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RELIGIOUS AND CULTURAL DIALECTICS IN DETERMINING EARLY-AGE MARRIAGE

(Case Study of the Increase in Early-age Marriage in Pinrang City from the *Maqashid Shari'ah* Perspective)

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Abstract: Marriages conducted in Pinrang Regency often do not pay attention to the rules of marriage that have been established, especially the issue of age. Such problems are difficult to avoid, especially in ordinary people, thus reducing the negative impact of early marriage. The role of the National Family Planning Agency through the Office of Population Control, Family Planning, Women's Empowerment, and Child Protection of Pinrang Regency is required. The objectives of this study are as follows: to identify the negative impacts caused by early marriage in Pinrang Regency, to analyze or determine the potential for underage marriage in Pinrang Regency, and to describe the role of the Pinrang Regency government in reducing underage marriage. This study is qualitative research. The approach used is socio-juridical. The research is descriptive qualitative. There are two types of data used, namely primary data and secondary data. The technique of data processing used observation, interviews, documentation, triangulation, and data validity tests using credibility, transferability, dependability, and confirmability. Furthermore, the data analysis technique used the data reduction technique (data reduction), display (data presentation), and conclusion drawing/verification (concluding). Based on the results of this study, it shows that: first, underage marriage has a negative impact, especially concerning health issues. Second, It was found that approximately 90% of underage marriages in Pinrang Regency were conducted by women, with requests for dispensation of marriage being submitted more by people who live in urban areas compared to rural areas. The negative impact presented in early marriage is more dominant than the positive impact. Based on the Maqasyid shari'ah theory, the practice and potential of early marriage in Pinrang City is contrary to *Hifdzunnafs* for both women and children based on the data that has been described.

Keywords: Practice, Early Marriage, Maqashid Shari'ah



A. Introduction

In Indonesia, early marriage is a long-standing phenomenon, especially among adolescents in rural areas. Both early marriage and teenage pregnancy lead to low levels of female education due to interrupted schooling and low family income. These have led to family crises and poor welfare outcomes. (Muhadara, Parawangi, and Malik 2016)

The Indonesian government has made regulations that regulate the age limitation of early marriage through institutions that are given the task and authority to oversee early child marriage (Faiz, Zulfahmi, and Izzuddin, 2022). The National Population and Family Planning Agency is a state institution whose governmental task is to control the population and organize family planning based on Presidential Regulation 62/2010. Under Law No. 35 of 2014, Article 1, paragraph 3 concerning Child Protection stipulates that those aged less than 18 years are still classified as children. The age limit for marriage is under Law No. 16 of 2019 as an amendment to Law No. 1 of 1974, which determines the age of 19 years as the minimum limit for marriage for both men and women. (Musfiroh 2016).

The problems that will be faced if there is rampant early marriage are taking away women's rights to education and reproductive health. It also has negative impacts on the development of human resources and raises population problems and sexuality issues. (Musyarrafa and Khalik 2020) Meanwhile, Health Law no. 36 of 2009 in paragraph 131, paragraph 2, in line with the Protection Law, provides a limit of 18 years because sexual relations carried out under the age of 18 years carry the risk of cervical cancer and sexually transmitted diseases. (Wulanuari, Anggraini, and Suparman 2017) Pregnancy and childbirth complications are also caused by young marriage. In addition, there is also a low or large birth weight of the baby. There may be risks on the mother's side, namely that the woman may die. (Muhadara, Parawangi, and Malik 2016).

At the district level, there is an office that is an extension of Badan Kependudukan dan Keluarga Berencana Nasional. This is the Office of Population Control, Family Planning, Empowerment of Women and Children Protection, which was previously named the Badan Kependudukan dan Keluarga Berencana Nasional of Pinrang District Representative, an institution that has the status of a non-ministerial government agency that is under and responsible to the president through the minister responsible for health.

Marriages conducted in Pinrang Regency often do not pay attention to the rules of marriage that have been established, especially the issue of age; this thing is difficult to avoid, especially in ordinary people, thus reducing the negative impact of early marriage, the role of the Badan Keluarga Berencana Nasional melalui Dinas Pengendalian Penduduk, Keluarga Berencana, Pemberdayaan Perempuan, dan Perlindungan Anak of Pinrang Regency is needed. (Muchsini, Rukiah, and Sabir 2019).

Most girls in the Pinrang region only follow what their parents want. Girls are preoccupied with work, which takes them away from books; therefore, over time, girls will get used to the absence of things that remind them that education is important. The girls only know how to pick spinach in the garden, and their parents do not take long to marry off their daughters even though they are still in elementary school. In this case, their children can only obey the wishes of their

parents without having to consider what will happen in the future if their daughters are married off as early as possible; thus, their rights as children will be lost, and they will be required to bear the burden of being a wife and also a mother at a child's age. (Nopita and Ilham 2021).

Based on the explanation above, researchers are interested in conducting research related to the title Religious and Cultural Dialectics In Determining Early-Age Marriage (Case Study of the Increase in Early-age Marriage in Pinrang City from the *Maqashid Sharia'h* Perspective). From the background of the problem, this study will focus on the following problems: First, what are the negative impacts of underage marriage in Pinrang Regency, Second, what are the potential impacts of underage marriage in Pinrang Regency, Third, how is the practice of early marriage carried out in Pinrang from the perspective of *Maqashid Shari'ah*? Based on the problem statements, the purposes of this research are as follows: To identify the negative impacts caused by early marriage in Pinrang Regency, to analyze and find out the potential for underage marriage in Pinrang Regency. Last, to analyze the practice of early marriage in Pinrang from the perspective of *Maqashid shari'ah*.

B. Method

The research methods used in this discussion include several things, namely the approach and type of research, place and time of research, research focus, types and sources of data used, data collection techniques, and data analysis techniques. This research is classified as descriptive qualitative research (Fiantika et al. 2022), meaning that this research seeks to describe, record, analyze, and interpret what is researched through observation, interviews, and studying documentation. (Komariah 2019)

This research is field research. Research is conducted on an event that happened (Rukin, 2019). This qualitative method is used for several considerations. First, adjusting qualitative methods is more effortless when dealing with plural realities. Secondly, this method presents directly the nature of the relationship between researchers and respondents. Third, this method is more sensitive and better able to adjust to many sharpening joint influences on the value patterns encountered (Anggito & Setiawan, 2018). This research location will be carried out in Pinrang Regency, especially in the Office of Population Control, Family Planning, Women's Empowerment and Child Protection (P2KBP3A) of Pinrang Regency, Pinrang District Religious Court, Pinrang District Ministry of Religion, Religious Affairs Office (KUA), and this research will take approximately two months.

C. Result and Discussion

1. *Maqashid Sharia'h* and Child Protection

Maqasid Syari'ah is a concept in Islamic law that refers to the objectives or basic principles of Islamic law. One of the main goals of *Maqashid Sharia'h* is to protect and promote human welfare. In the context of protecting minors in Islamic marriages, *Maqasid Syari'ah* has a strong relationship. (Saputera, Arisanti, and Jamal 2022)

In Islam, marriage is one of the institutions regulated by sharia law. *Maqasid Syari'ah* emphasizes the importance of safeguarding individual welfare and rights, including children's rights. Therefore, the protection of children in

marriage is an important aspect of the implementation of *Maqasid Syari'ah*. (Lisma and Nikmah 2021)

Several *Maqasid Syari'ah* principles that are relevant in the protection of children in Islamic marriages are *Hifz al-Nasl* (Protection of offspring): One of the goals of the shariah is to protect the lineage and ensure that children have a healthy and stable environment to grow and develop. Marriages involving children may jeopardize these children's rights. *Hifz al-'Aql* (Protection of reason): Protection of children's rights also includes protection of their reason. Children may not be physically or psychologically ready to face the responsibilities of marriage. *Hifz al-Din* (Protection of religion): *Maqashid Sharia'h* also emphasizes the protection of an individual's religion. Marriages involving minors may disrupt their spiritual and religious development. (Harahap and Harahap 2022)

In Islam, the minimum age for marriage is usually regulated by sharia law, and the rules vary in different Islamic countries. The main purpose of this age limit is to protect children from possible harm and protect their rights by the principles of *Maqashid Sharia'h*. (Yakqin 2016)

So, the relationship between *Maqasid Syari'ah* and the protection of minors in Islamic marriages is that *Maqasid Syari'ah* emphasizes the importance of protecting children's rights and their welfare, including the right not to be forced to marry at an inappropriate age. (Izadi et al. 2022)

According to *Maqasid Syari'ah*, in Islamic marriage, the rights of minor children need to be safeguarded and respected so that their welfare is protected. Some of the rights of minors in marriage, according to *Maqasid Syari'ah* principles, include the right to Safety: Minors have the right to live in a safe environment, free from physical, emotional, or psychological threats.

Right to Education: Children have the right to education and knowledge appropriate to their age and abilities. Education is one of the keys to healthy development. Right to Respect and Love: Minors have the right to be respected and given love by parents, family, and society. (Saputera, Arisanti, and Jamal 2022) They need to feel loved and protected. Right to Physical and Mental Health: Children have the right to adequate physical and mental health care. They also have the right to live in an environment that supports healthy physical and mental development. Right to Play and Relax: Children need time to play, relax and rest. They have the right to free time and recreation. Right to Privacy: Children need to have their personal space and privacy respected, even in a family context. Right to Profess Religion and Belief: Children have the right to profess their religion and belief following their parents' education and beliefs. This right needs to be respected. Right to Protection from Exploitation: Children need to be protected from exploitation, including child labor, that violates their rights. (Saputera, Arisanti, and Jamal 2022)

In the context of marriage, protecting the rights of minor children is very important. Children who marry at too young an age may not be physically, emotionally, or mentally ready to face the responsibilities of marriage. (Muzammil 2019) Therefore, marriages with minors are usually prohibited or regulated with special provisions to protect their rights. The main aim of *Maqasid Syari'ah* is to ensure that the welfare of minors remains protected and respected in the context of marriage. (Mutoib 2021)

2. The Practice and Potential Occurrence of Early Marriage in Pinrang District

The law on early marriage has been revised; from the original law No. 1 of 1974 concerning marriage, it is stated that the age limit for marriage for women is 16 years and for men 19 years. The law was then changed to Law Number 16 of 2019 concerning changes in the age limit for marriage to 19 years for both men and women stated in Article 7, paragraph (1) states that marriage is only permitted if the man and woman reach the age of 19 (nineteen) years (Dewi 2020)

From the perspective of Islamic law, the marriage of minors is permissible. However, husband and wife are not allowed to have intercourse before reaching the age of *baligh*, known as *kawin gantung*. *Baligh* is a period in which children have begun to enter the transition period (transition), where children have felt abnormalities in their bodies. For women, normally, it is marked by menstruation, while for boys, it is marked by the first dream that emits semen or can be called a wet dream. The problems of determining age in the Marriage Law and the Compilation of Islamic Law are indeed *ijtihadiah*, as an effort to renew the fiqh thinking formulated by previous scholars. However, if you want to trace the references, it has a strong foundation. An example is the hint of Allah Swt in surah An-Nisa verse 9:

وَأَيُّحْسَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ

Which means:

And let those who are to leave behind them weak children fear Allah and fear for their (well-being). Therefore, let them fear Allah and let them speak the truth.

The verse provides general instructions (*dalalah*) that do not directly indicate that marriages conducted by young couples under the provisions stipulated in Law No. 16 of 2019 will produce offspring whose welfare is feared. However, based on the observations of various parties, the low age of marriage has led to more things that are not in line with the mission and purpose of marriage, namely the realization of domestic tranquillity based on love.

According to the recapitulation data of the Pinrang City Population Control, Family Planning, Women's Empowerment and Child Protection Office (P2KBP3A), the number of Marriage Dispensations throughout 2022 was 303, consisting of 33 males and 270 females.

Table 1. Data Recapitulation of Marriage Dispensation in 2022

No	Month	Dispensation of marriage	
		Males	Females
1	January	5	35
2	February	5	18
3	March	3	21
4	April	0	23
5	May	4	32
6	June	4	31
7	July	3	31
8	August	6	29
9	September	1	21
10	October	0	11

No	Month	Dispensation of marriage	
		Males	Females
11	November	2	18
12	December	0	0
Total		33	270

The data for 2022 above is not significantly different from the data on Marriage Dispensation in 2021, where in 2021, there were 351 people consisting of 27 males and 323 females.

Table 2. Recapitulation data of marriage dispensation in 2021

No	Sub-district	Dispensation of marriage	
		M	F
1.	Suppa	5	29
2.	Mattiro Bulu	2	48
3.	Lanrisang	3	13
4.	Watang Sawitto	5	54
5.	Paleteang	0	34
6.	Tiroang	3	32
7.	Cempa	1	28
8.	Mattiro Sompe	3	28
9.	Duampanua	0	29
10.	Patampanua	3	18
11.	Batulappa	0	5
12.	Lembang	2	5
13.	Di luar Pinrang	1	0
Total		27	323

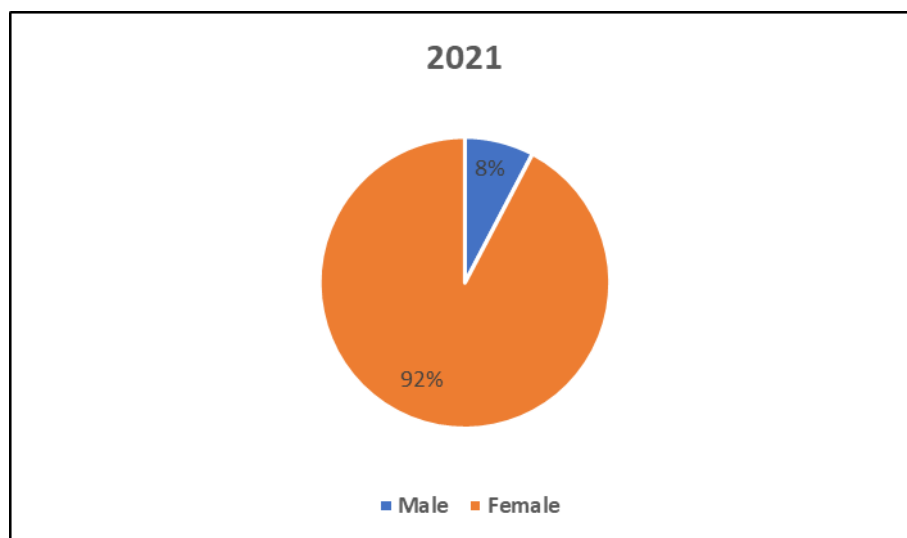


Figure 1. Diagram of marriage dispensation

The data above shows that around 90% of underage marriages in Pinrang City are conducted by the female side, and requests for marriage dispensation are more requested by people living in urban areas than by villagers. The data

shows that the potential for underage marriage in Pinrang City is quite significant, and the number is almost the same every year. This was similarly stated by Mrs Halija, Head of the Child Protection and Women's Empowerment Section, who stated that.

"The potential for early marriage in Pinrang City at this time from the comparison of this year and last year is almost comparable for last year, the data was 323, and the current position is 307 until the beginning of December.

The informants said that the number of early marriages from last year to this year is almost comparable, from 323 data last year and now, right at the beginning of December, 307 data.

Several factors contribute to underage marriage, one of which is economic factors, especially among the economically weak and less educated people who consider their children to be adults. The other is the customs of the local community, which often marry off their children at a young age. As stated by Mrs Halijah, the Head of the Child Protection and Women's Empowerment Section.

"There are several factors that cause early marriage, especially in parents who are still thinking about economic factors, in terms of they consider their children to be adults and there are already those who like them. From the economic impact mainly and from customs as well."

Although economic factors or poverty are not the only major factors that play a role in early marriage (Khaerani 2019), in recent times, the phenomenon of child marriage has occurred among the middle economic class because it prevents children from committing sins. Whatever the reason, child marriage will still have an impact, especially for girls. Marriage requires a strong commitment, and one must be prepared to face various problems that arise in a family. The age of the child who is still in the growing stage will make it difficult for him to face the problems that arise in a household.

According to Umi Sumbulah and Faridatul Jannah, the occurrence of early marriage is partly due to poor economic factors or a heavy economic burden due to many family members, causing a child to be unable to continue his education (Muhlis 2019).

D. Analysis of the Negative Impacts Caused by Early Marriage in Pinrang from the Maqashid Shari'ah Perspective

Underage marriage has a negative impact, especially regarding health problems caused by marriages carried out during adolescence or not yet recommended for marriage. Widyastuti wrote that the negative impacts of young marriage are as follows.

- a. Increase the birth rate so that population growth is increasing.
- b. In terms of health, young marriage increases infant and maternal mortality rates and complications of pregnancy, childbirth, and postpartum.
- c. This increases the risk of cervical cancer because sexual intercourse is carried out when the anatomy of the cervical cells is not yet mature.
- d. Increases infant morbidity and mortality.
- e. Psychological maturity has not been achieved, so families have difficulty actualizing a quality family.

- f. From a social point of view, marriage reduces the freedom of self-development.
- g. Reducing the opportunity to continue education to a higher level.
- h. The existence of conflicts in the family opens up opportunities to seek social escape outside the home, thereby increasing the risk of using alcohol, drugs, and free sex.
- i. The high divorce rates. The family's failure to overcome various problems increases the risk of divorce (Fibrianti 2021).

According to Sibagaring, health risks mainly occur to the female partner during pregnancy and childbirth. Pregnancy harms the well-being of an adolescent. Women are not mentally ready to become pregnant, but due to circumstances, women are forced to accept pregnancy with risks. Here are some of the risks of pregnancy and childbirth that can be experienced by adolescents (aged less than 18 years):

- a. Lack of blood (anemia) during pregnancy has bad consequences for the fetus, such as stunted fetal growth and premature birth.
- b. Malnutrition during pregnancy can result in stunted biological development and intelligence of the fetus. Babies are born with low body weight.
- c. Difficulties during childbirth, such as bleeding and prolonged labor.
- d. Pre-eclampsia and eclampsia can be deadly for both mother and baby.
- e. Incompatibility between the size of the baby and the width of the pelvis. Usually, this will cause labor to stall. If not terminated by cesarean section, this situation will lead to the death of both the mother and the fetus.
- f. Couples who are not ready to accept the pregnancy try to terminate the pregnancy (abortion), which can result in death for the woman (Tampubolon 2021).

The negative impact of underage marriage is divided into two, namely, the health impact and the legal impact. Following the statement of Mrs. Halijah as the Head of the Child Protection and Women's Empowerment Section of the Pinrang District P2KBP3A Office.

" Therefore, the impact is not only from the legal impact but also from the health impact. According to Perma no. 5 of 2019 concerning marriage dispensation for minors, there is space given to parents if their child is not old enough, but it is said to be urgent or urgent, there is room to apply for what is called dispensation even though the child is not yet 19 years old, it is regulated in Perma no. 5, if parents continue to urge to marry a minor or marry by hand, if he is married, a marriage certificate will not be issued, therefore, if a marriage certificate is not issued, if there are offspring, a birth certificate cannot be issued for the child".

The informant said that the impact is divided into health and legal impacts, sourced from Perma No. 5 of 2019 Marriage Dispensation for Minors. The informant explained that if at the time of an urgent and urgent situation, space is given to parents who want to marry off their children to apply for Marriage Dispensation for children under the age of 19, and it is regulated in PERMA No. 5 of 2019. In addition, if the application is not approved and the parents continue to marry off their underage children, the marriage certificate will not be published. If they already have offspring, the birth certificate will not be published.

The definition of a child in Supreme Court Regulation (PERMA) No. 5 of 2019 concerning Guidelines for Adjudicating Marriage Dispensation Applications is in Article 1 (1). A child is a person who is not yet 19 years old or has never been married according to the legislation.

It was also explained in the definition of Marriage Dispensation in Perma No. 5 of 2019 Article 1: "Marriage Dispensation is the granting of permission to marry by the court to a prospective husband/wife who is not yet 19 years old to enter into marriage."

Thus, underage marriage without an application for marriage dispensation will have legal implications later on. Spouses who marry by hand or *siri* are carried out under the pillars and conditions of marriage according to Islam but are not registered at the Office of Religious Affairs as stipulated in Marriage Law No. 16 of 2019. This hand-carried marriage will have legal consequences for the child who is born, such as not being able to issue a birth certificate against property and the married couple because the hand-carried marriage does not have authentic evidence for the marriage to have no legal force.

Underage marriage has a psychological impact that can be fatal for the family due to the age when children who marry are still in the adolescent stage where they are psychologically immature, according to the statement of Mrs Marfu'ah, a Women's Protection Analyst at the Pinrang Regency Population Control, Family Planning, Women's Empowerment and Child Protection Office (P2KBP3A) who stated that:

"Most of the prospective brides are brought to age, and the age is usually average of 14, 15, or 16 years old. It is still an adolescent stage, meaning that they are still in the transition from childhood to adult, so if developmentally, the condition of adolescents is not fully stable, it is not the same as adults who have matured cognitively and emotionally, but if adolescents are still in the stage of searching for self-identity, they still want to know what I am like, what I like, what they want, For example, if they are married at that age, the impact they will receive, for example, first, the possibility of stress increases because why, they don't know about how to take care of other people, treat their husbands, or think more about themselves, especially if the age of the partner is also underage, so that conflicts may arise in the family, which leads to domestic violence which is more common in underage couples".

The informant explained that the average age of those who want to marry underage is between 14 and 16 years old, which is still in transition from adolescence to adulthood. An adolescent's condition is not yet fully stable, still in the stage of knowing self-identity in contrast to adults whose thinking is mature, so neither cognitive nor emotional at that age is stable in addition to minimal knowledge about family life. The impact that may be caused after getting married is the possibility of stress increases because they do not know how to treat their husbands, especially if the husband is also underage. There is concern that this will lead to unwanted things in the family, like increasing the risk of stress, the emergence of divisions, and the existence of domestic violence, more commonly occurring by underaged married couples.

Early marriage has psychological effects either for the male party or for the female party. Not only psychologically but also medically, early marriage has a bad effect. According to Dr Jimmi MP Aritonang, a psychiatrist at OMNI Hospitals Pulomas Jakarta, psychologically, child marriage can cause trauma, a crisis of confidence, and immaturity of emotions. The personalities tend to be introverted, irritable, hopeless, and self-pitying. The reason is that the child is not ready to be a wife, sexual partner, mother, or parent yet, he/she said.

Not only psychological and medical or physical health effects but also early marriage can cause cognitive impairment. These can be characterized, usually, by a lack of decision-making courage, constant difficulty solving problems, or memory impairment. (Dores 2020).

According to Kumalasari, early marriage does not only have a harmful or negative impact, and there are still positive aspects that can be observed from these marriages, including:

- a. Will avoid free sexual intercourse behavior.
- b. When they reach old age, they will no longer have young children.
- c. The needs are fulfilled, such as biological, psychological, social, and economic.

Analyzing the negative impact of early marriage shows more than the positive effects. Thus, it is necessary to commit the family, community, and government to reduce the number of child marriages. Child marriage can reduce Indonesia's human resources by cutting off their education. As a result, poverty will increase, and the burden on the state will also increase.

According to Ibn Shubrumah, religion prohibits early marriage (marriage before attaining the age of puberty). He argues that the essential value of marriage is to satisfy biological desires and to perpetuate offspring. Meanwhile, these two things are not found in children who have not reached puberty. He gives more emphasis on the main purpose of marriage. Ibn Shubromah tries to break away from the confines of the text and understand this problem from the historical, sociological, and cultural aspects that exist. In dealing with the Prophet's marriage to Aisha (who was six years old at the time), Ibn Shubromah considers it a special provision for the Prophet that his ummah cannot imitate.

Contrary to this, the majority of Islamic jurists have legalized early marriage. (Azis 2022) This interpretation is the result of Surat al Thalaq verse 4. Besides, history has recorded that Aisha married the Prophet at a very young age. Similarly, early marriage was common among the Companions. Some scholars state that the permissibility of underage marriage has become a consensus of Islamic law experts. In Muhammad Jawad Mughniyah's opinion, scholars agree that reasoning and maturity are conditions for marriage unless the bride's guardian carries it out. The conditions also require that the bride and groom be free from circumstances that make them prohibited from marrying, both because of family relationships and other permanent and temporary relationships. Ibnu Shubromah's discourse is considered weak regarding quality and quantity, so this idea is not considered. The legal construction built by Ibn Shubromah is very weak and vulnerable.

In Islamic law itself, the Qur'an and As-Sunnah do not clearly and firmly set an age limit for people who get married. (Zuhdi 2015) They only provide signs, conditions, and guesses about how someone is considered worthy of marriage. Muslims are free to set a minimum age limit for marriage so that the minimum age

limit for marriage can be transferred to the perpetrator without violating the established provisions and making adjustments according to social conditions implemented by law. (Wiranda and Khisni 2021)

The urgency of applying *maqashid syariah* in determining the age limit of the marriage, since the age limit of marriage is not regulated clearly in Islamic sharia to ensure the presence of *maqashid syariah* to determine the law, especially for the benefit of the human beings and to avoid damage when marrying underage and the consequences of marrying underage who are not yet physically, psychologically and physically ready so that they are prone to cause other damage such as divorce or miscarriage because they are not physically ready to accommodate the fetus. (Barkah and Andriyani 2020).

E. Conclusion

Based on the results of the study, the following conclusions were obtained: First, underage marriage has a negative impact, especially regarding health problems that will be caused by a marriage that is carried out during adolescence or is not yet recommended for marriage. Furthermore, underage marriage has a psychological impact that can have fatal consequences for families due to the age. The child who is married is still in the adolescent stage, where this age is not psychologically mature.

Second, the data shows that around 90% of underage marriages in Pinrang Regency are carried out by women. The demand for marriage dispensation is more requested by people living in urban areas than rural areas. Based on the data, the potential for underage marriage in Pinrang Regency is quite significant, and the number is almost the same every year. In 2021, there were 351 people consisting of 27 males and 323 females; in 2022, there were 303 people with 33 males and 270 females.

Third, Early marriage has many negative and damaging impacts on the protection rights of children, so based on the *maqasyid shari'ah* theory, the practice and potential of early marriage in Pinrang City are 90% contrary to *hifdzunnafs* for both women and children generated based on the data that has been described.

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