



## Implications of Marriage by Accident: An Interdisciplinary Approach

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### **Abstract**

*Sudden marriage or married by accident often occurs in adolescents at the age of less than 20 years because they have become pregnant first. Pregnant mating is caused by various internal and external factors. One of the internal factors is weak faith and external factors such as promiscuity. At a young age having married and becoming pregnant from these actions there are implications for married couples. This article is classified as a literature research with a qualitative approach. The methodology used is the study of descriptive analysis by considering juridical, psychological, and sociological (interdisciplinary) aspects. The results of the study concluded that; Juridically, marriages due to incidents of extramarital pregnancies may be performed. Psychologically, the marriage had an impact on unstable emotions. Sociologically, maternity marriage has an impact on age gaps, job opportunities, and negative impressions by society.*

**Keyword:** *Marriage by Accident, Interdisciplinary, Juridical, Psychology, Sociology.*

### **Abstrak**

Pernikahan secara mendadak atau *married by accident* sering terjadi pada remaja di usia kurang dari usia 20 tahun karena telah hamil lebih dulu. Kawin hamil disebabkan berbagai faktor internal dan eksternal. Salah satu faktor internal ialah iman yang lemah dan faktor eksternal seperti pergaulan bebas. Pada usia yang masih muda telah kawin dan hamil dari tindakan tersebut terdapat implikasi bagi pasangan suami istri. Artikel ini tergolong dalam penelitian pustaka dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi analisis deskriptif dengan mempertimbangkan aspek yuridis, psikologis, dan sosiologis (interdisipliner). Hasil penelitian menyimpulkan bahwa; secara yuridis, pernikahan karena insiden kehamilan di luar nikah boleh dilaksanakan. Secara psikologis pernikahan itu berdampak terhadap emosi yang labil. Secara sosiologis, pernikahan kawin hamil berdampak pada kesenjangan usia, peluang kerja, dan kesan negatif oleh masyarakat.

**Kata Kunci:** Kawin Hamil, Interdisipliner, Yuridis, Psikologi, Sosiologi.

## Introduction

Protection of religion, protection of the soul, lineage, mind, and property are the five basic tenets of maqasid sharia. One of the five is maintaining children in order to live on (hifdzul al-nasl). One must engage in intercourse that is permitted under Islamic law in order to carry on the lineage. If it is not legalized, marriage will be questionable (Umah, 2020). The fundamental law of marriage is the same as the origin law of all human deeds, which is mubah. However, there are circumstances in which Islam's five-part marriage law can change. According to Sayyid Sabiq, the first is required if a person is capable of doing everything but is unable to control their irrational emotions and is terrified of becoming an adulterer. If you are capable but still able to restrain yourself from adultery, follow the two sunnahs. Whenever a person cannot in any way satisfy the wife's physical and mental rights and his sexual cravings are not urgent, the third is illegitimate. The fourth is makruh, which occurs when someone is unwilling to uphold the wife's inherent rights, even when the wife is not harmed. The fifth is permissibility, which applies if a person is not under pressure to get married for legal or moral grounds. The majority of experts agree that marital law is sunnah. Different from other schools of thought, the Zahiri school asserts that marital law must be observed (Rahim, 2017).

The continuation of human existence and serving as a lineage protector are two objectives of marriage (Maimun, 2017). As according Law No. 1 of 1974 Concerning Marriage, the main goal of marriage is to create an eternal family (home) founded on faith in the Only Known God. (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974). To achieve agreement from both sides without the assistance of other parties, marriage is necessary. The goal of the circumstance is to produce the desired happy marriage. In modern society, youthful marriage is not uncommon; it is nevertheless a reality in Indonesia. There are several reasons why people get married early, including the idea that it will ease the financial strain on the family. There are also marriages that are performed to stop defamation because of abnormal behavior, such as married couples using their children as a way out by getting engaged (Waruwu, 2020).

Promiscuity that breaks laws, customs, and religion is what leads to pregnancies outside of marriage. Parents will marry off their child to the man who impregnated them if they commit adultery and become pregnant after being unmarried (Wahyuningsih, 2021). There are several risks involved in a sudden marriage contract, often known as being married by accident, which frequently happens to teenagers under the age of 20 (Faridah Hanum, 2016). Muslims consider it impermissible for women to become marriage by accident because it is extremely uncommon for men to marry such women. Pregnancy before marriage is a phenomena that cannot be denied any longer, especially in the current, transparent period. As a result, it sometimes seems as though actors and listeners don't mind it anymore (Tanjung, 2021). A valid marriage will result in rights and responsibilities that every married couple must uphold (Bastiar, 2018). Beginning from and then, this research utilised an interdisciplinary approach to discuss the impact or manifestation of marriage by accident using a judicial approach, a psychological approach, and a sociological approach.

## **Literature Review**

The study of marriage due to the incidence of pregnancy is not a recent phenomenon and finding. Many researchers have studied and observed it in various methods and approaches. Muhammad Helmi, et al., in their journal discusses about; *Kajian Sosiologis Hukum Islam Terhadap Perkawinan Wanita Hamil*. Although this work examines legal and sociological dimensions, the area of psychology is not included in it (Halimi, 2022). Aski Marisa in her work; *Psychological Well-Being Pada Remaja Akhir Yang Hamil Di Luar Nikah* has told how the psychological impact is very heavy for the perpetrator of marriage due to the incident of pregnancy. This work examines the psychological dimension, but does not examine the legal dimension. Only focus on general psychology science (Marisa, 2016). Likewise, Fahrul Fauzi's work discusses; *Tinjauan Kawin Hamil Dalam Perspektif Hukum Islam Perspektif Hukum Islam*. This work significantly describes the laws related to maternity marriage in a sociological perspective, the difference is that the psychological dimension is not discussed in it (Fauzi, 2021). Based on the observations above, studies related to the law of maternity marriage seen from various scientific perspectives, especially in the study of legal, psychological, and sociological sciences have novelty value.

## **Research Method**

The material for this paper's research methodology was gathered through library research using laws and regulations, books, government records, and research findings. This research's methodology is analytical descriptive. through the study of secondary and tertiary data, a qualitative approach The description consists of the provisions of positive law, which the author has chosen to investigate, ascertain the purpose of statutory provisions, and use as a guide for resolving legal problems that are the subject of the research (Z. Ali, 2022).

## **Marriage by Accident**

Married by accident has three separate words that are all English-derived. First married, then by, and last, by accident. Married refers to a marriage or engagement. By, we mean adverbs with the words because, with, or from. Accident refers to a startling event or accident (Imawanto et al., 2018). Marriage by accident refers to a union of a woman who is already pregnant or who becomes pregnant after being married to either a guy who fertilizes her or a different man who does not fertilize her until she becomes pregnant (Fauzi, 2021).

Different types of marriage by accident exist. Initially, expectant women who are still connected to their husbands. These unions are categorically forbidden under the first form of Islam, which forbids a wife from having several husbands (polyandry). And (it is likewise forbidden for you to marry) married women, except for slaves (prisoners of war) whom you have as Allah's decision upon you, as stated in the word of Allah SWT in the Al-Quran letter An-Nisa verse 24. Second, expectant women whose spouses have filed for divorce. In advance of giving birth, this kind of pregnant woman can remarry with another man. Third, a pregnant woman whose spouse has passed away. According to the four schools of thought, a pregnant lady whose husband passes away must wait until she gives birth to her unborn child (iddah). Despite the fact that her husband abandoned her after a

while. After becoming childless, the woman has been given permission to get married again.

Fourth, wati' syubhat-related pregnant women. According to Imams Hanafi, Malik, and Imamiyah, a woman's iddah period lasts until she gives birth to her child if she becomes pregnant and engages in religiously permissible sexual activity. Fifth, adultery-related pregnancies. The legality of wedlocking expectant women is still up for debate. There are people who favor legalization and those who oppose it (Azmi, 2021).

Tell about Four Imam Mazhab perspectives, the law of weddings performed by women who are carrying children is a topic on which the four great scholars of the madhhab disagree. Some do so, while others don't. The Hanafi mazhab comes first. According to the Hanafiyah mazhab, it is permissible to wed a pregnant lady if the male was responsible for her pregnancy. There are, however, still a lot of points of disagreement among the Hanafiyah mazhab of thought's scholars if a woman is not the one who becomes pregnant.

The second is mazhab Syafi'i. According to Imam Syafi'i, marriages performed by expectant women are truly permitted and have legal validity. because the unborn child will not violate the marital contract. It is permitted to have sexual relations with a pregnant lady, according to Imam Syafi'i (who has become a wife). They are regarded as legitimate if they are not connected by a marriage link with another person and the unborn child's lineage won't be tainted by the mother's husband's sperm.

The third mazhab Maliki ideology. According to the Maliki mazhab of thinking, it is unlawful to perform a marriage ceremony with regard to a woman who has committed adultery before she has had three menstrual cycles or after three months have passed. The marital contract is regarded as broken or fasid if it is still in effect before being released from adultery. Regardless of whether a pregnancy develops, this marriage contract must be annulled. The hadith "Don't let him pour his sperm on someone else's fetus" is the foundation for this argument. The second reason is the worry that sperm will interact and mingle in lineage.

Fourth mazhab Hambali. According to this school, there are only two circumstances in which it is permissible for people to marry an adulterous woman. The iddah period has ended first. The conclusion of the iddah period for a woman who falls pregnant as a result of adultery is when she gives birth to a child, and no one can marry her until then. Second, the prohibition will be lifted if you have repented of your adultery, according to the Prophet Muhammad, who said: "People who repent from misdeeds are like innocent people"(Azmi, 2021).

As for the reason, almost every families has a dream. The ideal family is one where members are compatible and where members feel safe, secure, at peace, harmonic, and sakinah. To do this, a family needs effective communication skills among all of its members. Only then can dreams be realized (Al Amin, 2020). Reasons for marriage by accident cos of two reasons among many others: *first*, internal factors. Starting with internal interconnected parts to lust-related human instincts. Unstoppable lust and reasonable sense are defeated. This indicates that if common sense and moral conviction are insufficient to quell passion and the two people have not consummated a valid marriage, adultery will inevitably result

(Haeratun, 2017). Second, concerns about sexuality and reproductive health are biological elements that contribute to premarital sex (Alifah et al., 2022).

*Second*, external factors. In cases of marriage by accident, external or outside factors from humans are caused by: First, societal conditions that have an impact because of social settings that accept male and female promiscuity. Free association was traditionally frowned upon, but these traditions have since become more loosened. People will frequently replicate one another's personalities and attitudes when they are together in one place. A person feels more at ease with his pals when his parents aren't paying attention to him or showing them affection (Alifah et al., 2022).

The disappearance of the father and mother in the household creates children who are born into the emptiness. The kids looked for and selected several figures that they felt might wrap them in hope (Nurliana, 2019), or the family's loss of harmony, such as a broken home (Mucybbah & Sadewo, 2019). Increasing the quality and quantity of family affection through doing things like eating food together, conversing, responding to questions, listening, loving, taking vacations together, and sending forth other good vibes (Amalia et al., 2017). Ma'ruf communication, interaction through Islamic ethical values directly and harmoniously physically and mentally is the realization of family resilience (Al Amin, 2020).

Second, lax enforcement of the law. The Criminal Code makes no mention of male-female sexual encounters that do not involve marriage. Relationship built solely on shared preferences is adultery. According to the Criminal Code, adultery is considered an absolute complaint offense. People are hence bold and unafraid to commit adultery as a result. When it comes to sex outside of marriage, there is no absolute legal certainty (Haeratun, 2017).

*Third*, pregnant marriage and economic factors are related. Due to their financial struggles, some families decide to marry off their teenager-aged children. with the intention of providing the family with a financial outlay. *Fourth*, factors related to low educational attainment may influence how individuals perceive and react to their surroundings, which may have an impact on their thought processes (Avita & Oktalita, 2021). *Fifth*, an unexpected pregnancy develops following extramarital sex. The act of a male impregnating a woman must be held accountable for that crime in order to alleviate the shame and dishonor for the families of both parties (Wibisana, 2017).

High levels of curiosity during adolescence and a resistance to feeling in control stimulate deviant conduct that is false and results in pregnancies. There is no authoritative adult person giving advice on how to stay away from these bad things. Teenagers' dating habits and the influence of their peers lead to accidental marriages and pregnant marriages. There is no longer parental oversight like there is for the countless young children who already possess android without restriction. Additionally, pregnant marriages where the two spouses had consenting premarital sex before marriage without taking future consequences into account were found. This circumstance led to their marriage (Wiranto & Amalia, 2021).

### **In A Marriage by Accident The Interdisciplinary Approach**

A evaluation that incorporates two or more disciplines or fields of study is known as an interdisciplinary study. In order to answer problems outside of what is typically used and based on new perspectives by taking a look at various situations, a variety of scientific fields are incorporated. Efforts to combine different fields of knowledge in order to conduct research under one roof in an interdisciplinary manner (Darlis, 2018). An interdisciplinary approach can be defined as an intense association between one or more scientific disciplines, whether they are directly related or not. Research seeks to integrate concepts, methodologies, and analyses through educational materials (Nasution, 2017).

The facts of ordinary living must be discussed in the context of Islam. In order to advance, different types of problems must be handled from different scientific vantage points. According to Qomaruddin, multidisciplinary analysis of Islam is essential and ought to be done in Islamic studies. So that Islam might support discourse in practically resolving issues of daily existence that emerge in society (Mujtaba, 2015).

An alternative with significant effects is an interdisciplinary approach. The introduction of interdisciplinarity was made in an effort to address recent advancements. An interdisciplinary approach in the contextualization of Islamic law opens up more possibilities so as to not fall behind the practical objectives that the general populace confronts (Naim & Huda, 2021) in addition to the issue of marriage by accident, which frequently occurs in society.

In fact, religion, ethics, social conventions, and state regulations forbid women from becoming pregnant out beyond marriage. Deepening religious instruction and legal understanding, both of which are urgently needed, can help people have strong faith in one another to overcome before horrific deeds are perpetrated (Nasichin, 2016). Several scientific methods must be used to tackle the problem of the pregnant marriage. To be able to investigate, discover unique viewpoints and fresh locations while seeing issues and locating solutions. Islamic studies must address this issue by considering many scientific techniques, as described by Qomaruddin above in connection to the correlation in resolving societal problems that affect daily life. The challenges of pregnant marriage, which frequently occur in Indonesia, can be sliced and diced using an interdisciplinary approach that focuses on juridical, psychological, and sociological perspectives.

### **Implications of Marriage by Accident from a Juridical Perspective**

Soerjono Soekanto argues that the juridical approach entails a number of legal research that are applied by looking at secondary data, or secondary sources of information. This library resource is the foundation for reviewing rules and writings that are connected to one another and the topic under research. (Suganda, 2022). The 1974 Material Law No. 1 offers information on marriage. There are benefits and drawbacks to this rule's creation and approval. Some people support its ratification and even advocate for it, while others oppose it outright. The Indonesian Women's Congress published a discussion of the negative aspects of marriage in 1928, including the effects of young child marriages, forced marriages (waji mujbir), and others (Nasution, 2020).

In this context, Undang-Undang Number 1 of 1974 regulating Marriage Article 7 specifies that the minimum age for marriage is 19 years for men and 16 years for women (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974). The minimum age requirement for marriage for both men and women is equated to a minimum of 19 (nineteen) years, according to the Supreme Court's ruling in Number 16 of 2019 concerning Amendments to Undang-Undang Number 1 of 1974 Considering Marriage. When a person reaches this age, they have already developed psychologically and physically to the point where they can carry out a marriage, realize that it is complete without breaking up, and create quality, healthy lineages (UU N0.16 Tahun 2019, 2019).

The marriage law for women who have been pregnant as a result of adultery cannot be thoroughly examined using the entire study of the legal age criteria for marriage. The discussion of the barriers to marriage continues in Article 8 of Undang-Undang No. 1 of 1974, which states that: (a) If two people carry out a marriage, it cannot be carried out if: (b) There are sideways blood relations, such as those between brothers, between a person and their parents' siblings, and between a person and their grandparents; (c) There are still marital ties, such as in-laws, stepchildren, sons-in-law, among others; (d) Maintaining connected through feeding, such as wet siblings, wet parents, wet children, and wet aunts or uncles; (e) If one husband has more than one wife, having a relationship with the wife or being related to her as an aunt or nephew; (f) Marriage is inconsistent with maintaining a marriage as defined by one's religion or other relevant laws (Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, 1974).

The marriage law implies that a woman's marriage has two bodies by paying attention to Articles 7 and 8, which discuss the legal age requirement for marriage and the prohibition in marriage, respectively. This is because adultery is permissible because there are no written rules that explicitly forbid it. Article 11 paragraph 1 strengthens a different interpretation by stating that there is a waiting time in place for women who divorce. Because of this, pregnant women who committed adultery don't have enough time to wait (Fatimah, 2021).

The Regulations of Kompilasi Hukum Islam (KHI) explain in Chapter VIII regarding Pregnant Marriage Article 53 that: (1) A woman who becomes pregnant outside of marriage can be married to a man who fertilizes her until she becomes pregnant; (2) Marriage with a pregnant woman referred to in paragraph (1) can be carried out without waiting for the birth of her child; and (3) With the marriage taking place while the woman is pregnant, there is no need for remarriage (again) after the birth of the child (KHI, 2018). According to Muhammad Abduh, following the sunnah prophet ﷺ and the Al-Quran are comparable to observing the marriage law. A decision or accord between the representatives of the people and the government is a form of adherence to ulil amri because the Marriage Law is a rigid requirement (Nasution, 2019).

### **Implications of Marriage by Accident from a Psychology Perspective**

The psychological methodology is a paradigm that examines individual psychology through behavioral cues that can be explored in an effort to analyze religion (Batubara et al., 2018). The psychological method aims to discover how

someone's soul is doing. Through behavior, attitude, mindset, and other signs, the state of the soul is assessed (Khairul et al., 2021). According to Zakiah Daradjat, a person's character is manifested externally as a result of the influence of his or her ideas (Bakhtiar & Marwan, 2016).

In the discipline of psychology, a family is an arrangement for two individuals to live together, committed to the shared affection and ready to uphold the duties and responsibilities enjoined by an underlying link. A family is the fundamental building block for developing moral and spiritual character. As a result of modern life, the religious and moral ideals that have been ingrained in society are beginning to change. Westernization promotes individual freedom of expression and differs from the way of life in eastern societies, which uphold moral principles. This idea exists to lessen family disintegration (Meliannadya & Mukarramah., 2022).

The first impact of marriage on a young family can be seen internally, specifically through a mentality that has not been prepared or ready to deal with a situation of drastic changes in the function and burden of household life, the results of which can cause regret over not finishing school in their early teens. Domestic violence in this young marriage could lead to shocks to the end of life for the young ladies who are involved. The mental component has a significant impact on the household. There are a lot of chaotic homes and fights that don't end until divorce, which is due to an unprepared mentality (Avita & Oktalita, 2021). The second implication has an impact on children's mental health since moms who marry young will go through intense stress, feel confined, and have a crisis of self-confidence (Azhari Doni et al., 2022).

The third implication is internal to the young family; if changes cannot be made to one another simultaneously, neither will the ultimate form of adaptation be accepted concurrently. For instance, the young couple must attempt to acclimate to being new parents, much as the first year of marriage. The young pair was unable to attain their full potential in an acceptable adjustment due to a number of issues brought on by new positions or activities (Tsani, 2020).

The fourth implication is that when minor issues arise in a young partnership, unstable emotions inside the couple encourage domestic violence situations (Umah, 2020). Obscure parenting is the marriage's fifth implication. The main message is that parents bear enormous responsibility for their children's long-term survival. For instance, developing a child's character, educating them correctly in accordance with the Shari'ah of the Koran, ensuring their survival, and ensuring their future (Surawan, 2019). The sixth and last implication is that the psychological illnesses mentioned above have an effect on physical disorders such as difficulties sleeping, weariness, and dizziness (Pratiwi & Syafiq, 2022).

### **Implications of Marriage by Accident from a Sociological Perspective**

The author first explains sociology before going over the societal implications of marriage by accident. The scientific field of sociological science investigates both human characteristics and the social context in which people live (Rifa'i, 2018). The sociological approach, which has its roots in social science, is a way of looking at Islam that emphasizes characteristics of interpersonal

relationships as well as the interactions between various social groups (Batubara et al., 2018).

Social interaction between individuals, between individuals and groups, and between groups and other groups is essential for human life. This relationship establishes a binding rule for the neighborhood's social interactions and will create harmony in society (Sidiq, 2017). A community institution's smallest institution that has a social structure and its own circulation. A family is a group of people who reside in the same home and have ties to one another by marriage, blood relations, or other relationships (Aziz, 2017). The husband and wife have important roles in establishing a household, which is the foundation for social structures (Meliannadya & Mukarramah., 2022).

A new status as a family between husband and wife who support social interaction in the environment is connected to the sociological approach to the implications of the first marriage by accident. When speaking with friends their own age, married couples will feel rigid and less flexible than they should be. In a situation when they socialize or hang out with people who are much older but who in actuality are still teenagers because they are married. They consequently modify or adapt incorrectly as a result. The young pair must be capable of flexibility and successful social environment adaptation (Avita & Oktalita, 2021). But since a family's resilience in the component of social resilience that ensures the preservation of functional relationships among parents, relatives, and surrounding community groups is a product of social interaction in the community (Amalia et al., 2017).

The second possibility is that finding a work after marriage becomes difficult, so insuring automatic poverty (low family economic status due to lack of education) (Azhari Doni et al., 2022). The third conclusion is that young marriage attempts to unify the spouses' families or the two parties involved. The implication is the creation of a brand-new set of social institutions that binds every individual from various families together through marriage. Some young people claim that they lack the guts to marry early since doing so will make them the subject of rumors or gossip. In general, people will decide to get married when they see their financial situation to be sufficient, when they believe they are already wealthy, or when they are wealthy (Tsani, 2020). The impact, particularly for women, is disruption of education. Due to the fact that many incidents of women having children before marriage will result in their expulsion from these educational institutions since they bring discredit to the school (Ligit, 2016). The fifth effect of having a child outside of marriage is the massive population and increased congestion (S. Ali, 2015).

### **Offerings of Solutions From the Implications of Marriage by Accident**

Disappointment occurs at the final end as a result of the contrast between expectations and day-to-day experience. Domestic strife results from people feeling like complete failures for failing to achieve their ambitions and, most importantly, for disappointing their parents and the reputation of the family. An individual's emotional response while breaking societal norms, morals, or social structures is known as perceived error. Due to unfavorable subtle transgressions, reactions of fear of the punishment that will be experienced appear (Ismawati et

al., 2022). Youth who become pregnant out of marriage experience a lot of psychological conflict and interpersonal conflict. Due of the many stresses they experience, they are more prone to psychological issues (Samawati & Nurchayati, 2021).

Young women who become pregnant outside of marriage experience more oppression than males do, and the effects are also different. Accepting oneself is the only action that can be taken as a result of a married pregnancy. For young women who are married and have two bodies, self-acceptance seeks to make it simpler for them to adjust to the new circumstances they encounter. Self-forgiveness is the capacity to embrace oneself completely. Examples include assuming that the acts are correct, cautious, or skillful in themselves and gauging from other people's reactions if they concur, respect, and support one another. For self-acceptance to be easily adopted, a supportive environment such as that provided by parents, neighbors, friends and other family members is essential (Sari & Syafiq, 2022).

Self-acceptance, also known as the ability to recognize oneself, is a technique used by an individual to observe and view himself positively. It takes effort to become more aware of oneself. However, the person must train the animal. Individual self-acceptance is the ability to accept oneself as one is without feeling pressured to change, escape reality, or strive for personal improvement. Self-acceptance has a tendency to shift in those who concentrated on what is wrong and make an effort to replace the void of despair with hope for the future. When the truth is the center of attention, the person starts to actively offer the viewpoint that he has accepted himself as he is, with all of the defects and imperfections in many aspects (Waney et al., 2020).

Self-acceptance cannot be accomplished automatically; it must be done gradually. People can use the five phases of self-acceptance to assist them accept their situation or reality. Avoidance is the initial phase. The appropriate response to an undesirable situation, such as becoming pregnant before marriage, is to steer clear of it. Curiosity is the next stage. Despite being accompanied by anxiety, the person's curiosity about the current circumstance. The tolerance stage is the third. Following an event, people tend to accept the circumstances and surroundings they encounter while suppressing uncomfortable emotions in the anticipation that things would eventually improve.

The four stages have begun to let. The unpleasant feelings that are currently being experienced will be let go of. The five stages of a friendship. The individual who already has reached the peak of this phase after passing through multiple phases has felt at peace with the circumstances and conditions he is now dealing with. It's not a sentiment that makes them unhappy as time passes. But there will be appreciation for the positive outcomes of unexpected problems in the past (Samawati & Nurchayati, 2021).

Psychological treatment is necessary for psychic issues. Loving families can implement this psychological therapy such that it is received either individually or collectively. In the smallest institution of the family, psychological therapy describes a fresh, different view, a more accessible mindset, and a patient heart to open oneself. Controlling internal issues, such as stress, is the goal of this psychological therapy. Although the techniques utilized in this family's

psychological therapy varied, they can be used by one person alone or in conjunction with other people (Jadidah, 2021).

## Conclusion

This paper provides the following conclusion according to the juridical perspective, it is permissible to carry out Articles 7 and 8 regarding the restriction of marriage as an implicit marriage for women who are pregnant due to adultery because there are no written regulations that specifically forbid it. The implications of pregnancy on marriage are not yet completely understood from a psychological standpoint, and they also affect children's mental health, young couples' adjustment, and the possibility of domestic violence due to unstable emotions. Then, parenting styles where it's unclear which direction to go. And last, mental illnesses can worsen physical illnesses.

The effects of a marriage by accident social interaction in the first sociological approach becomes shaky because of the age element. Second, finding employment is difficult. Third, the development of social institutions for the two extended families, which has an effect on public disapproval. Fourth is the disruption of education, followed by fifth by the growing population. The author is suggesting that accepting oneself is the best way to deal with the effects of a pregnant marriage. Individual self-acceptance is the ability to accept oneself as one is without feeling pressured to change.

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