

Preventing Child Marriage: Advocating for Marriage Age Education to Foster Family and National Resilience

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Abstract

Child marriage remains a significant challenge in Indonesia, with a substantial number of girls being married off before reaching adulthood. This practice not only violates the rights and jeopardizes the well-being of young girls but also impedes Indonesia's progress towards sustainable development and resilience. This paper underscores the urgency of addressing child marriage within the Indonesian context. By advocating for marriage age education, it aims to tackle this issue comprehensively. Marriage age education equips young individuals with the knowledge, skills, and agency necessary to make informed decisions about marriage, thus breaking the cycle of intergenerational poverty and



vulnerability. In Indonesia, where cultural norms and economic hardships often contribute to the prevalence of child marriage, education emerges as a crucial tool for change. By empowering young girls and boys with education, Indonesia can promote gender equality, enhance economic opportunities, and improve health outcomes for its citizens. Moreover, preventing child marriage aligns with Indonesia's broader goals of achieving sustainable development and fostering resilience at both the familial and national levels. Through targeted interventions and policy reforms, Indonesia can create an enabling environment where child marriage is no longer tolerated, and every child has the opportunity to thrive. By investing in marriage age education and prioritizing the well-being of its youth, Indonesia can pave the way towards a more equitable and resilient society, where every individual has the chance to realize their full potential.

KEYWORDS *Child Marriage, Marriage Age Education, Advocacy, Child Protection*

Introduction

Child marriage remains a grave concern worldwide, posing significant challenges to the well-being of individuals and the resilience of societies. In Indonesia, like many other nations, this issue persists despite efforts to address it. Child marriage not only violates the rights of young girls but also undermines efforts towards fostering family and national resilience. Recognizing the multifaceted impacts of this practice, this paper advocates for a proactive approach centered on marriage age education.¹

Marriage is a fundamental institution in society, serving as a bedrock for familial and communal structures. However, when individuals, particularly young girls, are forced into marriage prematurely, it disrupts

¹ Stephanie R. Psaki, et al. "What are the drivers of child marriage? A conceptual framework to guide policies and programs." *Journal of Adolescent Health* 69, no. 6 (2021): S13-S22. *See also* Lauren Rumble, et al. "An empirical exploration of female child marriage determinants in Indonesia." *BMC Public Health* 18 (2018): 1-13; Rudyanti Dorotea Tobing, "Prevention of Child Marriage Age in the Perspective of Human Rights." *Sriwijaya Law Review* 2, no. 1 (2018): 1-17.

the very fabric of society. The consequences extend beyond the immediate individuals involved, affecting the social, economic, and health outcomes of entire communities. Thus, addressing child marriage is not only a matter of individual rights but also a crucial component of broader societal resilience.²

In addition, marriage age education emerges as a critical strategy in preventing child marriage and promoting resilience at both the familial and national levels. By empowering young individuals with knowledge, skills, and agency, marriage age education equips them to make informed decisions about their futures. Moreover, it fosters gender equality, enhances economic opportunities, and strengthens social cohesion, contributing to overall societal resilience.³

In this paper, we will delve into the complexities of child marriage in Indonesia, examining its root causes, consequences, and current interventions. Through a comprehensive analysis, we will explore the potential of marriage age education as a transformative tool in preventing child marriage and nurturing family and national resilience. By advocating for policy reforms and targeted interventions, we aim to contribute to the collective effort in building a society where every individual, especially young girls, can realize their full potential and contribute to a resilient future.

Marriage, as elucidated by Zulfiani⁴, is a profound union of both birth and mind, giving rise to the family unit, which stands as a

² Susan Blackburn, and Sharon Bessell. "Marriageable age: Political debates on early marriage in twentieth-century Indonesia." *Indonesia* 63 (1997): 107-141; Jennifer Parsons, et al. "Economic impacts of child marriage: a review of the literature." *The Review of Faith & International Affairs* 13, no. 3 (2015): 12-22; Fadhilah Rizky Afriani Putri, "When Girl Become Wives: The Portrait of Underage Marriage in Indonesia." *The Indonesian Journal of International Clinical Legal Education* 2, no. 4 (2020): 463-480.

³ Syarifah Salmah, "Pernikahan dini ditinjau dari sudut pandang sosial dan pendidikan." *Al-Hiwar Jurnal Ilmu dan Teknik Dakwah* 4, no. 1 (2016); Amirah Mawardi, "Pendidikan Pra Nikah; Ikhtiar Membentuk Keluarga Sakinah." *TARBAWI: Jurnal Pendidikan Agama Islam* 2, no. 2 (2017): 158-168.

⁴ Zulfiani Zulfiani. "Kajian Hukum terhadap Perkawinan Anak di Bawah Umur Menurut Undang-undang Nomor 1 Tahun 1974." *Jurnal Hukum Samudra Keadilan* 12, no. 2 (2017): 211-222.

cornerstone of societal structure. In Indonesia, this institution is governed by legal regulations. According to the insights of Prof. R Sardjono, the concept of a "*birth bond*" entails the formal union between spouses, extending its influence to community relations. Essential to its purpose of nurturing enduring happiness and family, a marriage transcends mere external or internal connections; it encompasses both facets. As articulated by R. Sardjono, for a marriage to thrive, it must encompass both outward and inward dimensions, ensuring the holistic integration of individuals and their communal ties.⁵

The South Semarang District, nestled within Semarang City, is emblematic of the broader issue of child marriages plaguing Indonesia. Within this district, as evidenced by data from the Semarang Religious Courts, the incidence of marriage dispensations has soared, particularly amidst the adversities brought about by the pandemic. From 105 in 2019 to 231 in 2020, with projections suggesting a further increase to 104 by mid-2021, these figures underscore the urgency of addressing this pressing concern.⁶

This surge in child marriages mirrors the national trend, where the age bracket for first marriages among children typically falls between 15 to 18 years, regardless of whether they reside in rural or urban areas.⁷ Despite modest progress, indicated by a marginal 0.6% decrease in the national rate of child marriages from 2019 to 2020, Indonesia still falls short of its targeted reduction to 8.74% by 2024, as outlined by the Ministry of PPA.

Understanding the drivers behind this phenomenon is crucial. Educational, cultural, economic, and social factors intertwine to perpetuate child marriages in Indonesia.⁸ Particularly during the pandemic, parental preoccupation with earning livelihoods emerged as a

⁵ R. Sardjono, *Berbagai Masalah Hukum dalam Undang-undang Republik Indonesia No. 1 Tahun 1974 tentang Perkawinan*. (Jakarta: Universitas Trisakti, 1987).

⁶ Djamilah Djamilah, and Reni Kartikawati. "Dampak perkawinan anak di Indonesia." *Jurnal Studi Pemuda* 3, no. 1 (2014): 1-16.

⁷ Mariyatul Qibtiyah, "Faktor yang mempengaruhi perkawinan muda perempuan." *Biometrika dan Kependudukan* 3, no. 1 (2015): 50-58.

⁸ Dian Latifiani, "Upaya Preventif Perkawinan Anak di Desa Kedungkelor Kecamatan Warureja Kabupaten Tegal." *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement)* 2, no. 1 (2019): 19-29.

significant catalyst. As noted by Muhamad Khadik, the Head of the Semarang City Office of Women's Empowerment and Child Protection (DP3A), this preoccupation often leads to suboptimal parenting, leaving children vulnerable to negative influences such as promiscuity and pornography.⁹ Thus, within South Semarang District and beyond, the root causes of child marriages intertwine with broader societal challenges, necessitating comprehensive interventions to foster resilience at both the familial and national levels.

Fatayat Nahdlatul 'Ulama stands as a beacon of empowerment for Islamic young women, a testament to Nahdlatul 'Ulama's commitment to fostering inclusive education and community development. Established in Surabaya in 1950, Fatayat has been instrumental in nurturing the potential of Islamic women across various fields, aligning with the broader mission of Nahdlatul 'Ulama.¹⁰ Its activities encompass a wide spectrum, including law, politics, economics, health, environment, and social and cultural domains, reflecting a holistic approach to education and empowerment.¹¹

In the South Semarang District, the local chapter of Fatayat plays a pivotal role in translating these ideals into tangible action. As a social community organization, it actively engages in educating the local populace, striving to cultivate harmonious, resilient, and self-reliant families. Representing ten villages in South Semarang, the Fatayat South Semarang District Management serves as a vital link between the grassroots and the broader organization, coordinating closely with branch-level Fatayat Management and its members.

⁹ Pemerintah Kota Semarang, "Ini Upaya DP3A Tekan Angka Kasus Pernikahan Dini di Semarang", *Online Release*, March 18, 2021. Retrieved from <https://www.semarangkota.go.id/p/2309/ini_upaya_dp3a_tekan_angka_kasus_pernikahan_dini_di_semarang>

¹⁰ Nailin Naziyah, "Fatayat NU dalam Aspek Kemasyarakatan di Surabaya Tahun 1959-1967". *Thesis*. (Surabaya: Universitas Airlangga, 2015).

¹¹ Aprilian Ria Adisti, "Reviving the spirit of gender equality: Fatayat Nahdlatul Ulama between idealism and realization." *Journal of Nahdlatul Ulama Studies* 2, no. 1 (2021): 17-33; Lily Zakiyah Munir, "The role of religious women's NGOs in promoting child survival and development in Indonesia." *Asia Pacific Journal of Public Health* 4, no. 4 (1990): 274-276.

One notable aspect of Fatayat's educational efforts in South Semarang District lies in its focus on legal education. By empowering individuals, especially women, with knowledge and understanding of legal frameworks, Fatayat contributes significantly to building stronger, more informed communities capable of upholding their rights and navigating challenges effectively. Through collaboration and outreach, Fatayat South Semarang District facilitates educational initiatives that not only empower individuals but also foster resilience within the community. This holistic approach underscores the organization's commitment to nurturing well-rounded individuals and promoting societal wellbeing.

In the further context, Article 58 of Law No. 52 of 2009, concerning Population Development and Partner Family Development, recognizes community organizations as integral components of the *pentahelix* framework. Among these organizations is the management of Fatayat Nahdhatul Ulama in South Semarang District, a social community organization poised to contribute significantly to public education initiatives in alignment with governmental efforts, particularly in the realm of preventing child marriage. The timing of marriage closely intertwines with factors such as intellectual maturity, financial stability, and reproductive preparedness, all critical for the roles of parenthood and spousal responsibilities within the family structure.

Optimal marriage age, supported by mental and emotional readiness, reproductive health awareness, and economic stability, fosters the development of resilient families capable of fulfilling their obligations and rights as spouses and parents. Conversely, marriages contracted during childhood, as stipulated by the Marriage Law, heighten the risk of familial instability and dissolution due to the inherent challenges and lack of preparedness.

The implementation methods for this study are designed based on collaborative discussions with key partners, namely Fatayat South Semarang District and Semarang City. These methods aim to address various aspects related to preventing child marriage and fostering family resilience.

Firstly, counseling sessions serve as a fundamental approach to increase awareness and understanding among participants. These sessions cover essential topics such as the legal requirements and ideal age for

marriage, emphasizing the correlation between marriage age and mental, reproductive, and economic readiness. Additionally, counseling endeavors to instill a deeper comprehension of family dynamics, rights, and obligations among its members. Participants are encouraged to envision marriage as a means to cultivate enduring familial bonds and navigate challenges collectively. Moreover, these sessions underscore Fatayat's role as a potential partner to the Semarang City Government in community education initiatives aimed at postponing child marriages and promoting family resilience through marriages at the ideal age, typically above 19 years old.

Secondly, mentoring plays a crucial role in building capacity among Fatayat administrators, who serve as educators within their communities. Through mentoring, these cadres receive guidance on implementing educational activities outlined in their work programs. This hands-on assistance ensures that they are equipped with the necessary skills and knowledge to effectively engage with the community and convey key messages regarding marriage age requirements and family resilience.

Lastly, evaluation is integrated into the implementation process to assess the effectiveness of the activities. This evaluation occurs in two stages: firstly, during mentoring sessions, where real-time feedback is provided to refine and enhance the activities, and secondly, after the conclusion of the activity through online questionnaires. These evaluations are conducted meticulously to ensure that the objectives are met and that the activities align with the prescribed parameters of science and technology, as imparted during counseling sessions. By incorporating these methods, the initiative aims to contribute to the broader goal of preventing child marriage and nurturing resilient families within the community.

Child Marriage Advocacy: How we protect our children?

Marriage holds profound significance for individuals like *Sakina*, *Mawada*, *Warahmaa*, not only in shaping their family lives but also in contributing to the cultivation of future generations essential for national development. By providing a framework for companionship and stability,

marriage is envisioned as a safeguard against deviant behaviors such as sexual violence, which can arise in the absence of structured relationships.¹² However, it's important to note that marriage should transcend mere fulfillment of desires, as suggested by Hadikusuma.¹³

In Indonesia, legal regulations set the minimum age for marriage at 19 years for both men and women, as stipulated in the Marriage Law. Despite these regulations, the law allows for exceptions, particularly through the process of marriage dispensation. This provision grants judges the discretion to permit marriages below the legal age limit, often in response to petitions submitted by parents. However, many of these dispensation applications fail to meet the criteria necessary for approval, thus potentially facilitating underage marriages. Regrettably, some of these applications seem to serve as attempts to conceal prior instances of underage relationships, culminating in marriage arrangements for their children.

Today, the practice of seeking marriage dispensations appears to serve as a mechanism to address the consequences of underage relationships rather than upholding the integrity of the legal framework. This phenomenon underscores the need for greater scrutiny and adherence to legal standards in the dispensation process to prevent underage marriages and uphold the well-being and rights of young individuals.

Child marriage refers to a cultural practice wherein minors, individuals who have not yet reached the legal age of marriage as defined by the Marriage Law, are wedded or engaged to individuals who may be older or younger. As per the Law of the Republic of Indonesia Number 23 of 2002 concerning Child Protection, a child is defined as any person under the age of 18, including those who are still in utero. Despite being a relic of the past, child marriage persists as a contemporary societal issue.

In Indonesia, child marriage remains a pressing concern, with statistics indicating that one in nine Indonesian women is married before reaching the age of 18. This phenomenon is widespread across the

¹² Safrin Salam, "Dispensasi Perkawinan Anak di Bawah Umur: Perspektif Hukum Adat, Hukum Negara & Hukum Islam." *Pagaruyuang Law Journal* 1, no. 1 (2017): 110-124.

¹³ Hilman Hadikusuma, *Bahasa Hukum Indonesia*. (Bandung: PT. Alumni, 2010).

archipelago, affecting communities from all regions. Although the average marriage age in Indonesia exceeds the ideal threshold of 20 years, a notable 17-25% of individuals still enter marriage before turning 18, as defined by child protection standards. Alarmingly, approximately 6 percent of marriages involve individuals marrying before the age of 16, contravening the provisions set forth in the Marriage Law.¹⁴

Given the detrimental impact of child marriage on the well-being and development of individuals, concerted efforts are required to advocate for raising the minimum age of marriage, particularly for those under 19 years old. This initiative aims to mitigate the prevalence of underage marriages and safeguard the rights and futures of vulnerable individuals.

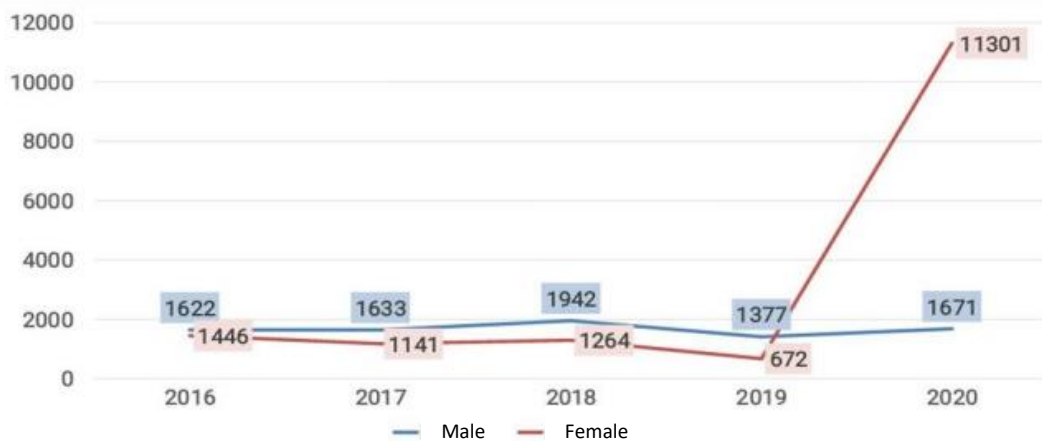


FIGURE 1. Child Marriage Rate in Central Java Increases Sharply During Pandemic

¹⁴ Hisam Ahyani, et al. "Fenomena Pernikahan di Bawah Umur oleh Masyarakat 5.0." *Legitima: Jurnal Hukum Keluarga Islam* 3, no. 2 (2021): 177-196; Andi Hidayat Anugrah Ilahi, "The Evaluation of Early Marriage Law Renewal in Indonesia." *Unnes Law Journal* 7, no. 1 (2021): 129-152; M. Riska Anandya Putri Pratiwi, "Child Marriage under Indonesian Marriage Law: Legal and Social Analysis." *Law Research Review Quarterly* 7, no. 3 (2021): 285-302; Ridwan Arifin, Rodiyah Rodiyah, and Fadhilah Rizky Afriani Putri. "The Legal and Social Aspect for Underage Marriage Women's Education Rights in the Perspective of Human Rights: Contemporary Issues and Problems." *Sawwa: Jurnal Studi Gender* 15, no. 2 (2020): 219-240; Pujiono Pujiono, Arif Hidayat, and Dewi Sulistianingsih. "Understanding and Litera Legis of Marriage Law in the Millennial Era for School Children." *Indonesian Journal of Advocacy and Legal Services* 3, no. 2 (2021): 183-194.

The Central Java Office of Women's Empowerment, Child Protection, Population Control, and Family Planning (DP3AP2KB) has reported a significant surge in child marriage cases during the Covid-19 pandemic in 2020. The number of cases nearly doubled compared to the previous year, with 11,301 cases involving girls and 1,671 cases involving boys, according to data from the Central Java DP3AP2KB. Retno Sudewi, the Head of DP3AP2KB Central Java, attributed the increase to two main factors: the impact of the Covid-19 pandemic and the enactment of Marriage Law Number 16 of 2019.¹⁵

Semarang City, as the capital of Central Java Province, grapples with its share of child marriage cases. In response, the Central Java Provincial Government initiated the "*Jo Kawin Bocah*" movement to raise awareness and prevent child marriage.¹⁶ Preventing child marriage requires concerted efforts and collaboration among various stakeholders, including government agencies, communities, academia, mass media, and the private sector. Synergy among these parties is essential to effectively address this pressing issue and safeguard the rights and well-being of children.¹⁷

¹⁵ Pradityo Utomo, "Angka Pernikahan Dini di Jateng Meningkatkan Tajam Selama Pandemi", *Radio Republik Indonesia (RRI)*, April 5, 2021. Retrieved from <<https://rri.co.id/semarang/1050-info-publik/1016298/angka-pernikahan-dini-di-jateng-meningkat-tajam-selama-pandemi>>.

¹⁶ Provinsi Jawa Tengah, "Cegah Perkawinan Usia Dini, Ganjar Gandeng Komunitas Anak", *News Online*, June 9, 2021. Retrieved from <<https://jatengprov.go.id/publik/cegah-perkawinan-usia-dini-ganjar-gandeng-komunitas-anak/>> See also Eviyati Aini Muriana, Lanny Sunarjo, and Penerbit Pustaka Rumah. *Psychoeducation dan Mind Mapping sebagai Upaya Preventif Pernikahan Dini*. (Jakarta: Penerbit Pustaka Rumah Cinta, 2020); Elycia Feronia Salim, Sonny Dewi Judiasih, and Deviana Yuanitasari. "Persamaan Syarat Usia Perkawinan Sebagai Wujud Kesetaraan Gender Dalam Meminimalisir Perkawinan Bawah Umur di Indonesia." *ACTA DIURNAL Jurnal Ilmu Hukum Kenotariatan* 5, no. 1 (2021): 1-19.

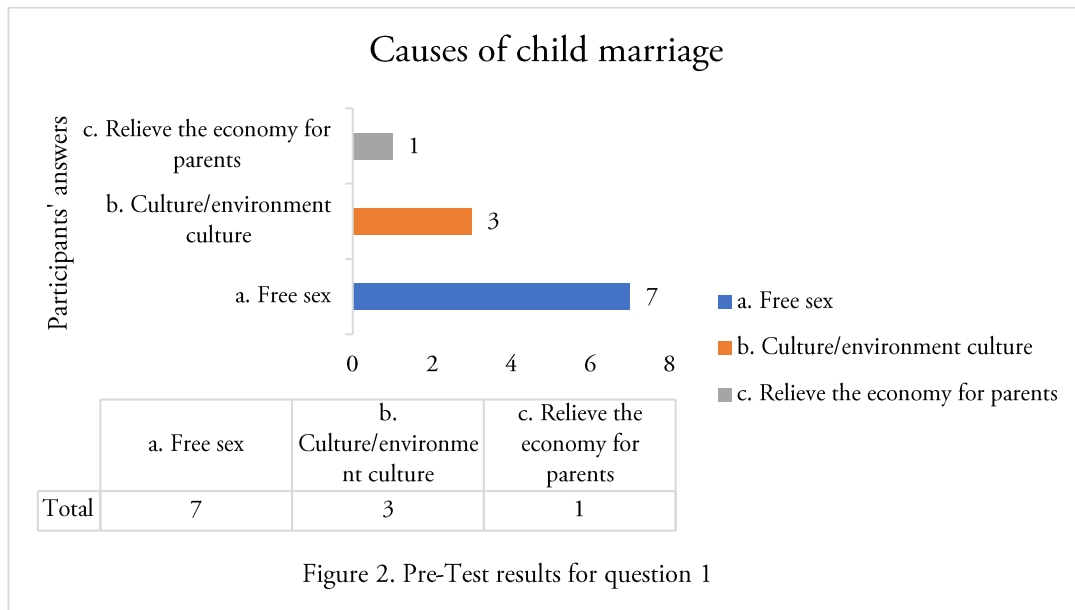
¹⁷ Nur Putri Hidayah, and Komariah Komariah. "Sosialisasi Undang-undang Nomor 16 Tahun 2019 Sebagai Upaya Penyadaran Pemahaman Hukum Tentang Usia Minimum Pernikahan." *Jurnal Pengabdian Hukum Indonesia (Indonesian Journal of Legal Community Engagement)* 3, no. 2 (2021): 206-218; Sarno Setiawan, et al. "Community empowerment on establishment of friendly-village for women and children." *Indonesian Journal of Advocacy and Legal Services* 1, no. 1 (2019): 5-22.

Through collaboration with Fatayat Nahdhatul Ulama, South Semarang District, efforts are underway to enhance public awareness, particularly in preventing child marriage, as a contribution to governmental initiatives. Community engagement is facilitated through counseling sessions designed to socialize the imperative of preventing child marriage. Prior to these sessions, participants undergo a pre-test aimed at gauging their initial understanding of the issue's significance. The pre-test comprises a questionnaire featuring seven key questions:

1. Identifying the root causes of child marriage.
2. Recognizing the negative impacts associated with child marriage.
3. Understanding the legal age requirement for marriage as stipulated by the Marriage Law.
4. Appreciating the influence of marriage age on family preparedness.
5. Acknowledging the linkage between family resilience and national resilience.
6. Appreciating the urgency of preventing child marriage, including relevant programs and initiatives.
7. Recognizing individual and collective responsibility in preventing child marriage.

By addressing these fundamental aspects, the pre-test serves as a diagnostic tool to tailor counseling sessions effectively and to ensure that participants gain a comprehensive understanding of the urgency and importance of preventing child marriage. Through this collaborative approach, the initiative aims to foster informed decision-making and promote collective action in safeguarding the well-being and rights of children.

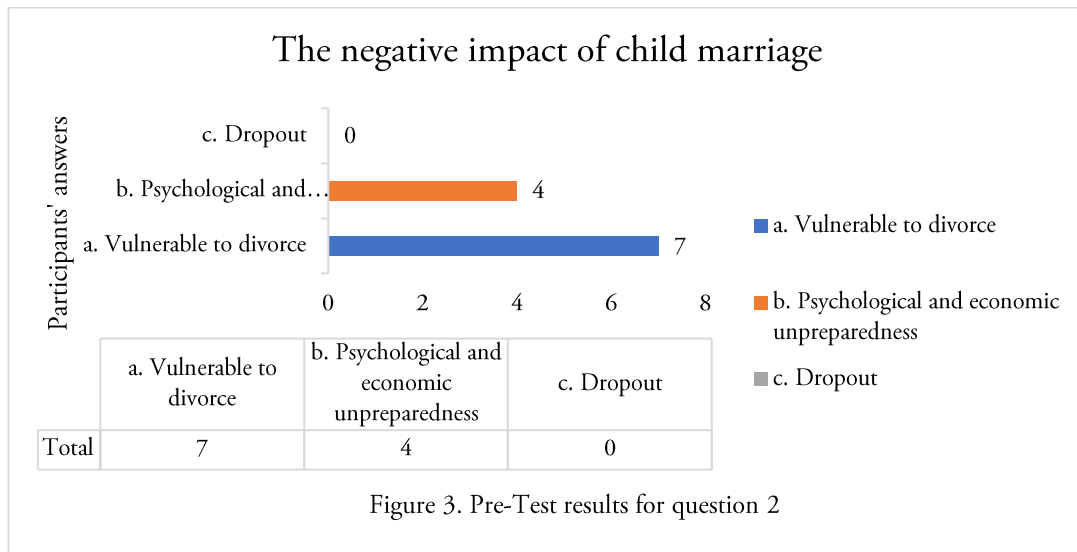
The participants provided diverse responses, reflecting varying levels of understanding. The results of the Pre-Test are summarized in the diagram below:



Child marriage is a complex issue influenced by multiple factors. In Indonesia, these factors include educational, cultural, economic, and social elements.¹⁸ Analyzing the responses provided in Figure 2, it is evident that participants identified several factors contributing to child marriage.

Specifically, the findings indicate that 64% of participants cited "*free sex*" as a significant factor, while 27% mentioned "*culture/environmental culture*," and 9% referenced "*relieving the parents' economy*." This distribution underscores the diverse perspectives and perceptions regarding the root causes of child marriage among the participants.

¹⁸ Latifiani, "Upaya Preventif Perkawinan Anak di Desa Kedungkelor Kecamatan Warureja Kabupaten Tegal."



Child marriage, particularly when entered into by psychologically unprepared individuals, often leads to ongoing conflicts fueled by inflated egos, ultimately culminating in divorce.¹⁹ These young couples are ill-equipped to handle the multitude of responsibilities that come with marriage.²⁰ Consequently, the repercussions of child marriage extend beyond the immediate couple to impact the overall quality of household dynamics, including reproductive health, family psychology, and economic stability, all of which increase the vulnerability to divorce and hinder the educational development of children.²¹

Moreover, marrying at a young age often derails educational pursuits, as the demands of marriage take precedence over schooling, resulting in a

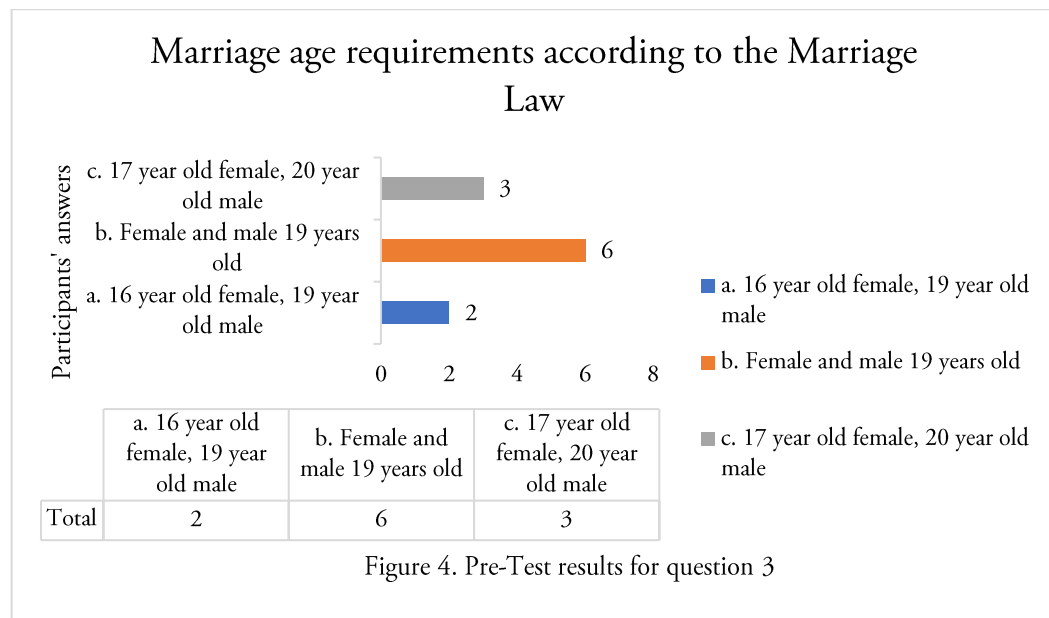
¹⁹ Choirunnisa Nur Novitasari, Dian Latifiani, and Ridwan Arifin. "Analisis Hukum Islam terhadap Faktor Putusnya Tali Perkawinan (Analysis of Islamic Law on Factor of Marriage Divorce)." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, no. 2 (2019): 322-341; Dian Latifiani, "The Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia." *Journal of Indonesian Legal Studies* 4, no. 2 (2019): 241-258.

²⁰ Marmiati Mawardi, "Problematika perkawinan di bawah umur." *Jurnal Analisa* 19, no. 2 (2012): 207-208.

²¹ Muhammad Julijanto, "Dampak Pernikahan Dini dan Problematika Hukumnya." *Jurnal Pendidikan Ilmu Sosial* 25, no. 1 (2015): 62-72.

decline in academic motivation and achievement.²² Analyzing the responses depicted in Figure 3, it is evident that participants recognized several negative impacts of child marriage.

Specifically, 64% of participants identified "*vulnerability to divorce*," while 36% mentioned "*psychological unpreparedness and economic instability*." This distribution underscores the multifaceted challenges and adverse effects associated with child marriage, highlighting the urgent need for preventive measures and interventions to safeguard the well-being and future prospects of young individuals.

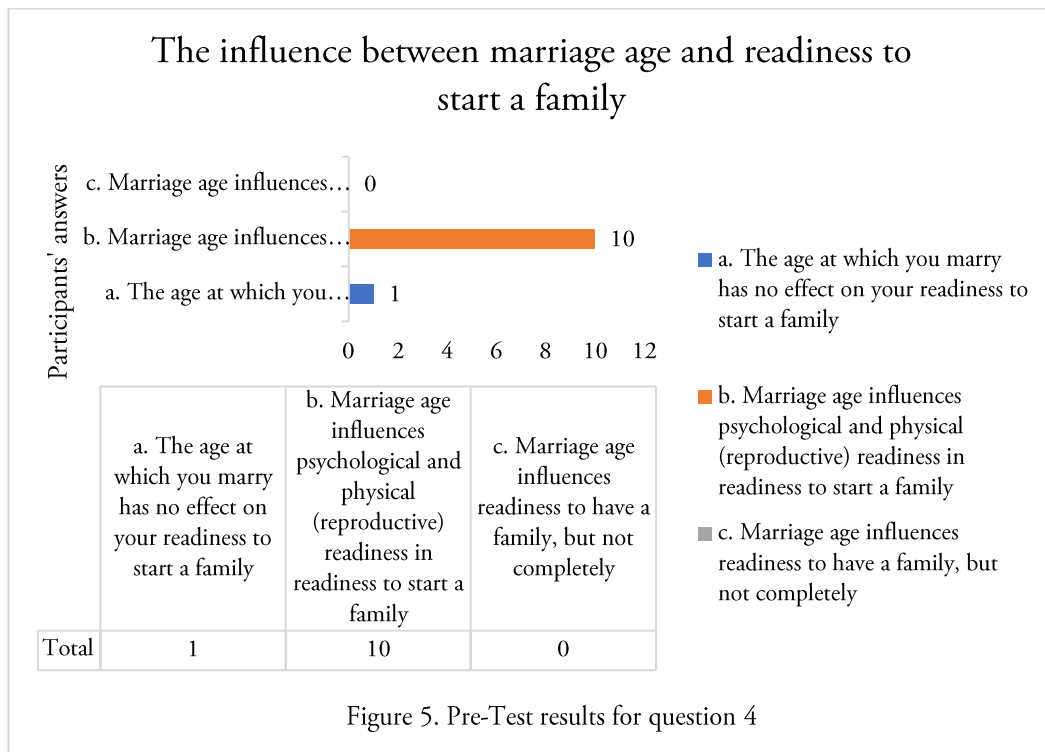


Law No. 1 of 1974 concerning Marriage, as amended by Law No. 16 of 2019, clearly stipulates in Article 7, paragraph (1) that marriage is permissible only if both the man and the woman have attained the age of 19 (nineteen) years. Examining the responses presented in Figure 3, it becomes apparent how participants perceive the marriage age requirements as outlined in the Marriage Law.

Specifically, 18% of participants indicated "women at 16 years and men at 19 years," while 55% cited "women and men at 19 years," and 27% referenced "women at 17 years and men at 20 years." This

²² Zulfiani Zulfiani. "Kajian Hukum terhadap Perkawinan Anak di Bawah Umur Menurut Undang-undang Nomor 1 Tahun 1974." *Jurnal Hukum Samudra Keadilan* 12, no. 2 (2017): 211-222.

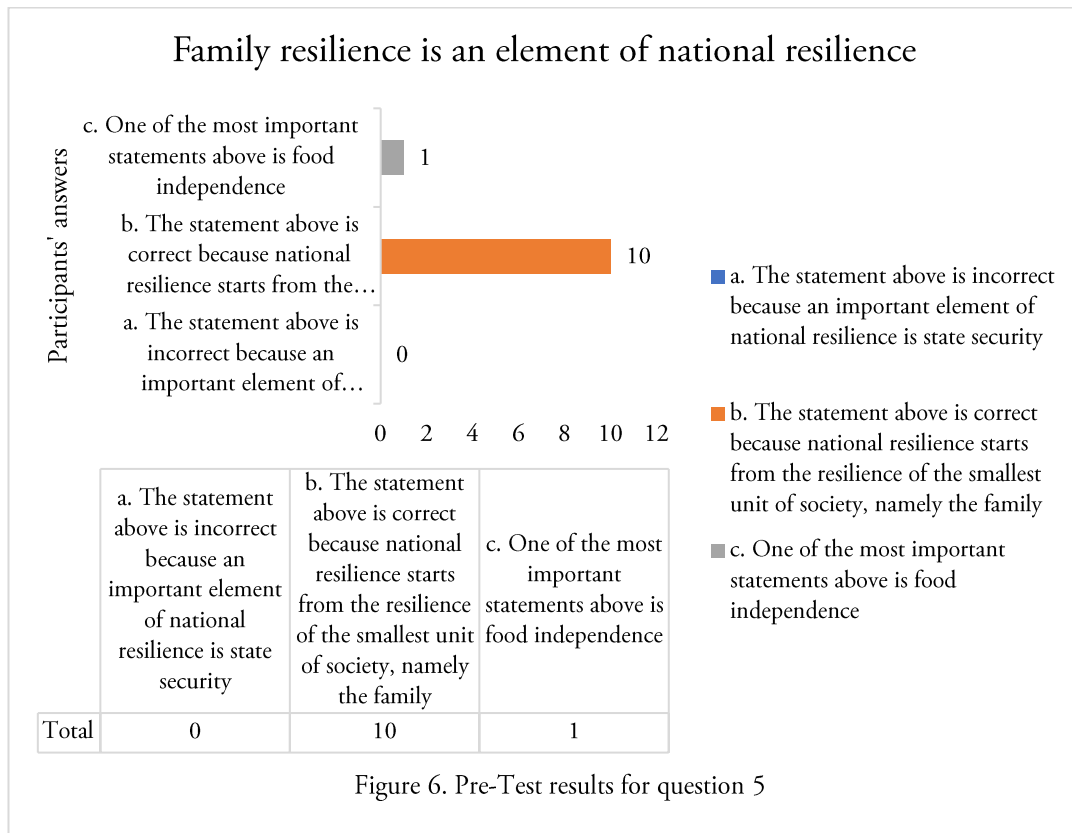
distribution underscores the varying interpretations and understandings among participants regarding the legal age requirements for marriage according to the law.



Child marriage significantly impacts the overall quality of households, leading to subpar performance in various aspects such as reproductive health, psychological well-being, and economic stability, consequently increasing vulnerability to divorce and hampering the educational opportunities of children.²³ Analyzing the responses depicted in Figure 4, it becomes apparent how participants perceive the relationship between marriage age and family readiness.

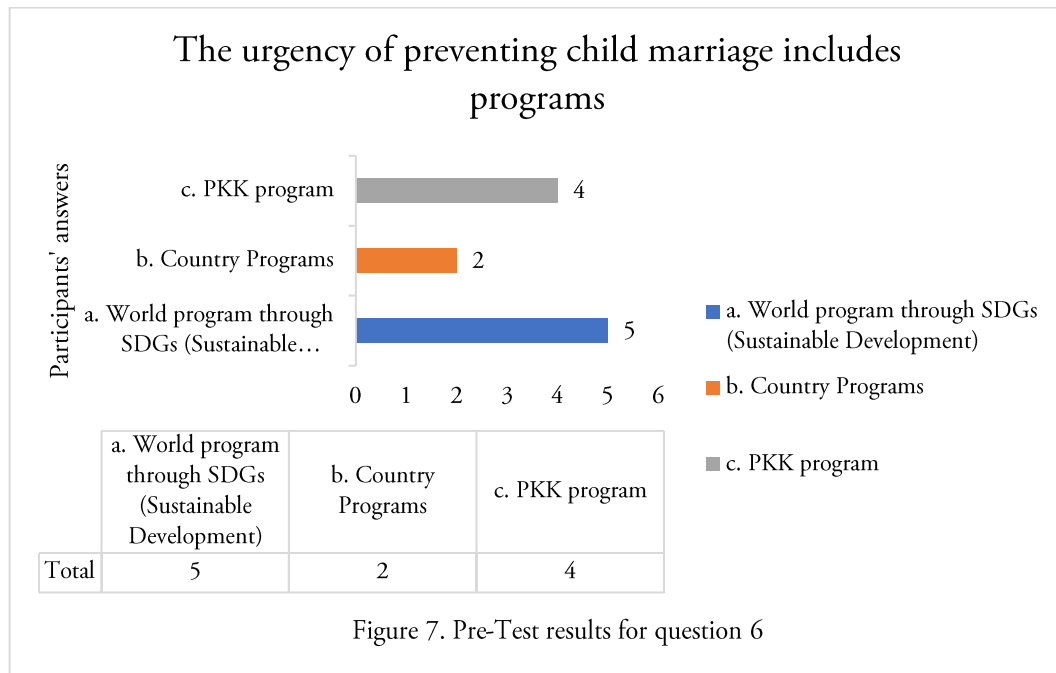
Specifically, 9% of participants indicated that marriage age had no effect on family readiness, while 91% acknowledged that marriage age influences psychological and physical (reproductive) readiness, which in turn affects family preparedness. This distribution underscores the widespread recognition among participants that marriage age plays a crucial role in shaping the overall readiness and functioning of families.

²³ Julijanto, "Dampak Pernikahan Dini dan Problematika Hukumnya."



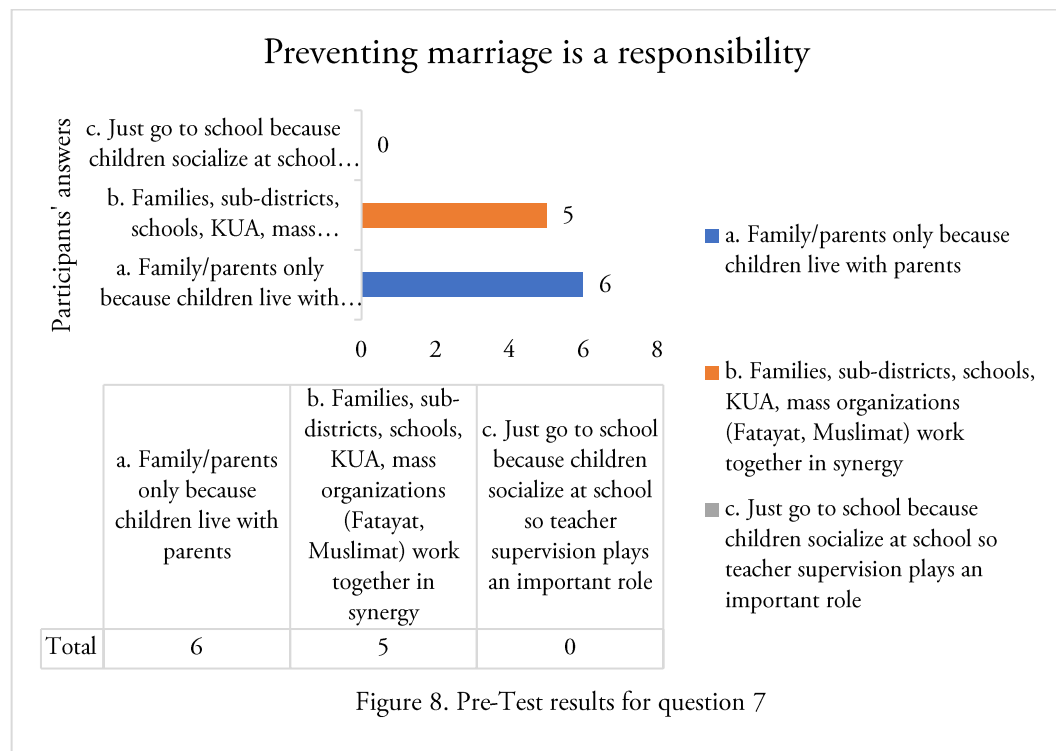
Drawing insights from Figure 6 above, it is evident that participants recognize the significance of family resilience as a fundamental component of national security. Specifically, 91% of participants indicated that the statement accurately reflects the importance of family resilience in contributing to national resilience. This understanding resonates with the notion that national resilience is predicated upon the resilience of its foundational unit, the family.

Conversely, 9% of participants attributed greater importance to food independence as a crucial element, highlighting the diversity of perspectives on national security priorities. Nonetheless, the overwhelming majority's acknowledgment of the critical role of family resilience underscores its centrality in fostering a resilient and secure nation.



Analyzing the insights gleaned from Figure 7 above, it is apparent that participants recognize various avenues for addressing the urgency of preventing child marriage through programs. Specifically, 45% of participants highlighted the importance of global initiatives such as the Sustainable Development Goals (SDGs) in tackling this issue. Additionally, 18% of participants emphasized the significance of national-level programs, while 36% underscored the relevance of local initiatives such as the Family Welfare Movement (PKK) program.

This distribution reflects a diverse array of perspectives on the most effective strategies and platforms for addressing child marriage prevention. While some prioritize global frameworks like the SDGs, others advocate for more localized approaches through national or community-based programs. Such varied viewpoints underscore the multifaceted nature of addressing complex societal issues like child marriage and highlight the importance of comprehensive and coordinated efforts across different levels of governance and society.

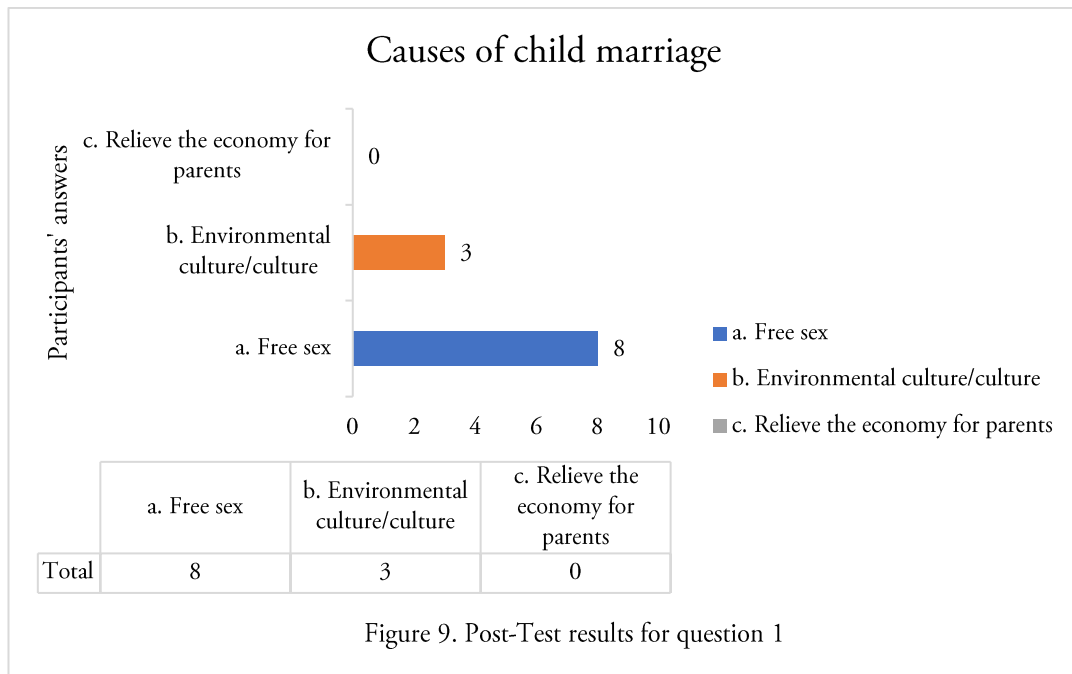


Based on the findings presented in Figure 8, it is evident that participants perceive the responsibility for preventing child marriage differently. The majority of respondents, comprising 55%, advocate for the primary responsibility lying with the family, specifically the parents, given their role as the primary caregivers and influencers in a child's life. On the other hand, 45% of respondents emphasize a collective approach, involving various stakeholders such as family members, the local community, educational institutions, religious authorities (KUA), and women's organizations (Fatayat and Muslimat) working in synergy.

These divergent perspectives underscore the complexity of addressing child marriage and highlight the importance of considering multiple stakeholders and approaches in preventive efforts. Moreover, the analysis of Figures 1 through 7 indicates that some participants already possess an understanding of child marriage, suggesting varying levels of awareness and knowledge among the target audience.

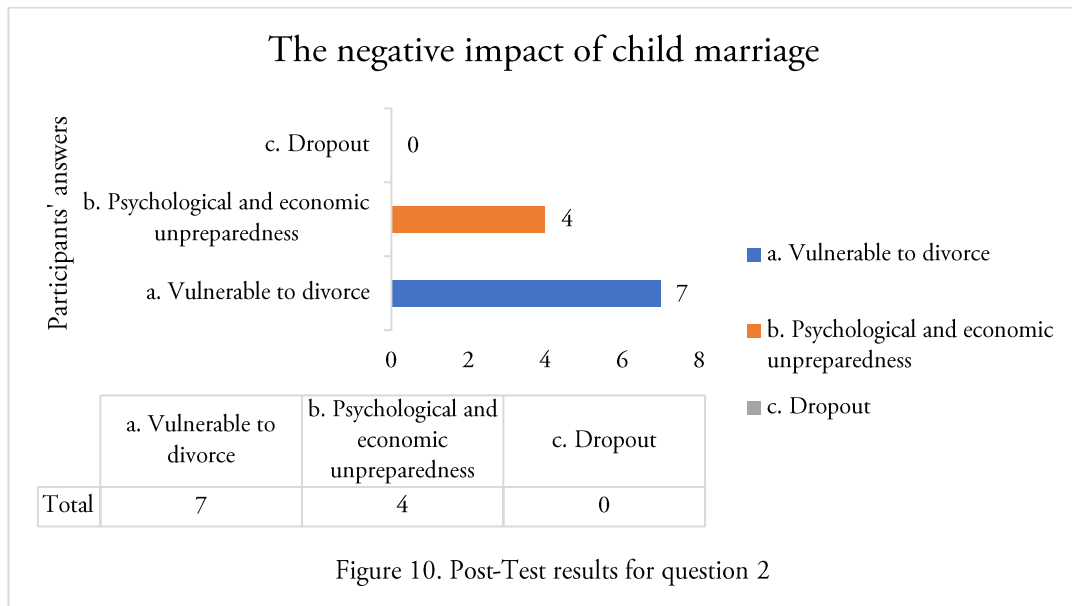
Following the presentation of material on the urgency of preventing child marriage, a post-test was conducted to assess the effectiveness of the socialization efforts. The post-test mirrored the pre-test questions,

allowing for a comparison of understanding before and after the educational session. The post-test results will be outlined below.



Analyzing the insights from Figure 9, it becomes evident that participants perceive the causes of child marriage differently. The majority, constituting 73% of respondents, attribute child marriage to "free sex." This interpretation suggests that participants view sexual activity outside of marriage as a contributing factor to early unions. Conversely, 27% of respondents identified "culture/environment" as a determinant of child marriage, highlighting the influence of societal norms, traditions, and environmental factors on marital practices.

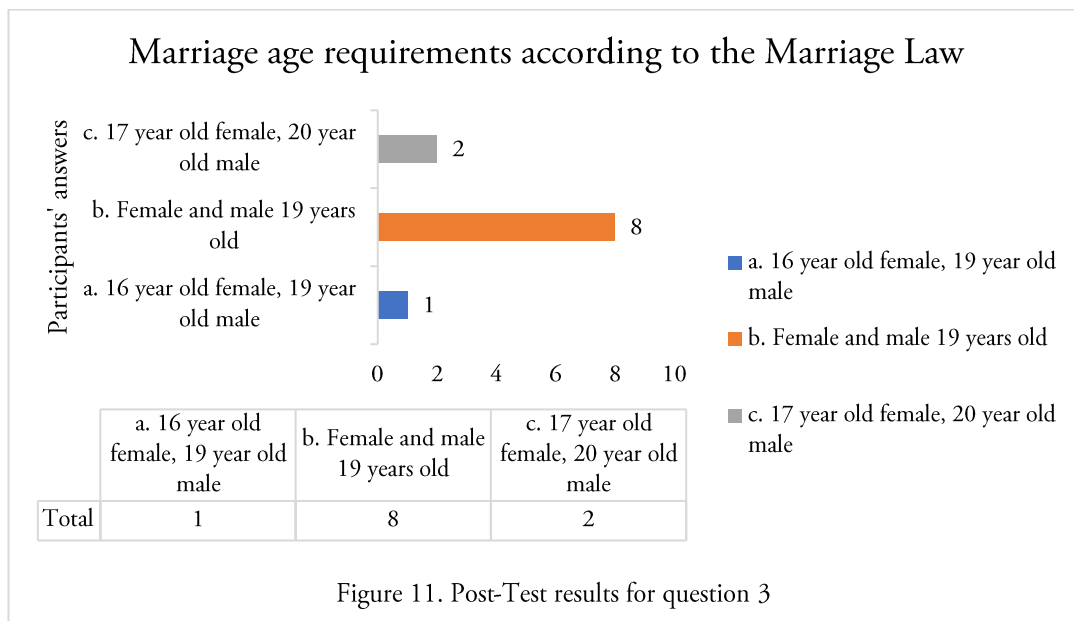
This divergence in perspectives underscores the multifaceted nature of child marriage and the varied factors that contribute to its prevalence. While some emphasize individual behaviors and choices, others recognize broader cultural and environmental influences. Addressing child marriage effectively requires a comprehensive understanding of these factors and tailored interventions that address the complex interplay of societal, cultural, and individual dynamics.



Drawing insights from Figure 10, it's evident that participants perceive the negative impacts of child marriage differently. The majority, comprising 64% of respondents, identified "*vulnerability to divorce*" as a significant consequence of child marriage. This suggests a recognition of the increased likelihood of marital dissolution among couples who enter into unions at a young age.

Conversely, 36% of respondents acknowledged the broader implications of child marriage, citing "*psychological unpreparedness and economic instability*." This interpretation underscores the multifaceted challenges faced by young couples, including psychological stress and financial hardship, which can exacerbate the strain on marital relationships.

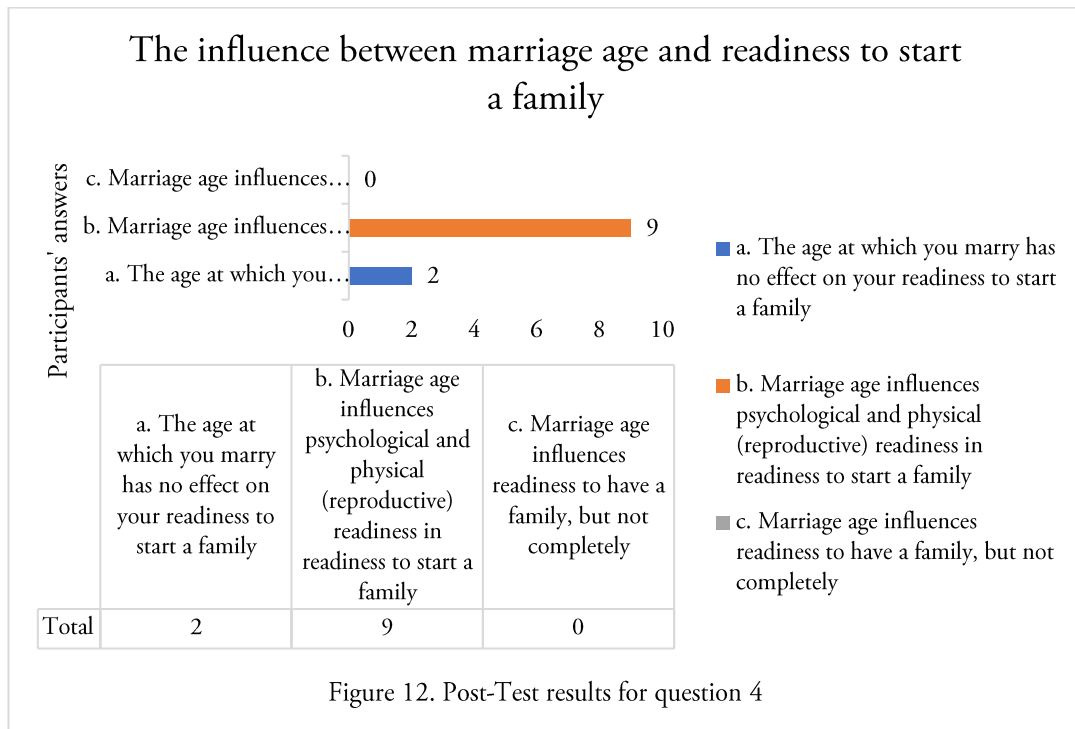
This divergence in perspectives highlights the complex array of consequences associated with child marriage and the need for comprehensive interventions that address the various dimensions of this issue. By understanding and addressing both the immediate and underlying factors contributing to child marriage, stakeholders can work towards mitigating its negative impacts and promoting the well-being of affected individuals.



Analyzing the insights from Figure 11, it's clear that participants hold varying views on marriage age requirements as stipulated by the Marriage Law. The majority, comprising 73% of respondents, correctly identified that both women and men must be at least 19 years old to marry, as indicated by choice b. This understanding aligns with the legal provisions outlined in the Marriage Law.

Conversely, 9% of respondents incorrectly cited that women should be 16 years old and men should be 19 years old, while 18% believed that women should be 17 years old and men should be 20 years old. These responses indicate a misunderstanding of the legal requirements for marriage age.

This disparity underscores the importance of education and awareness-raising initiatives to ensure that individuals have accurate knowledge of marriage laws and regulations. By promoting understanding of legal provisions surrounding marriage age, stakeholders can contribute to preventing underage marriages and safeguarding the rights and well-being of young individuals.

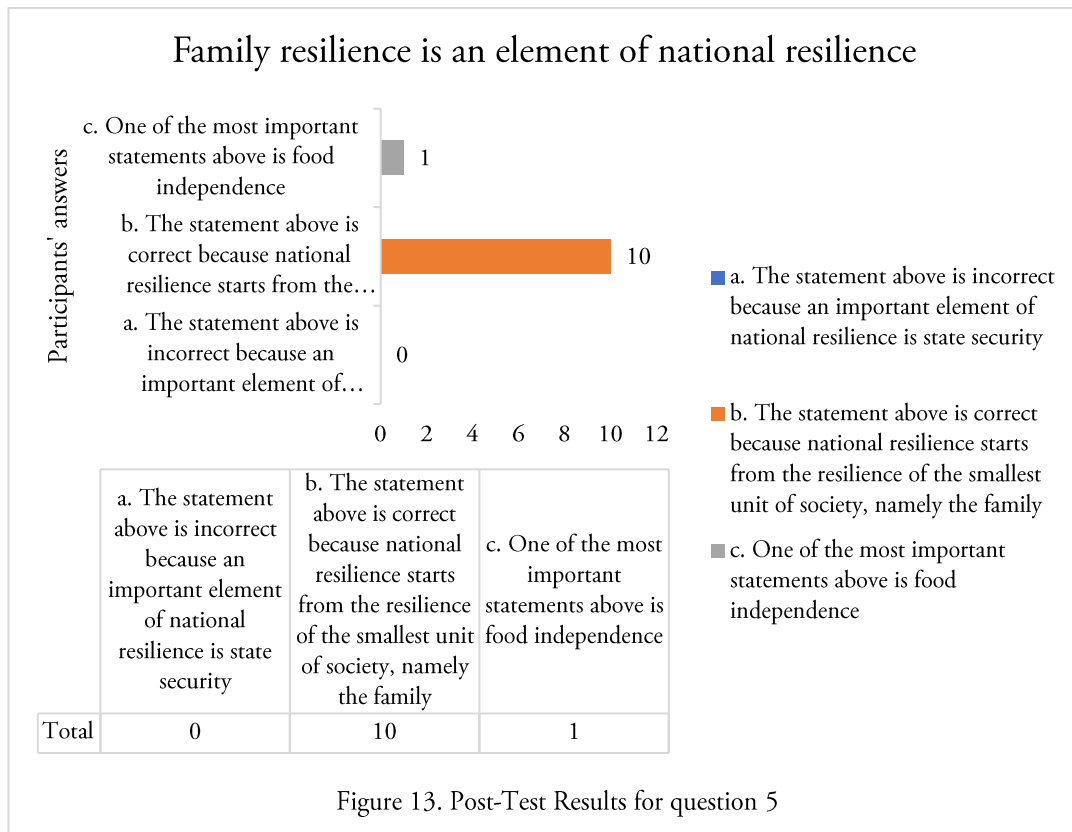


Analyzing the insights gleaned from Figure 12, it is apparent that participants hold varying perspectives on the influence of marriage age on family readiness. The overwhelming majority, comprising 82% of respondents, acknowledged that marriage age indeed affects psychological and physical (reproductive) readiness, as highlighted in choice b. This interpretation suggests an understanding of the significant impact that marrying at a young age can have on the preparedness of individuals to navigate the complexities of familial responsibilities.

Conversely, 18% of respondents believed that marriage age has no effect on family readiness, as indicated in choice a. This perspective may stem from a lack of awareness or understanding of the potential implications of marrying at a young age on individuals' ability to fulfill familial roles effectively.

This disparity underscores the importance of education and awareness-raising initiatives to ensure that individuals have a comprehensive understanding of the factors influencing family readiness. By promoting accurate knowledge and understanding of the impact of marriage age, stakeholders can empower individuals to make informed

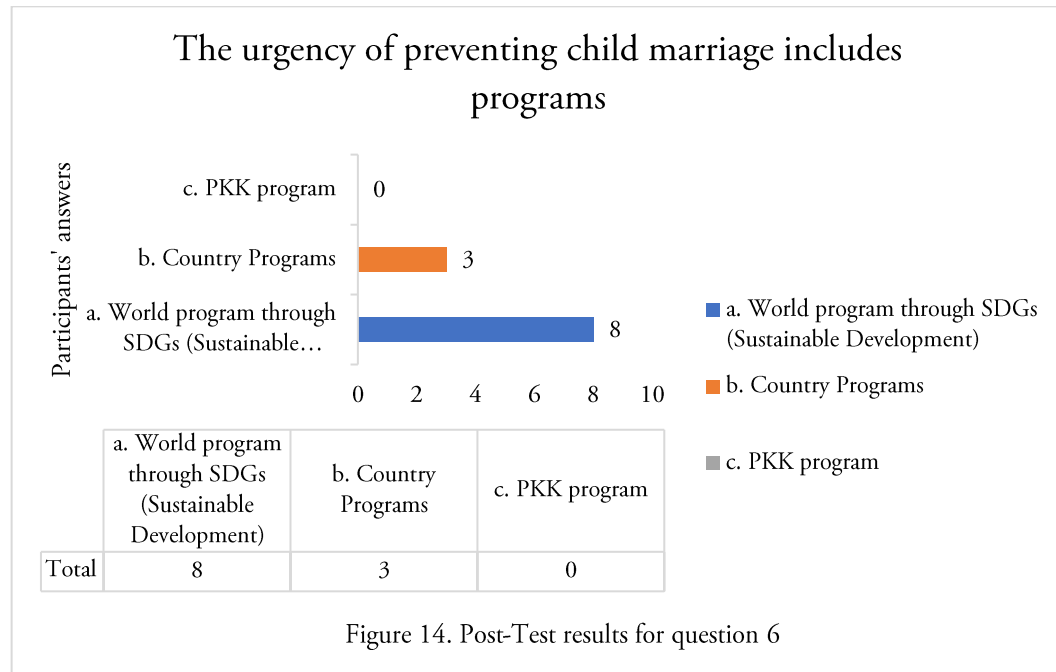
decisions regarding marriage and family planning, ultimately contributing to the well-being and stability of families.



Based on the data presented in Figure 13, it is evident that participants overwhelmingly recognize family resilience as a pivotal aspect of national security. A substantial majority, constituting 91% of respondents, concurred with choice b, affirming the significance of family resilience in bolstering national security. This perspective reflects a nuanced understanding of the foundational role that resilient families play in fostering societal stability and cohesion.

Conversely, a minority of respondents, representing 9% of the sample, opted for choice c, positing that food independence ranks among the paramount elements of national security. While the importance of food independence cannot be understated, the predominant endorsement of family resilience underscores the prevailing acknowledgment that the strength and stability of families serve as the bedrock of a resilient society.

This data underscores the widespread understanding among participants that national resilience is intimately tied to the well-being and resilience of individual families. By prioritizing initiatives aimed at fortifying family cohesion and resilience, stakeholders can significantly contribute to enhancing the overall stability and security of the nation.



Examining the insights gleaned from Figure 14, it is evident that participants perceive various avenues for addressing the urgency of preventing child marriage, with a predominant focus on programmatic interventions. Specifically, a substantial majority, comprising 73% of respondents, advocated for global initiatives such as the Sustainable Development Goals (SDGs) as an effective means of tackling this issue. This perspective reflects an acknowledgment of the interconnectedness of child marriage with broader global development goals and the potential impact of international efforts in addressing this complex societal issue.

Conversely, a smaller yet notable proportion of respondents, representing 27% of the sample, emphasized the importance of national-level programs in addressing child marriage. While global initiatives play a crucial role, the endorsement of country-specific programs underscores the recognition of the unique socio-cultural contexts and challenges that necessitate tailored interventions at the national level.

This distribution of perspectives highlights the diverse array of strategies and approaches available for addressing child marriage prevention. By leveraging both global and national resources and initiatives, stakeholders can effectively collaborate to mitigate the prevalence and impact of child marriage, ultimately safeguarding the rights and well-being of vulnerable individuals.

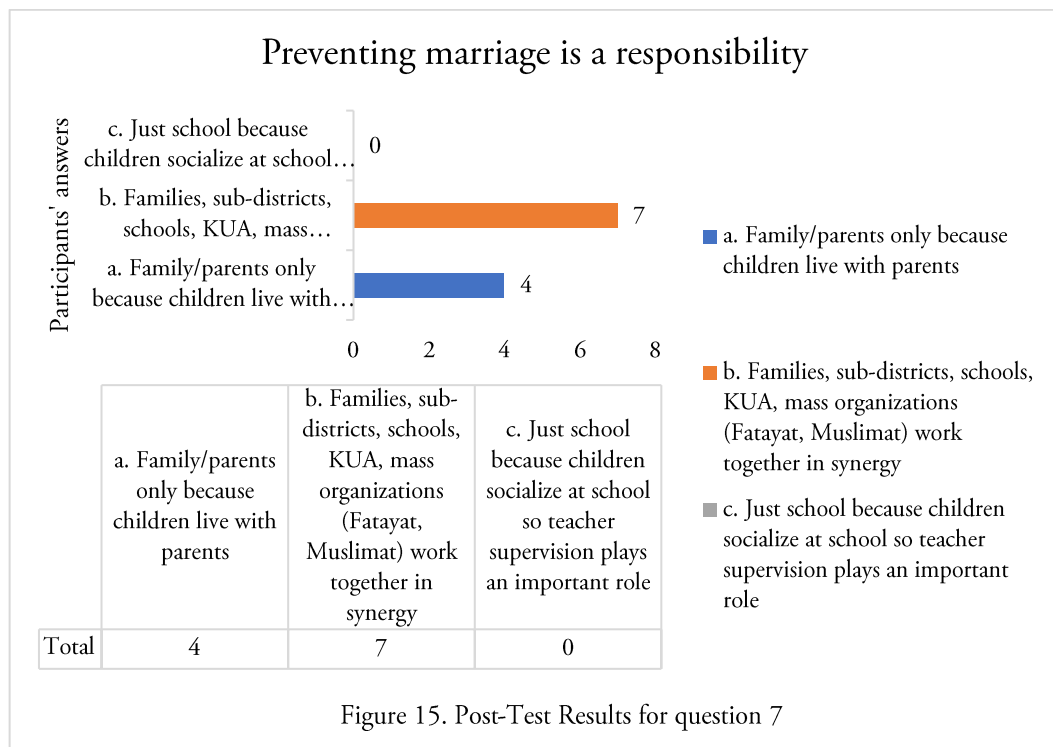
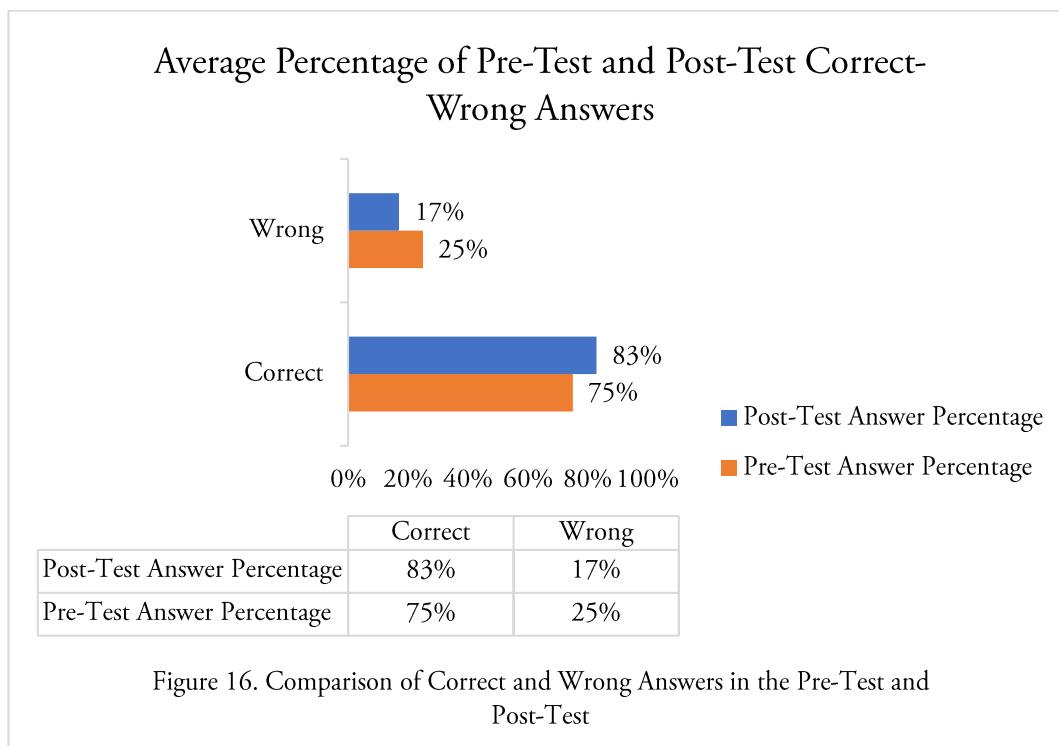


Figure 15. Post-Test Results for question 7

Analyzing the insights derived from Figure 15, it becomes apparent that participants hold differing perspectives on the responsibility for preventing child marriage, with a notable emphasis on collaborative efforts across various societal sectors. The majority, comprising 64% of respondents, advocated for a comprehensive approach involving multiple stakeholders. Specifically, respondents endorsed choice b, which underscores the joint responsibility of families, villages, schools, religious authorities (KUA), and mass organizations (Fatayat, Muslimat) in synergizing efforts to prevent child marriage. This viewpoint reflects an understanding of the multifaceted nature of the issue and the need for coordinated action across different levels of society.

Conversely, a smaller yet substantial proportion of respondents, representing 36% of the sample, emphasized the primary responsibility of the family, particularly the parents, in preventing child marriage. This perspective, endorsed by choice a, underscores the pivotal role of parental guidance and oversight in shaping the decisions and behaviors of children within the familial context.

Overall, this distribution of perspectives highlights the importance of collective responsibility and collaborative action in addressing the complex issue of child marriage. By fostering partnerships and leveraging the strengths of diverse stakeholders, communities can effectively implement preventive measures and safeguard the rights and well-being of vulnerable individuals.



Analyzing the data presented in Figure 16, it is apparent that there was a notable improvement in understanding among the target audience following the educational intervention. In the Pre-Test, 75% of respondents provided correct answers, while 25% provided incorrect answers. However, in the Post-Test, the percentage of correct answers increased to 83%, with only 17% of respondents providing incorrect

answers. This significant increase in correct responses between the Pre-Test and Post-Test indicates a marked improvement in understanding among participants.

This improvement underscores the effectiveness of the educational intervention in enhancing participants' comprehension of the subject matter. By providing targeted information and engaging participants in educational activities, stakeholders were able to effectively convey key concepts and messages related to the prevention of child marriage. Moving forward, continued efforts to educate and raise awareness among the target audience can further contribute to addressing this pressing societal issue and promoting the well-being of vulnerable individuals.

Conclusion

The assisted group in Fatayat Nahdhatul Ulama Semarang Regency received training in the form of socialization to deepen understanding of marriage age and build family resilience. As a result of these socialization activities, the average percentage of correct answers on the post-test (83%) was higher than on the pre-test (75%), thus indicating a deeper understanding of the age of marriage. This progress is particularly significant in the context of Indonesia, where child marriage remains a significant challenge. With a substantial number of girls being married off before reaching adulthood, this practice not only violates their rights but also hampers Indonesia's journey towards sustainable development and resilience.

This study finally underscores the urgency of addressing child marriage within the Indonesian context. By advocating for marriage age education, it aims to tackle this issue comprehensively. Marriage age education equips young individuals with the knowledge, skills, and agency necessary to make informed decisions about marriage, thus breaking the cycle of intergenerational poverty and vulnerability. In Indonesia, where cultural norms and economic hardships often contribute to the prevalence of child marriage, education emerges as a crucial tool for change. By empowering young girls and boys with education, Indonesia can promote gender equality, enhance economic opportunities, and improve health outcomes for its citizens.

Moreover, preventing child marriage aligns with Indonesia's broader goals of achieving sustainable development and fostering resilience at both the familial and national levels. Through targeted interventions and policy reforms, Indonesia can create an enabling environment where child marriage is no longer tolerated, and every child has the opportunity to thrive. By investing in marriage age education and prioritizing the well-being of its youth, Indonesia can pave the way towards a more equitable and resilient society, where every individual has the chance to realize their full potential.

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