

The Urgency of Understanding the Age of Marriage To Realize The Quality Of Education For Cadests In Puguh, Boja, Kendal

Urgensi Pemahaman Usia Perkawinan Dalam Rangka Mewujudkan Kualitas Pendidikan Taruna Di Kecamatan Puguh Kecamatan Boja Kabupaten Kendal

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Abstract

Child marriage is marriage under the recommended age by law, namely 19 years. Kendal Regency is an area with a high child



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marriage rate. This is shown by the Kendal PA Statistics Data, 2022 requests for dispensation for marriage, namely 253 in 2021 and 348 in 2022. One of the areas with a high marriage rate is Boja District. The rise of child marriage in Boja District is caused by various factors, including the sophistication of technology, communication information, low economic level, and promiscuity. The methods used are the lecture method, and the question-and-answer method. Measurement of the level of understanding is carried out by pre test and post test. The results of the service revealed that the level of understanding of members of the Puguh Village Karang Taruna regarding child marriage was quite good, but in terms of the minimum age limit for marriage there were still many mistakes. If a child's education is forced to drop out of formal school, then the right treatment is to continue to non-formal school through the Independent Learning Activity Center (PKBM).

KEYWORDS *Child Marriage, Youth Organization, Age, Education*

Abstrak

Perkawinan anak adalah perkawinan di bawah usia yang direkomendasikan oleh peraturan perundang-undangan, yaitu 19 tahun. Kabupaten Kendal merupakan daerah dengan angka perkawinan anak tinggi. Hal ini ditunjukkan dengan Data Statistik PA Kendal, 2022 permohonan dispensasi kawin yaitu 253 pada tahun 2021 dan 348 pada tahun 2022. Daerah dengan angka perkawinan tinggi salah satunya adalah Kecamatan Boja. Maraknya eksistensi perkawinan anak di Kecamatan Boja disebabkan oleh berbagai faktor, antara lain canggihnya teknologi, informasi komunikasi; tingkat ekonomi rendah, dan; pergaulan bebas. Metode yang digunakan adalah metode ceramah dan metode tanya jawab. Pengukuran tingkat pemahaman dilakukan dengan pre test dan post tes. Hasil pengabdian mengungkapkan bahwa tingkat pemahaman anggota Karang Taruna Desa Puguh terkait perkawinan anak cukup baik, namun dalam hal batas minimal usia perkawinan masih banyak yang keliru. Pendidikan anak apabila terpaksa putus sekolah formal, maka penanganan yang tepat adalah

melanjutkan ke sekolah non formal melalui Pusat Kegiatan Belajar Mandiri (PKBM).

KATA KUNCI *Perkawinan Anak, Karang Taruna, Usia, Pendidikan*

Introduction

Marriage is a legal act that has a strong bond for both parties as husband and wife.¹ Marriage regulations in Indonesia are regulated in Law Number 1 of 1974 as amended by Law Number 16 of 2019 (Marriage Law). The Marriage Law emphasizes that the main requirement for marriage is that the person is an adult both physically, mentally and financially. In order to avoid various problems that pose a risk to the integrity of the household, the Marriage Law regulates the age limit for men and women to marry, which is 19 years. This age is considered mature so that it creates opportunities for quality household integrity. One of the objectives of the issuance of the Marriage Law is to prevent the practice of child marriage². Child marriage is a marriage carried out by men and women under the age of 19. Although it has been sanctified in the Marriage Law, the fact is that the number of child marriages in Indonesia is still relatively high. Based on data from the Central Statistics Agency (BPS), child marriages in Indonesia are relatively high, namely 10.35 (2020), 9.23 (2021) and 8.06 (2022).³ This phenomenon clearly betrays the Marriage Law and violates Children's Human Rights.

Kendal Regency is an area with a high rate of child marriage. This is shown based on the Kendal Religious Court Statistics Data, there were 253 marriage dispensation

¹ Dian Latifiani, "Urgensi Persetujuan Istri Dalam Ijin Poligami Suami Di Kelurahan Ngijo Gunungpati Semarang," *Abdimas* 18, no. 1 (2014): 7–12.

² Irma Suryanti and Dewa Gde Rudy, "Disfungsi Dispensasi Kawin Dalam Upaya Pencegahan Perkawinan Anak," *Jurnal Magister Hukum Udayana* 10, no. 4 (2021): 782–94, <https://doi.org/10.24843/JMHU.2021.v10.i04.p09>.

³ Badan Pusat Statistik, "Proporsi Perempuan Umur 20-24 Tahun Yang Berstatus Kawin Atau Berstatus Hidup Bersama Sebelum Umur 18 Tahun Menurut Provinsi (Persen), 2020-2022," Badan Pusat Statistik, 2022.

applications in 2021 and 348 in 2022.⁴ Reported from the Jawa Pos website, Head of DP2KBP2PA Kendal Regency Albertus Hendri Setyawan on January 20, 2023, said that the sub-districts with high cases of early/child marriage are in the upper Kendal area. Such as Singorojo, Boja, Limbangan, Sukorejo, Patean, to Pageruyung. Factors that influence the high rate of child marriage in Kendal Regency include sophisticated technology, information and communication; low economic level, and; free association.⁵ The impact of child marriage of course returns to each individual child, where the child's rights will be neglected in terms of health, psychology, education and social aspects.⁶ In terms of health, babies born are at risk of stunting, increasing Maternal Mortality Rate (MMR) and Infant Mortality Rate (IMR).⁷ In terms of academics, children's education is neglected because they are forced to drop out of school. In terms of social, it will be difficult to get a job because of the lack of a diploma and lack of HR skills. Enforcement of marriage law is influenced by the culture of a region's society. The legal culture of rural communities is different from that of urban communities. The pattern of legal culture of rural communities is more traditional.⁸

Considering the phenomenon of rampant child marriage practices, stakeholder synergy is needed to provide comprehensive prevention and handling for a better future for children. Prevention strategies can be carried out through government coordination, one of which is with community organizations, such as Karang Trauna. Karang Taruna plays a role in realizing the success of sustainable development (SDG's) in the field of preventing child marriage by disseminating an understanding of the minimum age limit for marriage. Preventive efforts can be carried out by socializing the Marriage Law and the impact of child marriage, then continued with Peer

⁴ Pengadilan Agama Kendal, "Data Statistik Pengadilan Agama Kendal," Pengadilan Agama Kendal (Kendal: Press, 2022).

⁵ Agus AP, "Kasus Pernikahan Dini Di Kendal Naik Tiap Tahun," Jawa Pos, 2023.

⁶ Rasta Kurniawati Br Pinem, Nur Rahmah Amini, and Ina Zainah Nasution, "Bimbingan Perkawinan Pranikah Bagi Usian Remaja Dalam Upaya Mencegah Pernikahan Anak," *Maslahah: Jurnal Pengabdian Masyarakat* 2, no. 3 (2021): 138–50.

⁷ Agus AP, "Kasus Pernikahan Dini Di Kendal Naik Tiap Tahun."

⁸ Dian Latifiani et al., *Budaya Hukum E Court Masyarakat Desa* (Badan Penerbit FH UNNES, 2020).

Group Counseling.⁹

Method

The service activity was carried out in the form of legal education followed by discussion and Q&A. The activity was carried out offline at the Puguh Village Office Hall, Boja District, Kendal Regency.

Result & Discussion

The stages of community service activities carried out are: (1) preparation, (2) implementation and (3) evaluation.

A. Preparation Stage

Preparatory activities were carried out on June 20, 2023 by coordinating with village officials including: the need for partner legal education materials, time and place permits, invitations. The service team adjusted the time from the partner, because the partner's activities were on weekdays so it was agreed that the activity would be carried out on Saturday, July 1, 2023.



Figure 1. Preparation Stage

B. Implementation Stage

Activities were carried out at the Puguh Village Hall on: (1) July 1, 2023 (counseling/socialization) attended by representatives of village officials, youth organizations and all members of the service team.

⁹ Pinem, Amini, and Nasution, "Bimbingan Perkawinan Pranikah Bagi Usian Remaja Dalam Upaya Mencegah Pernikahan Anak."



Figure 2. Implementation of Legal Education Activities

The activity was carried out by providing simple material using language that was easily understood by the participants, namely members of the youth organization. Participants also observed the material displayed on the projector in the form of power points and short film clips regarding the impact of child marriage. Overall, the results of the community service activities showed positive results supported by the enthusiasm of the participants. In the counseling/socialization activities, lectures were given, and measurements of increased understanding were carried out by pretests and posttests with the following results. The knowledge conveyed included: the minimum age limit for marriage according to the Marriage Law,

Factors Causing Child Marriage, the role of youth organizations in preventing child marriage, the function of PKBM in education.

1. Level of Understanding of the Puguh Village Youth Organization Regarding Child Marriage

According to the results of the questionnaire, it was found that the level of understanding of the Puguh Village Youth Organization members regarding child marriage was quite high. This fact can be seen from the results of the pre-test questionnaire, as many as 37.5% of participants already understood the minimum age limit for child marriage (answer c).



Figure 3. Understanding of Karang Taruna Puguh Village Regarding the Minimum Age Limit for Child Marriage (Pre-Test)

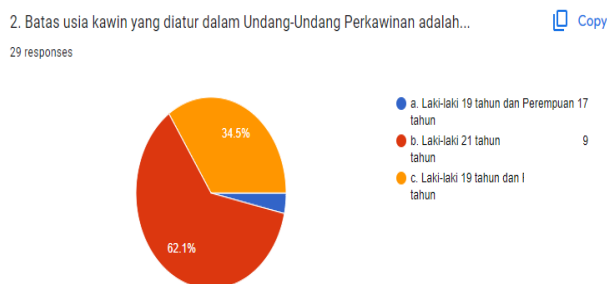


Figure 4. Understanding of Karang Taruna Puguh Village Regarding the Minimum Age Limit for Child Marriage (Post Test)

After counseling, the post-test results showed an increase, namely 34.1% of correct answers. The minimum age for marriage according to the Marriage Law Article 7 Paragraph (1) is 19 years for both men and women. "Marriage is only permitted if the man and woman have reached the age of 19

(nineteen) years" (Marriage Law Article 7 Paragraph (1)).

The minimum age limit for marriage for children is in line with physical and mental maturity so that they are able to realize family resilience and achieve a prosperous, eternal family based on God Almighty.¹⁰

The next question is about the factors causing child marriage. In this case, participants understand the factors causing the high rate of child marriage. This is supported by facts obtained from the results of the pre-test and post-test where most participants answered correctly (answer b).

4. Faktor penyebab terjadinya perkawinan anak, kecuali...

29 responses

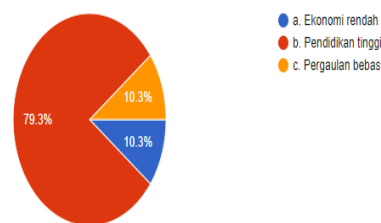


Figure 5. Understanding of Karang Taruna Puguh Village Regarding Factors Causing Child Marriage (Pres Test)

During the pre-test, 62.1% of participants had carefully examined the questions and answered them correctly. Child marriage is caused by low economic factors and free association.¹¹ Therefore, what is not the cause of child marriage is higher education.

¹⁰ Latifiani, "Urgensi Persetujuan Istri Dalam Ijin Poligami Suami Di Kelurahan Ngijo Gunungpati Semarang."

¹¹ Dian Latifiani, "The Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia," *Journal of Indonesian Legal Studies* 4, no. 2 (2019): 241–58, <https://doi.org/10.15294/jils.v4i2.34708>.

4. Faktor penyebab terjadinya perkawinan anak, kecuali...

29 responses

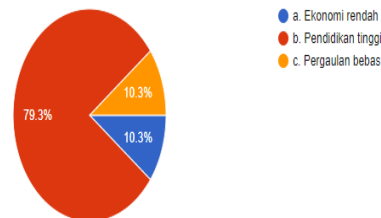


Figure 6. Understanding of Karang Taruna of Puguh Village Regarding Factors Causing Child Marriage (Post Test)

After the education and counseling were carried out, the quantity of participants who answered correctly increased by 17.2%. The post-test results revealed that 79.3% of participants answered the questions correctly. This means that 17.2% of participants absorbed the material well and realized their mistakes when answering the pre-test and then corrected them in the post-test.

The next evaluation is about the negative impacts of child marriage. Child marriage certainly has negative impacts on various parties, both for the child itself, the child's parents, and even the baby that is born. As members of Karang Taruna, participants appear to understand the various negative impacts of child marriage, including neglected child education (dropping out of school), children at risk of stunting¹². This fact is reinforced by the results of the pre-test and post-test where some participants have answered correctly (answer c). The readiness of the mother in pregnancy is important so that the baby is born in prime condition.¹³ Caring for children's growth and development is the father's responsibility and mothers who collaborate in raising children to prevent stunting, but if the child is born from a child-married couple, the risk of stunting is

¹² D Latifiani et al., "Urgensi Edukasi Usia Perkawinan: Perwujudan Upaya Membentuk Ketahanan Keluarga Dan Ketahanan Nasional," *Jurnal Pengabdian Hukum Indonesia Indonesian Journal Of Legal Community Engagement* 5, no. 2 (2022).

¹³ Ririn Ariyanti and Nurul Hidayatun Jalilah, "Kelas Ibu Hamil Pada Masa Pandemi Covid-19," *Jurnal Pengabdian Masyarakat Borneo* 5, no. 1 (2021): 51–56, <https://doi.org/10.35334/jpmb.v5i1.1967>.

high due to the child-married couple's lack of understanding of the importance of educational provision to produce an optimal generation.¹⁴

5. Dampak negatif perkawinan anak, kecuali...
29 responses



Figure 7. Understanding of Karang Taruna Puguh Village Regarding the Negative Impact of Child Marriage (Pre-Test)

A total of 65.5% of participants already understood the negative impacts of child marriage, so they were able to answer correctly which one was not a negative impact of child marriage, namely that the child's future is guaranteed.

5. Dampak negatif perkawinan anak, kecuali...
29 responses

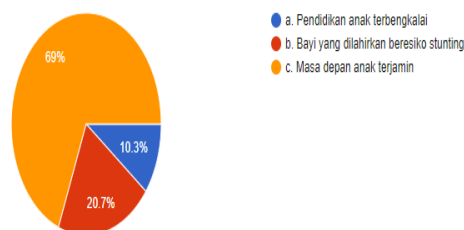


Figure 8. Understanding of Karang Taruna Puguh Village Regarding the Negative Impact of Child Marriage (Post Test)

The quantity of correct answers increased in the post-test, which was 69% of participants. After the presentation of the material, although not significant, 3.5% of participants managed to understand the contents of the material and analyze the

¹⁴ Sitti Mukarramah, Andi Syintha Ida, and Suriani B, "Program Kelas Ayah Sebagai Upaya Mencegah Stunting," *Jurnal Pengabdian Masyarakat Borneo* 7, no. 1 (2023): 29–35.

questions so that they answered correctly.

The existence of Karang Taruna as a stakeholder in the form of a youth organization that plays a role in developing the quality of the village through the younger generation seems to be well understood by the participants. One of the tasks that is realized should be carried out is preventing child marriage in the village.¹⁵ This is reflected in the results of the pre-test and post-test, where more than 50% of participants answered correctly (answer a) regarding the role of youth organizations in reducing the number of child marriages in the village.

Stake Holder yang berperan melakukan pencegahan terhadap perkawinan anak adalah...
29 responses

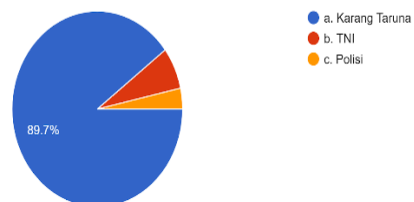


Figure 9. Understanding of Karang Taruna Puguh Village Regarding the Role of Karang Taruna (Pre-Test)

The pre-test results showed that 89.7% of participants answered correctly that Karang Taruna is a stakeholder that plays a role in preventing child marriage, especially in villages. The participants' understanding increased after the counseling was carried out, as seen from the increase in correct answers from the post-test results where 93.1% of participants answered correctly.

¹⁵ Ariyanti and Jalilah, "Kelas Ibu Hamil Pada Masa Pandemi Covid-19."

6. Stake Holder yang berperan melakukan pencegahan terhadap perkawinan anak adalah...

29 responses

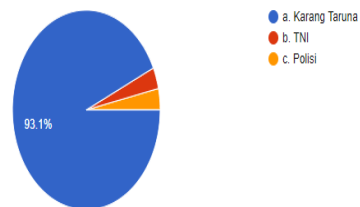


Figure 10. Understanding of Karang Taruna of Puguh Village Regarding the Role of Karang Taruna (Post Test)

Based on the results of the questionnaire in the form of a pre-test and post-test that have been described, it can be concluded that members of Karang Taruna of Puguh Village have sufficient understanding of child marriage, especially regarding the causal factors, negative impacts and regulations stipulated in the Marriage Law. The presence of the UNNES FH Community Service Team has implications for increasing participants' understanding regarding child marriage, this is evidenced by the results of the

2. Handling Child Marriage to Achieve Quality Education in Puguh Village

The Right to Education is an absolute right of Indonesian Citizens (WNI), especially children, which must be protected. Education is a tool for improving individuals as an element of Human Rights (HAM) as stated in Article 28C Paragraph (1) of the 1945 NRI Constitution which reads "Everyone has the right to develop themselves through the fulfillment of their basic needs, has the right to receive education and obtain benefits from science and technology, art and culture, in order to improve the quality of their lives and for the welfare of humanity". The development of the education aspect is carried out in order to realize one of the goals of the Indonesian state as stated in the Preamble to the 1945 NRI Constitution, paragraph 4, namely to educate the nation's life. Education is a

crucial factor that influences child marriage. A high level of education will minimize the number of child marriages because someone understands because they have knowledge about the risks of child marriage, and vice versa. Preventive efforts to reduce the rate of child marriage can be through socialization, training and awareness by stakeholders such as higher education institutions, education offices, religious affairs offices, religious ministries, village officials and community organizations, such as youth organizations. This prevention aims to provide child protection through the process of internalization and/or awareness to children, families and villages. The expected output is that children's human rights can be realized such as education up to Senior High School (SMA), psychological, physical and reproductive organ maturity so as to produce a superior and healthy generation.¹⁶ The minimum age limit for marriage as stipulated in the Marriage Law is 19 years. However, the reality in the field reveals that many cases of children having to marry before the age of 19 due to various factors as previously explained. If this happens, repressive efforts can be made in the form of the child's parents submitting an application.¹⁷ Marriage Dispensation to the Religious Court (PA) for Muslims and the District Court (PN) for non-Muslims who then register the marriage at the KUA/KCS.¹⁸

The fate of the child's school is clearly at stake, if the child is still in school and is forced to drop out of formal school, then the right handling is to continue to a non-formal school through the Independent Learning Activity Center (PKBM), an institution under the supervision and guidance of the National Education

¹⁶ Dian Latifiani, "Integracy Policy Sebagai Upaya Preventif Perkawinan Anak Di Desa Kedungkelor Kecamatan Warureja Kabupaten Tegal," *Jurnal Pengabdian Hukum Indonesia* 2, no. 1 (2019): 19–29, <https://journal.unnes.ac.id/sju/index.php/JPHI/article/view/34709>.

¹⁷ Woro Mega Dwi Astuti, Jacinda Ilma Mayastika, and Dian Latifiani, "Supreme Court Policy On Underage Marriage Dispensation Realizing Legal Certainty," *UNIFIKASI : Jurnal Ilmu Hukum* 8, no. 2 (2021): 253–61, <https://doi.org/10.25134/unifikasi.v8i2.3700>.

¹⁸ Dian Lati Piani Hartini Atikasari, Prasasti Dyah Nugraheni, "Efek Kausal Pada Aturan Permohonan Dispensasi Kawin," *Istinbath : Jurnal Hukum* 17, no. 1 (2020): 220.

Office. PKBM functions as a place for learning activities for the community; a place for various potentials that exist and develop in the community; a center and source of information; a place to exchange community skills and experiences; a place to improve community knowledge and skills. PKBM provides structured programs and activities in it.

Related to the function of PKBM, members of the youth organization understand well as shown by the results of the pre-test and post-test where most participants answered correctly (answer a).

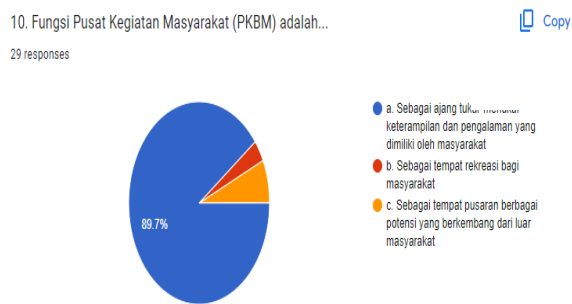


Figure 11. Understanding of Karang Taruna Puguh Village Regarding the Function of PKBM (Pre-Test)

The results of the pre-test showed that 82.8% of participants answered correctly regarding the function of PKBM, namely as a forum for exchanging skills and experiences possessed by the community.

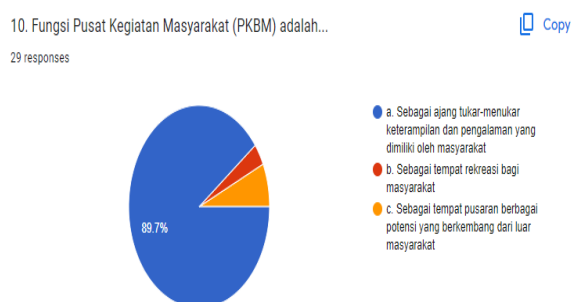


Figure 12. Understanding of Karang Taruna Puguh Village Regarding the Function of PKBM (Post Test)

The increase occurred by 6.9% after the counseling was carried out. The post-test results showed that 89.7% of

participants answered correctly regarding the function of PKBM. This means that participants listened to the material well.

The PKBM program is qualified into 2, namely learning and non-learning activities. Learning activities include PAUD level; equality (Packages A, B and C); literacy; courses; and women's education which aims to improve children's knowledge and skills. While non-learning activities consist of TB (Learning Park); multimedia; KUB/cooperatives; arts; productive PKBM businesses with the aim of improving children's skills and income generating in the community.

Members of Karang Taruna Desa Puguh seem to understand and are able to distinguish between learning and non-learning activities in PBKM. This can be seen from the results of the pre-test which showed that 24.1% of participants answered correctly (answer c) regarding examples of non-learning activities, namely KUB/Cooperatives.

9. Pusat kegiatan Belajar Masyarakat (PKBM) adalah lembaga yang dibentuk oleh masyarakat untuk masyarakat yang bergerak dalam bidang pendidikan non formal, meliputi kegiatan pembelajaran dan kegiatan non pembelajaran. Berikut contoh kegiatan non pembelajaran adalah...

29 responses

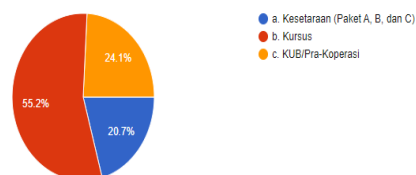


Figure 13. Understanding of Karang Taruna Desa Puguh Related to Non-Learning Activities of PKBM (Pre-Test)

Participants' knowledge increased after counseling, in the post-test results, 31% of participants had answered correctly. This means that 6.9% of participants realized their mistakes during the pre-test and understood the material presented well.



Figure 14. Understanding of the Puguh Village Youth Organization Regarding PKBM Non-Learning Activities (Post Test)

There are PKBM around Puguh Village, including the Bhakti Wiyata Community Activity Center Foundation; PKBM Patience of Faith; PKBM Bina Ilmu; PKBM Juang Ilmu; PKBM Orkapi; PKBM Wiyata Mulya; PKBM Developing Pegandon Residents; PKBM Siroja; PKBM Handayani; PKBM Bina Loka; PKBM Sanggar Harapan; PKBM Bina Mandiri; PKBM Bina Mandiri Kaliwungu; PKBM Mekar Arum; PKBM Bina Insani; PKBM Pandansari; PKBM Mekar Arum Ringinarum; Sustainable PKBM; PKBM Tunas Bangsa; PKBM Warah Wasis.

C. Consulting Stage

The follow-up counseling activity, namely consulting, was carried out on July 8, 2023 for participants who experienced problems related to education being stopped due to internal obstacles (in the form of shame because they had experienced bullying). The service team tried to provide consulting by a team of experts (guidance and consultation) so that education could continue. If it is felt that formal schools are not possible, it can be done through non-formal schools (PKBM).



Figure 15. Consulting

Participants understand how urgent education is for the future. The hard skills and soft skills possessed by children become capital for children to compete in the future.

Conclusion

Child marriage is a marriage that is carried out outside the provisions of the Marriage Law, or marriage under the age recommended by statutory regulations. The minimum age for marriage based on the Marriage Law is 19 years. Kendal Regency is an area with a high rate of child marriage. This is indicated by the Kendal PA Statistical Data, 2022, applications for marriage dispensation, namely 253 in 2021 and 348 in 2022. One of the areas with a high marriage rate is Boja District. The UNNES FH Community Service Team provided education to the Karang Taruna of Puguh Village, Boja District, Kendal Regency as stakeholders who play a role in preventing child marriage in order to improve the quality of children's education in Puguh Village, Boja District. The level of understanding of the members of the Karang Taruna of Puguh Village regarding child marriage is quite good, this is indicated by the results of the questionnaire distributed during the education. The increase in understanding of the age of marriage is indicated by the correct answers in the pretest results of 3.4% and an increase in the posttest with correct answers (34.1%).

Handling for children who are forced to marry under the age of 19 and are forced to drop out of formal school, then the right handling is to continue to non-formal school through the Independent Learning Activity Center (PKBM) an institution under the supervision and guidance of the National Education

Office. PKBM plays a role in improving the quality of education in Indonesia through various targeted programs and activities. The Community Service Team provides suggestions that this kind of socialization activity be carried out periodically to the community, especially teenagers, in order to reduce the number of child marriage practices. It is very unfortunate if child marriage continues to exist because the future of children must be sacrificed.

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None

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