



Contribution of the P3AP2KB Service in Handling the Impact of Child Marriage in Sleman Regency

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Abstract

The Religious Court is the final solution so that the of a nisa child can occur through the mechanism of requesting a marriage dispensation. The impact of child marriage that often occurs but is rarely realized is baby blues. Thecision to marry must be accompanied by the ability to adapt in handling stress and social pressure as well as pressure from the family that will definitely arise. The purpose of this research is to determine the handling of the impacts resulting from the granting of a marriage dispensation application at the Sleman Regency Religious Court. This res a qualitative method with a case study approach. Data was collected through an interview process and information came from the Sleman Regency Religious Court and the P3AP2KB service. The results of this research show several factors behind the application for marriage dispensation at the Sleman Regency Religious Court, such as: pregnancy out of wedlock, customs/culture, avoiding adultery, promiscuity and economics. The impacts resulting from the marriage dispensation include: protection of children's rights, negative stigma from society, health problems both physically and psychologically, and economic difficulties. This rearch aims to recommend to all levels of society to participate in socialization by providing guidance and counseling for couples who apply for marriage dispensation. Even though the Sleman Regency P3AP2KB service has succeeded in making various efforts to deal with the impacts that arise as a result of granting requests for marriage dispensation, the reasons why marriages occur are not something that can be permitted and tolerated on an ongoing basis. Marriage should bed and mature with good physical and psychological readiness to support the birth of a family that is Sakinah, mawadah, warahmah, and the nt of children's rights in the fields of education, economic sufficiency and a good understanding of all their interests in a positive way.

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Pengadilan Agama sebagai solusi terakhir agar perkawinan anak nisa terjadi dengan mekanisme permohonan dispensasi nikah. Dampak perkawinan anak yang sering kali terjadi namun jarang disadari adalah Baby blues. Keputusan menikah harus dibarengi dengan kemampuan untuk beradaptasi dalam menangani stress dan tekanan sosial maupun tekanan dari keluarga yang pasti akan muncul. Tujuan penelitian ini adalah untuk mengetahui penanganan dari dampak yang ditimbulkan dari dikabulkannya pengajuan dispensasi nikah di pengadilan agama kabupaten sleman. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Pengumpulan data melalui proses wawancara dan informasi berasal dari pengadilan agama kabupaten sleman dan dinas P3AP2KB. Hasil penelitian ini menunjukkan beberapa faktor yang melatarbelakangi pengajuan dispensasi nikah di pengadilan agama kabupaten sleman seperti: hamil diluar nikah, adat/budaya, menghindari zina, pergaulan bebas dan ekonomi. Dampak yang ditimbulkan dari dispensasi nikah diantaranya: perlindungan terhadap hak anak, stigma negative dari Masyarakat, gangguan Kesehatan baik secara fisik dan psikis, serta kesulitan ekonomi. Penelitian ini bertujuan untuk merekomendasikan kepada seluruh lapisan Masyarakat untuk ikut berpartisipasi mengsosialisasikan dengan memberikan bimbingan dan konseling bagi pasangan yang mengajukan permohonan dispensasi nikah. Meskipun dinas P3AP2KB kabupaten sleman berhasil melakukan berbagai upaya untuk menangani dampak-dampak yang muncul akibat dari pengabulan permohonan dispensasi nikah, namun alasan terjadinya pernikahan bukan sesuatu yang bisa dihalalkan dan dimaklumi secara berkelanjutan. Seharusnya pernikahan adalah sesuatu yang sudah dipersiapkan secara baik dan matang dengan kesiapan fisik dan psikis yang baik demi mendukung lahirnya keluarga yang Sakinah, mawadah, warahmah serta terpenuhinya hak anak baik dalam bidang Pendidikan, kecukupan ekonomi dan pemahaman yang baik mengenai segala kaingintahuannya secara positif.

Introduction

The proliferation of dispensation requests for marriage in Indonesia is marked by a high number of children under 19 years old applying for marriage permits. According to (Kementrian Sekretariat Negara RI, 2019:2), under Law No. 1 of 1974 concerning Marriage, a marriage can only be recorded and recognized if the prospective groom is at least 19 years old and the prospective bride is at least 16 years old. However, Law No. 16 of 2019, amending Law No. 1 of 1974, changed the

minimum age to 19 for both the prospective groom and bride. If either is below 19, they can apply for a marriage dispensation permit at the religious court. Several factors, such as out-of-wedlock pregnancies, economic pressures, and societal norms, drive this phenomenon.

According to (Ambar Sulistyaningrum, 2023), the increasing number of applications for marriage dispensation in religious courts has become a problem in itself for religious courts to grant it because if the courts always grant applications for marriage dispensation, several consequences must be addressed, such as the state's discourse to reduce the number of early marriages is challenging to do, the increasing number of uneducated and untrained workers, the rising crime rate, the increasing maternal and infant mortality rate, the growing number of stunted babies, and the gap in children's rights, especially women who are not fulfilled, but if it is not granted then the court violates the provisions of the law where children under the age of 19 who apply for a marriage dispensation must be given because there has been a deviation. Most of the reasons for submitting a marriage dispensation application in court are pregnancy outside of marriage. Because pregnancy in young children is often not realized by the child or the parents themselves when the age of the pregnancy is getting bigger, the parents feel suspicious and start to check it, but if it is proven that the child is pregnant with many parents force the child to admit who the father of the child is and then marry them. Marrying a child at a young age because of pregnancy out of wedlock becomes a middle way for parents to cover up a little shame because of the failure to educate their child.

One of the objectives of the change in the age of child marriage is to ensure protection for children, and it is expected that both prospective brides and grooms are mature enough to bear the responsibility as head of the household and housewife. To determine the limits of the actions carried out by a person, they can be categorized as legal actions that fall into the category of legal actions that must be legally accounted for or not. The actions of children also basically do not eliminate children as legal subjects because the rights that a legal subject has are binding from birth to death.

With the change in the law regarding the age of child marriage, which is 19 years old, the dualism of the paradigm regarding the concept of the age limit for child marriage between the marriage law and the child protection law can finally be resolved. However, marriage dispensation gives rise to a new paradigm to be studied, such as applying the child protection paradigm in resolving marriage dispensation

cases. All decisions regarding children are primarily aimed at the interests of the child. According to (Fauzi, 2022), in marriage dispensation cases, the court has the authority to examine, assess and interpret the child's best interests. Handling of marriage dispensation cases in court has five rules, namely: First, providing advice that must be conveyed to the applicant, child, prospective husband/wife, parents/guardians of the prospective husband/wife regarding the impacts that may arise if the application for marriage dispensation is granted. Some of the effects described are the cessation of education, 12 years of compulsory education is not fulfilled, reproductive organs are not ready for pregnancy and childbirth, socio-economic and psychological impacts on children, and the possibility of disputes in the household, which can trigger domestic violence.

Second, the examining judge must listen to the information and readiness of the child, prospective husband/wife, and parents/guardians of the prospective husband/wife. Third, the judge is allowed to identify by prioritizing the child's knowledge and consent in the marriage plan, the child's physical and psychological condition, and the existence of psychological, psychological, sexual, and economic coercion on the child. Fourth, consider psychological, sociological, cultural, educational, health, economic conditions, recommendations from parties or institutions, and parental commitment. Fifth, the judge's final decision must also consider children's interests and protection and international conventions related to child protection.

The granting of marriage dispensation must take into account the applicable laws. Strong reasons must accompany the marriage dispensation submitted, and the court must present the prospective male and female who will be getting married. However, the court must pay attention to the dangers of child marriage in terms of various aspects. At the age of a child, children should still be getting an education and playing with their peers, not getting married and having to face various household problems that they are not ready to face. Suppose a child is pregnant at an early age. In that case, it will increase the risk of maternal death and complications of childbirth, which are much higher, such as obstetric fistula, infection, heavy bleeding, anemia, and eclampsia. In addition, the granting of marriage dispensation certainly does not provide certainty that it can guarantee children's rights as stated in the law.

The Indramayu Religious Court stated (Kamarusdiana, 2022) that the factors behind the Indramayu community in applying for marriage dispensation, in general, are pregnancy outside of marriage and viewed from a psychological perspective, why parents often apply for marriage dispensation because there is a subjective

tendency that is understood that parents want to relinquish their responsibilities. In addition to the reasons above, there is another tendency for parents to want to marry their children and ask for marriage dispensation so that their children are considered adults by law. According to Law Number 1 of 1974 concerning marriage, an adult is in the law when they are 16 or married. So when someone is 15 years old but married, they are considered an adult in the eyes of the law. The above is a factor in one of the reasons for submitting a marriage dispensation in the Indramayu community because when someone is an adult, they can register as a migrant worker so that they will not be subject to the term 'trafficking' later because the child who is married is considered an adult. Mainly, if her husband permits, if the person is not yet mature, it will become a problem of 'trafficking,' and PT doesn't want that to happen.

According to (Mediastuti, 2014), peers have a considerable influence on socializing; the presence of peers who have married at a young age sometimes becomes an encouragement to do so. Child marriage often occurs because the woman is pregnant outside of marriage. Information about the reproductive organs is a very vital need; ignorance about the harmful impacts that can occur due to free association causes the number of early marriages to be still very high. Children's knowledge about reproductive health must be the main focus; even though there has been a lot of socialization, the very strong curiosity of teenagers makes them choose to do risky activities such as extramarital relationships (Hadi, 2019).

According to many young mothers who apply a permissive parenting pattern that allows children to do whatever they want and are very easily provoked by negative emotions and vent them on their children, thus affecting the process of character formation of children where children also fail to manage their feelings well and often their attitudes and characteristics are at odds with the customs or norms that exist in society. Many people who enter into early marriages do not yet have good emotional stability because they often fail to control their emotions and are not yet stable in responding to emotions, so negative emotions dominate. Some of them are also still unable to adjust to stress, worry, anxiety, and anger.

According to (Padjrin, 2016), the family is a small societal institution. However, depending on the parenting pattern applied, it can significantly impact children. Interaction with each other in the family produces culture, habits in thought patterns and interactions, and influences physical, mental, emotional, and social development for everyone in the family. In Islam, parents are given responsibility not only for the

physical and psychological growth of their children but also to try their best so that their children are free from the torment of hellfire. Mistakes in parenting patterns chosen by parents, such as violence, both physical and psychological, excessive pressure that has terrible consequences for the child's mental and psychological well-being, and being too free and not firm with children, have a terrible impact on the child's survival.

Parents must also provide their children with food and life from halal sustenance because everything given to children affects their personality, especially in forming morals. Morals, which are a state of the soul that can encourage spontaneous actions, are greatly influenced by the parenting pattern of parents as a result of the training or habituation process. Educating children well can be interpreted as the totality of naturally growing and developing children's potential. Parents are obliged to care for, provide examples, and accustom their children to behave according to the rules, especially at a child's critical age, which begins at pre-school age, where parents must start to guide and foster their children in a directed and programmed manner on an ongoing basis because having pious children is not something that is obtained naturally.

Various parenting patterns affect a child's personality, such as democratic parenting that prioritizes the interests of children, warm communication and listening, building good communication with children, creating children with good personalities, self-confidence, and being able to think before acting. Second, authoritarian parenting patterns applied by parents create children with rigid personalities, who are excited, are challenged to accept criticism, and tend to have difficulty controlling themselves and their emotions—third, permissive parenting or spoiling children with very loose supervision. Although children like this parenting style, it can impact each child differently. Fourth, neglectful parenting is when parents do not provide sufficient costs for children and pay very little attention to the growth and development of children. This parenting style is the one that is hated the most by a child because parents tend to blame the child for his mistakes but do not appreciate the child's success and achievements.

According to (Maimunah, 2020:212), many young mothers apply a permissive parenting pattern that allows children to do whatever they want and are very easily provoked by negative emotions and vent them on their children, thus affecting the process of character formation in children. Children also fail to manage their feelings well and often their attitudes and characteristics conflict with the customs

or norms in society. Many people who enter into early marriages do not yet have good emotional stability because they often fail to control their emotions and are not yet stable in responding to emotions, so negative emotions dominate. Some of them are also still unable to adjust to stress, worry, anxiety, and anger.

The author views the impact of granting a marriage dispensation request as a case and a fascinating problem to study. Therefore, the author tries to write about the issue of the effect of the granting of a marriage dispensation request in an article entitled, Contribution of the P3AP2KB Service in Handling the Impact of Child Marriage in Sleman Regency (Studi Kasus Dinas P3AP2KB).

For this article to be systematically compiled with good and adequate analysis, as well as a study that can be accounted for the validity of its writing, the author conducted a data search at the religious court of Sleman Regency and conducted direct interviews with representatives of P3AP2KB. The limitations that the author will discuss in this article are the distribution map of marriage dispensation and handling the impact of marriage dispensation in Sleman Regency.

Based on the introductory explanation above, the problems that will be discussed in this article can be presented as follows:

1. How is the marriage dispensation case in Sleman Regency?
2. What are the efforts to handle the impact of the marriage dispensation case in Sleman Regency?

The method used is qualitative research, with a descriptive type of research and in-depth analysis. Using primary legal materials in the form of interviews with the P3AP2KB service and secondary legal materials, namely presenting data obtained from various literature related to the research topic, such as books and articles that discuss and/or research results on child marriage. In the discussion, the researcher uses a juridical-normative approach, namely a type of approach that uses the provisions of the legislation that apply in a country or the method of doctrinal legal engagement, namely legal theories and opinions of legal scientists, especially those related to the problems discussed. The juridical-normative engagement used in this study is an approach through Islamic law and positive law, namely examining the rules of Islamic law and positive law to find the legality of early marriage (Nurhayati et al., 2021). Then, this paper uses an analytical description, namely, describing the reasons and facts related to child marriage. All sources come from written materials (print) related to research issues and other literature (electronics). And

secondary data is sourced from libraries, such as laws, books, articles, and other scientific journals. Therefore, this article focuses on the resolution of the impact of marriage dispensation and the role of P3AP2KB in handling the effects of marriage dispensation.

1. Institution Profile

The Department of Women's Empowerment and Child Protection, Population Control and Family Planning, or the P3AP2KB Department, is a form of agency for family planning, community empowerment, and women's empowerment (Perempuan et al., n.d.). This institution was formed based on Sleman Regent Regulation Number 72 of 2016 concerning the position, organizational structure, duties, functions, and work procedures of the Women's Empowerment and Child Protection, Population Control, and Family Planning Service. The establishment of the Women's Empowerment and Child Protection, Population Control and Family Planning Service aims to realize Equality, Justice, and Family Planning towards a Prosperous Society to improve the quality of life of Women and children, make efforts to prevent, handle, and protect from all forms of violence against Women and children and strengthen population programs, family planning, and Family Development.

The P3AP2KB Office of Sleman Regency has a Vision to Realize Sleman as a Smart, Prosperous, Competitive, Respectful, and Mutually Cooperating Shared Home. While the mission of the P3AP2KB Office of Sleman Regency is:

- a. The creation of good governance with technology to improve the quality of services to the community;
- b. Improving the quality of human resources through quality and affordable education and health services for all elements of society;
- c. Building a creative and innovative economy to improve community welfare;
- d. Creating a society that has resilience in facing various threats and disasters;
- e. Supporting the realization of an innovative district by building facilities and infrastructure and
- f. Strengthening the culture of cooperation and mutual respect in society

2. Institution Strategy

a. Application of Dispensation

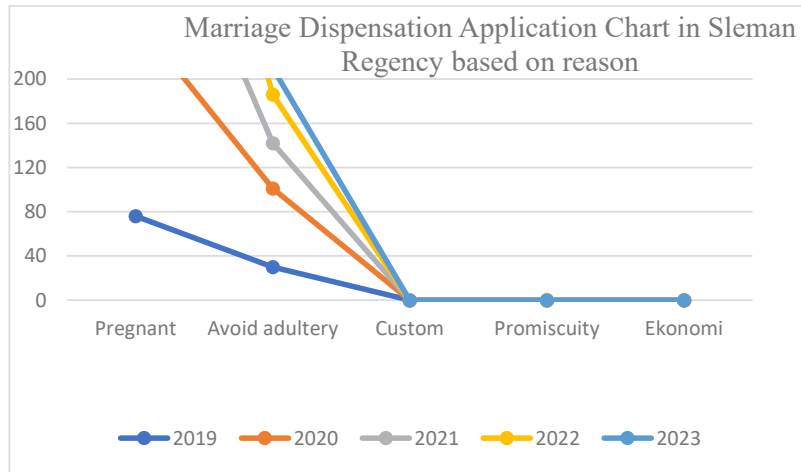


Chart 1
Application for Marriage Dispensation

Source: stelasleman

Based on data accessed at steilas in Sleman district, the submission of marriage dispensation is divided into five reasons: being pregnant out of wedlock, avoiding adultery, customs, free association, and economics. From 2019 to 2023, customs, free association, and economic conditions have no impact on early marriage and submission of marriage dispensation.

Avoiding adultery occupies the third position, where the submission of marriage dispensation increased in 2020 by 71 cases but could decrease again in 2023, namely 24 instances. Pregnant out of wedlock occupies the first position as a reason for submitting a marriage dispensation. In 2019 there were 76 cases, which increased in 2020 and balanced in 2022, 176 cases. This number increased again in 2022 by 198 cases but decreased again in 2023 to 115 cases. However, the application for a marriage dispensation is still complicated.

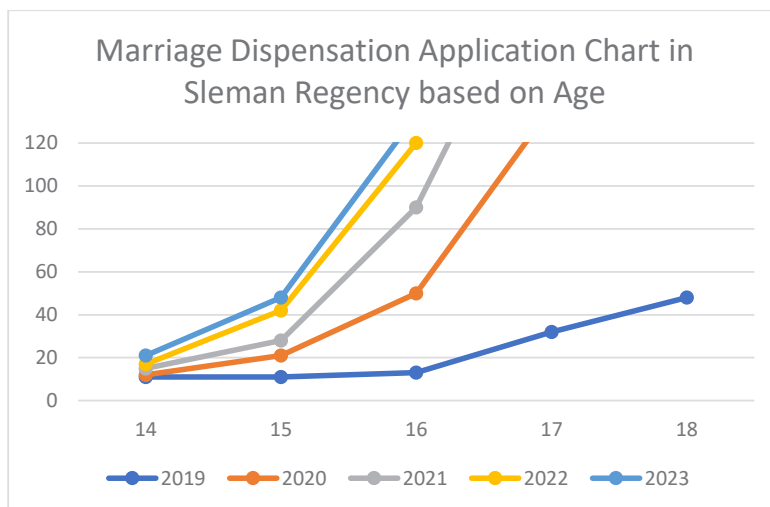


Chart 2
Application for Marriage Dispensation

Source: *stelasleman*

Based on data that can be accessed at *stelasleman* in Sleiman district, the submission of marriage dispensation is divided into five age categories, from 2019 to 2023, the age of 14 years, all of which have high submissions, namely 11 cases, can be reduced to less than 5 cases each year. While at the age of 15 years, the number of cases of submission of marriage dispensation has increased and decreased, it has still been successfully reduced in 2023 to 6 cases.

The age of 16 also experienced an increase in 2021; there were 40 cases, but it was reduced again in 2023 to 13 cases. At the age of 17, the application for marriage dispensation increased in 2020 to 105 cases, but it was reduced again, although in 2023, there were still 46 cases. The age of 18 in the last 5 years contributed to 460 cases of application for marriage dispensation; in 2020, there were 120 cases, successfully reduced in 2023 to 76 cases.

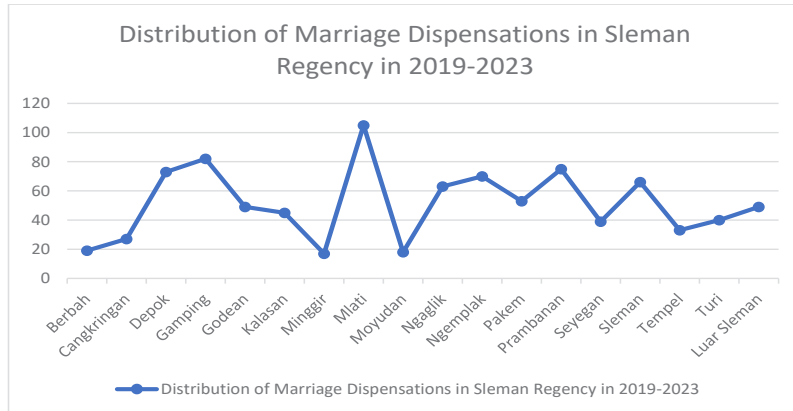


Chart 3
Distribution of Marriage Dispensation

Source: *stelasleman*

Based on data that can be accessed on *stelasleman*, in Sleman district, the submission of marriage dispensation based on the place of residence of women from the sub-districts in Sleman, Mlati sub-district is the sub-district that contributes the most marriage dispensation submissions, namely 105 cases in the last 5 years. Meanwhile, the Minggir sub-district has the lowest number of marriage dispensation submissions, with 17 cases in the previous five years.

Concept Map of Marriage Dispensation in Sleman Regency

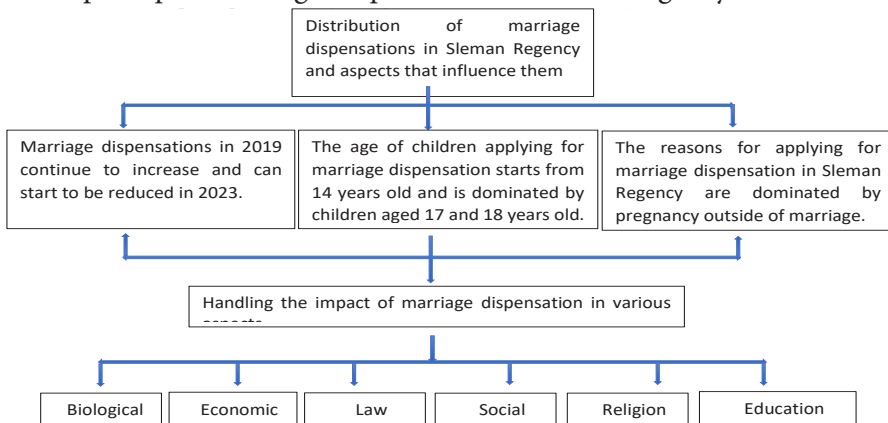


Chart 4
Distribution of Marriage Dispensations and Aspects that Influence Them

Source: an *interview with the institution of P3AP2KB.*

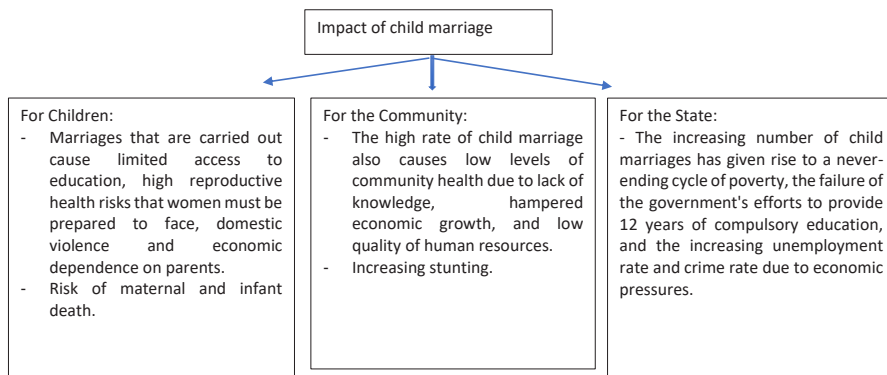


Chart 5

Impact of Child Marriage

Source: *interview with institution P3AP2KB*

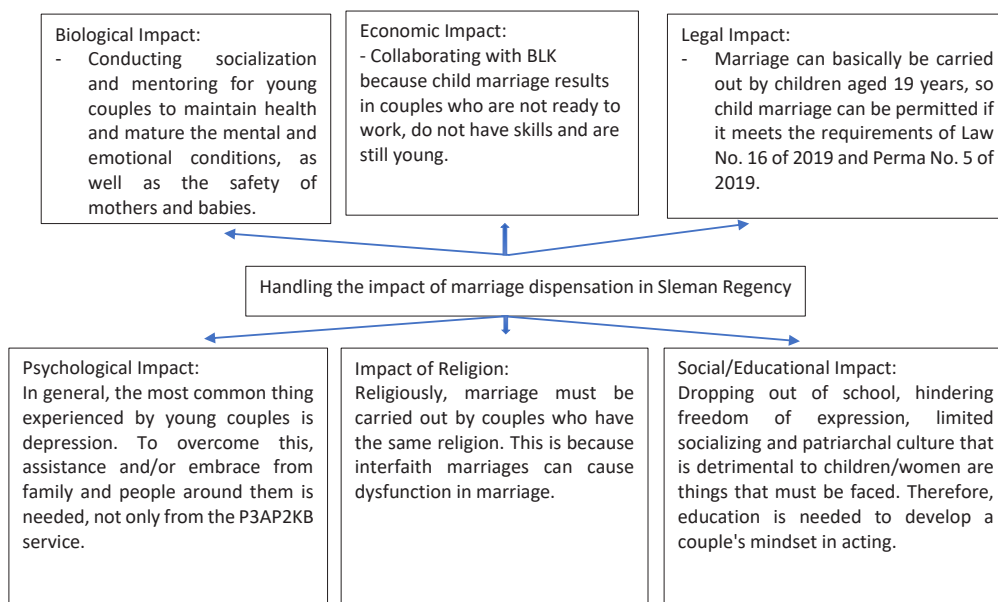


Chart 6

Handling the impact of dispensational marriage in Sleman Regency

Source: *interview with institution P3AP2KB*

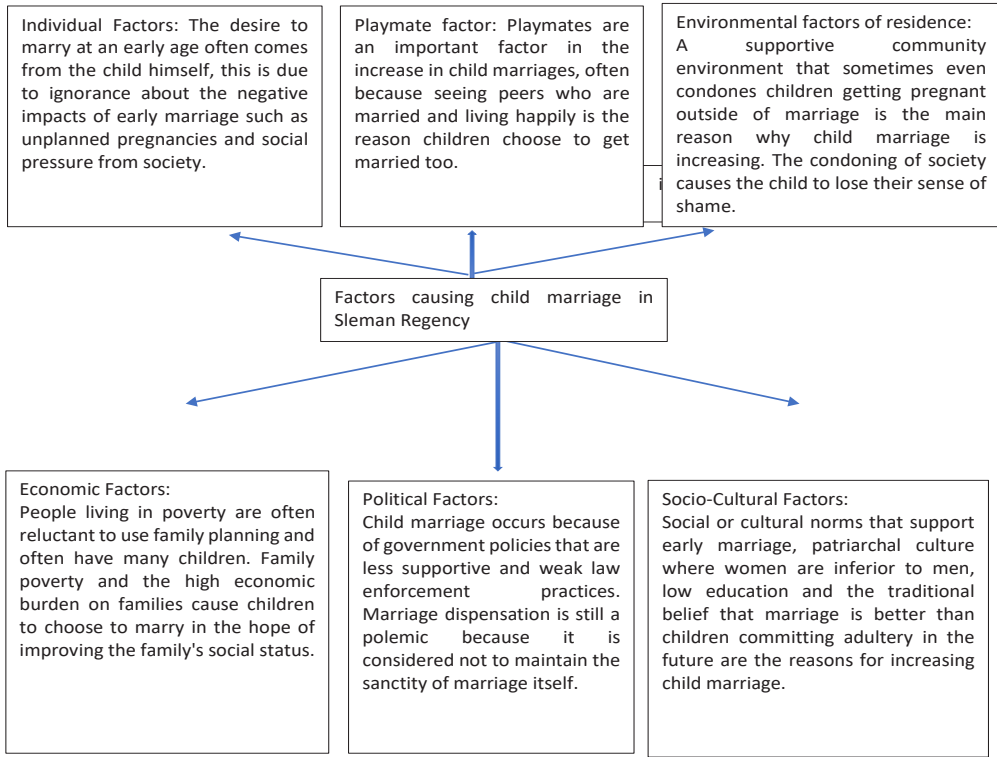


Chart 7
Factors Causing Child Marriage in Sleman Regency

Source: an interview with *the institution of P3AP2KB*

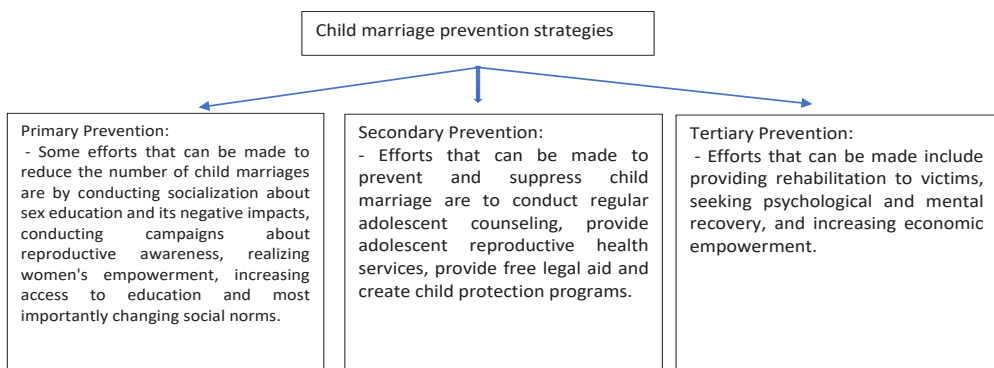


Chart 8
Child Marriage Prevention Strategy

Source: an interview with *the institution of P3AP2KB*

b. Problems that arise and handling steps by the P3AP2KB service

The Department of Women's Empowerment and Child Protection, Population Control and Family Planning, or the P3AP2KB Department, is a form of agency for family planning, community empowerment, and women's empowerment. This service was formed based on Sleman Regent Regulation Number 72 of 2016 concerning the position, organizational structure, duties, functions, and work procedures of the Women's Empowerment and Child Protection, Population Control, and Family Planning Service. The establishment of the Women's Empowerment and Child Protection, Population Control and Family Planning Service aims to realize Equality, Justice, and Family Planning towards a Prosperous Society to improve the quality of life of Women and children, make efforts to prevent, handle, and protect from all forms of violence against Women and children and strengthen population programs, family planning, and Family Development.

Interview with Dra. Ambar Sulistyningrum, Head of Women's Empowerment Division of Women's Empowerment and Child Protection, Population Control and Family Planning Office of Sleman Regency, Mrs. Fatkhul Munawaroh, S.Sos Young Expert Policy Analyst at the Women's Empowerment and Child Protection, Population Control and Family Planning Office and as Sub-Coordinator of the Children's Rights Fulfillment Substance Group in the Children's Rights Protection and Fulfillment Division and Mrs. Sri Wandansari Agustini, S.KM Analyst The Policy of the Young Expert at the Department of Women's Empowerment and Child Protection, Population Control and Family Planning and Sub-Coordinator of the Child Protection Substance Group in the Field of Protection and Fulfillment of Children's Rights produced several conclusions that can be drawn.

The submission of marriage dispensation figures in Sleman Regency continues to increase yearly. Based on the information from the interviews conducted, it can be concluded that the increase in marriage dispensation figures is based on several things, such as the lack of a mother's role in supervising the growth of balance and changes in children's attitudes, lack of understanding given to children about reproduction and early sex education, lack of communication between parents and children, home is not a safe place for children and lack of resilience and welfare in the family. Discrimination is also increasing because sometimes parents force them to marry early to help and lighten the economic burden, but cultural factors are also the reason.

3. Impact of Marriage Dispensation

In addition to the economy and culture of marrying off children at an early age, several factors influence it, such as getting pregnant outside of marriage. Although it is a dilemma in society, dispensation is also used as a solution or middle way by parents because their children have previously been pregnant outside of marriage. To reduce the shame that the family will receive, a dispensation from marriage is also a solution because of coercion so that children from extramarital relationships can obtain legal birth certificates. However, as time goes by, the application for a marriage exemption due to uncontrolled social interactions resulting in pregnancy has become more common in society.

Submission of marriage dispensation in religious courts has several requirements that must be met, such as a recommendation from a psychologist, a letter of permission from the KUA, and a recommendation from P3AP2KB. However, the submission of applications for marriage dispensation continues to increase. Marriage dispensation itself has several impacts, including:

a. Education Impacts

Most married students decide not to continue attending school because they are afraid of being bullied, embarrassed by their friends, fearful of being alienated, and many schools are not yet able to accept pregnant students to continue their education at their school. Even though there are other solutions for those who want to get a diploma equivalent to school by pursuing packages B or C, those who pursue the packages are mostly children who have dropped out of school due to various economic and environmental reasons or others.

b. Economical Impacts

The lack of mature preparation from both men and women causes them to stutter when handling household problems. If not supported by both parents, the child's economy often experiences problems; this problem is based on children's lack of understanding and readiness regarding the rights, obligations, and responsibilities that married couples must bear. Prolonged economic issues can also trigger other problems, such as health problems where prolonged conflict often triggers depression and domestic violence, and many of them end up committing other crimes to meet the living needs of their families.

However, the Sleman district government, through the P3AP2KB service, is trying to find other solutions, such as collaborating with the Job Training Center (*Balai Latihan Kerja* /BLK). Training for new mothers and fathers is also expected to improve their quality of life, help them become educated and trained workers, and help them find better jobs with sufficient salaries to meet their daily needs.

c. Social Impacts

Although marriage dispensation is a middle way, it cannot be denied that marriage dispensation remains a problematic dilemma. The unpreparedness for the sneers and views of society often becomes a reason for them to isolate themselves from society so that there is dependence on parents in all aspects of life.

d. Health Impacts

Although marriage dispensation can be issued or granted, one of which is with a recommendation from a psychologist, it cannot be denied that maternal readiness has not been formed. The reproductive organs are not ready, so that can cause various other health problems such as postpartum trauma, depression for new mothers, stunting in children, and a high risk of maternal and infant death.

(Ambar Sulistyaningrum, 2023) The ideal age of marriage for men is 25 years, and for women, it is 21 years, to support the government's 12-year compulsory education program. Statements from mothers say one way to protect children is to conduct a campaign about socialization through children's forums that make them pioneers and reporters to conduct direct supervision in the area or around their homes. Prosperous family development is one solution in the health sector, and the goal is to realize optimal growth and balance for toddlers. Meanwhile, to reduce the divorce rate, the distribution of young heads of families to job training centers is expected to help economically.

Respect the fundamental rights of children, including the right to life, the right to participation, the right to protection, and the right to growth and development. Parents need to supervise and accompany children when they decide something to solve their problems. However, often, the family becomes the initial place that attracts children to misbehave because of several reasons from the parents themselves, such as divorce

and ending with ignoring the child, infidelity that the child finds out about, broken homes that are based on economic problems where basic needs cannot be met, which causes prolonged arguments.

According to (Agustini,2023), the high number of applications for marriage dispensation is also accompanied by many divorce applications. Several efforts to reduce the number of child divorces put forward in yesterday's interview are in collaboration with various aspects, including health, education, and others. Several efforts that have been running so far are:

- 1) Parenting activities are essential, namely about how to learn good childcare;
- 2) Assistance in terms of motivation by family education centers as an effort to minimize stress levels for young mothers;
- 3) Activating premarital schools to provide basic understandings to prospective brides and grooms about responsibilities, rights, and obligations after marriage and
- 4) Socialization from the health service regarding the dangers of pregnancy at a young age and its impact on mothers and babies who have high risks.

According to (Munawaroh,2023), the ideal age of marriage for men is 25 years, and for women is 21 to support the government's 12 years of compulsory education program. Statements from mothers say that one way to protect children is to conduct a campaign about socialization through a children's forum that makes them pioneers and reporters to conduct direct supervision in the area or around their homes. Prosperous family development is one solution in the health sector, and the goal is to realize optimal growth and balance for toddlers. Meanwhile, to reduce the divorce rate, the distribution of young heads of families to job training centers is expected to help economically.

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and ending with ignoring the child, infidelity that the child finds out about, broken homes that are based on economic problems where basic needs cannot be met, which causes prolonged arguments.

4. Institution Contribution

a. Extension Center

Sleman Regency has service offices spread throughout its sub-districts. In the Berbah sub-district, there are several activities such as quality family villages, Prosperous Family Development training, Family Planning Village Farmer Groups that discuss various things, one of which is stunting in babies and how to handle it, and other activities. In the Cangkringan sub-district, the activities include free family planning social services and the formation of family planning administrators.

Meanwhile, in Depok sub-district, the activities carried out include mentoring activities by family planning instructors to discuss planned generation, toddler family development activities, monitoring and evaluation activities of integrated health posts, social services for UID and implant family planning services, social services for WOW family planning services, effective communication and socialization regarding the eight main functions of the family, including religious functions, socio-cultural functions, functions of love, protection functions, reproduction functions, socialization and education functions, economic functions and environmental development functions.

Gamping sub-district carries out IUD KB service activities, integrated health posts, and family planning training. The Godean sub-district has monitoring and evaluation activities of quality family villages, youth family development, distribution of additional food assistance for toddlers, and other activities.

In the Kalasan sub-district, Apsari Mandiri or Community Groups engage in routine family planning activities. In the Minggir sub-district, child growth and development monitoring is carried out through KAA at the integrated health post and distribution of Fortification rice for pregnant women. The Mlati sub-district provides guidance for families with teenage children or the Youth Family Development activity, meetings of quality

family village work groups, and assistance in providing additional food for toddlers.

Moyudan sub-district held a mini workshop on accelerating stunting reduction, forming BKL groups, etc. Ngaglik sub-district conducted group resilience and toddler family development activities, WOW KB hospital services, etc. Ngemplak sub-districts held a coordination meeting for joint commitments with POKJA in KB villages and others. Pakeim sub-district held a mini workshop on accelerating stunting reduction, MOP counseling, socialization of quality family villages, and TPK development. Prambanan sub-district provides three KB components. The validation of toddlers indicated stunting, KB village facilities, and population data houses. Sieban District holds TPK orientation meetings. Sleman District holds TPK orientation and coordination meetings. While the Tempel sub-district holds toddler *posyandu*, delivers family life through BKL, and guides toddler family development groups.

b. Integrated service unit

The Women's Empowerment and Child Protection, Population Control and Family Planning Service (DP3AP2KB) through the UPTD for Women and Children's Protection of Sleman Regency has opened a complaint service that can be done online or offline.

5. Fulfillment of Children's Rights

Government attention in the field of child protection is one of the goals of national development. As stated in Article 1 paragraph (2) of Law Number 35 of 2014 concerning Child Protection, which reads: "Child protection is: all activities to guarantee and protect children and their rights so that they can live, grow, develop, and participate, optimally by human dignity and honor, and receive protection from violence and discrimination." Child protection is also the development of the young generation, which is an integral part of national development, namely a just and prosperous society, safe and peaceful, based on Pancasila and the 1945 Constitution. The concept of child protection covers a broad scope, in the sense that child protection is not only about protecting the child's soul and body but also includes protection of all rights and interests that can guarantee reasonable growth and development, both spiritually, physically, and socially, so that it is hoped that

Indonesian children will develop into adults, who are able and willing to work to achieve and maintain the goals of national development.

Law No. 35 of 2014 concerning Child Protection, which, in principle, regulates the protection of children's rights into five parts, namely:

- A. Religion,
- B. Health,
- C. Education,
- D. Social,
- E. Special protection.

To achieve the goal of child welfare, the implementation of child protection is based on Pancasila and the 1945 Constitution of the Republic of Indonesia and the principles of the Convention on the Rights of the Child, namely: 1) Non-discrimination; 2) The best interests of the child; 3) The right to life, survival and development, 4) Respect for the opinions of children. From the contents of the Convention on the Rights of the Child (CRC), which was later adopted in Law No. 35 of 2014 concerning child protection, four principles of child protection must be the basis for every child protection organizer, namely:

- A. Non-discrimination

All children have the same rights, regardless of their ethnic background, religion, language, culture, or gender, irrespective of where they come from, where they live, what their parents do, whether they have special needs, whether they are poor or rich. All children should have an equal opportunity to reach their full potential.

- B. Best interests of the child

In all actions concerning children carried out by governmental or private social welfare institutions, public or private educational institutions, judicial institutions, government agencies, or legislative bodies, the child's best interests must be the primary consideration.

- C. The right to life, survival and development

Children must receive the care necessary to ensure their physical, mental, and emotional health and intellectual development.

- D. Respect children's opinions

They should be able to express their views on decisions that affect them, and their opinions should be considered.

Article 54, paragraph 1 of Law No. 35 of 2014 concerning Child Protection states that “Children in and around educational units are required to receive protection from acts of physical violence, psychological violence, sexual crimes, and other crimes committed by educators, education personnel, fellow students, and/or other parties.” Specifically, children’s rights that must be protected in Article 54 of Law No. 35 of 2014 can be detailed in 4 points, namely:

- A. The right to receive protection from physical violence. Physical violence is a form of violence that can result in injury or injury to a child, such as hitting, hitting, slapping, punching, kicking, pinching, pushing, using various objects or electric currents, being confined to a room, excessive physical movements, prohibiting urination, and so on. Violence in physical form is usually carried out by school principals, educators, and education staff to change behavior or discipline students.
- B. The right to receive protection from psychological violence is an act of torture that targets the soul, including behavior aimed at intimidating and abusing, threatening or abusing power, isolating, and others that result in decreased self-confidence, increased fear, loss of ability to act, and helplessness. In addition, psychological violence can result in becoming a coward in the learning and teaching process, students’ creativity being hampered, not having respect for teachers, decreased motivation to learn, and not being enthusiastic about going to school. Because the impacts caused are related to psychological conditions, the handling will take a long time and requires patience from people who want to help in terms of recovery.
- C. The right to receive protection from sexual crimes Based on Article 8 of Law No. 23 of 2004 concerning the elimination of domestic violence, sexual violence is defined as any act in the form of forced sexual intercourse in an unnatural and/or unwanted manner, forced sexual intercourse with another person for commercial purposes and/or particular purposes. Some forms of sexual violence that often occur to children are; rape, sodomy, molestation, sale of children for sexual services, sexual exploitation of children for prostitution, and sexual exploitation of children through child marriage.
- D. The right to receive protection from other crimes.
The obstacle here is that the Child Protection Law is still not being promoted enough. The deficiency lies in the minimal socialization.

Awareness of child protection is still little understood, as the parents should explain the problems. No matter how small the action is, parents should realize how important it is to protect children, so this socialization should be expected to increase. Socialization of the Child Protection Law itself is part of growing concern; that way, concern is no longer just the task of the government but also the environment.

Regarding the decision to get married, it is better to consider the opinions of Muslim scholars who have regulated and given direction so that Muslims can be more selective and careful. Islamic law, especially Imam Syafi'iyah, in detail states the law of marriage by looking at the circumstances of certain people, as follows:

- A. It is Sunnah for people who desire marriage to marry; they are fit to marry and have the means to carry out the marriage.
- B. It is *makruh* for people who are not yet fit to marry, do not yet desire to marry, do not yet desire to marry, while the provision for marriage does not yet exist. Likewise, he already has the means to get married, but he has physical disabilities, such as impotence, ailments, old age, and other physical deficiencies.

Ulama Hanafiyah added laws specifically for the following conditions and people:

- A. It is obligatory for people who are fit to marry, have the desire to marry, and are equipped to marry; they are afraid of committing adultery if they do not marry.
- B. It is disliked by people who can marry but feel that they will cheat in their marriage.

Other ulama have added specific marriage laws for certain circumstances and people, as follows:

- A. It is haram for people who will not be able to fulfill the requirements of the Sharia to carry out a marriage or who believe that the marriage will not achieve the objectives of the Sharia. In contrast, they think the marriage will destroy their partner's life.
- B. It is permissible for people who have no urge to marry, and that marriage will not bring any harm to anyone.

In the Islamic view, apart from marriage being an act of worship, it is also the Sunnah of Allah and the Sunnah of Allah's Messenger, meaning according to Allah's *qudrat* and *iradat* in the creation of this world. In contrast, Rasul's Sunnah is a tradition established by the Messenger for himself and his people. The main pretext used to smooth the way for marriages with minors is to follow the Sunnah of the Prophet SAW. However, such an excuse could be problematic because there is still much disagreement among Muslims about the authenticity of information about underage marriages conducted by the Prophet SAW with 'Aisyah r.a. In addition, the laws and regulations in force in Indonesia very clearly oppose the existence of child marriages. Underage. So, there is no reason for certain parties to abandon their actions related to underage child marriage.

Conclusion

The Women's Empowerment and Child Protection, Population Control and Family Planning Service (DP3AP2KB) of Sleman Regency has successfully carried out various activities in an effort to handle the impacts that arise after the application for marriage dispensation is granted. As in the economic sector, the P3AP2KB service collaborates with the Job Training Center to help young fathers prepare to face married life and get decent jobs; in the health sector, the P3AP2KB service is actively conducting socialization regarding the dangers of stunting, integrated health posts, and family planning, as well as conducting supervision in collaboration with children's forums to make it easier to embrace and supervise their peers.

Although the P3AP2KB office of Sleman Regency has succeeded in making various efforts to handle the impacts arising from the granting of the marriage dispensation application, the reason for the marriage is not something that can be justified and understood on an ongoing basis. Marriage should be something that has been prepared well and maturely with good physical and psychological readiness to support the birth of a family that is *Sakinah, Mawadah, Warahmah* and the fulfillment of children's rights in the fields of education, economic sufficiency, and good understanding of all their curiosity in a positive way.

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