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THE ROLE OF VILLAGE APPARATUS TO PREVENT EARLY MARRIAGE IN INDONESIA

Agoes Dariyo, Raja Oloan Tumanggor

Abstract

ABSTRACT Village officials (village heads, hamlet heads, village secretaries, village staff) have a strategic role to prevent early marriage in Indonesia. This study uses a qualitative approach with data collection techniques, namely structured interviews based on a question guide. The research subjects involved 9 people consisting of 4 village heads, 4 hamlet heads and 1 village staff. Data analysis techniques using thematic approach (thematic approach) and by using the concept of Urrie Broffenbrenner's ecological systems theory. The results of the study can be concluded that they as village officials can take practical steps, namely; (1) socializing law number 1 of 1974 concerning the minimum age for marriage is 19 years, (2) preventing (forbidding, hindering or hindering) marriage before reaching the age of 19 years, (3) encouraging citizens to participate in compulsory 12 years of education, (4) serving the provision of certificates for residents who take care of marriage dispensation letters, (5) providing special policies for residents to get married immediately, because they were pregnant before marriage. Furthermore, after doing these things, it was also found that (1) the village community has the awareness to marry at least 19 years old, (2) the community has the awareness to improve education, and, (3) the community has the awareness to avoid promiscuity. All the results of this study can be seen in this paper. Key words: village apparatus, preventing early marriage.

ABSTRAK

Aparatur desa (kepala desa, kepala dusun, sekretaris desa, staf desa) memiliki peran strategis untuk mencegah perkawinan usia dini di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengambilan data yaitu wawancara terstruktur yang didasarkan pada panduan pertanyaan. Subyek penelitian melibatkan 9 orang yang terdiri dari 4 kepala desa, 4 kepala dusun dan 1 staf desa. Teknik analisis data dengan menggunakan pendekatan tematik (thematic approach). Hasil penelitian dapat disimpulkan bahwa mereka sebagai aparatur desa dapat melakukan langkah-langkah praktis yaitu; (1) melakukan sosialisasi undang-undang nomor 1 tahun 1974 mengenai usia minimal menikah adalah 19 tahun, (2) mencegah (melarang, menghambat atau menghalangi) pernikahan sebelum mencapai usia 19 tahun, (3) mendorong warga untuk ikut wajib belajar 12 tahun, (4) melayani penyediaan surat keterangan bagi warga yang mengurus surat dispensasi nikah, (5) memberikan kebijakan khusus bagi warga untuk segera menikah, karena mereka sudah hamil sebelum menikah. Selanjutnya, setelah melakukan hal-hal tersebut, maka ditemukan pula bahwa (1) masyarakat desa memiliki kesadaran untuk menikah minimal usia 19 tahun, (2) masyarakat memiliki kesadaran untuk meningkatkan pendidikan, dan, (3) masyarakat memiliki kesadaran untuk menghindari pergaulan bebas. Semua hasil penelitian ini dapat dilihat dalam tulisan ini.

Kata-kata kunci: aparatur desa, mencegah perkawinan usia dini.

Keywords

Key words: village apparatus, preventing early marriage.

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THE ROLE OF VILLAGE APPARATUS TO EDUCATE CITIZENS TO PREVENT EARLY MARRIAGE IN INDONESIA

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Abstract

Village officials (village heads, hamlet heads, village secretaries, village staff) have a strategic role in educating citizens to prevent early marriage in Indonesia. This study uses a qualitative approach that collects data with structured interviews based on a question guide. The research subjects involved 9 people consisting of 4 village heads, 4 hamlet heads and 1 village staff. Data analysis techniques using thematic approach (thematic approach). The results of the study can be concluded that they as village officials can take practical steps that can be carried out by every citizen, namely; (1) They can socialize law number 1 of 1974 concerning the minimum age for marriage is 19 years, (2) prevent (forbid, hinder or hinder) marriage before reaching the age of 19 years, (3) encourage citizens to participate in compulsory education 12 years, (4) serving the provision of certificates for residents who take care of marriage dispensation letters, (5) providing special policies for residents to get married immediately, because they were pregnant before marriage. Furthermore, all the results of this study can be seen through this paper.

Keywords: village apparatus, educating, preventing early marriage.

Peran Aparatur Desa Untuk Mendidik Warganya Agar Dapat Mencegah Perkawinan Usia Dini di Indonesia

Abstrak

Aparatur desa (kepala desa, kepala dusun, sekretaris desa, staf desa) memiliki peran strategis dalam mendidik warga untuk dapat mencegah perkawinan usia dini di Indonesia. Penelitian ini menggunakan pendekatan kualitatif yang melakukan pengambilan data dengan wawancara terstruktur didasarkan pada panduan pertanyaan. Subyek penelitian melibatkan 9 orang yang terdiri dari 4 kepala desa, 4 kepala dusun dan 1 staf desa. Teknik analisis data dengan menggunakan pendekatan tematik (thematic approach). Hasil penelitian dapat disimpulkan bahwa mereka sebagai aparatur desa dapat melakukan langkah-langkah praktis yang dapat dijalankan oleh setiap warganya yaitu; (1) Mereka dapat melakukan sosialisasi undang-undang nomor 1 tahun 1974 mengenai usia minimal menikah adalah 19 tahun, (2) mencegah (melarang, menghambat atau menghalangi) pernikahan sebelum mencapai usia 19 tahun, (3) mendorong warga untuk ikut wajib belajar 12 tahun, (4) melayani penyediaan surat keterangan bagi warga yang mengurus surat dispensasi nikah, (5) memberikan kebijakan khusus bagi warga untuk segera menikah, karena mereka sudah hamil sebelum menikah. Selanjutnya, semua hasil penelitian ini dapat dilihat melalui tulisan ini.

Kata-kata kunci: aparatur desa, mendidik, mencegah perkawinan usia dini.

INTRODUCTION

Early marriage is a marriage performed by those who are not yet 19 years of age (Law Number 1 of 1974 concerning Marriage), or before 18 years of age (Law No. 23 of 2002 concerning Child Protection). This means that those who marry at an early age are considered to have not met the minimum age standards set by law (Melandriani, 2018). Indonesia is one of the countries that has a high rate of early marriage in the Asian continent. Many early marriages are carried out by those who live in villages (Benedicta, 2017). There are various factors that cause early marriage, namely economic factors (poverty), traditions, customs and culture, perceptions of old virgins or old virgins, pre-marital pregnancy (Fatimah, 2009; Yulianti, 2010; Djamilah & Kartikawati, 2014; Bastomi, 2016; Fitrianiingsih, 2015; Sari, 2016; Utami, 2015; Yousriatin, 2018). Early marriage has a negative impact, one of which is divorce (Benedicta, 2017; Melandriani, 2018), because those who marry at a young age usually do not have

physiological, psychological or economic readiness (Bastomi, 2016; Melandriani, 2018). Therefore, it is necessary to make concrete efforts to prevent early marriage (Eleanora & Sari, 2020).

Although Law No. 1 of 1974 concerning marriage has mandated the rule regarding the minimum age to get married is 19 years, but if these rules are not implemented (applied) in the field, then the statutory rules are useless. Therefore, government officials from the center to the regions are obliged to enforce these rules seriously so that every citizen can comply with the law properly. The lowest regional apparatus in the context of the government of the Unitary State of the Republic of Indonesia (NKRI) which acts to enforce laws and regulations number 1 of 1974 is the village apparatus. Moreover, according to law number 6 of 2014 that a village head can play the role of a judiciary who is authorized to make a decision related to socio-juridical issues in his village community.

What is meant by village apparatus is a set of villages consisting of the village head, village secretary, hamlet head, other village staff who have the authority, duties and responsibilities in realizing the social welfare of the village community (Law Number 32 of 2004 concerning Village Administration).). They have an important role that is obliged to carry out their duties and responsibilities to enforce the minimum age of marriage for villagers. If they do not care or do not apply the legislation properly, then the existence of the law is in vain. Because often village officials are not able to carry out their duties and responsibilities as village officials properly, due to the minimal amount of salary they receive, so they do side jobs that take up a lot of their time and energy (Fajarwati, 2019; Ngaga, Riady & Burhanudin, 2019).

Therefore, awareness and sincerity from the village apparatus are needed to carry out their duties and responsibilities as community servants (Kamal, 2020). In addition, village officials need to apply statutory rules number 1 of 1974 concerning marriage, so that every member of the village community understands and is willing to obey not to marry before the age of 19. In connection with this statement, the problem is formulated, how is the role of village officials in an effort to prevent early marriage in Indonesia? .

METHOD

This research is a qualitative research. The data collection technique used in-depth interviews based on interview guides. The general guidelines for the interview include describing the condition of the village, cases of early marriage, the factors causing early marriage, practical efforts to prevent early marriage. In addition to interviews, data collection was carried out by observing rural areas, as well as viewing documentation records stored at the village office.

The research locations include the village of West Srabi (Modung, Pamekasan, Madura, East Java), Poncowarno village (Kalirejo, Central Lampung, Lampung), Bukit Bayung village (Bengkinang, Riau), Securai village (Babalan, Langkat, North Sumatra). The reason for collecting data in these villages is that these areas have a relatively high number of early marriages.

Data analysis using a thematic approach, an analysis that focuses on a specific theme in accordance with the theme or research topic, namely the role of village officials to educate residents to prevent early marriage. If there are data items that are not in accordance with the theme, then the data is not used as data analysis material.

RESULT

Table 1. Subject Description

No	Subject	Age	Sex	Education	Jabatan	Status	Province
1	N	49	Female	Bachelor	village head	Married	North Sumatera
2	S	27	Male	Bachelor	Hamlet head	Single	North Sumatera
3	K	42	Male	Bachelor	village head concurrently hamlet head	Married	Riau
4	I	43	Male	Bachelor	Hamlet head	Married	Riau
5	H	40	Male	Bachelor	Village secretary	Married	Riau
6	E	47	Male	High School	village head	Married	Lampung
7	W	29	Male	Bachelor	Hamlet head	Single	Lampung
8	J	49	Male	SMA	Village head	Married	East Java
9	MR	32	Male	High school	Village head	Married	Madura, East Java

Subject N

Subject N is a woman who is 50 years old (born in 1970) who is now elected as village head in Securai village, Babalan, Langkat, North Sumatera. Subject N is a graduate of Education and works as a teacher at SMK. In fact, apart from being the village head, Subject N still serves as the head of a Vocational High School (SMK). Subject N is married and has 3 children. The first child has become a bachelor (S1), while the second child is still in high school, and the last child is still in junior high school.

Subject S

Subject S is 27 years old, is a village head, under the command (subject N coordination). Subject S has completed S1 education. He is single and unmarried. However, because he was active as the head of the village youth organization, he was appointed by the village head as a hamlet head. While being the head of the hamlet, subject S always coordinates with subject N, the goal is to harmonize every thought, action or decision in running the government at the hamlet level.

Subject K

Subject K is a man who serves as the village head as well as the head of hamlet 2 in the village of Bukit Payung, Bengkinang, Riau. Subject K is 42 years old, married and has a child who is 3 years old. Subject K is a descendant of the hamlet head, so he was appointed (elected) by his hamlet community to replace his father. In fact, in the village head election, subject K was unanimously elected by the village community to become the village head.

Subject I

Subject I is a scholar in the field of socio-religious science, is married and has 2 children. Subsequently, he was chosen as the head of hamlet 1 in Bukit Payung Village, Bengkinang, Riau. In running the administration of hamlet 1, subject I always coordinated with the village head, namely subject K.

Subject H

Subject H is a male, educated S1 and is now a village secretary in Bukit Payung Village, Bengkinang, Riau. Subject H is married and has 2 children. Every day, he was at the village office to carry out tasks in solving rural administrative problems. What is done by subject H is always under the coordination and command of subject K, as the village head.

Subject W

Subject W has completed his undergraduate religious education (S.Ag). By subject E, subject W was chosen to be the head of the hamlet, because subject W is active as the head of the hamlet youth organization. In running the village administration, subject E deliberately chose his staff from among the young. Subject W is 29 years old and single. However, subject W already has a prospective wife and will soon enter the marriage bond.

Subject J

Currently, subject J is 52 years old. At first, subject J only finished elementary school. Subsequently, he worked as an oil miner and later succeeded in becoming a traditional oil entrepreneur in his village. He also married a girl who was the daughter of the village head. From this marriage, J has 2 children and all of them are married. Subject J knew that he had a low level of education, so he was encouraged to improve his education by participating in the package B and package C education programs. These educational supplies were useful for running for village head. Then, subject J was chosen as the village head in Wonocolo Village, Kedewan, Bojonegoro, East Java.

Subject MR

The subject of MR is the eldest of 4 siblings. MR's subject was born from a family whose parents were village heads in the village of Srabi Barat, Modung, Pamekasan, Madura. Before becoming a village head, the subject of MR completed his religious education at a private university in Malang, East Java. MR had worked in a private company after becoming a graduate. While MR was studying and working, MR's father was still the village head. However, it was never expected that his father suddenly died, so the villagers contacted and selected the subject of MR to continue his father's position. After completing the position of village head, the subject of MR is re-elected by the community to continue as village head.

Early marriage has become an important problem for a country like Indonesia, because most of those who have married at an early age are unable to maintain their marriage certificate, and end up in divorce (Benedicta, 2017). The consequences of the divorce of married couples who marry young are felt by the children, namely they experience school drop-outs, low education, unemployment, poverty, crime (Ahlaoma, 2013; Eyo, 2018). This of course causes social unrest in the community.

Socialization of law number 1 of 1974 concerning marriage

One of the best ways to prevent early marriage is to make village officials more effective in carrying out their duties and responsibilities in implementing Law No. 1 of 1974 concerning marriage, particularly regarding the minimum age for marriage is 19 years. The practical steps that can be taken by the village apparatus in applying the statutory rules are by conducting socialization. Socialization is an effort to convey important information regarding law number 1 of 1974 concerning marriage (Jaffar, Mardiah, & Rahman, 2018). Another form of socialization is counseling (guidance) which can be carried out by extension workers in social activities such as PKK activities, youth organizations, or even through religious activities (Mulyawati, 2014). The socialization is carried out individually or in group socialization.

Village officials such as (Subjects N, S, K, I, H, E, W, J and MR) conducted socialization of Law Number 1 of 1974 concerning marriage to members of the community, but it was carried out individually. This is a statement by subject N, the village head of Securai, Babalan, Langkat, North Sumatra.

"Yes, I do socialization. Dissemination of marriage rules. Marriage law. Law Number 1 of 1974 concerning marriage. Yes, at that time, the law had not been changed. The minimum age for marriage is 16 years for women and 19 years for men. Yes, I told the residents when they came to the village office. "

What has been stated by subject N, of course, is supported by subject S, because subject S is the head of a hamlet under the command of subject N. Meanwhile, subject K is the village head, subject I is the hamlet head and subject H is the secretary of Bukit Payung Village, Bengkinang. , Riau did the same thing as subject N. Even subject E as village head and W as head of hamlet 1 in Poncowarno village, Kalirejo, Central Lampung, Lampung; and MR as the village head of Srabi Barat, Modung, Pamekasan, Madura – East Java. They do the same. They socialize individually to villagers, but they have not (not) conducted group socialization.

Increase participation in the 12-year compulsory education program

A practical way that a village head can do to prevent early marriage is to motivate every citizen to participate in the 12-year compulsory education program. The Government of the Republic of Indonesia has a special program to increase the participation rate of citizens to receive a minimum of 12 years of education, namely SD, SMP, and SMA or SMK (Khairunnisa, 2018). The program needs to be supported by all elements of society, including leaders of all government institutions that oversee the community (Kusuma, 2015). The village head is the highest leader in the village community. He still has a charisma that is respected, respected and obeyed by every citizen (Setyadiharja, Suherry & Dachroni, 2018).

Therefore, village heads have a very strategic role to invite their citizens to join the 12-year compulsory education program.

All village heads and hamlet heads and village staff (Subjects N, S, K, I, H, E, W, J and MR) mobilized their citizens to be actively involved in the 12-year compulsory education program. This is one of the statements of the village head N who leads the village of Securai, Babalan, Langkat, North Sumatra. "I'm a teacher. Before being elected as village head, I was a teacher who taught at a vocational school. Therefore, I implemented compulsory education for all villagers. This method is appropriate to prevent early marriage. If they go to school for 12 years, then they don't think about getting married. What they think is learning."

Postponement of marriage before the age of 19

Preventing early marriage can be done by delaying marriage so that people do not get married before turning 19 years old. Villagers, especially teenagers who have not yet reached the age of 19, are informed about the minimum age for marriage. One of the statements of subject E was the village head of Poncowarno, Kalirejo, Central Lampung, Lampung which revealed efforts to prevent or delay marriage to the community.

"I talk to teenagers. If they want to take care of their ID cards, I say don't get married if they are not yet 19 years old. If you are not yet 19 years old, I am told to postpone marriage. Even though they have graduated from high school or vocational school, they are not allowed to get married, if they are not yet 19 years old."

What was stated by subject E was approved and supported by subject W, because subject W was subordinate to subject E. Subject W was the head of hamlet 1 who was still under direct command and coordination by subject E. What was done by subject E was also done by MR the village head West Srabi, Modung, Pamekasan, Madura. "Yes, I did outreach to the community. If anyone wants to take care of an ID card, I tell them not to marry young. You can marry, if you are old enough. It means that if you are not yet 19 years old, don't get married yet."

Marriage dispensation letter

The provisions of law number 1 of 1974 concerning marriage stipulates that the minimum age for marriage is 19 years. For those who have not reached the age of 19 years, then they can apply for a letter of dispensation, namely a letter of relief that allows them to get married. They can apply for a letter of dispensation through the religious court for various reasons such as avoiding adultery, matchmaking between parents, not going to school anymore and already working, pregnant before marriage (Niami, 2011; Purnadewi, 2016; Mahri, 2019). Often by considering various things and maintaining social harmony in the community, the religious court can grant the request, so that those who apply for a marriage dispensation can carry out their marriage properly (Purnadewi, 2016; Hakim, 2017; Norhasanah, 2017).

Meanwhile, the village apparatus as the protector of the community pays attention to the interests of its citizens who apply for a marriage dispensation letter. They weigh the advantages (positive things) rather than the disadvantages (negative things). This is as stated by subject E, the village head of Poncowarno, Kalirejo, Central Lampung, Lampung.

"However, as a village head, I need to pay attention to my people. If they apply for a marriage dispensation letter, I need to support them. I take note of their considerations. If the considerations are good things, I immediately acc. I agree. I gave a letter of introduction to the resident, so that the community could take it to the KUA and the religious court. In this case, I also need to consider the harmony of the village community".

In principle, the village heads (subjects N, K, J, WR) and the hamlet heads (S, I, H and W) agree with the thoughts of subject E. The main consideration is to maintain and maintain social harmony in the community. If there are community members who violate social rules and norms, often the community cannot accept it and they can play judge by themselves. Therefore, the village head as the leader of the local community needs to make the right decisions in order to realize a harmonious social life of the community (Saleh & Hariati, 2016).

Policy allows young marriage

Law Number 6 of 2014 concerning villages can be seen that a village head can act as a judiciary (judge) in the village community. He can take certain decisions that aim to realize the social welfare of the village

community. When there are residents who want to submit a wish to get married with certain considerations, for example a teenage girl who is not yet 19 years old, during dating but was pregnant before marriage; while the teenage boy who became her boyfriend was willing to take responsibility and marry her; then a village head immediately agreed.

What is the decision of the village head can be understood and immediately followed up with the implementation of the wedding ceremony. Villagers are usually able to understand and accept it. They respect and obey the village head's decision. Community members are not allowed to reject or protest the village head's decision. They are obliged to maintain social order and harmony in society.

As stated by MR, a village head in West Srabi, Modung, Pamekasan, Madura (East Java) expressed his policy when facing the problem of residents who want to get married, because they were pregnant before marriage.

"It's not good, if there are residents who want to get married they are prevented. I need to understand one by one the cases of residents who want to get married. If there are residents who are pregnant before marriage, I immediately call their parents. Then met with the parents of the prospective groom. The two were to negotiate how to formalize their children's marriage. As a village head, I have to protect both of them. Better get married right away. Cannot be delayed. So that those who are dating can be responsible as parents for their baby-to-be. "

Table 2. Practical steps taken by village officials

No	Subject	Socialization of law number 1 of 1974 concerning marriage	Increase participation in the 12-year compulsory education program	Postponement of marriage before the age of 19	Marriage dispensation letter	Policy allows young marriage
1	N	V	V	V	V	V
2	S	V	V	V	V	V
3	K	V	V	V	V	V
4	I	V	V	V	V	V
5	H	V	V	V	V	V
6	E	V	V	V	V	V
7	W	V	V	V	V	V
8	J	V	V	V	V	V
9	MR	V	V	V	V	V

One of the easiest ways for village officials to prevent, reduce or eliminate early marriage is by socializing law number 1 of 1974 on marriage to members of the community. Every time the community members take care of important correspondence such as Identity Cards, or other important documents, the village apparatus can convey information regarding the minimum age for marriage, which is 19 years. Both men and women are the same and there is no difference. Those who have not reached the age of 19 years, are required to postpone until they are 19 years old. When they reach the age of 19, they are allowed to marry.

An important effort that can be made by village officials such as village heads, hamlet heads, other village staff is to encourage community members to take 12 years of compulsory education. Community members are required to complete Elementary School (SD), Junior High School (SMP) and High School (High School) or Vocational High School (Vocational High School) (Pradata, 2015; Putri, 2018). By following the compulsory education, the community members will have physiological, cognitive and conative readiness, and are even ready to be responsible for being prospective parents. This means that people who take part in compulsory education will focus on learning activities in order to achieve their future (Pradata, 2015), which in turn has an impact on delaying early marriage (Mulyawati, 2014).

Citizens who want to get married can apply for a marriage dispensation letter, even if they have not reached the age of 19 years, for certain reasons. The marriage dispensation letter was submitted to the religious court (Purnadewi, 2016; Mahri, 2019). However, one of the administrative requirements that residents need to fulfill is a certificate from the village head. A village head understands the residents'

wishes, so he can also give a letter of introduction to the residents so that the residents' affairs run smoothly, and he can also take care of it in the religious court. The problem of approval or rejection of a dispensation letter is in the hands of a religious court judge (Purnadewi, 2016; Samsukadi & Sabrianto, 2017; Mahri, 2019). Even though the decision to approve or reject the marriage dispensation letter is in the hands of the religious court judge, the approval of the cover letter from the village head still plays an important role in the success of submitting the dispensation letter.

Often, a religious court judge still pays attention to administrative matters, namely a certificate or introduction from the village head. If there is no cover letter from the village head, then a judge will reject the application for dispensation (Samsukardi & Sabrianto, 2017). The reason is simple, however, a citizen must respect the authority of the village head who is responsible for managing the government in his village, including providing a cover letter for applying for a marriage dispensation. In this case, the refusal is also intended for residents to re-administer the completeness of the documents needed in an effort to arrange the dispensation letter and manage it in their village.

Law number 6 of 2014 mandates that a village head can play a judicial role in the community. The village head can make legal decisions in his village environment. When a villager who is not yet 19 years old wants to apply for marriage on the grounds that she was pregnant before marriage, the village head can immediately decide to approve it. The decision of the village head is absolute and binding and can be followed up with a wedding ceremony. The consideration is to provide peace of mind and legal certainty for the community. If not immediately married, then who is responsible for the baby to be born from these residents. Therefore, by providing a policy for citizens to marry, it will provide certainty that the baby has parents who are responsible for the maintenance of his life in the future (Sari, 2011).

What has become the village head's decision can be understood by various circles of the wider community, because the decision is human and is considered wise. This means that a village head prioritizes the humanitarian element in making a decision regarding the policy of allowing marriage for those who are pregnant before getting married. This is in accordance with the decision of the religious court that the religious court can grant dispensation for them to be able to get married even though they are not yet 19 years old (Bastomi, 2017; Purnadewi, 2016; Mubarok, 2017). One of the reasons the religious courts allow them to get married immediately is that they were already pregnant during their courtship before they entered the marriage stage (Sari, 2017; Aisyah, 2017; Hidayatullah & Jannah, 2020; Mubarok, 2017; Nurhasanah, 2017; Samsukadi & Sabrianto, 2017).

After all, a village head has an important role in determining the atmosphere of the social life of the village community he leads (Rohmah, 2013). The village head needs to take a policy that can protect all members of the community (Saleh & Hariati, 2016). Therefore, what has become the village head's decision is the best decision for all members of the community. The village head has a vision (vision) for the future to be realized in an effort to build the social welfare of his village community (Kushandyani, 2016; Saleh & Hariati, 2016; Sariyono, 2017). Likewise, a village head who has decided or taken a special policy to allow early marriage for certain residents, does not mean that the village head supports all his residents to marry at an early age. The village head looked at case by case. If residents can be guided and directed by the head not to marry at an early age, then it is considered better. However, if the residents are already pregnant before getting married, the village head will allow them to get married immediately with the intention of keeping the fetus they are carrying and having biological parents who can be responsible for the fetus (prospective baby).

CONCLUSION AND RECOMMENDATION

Village officials (village heads, hamlet heads, village secretaries, village staff) have a strategic role in educating citizens to prevent early marriage in Indonesia. They can take practical steps that can be carried out by every citizen. They can socialize law number 1 of 1974 concerning the minimum age for marriage is 19 years, prevent (forbid, hinder or hinder) marriage before reaching the age of 19 years, encourage residents to participate in compulsory 12 years of education, serve the provision of certificates for residents who taking care of the marriage dispensation letter, providing a special policy for young marriage.

It is recommended that village officials maintain the practical steps used to prevent or delay their citizens from getting married at an early age. The village head can coordinate with the junior high school or high school within his authority to socialize law number 1 of 1974, namely the importance of delaying early marriage. Village heads can also work together to provide opportunities for universities to carry out

community service, the importance of delaying early marriage in order to prevent divorce for families who are still teenagers or young.

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