

# Aisyiah's Role in Preventing Child Marriage in Indonesia: A Qualitative Study

Enny Fitriahadi<sup>a,1,\*</sup>, Islamiyatur Rokhmah<sup>b,2</sup>, Khusnul Hidayah<sup>c,3</sup>, Ika Afifah Nugraheni<sup>d,4</sup>, Deccy Nopiyana<sup>e,5</sup>

<sup>a,e</sup> Department of Midwifery, Faculty of Health Science, Universitas Aisyiyah Yogyakarta, Indonesia

<sup>b</sup> Department of Physiotherapy, Faculty of Health Science, Universitas Aisyiyah Yogyakarta, Indonesia<sup>\*</sup>

<sup>c</sup> Department of Accounting, Faculty of Economy, Universitas Ahmad Dahlan, Indonesia

<sup>d</sup> Department of Biotechnology, Faculty of Universitas Aisyiyah Yogyakarta, Indonesia

<sup>1</sup> [ennyfitriahadi@unisayogya.ac.id](mailto:ennyfitriahadi@unisayogya.ac.id)<sup>\*</sup>

<sup>\*</sup>corresponding author



## ARTICLE INFO

### Article history

Received, 2 February 2023

Revised, 3 May 2023

Accepted, 13 May 2023

### Keywords

Aisyiyah role;

Preventing;

Child marriage;

A-Qualitative study;

## ABSTRACT

The pandemic is having a negative effect on the economies of the most vulnerable households and increasing the risk of child marriage. Millions of children have been badly affected by the COVID-19 pandemic, the most affected are those who are under the socio-economic status of people who are already poor and neglected. The purpose of this study was to analyze in depth the role of Aisyiyah's strategies to prevent child marriage during the COVID-19 pandemic in Indonesia. This research used a qualitative research type. This research was conducted in a Sub-District of Magelang Regency, Indonesia. The sampling technique used in this research were purposive sampling and snowball sampling. Sub-District Government is very concerned with the prevention of child marriage programs that have been carried out by involving cross-sectors such as Religious Affairs Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Community Health Workers (Kader Desa). Involving the community and using the rules and norms that have been regulated by the Ministry of Religion, they collaborate with the Religious Affairs Office in implementing these regulations. Suggestions for parents that the role of parents is very important in providing early education about reproductive health in children and adolescents.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## 1. Introduction

Child marriage is defined as a formal or informal marriage between two people under the age of 18 years old, according to UNICEF. This can cause lifelong loss and deprivation for kids, particularly females, but it is still common in developing countries ([Population Census Results., 2020](#)). According to the World Health Organization (WHO), between 2011 and 2020, more than 140 million girls will marry as children over the world. According to study, there are forces that drive child marriage and its consequences for young girls' health. One of the factors that encourage child marriage during the COVID-19 pandemic is social and economic, social isolation, restrictions on personal freedom and lack of education due to online learning ([Ferdousi, 2014](#); [Mahato, 2016](#)).

Millions of children have been affected by the COVID-19 pandemic, the worst affected are those who are under the socioeconomic status of people who are already poor and neglected ([Gupta & Jawanda, 2020](#)). COVID-19 also increases the risk of domestic violence ([Anurudran et al., 2020](#); [Dahal et al., 2020](#); [Kofman & Garfin, 2020](#); [Nobari et al., 2021](#); [Roesch et al., 2020](#)). COVID-19,

according to UNFPA-UNICEF, will impede attempts to stop child marriage, perhaps resulting in an additional 13 million child marriages between 2020 and 2030 that might otherwise be avoided ([Population Census Results., 2020](#)). UNICEF itself estimates that the increase in poverty in the archipelago due to COVID-19 will damage the physical and mental growth of children, which will lead to an increase in the number of child marriages ([Ogidi et al., 2019](#)).

The government's efforts in preventing child marriage, the government has carried out several strategies including, ensuring the implementation and enforcement of regulations and increasing capacity and optimizing institutional governance, ensuring children receive comprehensive basic services for child welfare, increasing synergy and convergence of efforts to prevent child marriage, optimizing capacity children by increasing children's awareness and attitudes regarding comprehensive sexual and reproductive health rights as well as increasing children's participation in preventing marriage, and strengthening the role of parents, families, social/community organizations, schools and Islamic boarding schools to prevent child marriage ([Sifat, 2020](#)). Another effort taken by the Government is to launch the implementation of Marriage Certification in 2020 which must be owned by every couple who wants to get married to reduce the number of divorces, underage marriages, and the occurrence of domestic violence. The government is targeting that by 2030, there will be no more child marriages in Indonesia. It is our duty to break the vicious cycle of child marriage. The government even launched the Joint Movement for the Prevention of Child Marriage (Geber PPA). We must work together to make the government program successful in reducing the number of early marriages towards a quality generation towards golden Indonesia. Likewise with the Ministry of Religion. In efforts to accelerate the prevention of child marriage, the Ministry of Religion took steps such as conducting counseling to the public through religious counselors, coaching and outreach to students through madrasas and schools, as well as marriage guidance activities for students ([Cucinotta & Vanelli, 2020](#)).

In the middle of the COVID-19 pandemic, child marriage is also on the rise in Indonesia ([Arshad, 2019](#)). In Indonesia, people can marry at the age of 21 without the agreement of their parents. Women are allowed to legally marry with parental consent at the age of 19 (the minimum age for female marriage has increased from 16, following the amendments to the 1974 Marriage Law in September 2019. While men can marry with parental consent at 19. However, men parents are also allowed to ask the court to issue a "dispensation" that gives legal permission for underage girls and boys to marry ([Arshad, 2019](#); [Mappa et al., 2020](#)). In addition, many marry religiously because they are not registered and so do not apply for dispensation to married at a young age according to the Head of the Office of Women's Empowerment, Empowerment, Child Safety, Population Control and Family Planning ([Fenichel et al., 2002](#)). The case of child marriage in Indonesia is very worrying. According to data from the religious court, requests for child marriage dispensation were recorded in 2021, 65 thousand cases and in 2022 there were 55 thousand filings ([Montalti et al., 2021](#)).

The pandemic has a negative impact on the most vulnerable households' economies and raises the probability of child marriage ([Ramaswamy & Seshadri, 2020](#)). Women and girls are at greater risk, because they are already marginalized and vulnerable ([das Neves Martins Pires et al., 2021](#); [Roesch et al., 2020](#); [Rosiyannah et al., 2020](#)). The Save the Children study shows that 2.5 million girls are at risk of marriage by 2025 due to the pandemic, the largest increase in child marriage rates in 25 years; and as many as one million more girls are at risk of becoming pregnant which is the main cause of death for mothers aged 15-19 years ([Petroni et al., 2019](#)). If a woman gives birth before the age of 18, the mother's and child's physical and mental health is endangered. It also has an impact on the family's finances and stability. Meanwhile, the effect is amplified if her husband is also under the age of eighteen. Intimate partner violence has also been linked to underage sex ([Mappa et al., 2020](#)).

There are various reasons why someone decides to get married. Some are short-minded to marry in the early age because they are running away from schoolwork and home. Teenagers think that getting married will solve the problem, but if they marry early, there is a risk of a much bigger and more complicated problem. Child marriage is highly correlated with physical and emotional violence ([Nasrullah et al., 2014](#)). Having children out of wedlock is viewed negatively and is often regarded as one of the main causes of child marriage in Indonesia. There are striking differences between Asian and Western cultures both in marriage. People in many Asian countries including Indonesia still believe that marriage is a religious requirement or social obligation ([Astuti & Dwi, 2022](#)).

Factors affecting child marriage in Indonesia include the Covid-19 pandemic and social factors which include environmental influences, risky dating behavior, pressure from parents who want grandchildren or daughters-in-law, pressure from the surrounding community, following married friends, relationships do not get the blessing of parents, and the child's strong desire to get married (Suryaningsih & Gau, 2021).

The last reason the surveyed teens explained why they married in the early age was the influence of their peers (Do et al., 2020; Johansen, 2014). Several studies have shown that peer participation in behavior has a strong influence. In several studies, economic and social reasons, cultural background have been discussed as reasons behind child marriage. (Mahato, 2016) found that the main causes of child marriage in Nepalese society are lack of awareness, limited access to information, low level of knowledge of government policies, investment in girls as a waste of money, fear of remaining single, increased dowry, higher wedding ceremony costs. low levels, and poor law enforcement.

The urgency of this research Data on cases of child or early marriage is a fairly high trend among teenagers in Dlingo Bantul Yogyakarta, this is due to the economy or poverty, marrying girls is expected to reduce the burden on parents and be caused by promiscuity. Meanwhile, child or early marriage in the Dukun Sub-District, Magelang Regency also shows a fairly high trend at the age of 12-16 years for reasons of fear of being left by a girlfriend, being forced by their parents and not wanting to be a burden on their parents.

The contribution of research due to the COVID-19 pandemic which has caused the number of cases of child marriage to increase, this is a concern for policy makers, parents, and schools who need to consider how to prevent child marriage.

## 2. Methods

This research is a type of qualitative research. Qualitative research gives rise to different meanings in each historical period. The methods used in this research can be varied, even including interpretive and naturalistic approaches to the subject of study. Efforts to study objects in their natural context aim to understand or interpret surrounding phenomena in terms of the meanings attached by humans (researchers) to them.

The sampling technique used in this research is purposive sampling and snowball sampling. This study uses a purposive sampling technique by finding key informants to determine the informants who know best about the data on the role of the Aisyiyah organization in efforts to prevent child or early marriage. Retrieval through documentation methods, in-depth interviews, and focus group discussions (FGD). Documentation is taken from materials, modules and books that support the implementation of the research. Then to collect interview data in detail as follows: Then to collect interview data in detail as follows:

**Table 1.** Collect interview data

Informant	Description	Total
Aisyiyah Administrator	Organization Roles	4 persons
Parents of Families who early married	Family Support	4 persons
Village Officials	Citizen Support	4 persons
Sub-district officials or District officials	Public Figure Support	4 persons

While the details of participants FGD are as follows:

**Table 2.** Participants FGD

Participants	Description	Total
Family who early married	Respondent	5 persons
Aisyiyah Administrator	Aisyiyah Role	5 persons

The analysis method used Creswell' approach (Creswell, 2015) which combines documentation, interview and documentation data and analyzes it more deeply using the theories that have been described previously. This study uses validity and reliability through trust (trustworthiness). The four criteria for the validity and reliability of qualitative research are credibility, transferability, dependability, and confirmability (Nikmah & Azimah, 2020) in (Creswell, 2015).

The approach in this study uses phenomenology. This research has gone through a research ethics test through the KEP of Aisyiyah University Yogyakarta with No. 1873/KEP-UNISA/VIII/2021.

### 3. Results and Discussion

**Table 3.** Participants' categories

No	Categories/Theme	Sub categories/Sub themes	Significance statement
1	The Role of Stakeholders in Prevention of Child Marriage	The Role of Stakeholders	We involve cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Head of Villages, Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). (A, Sub-District Government, 20 October 2021)
2	The role of aisyyiah cadres	Aisyiyah policy holders and cadres	We involve cross-sectors such as Aisyiyah cadres, regional Aisyiyah heads and branches as a form of community participation in the religious sector.
3	Parent	Policy makers in the family	We involve parents such as mothers, fathers and even other families such as brothers and sisters as a form of cooperation in preventing cases of child marriage

There are 7 categories of discussion that can be underlined in the program for handling and preventing child marriage, which we can describe as follows:

#### 1. The Role of Stakeholders in Prevention of Child Marriage

Dukun Sub-District Government is very concerned with the prevention of child marriage programs that have been carried out by involving cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa).

*We involve cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Head of Villages, Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). (A, Sub-District Government, 20 October 2021)*

The program to prevent child marriage and empower young families who marry at an early age has become a must by the government at the village or sub-district level. Seeing the activities and roles of the Dukun sub-district government above, they have made prevention efforts with counseling on reproductive health by involving multi-stakeholders, namely Religious Affair Office, Public Health Center, Midwives, Head of Village, Village Professional Revolutionaries and community organizations. As the results of research by (Waliyanti & Maulida, 2022) this activity is similar to what has been carried out by the Rubaru Sub-District Government, Sumeneb Madura District by conducting socialization of increasing the rate of morning parade (village heads), reproductive health education, mediation forums for preventing child marriage and making village hundreds. about compulsory education and zero drop out program.

The government has taken part in the prevention and curative efforts of the problem of child marriage. As research conducted by (Waliyanti & Maulida, 2022) describes the role of the Madura government in preventing child marriage with various activities, namely conducting socialization about the age limit for marriage, increasing the role of morning parade (Head of Village), reproductive health education for adolescents, created a media forum to postpone marriage and issued a village regulation (Peraturan Desa) on compulsory learning. Based on survey evidence has a relationship that early marriage is associated with income, health, mortality and sexual satisfaction. However, not every marriage has a happy ending—economic, psychological, and mental preparedness appear to be important for a satisfied and healthy marriage (Jannati et al., 2022). The NTB Child Protection Agency recorded data related to early marriage during the pandemic. From January-September 2020, there were 805 applications for marriage dispensation in the Religious Courts, an increase of 59% from the 332 cases recorded in 2019 (Dahal et al., 2020; Delprato et al., 2017).

Many Indonesians believe that early marriage can prevent adultery (zina is a major sin in Islam). Religious leaders and teachers usually promote marriage to prevent premarital sex which is culturally unethical. This perception suggests that it is easier to marry than to sin (Hull, 2016). Marriage is considered as a collective not individual activity involving the married couple and the entire family and society (Hoffman et al., 2019). Values and beliefs related to early marriage are created through interpersonal relationships and social networks. In this case, group members will exert social pressure on each other by influencing their expectations for early marriage (Delprato et al., 2017). Another explanation is that underage marriage is due to their family's economic situation. Child poverty is closely related to marriage at a young age (Ramaswamy & Seshadri, 2020). Children act as a saving mechanism to assist families in solving family economic crises.

## 2. Child marriage prevention activities

The Dukun sub-district government program on the prevention of child marriage has been carried out by involving cross-sectors such as Religious Affair Office (KUA), Public Health Center (Puskesmas), Village Advisory Advisor (Babinsa), Midwives, Teacher, and Village Professional Revolutionaries (Kader Desa). Programs in the form of counseling and health education about the dangers of early marriage. It is hoped that this activity can be disseminated to the surrounding community.

*Activities in the form of counseling and health education about early childhood marriage. We involve cross-sectors such as Religious Affair Office, Public Health Center, Religious Counselors, Midwives, Village Advisory Advisor, Teachers etc. (A, District Government, 20 October 2021)*

*Provide input to relevant agencies and institutions regarding education to the public about the dangers of marriage at an early age. (A, District Government, 20 October 2021)*

Child marriage is substantially associated with unwanted births, termination of pregnancy, and female sterilization (Raj et al., 2009). Women who marry as children have higher schooling and are more likely to accept patriarchal gender roles and have lower levels of household autonomy (Tenkorang, 2019). Women who marry young are usually unable to access further education to provide them with the skills, knowledge and job opportunities needed to support their families (Bartels et al., 2020; Sarfo et al., 2020). It has been found that marriage is associated with higher levels of happiness in a large number of studies across countries and time periods. This affects girls' education, health, psychological well-being, the health of their offspring, accelerating the risk of sexually transmitted infections, cervical cancer, malaria, obstetric fistula and maternal death.

## 3. Community Engagement

The Dukun sub-district government, Magelang Regency always involves the community in carrying out child marriage prevention programs and empowering married couples who marry at a young age.

*Through the head of village and village officials there are coordination meetings. (A, District Government, 20 October 2021)*

*Then through the professional revolutionaries in the village. It is hoped that this can be conveyed to the surrounding community. (A, District Government, 20 October 2021)*

## 4. Parenting and Education on Reproductive Health Parents to their children

The role of parents in educating their children, especially reproductive health education is not too much, parents are limited to advising promiscuity and accepting complaints (complaints) from their children when children face problems.

*So far, children are prohibited from having free sex, they are not allowed to go out at night, (F, October 25, 2021)*

*Since someone has already applied, how else can we....we'll just get married (D, 23 October, 2021)*

*Children sometimes vent, when someone has a crush (C, October 22, 2021)*

*Asking what activities at school, in the environment with whom they play. (E, October 24, 2021)*



Their parents have not delivered comprehensive reproductive health education, from 4 informants who provided reproductive health information only 1 (one), the knowledge given to their daughters was about how to use the correct sanitary napkins, this was due to a lack of parental knowledge about reproduction health information. The lack of parental knowledge about reproductive health makes parents do not understand the dangers of marriage at a young age. So that when someone proposes to their child at a young age, parents just allow it without considering the unpreparedness of female reproduction and other important things such as economics, psychology and others (Parsons et al., 2015; Suyaman et al., 2017).

In order to avoid child marriage, parents play a critical or urgent/important role. The need of family communication in order to learn about each other's concerns. Parents' role in avoiding aberrant sexual behavior is critical (Kumala & Dartanto, 2019). Communication in the family is critical for increasing mutual understanding, affection, and respect for parents from a sociocultural standpoint. Thus, it is anticipated that early marriage can be prevented by open conversation. Parents have the most significant role in educating children who are at risk of marrying when they are still youngsters, because young couples under the age of 21 are not regarded psychologically or physically competent at this age. Because this pair is under the age of 21, they have less emotional stability and are more likely to have trouble managing themselves and carrying out their responsibilities in marriage and raising children. Young couples who still rely heavily on their parents are not rare, indicating that their level of independence and readiness to carry out their tasks and obligations as rural people is still insufficient, and they do not grasp the importance of schooling or raising children (Paul & Mondal, 2020). Claims that if you are too young to be a parent, you will most likely be unable to fulfill this position to its full potential because it necessitates physical and psychosocial strength.

Child marriage happens when at least one of the parties is under the age of 18, as defined by the Convention on the Rights of the Child. Women's health, economy, and autonomy are all harmed by child marriage or early marriage. Each year, around 12 million women under the age of 18 marry (International, 2020). Poor families are one of the main causes of child marriage. In certain underdeveloped nations, parents believe that girls are a financial burden on the family, thus they marry off their daughters young (Parsons et al., 2015). Marrying girls often allows extended families to receive money, or at least frees parents from the burden of caring for girls (Swain, 2020). Marriage also gives a dowry to the bride's family. The younger the daughter, the higher the dowry, the faster the economic burden of raising a daughter will be.

## 5. Knowledge of Reproductive Health and Family Sakinah PASUTRI

The average knowledge of reproductive health for young married couples in the Dukun sub-district of Magelang is still very low; only one (one) of the four informants who participated in the Aisyiyah organization's activities, and there was no reproductive health counseling and counseling/education service in the Dukun sub-district (Group, 2020). This is in line with other studies that show that people who marry at a young age have little knowledge about reproductive health. This is due to a lack of education and access to information about reproductive health, which leads to misinformation or incorrect information. Early marriage also occurs as a result of pregnancy out of wedlock.

## 6. The Role of Organizations in the Prevention of Child Marriage

The role of Aisyiyah in preventing marriage in the Dukun sub-district has not been fully realized, as evidenced by the fact that only one of the four informants interviewed participated in Aisyiyah's activities, and none of them had ever received information or counseling on preventing child marriage (Esti et al., 2020). Aisyiyah's efforts have so far centered on strengthening parents who marry at a young age, with parenting activities in Aisyiyah's Early Childhood Education (PAUD) with reproductive health counseling and organic agricultural economic strengthening.

*PAUD's parents We provide regular parenting meetings once a month with reproductive health education, economic strengthening, and excellent parenting to the children here who are married between the ages of 12 and 16. (B, Chair of PC Aisyiyah, 21 October 2021).*

Aisyiyah is the first women's organization in Indonesia which currently has 33 Aisyiyah Provincial Leadership, 370 Aisyiyah Regional Leadership Level, 2.332 Aisyiyah District Leadership Level, and 6.924 Aisyiyah Village Leaders. Aisyiyah as an autonomous organization plays an important role in building the quality of Islamic women in Indonesia (Suyaman et al., 2017). Organizations play a very important role in preventing marriage and curative activities or empowering families who are already

married at an early age by strengthening towards a sakinah family. As researched by (Delprato et al., 2017) that Mu'tamar's mandate in 2015 in Makassar was one of the efforts to prevent child marriage and strengthen the sakinah family with 8 (eight) foundations towards a sakinah family, namely the foundation of religion, reproduction, civilization, love, protection, society, education and economy.

The 'Aisyiyah organization also plays a role in preventing child marriage and assisting families who marry at a young age. They provide assistance in the form of studies and parenting group discussions on parenting patterns and assistance in strengthening the economy by making woven bamboo crafts to increase income generating for young families. The role of community and religious organizations is very important in preventing and assisting families who marry at this young age. This is in accordance with the concept of the 'Aisyiyah National program written by (Delprato et al., 2017) in his article entitled 'Aisyiyah Program Realizing a SAKINAN Family Towards Progressive Islam, which among the concepts is Developing an Education model for parents (parenting) in character building. children in the family through various models according to the demands of the sakinah family. In addition, it also develops various models of premarital education for brides and young people to anticipate child marriages and serial marriages. The Sakinah family guidebook from the central leadership of 'Aisyiyah can be a guide in carrying out household life (Syukur et al., 2020).

Organizational culture is a set of underlying beliefs discovered, established, or developed by certain individuals or employees in order for government organizations to solve problems. In working with government entities, organizational culture is a broad term that includes human resources (HR). As a result, organizational culture has a significant impact on the fundamental features of performance management. If organizational culture is a significant factor in enhancing performance, then it must be appropriately controlled (Arif, 2019; Syardiansah, 2020). This will motivate employees to work harder and increase motivation at work.

Aisyiyah women's organizations can be found all over Indonesia. Aisyiyah's involvement in transforming women's mindsets and education is progressing well. The role of Aisyiyah is to serve everyone from children to the elderly (Dewi et al., 2019). Aisyiyah's role has a positive impact on the Indonesian nation and women, allowing them to develop and reach their full potential in accordance with the role they desire to play in society (Qodariah, 2016). The gender perspective is also very important in Aisyiyah's job. Naswiatul Aisyiyah, her daughter's organization, acknowledges peace and protects their interests in the context of women's rights (Abualsaud, 2019). Aisyiyah's role in developing a sakinah family is shown in a variety of counseling that includes religious, educational, health, economic, and social components. Coaching is carried out through a work program owned by 'Aisyiyah' management structure at all levels of leadership (Adawiah, 2017).

According to previous research on Aisyiyah, it is a women's group that supports women's empowerment activities (Handayani, 2016; Nikolaou et al., 2019). Aisyiyah also offers a program that promotes women's empowerment in general (Eko & Istania, 2019). Furthermore, mothers with higher levels of empowerment have a lower risk of infant mortality. This underlines the importance of women's empowerment in reducing infant mortality (Wicaksono & Stiyarningsih, 2017). Women's empowerment through education, health, and economic empowerment will improve the quality of life for women (Children, 2020). The result will be the emergence of a new generation of superior nation-states and a better social life (Hasin, 2016). Men's involvement is critical in promoting women's empowerment and preventing early marriage.

## 7. Group Assistance Activities for Young Children

As a religious and social institution, Aisyiyah assists adolescent children who marry at a young age. The support is in the form of economic connections, specifically the manufacture of woven bamboo.

*Yes, I followed but only certain activities, the themes raised in 'Aisyiyah's study about parenting must be patient, children imitate our behavior so we must be careful. Then about the service individually, namely by coming to his house. Meanwhile, his economic activities are about woven bamboo (An, married at an early age, interview on 22 September 2021)*

This claim is reinforced by evidence demonstrating that in some disaster-affected nations, poor families marry off adolescents as a method to explore other sources of income or relieve existing household responsibilities as a result of crises and catastrophes (Anju & Shatha, 2021; Bennett L R, 2014). This results in a dearth of educational options for girls as well as their incapacity to work. Child

marriage has a number of health effects around the world, including issues with early sexual intercourse and pregnancy, which include newborn and maternal mortality, repeated pregnancy or abortion, HIV and other sexually transmitted diseases risk, and depression. (Ferdousi, 2014; Mahato, 2016; Svanemyr et al., 2015).

#### 4. Conclusion

The program to prevent child marriage and empower young families who marry at an early age has become a must by the government at the village or sub-district level. Seeing the activities and roles of the Dukun sub-district government above, they have made prevention efforts with counseling on reproductive health by involving multi-stakeholders, namely Religious Affair Office, Public Health Center, Midwives, Head of Village, Village Professional Revolutionaries and community organizations.

#### Acknowledgment

We would like to thank Dikti PPA, research respondents and the research team who have provided support.

#### References

- Abualsaud. (2019). "Men Pause and Women Talk Too Much: Power and Gender Negotiations in Eliciting Data during Semi-Structured Interviewse." *Journal of Advanced Research in Social Sciences and Humanities*, 4(6), 210–223.
- Adawiah. (2017). *The Parenting and Its Implications for Children's Education: A Study on the Dayak Community in Parenting and Its Implications on Children's Education (The Study Case of the Dayak Community in Halong District, Balangan Regency)*. 7(1), 33–48. <http://dx.doi.org/10.20527/kewarganegaraan.v7i1.3534>
- Anju, & Shatha. (2021). "No Years of the Evidence Base on What Works to Prevent Child Marriage: A Systematic Review." *Journal of Adolescent Health* 68., 68(1), 847–862.
- Anurudran, Yared, Comrie, Harrison, & Burke. (2020). "Domestic Violence amid COVID-19". *International Journal of Gynecology & Obstetrics*, 255–256.
- Arif. (2019). Influence of Leadership, Organizational Culture, Work Motivation, and Job Satisfaction of Performance Principles of Senior High School in Medan City." In *Budapest International Research and Critics Institute (BIRCI-Journal)*.
- Arshad. (2019). "NoChild Marriages on the Rise in Indonesia amid Covid-19 Outbreak. Title." *The Straits Times*. <https://www.straitstimes.com/asia/se-asia/child-marriages-on-the-rise-in-indonesia-amid-covid-19-outbreak>.
- Astuti, A. A. P. A. W., & Dwi, E. (2022). Experiences of the Transition to Parenthood in Teenage Married Couples. *Jurnal Aisyah : Jurnal Ilmu Kesehatan*, 7(2). [10.30604/jika.v7i2.979](https://doi.org/10.30604/jika.v7i2.979)
- Bartels, Michael, & Bunting. (2020). "Child Marriage among Syrian Refugees in Lebanon: At the Gendered Intersection of Poverty, Immigration, and Safety." *Journal of Immigrant & Refugee Studies*, 1–16.
- Bennett L R. (2014). *Early marriage, adolescent motherhood, and reproductive rights for young Sasak mothers in Lombok*. 15(1), 1–4. <https://doi.org/https://doi.org/10.17510/wjhi.v15i1.105>
- Children, S. the. (2020). "Covid-19 Places Half a Million More Girls at Risk of Child Marriage in 2020."
- Creswell. (2015). Penelitian Kualitatif & Desain Riset. *Mycological Research*. *Mycological Research*, 94(4), 522.



- Cucinotta, & Vanelli. (2020). WHO declares COVID-19 a pandemic. *Acta Biomed. Acta Biomed*, 91(1), 157–160.
- Dahal, Khanal, Maharjan, Panthi, & Nepal. (2020). “Mitigating Violence against Women and Young Girls during COVID-19 Induced Lockdown in Nepal: A Wake-up Call. *Globalization and Health*, 16(1), 84.
- das Neves Martins Pires, P. H., Macaringue, C., Abdirazak, A., Mucufu, J. R., Mupueleque, M. A., Zakus, D., Siemens, R., & Belo, C. F. (2021). Covid-19 pandemic impact on maternal and child health services access in Nampula, Mozambique: a mixed methods research. *BMC Health Services Research*, 21(1), 1–8. <https://doi.org/10.1186/s12913-021-06878-3>
- Delprato, Akyeampong, & Dunne. (2017). “Intergenerational Education Effects of Early Marriage in Sub-Saharan Africa. *World Development*.” *World Development*, 9(1), 173–192.
- Dewi, D. T. K., Kusumawati, W., & Ismarwati, I. (2019). Effect of health promotion and Whatsapp reminder to self-efficacy of the consumption of Fe tablets adherence among pregnant women. *Journal of Health Technology Assessment in Midwifery*, 2(1).
- Do, Prinstein, & Telzer. (2020). “Neurobiological Susceptibility to Peer Influence in Adolescence.” *In The Oxford handbook of developmental cognitive neuroscience*.
- Eko, & Istanisa. (2019). “The Impact of Balai Sakinah ‘Aisyiyah Programs on Increasing Women Empowerment. *Advances in Social Science, Education and Humanities Research*.” *In 1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS)* .
- Esti, Wiwik, & Retnayu. (2020). “The Effects of Health Education on Increasing Knowledge, Attitudes, and Stunting Prevention in Pre-Marriage Couples in Bangkalan Madura.” *EurAsian Journal of BioSciences. Eurasia J Biosci*, 14, 2519–2525.
- Fenichel, M., Suler, J., Barak, A., Zelvin, E., Jones, G., Munro, K., Meunier, V., & Walker-Schmucker, W. (2002). Myths and realities of online clinical work. *Cyberpsychology and Behavior*, 5(5), 481–497. <https://doi.org/10.1089/109493102761022904>
- Ferdousi. (2014). “Child Marriage in Bangladesh: Socio-Legal Analysis.” *International Journal of Sociology and Anthropology*, 6(1), 1–7.
- Group, W. B. (2020). “Summary of Key Messages. *Gender Dimensions of the COVID-19 Pandemic*.” (Vol. 18, Issue 4, pp. 964–969).
- Gupta, & Jawanda, . (2020). “The Impacts of COVID-19 on Children.” *Acta Paediatrica*, 109(11), 2181–2183.
- Handayani. (2016). “Aisyiyah and Creative Economy: Women’s Empowerment Entreprises through Family Entrepreneurship Development in Tanggulangin Districts of Didoarjo.” *In Proceedings of National Seminar on Economics and Business, Faculty of Economics and Business Muhammadiyah*.
- Hasin. (2016). “Women Empowerment Model: Strategies to Overcome Challenges.” *J. Fundam*.
- Hoffman, Bennet, & Mar, D. (2019). *Evidence Based Practice : Across The Health Professions* (S. Silva, Ed.). Elsevier Australia.
- Hull. (2016). “Indonesia’s Fertility Levels, Trends and Determinants: Dilemmas of Analysis. *In Contemporary Demographic Transformations in China, India and Indonesia* (pp. 133–151).
- International. (2020). *Plan Indonesia Involves Adolescents in Mataram and Lombok Utara in Ther Program*.
- Jannati, S. H., Astuti, A. W., & Ernawati, D. (2022). The Implementation of Youth Reproductive Health Services in During the Covid-19 Pandemic. *Jurnal Aisyah : Jurnal Ilmu Kesehatan*, 7(2).

- Johansen. (2014). "Sensation Seeking and Impulsivity in Relation to Youth Decision Making about Risk Behavior: Mindfulness Training to Improve Self-Regulatory Skills. Colorado.
- Kofman, & Garfin. (2020). "Home Is Not Always a Haven: The Domestic Violence Crisis amid the COVID-19 Pandemic." *Psychological Trauma Theory Research Practice and Policy*, 12(1), 199–201.
- Kumala, & Dartanto. (2019). *natural disasters and girls vulnerability: is child marriage a coping strategy of ekonomis shocks in Indonesia Vulnerable Children and Youth studies.*
- Mahato. (2016). "Causes and Consequences of Child Marriage." *International Journal of Scientific and Engineering Research*, 7(7), 697–702.
- Mappa, I., Distefano, F. A., & Rizzo, G. (2020). Effects of coronavirus 19 pandemic on maternal anxiety during pregnancy: a prospectic observational study. *Journal of Perinatal Medicine*, 48(6), 545–550. <https://doi.org/10.1515/jpm-2020-0182>
- Montalti, M., Rallo, F., Guaraldi, F., Bartoli, L., Po, G., Stillo, M., Perrone, P., Squillace, L., Dallolio, L., Pandolfi, P., Resi, D., Fantini, M. P., Reno, C., & Gori, D. (2021). Would parents get their children vaccinated against sars-cov-2? Rate and predictors of vaccine hesitancy according to a survey over 5000 families from bologna, italy. *Vaccines*, 9(4), 1–9. <https://doi.org/10.3390/vaccines9040366>
- Nasrullah, Zakar, & Zakar. (2014). "Child Marriage and Its Associations with Controlling Behaviors and Spousal Violence against Adolescent and Young Women in Pakistan." *Journal of Adolescent Health*, 55(6), 804–809.
- Nikmah, K., & Azimah, N. (2020). A Study of Synchronous and Asynchronous Approaches: Online Arabic Learning During The Covid-19 Pandemic. *Alsuna: Journal of Arabic and English Language*, 3(2), 115–139. <https://doi.org/10.31538/alsuna.v3i2.841>
- Nikolaou, Vasilis, Nikos, Yota, Dimitris, Fevronia, & Maria. (2019). "The Contribution of Women in Local Sustainable Development." *Journal of Advances in Humanities and Social Sciences*, 5(2), 97–105.
- Nobari, H., Fashi, M., Eskandari, A., Villafaina, S., Murillo-Garcia, Á., Pérez-Gómez, J., & Nilsson, S. (2021). Adolescents and Children: A Systematic Review. *Int. J. Environ. Res. Public Health*, 18, 4563.
- Ogidi, C. I., Okere, A. U., Ogbuabor, S. E., Nwadike, A. N., Usen, S. A., Onumonu, A. J., Ozoemena, L. C., Edeh, N. C., & Egwim, C. E. (2019). Knowledge and Use of Birth Control Methods for Family Planning by Married People in Nsukka Education Zone of Enugu State. *Global Journal of Health Science*, 11(8), 96. <https://doi.org/10.5539/gjhs.v11n8p96>
- Parsons, Edmeades, Kes, Petroni, Sexton, & Wodon. (2015). "Economic Impacts of Child Marriage: A Review of the Literature. *The Review of Faith & International Affairs.*, 13(3), 12–22.
- Paul, & Mondal. (2020). "Child Marriage in India: A Human Rights Violation during the COVID-19 Pandemic." *Asia-Pacific Journal of Public Health (Article 101053952097529).*
- Petroni, Steinhaus, Fenn, Stoebenau, & Gregowski. (2019). "New Findings on Child Marriage in Sub-Saharan Africa. *Annals of Global Health.*" *Journal of Adolescent Health*, 83(5), 781–790.
- Population Census Results. (2020). *Central Bureau of Statistics Indonesia (2020 Popul).*
- Qodariah. (2016). "Aisyiyah Organization and Social Change for Women." In *Journal of Education and Practice* 7(ISSN 2222-1735 (Paper) ISSN 2222-288X (Online)).
- Raj, Saggurti, Balaiah, & Silverman. (2009). "Prevalence of Child Marriage and Its Effect on Fertility and Fertility-Control Outcomes of Young Women in India: A Cross-Sectional, Observational Study." *The Lancet*, 373(9678), 1883–1889.

- Ramaswamy, & Seshadri. (2020). "Children on the Brink: Risks for Child Protection, Sexual Abuse, and Related Mental Health Problems in the COVID-19 Pandemic." *Indian Journal of Psychiatry*, 62(3), S404–S413.
- Roesch, Amin, Gupta, & Garcia-Moreno. (2020). "Violence against Women during Covid-19 Pandemic Restrictions." *BMJ Global Health*, 369.
- Rosiyannah, Yufiarti, & Meilani. (2020). "Development of Sensory Stimulation Media for Children Age 4-6 Years Based on Seven-Sense Playing Activities,." *Journal of Obsession: Journal of Early Childhood Education*, 5(1), 941–956. <https://doi.org/10.31004/obsess.v5i1.758>.
- Sarfo, Salifu, Yendork, & Naidoo. (2020). "Understanding Child Marriage in Ghana: The Constructions of Gender and Sexuality and Implications for Married Girls." In *In Child Care in Practice*.
- Sifat. (2020). "Impact of the COVID-19 Pandemic on Domestic Violence in Bangladesh." *Asian Journal of Psychiatry*, Article 10, 53.
- Suryaningsih, E. K., & Gau, M. L. (2021). Factor influence pre-marital pregnancy in Yogyakarta, Indonesia: a qualitative study. *Journal of Health Technology Assessment in Midwifery*, 4(1).
- Suyaman, Siwiyanti, & Wahyuni. (2017). "Wahyuni, 'Condition of Branches and Subsections as Well as Charitable Enterprises of the Aisiyah Autonomous Organization in Sukabumi Regency.'" *Int. J. Humanit. Soc. Sci. Educ.*, 4(1), 104–108.
- Svanemyr, Chandra-Mouli, Raj, Travers, & Sundaram. (2015). "Research Priorities on Ending Child Marriage and Supporting Married Girls. *Reproductive Health*."
- Swain. (2020). "Coping with More than COVID-19." *The Lancet Child & Adolescent Health*, 4(11), 806.
- Syardiansah. (2020). "The Effect of Job Satisfaction and Organizational Culture On."
- Syukur, Hasyimsyah, & Nur. (2020). "Organizational Communication Model on the Implementation of the Sakinah 'Aisiyah Family' Sumatera Utara." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*, Volume 4,((1558-1568.).
- Tenkorang. (2019). "Explaining the Links between Child Marriage and Intimate Partner Violence: Evidence from Ghana. *Child Abuse & Neglect*." (Vol. 89, Issue 1).
- Waliyanti, E., & Maulida, N. A. (2022). The experience of parents in providing Islamic sexual education to their children. *Journal of Health Technology Assessment in Midwifery*, 5(2).
- Wicaksono, & Stiyaningsih. (2017). "Impact of Women's Empowerment on Infant Mortality in Indonesia." *Kesmas Natl. Public Heal.*, 11(2), 185.