

The Role of Schools in Early Marriage Education and Reproductive Health Rights (Case Study: Students in Wonosobo District)

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ABSTRACT

The role of schools is an important factor in shaping human civilization. The phenomenon of the high number of high school marriages in Wonosobo with all the social changes that surround it, until 2019 marriages under the age of 19 (nineteen) years there were 430 cases including marriage dispensation. The Married by Accident (MBA) case dominates all of these cases. The focus of this research is the analysis of the role of school in child marriage and women's reproductive rights, two things that influence each other and whether women's reproductive health rights include the right to abortion and to refuse pregnancy which often occurs in society. This study uses qualitative research by conducting in-depth interviews 25 Respondent and discussion group forums 50 members FASPEDU which are analyzed and described using a symbolic interactionism approach. The results of the study found that there was a shift in the meaning of marriage for high school children, the high number of cases of child marriage was dominated by changes in social behavior and adolescent relationships, so that pregnancy before marriage led to dropping out of school. Women's reproductive health rights are especially not ready to give birth, take care of children so that the life cycle after giving birth to children does not get serious attention, and it is not uncommon for domestic violence (KDRT) to be a way out to solve problems that cause divorce at a young age. The role of schools has not shown significant results because there is almost no curriculum in schools that requires provisions about marriage. The ideal school role is in the form of providing early marriage education and reproductive health, having an effective school fee subsidy, providing regular health services, and motivating students in the spirit of learning at school.

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1. INTRODUCTION

The role of schools in marital education and reproductive health rights is very important to equip students in the future with data on readiness for marriage, but unfortunately school has not become an important priority in its implementation. It is proven that there are many teenagers who drop out of high school in Wonosobo district. Education is a guide in the life of the growth of children, namely guiding all the natural forces that exist in children so that they as humans and as members of society can achieve the highest safety and happiness (Ikhsanudin & Nurjanah, 2018; Mujiburrahman, M et al. 021).

Islamic Marriage Law in Indonesia is experiencing the dynamics of development and challenges in line with the social changes of modern society. Cultural encounters in the form of local traditions with social changes characterized by modern science with information media change the mindset and behavior of today's society (Weber, 2012). Social change, economic politics, and patriarchal culture (Engineer, 2000) are still strong in society, especially teenagers who step into adulthood also encourages the problem of child marriage cases as well as the discussion and instigating of women's reproductive health rights which are fundamental human rights (Engineer, 2000). On the other hand, the institution of marriage is still believed to be the social structure of the initial process of forming a human civilization whose legality is guaranteed by the text of revelation and law. The regulations and regulations of marriage and child protection, as well as women's reproductive health rights, have not been synchronized and aligned with the ideal marriage age quality restrictions. Based on Basic Health data (Riskerdas) 2018 revealed that among women 10-54 years, 2.6% married first at the age of fewer than 15 years, and 23.9% married at the age of 15-19 years. This means that about 26% of underage women are married before their reproductive organ functions develop optimally. Public facts in Wonosobo in 2018, the number of marriages 6645, brides-to-be (catin) pregnant there are 306 or 4.6 %, and marriage dispensation 124 or 1.9 %. With more specific data detailing the marriage of brides-to-be up to the age limit of 19 years several 2186. This data indicates that child marriage in Wonosobo is still relatively high and has not yet noticed the negative impact on women's reproductive health rights (BKKBN, 2019).

Interpretation of religion (fiqh), especially Islamic marriage law marriage is a sacred bond as a form of worship to Allah SWT so that the legal framework of marriage as a strong bond (mitsaqan ghalidlon) to form a family uniting husbands and wives who are *sakinah, mawaddah* and *rahmah*. Thus the law of marriage legally formally regulates the terms and conditions in marriage (Marriage Law Number 1 of 1974 Concerning Marriage Article 1; See Also in Government Regulation Number 9 of 1975 Concerning Government Regulation on Law Number 1 of 1974 Concerning Marriage; See Also, Compilation of Islamic Law, 1974). Although in terms of the age of the bride and groom (catin) men and women have not synchronized, especially the age of marriage using the lowest limit of 16 years for women, and 19 years for men then amended by Law No. 16 of 2019. The maturity of the minimum age of mating is intended to provide certainty to the physical and psychic maturity as well as the reproductive readiness of women to give birth to qualified offspring, although economic readiness is often overlooked in society. Fact in society, the emergence of cases of abortion due to premarital pregnancy by rejecting pregnancy are two sides between the openness of social change and the shift in the meaning of marriage in society to have a multidimensional impact, both on the personal aspect, social, ritual, moral, cultural and reproductive health in the future. Even child marriage, in the perspective of Islamic law (fiqh), gives rise to multi-interpretation when using the concept of puberty (maturity) regardless of women's reproductive health and other benefits. Normatively, the legal dualism of the quality of the marriage age has caused a problem of public perception on women's reproductive health rights educated among adolescents on the impact of the life cycle of the post-marital age stage.

Child marriage (early childhood) is always associated with poverty and the socio-cultural and cultural factors surrounding it, including the condition of the level of parental education, the economic burden of parents so that marrying girls reduce the economic burden of the family. Child marriage with low age quality, a risk to women's reproductive health and potentially poses a high risk of maternal and

infant mortality, domestic violence, as well as the risks and factors of husband and wife relationships (Djamilah and Reni Kartikawati, 2004). More than that, even though the role of the school is very much needed by high school students in preparing for marriage at the ideal age. More than that, even though the role of the school is very much needed by high school students in preparing for marriage at the ideal age. The educational role of schools greatly determines the paradigm of children in determining their destiny in obtaining education.

There is a stigma in the countryside if women do not quickly get married and become spinsters, and their parents are ashamed. The condition of the economic burden of the parents assumes that a married woman will be borne by her husband even though financially, mentally, and not yet ready. Child marriage in Wonosobo tends to increase every year, especially the prevalence of girls aged 16 and 17 years. There is a complex relationship between child marriage and low levels of education and local socio-economic and cultural conditions. Girls who are married before the age of 18 have lower educational attainment than unmarried girls, especially after attaining junior high school (SMP). This analysis shows that child marriage is closely related to poverty, although the high prevalence of child marriage is found in sub-districts with relatively low poverty levels. In certain cases, couples are forced to marry at an early age, because the woman is pregnant before marriage, 2018 there were 306 (4.6%) of the data on the number of marriages 6645, and there were 124 (1.9%) married with dispensation with details of records male 83 (67%), female 41 (33%). The population data for Wonosobo Regency in 2018 consists of 449,665 men (51.1%), and 428,946 women (48.8%), while the poverty rate in Wonosobo is at the 17.58% level, while the Central Java level occupies the position 11.32%. In general, poverty that occurs in Wonosobo is influenced by government governance, the quality of human resources, the environment, and regional disparities between the upper and lower regions. These conditions affect economic, educational (formal, religious, and parenting styles), health, and socio-cultural factors (Wonosobo, 2014) for students in school. The low level of education and knowledge of parents, children and the community, causes a tendency to marry off their underage children (Mubasyaroh, 2016; Muntamah et al., 2019).

The purpose of this study is to analyze the role of schools in marriage education and reproductive rights of high school students to reduce early marriage in Wonosobo district. This scrutiny is under a question, "What role does the school play in reducing the dropout rate due to early marriage using data from various sources that can be accounted for?".

2. METHODS

This study uses a qualitative research approach of symbolic interaction to analyze marital problems in Wonosobo Regency. The symbolic interaction approach is one of the approaches that emphasize the interactions that are established in society and takes meaning to symbols created by individuals (Duschl, R et al.n.d.). The meaning of these symbols are analyzed holistically on social life, and without social interaction is key and there will be no possible life together. Interaction between perpetrators with family, social community, peers, communication media encourages the occurrence of child marriage. According to Blumer, social interaction refers to the character of special interactions that take place between humans, such as the interaction of parents with tradition and social society as actors in the interaction of other actions on the occurrence of child marriage. The actors' responses either directly or indirectly are based on understanding and assessing the meaning (Irving M. Zeitlin, 1995).

For the collection of quality data used is a group discussion conducted by FAPSEDU (Forum Antar Muta Beragama Peduli Keluarga) Wonosobo District the number of participants discussion 10members FAPSEDU, to recognize the data by presenting groups of adolescents who do not perform an early marriage, as well as in-depth interviews with adolescents of early marriage, including with parents of early marriage actors Participants consist of different family economic backgrounds. To strengthen the data and data analysis, researchers conducted in-depth interviews with local KUA, community leaders, to explore information related to the rules of early marriage, and cultural norms related to sexuality, reproductive health issues, the causes of child marriage, economic, social, health, and divorce impacts

that become problems of child marriage in Wonosobo district. The research subjects were high school students in Wonosobo district which were taken from 5 sub-districts and one high school each while the data for the research respondents are presented in Table 1.

Tabel 1. Respondent Data

Dis trict	Ma le	Fe male	Su m
1	1	4	5
2	1	4	5
3	2	3	5
4	0	5	5
5	2	3	5
Tot al	6	19	25

Based on Table 1 shows the age range of respondents from 15 to 19 years is adolescence, more detail is presented in Table 2.

Tabel 2. Age range of respondents

A ge	Male	Female	Sum	Percentage
15 th	0	1	1	1%
16 th	1	4	5	4%
17 th	1	6	7	6%
18 th	2	7	9	7%
19 th	2	1	3	1%
T otal	6	19	25	100

Respondents were taken based on student backgrounds consisting of 3 categories, namely: Students who come from poor families or economically weak, students from broken home backgrounds, and students who have other reasons (sex, relationships, environment).

3. FINDINGS AND DISCUSSION

Findings

Interview result

The interview was held on November 11, 2021, which was carried out in stages with 25 students spread across 5 districts of Wonosobo district. Structured interviews have been prepared by the researcher with the most crucial question indicators presented in Table 3.

Tabel 3. Interview result

Question	Answer
Why do you do early marriage?	<p>Answer 1: because I am pregnant out of wedlock, like it or not, I have to get married.</p> <p>Answer 2: demands of parents, to help the family economy.</p> <p>Answer 3:</p>

<p>What factors make you do early marriage?</p>	<p>In my environment, many are married at a young age, so I also have to get married as soon as possible.</p>
<p>In your opinion, do you benefit from marriage?</p>	<p>Answer 1: Sex factor, I already want to get married Answer 2: Economic demands, so that my life is borne by my partner Answer 3: My parents divorced, so I was lonely and forced to get married</p>
<p>what about your future and your dreams, if you were married in your teens?</p>	<p>Answer 1: I no longer sin more, because I'm married Answer 2: I am happy with my life partner Answer 3: my life has been borne by my husband Answer 1: it will be easier to reach it with my partner Answer 2: no more aspirations Answer 3: My ideals have disappeared, but I'm trying for the future of my child will be better than me</p>

Focus Group Discussion (FGD) Result

The FGD aims to discuss the problem of early marriage of adolescents in Wonosobo district with 10 members of FAPSEDU, while the results of the group discussions are presented in Table 4.

Tabel 4. FGD Result

Problem	Result
<p>Pre-marital sex activities</p>	<p>The assumption that pre-marital sex activities by changing partners in adolescents, especially teenage boys as a matter of pride and a place to show masculinity among teenagers of their age. This was revealed from the results of the FGD of young unmarried girls. The men are more open and like to admit, they even have ML when dating (pre-marriage) as a form of pride and arrogance when they have a relationship with their boyfriend. On the other hand, women are shy and secretive about talking about taboo things, even to their peers. This is done because of trial and error and so that the boyfriend becomes dependent on the guy, so that women tend to close themselves off about sex before marriage</p>
<p>Parental education</p>	<p>Another factor is that parental education affects the quality of children's marriage age. The factor of low parental education, due to economic limitations and or because of the difficulty of getting access to education when their parents are still teenagers, is one of the problems, so that the factor of low parental education causes low understanding of reproductive health.</p>

Economic status child marriage and economic status are seen based on housing conditions and distribution of household expenditures, so that the analysis obtained that the highest child marriage age occurs in women who live in rural areas with housing conditions that are not suitable for habitation (poor)

Discussion

a. The role of schools in the substance of Child Marriage Law in Wonosobo

Still high child marriage in Wonosobo until 2018 there is a marriage with the bride-to-be (catin) age 19 (nineteen) years 306 cases of married marriage first (married by accident), and marriage dispensation age catin under the age of 19 years 124 cases. There are a variety of reasons including socio-cultural and customs (fear of becoming an old maid and parents want to have grandchildren), religious guidance (if not married pray), education and economic conditions of people, and get pregnant first before marriage. Until now, married by accident cases data trends increased along with behavior and free association.

Marriage in Islamic law is a civil and social contract or contract that is legalized by both state and religious authorities. Normatively article 6 to article 11 of the regulation on the conditions of marriage the substance of the arrangement has been dissected, because there is no threat of punishment for the offender, in this case, there is weakness and legal voidness (Marriage Law Number 1 of 1974 Concerning Marriage Article 1; See Also in Government Regulation Number 9 of 1975 Concerning Government Regulation on Law Number 1 of 1974 Concerning Marriage; See Also, Compilation of Islamic Law, 1974). Marriage in Islamic law, as a strong inner birth bond between a man and a woman as a husband and wife to form a happy, peaceful, *sakinah*, *mawaddah*, and *rahmah* family.

When compared to some Muslim-majority countries have set a minimum age of mating, varying marriage age limits, at least 18 years of mating age for males and 17 years for females. However, the difference in the marriage age limit is strongly influenced by the socio-cultural of each Muslim-majority country. Why it is necessary to limit the minimum age of mating, to maintain the benefit of the partner, or as a preventive measure of marital manipulation. From an Islamic perspective, marriage is not only a sacred and sacred bond and worship but also as a bond of social, kinship, and civil relations that provide consequences for the rights and obligations that are balanced between husband and wife, so that the terms and pillars of marriage must be carried out for the validity or legality of the spouse.

Until now, the definition of child marriage with the age range under 19 years still holds problems, one of which, mentions that marriage is a formal bond legally recognized as a husband and wife who must understand about rights and obligations, especially the rights of women (wives) in reproductive health.

Normatively the quality of the age of marriage with the aim of aspects of happiness born and inwardly as stated in Law No. 16 of 2019 changes to Law No. 1 of 1974 on marriage, that the minimum age of marriage for women and men 19 (nineteen) years. Convention on the Rights of the Child (CRC), defines child marriage as marriage that occurs under the age of 18. If the minimum age of marriage is less, the effort to marry dispensation as there are many cases of Wonosobo dominated by MBA cases (Married by Accident).

The benchmark of the age limit of mating in *fiqh* i.e. with puberty is no longer relevant in the current conditions, but customs are considered valid. However, marriages performed outside the knowledge and supervision of the registrar of marriage and not recorded are considered invalid in the eyes of the law. The legal system in Indonesia does not recognize the term "marriage underhand". Sociologically, marriage is not recorded and considered ineligible for the provisions of the law (Marriage Law article 2 paragraph 2).

Child marriage is a traditional practice that has long existed, even in Wonosobo the number of cases of child marriage in the categorical is quite high. The literature study noted there were 306 (three hundred six) mating ages of 18-year-olds and 124 cases of marriage under the age of 19 due to marriage

by accident (MBA) or premarital pregnancy. So child marriage, especially for women not ready for reproductive health, not infrequently refuse to get pregnant and abortion. Although nowadays, the pattern of child marriage because the MBA becomes a burden on parents, because of shame and close the disgrace. On the other hand, it is also a burden for young couples to prepare for the life cycle starting from the age of the pregnancy, infants, and the age of school children who are poorly prepared. If the psychological and economic burden of the young couple is not good, the impact is the onset of quarrels that lead to the divorce of the young couple (Choe, MK., S. Thapa, 2017).

The quality of marital age, especially in Wonosobo is triggered by many factors, one of the factors that are often alleged is the problem of poverty. Conceptually poverty does not stand alone, but many factors are serkilerally interconnected, such as economic, social, educational, cultural, and religious understanding. To measure poverty as conceptualized by the Central Bureau of Statistics (BPS) is to use the concept of basic needs approach (BKKBN, 2018). With this approach, poverty is seen as an economic inability to meet the basic needs of food and not food as measured in terms of expenditure. In other words, poverty is seen as an economic inability to meet basic food and non-food needs. Implementation of the role of schools through subsidized school fees to students with low economic backgrounds, so that the reason for dropping out of school to plan to carry out marriage does not occur.

b. The role of schools in education about Women's Reproductive Rights and Social Change

Women's reproductive health rights are now the talk when it comes to child marriage (Cansil, 2009). The concept of 'right' in the view of the law is the power or authority that a person has to obtain or do something when associated with the concept of reproduction as the biological process of a new organism being produced which is the basic way of defending oneself by the predecessors by each organism to produce the next generation so that there is a process of each individual's life cycle (Eny Kusmiran, 2011).

The implementation of Female Reproduction covers the entire life of man from birth to death, and when using a life cycle approach to obtain a definite target and clear service and implemented in an integrated and quality by paying attention to the reproductive rights of individuals who spill over into the program on the available service programs (Anshor, 2006). Women's reproductive rights have become a global ethic, including the local level of Wonosobo as an agenda of the struggle to educate the public on child marriage. Although women's participation in development does not necessarily prosper women, it is precisely the double burden of women in terms of reproduction.

The social changes that are happening today have changed the pattern of relationships and community interactions. The case of child marriage and women's reproductive rights have a pattern of interconnectedness, namely the fading of social norms (social norms) in modern society today, so that child marriage is not a violation of social norms, but rather an open interpretation of Islamic law (fiqh) that is subjective. Similarly, to social institutions (George A. Theodorson and Achilles G. Theodorson, 1969) on the institution of marriage and how to enforce the reproductive rights of women. There is a shift in social structure in society, especially in the age of forced marriage regardless of the impact on the service cycle of future generations. Although women's reproductive rights are already natural, functionally female reproduction is pregnant, giving birth and breastfeeding as well as caring for children. So a mother in Islam, positioned in a place of honor and honor, in recognition of her role in preparing a generation of human beings.

The role of the school is in the form of reproductive health through regular school health services for high school students so that it will become the control of the school and parents. The form of education taught by schools is through socio-economic aspects, reproductive health and human psychology.

The impacts identified on the quality of the age of marriage include the causes of children dropping out of school, instability in building families, the occurrence of domestic violence (KDRT), and women's subordination which causes social, economic, health, and psychological impacts.

1. Socio-Economic high school student family

The quality of age at marriage or early age marriage in the socio-economic aspect creates a new "cycle of poverty". Adolescents ($\leq 15-16$ years) are often immature and well-established or do not have a decent job due to their low education level. This condition causes married children to be the responsibility of the family, especially the parents of the male (husband). As a result, parents have a double burden, apart from having to support family members, parents also have to support new family members, a condition that becomes a heavy burden for parents' families who are categorized as poor families. This condition will take place repetitively from generation to generation so that structural poverty will be formed. The economic impact as mentioned above is in real terms in the Wonosobo community, which are the pockets of high rates of early marriage. This condition is different if the male partner is much older (adult) in terms of age (23-27 years) and has a high enough education so that he has a decent job and income to support the family (Nurhadi, 2018).

Viewed from the social aspect, marriage with early age quality has an impact on the potential for divorce and infidelity among young newly married couples. Data on Child Marriage in 2018 in Wonosobo with an age range of $\leq 16-19$ years were 2186, with the highest number in Kepil District, with 301 cases, Kalikajar District with 229 cases. The two disabilities constitute pockets of sub-districts with poor conditions. The quality condition of early marriage is very prone to quarrels in the face of minor problems, given the unstable emotions. The existence of quarrels sometimes also causes domestic violence (KDRT), sexual violence especially experienced by wives due to an unbalanced relationship. The number of cases of violence against children in 2018 occurred in 77 cases, this condition led to the breakdown of the marriage or divorce suit carried out by the wife. This condition causes the divorce rate in the Wonosobo district to be very high, and Wonosobo is the 3 (three) districts in Central Java with the highest divorce rate. The domino impact of the high divorce conditions in Wonosobo, early childhood marriage is one of the contributors to the high divorce rate in Wonosobo. Marriage data in the Ministry of Religion of Wonosobo Regency in 2018 amounted to 6645 marriages with details; the number of catin pregnant women 304 (4.6%); The number of dispensed marriages was 124 (1.9%), with 83 (67%) men and 41 (33%) women. From the number of marriages of 6645 children aged ≤ 19 years, it reaches 2186 (Central Bureau of Statistics of Wonosobo Regency, 2019).

Other social impacts, such as many cases of incest and sexual violence against children and the break-up of marriages are very high, the last is the number of young widows, migrant workers, and the negative impact is being commercial sex workers in several nearby urban areas. Dropping out of school children due to unwanted pregnancies and having to be moved out of their environment, then getting married, and finally having to give birth has an impact on reproductive health for women and has given real conditions to the social aspect. Pregnancy outside of marriage has had a real impact on the legal status of children born so that many children who are born do not have legal status, birth certificates will make it difficult for the legalities of the country. If there is a divorce, it will not have legal force because it is not recorded in the state administration. After all, the divorce is only submitted informally. Without taking legal procedures or going through a religious court, it results in women whose rights are violated as well as children who are divorced. The role of schools through subsidized school fees for families who cannot afford to provide solutions for dropping out of school on the grounds of marriage (Ampat, 2020; Ikhsanudin & Nurjanah, 2018; Was et al., 2016).

2. Reproductive Health Rights SMA Student

Married young (≤ 19 years) has the risk of not being ready to give birth and to care for their children properly, and if they have an abortion, it has the potential to have an unsafe abortion that can endanger the safety of the fetus/baby and the mother until death. The low quality of the age of marriage - especially for women - also has the potential for violence by partners and if there is an unwanted pregnancy. With the tendency to cover up the pregnancy, it is possible not to get adequate pregnancy care health services. Based on data from prosperous families in Wonosobo Regency in

2018, the average age of first marriage/marriage at 16.9 years. This figure is much lower than the average age at first marriage in Central Java, which is 22.27 years.

Another impact, if adolescents with unwanted pregnancies will face the problem of disgrace because they are pregnant without being married, feel guilty because they abort, along with the increasing age of the fetus/baby in the womb. They are increasingly depressed because they are afraid to tell their parents, have disagreements with their families because they are pregnant, because these acts are considered immoral in social relationships, and violate social and religious norms, possibly not being acknowledged and left by their boyfriends. Moral sanctions from society will be isolated, so that if this condition is married in a pregnant state. Although there are cases of underage marriage, in which mothers who are not yet old enough experience death because their reproductive organs are not ready. Also, they do not understand reproductive health.

The existence of health services regarding regular periodic health checks to control promiscuity and pregnancy outside marriage.

3. Psychological SMA Student

The psychological impact of young couples who are not mentally ready to face changing roles and face household problems, so that they often regret losing their adolescence and school years, causing a feeling of lack of self-confidence, insecurity, locking themselves in relationships because they don't know how their roles change from a young adolescent or school-age to the role of a mother and wife when they have to become parents at a young age. The quality of the age of marriage which is still low has the potential for domestic violence to cause trauma to lead to death, trauma experienced by young women in marriage.

The role of schools in providing motivation to students for the spirit of achievement. Education about early marriage psychologically has not been able to change the role of being a parent after marriage. Based on the role of schools in overcoming marriage and reproductive rights, student health can be resolved through several roles. The role of schools is very important in providing marriage education and reproductive rights for their students to reduce the number of early marriages. Giving motivational moral obligations as a consequence of the position of teachers or schools to students. The existence of this responsibility and morals includes religious values or spiritual values (Nurhadi & Lubis, 2019).

4. CONCLUSION

Based on the results of interviews and FGDs, the results show that there is a shift in the meaning of marriage for high school children, the high number of cases of child marriage is dominated by changes in social behavior and adolescent relationships, so that pregnancy before marriage causes dropouts. Women's reproductive health rights are especially not ready to give birth, take care of children so that the life cycle after giving birth to children does not get serious attention, and it is not uncommon for domestic violence (KDRT) to be a way out to solve problems that cause divorce at a young age. The role of schools has not shown significant results because there is almost no curriculum in schools that requires provisions about marriage. The lack of knowledge and understanding of reproductive rights for students because the role of schools has not been optimal in providing education about marriage and reproductive health.

The ideal form of the school's role includes: providing education about early marriage, student health services, subsidizing effective school fees for students with poor families, motivating the spirit of learning and achievement.

It is recommended that the harmony of Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning Marriage with Law Number 23 of 2002 concerning Child Protection is recommended. In this regard, the two laws have differences regarding the minimum age limit for marriage, so that legally formal there is confusion in its implementation in society and instead uses one of these laws to legalize child marriage at a young age. In this condition, the ideal is

that laws have equality so that they do not have an impact from the point of view of several social, economic, health, educational, and psychological aspects. Compulsory education for 12 years is an important factor in reducing the number of early marriages.

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