

## THE RELATIONSHIP BETWEEN RELIGION AND SCIENCE IN POLICIES ON EARLY MARRIAGE IN INDONESIA: The Perspective Of Ian G Barbour

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### Abstrak

Relasi antara agama dan sains merupakan masalah kompleks yang sering terjadi. Dalam konteks pernikahan dini, agama dan sains memiliki paradigma yang berbeda dalam menanggapi usia pernikahan. Relasi agama dan sains perspektif Barbour dianggap penting untuk dikaji dalam memahami dan menangani dinamika kebijakan usia pernikahan dini di Indonesia. Penelitian ini bertujuan menggali hubungan antara agama dan sains dalam merumuskan kebijakan usia pernikahan di Indonesia. Metode yang digunakan dalam penelitian ini adalah metode kepustakaan atau library research. Hasil penelitian ini menjelaskan bahwa, (1) Ian G. Barbour mengelompokkan relasi antara agama dan sains ke dalam empat tipologi: konflik, independensi, dialog, dan integrasi. (2) Meskipun praktik pernikahan dini masih terjadi akibat faktor sosial, ekonomi, dan kultural, upaya integratif antara pandangan keagamaan dan data ilmiah (kesehatan reproduksi, psikologi anak) menunjukkan bahwa pendekatan dialog dan integrasi menjadi jembatan yang efektif antara nilai-nilai agama dan temuan-temuan sains modern. (3) Dalam konteks kebijakan usia pernikahan di Indonesia, relasi antara agama dan sains cenderung bergerak dari konflik menuju model dialog dan bahkan integrasi. Hal ini tercermin dalam keselarasan antara kebijakan negara, melalui revisi UU No. 1 Tahun 1974 menjadi UU No. 16 Tahun 2019, dengan Fatwa MUI yang mendukung pembatasan usia pernikahan demi kemaslahatan

**Kata Kunci:** Ian G. Barbour, Relasi Agama dan Sains, Kebijakan Publik, Pernikahan Dini.

### Abstract

The relationship between religion and science is a complex issue that often arises. In the context of early marriage, religion and science have different paradigms in responding to the age of marriage. The relationship between religion and science from Barbour's perspective is considered important to study in understanding and addressing the dynamics of early marriage age policies in Indonesia. This study aims to explore the relationship between religion and science in formulating marriage age policies in Indonesia. The method used in this study is library research. The results of this study explain that, (1) Ian G. Barbour categorizes the relationship between religion and science into four typologies: conflict, independence, dialogue, and integration. (2) Although early marriage practices still occur due to social, economic, and cultural factors, integrative efforts between religious views and scientific data (reproductive health, child psychology) show that the dialogue and integration approaches are effective bridges between religious values and modern scientific findings. (3) In the context of marriage age policies in Indonesia, the relationship between religion and science tends to move from conflict toward a model of dialogue and even integration. This is reflected in the alignment between state policy, through the revision of Law No. 1 of 1974 into Law No. 16 of 2019, and the MUI fatwa supporting marriage age restrictions for the greater good.

**Keywords:** Ian G. Barbour, Religion and Science Relations, Public Policy, Early Marriage.

## **Introduction**

The relationship between religion and science is a complex issue that often occurs. This is due to differences in the paradigm and approach of each field. Religion is rooted in belief, the foundation of spiritual authority, and views that are metaphysical or transcendent. On the contrary, science relies on empirical data, systematic observations, and logical and rational thought processes.[1] This tension is evident in public policy issues, including the early marriage age policy in Indonesia. In this context, Barbour offers a model for understanding how religion and science intersect into a typology that becomes relevant to bridge these differences. Early marriage remains a serious problem even though the government has revised the minimum age limit for marriage through Law No. 16 of 2019. While some religious views tend to be more permissive, scientific data show the negative impact of early marriage on reproductive health, education, and child welfare. The relationship between religion and science from Ian G Barbour's perspective is considered important to be studied in understanding the policy of early marriage in Indonesia, because it provides insight and understanding of the relationship between two fields that are often considered conflicting.

This research will strengthen the understanding of the relationship between religion and science in the dynamics of early marriage age policies in Indonesia and identify challenges and opportunities in implementing the approach. Challenges such as aspects that trigger early marriage in Indonesia, as well as opportunities for cooperation between religion and science in dealing with the issue of early marriage in Indonesia. This article focuses on the issue of early marriage in Indonesia and how Ian G Barbour's views on the relationship between religion and science can work together in dealing with the issue of early marriage in Indonesia. This is certainly important to study, because religion and science have different views in paying attention to the issue of early marriage. So it is necessary to find a common ground between the two in dealing with the issue of early marriage in Indonesia.

Previous articles that discuss the relationship between religion and science according to Ian G Barbour include, "The Relationship between Religion and Science according to Ian G Barbour in Religious Moderation in Indonesia". The research aims to strengthen awareness of the importance of religious moderation in dealing with religious diversity, using the perspective of Ian G Barbour.[2] The article is titled "Science, Religion and Human Paradigm in the Era of Digital Disruption: Ian G Barbour's Typological Analysis". This study explores the relationship between the theory of typology of the relationship between science and religion according to Barbour in the context of the development of today's technological disruption.[3] The article is titled "The Middle

Way of Conflict of Science Religion in Covid-19 Vaccination: Ian G. Barbour's Perspective of Thought". This study examines the tension between religion and science in the issue of vaccination, especially in the context of handling the Covid-19 pandemic, based on Barbour's perspective.[4] The article is entitled "The Integration of Religion and Science According to Ian G. Barbour and His Contribution to Islamic Studies". This study discusses the contribution of Barbour's thought through its fourth typology, namely integration, and its relevance to the development of Islamic studies.[5] The article is titled "Absolute Truth Versus Scientific Truth: The Meeting of Religious and Science in the Perspective of Ian Barbour". This study reviews Barbour's efforts to bridge religion and science through a paradigm that, although different, still opens up the possibility of a common point between the two.[6]

The article is entitled "The Integration of Qur'an Verses in Science (Biology) Learning Based on the Thoughts of Ian G. Barbour". This study examines the concept of integration between religion and science as proposed by Barbour. He is of the view that the discussion of the origin of human creation in the Qur'an and biological sciences has a similar substance, although the way of expression and explanation is different.[7]. The article is entitled "The Contribution of Ian G. Barbour's Thought on the Relationship of Science and Religion to the Islamization of Science". The research discusses Barbour's thoughts on the Islamization of science initiated by contemporary Islamic thinkers[8] The article is titled "Hacking the Conflict of Science and Religion (In the Perspective of Amin Abdullah and Ian G. Barbour)". This study outlines the views of two scientists who carry the integration model, namely Amin Abdullah and Ian G. Barbour, as well as their role in bridging the tension between science and religion.[10] Several previous studies have examined Barbour's thinking in other contexts, such as religious moderation, vaccination, and science education. However, no studies have been found that specifically link Barbour's approach to the issue of early marriage age policy in Indonesia.

This research aims to explore the relationship between religion and science in formulating marriage age policies in Indonesia, and aims to analyze how an integrative approach between religion and science, as offered by Ian G. Barbour, can be used as a basis for thinking to understand and formulate early marriage age policies in Indonesia. Thus, this article is useful to expand insights and increase a deeper understanding of the relationship between religion and science from Ian G Barbour's perspective in formulating marriage age policies in Indonesia. It is hoped that the public can understand and pay attention to the age of early marriage by considering religious values and scientific evidence, to overcome the issue of early marriage in Indonesia.

## **Research Methods**

This study uses the library *research* method as the main method. Literature research or literature is research that involves various activities related to literature search, such as reading, taking notes, and making conclusions to be processed.[11] The focus of the study is to analyze the typology of the relationship between religion and science according to Ian G. Barbour, as well as its application in understanding the policy of early marriage age in Indonesia. The object of this research is in the form of data related to Ian G Barbour's views on the relationship between religion and science, as well as those related to the policy of early marriage age in Indonesia. The data source comes from works related to Ian G Barbour's views and marriage age policies, both in the form of books, journals, and articles. The research data consists of primary sources in the form of works by Ian G. Barbour, as well as secondary sources such as academic journals, policy documents (Law No. 1 of 1974 and Law No. 16 of 2019), religious fatwas, and scientific literature related to the issue of early marriage.

The data collection process in this study was taken through steps to review various documents, in-depth analysis of the content of the text, and organized recording. To analyze the data that has been obtained, a descriptive approach is used, where the collected information is presented as it is. The data is then systematically organized, carefully processed, and thoroughly analyzed to provide a comprehensive picture of the issue under review.[12] Data analysis was carried out with a descriptive-qualitative approach, namely interpreting data based on the patterns of religious and scientific relations proposed by Barbour, and then related to the context of marriage age policies in Indonesia. This allows for a deeper understanding and broader insight into the relationship between religion and science, including its relationship to the policy on the age limit for early marriage in Indonesia.

## **Discussion**

### **Relasi Agama dan Sains Menurut Ian G Barbour**

Ian G Barbour is a theologian and scientist known for his work on religion and science. Barbour groups four typologies in the relationship between religion and science, namely Conflict, Independence, Dialogue and Integration.[13] Conflict views that religion and science are two realms that are opposite and not in line. In this view, religion asserts belief in God without the need for empirical proof of His existence, while science demands concrete proof of every hypothesis and theory put forward through facts and observations. This conflict can arise when claims of religious beliefs are at odds with scientific findings in science. In the context of this conflict, what is often the subject of debate is the conflict between the materialistic view on which science is based and the

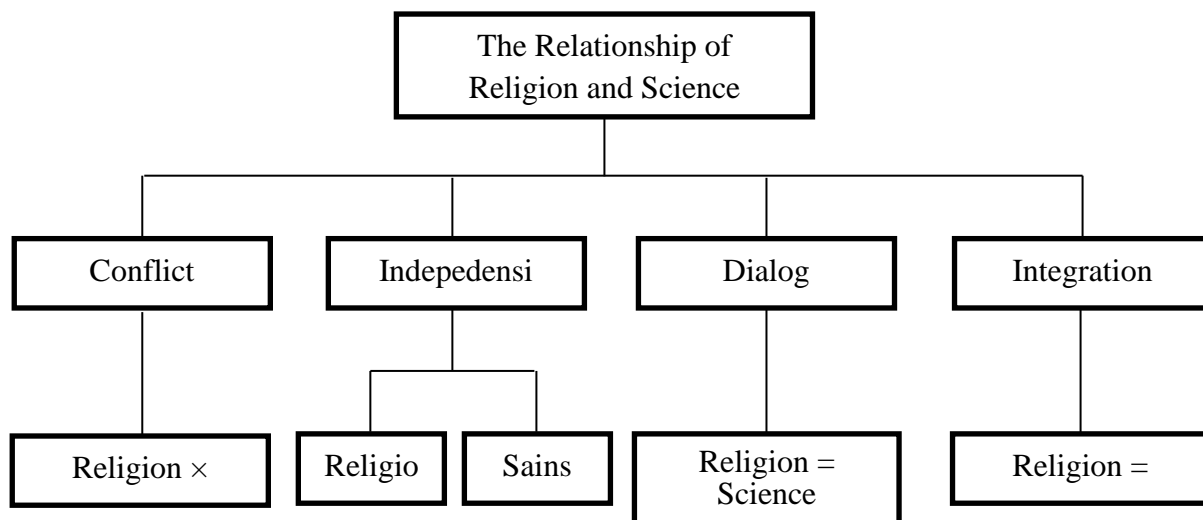
supernatural approach in religion, including the interpretation of sacred texts. Those who interpret scripture literally believe that the theory of evolution is incompatible with religious teachings, while atheistic scientists argue that scientific findings related to evolution are contrary to the principles of faith. Barbour argues that in a situation of conflict, the union between religion and science is not possible, because both are rooted in fundamentally different domains and domains.

The independence view emphasizes that religion and science operate in separate territories and have their own independence. Both use different approaches and methods, and can only understand and explain reality according to their own framework and principles. Independence has its own territory so that religion and science cannot intersect. Ian G. Barbour stated that within the framework of independence, religion and science can coexist as long as they maintain their own boundaries. Conflict should not need to occur, as the two are in different realms. In addition, the statements produced by science and religion use different languages and cannot be contradicted, because each has its own function in human life and answers different questions. Science focuses on the exploration of the mechanisms of natural work and deals with empirical facts, while religion is concerned with spiritual values and the search for the deep meaning of life.

Dialogue is an approach that considers religion and science to systematically and conceptually seek points of similarity and differences between the two through methodological comparisons.[14] In this view, the relationship between science and religion is established communicatively and in dialogue with each other. In the dialogue model, religion and science are considered as two fields that are able to interact with and enrich each other. Science provides an understanding of the natural world that can broaden religious insights, while religion contributes a moral and ethical framework to scientific knowledge. This approach to dialogue describes a more positive and constructive relationship between religion and science compared to the conflict or independence model. However, the dialogue model does not offer the complete conceptual unification proposed by the proponents of integration. Dialogue is more of an interaction to try to understand the relationship between religion and science, while integration does not only interact, but seeks to combine and unite the relationship between religion and science in a more comprehensive framework.

Integration is an approach that seeks to find agreement between religion and science, especially on issues that have been considered to be in conflict. In this model, science is positioned to strengthen or support belief in God as the creator of the universe. Both science and religion are seen as equally legitimate and serve as a consistent source in shaping worldviews. In fact, the scientific understanding of nature obtained through science is expected to deepen and enrich

religious understanding for believers.[15] In this model, religion and science are combined to produce a more comprehensive understanding of the universe. Therefore, this model is considered to prioritize cooperation compared to the dialogue model, with a focus on finding commonalities between religion and science. Barbour himself supports both models of dialogue and integration because the relationship between religion and science is considered very relevant. It is primarily related to contemporary ideas about the history of evolution, the laws of nature, chance, and the degree of complexity of biological organisms, all of which are closely related to religious teachings about God as a creator, the nature of man, and environmental ethics.



The relationship between religion and science is a complex issue, because it involves various dimensions, be it philosophy, history, or culture. This of course arises due to paradigm differences, both epistemological and historical dynamics. Both have different perspectives based on their respective sources. Religion is based on beliefs, religious authority, and understanding that is transcendental, while science adheres to empirical evidence, observational methods, and logical reasoning. Although using different paradigms and approaches, religion and science both convey the truth, but in different contexts. Religion presents truths that are spiritual, moral, and existential, encompassing aspects that are beyond the reach of the scientific method. Meanwhile, science conveys the truth based on the results of observation, experiments, and data analysis related to the physical and natural worlds.[16] The consequences of the complexity between religion and science certainly cause conflicts, even dialogues towards integration in people's lives. Ian G Barbour groups four typologies of relations between religion and science, namely Conflict, Independence, Dialogue and Integration.

Syed Hossein Nasr criticized that western science has a negative impact, one of which is as a trigger for spiritual, humanitarian, and environmental crises, and reflects the limitations,



confinement, and narrowness of the scope of Western science.[17] Although Nasr criticized this, he still tried to combine science and religion. This is reflected in his views on science and the concept of Islamic traditionalism that he put forward. According to Nasr, the concept of Islamic traditionalism is an attempt to return to the roots of tradition as the source of truth and the origin of all things, by linking Western secularism to the divine dimension based on religious revelation.[18] According to Nasr, science in the context of Islam should be understood as an effort to study the signs of Allah in the universe.[19] According to Syed Muhammad Naquib Al-Attas, not all aspects of Western civilization are negative. Some of them can be integrated and critically adapted into Islamic civilization through a creative intellectual process, known as Islamization.[20] Al-Attas set out two important steps in the Islamization of science, namely dewesternization and integration.[21]

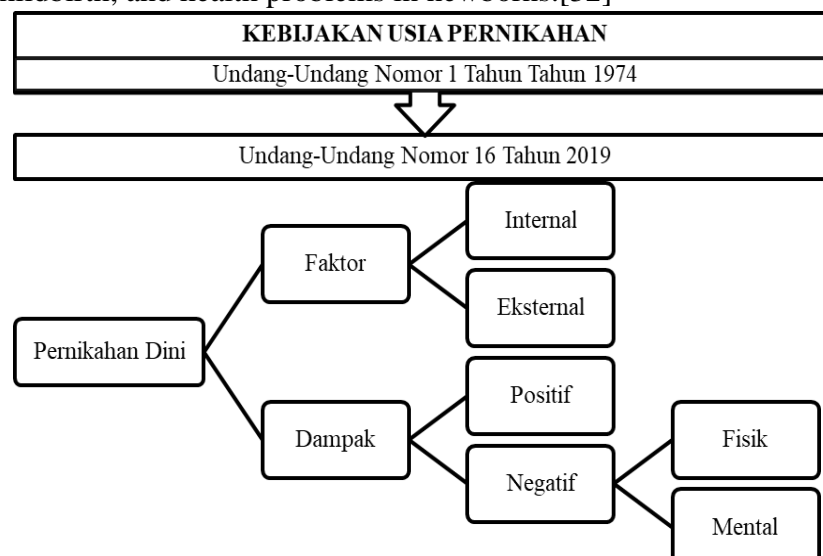
### **Early Marriage Age Policy in Indonesia**

The policy on the age of early marriage in Indonesia has been regulated in several laws in Indonesia, in order to reduce the practice of early marriage which has a negative impact on health, education, and the economy, especially for women. This policy shows increased awareness of the dangers of early marriage to women's physical and mental health, as well as its impact on children's education and development. This is stated in Law Number 16 of 2019 which reads "Marriage is only allowed if a man and a woman have reached the age of 19 (nineteen) years".[22] The minimum age policy is an amendment to Law Number 1 of 1974 concerning marriage which limits the minimum age for men to 19 years old, and women to 16 years. This regulation change was stipulated as a step to deal with emergency situations related to child marriage that are rampant in Indonesia.[23]

The development of policy changes related to the age of early marriage, which was carried out with the revision of the Law, is due to the high rate of child marriage, the large maternal and infant mortality rate, and the high rate of divorce at a young age, and the low level of education for women.[24] When the minimum age of marriage for women is still 16 years old, the implementation of compulsory education for 12 years in the national education system has not been fulfilled. This condition is different from men, whose minimum age of marriage is set at 19 years old, so they have the opportunity to serve the right to compulsory education for 12 years in full.[25] Thus, there is a clear discrimination where men have a greater chance of getting an education than women. The change in the minimum age of marriage from 16 to 19 years old in the Marriage Law was made to protect the rights of children, especially girls, from the risks and negative impacts of underage marriage.[26]

Although there have been a number of policy changes related to the minimum age of marriage in an effort to deal with the emergency situation of child marriage in Indonesia, the practice of early marriage still occurs widely, especially in remote areas. This is due to the fact that most rural communities still hold conservative views and are influenced by traditions and cultures that have long been embedded in their views, especially regarding marital relationships.[27] Early marriage is influenced by internal and external factors. Internal factors include the child's education level, respondents' understanding, and religious aspects. Meanwhile, external factors include parental education, family economic conditions, traditions and customs, access to information media, and the influence of promiscuity.[28] These factors are the causes of early marriage to continue to occur in Indonesia.

Early marriage has both positive and negative impacts. Among the positive impacts are minimizing immoral acts in adolescents, high productivity or the likelihood of pregnancy, increasing the number of Muslim populations, increasing independence.[29] Marriage at a young age has a negative impact, especially for women. Getting married at an age that is considered immature can cause various problems, both related to physical conditions and mental and psychological health.[30] Early marriage in adolescents has a significant negative impact, especially on mental and psychological health aspects. Adolescents who marry at a young age are at risk of experiencing various psychological disorders, such as excessive feelings of anxiety, mental distress, depression, and deep emotional trauma.[31] The negative impact of early marriage on physical condition is mainly related to reproductive health. Women who marry at a young age face a greater risk of cervical cancer, sexually transmitted diseases, and violence both physically and sexually. In addition, they also have the potential to experience unplanned pregnancies, complications during pregnancy and childbirth, and health problems in newborns.[32]





Marriage at a young age is a problem that often arises in Indonesia. Early marriage tends to be largely determined by socioeconomic characteristic factors. This happens because education, both parental education and child education, is low, as well as economic demands. Parents tend to marry their daughters because of economic squeezes, in order to reduce the economic burden on the family. Cultural and customary factors also affect early marriage. Religion is one of the main factors that affect early marriage in Indonesia, because the Qur'an and Hadith do not clearly set the age limit for marriage. According to scholars, the minimum age for marriage is determined when a person has reached puberty, which is marked in men with wet dreams and in women with the arrival of menstruation.[36] In Barbour's typology, this phenomenon reflects conflict and dialogue even towards integration. Conflict arises when religious interpretations, especially about the age of marriage, clash with scientific findings that show the negative impact of early marriage on the physical, psychological, and social development of children. Meanwhile, dialogue becomes important when religion is reinterpreted contextually by considering scientific knowledge, for example, in an effort to mature the age of marriage by the MUI which uses fiqh rules by considering medical, psychological, and social risks.

The marriage age policy is listed in Law No. 1 of 1974 concerning marriage which limits the minimum age of men to 19 years and women to 16 years. Then there was a revision of Law No. 16 of 2019 which limited the age of men and women to the same, namely 19 years. This change is made due to the high rate of child marriage, the high maternal and infant mortality rate, and the high rate of divorce at a young age, and the low level of education for women. However, the changes in the revision of the law have an impact on the increase in early marriage in Indonesia. The increase in demand for marriage dispensation is one of the main indicators. In the South and West Sulawesi Religious Court area in 2019, there were 2,399 applications for marriage dispensation, which shows an increase of around 41% compared to the previous year. This trend continues to increase, where at the end of 2020 the number of applications reached 5,575 cases. This figure shows a significant surge of 3,176 applications from 2019, or equivalent to an increase of around 132%.

### **Early Marriage Age Policy in Indonesia Perspective on Religious and Science Relations Ian G Barbour**

In the conflict model, religion and science are always at odds. In the context of early marriage, the Qur'an and hadith do not specifically limit the age of marriage. In Islam, while it does not prohibit early marriage, Islam does not encourage this practice. Islam provides an encouragement to marry for those who can afford it, with an emphasis on physical, mental, and financial readiness.[37] Because among the wisdom of marriage in Islam is to avoid adultery, foster

maturity and responsibility. In contrast to the view of science, which establishes that the ideal reproductive age range for women to marry is between 20 to 30 years. Getting married at an immature age can have negative impacts, both in terms of physical health and psychological conditions. This conflict was marked by the MUI rejecting the appeal of the marriage age limit in the Constitutional Court decision Number 30-74/PUU-XII/2014. The MUI said that the arguments of the petitioners from health foundations are very weak and the data are illogical and strong which say that early pregnancy under 18 years is very risky to the mother.

Independence according to Ian G Barbour's view considers that religion and science have different areas, so they do not intersect with each other. In the context of early marriage, religion has its own view of legal marriage, and focuses on teachings based on the Qur'an and Hadith. Religion does not rely on scientific evidence regarding the age of marriage. As is the case with science, which has its own focus on research on safe marriage age for children and pays attention to the biological and psychological aspects of children, as well as their impact on physical and mental health. Religion and science run separately, on their own territory. Science is based on logic and experimentation, while religion is based on God's revelation. Marriage according to empirical evidence regarding the impact of early marriage without mentioning religious aspects. Religion regulates marriage according to norms and ethics without reference to scientific data.

Dialogue, according to Ian G Barbour's view of the relationship between religion and science, is two parties that interact with each other and try to understand each other. In the context of the early marriage age policy, religion and science can interact with each other. A religion that maintains the protection of women based on moral and ethical values based on the Qur'an and Hadith. Meanwhile, science that protects women with empirical data evidence on the impact of early marriage. The two can dialogue with each other to find a common solution to the problem of determining the age limit for marriage in Islamic law aims to achieve benefits and avoid harm.[41] The determination of policies regarding the age limit for marriage is a step to adjust to the development of community conditions, especially related to age maturity from a psychological and sociological perspective. This is in line with science that also pays attention to the health impact on women. Among the dialogue of religion and science in the context of marriage age is how community organizations such as Muhammadiyah began to consider revising the marriage age limit to 19 years in the Constitutional Court Decision No. 22/PUU-XV/2017 because of the benefits in it.

Integration, according to Barbour, is a view that combines religion and science in its entirety with a more holistic view. In the context of the early marriage age policy, religion and science are aligned to achieve a complete and comprehensive policy. This is marked by the MUI Fatwa which

supports the policy of early marriage age as stated in Law number 1 of 1974 concerning marriage to realize the benefits of marriage.[44] Religious institutions began to pay attention to aspects of health, education, and welfare as part of religious considerations in determining the age of marriage. Of course, this is in line with science that pays attention to aspects of the child's maturity age in marriage, so as not to have an impact on children's health in terms of physical and psychological. This is in line with Islamic legal norms and state law, both of which aim to maintain the common good.[45] This integration was also marked by the holding of a national seminar by the MUI to reduce the high number of child marriage cases in Indonesia. The Chairman of MUI for Women, Adolescents, and the Family, Amany Lubis in a seminar said that MUI is currently encouraging the maturation of the marriage age based on the principles of Islamic fiqh, in order to form a family of *sakinah*, *mawaddah*, *warahmah*, and avoid the risk of divorce and poverty.[46]

Barbour in his typology views the relationship between religion and science, preferring dialogue and integration. According to him, bringing religion and science together is the right step to dampen the debate, through an approach known as *theology of nature*. The integration of religious science and science has been applied by classical Muslim scholars such as Ibn Sina, al-Kindi, and al-Farabi. They studied the sciences of the Greek tradition that focused on logical, contemplative, and non-experimental approaches, and then adapted them to scientific principles derived from revelation, emphasizing the importance of empirical observations of natural phenomena. Thus, the two branches of science are united in a harmony based on revelation. They study various disciplines, then build a dialogue between religion and science so that the two complement each other. Involving all branches of science in dialogue makes scientists have a broader insight and are able to see all fields of knowledge as a whole and comprehensive unit. In the issue of early marriage, an integrative approach has been applied. One of the proofs is the MUI Fatwa which supports the determination of the marriage age limit as a form of effort to realize benefits. The rules regarding the age of marriage are realigned with the standards that have been set in Law Number 1 of 1974 as the main reference.

One of the important fatwas ever issued by the MUI is related to family law. Islamic family law itself is a crucial element and is part of the legislative needs in the application of Islamic law in the Indonesian national legal system. The MUI fatwa issued a decision related to the minimum age of marriage, due to the negative impact of physical and mental health on women and children. MUI in its national seminar said that MUI is currently encouraging the maturation of the marriage age based on the principles of Islamic fiqh, in order to form a family of *sakinah*, *mawaddah*, *warahmah*, and avoid the risk of divorce and poverty. With the decision of the MUI Fatwa supporting Law No.

1 of 1974, it has several impacts. Among them is strengthening existing legal provisions, emphasizing that the determination of age standards is more conducive to ensuring the physical and mental health of women and children. The MUI fatwa also increases the social awareness of parents and couples who want to get married about the importance of paying attention to the age of marriage.

### **Conclusion**

The relationship between religion and science according to Ian G. Barbour in the policy of early marriage in Indonesia can be concluded that: (1) Ian G. Barbour groups the relationship between religion and science into four typologies: conflict, independence, dialogue, and integration. (2) Although the practice of early marriage still occurs due to social, economic, and cultural factors, integrative efforts between religious views and scientific data (reproductive health, child psychology) show that the approach to dialogue and integration is an effective bridge between religious values and the findings of modern science. (3) In the context of marriage age policies in Indonesia, the relationship between religion and science tends to move from conflict to a model of dialogue and even integration. This is reflected in the alignment between state policies, through the revision of Law No. 1 of 1974 to Law No. 16 of 2019, and the MUI Fatwa which supports the marriage age restriction for the sake of benefit.

This research makes an important contribution in examining how religion and science can work together in formulating public policy, especially related to the age of early marriage. Using Ian G. Barbour's theory of the four models of the relationship between religion and science (conflict, independence, dialogue, and integration), the journal emphasizes that the integrative approach is the most relevant to the Indonesian context. This means that the marriage age policy should not only be based on scientific data such as the health and psychological impact of early marriage, but also consider religious values such as the protection of children and the benefit of the people. This contribution is important because it offers a solution that does not ignore public belief, but is still based on strong scientific evidence, so that it can be socially, religiously, and rationally accepted, especially in the early marriage age policy in Indonesia.

This research has limitations, especially in the limitations of the primary literature related to Ian G. Barbour's thought in the context of social policy in Indonesia. These limitations can have an impact on the level of subjectivity and interpretation carried out by researchers. Therefore, further research with an interdisciplinary approach and more diverse sources is needed to deepen the analysis of the integration of religion and science in public policy.

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