MASLAHAH AND SAKINAH FAMILY’S REVIEW OF MARRIAGE THROUGH MARRIAGE DISPENSATION IN CENTRAL LAMPUNG REGENCY

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Abstract: Some couples are not of legal age who have received a marriage dispensation. A search was conducted on their post-marriage conditions. Whether this early life is subjected to separation or is it precisely harmonious. The authors researched couples who married through the marriage dispensation route in Central Lampung Regency. How do maslahah and sakinah families review the marriage through the marriage dispensation route in Lampung Tengah Regency? Marriage through the marriage dispensation route in central Lampung Regency is in the review of Maslahah and the sakinah family that their marriage is classified as a group of Sakinah II families bringing benefits to their households. In general, the values of the maslahat are obtained in three stages; the benefit obtained at the time of the implementation of the marriage dispensation took place, by obtaining the legality of the couple's conjugal relationship has been valid. The benefit in their home life is due to their good and harmonious relationship, and can be beneficial for those around them. The future benefit of the couple's household and their future child, due to their legal marriage.

Keywords: Corrupt Behavior; Multi-Strategy; Education-Cultural Strategy; Political-Legal Strategy.


Kata kunci: pernikahan, dispensasi nikah, keluarga sakinah
Introduction

Marriages that are carried out by couples who are not old enough, follow the procedure of the marriage law, namely applying for a marriage dispensation first to the Religious Court by submitting marriage requirements to the Office of Religious Affairs (KUA), while some others perform marriages on a familial basis only, without following legal and registered procedures.

The officer who handles marriage registration in Bumi Nabung District, namely Budi Sriono, from Bandar Mataram District, namely Tukijo, and Way Seputh District, namely Walid MD, stated that some of the advantages of the marriage dispensation process for those who are not old enough are: legal marital status and legal force, the rights of both parties, husband and wife are protected and equal in the eyes of the law, and each spouse is more responsible for carrying out duties and responsibilities mentioned among several couples who. It is mentioned that among some couples who entered into marriage with a marriage dispensation in the course of their households belonged to sakinah families. Meanwhile, those who carry out underage marriages without having a marriage dispensation in the course of their households experience many obstacles and lead to divorce. this is known by the rare application for a Certificate of Non-Recorded Marriage from the Office of Religious Affairs.

However, according to Tukijo, during 2018 there were at least 6 (six) couples who filed a Statement of Unrecorded from the Office of Religious Affairs in Bandar Mataram District. Meanwhile, according to Budi Sriono in the Bumi Nabung District area, there were 4 (four) couples who applied for an Unrecorded Statement Letter. And in Way Seputh District, there are at least 3 (three) couples who apply for a Statement of Unregistered.

Furthermore, the previous literature review was as follows: Kholifatun Nur entitled, "Conservatism And Resistance To The Renewal Of The Minimum Age Of Marriage And The Practice Of Marriage Dispensation In Religious Courts," The findings of this study that the efforts made by some institutions to raise the age limit of marriage failed, some of the things that influenced the failure were conservative thinking. The judge did not have a minimum limit in granting marriage dispensation cases, from the research conducted that the

youngest age was 11 years 9 months (female) and 14 years (male). While the average age in this study was 13 years.7

Research by Luqman Haqiqi Amirullah, entitled, "Methods of Legal Discovery in Marriage Dispensation Cases (Studies In Religious Courts Se-D.I. Yogyakarta 2013-2015),"9 The findings of this study that the judge's considerations include sociological considerations, the future of the child, psychological, a definite and strong guarantee in domestic life, mental maturity, and fiqhiyah rules to realize benefits.8

Research by Arina Kamiliya, Postgraduate Program of UIN Sunan Kalijaga, "The Existence of Legal Values in Decisions (Study of Judges' Considerations in Determining the Marriage Dispensation of the Yogyakarta Religious Court in 2010-2015)." The findings of this study show that in examining and deciding cases, judges use several principles. Caseistically judges may change from one principle to another. Against the values of legal certainty, judges tend to defend the existing positive law. In addition, against the value of justice judges take into account sociological, psychological and economic factors. Meanwhile, the value of expediency of the judge tends to emphasize the maslahah aspect, namely guarding against the possibility of adultery, saving the child's nasab and its status, and rejecting the application on the grounds of parental concern.9

Based on this background, the problem of this study: How is the review of maslahah and sakinah families on marriage through the marriage dispensation route in Central Lampung Regency? This research was conducted in Central Lampung Regency in Bumi Nabung District, Way Sepuh District, and Bandar Mataram District.

Method

This type of research is normative juridical field research that is descriptive analytical. Primary data from interviews, observations and documentation related to the implementation or implementation of marriage dispensations in Bumi Nabung District, Way Sepuh District, and Bandar Mataram District in Central Lampung Regency. Then it is equipped with secondary data. The data collection methods used are: Interviews, Observations, and Documentation. Then processing, data analysis, and inductive conclusions are carried out.

Maslahah Theory

In terms of language, maslahah comes from the word salaha which in the sense of the word means either as opposed to the word bad or broken. It is the mashdar of saluha i.e. which means goodness or detachment from difficulties.10 Maslahah is the singular form of masālih. As there are two meanings of maslahah, namely maslahah which means al-salāh and maslahah which means the singular form of al-masālih. All of them contain the meaning of benefits both by origin and through processes, such as

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producing enjoyment and benefits, or prevention and care such as staying away from emergencies. All that can be called maslahah.\(^{11}\)

In Arabic the definition of maslahah means deeds that encourage the goodness of man. It means that everything that is beneficial to the human being, whether in the sense of attracting or producing, is like generating profit or pleasure or in the sense of resisting or avoiding such as resisting emergencies or damage. So every one that contains two sides, namely attracting or bringing benefits and rejecting or avoiding emergencies.\(^{12}\)

Maslahah in the linguistic sense refers to the purpose of fulfilling human needs and therefore contains the understanding of following the shahwat or lust.\(^{13}\)

The terminology of maslahah according to some experts in their fields is very diverse, some of them include;

1. Amir Syarifuddin said the meaning of syara’ which is the measure and reference to preserve the soul, reason, religion, offspring, and property without giving up the purpose of fulfilling human needs, which is to get pleasure and avoid displeasure.\(^{14}\)

2. Al-Amidi gives a very simple definition of maslahah to understand and understand, namely:

3. Al-Ghazali defined and gave his various commentary on the theory of Maslahah, according to which maslahah is:

4. Al-Bazdawi commented on the concept of maslahah in the implementation of the decision of a law, as follows:

Laws can be applied in sharia is everything that is certain to contain an element of benefit in the world and the hereafter. Benefit is not limited by a certain time in its implementation, then the benefit will still be applicable whereas when a mujtahid takes the arguments related to it, it will still be enforceable and not disappear.”

5. Al-Fanari in Fusūl Al-Badā‘i describes the problem of maslahah theory quite simply, and concisely, so that it is easy to understand and understand, is as follows:

"Indeed, maslahah is essentially global, and not partial. Then there is no compartmentalization in the application of the value of benefit to mankind.

The division of maslahah in terms of its power as a hujjah or foundation in establishing the law, there are three:

1. Maslahah Darūriyah (مصلحة ضرورية)

Maslahah darūriyah are things that are the place where human life is established, which, when abandoned, then corrupt life, rampant corruption, slander arises, and great destruction. These things can be returned to five things, which are the main things that must be maintained, namely: 1) the guarantee of the salvation of life (al-muhāfazah al-nafs), 2) the guarantee of the salvation of reason (al-muhāfazah al-aql), 3) the guarantee of the safety of families and descendants (al-muhāfazah al-nasl), 4) the guarantee of the safety of property (al-muhāfazah al-māl), 5) the guarantee of the salvation of religion/belief (al-muhāfazah al-dīn).

2. Maslahah Hājiyah (مصلحة حاجية)

What is meant by maslahat hājiyyah are the problems needed by man to eliminate the difficulties and difficulties encountered. In other words, in terms of

From the various definitions that have been mentioned above, it can be extracted as follows:

1. Everything in sharia and Islamic law is affiliated to obtaining benefits or to oppose and reject emergencies.

2. Maslahah is an effort to maintain the benefit of mankind which is mandated by God with five forms of purposes: to preserve various things related to religion, soul, reason, descent, and property, the whole of which contains safeguards on the basis and foundation of the benefit of mankind.

3. Laws can be applied in sharia is everything that is certain to contain an element of benefit in the world and the hereafter.

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importance, this maslahat is lower in level than the daruriyat maslahat.

3. Maslahah Tahsiniyah

Maslahah tahsiniyah is its nature to maintain the goodness and goodness of ethics and beauty only. If, the benefit of not being able to be realized in life does not cause difficulties and shocks and damage to the order of human life. In other words, this benefit is more about beauty alone.\(^\text{19}\)

All three have various legal powers, so with this classification it is easier to categorize a problem. Maslahah is judged from the intention of seeking and establishing the law, maslahah is also called munāsib.

Maslahah in the study and discussion of munāsib is divided into three important parts:
1. Maslahah Mu’tabarah

Maslahah mu’tabarah is the benefit found in nash that expressly explains and acknowledges its truth. In other words, the benefits recognized by the shari'a and the existence of a clear postulate. What is included in this maslahat are all the benefits described and mentioned by nash, such as maintaining religion, soul, reason, descent, and property, hereinafter referred to as Maqāsid al-Syari'ah.

2. Maslahah mulghāh

This maslahat mulghāh is a maslahat that is contrary to the provisions of nash. In other words, it is the maslahat that is rejected because there is a postulate that shows that it contradicts a clear postulate. It can also be concluded that syara' responds to this maslahat by rejecting its existence as a legal-establishing variable (illat).

3. Maslahah mursalah

What is meant by Maslahah mursalah is maslahat which explicitly does not have a single postulate that acknowledges it or rejects it. More emphatically, this maslahat mursalah belongs to the type of maslahat that nash silences. Abdul Karim Zaidan mentioned that what is meant by maslahat mursalah is a maslahah which is not mentioned by nash neither his refusal nor his confession.

Thus this maslahat mursalah is a maslahah that is in line with the purpose of syara' which can be used as a basis for realizing the good that man has offered and avoidance of emergencies. It is recognized that in reality this latter type of maslahat continues to grow and develop along with the development of Islamic society which is influenced by differences in conditions and places.

Sakinah's Family In Marriage

The Ministry of Religious Affairs classifies sakinah families into 5 (five) levels according to their criteria, as follows:

1. Pre-Sakinah Family, namely: 1) The family formed through an invalid marriage, 2) Not in accordance with the provisions of the applicable laws, 3) Has no basis of faith. Not performing compulsory prayers, 4) Not issuing zakat, 5) Not carrying out fasting, 6) Not completing education until basic education, and not being able to read and write. 7) Classified as poor and poor, 8) Immorality, and 9) Involved in criminal matters.\(^\text{20}\)

2. Sakinah I family, namely: 1) Marriage in accordance with Shari'a and law number 1 of 1974, 2) The family has a marriage certificate or other evidence as proof of
valid marriage, 3) Has a prayer device, as proof of carrying out mandatory prayers and the basis of faith, 4) Fulfilled basic food needs, as a sign that it is not classified as poor, 5) Still often leave prayers, 6) If sick often go to the shaman, 7) Believe in superstition, 8) Do not come to the recitation / taklim assembly, and 9) The average family graduates or has a diploma of Basic Education.21

3. Sakinah II family, namely: 1) No divorce occurs, except for the cause of death or other similar things that require the divorce to occur, 2) Family income exceeds basic needs, so that they can save, 3) The average family has a Diploma of Secondary Education, 4) Owns its own house even though it is simple, 5) The family is active in community and social religious activities, 6) Able to meet healthy food standards / meets the four healthy five perfect, and 7) Not involved in criminal cases, gambling, drunkenness, prostitution and other immoral acts.22

4. Sakinah III family, namely: 1) Active in efforts to increase religious activities and passions in mosques and in the family, 2) Families are active in being administrators of religious and social activities, 3) Actively providing encouragement and motivation to improve maternal and child health and public health in general, 4) The average family has a high school diploma and above, 5) Zakat expenditure, infak, shadaqah and waqf are constantly increasing. 6) Increasing the expenditure of sacrificial worship, and 7) Carrying out the hajj properly and correctly, in accordance with religious guidelines and applicable laws and regulations.23

5. The Sakinah Plus family, namely: 1) Families who have carried out the Hajj can meet the criteria for a mabrur hajj, 2) Become religious leaders, community leaders and organizational figures who are loved by the community and their families, 3) The expenditure of infak, zakat, sedaqah and waqf increases both qualitatively and quantitatively, 4) The increasing ability of the family and the surrounding community in fulfilling religious teachings, 5) The family is able to develop religious teachings, 6) The average family member has a bachelor's diploma, 7) The values of faith, piety and akhlakul karimah are embedded in their personal and family life; 8) Growing up of feelings of love and affection in harmony, harmony and balance in family members and their environment, and 9) Being able to become the suri tauladan of the surrounding community.24

Danuri stated that the characteristics of the sakinah family or the characteristics of the sakinah family are: 1) The existence of peace of mind characterized by piety to God, 2) There is a harmonious relationship between the individual and other individuals and between the individual and the community, 3) Guaranteed physical, spiritual, and social health, 4) Sufficient clothing, food, and board, 5) There is a legal guarantee, especially human rights, 6) The occurrence of reasonable educational services, 7) The existence of guarantees in old age, and 8) The availability of reasonable recreational facilities.25

According to Aziz Mustafa a family can be called a sakinah family if it has met the following criteria:

First, in terms of family diversity; obey the teachings of Allah and His Messenger. Second, in terms of religious knowledge, have a passion for learning, understanding and deepening the teachings of Islam. Third,
parents motivate regarding formal education for each member of their family. Fourth, the state of the house and the environment meet the criteria for a healthy home. Fifth, the husband and wife have enough income to meet basic needs. Sixth, have harmonious family social relations. The sakinah family will be realized if the family members can fulfill the obligations towards Allah, towards oneself, towards the family, towards the community and towards the environment, according to the teachings of the Qur'an and the sunnah of the Apostle.

Result and Discussion

Profile of Couples Who Hold Marriage Through Marriage Dispensation in Central Lampung Regency

More details about each profile of couples who carry out marriages through the marriage dispensation route in Bumi Nabung District, Lampung Tengah Regency are as follows below:

1. Rendy Renaldi Bin Sutiyoso married Hapi Tasari Binti Suroto. The two got married in Bumi Nabung District, in 2019. Rendy Renaldi's age at the time of marriage was 17 (seventeen) years old, and his future wife Hapi Tasari was 14 (fourteen) years old. The two got married in 2019 in Kampung Sri Kencono, Bumi Nabung District, Central Lampung Regency. Rendy Renaldi has not yet worked, and is domiciled in Hamlet VI Rt.004 Rw.002, Kampung Bumi Nabung Timur, Bumi Nabung District, Central Lampung Regency. Meanwhile, his future wife, Hapi Tasari's sister, is also not yet working and is domiciled in Dusun Tiga Rt.003 Rw.001, Kampung Sri Kencono, Bumi Nabung District, Central Lampung Regency.

2. Novan Hendriansyah bin Heru Sumirat married Siti Saodah Binti Riko. The two got married in Bumi Nabung Subdistrict, in 2018. Novan Hendriansyah's age at the time of marriage was 18 (eighteen) years old, and his future wife Siti Saodah was 16 (sixteen) years old. The two got married in 2018. Novan Hendriansyah has not worked and is domiciled in Dusun I Rt.002 Rw.001, Kampung Bumi Nabung Selatan, Bumi Nabung District, Central Lampung Regency. Meanwhile, Siti Saodah is also not working, and is domiciled in Dusun V Rt.017, Bima Karya Jaya Village, Bumi Nabung District, Central Lampung Regency. Novan Hendriansyah bin Heru Sumirat and his wife Siti Saodah Binti Riko are a couple who have a background in junior high school education. The state of his household to date is considered good and not so much trouble. According to him in the household; a husband and wife are a team that must work together to solve their problems together. The work of Novan Hendriansyah's brother
when he thought he was able to meet the needs of food clothing was simple for his family. The two currently live still with the woman's parents.31

Profile of couples who carry out marriage dispensation in Way Sepuhth District, Central Lampung Regency:

1. Kadiran bin Daman married Eka Patmalasari binti Wanto. The two married in Way Sepuhth Subdistrict, in 2015. Kadiran's age at the time of marriage was 35 (thirty-five) years old, and his future wife Eka Patmalasari was 14 (fourteen) years old. Kadiran is the son of Mr. Daman domiciled in Sri Utomo Hamlet Rt.021 Rw.005, Sri Bawono Village, Way Sepuhth District, Central Lampung Regency. Meanwhile, his future wife, sister Eka Patmalasari, is the daughter of Mr. Wanto who was born on August 9, 2001, with a working status with parents, and is domiciled in Sri Bagiann Hamlet Rt.001 Rw.001, Sri Bawono Village, Way Sepuhth District, Central Lampung Regency.32 His domestic relationships are well established. According to kadiran, maturity is the main foundation in responding to various problems experienced in the household. The education of Kadiran and his wife was until Primary School. The job of the head of the family is to cultivate his rice fields, and work as a freelance laborer in the rice shed where he lives. Both of them are currently domiciled in a house that they already have their own although very simple, namely in Sri Utomo Hamlet Rt.021 Rw.005, Sri Bawono Village, Way Sepuhth District, Central Lampung Regency.33 His domestic relationships are well established. According to kadiran, maturity is the main foundation in responding to various problems experienced in the household. The education of Kadiran and his wife was until Primary School. The job of the head of the family is to cultivate his rice fields, and work as a freelance laborer in the rice shed where he lives. Both of them have high school education backgrounds and currently both live in a house built not so far from the residence of the man's parents.34

2. Anang Nur Rohman Bin Achmad Sayuti married Melda Febriyanti Binti Muin. The two married in Way Sepuhth Subdistrict, in 2016. Anang Nur Rohman's age at the time of marriage was 17 (seventeen) years old, and his future wife Melda Febriyanti was 18 (eighteen) years old. The two married in 2016. Anang Nur Rohman has a job status helping parents, and is domiciled in Sri Bahagia Hamlet Rt.025 Rw.006, Sri Bawono Village, Way Sepuhth District, Central Lampung Regency. Melda Febriyanti is the daughter of Mr. Muin, and is domiciled in Tanjung Waras Hamlet Rt.003 Rw.003, Merak Batin Village, Natar District, South Lampung Regency.34 The household of the couple Anang Nur Rohman Bin Achmad Sayuti and Melda Febriyanti Binti Muin until now is fairly harmonious, this can be seen from several things; 1) have a baby of 2 people, 2) have owned their own house, 3) have a four-wheeled vehicle. On the occasion of the discussion, the person concerned said that after marriage, he worked so that he could meet household needs. Both have high school education backgrounds and currently both live in a house built not so far from the residence of the man's parents.35

3. Milky Way Santoso bin Budi Santoso married Erni Hidayah Binti Mustaji T. The two were married in Way Sepuhth Subdistrict, in 2017. The age of The Milky Way Santoso at the time of marriage was 18 (eighteen) years old and his...
future wife Erni Hidayah was 17 (seventeen) years old. The two married in 2017. Erni Hidayah has the status of a parent’s job, and is domiciled in Sido Rejo Hamlet Rt.009 Rw.004, Sido Binangung Village, Way Seputih District, Central Lampung Regency. Bima Sakti Santoso with employment status as a parent, and domiciled in Dusun VI Rt.023 Rw.008, Tanjung Harapan Village, Seputih Banyak District, Central Lampung Regency. Both are committed to showing both parents that they are serious about their relationship and do not depend on both parents, although neither of them finished the Upper Victory School, but both are willing to try to provide for the needs of the family, clothing and boards, and other needs. Until now, both of them have felt well-off and are committed to making donations to those in need when their rubber plantation crops exceed the minimum target. Kedunya now live in their own house near the residence of Bima's parents.

4. Rio Aspurwa Bin Solikin married Shinta Erlinda Binti Mukhlisin. The two got married in Way Seputih District, in 2017. Rio Aspurwa's age at the time of marriage was 21 (twenty-one) years old, and his future wife Shinta Erlinda was 14 (fourteen) years old. The two married in 2017. Rio Aspurwa works as an honorary employee, and is domiciled in Sidodadi Hamlet Rt.020 Rw.009, Sido Bangunan Village, Way Seputih District, Central Lampung Regency. Shinta Erlinda with work status as well as her parents, and domiciled in Dusun Lima Rt.021 Rw.009, Kampung Terbanggi Ilir, Bandar Mataram District, Central Lampung Regency. The two married in 2018 at the woman's side residence.

Their marriage is still harmoniously intertwined, although the living given is only until it is enough, but the wife does not demand more than is needed. Both
of them are up to elementary school, so both are committed to going to school their children in the future. The two currently live with the wife's parents. Maslahah's Analysis of Marriage Through Marriage Dispensation In Central Lampung Regency In Realizing Sakinah's Family

Marriage through the marriage dispensation route in Lampung Tengah Regency which was studied and studied by the author there were as many as 7 (seven) couples from three districts, namely Bumi Nabung District there were 2 (two) couples, Way Seputih District there were 4 (four) couples, and Bandar Mataram District there were 1 (one) couple.

Marriage through the marriage dispensation route carried out by society is at least based on two fundamental reasons, namely: because the family considers that when the child is continuously in the relationship, it will have the potential to do things that are prohibited by religion. And the family knew that her child had become pregnant out of wedlock with her partner. Therefore on the basis of the liability of the condition, the male party is ready to marry even though the age of the two or one of them is not enough.

The marriage carried out by the seven couples needs to be monitored continuously, with the aim and purpose of knowing the living conditions of households who are married by marriage dispensation in Lampung Tengah Regency. In detail, it should be presented the conditions of each partner with the basics to see the domestic conditions of a couple, namely:

1. The dispensation of marriage acquires or causes the establishment of a harmonious relationship in domestic life. It is an application of one of the criteria or dawābit (الضوابط) rather than maslahah applying benefits or benefits (جلب المنفعة) and keeping away or rejecting emergencies (دفع المضرة).

2. The dispensation of marriage brings damage, emergency, and disharmonious relationships to a domestic setting. This is an application of one of the criteria of maslahah, namely its application according to the ratio (معقول) and relevant (مناسب) to the behavior carried out by the couple or a society.

The following household conditions of couples who carry out marriage through the marriage dispensation route can be reviewed in the study as follows:

Of the seven couples who carried out the Marriage through the marriage dispensation route, there was one of them who was identified as tending to a less harmonious marriage, namely rendy Renaldi's brother And his wife Hapi Tasari. This has been expressed by the concerned with various reasons and attitudes of both parties. However, even though the two are

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41 Wawancara saudara Okta Nariyadi bin Sariyadi Dusun Lima Rt.021 Rw.009, Kampung Terbanggi Ilir, Kecamatan Bandar Mataram, Kabupaten Lampung Tengah, pada 03 Februrai 2019


not in the category of harmony or harmonious households, both still have the status of husband and wife. Therefore, the marriage dispensation carried out by the couple Rendy Renaldi and Hapi Tasari cannot be categorized as a marriage or marriage dispensation that contains an element of benefit for their household, but it cannot be categorized as a damage (المفسدة) because the age of marriage of the two is still relatively young marriage age. So that the level of benefit of the marriage dispensation carried out by one spouse is still low.

While the other six couples, namely; 1) Kadiran bin Daman and his wife Eka Patmalasari binti Wanto, 2) Anang Nur Rahman and his wife Melda Febriyanti, 3) Milky Way Susanto and his wife Erni Hidayah, 4) Rio Aspurwa and his wife Shinta Erlinda, 5) Novan Hendriansyah and his wife Situ Saodah, 6) Okta Nariyadi and his wife Tika Febriyansyah judging from the results of discussions and interviews with the concerned that the marriage dispensation carried out by each couple had a positive impact on people's lives, and bring benefits to the home life of each spouse, his family, and the surrounding community. They belong to the Sakinah II Family group. They do not occur divorce, except for the cause of death or other similar things that require the divorce to occur, Family income exceeds basic needs, so that they can save, The average family has a diploma in Secondary Education, has their own home although simple, the family is active in community and social religious activities, is able to meet healthy food standards / meets the four healthy five perfect, and is not involved in criminal matters, gambling, drunkenness, prostitution and other immoral acts.

The value of benefit that arises from marriage through the marriage dispensation route carried out by several of the above couples, among others, can be inferred to the following;

First, it is a form of deterrence from the damage that will occur to future generations to a society, or acts prohibited by religion. The damage that is inflicted is a few things; the potential for adultery to occur which is one of the great sins. So the implementation of the marriage dispensation will divert some of the potential damage and turn to the values of benefits in a valid marriage.45

Second, the marriage dispensation contains an element of benefit for domestic harmony, this can be seen from several forms of attitudes and behaviors of spouses and people around them; 1) dispensation is a marriage proposed by the guardian or parent concerned, so that it is a form of an attitude of responsibility, an excellent family attitude. 2) the spouse who carries out the dispensation of marriage in the community receives more attention from those closest to him; family, and neighbors. The role of the family is enormous in their lives. Parents who help them get to independence in their home life. 3) couples who carry out marriage dispensation in their home life can be beneficial for those around them, do not do negative deeds, marriage relationships do not run aground or divorce, are independent and can live materially well, participate in sharing sustenance with the needy by involving their work or effort, and the most important thing is that the domestic life of the couples is harmonious and harmonious.

44 Massadi, Implementasi Asas Dispensasi Kawin Di Wilayah Hukum Pengadilan Tinggi Agama Palu Perspektif Maslahah, Jurnal Jurisprudentie [Volume 5 Nomor 2 Desember 2018, h. 141, diakses 15 November 2021

Third, the marriage dispensation has an impact on the benefit in the household with the implementation of which the relationship of the married couple becomes legal, the legality is permanent and supports the future of the family and offspring, with which it can make and prepare other important state documents; such as Family Card, Identity Card with married status, Health Card, application for financing when setting up a business, and the most important thing is in the future when the descendants want to carry out education with various requirements for personal documents.

Conclusion

The conclusion of the above presentation is: Marriage through the marriage dispensation route in central Lampung Regency in the review of Maslahah and the sakinih family that their marriage belongs to the Sakinah II family group brings benefits to their household. In general, the values of the maslahat are obtained in three stages; the benefit obtained at the time of the implementation of the marriage dispensation took place, by obtaining the legality of the couple's conjugal relationship has been valid. The benefit in their home life is due to their good and harmonious relationship, and can be beneficial for those around them. The future benefit of the couple's household and their future child, due to their legal marriage.

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