children's socialization tends to be too loose or free. Moral education is needed in the family, school, and community." (Uhamka, 2021).

This statement suggests that the impetus to marry off adolescents is frequently motivated by concerns over biological and social consequences, such as premarital pregnancy, rather than by careful consideration of the child's psychological, emotional, or developmental readiness. In many cases, such decisions are made by parents to safeguard family reputation and to ensure that the child's future aligns with prevailing social norms. However, this perspective obscures the structural roots of the problem, including limited access to reproductive health education and the absence of parenting practices grounded in empathy and open communication. Barkah et al. (2022) demonstrate that early marriage strongly correlates with higher school dropout rates, increased risks of unsafe pregnancies, and greater economic dependency. Their study underscores the importance of education-based interventions and the strengthening of family environments as preventive measures. Therefore, sustainable solutions lie in the development of comprehensive support systems for children, rather than in legitimizing marriages that are driven by social pressure.

Conclusion

The social justification for the forced marriage of adolescents engaged in premarital sexual activity exposes a fundamental contradiction between prevailing social norms and the principles of Islamic law. This study found that forced marriage of adolescents in this context has been used as a mechanism to maintain individual and family honor within the prevailing social system. Three important findings in this study corroborate this conclusion. First, cases of forced marriage show that decisions are often made without considering the will of the adolescent, but rather for the sake of the family's reputation. Second, society's rationale for legitimizing the practice is based on a collective understanding of morality and the norms of decency that must be maintained. Third, the controversy that emerged reflected the tension between customary demands and a growing legal awareness. Based on these three findings, it can be concluded that this practice reflects the clash between traditional values and human rights principles, especially in the context of protecting the rights of adolescents.

The findings of this study make a significant contribution to the development of the scientific dialogue of Islamic law, both empirically and conceptually. Empirically, this study shows cases that reflect the social dynamics in the practice of forced marriage of adolescents due to sexual activity outside marriage, which is often justified in the name of family honor. This data opens up new areas of study on how social norms interact with the principles of Islamic law in the real context of community life. Conceptually, the findings reassess traditional understandings of marriage in Islam, with particular attention to issues of consent, age of maturity, and the protection of individual rights. In other words, the findings in the study can be used as a basis in shaping social, cultural and human rights perspectives, in responding to social deviations that occur among adolescents that are more equitable and contextual.

This study acknowledges methodological limitations that require critical consideration, particularly with regard to its exclusive reliance on

online news reports as the primary data source. Although online news provides quick access to various cases of forced marriage among teenagers, this approach is not fully able to explore the subjective dimensions and direct experiences of the actors involved, such as teenagers, parents, community leaders, or legal officials. Reliance on the media also risks selection bias, as only cases deemed newsworthy are documented. Therefore, a follow-up study using a qualitative approach involving in-depth interviews and participatory observation is needed to more comprehensively uncover the sociocultural, psychological and normative factors behind the practice. Thus, it can present a more complete, contextualized understanding, and can become a stronger basis for policy formulation and theory development in Islamic legal studies.

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