

# Preventing early marriage in North Lampung Regency: An analysis of the efforts of the Ministry of Religion's Office

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## Abstract

**Purpose:** The aim of this research is to analyze the efforts of the North Lampung Regency Ministry of Religion's Office to prevent early marriage and the factors that hinder North Lampung Regency's efforts to prevent early marriage.

**Research methodology:** Qualitative analysis was used. Field studies involve collecting data or information directly from the Office of the Ministry of Religion of North Lampung Regency and KUA related to the topic or problem you want to research. In conducting field studies, researchers carry out direct observations, collect samples or data, interview informants, and record data.

**Results:** The efforts made by the North Lampung Regency Ministry of Religion Office should be more diverse, and it is hoped that outreach will not only be carried out within the community, but will focus more on schools.

**Limitations:** There are several factors that hinder the efforts of the North Lampung Regency Ministry of Religion to prevent early marriage. Starting with promiscuity, which cannot be avoided and is not balanced with sufficient understanding, people do not clearly know the impact of promiscuity, which results in early marriage.

**Contributions:** The prevention of early marriage requires active community participation. Community participation in preventing early marriage can involve education about the risks and consequences of marriage at a young age, sexual education, and the promotion of gender equality.

**Keywords:** *Early Marriage, Lampung Utara Regency, Office Ministry Religion*

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## 1. Introduction

The high rate of early marriage in Indonesia is a serious problem faced by both central and regional governments. Early marriage takes place before the age is determined by law or applicable regulations. The marriage age in Law Number 16 of 2019 in Article 7 paragraph (1) states that marriage is only permitted if a man and woman have reached the age of 19 years. The changes made from Law Number 1 of 1974 concerning Marriage to Law Number 16 of 2019 regarding the age of marriage are expected to reduce the rate of early marriage in Indonesia. To guarantee the basic rights of a child, as well as to realize the goal of a healthy and prosperous marriage (Sari et al., 2022).

In Law Number 1 of 1974 concerning Marriage, Article 1 states that marriage is a birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the belief in the Almighty God. Forming a happy household in accordance with the goals of marriage, as stated in the article, can only be achieved if both parties have an attitude of maturity in terms of thinking and acting, which will affect the sustainability of the marital relationship. Marriage is

not just a union between men and women; it gives rise to rights and obligations that must be fulfilled (Khan & Sultana, 2021).

On the DataIndonesia.id site, the Religious Courts Agency reported that 50,673 marriage dispensations were terminated in 2022. This number is 17.54% lower than that in 2021 (61,449 cases). If you look at the decline since that year, the rate of early marriage is still quite high (Aurora, Tisnanta, & Triono, 2023). Even though the percentage of early marriage for women continues to decrease every year, Indonesia is still in 8th (eighth) place, with the highest rate of early marriage in the world. These data were obtained in 2020; this year saw the highest increase in early marriages, where the number of marriage dispensations reached 64,211, a threefold increase from 2019.

Based on the data described above, it is evident that there is a lack of public understanding of the impact of early marriages. Convenience can be caused by several factors, including urgent situations, such as the girl being pregnant, the child being at risk or having had sexual relations, or the child and their partner already loving each other. Apart from that, parents believe that the child is at risk of violating religious and social norms or to avoid adultery is thought to be the reason for granting the child's request for marriage dispensation.

The problem of early marriage, which is quite high in Indonesia, can cause several new problems to arise, including increasing divorce rates, the risk of maternal death, and high birth rates in Indonesia. In addition, early marriage can cause psychological disorders, domestic violence (KDRT), pregnancy complications, and even economic problems. Research has shown that early marriage can increase the risk of HIV infection in women.

The problem of high rates of early marriage can be felt directly from one region in Indonesia, namely Lampung, especially in one of the districts in Lampung Province, namely North Lampung. The Lampung Province Women's Empowerment and Child Protection Service stated that North Lampung was in fourth place in 2022, the region with the most applications for marriage dispensation in Lampung, with 70 cases. In 2021, there were more than 80 applications for marriage dispensation, with most applicants being pregnant. Even though the data decreased, the figure is still quite high.

In many cases, there are several factors that cause early marriage, namely economic, educational, customs, and promiscuity. Early marriages occur because they and their families live along the poverty line. To lighten the burden on their parents, not many girls are married to people who are considered capable, which is expected to help these parents and even become a stepping stone for their parents to get a better life. Lack of access to education in remote places results in a lack of public understanding of the dangers of early marriage.

Early marriages that occur in society are a normal thing because they have been going on for a long time and persist today. Early marriages that occur are not just economic factors, but the majority are caused by promiscuity that is growing among teenagers. This promiscuity and bad association results in prohibited things, one of which is pregnancy out of wedlock, which causes a high rate of early marriage. However, marriage law has set a minimum age limit for marriages. However, policymakers are concerned with designing programs that can reduce the incidence of early marriages (Adhim, 2002).

Globalization that has entered this country has brought changes and progress to society in various aspects of life, starting from technological and socio-cultural aspects (Bachtiar, 2004). However, progress that occurs without good filters and correct insight has a negative impact on society, especially on teenagers who are still looking for their identity (Ananda Dwi Kartika, Septiana, Ariani, Kasmawati, & Nurhasanah, 2022). Western culture, which is contrary to existing norms in Indonesia, is growing among the majority of teenagers, leading to negative consequences (Duvall & Miller, 1985). This influences teenagers' mindset, development, and character formation. Many end up falling into promiscuity, leading to free sex behavior (Papalia, Olds, & Feldman, 2004). The roles of parents, society, and the government are very important in preventing this from happening (Walgito, 2010).

Judging from the high rate of early marriages in the North Lampung Regency, it is necessary to further study efforts to prevent early marriage. Early marriage is an issue that is considered serious and a priority plan for the North Lampung regional government, especially the Ministry of Religion, considering that early marriage is a violation of children's rights. The Ministry of Religion coordinates the implementation of tasks, coaching, and provides administrative support to all organizational elements within the Ministry of Religion (Khan & Sultana, 2021). The Ministry of Religion must issue a policy or effort that can be a solution to prevent early marriage. These efforts must also be taken into consideration to change people's mindset regarding early marriages. Therefore, this study examines the efforts of North Lampung Regency's Ministry of Religion to prevent early marriage.

### **1.1 Problem Formulation**

1. What are the efforts of the North Lampung Regency Ministry of Religion to prevent early marriages?
2. What factors hinder the efforts of the North Lampung Regency Ministry of Religion to prevent early marriages?

### **1.2 Purpose of Writing**

The aim of this research is to analyze the efforts of the North Lampung Regency Ministry of Religion Office to prevent early marriage and to analyze the factors that hinder North Lampung Regency's efforts to prevent early marriage.

## **2. Research methodology**

This study is a type of Normative Juridical and Empirical Juridical research. Normative jurisdictional research is carried out based on legal materials such as legal theory, legal principles, and legislation related to research. Meanwhile, empirical juridicals were conducted through interviews. A qualitative analysis was performed. Field studies involve collecting data or information directly from the Office of the Ministry of Religion of North Lampung Regency and KUA related to the topic or problem you want to research. In conducting field studies, researchers carry out direct observations, collect samples or data, interview informants, and record data. This field study aimed to obtain primary data to obtain relevant and accurate information about the topic being researched (Soekanto, 2007).

## **3. Results and discussions**

### **3.1 North Lampung Profile**



North Lampung Regency is one of 14 regencies or cities in Lampung Province. At the time of independence, based on Law Number 1 of 1945 concerning the Position of the Regional National Committee, North Lampung became an administrative region under the Lampung Residency (Province), which was divided into several administrative regions, namely the kawedanan (district), sub-district, and clan. However, government in the form of clan was abolished with the issuance of Resident Regulation Number 153/1952 on December 3, 1952, and a "Negeri" was formed to replace the clan status which was given full autonomy rights under the direction of the sub-district. With the formation of the country, there was an expansion of several sub-districts, which resulted in the country being under several sub-districts, so that in government duties, many inconsistencies were found. In

1965 the enactment of Law Number 18 of 1965 which abolished the status of state government and kawedanan (Alim, Triono, & Yudhi, 2023).

Initially, North Lampung Regency was under South Sumatra Province, which was based on Emergency Law Number 4 of 1965 in conjunction with Law Number 28 of 1959 concerning the Establishment of Autonomous Regions in South Sumatra. However, with the formation of Lampung Province based on Law Number 14 of 1964, this was the beginning of the North Lampung Regency becoming part of Lampung Province.

North Lampung Regency has an area of 19,368.50 km<sup>2</sup>, but because it has experienced three regional expansions, the remaining area of North Lampung is only 2,765.63 km<sup>2</sup>. The first expansion occurred in 1991 with the formation of the West Lampung Regency based on Law Number 6 of 1991, so that the North Lampung Region was reduced by six sub-districts; the second expansion occurred in 1997 with the formation of the Tulang Bawang Regency based on Law Number 2 of 1997, which resulted in North Lampung. The area again experienced a reduction in four sub-districts, and the last expansion occurred in 1999 with the formation of the Way Kanan Regency based on Law Number 12 of 1999, with North Lampung again reduced by six sub-districts. At the end of the North Lampung Regency, only eight sub-districts remained: Kotabumi, South Abung, East Abung, West Abung, South Sungkai, North Sungkai, Tanjung Raja, and Bukit Kemuning (Alim, 2023).

In 2000 there was an expansion of 16 sub-districts, this is based on Regional Regulation Number 20 of 2000, these sub-districts were named as sub-districts consisting of 8 sub-districts, namely: Kotabumi Utara, Kotabumi Selatan, Abung Semuli, Abung Surakarta, Abung Tengah, Abung Tinggi, Bunga Mayang and Muara Sungkai. After going through various meetings and studies, it was determined that the birthday of North Lampung Regency fell on June 15 1946, which was ratified in Regional Regulation Number 6 of 2002 (Akib, Triono, Tisnanta, Hukum, & Medlimo, 2023).

On August 15, 2006, there was a re-district expansion of seven new sub-districts, based on Regional Regulation Number 8 of 2006, as follows:

1. Hulu Sungkai District, capital of the Maripat Building
2. Central Sungkai District, the capital is Batu Nangkop
3. West Sungkai District, the capital of Sinar Harapan
4. Sungkai Jaya District, capital of Cempaka
5. Abung Pekurun District, the capital of Pekurun
6. Abung Kunang District, the capital of Aji Kagungan
7. Blambangan District Pagar, the capital of Blambangan

Thus, North Lampung has 23 sub-districts and 247 villages/districts.

1. West Abung District,
2. Abung Kunang District,
3. Abung Pekurun District,
4. South Abung District,
5. Abung Semuli District,
6. Abung District, Surakarta,
7. Central Abung District,
8. East Abung District,
9. Abung Tinggi District,
10. Blambangan Pagar District,
11. Bukit Kemuning District,
12. Bunga Mayang District,
13. Hulu Sungkai District,
14. Kotabumi District,
15. South Kotabumi District,
16. North Kotabumi District,
17. Muara Sungkai District,

18. West Sungkai District,
19. Sungkai Jaya District,
20. South Sungkai District,
21. Central Sungkai District,
22. North Sungkai District, and
23. Tanjung Raja District.

Geographically, the North Lampung Regency is located between 4,340-5,060 South Latitude and 104.30°-105,080 East Longitude. Administratively, the territorial boundaries of the North Lampung Regency include the following:

1. To the north it borders Way Kanan Regency,
2. To the south it borders Central Lampung Regency,
3. To the west, it borders West Lampung Regency,
4. To the east, it borders West Tulang Bawang Regency.

The Ministry of Religion Office is under the auspices of the Minister of Religion and is tasked with assisting the president in administering the state government in the field of religion. If we look at history, the proposal to form its own Ministry of Religion was first conveyed by Mr. Muhammad Yamin on July 11 1945 at the Grand Meeting (Sidang) of the Investigation Agency for Preparatory Businesses for Indonesian Independence (BPUPKI). Muhammad Yamin believes that there is a need for a ministry to regulate the implementation of government in the field of religion.

The Ministry of Religion was formed with the aim of meeting the demands of some religious communities in the country who felt that religious affairs at that time did not receive good services. It is hoped that the existence of a Ministry of Religion can be an answer to problems related to religion. Therefore, Mr. Muhammad Yamin suggested that a special ministry be formed, where responsibility, regulations, and tactics would be in the hands of the minister.

The Ministry of Religion of the Republic of Indonesia (Kemenag RI) finally entered as a ministerial part of the government of the Republic of Indonesia on January 3, 1946, with the issuance of Government Decree No. 1 / S.D. 1946 which coincided with the 24th of Muharram 1346 H. This decree stated that the President of the Republic of Indonesia, considering the proposal of the Prime Minister and the Government Assistance Agency (BP-KNIP), ultimately determined the existence of a Department of Religion and appointed KH. Dr. Rasjidi BA as the First Minister of Religion in Indonesia. The organizational structure of the Ministry of Religion was first formed through the Decree of the Minister of Religion (KMA) Number 1185/KJ in 1946.

The vertical organization of the Ministry of Religion in the regions was formed based on Government Regulation Number 33 of 1949 concerning Regulations Concerning the Field of Work, Structure, Leadership, and Duties of the Ministry of Religion with the first organizational structure of the Regional Ministry of Religion Office, namely the Regional Headquarters Office, District Office, and Provincial and Regency Education Inspection Office.

The Ministry of Religion of the Republic of Indonesia has undergone several changes, including the first change with the issuance of Decree of the Minister of Religion Number 9 of 1952, which made the Ministry of Religion use a system known as the Nomenclature of Services or the Holding Company system (an independent organization in the region), consisting of the Affairs Religion, Religious Education, Religious Information, and Religious Justice Bureau.

The second change was with the enactment of the Decree of the Minister of Religion Number 91 of 1967, which made the Ministry of Religion use the Integral Type system (a pattern of uniting representatives at the provincial and district levels). Meanwhile, the third change with the Decree of the Minister of Religion Number 53 of 1971 made the Ministry of Religion implement the Representative Nomenclature, namely by establishing a Provincial Level Religious Department Office and a Regency Level Religious Department Office.

In Lampung Province, with the Decree of the Minister of Religion 53 of 1971, there is a Head of Representative for the Lampung Province Department of Religion (Perwadag), Mr. H. Baheram Bakr, who oversees 4 (four) Regency Religion Department Offices, namely Tanjungkarang Teluk Betung Municipality Department of Religion Office, Office of the Department of Religion of North Lampung Regency, Office of the Department of Religion of Central Lampung Regency and Office of the Department of Religion of South Lampung Regency. The Regional Office of the Ministry of Religion in Lampung Province was established based on the Decree of the Minister of Religion Number 18 of 1975, which regulated the establishment of the Religious Research and Development Agency.

Initially, the Office of Religious Affairs and Religious Information was located in Jalan Peteran (near the post office), Paseban Kotabumi, Kotabumi District, with the head of the first office being Mr M. Thamrin Usman, while the Kotabumi Religious Courts Office was on Jalan Jenderal Sudirman Kali Umban Kotabumi, Kotabumi District with The first Chief Justice Mr. KH. A. Syafei, and the Religious Education Inspection Office is on Jalan Pahlawan (Rumah Yusuf Manan) Tanjung Aman, Kotabumi District with the Head of the Office Raden Hotman Djauhari. In line with the issuance of Decree of the Minister of Religion Number 53 of 1971, which regulates the Representative Offices of the Provincial Department of Religion (Perwadag), Regency Perwadag and Representative Inspectorates, in North Lampung a Representative Office of the Department of Religion (Kantor Perwadag).

The existence of this Perwadag resulted in the merger of several offices under one roof, namely, the Office of Religious Affairs (KUA), the Office of Religious Education Inspection, and the Office of Religious Information, which merged into the Representative Office of the Department of Religion (Kantor Perwadag) of North Lampung Regency. At that time, it was headed by Mr. Nation Raja and Perwadag had its own office which was located on Jalan Taman Siswa (near SMPN 4 Kotabumi), Kotabumi Ilir, Kotabumi District.

Based on the Decree of the Minister of Religion Number 18 of 1975, concerning the establishment of the Ministry of Religion of Lampung Province, the Representative of the Department of Religion (Perwadag) in Lampung was changed to the Regional Office of the Lampung Province Department of Religion (for the Province) and for the Regency it was changed to the Office of the Department of Religion (Kandepag). The Representative Office of the North Lampung Regency Department of Religion (Kantor Perwadag) was changed to the Office of the North Lampung Regency Department of Religion (Kandepag).

In 1984, under the leadership of Drs. H. M. Ridho Dinata, North Lampung Ministry of Religion Office moved to Jalan Jenderal Sudirman which is now better known as Jalan Letjend Alamsyah RPN Number 441 Kelapa Tujuh, Kotabumi District until now. Furthermore, with the Decree of the Minister of Religion Number 1 of 2010, the designation of the Department of Religion (Depag) changed again to the Ministry of Religion (Kemenag), and for North Lampung Regency the designation changed to the Office of the Ministry of Religion (Kemenag) of North Lampung Regency. The North Lampung Regency Ministry of Religion Office has a vision and mission, namely: Vision: "The realization of a society in North Lampung that is devoutly religious, harmonious, intelligent and prosperous physically and mentally in order to realize an Indonesia that is sovereign, independent and has a personality based on mutual cooperation." ( PMA No.39, 2015). Mission:

1. Increasing the understanding and practice of religious teaching.
2. Strengthening intra- and inter-religious harmony.
3. Three Providing equitable and high-quality religious services.
4. Four Increasing the utilization and quality of management of religious economic potential.
5. Five Implementation of quality and accountable Hajj and Umrah pilgrimages.
6. Six Improving access and quality of general education with religious characteristics, religious education in general education units, and religious education.
7. Realizing clean, accountable, and trustworthy government governance.

### **3.2 Efforts of the North Lampung Regency Ministry of Religion Office to prevent early marriage**

The Lampung Province Women's Empowerment and Child Protection Service stated that North Lampung was in fourth place in 2022, the region with the most applications for marriage dispensation in Lampung, with 70 cases. In 2021, there were more than 80 applications for marriage dispensation, with most applicants being pregnant. Even though the data decreased, the figure is still quite high.

Table 1. Percentage of Early Marriages in North Lampung Regency

Year	Rate of Early Marriage
2018	22,18
2019	16,61
2020	16,88
2021	10,95
2022	9,28

Source: Lampung Province National Socio-Economic Survey

It can be seen that in 2018 the highest rate of early marriage was recorded, and it was even recorded that Religious Courts throughout Indonesia had issued marriage dispensation letters for 13,251 applications. This is what makes the government strive for all parties to prevent early marriage. The Ministry of Religion organizes religious education programs for the community, especially for prospective brides and grooms that discuss religious values related to marriage and guide them in making wise decisions. Providing marriage consultation services with a religious approach helps prospective brides and grooms understand religious commitments and preparations before marriage. The high number of cases of early marriage in 2018 also had an impact on the divorce rate in 2019.

Early marriage has a huge impact on husband-and-wife couples, one of which is the quarrel that often occurs in the households of early married couples. These quarrels often end in domestic violence (KDRT), which ultimately results in both physical and emotional injuries, mental stress, and sometimes even disabilities and psychological disorders. Domestic violence occurs because married couples are immature both emotionally and thinkingly; very young people may not have the emotional and psychological maturity needed to overcome the stresses and challenges of married life (Deviani et al., 2022).

Continuous disputes eventually cause a couple to feel tired of their partner, and then one of the partners files for divorce in court. The factors of disputes and quarrels that occur are not far from financial problems, infidelity, in-laws interfering, and not being able to have children, resulting in divorce. The driving factors for early marriage from interviews obtained were promiscuity, economic factors, lack of education, parental factors (arranged marriage), and local customs (Handayani, 2014).

In fact, when conducting an interview with Mrs. Nuryanita as a member of the Islamic Community Guidance at the North Lampung Ministry of Religion Office, there were eight cases of early marriage in October 2023, obtained from KUA representatives throughout North Lampung District. Thus, the Ministry of Religion Office has made various efforts to prevent early marriages.

Talking about effort can be interpreted as an action or part of the main action that must be carried out by a person or agency. The Ministry of Religion Office has duties and functions that are directly related to providing services and community development in the field of Islamic religious affairs. Some of the efforts made by the Office of the Ministry of Religion to prevent early marriage are as follows.

#### **A. Services in the field of Administration**

In the administrative sector, this includes recording marriages, divorces, and reconciliations, as well as other records related to the duties and roles of the Office of the Ministry of Religion (HR, 2018). In this case, the Office of the Ministry of Religion of North Lampung Regency created a technical operational policy regarding marriage registration procedures and administration that did not conflict with the rules on child marriages. to overcome the rate of early marriage. From an interview with Mrs. Nuryanita, she explained that the Ministry of Religion does not allow children under 19 years of age to marry without a Marriage Dispensation letter. This is also done by several Religious Affairs Offices (KUA), which do not allow registration of marriages for minors.

As an illustration, the Bukit Kemuning Religious Affairs Office (KUA) does not provide services for early marriages under the age of 19. KUA Bukit Kemuning and Abung Surakarta took this step to prevent early marriages in Bukit Kemuning District (Eoh, 1996). They are of the opinion that KUA is a competent institution and plays a role in anticipating the occurrence of underage marriages. The KUA is the spearhead who is expected to reduce underage marriage, most importantly from the religious sphere, namely the KUA itself. From the questionnaire conducted with representatives of all KUA North Lampung, Mr. Solpen, Head of KUA Bukit Kemuning, wrote that officers have a choice if there is a request for marriage; if it is seen that the person concerned has not reached the permitted age limit, then the KUA will definitely be rejected. According to existing law, the age limit is a requirement, and officers may not perform marriages or assist in carrying out marriages if the person concerned does not meet the requirements. This received a blank and an official letter from the KUA regarding rejection or prevention.

#### **B. Socialization regarding Marriage/Early Marriage.**

Socialization regarding early marriage is very important because the phenomenon of early marriage can have a big impact on individuals, families and society as a whole. Outreach can help make individuals aware of the consequences of early marriage, including its physical, emotional, and financial impacts. A good understanding of the risks and responsibilities of early marriage can help prevent ill-considered decisions from occurring.

Outreach can help promote the understanding that each individual has the right to choose when and with whom to marry. This is related to human rights and the rejection of underage marriages or the lack of free and clear consent. Outreach can help in identifying and preventing forced marriages, which involve pressure or violence to get someone to marry without free consent or real choice.

Increased education and awareness of early marriage can encourage individuals to pursue further education, develop skills, and achieve life goals before deciding to marry. Socialization can help overcome cultural or social norms that may encourage early marriage. By increasing awareness, society can explore these norms and create positive changes. It is hoped that early marriage socialization can create an environment that supports the development and happiness of individuals.

Table 2. KUA in North Lampung is doing it Socialization regarding Early Marriage

Number	Religious Affairs Office (KUA)	Sosialisasi
1.	KUA District Abung Semuli	Socialization regarding the risks of early marriage
2.	KUA District Bukit Kemuning	Socialization at the Taklim Assembly
3.	KUA District Blampangan Pagar	Socialization Related to Marriage Age



4.	KUA District Abung Kunang	Socialization Regarding the Impact of Early Marriage
5.	KUA District Sungkai Selatan	Socialization Regarding the Impact of Early Marriage
6.	KUA District Abung Pekurun	Socialization regarding Early Marriage to Teenagers
7.	KUA District Kotabumi Utara	Socialization related to early marriage in schools such as high school and equivalent
8.	KUA District Abung Selatan	Socialization regarding Law NO 16 of 2019
9.	KUA District Tanjung Raja	Socialization Regarding the Impact of Early Marriage

### ***3.3 Factors that hamper the efforts of the North Lampung Regency Ministry of Religion's to prevent early marriage***

#### ***3.3.1 Free Sex***

Promiscuity can generally be interpreted as the behavior of an individual or group that is considered to deviate or cross the boundaries of a rule and violate norms, whether social or religious. Promiscuity is also used to describe social behavior in which individuals engage in a romantic or sexual relationship without marriage or formal commitment (Salis & Heriyani, 2022).

Promiscuity is an inhibiting factor in the efforts of the North Lampung Regency Ministry of Religion to prevent early marriages. This was conveyed by Mrs. Nuryanta as the resource person for promiscuity if it was not balanced with good education and an understanding of responsibility in all decisions taken during marriage. relationships, and awareness of the consequences of making decisions can be obstacles to preventing early marriage.

Promiscuity that is not balanced with sufficient understanding regarding the consequences ranging from physical, emotional, and social consequences can make teenagers or young couples not clearly understand the responsibilities and long-term impacts of the actions they take. This was also expressed by Mr. Abdul Rohim, S.Hum., and M.Pd.I, stating that promiscuity that cannot be avoided, especially with negative digital interactions, worsens the psychological situation of children. Sexual intercourse before marriage and without protection increases the risk of pregnancy due to wedlock.

Based on an interview with the resource person Setia Wati, one of the teenagers who married early, she was of the opinion that the early marriage she had when she was not emotionally and psychologically mature enough that she was stressed several times at the beginning of her marriage, especially during pregnancy. Wati's unplanned pregnancy was one of the motivating factors for her to get married early, not according to what was previously planned. Mental readiness to face various pressures and responsibilities in marriage is not yet fully formed, increasing the risk of conflict and incompatibility in the household.

Wati and her husband, who married at the age of 17 years, can be said to be very young and do not have enough life experience or financial independence, making them dependent on their parents. Insufficient finances often result in arguments between women and their husbands as well as creating challenges in dealing with daily life problems and contributing to tension in household relationships (Sekarayu & Nurwati, 2021). If promiscuity is labeled as a violation of certain social or cultural norms, the couple may feel pressure to marry in order to gain the approval of society or their families. Promiscuity can cause conflict with the values or norms of older generations or families (Shufiyah, 2018). This pressure may encourage couples to marry early to avoid conflict or disappointment with their social environment.

The prevention of early marriage involves a holistic approach, including comprehensive sex education, life skills building, and support to understand the importance of emotional maturity and readiness to

face the commitment of marriage. Promiscuity is not the only factor that contributes to early marriage, but a good understanding of its consequences can help prevent less mature decision making in the context of marriage (Yunus, Aziz, & Hasanah, 2023).

### **3.4 Tradition Factors in Society**

#### **3.4.1 Parental Factors**

Parental factors can inhibit the efforts of the North Lampung Regency Ministry of Religion to prevent early marriage. Parents are highly influential in children's marriage decisions, especially in cultures where family involvement in partner selection and the marriage process has a high weight. This was also reported by Romli et al., as the head of the KUA Hulu Sungkai District, who said that there are parents who, if they have plans to marry off their child, cannot prevent it even if their son or daughter is still underage. Even though they are rejected, they will carry out a religious marriage to marry off their child.

If there is strong pressure from family and even social norms to marry at a certain age, children may feel compelled to meet these expectations, even though they may not be completely ready. In some cultures, the traditions and values of a family play a strong role in determining when a person is married. This can create incentives for teenagers to marry at a younger age.

Parents also sometimes have their own views that marrying their children at a certain age, even at an early age, is a form of protection or guarantee of welfare for the child, especially if there are concerns regarding promiscuity or certain social norms. In many cases, parents consider economic and social factors when deciding when their children marry. Those who are economically disadvantaged tend to find it easier to marry off their children because marriage is seen as a step towards achieving economic stability or improving social status.

If there are stronger family ties or certain benefits gained through marriage, parents may encourage children to marry at a younger age. It is important to remember that parental influence is not always negative, as there are five out of 23 Heads of KUA who are of the opinion that parents are also sometimes an inhibiting factor for various agencies, especially the Office of the Ministry of Religion of North Lampung Regency, in preventing and reducing the rate of early marriage in North Lampung.

Parents and children should be able to engage in open communication and consider physical, mental, and emotional readiness before making marriage decisions. Providing better education and understanding of marriage, marriage readiness, and career choices can help manage expectations and minimize stress that may arise from parental factors.

#### **3.4.2 Factors of Differences in Community and Government Viewpoints regarding Early Marriage**

Differences in the perspective of early marriage between the government's and society's perspectives. For example, marriages that are carried out beyond the minimum limits of the marriage law are not valid according to state law, but from the perspective of society, they are legal because if you look at them from a religious perspective, it is because they have reached puberty, and the meaning of early marriage is a marriage carried out by someone who has not yet reached puberty. Mrs. Nuryanita as the resource person explained that there is public opinion that children who have reached puberty can marry, which is different from what is regulated by law, which states that the minimum age for marriage is 19 years.

Society may be more likely to follow certain social values and norms that support or condone early marriage. If, in a particular culture, early marriage is considered a strong norm or tradition, society may tend to ignore the prevention efforts proposed by the government (A.D. Kartika & Medlimo, 2022). Meanwhile, the government tends to base its policies on human rights and child protection. Societies may have different priorities such as family traditions and norms. Some societies may still maintain a traditional mindset that views early marriage as something natural and desirable. Meanwhile, the government focuses more on the aspects of child welfare, education, and the long-term impact of early marriage.

Views related to religion can be one of the factors that increases the tendency for early marriage. Some societies may view early marriage as part of religious values, whereas governments seek to maintain a separation between religion and public policy. People who are less aware of the risks of early marriage may be less supportive of the preventive efforts implemented by the government. Social pressure from the family or surrounding environment can influence an individual's decision to marry early, even if the government implements preventive efforts (Medlimo, 2022).

Article 7 of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, states that marriage may only take place when a man and woman have reached the age of 19 (19) years. However, this is different when you look at the Compilation of Islamic Law (KHI), Article 15 paragraph (1), which stipulates that the minimum age limit for women wishing to marry is 16 (16) years. This gives rise to multiple interpretations for people who enter marriage based on the KHI.

Looking at the principle of *Lex Superiori Derogat Lex Inferiori*, laws of a higher degree override lower laws, meaning that lower laws cannot conflict with higher laws. Furthermore, the principle of the *Lex Posterior derogate Legi Priori*, namely the latest law overrides the old law, emphasizes that Article 7 of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage overrides the provisions of Article 15 paragraph (1). Thus, since the enactment of Law Number 16 of 2019, marriages can only occur when the bride and groom are 19 years old.

#### *3.4.3 Lack of Public Awareness Factor*

A lack of public awareness can be a factor in early marriages. People who do not receive adequate education regarding the impact of early marriage may not understand the risks and consequences of early marriage, including its impact on physical and mental health. This affects people's awareness of reproductive rights and child protection, making them more vulnerable to the pressure or social norms that support early marriage.

Information regarding the negative impacts of early marriage does not reach the public or is not available and is difficult to access, resulting in the public not being aware of the risks involved in marrying at a very young age. Cultural norms that are considered to support early marriage and the resulting lack of public awareness of alternatives or negative consequences can be obstacles to preventing the practice of early marriage.

Mrs. Nuryanita said from the results of the interview that the efforts made by the Ministry of Religion Office, together with the KUA, to prevent early marriage would not work well if there was no awareness of the community itself. By increasing awareness, it is hoped that the public can make more informed decisions and support prevention efforts carried out by the government and related organizations.

The obstacle is that most people are sometimes too lazy to take part in socialization because they think it is not that important, and they believe their children can look after themselves. Lack of public interest or lack of attention to participate or take part in socialization is an obstacle to socialization on the part of the Ministry of Religion and KUA.

Most people are sometimes lazy to participate in socialization on reproductive organ health because they think that this is not important for them, even though it is very important for people to know in order to increase their understanding of the impacts of early marriage.

Lazy community participation in socializing early marriage can be a factor in its occurrence of early marriage. If people are not actively involved in outreach, information regarding the risks and impacts of early marriage may not reach them properly, causing misunderstandings or a lack of awareness. If there are social norms that support early marriage, and society is lazy to confront or change this view, it will be difficult to reduce the prevalence of early marriage.

Efforts to prevent early marriage require active community participation. If people are lazy about getting involved in socialization or any early marriage prevention programs carried out by the North Lampung

Regency Ministry of Religion Office in collaboration with the KUA, this can reduce the effectiveness of these efforts. The lack of community participation may be caused by indifference to the social impact of early marriage, which may not be considered an urgent problem by some communities.

#### 4. Conclusion

Efforts made by the Office of the Ministry of Religion of the North Lampung Regency to prevent early marriage are through services in the administrative sector, conducting outreach regarding marriage/early marriage and sakinah families, through services in the field of marriage, and by providing marriage guidance (pre-marriage). Several efforts made by the North Lampung Regency Ministry of Religion Office have been quite good, as can be seen from the decline in the rate of early marriages in North Lampung from year to year.

Several factors hinder the efforts of the North Lampung Regency Ministry of Religion to prevent early marriage. Starting with promiscuity, which cannot be avoided and is not balanced with sufficient understanding, people do not clearly know the impact of promiscuity, which results in early marriage. Parents who have plans to marry their child cannot be prevented even though their child is not old enough. There are different perspectives regarding the interpretation of early marriages by society and the government. However, the most important thing is the lack of awareness of the community itself; the community is not actively involved in socialization; and information regarding the risks and impacts of early marriage may not reach them properly, causing misunderstanding or lack of awareness. Therefore, there is a need for awareness among society regarding the negative impacts of early marriage.

The efforts made by the North Lampung Regency Ministry of Religion Office should be more diverse, and it is hoped that outreach will not only be carried out within the community, but will focus more on schools. The data obtained show that many early marriages are carried out at the high school level; therefore, it is hoped that the North Lampung Regency Ministry of Religion Office can conduct various outreach activities at the high school level. Socialization and guidance are expected not only for teenagers, but also for parents. Parents play a key role in shaping their children's views on marriage and influencing their decisions. It is hoped that socialization can also become mandatory in every KUA in North Lampung so that an understanding of the impact of early marriage can be achieved as a whole.

It is hoped that society will think more openly regarding the impact of early marriage and be able to participate in all activities related to preventing early marriage. Public awareness is needed regarding the negative impact of early marriages. Prevention of early marriage requires active community participation. Community participation in preventing early marriage can involve education about the risks and consequences of marriage at a young age, sexual education, and the promotion of gender equality. Community programs and social support are also important for creating an environment that supports educational and career choices for children.

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