

IMPLEMENTATION OF LAW NO. 16 OF 2019 CONCERNING MARRIAGE IN EFFORT TO PREVENT EARLY CHILD MARRIAGE IN THE OFFICE OF RELIGIOUS AFFAIRS, BALUSU DISTRICT, BARRU REGENCY

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ABSTRACT

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This research aims to find out: Implementation of Law No. 16 of 2019 concerning Efforts to Prevent Early Marriage at the Office of Religious Affairs, Balusu District, Barru Regency. And to find out the efforts to prevent early marriage at the Office of Religious Affairs, Balusu District, Barru Regency. Sources of data obtained by means of Observation, Interview, Documentation, and Triangulation. The research method uses qualitative descriptive. Based on the results of the study, it shows that the implementation of Law No. 16 of 2019 concerning Marriage in Efforts to Prevent Early Childhood Marriage at the Office of Religious Affairs in Balusu District has been implemented properly or in other words, has carried out counseling to the public regarding the dangers posed by marriage. early childhood, because all responsible parties such as marriage counselors and the local village government have made several efforts in terms of preventing early childhood marriage at the Balusu District Religious Affairs Office, one of the efforts that will be carried out is to prevent early childhood marriage. namely bringing in the health sector to socialize the consequences of early marriage so that the community is well aware and there will be no early marriage

Keywords: Implementation, Marriage, Prevention, Early Childhood.

1. INTRODUCTION

Marriage is a sacred and very important event in family life. In practice, marriage does not only concern the personal problems of the parties carrying out the marriage, but it also involves family, relatives and even community problems. Because marriage is the first step in forming a happy and prosperous small family in accordance with what has been mandated by the 1945 Constitution where the State guarantees every Indonesian citizen to form a family, as stated in Article 28 B paragraph (1) of the Law. The 1945 Constitution which reads "everyone has the right to form a family and continue the lineage through a legal marriage". The guarantee to be able to form a family is also regulated in Law Number 39 of 1999 concerning Human Rights, 10 paragraph (1) which reads "everyone has the right to form a family and continue their offspring through a legal marriage". The creation of a happy and prosperous family will automatically have an influence on people's lives which will ultimately reach the life of the nation, so that what has become the ideals and goals of national development will be realized (Budi, 2017: 135).

History of the Birth of Law No. 1 of 1974 concerning Marriage The formation of Law No. 1 of 1974 cannot be separated from the role of women who at that time felt they were treated unfairly (discrimination). This was shown by the rise of underage marriages "forced marriage", divorce was carried out arbitrarily because at that time there were no rules governing divorce, and the occurrence of polygamy was very rampant. So that at that time women, especially women's organizations such as Perwari, Bhayangkari, Persit, PGRI and other women's organizations urged the government to immediately issue laws that regulate and protect women's rights (Tirmidhi, 2020:40)

The drafting of Law No.1 of 1974 itself took approximately 6 months in which in the process there were many tough disputes that took place in parliament regarding the contents of article by article. This is also inseparable from the existence of opposition from the Islamic faction (PPP) supported by Islamic organizations in the community who consider that the contents of the law deviate from Islamic law and need to be revised. In addition, women are also involved in their

arguments in drafting laws with the aim of getting the same position and rights as men (Tirmidhi, 2020:40).

After going through the approval of the DPR, the government enacted Law No. 1 concerning Marriage on January 2, 1974 and on January 1, 1974 October 1975 Law No.1/1974 is effectively enacted. There were positive and negative impacts felt by the government at that time. Namely, the positive impact is that the Government can reduce the number of polygamy, especially among ASN, TNI and POLRI so that it can reduce the state budget. While the negative impact is the occurrence of unregistered marriages, mistresses, and adultery that are rampant (Tirmidhi, 2020: 41).

Considering that marriage has a very important role in supporting the welfare of the nation, then in Indonesia there is a marriage law which is authentically regulated in Law no. 1 of 1974 concerning Marriage, State Gazette of the Republic of Indonesia Year 1974 Number 1. The explanation of the law is contained in the Supplement to the State Gazette of the Republic of Indonesia Number 3019 which in the general explanation section describes several basic problems. Article 1 of the Marriage Law states that: "Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead" (Budi, 2017: 135-136).

The purpose of marriage is contained in Law Number 1 of 1974 Article 1, the last sentence says that the purpose of marriage is to form an eternal family based on God Almighty, as well as in this Law there is a principle that the prospective husband and wife must have ripen his body and soul to be able to carry out marriages so that they can realize the purpose of marriage properly without ending up with marriage divorce. This means that because marriage is closely related to religion, marriage does not only have an outward element but also an inner element which also has an important role in forming a happy family, closely related to offspring, the care and education of children is the duty of parents. The purpose of this very noble marriage, as stated in the Marriage Law, it is appropriate for every citizen to know, understand and implement the rules contained therein, one of the rules contains a minimum age limit. a marriage, so that underage marriages need to be prevented (Budi, 2017: 136).

In Article 7 of Law Number 1 of 1974 (UUP) it is stated that "Marriage is only permitted if the man has reached the age of 19 years and the woman has reached the age of 16 years". The purpose of the provisions of this article is that women who marry at a young age, both physically and mentally are not ready to live as housewives, so that it is not in accordance with the purpose of marriage. If the provisions mentioned above are considered, that the determination of the minimum age for marriage is intended to maintain the integrity of the husband and wife relationship and also to prevent the explosion of the number of births by preventing women from getting married at a young age. One of the reasons for the rapid development of the population in Indonesia is the high birth rate compared to the number of deaths. Seeing these symptoms, the Government realizes that it is necessary to implement a family planning program. "National Family Program

Planning is a direct effort aimed at reducing the birth rate, through the sustainable use of contraceptives".¹ However, there are still underage women who marry at an early age or may be married off by their parents when they are young. One of the reasons for this is the possibility that parents want to let go of their responsibilities and shift the responsibility to the child's choice or the parent's choice. As for the consequences of such marriages, parents or children do not know it, as a basic consequence is that the family cannot fully realize the purpose of marriage, so many end in divorce. From the description above, it is clear that the implementation of marriage must be considered carefully and as early as possible and obey and follow the norms contained in the applicable regulations, even according to the National Family Planning Program the ideal age for marriage for men is at least 25 years. and for women at least 20 years old. But again, according to the Marriage Law, the marriage age limit is 19 years for men and 16 years for women (Budi, 2017: 136-137).

Since enactment, the state law that regulates marriage issues is Law Number 1 of 1974 concerning Marriage. To be able to realize the purpose of marriage, one of the conditions is that the parties to the marriage have matured in mind and body. Therefore, in Law Number 1 of 1974, the minimum age limit for marriage is determined. The provisions regarding the minimum age limit are

contained in Chapter II Article 7 paragraph (1) of Law Number 1 of 1974 which states that "Marriage is only permitted if the parties men have reached the age of 19 years and the women have reached the age of 16 years. From the existence of this age limit, it can be interpreted that Law Number 1 of 1974 does not require the implementation of underage marriages (zulfiani, 2017: 215).

If there is a marriage carried out by a minor, in this case the government has provided a policy in determining the minimum age for marriage, of course through a process and various considerations or commonly referred to as dispensation. This is intended so that both parties are truly ready and mature from a physical, psychological and mental point of view to carry out a marriage, because remembering the marriage that was carried out so that later it could be fostered eternally based on God Almighty until life separates the two as well as to support the program. population (Zulfiani, 2017:215-216).

However, deviations from the age limit can occur when there is a dispensation given by the court or other official appointed by both parents, both male and female. In accordance with the sound of Article 7 paragraph (2). In case of deviation from paragraph (1) of this article, you can request a dispensation from the Court or another official appointed by both the parents of the male and female parties." (Zulfiani, 2017:216). Basically, Article 7 paragraph (2) of the Marriage Law encourages a wider range of child marriages, especially by using the phrase deviation without any more rigid explanation of the deviation. argument

The provisions of Article 7 paragraph (1) of the Marriage Law have been well explained, for that it is necessary to tighten the provisions of Article 7 paragraph (2), especially tightening the phrase deviation and the elimination of phrases of other officials. In addition, this tightening provision is made to maintain the health of husband and wife and offspring, and therefore it is deemed necessary to explain the age limit for marriage in the Marriage Law. . (Zulfiani, 2017:216).

In the Compilation of Islamic Law (KHI), which was disseminated through Presidential Instruction No. 1/1991, it contained more or less the same subject. In Article 15, KHI states that the age limit for marriage is the same as Article 7 of Law no. 1 of 1974, but with an additional reason: for the benefit of the family and household. In this case, it can be seen that the article relating to Article 15 paragraph (1) "For the benefit of the family and household, marriage may only be carried out by the prospective bride and groom who have reached the age stipulated in Article 7 of Law Number 1 of 1974, namely the prospective husband at least - at least 19 years old and the prospective wife is at least 16 years old. While the sound of paragraph (2) For prospective brides who have not reached the age of 21 years must obtain permission as stipulated in Article 6 paragraph (2) of Law Number 1 of 1974, parental consent is reasonable because those who are not yet 21 are considered immature according to law. Meanwhile, for the judge's own consideration, Article 6 paragraph (2) of Law Number 1 of 1974 has provided an arrangement with the following: states as follows: "In order to carry out a marriage, a person who has not reached the age of 21 (twenty one) years must obtain the permission of both parents". (Zulfiani, 2017:216).

Thus the court will issue a marriage license that has not yet reached adulthood through a legal process that has been determined by the court. In the context of children's rights, it is very clearly stated in Article 26 paragraph (1) point c of Law Number 23 of 2002 concerning Child Protection which states that parents are obliged and responsible to prevent marriage at the age of children, and follow up on changes to the law. - Law number 23 of 2002, namely Law Number 35 of 2014 concerning child protection where the role of parents can also prevent the marriage of minors. (Zulfiani, 2017:216-217).

However, underage marriages can be prevented and annulled. According to Article 60 of the KHI, it is stated that marriage prevention can be carried out if the prospective husband or wife does not meet the requirements to carry out a marriage according to Islamic law and statutory regulations. Those who can prevent marriage are families in a straight line up and down, relatives, marriage guardians, guardians of one of the prospective brides, husbands or wives who are still bound in marriage with one of the prospective wives or husbands, as well as officials who appointed to supervise marriages (Articles 62, 63, and 64 KHI) (Zulfiani, 2017: 217).

In addition, judges are also law enforcers, every application of law or legal decisions made by judges should be in line with the legal objectives to be achieved by the Shari'ah. If the application of a



formulation will conflict with the results of human benefit, then the application of the law must be suspended. For the sake of achieving the benefit which is the main goal of applying the laws, legal exceptions need to be enforced. (Zulfiani,2017:217).

An example of a case that occurred in Barru was a trinket underage detention This time, a junior high school student with the initials HF (14) decided to drop out of junior high school to marry a 24-year-old young man. Her husband, Askar, works as an angkot driver. He married HF on Saturday, May 5 2018, in Mangempang Village, Barru District, Barru Regency, South Sulawesi. "The event was at HF's grandfather's house, the house I live in. The event is here because this house is wider," said Rosminah, the bride's aunt. women, Wednesday, May 9 2018. It is not easy for Askar to marry Hera because she is not old enough. Rosminah is the one who takes care of it so that the marriage can continue. "Initially, we submitted it to the KUA (Barru) but it was rejected because HF is still 14 years old," said Rosminah and then filed a dispensation to the Barru Regency Religious Court, so that HF and Askar could continue their marriage. . "Alhamdulillah, finally got a dispensation," he said briefly. Public Relations of the Religious Courts of Barru Regency, Ali Rasyidi, admitted that he had issued a dispensation decision for Askar and HF's marriage, even though they were still minors. The Barru District Religious Court then held a the trial which was attended by the parents of the two lovebirds who were intoxicated with romance. In front of the judge, Askar and HF's parents admitted that their two children had been in a relationship for a long time and both parents had known each other. Ali,

The Head of the Barru Sub-district KUA, Muhammad Idris, who immediately married the bride and groom, admitted that he could no longer do anything after the age dispensation decision from the Religious Courts was issued. "I was the one who got married, at first we KUA refused. But after the decision was made, what can I do," he said when confirmed separately. In line with the KUA, the Mangempang Village Head, Syamsuddin Pekki, admitted that he could not prevent the marriage of his citizens who were underage. Moreover, after the dispensation from the Religious Courts. "Yes, there has been a court decision, we can't stop it. Besides, it is better for this marriage to be accelerated, for the common good," said Syamsuddin. Based on data compiled by Liputan6.com, before marrying Askar, HF was registered as a class VIII student at a public junior high school in Barru. After marriage, HF quit school. "Yes, he quit school," said one of Hera's classmates who did not want to be named. During his courtship, Askar often picked up HF in his angkot after school. "Yes, Sis, HF is picked up almost every day using Pete-Pete (angkot)," he said. (liputan6, 2019).

Based on an initial survey in Balusu District, it is known that the implementation of Law No. 16 of 2019 concerning Marriage in Efforts to Prevent Early Childhood Marriage has not been realized due to the incompatibility of the contents of Law No. 16 of 2019 with what is happening now because there are some people who have not complied with these rules so that early marriage occurs. This study took Balusu District, Barru Regency as the study area

2. METHOD

A research that will run well and directed if it has the right methodology, which can lead well in a research. In connection with that, in this paper, the author will use a qualitative method, namely the qualitative research method is often called a naturalistic research method because the research is carried out in natural conditions (natural setting); It is also known as the ethnographic method (a strategy for describing community patterns of an ethnic group in a certain area). Because initially this method was mostly used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and the analysis are more qualitative in nature (Sugiyono, 2017:15).

Thus, qualitative research methods can be interpreted as research methods based on the philosophy of postpositivism (a school that wants to improve the weaknesses of positivism which only relies on the ability to directly observe the object under study), used to examine the condition of natural objects, (as opposed to experiment) where the researcher as a key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive / qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2017:15-16).

In addition, this research was carried out in a qualitative descriptive manner, which was carried out intensively, the researcher participated in the field, carefully recorded what happened, did an analysis, was reflective of various documents found in the field, and made detailed research reports.

3. RESULTS AND DISCUSSION

How is the implementation of Law N0.16 of 2019 concerning marriage in an effort to prevent early childhood marriage at the Office of Religious Affairs (KUA) Balusu District, Barru Regency.

To find out the implementation or application of Law no. 16 of 2019 concerning marriage in an effort to prevent early childhood marriage at the Balusu sub-district KUA office. The results of this study describe and analyze how far the implementation of Law N0.16 of 2019 regarding early childhood marriage. Now almost all people in Balusu District already know what the law contains. No. 16 of 2019 concerning early childhood marriage but there are still some people who do not comply with these rules and there are factors that influence so that people still carry out early childhood marriages. This is in accordance with the statement of Mr. H. Husni as the Head of the Office of Religious Affairs (KUA) in Balusu District who the researcher interviewed on January 20, 2022 Which said that "the factor is that besides the community, information has not yet arrived and furthermore, the community still lacks understanding about the name of the early age that It is important that the community understands that the important thing is that the child is already baliq so it must be able to be married, the general understanding of the community, so from us, this is indeed recommended and is mandatory on the condition that we must continuously socialize Until later, people will really be aware because what people understand is marriage, people don't want to know what the effects of early marriage are." And the same thing was said by Mr. Yusuf Hidayat as Secretary of Madello Village regarding the influencing factors so that people still carry out early childhood marriages that the researcher interviewed on January 17, 2022 said that "it happened because both parties between women and men were very like each other and the second one might be a little uncomfortable but due to an accident, they have to carry out early marriage"

Similar to what was said by Mrs. Rahima as a Madello Village staff who argued about the factors that influence so that people still carry out early childhood marriages that the researchers interviewed on January 17, 2022 "because there are usually children who are forced, pregnant accidents out of wedlock". And the same thing was also expressed by Mr. Mustafa as a staff of the Takkalasi Village Head who the researcher interviewed on January 17, 2022 "then the women immediately accepted temporarily for the management who had to get married at the age of 19, male or female, sometimes parents at the time or at the time of marriage. Ada has proposed to her child, she doesn't see her age, the important thing is that her stomach is mature, baliq and that's what is still developing in today's society. We always socialize that early marriage now it is prohibited and even then there are still those who have escaped the government has provided an understanding, understanding of the impact of early marriage so that there are many divorces. Then the second factor usually becomes a tradition in the community when someone has applied but is rejected later on, the child does not get a mate again and finally accepts the man's proposal". This was also conveyed by Mr. Andi. Sandra as the Secretary of Binuang Village regarding the factors that influence so that people carry out early childhood marriages which the researchers interviewed on January 17, 2022 "because usually the factor is parents who see the condition of their children who drop out of school and want to marry them and are usually due to juvenile delinquency".

The same thing was said by the three village secretaries, namely Mr. Kamsir from Lampoko Village, who the researcher interviewed on January 18, 2022, who said that the factors that influence people still carry out early childhood marriages. (juvenile delinquency) then also usually teenagers like each other and also in that area children get jobs quickly and feel they are able to get married", Then a statement from Mr. Rukmanto from Balusu Village said that "usually most of the factors that say there was an accident (pregnancy) out of wedlock) and the economic factors of parents who want to get their children married immediately,". And the last statement from Mrs. Hj. Nurhaeda said that

the factor of early childhood marriage "maybe because parents are afraid that their children will not sell if someone has applied for marriage immediately whether they want it or not".

Here we can conclude that the factors that influence so that people still carry out early childhood marriages, namely almost all people in Balusu Subdistrict are ashamed of early childhood marriages on the grounds of being pregnant out of wedlock and the community still lacks understanding about the name of early childhood as well as the impact that will be caused by early childhood marriage.

Percentage of people who are married, young married and divorced during 2019-2021 in the Balusu District area according to Mr. Mustafa as a Takkalasi Lurah Staff who the researcher interviewed on January 17, 2022 who said that "recently divorce from 2019 to 2021 has slightly increased compared to In the previous year, especially the old age who came to the office to report, namely in 2019-2021 there were 4 cases of parental marriage then for children under the age of approximately 20", while what was stated by Mr. Andi Sandra as Secretary of Binuang Village regarding percentage of people who are married, young married and divorced during

In 2019-2021 the researchers interviewed on January 17, 2022 said that "usually marriage and divorce data are known if there are people who want to separate their family cards and make a new family card, the village government only finds out that the community is divorced". As said by Yusuf Hidayat as Madello Village Secretary who the researcher interviewed on January 17, 2022 said that "the percentage of young marriages in Madello Village in 2019-2021 is 20%". the researcher interviewed on January 18, 2022 who said that "the percentage in Lampoko Village is approximately 2 cases of early marriage", then the statement from Mr. Rukmanto from Balusu Village said that "the percentage from 2019 to 2020 there are no cases while 2021 there are 3 cases early marriage".

This study aims to determine whether the marriage counselor is active in socializing the prevention of early childhood marriage in the Balusu District. This is in accordance with the statement from Mr. H. Husni regarding how active the marriage counselor is in socializing early childhood marriage which the researcher interviewed on January 20, 2022, who said that "Thank God we are very active in this new village because in our area 99% of ustaz and

Uztasah, as well as the government of the KUA office have warned all extension workers to put pressure on materials to be reproduced and expanded on early childhood", and the same thing was expressed by Mr. abd Rahim as a religious instructor at the Office of Religious Affairs whom the researcher interviewed on January 17 2022 which says that "it is very active as usual through marriage sermons, recitations, gatherings such as isra mira"j etc. And usually at events like that, people gather and then we are given the opportunity to talk, so that's where we put it.

It is the same as what Ibu Rahima as a staff in Madello village said about whether marriage counselors are active in socializing early childhood prevention. The researcher interviewed on January 17, 2022, said that "Yes, it is active". And what was stated by Mr. Mustafa as a staff of the Takkalasi Village Head who the researcher interviewed on January 17, 2022, who said that "The extension workers are active here, but sometimes the community is difficult to change about their traditions. However, for the extension workers, they are quite active and we at the village government always urge the public about preventing early childhood marriages." And of the five Balusu District Village Secretaries whom the researchers interviewed on January 17, 2022 regarding whether marriage counselors are active in socializing the prevention of early childhood marriage. Two Among them, firstly, Mr. Yusuf Hidayat as the Secretary of Madello Village, who stated that "Marriage instructors are active in this regard and are active in carrying out and socializing the prevention of early childhood marriage. Then we are also in the village either Pak Imam or the Village Government always informing residents not to carry out early child marriage. " the second, Mr. Andi Sanra L as the Secretary of Binuang Village with a statement that "Active, we usually come from the Office of Religious Affairs (KUA) to come to villages and say don't marry their children when they are underage". And three of them that the researchers interviewed on January 18, 2022, namely Mr. Rukmanto as Balusu Village Secretary said that "Here the extension for the Office of Religious Affairs (KUA) and the village also has an outreach program for parents and children about preventing early childhood marriage. village people during the village musrebang". Furthermore, the statement from Mr. Kamsir as Secretary of the Lampoko Village with the statement that "It is very active from

the BMD Regency offices to always voice the prevention of early childhood marriages, there is even a village regulation that will be made to prevent it and if it violates it will get sanctions in the form of fines related to violations". Finally, Mrs. Hj Nurhaeda as Secretary of Kamiri Village stated that "I am active, I come to the village every month".

Here we can conclude that marriage counselors are active in socializing the prevention of early childhood marriages, not only from the Office of Religious Affairs (KUA) who come to villages to socialize related to prevention of early childhood marriage, but here also from the village itself always urges to the community do not marry off their children under age.

To find out the implementation of efforts to prevent early childhood marriage at the office of religious affairs in Balusu District, Barru Regency. The results of this study describe and analyze how far the efforts to prevent early childhood marriage are, but on average the people there already know the prohibition of early childhood marriage. there are some people who ignore the prohibition of early childhood marriage and ignore the impact of early childhood marriage, placing more importance on the will to marry off their children at an early age. This is in accordance with the statement of Mr. H. Husni as the head of the Office of Religious Affairs (KUA) who the researcher interviewed on January 20, 2022, who said that socializing this is just how the extension workers who develop and put emphasis on the extension workers will further improve the way to socialize the dangers of child marriage. at an early age and maybe later will work with the health side to assist socialization and explain to the public what are the dangers and fatalities when an early child conceives and gives birth". And what was stated by Mr. ABD. Rahim regarding the implementation of efforts to prevent early child marriage, which the researcher interviewed on January 17, 2022, stated that "we continue to socialize without stopping then we don't give explanations for leniency, meaning we don't give dispensation to our community from the KUA, they immediately refuse and don't provide any explanations. to the public if those who want to be married are minors and immediately give refusal and those who give permission are only from the court and while in court now it is strict that men and women must be 19 years old if under 18 years old are directly rejected and not given permission but 18 years and above are still given a dispensation by the court and given a statement of what is to be considered so that marriage must be carried out then the party from the Barru Religious Court goes down to the villages to socialize the prevention of early childhood marriage".

And the last is a statement from Mr. Supriadi as the head of the Office of Religious Affairs in Balusu District regarding the implementation of efforts to prevent early childhood marriage which the researcher interviewed on January 17, 2022 which said that "of course KUA always tries to come from house to house to provide explanations or invite groups to be given explanations on how to prevent early childhood marriage".

We can conclude that the implementation of efforts to prevent early childhood marriage in the religious affairs office of Balusu District, Barru Regency from all statements from the KUA, namely the implementation has been implemented well because it often carries out socialization in villages and even parties from the religious courts participate in socializing The prevention of early childhood marriages requires public awareness of the dangers and impacts of early marriage.

From the results of the interview, we can get an overview of the implementation of Law No. 16 of 2019 concerning marriage in an effort to prevent early childhood marriage in the first religious affairs office, which we most often encounter early childhood marriages are influenced by several factors, namely a lack of understanding from parents or what society What is meant by an early age which is only understood by the community when the child is of age, then it is permissible to marry him Even though the age stipulated in Law No. 16 of 2019 is that men and women must be 19 years old, it doesn't matter what is important is that their children are of age, they consider them adults. Moreover, most children who drop out of school and have jobs tend to not care about their age whether they have complied with the rules or not. it is not important that he already has an income and is able to run a household, but this can also be related to economic factors. And what makes parents also quickly marry off their children at a young age because they see that their child has already applied and there are habits or beliefs of previous parents when an existing daughter who applies but is rejected is said to not have a mate anymore, which is sometimes still believed some of the people in Balusu District so that there is an early marriage. But the factor that we most often

encounter in several villages in Balusu District is Pregnancy out of wedlock which is termed "accident" which makes the government restless at the Office of Religious Affairs because it often gives appeals but is ignored by the local community, the KUA government can only refuse unqualified documents.

Then the percentage of people who get married at an early age has actually increased compared to the previous year as in 2019 starting from January to December. Takkalasi Village has 62 couples under the age of 1 female and 1 male, Two Madello Villages have 29 couples while under the age of 1 male and 1 female, Third Binuang Village has 24 couples while under the age of 2 women, The four Lampoko villages have 30 couples and those under the age of 1 male, the five Kamiri villages have 19 couples and those under the age of 1 female and the sixth Balusu village has 23 couples under the age of 2 women. So the total number in Balusu Subdistrict in 2019 was 187 couples with a total of 10 people under the age. In 2020 starting from January - December First in Takkalasi Village there are 39 couples with no minors, Second Madello Village there are 31 couples with 1 woman under the age of 1, Third Binuang Village there are 15 couples with 1 female under each and 1 male, Fourth Lampoko Village there are 21 couples with under the age of 1 woman 1 man, Fifth Kamiri Village there are 14 couples with underage 1 woman, and the Sixth Balusu Village there are 14 couples with underage 3 people . So the total number in Balusu District in 2020 and under the age of 9 people. And finally in 2021 starting from January - December the first in Takkalasi Village there are 43 couples with under the age of 3 women, Second Madello Village there are 39 couples with under the age of 2 men and 4 women, Third Binuang Village there are 24 couples with under the age of 1 woman, Fourth Village Lampoko there are 30 couples with under age 5 women, the five Kamiri villages there are 21 couples with under the age of 1 woman, the sixth in Balusu village there are 24 couples with under the age of 1 woman. So the total in 2021 in Balusu District is 179 couples with 15 people under the age.

Religious instructor is a profession engaged in religion that works as a liaison for information from the government to the community regarding the rules of early childhood marriage. counseling and socialization regarding the 2019 law regarding early childhood marriage and all people already know the rules sometimes religious instructors do not only socialize on certain activities but often carry out socialization such as at weddings, Friday sermons and other religious activities. The party from the Office of Religious Affairs now wants to carry out socialization by collaborating with the health sidespecially in the field of reproduction so that the public better understands what the intent and purpose of the rules of Law No. 16 of 2019 which prohibits early child marriage is so that the public better understands and understands the dangers of early childhood marriage, especially for girls who are still under the age of five. age/less than 19 years old who if married and pregnant will be very dangerous for the condition of the uterus due to not being ready to be fertilized, immature egg cells in underage women are very bad.

Implementation or implementation in efforts to prevent early childhood marriage has been well implemented in Balusu District because the government of the Office of Religious Affairs, Village and Sub-District Governments does socialization or counseling to the community in Balusu District and gives emphasis to religious instructors for more improve and expand material on prevention of early childhood marriage so that its delivery to the community is clearer and easier to understand, only the people can be aware of the applicable government regulations because the stubborn nature of the community is a bit difficult to change which makes people less aware and reluctant to follow the rules of the community. the government because the submissions submitted by the KUA have reached the community, it's up to the community whether they want to accept it or not.

4. CONCLUSION

Based on the results of the research, the author concludes that the implementation of Law No. 16 of 2019 concerning Marriage in Efforts to Prevent Early Childhood Marriage at the Office of Religious Affairs in Balusu District, Barru Regency are: Implementation of Law No. 16 of 2019 concerning Efforts to Prevent Early Childhood Marriage has been realized well and can be said to be very good because all parties from agencies both from KUA, Village Government and Kelurahan always socialize regulations that prohibit early child marriage instead of only in certain forums but



also socialized in other activities such as weddings, Friday sermons and other religious activities, of course, the community already knows the rules, it's just a matter of how the response from the community affects it or not. The efforts of the Office of Religious Affairs (KUA) in preventing early childhood marriages are to give refusal to those who register their marriages because they are not in accordance with the existing rules in Law no. 16 of 2019, also gives emphasis to the religious instructors, especially at the KUA Balusu Sub-district to further expand their counseling materials and collaborate with the Reproductive Health party so that the public is more aware of the other impacts of early childhood marriage. The author suggests KUA to maintain a system that is considered successful in reducing the rate of early marriage, always providing counseling to the public about early marriage without getting tired and desperate. The author suggests to parents that the closeness of parents to children is very important, so parents need to provide motivation, education or advice to children in dealing with life, especially in matters of marriage/marriage, to be prepared mentally, psychologically and physically.

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