

# **Child Marriage Prevention Strategy in the Regional Development Planning Board of Bone Regency**

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## **Abstract:**

This research aims to analyze the effectiveness of the Child Marriage Prevention Strategy program implemented by the Regional Development Planning Agency (Bappeda) in preventing child marriage in Bone Regency. The study employs a qualitative descriptive analysis method through a case study in Bone Regency. Data was collected through interviews with Bappeda, the Women Empowerment and Child Protection Agency (DP3AP2KB), the Ministry of Religious Affairs (Kemenag), and the Watampone Class 1A Religious Court. The findings reveal that the implementation of the Child Marriage Prevention Strategy program in Bone Regency involves collaboration among various sectors and stakeholders committed to preventing child marriage. This mechanism encompasses several steps, including coordination meetings with various stakeholders, and monitoring, and evaluating the implementation and success of programs undertaken by each stakeholder in preventing child marriage in Bone Regency. The effectiveness of the Child Marriage Prevention Strategy program implemented by Bappeda Bone Regency has been proven effective in preventing child marriage, as evidenced by a significant decrease in the number of child marriages and dispensation for marriage cases at the Watampone Class 1A Religious Court in Bone Regency. The Child Marriage Prevention Strategy implemented by Bappeda Bone Regency represents a crucial effort to prevent child marriage, aligning with the principles of Islamic Family Law that prioritize child protection and well-being.

Penelitian ini bertujuan untuk menganalisis efektivitas program Strategi Pencegahan Perkawinan Anak pada Badan Perencanaan Pembangunan Daerah dalam mencegah perkawinan anak di Kabupaten Bone. Penelitian ini menggunakan metode analisis deskriptif dengan

pendekatan kualitatif melalui studi kasus di Kabupaten Bone. Data diperoleh melalui wawancara terhadap Badan Perencanaan Pembangunan Daerah, Dinas Pemberdayaan Perempuan dan Perlindungan Anak Kabupaten Bone, Kementerian Agama Kabupaten Bone dan Pengadilan Agama Kelas 1A Watampone. Berdasarkan hasil penelitian menunjukkan bahwa Mekanisme program Strategi Pencegahan Perkawinan Anak di Kabupaten Bone melibatkan kerja sama antara berbagai sektor dengan pihak-pihak yang memiliki kepentingan untuk mencegah perkawinan anak. Mekanisme ini terdiri dari beberapa langkah, yaitu rapat koordinasi dengan berbagai stakeholder selain itu, juga dilakukan monitoring dan evaluasi terhadap implementasi dan keberhasilan program yang dilaksanakan oleh masing-masing stakeholder dalam mencegah perkawinan anak di Kabupaten Bone. Efektivitas program Strategi Pencegahan Perkawinan Anak yang dilaksanakan oleh Badan Perencanaan Pembangunan Daerah Kabupaten Bone telah terbukti efektif dalam mencegah perkawinan anak dengan terjadinya penurunan jumlah perkawinan anak dan perkara dispensasi kawin di Pengadilan Agama Kelas 1A Watampone di Kabupaten Bone yang signifikan dan Strategi Pencegahan Perkawinan Anak yang dijalankan oleh Badan Perencanaan Pembangunan Daerah di Kabupaten Bone merupakan upaya yang penting dalam mencegah perkawinan anak. Hal ini sejalan dengan perspektif Hukum Keluarga Islam yang juga mengutamakan perlindungan dan kesejahteraan anak.

**Keywords:** *Strategy; Marriage; Child.*

## **Introduction**

Marriage age is a legal limit and an ideal standard set by the state to regulate marriage and curb child marriage practices in society.<sup>1</sup> Islamic law does not provide a specific age for marriage in its primary sources, the Quran and hadiths.<sup>2</sup> The majority of religious scholars agree that the minimum age for marriage is when a person has reached puberty.<sup>3</sup> Regarding the age of puberty, the scholars of the four schools of Islamic jurisprudence (Maliki, Hanafi, Shafi'i, and Hanbali) unanimously

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<sup>1</sup>Adiyana Adam, *Dinamika Pernikahan Dini*. Al-Wardah: Jurnal Kajian Perempuan, Gender Dan Agama, Vol. 13 No. 1 (2019), p. 15-23.

<sup>2</sup>Mariani Amberi, *Efforts to Prevent Child Marriage Based on Philosophy of Islamic Law and Indonesian Positive Law*. Samarah: Jurnal Hukum Keluarga dan Hukum Islam, Vol. 7 No. 1 (2023), p. 247.

<sup>3</sup> Moh. Ali Wafa, *Hukum Perkawinan Di Indonesia Sebuah Kajian Dalam Hukum Islam Dan Hukum Materil* (Tanggerang Selatan: Yayasan Asy-Syari'ah Modern Indonesia, 2018), p. 153.

agree that puberty is marked by the occurrence of seminal discharge in wet dreams for boys and menstruation for girls.<sup>4</sup>

Under Indonesian law, the regulation governing the minimum age for marriage is stipulated in Article 7(1) of Law No. 16 of 2019, an amendment to Law No. 1 of 1974 on Marriage, which states that marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years. The rationale behind the revision of the Marriage Law is to comply with the Decision of the Constitutional Court, with the hope that it can be an effective solution in addressing the problem of underage marriage in Indonesia.<sup>5</sup>

In reality, the implementation of Law Number 16 of 2019 concerning Marriage has failed to achieve its objective of reducing the number of child marriages in Indonesia. On the contrary, following the enactment of this law, there has been a significant increase in the number of child marriages.<sup>6</sup> Data indicates an upward trend in the number of marriage dispensation applications filed in Indonesian religious courts. In 2016, the number of cases reached 13,612. This number declined to 13,095 in 2017 but rebounded to 13,815 in 2018. Conversely, following amendments to the Marriage Law, there has been a significant increase in the number of underaged marriages. In 2019, there were 24,864 marriage dispensation cases, and this figure soared to 64,000 in 2020.<sup>7</sup> Out of the 64,192 applications for marriage dispensation filed in 2020, 90% of them were granted.<sup>8</sup>

According to data from the 2018 National Socioeconomic Survey (SUSENAS), the prevalence of child marriage in Bone Regency has reached 25%, significantly higher than the national average of 11%. A report from the Head of the Islamic Guidance Section of the Bone Regency Religious Affairs Office in 2019 recorded 6,044 cases of child marriage. The Watampone Religious Court also received 191 cases of marriage dispensation applications in 2018, which increased to 228 cases in 2019.<sup>9</sup>

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<sup>4</sup>Muhammad Husin, *Fiqh Perempuan* (Yogyakarta: LKIS, 2001), p. 90.

<sup>5</sup>Republik Indonesia, *Undang-Undang Republik Indonesia No. 16 Tahun 2019 tentang Perubahan atas Undang-Undang No. 1 Tahun 1974 tentang Perkawinan*, Pasal 7 ayat 1.

<sup>6</sup>Rosdalina Bukido, et al., *Muslim Society's Response to the New Rule of Marriage Age*. *Al-Istinbath: Jurnal Hukum Islam*, Vol. 8 No. 1 (2023), p. 138.

<sup>7</sup>Mardi Chandra, *Pembaruan Hukum Dispensasi Kawin dalam Sistem Hukum di Indonesia* (1st Print; Jakarta:Kencana, 2021), p. 6.

<sup>8</sup>Ahmad Dakhoir dan Sri Lumatus Sa'adah, *Meta-Juridical Analysis on the Legal Arguments beyond Changes in Indonesian's Marriage Age Rule*. *al-Ihkam: Jurnal Hukum dan Pranata Sosial*, Vol. 18 No. 1 (2023), p. 88.

<sup>9</sup>Sarifa Suhra dan Rosita, "Peran Muslimat NU dalam Mencegah Perkawinan Anak Usia Dini bagi Komunitas Putra Putri Jema'ah Majelis Taklim di Kabupaten Bone" (Final Report of

Seeing the phenomenon of high cases of child marriage and the granting of marriage dispensation in Bone Regency, the Regional Government through the Regional Development Planning Agency (BAPPEDA) Bone gave birth to an innovation in the form of the Child Marriage Prevention Strategy Program (SIPPEKA) which was carried out from 2019 until now.

Based on the explanation of the problem above, the main problem in this study is about the mechanism of the Child Marriage Prevention Strategy (SIPPEKA) program at the Regional Development Planning Agency (BAPPEDA) in preventing child marriage in Bone Regency, the effectiveness of the implementation of the Child Marriage Prevention Strategy (SIPPEKA) program at the Regional Development Planning Agency in preventing child marriage in Bone Regency and the Islamic Family Law Perspective on the efforts of the Planning Agency Regional Development in preventing child marriage in Bone County?

## **Method**

This research is a field study, involving direct data collection from the field as the main focus to obtain accurate research results, so that the researcher can explain in detail and depth the effectiveness of the Child Marriage Prevention Strategy Program at the Regional Development Planning Agency in preventing child marriage in Bone Regency. The data used in this study includes: Primary data obtained directly from primary sources, such as interviews, observations, and official documents analyzed by the researcher. The primary data sources for this study are the Regional Development Planning Agency (BAPPEDA) of Bone Regency, the Women's Empowerment and Child Protection Agency (DP3A) of Bone Regency, the Ministry of Religion of Bone Regency, and the Class 1A Religious Court in Watampone. Secondary data sources for the study are obtained from official documents such as official archives or documents, Books related to the research object, research report findings, and relevant legal regulations regarding the Child Marriage Prevention Strategy (SIPPEKA) at the Regional Development Planning Agency (BAPPEDA) in preventing child marriage in Bone Regency.

This research falls under the category of descriptive qualitative research. The qualitative research method was employed in this study due to the dynamic nature of qualitative research in response to situations and conditions. Therefore, this study is expected to describe the effectiveness of the Child Marriage Prevention Strategy (SIPPEKA) program in the Regional Development Planning Agency

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Research, Institute for Research and Community Service of IAIN Bone 2022, Watampone, 2022), p. 2.

(BAPPEDA) in preventing child marriage in Bone Regency. This study utilizes a juridical-sociological, theological-normative, and sociological approach to address the issue.

## **Discussion**

### **Mechanism of Child Marriage Prevention Strategy Program in the Regional Development Planning Agency in Bone Regency**

In cases of child marriage, the state plays a central role as a regulator in formulating policies and regulations to prevent child marriage. The involvement of non-state actors, such as civil society and the public sector, in addressing specific issues becomes increasingly important as the burden on the state grows. It is crucial to establish synergy between the government, civil society, and community leaders. Collaboration among these entities can effectively address the high rates of child marriage in Indonesia. Through such a comprehensive approach, it is expected that the number of applications for marriage dispensations can be reduced.<sup>10</sup>

The Child Marriage Prevention Strategy Program (SIPPEKA) is an innovation implemented by the Bone Regency Regional Development Planning Board (BAPPEDA) to prevent child marriage in Bone Regency. The targets of this innovation are parents, children, community leaders, religious leaders, the district government, village/kelurahan governments, puspaga, children's forums, economic groups, social groups, and religious groups using a multi-sectoral approach, such as education, social campaigns, women's empowerment, and cultural norm change. As expressed by Mr. Ade Fariq Ashar:

The SIPPEKA program is implemented through a cross-sectoral collaboration approach. This collaboration aims to enhance the Human Development Index (HDI) and achieve the National Long-Term Development Goals (NPJP). The implementation of the SIPPEKA program is an example of cross-sectoral collaboration, known in governance as the Penta helix theory. This Penta helix involves cooperation with all relevant sectors, preventing delays in handling issues that would otherwise occur if collaboration were limited to related agencies only. For instance, collaboration between the DP3A and the Ministry of Religion alone is not sufficient. However, by involving religious figures, education, the judiciary, and other stakeholders, issues can be resolved effectively. By employing this Penta helix cooperation model, it is

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<sup>10</sup> Siti Musawwamah, et al., Resistance to Child Marriage Prevention in Indonesia and Malaysia . Ahkam: Jurnal Ilmu Syariah, Vol. 23 No. 1 (2023), p. 271.

expected that all parties can work together to prevent child marriage in Bone Regency and achieve the desired outcomes.<sup>11</sup>

The Regional Development Planning Agency (BAPPEDA) will collaborate with relevant agencies and institutions to plan and implement prevention strategies. Resources and further measures will depend on the local situation and the existing national framework. As stated by Mr. Muh. Yunus:

The achievement of optimal outcomes through synergy is contingent upon effective coordination and collaboration among various ministries, institutions, and local agencies. In the current context, achieving the desired objectives necessitates alignment among all stakeholders. To maximize the effectiveness of this program, socialization, and coordination are essential steps.<sup>12</sup>

Within the SIPPEKA program, BAPPEDA will coordinate with various stakeholders, including the Village Family Learning Center (PUSPAGA) at the village level, the Village Children's Forum, Village Facilitators, Religious Leaders, Community Leaders, Village Governments, Life Skills Education Teachers (PKH), Community Health Centers (Puskesmas), and district-level regional apparatus, including the Women's Empowerment and Child Protection Agency (DP3A), the Education Office, the Health Office, the Ministry of Religion, the Communication and Information Technology Office (KOMINFO), the Population and Family Planning Control Office, Universities, Religious Courts, Civil Society Organizations or Non-Governmental Organizations (NGOs), and the media.

This collaboration is crucial to ensure the sustainability of the program and to guarantee a uniform understanding among all parties involved regarding the importance of preventing child marriage, as the success of SIPPEKA implementation hinges on the optimization of utilized resources. As Samsidar aptly stated:

The steps taken to mobilize all resources involve several aspects. First, the formation of Team 10 is carried out through a Decree issued by the Regent, involving various district agencies including Non-Governmental Organizations (NGOs) and Higher Education Institutions. Subsequently, village facilitators and district assistants will receive training through the Training of Trainers (TOT) program and regular mentoring from the district-

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<sup>11</sup>Ade Fariq Ashar, (Head of Bappeda of Bone Regency), The interview conducted by the author at the BAPPEDA office in Bone Regency, June 22, 2023.

<sup>12</sup>Muh. Yunus, (Head of Community Guidance Section of the Ministry of Religious Affairs of Bone Regency), The interview was conducted by the author at the Ministry of Religious Affairs office in Bone Regency, on July 26, 2023.

level Team 10. The main focus is to strengthen the role of the Family Learning Center (PUSPAGA) and the Children's Forum in the village as active information centers, disseminating knowledge about marriage laws and the negative impact of child marriage, as well as implementing village regulations related to preventing child marriage and imposing social sanctions on those involved in child marriage. Additionally, a Memorandum of Understanding (MoU) will be signed between the Community Health Center (Puskesmas) and schools to strengthen the School Health Unit (UKS). Strong commitment will also be demonstrated by the Chairman of the Religious Court and the Office of Women's Empowerment and Child Protection (DP3A) in preventing child marriage, including involving the Integrated Service Center for Women and Children (P2TP2A) as an initial step in assessing applications from children who wish to marry. Through this process, granting dispensations for marriage can be done with careful consideration. Finally, the Ministry of Religious Affairs and all its working units, down to the level of religious counselors, are directly involved in collaboration with Community Leaders (TOMA) at the village level.<sup>13</sup>

Achieving optimal outcomes in preventing child marriage in Bone Regency requires active involvement and collaboration from all stakeholders, including the government, community, and relevant organizations. As aptly stated by Mr. Ashar:

The SIPPEKA Program is specifically focused on preventing child marriage. In this program, the role of the Regional Planning and Development Agency (BAPPEDA) is to coordinate all relevant agencies and stakeholders. As BAPPEDA's primary function is coordination, we emphasize the importance of these agencies functioning effectively within their respective mandates. For instance, if there is a case of child marriage dispensation granted to individuals under the age of 19 by the Ministry of Religious Affairs (Kemenag), we will investigate the underlying reasons and justifications for granting such dispensations. It is BAPPEDA's responsibility to thoroughly understand these circumstances. Therefore, BAPPEDA's role is to coordinate technical stakeholders in preventing child marriage. In cases where dispensations are deemed necessary, we will encourage these processes to be conducted through the Child Protection Agency (DP3A) in accordance with their respective roles and responsibilities. During meetings, we will identify existing obstacles and seek solutions for implementing preventive measures. BAPPEDA's involvement stems from its coordination mandate. BAPPEDA will coordinate all relevant agencies to effectively prevent child marriage. While each agency continues its respective activities, it is crucial to ensure alignment within their designated frameworks. BAPPEDA will gather and

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<sup>13</sup> Samsidar, (Secretary of Bappeda Bone Regency), The interview conducted by the author at the BAPPEDA office in Bone Regency, May 4, 2023.

consolidate information to ensure a unified approach, facilitating the achievement of the shared goal of reducing child marriage rates. Following the initial meeting with all relevant agencies, a coordination meeting on child marriage prevention will be held. Subsequent meetings will be dedicated to evaluation and progress tracking.<sup>14</sup>

Furthermore, as Agustini has stated that:

All regional governments and vertical agencies are involved in this program, not just the Ministry of Religious Affairs. The Ministry of Religious Affairs is just one of the agencies involved, and there is also participation from the Health Office, BKKBN, and all related stakeholders. Special efforts made by the Ministry of Religious Affairs are through Pre-Marital Guidance for School-Age/Adolescents which is held in schools to educate children not to rush into marriage, as well as through efforts from the Health Office and BKKBN. This program is targeted at schools, including SMA, MAN, and Islamic Boarding Schools in Bone Regency. After a coordination meeting initiated by BAPPEDA, the next step is to evaluate the implementation of this program.<sup>15</sup>

With effective collaboration and coordination in preventing child marriage in Bone Regency, it is hoped that this program can yield positive outcomes in addressing the issue of child marriage in the area. SIPPEKA's innovative approach to tackling this issue includes the following strategies:

1. Enhancing community capacity through Family Learning Centers (PUSPAGA), which serve as the primary focal points within each village. PUSPAGA utilizes various socialization approaches, including home visits, interactions between sellers and buyers at markets, and engagement during community gatherings.
2. Direct involvement of village children's forums as peer educators among their peers.
3. Integration of a 2-hour (90-minute) Life Skills Education (PKH) module on reproductive health into the weekly curriculum for grades VII and VIII. This module is delivered directly by PKH teachers and coordinated by school principals and BK teachers.

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<sup>14</sup> Ashar, (Head of Finance Subdivision and Team 10 Members formed through the Decree of the Regent of Bone), The interview conducted by the author at the BAPPEDA office in Bone Regency, May 24, 2023.

<sup>15</sup> Agustini, (Employee at the Islamic Community Guidance Section of the Ministry of Religious Affairs), The interview conducted by the author at the Ministry of Religious Affairs office in Bone Regency, July 26, 2023.



4. Organization of Forum Group Discussions (FGDs) by economic and religious groups, such as the Badan Kesejahteraan Masyarakat Tani (BKMT) and farmer/fisherman groups, to discuss child marriage prevention. These discussions are facilitated directly by religious leaders (ustadz and ustadza).
5. Self-monitoring by Village Heads.
6. Facilitation of the establishment of Village Regulations on child marriage prevention.
7. Standardized sermons (*khutbah*) on child marriage prevention.

BAPPEDA will collaborate with relevant agencies and stakeholders to develop plans and policies focused on preventing child marriage in the region. Data collection and analysis will be conducted to gather information on child marriage prevalence, contributing factors, and relevant population characteristics. This data will be instrumental in designing effective programs. As Bapak R. Agung Rachmadi has stated:

Our role is to support the development of SIPPEKA innovations by BAPPEDA. We provide requested data or information or provide information required by BAPPEDA related to the services we provide. For example, in the Religious Court, we are asked to collect data on the number of marriage dispensations received. This cooperation continues to this day, and we continue to provide support throughout the program.<sup>16</sup>

Similarly, Mr. Muh. Tang expressed the following opinion:

In pursuit of achieving the objectives of child protection and welfare, it is crucial for BAPPEDA to comprehensively implement the programs established by the Government of the Republic of Indonesia. These programs should not be partial in nature but rather should encompass the participation of all relevant agencies. If even a single agency fails to support these programs, it will be challenging to achieve their success. Therefore, unwavering support for these programs is paramount. One way to achieve this is by fostering effective collaboration with the Women's Empowerment Agency.<sup>17</sup>

Stakeholder engagement in the service provider function is crucial. The involvement of stakeholders in the service provider function for the SIPPEKA program at BAPPEDA is as follows:

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<sup>16</sup> R. Agung Rachmadi, (Head of UPT PPA Office of Women's Empowerment and Child Protection of Bone Regency), Interview by the author at the DP3A Office of Bone Regency, July 18, 2023.

<sup>17</sup> Muh. Tang, (Watampone Religious Court Judge), Interview by author at Watampone Religious Court Office, July 28, 2023.

### 1. Service provider functions

The assigned tasks include implementing the SIPPEKA system, educating the community about family planning and developing family resilience to prevent child marriages, documenting best practices in the prevention and handling of child marriages, enhancing the effectiveness of counseling and educational services for prospective brides and grooms as a requirement for marriage licenses, organizing health programs to prevent child marriages, and providing education, information, and counseling on reproductive health for children.

The parties involved in the implementation of SIPPEKA include the Department of Women's Empowerment and Child Protection (DP3A), the Department of Population and Civil Registration, the Department of Communication and Information Technology and Encryption, the Department of Health, the Department of Community and Village Empowerment, the Department of Social Affairs, the Department of Education, the Ministry of Religious Affairs, the Regional Development Planning Agency (Bappeda), and higher education institutions.

### 2. Policy and coordination functions

Tasked with synergizing and coordinating the implementation of SIPPEKA in collaboration with relevant stakeholders and other task forces within the Bone Regency, providing budget allocations to related regional apparatus (district/village/sub-district), and strengthening institutional frameworks.

Relevant agencies: Regional Development Planning Agency (Bappeda), Department of Women's Empowerment and Child Protection (DP3A), Regional House of Representatives (DPRD), Religious Court, Bone Police Resort (Polres Bone), Bone Military District Command (Kodim Bone), Social Services (DINSOS), Department of Communication and Information Technology and Encryption, Department of Population and Civil Registration, Civil Service Police Unit (Satpol PP), Department of Village Community Empowerment (DPMD), Department of Education, Ministry of Religious Affairs, Indonesian Ulema Council (MUI), Sub-district Heads, Village Heads/Sub-district Heads, Family Learning Center (PUSPAGA).

### 3. Coaching and supervision functions

Tasked with monitoring, supervising, and evaluating the prevention and handling of child marriages in collaboration with relevant regional

apparatus. Conduct training for religious leaders to actively participate in efforts to prevent child marriages.

Relevant agencies: DP3A, DPRD, Bappeda, Religious Court, Bone Police Department, Bone Military District Command, Social Services, Communications and Information Technology Office, Civil Registry Office, Public Order Agency, Village Community Empowerment Office, Education Office, Ministry of Religious Affairs, Indonesian Ulama Council (MUI), Sub-district Heads, Village Heads/Urban Village Heads, and PUSPAGA.

It is imperative to take effective measures to prevent the ongoing practice of child marriage over an extended period. The implementation of sustainable child marriage prevention strategies is crucial to protect the younger generation from the dangers of child marriage. It is important to engage and communicate openly and transparently with stakeholders. The sustainability strategies undertaken by BAPPEDA are as follows:

a. Institutional Strategy

The implementation of supportive regulations is a key strategy in sustaining SIPPEKA. These regulations include:

1. The Regional Regulation Formation Program (PROPEMPERDA), an initiative by the Regional House of Representatives (DPRD), aimed at preventing child marriage.
2. Regulation No. 63 of 2020 issued by the Regent of Bone concerning the Implementation of Life Skills Education in Educational Institutions.
3. The Regional Strategy Document for the Prevention and Handling of Child Marriage in Bone Regency, which is a strategic report outlining the steps taken by Bone Regency to prevent and address child marriage.
4. The Decree of the Regent of Bone No. 365 of 2019 regarding the Establishment of the Child Marriage Prevention Team in Bone Regency for the period 2019-2023.
5. Five villages have enacted regulations concerning the prevention of child marriage.

b. Social Strategy

1. The signing of the Memorandum of Understanding (MOU) with the Community Health Center and schools aims to support the School Health Efforts (UKS).
2. The signing of the Memorandum of Understanding (MOU) with

Higher Education Institutions is a step taken to enhance academic cooperation.

3. The empowerment of the Family Learning Center (PUSPAGA) as a focal point for activities and the Children's Forum, which acts as reporters and pioneers.
4. The empowerment of Economic, Social, and Religious Groups.
5. The optimization of the role of the Ministry of Religious Affairs (Kemenag) in supporting the implementation of programs focused on the prevention of child marriage, particularly through the delivery of uniform sermons on the prevention of child marriage.
6. The role of the Religious Court is enhanced through collaboration with the Integrated Service Center for the Empowerment of Women and Children (P2TP2A).
7. The optimization of the role of the media to disseminate information on the prevention of child marriage. The media is utilized optimally to socialize the prevention of child marriage to the community.

c. Managerial Strategy

1. Training of Trainers (TOT) for village facilitators.
2. Training for teachers of the Family Hope Program (PKH) and school counseling teachers.
3. Assistance for Family Learning Centers (PUSPAGA) and the Children's Forum.
4. Gradual socialization regarding the Child Marriage Prevention Strategy Program (SIPPEKA).
5. Focus Group Discussion (FGD) or dialogue with community leaders (TOMA) and religious leaders (TOGA).<sup>18</sup>

The monitoring and management system will be strengthened by regularly overseeing the implementation of the program and through a reporting system that will allow for impact evaluation and improvements if necessary. Cooperation between agencies will be conducted by BAPPEDA with various institutions such as the Department of Education, the Department of Health, and other relevant agencies to implement this program synergistically.

It is important to note that the implementation of the SIPPEKA program must be carefully adapted to align with the culture, norms, and social conditions of

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<sup>18</sup> Data from the Office of the Regional Planning and Development Agency (BAPPEDA) Bone, Bone Regency, 2023.

## Child Marriage Prevention Strategy in the Regional Development ...

Aswar Anas

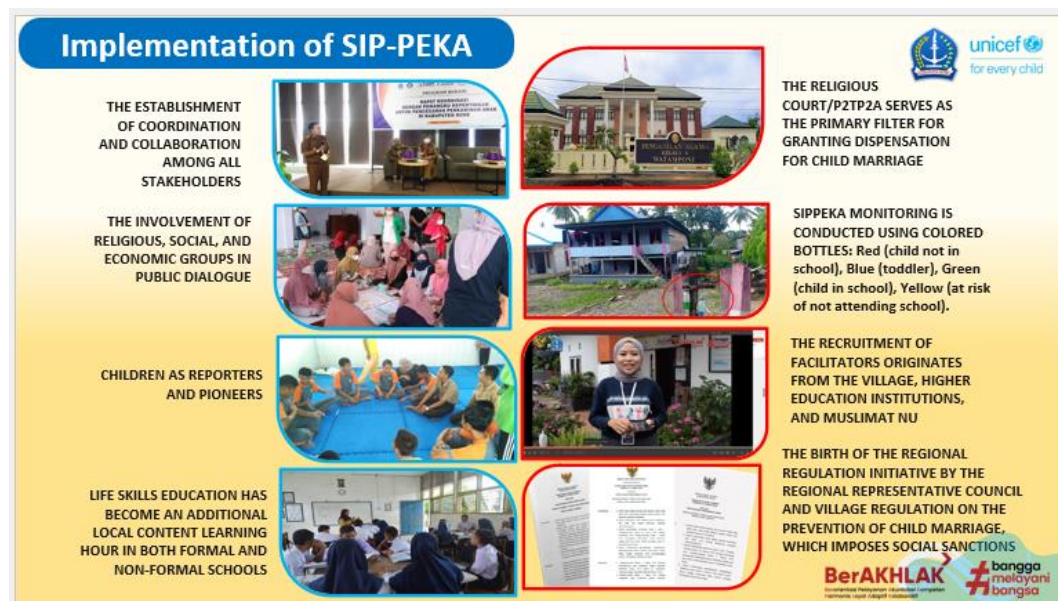
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the Bone Regency community. This will help ensure that the program is relevant and effective in achieving the goal of preventing child marriage.

### Effectiveness of the Implementation of the Child Marriage Prevention Strategy Program (SIPPEKA) by the Regional Planning Development Agency (BAPPEDA) in Preventing Child Marriage in Bone Regency

Nahar, Deputy for Child Protection of WECF, emphasized that child marriage violates children's rights and human rights because children's rights are part of human rights. In the context of child protection, all parties, namely the state, federal government, local government, community, family, and parents or guardians, are obliged and responsible for implementing child protection.<sup>19</sup> Child marriage is a serious issue that must be addressed seriously, especially in Bone Regency. To tackle this problem, the Regional Development Planning Agency (BAPPEDA) has implemented the Child Marriage Prevention Strategy Program (SIPPEKA) to prevent child marriages in Bone Regency.

Here is an overview of the implementation of activities under the SIPPEKA program.<sup>20</sup>



<sup>19</sup> Anak Agung Istri Ari Atu Dewi, et al., *The Role of Human Rights and Customary Law to Prevent Early Childhood Marriage in Indonesia*. Sriwijaya Law Review, Vol. 6 No. 2 (2022), p. 281.

<sup>20</sup> Data from the Office of the Regional Planning and Development Agency (BAPPEDA) Bone, Bone Regency, 2023.

Figure 1.2  
Implementation of SIPPEKA Program

However, despite having taken these steps, there are still several challenges in advocating for this program. One of them is the deeply rooted culture and tradition within the community. Some people still believe that child marriage is commonplace and has no negative impact. Therefore, the approach taken must be persuasive and prioritize education so that the community can understand and support this program.

The success of implementing the SIPPEKA program by BAPPEDA in preventing child marriages in Bone Regency will depend on several existing factors. Active participation and full support from local government, religious leaders, and other community figures are some of the factors that can influence the program's success. Their presence will lend legitimacy and strong influence to the success of the SIPPEKA program. Regarding the effectiveness of the SIPPEKA program in preventing child marriages in Bone Regency, as stated by Mr. Ade Fariq Ashar:

In assessing effectiveness, it is important to establish comparative indicators before and after the implemented innovation. One form of output that can serve as a benchmark is recognition from the Ministry of Administrative and Bureaucratic Reform (Kemenpan RB), both at the provincial and national levels. Data also indicates a decrease in child marriage rates in Bone Regency. This demonstrates that the innovation has been effective in achieving the desired outcomes.<sup>21</sup>

Mr. Ashar also conveyed that:

The impact of this program has been remarkable, as there has been a decrease in the number of marriage dispensations. Previously, it was over 700, but now it's reduced to just over 200 (from 2019 to 2021), and this trend continues. The data for 2022 hasn't been released yet, but it's clear that child marriage rates are decreasing. There are villages where child marriages no longer occur, such as Mallari Village and Cumpiga Village. This positive change is attributed to the implementation of local regulations (Perdes) as part of the SIPPEKA program. BAPPEDA encourages villages to create these regulations. Within the Perdes, there are social sanctions. BAPPEDA's role is to promote the creation of Perdes to prevent child marriages. The specific sanctions are left to the creativity of each village—for example, withholding assistance, not attending events, or refusing to provide recommendation letters. The impact of the program is evaluated annually, analyzing whether the numbers have decreased or increased. If child marriage rates decline, it indicates successful

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<sup>21</sup> Ade Fariq Ashar, (Head of Bappeda of Bone Regency), The interview conducted by the author at the BAPPEDA office in Bone Regency, June 22, 2023.

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innovation and effective socialization. However, if the rates increase, we need to understand the reasons behind it—whether accidents before marriage, forced marriages, or other factors. BAPPEDA coordinates meetings to ensure proper implementation aligned with each department's responsibilities.<sup>22</sup>

R. Agung Rachmadi conveyed the following:

This program can be considered effective because effectiveness should involve all relevant parties, such as BAPPEDA, which has a village outreach program, and others to prevent child marriages. Its effectiveness is achieved by engaging all relevant institutions in this program. Previously, some agencies may have attended meetings without significant contributions, but through evaluations, they are held accountable, encouraging more active implementation of the program. For example, the Department of Education can collaborate with DP3A to provide information about this issue in schools. If specific interventions are needed, DP3A can offer support and execute relevant policies.<sup>23</sup>

The implementation of the SIPPEKA innovation has been carried out in six pilot villages located in several sub-districts for testing purposes.

- a) Lamuru Village: Located in Tellu Siattinge district.
- b) Malimongeng Village: Situated in Salomekko district.
- c) Lilina Ajangale Village: located in Ulaweng district.
- d) Welado Village: Located in Ajangale district.
- e) Abumpungeng Village: Situated in the Cina district.
- f) Cumpiga Village: Found in Awangpone district

**DATA ON CHILD MARRIAGE CASES IN  
SIX INTERVENTION VILLAGES FROM 2019 TO 2021**

Villages	Hamlet	NU/RT	Population	Household	Parents with Children Aged 12-18 Years	Teenagers Aged 12-18 Years	Number of Child Marriages in 2019	Number of Child Marriages in 2021
Lamuru	4	26	4415	964	436	613	41	6
Malimongeng	4	8	2636	635	308	383	6	2
Lilina Ajangale	2	10	3971	873	333	411	16	0
Welado	4	29	2790	698	278	412	22	12
Abumpungeng	4	11	3513	920	470	480	20	3
Cumpiga	3	6	1354	357	120	144	8	0
<b>TOTAL</b>	<b>21</b>	<b>90</b>	<b>18,679</b>	<b>4,447</b>	<b>1,945</b>	<b>2,443</b>	<b>113</b>	<b>23</b>

<sup>22</sup> Ashar, (Head of Finance Subdivision and Team 10 Members formed through the Decree of the Regent of Bone), The interview conducted by the author at the BAPPEDA office in Bone Regency, May 24, 2023.

<sup>23</sup> R. Agung Rachmadi, (Head of UPT PPA Office of Women's Empowerment and Child Protection of Bone Regency), Interview by the author at the DP3A Office of Bone Regency, July 18, 2023.

## Child Marriage Prevention Strategy in the Regional Development ...

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There are several determinants of success and challenges faced by the SIPPEKA program in preventing child marriage in Bone District. One of the determinants of success is:

1. The issuance of Village Regulations regarding the prevention of child marriage.
2. Increased understanding among the community, including parents and children, about the Marriage Law (the age limits set for marriage, both for men and women, as well as the consequences of child marriage for the future of the child and the family).
3. The commitment of village governments and communities to enforce regulations, especially social sanctions against perpetrators of child marriage.
4. Establishment of coordination and communication among all stakeholders to collectively target a significant reduction in child marriage cases in Bone District.

However, in its implementation, the SIPPEKA program also faces several challenges, including:

1. The application of sanctions that have not been enforced.
2. Some parents choose to marry off their children outside their place of residence, in villages that do not yet have Village Regulations.
3. Secret or Unregistered Marriages (*Nikah Siri*)

To measure the effectiveness of the SIPPEKA program, the BAPPEDA Bone Regency conducts regular evaluations. These evaluations involve collecting data on the number of child marriages occurring each year and tracking community awareness regarding this issue. The data provides insights into the program's success in preventing child marriages.

As for the achievements resulting from SIPPEKA implementation before and after the innovation, several indicators include:

DESCRIPTION	2019	2021
NUMBER OF MARRIAGE CASES (MINISTRY OF RELIGIOUS AFFAIRS, REPUBLIC OF INDONESIA)	746 cases	84 cases
CASES OF CHILD MARRIAGE DISPENSATION (RELIGIOUS COURT)	419 cases	62 cases
THE NUMBER OF SCHOOLS OFFERING PKH INSTRUCTION	None	30 schools
THE NUMBER OF PKH TEACHERS BEFORE	None	159 people
THE NUMBER OF VILLAGES WITH LOCAL REGULATIONS FOR THE PREVENTION OF CHILD MARRIAGE	None	8 villages
THE ENACTMENT OF THE CHILD MARRIAGE REGULATION INITIATED BY THE REGIONAL HOUSE OF REPRESENTATIVES	None	Yes
STRADA PPA DOCUMENT	None	Yes
THE NUMBER OF MEMBERS OF THE VILLAGE CHILDREN'S FORUM INVOLVED	25 people	165 people



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Based on data compiled by the Ministry of Religious Affairs, there was a significant decrease from 746 cases of child marriage in 2019 to only 84 cases in 2021. Additionally, marriage dispensations (PA) decreased from 228 cases in 2019 to 62 cases in 2021, and as of July 2022, there were 35 cases. SIPPEKA successfully ranked among the Top 30 Public Service Innovation Networks (JIPP) at the provincial level in South Sulawesi in 2022 and was recognized as one of the Top 45 (TERPUJI) entries in the National Public Service Innovation Competition (KIPP) organized by Sinovik in 2022. These achievements are based on the Decision of the Minister of Administrative and Bureaucratic Reform of the Republic of Indonesia, Number 289 of 2022.<sup>24</sup> The data on applications for marriage dispensation recommendation letters received by DP3A/P2TP2A in Bone Regency is as follows:<sup>25</sup>

No	Year	Total	Pregnancy	
			Yes	No
1	2020	203	53	150
2	2021	72	50	22
3	2022	45	43	2
4	2023 (January-July)	21	19	2

The data on applications for marriage dispensation received by the Watampone Class 1A Religious Court from 2018 to 2023 is as follows:<sup>26</sup>

NO.	MONTHS	2018	2019	2020	2021	2022	2023
1	JANUARY	14	21	51	9	1	3
2	FEBRUARY	14	5	55	8	2	4
3	MARCH	12	7	23	1	4	3
4	APRIL	15	4	0	2	0	-
5	MAY	7	6	0	5	2	-
6	JUNE	8	9	9	4	9	-
7	JULY	11	14	6	6	4	-
8	AUGUST	14	18	7	1	4	-
9	SEPTEMBER	34	20	7	5	3	-
10	OCTOBER	32	15	10	3	3	-
11	NOVEMBER	19	78	2	15	2	-
12	DECEMBER	11	31	8	3	2	-
<b>TOTAL</b>		<b>191</b>	<b>228</b>	<b>178</b>	<b>62</b>	<b>36</b>	<b>10</b>

<sup>24</sup> Data from the Office of the Regional Planning and Development Agency (BAPPEDA) Bone, Bone Regency, 2023.

<sup>25</sup> Data from the Office of the Women's Empowerment and Child Protection Office (DP3A), Bone Regency, 2023.

<sup>26</sup> Data from Watampone Class 1A Religious Court Office, Bone County, 2023.

The innovation of the SIPPEKA program at the BAPPEDA in Bone District serves a crucial objective, namely, to prevent child marriages. However, several issues need to be addressed for this program to function effectively.

Firstly, a better understanding of the child marriage problem in Bone District is necessary. Comprehensive research into the causes and roots of this issue will assist in designing appropriate strategies. Additionally, data regarding the number of child marriage cases needs to be continuously updated and disseminated to the public.

Secondly, raising public awareness about the importance of preventing child marriages is essential. Comprehensive education and campaigns are needed to provide information about the negative impacts of child marriages. Through workshops, seminars, and other activities, the community can better comprehend the significance of protecting children from early marriages.

Thirdly, strong collaboration and synergy between BAPPEDA and relevant institutions are crucial to achieving the program's objectives. Collaboration with the Department of Education, Department of Health, and non-governmental organizations can provide the resources and expertise needed to implement this program.

Fourthly, regular monitoring and evaluation of the program are necessary to ensure its effectiveness. Data collected on the program's effectiveness can be used to identify weaknesses and necessary improvements for the future.

By implementing the above steps, it is hoped that the effectiveness of the SIPPEKA program at BAPPEDA in Bone District can be enhanced. Through collaborative efforts and increased public awareness, child marriages can be prevented, offering a better future for the younger generation.

### **The Islamic Family Law Perspective on the Efforts of the Regional Development Planning Agency in Preventing Child Marriage in Bone Regency**

The establishment of a minimum marriage age serves as a cornerstone in the legal protection of women in Indonesia. This stipulation is crucial as it safeguards the mental and physical well-being, as well as the overall welfare, of Indonesian women.<sup>27</sup> Under Law No. 16 of 2019, marriage involving either or both partners under the age of 19 (nineteen) is prohibited. This prohibition stems from the recognition that children at this age are still considered minors and lack the

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<sup>27</sup> Xavier Nugraha, et al., *Reconstruction of Minimum Age for Marriage as a Form of Legal Protection for Women (Analysis of Constitutional Court Decision No. 22/PUU-XV/2017)*. *Lex Scientia Law Review*, Vol. 3 No. 2 (2019), p. 44.

necessary maturity, both physically and psychologically, as well as the financial means to fulfill their future living needs. Furthermore, children remain in need of protection under their fundamental human rights.<sup>28</sup> The impacts of early marriage include both biological and psychological aspects. Biologically, early marriages can lead to mortality risks. Additionally, psychological pressure within marriages may cause children to drop out of school.<sup>29</sup> However, the issue is that this phenomenon often occurs within communities without being recognized as a problem. Yet, children who marry before the age of 18 face higher risks in accessing education and healthcare, are vulnerable to violence, and struggle to meet their basic needs. These challenges can perpetuate poverty across generations.

From the perspective of Islamic Family Law, efforts to prevent child marriages demonstrate concern for family quality, with a focus on improving the well-being of both mothers and children. Allah (swt) emphasizes the close connection between enhancing maternal and child health in Surah An-Nisā' (4:9):

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

The translation:

And let those (executors and guardians) fear (injustice) as if they (themselves) had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

Indeed, the mentioned verse does not directly specify the potential dangers arising from child marriages. However, when associated with the possible physical and psychological impacts of such marriages, the verse provides clear guidance that Allah (swt) emphasizes the need for efforts to have superior offspring. This superiority extends beyond physical and psychological aspects to include education, social well-being, and economic stability. As expressed by Mr. R. Agung Rachmadi:

Preventive measures against child marriages are crucial, especially in Bone Regency. The goal is to allow children to complete their education to the fullest extent or prepare themselves through work before marriage. Legislative revisions have set the minimum marriage age at 19 for both men and women. After completing secondary education, individuals have one

<sup>28</sup> Rasdiyana Audiah Syarif, et al., "Optimizing the role of women's empowerment and child protection (PPPA) Bone Regency against implication the law No. 16 the year 2019 Maslahat perspective", *Proceedings of the 1<sup>ST</sup> International Conference on Science and Islamic Studies*, Makassar, June 21-22, 2023, Postgraduate Program, UIN Alauddin Makassar.

<sup>29</sup> Hamsyim, *Implikasi Penetapan Usia Minimal Nikah Menurut Pasal 7 Undang-Undang No. 1 Tahun 1974 di Kabupaten Majene*. Al-Bayyinah, Vol. 3 No. 1 (2019), p. 61.

year to prepare before marriage. This action is essential, considering economic factors, education, and the physical and mental conditions of each individual. By delaying marriage, optimal opportunities for children's development are expected.<sup>30</sup>

The Strategic Program for Preventing Child Marriages (SIPPEKA) implemented by the Regional Development Planning Agency (BAPPEDA) in Bone Regency can be analyzed from the perspective of Maqasid al-sharia (objectives of Islamic law). Here's how the program aligns with various aspects:

- a) Preserving Religion (Hifz al-Din): From the author's analysis, SIPPEKA is not directly related to preserving religion. The program does not involve enforcing religious commands.
- b) Preserving Progeny (Hifz al-Nasl): SIPPEKA aims to maintain the continuity of progeny. Early marriages pose serious health risks, especially for physically and mentally unprepared young girls during pregnancy. Ensuring the well-being of future generations is essential, considering the risks associated with childbirth, such as miscarriages or health issues in newborns.
- c) Preserving Intellect (Hifz al-Aql): SIPPEKA aims to protect intellect by preventing conflicts between child-married couples. Immature age can lead to emotional instability, potentially triggering disputes and selfish behavior within marital life.
- d) Preserving Wealth (Hifz al-Mal): SIPPEKA is related to safeguarding wealth. Preventing child marriages helps address economic unpreparedness, a critical factor in marital life. If a husband isn't financially mature, providing adequate support to his wife and children becomes challenging, hindering the family's expected well-being.
- e) Preserving Life (Hifz al-Nafs): SIPPEKA plays a crucial role in preserving life (hifz al-nafs). When marriages occur at a young age, couples have more opportunities to have many children. However, this also means that children may not receive sufficient attention and care due to closely spaced pregnancies. Biologically, engaging in sexual relations with an immature and physically unready spouse can cause pain, injury, and tears in reproductive organs. Even if someone is considered an adult due to wet dreams or menstruation, delaying marriage is advisable if their reproductive system isn't ready for pregnancy.

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<sup>30</sup> R. Agung Rachmadi, (Head of UPT PPA Office of Women's Empowerment and Child Protection of Bone Regency), Interview by the author at the DP3A Office of Bone Regency, July 18, 2023.

The SIPPEKA program is considered in line with Sharia principles and falls under the category of *Hajiyat*. *Hajiyat* represents secondary needs that do not threaten safety but may lead to prolonged difficulties without reaching the level of extinction or complete weakness.

This aligns with the government's aspirations, facilitated by the Regional Development Planning Agency (BAPPEDA), through the SIPPEKA program. The program aims to support local government efforts in reducing child marriages in Bone Regency. Implicitly, preventing child marriages aims to prepare individuals physically, psychologically, mentally, intellectually, and socio-economically to be truly ready for marriage.

In essence, Islamic teachings do not prohibit child marriages or impose strict age limits for marriage. However, Islam does not endorse child marriages lacking physical, psychological, and mental readiness, as well as the rights of the child. Conducting marriages at a young age can lead to harm (*mafsadah*), preventing the desired *maqasid* (objectives) of marriage from being realized. Early marriages have negative impacts on health and fertility, and contribute to social issues such as vulnerability to domestic violence and high divorce rates.<sup>31</sup> Therefore, child marriages should adhere to the age specified by existing marriage regulations. By implementing this policy, the expected benefits include improved progress and well-being for children and society as a whole.

## **Conclusion**

A conclusion in this research, firstly, the mechanism of the Child Marriage Prevention Strategy Program (SIPPEKA) involves cross-sector collaboration with parties vested in efforts to prevent child marriage in Bone Regency. The mechanism consists of coordination meetings with all stakeholders, monitoring, and evaluation regarding the implementation and success of programs carried out by each stakeholder in their endeavors to prevent child marriage in Bone Regency. Secondly, the effectiveness of the Child Marriage Prevention Strategy Program (SIPPEKA) at the Regional Planning and Development Agency (BAPPEDA) of Bone Regency has proven to be sufficiently effective in preventing child marriage occurrences. This is evidenced by a significant decrease in the number of child marriages in Bone Regency. Thirdly, from the perspective of Islamic family law (HKI), the Child Marriage Prevention Strategy Program (SIPPEKA) is considered in

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<sup>31</sup> Zikri Darussamin, et al., *The Urgency of Maturity to Get Married and Its Relevance to Family Life Goals*. *Al-Istinbath: Jurnal Hukum Islam*, Vol. 8 No. 1 (2023), p. 231.

line with the principles of Islamic religion aiming to prevent child marriage in Bone Regency by considering legal aspects within Islamic families. By implementing the Child Marriage Prevention Strategy Program (SIPPEKA), it is hoped that the number of child marriages in Bone Regency will decrease significantly. This will also lead to better social change and better protection of children's rights within Islamic families.

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