

## **The impact of child marriage: Challenges to achieving Indonesia's 2045 goals**

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### **Abstract**

*Child marriage has far-reaching consequences that overshadow the future of Indonesia's younger generation. Meanwhile, the government is vigorously pursuing the vision of Indonesia Gold 2045, an aspiration to make this country advanced, independent, and prosperous. Unfortunately, the practice of early marriage hinders the achievement of this goal. Therefore, this study aims to analyze the implications of child marriage on the discourse of Indonesia Gold 2045, examined from family law, economic law, and state administrative law. This qualitative research uses library research as the data collection method. Furthermore, this study employs a normative-sociological approach and utilizes a descriptive-analytical method. The nature of this research is descriptive-qualitative. The results show that serious efforts must be made to improve and harmonize all existing regulations to avoid misunderstandings and differences of opinion in applying regulations. For Indonesia to achieve its 2045 vision, synergy between the government, society, and families is needed. First, we must have a clear and firm legal system as well as comprehensive sex education to protect the younger generation. Second, there needs to be a strengthening of moral and ethical values in society. Finally, the role of parents is crucial in providing education and supervision to children so that they grow into a quality generation capable of facing future challenges. Therefore, to realize Indonesia Gold 2045, a strong synergy between the government and society in various fields is required. With commitment and good cooperation, Indonesia can achieve its goal of becoming an advanced and prosperous nation.*

**Keywords:** Implication, Child marriage, Golden Indonesia

### **Abstrak**

Pernikahan usia anak menimbulkan konsekuensi yang sangat luas dan membayangi masa depan generasi muda Indonesia. Padahal, pemerintah tengah giat mewujudkan visi Indonesia Emas 2045, sebuah cita-cita untuk menjadikan negara ini maju, mandiri, dan sejahtera. Sayangnya, praktik



pernikahan dini justru menghambat pencapaian tujuan tersebut. Maka penelitian ini bertujuan untuk menganalisa implikasi dari pernikahan usia anak terhadap wacana Indonesia Emas 2045 yang dikaji dengan perspektif hukum keluarga, hukum ekonomi dan hukum tata negara. Penelitian ini merupakan jenis penelitian kualitatif dengan metode pengumpulan data yang digunakan adalah library research atau penelitian kepustakaan. Kemudian penelitian ini menggunakan pendekatan Normatif-sosiologis dan menggunakan metode analisis deskriptif-analitis. Sifat penelitian ini merupakan sifat deskriptif-kualitatif. Hasil penelitian menunjukkan bahwa supaya tidak terjadi kesalahpahaman dan perbedaan pendapat dalam penerapan peraturan, perlu dilakukan upaya serius untuk memperbaiki dan menyelaraskan seluruh regulasi yang ada. Agar Indonesia dapat mencapai visi 2045, diperlukan sinergi antara pemerintah, masyarakat, dan keluarga. Pertama, kita harus memiliki sistem hukum yang jelas dan tegas serta pendidikan seksual yang komprehensif untuk melindungi generasi muda. Kedua, perlu adanya penguatan nilai-nilai moral dan etika dalam masyarakat. Terakhir, peran orang tua sangat penting dalam memberikan pendidikan dan pengawasan kepada anak-anak, sehingga mereka tumbuh menjadi generasi yang berkualitas dan mampu menghadapi tantangan masa depan. Maka dapat disimpulkan Untuk mewujudkan Indonesia Emas 2045, diperlukan sinergi yang kuat antara pemerintah dan masyarakat dalam berbagai bidang. Dengan komitmen dan kerja sama yang baik, Indonesia dapat mencapai tujuannya menjadi negara maju dan sejahtera.

**Kata Kunci:** *Implikasi, Pernikahan anak, Indonesia Emas*

## INTRODUCTION

Child marriage is a long-standing and harmful custom in many countries. This practice occurs when children, especially girls, are forced to marry adults. They are too young and unprepared for marriage (Kartikawati, 2015). Besides teenage pregnancy, poverty, lack of education, religion, and culture, the causes of child marriage include the high tolerance provided by Law Number 1 of 1974 concerning Marriage, which was later amended by Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning marriage (hereinafter referred to as the Marriage Law). The old Marriage Law stated that a person is allowed to marry if the man is at least 19 years old and the woman is at least 16 years old. The age requirement of 16 years for women does not reflect child protection. Moreover, the regulation of marriage dispensations has created a loophole for child marriage. Some limitations must be considered when granting marriage dispensations, namely the existence of very urgent reasons, usually due to unintended pregnancy. The unresolved problem is that underage marriage is classified as a crime, but the criminal sanctions are not regulated in the law (Hardani, 2016).

Child marriage is a complex issue. Factors that are suspected of contributing include poverty, geographic location, lack of access to education, gender inequality, social conflict, and disasters, lack of access to comprehensive reproductive health services and one information, social norms that reinforce certain gender stereotypes (for example, women should marry young), and culture (interpretation of religion and local traditions).<sup>2</sup> In addition, arranged marriages and societal acceptance of child marriage are often cited as driving factors. Given the complexity of child marriage, awareness of the phenomenon, as well as solutions for child marriage must be designed comprehensively, holistically, and systematically (Bappenas, 2020).

Child marriage is a grave issue that has a profound negative impact on both youth and society at large. The adverse consequences of child marriage are far-reaching, encompassing health, psychological, and social aspects. Medically, the underdeveloped reproductive systems of children make them susceptible to a variety of health issues, including complications during pregnancy and childbirth. Psychologically, child brides and grooms are often emotionally unprepared for the complexities of marriage. They are more prone to experiencing significant psychological stress, including domestic violence, which can culminate in divorce. Their emotional immaturity hinders their ability to resolve marital conflicts.

The social consequences of child marriage are profound. Families formed through early unions often struggle to integrate into society. Children born from such unions usually face barriers to quality education, as a result, they are more likely to grapple with economic and social challenges. In essence, child marriage creates a destructive cycle. Child brides and grooms often remain trapped in poverty and underdevelopment, perpetuating these issues across generations and hindering national progress (Apria Ningrum et al., 2023).

Child marriage is a grave violation of the fundamental rights that every child is entitled to. The rights to life, growth, education, and protection are universal rights inherent to every child. However, the practice of early marriage deprives children of the opportunity to enjoy their childhood, explore their potential, and achieve their dreams.

Indonesia aspires to attain developed nation status by 2045. Realizing this vision necessitates a workforce characterized by quality and productivity. Conversely, child marriage impedes the cultivation of a competent younger generation, as early marriage is often correlated with school dropout, economic hardship, and elevated health risks. Indonesia's 2045 vision underscores the paramount importance of quality human development. Child marriage is

antithetical to this vision, as it obstructs the potential of children to contribute to national progress.

This vision encapsulates an ideal picture of Indonesia's condition and a roadmap to be achieved by 2045. Four pillars of development are outlined for the realization of Indonesia's 2045 Vision: Human Development and Mastery of Science and Technology, Sustainable Economic Development, 1 Regional Development Equity, and Strengthening National Resilience and Good Governance. To realize Golden Indonesia in 2045, Indonesia needs to prepare a quality successor generation and implement equitable development across regions, considering Indonesia's archipelagic characteristics (Direktorat Analisis dan Pengembangan Statistik Badan Pusat Statistik, 2023). Indonesia is on the cusp of a new era as it approaches its 100th year of independence in 2045.

This is the background for the rise of the golden generation. This is the right time for education to play a role in creating Indonesia's golden generation. This is an opportunity for education stakeholders to arrange quality education as best as possible (Ade, 2017). According to Hasundungan and Kurniawan (2018) the existence of child marriage can affect Indonesia's 2045 golden generation plan because children, who number 79.55 million or 30.1% of Indonesia's total population, are a trust and gift from Almighty God, who will later play a role as the next generation of the nation and state. Therefore, children's rights must be fulfilled, such as the right to education, health, proper care, and protection from all forms of violence, discrimination, and other mistreatment, including protection from the practice of child marriage. Failure to fulfill these rights will threaten the growth and development of children, both physically, psychologically, mentally, spiritually, and socially (Bappenas, 2020).

There have been several previous studies on child marriage and the effects of marriage dispensations. Child marriage can negatively impact mental health, but it can be addressed with reality therapy (Yanti et al., 2023). Another study found that child marriage is forbidden because it can cause problems in the future, even though people know that child marriage is illegal, many are unaware of marriage dispensations, especially in cases of teenage pregnancy. As a result, many people don't follow the proper procedures (Susyanti, A. M., & Halim, 2020). Finally, a study on child marriage in Aceh found that child marriage occurs because parents know about their child's relationship, and there's a proposal from the boy's family, following local customs. They often justify it by claiming that the benefits outweigh the harms, among other reasons (Fadhilah, 2021).

The author considers the consequences of child marriage, particularly those resulting from dispensation or informal marriages, to be a compelling subject of inquiry. This study aims to assess the implications of child marriage on Indonesia's vision of a golden 2045, employing a multidisciplinary approach that incorporates family law, economic law, constitutional law, and other relevant disciplines. This research offers a novel perspective compared to previous studies.

## **METHOD**

This study employed a qualitative research approach, explicitly utilizing a library research design. The objective is to describe a particular phenomenon by analyzing relevant literature (Sugiyono, 2017). Specifically, library research limits activities to library collections without conducting field research. The nature of this research is descriptive-qualitative. According to Denzin and Lincoln, qualitative research is research that uses a scientific background to describe the phenomena that occur, and this is done using various methods that have been formulated (Hasudungan & Kurniawan, 2018). Then, the descriptive aims to help readers understand this research by being written in narrative form to describe what happened in the activities or events presented (Moleong, 2014).

This research also adopts a normative-sociological approach, examining the issue's normative and sociological dimensions. The normative dimension involves analyzing religious texts such as the Qur'an and Hadith and secular legal texts like the Constitution and Islamic Criminal Law. On the other hand, the sociological dimension explores how societal factors, such as culture, history, and power dynamics, influence the creation and implementation of laws. This integrated approach seeks to understand how religious and legal norms intersect with social realities and how these interactions shape legal outcomes. Ultimately, by considering both normative and sociological perspectives, policymakers can develop laws more responsive to society's needs and aspirations (Ida Zahara Adibah, 2022).

In any research, data sources are essential for the validity and reliability of the findings. The researcher uses both primary and secondary data sources: Primary data is collected directly from the informants or objects being studied or is related to the objects being studied. This data is obtained directly from the individuals being studied and can also come from previously collected and reported by people or institutions outside the researcher themselves, although what is collected is original data (Tika, 2006). In this study, the

researcher attempts to summarize research data and literature that discusses similar issues so that conclusions can be drawn.

Secondary data refers to information obtained from external sources rather than directly by the researcher, such as books, journals, and other materials relevant to the study, including those on child marriage (Mekarisce, 2020). For this research, credible literature must meet specific criteria: it should originate from trusted institutions like research organizations, governments, international bodies, or reputable universities; it must be relevant to the topic, focusing on the implications of child marriage on achieving Indonesia's 2045 Golden Vision; and the research methodology of the source must be transparent and accountable. Third, the research methodology used in the source must be transparent and responsible. Fourth, the information source must be up-to-date, especially regarding statistical data or the latest policies. Finally, the perspective of the author or institution publishing the source must be considered to avoid bias in the research. By meeting these criteria, researchers can obtain accurate and relevant data and information to support their analysis. Then, a documentation method was employed to collect data for this research. This method involves gathering existing data from various sources, such as books, journals, articles, and websites, to establish a theoretical foundation.

Furthermore, data analysis is the process of systematically searching and organizing data obtained from interviews, field notes, and documentation by organizing data into categories, breaking it down into units, synthesizing, structuring it into patterns, selecting what is essential and what will be studied, and making conclusions that are easy to understand for oneself and others (Abdussamad, 2021). The stages in data analysis are data reduction, data display, and conclusion drawing/verification (Sugiyono, 2017).

## DISCUSSION

### CHILD MARRIAGE

Marriage in Indonesia is primarily governed by Law Number 1 of 1974, as amended by Law Number 16 of 2019. These laws, along with other supporting regulations such as Government Regulations, Ministerial Regulations, and Presidential Instructions, provide a comprehensive framework for marriage, including provisions on the minimum age for marriage.

The revision of Article 7a of the Marriage Law is expected to encourage the creation of new cultures and norms for ideal marriages. However, Law No. 16 of 2019 on Marriage, which raises the minimum age for marriage for both women and men, does not guarantee the prevention of child marriage. The Marriage Law allows for the application for a dispensation of marriage if the

prospective bride and groom do not meet the minimum age requirements for marriage. Moreover, several discussions related to child marriage indicate that there is a possibility that the marriage will not be registered if it does not meet the minimum age requirements for marriage.

One of the causes of problems in marriage is the practice of child marriage. Child marriage has caused unrest among the public, health advocates, human rights activists, and the government. In addition to the social problems that lead to child marriage, the regulation of the marriage age as stipulated in Article 7, paragraph (1) of the Marriage Law is considered inadequate and discriminatory against girls. Some of the implications of child marriage include children having to drop out of school and thus being unable to work correctly, discrimination in the marriage age for boys and girls, and girls aged 19 or younger being at high risk of health problems during the marriage, among others (Bukido, 2018).

Child marriage poses a significant challenge to the state in guaranteeing a child's right to life, growth, development, and protection from violence and discrimination, as enshrined in the 1945 Constitution of the Republic of Indonesia, Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, one and the ratification of the Convention on the Rights of the Child. Furthermore, child marriage can hinder the human development index and the achievement of the demographic bonus in 2045, as well as impede the Sustainable Development Goals (SDGs) that have been collectively committed to globally (Rancangan Undang-Undang, 2019).

The high rate of child marriage has been found to impact the divorce rate among young couples significantly. Indonesia's permissive marriage system, which allows for child marriage, has created a loophole leading to high rates of child marriage. The empowerment of law enforcement in marriage law is still low. Youth and childhood, which are such beautiful periods, should be filled with positive things – education being the most important. Youth is a time for building emotions, intelligence, and physical strength, essential for a better future (Putri, 2020).

Social standards, both explicit and implicit, are a major influence on how people think and act, even when it comes to child marriage. A number of criteria apply to child marriage. In general, early marriage is discouraged by most Indonesian religions. However, different interpretations and practices of religion in society can influence views on child marriage. Certain customs still justify or even promote child marriage, especially in areas that still hold firmly to tradition. Social norms related to social status, economics, and gender can also influence societal views on child marriage. For example, in some areas,

child marriage is seen as a way to maintain family honour or increase social status.

Law plays a crucial role in changing societal views on child marriage. Strict enforcement of laws against child marriage can serve as a deterrent and shift the public perception that child marriage is a violation of the law. Through legal socialization, the public can better understand the negative impacts of child marriage and the importance of protecting children from early marriage. Stricter regulations on child marriage can send a strong signal that the state does not tolerate such practices. Early legal education can instill a sense of lawfulness in the younger generation and change social norms that support child marriage (Rozak et al., 2024).

Social norms and the law mutually influence each other in shaping public perceptions of child marriage. The law can modify social norms inconsistent with humanitarian and justice values. Conversely, social norms can also influence the implementation of the law. If social norms strongly support child marriage, then law enforcement will face more significant challenges (Rozak, 2023).

The widespread occurrence of child marriage among Indonesian citizens calls for a critical examination of the future of children as the driving force behind the nation's progress. Is it justifiable to deprive children of their autonomy solely based on societal, cultural, and economic familial considerations? Marriage is not an infallible guarantee of happiness, especially when contracted young. Unhappy marriages frequently result in discord and dissolution, harming spouses and their respective families and undermining familial harmony (Suci, 2021).

## **FAMILY LAW PERSPECTIVE**

Child marriage is a complex issue. Contributing factors include poverty, geographical location, lack of access to education, gender inequality, social conflict and disasters, lack of access to comprehensive reproductive health services and information, social norms that reinforce certain gender stereotypes<sup>1</sup> (e.g., women should marry young), and culture (interpretations of religion and local traditions). Marriage at a young age is highly vulnerable to problems because emotional control is not yet stable. In a marriage, various issues will be encountered that require maturity so that marriage is not seen merely as a material readiness but also a mental readiness and maturity to navigate it. Usually, conditions where couples cannot resolve and cope with the problems that arise can lead to various other issues that can lead to family divorce.



The implications of child marriage are very complex. According to Olson et al. (2011), there are at least five real challenges to the sustainability of the nation's generation; first, the potential for failure to continue education. Girls who marry under the age of 19 are four times less likely to complete higher education than high school. Second, there is the potential for increased domestic violence and divorce. It states that 24% of divorce cases involve women who married before 19. Third, there is a potential increase in maternal mortality rates. Complications during pregnancy and childbirth are the second leading cause of death for girls aged 15-19, and they are also at risk of reproductive organ damage. Fourth, there is a potential increase in Infant Mortality Rates (IMR). Babies born to mothers under the age of 20 are 1.5 times more likely to die before the age of 28 days compared to those born to mothers aged 20-30. Fifth, there is a potential economic loss. Child marriage is estimated to cause a financial loss of at least 1.7% of Gross Domestic Product (GDP). Therefore, it can be concluded that child marriage has the potential to harm human capital development in the future (Aditya & Waddington, 2021).

It is also important to note that 99% of dispensation requests for marriage are granted. The judge's reasons for granting these requests are: 1) children are at risk of violating social, cultural, and religious values, and 2) both partners love each other. Granting dispensations for child marriage is a subjective matter involving considerations of values, norms, and culture. The Supreme Court is preparing a draft of the Supreme Court Regulation (PERMA) and the Supreme Court Circular (SEMA) to address this issue. PERMA and SEMA aim to assist religious court judges and general court judges in adjudicating child marriage dispensations by considering the child's rights to protection. Another issue related to marriage dispensations is unintended pregnancy and premarital sex. A study conducted by the 18+ Coalition on marriage dispensations revealed that 98% of parents marry off their children because the children are considered to be in a relationship or engaged. Meanwhile, 89% of judges stated that granting the request was done to address the parents' concerns (Judiasih et al., 2020).

The lack of information about reproductive and sexual health also makes adolescents more vulnerable. One study revealed that adolescents often do not understand the consequences of sexual intercourse or the function of contraceptives. The absence of information related to reproductive and sexual health prevents adolescents from protecting themselves. It is believed to be due to a lack of understanding of the risks involved in their choices, ultimately leading to unintended pregnancies and promoting child marriage. A similar study in Lombok revealed that young women could only continue their

pregnancies if they married. Comprehensive sex education has the potential to strengthen adolescents' understanding of risk factors, which is believed to prevent child marriage (Salam et al., 2016).

Recent studies have also revealed that regulations and policies to prevent child marriage often contradict gender perspectives and child rights protection. These studies show that village-level regulations restrict dating and impose fines or social sanctions that harm the dignity of children who marry. Laws and regulations can protect, but at the same time, can violate children's rights. Therefore, the emphasis on forming regulations must be oriented towards the child's best interests as stipulated in the Convention on the Rights of the Child. Mitigating child marriage is an integral part of providing protection for children and realizing a *sakinah* family. The path to a *sakinah* family can only be achieved through marriage based on autonomy, maturity considering a mature age, *mitsaqan ghalizhan*, family happiness and permanence, registered marriage, *al-qiwamah*, and monogamy. In the context of child protection fiqh, mitigating child marriage requires cooperation among individuals, families, communities, and the government with their respective roles to jointly educate the community to understand and realize the harms of underage child marriage so that child marriage can be minimized as a capital to realize Indonesia Layak Anak (IDOLA) 2030 and Indonesia Emas 2045 (Marwa, 2021).

## ECONOMIC LAW PERSPECTIVE

One of the main concerns in early marriage is the economic factor. An unstable economic condition can lead to various problems. After marriage, men are fully responsible for meeting the family's needs. Economic factors become significant because they keep life going, especially married life. Women still face problems in the division of roles in the household. The main task of women is still seen as managing the household, while men are the breadwinners, thus creating an economic imbalance and forming a tendency for men to be the providers and women to be the receivers. In a family unit, for example, this can lead to the wife's economic dependence on the husband (Safitri et al., 2023). The economic impacts of child marriage are as follows: Responsibility for Bearing the Economic Burden Marriage provides motivation or encouragement for a person to be responsible for themselves and others (their wife or husband). In the context of married life, everyone naturally expects a decent life, a happy and peaceful household, and responsibility for themselves and their offspring. To successfully achieve this goal, it is essential to have togetherness and a willingness to share responsibilities between husband and wife. The husband bears the responsibility for the wife's and family's sustenance. The husband's

obligation in this matter is to provide the best for his family to the extent of his ability and effort.

**Reducing the Parents' Economic Burden** Economically weak communities often marry off their children at a very young age in the hope of lowering their parents' economic burden. A married child is now their husband's responsibility, and all their needs will be met by their husband. Parents also hope that their son-in-law can help reduce their financial burden.

**Not Yet Economically Ready** The impact on young families in terms of economic needs will result in stress due to being unprepared economically and the pressure of consumption and new needs due to rapid changes in times. The increasing family consumption needs drive families to want to increase their purchasing power and reduce economic pressure. The direct impact is found in rural families, where there are so many demands for consumption and new needs that are responded to immediately, not to mention the high demands of family members due to the rapid changes in times and the fast flow of information, as illustrated by the rapid growth of two-wheeled vehicles in rural areas (Khoiri, 2018).

Low levels of education in the community mean that they do not fully understand, or in some cases are unaware of, marriage laws, especially regarding the minimum age for marriage. The community also lacks understanding of the consequences of early marriage. For the community, marriage is simply a union between a man and a woman. Those involved in child marriage often end up in low-skilled jobs such as manual labour, part-time work, and casual labor. These jobs pay very low wages, often far below the minimum wage, leading to very low-income family welfare.

The growing demands and low wages can drive individuals to commit crimes such as theft, domestic violence, and even murder. Legal protection for women workers remains inadequate. Although laws allow women workers to refuse work in certain circumstances, places, and times due to their unique physical conditions, the reality is that women are often not fully protected. While women are not barred from working, limitations are imposed to safeguard their health and morality.

Apart from Law Number 13 of 2003 concerning Manpower, there are also other legal regulations governing female workers, including Law Number 1 of 1970 concerning Occupational Safety and Health, Law Number 80 of 1957 concerning the Ratification of ILO Convention No. 100 of 1953 concerning Equal Remuneration for Men and Women Workers for Work of Equal Value. The government subsequently ratified this convention and eventually, the government issued Government Regulation Number 8 of 1981 concerning

Wage Protection, Law Number 3 of 1992 concerning Social Security for Workers, Law Number 39 of 1999 concerning Human Rights, and Minister of Manpower Regulation Number 3 of 1989 concerning the Prohibition of Dismissal of Married, Pregnant, or Breastfeeding Women (Djakaria, 2018).

Consequently, in child marriages, women are the primary victims, forced to abandon their aspirations and shoulder significant moral and social burdens. When pregnancies occur outside of marriage, the consequences include health risks, psychological distress, and financial strain as the couple enters into a union without adequate emotional or material preparation. It often compels women to enter the workforce to support the family, a burden that the husband should ideally bear.

## CONSTITUTIONAL LAW PERSPECTIVE

Child marriage is a widespread global issue, particularly prevalent in developing countries like Indonesia. According to UNICEF's 2018 data, 26 million child marriages could have been prevented over the past decade with the right interventions. However, a staggering 650 million girls worldwide were married before turning 18. Indonesia ranks among the top 8 countries with the highest rates of child marriage, occupying the second spot in the ASEAN region. According to Central Statistics Agency (2020), UNICEF reports that there were 1,459,000 child brides in Indonesia, with a national prevalence rate of 11.2% of girls married before 18 and 0.5% married at 15.

The government has a strong commitment to minimizing the practice of child marriage in Indonesia. It is evident in the various efforts undertaken by the government, including the enactment of the Marriage Law and the procedure for granting marriage dispensations, as outlined in the Supreme Court Regulation Number 5 of 2019 concerning Guidelines for Adjudicating Marriage Dispensations. Additionally, guidelines on the National Strategy for the Prevention of Child Marriage and the Acceleration of Child Marriage Prevention are issued by the Ministry of National Development Planning and the National Development Planning Agency (BAPPENAS).

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with a national prevalence rate of 11.2% of girls married before 18 and 0.5% married at 15.

Although the Sexual Violence Crime Act (UU TPKS) includes provisions for punishing parents who force their children into marriage, the lack of precise enforcement mechanisms hinders the effective implementation of these provisions. As a result, parents who commit such acts may not be held accountable (Fadhilah, 2021).

There is a difference in perspective regarding a child's age, as defined in Law No. 16 of 2019 on Marriage (19 years) and Law No. 35 of 2014 on Child Protection (18 years). While the Marriage Law sets the minimum age for marriage, the Child Protection Law focuses on providing rights and protections to children. To further this goal, the BKKBN advocates for an even later age of marriage—21 for women and 25 for men—to ensure individuals are fully prepared for the responsibilities of marriage.

A multifaceted approach is needed to address this issue. In addition to government regulations, it is essential to involve families and schools in providing comprehensive sex education. This education and strong religious and ethical foundations taught at home can empower children to make healthy choices and avoid harmful situations.

Through the Ministry of National Development Planning and Women's Empowerment and Child Protection, the Indonesian government has set a national strategy to minimize child marriage. The target is to reduce the prevalence of child marriage from 11.2% in 2018 to 8.47% in 2024 and further to 6.94% by 2030. While this aligns with the UN's goal of eliminating child marriage globally by 2030, Indonesia still faces challenges in completely eradicating this practice, as cases of child marriage persist in certain regions (Judiasih, 2023).

Nurmalinda (2024) stated that child marriage has a profound negative impact on a child's physical, psychological, and social well-being. Girls who marry young are at increased risk of health complications, including during pregnancy and childbirth. They are also more likely to experience emotional trauma, depression, and anxiety. Early marriage often deprives girls of educational opportunities, social connections, and personal growth, leaving them vulnerable to domestic violence and isolation. In essence, child marriage stunts a child's development in multiple ways.

To tackle the problem of child marriage, a comprehensive strategy incorporating several sectors is required. Comprehensive sexuality education is a fundamental step in empowering young people with accurate information. Expanding educational opportunities, especially for girls, can break the cycle of

poverty and early marriage. Additionally, economic empowerment programs can provide families with the means to delay marriage and prioritize their children's well-being.

On the other hand, strict law enforcement against child marriage cases is also crucial. The government must ensure that laws governing child marriage are consistently implemented. Collaboration among the government, civil society, and religious institutions is vital in preventing child marriage. Civil society can play a role in policy advocacy, public education, and victim support. Religious institutions can provide moral and spiritual support to change social norms that support early marriage. It is important to remember that preventing child marriage is a shared responsibility. We can create a healthy, intelligent, and contributing younger generation through concerted efforts.

## CONCLUSION

The complex issue of child marriage in Indonesia is influenced by a combination of legal, social, cultural, and economic factors. While the Marriage Law has been revised to address this problem, granting dispensations and deeply rooted social norms remain obstacles. Child marriage has severe consequences for children's health, education, and prospects. Comprehensive efforts are needed to overcome these challenges and prevent this harmful practice. A comprehensive approach involving multiple stakeholders is required. Beyond strengthening law enforcement, prevention efforts must encompass sex education, improved access to education, economic empowerment for families, and a shift in societal norms. Collaboration between the government, civil society, religious institutions, and the private sector is crucial to creating an environment conducive to child development and preventing early marriage. To avoid misunderstandings and disagreements in implementing regulations, serious efforts must be made to improve and harmonize all existing laws. For Indonesia to achieve its 2045 vision, synergy between the government, society, and families is essential. First, we need a clear and strong legal system and comprehensive sex education to protect the younger generation. Second, there needs to be a strengthening of moral and ethical values in society. Finally, parents play a vital role in educating and supervising their children so they can grow into a quality generation capable of facing future challenges. In conclusion, to realize Indonesia's Golden Generation 2045, a strong synergy between the government and society in various fields is needed. With commitment and cooperation, Indonesia can achieve its goal of becoming a developed and prosperous nation.

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