

# “AYUNDA SIMENIK SONG” AS A COMMUNICATION STRATEGY FOR PREVENTION OF CHILD MARRIAGE IN GUNUNGKIDUL DISTRICT, INDONESIA

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## Abstract

Childhood is a play and learning period. If at the childhood age, children marry, it contributes to health decline as reflected in high maternal and infant mortality rates. Besides that, child marriage triggers high school dropout rates that drag many other aspects, particularly economic access and limited information access, and so it will increase capacity to avoid violence. This research aims at analyzing the communication strategy carried out in the coastal district of Gunungkidul, in an effort to prevent child marriage. The method used in this research is a Qualitative Descriptive Case Study. In this research, there were 10 key informants from Gunungkidul District. The Data Analysis Techniques used Reduction and Narration. The research results show many innovations through the best practices of communication strategy carried out in Gunungkidul District. These are among others: campaign through songs and films, involvement of father in Man care, and the government officials, particularly those from Religious Affairs Ministry and Religious Affairs Office (KUA).

**Keyword:** *child marriage, communication strategy, campaign, communication development, child marriage prevention.*

## 1. INTRODUCTION

The child marriage issue is very important. It is one of the priorities of the Government of Indonesia to achieve the fifth goal of the SDGs indicators (Sustainable Development Goals), i.e. Achieving Gender Equality and Empowering Women and Children. This goal is the mandate of all stakeholders, i.e. the government, institutions, communities, religious and community leaders as well as the private sector in preventing child marriage. The child marriage problem in Indonesia is becoming an increasingly prevalent and serious problem. Indonesia occupies the second highest ranking in ASEAN countries and the seventh highest ranking in the

world due to child marriage practices. Therefore, the government must take strategic steps to overcome this problem (UNICEF, 2016).

The BPS and UNICEF data (2016) show that around one in nine girls marry before the age of 18 and 0.5 percent of girls marry before the age of 15. Another phenomenon is the high rate of pregnancy among young girls. Adolescent pregnancy and childbirth between the ages of 15 and 19 are prone to complications and death, and the risk is twice that of women between 20 and 24 years. In the context of Indonesia, child marriage contributes to the achievement failure of the Millennium Development Goals (MDGs), as evidenced in the increase in maternal mortality around 359 per 100,000 live births if compared to the previous figure of 228 per 100,000 live births (UNICEF, 2016).

According to the WHO data, although having experienced a significant decline of 72 percent in maternal mortality or from 446 per 100,000 live births in 1990 to 126 per 100,000 live births in 2015, Indonesia is one of the 11 countries in ASEAN that are vulnerable to high maternal and infant mortality due to common underage marriage in the region. Indonesia's progress of maternal mortality reduction remains lag behind other countries in the region including Timor Leste. Timor Leste has reduced the maternal mortality of 80 percent from 1990 to 2015 or from 1,800 per 100,000 live births to 215 per 100,000 live births. In the same period, The Republic of Maldives has shown the decrease of 90 percent and Bhutan has reached 84 percent.

The WHO statistics reveal that about 43 percent of girls in Indonesia get married at the

age of 18 and give birth at the age of 19. The WHO Coordinator for the Southeast Asian Region, Neena Rainahas handled maternal, newborn and child and adolescent health issues, and she encourages the married young couples to enjoy their time together for several years before trying for a baby. She said it was better for them to delay giving birth until they were 20 years old, and therefore, they could have fun for the first few years of their marriage.

Local governments have concerns over the high child marriage rate problem in their region. For example, North Lombok District is one of the highest child marriage districts, and Gunungkidul District has three major problems, i.e. 1) high child marriage rate, 2) high suicide rates, 3) high divorce rates, and similar problems occur in Rembang, Maros and Pamekasan Districts.

Based on the data from Yogyakarta Women and Community Empowerment Agency (BPPM), there were 74 early marriage cases in Gunungkidul District in 2016. The number was even higher in 2015 when it amounted to 109 cases. Playen Sub-District Head Suyanto admitted it. He admitted that Playen Subdistrict area had the highest young marriage number of 26 cases in 2016. Moreover, there was one case in Playen Sub-District, Gunungkidul in 2017.

According to the National Population and Family Planning Board (2001), the reproductive health is the physical, mental and social welfare as a whole in all matters that relate to the reproduction system and functions and process as well as conditions that are free of disease and disability. In the aspect of age, it is considered that the age group of 21-35 years is fully mature for giving birth. At this age, women have reproductive maturity, emotional, and social aspects.

Based on the research problems above, communication strategy is required in child marriage prevention effort in Rembang and Gunungkidul District. How is the child marriage prevention campaign carried out in Gunungkidul District? How has the Strategy Communication of the child marriage prevention been conducted in Gunungkidul District? Why does Gunungkidul District conduct communication strategy of the child marriage prevention?

## 2. LITERATURE REVIEW

Since 2001, UNICEF (UNICEF, 2001) has suggested child marriage prevention campaign, as contained in the UN agency's research report. The UNICEF recommendations are as follows: "The early marriage of girls and boys impairs the realization and enjoyment of virtually every one of their rights. The imposition of a marriage partner on children or adolescents who are in no way ready for married life, and whose marriage will drive them of freedom, opportunity for development, and other rights including health and well-being, education, and participation in civic life, nullifies the meaning of the CRC's core protections for those concerned. Unless measures are taken to address the early marriage, it will continue to be a major stumbling block to the achievement of human rights".

The prevention promotion campaign is everyone's responsibility. This campaign is designed to prevent and reject child marriage occurrence. The focus is on positive action and it strives to promote the idea that this action starts from an individual movement but it will be carried out collectively. Therefore, it will create a collective movement which finally contributes to greater social change.

In his research, Wijaya states that communication planning strategies to be carried out with the following steps are as follows: (1) Establish communicators. As the main actor in communication activities, communicators play a very important role. As the spearhead of a program, a communicator must be skillful in communication, rich in ideas and full capacity in creativity. There are some requirements that a communicator must have, i.e.: credibility, attractiveness, and strength. (2) Determine target and analyze audience needs. In communication study, the audience is also referred to as the communicant. In society there are groups that determine the magnitude of the program influence, i.e.: (a) The group that gives permission, is an institution that makes regulations and gives permission before a program dissemination effort. (b) The support groups are groups that support and agree program implementation. (c) The opposition groups are those who oppose or

groups that conflict with change ideas they wish to implement. (d) The evaluation groups are a group of people who criticize and monitor the course of a program. When knowing the groups in the society, a communication planner can predict and anticipate as well as adjust the communication programs that he/she will carry out. (3) Arrange messages. Message is everything that someone conveys in the symbol form and the communicants perceive and accept in a series of meanings. There are several ways to arrange messages; (a) Over power'em theory. This theory shows if the message is frequently repeated, long and hard enough, it will pass from the communicants. (2) Glamor theory. If a message is packaged beautifully and offered with persuasive power, the communicants will be interested in having that idea. (3) Don't tele'em theory. If an idea is not conveyed to other persons, they will not know and ask, and therefore, they will not make an opinion about the idea. (4) Choose media and communication channels. Choosing communication media must consider the characteristics of content and purpose of the message content to be conveyed. (5) Communication effect. All communication programs have purpose, and it will influence the target. Influence can occur in the changes of knowledge, attitude, and behavior. At the level of knowledge, it can occur in the changes of perceptions and opinion. The definition of attitude change is the existence of internal change in a person organized in the form of principles, the evaluation results of what they carry out to an object. Finally, behavior change is a change that occurs in the form of actions (WIJAYA, 2015).

Research regarding the Communication Strategy was also conducted by Sabini and Ganiem (SABINI & GANIEM, 2015). The research aims at finding an interaction model and group communication leading to changes of meaning of marriage among inter-generation of middle-class groups in in DKI Jakarta (KHOLISOH & PRIMAYANTI, 2016).

The definition of children age in Law Number 10 Year 2008 (article 19 and paragraph 1) is until the age of 17 years. Moreover, Marriage Law Number 1 Year 1974 describes the minimum marriage age limit of 16 for girls and 19 for boys.

The definition of children based on Law Number 23 from 2002, refers to the person who did not reach the age of 18 and includes for the fetus who remains in the womb (SOETJININGSIH & RANUH, 2006). Child marriage is defined as a marriage that occurs before the child reaches the age of 18, and before the child is physically, sociologically, and psychologically mature to be responsible for the marriage and children resulting from the marriage (RI, 1974).

The results of the research conducted by the University of Indonesia Gender Study Program in collaboration with Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, explain that child marriages can be prevented through socialization of child marriage effects at the pulpit table among religious leaders. It aims to make people aware of the negative effects of child marriage. The involvement of religious leaders can make child marriage a concern for various parties who should take part in the efforts to stop the practice child marriage (MUSFIROH, 2016).

The concept of child marriage refers to the convention on the rights of the child. This concept begins by explaining the concept of the child, i.e. every human being under the age of 18. Therefore, based on the human rights framework and Convention on the rights of the child, marriages are held before the two parties reach the age of 18 can be considered as child marriages (KASJIM, 2016).

According to the explanation of the United Nations Populations Fund (UNFPA) in its report entitled *Marrying Too Young: End Child Marriage*, it affirms that child marriage is closely related to the marriage that parents or guardians arrange unilaterally. Therefore, child marriage is clearly contrary to the Universal Declaration of Human Rights (Article 16, paragraph 2) which reads: "Marriage shall be entered into only with the free and full of consent of the intending spouses". The Indonesian government approved this statement and it is further regulated in Law Number 1 Year 1974 concerning marriage Article 1 which reads: marriage is an inner and outer bond between a man and a woman as a husband and wife with the aim of forming an eternal happy family based on believe in the One Supreme God.

According to the United Nations Development of Economic and Social Affairs (UNDESA), Indonesia is the 37th country with the highest number of early marriages in the world and the second highest number in ASEAN after Cambodia. The data of the Basic Health Research (Riskesdas) 2013 shows that the growth process continues until the age of 18, the youngest age to get married, particularly the age of 6-12 years old that requires special attention to not marry (DEPKES, 2013). The first marriage age in Indonesia is between the age of 10-14 years, and it is quite high at 4.8%. At the age of 15-19 years it reaches 41.9%. Moreover, the birth of the last five years before this observation was made, has occurred in 0.3 per 1000 women aged 10-14 years, and 53.9 per 1000 women aged 15-19 years. Age at the first marriage age at a very young age (10-14 years) tends to be higher in the countryside (6.2%), and in the group of girls who do not go to school (9.5%), farmers / fishermen / laborers (6.3%) and the lowest economic status (6.0%).

In Indonesia, the provinces with the highest percentage of early marriage age of 10-14 years are Central Java (52.1%), South Kalimantan (9%), West Java (7.5%), East Kalimantan and Central Kalimantan (7%), and Banten (6.5%) respectively. Moreover, the provinces with the highest percentage for the early marriage age, between 15-19, are consecutively Central Kalimantan (52.1%), West Java (50.2%), South Kalimantan (48.4%), Bangka Belitung (47.9%), and Central Sulawesi (46.3%).

Research by Dewi (DEWI, 2012) was underpinned by the rising awareness among bumiputra Jawa that the old-fashioned adat (child marriage, pingitan, no schooling, polygamy, and total submission to the husband) were no longer acceptable and that things must change. The teaching and interpretation of Islam since the early twentieth century - on issues of veiling, women's education, segregation, child marriage, and the still-contentious issue of polygamy - facilitated a closer connection between Javanese women and Islam, leading to a change in perception of the status, rights, and obligations of their modern Islamic-Javanese identity (QIBTIYAH, 2014).

The data of the Ministry of Religious Affairs of The Special Region of Yogyakarta in 2015 showed

that the Gunungkidul District occupied the first ranking district with the 184 underage marriages (42.1%) (KEMENTERIAN KESEHATAN, 2015). In Gunungkidul District, Karangmojo Subdistrict occupied the highest ranking of 12 underage marriages followed by Ponjong Subdistrict with 10 underage marriages. However, there were 8 underage marriages in Karangmojo Subdistrict in 2013 and 5 underage marriages in 2014 consecutively. Therefore, the number rises very significantly in the period of 2013-2015. On the other hand, the data of the Ministry of Religious Affairs in Karangmojo Subdistrict in 2015 showed that the highest number of 8 underage marriages was located in Jatiayu Village.

The research results conducted on March 24, 2016 in Wonontoro Sub-Village, Jatiayu Village, Karangmojo Subdistrict, Gunungkidul District obtained the interviews to 10 girls, and 8 out of 10 girls said they knew about the early marriage. Moreover, 40% of 8 girls supported the early marriage while most of them (60% of 8 girls) did not support it (EKAWATI & INDRIYANTI, 2017; FADHYANA & LARASATY, 2009). This is similar to what happened in Nepal (SAH et al., 2014) and the research results conducted by the World Policy Analysis Center (ARTHUR et al., 2014). The research results were also conducted by Rumble et al to children in Indonesia (RUMBLE et al., 2018) and it was also conducted by Shammi and Noor in Rangpur City Bangladesh (SHAMMI et al., 2018; SANTHYA, 2011).

Other research results related to the Islamic law carried out by Kasjim (KASJIM, 2016) explain the child marriage cases in South Sulawesi Province including the community perceptions and the supporting factors such as the use of religious (Islamic) arguments to justify these actions. Society understands child marriage as stated in Marriage Law Number 1 Year 1974 which reads: child marriages take place under the age of 19 for boys and 16 for girls and / or those who are not matured (*baligh*) and rational (*'aqil*). Some of the dominant factors in child marriage include; local customary norms (*irisiri*), honor of family and relatives, less educated parents, family economic burden and inconsistent enforcement of laws and regulations.

The issue of child marriage was not covered under this bill, which has led opposition women

politicians to charge that the bill was inadequate. When the bill was proposed, a contradiction in the legal system occurred: under civil law the minimum age for marriage is 16, while the proposed bill defined children as below 18 years old (MOHAMAD, 2018).

Post-GE14 dissent is obviously present. For the time being its principal expressions come from a defeated UMNO and an unvanquished PAS. The principal leaders of the two parties try to erect an ideological "Malay first and Islamist" defense of "race, religion and (Malay) rulers." This politicization of ethno-religious tenets and anxieties occasionally creates controversies over such matters as sexuality, child marriage, appointments (of non-Malays or non-Muslims) to senior public office, the use of non-Malay languages in public communications, and so on (TEIK, 2018).

Grijn and Horii explain child marriage in West Java Province in Indonesia as a compromise between law and religion (GRIJNS & HORII, 2018). As explained in their research: the dilemmas and compromises in legal practice around the issue of child marriage in Indonesia. Although the government sets development goals that include the ending child labor and complying with human rights standards, it is facing considerable resistance. We researched the state legal system and law in understanding resistance, finding out that: (1) law-making in family law involves conflict between progressive and conservative ideas; (2) consequently there are frictions within current family law and laws regarding human rights; (3) judging the use of their discretion to achieve compromises between state laws and local norms; and (4) the state law is creatively interpreted and applied at the village level. The resistance at all these levels, arising from the religious concerns of conservative Muslims is a rapidly modernizing Indonesian society, is a formidable obstacle for the government in order to achieve its development goals. Adolescent sex is at the heart of these tensions. RUWSEC and ARROW (HABSJAH, 2017) also conducted a similar research and it showed the influence of religion in child marriages in West Java and East Java Province.

Based on the data analysis of Child Age Marriage in Indonesia it provides five recommendations to help ensure that stagnation

in reducing the prevalence of child marriage in Indonesia can be accelerated again: 1) increasing intervention to the protection of girls aged 15-17 years, with the main focus of secondary school completion; 2) dealing with social and cultural norms that accept or preserve these practices with parents, teachers, extended families, and religious leaders; 3) handling vulnerability due to poverty by creating more opportunities for girls to access higher education and economic skills training; 4) targeting efforts to provinces, districts and sub-districts with the highest prevalence and numbers of child age marriages and 5) supporting further researches on the issue of child marriage in Indonesia.

The prevention concept that Council on Foreign Relations (LEMMON & ELHARAKE, 2014) offers on Examining Strategies to Stop Child Marriage, issues the international initiatives. These consist of: 1). Promoting Girls' education; 2). Economically Empowering Girls and Women. 3) Changing Community Perceptions and Behavior (Religious and cultural Leader Involvement, Working with Men and Boys, Fostering change in social norm); 4). Strengthening Legal Frameworks.

### **3. RESEARCH METHODS**

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The research object is represented by actors who carry out the communication strategy of child marriage prevention with the highest number of child marriage in Gunungkidul District. These actors include the Office of Ministry of Women and Child Empowerment, Regional Religious Affairs Office and Religious Affairs Office (KUA) and GunungKidulChildren Forum. This research uses Post-Positivist paradigm and it aims at exploring and analyzing the phenomena expressing the occurred facts that the research subjects have experienced.

The research method used in this research is the qualitative descriptive case study method. It is expected that this case study method can answer questions about how and why. The primary collection method uses the in-depth interviews, observations and focus group discussions. Finally, the secondary data is obtained in the uses of documentation.

The research location is in the coastal area of Gunungkidul District, the Special Region of Yogyakarta. There were ten key informants and informants or resource persons used in this research in Gunungkidul District, i.e.: Head of PP Office, Head of Regional Education Office, Head of Regional Religious Affairs Office, Head of Regional Health Office, Head of Religious Affairs Office (KUA), Puspa and Bapeda.

The data analysis is conducted in reducing data, categorizing, forming patterns that are described with narration. The data validity technique used in this research is the triangulation technique. The triangulation technique with the source triangulation method will cross-check the data source in this research.

#### **4. RESULTS AND DISCUSSIONS**

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In this section the research results are obtained on the basis of interviews results in Gunungkidul District as follows:

##### **Determine Communicators**

One of the efforts conducted by Head of Religious Affairs Office (KUA), Kamsun made a song with the determination of the communicators, i.e. children from Gunungkidul Children Forum. The goal of the child marriage prevention was adolescents. Moreover, the chosen communicators were also adolescents. These selected adolescents were entered into Gunungkidul Children Forum.

The target of Early Marriage Prevention program was premarital adolescents, and therefore, it required a creative way of delivering messages. With the art approach, Kamsun expected the message of marriage age and early marriage prevention would reach the community easily particularly among adolescents. Kamsun recounted that PGRI Gedangsari District Choir sang and introduced *Ayunda Si Menik* song for the first time in Gunungkidul District Mother's Day Commemoration on December 22, 2016 and Gedangsari Award attended by Gunungkidul District Regent.

The determination of the communicators in the communication strategy of child marriage prevention in Gunungkidul District was adjusted

to the target, i.e. children and adolescents in Gunungkidul District.

##### **Decide Target and Analyze Audience Needs**

The driving factors for child marriage can be divided into the three levels, i.e.: Firstly, the Individual / interpersonal level: with the causes of poverty, limited access to formal and informal education, limited information about sexual and reproductive health, gender inequality, the impact of media and pornography, and the influence of friends with the same age. Secondly, the Community Level: Factors of policy, customs, social, religion that support the practice of child marriage. Thirdly, the Societal Level: Limited information about sexual and reproductive health, the unoptimal education programs, the rules that support child marriage, the weak synergy between government and programs and activities that cause child marriage in society.

The Legal Aspect: Law Number 1 Year 1974 concerning Marriage. The age limit for marriage with parental permission is: 19 years for boys and > 16 years for girls. However, parents can still apply for dispensation through local court. The material testing for the article on the minimum marriage age limit (for girls - 16 years) in 2015 was rejected in Indonesian Constitutional Court. There are several Religious Court judges who continue to provide dispensation without considering the Child Protection Act.

Every year the child marriage is quite high. This case is uniformly distributed in every village in Gunungkidul District. Every year Religious Court accepts requests for dispensation to marry young, children and these totals around 156 cases. The effect of high child marriage, the baby birth due child marriage is also quite high. In Gunungkidul district, adolescent pregnancy or violence is very high.

The cause of child marriage is generally due to poverty factors. For parents who have daughters, marrying children is one way to reduce the family's economic burden. Even it is definitely possible if you get a "rich" daughter-in-law you can help with family economic problems. Cultural factors are also one of the drivers and causes of underage marriage or child marriage. Some parents assume if girls have

reached the age of "akilbaligh" (mature and rational) or young adults, parents feel they have an obligation to immediately marry off their children. Moreover, social media is also one of the causes of child marriage. Relationships or friendship through social media "which is too far" sometimes causes the relationship out of wedlock, so they are forced to make marriage. Furthermore, dropping out of elementary school or junior high school is also one factor in the occurrence of child marriage. For some parents or children (particularly girls), if they do not go to school, and do not work, the final choice is marriage (KEMENPPPA, 2016).

### Arrange Messages

In the message preparation, according to Head of Gedangsari Subdistrict Religious Affairs Office, Gunungkidul District, Kamsun, the campaign of early marriage prevention and marriage age maturing has to be delivered in many ways and through media. It aims at delivering the program and therefore, it can be easily accepted, particularly the main target of adolescents. "Therefore I get challenge to write the Ayunda Si Menik song," said the headman who got this additional assignment. The target of the Early Marriage Prevention program was premarital adolescents, so it needed a creative way of delivering messages. With the art approach, Kamsun expected the message of marriage age and early marriage prevention will easily reach the community particularly among adolescents. "Even through the song, the delivered message has a wider range. It is not only in the location of the coaching room but also spread on social media and other electronic media due to today's sophisticated media".

Kamsun also said if all this time the campaign of marriage age maturing heavily relied on the lecture method, discussion and games, and it was relatively common. However, with singing a song, it was one alternative method that was quite interesting to complement the methods that have existed so far. "With singing a song or songs, it will enrich the delivery method and it is expected that it will make it easier to achieve the coaching goal, i.e., the messages of marriage maturity are easily accepted in society, particularly among teenagers," he said.

"To be able to make words or lyrics in such a way so that it is easy to understand, in fact it is not easy task," Muh. Kamsun said again. The essence of Ayunda Si Menik song is an invitation for children to diligently attend school. Moreover, there is also an invitation for children to focus on reaching their dreams and delaying their early marriage age in order to make a happy home in time.

When composing the message through song, Kamsun explained: "I also try hard." According to KADIS DP3AKBBPM&D (Monday, December 18, 2018) (Sri Kustini), the child prevention programs include: Making a variety of slogans *AyuDasruni*: The slogan of Let's Make Three Rules: 1. Marriage prevention in the child age, 2. Change the reduction of mortality marriage to divorce reduction at the child age. 3. The reduction of maternal and child mortality and it makes a prosperous society. The slogan: Firstly carry the bag and then carry the baby. It is expected that children can complete 12 years of compulsory education.

Moreover, the program chose an adolescent ambassador. One of the activities gave influence to his peers, particularly at school, such as delay marriage age. Establish the Integrated Healthcare Services for Adolescents (called *PosyanduRemaja*). It has been established in several sub-districts. One of the activities is prevention efforts for adolescent marriages. KASPKN / Puskesmas opens healthcare providers for adolescents. The counseling activities were carried out at Puskesmas and through WA or FB, telephones and SMS services.

Public figures and leaders declared to support steps and activities to child marriage prevention. This declaration involved religious leaders, the police, all village heads and community leaders. Moreover, establish Children Forum. The activities make efforts to prevent child marriages in a kind of realizing child-friendly villages. Village heads are actively involved by encouraging their citizens to follow the slogan of no application for their children under 18 years of age. If you want to get married under the age of 18, you must get permission or dispensation from the village head. Appeal in the form of a circular letter was distributed to Village Heads. The provision of social sanctions would be given for those who continue to carry out child

marriages. If there is no permission from village head in the form of dispensation, the child marriage still occurs. For example they have already received a dispensation from Religious Court, so all elements of Banaran village from PKK RT to village head are prohibited from accompanying the marriage. This is a form of social sanction for violating the village rules. Moreover, develop child-friendly marine tourism. Establish a role model for children from their own sub-districts who delay their marriage and then succeed in their lives. Furthermore, carry out school to school movement or the roadshow to schools. It encourages children to continue to school. Finally, enter the school material on postponing marriages or no underage marriage in religious lectures held regularly in each village and school.

Bappedadeguarded the planning for health funds and it has compiled the district health account (DHA) with total budget of 18 billion. Of the number, 48% came from public health programs and health promotion funds. The RifkaAnnisaNGO has worked for tennyears with the focus of preventing violence against women and children. The NGO has carried out the sub-district and village approaches (establish the classes of fathers, mothers, adolescents) to strengthen the concept of adolescents towards marriage. The father and mother class mostly discussed various household issues.

Based on the statement of Head of Religious Affairs Office in SaminSubdistrict Mr. H. YosepMuniri MA (2015-2017). The prevention of child marriage activities began in 2008 when he became head of Religious Affairs Office in Patuk District. The program, for example, conducted the *GerbangMarmahah I* activities, i.e. the activities to give award and pay attention to households that actually have been developing households for 25 and 50 years. After holding Patuk Symposium and Declaration 2009, the event was held on December 15, 2009 at Salam Village Hall, Patuk Sub-District, i.e.: Free Divorce and Suicide Cases. The Declaration of the One-Second Movement of Kissing Wife, Wife Kissed her Husband's Hand before going away from home. To answer the discourse and discussion concerning polygamy, the family vision is turned on: "Better one wife four tastes,

one husband of a thousand charms and two children of millions hope".

Moreover, it held the next event, i.e. GerbangMarhamah 2. It was the competition activities in the form of Husband Flattering Glory to His Wife. It was held at Salam Patuk Village Hall in 2012. The village also carried out free mass marriages in order to protect and settle the households at the residence of PutatVillagehead, Patuk Subdistrict on June 8, 2012. The village also initiated the realization of cooperation in the prevention of social problems and the improvement of marriage and household quality (MOU) held on July 2, 2013. Finally, it initiated the Sub-Villages Declaration in GedangsariSub district for the nullity of early marriage cases on March 4, 2014. After continuously monitor and evaluate the progress of the MOU's effectiveness and the Sub-Villages Declaration, it initiated "Gedangsari Award" activities. The annual routine of awarding villages that successfully suppressed child marriage cases began in 2015. Design and hold the activities with the vision of "SeminTigoMaturSetunggalMabrur". It was a collaborative model of various government and the community elements for: "TigoMatur": *TigaMasalahMakainTurun*: (1) Divorce Problems, (1) Child Marriage Problems, (3) Suicide Problems."SetunggalMabrur": One thing becomes more fertile, i.e. a clean and healthy lifestyle with three priorities: Healthy Toilet, Awareness of SmokingDanger, and Effectiveness of Clean Friday Movement.

### Select Media and Communication Channels

There was support related to IT for healthy socialization with the target of students and villages (KarangTaruna). It socialized social media misuses, and provided social media literacy (the socialization of healthy media).It could utilizedlocal media broadcasting as well. There wasalso community information groups. There was the district website [www.gunungKidul.co.id](http://www.gunungKidul.co.id) which made socialization to 144 villages. It used the broadcasting facilities for pregnant women about 1-3 times per month and the server was awarded from Communication and Information. The radio from the Ministry of Communication and Information and the PP



service (LPPL SuaraDasinaga) were frequently used together.

The Ministry of Communication and Information has prepared the infrastructure. When the TOP 99 competition in Jakarta we facilitated this for videos and others. The publication on social media became viral. The BP3AKB has also facilitated with the name of [www.memberdayaan.co.id](http://www.memberdayaan.co.id) and content remained empty and made its own home slots for PP and PA.

### Communication Effects

Positive effects of innovations, particularly in reducing the number of child marriages included: Commitment in controlling child marriage was massive in Gunungkidul District and it also occurred to other regions with the similar model to that have been conducted in Gedangsari Subdistrict. The child marriage age cases in Gedangsari Subdistrict have decreased significantly. It also occurred in Gunungkidul District in line with the proliferation of activities in each subdistrict prevention efforts through cooperation, declaration and awarding.

The "Let's Delay Our Marriage" or "Ayunda Si Menik" program, the Gunungkidul District Administration, the Special Region of Yogyakarta, was nominated in the Top 99 Public Service Innovations 2017 organized by the Ministry of State Apparatus Empowerment and Bureaucratic Reform in 2017.

## 5. CONCLUSIONS AND SUGGESTIONS

The communication strategy of Gunungkidul District Administration for the child marriage prevention program is carried out with the synergy program among stakeholders. It starts with high commitment from the District Administration particularly Gunungkidul District Regent who issues the regional regulations on Child Marriage Prevention.

The most effective thing in this child marriage prevention program is the communication strategy through the Ayunda Si Menik song. The program through this song is very appropriate and quickly accepted among children and adolescents in the district. Therefore,

the spirit of child marriage in Gunungkidul District has decreased.

Based on the research results, it can be recommended that preventing child marriage in all regions in Indonesia can use an art approach, i.e. songs. The songs is definitely always close to the world of children. The program carried out by Gunungkidul District can be duplicated and carried out in other regions throughout Indonesia.

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