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SUSTAINABLE DEVELOPMENT GOALS AND ELIMINATION OF CHILDREN'S MARRIAGE PRACTICE IN INDONESIA

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Abstract

Empowerment of women and girls is to be realized through sustainable development. Sustainable development depends on an equitable distribution of resources and it cannot be achieved without gender equality (Pathania, 2017). This research aims to analyze the implementation of the Sustainable Development Goals Program in the elimination of child marriage practices in Indonesia and to discover efforts to implement the Sustainable Development Goals Program by government officials in the elimination of child marriages in Pesisir Selatan District, West Sumatra Province. This research used the Sustainable Development Goals approach. To obtain the data, the researchers used primary and secondary data. Based on the result, it can be concluded that implementation of achievement of the Sustainable Development Goals is not only carried out centrally by the central government, but the central government also submits this to the regional government.

Keywords: Child marriage; Gender; Gender equality; Marriage; Sustainable Development

1. INTRODUCTION

Marriage is one of the crucial and sacred events that occur in human life between men and women. Basically, marriage is considered a sacred thing because the rules in marriage are often associated and have close relationships in every religion. Someone gets married to find a life partner and fulfil their needs both in terms of psychological, biological and social. Marriage is carried out between a man and woman voluntarily and without coercion. Because in the end, they are the ones who will live a married life and live independently in order to form their own family in accordance with what is expected and aspired by the couple, which of course is a happy family. One condition in carrying out marriage is the fulfilment of the age limit requirements by each prospective partner. The appropriate age

in carrying out a marriage can facilitate and facilitate family life including maturity in overcoming problems that will arise in the future. With the fulfilment of the age limit, each prospective partner is considered mature and ready to build a family and foster a household. Age is something that has an attachment to the pattern of fostering a household.

Children have the right to welfare, protection, maintenance, care, till education. The ownership of these rights has the same position for both men and women until they are adults. This right can be lost due to the existence of a marriage that occurs when a person is still a child. In the provisions of Article 7 paragraph (1) Law, Number 1 of 1974 concerning Marriage stated that "marriage is only permitted if the male has reached the age of 19 years and the woman has reached the age of 16". Looking at the provisions

of marital conditions according to the Marriage Law, the position of men and women is not balanced, because the minimum age limit for marriage for women is still included in the age category of children. The provisions in this article are not in line with Law Number 35 of 2014 concerning Amendments to Law Number 23 the Year 2002 concerning Child Protection, wherein the law a person aged 18 years is still included in the category of children. This is also in line with a child's age benchmark at the Convention of the Right of the Child in accordance with article 1 which is under the age of 18 (Birech, 2013).

Child marriage is a practice of discrimination especially against girls and it is a violation of human rights in general which should be prohibited to be carried out in any part of the world (Judiasih, Suparto, Afriana, Yuanitasari, et al., 2018). Child marriage is disproportionately and negatively affects girls who are more likely to marry as children than boys (Naveed & Butt, 2015). Early and forced marriages to hamper education, psychological well-being, as well as health, although basically, the child has the right to the education needed for personal development, preparation for adults, and effective contributions to the welfare of the family and society in the future (Lilian, Nancy, Odundo, Akondo, & Ngaruiya, 2015). The marriage that takes place under the age limit or marriage at a young age often causes problems that sometimes cannot be resolved. A child who is married so even though his age limit has not yet reached adulthood, he will be considered competent because he is married. A child who has made a marriage is no longer under the auspices and responsibilities of his parents, which means that the child must be prepared to bear all legal consequences caused by his legal actions. Meanwhile, the child does not necessarily understand the legal aspects that exist in society properly and is not necessarily ready to accept all the consequences of these legal actions. Child marriage,

especially for women, can endanger the lives of young women and reproductive health (Santhya, 2011). However, there are not a few rules that give relief or dispensation to the age limit of marriage, even though the age limit for holding a marriage is crucial. As it is known that existing and applicable rules in Indonesia are inseparable from the influence of custom, culture, and religion as well as in the community's social environment. With the traditional background and traditions of the Indonesian people, the marriage law in Indonesia has much to do with the diversity of local laws of various kinds of laws and customs that apply in the Indonesian society (Hadikusuma, 2007). Each type of custom also has different rules and traditions including traditions and rules regarding marriage, especially the age of marriage.

The practice of child marriage in Indonesia is still one of the complicated problems. Child marriage is a violation of children's rights and has a negative impact on physical growth, health, mental and emotional development, and educational opportunities (Unicef, n.d.). This is a problem faced almost all over the world. The United Nations (UN) as one of the international organizations seeks to address and overcome this problem by forming a document on Sustainable Development Goals. Sustainable Development Goals was born at the United Nations Conference on Sustainable Development in Rio de Janeiro in 2012 (United Nation Development Programme, n.d.). Sustainable Development Goals (SDGs) are documents of global development agreements to implement sustainable development in facing challenges in the development process (Ngoyo, 2015).

The Sustainable Development Goals, commonly referred to as the Global Goals, are universal calls for acting to end poverty, protect the planet, and ensure that everyone enjoys prosperity (United Nation Development Programme, n.d.). This is one of the processes for achieving

sustainable development that will be applied to each country that agrees to implement it. The publication of a comprehensive and broad target and indicator map, which supports Sustainable Development Goals (SDGs) in 2015 is a milestone for harmonizing not only developing countries but also developing those on the path of sustainable development (Pradhan, Costa, Rybski, Lucht, & Kropp, 2017). The goal of Sustainable Development itself is to achieve a better and more sustainable future for all (United Nation Development Programme, n.d.).

Before the advent of the Sustainable Development Goals, there was also a program called the Millennium Development Goals (MDGs). SDGs replaced the Millennium Development Goals (MDGs), which began global efforts in 2000. The MDGs set targets that can be universally measured and agreed to tackle poverty and hunger extreme, preventing deadly diseases, and expanding basic education for all children, among other development priorities (United Nation Development Programme, n.d.).

The United Nations through its Sustainable Development Goals program agreed upon by the UN member countries and other countries in the world has made the elimination of child marriage one of the things or goals that must be achieved in the program. In the Sustainable Development Goals document, the UN in its fifth objective included the objectives of "Achieving Gender Equality and Empowering Women and Girls". There it is stated that gender equality is not only a fundamental human right but also an effort to achieve world peace and prosperity. The fifth objective of the Sustainable Development Goals itself has nine targets, of which the third target is regarding the elimination of all dangerous practices, such as child marriage, forced marriage, and female circumcision" (United Nation Development Programme, n.d.).

The Sustainable Development Goals

have goals and targets that will be achieved together universally and by countries in the world that have adopted the document. Addressing 17 Objectives of the Global SDGs, the President of the United Nations General Assembly (UN) stressed that the ambitions of the UN member countries would only be achieved if the world had been peaceful, safe, and respected human rights not in a world where investment in weapons and the war is greater so it destroys most of the resources that have become a commitment to invest in sustainable development.

Indonesia as one of the UN countries and as a State that also agrees to adopt the document and who has agreed to implement Sustainable Development Goals (SDGs) plays an active role in determining the Sustainable Development Goals as stated in the document Transforming Our World: The 2030 Agenda for Sustainable Development adopts the document. In response to this, Indonesia realizes it in the Presidential Regulation namely Presidential Regulation Number 59 of 2017 concerning the Implementation of the Achievement of Sustainable Development Goals as one of the acts of seriousness in efforts to suppress the elimination of underage marriages in Indonesia. In its attachment, Indonesia has its own national goals and targets written on the Implementation of the Achievement of Sustainable Development Goals. The national target itself is part of the 2015-2019 National Medium-Term Development Plan, namely increasing the median age of first marriage of women (maturity of the age of first marriage) in 2019 to 21 years.

Besides that, the application of this rule must also look at the laws, values and norms that exist in Indonesian society, because Indonesia consists of people of various religions, customs and cultures which are also recognized in our country's constitution, namely the 1945 Constitution. Indonesia is committed to the successful implementation of the SDGs through various activities and has taken strategic

steps, namely (i) mapping between the SDGs goals and targets and national development priorities, (ii) mapping the availability of SDGs data and indicators on each target and goal including proxy indicators, (iii) conducting operational definitions for each SDGs indicator, (iv) preparing presidential regulations related to the implementation of Sustainable Development Goals, and (v) preparing national action plans and regional action plans related to the implementation of SDGs in Indonesia (Ishartono & Santoso, 2016).

In order to find out how far the implementation of the Sustainable Development Goals program has been carried out by the government apparatus to eliminate underage marriage in the territory of Indonesia, this research takes the example of the existing region in Indonesia, namely Pesisir Selatan District, West Sumatra Province. According to data from the Central Sumatra Statistics Agency, Pesisir Selatan district is one of the highest places with the highest percentage of underage marriages in West Sumatra.

Table 1
Percentage of Women Who Have Married Aged 10 Years and Over by Regency/City and Age of First Marriage in West Sumatra in 2017

No	District/City	≤16 years	17-18 years	19-20 years
1.	Kepulauan Mentawai	16.55%	23.36%	25.24%
2.	Pesisir Selatan	16.86%	17.60%	22.73%
3.	Solok	13.70%	21.00%	23.85%
4.	Sijunjung	16.61%	26.95%	20.51%
5.	Tanah Datar	5.85%	18.71%	23.68%
6.	Padang Pariaman	8.68%	16.17%	22.36%
7.	Agam	5.12%	12.30%	24.66%
8.	Lima Puluh Kota	5.73%	17.83%	31.33%
9.	Pasaman	7.71%	20.83%	26.18%
10.	Solok Selatan	16.36%	21.96%	27.87%
11.	Dharmasraya	15.83%	26.61%	20.77%
12.	Pasaman Barat	11.70%	25.02%	27.23%
13.	Kota Padang	6.34%	8.79%	17.86%
14.	Kota Solok	3.56%	13.48%	19.86%
15.	Kota Sawah Lunto	5.42%	13.77%	23.15%
16.	Kota Padang Panjang	2.68%	7.77%	18.26%
17.	Kota Bukittinggi	0.85%	7.41%	19.83%
18.	Kota Payakumbuh	2.43%	12.37%	22.03%
19.	Kota Pariaman	5.63%	12.16%	17.48%

Based on these facts, the discussion that will be examined here is regarding the implementation of the Sustainable Development Goals program in the Elimination of Underage Marriage is how the implementation of the Sustainable Development Goals Program in the

Elimination of Child Marriage Practices in Indonesia and how the efforts to implement the Sustainable Development Goals Program by government officials in the elimination of child marriages in Pesisir Selatan District, West Sumatra Province.

2. METHOD

This research was conducted by taking samples on Sustainable Development Goals Program by government officials in the elimination of child marriages in Pesisir Selatan District, West Sumatra Province. This used the Sustainable Development Goals approach. To obtain the data, the researchers used primary and secondary data.

3. RESULT AND DISCUSSION

Implementation of the Sustainable Development Goals Program in the Elimination of Child Marriage Practices in Indonesia

The SDGs approach adopted by the United Nations is appropriate with the systems approach to sustainable development discussed earlier. First, 2030 agenda emphasizes that SDGs are interrelated, and ensures that integration across all 17 objectives is essential to achieving sustainable development. Second, each SDGs can be characterized as objectives that are primarily linked to either the economic, environmental or social system (Ishartono & Santoso, 2016). One of the targets for the implementation of the Sustainable Development Goals program is the fifth objective regarding "Achieving Gender Equality and Empowering Women and Girls". It is stated that gender equality is not only a fundamental human right but also an effort to achieve world peace and prosperity. Particularly the third target of this fifth objective concerning the elimination of all dangerous practices, such as child marriage, forced marriage, and female circumcision (United Nation Development Programme, n.d.). One reason for the abolition of child marriage is a practice of discrimination against women and constituting violence against human rights that should be banned in any part of the world (Judiasih, Suparto, Afriana, & Yuanitasari, 2018).

The term 'gender' is often heard in daily life. Sustainable Development cannot be

achieved without gender equality (Pathania, 2017). Various kinds of interpretations arise about what gender is, and not a few people say that gender is the sex that distinguishes between a man and woman. But the term gender does not refer to sex differences. Gender speaks of differences in men and women caused by the structure and nature of men, namely men and women formed from childhood and become the active force of material energy in humans (Reich, 1997). In Webster's New World Dictionary 'gender' is interpreted as the apparent difference between men and women in terms of values and behaviour (Marzuki, 2008). It can also be said that gender is a characteristic that is used as a basis for identifying differences between men and women in terms of social and cultural conditions, which is nothing but a form of social constructions, not something natural (Shahstri, 2014). Gender is not a differentiator between male and female sex, but rather than how people see and see differences between men and women in terms of social, cultural, psychological and cultural.

In its development, gender differences will give birth to the manifestations of injustice. Gender discrimination is based on habits in society (Tilaar & Nugroho, 2012). This gender inequality does not only occur because of the existence of traditions and beliefs held by the community but also due to the system and rules that are applied to result in the planting of an understanding of the community that the position of women is lower than that of men and it is not surprising that there are many policies including policies that harm women (Tilaar & Nugroho, 2012). The thing that men or husbands are family heads is also stated in Law Number 1 of 1974 concerning Marriage. In Article 31 of Law Number 1 the Year 1974 concerning Marriage, it is said that the husband is the head of the family and wife of a housewife. Besides this, the regulation regarding the minimum age of marriage regulated by Law Number

1 of 1974 concerning Marriage also contains elements of injustice towards women. In Article 7 paragraph (1) the Marriage Law contains the marriage conditions which state that marriage is only permitted if the male reaches the age of 19 (nineteen) years and the woman has reached the age of 16 (sixteen) years. It can be seen that there are elements of gender differences and inequalities between men and women and certainly lead to injustice towards women. In addition, the regulation regarding the minimum age of marriage for women according to Law Number 1 Year 1974 concerning Marriage is in conflict with Law Number 35 Year 2014 concerning Amendment to Law Number 23 Year 2002 which states that a person is under the age of 18 (eighteen) years still included in the category of children. This means that the Marriage Law allows a child to get married, but the regulation is intended only for women.

The struggle for gender equality at this time has become an international and national agenda. Many international conventions and laws on equality of men and women demand affirmative action or positive action in implementing gender equality in various aspects of life (Kementrian Negara Pemberdayaan Perempuan Republik Indonesia, 2008) that this has become one of the main problems that have become an international target. In Indonesia, one form of government efforts to achieve gender equality is to realize Gender Mainstreaming. Gender Mainstreaming is a strategy to achieve gender equality and justice through policies and programs that pay attention to the experiences, aspirations, needs and problems of women and men to gain access to, participate in, have control over and get the same benefits in the development process (Kementrian Negara Pemberdayaan Perempuan Republik Indonesia, 2008). Gender equality needs to be integrated with its implementation, in the sense that all components of implementation must understand the

concept of gender, an understanding of the philosophy of this policy so that implementers of this policy can maintain consistency in its implementation (Tilaar & Nugroho, 2012). Gender equality is one of the human rights. So that the relationship with that has a lot of public policies that have been issued to realize the idea of equality.

Marriage in Indonesia is motivated by a variety of procedures and rules, one of which is in the area of West Sumatra. West Sumatra is an area where the understanding of the people is still thick with custom and religion. In West Sumatra, there are regions of the Pesisir Selatan District, where the area is one of the regions contributing the largest number of child marriages in West Sumatra. The population of Pesisir Selatan Regency in 2008 was 422,181 (213,462 male and 219,719 female). Consists of 97,978 family cards and 30,649 households are poor people (50%). Based on data from the Central Sumatra Statistics Agency, the population in the Pesisir Selatan Regency area has increased by around 3000-4000 people over the past several years in the period 2012-2016.

According to data from the Population and Family Planning Board of West Sumatra Province, there were 39,306 women who married under the age of 21 years, while for men there were 30,826 people under the age of 25 years. Although the age limit for men is higher, the highest number remains in women's marriages. Of course, this also shows the existence of elements of gender inequality that occur in the area.

In addition to data from the West Sumatra Provincial Population and Family Planning Agency, the Central Bureau of Statistics noted that in 2016 the Pesisir Selatan District was the third most underage age (16.39%) in the West Sumatra region after Sijunjung Regency. (21.62%) and the Mentawai Islands Regency (18.40%). However, the following year in 2017, the Pesisir Selatan District was ranked first with the highest number

of underage marriages in West Sumatra (16.86%). On the other hand, positively, although the Pesisir Selatan District was in the first place with the highest number of underage marriages, the percentage of the number of underage marriages in the area decreased by 0.53% from the previous year (2016).

In the last 5 years, from 2013 to 2017, the Ministry of Religion of Pesisir Selatan Regency recorded 1,173 female marriages with ages ranging from 16-18 years in Pesisir Selatan District. While the number of marriages for men of the same age for the past 5 years has only recorded 22 people who have had marriages. Of course, this needs to be immediately prevented and overcome because the marriage held at that age means the child is still in school age. It can be concluded from the comparison of the age of marriage between men and women, that women make more underage marriages than men. And also seen from the age limit recorded that is women 21 and men 25 still here the number of marriages under the age of women is more than the number of underage marriage done by men.

Based on the number of child marriages that are still prevalent in the Pesisir Selatan District, of course, this is caused by various factors. The first factor is economic factors, economic factors are one of the causes of the rise of underage marriage in the area. This usually occurs in a family with economic conditions for the middle to lower class. Families or parents sometimes feel that releasing a child, especially a woman to marry, reduces the burden of responsibility in terms of the family economy because in the future the child will turn into the responsibility of the male family or the husband who marries him. Sometimes also, young marriage becomes a bridge of change social for women.

Second, parenting factors for the lack of advice given to children regarding the dangers of getting married at a young age and life in undergoing a household with a

relatively young age and the dominant role of parents in determining the marriage of girls, because the assumption that children belong, so that children, especially girls, must always be obedient to their parents (Astuty, 2013). Educational factors also become a factor in the occurrence of early marriage. Not only concerning the education of the parents or family concerned, but also the education of the person who carried out the early marriage. The higher the level of education of a person, of course, the higher the desire to work, career, and reach the aspirations of that person. In addition, someone who is educating must also want to complete his education first. In addition to these factors, namely economic factors and factors of education, accident or pregnancy outside of marriage is also one of the causes of someone's marriage in the Pesisir Selatan District. Teenagers always have a high curiosity. Besides that, being encouraged also by desires like adults causes teenagers to want to try to do what adults often do (Mubasyaroh, 2016). Due to the promiscuity of relationships and the ways of dating teenagers and having a relationship between husband and wife outside of marriage, pregnancy which is considered taboo in this country forces marriage to occur without looking at someone's marriage age. The honour and dignity of the family will be tarnished if there is a woman pregnant outside marriage. The family will encourage marriage to take place without thinking.

Fifth, emotional and environmental factors, carried away feeling without thinking about mental, economic, and future-readiness make a person want to immediately get married. This is also what will later become one of the consequences of divorce carried out by early age couples, namely lack of readiness in all things. Here parents should play a role in preventing and providing education regarding early marriage to children. However, parenting parents towards children who tend not to curb and free their desires sometimes make the child do

everything he wants without thinking long according to his environmental lifestyle. Another thing that encourages a child to do an early marriage is also because of environmental factors. A teenager tends to follow the surrounding social environment, for example following peers or associates who carry out early marriage.

Sixth, cultural factors, people's minds that are still not open or believe in old myths that if a girl is not married in a certain period or age will not sell well or not have a mate and not marry in the future. Parents think that if a girl not married in a certain period or age will not sell or do not have a mate and not marry in the future. The myth of not getting married if you reject the first application from a male is also a factor parents are afraid to reject applications without considering the child's age. Things like this are still one of the obstacles to the elimination of early marriage, especially in areas that are not yet developed or rural.

The seventh factor is because it avoids adultery, besides being a recommendation from religion, parents often encourage their children to get married instead of dating and finally there is adultery or bad perceptions coming from the community. Certainly, this happens in Indonesia because unmarried couples are still married considered taboo, in contrast to the views in other countries where the relationship between husband and wife before marriage to pregnancy outside of marriage is considered normal. Looking at various factors and the reasons for the occurrence of child marriages in the Pesisir Selatan District, the Pesisir Selatan District Government has carried out various programs and implementation of the Sustainable Development Goals Program, especially in terms of prevention and elimination of child marriages in the Pesisir Selatan District. The government seeks to reduce the number of child marriages, especially for women, which is more significant than the previous year, namely 2016 and 2017, with the following percentages:

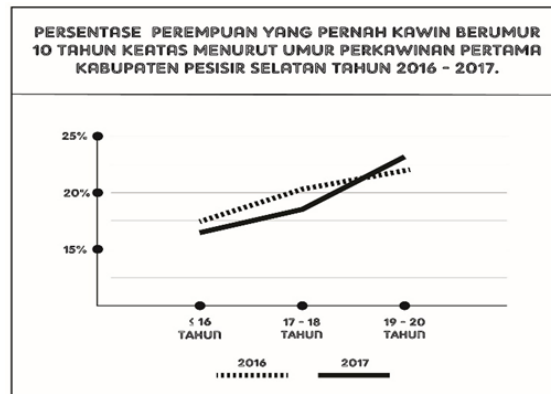


Figure 1

Presentase perempuan yang pernah kawin berumur 10 tahun keatas menurut umur perkawinan pertama kabupaten pesisir selatan tahun 2016-2017

Efforts to Implement the Sustainable Development Goals Program by Government Apparatus in the Elimination of Child Marriage in Pesisir Selatan District, West Sumatra Province

The country of Indonesia is one of the largest multicultural countries in the world, this can be seen from the socio-cultural and geographical conditions of Indonesia which are so complex, diverse and broad (Lestari, 2015). Apart from the vast socio-cultural and geographical conditions, Indonesia consists of a large number of ethnic groups, cultures, religions, and others which are plural (plural) and at the same time heterogeneous (diverse) (Kusumohamidjojo, 2000). Every ethnic group has its own cultural characteristics and characteristics in its socio-cultural aspects.

Given the differences in religion and culture in Indonesia, conflicts often occur which cause division. Looking at the diversity that is owned by Indonesian people, it becomes a question that whether the Indonesian people can accept the Sustainable Development Goals Program without being followed by opposition to conflicts from every different point of view.

As one of the Pesisir Selatan regions with the largest number of child marriages in the Province of West Sumatra, the Regency government undertakes various efforts in the context of the

implementation and success of the SDGs program. The efforts that have been made by the government of Pesisir Selatan Regency, namely:

Issuance of Regional Regulations in the Pesisir Selatan District

Issuance of rules for the Pesisir Selatan Regency, namely the Regional Regulation of the Pesisir Selatan District Number 2 of 2017 concerning Women's Empowerment and Child Protection. This regulation was formed certainly not separated from seeing one of the central government's programs regarding the elimination of child marriage through the Sustainable Development Goals (SDGs) program. One of the rules regarding child marriage in the regulation is stated in Article 21 letter d, which is said that "in order to prevent acts of violence against women and children, the public prevents under-marriage and marriages at the age of the child." Based on Article 1 number 7 this law, a child is who is not 18 (eighteen) years old, including those in the womb.

GenRe Program (Generation Plan)

The GenRe Program is a program developed in the context of preparing family life for adolescents through an understanding of the Maturity of Marriage Age so that they are able to carry out a planned education level, have a career in planned work, and get married in full planning according to the health cycle of production (Duta Genre Remaja, n.d.). The GenRe Program is a program formed by the National Population and Family Planning Agency, promoting national character formation among the younger generation and is a place to develop national character because it teaches teenagers to stay away from early marriage, premarital sex and drugs to become tough teenagers and can contribute to development and be useful for the nation and the nation (Duta Genre Remaja, n.d.). The target of this GenRe Program is adolescents aged 10-24 years (unmarried), unmarried college students, families, and youth care communities.

Socialization

According to Eva Susanti, Head of the Department of Social Empowerment of Women and Child Protection in Pesisir Selatan Regency, socialization has been carried out in several sub-districts and schools in the Pesisir Selatan District by the Social Empowerment Office for Women and Child Protection. Socialization of anti-violence and marriage of underage children or marriages has been carried out. In addition to the dissemination of information to sub-districts, especially in schools by the Office of Social Empowerment of Women and Child Protection, Pesisir Selatan Regency. According to Sudirman, Head of the Section of Islamic Bimas of the Ministry of Religion of Pesisir Selatan District, the Ministry of Religion is also actively conducting socialization related to this program, especially regarding prevention of child marriage. The Ministry of Religion has carried out socialization specifically for the Office of Religious Affairs in each sub-district within the scope of the Pesisir Selatan District. The Ministry of Religion conducts socialization with the Office of Religious Affairs and every month a coordination meeting will be held with the Office of Religious Affairs services. From the Office of Religious Affairs, there will also be religious leaders who will deliver later to the community. Religious leaders in the community can convey the socialization both in daqwah and figuratively. It has been said to the Office of Religious Affairs to convey socialization in the field that marriage is not only limited to looking for partners based on feelings or emotional factors but also to save human life itself or in other words, can also be said as looking for friends to live.

Pesisir Selatan is one of the districts in the West Sumatra region. The majority of people in West Sumatra are Minangkabau people, which means people who live based on Minangkabau customs. Marriage is one of the things that certainly cannot be separated from aspects of community

life, including the Minangkabau community. For people in West Sumatra, especially the Minangkabau people (Minang) the purpose of marriage is the first is to fulfil the custom itself, therefore marriage has been considered as a custom that must be taken by every human being and marriage itself is considered a necessity (Kementrian Pendidikan dan budaya, 1997). In West Sumatra, there is no specific requirement regarding the age of marriage of the two brides.

According to Ridwan Aboe, Cerdik Pandai/Manti Adat/Minangkabau Customary Law Expert, the age of marriage according to the Minangkabau custom fully follows Islamic Law. This is based on the saying that reads "Basandi Syarak, Syarak Basandi Kitabullah" which means that is jointed in the Shari'a or religion, Shari'a or religion jointed in the Book of Allah. The Book of Allah according to the Minangkabau community is the Qur'an, because the Minangkabau people embrace Islam. According to Sutan Syahrul, Chairman of the Kerapatan Adat Nagari 8, the Minangkabau tribe, the Minangkabau community is very thick with Islam, everything must be based on the Qur'an.

The marriage that occurs in Minangkabau must have permission from parents and mamak Mamak here is a brother of a mother, but nowadays, it is rare for mamak to allow underage marriage, perhaps in rural areas, it is still permissible and this is due to low education and economic factors. Mamak will consider this because the household life must have future thinking, how will the future generation, economic factors, and mental readiness because divorce often occurs due to a person's lack of experience and maturity, especially for someone who is still in the child category or underage.

The position between men and women in Minangkabau is not lame, especially in the field of education, but indeed in a man's household life must be a leader or head of the household, according to his nature. In household life, men must still be

in control. Women in Minangkabau act as Bundo Kanduang. Bundo Kanduang must have maternal characteristics, as well as the nature of leadership, which is intelligent and wise.

Kerapatan Adat Nagari (KAN), which is led by tribal leaders, is basically a council of consensus to seek, formulate and determine everything related to the life of the Minangkabau people. In terms of custom or from the Kerapatan Adat Nagari, according to Manti Adat / Minangkabau Customary Law Expert with the existence of this government program where there will be elimination of underage marriages it has actually obstructed, especially when seen and connected with Minangkabau people who fully adhere to the teachings of Islam allow marriage after aqil baligh. Even so, the purpose is true and very good, so it must also be accepted because it has a positive purpose and influence. Customary law also basically leads to positive law and positive law is formed of course based on customary law with regard to the norms in it. However, on the other hand, the Minangkabau Customs and Islamic teachings are not contradictory. Minangkabau people who are generally Muslim will obey and continue to follow the teachings of Islam, including in matters of marriage. Everything is in daily life, although this program is considered good and can be accepted in the Minangkabau society ultimately ends up in the teachings of Islam.

Al-Qur'an basically does not determine a concrete age limit for someone or party who is going to get married. Age is not one of the legal requirements for a marriage. According to An-Nissa verse 6 "And test the orphan until they are old enough to marry, then if in your opinion they have been intelligent (clever at keeping the property), then give up their possessions". What is meant is enough to get married in the paragraph above is after being ready to become a husband and leader in the household or his own family. Based on these provisions, experts

agree to stipulate that a person is held accountable for his actions and has the freedom to determine his life after being of sufficient age (baligh). A child is considered an adult when he is aqil baligh. Baligh means that children who have reached a certain age become clear to him in matters/problems faced, his mind has been able to consider/clarify which ones are good and which are bad (Mujieb, 1994).

There is no explanation about the exact age when someone is considered an adult according to Islamic Law. It is only based on signs of aqil baligh or maturity towards men or women themselves. Islam advocates and encourages mating as it is because it has a good influence on the perpetrators themselves, society and all humanity (Sabiq, 1996). As one of the factors in the occurrence of marriage, namely avoiding adultery, this is not only to avoid things that are taboo but also to maintain the religious image that is believed by those who use that reason. Whereas in the case of the obligation to marry, for those who have been able to marry, their passions have been urgent and fear of falling into adultery, they must marry. Because keeping away from the forbidden is obligatory, while for that it cannot be done well except by mating (Sabiq, 1996). Qurtuby states that:

"A bachelor who has been able to marry and is afraid that he and his religion will be damaged, while there is no way to save himself except to marry, then there is no disagreement about the obligation to marry. If his lust has urged him, while he is unable to afford his wife, then God will later heal his wealth " There is no age prohibition to carry out marriage according to Islam, even for someone who cannot resist his lust even, is obliged to marry. When looking at Islamic Law, there are no rules regarding the age limit of marriage and every person has the right to carry out a marriage if someone is already aqil baligh. This certainly cannot be measured with certainty, a person can experience aqil baligh before reaching an adult age

based on the law, one of which is Law Number 35 of 2014 concerning Amendment to Law Number 23 Year 2002 concerning Child Protection which states that someone is categorized as an adult when he is 18 years old.

According to KH. Athian Ali Da'I Chair of the Islamic Ulama Forum, Islam will find it difficult to accept this program. Especially for example if there is a woman who is still 17 years old which is still included in the category of children, she is already aqil baligh and is considered mature. A problem is also for parents when a man comes to propose to the girl in a material and material condition. There is no reason for female parents to reject the application. If parents refuse to marry them and in the event of adultery, it will be an enormous sin for parents. For Indonesian people, especially those who are religious, especially Islam, this will certainly be a consideration and parents will not forbid their children to get married if they are considered mature or mature according to religion. In addition, in Islam, the elders in the family are highly respected, therefore they may encourage the marriage of children, especially girls in their families, in such a way that this union will keep their daughters safe (Bhanji & Punjani, 2014).

Although there has been a Sustainable Development Goals program regarding the elimination of child marriages, and if the government sets an 18-year marriage age limit or looks at the 21-year National Medium-Term Development Plan target, in terms of Islamic Religion the underage marriage is still possible under the aqil baligh. If there is a marriage under the hands according to the teachings of Islam without fulfilling the age requirements of the Marriage Law or through court permission, it is still considered legitimate that it is important to fulfil the marriage requirements according to Islam. The consequences and risks of this must be borne by the parties who carry out the marriage themselves, especially the woman/wife. The marriage that does not

meet the marriage requirements based on state rules, will not get a marriage certificate or book. Both the woman/wife and child will not be recognized by the State.

4. CONCLUSION

Implementation of Achievement of the Sustainable Development Goals is not only carried out centrally by the central government, but the central government also submits this to the regional government. The regional government of Pesisir Selatan Regency also made efforts to help the success of the Sustainable Development Goals program, especially the target of eliminating child marriages. The Regional Government of Pesisir Selatan District made a major effort, one of which was the establishment of the Regional Regulation of the Pesisir Selatan District Number 2 of 2017 concerning Women's Empowerment and Child Protection which in one article included the prevention of underage marriage. The Procurement Program by the BKKBN named the GenRe Program was also formed as one of the efforts to prevent the underage marriage. The socialization was also carried out by the government of Pesisir Selatan District both through the Social Service and Ministry of Religion of adolescents in schools and the Office of Religious Affairs in each sub-district in the area of Pesisir Selatan Regency.

Although this program is expected to succeed in eliminating child marriages in Indonesia, it cannot be separated from diverse religious and cultural background conditions, of course, there are various obstacles that arise with the existence of this program. From the side of the Minangkabau Customs, the program stated that the program was really good, but all of them again referred to the teachings of Islam. Islam in accordance with the laws of marriage, does not agree with the existence of the elimination program of this child's marriage. The rationale of custom and religion that has been undertaken for hundreds of years is also

impossible to change and also a very heterogeneous Indonesian society will be difficult to unite the point of view, therefore this is what causes this rule to be difficult to implement. The success of this program, especially regarding the elimination of underage marriage, is more able to directly control the community. Along with the development of the age and the opening of people's minds, the community itself will later be aware of increasing the age of marriage, especially if the community is aware of the importance of education and the impact that can be caused by young marriage.

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