

THE STUDY ON THE CONSTRUCTION OF PARENTS' MINDSETS AND THE PERFORMANCE OF THE LOMBOK SASAK TRIBE'S *MERARIK KODEQ* MARRIAGE PRACTICE

WIRASANDI *

Doctoral Program of Sociology, Brawijaya University Malang, FISIP UB Malang.

*Corresponding Author Email: wirasandi@student.ub.ac.id

ALIFIULAHTIN UTAMININGSIH

Doctoral Program of Sociology, Brawijaya University Malang, FISIP UB Malang.

SAHIRUDDIN

Doctoral Program of Sociology, Brawijaya University Malang, FISIP UB Malang.

ANIF FATMA CHAWA

Doctoral Program of Sociology, Brawijaya University Malang, FISIP UB Malang.

Abstract

This research aims to examine the mindset of parents and perpetrators in the Sasak Lombok community regarding the practice of "*merarik kodeq*". The study uses a phenomenological approach to understand the reasons and motivations behind this practice. The findings reveal two factors as critical model of mindset construction: (1) for parents, such as fear, economic considerations, religious beliefs, the desire for grandchildren, parental supervision, and submission to customs and norms; and (2) for children, such as love/mutual consent, economic circumstances, and resignation to their living conditions. The research highlights that the mindset of parents and perpetrators in child marriage practices is shaped by various factors. For parents, fear of tarnishing the family's reputation or concern for the child's future are influential. This research contributes to the limited literature on child marriage by shedding light on the perspectives of both parents and children involved in this practice.

Keywords: Construction, Parent Mindset, Merarik Kodeq, Performance.

INTRODUCTION

This study explores the prevalence of child marriage among the Sasak tribe in Lombok, specifically in the West Nusa Tenggara province of Indonesia. The tribe follows the Merarik Kodeq culture, which has contributed to the high rates of child marriage in the region. The research focuses on parents' attitudes toward child marriage, considering the local regulations that govern this issue. There are some examples of experience might be contributed toward the child marriage in East Lombok. First, parents in the Lenek sub-district experience societal pressure to visit their daughters on a specific night known as *midang*, marking the beginning of the marriage process. Second, economic factors play a significant role in the Jerowaru sub-district, where children are ready for marriage when they achieve financial stability. And, in the Sakra sub-district, Islamic teachings emphasize puberty as the sole requirement for marriage, with pubescent ages often falling below the age of completing junior and senior high school. In short, cultural, economic, and religious factors prevalent in each region ultimately influence the practice

of child marriage in the Sasak Lombok tribe. Based on preliminary data obtained by researchers related to this theme are:

Table 1: Child Marriage Data

(Marriage Dispensation of the Regional Office of the Ministry of Religious Affairs of NTB Province) in 2019

No	Regency/ City	Jan	Feb	Mar	Apr	Mei	Juni	Juli	Agt	Sept	Okt	Nov	Des	Total
1	Mataram	0	1	0	0	0	0	0	0	0	0	2	3	6
2	Lobar - KLU	4	5	7	3	0	2	9	2	2	4	21	10	69
3	Loteng	6	0	1	0	0	2	1	2	0	0	11	10	33
4	Lotim	0	0	1	0	0	2	1	2	2	7	9	7	31
5	Taliwang	4	1	0	1	0	0	0	0	2	0	5	2	15
6	Sumbawa	3	1	2	0	0	6	5	6	4	5	30	15	77
7	Dompu	0	0	0	0	0	0	0	0	0	0	2	6	8
8	Bima	14	4	2	2	4	3	4	4	3	12	30	11	93
	Sum	31	12	13	6	4	15	20	16	13	28	110	64	332

Data Source: Regional Office of the Ministry of Religious Affairs of NTB Province. (NTB, 2020)

Table 2: Child marriage data

(Marriage Dispensation of the Regional Office of the Ministry of Religious Affairs of NTB Province) in 2020

No	Regency/ City	Jan	Feb	Mar	Apr	Mei	Jun	Jul	Agt	Sept	Okt	Nov	Des	Total
1	Mataram	3	0	0	0	1	1	0	1	0	1	1	0	8
2	Lobar - KLU	23	16	4	0	1	31	14	10	16	13	6	1	135
3	Loteng	12	10	11	5	0	25	23	18	14	13	13	4	148
4	Lotim	7	5	2	0	0	2	5	3	5	6	8	0	43
5	Taliwang	2	5	6	0	0	0	1	1	0	0	1	0	16
6	Sumbawa	9	17	9	4	5	16	14	6	10	12	9	6	117
7	Dompu	6	8	5	2	3	14	19	19	16	17	15	4	128
8	Bima	29	15	13	7	4	20	31	30	8	34	34	10	235
	Sum	91	76	50	18	14	109	107	88	69	96	87	25	805

Data Source: Regional Office of the Ministry of Religious Affairs of NTB Province. (NTB, 2021)

According to the data provided in the tables, the number of child marriages in the East Lombok district increased from 31 cases in 2019 to 43 cases in 2020. This growth raises concerns, particularly as the perpetrators of these child marriages are also underage, below the legal age of 19. Because some children are too young to apply for marriage dispensation from the relevant agencies, there may be more instances of child marriages occurring without official records. This shows that child marriages in East Lombok may

be more widespread than the reported numbers above. It is essential to address this issue and take measures to prevent these marriages, ensuring the protection and wellbeing of children in the district.

LITERATURE REVIEW

Based on the exposure related to previous research that has discussed the theme of child marriage from various countries in the world, it can be mapped out the classification of these studies that there have been many studies related to child marriage. Among them are based on the factors that cause child marriage, namely socio-economic factors and poverty: (Sumanti et al., 2018; Diala, 2018; Loraine et al., 2021; Zaman & Koski, 2020), then based on factors of community views and education: (Sandhyarani & Rao, 2015; Male & Wodon, 2018; B.Cislaghi, 2019; Kusmayanti & Mulyanto, 2020;) and pandemic factors: (Putri, N. D., Aries, D., Pulubuhu, T., & Achmad, H. 2022).

Then related to the impact of the practice of child marriage which is revealed from various aspects including from the legal side: (Sabbe, 2020; Tasya & Winanti, 2021). Impact in terms of health: (Nasrullah et al., 2014; Gitayanti et al., 2016; Chari et al., 2017; Sanjaya et al., 2018; Q. Wodon et al., 2019; Lawson et al., 2020). Impacts from the socio-economic side: (Ferdousi, 2013; M C Nguyen, 2015; Kamal et al., 2015; Svanemyr et al., 2015; Kasjim, 2016; Rumble et al., 2018; Schaffnit et al., 2019).

Furthermore, there are also research results related to efforts to alleviate child marriage practices, including through the field of education by (Raj et al., 2014; Mohan & Dash, 2016; Saimon et al., 2021; Wulansari & Jatningsih, 2022). Efforts through the cultural field by (R. G. and Q. Wodon, 2015; Kamalia, 2017; Naghizadeh et al., 2021; Susan B. Schaffnit, Mark Urassa, Joyce Wamoyi, Maria Dardoumpa, 2021). Through religious aspects by (Kristianto, 2018; Chotim, 2019; Samuri et al., 2022). Then through the health sector by (Nurmala et al., 2020; Ahinkorah, et.al.2022). Through socio-economic aspects: (Belsky & Fearon, 2004; William D. Cabin, 2006; Islam, 2016; Yount et al., 2016). Then through the political aspects of law and human rights by (Azubike, 2015; Miller & Practices, 2015; Mansori et al., 2016; Khuluqo, 2018; Robles, 2018; Mazurana et al., 2019; Beta & Febrianto, 2020; Mrabure & Ovakporae, 2020; Melnikas et al., 2020; Ilhami, 2020; Mumford, 2020; Stokes, 2021; Lokot et al., 2021; Deane, 2021; Tantimin, 2022; Sarfo et al., 2022).

Then those related to the results of research that use the same approach model as this research, namely phenomenological studies, including by (Faridatul Jannah, 2011; Afriani & Anita, 2016; Yudho Bawono, 2019; Hendra Sipayung, 2019; Fadhli, 2020; Ony Eka Rahayu, 2021; Mustla Sofyan Tasfiq, 2021; Ariawan et al., 2021; Fujiana & Setiyowati, 2021; Fitri Fujiana & Erni Setiyowati, 2021; Susilo et al., 2021).

Table 3: Previous studies related to child marriage

No	Title / Author	Critical Thinking
1.	Are Indonesian Girls Okay? An Examination of The Discourse of Child Marriage, Victimization, and Humanitarian Visibility of Global South Girls (Beta & Febrianto, 2020).	<p>1. Differences in Cultural and Legal Contexts:</p> <ul style="list-style-type: none"> - Child marriage in different countries has different cultural, legal and religious contexts. For example, there are differences in religious interpretations of child marriage in Indonesia and Malaysia. - Peru and the UK have different laws and cultures governing child marriage. <p>2. Different legal and legislative approaches:</p> <ul style="list-style-type: none"> - Some countries such as Indonesia already have laws in place to eradicate child marriage, while other countries may still be considering changes to their laws regarding the minimum age of marriage. - In some countries, such as Nigeria and Myanmar, military pressure and political instability influence the practice of child marriage. <p>3. Differences in Public Health Approaches:</p> <ul style="list-style-type: none"> - The African study highlighted the impact of child marriage on maternal and child health, pointing to the need for better utilisation of health services. - The study in Sumenep Madura emphasises the need for programmes that raise awareness and understanding of the risks of maintaining the practice of child marriage in Indonesia. <p>4. Diverse Social Norms:</p> <ul style="list-style-type: none"> - Some countries have social norms that allow, tolerate or even require child marriage, while others may have different views on child marriage.
2.	Child Abuse & Neglect Conceptualizing "agency" within child marriage : Implications for research and practice (Lokot et al., 2021)	
3.	Child Marriage and the Failure of International Law : a Comparison of American, Indian and Canadian Domestic Policies (Robles, 2018).	
4.	Stop Forced Child Marriage : A Comparative Global Law Analysis (Miller & Practices, 2015).	
5.	Stop Forced Child Marriage : A Comparative Global Law Analysis (Khuluqo, 2018).	
6.	Exploring marriage – parenting typologies and their contextual antecedents and developmental sequelae (Belsky & Fearon, 2004).	
7.	Causal Role of Marriage Formation in Welfare, Poverty, and Child (Cabin, 2006)	
8.	Regional Variations In Child Marriage In Bangladesh (Islam, 2016)	
9.	Child Abuse & Neglect Conceptualizing "agency" within child marriage : Implications for research and practice (Yount et al., 2016)	
10.	Prevalence and Factors Affecting Child Marriage Practice among Rural Indigenous Communities in Sibuluan, Sarawak (Saimon et al., 2021)	
11.	Perception Of Youth On Marriage Practices : A Study In Dodda Birana Kuppe Gram Panchayat, H D Kote Taluk, Mysuru District (Mohan & Dash, 2016)	
12.	A Look at the Phenomenon of Child Marriage in Iran and the World (Mansori et al., 2016)	
13.	Child Marriage and Faith Affiliation in Sub-Saharan Africa Stylized Facts and Heterogeneity (Gemignani & Wodon, 2015)	
14.	Prevalence of Child Marriage among Expectant Mothers in Mysuru City, Karnataka, India (Sandhyarani & Rao, 2015)	
15.	Social norms and child marriage in Cameroon : An application of the theory of normative spectrum (Cislaghi et al., 2019)	
16.	Power Relationships Behind Child Marriage in the Novel I Am Nujood, Age 10, And Divorced by Nujood Ali And Delphine Minoui (Kamalia, 2017)	
17.	Child Abuse & Neglect Conceptualizing "agency" within child marriage : Implications for research and practice (Schaffnit et al., 2021)	

18.	The Role of Women Ulema in Responding to Child Marriage in Indonesia (Kristianto, 2018)	<ul style="list-style-type: none"> - Research in Cameroon found differences in how social norms influence child marriage behaviour across different ethnic groups.
19.	A Perspective towards the Praxis of Child Marriage in Indonesia (Chotim, 2019)	
20.	Hadiith of Aisha ' s Marriage to Prophet Muhammad : An Islamic Discourse on Child Marriage (Samuri et al., 2022)	
21.	Problematics Culture Of Child Marriage In Indramayu In A Legaliand CulturaliPresfective (Kusmayanti & Mulyanto, 2020)	
22.	Girl_child marriage_and its_association with maternal_healthcare services_utilization in sub - Saharan_Africa (Ahinkorah et al., 2022).	
23.	Investigation-of The Early-Marriage : A Phenomenology-Study in the Society of Bawean Island, Indonesia (Nurmala et al., 2020)	
24.	A Child-Marriage in-Early Colonial-Cuzco (Mumford, 2020)	
25.	I Do But I Don't The-Effectiveness-of-the-Forced Marriage (Civil Protection) Act 2007 and Other Legislation Against Forced Marriage at Preventing Child Marriage in the UK (Stokes, 2021)	
26.	Child marriage-practices among-the Rohingya in Bangladesh (Melnikas et al., 2020).	
27.	Sexual-abuse and-child marriage: Promise-and pathos-of international-human rights-treaties in safeguarding-the rights-of the girl-child in Nigeria (Azubike, 2015).	
28.	The Relevance-of Constitutional-XV / 2017-Related to the-Dispensation-of-Marriage to-Prevent Child Age Marriage (Ilhami, 2020)	<ul style="list-style-type: none"> 5. The Role of Institutions and NGOs: <ul style="list-style-type: none"> - There are differences in how institutions and NGOs are involved in addressing child marriage. Some consider socio-economic and educational aspects as solutions. - Research shows that NGOs and UN organisations tend to frame child institutions in a limited way. 6. Differences in Research Outcomes: <ul style="list-style-type: none"> - Some studies highlight the positive impact or efforts that have been made in addressing child marriage, while others show the challenges and complexities associated with this issue. 7. The understanding and management of child marriage in different countries is strongly influenced by different contextual factors such as culture, laws, social norms, and approaches in public health. By understanding these differences, we can respond to the issue more appropriately according to each country's specific context.
29.	The Polemics-of-Increasing Child-Marriage: Reality and Prevention (Tantimin, 2022)	

Table 4: Impacts/risks of child marriage practices

No	Title / Author	Critical Thinking
1.	Forced-and-Child Marriage-at The Intersection-of Health, Gender-and Human Rights : Understanding The Determinants In Morocco and The Impact of The Migratory Context In Belgium (Sabbe, 2020).	<ul style="list-style-type: none"> 1. Identification of Multi-Spectrum Impacts: The practice of child marriage has significant impacts in various aspects of life, including legal, health, and socio-economic. This demonstrates the complexity of the issue. 2. Analyse Local Context: Examples of the impact of child marriage practices in various local contexts, including Morocco, Indonesia, Pakistan, India, Bangladesh, Nigeria and Tanzania. This highlights an understanding of the cultural and social variations that influence this phenomenon.
2.	Dispensation for child marriage after the existence of Perma No. 5/2019 (Tasya & Winanti, 2021).	
3.	What does the American public know about child marriage? (Lawson et al., 2020).	
4.	A Simple Approach to Measuring the Share of Early Childbirths Likely Due to Child Marriage in Developing Countries (Wodon et al., 2019).	

5.	Knowledge and attitude towards child marriage practice among women married as children-A qualitative study in urban slums of Lahore, Pakistan (Nasrullah et al., 2014).	<p>3.Understanding Children's Rights: Child marriage violates children's rights and hinders them from obtaining their rights. This demonstrates an understanding of the importance of children's rights in the context of child marriage.</p> <p>4.Socio-economic Impact Analysis: Child marriage threatens the future of children and has negative socio-economic impacts in many countries. This demonstrates critical thinking regarding the long-term consequences of this practice.</p> <p>5.Preventive Approach: The importance of protecting children's rights and preventing child marriage is emphasised. This reflects critical thinking on the steps needed to address this issue.</p> <p>6.Overall, there is a combination of critical analysis with reference to research and empirical evidence to understand the impact of the practice of child marriage in various contexts. This reflects a balanced and informative approach to a complex topic.</p>
6.	The causal effect of maternal age at marriage on child wellbeing: Evidence from India (Chari et al., 2017).	
7.	The Experience of Primigravida Pregnancy with Child Marriage in Baletbaru Village of Sukowono District (Gitayanti et al., 2016).	
8.	Early Marriage and Its Relationship with Child Development (Sanjaya et al., 2018).	
9.	Children Silent Victims in Child Marriage in Bangladesh: Significance of Legal Protection for their Wellbeing (Ferdousi, 2013).	
10.	Global and Regional Trends in Child Marriage (Nguyen & Wodon, 2015).	
11.	"Child marriage" in context: exploring local attitudes towards early marriage in rural Tanzania (Schaffnit et al., 2019).	
12.	Abuse Of Islamic Law And Child Marriage In South-Sulawesi (Kasjim, 2016).	
13.	An empirical exploration of female child marriage determinants in Indonesia (Rumble et al., 2018).	

Table 5: Phenomenological study on child marriage

No	Title / Author	Critical Thinking
1.	A Phenomenological Study of Community Perceptions of Early Marriage in the Gernas Neighbourhood of Madatte Village (Arfiani & Anita, 2016).	<p>1. Variation in Findings: Findings from different studies spanning different locations, cultures and contexts. This demonstrates critical thinking in recognising that the phenomenon of child marriage is complex and can vary significantly depending on the local situation.</p> <p>2. Understanding Local Context: The importance of understanding the cultural, social, and economic context of each research location. This demonstrates an awareness of the importance of getting to the root of the problem and identifying the specific factors that influence child marriage practices in each area.</p> <p>3. Use of Qualitative Methods: There are studies that include phenomenological approaches and other qualitative methods. This reflects critical thinking in recognising that to understand a complex phenomenon such as child marriage, an approach is needed that allows for listening to the experiences and views of individuals.</p> <p>4. Multi-Factor Analysis: Identify various factors that influence child marriage, such as social pressure, education, parental supervision and others. This</p>
2.	Adolescent Girls who Marry through an arranged marriage: A Phenomenological Study of Self-Adjustment (Fadhli, 2020).	
3.	Investigation of Early Marriage : A Phenomenology Study in the Society of Bawean Island, Indonesia (Susilo et al., 2021).	
4.	The Experiences of Female Teenagers in Early Marriage : A Phenomenological Study (Fujiana & Setiyowati, 2021).	
5.	Phenomenological Dimensions of Young Marriage in Malang (Tasfiq, 2021).	
6.	Early Marriage in the View of Madurese Society (Phenomenological Study in	

	Pandan Village, Galis District, Pamekasan Regency) (Jannah, 2011).	reflects the understanding that the practice is influenced by a number of interacting factors.
7.	The Meaning of Early Marriage for the Millennial Generation (Phenomenological Study among Women in Pojok Village, Dampit District) (Rahayu, 2021).	5. Emphasis on Variability of Experience: Some studies note that while some child marriages are initially organised by parents, some women manage to adapt well to these marriages. This demonstrates critical thinking in avoiding generalisations and acknowledging variations in individual experiences.
8.	Socialisation of the impact of early marriage on students' perceptions and understanding in the participatory work from home programme (KKP DR) (Ariawan et al., 2021).	6. Prevention Efforts: Several studies highlighted efforts to prevent child marriage, including socialisation of the law and the impact of early marriage. This reflects critical thinking in identifying concrete actions to reduce the practice of child marriage.
9.	The Role of Social Control of Community Institutions towards Families with Early Childhood Marriage (Phenomenological Study in Central Kalimantan) (Sipayung, 2019).	7. Cultural and Social Analyses: The influence of culture, religion and social networks on child marriage was analysed. This demonstrates an understanding of how these factors can influence child marriage decisions.
10.	Does Early Marriage Make Women Happy? a Phenomenological Finding from Madurese Women (Bawono & Suryanto, 2019).	8. Comparison of Findings: Some studies also noted differences in their findings with previous research. This demonstrates critical thinking in evaluating existing research and identifying differences in context and outcomes. 9. As such, it reflects critical thinking in engaging multiple studies to investigate child marriage practices with a phenomenological approach and identifying factors that influence this phenomenon holistically.

Based on research that has been conducted by previous studies, it can be interpreted that there has been no or little research that looks at the practice of child marriage from the paradigm/perspective of the parents of the perpetrators of child marriage practices as well as the experiences of the perpetrators of child marriage practices.

METHODOLOGY

1. Research Approach

This research adopts a Phenomenological approach model. This model involves a subjective or interpretive perspective (Mulyana, 2002), which is still in the category of qualitative field research/field study (Rahardjo, 2021).

2. Informant and Location Determination Technique

- a. Determination of Informants: Purposeful sampling is intentional data collection (Creswell & Creswell, 2018).
- b. Determination of Location: The research was conducted in East Lombok Regency, with a focus on the Lenek, Sakra, and Jerowaru sub-districts because these locations have the highest rates of child marriage.

3. Data Collection Technique

The data collection techniques used in this study include:

- 1) Observation: Researchers observed individual activities at the research site with field notes, structured and unstructured.
- 2) In-depth Interviews: In-person, telephone, or focus group interviews with open-ended questions.
- 3) Documentation Study: Includes public and private documents related to child marriage practices including local ordinances, KUA (Religion Affair Office), child marriage practice data, and related legal products (Creswell & Creswell, 2018).
- 4) Focus Group Discussion (FGD): Focus group discussions with 6-10 informants from related parties (schools, villages, sub-districts) as role models for handling (Hadi et al., 2021).

4. Data Validation Technique

Data validity using triangulation techniques (Wekke, 2019), followed by the data confirmability process. Confirmability through peer review (Afiyanti, 2008). Peer review was conducted by confirming the findings with cultural experts in Lombok.

5. Data Analysis Technique

In carrying out phenomenological studies, important procedures refer to the thoughts of Stevick, Colaizzi, and Keen (Moustakas, 1994). The stages are operationalised as follows: (a) Establishing the Research Phenomenon; (b) Developing Questions; (c) Collecting Data; (d) Cluster of Meaning Stage; (e) Textural and Structural Description; (f) Essence Description; (g) Research Report.

RESEARCH RESULT

According to interviews conducted with cultural figures, community leaders, observers of education, children, and women, several reasons and factors behind the practice of child marriage in the Sasak community in East Lombok can be described. These include concerns of losing noble lineage and worrying about children marrying into different religions or tribes, economic factors related to inheritance, customs and religions allowing marriage after first menstruation even at a young age, parents believing that marrying off their daughters to financially stable men provides future security, the influence of respected figures involved in child marriage, family mindsets and customs shaping children's views on education and their future choices, and the importance of parental supervision and supportive environment in regulating children's use of technology. It is evident that the practice of child marriage in this community is influenced by various complex social, cultural, economic, and religious factors and requires a comprehensive understanding to address this issue.

Construction of Parents' Mindset Patterns

Based on interviews with some parents as informant, the key points highlighted include:

- 1) **Realistic View:** One parent acknowledges that early marriage is difficult to stop if children are physically and mentally ready. Economic factors and the ability to earn money are also considered as motivations for child marriage.
- 2) **Pragmatic Approach:** Another parent prefers that children get married rather than engaging in undesirable or risky behaviors, seeing it as a way to maintain family peace.
- 3) **Social and Cultural Pressures:** A parent reveals strong social pressures related to out-of-wedlock pregnancies, which led them to marry off their pregnant child. This highlights how social and cultural norms influence decisions.
- 4) **Parental Incomprehension and Concern:** Some parents express confusion and concern about their child's decision to marry at a young age, emphasizing the importance of open communication between parents and children.
- 5) **Role of Social and Religious Norms:** Some parents emphasize the role of social and religious norms in assessing readiness for marriage, including factors such as religion, contribution to the family, and cultural traditions.

In conclusion, the text underscores the need for a comprehensive understanding of the social, cultural, economic, and religious factors that shape parents' views and decisions regarding child marriage. Constructing the Mindset of Children (Perpetrators of child marriage practices)

Based on interviews conducted with perpetrators of child marriage practices, highlighting the various motives and factors that influence their decision to marry at a young age. The main factors identified include love and emotional connection, social aspects and environmental pressures, cultural aspects and traditions, and economic well-being.

The interviews also reveal the influence of economic influences, social and cultural pressures, interpersonal and love relationships, and family dynamics on the decision to marry early. The findings emphasize the complex interplay of social, cultural, and economic factors that shape individual decisions regarding marriage.

DISCUSSION

Parents' Mindset Construction

In the Sasak community in Lombok, parents have several fears and concerns that impact their children's marriage decisions. These include worries about inheritance misuse, loss of noble lineage, differences in origin and religion, and potential infidelity. Poverty also plays a significant role, as families view marriage as a way to escape financial hardship, prioritizing economically stable partners for their children without considering education or psychological preparedness.

The religious context, particularly in Islam, influences parents' acceptance of child marriage, as Islamic teachings do not set a minimum age. Elderly parents feel a responsibility to marry off their children and fear not being able to see their grandchildren. Weak parental supervision and discretion over access to networks, gadgets, and the internet have led to an increase in teenage marriages and inappropriate behaviors among children.

Furthermore, a sense of complacency exists regarding daughters who become pregnant outside of marriage, leading parents to marry them off. Unwritten customs and norms in the community, such as the timing of a child's return home and the need for opposite-sex guests, also influence parents' decisions to marry off their children prematurely.

Constructing the Mindset of Children (Perpetrators of child marriage practices)

According to interviews with perpetrators of child marriage practices, the main factors influencing their mindset are love/mutual consent, economy, and resignation to their living conditions. The informants, who were primarily in the middle phase of adolescence, cited love as a reason for entering child marriages, often through various activities and interactions with a different sex.

In terms of the economy, poverty was identified as a key factor in the decision to marry off daughters, with parents preferring to secure their daughters' futures by marrying them to financially stable men. In the case of male teenagers in one sub-district, their ability to earn income through helping their parents in the fields led to a mindset that education was unnecessary.

Sometimes, young women who lived alone and struggled financially saw marriage as the best solution to their challenges. Overall, the mindset behind child marriage practices can be categorized into two models: the mindset of parents (fear, economy, religion, desire for successors, parental supervision, submission, customs/norms) and the mindset of children (love/mutual consent, economy, resignation to living conditions).

CONCLUSION

The research highlights that the mindset of parents and perpetrators in child marriage practices is shaped by various factors. For parents, fear of tarnishing the family's reputation or concern for the child's future are influential. The economic situation of the family also plays a role, as well as religious values and the desire to have grandchildren. Lack of supervision and restricted access to information impact the decision to marry off children. Some parents feel resigned to their circumstances and see child marriage as a solution.

Community customs and norms also influence parents' decisions. Child marriage perpetrators base their actions on love and mutual consent, while economic difficulties and resignation to life conditions also contribute to their decision-making. Overall, these factors significantly influence the mindset of parents and children in child marriage practices.

References

- 1) Afyanti, Y. (2008). Validitas dan Reliabilitas Dalam Penelitian Kualitatif. *Jurnal Keperawatan Indonesia*, 12(2), 137–141. <https://doi.org/10.7454/jki.v12i2.212>
- 2) Arfiani, & Anita. (2016). Studi Fenomenologi Persepsi Masyarakat Terhadap Pernikahan Usia Dini diLingkungan Gernas Kelurahan Madatte. *Jurnal Kesehatan Masyarakat*, 2(2), 43–57.
- 3) Ariawan, S., Hasanah, B. I., & ... (2021). Sosialisasi dampak pernikahan dini terhadap persepsi dan pemahaman siswa pada program kuliah kerja partisipatif dari rumah (KKP DR). *Transformasi: Jurnal ...* <https://journal.uinmataram.ac.id/index.php/transformasi/article/view/4001>
- 4) Bawono, Y., & Suryanto. (2019). Does Early Marriage Make Women Happy ? a Phenomenological Finding from Madurese Women. *Journal of Educational, Health and Community Psychology*, 8(1), 85–100. <https://doi.org/http://dx.doi.org/10.12928/jehcp.v8i1.12197>
- 5) Beta, A. R., & Febrianto, R. (2020). Are Indonesian Girls Okay ? An Examination of The Discourse of Child Marriage, Victimization, and Humanitarian Visuality of Global South Girls. *Jurnal Studi Pemuda*, 9(2), 163–176. <https://doi.org/10.22146/studipemudaugm.57432>
- 6) Chari, A. V., Heath, R., Maertens, A., & Fatima, F. (2017). The causal effect of maternal age at marriage on child wellbeing: Evidence from India. *Journal of Development Economics*, 127, 42–55. <https://doi.org/10.1016/j.jdeveco.2017.02.002>
- 7) Creswell. (2014). *Risearch Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Universitas Gadjah Mada.
- 8) Creswell, J. W., & Creswell, J. D. (2018). Qualitative, Quantitative, and Mixed Methods Approaches. In *Research Defign: Qualitative, Quantitative, and Mixed M ethods Approaches* (7th ed.). SAGE Publication, Inc.
- 9) Denzin, K. D. & L. Y. S. (2000). *Introduction: The Discipline and Practice of Qualitative Research*. In *Denzin, K.D. & Lincoln Y.S (Eds.). Handbook of Qualitative Research-Second Edition*. (2nd ed.). SAGE Publication, Inc.
- 10) Fadhli, Y. R. (2020). Remaja Perempuan yang Menikah melalui Perjudohan : Studi Fenomenologis tentang Penyesuaian Diri. *JIPT (Jurnal Ilmiah Psikologi Terapan)*, 08(02), 153–159. <https://doi.org/https://doi.org/10.22219/jipt.v8i2.11301>
- 11) Farid, H. (2018). Pendekatan Fenomenologi (Suatu Ranah Penelitian Kualitatif). *Pendekatan Fenomenologi*, 1–9.
- 12) Ferdousi, N. (2013). Children Silent Victims in Child Marriage in Bangladesh : Significance of Legal Protection for their Wellbeing. *Developing Country Studies*, 3(14), 18–27. <https://www.iiste.org/Journals/index.php/DCS/article/view/9423>
- 13) Fujiana, F., & Setiyowati, E. (2021). The Experiences of Female Teenagers in Early Marriage : A Phenomenological Study. *Annals of Tropical Medicine & Public Health*, 24(3). <https://doi.org/http://doi.org/10.36295/ASRO.2021.24326>
- 14) Gitayanti, R., Sulistyorini, L., & Hardiani, R. S. (2016). Pengalaman Kehamilan Perempuan Primigravida dengan Riwayat Menikah Usia Dini di Desa Baletbaru Kecamatan Sukowono Kabupaten (The Experience of Primigravida Pregnancy with Child Marriage in Baletbaru Village of Sukowono District). *E-Jurnal Pustaka Kesehatan*, 4(1). <https://jurnal.unej.ac.id/index.php/JPK/article/view/2538/2043>
- 15) Hadi, A., Asrori, & Rusman. (2021). Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi. In *Angewandte Chemie International Edition*, 6(11), 951–952. CV. Pena Persada.

- 16) Husserl, E. (1999). The Idea of Phenomenology. In *Edmund Husserl Collected Works* (Vol. 8). Kluwer Academic Publishers. <https://drive.google.com/open?id=0B544TwTVwnWkSU1jdnUzUmM3TkU>
- 17) Jannah, F. (2011). *Pernikahan Dini Dalam Pandangan Masyarakat Madura (Studi Fenomenologi Di Desa Pandan Kecamatan Galis Kabupaten Pamekasan)* [Universitas Islam Negeri Maulana Malik Ibrahim Malang]. <http://etheses.uin-malang.ac.id/2535/>
- 18) Kasjim. (2016). Abuse Of Islamic Law And Child Marriage In South-Sulawesi. *Al-Jāmi'ah: Journal of Islamic Studies* -, 54(1), 95–122. <https://doi.org/10.14421/ajis.2016.541.95-122>
- 19) Khuluqo, I. El. (2018). Evaluation on early marriage: a poverty derived culture in Indonesia. *International Journal for Studies on Children, Women, Elderly And Disabled*, 4(June), 232–239. <http://repository.uhamka.ac.id/id/eprint/697>
- 20) Lawson, D. W., Lynes, R., Morris, A., & Schaffnit, S. B. (2020). What does the American public know about child marriage ? *PLoS ONE*, 15(9). <https://doi.org/10.1371/journal.pone.0238346>
- 21) Miller, M. J., & Practices, A. C. M. (2015). Stop Forced Child Marriage : A Comparative Global Law Analysis. *International Journal of Humanities and Social Sciences*, 9(11), 3908–3917.
- 22) Moleong, L. (1998). *Metodologi Penelitian Kualitatif (Revisi)*. Remaja Rosdakarya.
- 23) Moustakas, C. E. (1994). Phenomenological research methods. In *Phenomenological research methods*. Sage Publications, Inc.
- 24) Mulyana, D. (2002). *Metode Penelitian kualitatif*. PT. Remaja Rosdakarya.
- 25) Nasrullah, M., Zakar, R., Zakar, M. Z., Abbas, S., Safdar, R., Shaukat, M., & Krämer, A. (2014). Knowledge and attitude towards child marriage practice among women married as children-A qualitative study in urban slums of Lahore, Pakistan. *BMC Public Health*, 14(1). <https://doi.org/10.1186/1471-2458-14-1148>
- 26) Nguyen, M. C., & Wodon, Q. (2015). Global and Regional Trends in Child Marriage. *The Review of Faith & International Affairs*, 13(3), 0–7. <https://doi.org/http://dx.doi.org/10.1080/15570274.2015.1075756>
- 27) NTB, B. (2021). *Data Perkawinan Anak (Dispensasi Nikah Kanwil Kemenag Provinsi NTB)* (Issue 1). <https://dp3ap2kb.ntbprov.go.id/data-dan-informasi/download/data-kekerasan-anak/>
- 28) Rahayu, O. E. (2021). *Makna Pernikahan Dini Bagi Generasi Milenial (Studi Fenomenologi dikalangan Perempuan di Desa Pojok Kecamatan Dampit)*. Universitas Muhammadiyah Malang.
- 29) Robles, M. J. (2018). Child Marriage and the Failure of International Law : a Comparison of American, Indian , and Canadian Domestic Policies. *ICLR*, 18(1), 105–125. <https://doi.org/10.2478/iclr-2018-0028.Summary>
- 30) Rumble, L., Peterman, A., Irdiana, N., Triyana, M., & Minnick, E. (2018). An empirical exploration of female child marriage determinants in Indonesia. *BMC Public Health*, 18(1), 1–13. <https://doi.org/10.1186/s12889-018-5313-0>
- 31) Sabbe, A. (2020). Forced and Child Marriage at The Intersection of Health, Gender and Human Rights : Understanding The Determinants In Morocco and The Impact of The Migratory Context In Belgium. *Africa Focus*, 33(1), 135–141. https://brill.com/view/journals/afoc/33/1/article-p135_9.xml
- 32) Sanjaya, A., Narendra, M. B., Irwanto, Suryawan, A., Irmawati, M., & Efendi, F. (2018). Early Marriage and Its Relationship with Child Development. *Indian Journal of Public Health Research & Development*, 9(9). <https://doi.org/10.5958/0976-5506.2018.00993.2>

- 33) Schaffnit, S. B., Urassa, M., & Lawson, D. W. (2019). "Child marriage" in context: exploring local attitudes towards early marriage in rural Tanzania. *Sexual and Reproductive Health Matters*, 27(1), 93–105. <https://doi.org/10.1080/09688080.2019.1571304>
- 34) Sipayung, H. (2019). *Peranan Kontrol Sosial Lembaga Kemasyarakatan Terhadap Keluarga Dengan Pernikahan Anak Usia Dini (Studi Fenomenologi di Kalimantan Tengah)* [Universitas Sebelas Maret Surakarta].
<https://digilib.uns.ac.id/dokumen/detail/79135/Peranan-Kontrol-Sosial-Lembaga-Kemasyarakatan-Terhadap-Keluarga-Dengan-Pernikahan-Anak-USia-Dini-Studi-Fenomenologi-Di-Kalimantan-Tengah>
- 35) Susilo, S., Istiawati, N. F., Aliman, M., & Alghani, M. Z. (2021). Investigation of Early Marriage : A Phenomenology Study in the Society of Bawean Island, Indonesia. *Journal of Population and Social Studies (JPSS)*, 29, 544–562. <https://doi.org/doi.org/10.25133/JPSSv292021.034>
- 36) Tasfiq, M. S. (2021). *Dimensi Fenomenologi Perkawinan Usia Muda di Malang. JURNAL IQTISAD: Reconstruction of Justice and Welfare for Indonesia*, 8(1), 1–16. <https://doi.org/10.31942/iq>
- 37) Tasya, A. F., & Winanti, A. (2021). Dispensasi Perkawinan Anak Setelah Adanya Perma Nomor 5 Tahun 2019. *Wajah Hukum*, 5(1), 241–249. <https://doi.org/10.33087/wjh.v5i1.333>
- 38) Wekke, I. S. (2019). Metode Penelitian Sosial. In *Angewandte Chemie International Edition*, 6(11), 951–952. Gawe Buku.
- 39) Wodon, Q., Male, C., & Onagoruwa, A. (2019). A Simple Approach to Measuring the Share of Early Childbirths Likely Due to Child Marriage in Developing Countries. *Forum for Social Economics*, 49(3), 0–15. doi.org/10.1080/07360932.2017.1311799