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**The Effect of Indonesian Anti-Dating Movement
(Gitp) on Early Marriage**

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ABSTRACT

In order to improve the morals of the younger generation of Islam, many organizations have sprung up that target teenagers to migrate so that a youth movement has formed to act as agents of change. This organization is able to influence of Islamic youth, with the methods of delivery and the style of the preachers who are very up-to-date, and they often carry out da'wah via social media, so that they can increase the closeness between the congregation and the preachers. This research used a qualitative method was chosen in this study with a literature study approach to see the influence of the Indonesian movement anti-dating on early marriage through research analysis that had been carried out by previous researchers and then explained in a narrative. Based on the results of GITP's research, it is very influential and useful to be an agent of change in instilling noble characters or morals in young Muslims. This organization influences early marriage with the Indonesian movement without dating. The aim of this movement is very positive so that young people can avoid adultery, but the understanding of the preachers and congregations who are still not in this movement makes the practice of early marriage even more prevalent. To prevent this, it is necessary to provide counseling and awareneto the younger generation regarding the dangers of early marriage or marriage at a young age as well as supervision and collaboration with hijrah youth organizations.

Hijrah Youth Organization, Islamic Da'wah Organization, Youth Da'wah Movement, Indonesian Anti-Dating Movement, Dangers of Early Marriage.

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INTRODUCTION

Marriage is a sacred ceremonial process with the aim of uniting two men and women who love each other to promise to live together until death does them apart. Marriage is a noble and sacred thing, which means worshipping Allah, following the Sunnah of the Prophet, and carrying out on the basis of sincerity, responsibility, and following the legal provisions that must be carried

out (Wibisana, 2016). Marriage itself in Islam has a law that is in accordance with the conditions of the perpetrators of marriage which has been agreed upon by the fiqh experts, the law of marriage, among others, marriage is obligatory if the person is able to marry both in terms of economy and self-maturity then fear of falling into adultery because lust is urgent, marriage law can be sunnah if economically and maturely able to get married but can still refrain from adultery, marriage can be permissible if the person is not urged by reasons that can forbid marriage, marriage can be makruh if someone is married but does not have a strong desire for lust so that he is not able to meet his wife but the person has a sufficient economy, and marriage becomes haram if a person is not able to fulfill a living physically and mentally or is not economically ready and his maturity or lust is not urgent, and even married with the aim of hurting (Atabik & Mudhiyah, 2014).

Nowadays in Indonesia, there are many cases of early marriage which are quite high, according to data revealing that child marriage, especially among women in Indonesia, is quite popular, both those who hold their first marriage before the age of 18 or 15 years, the data shows a decline in the period 2008-2018, but the decline is still categorized as very slow, in 2008 the prevalence of child marriage was 14.67% however, in 2018 it only decreased by 3.5 percentage points to 11.21% (Hakiki et al., 2020). Indonesia occupies the top 10 positions with the title of the country with a high rate of marriage before 18 years (Soleman & Elindawati, 2019). In conclusion, there are still about 1 in 9 women aged 20-24 years having their first marriage before the age of 18 which of course has different factors for each perpetrator.

In practice, early marriage consists of several factors, namely economic factors, education, parents, and customs (Sardi, 2016). In more detail, there are several factors that cause the widespread practice of early marriage, the first is internal factors, namely the low level of education and guidance on marital problems. The second factor includes external factors such as matchmaking, parents, the environment (culture), and the economy, plus the rise of the young marriage movement from religious activists who promote young marriage without providing proper education for early marriage actors (Alfa, 2019). In addition to the above factors, there are also social factors that give rise to the phenomenon of early marriage, namely the first emergence of a stimulus from a liberal secular society by providing a stimulus that can arouse sexual desire in the form of a lifestyle or means that can cause lust, secondly because of the government's policy to postpone the age of marriage because the population is increasing, but the means to channel lust itself properly can only be done when married, the government only prohibits and does not provide a solution so that

this is what encourages someone to get married early because of the inability to withstand the desire (Fathoni, 2017).

Finally, one of the factors of the widespread behavior of early marriage is the high rate of unemployment, so many choose to marry because they think it will be facilitated and expanded their sustenance and also because they do not know what to do anymore so they choose to get married in the hope of having a new life goal (Iriani, 2018). Early marriage has a positive impact such as helping to relieve the economic burden of parents, preventing adultery, and providing a sense of responsibility and learning to fulfill life's needs (Sardi, 2016), but early marriage has more negative impacts so it tends to cause problems such as inhibiting growth and development. children, both biologically and psychologically, and early marriage can also cause social problems such as being deprived of children's rights because they are forced to enter the adult world instantly (Musfiroh, 2016). One of the negative effects that often occur from early marriage is divorce. Divorce in Indonesia can be called a lifestyle or a trend. Divorce has a lot of factors behind the problem, one of which is early marriage rooted in domestic violence, this happens because the vulnerability to experiencing domestic violence in early marriage has a high frequency of women by 44% than at a low frequency of domestic violence by 56%, this vulnerability triggered by factors such as the economy and mentality that are not ready to build a household (Alfa, 2019).

The articles that are used as a reference source for analysts for this material are as follows:

Table 1.
Data Reference

Sardi (2016)	It is explained in this article that the factors that cause early marriage behavior are economic factors, education, parents, and culture
Alfa (2019)	The factor of early marriage in this article is the first internal factor, namely the low level of education and guidance on marital problems. The second factor includes external factors such as matchmaking, parents, environment (culture), and the economy, plus the rise of the young marriage movement from religious activists who promote

	young marriage without providing proper education for early marriage actors.
(Fathoni, 2017)	a stimulus from a liberal secular society by providing a stimulus that can arouse sexual desire both in the form of a lifestyle and a means that can cause lust, secondly because of the government's policy to delay marriage due to the increasing population but the means to channel lust itself good, of course, it can only be done when married, the government only prohibits and does not provide a solution, and this is what encourages someone to get married early because of the inability to resist the desire
Iriani (2018)	the high rate of unemployment so many choose to get married because they think it will be facilitated and expanded their sustenance and also because they don't know what to do anymore so they choose to get married in the hope of having a new life goal

From the 5 articles above, the researcher focuses more on the factor of early marriage as revealed by Alfa, (2019), which explains that there are factors of religious activists who promote young marriage without providing proper education for perpetrators of early marriage. The conclusion that will be discussed in this study is about external factors, namely the influence of activists or community (organizations) of youth hijrah who carry out propaganda through the Indonesia Anti-Dating Movement and advocate young marriage without providing the necessary education in fostering a family. We know and understand that marriage is not something to play around with, so it takes preparation both economically and mentally so that a household can survive well even though it is hit by storms in running the household ark. From

the explanation above, researchers are interested in conducting research on the Effect of the Indonesian Anti-Dating Movement on Early Marriage.

RESEARCH METHODE

The purpose of this study was to examine the influence of the Indonesian Anti-Dating Movement on the high rate of early marriage. The method used in this study is a qualitative research method using literature *reviews* research conducted by collecting data from books, journals, and articles related to the focus of the problem being studied (Darmalaksana, 2020). This approach was chosen by the researcher because with this research later the researcher will be able to make an analysis of the information obtained from library sources in the form of books, articles, journals, and news related to the topic of the existing problem, this approach is used because it is very supportive of the conditions of the research subject being studied. engaged in social media, and literature study research is still rarely used so researchers are interested in using this method (Rahayu et al., 2019). The sources of literature in this study are not mere embellishments, because these sources are the main sources to help analyze the themes of articles made by researchers (Xiao & Watson, 2019). The selection of the Indonesian Anti-Dating Movement as the subject of research cannot be separated from the reason because considering that studies on Islamic movements, especially Islamic youths on social media are still not in the spotlight, even though we can adopt their strategy of attracting youth to become better individuals, and can prevent this from happening. That things can be dangerous for the younger generation (Sari et al., 2020)

RESULT AND DISCUSSION

Research Result

Indonesia Anti-Dating Movement is a forum that houses Muslim youths to learn, share, improve themselves, and manage piety discourses through practical movements and movements on social media (Annisa, 2018). This movement emerged in 2015 and was initiated by La Ode Minafar by starting its work on social media such as Facebook with 498,644 followers, 1,000,000 on Instagram, and 2351 on Twitter (Sulaiman, 2020). This movement is a form of encouragement of moral panic about the dangers of courtship and promiscuity, even though literally dating and promiscuity are different, it's just that the concept of courtship has actually shifted into dating, which is known today (Sulaiman, 2020). Activities like this are the right for every citizen to gather and associate which has been regulated in a law that used to be prohibited before the reform era, but since the era of freedom of association and opinion began to

spread and was supported by the era of social media and secular democracy that existed in Indonesia caused this movement to persist (Sari et al., 2020).

From the number of followers on social media, it can be concluded that this movement is very accepted among the community, especially the millennial generation because the style of delivering material and religious knowledge uses language-language that is constructed and adapted to the current conditions of teenagers, and the appearance of the ulama is not infrequently constructed to follow the harmony and the style of today's teenagers and of course in accordance with the rules of the Islamic law that have been matched (Annisa, 2018). In practice, in addition to creating content about life motivations that are claimed to be in accordance with the verses of the Qur'an, repentance in life, this organization or movement also has a dualism, namely in addition to expressing their Islamic lifestyle, they also campaign for the caliphate and are indicated as the agenda of Islamic organizations that already banned in Indonesia, namely HTI (Hizbut Tahrir Indonesia) (Sari et al., 2020). However, in this study, only the narrative of their movement regarding the youth marriage campaign will be discussed and this activity is usually carried out by studying religious studies and often posting on posts on social media such as YouTube, Instagram, and Facebook (Fatoni & Rais, 2018). Narratives about normal age marriage are often associated with Aisyah RA's marriage age regarding the legality of early marriage, this will certainly cause problems if this knowledge is not thoroughly researched and studied because it will become controversial (Hanafi, 2020). Of course, in the case of the marriage of the Prophet Muhammad with Aisyah RA, this can be used as an exception, because basically religious teachings can't be interpreted as simple, but must emphasize the intent and essence of the teachings and their demands, especially in the case of marriage (Fatmawati, 2020). In conclusion, to explore Islamic teachings, one must choose the right teacher, and the teacher should never give teaching if his understanding is incomplete or not in his field because it can be misleading.

In Islam, there is actually no prohibition for Muslims to marry at a young age, but if we examine more deeply then there are several rules in Islam that must be fulfilled to be categorized so that they are ready and able to get married, and if that can be fulfilled of course the marriage is allowed, but if it is not fulfilled and even indicated to have a dangerous impact then the marriage can become unlawful, because basically as the times progress the needs, burdens, and life are getting heavier so that many demands must be met so that if you practice age marriage This early stage will actually lead to damage, both in terms of health and family resilience, so it is better not to do it (Wafa, 2017).

According to Islam, the law of marriage is that marriage is obligatory if the person is able to get married both in terms of economy and self-maturity then is afraid of falling into adultery because lust is urgent, the law of marriage can be sunnah if economically and maturely able to get married but can still resist themselves from adultery, marriage can be permissible if the person is not urged by reasons that can forbid marriage, marriage can be makruh if someone is married but does not have a strong desire for lust so that he is not able to meet his wife but the person has a sufficient economy, and marriage becomes haram if a person is not able to fulfill a living physically and mentally or is not economically ready and his maturity or lust is not urgent and even married with the aim of hurting (Fathoni, 2017). To marry maturity is very necessary, maturity in Islam is calculated when a person has reached puberty, which should be in this phase the child must have psychological, mental, and physical readiness, but nowadays there are many children who are not ready when they enter this phase, then maturity.

In Indonesia, it is also regulated in Law Number 1 of 1974 which states that a person is said to be an adult if his body and soul have truly matured in forming a universal and eternal family so that according to compilation with Islamic law a person is truly mature and able to stand on his own when he is 21 years old (Azwandi, 2017). In essence, marrying young in Islam is much debated, but most scholars agree that if this early marriage causes many benefits, it is better not to do it, and most of the practices of early marriage are carried out by those who lack depth and understanding of knowledge both in terms of religion, economy, and health. (Shufiyah, 2018). Of course, in practice, there are still scholars and preachers who do not agree with the agreement so they are still campaigning for the movement to marry at an early age, in this case, firmness is needed from the government and scholars to be able to supervise activities like this.

Discussion

The Indonesian Anti-Dating Movement (GITP) in Attracting Teenagers to Be Part of the Group

The Islamic youth movement on social media plays an important role in helping shape the character of Muslim youth, that this movement is also able to utilize technology to protect teenagers from the terrible cultures that can damage the thinking and the behavior of the Muslim youth generation (Yuanda et al., 2020). The communication carried out by this community is quite interesting so it is able to make this organization grow rapidly and have so many members. One form of communication that is done is to build closeness and try to form a da'wah situation that is relevant to the character of the youth,

this is done to make it easier to plant messages from the preacher by using fantasies so that the congregation will try to emigrate so that it can attract the congregation to be in a situation that is and foster a sense of closeness between the congregation and the preacher (Yusuf & Fitrananda, 2021). This movement is also carried out by means of total propaganda by uploading anti-dating content consistently and repeatedly as much as possible even up to a dozen times a day (Sulaiman, 2020). In this movement, all activities are carried out using online media such as Instagram, YouTube, podcasts, and sometimes in the form of recitation (Media Indonesia, 2020; Sulaiman, 2020).

In conclusion, this movement can see gaps and opportunities from the progress of social media that cannot be reached or seen by other Islamic movements which in fact do not pay much attention to the youth and the lives of young Muslims in real terms with the times. Even though social media is very influential in today's life as a means for social change, especially for the younger generation (Sari et al., 2020). To carry out social change, at least one must have people or participants, goals, agendas, and targets (Fatmawati, 2020). From these requirements, the GITP has met the requirements to make social change.

The Da'wah of the Indonesian Anti-Dating Movement in Campaigning for Early Marriage

The preaching carried out by GITP has two steps, first with lectures or recitations and the second by using social media as intermediaries, be it Instagram, Twitter, Facebook, podcasts, and YouTube, both primary and secondary delivery. in a very good persuasive way (Putra, 2018). Overall, the propaganda delivered by the hijrah youth organization is more intense on social media because it easily reaches every corner of Muslim youth in Indonesia, propaganda is delivered using photos, pictures, pictorial quotes, moving pictures, and also videos that depict beauty and intimacy that depicts its beauty. Early marriage (Dhanial & Anshori, 2020). The propaganda techniques used by GITP are name-calling, glittering, generality, transfer, testimonials, plain people, card stockings, and bandwagons (Sulaiman, 2020).

Although the purpose of this organization is to improve morals or character, this organization is famous for its very good persuasive movement to prevent youth from falling into adultery, but this movement that is not well conveyed is about young marriage in-depth and resulted in a lot of pilgrims choosing to marry at a young age because basically the content of the recitation and the context of this church's da'wah has a characteristic by using a very attractive approach to the younger generation so that the delivery of preachers is easily accepted by the congregation (Fatoni & Rais, 2018). Not to mention the

example of a famous cleric whose children married at a young age who also became a GITP amplifier campaigning for the practice of early marriage, even though this practice is prone to divorce because of the many problems that arise from the practice of traditional marriage (JPNN.com, 2021).

Furthermore, the da'wah of this movement is full of hijrah which only emphasizes the metaphorical migration of individual piety, and generalism groups and denies the collective consciousness of the ummah, so that there is a shift in the depoliticization of the dimension of hijrah itself as a generation of Muslim youth, this is due to the militancy of the local GITP community with the organizers. the center does not yet have good coordination so it often has different views and this GITP has a dualism besides wanting to campaign for the movement without dating, it also has a political side where this movement is related to the banned HTI organization because it has the same ideology which is occasionally conveyed in the content and has links to La Ode Munafar (Irfansyah, 2021; Sari et al., 2020). The following article explains the existence of GITP whose preaching leads to marriage at a young age:

Tabel 2.

Reference Practice of Early Marriage

Alfa (2019)	In this article, it was found that the preacher only focused on the hadith and verse fragments that recommended getting married immediately, but the preachers did not explain the effects of marrying young and only focused on getting married immediately to avoid adultery.
Hanafi (2020)	In this article the preachers who promote young marriages often use the phenomenon of the marriage of the Prophet Muhammad with Aisyah RA as a reference, the preachers do not examine the extent to which we as ordinary people are capable and capable of doing that and the stages and processes carried out by the Prophet Muhammad SAW, Of course, the orientation is different from what we do to get

	married at a young age.
Iriani (2018)	This article explains the influence of Islamic organizational movements that are a factor in early marriage, this happens because of the dualism between government policies and religious teachings, plus the agreement on the age of marriage there are still preachers who do not follow it, especially new preachers who are young.
Bastomi (2016)	Early marriage occurs because there is no government firmness regarding the age of marriage and there are still many KUA that still allow early marriage for religious reasons.
(Dhanial & Anshori, 2020)	Propaganda on social media about marriage at a young age is always conveyed in the form of beauty and persuasive sentences, marrying young is always described as profitable worship and is used as a solution to life's problems so there is no need to be afraid to do it, especially by strengthening the obligation to marry without looking at other things. Finally getting married is always described as a life goal and a complement to happiness so it must be rushed.
(Sari et al., 2020)	The Indonesia Anti-Dating Movement is very beneficial for the development of Indonesia's young generation, especially the Muslim youth, this movement calls for hijrah, opposes the dating habits of Westerners, and campaigns for

	ta'aruf (marrying without dating) among the younger generation of Muslims so that instead of training them to hold back and have good morals. This movement actually gave rise to the phenomenon of getting married at a young age.
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From the article above, all of them discuss the da'wah and Islamic teachings that allow early marriage for the complete GTP campaign in their efforts to support and campaign for propaganda for young marriage which is carried out using the da'wah method through social media, so in conducting the analysis, researchers use these articles as reinforcement of the research conducted and help researchers discuss gaps that were not discussed in previous research.

Negative Impact of Marriage

Early marriage/marriage at a young age in practice does not put love in the wrong position but at the wrong time. Marriage at a young age is echoed by GTP has many negative impacts and often women are always the victims, the social impact felt in early marriage is sometimes less harmonious closeness between neighbors due to prejudice, the economy is still minimal, lack of understanding about managing home finances stairs, the psychological impact of not being ready to face the first pregnancy, the deprivation of women's rights to achieve their goals and develop themselves, and the negative impact on the health of the mother and child (Afriani & Mufdlilah, 2016; Fathoni, 2017).

The impact of marriage at a young age can be categorized into psychological, health, and socio-economic impacts, which are psychological because they are not yet emotionally mature so they often feel burdened and stressed, so domestic violence and divorce are not uncommon, in terms of health because reproductive organs are immature, pregnancy is vulnerable. experiencing premature birth, from a socio-economic point of view, ordinary couples are usually less able to mingle with the community because they are embarrassed because they only work modestly and live still depending on their parents (Maudina, 2019).

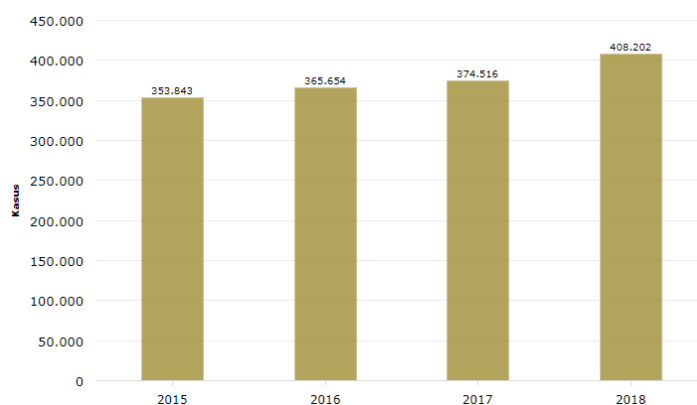
Early marriage will have a huge impact on children's education because when this couple has children and they do not understand how to educate their children properly, of course, the child's development will be disrupted due to lack of affection and wrongly educating their children (poor parenting). After all, the economy is not yet stable, children's education in school will be

disturbed, and if the mentality of the perpetrators of early marriage is immature and tends to be selfish with each other, they will be prone to quarrels and even domestic violence and this can disrupt family resilience and disrupt children's mentality (Ikhsanudin & Nurjanah, 2018).

Marriage at a young age is one of the causes of the high rate of maternal and child mortality and causes many health problems such as cervical cancer and depression (Yuspa & Tukiman, 2015), the difference between Islamic law and marriage law in the country that causes inequality that must be solved and regulated. as much as possible (Bastomi, 2016) so that there needs to be an agreement between scholars regarding the minimum age limit for marriage in Muslim family law (Musfiroh, 2016), the emergence of child labor and vulnerable to unemployment, domestic violence, conflicts that lead to divorce, children being neglected, and lack of security future (Wahid, 2016). The following news sources explain the high prevalence of divorce cases to strengthen this discussion:

Tabel 3.
References on Divorce Cases

(Jayani, 2020)	Divorce cases in Indonesia continue to increase every year in 2018 divorce cases in Indonesia reached 408,202 cases, for the following reasons: (1) Unresolved disputes and quarrels 183,085 cases, (2) economic factors 110,909 cases, left by husband/wife with a rate of 17.55%, cases of domestic violence 2.15%, drunkenness 0.85%.
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Picture 1.
Divorce Case Chart

From the 2018 data, it can be seen that the high divorce rate in Indonesia, when compared to 2020 when the world is being hit by the Covid-19 pandemic, the number has risen to 57 thousand cases and 80% of divorces are carried out by the wife's lawsuit (Halidi, 2020). From the Pengadilan Agama Bojonegoro Kelas 1A, (2020) page, it is explained that the divorce case in 2020 in Bojonegoro has increased from 2019 which was initially 2872 cases to 2888 in 2020. Indeed, we cannot predict whether our marriage will last long or not. However, we can prevent divorce by preparing mentally and maturely before marriage, so that if there are problems faced by the household, we can find the best solution. For this reason, marriage at a young age is expected to be postponed until it is completely ready so that family resilience can take place.

Solutions for Prevention of Early Marriage

Prevention of early marriage, in addition to protecting women, is also to maintain the household. As for the steps to prevent the practice of early marriage activities in general through education, by implementing the population alert school program and integrating learning in schools related to population education and family planning, the population corner as one of the learning resources from the population alert school program, the Genre program (Generasi Berencana) which integrates with PIK-R extracurriculars, Klinik Dana (Klinik Muda berencana) which are a form of the Genre program implementation carried out by PIK-R which is implemented to help provide approaches, socialization, and services to family planning programs (Noor et al., 2018). The next form of prevention can be done with health education about the negative impact of marriage at a young age with the theme "Aku Cinta Masa Depan Ku" with the aim of increasing understanding and awareness among teenagers so that they want to pursue their goals and have goals and dreams before choosing to get married. This is done by creating a creative millennial healthy youth forum so that it can be an example to provide education to their peers (Hafid et al., 2021).

To prevent early marriage, especially in Islamic youth, it is necessary to dissect more deeply related to the narratives of marrying at a young age and there is a need for further supervision and control of this organization so that there are no wild narratives with a base that is not deep and can lead to unwanted directions, strengthening the government and staff of religious affairs or KUA who are more concerned and protect children's rights (Rustiana et al., 2020). Furthermore, there is a need for certification for ulama or preachers so that there are no more preachers who lead their opinions that are less in-depth about the science so that it does not cause the phenomenon of misguided thinking, the Islamic youth movement on social media is a positive organization

so that in every area this organization is actively preaching primarily (directly) and secondary (indirectly using social media) for that there is a need for control from the government and the community to cooperate in seeing the movement and orientation of the organization so as not to lead to dangerous opinions such as marriage at a young age (Wafiq & Santoso, 2017). The following article reinforces the need for supervision of GITP activities:

Tabel 4.

**References on the importance of monitoring the Indonesia
 Anti-Dating Movement**

Irfansyah (2021)	This article explains the concern that the youth hijrah community movement campaigning for GITP is only a populist movement full of interests, this is because many preachers do not meet the specifications and are still young preachers, so their credibility is still in doubt what else in explaining the concept of marriage age which still has differences between government and religious rules.
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The article above explains the concerns of previous researchers about the direction of Islamic youth organizations and movements on social media, although the article does not relate to the dangers of early marriage propaganda carried out by the GITP and is more concerned with its depoliticization, this article can be used as a reinforcement and a source of reference for researchers because it has the similarity to carry out supervision and certification of preachers so that they are not wrong in conveying religious da'wah because to do something well, of course, experts are needed in accordance with their fields. With the law that frees people to associate and assemble freely, people are allowed to do so, but they forget that in association and gathering and expressing opinions, the government must always be supervised and not unlimited freedom, through the Ministry of Law and Human Rights, the Ministry of Home Affairs, and the Unitary State of the Republic of Indonesia.

Nationality and Politics Regional governments have the authority to monitor and limit these freedoms, of course with the principles and rules contained in the law (Bahar Elfudllatsani, Isharyanto, 2019). The conclusion, in this case, is that in addition to supervision from the Ministry of Law and Human Rights, the Ministry of Home Affairs, and the National Unity, Regional Politics, the government can collaborate with scholars and the ministry of religion to supervise this hijrah youth organization so that their preachers or whatever what is taught does not conflict with the provisions of the legislation

in this case related to the age of marriage. The content submitted by GITP should be monitored because most of the uploads that are made do not implement the correct way of creating content, because GITP is more concerned with quantity than the quality of the content it uploads (Hasina & Putri, 2021).

This movement must be more careful in creating narratives and must review a topic and movement that it wants to create so that it does not lead the congregation in a bad direction, so there needs to be an in-depth study related to the campaign for marriage at a young age that is campaigned as a negative impact and not only convey the good and the beautiful. Maturity and readiness of people may be different, but we should prevent and refrain from getting married, considering the purpose of life is not only to get married, there are still dreams and goals that must be achieved. In addition, supervision is needed by institutions, the government, and the scholars of this organization and movement so as not to cause misguided thinking among the younger generation of Muslims, other scholars can also take examples of the way of da'wah carried out by this organization so that later it can be applied. to attract the attention of Muslim youths to improve their morals, there needs to be a collaboration between scholars so that there can be more discussion and deepening of Islamic religious knowledge, and there needs to be an agreement between the government through laws and regulations with the ulama through firmness in the KUA in the practice of young marriage.

This research does not aim to vilify an organization, but rather to criticize and suggestions so that the emigration youth organization and this movement can continue to contribute to improving the morals of the younger generation but before that the knowledge and studies of the preachers must also be further improved and then be able to collaborate and develop the movement or activity of youth moving towards a broader direction for the benefit of the people and not only changes in the attitude of the individual congregation. Making certification to preachers is one solution to prevent da'wah so that there are no more preachers who are original in providing religious learning because doing something must be done by an expert. The phenomenon of marriage between the Prophet Muhammad SAW and Aisyah RA should not be used as a benchmark for marrying young, this is because the Prophet's orientation to marriage is very different, because the Prophet Muhammad SAW married not because he couldn't hold himself, in contrast to those of us who want to marry young for fear of not being able to hold back. to the point of forgetting to see the laws and pillars of marriage. To be more critical of the term marriage will open the door to sustenance because sustenance is broad in scope, not only oriented to the economy, because this sustenance can be in the form of health, close

friends, a good or beautiful partner, blessed with children, the couple's family accepts each other and is kind, so don't try to get married when we are not able to support. Thus, it is hoped that this research can be used as a reference or reviewed by further researchers.

CONCLUSION

This Muslim youth movement or more popularly known as the Hijrah youth is very influential and useful as an agent of change in instilling noble characters or morals in Muslim youth. With a creative and innovative approach, this organization is able to touch the hearts of millennials to want to emigrate immediately. This can't be separated from the pattern of communication and the approach taken by preachers and content creators to their congregations through interesting recitation methods and postings on *mainstream* such as Instagram, Facebook, YouTube, podcasts, and Twitter, by bringing the style and delivery of preaching materials that in accordance with the times and conditions of today's youth.

One of the movements echoed apart from moral change is Indonesia without dating. This movement is very positive so that young people can avoid free sex or adultery. However, this movement is also due to the massive delivery and lack of deepening and understanding of both the preacher and the congregation, the emergence of the practice of early marriage, which in Islam is not prohibited, but if you look deeper, marriage can be legally obligatory, Sunnah, permissible, makruh and haram according to the situation and conditions so that if early marriage is very dangerous both in terms of social, psychological, economic, health, and family resilience, early marriage is better not to do because considering the negative impacts caused very much. In the past, it was normal to get married at the young age of 12-17 years, it is clear that the socio-economic, political, and human health conditions were very different today, so this activity is not recommended.

To prevent this, it is better for the younger generation to practice self-restraint first because basically Islam teaches us to practice self-restraint, achieve the highest education, and achieve goals and dreams first. There is a need for counseling and awareness to the younger generation regarding the dangers of early marriage, both in the school environment by being implemented in certain subjects, then in extracurricular activities such as PIK-R, as well as the application of counseling in the community carried out by BKKBN and in collaboration with PIK-R so that teenagers can become peer tutors and at the same time be able to educate the public. There is a need for supervision, collaboration, and control of preachers who drive the movement of

youth hijrah organizations so as not to campaign for young marriage blindly in the sense of only explaining the convenience of young marriage without considering the negative impact and the pillars and laws in marriage carried out by the Ministry of Home Affairs, Regional National and Political Unity, the ministry of religion, and the ulema.

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