

Increasing The Urgency Of
Understanding The Age Of Marriage In
Order To Manifest Children's Educational
Rights At Ponpes Ar Rosyid Pemaalang
*Meningkatnya Urgensi Pemahaman Usia
Pernikahan Dalam Rangka Mewujudkan Hak
Pendidikan Anak Di Ponpes Ar Rosyid
Pemaalang*

Dian Latifiani ^a✉, Neneng Tasu'ah ^b, Anis Widyawati ^c, Yustina Dhian
Novita ^d, Seni Ira Maya Rasidah ^e, Rahmawati Melati Sani ^f, Choirul
Fuad ^g

^a Universitas Negeri Semarang, Indonesia,
dianlatif@mail.unnes.ac.id

^b Universitas Negeri Semarang, Indonesia,
nenengtasuah@mail.unnes.ac.id

^c Universitas Negeri Semarang, Indonesia
anis@mail.unnes.ac.id

^d Universitas Negeri Semarang, Indonesia
yustinadhiann@mail.unnes.ac.id

^e Universitas Negeri Semarang, Indonesia
iramaya1010@students.unnes.ac.id

^f Universitas Negeri Semarang, Indonesia
millatir2@students.unnes.ac.id

^g Universitas Negeri Semarang, Indonesia
choirulfuad@students.unnes.ac.id

✉ Corresponding email: dianlatif@mail.unnes.ac.id



Abstract

Islamic boarding schools are religious-based educational institutions with a focus on forming children's morals and character as an effort to prevent children from falling into immorality which can obstruct the fulfillment of children's educational rights to the maximum. The problem is that the survey results of the target community (Santri Islamic Boarding School Ar Rosyid) do not yet have an optimal understanding (17 respondents answered incorrectly) regarding marriage regulations as regulated in the Marriage Law, including regarding the minimum age limit for marriage. The target community also does not optimally understand the existence of alternative solutions for children dropping out of school due to child marriage, so that the right to education cannot be obtained optimally. Based on this concern, the author offered an alternative solution in the form of sustainable activities that focused on increasing the urgency of understanding the age of marriage in order to manifest children's educational rights at the Ar Rosyid Pemalang Islamic boarding school. The target achievement is increasing the urgency of understanding the marriage age and educational forum solutions through post tests with higher correct answers than the survey results. The methods used to achieve the objectives of this service program are: (1) Coordination and survey of partner needs (2) legal counseling; and (3) Evaluation. The target audience for this service program are ordinary people who have not optimally understood and analyzed the urgency of understanding the marriage age so that basic education is fulfilled.

Keywords *Increased Urgency of Understanding; Marriage Age; Education Rights; Islamic Boarding School*

Pondok pesantren merupakan lembaga pendidikan berbasis agama yang fokus pada pembentukan akhlak dan budi pekerti anak sebagai upaya mencegah anak terjerumus ke dalam maksiat yang dapat menghambat pemenuhan hak pendidikan anak secara maksimal. Permasalahannya adalah hasil survei masyarakat sasaran (Pondok Santri Ar Rosyid) belum memiliki pemahaman yang optimal (17 responden menjawab salah) mengenai peraturan pernikahan yang diatur dalam UU Perkawinan, termasuk mengenai batasan usia minimal untuk menikah. Masyarakat sasaran juga belum optimal memahami adanya alternatif solusi bagi anak putus sekolah akibat perkawinan anak, sehingga hak atas pendidikan tidak dapat diperoleh secara maksimal. Berdasarkan keprihatinan tersebut, penulis menawarkan alternatif solusi berupa kegiatan berkelanjutan yang fokus pada peningkatan urgensi pemahaman usia menikah dalam rangka mewujudkan hak pendidikan anak di Pondok Pesantren Ar Rosyid Pemalang. Pencapaian target tersebut adalah meningkatkan urgensi pemahaman solusi usia perkawinan dan forum pendidikan melalui post test dengan jawaban benar yang lebih tinggi dibandingkan hasil survei. Metode

yang digunakan untuk mencapai tujuan program pengabdian ini adalah: (1) Koordinasi dan survei kebutuhan mitra (2) penyuluhan hukum; dan (3) Evaluasi. Sasaran program pengabdian ini adalah masyarakat awam yang belum maksimal memahami dan menganalisis urgensi pemahaman usia pernikahan agar terpenuhinya pendidikan dasar.

Kata Kunci Peningkatan Urgensi Pemahaman; Usia Pernikahan; Hak Pendidikan; Pondok Pesantren

Introduction

Boarding schools as conventional Islamic educational institutions that aim to gain understanding and application of Islamic religious teachings (*tafaqquh fiddin*) in daily life, now required to have the ability to innovate, including in adopting the general education curriculum into the boarding school curriculum (Komariah, 2016). The meaning of the implementation of Islamic education is to achieve behavioral change, which involves increasing knowledge, skills, expertise, as well as changes in attitude and behavior (Komariah, 2016).

The large number of children out of school is still a problem in this country which certainly obstruct the nation's progress and competitiveness (Sanjaya, 2022). The phenomenon of dropping out of school is influenced by many factors, one of them is the marriage of children under the age of 18 which is caused by sexual harassment (Faudhil, 2023) and promiscuity (Demokrasi, 2023) which results in pregnancy outside of legal marriage.

It is noted that Pemalang Regency is one of the areas with a fairly high number of child marriages, as evidenced by the 433 cases of requests for marriage dispensation in 2021 and experiencing a spike to 700 cases per year 2022 (smpantura, 2023) which then has an impact on children's educational rights not being fulfilled due to divorce. In general, 13,034 marriages occurred in Pemalang Regency, with the percentage of child marriages reaching the highest level in Watukumpul District, namely 13.67 percent (smpantura, 2023). The average age of children who engage in child marriage in Pemalang ranges from 15 to 16 years (Demokrasi, 2023).

Maturity in marriage has become a very significant element for maintaining harmony in building a family, someone who has reached a sufficient age for marriage or is an adult shows mental readiness that can be accounted for, including the ability to educate children and economic aspects, such as being able to pay for living expenses for a long time. get married, and maintain family health (Salis, 2022). The number of divorce cases in Pemalang

is the third highest in Central Java, one of the factors causing divorce is that the couple is not old enough due to child marriage (spills, 2023)

In general, the age at first marriage for children in both rural and urban areas is 15-18 years (Qibtiyah, 2014). Throughout 2019 to 2020, the percentage of child marriages in Indonesia showed a slow decline, namely only around 0.6%, which is still far from the target of decreasing to 8.74% in 2024 (kemenpppa, 2021). Factors causing child marriage in Indonesia include educational, cultural, economic and social factors (Latifiani, 2019).

Marriage is a very strong contract/agreement (Mitsaqan Ghalidzan) to obey Allah's commands and is a form of worship (Latifiani, Implementation of Requirements for Polygamy According to Law , 2013). The purpose of marriage is to create an eternal family based on belief in the Almighty God but this cannot always be realized well (Latifiani, Contributing Factors of Mediation Failure in the Tribunal In Divorce Cases, 2018).

Various negative tendencies caused by child marriage include being prone to divorce, problems with unstable psychological readiness as parents, a tendency to drop out of school, and reproductive health that is not yet ready (Latifiani, The Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia, 2019). The reality in Central Java shows that one of the contributors to divorce is child marriage (Solopos, 2021) .

The role of the Ar Rosyid Islamic Boarding School as an educational institution in the context of today's society includes guidance on the need for Islamic religious knowledge in the practice of individual worship and community social worship, both horizontally and vertically, with the aim of producing individuals who are beneficial to religion, society and the state (Kariyanto, 2019). On the other hand, Islamic boarding schools and the individuals in them are competent resources in various development sectors, especially in developing the spiritual mental dimension as a response to the negative impacts of modern civilization faced by modern humans (Kariyanto, 2019). Another function is being able to move society in the process of their development, which means that this institution was founded based on the community's belief that Islamic boarding schools are an appropriate place to form good character and morals (Nugroho, 2016). Moral education and religious education are efforts to prevent immorality (Mahmudah, 2019) which can result in child marriage.

The importance of preventing child marriage can be seen from its impact on education, where many women who marry before the age of 18 are only able to complete junior high school or the equivalent of 44.9%

(PUSKAPA, 2020). For both men and women aged 20-24 years who married before the age of 18, the tendency to not complete education up to high school level is quite high. One of the main reasons why children aged 7-17 years have never or have not gone to school is because of marriage (Sulistyaningrum, 2020).

Initial survey data and interviews with partners show that understanding of marriage age regulations is still not optimal. This is reflected in the fact that out of 17 respondents, there were no correct answers (Endang, 2022). As a religiously based educational institution, it is ideal to have an accurate understanding of the age limits for marriage as regulated in the Marriage Law. This relates to basic educational rights that can be fulfilled until graduation. Partners should have a correct understanding of the relationship between child marriage and the risk of dropping out of school, so that partners can spread their understanding to the surrounding environment.

These facts are the background for the author to carry out community service activities to increase the urgency of understanding the age of marriage in order to manifest children's educational rights at the Ar Rosyid Islamic Boarding School, Pemalang.

Methods

The method applied in carrying out this activity is based on the results of discussions with partners, namely "Pondok Pesantren Ar Rosyid Pemalang" including:

1. Counseling

Presentation of material about marriage and education that can increase the understanding of teenagers regarding the impact of marriage between minors seen from a legal and educational perspective. This material includes: (1) Conditions for Marriage according to the Law: conveying the age requirements for marriage, the impact of marriage not carried out in accordance with applicable laws, as well as legal measures that must be taken when children face pressure to marry at an inappropriate age. (2) The Important Role of Education: Conveying the Educational Rights that children have, the extent to which education can influence life, as well as efforts that can be taken when children are unable to pursue formal education due to pressure to marry at an inappropriate age, including through non-formal education and informal. (3) Reproductive Health: Provides information about

reproductive health, including the physical and mental impacts of marrying underage children.

By providing a better understanding of the consequences and available options, it is hoped that teenagers will be able to make wiser decisions and understand the importance of delaying marriage until they are physically, emotionally and socially ready.

2. Accompaniment

Mentoring is provided to the students of the Ar Rasyid Islamic Boarding School in Pemalang as a funnel of information who can pass on this material to children their age with an approach that is more appropriate and can be easily accepted, including through short youth-style discussions at youth association forums.

3. Implementation of Evaluation

The evaluation is carried out in two stages: (1) during the mentoring, the evaluation is carried out immediately by giving a pre-test in the form of questions to measure the child's understanding regarding the urgency of preventing underage marriage before the mentoring is carried out, and (2) after the activity is completed namely by giving a post test in the form of questions related to the urgency of preventing underage marriage to measure whether there is an increase in children's understanding regarding the urgency of preventing underage marriage, after providing assistance.

Result & Discussion

Marriage of minors not only violates the Marriage Law, but also violates the Child Protection Law. Law no. 23 of 2002 concerning Child Protection clearly states that a child is someone who is not yet 18 years old, including those who are still in the womb, Article 1 and Article 26 paragraph (1) point c, states that the family and parents have an obligation to prevent child marriage underage.

Through the partnership with the Ar Rosyid Pemalang Islamic Boarding School, it is hoped that an understanding will be created among teenagers regarding the impact of underage marriage from a legal and educational perspective. Starting from a small group of students at the Ar Rosyid Pemalang Islamic boarding school, it is hoped that there will be a wider dissemination of information to all corners of Pemalang City. This understanding can be a shield for teenagers to protect them from promiscuity that can damage their future. This small step can be a big contribution in

supporting the government's efforts to enforce the law, especially in the field of family and marriage law.

The implementation of service activities adopts an interactive counseling method, namely presenting material using media that combines text and images. Before the start of the socialization session, participants took a pre-test to assess initial understanding regarding the urgency of preventing child marriage. The pre-test was carried out by distributing a questionnaire consisting of 10 questions.

These questions include:

1. What is child marriage?
2. What is the age limit for marriage regulated in the law?
3. What regulations regarding marriage are regulated by law?
4. The following choices are negative impacts of child marriage, except?
5. What about minors who are forced into child marriage?
6. What regulations regulate children's educational rights?
7. The following choices are examples of formal education, except?
8. The following choices are examples of non-formal education, except?
9. The following choices are examples of informal education, except?
10. The following options are examples of religious education, except?

A. Pre-Test

Pre-Test participants consisting of 20 (twenty) students from the Ar Rosyid Islamic boarding school with ages ranging from 12 (twelve) to 19 (nineteen) years gave various answers to the questions asked in the pre-test. Pre-Test results can be presented in the diagram below:

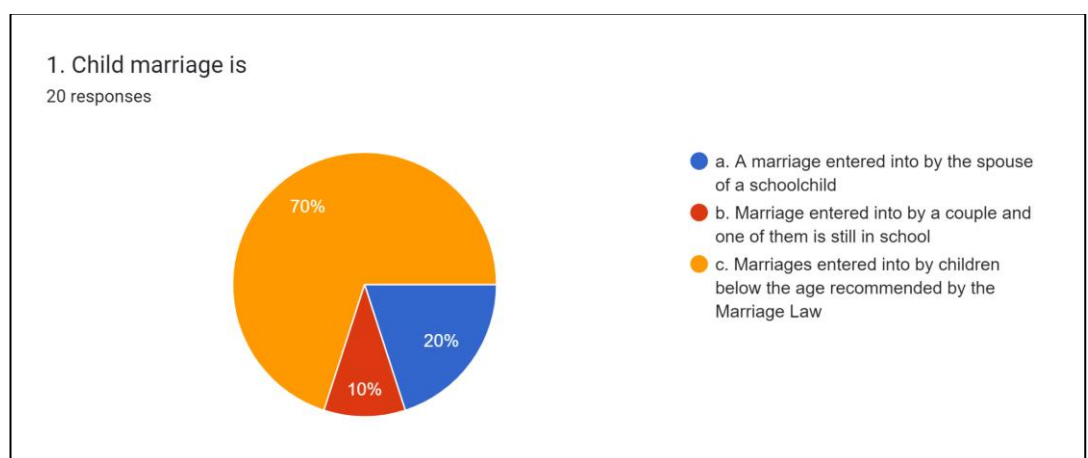


Figure 1. Pre-Test Results for question 1

Source: Team Documentation and Data

Figure 1 above is a diagram that illustrates the diversity of respondents' answers in answering questions related to what child marriage is. Based on this picture, it was found that out of 20 (twenty) respondents, 14 (fourteen) respondents (70%) answered option d. For marriages carried out by children under the age recommended by the Marriage Law, 4 (four) respondents (20%) answered a. Marriages carried out by school child couples, and the remaining 2 (two) respondents (10%) answered b. A marriage carried out by a couple and one of them is still in school

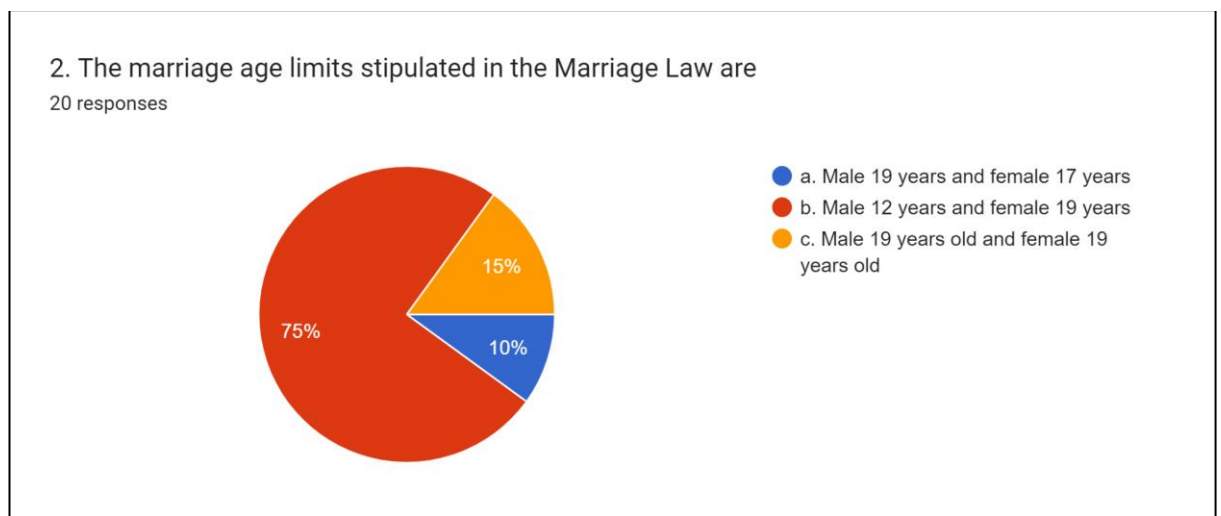


Figure 2. Pre-Test Results for Question 2

Source: Team Documentation and Data

Figure 2 above illustrates the extent of respondents' understanding in answering the question of what the marriage age limit is regulated in the Marriage Law. Based on this picture, it was found that out of 20 (twenty) respondents, 16 (sixteen) respondents (80%) answered b. 12 year old male and 19 year old female, 2 (two) respondents (10%) answered a. 19 year old male and 17 year old female and the remaining 2 (two) respondents (10%) answered c. 19 year old boy and 19 year old girl.

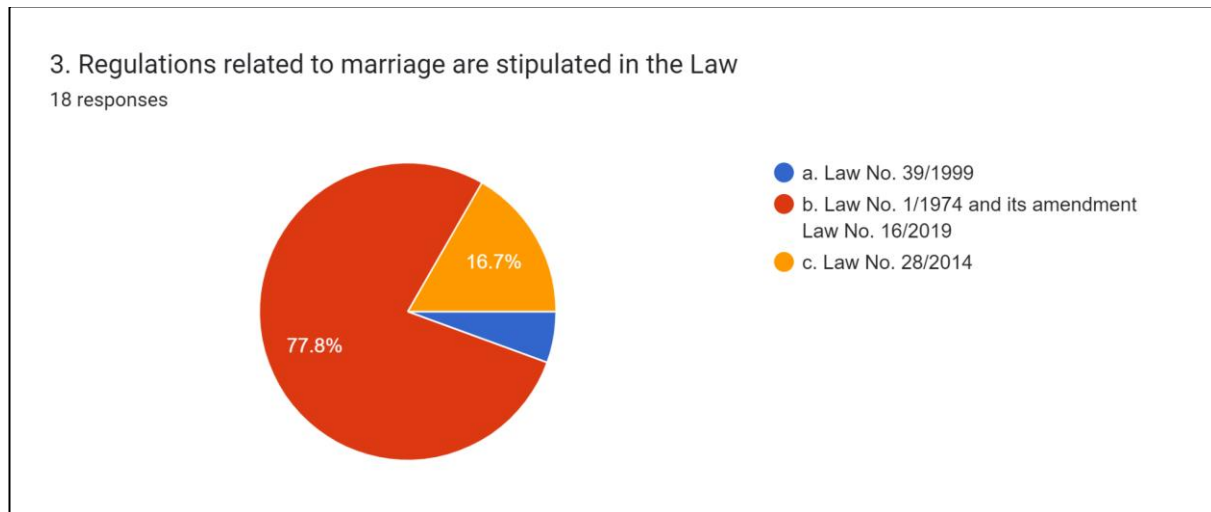


Figure 3. Pre-Test Results for Question 3

Source: Team Documentation and Data

Figure 3 above illustrates the extent of respondents' knowledge regarding the existence of laws governing marriage. Based on the picture, it was found that 2 (two) respondents did not answer, so that the remaining 18 (eighteen) respondents had various answers, including 14 (fourteen) respondents (77.8%) who answered b. UU no. 1/1974 and its amendments to Law no. 16/2019, 3 (three) respondents (16.7%) answered c. Law No. 28/2014, and the remaining 1 (one) respondent (5.6%) answered a. UU no. 39/1999

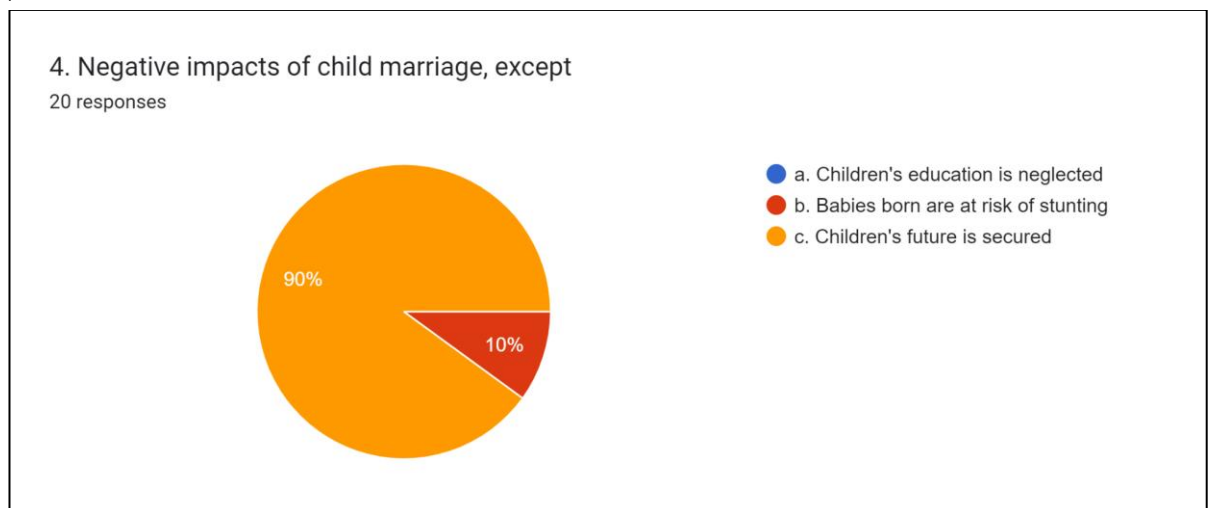


Figure 4. Pre-Test Results for question 4

Source: Team Documentation and Data

Figure 4 above illustrates the extent of respondents' understanding regarding the negative impacts of child marriage and what is excluded. Based on this picture, it was found that out of 20 (twenty) respondents, 18 (eighteen)

respondents (90%) answered d. The child's future is guaranteed, and the remaining 2 (two) respondents (10%) answered b. Babies born are at risk of stunting.

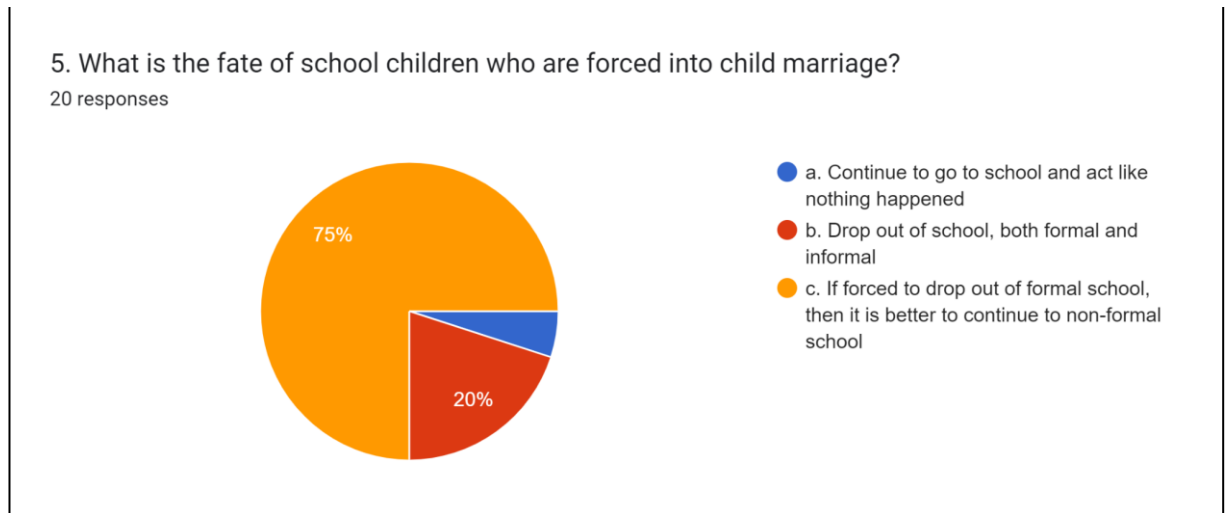


Figure 5. Pre-Test Results for Question 5

Source: Team Documentation and Data

Figure 5 above illustrates the extent of respondents' understanding in answering the question what is the fate of school children who are forced into child marriage? Based on this picture, it was found that out of 20 (twenty) respondents, 15 (fifteen) respondents (75%) answered c. If you are forced to drop out of formal school, it is best to continue to non-formal school, as many as 4 (four) respondents (20%) answered b. Dropped out of school, both formal and informal, and the remaining 1 (one) respondent (5%) answered a. Keep going to school and act like it's nothing.

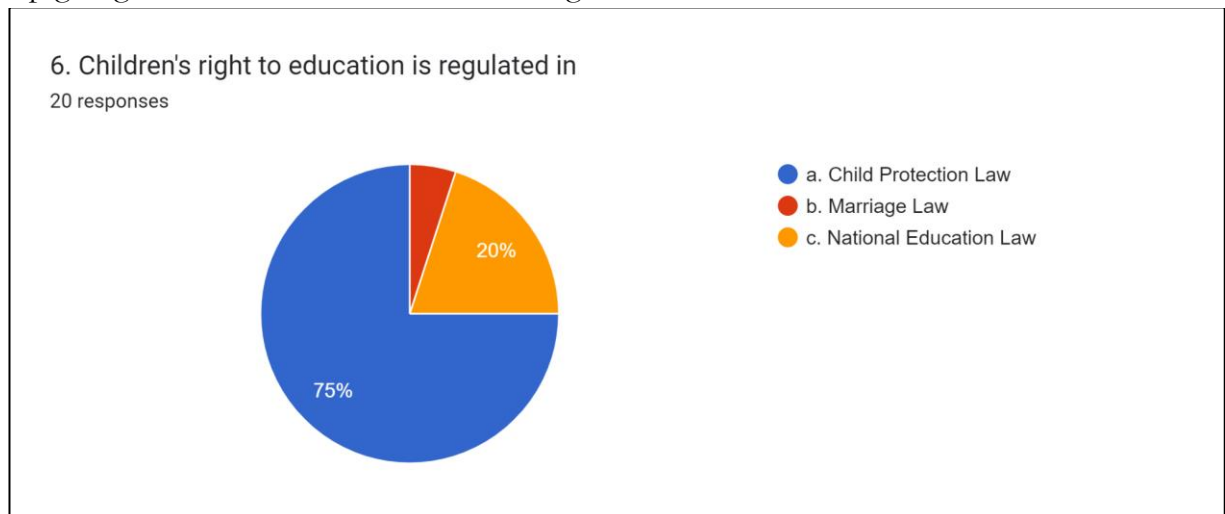


Figure 6. Pre-Test Results for question 6

Source: Team Documentation and Data

Figure 6 above illustrates the extent of respondents' knowledge regarding the existence of laws regulating children's educational rights. Based on this picture, it was found that out of 20 (twenty) respondents, 15 (fifteen) respondents (75%) answered the Child Protection Law, 4 (four) respondents (20%) answered c. National Education Law, the remaining 1 (one) respondent 5% answered b. Marriage Law.

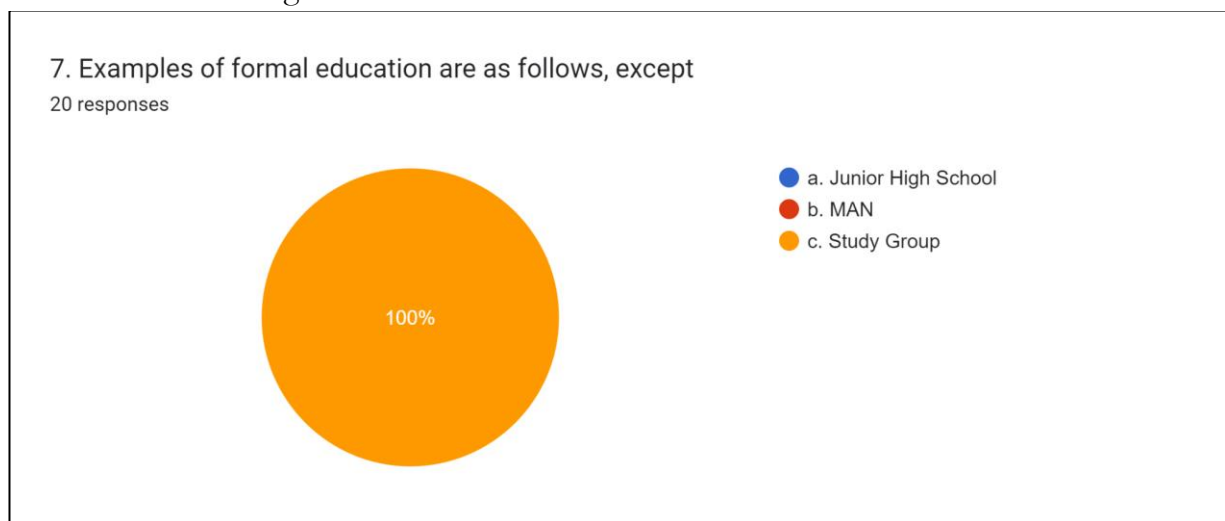


Figure 7. Pre-Test Results for question 7

Source: Team Documentation and Data

Figure 7 above illustrates the extent of respondents' understanding regarding examples of formal and excluded education. Based on this picture, it was found that out of 20 (twenty) respondents, overall or as many as 20 (twenty) respondents (100%) answered c. chase the package.

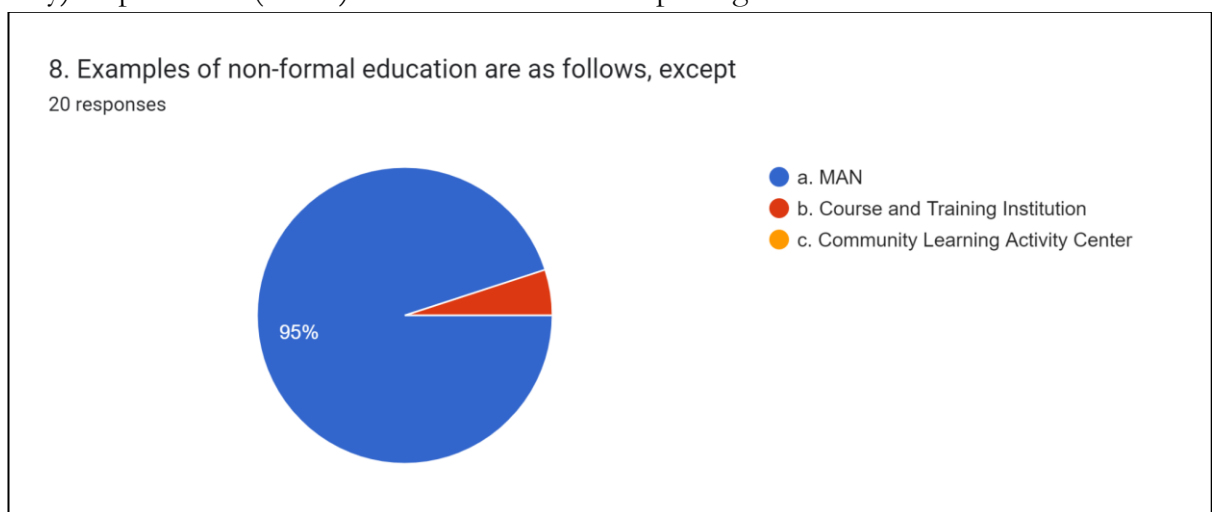


Figure 8. Pre-Test Results for question 8

Source: Team Documentation and Data

Figure 8 above illustrates the extent of respondents' understanding regarding examples of non-formal and excluded education. Based on this picture, it was found that out of 20 (twenty) respondents, 19 (nineteen) respondents (95%) answered a. MAN, and the remaining 1 (one) respondent (5%) answered b. Course and Training Institute (LKP).

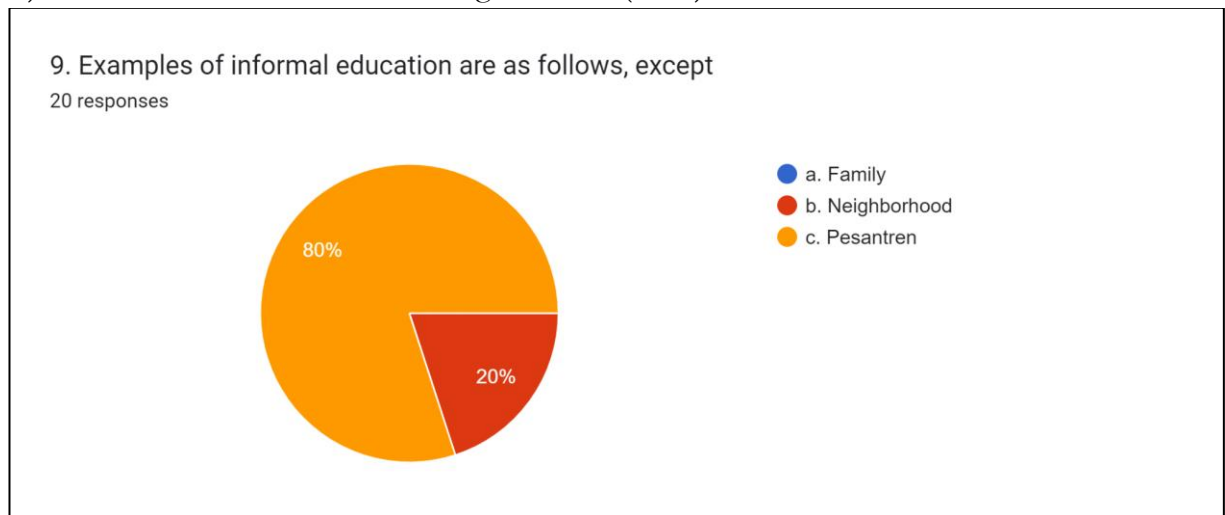


Figure 9. Pre-Test Results for question 9

Source: Team Documentation and Data

Figure 9 above illustrates the extent of respondents' understanding regarding examples of informal and excluded education. Based on this picture, it was found that out of 20 (twenty) respondents, 16 (sixteen) respondents (80%) answered c. Islamic boarding school, and the remaining 4 (four) respondents (20%) answered b. Environment.

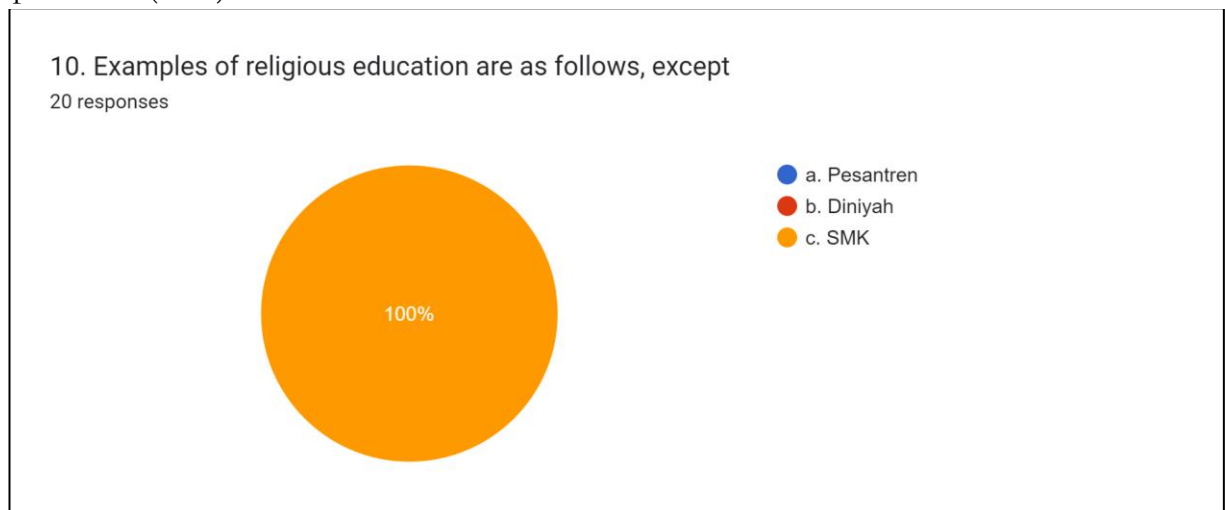


Figure 10. Pre-Test Results for question 10

Source: Team Documentation and Data

Figure 10 above illustrates the extent of respondents' understanding regarding examples of religious education and those who are excluded. Based on this picture, it was found that out of 20 (twenty) respondents, overall or as many as 20 (twenty) respondents (100%) answered c. vocational school.

B. Post-Test

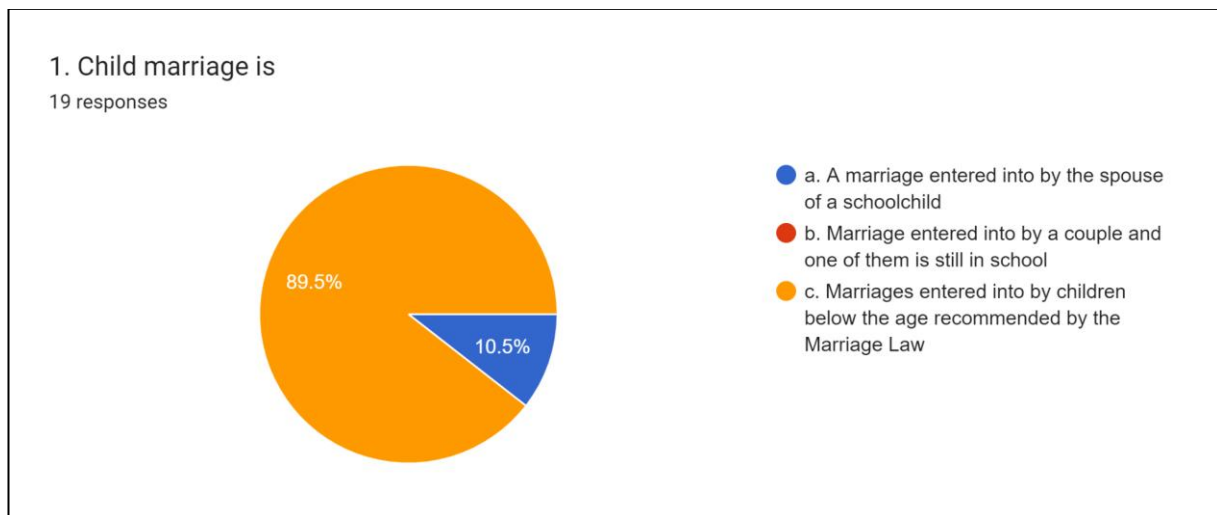


Figure 11. Post-Test results for question 1

Source: Team Documentation and Data

Figure 11 above illustrates the extent to which respondents understand the definition of child marriage. Based on this picture, it was found that out of 19 (nineteen) respondents, 17 (seventeen) respondents (89.5%) answered c. Marriages carried out by children under the age recommended by the Marriage Law, and the remaining 2 (two) respondents (10.5%) answered a. Marriages carried out by school child couples.

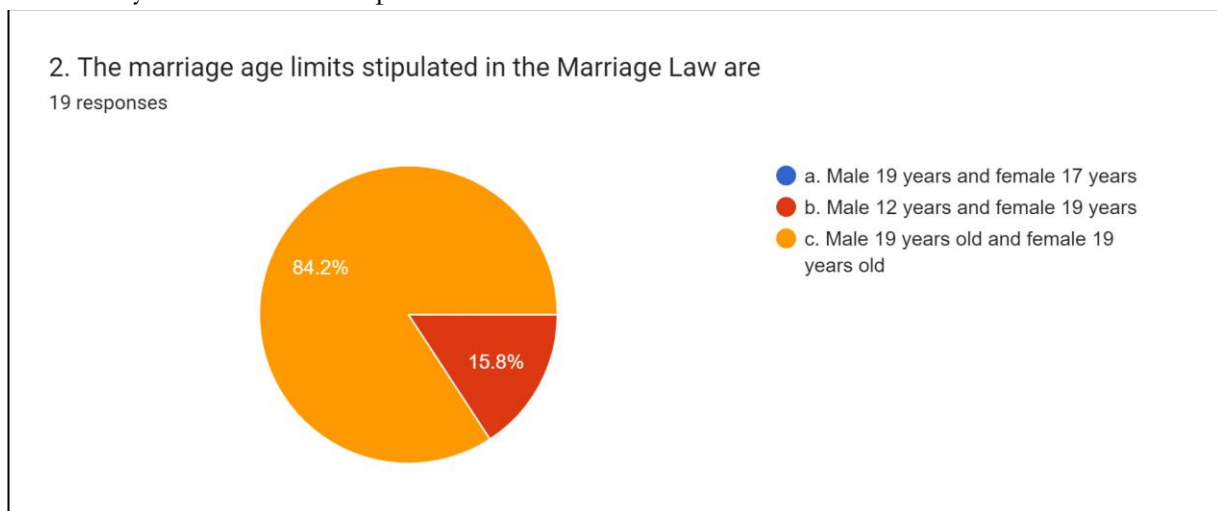


Figure 12. Post-Test results for question 2

Source: Team Documentation and Data

Figure 12 above illustrates the extent to which respondents understand the age limit for marriage as regulated in the Marriage Law. Based on this picture, it was found that out of 19 (nineteen) respondents, 16 (sixteen) respondents (84.2%) answered c. 19 year old male and 19 year old female, and the remaining 3 (three) respondents (15.8%) answered b. Males 12 years and females 19 years.

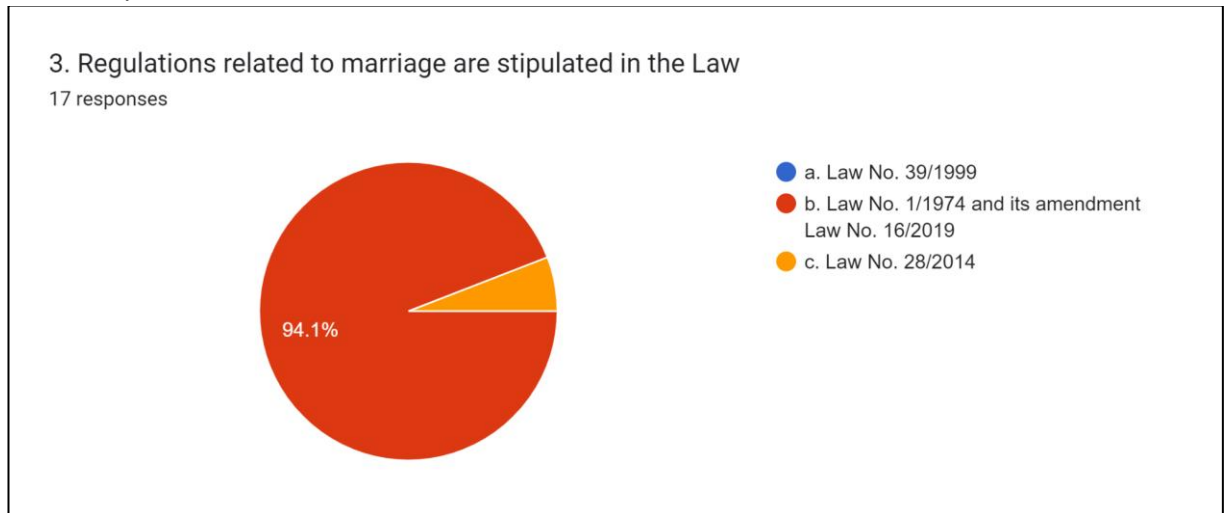


Figure 13. Post-Test results for question 3

Source: Team Documentation and Data

Figure 13 above illustrates the extent of respondents' knowledge regarding the existence of laws governing marriage. Based on this picture, it was found that of the 19 respondents, 2 (two) respondents did not answer, so that the remaining 17 (seventeen) respondents had various answers, of which 16 (sixteen) respondents (94.1%) answered b. Law no. 1/1974 and its amendment Law No. 16/2019, and the rest of 1 (one) respondents (5.9%) answered c. Law No. 28/2014.

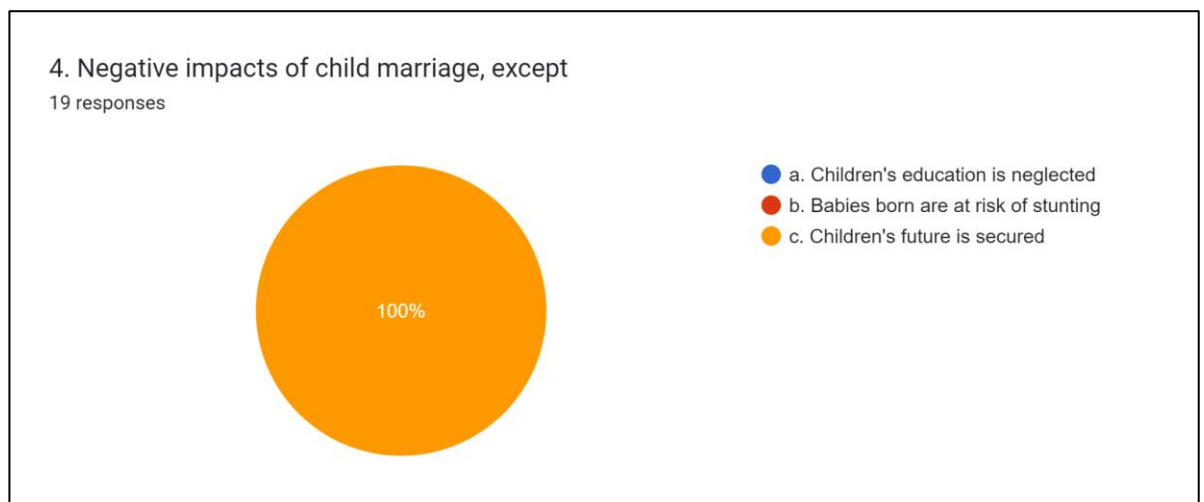


Figure 14 above illustrates the extent of respondents' understanding regarding the negative impacts of child marriage and what is excluded. Based on this picture, it was found that out of 19 (nineteen) respondents, a total of 19 respondents answered c. Children's future is secured.

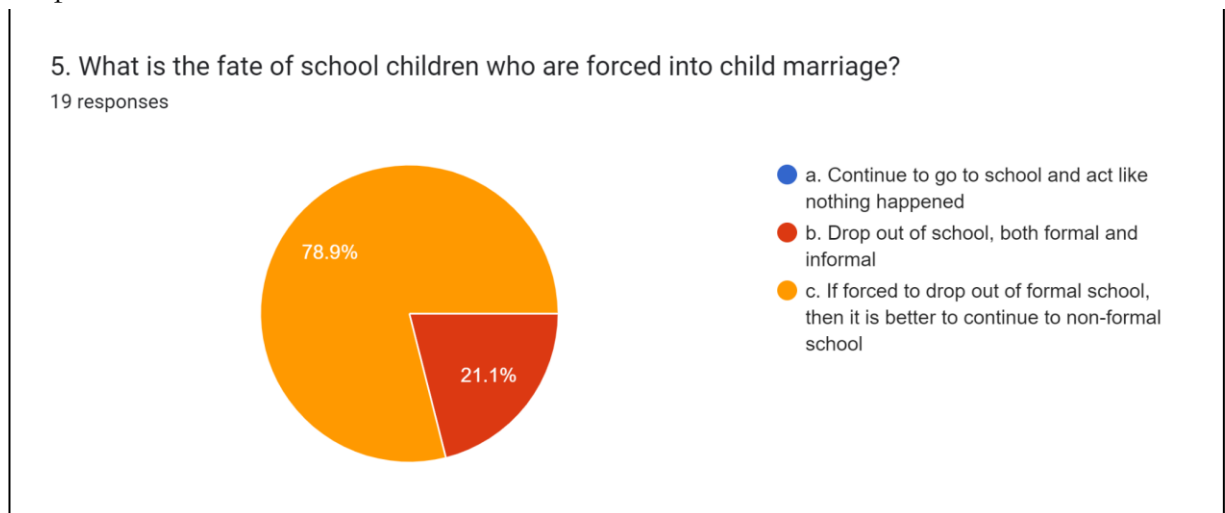


Figure 15. Post-Test results for question 5

Source: Team Documentation and Data

Figure 15 above illustrates the extent of respondents' understanding in answering the question what is the fate of school children who are forced into child marriage? Based on this picture, it was found that out of 19 (nineteen) respondents, 15 (fifteen) respondents (78.9%) answered c. If you are forced to drop out of formal school, it is best to continue to non-formal school, and the remaining 4 (four) respondents (21.1%) answered b. Dropping out of school, both formal and informal.

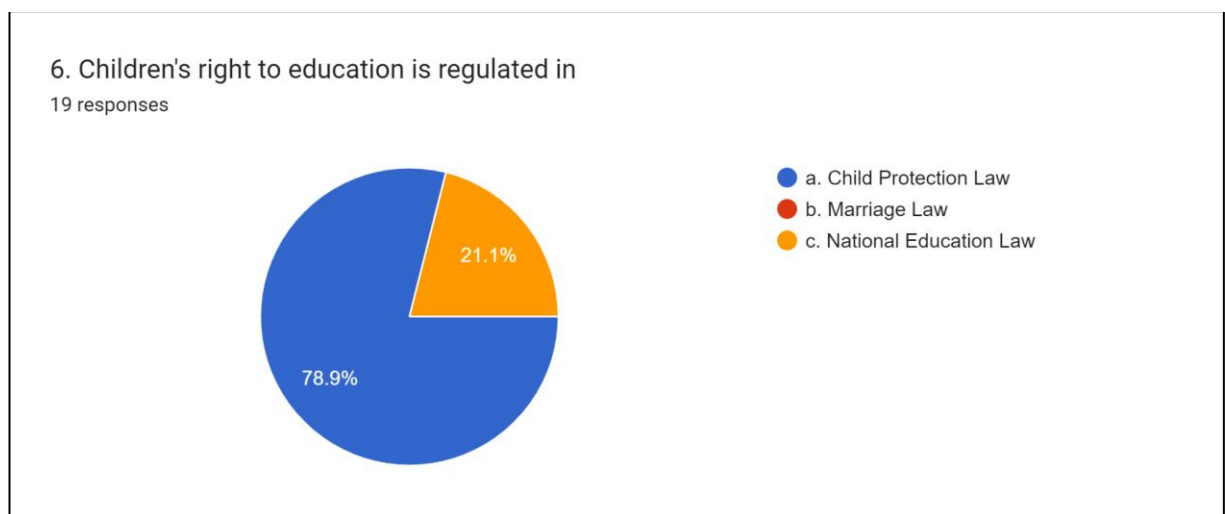


Figure 16. Post-Test results for question 6

Source: Team Documentation and Data

Figure 16 above illustrates the extent of respondents' knowledge regarding the existence of laws regulating children's educational rights. Based on this picture, it was found that out of 19 (nineteen) respondents, 15 (fifteen) respondents (78.9%) answered the Child Protection Law, 4 (four) respondents (21.1%) answered c. National Education Law, the remaining 1 (one) respondent 5% answered b. Marriage Law.

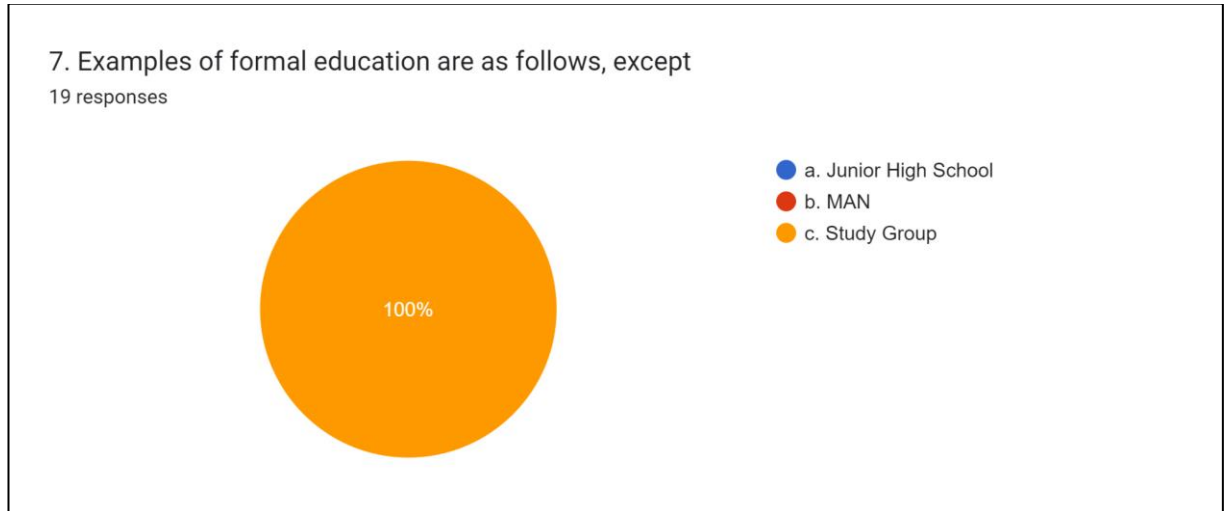


Figure 17. Post-Test results for question 7

Source: Team Documentation and Data

Figure 17 above illustrates the extent of respondents' understanding regarding examples of formal and excluded education. Based on this picture, it was found that out of 19 (nineteen) respondents, overall or 19 (nineteen) respondents (100%) answered c. chase the package

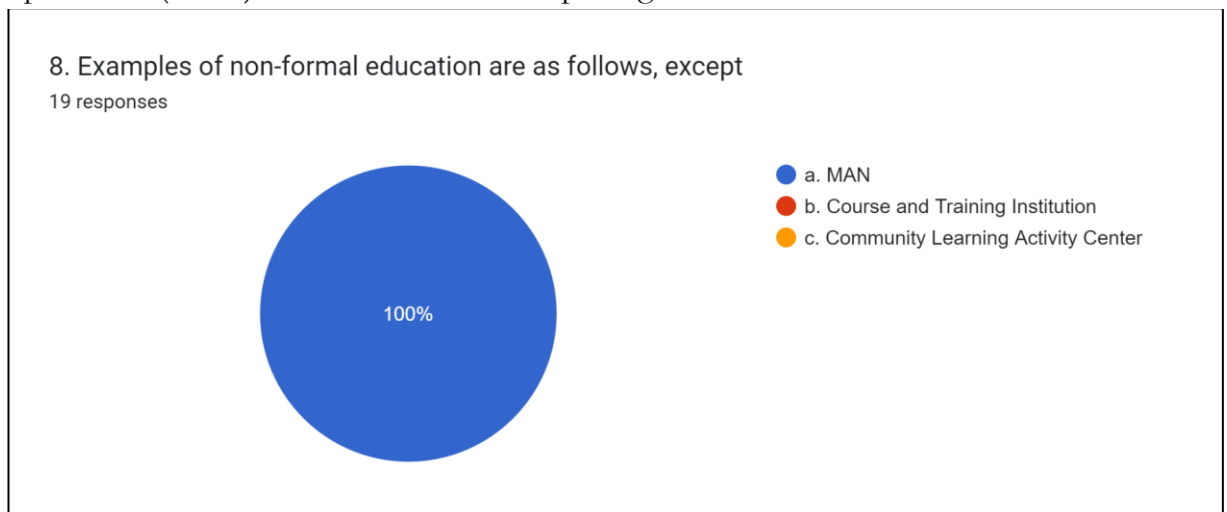


Figure 18. Post-Test results for question 8

Source: Team Documentation and Data

Figure 8 above illustrates the extent of respondents' understanding regarding examples of non-formal and excluded education. Based on this picture, it was found that out of 19 (nineteen) respondents, overall or 19 (nineteen) respondents (100%) answered a. MAN.

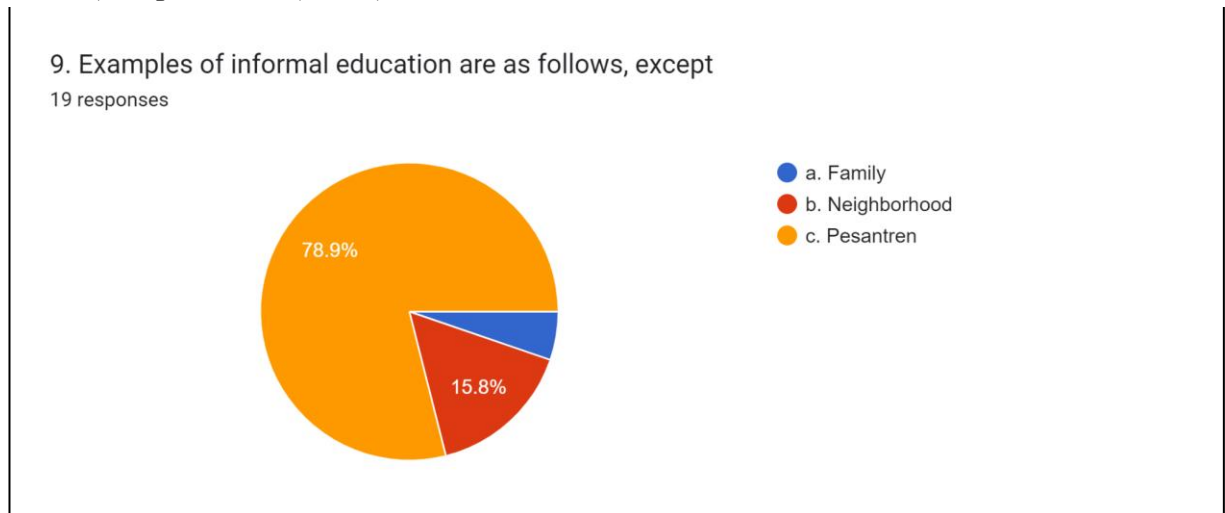


Figure 19. Post-Test results for question 9

Source: Team Documentation and Data

Figure 9 above illustrates the extent of respondents' understanding regarding examples of informal and excluded education. Based on this picture, it was found that out of 19 (nineteen) respondents, 15 (fifteen) respondents (78.9%) answered c. Pesantren, 3 (three) respondents (15.8%) answered b. Environment, and the remaining 1 (one) respondent (5.3%) answered a. Family.

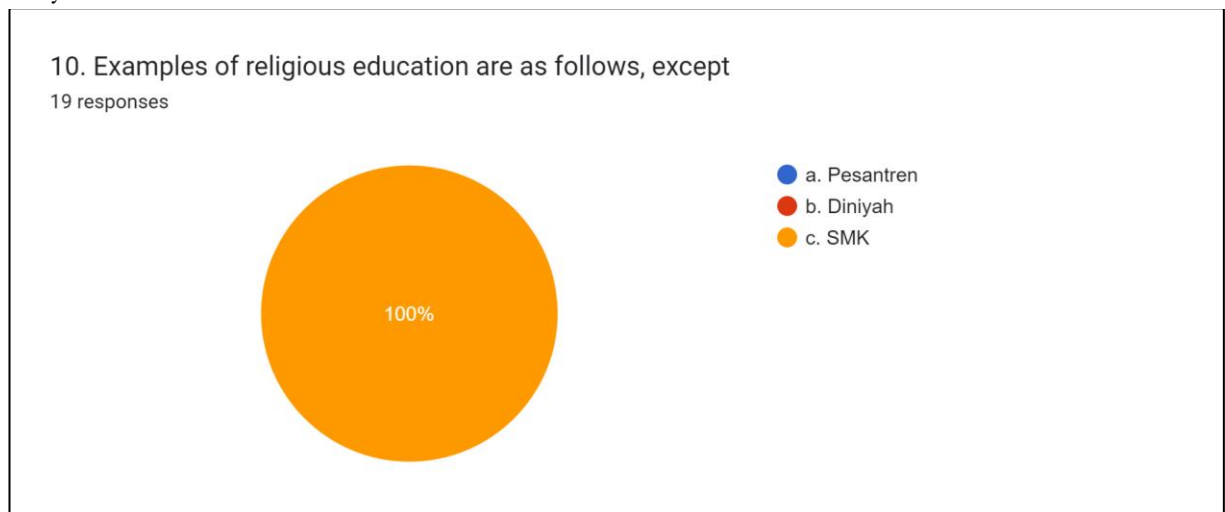


Figure 20. Post-Test results for question 10

Source: Team Documentation and Data

Figure 20 above illustrates the extent of respondents' understanding regarding examples of religious education and those who are excluded. Based on this picture, it was found that out of 19 (nineteen) respondents, overall or 19 (nineteen) respondents (100%) answered c. vocational school.

Conclusion

Students at the Ar Rosyid Islamic Boarding School in Pemalang received assistance in the form of interactive counseling sessions aimed at increasing understanding of the marriageable age in order to realize children's educational rights. The counseling session obtained quite satisfactory results. This is proven by an increase in the percentage of correct answers on the post-test compared to the percentage of correct answers on the pre-test. The average correct answer on the pretest was 71.78%, while the average correct answer on the post-test was 84.67%. So there was an increase of 12.89%.

References

- Cases of early marriage in Pemalang are still high. (2023, January 17). Retrieved from <https://joglojateng.com/2023/01/17/kasus-pernikahan-usia-dini-di-pemalang-masih-tinggi/>
- Endang, P. (2022). Early age marriage in review of law and child psychology. *Aufklarung: Journal of Education, Social and Humanities, 2*(2). Retrieved from <http://pijarpemikiran.com/index.php/Aufklarung>
- Gus Yasin: Divorce in Central Java is the national highest, reaches 65,755 cases. (2021, November 13). *Solopos*.
- Kariyanto, H. (2019). The role of Islamic boarding schools in modern society. *Multicultural Education, 1*(1), 28. Retrieved from <https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/446/3089>
- Komariah, N. (2016). Islamic boarding schools as a role model for full day school based education. *Hikmah: Journal of Islamic Education, 5*(2), 185-187. Retrieved from <https://ojs.staituankutambusai.ac.id/index.php/hikmah/article/view/30/28>
- Latifiani, D. (2013). Implementation of requirements for polygamy according to law No. 1 of 1974 (Study in the city of Semarang). *Legal Problems, 42*(4), 549–556. <https://doi.org/10.14710/mmh.42.4.2013.549-556>

- Latifiani, D. (2018). Contributing factors of mediation failure in the tribunal in divorce cases. *South East Asia Journal of Contemporary Business, Economics and Law, 15*, 2014–2017. Retrieved from <https://seajbel.com/wp-content/uploads/2018/06/LAW-98.pdf>
- Latifiani, D. (2019a). Integration policy as an effort to prevent child marriage in Kedungkelor Village, Warureja District, Tegal Regency. *Journal of Indonesian Legal Service, 2*(1), 19–29. Retrieved from <https://journal.unnes.ac.id/sju/index.php/JPHI/article/view/34709>
- Latifiani, D. (2019b). The darkest phase for family: Child marriage prevention and its complexity in Indonesia. *Journal of Indonesian Legal Studies, 4*(2). <https://doi.org/10.15294/jils.v4i2>
- Mahmudah, N. A. (2019). The role of moral education and religious education in the aspect of adolescent promiscuity. *National Seminar on Edusainstek Fmipa Unimus*, 357-372. Retrieved from <https://prosiding.unimus.ac.id/>
- Nugroho, W. (2016). The role of Islamic boarding schools in the religious development of adolescents. *Mudarrisa, Journal of Islamic Education Studies, 8*(1), 99. Retrieved from <https://mudarrisa.iainsalatiga.ac.id/index.php/mudarrisa/article/view/488> 452
- Pemalang is the third most widowed area in Central Java. (2023, February 2). Retrieved from <https://spills.co.id/2023/02/02/pemalang-menjadi-daerah-banyak-janda-peringkat-ketiga-di-jawa-tengah/>
- PPPA, K. (2021). Threatening the future, let's prevent child marriage. Retrieved from <https://www.kemenpppa.go.id/index.php/page/read/29/3053/menganca-masa-depan-mari-cegah-perkawinan-anak>
- Qibtiyah, M. (2014). Factors that influence young women's marriage: The majority of East Javanese people marry at the age of 15-19 years, which is as big as the East Java BKKBN shows that marriages under the age of 21 are as big as those in the observation area. *Indonesian Journal of Public Health, 50–58*.
- Republic of Indonesia. (1974). *UU no. 1 of 1974 concerning marriage*.

- Salis, L. (2022). The impact of child marriage on the occurrence of divorce. *Media of Law and Sharia, 4*(1), 36. Retrieved from <https://journal.umy.ac.id/index.php/mlsj/article/view/17186/8043>
- Sulistyaningrum, W. S. (2020). National strategy for preventing child marriage. Survey results. Retrieved from <https://docs.google.com/forms/d/1cm5nPyHAQo-ffX5D2aM1oQO52hLQV8ffB6JU1euHLg/edit?ts=65811235#responses>
- The number of early marriages in Pemalang continues to increase. Retrieved from <https://www.smpantura.news/jumlah-pernikahan-dini-di-pemalang-terus-meningkat/>
- The problem of school dropouts. Retrieved from <https://ombudsman.go.id/artikel/r/pwkinternal--problematika-anak-putus-sekolah>
- Underage marriage rampant in Pemalang, religious courts: 700 people a year. Retrieved from <https://www.puskapik.com/31118/berita/marak-pernikahan-dibawah-umur-di-pemalang-pengadilan-agama-setahun-700-orang/>

DECLARATION OF CONFLICTING INTERESTS

The authors state that there is no conflict of interest in the publication of this article. *Penulis menyatakan tidak ada konflik kepentingan dalam publikasi artikel ini.*

FUNDING INFORMATION

None. *Tidak ada.*

ACKNOWLEDGMENT

None. *Tidak ada.*

HISTORY OF ARTICLE

Submitted : August 27, 2024
Revised : Oktober 7, 2024
Accepted : January 9, 2025
Published : January 9, 2025

Notification

Starting from the 2024 issue, our journal has transitioned to a new platform for an enhanced reading experience. All new articles and

content will now be available on this updated site. However, we would like to assure you that archived issues from 2021 to 2023 are still accessible via the previous site. You can view these editions by visiting the following link:
<https://journal.unnes.ac.id/sju/lsr/issue/archive>