

Implementation of Sadd adz-Dzari'ah in the Efforts of Ninik Mamak to Prevent Child Marriage in Nagari Sungai Nanam from the Perspective of Islamic Family Law

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Abstract

The phenomenon of child marriage remains a serious problem in Indonesia, including in Sungai Nanam Village, Solok Regency, West Sumatra. Although the government has raised the minimum age for marriage through Law Number 16 of 2019 to 19 years for both men and women, the practice of underage marriage continues due to cultural and economic factors, as well as low public legal awareness. This study aims to analyze the role and strategies of ninik mamak in preventing underage marriage and examine these efforts from the perspective of sadd adz-dzari'ah in Islamic family law. The research method is field research with a normative-sociological approach. Primary data were obtained through interviews with traditional leaders, ninik mamak, and village officials; secondary data were sourced from village documents, laws and regulations, and academic literature. Data collection techniques included observation, interviews, and documentation, and the data were analyzed using inductive techniques. The results of the study indicate that ninik mamak have a strategic role in instilling customary and religious values in children and nieces, providing advice, and imposing social sanctions against perpetrators of underage marriage. The strategies implemented include socialization of customs, outreach to educational and health institutions, and collaboration with the KUA and the Nagari government. This effort is in line with the concept of sadd adz-dzari'ah, which aims to close the path to mafsadah (damage), such as domestic violence, early divorce, and reproductive health problems. Thus, the ninik mamak effort is not just a social action but also a means of implementing Islamic legal values in the local Minangkabau context.

Keyword: Underage Marriage, Role Of Ninik Mamak, Sadd Adz-Dzari'ah.

Abstrak

Fenomena perkawinan anak masih menjadi persoalan serius di Indonesia, termasuk di Nagari Sungai Nanam, Kabupaten Solok, Sumatera Barat. Meskipun pemerintah telah menaikkan batas usia perkawinan melalui Undang-Undang Nomor 16 Tahun 2019 menjadi 19 tahun bagi laki-laki dan perempuan, praktik perkawinan di bawah umur tetap berlangsung karena faktor budaya, ekonomi, serta rendahnya kesadaran hukum masyarakat. Penelitian ini bertujuan untuk menganalisis peran dan strategi ninik mamak dalam mencegah perkawinan di bawah umur serta mengkaji upaya tersebut dari perspektif sadd adz-dzari'ah dalam hukum keluarga Islam. Jenis penelitian yang digunakan adalah lapangan dengan pendekatan normatif-sosiologis. Data Primer diperoleh melalui wawancara dengan tokoh adat, ninik mamak, dan aparat nagari, data sekunder bersumber dari dokumen nagari, peraturan perundangan, dan literatur akademik, teknik pengumpulan data observasi, wawancara dan dokumentasi, selanjutnya di analisa dengan teknik induktif. Hasil penelitian menunjukkan bahwa ninik mamak memiliki peran strategis dalam menanamkan nilai adat dan agama kepada anak kemenakan, memberikan nasihat, serta menjatuhkan sanksi sosial terhadap pelaku perkawinan di bawah umur. Strategi yang dilakukan meliputi sosialisasi adat, penyuluhan bersama lembaga pendidikan dan kesehatan, serta kerja sama dengan KUA dan pemerintah nagari. Upaya ini sejalan dengan konsep sadd adz-dzari'ah yang bertujuan menutup jalan menuju mafsadah (kerusakan), seperti kekerasan rumah tangga, perceraian dini, dan gangguan kesehatan reproduksi. Dengan demikian, upaya ninik mamak bukan sekadar tindakan sosial, tetapi juga merupakan bentuk implementasi nilai-nilai hukum Islam dalam konteks lokal Minangkabau.

Kata Kunci: Perkawinan Di Bawah Umur, Peran Ninik Mamak, Sadd Adz-Dzari'ah.

A. Introduction

Marriage is a sacred institution that concerns not only the relationship between two individuals but also has complex social, cultural, and legal dimensions. From an Islamic legal perspective, marriage is understood as a contract aimed at realizing peace (sakinah), compassion (mawaddah), and mercy (rahmah), as explained in QS. Ar-Rūm verse 21.¹ Marriage is also carried out because humans are social creatures who cannot live alone.² However, these ideal goals are challenging to achieve when marriage occurs before partners are physically or psychologically mature.

¹ Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Lajnah Pentashihan Mushaf Al-Qur'an, 2019). hlm. 21

² Mustafid, *Hukum Keluarga: Perkawinan dalam Islam dan Adat* (Tangguh Denaya Jaya, 2023), hlm. 5.

The phenomenon of underage marriage remains a serious problem in Indonesia, including in Sungai Nanam Village, Solok Regency, West Sumatra. Although the government has revised the minimum marriage age through Law Number 16 of 2019, which sets the minimum age for marriage at 19 for both men and women,³ child marriage remains common due to cultural and economic factors, as well as a lack of public legal awareness.⁴

In Minangkabau society, the matrilineal kinship system places the *ninik mamak* (head of the clan) as a central figure in social and customary life. Known as the "panguran tigo sajarangan," the community appointed the *ninik mamak* as Minangkabau community leaders even before Islam existed.⁵ The *ninik mamak* serve not only as traditional leaders but also as moral guides and upholders of social values within the clan. Therefore, the *ninik mamak*'s role in preventing child marriage is crucial, as they wield strong customary and social authority in determining family and clan decisions.⁶

From an Islamic legal perspective, efforts to prevent underage marriage can be analyzed through the principle of *Sadd az-Dzari'ah*, namely the concept of blocking all paths that can lead to harm.⁷ This principle emphasizes the importance of preventive measures in maintaining public welfare and preventing social damage. In this context, the steps taken by the *ninik mamak* in guiding their nieces and nephews to avoid early marriage can be considered an implementation of *Sadd az-Dzari'ah* values in the social practices of indigenous communities, which align with the principles of Islamic family law.⁸

This study is crucial for understanding how customary norms and Islamic legal principles can synergize in preventing child marriage. This research aims to analyze the role of *ninik mamak* (clan heads) in preventing underage marriage in Nagari Sungai Nanam from the perspective of *Sadd adz-Dzari'ah* and to explore their contributions to the development of Islamic family law grounded in local wisdom.

³ Undang-Undang Nomor 16 Tahun 2019 tentang Perubahan atas Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan, Pasal 7 ayat (1) (2019).

⁴ Badan Pusat Statistik, *Perkawinan Usia Anak di Indonesia 2023* (BPS, 2023). hlm.12

⁵ Muhammad Chairul Umar dan Yulfira Riza, "Peran *Ninik Mamak*, *Mamak* Dan *Kamanakan* Di Minangkabau," *Jurnal Budaya Nusantara* 5, no. 3 (2022): hlm. 176., <https://doi.org/10.36456/JBN.vol5.no3.5733>.

⁶ Amir Syarifuddin, *Pelaksanaan Hukum Kewarisan Islam dalam Lingkungan Adat Minangkabau* (PT RajaGrafindo Persada, 2006). hlm. 44

⁷ Wahbah al-Zuhaili, *Uşûl al-Fiqh al-Islāmī, Juz II* (Dār al-Fikr, 1986). hlm.821

⁸ Muhammad Abu Zahrah, *Uşûl al-Fiqh* (Dār al-Fikr al-'Arabī, 1958). hlm.275

B. Research Methods

This research is a field research with a qualitative approach. The research location is in Nagari Sungai Nanam, Lembah Gumanti District, Solok Regency. Primary data sources were obtained through in-depth interviews with Ninik Mamak, traditional leaders, village heads, and the community. Secondary data were obtained from village documents, laws and regulations, and academic literature. Data collection techniques included observation, semi-structured interviews, and documentation. Data were analyzed using an inductive approach by examining the role patterns and strategies of Ninik Mamak within the framework of Sadd adz-dzari'ah theory and Islamic family law.

C. Discussion and Research Results

The Existence and Strategic Role of Ninik Mamak in the Social Structure of Minangkabau Custom

In the Minangkabau social order, which is based on a matrilineal kinship system, the ninik mamak occupy a very strategic position as clan leaders, guardians of dignity, and responsible for the welfare of children and nephews.⁹ As traditional figures with authority and charisma, ninik mamak play a central role in various aspects of life, including marriage. They are not only respected as leaders of the extended family or tribe, but also serve as custodians of Minangkabau cultural values. In the context of marriage, ninik mamak plays a crucial role in ensuring that the entire process is conducted in accordance with customary provisions, social norms, and the community's moral values.¹⁰

In marriage, the ninik mamak plays a role in determining the suitability of prospective partners, ensuring the age and mental readiness of children and nieces, and preventing marriages that violate adat and sharia.¹¹ As adherents of the principle of "*adat basandi syarak, syarak basandi Kitabullah*," the ninik mamak have a social and religious responsibility to safeguard the well-being of the family and uphold Islamic values by preventing underage marriage.¹²

Regarding the role and function of the Ninik Mamak in minimizing underage marriage in Nagari Sungai Nanam, the interview with the source stated:

⁹ Mochtar Naim, *Merantau: Pola Migrasi Suku Minangkabau* (Gadjah Mada University Press, 1984). hlm. 62

¹⁰ Taufik Abdullah, *Adat dan Islam: Minangkabau dalam Perspektif Sejarah* (LP3ES, 1985). hlm.49

¹¹ Chatib Sulaiman, *Peranan Ninik Mamak dalam Sistem Kekerabatan Minangkabau* (Balai Kajian Adat Minangkabau, 2001). hlm.38

¹² Darwis A. Dt. Rajo Nan Tuo, *Adat Minangkabau dan Syara' dalam Kehidupan Sosial* (CV Gema Insani, 2015). hlm.73

According to Mr. Uan, the Ninik Mamak plays a crucial role in all matters related to a child's and a nephew's marriage, from planning to implementation. They ensure the entire process runs smoothly and in accordance with traditional values. The initial step is to invite both families to discuss the matter, agree on a common perspective, and jointly formulate the wedding plan. During this meeting, various vital matters are discussed, including determining the date and time, which are mutually agreed upon based on customary considerations to ensure a meaningful and traditional event.¹³

The Malay tribal chief, Mr. Alimuddin Datuak Rajo Sampono, emphasized that underage marriage is not recommended because young people are not yet physically, mentally, and economically mature enough to start a family. He stated that early marriage can have negative impacts, such as dropping out of school, mental disorders, loss of playtime, and hindered aspirations. As a form of customary control, those involved in underage marriages will be subject to sanctions in the form of expulsion from the village and fines if they wish to return. Therefore, children should be allowed to grow and prepare for the future before deciding to marry.¹⁴

The role of the Ninik Mamak is not only as a respected figure but also as a leader who provides advice and guidance to his nieces and nephews regarding the dangers of underage marriage. This was emphasized by Mr. Harmayono, who stated that marrying at a young age is not recommended because people are generally not mentally, physically, or emotionally ready to assume the responsibilities of a household. At that age, they should focus on education, self-development, and preparing for the future to build a more mature and prosperous family.¹⁵

The rise in underage marriage in Nagari Sungai Nanam is caused by unsupervised promiscuity, as explained by Mr. Dasril Datuk Sutan Mandaro. According to him, a lack of education about socializing makes it easy for teenagers to fall into age-inappropriate relationships, even leading to out-of-wedlock pregnancies, which encourage them to marry young. Other contributing factors are weak parental supervision and the negative influence of digital media, which shapes adolescent mindsets. Therefore, it is essential for the younger generation

¹³ Uan (Ninik Mamak), Wawancara, pada tanggal 27 Oktober 2025

¹⁴ Alimuddin (Ninik Mamak), wawancara pada tanggal 25 Oktober 2025.

¹⁵ Harmayono (Ninik Mamak), wawancara pada tanggal 27 Oktober 2025.

to be more selective in their interactions and to surround themselves with positive environments to avoid decisions that could harm their future.¹⁶

In an effort to minimize underage marriage, the Ninik Mamak plays a crucial role in enforcing customary sanctions against perpetrators as a form of rule enforcement and respect for community values. The Caniago tribal chief, Mr. Syarifuddin Malin Bungsu, explained that anyone who marries an underage person will be subject to customary sanctions, including one goat, 100 coconuts, and 50 kilograms of rice. This provision has been in effect for a long time and is still enforced today as a form of accountability and to deter. By implementing these sanctions, it is hoped that the community will respect customs more and delay marriage until a more mature age, for the benefit and future of the younger generation.¹⁷

Interviews revealed that in Sungai Nanam, the Ninik Mamak (maresek) plays a crucial role in every wedding ceremony, from the maresek (maresek), batimbang tando (mares), to the akad (agreement) and baralek (mares). They are tasked with ensuring that all stages proceed according to custom, including the arrangement of the bako (bako), anak daro (children), and interfamily agreements. Furthermore, the Ninik Mamak maintain the traditional values of basandi syarak (basandi syarak), syarak basandi Kitabullah (God's Book), maintain the continuity of the matrilineal system, and ensure that heirlooms remain within the maternal line. Thus, the Ninik Mamak plays not only a technical role but also maintains family harmony and preserves Minangkabau culture.

The role of custom and the Ninik Mamak is also evident in efforts to prevent underage marriage in Sungai Nanam. This phenomenon is generally caused by promiscuity, weak parental supervision, and the influence of social media, which encourages adolescents to adopt age-inappropriate lifestyles. In this regard, the Ninik Mamak act as social regulators, upholding moral values through customary rules and sanctions, while simultaneously guiding the younger generation to avoid deviant behavior. Custom serves not only as a punishment system but also as a guideline that educates and maintains community life in line with Minangkabau values and culture.

The Ninik Mamak plays a crucial role in suppressing underage marriage in Nagari Sungai Nanam. In addition to organizing customary ceremonies, they also uphold the customary values of basandi syarak, syarak basandi Kitabullah, and

¹⁶ Dasril (Ninik Mamak), wawancara pada tanggal 28 Oktober 2025.

¹⁷ Syarifuddin (Ninik Mamak), wawancara pada tanggal 28 Oktober 2025.

preserve the matrilineal system and inheritance. Although cases of early marriage persist due to promiscuity, weak parental supervision, and the influence of social media, the Ninik Mamak continue to play a social control role, upholding customary rules and guiding the younger generation to avoid deviant behavior and adhere to Minangkabau cultural values.

Ninik Mamak's Prevention Strategy to Minimize Underage Marriage

To prevent this, the Ninik Mamak implements several strategies grounded in traditional values and social responsibility. The following interview with Gusmanti Panai reveals that the traditional leader routinely holds outreach activities at the Nagari Traditional Council once a year. This meeting is usually attended by various members of the traditional community, including religious scholars, intellectuals, Ninik Mamak, and children and nephews. Mr. Gusmanti explained that during these outreach activities, we discuss various emerging issues in the community. Some of the main topics frequently discussed include promiscuity among teenagers, underage marriage, violations of traditional rules, and other traditional issues deemed essential to resolve together. Through these meetings, the traditional community has a space to express opinions, seek joint solutions, and strengthen traditional values that are starting to fade.¹⁸

According to Mr. Syahbirin, when a nephew plans to marry an underage girl, the Ninik Mamak will summon both families to discuss the best solution. During the meeting, they advise the prospective bride and groom to reconsider their decision, taking into account their mental and physical health and their readiness for responsibility. However, if they persist, the Ninik Mamak will emphasize that they will not be held responsible for the decision and will impose sanctions, including revocation of inheritance rights, expulsion from the village, and the obligation to pay a fine as a form of adat firmness.¹⁹

Mr. Syarifuddin explained that his office regularly holds outreach sessions at mosques in collaboration with schools and community health centers to provide beneficial education to the community, especially teenagers. These activities discuss various important issues, such as reproductive health, how to maintain personal hygiene, and the dangers of underage marriage, which can have detrimental physical, mental, and economic impacts. Furthermore, teenagers are

¹⁸ Gusmanti Panai (Ninik Mamak), wawancara pada tanggal 26 Oktober 2025.

¹⁹ Syahbirin (Ninik Mamak), wawancara pada tanggal 27 Oktober 2025.

encouraged to continue their education to achieve a better future and contribute positively to their families and communities.²⁰

Mr. Dubalang Ijan explained that in their village, couples who marry underage will be subject to customary sanctions to enforce regulations and maintain social order. After the sanctions are imposed, the couple will be barred from residing in the village as a preventative measure to prevent similar violations from recurring. This decision represents a collective agreement among the community to protect customary values and maintain harmony and order within the village.²¹

As traditional leaders, Ninik Mamak play a role in preventing underage marriage. They can provide direct counseling and guidance to their nieces and nephews. In this way, Ninik Mamak can explain the various risks and negative impacts of underage marriage in language that teenagers easily understand. Through counseling, Ninik Mamak can remind them of the importance of completing their education and delaying underage marriage.

Given Ninik Mamak's strategies to minimize underage marriage, it is understandable that in Nagari Sungai Nanam, Ninik Mamak plays a role in preventing underage marriage through programs grounded in traditional values and social responsibility. Their main strategies include: First, socialization at the Nagari Traditional Assembly: Every year, Ninik Mamak holds a socialization attended by religious scholars, intellectual leaders, children, nephews, and other community members. In this activity, they discuss the dangers of underage marriage, promiscuity, and the importance of upholding customary rules to strengthen traditional values.

Second: Counseling with other parties: Ninik Mamak also collaborates with schools and community health centers to hold counseling sessions at mosques, providing education on reproductive health, the negative impacts of underage marriage (health, financial, and emotional), and the importance of continuing education. Third: Providing advice to nieces and nephews: Ninik Mamak regularly provides direct advice, both in daily life and at family events, to remind nieces and nephews of the importance of education and mental, physical, and economic readiness before marriage. This advice aims to encourage adolescents to focus on self-development and delay marriage until the appropriate age.

²⁰ Syarifuddin, wawancara pada tanggal 28 Oktober 2025.

²¹ Ijan (Dubalang) wawancara pada tanggal 27 Oktober

Fourth: Strategies implemented by Ninik Mamak, in collaboration with the village government and related institutions, include: Disseminating customary and religious education to adolescents in the surau (Islamic prayer room) and schools about the dangers of early marriage; Collaborating with the Religious Affairs Office (KUA) and community health centers on reproductive health education; and holding customary meetings to strengthen the collective agreement that nieces and nephews should not marry before they are old enough.

The efforts undertaken by Ninik Mamak through socialization, counseling, and advice demonstrate their commitment to creating an environment that supports the growth of the younger generation. With this approach, they hope to minimize cases of underage marriage and ensure that their children and nieces have a better future in accordance with Minangkabau traditional values.

Sadd Adz-Dzari'ah's Review of Ninik Mamak's Efforts to Minimize Underage Marriage

The conditions for a valid marriage in Islam are the presence of a contract, a guardian, two witnesses, and the consent of the bride and groom.²² However, age maturity is also an essential factor for ideally realizing marriage goals.²³ Even though classical fiqh scholars such as Imam al-Nawawi and Ibn Hajar al-'Asqalani allow the marriage of minors with the permission of a guardian,²⁴ this view needs to be reviewed in the modern social context, which demands protection and benefit for children. Based on the principle of *maqāṣid al-syarī'ah*, early marriage has the potential to threaten the five main goals of sharia, namely *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (soul), *ḥifẓ al-'aql* (reason), *ḥifẓ al-nasl* (offspring), and *ḥifẓ al-māl* (treasure). Therefore, within the framework of contemporary Islamic law, the practice of underage marriage is seen as something that needs to be prevented through a *sadd adz-dzari'ah* approach to cover all possibilities that could cause social and moral harm.²⁵

Sadd adz-dzari'ah means "closing the path to corruption."²⁶ This concept was introduced by Maliki scholars such as Imam Malik and Al-Qarafi, then

²² Muhammad Abu Zahrah, *al-Aḥwāl al-Syakhsiyyah* (Kairo: Dār al-Fikr al-'Arabī, 1957), h. 45.

²³ M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Mizan, 1996). hlm.232

²⁴ Al-Nawawi, *Al-Majmū' Sharh al-Muhadzdzab, Juz XVII* (Dār al-Fikr, 1997). hlm. 214

²⁵ Muhammad Hashim Kamali, *Principles of Islamic Jurisprudence*, ed. oleh 3rd ed. (Ilmiah Publishers, 2003). hlm.291

²⁶ Ahmad al-Khamlishi, *Asbāb al-Man' wa Sadd adz-Dzari'ah fi al-Fiqh al-Islāmī* (Jami'ah Muhammad al-Khamis PY 2005, t.t.). hlm.11

elaborated in depth by Ibn al-Qayyim in *I'lām al-Muwaqqi'īn*. This principle asserts that an outwardly permissible act can be prevented if it has the potential to cause harm. In the context of early marriage, such a union, although legally valid, can cause greater social and moral harm.

According to al-Qaradawi, *sadd adz-dzari'ah* is a form of preventive prevention in Islamic law that aims to maintain public benefit (*maslahah murlah*),²⁷ while al-Ghazali views it as a rational instrument to protect the values of *maqasid Sharia*.²⁸ In the context of underage marriage, even though it is legal according to Sharia, the contract can cause social impacts such as domestic violence, child neglect, and family instability. Therefore, implementing *sadd adz-dzari'ah* is an essential basis for closing the opportunity for social harm to occur.²⁹

In analyzing Ninik Mamak's efforts, he uses the theory put forward by Abu Ishak Al-Syatibi, which divides *sadd adz-dzari'ah* into four levels of damage:

- 1) Unlawful acts that inevitably lead to corruption. This means that if these acts are not avoided, corruption will inevitably occur. For example, digging a hole in one's own ground near one's door in the dark, and anyone leaving the house will inevitably fall into the hole.
- 2) Unlawful acts that generally lead to corruption. This means that if these acts are committed, corruption will likely occur or a prohibited act will be committed. Examples include selling wine to a liquor factory or selling knives to criminals seeking their enemies.
- 3) Unlawful acts that generally lead to prohibited acts. This means that if these acts are not avoided, they often lead to prohibited acts. For example, credit trading does not always lead to usury, but in practice, it is often used to commit usury.
- 4) *Sadd adz-dzari'ah* rarely leads to harm or forbidden acts. In this case, even if the act were to be carried out, it would not necessarily cause harm. For example, digging a hole in one's own garden where people rarely pass. Usually, no one passing by that place would fall into the hole, but someone might get lost and fall in.³⁰

²⁷ Yusuf al-Qaradawi, *Madkhal li Dirasah al-Syari'ah al-Islamiyyah* (Maktabah Wahbah, 1991). hlm.204

²⁸ Abu Hamid Al-Ghazali, *Al-Mustashfa min 'Ilm al-Usul* (Dar al-Kutub al-'Ilmiyyah, 1997). hlm. 285

²⁹ Abdul Karim Zaidan, *al-Wajiz fi Usul al-Fiqh* (Mu'assasah al-Risalah, 1999). hlm.301

³⁰ Amir Syarifuddin, *Ushul Fiqh* (Jakarta, 2008). hlm.125

The first division of sadd adz-dzari'ah is sadd adz-dzari'ah, which inevitably leads to harm. In this case, underage marriage is viewed as an act with the potential to cause harm, such as dropping out of school, domestic violence, stress, depression, divorce, and maternal and infant mortality. All of the above demonstrates that underage marriage is a path to harm that inevitably leads to harm. Therefore, based on the principle of sadd adz-dzari'ah, this act must be prevented before it occurs.

The author found that the role of the Ninik Mamak in Nagari Sungai Nanam encompasses various functions closely related to the application of the sadd adz-dzari'ah principle. First, the Ninik Mamak acts as the organizer and regulator of customary practices in the marriage procession, from the maresek (maresek) and batimbang tando (baimbang tando) to the marriage contract (akad nikah) and baralek (baralek). This role is intended to ensure that the entire process runs in accordance with customary and Sharia rules, thereby preventing deviations or harm, such as family conflict or invalid marriages. This view aligns with Abu Ishaq al-Syathibi's opinion that sadd adz-dzari'ah means blocking all paths that could lead to corruption (mafsadat). Furthermore, the Ninik Mamak also serves as a cultural preserver and guardian of Minangkabau values. By upholding the adat principle of "adat basandi syarak, syarak basandi Kitabullah," they strive to reject foreign influences that conflict with adat and Sharia. This is a form of implementation of sadd adz-dzari'ah, as explained by Wahbah az-Zuhaili, who explains that the concept means rejecting anything that could potentially lead to corruption. By preserving the matrilineal system and managing heirlooms, the Ninik Mamak helps maintain social stability and harmony within the traditional family.

Furthermore, Ninik Mamak's function is also evident in efforts to prevent underage marriage through various social and educational activities. Causal factors such as promiscuity, lack of parental supervision, and the influence of social media are essential concerns. In this context, the sadd adz-dzari'ah approach is applied by strengthening family supervision, providing guidance, and controlling social behavior. Through traditional activities such as annual socializations at the Nagari Traditional Council and collaboration with schools and community health centers in providing education on reproductive health and the negative impacts of child marriage, the Ninik Mamak reduces the potential for malafsadat (disasters) such as divorce, dropping out of school, or domestic violence. Furthermore, the advice given to children and nieces also serves as a

concrete implementation of sadd adz-dzari'ah, aiming to guide the younger generation to delay marriage until they are physically, mentally, and economically ready. Thus, all of these roles reflect the Ninik Mamak's preventive function as guardians of customary balance and protectors of society from various forms of social harm.

Based on the Sadd adz-dzari'ah view, the mafsadat in underage marriage can be caused by many things, namely, disruption of family harmony, risk of death during childbirth, vulnerability to domestic violence, vulnerability to divorce, and education and employment. If underage marriage is allowed to occur without supervision and prevention, then the damage mentioned above will be difficult to avoid. Therefore, with the sadd adz-dzari'ah approach, Ninik Mamak not only reminds or advises, but also truly carries out social, religious, and customary functions to close all paths that could lead to underage marriage.³¹

The sadd adz-dzari'ah approach in Islamic law serves as a preventive mechanism to address potential harms. Child marriage has various negative impacts, such as reproductive health problems, low levels of education, economic instability, and increased risk of domestic violence. The aim is to protect children's rights, as well as ensure the social and economic welfare of society.³²

By implementing sadd adz-dzari'ah, Ninik Mamak (Islamic leaders) and the community can collaborate to eliminate various factors that encourage underage marriage. For example, cultural pressures that assume girls are ready to marry after puberty, economic conditions that encourage parents to marry off their children, and a lack of education. Through this approach, underage marriage is prevented not only legally but also from the underlying social and cultural causes.³³

The role of Ninik Mamak in Minangkabau society is crucial, not only as traditional leaders but also as guardians of morality and social order. To prevent underage marriage, they provide advice, provide counseling, and impose customary sanctions on violators. These actions reflect the application of the principle of sadd adz-dzari'ah, namely, blocking the path to harm. Through their social and customary roles, Ninik Mamak integrates customary values and Islamic

³¹ Muhammad Ma'ruf, "Nikah Dini Menurut Perspektif Sadd Adz-Dzari'ah," *Jurnal Hukum Keluarga Islam* 217 (2023). hlm. 217

³² Irzak Yuliardy Nugroho, "Pendekatan Sadd Dzaria'ah Dalam Pencegahan Perkawinan di Bawah Umur," *Jurnal Litigasi* 6, no. 1 (2025). hlm. 85

³³ Muhammad Semman, "Penerapan Sadd adz-Dzari'ah dalam Mencegah Perkawinan di Bawah Umur," *Jurnal Hukum Islam* 3 (2022). hlm.67

teachings to protect the younger generation from the negative impacts of early marriage, in line with the objectives of Islamic law, which emphasizes preventing harm (*dar' al-mafsadah*) and maintaining the welfare (*jalb al-mashalih*).

D. Conclusion

A key finding of this study is the integration of custom and Sharia through a synergy between Minangkabau traditional values and Islamic law. The principle of "Adat Basandi Syarak, Syarak Basandi Kitabullah" underpins the actions of the *ninik mamak*. In Islamic family law, the role of *ninik mamak* reflects the community's moral guardianship in safeguarding the family's welfare and honor. *Ninik mamak* in Nagari Sungai Nanam plays a central role in preventing underage marriage through customary, social, and religious approaches. Their efforts, such as counseling, outreach, and imposing social sanctions, demonstrate a strong moral responsibility towards their children and nieces. From the perspective of *Sadd adz-dzari'ah*, these actions implement the principle of blocking the path to destruction, thereby aligning with the goal of Islamic law to protect the community's welfare. Collaboration among the *Ninik Mamak*, the Nagari government, and religious institutions needs to be continuously strengthened to ensure systematic, sustainable early marriage prevention.

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