

**THE INCREASE OF CHILD MARRIAGE DUE TO PRE
MARRIED PREGNANCY DURING THE PANDEMIC PERIOD**

(Case Study in Ngunut Village, Ngunut, Tulungagung, East Java)

THESIS

By :

Jannatun Nikmah

SIN : 17210003



**ISLAMIC FAMILY LAW DEPARTMENT
SYARI'AH FACULTY
STATE ISLAMIC UNIVERSITY
MAULANA MALIK IBRAHIM MALANG**

2021

**THE INCREASE OF CHILD MARRIAGE DUE TO PRE
MARRIED PREGNANCY DURING THE PANDEMIC PERIOD**

(Case Study in Ngunut Village, Ngunut, Tulungagung, East Java)

THESIS

By :

Jannatun Nikmah

SIN : 17210003



**ISLAMIC FAMILY LAW DEPARTMENT
SYARI'AH FACULTY
STATE ISLAMIC UNIVERSITY
MAULANA MALIK IBRAHIM MALANG**

2021

STATEMENT OF AUTHENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

THE INCREASE OF CHILD MARRIAGE DUE TO PRE MARRIED PREGNANCY DURING THE PANDEMIC PERIOD

(Case Study in Ngunut Village, Ngunut, Tulungagung, East Java)

Is truly writer's original work which can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang, 27 May 2021

Author,



Jannatun Nikmah

SIN 17210003

APPROVAL SHEET

After reading and correcting thesis of Jannatun Nikmah Student ID 17210003, Department of Islamic Family Law, Syariah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang entitled :

THE INCREASE OF CHILD MARRIAGE DUE TO PRE MARRIED PREGNANCY DURING THE PANDEMIC PERIOD

(Case Study in Ngunut Village, Ngunut, Tulungagung, East Java)

The supervisor stated that this thesis has met the scientific requirements to be proposed and to be examined on the Assembly Board of Examiners.

Malang, 27 May 2021

Acknowledge by,

Supervisor,

The Head of Islamic Family Law

Department

Dr. Sudirman, M.A

Dr. Zaenul Mahmudi, M.A

NIP 197708222005011003

NIP 197306031999031001

PENGESAHAN SKRIPSI

Dewan Penguji Skripsi saudara/i Jannatun Nikmah, NIM 17210003, mahasiswa Program Studi Hukum Keluarga Islam Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang dengan Judul:

THE INCREASE OF CHILD MARRIAGE DUE TO PRE MARRIED PREGNANCY DURING THE PANDEMIC PERIOD

Telah dinyatakan lulus dengan nilai: A

Malang, 14 Juli 2021

Scan Untuk Verifikasi



Prof. Dr. Saifullah, S.H., M.Hum
2052000031001

ACKNOWLEDGMENT

Alhamdulillahirabbil'âlamîn, all praise due to Allah, the Cherisher and Sustainer of all the worlds. With only His Grace and Guidance, so the author can finish this thesis entitled "The Increase Of Child Marriage Due to Pre Married Pregnancy During The Pandemic Period (Case Study In Ngunut Village, Ngunut, Tulungagung, East Java)". Peace be Upon into The Rasulullah Prophet Muhammad SAW who has taught us guidance (*uswatun hasanah*) to do activity correctly in our life. By following Him, may we belong to those who believe and get their intercession on the last day of the end. Amien

From all the teaching, advice, guidance, and helps of service for us to finish this thesis, then with all humility the writer will expresses the gratitude which is unequalled to :

1. Prof. Dr. Abd Haris M. Ag., as the Rector of The State Islamic University Maulana Malik Ibrahim Malang.
2. Prof. Dr. Saifullah, S.H, M.Hum. as the Dean of the Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim Malang.
3. Dr. Sudirman, M.A., as the head of Islamic Family Law Department of the Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim Malang and as supervisory lecturer during of the author's study in the Islamic Family Law Department.
4. Dr. Zaenul Mahmudi, M.A as the thesis supervisor. The author would like to thank for his guidance and motivation that have given during completing this thesis.

5. All lecturers of Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim Malang for their dedication to giving their knowledge during studying in the Islamic family law department.
6. Staff of Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim Malang. The author expresses gratitude for all their support during completing this thesis.
7. To my parents who always supporting me whenever my condition.
8. To Teh Faiqotussana, the goodgirl all the time I have ever known.
9. To Naomi cantik and sexy who always make me angry all the time, everywhere, and i always miss her when i am far from her.

With the completion of this thesis report, the hope that knowledge which we have gained during our studies can provide the benefits of life in the world and the hereafter. As a human who has never escaped fault, the author is very hopeful for the forgiveness, criticism and suggestions from all parties for future improvement efforts.

Malang, April 21 2021

Author,

Jannatun Nikmah

MOTTO

وَلَا تَقْرُبُوا الزَّيْنَىٰ ۖ إِنَّهُ كَانَ فُحِشَةً وَسَاءَ سَبِيلًا

Meaning: "And do not approach adultery, actually adultery is a heinous act and a bad way".

TRANSLITERATION GUIDANCE

A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

B. Vocal, Long-Pronounce And Diphthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = U

Long – vocal (a) = Â e.g. قَالَ become Qâla

Long – vocal (i) = î e.g. قِيلَ become Qîla

Long – vocal (u) = û e.g. دُونَ become Dûna

Diphthong (aw) = و e.g. قول become qawlun

Diphthong (ay) = ئي e.g. خير become kyahrun

C. Ta' marbûthah (ة)

Ta' marbûthah translited as "t" in the middle of word, but if Ta' marbûthah in the end of word, it translited as "h" e.g. الرسالة المدرسة become *al-risalat li al-mudarrisah*, or in the standing among two word that in the form of *mudlaf* and *mudla ilaih*, it transliterated as *t* and connected to the next word, e.g. في رحمة الله become *fi rahmatillâh*.

D. Auxiliary Verb and Lafdh al-Jalâlah

Auxiliary verb "al" () written with lowercase form, except if it located at the first position and "al" in lafdh jalâlah which located in the middle of two word or being or become *idhafah*, it remove from writing.

a. Al – Imâm al – Bukhâriy said...

b. Al – Bukhâriy in muqaddimah of his book said

c. *Masyâ Allâh kâna wa mâ lam yasya' lam yakun.*

TABLE OF CONTENTS

OUTSIDE COVER	
INSIDE COVER	
STATEMENT OF AUTHENTICITY	i
APPROVAL SHEET	ii
ACKNOWLEDGMENT	iv
MOTTO.....	v
TRANSLITERATION GUIDANCE	vi
ABSTRAK	xi
ABSTRACT	xii
ملخص البحث.....	xiii
CHAPTER I	1
INTRODUCTION.....	1
A. Research Background	1
B. Statement of Problems	5
C. Purpose of Research	5
D. Benefit of Research	5
E. Operational Definition	6
F. Structure of Discussion	6
CHAPTER II	9
LITERATURE REVIEW	9
A. Previous Researches	9
B. Child Marriage	13
1. Fiqh Provision	13
2. Legislation Provision	14
C. Rules About Two <i>Mafsadah</i>	15
D. Pandemic Period and Government Policy	17
1. Pandemic Period	17
2. Government Policy in the Pandemic Period	18
3. Online Activity on Pandemic Period	19
CHAPTER III.....	21
RESEARCH METHODOLOGY.....	21
A. Type of Research	22
B. Research Approach	22

C. Data Sources	23
D. Technique of Data Sources Collection	24
E. Data Processing Techniques	25
CHAPTER IV	35
DISCUSSION OF RESEARCH FINDING	35
A. Overview of the Research Location	35
B. Factors that Cause Child marriage due to Pre Marriage Pregnancy During the Pandemic	38
C. Views of Public Society Regarding the Increase in Child Marriage Due to Pre-Marriage Pregnancy During the Pandemic	58
CHAPTER V	74
CLOSING	74
A. Conclusion	74
B. Suggestions	75
BIBLIOGRAPHY	78
APPENDIXES	82
CURRICULUM VITAE	86

ABSTRAK

Nikmah, Jannatun, 17210003, 2021. **Meningkatnya Pernikahan Dini Akibat Hamil di Luar Nikah Pada Masa Pandemi (Studi Kasus di Desa Ngunut, Kecamatan Ngunut, Kabupaten Tulungagung)**, Skripsi, Jurusan Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing : Dr. Zaenul Mahmudi, M.A.

Kata Kunci : Pernikahan dini, Masa Pandemi, Pembelajaran daring.

Adanya pandemi yang melanda dunia khususnya Indonesia, berdampak pada kehidupan anak. Salah satunya dalam pergaulan anak yang menyebabkan peningkatan pernikahan dini karena calon pengantin putri telah hamil dahulu. Berdasarkan data pada KUA Kecamatan Ngunut dalam tahun 2019 sampai 2020 terdapat 19 pasangan, lalu pada tahun 2020 Maret hingga bulan Februari 2021 terdapat 48 pasangan. Maka hal ini terjadi peningkatan lebih dari 100 persen. Dalam penelitian ini, fokus pada faktor-faktor yang menyebabkan terjadinya peningkatan pernikahan dini akibat hamil di luar nikah pada masa pandemi, serta pandangan tokoh masyarakat terhadap meningkatnya pernikahan dini akibat hamil di luar nikah pada masa pandemi di Desa Ngunut Kecamatan Ngunut Kabupaten Tulungagung.

Penelitian ini menggunakan penelitian empiris dengan pendekatan kualitatif. Sumber data yang digunakan adalah data primer dan sekunder dengan metode pengumpulan data melalui wawancara dan dokumentasi. Sedangkan metode pengolahan data yang digunakan adalah *editing, classfying, verifying, analiziying dan concluding*.

Hasil penelitian ini yaitu : (1) Faktor penyebab terjadinya peningkatan pernikahan dini akibat hamil di luar nikah pada masa pandemi adalah karena faktor pergaulan, faktor kurangnya pengawasan dan interaksi dengan orang tua, faktor kebijakan sekolah, faktor kebijakan pemerintah, dan faktor berkurangnya waktu sekolah (2) Pandangan Tokoh Masyarakat mengenai terjadinya peningkatan pernikahan dini akibat hamil di luar nikah pada masa pandemi, perlu adanya pengawasan yang ekstra kepada anak-anak, disamping mengawasi pergaulan, juga dalam penggunaan *gadget*. Menambah kegiatan positif yang kontributif pada anak, serta dibutuhkan tanggung jawab yang lebih besar kepada orang tua, tokoh masyarakat, dan lingkungan terhadap anak. Terkait kebijakan pembelajaran jarak jauh atau pembelajaran daring, sesungguhnya baik dijalankan, namun harus ada evaluasi berkelanjutan dari pihak sekolah. Sikap sekolah dengan adanya kebijakan tersebut mengharuskan sekolah untuk tetap melaksanakan kebijakan dengan sebaik-baiknya, peran orang tua dalam pembelajaran jarak jauh adalah menjadi pendukung anak.

ABSTRACT

Nikmah, Jannatun, 17210003, 2021, **The Increase of Child Marriage Due To Pre Married Pregnancy During The Pandemic Period (Case Study In Ngunut Village, Ngunut, Tulungagung, East Java)**, Thesis, Islamic Family Law Department, Syariah Faculty, Maulana Malik Ibrahim State Islamic University, Malang. Advisor : Dr. Zaenul Mahmudi, M.A

Keyword : Child Marriage, Pandemic Period, Online Learning

The existence of a pandemic that has hit the world, especially Indonesia, has an impact on the lives of children. One of them is in the association of children which causes an increase in child marriage because the bride are already pregnant. Based on the data from the KUA of Ngunut District in 2019 to 2020 there were 19 couples, then in 2020 March to February 2021 there were 48 couples. So this is an increase of more than 100 percent. In this study, the focus is on the factors that cause an increase in child marriage due to pre married pregnancy during the pandemic, as well as the views of community leaders on the increase in child marriage due to pre married pregnancy during the pandemic in Ngunut Village, Ngunut District, Tulungagung Regency.

This study uses empirical research with a qualitative approach. Sources of data used are primary and secondary data with data collection methods through interviews and documentation. While the data processing methods used are editing, classfying, verifying, analyzing and concluding.

The results of this study are: (1) The factors causing the increase in child marriage due to pre married pregnancy during the pandemic are associate factors, The lack of supervision and interaction with parents factor, factors of school policy, factors of government policy, and factors of the reduced school time. (2) The view of public figures of society regarding the increase in child marriage due to pre married pregnancy during the pandemic, the parents need more supervision to their children, besides monitoring their association, also monitoring the uses of gadgets. Giving positive activities that are contributive to the children, and it takes more responsibility to parents, community leaders, and the environment towards the children. Regarding the policy of online learning, it is actually good to run, but there must be a continuous evaluation from the school. The school's attitude with this policy requires schools to continue and implement the policies as well as possible. The role of parents in online learning is to support children in material and psychology aspect, the role of parents during a pandemic is always give supervision, direction, and enforce a healthy lifestyle to the children.

ملخص البحث

جنتة نعمة، ١٧٢١٠٠٠٣، ٢٠٢١. زيادة النكاح المبكر بالحمل قبل النكاح أثناء الوباء. بحث الجامعي، قسم الأحوال الشخصية في كلية الشريعة بجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتور. زين المحمودى الماجستير.

الكلمة الرئيسية: النكاح المبكر، أثناء الوباء، التعلم عبر الإنترنت.

يؤثر الوباء الحياة الأطفال في العالم خاصة إندونيسيا، أحدها زيادة النكاح المبكر لأن تحمل العروسة من قبل. في سنة ٢٠١٩ حتى ٢٠٢٠ بزيادة أكثر من ١٠٠ بالمائة بناء على البيانات في مكتب الشؤون الدينية. والهدف من هذا البحث، يتم التركيز على العوامل التي تسبب زيادة النكاح المبكر بسبب الحمل قبل النكاح في أثناء الوباء، وكذلك آراء قادة المجتمع عن زيادة النكاح المبكر بسبب الحمل قبل النكاح في أثناء الوباء في قرية عونوت، منطقة عونوت، مدينة تولنج أكونج. يستخدم هذا البحث البحث التجريبي باستخدام نهج نوعي. مصادر البيانات المستخدمة هي البيانات الأساسية والثانوية مع طرق جمع البيانات من خلال المقابلات والتوثيق. في حين أن طرق معالجة البيانات المستخدمة هي التحرير والتصنيف والتحقق والتحليل والاستنتاج.

نتائج هذا البحث هي: (١) العوامل المسببة لزيادة النكاح المبكر بسبب الحمل قبل النكاح أثناء الوباء هي العوامل الاجتماعية، وعدم إشراف الوالدين، وقلة التفاعل مع الوالدين. (٢) وجهة نظر الشخصيات العامة فيما يتعلق بزيادة النكاح المبكر بسبب الحمل قبل النكاح أثناء الوباء، هناك حاجة لإشراف إضافي على الأطفال، بالإضافة إلى مراقبة العلاقات، وكذلك في استخدام الأدوات إضافة أنشطة إيجابية تساهم في رعاية الأطفال، وتتطلب مسؤولية أكبر تجاه الوالدين وقادة المجتمع والبيئة تجاه الأطفال. فيما يتعلق بسياسة التعلم عن بعد أو التعلم عبر الإنترنت، من الجيد بالفعل تشغيلها، ولكن يجب أن يكون هناك تقييم مستمر من المدرسة. يتطلب موقف المدرسة من هذه السياسة من المدارس الاستمرار في تنفيذ السياسات قدر الإمكان، ودور الآباء في التعلم عن بعد هو دعم الأطفال في المواد وعلم النفس، ودور الآباء أثناء الجائحة هو توفير الإشراف والتوجيه والتنفيذ دائما أسلوب حياة صحي للطفل.

CHAPTER I

INTRODUCTION

A. Research Background

Child marriage is a marriage that was done because the bride and the groom are under 18 years old. Based on the Law Number 16 of 2019, amendments to Law Number 1 of 1974 concerning marriage in Article 7 (1), it is stated that marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years old. Marriage of children less than 19 years old is not allowed. However, in the next article, a marriage that is less than the stipulated age can be carried out by asking for dispensation to the Religious Court for very urgent reasons accompanied by sufficient supporting evidence.

Today our world experiences an extraordinary occurrence of Covid-19 pandemic which come from Wuhan, one of the cities in China. Then it spread throughout the world, including Indonesia. The Indonesian government confirmed that the first Covid-19 case in this country on March 2, 2020, despite some speculation said that Covid-19 entered Indonesia more early.¹ This makes a change in daily life of society. People are encouraged to stay and work from home starting in March until now. According to data from the Office of Religious Affairs in Ngunut District, in 2019 there were 19 people brides who had not yet reached the age of 19 when registering their marriage. Then, in 2020 until 2021 on January and February there were 48 people with the age less than 19 years old. According to testimony from the leader during the time of the consultation (*rapak*), some of the prospective brides admitted that they were married because of the prospective bride was in pre married pregnancy.²

Susilowati Suparto, a lecturer at the Department of Civil Law, Faculty of Law, Padjadjaran University, said that the increase in the number of child marriages during the Covid-19 pandemy was caused among other by economic problems. Their parents had lost their job and it impacted on their economic family condition. Then they took the initiative to get their children married although their ages were under the marriage legal age, because it was considered to be able to ease the familal burden.

¹ Sherina Anjani Putri, "Pandemi Covid-19 Dalam Sudut Pandang Demografi Sosial: Penyebaran, Tantangan, Dampak Sosial-Ekonomi Serta Potensi Solusi" (2020) [10.13140/RG.2.2.35252.68483](#)

² Malik, *wawancara*, (Tulungagung, 28 September 2020)

Even though the government recommends for work from home, some parents still go to work. It impacts on the lack of parental supervision toward their children who study at home following government policy to close the school. The implementation of learning at home are also one of the cause for child marriage. Learning activities at home makes the child having more freedom to interact with their circle without supervision. "The promiscuity was unavoidable, it impacts on unwanted pregnancy and the rate of dispensation marriage increase during the pandemic," she added.³

The frequency of keep on gadgets in the children's hands also increase. While online study schedules and doing assignments, they can acces pornography content, that might be ruin the morale and they practice the things that they were watch with their friend. If that things happen, it is often to cause pre married pregnancy which leads to marriage.⁴

The dispensation request of child marriage in Tulungagung city in 2020 is increasing. Based on the data from the Religious Court Tulungagung from March 2019 until February 2020 there were 308 dispensation applicants and since the goverment announced covid-19 from March 2020 until March 2021 there were 547 applicants, it almost increase 100 percent. In other source, the author found that in the

³ Ayunda Pininta Kinasih, "Pakar Unpad: Angka Pernikahan Dini Melonjak Selama Pandemi" Kompas, 8 Juli 2020 diakses pada 26 Januari 2021 <https://edukasi.kompas.com/read/2020/07/08/131828971/pakar-unpad-angka-pernikahan-dini-melonjak-selama-pandemi?page=all>

⁴ Anik Wahyuningtyas, "Fenomena Pernikahan Dini di Masa Pandemi" *Harian Bhirawa*, 3 November 2020 diakses pada 26 Januari 2021 <https://www.harianbhirawa.co.id/fenomena-pernikahan-dini-di-masa-pandemi/>

beginning of the first quarter of the year to the end of October 2020 there were 442 marriage dispensation applicants, means the increase is 200 percent. Whereas the year before, there are only 110 marriage dispensation applicants.⁵

The Ministry of Women's Empowerment and Child Protection stated that the covid-19 pandemic brings new problems on increasing the number of child marriage in Indonesia. In January until June 2020, 34,000 applications for child marriage dispensation (under 19 years old) were submitted, 97 % of them were granted. Whereas throughout 2019, there were only 23,700 requests.

Hasto Wardoyo, the head of the National Population and Family Planning Agency (BKKBN) stated that child marriage is a part of social disaster, such as maternal mortality, infant mortality, malnutrition in children, and also the impact on the economy.⁶

In Ngunut Village, Ngunut, Tulungagung, East Java there are many cases of children under the lawful age of marriage who were pregnant and registering at the Office of Religious Affairs. What are the factors causing them doing that and how the public society responds, needs to be known.

Based on this, the authors interested to study the increase of child marriage

⁵ Mayangkara, "Permohonan Dispensasi Pernikahan Dini Di Pengadilan Agama Tulungagung Meningkat Hampir 200 Persen" *MayangkaraNews*, 23 Oktober 2020 diakses pada 26 Januari 2021 <https://mayangkaranews.com/permohonan-dispensasi-pernikahan-dini-di-pengadilan-agama-tulungagung-meningkat-hampir-200-persen/>

⁶ Tasya Anggraeni, "Kasus Pernikahan Dini Meningkat Selama Masa Pandemi" *Suara*, 21 Oktober 2020 diakses 26 Januari 2021 <https://yoursay.suara.com/news/2020/10/21/110151/kasus-pernikahan-dini-meningkat-selama-masa-pandemi>

due to pre married pregnancy during the pandemic covid-19, especially in Ngunut Village, Ngunut, Tulungagung East Java.

B. Statement of Problems

1. What are the factors causing the increase of child marriage due to pre married pregnancy during the Covid-19 pandemic in Ngunut Village, Ngunut, Tulungagung?
2. What are the views of public figure of society on the increase of child marriage due pre married pregnancy during the Covid-19 pandemic in Ngunut Village, Ngunut, Tulungagung?

C. Purpose of Research

1. To find out the factors causing the increase in child marriage due to pre married pregnancy during the Covid-19 pandemic in Ngunut Village, Ngunut, Tulungagung, East Java.
2. To find out the views of community leaders on the increase of child marriage due to pre married pregnancy during the Covid-19 pandemic in Ngunut Village, Ngunut, Tulungagung, East Java.

D. Benefit of Research

This research is expected to provide multiple benefits, including theoretical and practical benefits.

1. Theoretical Benefit

Theoretically, this research is expected to be able to contribute ideas related to the explanation of the factors causing the increase of child marriage due to unwanted pregnancy during the Covid-19

pandemic and the views of public figure of society in Ngunut Village, Tulungaung.

2. Practical Benefits

For next researchers, it is interested as a material for consideration and reference to completing paper, and a measure of the differences or similarities between this paper and other researchers. For the general public, providing an understanding to the general public about the importance of parents to supervise and accompany their children in their growth and development, especially in their relationships out from family environment.

E. Operational Definition

The operational definition is aims to explain some of the terms in this paper. The terms are :

1. The Pandemic was an epidemic that spreads on a global scale.
2. Public Figure of Society are people who have influence in the community who have leadership traits that become a reference for the community in realizing the hopes and desires of the community. In this research public figure on meaning are Religious Instructor, Modin, and The Village Consultative Body or BPD

F. Structure of Discussion

Every study is expected to be systematic and easy to understand by readers, so this research is organized with a systematic discussion consisting of 5 (five) chapters :

Chapter I: This chapter is the beginning of the research, explaining the background in the form of academic anxiety, problem formulation, problem objectives, and also operational definitions that define important points in research.

Chapter II: This chapter contains previous research that has similarities with the theme studied by the researcher, besides this chapter also discusses a literature review in the form of a theory related to the title under study, namely child marriage on pandemic period.

Chapter III: This chapter discusses the research methods that include the approach and type of research, data sources, research locations, and data collection methods. So that the discussion can reveal a number of facts in the research location.

Chapter IV: Sub Chapter I discusses the profile of the research location, namely Ngunut Village, Ngunut, Tulungagung, East Java. Sub Chapter II discusses the factors of cause child marriage impact on unwanted pregnancy. Then the last sub-chapter discusses the views of public figure of society on the occurrence of child marriage due to unwanted pregnancy.

Chapter V: This chapter is the end of the research that contains conclusions and suggestions. The conclusion is a short answer to the research question that has been formulated.

CHAPTER II

LITERATURE REVIEW

A. Previous Researches

To determine the authenticity and originality of this paper, the author searches some previous studies having similarities and differences from the author's research. The previous researches are as follows:

1. The research conducted by Umi Sumbulah and Faridatul Jannah⁷, in a journal entitled "*Pernikahan Dini Dan Implikasinya Terhadap Kehidupan Keluarga Pada Masyarakat Madura Perspektif Hukum Dan Gender*" (Child Marriage and Its Implications for Family Life in Madurese Communities Legal and Gender Perspective). The research is an empirical study with the research data are collected

⁷ Umi Sumbulah dan Faridatul Jannah, "Pernikahan Dini dan Implikasinya Terhadap Kehidupan Keluarga Pada Masyarakat Madura (Perspektif Hukum dan Gender)" *Egalita Jurnal Kesetaraan dan Keadilan Gender*, Volume VII, (2012) : 83 <https://doi.org/10.18860/egalita.v0i0.2113>

from local public social, Religious Office employees, parent, and the people who did child marriage. Data collection using by interview, observation and documentation. Child marriage in the Madurese community, is a phenomenon related to socio-cultural factors in a patriarchal society, the position of women to be inferior and only as a complement to men, this is contrary to Islamic guide that is very respectful for women. The implication is there are many conflicts in the household for child marriage couples and further will lead to divorce.

2. The research conducted by Makhree Yaena⁸ in her thesis entitled "*Analisis Hukum Islam Terhadap Perkawinan Dini Akibat Hamil Pra Nikah Studi kasus di Kampung Nakpohonnibong Tambun Phulokphuyo Ampor Nongchik Changwad Patani Thailand Selatan*" (Analysis of Islamic Law on Child Marriage Due to Pre-Marriage Pregnancy Case Study in Kampung Nakpohonnibong Tambun Phulokphuyo Ampor Nongchik Changwad Patani Southern Thailand). This research is a descriptive qualitative. This study examines the practice of child marriage on a Muslim village in Thailand, that pregnant woman without marriage can be married to save the honour of the family. That woman can married the perpetrator and the man be responsible. In the view of the syafi'i

⁸ Makhree Yaena, "Analisis Hukum Islam Terhadap Perkawinan Dini Akibat Hamil Pra Nikah (Studi Kasus Di Kampung Nakpohonnibong Tambun Phulokphuyo Ampor Nongchik Changwad Patani Thailand Selatan)", (Undergraduate Thesis, Institut Agama Islam Negeri Kediri, 2018), <http://etheses.iainkediri.ac.id/718/>

mazhab, if there is a woman who pregnant and get married, it is allowed as long as there is no contradiction with that argument. Imam Syafi'i also explained that a woman who is pregnant can marry a man who impregnated her or not.

3. The research was written by Abdi Fauji Hadiono⁹ with the title "*Pernikahan Dini dalam Persepektif Komunikasi Psikologi*" (Child Marriage in the Perspective of Communication Psychology). This research uses interview as data collection methods, did observation and documentation with a qualitative approach. The results of the found that there were several factors that cause child marriage, namely education, low levels of education makes the teenager didn't have specific activities and choose dating then they're married, economy factor, the low level of the family's economy imply, parent being unable to pay for education and the children being asked to work, teenager who has a high curiosity about something without a good filter will impact the teenager falling for drugs and further to free sex. But there are also positive and negative impacts. The positive impact from the child marriage is to avoid immorality and help the family economy because an economic problem could endure together. The negative impact is in terms of education, mental and health, teenagers who marry have a small urge to pursue higher education because of so many of

⁹ Abdi Fauji Hadiono, "Pernikahan Dini Dalam Perspektif Psikologi Komunikasi" *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam Vol. IX, No 2:* (2018), <https://doi.org/10.30739/darussalam.v9i2.237>

burden after marriage. In terms of mental, teenagers do not have enough knowledge and the health aspects of reproductive organs are not ready to be fertilized yet.

Table 1

Previous Research

No	Title and Writer	Similarity	Difference
1.	Child Marriage and Its Implications for Family Life in Madurese Society (Legal and Gender Perspective) by Umi Sumbulah and Faridatul Jannah, <i>Egalita Jurnal Kesetaraan dan Keadilan Gender</i> , Volume VII, 83 (2012)	<ol style="list-style-type: none"> 1. The research same in discussing about child marriage in a society and its impact on the couple 2. Same in the research approaches and methods used 	The Umi Sumbulah and Faridatul Jannah the research focuses on the implications of the families of couples who marry at an child, while authors discuss an increase of child marriage due to pre married pregnancy during the pandemic
2.	Analysis of Islamic Law on Child Marriage Due to Pre-Marriage Pregnancy (Case Study in Kampung Nakpohonnibong Tambun Phulokphuyo Ampor Nongchik Changwad Patani Southern Thailand, Makhree Yaena mahasiswa IAIN Kediri, 2018	<ol style="list-style-type: none"> 1. Its same discuss the practice of early marriage due to pregnancy out of marriage in society 2. Same in the research approach, namely using qualitative descriptive 3. Same at the local views of public society 	Makhree Yaena's research focuses on the analysis of Islamic law on cases of child marriage due to pre-marital pregnancy. In addition the authors see the cases of child marriage from various aspects
3.	Child Marriage in the Perspective of Communication Psychology by Abdi Fauji Hadiono, <i>Jurnal</i>	Same in using the research method, by collecting data with interview, participant observation and	Abdi Fauji Hadiono's research focuses on how early marriage in the world of communication

	<p><i>Darussalam; Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam Vol. IX, No 2: 385-397. (2018).</i></p>	<p>documentation with a qualitative approach</p>	<p>psychology has a negative and positive impact on the parent of someone who did that and the families of the perpetrators of early marriage. While, the authors focus on an increase in early marriage due to unwanted pregnancy during the pandemic</p>
--	---	--	--

B. Child Marriage

1. Fiqih Provision

Child marriage in classical fiqh is commonly known as *az-zawaj ash-shaghir/ah*, while in contemporary it is commonly referred to as *az-zawaj al-mubakkir*.¹⁰ Child marriage in classical fuqaha` as a marriage when the bride and the groom have not reached the age of maturity. The sign of *baligh* for boys is marked by wet dreams (*ihtilam*), and for girls, it is marked by menstruation. Nowadays it is more accurately described as children marriage.¹¹

If there is no indication above, then *baligh* is determined based on age. According to *jumhur Fuqoha* from the Syafi'i and Hambali, the age of *baligh* for men and women is 15 years old. According to Abu Hanifah, the age of *baligh* for men is 18

¹⁰ Hussein Muhammad, *Fiqh Perempuan; Refleksi Kiai atas Wacana Agama dan Gender*, Cet. IV, (Yogyakarta : LKiS, 2007), 89.

¹¹ Ali Trigiyatno, "Pernikahan Dini, <https://alitrigiyatno.wordpress.com/2012/03/28/pernikahan.dini/> diakses 8 Januari 2020

years old, while for women is 17 years old. Then according to Imam Malik, the age of the teenager for both is 18 years old.¹²

2. Legislation Provision

Child marriage in positive law is contained in Law Number 16 of 2019 concerning the amendment to Law Number 1 of 1974 concerning marriage in Article 7 (1) "Marriage is only permitted if the groom and bride have reached the age of 19 years old". Furthermore, underage marriages stipulated by law require need dispensation from the local Religious Court.

According to Bateq Sardi, marriage is culture conducted from generation to generation. Lack of public understanding about marriage causes child marriage. Child marriage is very difficult to be prevented, this is because both parents and children have wanted marriage. Parents who have daughters will always be anxious when their children have grown up without thinking about their age, if someone proposes to their child, they will immediately marry their child eventhough their age is below the lawful age of marriage, as stipulated by the marriage law. Culture of marriage also often occur because since childhood the child has been matched by their parents.

¹² Sayyid Sabiq, *Fiqih Sunnah, Terj. Muhammad Tholib*, (Bandung: PT. Al Ma'arif, 1997), 207-209

Then the child marriage is to immediately realize between male and female relatives on their family relationship doesn't over.¹³

C. Rules About Two *Mafsadah*

In Islamic law there are rules that explain that if there are two or many *mafsadah*, it is better to implement the lighter *mafsadah* or *madharat*. *Mafsadah* is damage or ugliness. In this case, the following rule applies:

إِذَا تَرَاحَمَتِ الْمَفْسَادُ، وَاضْطُرَّ إِلَى فِعْلٍ أَحَدِهَا، قَدِمَ الْأَخْفَّ مِنْهَا

Meaning: "If there are many *mafsadah* gathered, and forced to do one of them, then the priority as an option is the lightest *mafsadat*."

If there are several *masfsadah* (bad things) that one of them is forced to take, then the one with the lightest *mafsadah* is chosen. As for if all these *mafsadahs* can be avoided, then that is what is expected.

In the word of Allah QS. Al Anam : 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Meaning: "And do not curse the gods they worship besides Allah, because they will curse Allah by transgressing without knowledge."

Shaykh Muhammad bin Shalih al-'Utsaiman rahimahullah said, "In this verse it is mentioned that the gathering of two *mafsadah* (evil). The first *mafsadah* is to leave reproach on the idols of the

¹³ Beteq Sardi, "Faktor-Faktor Pendorong Pernikahan Dini Dan Dampaknya Di Desa Mahak Baru Kecamatan Sungai Boh Kabupaten Malinau", *Journal Sosiatri-Sosiologi*, 3 (2016) :199

polytheists. The second *mafsadah* is the reproach (reply) of the polytheists to Allah azza wa Jalla. And it is known that the reproach to Allah Azza wa Jalla is greater than leaving the reproach to the idols of the polytheists. Therefore, Allâh Azza wa Jalla forbids from criticizing the idols of the polytheists if it causes them to criticize Allâh Azza wa Jalla Rabbul 'Alam.¹⁴

Similarly, the story of Prophet Khidhir and Prophet Musa when they boarded a boat and then Prophet Khidhir damaged the boat. That destroying the boat is bad. However, Prophet Khidhir wanted the boat to be safe from the actions of the unjust king who liked to seize every good boat. So, destroying the boat is *mafsadah* (harm), but taking the boat is greater *mafsadah* (loss). Meanwhile, if the boat is damaged, but still belongs to the owner then it is lighter. So that a lighter *mafsadah* is taken.

In the case of a pandemic period like the current situation, choosing between online schools and rampant promiscuity is due to the lack of supervision of children. So the online school was chosen, because with the consideration that online schools are lighter in meaning. If you choose because of the lack of supervision of the child, even if the school is online many parents continue to work outside the

¹⁴ Syaikh Muhammad bin Shalih al-'Utsaimin , *Syarh Manzûmah Ushûl al-Fiqh wa Qawa'idhi* Cet. I, (Dar Ibni al-Jauzi : Damam, 2005), 130

home and the children are also not supervised. Online school options are better than hanging out outside the home unsupervised.¹⁵

D. Pandemic Period and Government Policy

1. Pandemic Period

A pandemic is a global disease plague. According to WHO (World Health Organization) a pandemic is declared when a new disease spreads around the world break the border. According to KBBI is defined as an epidemic that has spread all over a wide geographical area. In the classical sense, when an epidemic spreads to several countries or regions of the world and then, the disease is categorized as a pandemic if the disease develops in several newly affected areas, through local transmission. The status of the coronavirus turned into a pandemic doesn't mean this virus is getting wilder and stronger, but the spread of the coronavirus widespreads and spreads in various regions of the world. Then, if there's disease occurs in several countries other than the country of origin, it will be classified as a pandemic. A pandemic is generally classified as an epidemic at the first, where the disease spreads rapidly from one region to a certain area. For example, the Zika virus plague in Brazil on 2014 and spread to the Caribbean and Latin America is an epidemic.¹⁶

¹⁵ <https://almanhaj.or.id/4072-kaidah-ke-33-jika-ada-kemaslahatan-bertabrakan-maka-maslahat-yang-lebih-besar-harus-didahulukan.html> diakses 23 Juni 2021

¹⁶ Fajriya Anindya Utami, "Apa itu Pandemi", *Warta Ekonomi.com*, Jan 9, 2020, <https://www.wartaekonomi.co.id/read276620/apa-itu-pandemi?page=1>

Other research said that there is no clear definition of the term pandemic in detail and specific, some experts consider the definitions based on generally be a pandemic and study the diseases by examining their similarities and differences. A pandemic still refers to an epidemic that has spread across several countries or continents, affecting a large number of people.¹⁷

The pandemic period that the author means, in this case, is due to Corona Virus Disease 19 or commonly known as COVID 19, which, since March 11, 2020, was announced by WHO as a pandemic. The Covid-19 pandemic has changed the dynamics of people lives a lot, starting from family, as the smallest scope.

2. Government Policy in the Pandemic Period

The Minister of Education and Culture Circular Number issued: 36962/MPK.A/HK/2020 about Online Learning and Work from Home in the Context of Preventing the Spread of Corona Virus Disease (COVID-19). The contents of the circular in number 4 points a and b refer to policies related to how student learn in the areas whose are affected by Covid-19, by implementing online learning from home for students and students university; Employees, teachers and lecturers, teach or give lectures from home (Work From Home) via video conference, digital documents, and other online media. Then technology-based learning providers

¹⁷ Rina Tri Handayani, "Pandemi Covid-19, Respon Imun Tubuh, Dan Herd Immunity," *Jurnal Ilmiah Permas*, Volume 10 No 3, (2020) : 374 <https://830-Article%20Text-3201-2-10-20200830>

also collaborate with the Ministry of Education and Culture such as Zenius, Quipper, and RuangGuru¹⁸

3. Online Activity on Pandemic Period

Nadiem Anwar Makarim also published Circular Number 4 of 2020 about Implementation of Education in an Emergency for Corona virus Disease (Covid-19) about learning from home. The Minister of Education and Culture emphasize that online learning is implemented to provide meaningful learning experiences for students, without being burden to complete all curriculum achievements for class raises and graduation. The Minister of Education and Culture recommend the regions that have did learning from home ensure that the teachers also teach from home to keep teacher safety.

Online learning is focused on increasing students understanding of the corona virus and the Covid-19 plague. Learning activities and assignments may different between students, according to their suitable interests and conditions, including gap in access and learning facilities at home. Learning activities are given qualitative and useful feedback from the teacher, without being required to give quantitative scores. Although many schools implement learning from home, it doesn't mean that teachers only give the assignment to students, but also

¹⁸ Nomor 4 Surat Edaran Mendikbud Nomor: 36962/MPK.A/HK/2020 tentang Pembelajaran secara Daring dan Bekerja dari Rumah dalam Rangka Pencegahan Penyebaran Corona Virus Disease (COVID-19)

interact and communicate to help students to do their assignments. Teachers still need to interact and communicate with their students eventhough not in the classroom.

Until today, the classroom is still seen as true education by most Indonesian people. People still view the classroom as real schools and online classes are ineffective. People didn't think that online classes can help children education. In the increase of sophisticated technology, the thugs that needs to be attention is the character education of students. According to KBBI, character is an inner nature that influences all thoughts, behavior, morals, and trait that have by humans. To gain good knowledge, skills, and character doesn't always have to rely on the classroom through the teacher but should be obtained from parent and adult person at home and around them (community based education).¹⁹

Al Quran explains a lot about Islamic education as in the surah Al Luqman verse 13 which means: "And (remember) when Luqman said to his son when he taught him a lesson, O my son! Do not associate partners with Allah, actually associating partners with (Allah) is a great tyranny."²⁰

The verse above, explains that the education that is the most emphasize is character education do by parents from home because

¹⁹ Takhroji Aji, "Pendidikan Karakter di Masa Pandemi, Menjadi Tanggung Jawab Siapa?" 7 Juli 2020, diakses 22 Januari 2020, <https://bdkjakarta.kemenag.go.id/berita/pendidikan-karakter-di-masa-pandemi-menjadi-tanggung-jawab-siapa>

²⁰ Tim Penerjemah, *Mushaf Aisyah*, (Bandung : Jabal, 2010), 412

education from the parent is the first education obtained by children before getting an outside education such as schools or madrasah. And the verse tells us that parent as adult people as the student's first teacher, they're must prohibit everything that not appropriate by the religion way. And the it clearly explains to us the basic principles of very strong character education material are faith, worship, social, and science which in the future can be establish the character of a child to become provision for the child.²¹

In the two Circular above, the author knows that the government has paid attention to the continuity of education in Indonesia during the Covid-19 pandemic as well as possible. But on the other hand, it needs to be attention is that when online learning has been implemented, the responsibilities of teachers and parent not automatically release to give attention to students. Because good education is when the cooperation between teachers, parent, and students is well established to achieve the goals of education in Indonesia which are not only knowledge transfer, but also form the character of students to become noble individuals and can apply values in society.

²¹ Takhroji Aji, "Pendidikan Karakter di Masa Pandemi, Menjadi Tanggung Jawab Siapa?"

CHAPTER III

RESEARCH METHODOLOGY

The research methodology is to explain the method, procedure or research process. This research is a qualitative research using descriptive method (descriptive research). Descriptive research is a method that investigate a group of people, objects, a condition, or a system of thought. The purpose of this type of research is to describe or describe systematically the facts that are being studied. Basically, this research is based on a field research conducted in Ngunut Village, Ngunut, Tulungagung, East Java to find out the factors cause of child marriage due to unwanted pregnancy in covid-19 pandemic and the views of public society about that. The methods used in this study are :

A. Type of Research

In this research, the type of the research is using empirical research. The empirical legal research method is a legal research method with the functions to see the law in a real sense and to investigate how the law works in society. Because in this study examined people life in society, empirical legal research can be classified as sociological legal research which is taken from the facts that exist in a society, legal entity, or government.²²

This research goes directly to the field, namely the community in Ngunut Village, Ngunut, Tulungagung, East Java to collect data and various information. Researchers go to the field to find the object of research, family and the perpetrators of child marriage due to unwanted pregnancy.

B. Research Approach

The type of approach used in this research using a qualitative approach. A qualitative approach means a research procedure that produces descriptive data, the sources from human expression and behavior that can be observed from the human.²³ In this case, the researcher will visit several families whose children had early marriages due to extramarital

²² Soerjono Soekanto, *Pengantar Penelitian Hukum*, (Jakarta : UI Press, 1986), 10

²³ Moh. Nazir, *Metode Penelitian*, (Bogor : Ghalia Indonesia), 87

pregnancy to obtain information related to the causative factors and the views of community leaders regarding the incident.

C. Data Sources

In this research there are 2 (two) data sources used, namely:

1. Primary data, primary data here is obtained by direct interview with informant in Ngunut Village, Tulungagung Regency. Informant are determined using purposive sampling method, in which three criteria are used to determine informants, namely:

- a. Married people.
- b. Someone who did child marriage
- c. The people who did child marriage is because of pre-married pregnancy.

This research consisted of the results of interviews which related to the factors of causing child marriage due to pre married pregnancy during the pandemic with five informants. Consisting of five daughters who had child marriage in the village of Ngunut, Ngunut District, Tulungagung Regency. In this interview, the researcher asked several questions that would be lead to the several factors in the occurrence of child marriage during the pandemic.

The following is a list that will be used as informants as research subjects:

Table 2

List of Research Subject

No	Name	Marriage Age
1	ME	18 Years Old
2	YA	16 Years Old
3	SV	16 Years Old
4	EK	17 Years Old
5	GZ	18 Years Old

In addition to the subject data above, researchers also have data that are used as informants:

Table 3

List of Informant Name

No	Name	Social Status
1	M. Lukman Yusuf	Modin of Ngunut Village
2	Eko Sujarno	The head of BPD Ngunut Village
3	Komaruddin	Religious Counselor

2. Secondary Data, this data is data obtained from library sources such as thesis, journal, article, online news, law, and several book related to child marriage due to pre married pregnancy.

D. Technique of Data Sources Collection

1. Interview

The interview is a process of interaction and communication with a question and answer session involving 2 (two) or more people with physical interaction. This process is

the interviewer and informant faces each other and hears each other.²⁴ This interview method is done by compiling a list of questions to obtain valid data, the researcher and informant will meet and listen to each other regarding matters related to factors causing the increase of child marriage due to unwanted pregnancy during the pandemic covid-19 and the views of public society in Ngunut Village, Ngunut, Tulungagung. Researchers used semi structured interview so this interview will be continued with comfortable conditions and not monotonously. This interview will be held with selected informants.

2. Documents

Documentation is held by searching for data related to the topic of the research. This research needs documentation of the marriage record book in Religious Office in Ngunut District, Tulungagung, and also data of couples who register their marriage but they're still under 19 years old, including a health certificate listed as positively pregnant on a female.

E. Data Processing Techniques

After the data is collected, it needs to be processed and analyzed. In this research, because used the analytical method

²⁴ Sukandarrumidi, *Metodologi Penelitian: Petunjuk Praktis untuk Peneliti Pemula*, (Yogyakarta: Gadjah Mada University Press, 2004), 88.

is a qualitative approach, and then the data is analyzed by describing into a good and correct sentence and its easy to read. The data that has been obtained will be processed in the following stages:

a. Data Check

Checking data is checking back data finder records to find out the documents are good enough and can be prepare immediately for the next process. And then examining a respondent's answer, adjusting the answers to one another, and other activities to complete and perfect the respondent's answer. In this case, the researcher listen again to the recorded results of the interview and re-checks the notes from the interview with the respondent.²⁵ If there is data not related to the research topic, the data will not be used.

b. Classification

Classification is a process of grouping all of the data obtained, either obtained through the interviews or documentation related to this research. This way is to make easier to review the data following what is needed.

3. Verification

Verification is the process of rechecking the collected data to obtain the validity of the data. In this step, the researcher

²⁵ Suratman dan Phillips Dillah, *Metode Penelitian Hukum*, (Bandung: Alfabeta, 2013), 141.

contacted the informants again to ensure the validity of the data obtained. Re-contacting the informant by calling or visiting directly to verify the data or it can also be done by double-checking the records of the interview results or the results of the document review, and also by re-listening to the recorded interviews.

4. Data Analysis

Data analysis is the stage for processing raw data original from data sources to be produced in easy to understand words to people. In this stage, the data from the informants of the factors cause of child marriage due to pre married pregnancy on the pandemic and the views of public society about the increase of child marriage due to pre married pregnancy on the pandemic.

5. Conclusion

After completing the four previous steps, the final step that must be taken is to conclude the research results which are the top of this research. The researcher will briefly answer the statements of the problem that discusses the problem about the increase of child marriage due to pre married pregnancy during the pandemic covid-19 and the views of local public society. In this closing section, it will be known how the views of the people of Ngunut Village towards increase of child marriage

caused by pre married pregnancy on covid-19 pandemic and the views of public society about that.

CHAPTER IV

DISCUSSION OF RESEARCH FINDING

A. Overview of the Research Location

Ngunut Village is one of the villages located in Ngunut District which has the largest area of any other village, namely ± 3.73 Km² which is divided into 10 hamlets, and has an environmental numbering system for each hamlet, namely, Hamlet Mbodog Lingkungan 1, Hamlet Beji Lingkungan 2, Hamlet Pacitan Lingkungan 3, Gentengan Lingkungan 4, Gangroda Lingkungan 5, hamlet Kauman Lingkungan 6, hamlet Recobarong Lingkungan 7, Hamlet Pandean Lingkungan 8, Hamlet Olangkalung Lingkungan 9, and Hamlet Wironaden Lingkungan 10, and consists of 28 RW and 78 RT.

The boundaries of the Ngunut Village area are:

North side : Brantas River

East side : Gilang Village

South side : Sumberejo Wetan Village

West side : Pulosari Village.

Geographically, Ngunut Village has a strategic location, because the entire area is on flat land and is an important route to the center of the Ngunut sub-district, which has a fairly dense level of mobility, especially the mobilization of transportation for industrial, agricultural and other sources of economic activity. In addition, it is also supported by health facilities such as the most posyandu, namely 14 units and other health services such as puskesmas, hospitals and clinics which greatly assist the community in obtaining health services.

The land development pattern in Ngunut Village is more dominated by industrial activities such as making belts, castok, individual TNI field equipment, trade, livestock and agriculture. In terms of education, there are also several schools that are quite well known, namely SMP Negeri 1 Ngunut, SMP Negeri 3 Ngunut, and several other schools at the Elementary School level. Not only that, in Ngunut Village there are many other public facilities such as stations, banks, markets, local and franchise minimarkets, and other public facilities.

Based on the Central Institution of Statistics of Tulungagung Regency in 2016, the population in the Ngunut sub-district which has the largest population is Ngunut Village, amounting to \pm 17,193 people, which are divided into 8,472 male and 8,721 female.²⁶

The following is a general description of the data on people who author have an interviews :

a. ME

Meylani is a resident of Ngunut village who got married at the age of 18 years old, now she full time as a housewife who takes care of a 10 months old child who lives in the house of her parents-in-law.

b. YA

She married at the age of 16 years old, at that time she was in the 10th grade of high school. The closed of schools due to the Covid-19 pandemic that being on learning activities switching in the homes with an online system.

c. SV

Sivia is the youngest of three siblings, her parents did not separate or die like the two informants above. She married at the age of 16 years old.

²⁶ Accessed 5 April 2021

<http://ngunut.tulungagungdaring.id/profil#:~:text=Desa%20Ngunut%20adalah%20salah%20satu,Timur%20berbatasan%20dengan%20Desa%20Gilang>.

d. EK

She married when she was 17 years old, since elementary school she was working with people who are engaged in beauty field. And then she works selling bread to pay for her school fees, she was in the second grade of high school.

e. GZ

She carried out her marriage when she was 18 years old, she was in her last year of vocational high school, majoring in beauty field.

B. Factors that Cause Child marriage due to Pre Marriage Pregnancy During the Pandemic

Based on the results of interviews conducted by the researchers, several factors cause of child marriage due to pre-married pregnancy during the Covid-19 pandemic, which is related from the changing of learning activities that were originally at school, to learning at home using an online system.

Although it is clear that there are articles that discuss the age limit for someone who wants to get married, there are still many couples who get married at an age below the minimum limit of the marriage law. In this case, it is because the woman is pregnant first, as these things happened in Ngunut Village, Ngunut District, Tulungagung Regency.

In this case, the author conducted direct research and asked the perpetrators of child marriages due to pre-marriage pregnancy, regarding what factors caused in pregnancy before the existence of a marriage bond. According to data obtained from the KUA Ngunut District, there were eight children who carried out their underage marriages since the announcement of the coronavirus becoming a pandemic and impacted to the closure of schools until March 2021. Researchers getting five people who wanted to be interviewed, three others are not willing and others were out of town for a long period.

From the five perpetrators, they were given the same answer, that because they were acquainted and then they were dating as conveyed by ME:

“Yoo awal e ketemuan gak sengojo neng tempat wisata mbak, terus kenalan, barno sui-sui maleh pacaran”

"At first we met accidentally at a tourist spot, then we got to know each other, then after a long time we became dating”²⁷

²⁷ ME, *Interview*, (Ngunut : 4 April 2021)

It all started with acquaintances, which meant they had never met before, and this unpredicted meeting that they finally agreed to date. Although it all started with acquaintances and then dating. Before that, there are several factors cause of child marriage, one of them is poverty factor, especially on low income and less educated people. However, there's a phenomenon of child marriage in the middle economic class with reason to prevent children from sin because the children have a close friend partner. Whatever the reason, child marriage will still have a not good impact, especially for girls. Marriage needs a strong commitment and must be prepared to face various problems that arise in a family. It difficult for them to face the problems that arise in a household.²⁸

According to Umi Sumbulah and Faridatul Jannah, child marriage was caused by economic and socio-cultural factors. Bad economic conditions or heavy economic burdens because of the large number of family members, make a children unable to continue their education. In this situation, child marriage is a situation to ease their economic burden, because there is financial income from the son-in-law to help the woman's family.²⁹

²⁸ Retno Listyarti, "Mengakhiri Perkawinan Anak," *Kompas*, 22 Desember 2018, diakses 9 Januari 2020, <https://kompas.id/baca/opini/2018/12/22/mengakhiri-perkawinan-anak/>

²⁹ Umi Sumbulah dan Faridatul Jannah, "Pernikahan Dini Dan Implikasinya Terhadap Kehidupan Keluarga Pada Masyarakat Madura (Perspektif Hukum Dan Gender)", *Jurnal Egalita*, 1 (2012) : 88 <https://doi.org/10.18860/egalita.v0i0.2113>

The main problems of the child marriage are :

First, child marriage is a violation of children's human rights because of the boundaries of education, health, safety, children's abilities, and limitations on status and role. Child marriage will break it from access to education, it impact on the children's future, lack of life skills or survival skills difficult to get a better of living.³⁰

Second, child marriage makes the children difficult to obtain their right on healthy, the right to get the highest health, including sexual health and reproduction. The children body, not ready to pregnant and give birth. Pregnancy at the child will be detrimental to her health and danger to her life.³¹

Third, child marriage has a risk to the body and can leads to fatal pregnancy, violence, and sexual infections, and death. The high rate of mother and child mortality in Indonesia is mostly contributed by births of young mothers. This is because physically the organs and reproductions of the teenager are not yet perfect and not ready to get pregnant. It impact to the health condition of the fetus..³²

Then the authors of the interviews conducted obtained several factors that caused them to have extramarital relations, as follows:

³⁰ Retno Listyarti, "*Mengakhiri Perkawinan Anak*, 6

³¹ Retno Listyarti, "*Mengakhiri Perkawinan Anak*, 6

³² Retno Listyarti, "*Mengakhiri Perkawinan Anak*, 6

1. Association Factor

Association is a process of interaction carried out by individuals with individuals, or by individuals with groups, Aristotle revealed that humans are social creatures (*zoon politicon*), which means that humans as social creature cannot be separated with other humans.

Association has a major influence in shaping individual personalities. The association will reflect the individual's personality, both positive and negative associations. Positive associations will certainly give to positive cooperation. Meanwhile, negative associations are more directed towards promiscuity, that is what should be avoided, especially among adolescents who are still looking for their identity. Teenagers are still very unstable, easily influenced by persuasion and want to try many new things which are not necessarily good or not.³³

Before the pandemic, teenagers' interactions were more controlled because of the relatively long school time. Children are supervised by the school and parents are calmer to work. Their time after school is used for positive activities such as participating in extracurricular activities or other activities outside of school.

During this pandemic, all movements are limited, teenagers who always want to find new things by interacting are depressed because of the

³³ Elizabeth B. Hurlock, *Psikologi Perkembangan; Suatu Pendekatan Sepanjang Rentang Kehidupan*, (Jakarta : Erlangga, 1992), 187

applying of social distancing and school closings. However, parents still have to work, because of the lack of supervision, the teenagers surfing in virtual space without filters, they were getting bored at home and planning to meet somewhere for refreshment and eventually meet other friends, as stated by EK:

“Because I haven't seen each other for a long time, finally I went to my friend's house. Then there was someone who asked for my number, he said that he is friend of my friend when in junior high school and then I gave it. I was initially indifferent and rarely replied, but gradually I became close. He once confessed love but I refused, then we didn't communicate via WhatsApp for a long time, then I contacted him again and finally I confessed for love to him.”³⁴

From what EK said, which at first, she was ignorant of new people that she just known, then it make the men became curious, finally he expressing the willing to be her boyfriend. Initially, Enik refused because she was still relatively new to her acquaintance and she was hesitant, but finally EK accepted. After deepening the reason she confesses to the men, then it because no other person to take a talk with her like a friend, as she said:

“Finally, I am who confesses that i love him, it seems bored if I don't have friend to take a talk and chatting, I'm only with my grandmother at the house.”³⁵

³⁴ EK, *Interview*, (Ngunut : 4 April 2021)

³⁵ EK, *Interview*, (Ngunut : 4 April 2021)

It is undeniable that as humans we always want to communicate, teenagers will also look for someone who makes them comfortable and can share stories. Moreover, Enik only lives with her grandmother, she is most likely uncomfortable talking to her.

This seems to be in line with what was conveyed by Bartholomew and Horowitz, adolescents because their parents are too cruel, unable to adjust their education to the child's need for autonomy, causing the parents not to care to monitor the child's social development. Students like this has the potential to make friends of the same age who have the same problem then become a factor to engage in social symptoms. Disappointment with the family or the surrounding environment will affect adolescent behavior that deviates from the expression of being loved, causing individuals to worry about not being accepted and will do anything to get affection.³⁶ Enik, who did not get the love from her parents, and was taken care of by her grandmother, she felt that what become her need to get, it was not obtained. She was initially hesitant with someone new, finally wanted to open herself to other people who were able to understand her and fulfill what she needed.

This fulfillment cannot be separated from dependence and attachment to someone relationship. According to Monks, Knoer, Haditono dependence is a general tendency in children to seek social

³⁶ Bartholomew, K., dan Horowitz, L. M, "Attachment styles among young adults: A test of a four-category model," *Journal of Personality and Social Psychology*, 1991 : 61

contact and do not want to escape from someone identity (in this case adults).³⁷ Dependence appear from feel fear, worry, and anxiety. Then the occurrence of attachment can be understood as a strong emotional connection between a person and an attached figure. It means a close relationship between the child and someone who makes comfortable not only because the child is experiencing an uncomfortable condition, but also in a calm condition. Attachment appear because children feel their needs are fulfill by physically and psychologically. Attachment can appear from various figures, because attachment is the process of a two-way relationship between the child and the attached figure that develops over time. This process does not only depend on how a person responds, but the child's response to that person also has a considerable influence in developing attachment.

Psychologically someone who close and comfortable makes a person feel afraid of losing a person who has always been there. So when this figure wants something, it will be fulfilled as best as possible by that person. So when EK was asked about how the sex intercourse before the marriage took place, this is what EK said:

“Pas iku diajak ndek suatu tempat mbak, ya kayak tempat nginep gitu hehe. Ternyata diajak hubungan

³⁷ Monks, Knoer, Haditono, *Psikologi Perkembangan*, (Yogyakarta : Gadjah Mada University Press, 1994), 66

aku ya udah mau-mau ae, soale dia kelihatan udah dewasa banget dari caranya bersikap”

“At that time I was invited to a place, it like a place to stay. It turned out that he was wants me to have a sex, I wanted it because he looked very mature from the way he acted.”³⁸

EK's trust in her boyfriend, because he looks very mature if in the future there will be somethings happen, it makes Enik sure want to do that.

This also happened to YA, since childhood she was raised by her grandmother because her parents divorced and her mother migrated to Hong Kong, meanwhile her father go to Kalimantan. Bored with online schools and indeed not really interested in continuing school, she finally working at a Cilok production site, she met her boyfriend, because she often met and arise of love between the two of them. As stated by YA:

“My husband first to acquaintances, then I like him too”³⁹

Before marriage, YA's husband had often visited her grandmother's house to introduce himself and date. When asked how this pregnancy happened, this is YA said:

³⁸ EK, *Interview*, (Ngunut : 4 April 2021)

³⁹ YA, *Interview* (Ngunut : 4 April 2021)

“He looks kind, he said he was promised marriage, I want, and I am so grateful because he marrying me.”⁴⁰

What YA said that she wanted to have sex with her boyfriend because she was promised to be married, and she was grateful because finally she was married with her boyfriend. In this case, it is very understandable that someone who feels comfortable with someone will want to do whatever that person wants, usually because they don't want to lose or don't want to make someone feel disappointed. This is also related to the theory of agape love style (unconditional love) presented by Taylor in his book *Social Psychology*. It is said that this love style is a person who has the principle of willing to do anything for the sake of their partner, an individual who has high loyalty to their partner and is selfless for a love relationship.⁴¹

For that matter, in ME's case, it is actually almost similar to YA's case. Often they meet and Meylani's boyfriend often visits her grandfather's house, ME said that after she knew her pregnant, this is what she said:

“Piye yo mbak yo, yo pertama takut mbak, takut mau bilang ke siapa, kalau bilang mbah takut dimarahi, akhir e bilang lek hamil”

⁴⁰ YA, *Interview* (Ngunut : 4 April 2021)

⁴¹ Risky Ananda Ariyanti dan Fathul Lubabin, “Gaya Cinta (Love Style) Mahasiswa,” *Jurnal Psikoislamia* Volume 13 Nomor 2 (2016) : 32 <http://repository.uin-malang.ac.id/1404/1/1404.pdf>

“It's confusing at first, of course I am afraid, afraid to say to whom, if I tell my grandfather I am afraid that he being scolded, but finally, I say that I am pregnant.”⁴²

ME was initially afraid to tell her grandfather, however he had always been like her parents. Because her mother died and his father remarried and then went to another city with his wife's hometown. The response after knew that ME was pregnant, her grandfather was not too confused, because he had known ME's boyfriend for a long time and had previously intended to marry Meylani. Finally, ME's grandfather agreed that they both got married.

2. Lack of Parental Supervision and Interaction Factor

Before the pandemic, parents would be calm at work because their children were already supervised at school. Children usually tend to go straight home and rest at home after being tired of activities at school. And when at home will be monitored by their own parents. When at home they will interact like parents and children. However, there are also those who because their parents are very busy at work and their upbringing is not good in accompanying children, so that children are not comfortable while staying at home with their parents. Especially during a pandemic, children

⁴² ME, *Interview*, (Ngunut : 4 April 2021)

will spend more time with their parents. So in this case SV and GZ expressed their concern.

In this factor, this is experienced by SV. She has complete parents and she is close to her mother as she said:

“Iya cerita, semisal waktu sekolah offline dan ndek sekolah ada apa ngono ya cerita”

“Yes, I told, for example when the school still offline and at school, if there was something happened, I told her also.”⁴³

A child who can tell their experiences anywhere, this is a characteristic of a child who closes to their parents, the child feels comfortable being able to share with the closest person. Even though sometimes as a child Sivia still has an ego to refuse an advice from her parent, if the child is comfortable then they will still tell stories.

Psychologically, adolescence is on the considered serious, because this person concerned to looking for their identity. First of all, they will turn away from the environment closest to them, it can be their parents, siblings, and perhaps also close relatives. If their idealism is not

⁴³ SV, Interview, (Ngunut : 4 April 2021)

fulfilled by their immediate environment, then they will turn to another environment that is not necessarily true and good.⁴⁴

SV's boyfriend and SV's parents already know each other, SV and her boyfriend have often gone out together. The incident after that SV was pregnant, at that time Sivia and her boyfriend when going out together did not permit to her parents, even though previously SV always permitted when going out anywhere. As said by SV's mother:

“Lek kejadian janjian nang njobo, memang kadang pamitan kadang ora. Nggolek i aku trus ra enek trus yowes budal. Memang tak seneni, kowe sek cilik ojo pacaran, sekolah dhisek, lek wes wayahe yo wayahe, tak seneni ngono. Wes tak tuturi ngati-ngati lek pacaran pokok ojo melampaui batas, kan ngono mbak wong tuwek ndongakne”

“When the appointment, it took place out from home, sometimes she had a permit, sometimes she didn't. Looking for me and then I'm not there so he's gone. Indeed, I am angry with you, you are still young, don't dat and focus on your study, there's a timing for everything, I told that. I already told you to be careful when dating, the main thing is not to do something over, right, parents pray for it ”

From what SV's mother said, the incident after knew that SV was pregnant, and after knowing that SV had a boyfriend when she was brought her boyfriend home to be introduced. This is very natural for parents to convey to children, especially the children are girls, where if the parents have a daughter, the parents will be more worried.

⁴⁴ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta : CV Rajawali Press, 1990), 495

In the theory of socialization, its a process that is defined, as the transmission of socio-cultural values from generation to generation. Through this process, future generations will be able to continue and preserve the socio-cultural values that they have, and become role models for them. However, the transmission of socio-cultural values is not as smooth as what the previous generation hoped for. In its implementation, when children have not interacted with the wider community environment, this process tends to give the expected results. But when the children go further into the wider community, this socialization process, will also be influenced by things in that environment, the world out of the family. Moreover, the children are already in their teens age.⁴⁵

In the family structure, parents, or here espeially the mother of Sivia in educating her children always implementing a habit or socio-culture that have develops in the family. Her mother always advised and reminded her not to do things that were surpassing the limit when she had interacted with the world out from the family. But when she had met a world that even Sivia herself had never met before, she unconsciously felt comfortable and entered that environment. Finally, it causes she fall into promiscuity which leads to pregnancy before marriage.

⁴⁵ Anthony Giddens, *The Third Way*, (Jakarta : Pt Gramedia Pustaka Utama, 2002), 110

According to Andi Mappiere in his book *Psychology of Adolescence*, it is said that some of the obligations of parents are to foster the mental or moral of their children, parents are obliged to fortify their children with a strong religion.⁴⁶

In the case of lack of interaction with parents, Gizka said was as follows:

“Cerita ke orang tua cuma masalah biasa mbak, gak curhat ngono gak, mungkin pas masalah bayar uang sekolah, terus ya biasa aja”

“Tell something to parents are just an ordinary problem, not tell like heart to heart, maybe when it comes to paying school fees, more of that, everyting it's normal.”⁴⁷

What was conveyed by GZ was that she communicated with her parents only because there was a need, out from that she never talked more deeply or what she experienced out the home. Even though it is very natural for humans to be able to share things, it's joy or sadness. Because one of the basic human needs is the need for affection or feeling loved. The main cause of emotional, behavioral, and even physical health

⁴⁶ Harmaini, “Keberadaan Orang Tua Bersama Anak,” *Jurnal Psikologi*, volume 9 Nomor 2 (2013) : 6 <https://media.neliti.com/media/publications/127780-ID-keberadaan-orang-tua-bersama-anak.pdf>

⁴⁷ GZ, *Interview*, (Ngunut : 4 April 2021)

disorders is lack of love, that is the nothing of feeling warmth, loving relationships in an intimate environment. The data show that serious juvenile delinquency is one of the characteristics of children who do not get any attention or feel affection at all.⁴⁸

According to Anna Surti Ariani, M.Si, a psychologist who is often called Nina, children who rarely had a conversation with their parents tend to feel "empty" in their souls, so they will looking for other people to fill the void. "That's why there are many phenomena of teenagers who easily trust strangers on social media. They need friends, need to be heard. That need is not obtained from their parents," said Nina. Physical closeness to children should be a privilege to be grateful, because parents can focus of the child's development. By implementing effective communication, both families who are separated by distance and families who live in the same house, can prevent negative influences on children's development.⁴⁹

When asked about how she got to know her boyfriend, this was conveyed by GZ:

"I knew from Facebook, he is my senior but from a different school. I am at first grade and he at third grade, so we just difference two years."⁵⁰

⁴⁸ Ramdani Wahyu S, *Ilmu Sosial Dasar Cet I*, (Bandung : CV Pustaka Setia, 2017), 63

⁴⁹ Lusiana Kus Anna, "Apa Efeknya Jika Orang Tua Jarang Berbicara Dengan Anak?," *Kompas*, 20 Maret 2014, diakses 19 April 2021

⁵⁰ GZ, *Interview*, (Ngunut : 4 April 2021)

What psychologist Nina said was related to what was experienced by GZ. Because she is not in close communication with her parents, she finally meets someone who eventually becomes her boyfriend and comfortable with him. It is natural for children to looking for someone who can become good at communicate and be given attention.

Therefore communication is very important for human life. Through communication, humans can convey messages or information to others. By communicating humans can relate or interact with one and other.

In communication, there is an interpersonal relationship. Through interpersonal communication, humans can convey messages or information to others. By communicating, humans can relate, interact with one another. Based on the definitions above, it can be concluded that the communication is a process of delivering statements by one person to another, with a specific purpose, to inform or to change attitudes, opinions, or behavior either directly orally or indirectly through the media.

According to Rakhmat, there are several factors that can grow an interpersonal relationships in interpersonal communication :

a. Trust

Trus here, is the most important factor how far to belief in others and influenced by personal and situational factors. The existence of trust

can improve interpersonal communication because it opens communication relationships, clears the sending and receiving of information.

b. Supportive Attitude

A supportive attitude is an attitude that reduces defensiveness in one's communication to be defensive when not accepting, dishonest, not empathic. With a defensive attitude interpersonal communication will fail.

c. Open-Mindedness

With an attitude of trust and a supportive attitude, an open minded will encourages mutual understanding, mutual respect, and most importantly, develops the quality of interpersonal relationships.

It can be said that communication between parents and children is two-way characteristic, by shared understanding of a matter and each part, has the right to convey an opinion of feelings, thoughts, information or advice, to be understanding, enjoyment, influence on attitudes, a better relationship.⁵¹

3. School Policy Factors

Referring to the Circular from the Minister of Education and Culture No. 4 of 2020 which contains the implementation of education

⁵¹ Rakhmat J, *Psikologi Komunikasi*, (Bandung : Remaja Rosdakarya, 1999), 129

policies in the emergency period of the spread of coronavirus disease (Covid-19), schools have implemented it, namely having established policies for implementing online learning. However, because of this, many students feel bored and complain about the existing system. This happened to YA, he finally chose not to continue his schooling because he was bored and chose to work at one of the cilok production sites near his house. His parents did not forbid him because according to his parents, the child's will is the most important and makes the child comfortable living it. The author knows from interviews that YA's parents work abroad. Because before that the school in Indonesia is stereotype as in class, if you're not in class you're not go to school or you are not really on school learning process.

4. Factors of Government Policy

Work from home or commonly referred to as working from home in accordance with the circular letter of the Minister of Manpower of the Republic of Indonesia Number M/2/Hm.01/III/2020 of 2020 which aims to prevent, reduce the spread, and protect workers from viruses. However, in reality, many parents continue to work outside the home because their livelihood is indeed in a field that requires them to work directly on the spot. Because if they do not leave the house, then the pace of the family's economy will not run. This has an impact on the lack of supervision of children in carrying out online schools. Parents fully hand over the responsibility for learning to their children, because school children and

their parents do not feel the need to interfere in their children's learning. Before pandemic, parents can feel calm because they can focus on work and not be distracted by other things.

5. The Reducing of School Time Factor

With the implementation of online schools, schools also pay attention to student learning time. Students' learning load is reduced because they are worried that it can interfere with students' health. Students are afraid of being stressed if they continue to be pressured to adjust school hours such as school hours while still offline. However, the lack of time for children's schooling ultimately affects the children's free time for other activities. If the activities carried out by children are positive things then it will not make parents worried.

But unfortunately, the amount of free time that is not filled with useful activities. The phenomenon of the students that the writer studied shows that they end up hanging out with their friends more. They are bored at home and fill their time with things they like which ultimately due to lack of parental supervision causes them to eventually fall into promiscuity which leads to premarital pregnancy.

Of the five factors that the author describes, the main factor that causes the increase in child marriage due to pre married pregnancy during the pandemic is the lack of school time for children. Short school time

makes children free to do any activity without being bound by time and place.

C. Views of Public Society Regarding the Increase in Child Marriage Due to Pre-Marriage Pregnancy During the Pandemic

To held a marriage a child it is something that should be done by parents, towards their adult children who are physically and mentally ready. However, it becomes a different phenomenon if the marriage is carried out by a teenager whose age is still below the minimum age limit stipulated in the applicable law on marriage. Moreover, the teenager couples who are marrying are because the prospective bride is pregnant first.

Likewise, what happened in Ngunut Village, Ngunut District, Tulungagung Regency, to protect the good reputation of the family from a shame, parents were marrying their children at an early age before their pregnancies grew and eventually known to the neighbors and become a bad issue. Their parents initially felt broken heart, surprised, and disappointed at what happened to their child. However, because they could not do anything else, they only thought that getting married was the only way to solve the problem.

With this phenomenon, especially during this pandemic, it is necessary to have the views of community leaders in Ngunut village and

their respond. As stated by Mr. Eko Sujarno, he is the head of the BPD of Ngunut Village:

“About the child marriage during the pandemic. In a pandemic like now, there may be an increase in child marriages due to the possibility that some students are only at home because it is prohibited to gather in schools, so student who reach adulthood will have a lot of free time. Which is not used for learning, then among them will have a lot time to do activities outside of school, so it is possible to have associations that lead to promiscuity which can lead to pregnancy before marriage. To respond of pre-marriage pregnancy, usually, the parents or guardians tend to marrying them early, so there is no disgrace in their family. Then marriage is the solution who may have been contaminated with promiscuity.”⁵²

From the point of view conveyed by Mr. Eko Sujarno, the author can understand that the increase in child marriage due to pre-marriage pregnancy, during the pandemic in Ngunut Village is because the children usually go to school, is having a lot of free time. Because on online learning system the studying is only a short time, and they will be tend to looking for activity outside the home. Furthermore, according to Mr. Eko, there are activities outside of school learning, namely extracurricular activities, it can being productive ativities for children to be more productive. Children who seek pleasure activity outside from the home without parental control, may many children fall into relationships that lead to promiscuity. If this happens, the parents certainly do not want to

⁵² Eko Sujarno, *Interview*, (Ngunut : 6 April 2021)

prolong the problem and then marrying their children even though their age is still under the provisions of the law.

Regarding the lack of activity when there was a school closure, according to Ibn Qayyim Al Jauziyah, he emphasized that a child should be kept away from being lazy, lounge, and not having positive activities, but instead must be accustomed to working hard, sportsmanship and doing various activities. Because basically the happiest people are those who can work and do positive and contributive activities, so familiarizing children with the seriousness and seriousness of learning and doing activities will have a positive impact on their life patterns in the future.⁵³

So being a parent today, is the toughest challenge in educating children. Especially with this pandemic, the word "lying down" has spread which means relaxing in a sleeping position by playing gadgets for a long period. This has had a big impact on the lives of adolescents. This means they have no other activities that make them more productive except just online schools. Children who getting bored with just lying down, if not directed to the positive activity by their parents, they will look for activities out from house, that the children think are fun even though they don't know how good or bad they are.

⁵³ Abudin Nata, *Kapita Selektta Pendidikan Islam*, (Jakarta : PT Raja Grafindo Persada, 2012), 140

Furthermore, the view according to Mr. Komarudin as a religious instructor who is of the view that this pandemic period has enormous implications, as he stated:

“Indeed, the pandemic has tremendous implications in the lives of our society, especially when schools are closed and children usually go to school and now they don't go to school. Moreover, in high school children who have puberty, supported by the current sophistication of technology, things that are not desired by parents and the surrounding community may occur. Finally, children become more free to use communication tools that their parents cannot fully monitor, so that as a result of this pandemic being supported by children equipped with technology like smartphones will result in rampant pregnancy before marriage. Why all of this can happen? because indeed parents are unable to control children's activities. So whose responsibility is this? This responsibility of everyone, including the religious instructor, community leaders, including the child's guardian. So that all take a role in their respective positions to fortify their children by fortifying their students, all is in control, so that these children grow and develop as expected.”⁵⁴

Increasing cases of pregnancy and leading to the child marriage among the people of Ngunut Village, this is very necessary control from parents or adults around the child. The sophistication of technology should also be accompanied by good guidance. Islam has regulated the behavior of adolescents. These behaviors are boundaries based on religious values. Therefore, this behavior must be considered, maintained, and carried out by adolescents. The behaviors that are limiting in social interactions are:

⁵⁴ Komarudin, *Interview*, (Ngunut : 6 April 2021)

a. Avoiding Adultery

Islam is a religion that maintains purity. Intercourse in Islam is an association based on the values of chastity and honor. In association with the opposite sex, there must be a distance, so that there is no chance of a sexual crime that will ultimately damage both oneself and the general public. Allah says in Surah Al-Isra ': 32

وَلَا تَقْرَبُوا الزَّوْجَىٰ ۗ إِنَّهُ كَانَ فُحْشَةً وَسَاءَ سَبِيلًا

Meaning: "And do not approach adultery, actually adultery is a heinous act and a bad way".

From the explanation of the above verse, it can be understood that even approaching adultery is prohibited, let alone committing the act of adultery itself. Certainly have got a very big sin. Therefore, Islam regulates it by holding or performing a marriage so that rampant adultery does not occur. Then it must need guidance and direction both from within the family and from outside the family.

To protect the sanctity of adolescent relationships to avoid adultery, Islam has created the following limitations:

1) Men cannot be alone with women who are not their *mahram*. If it is a man and a woman in a lonely place then the third is Satan.

2) Men and women who are not *muhram* should not be in physical contact. Touching one another which is prohibited in Islam is deliberate touching and with lust.⁵⁵

b. Good Social Ethics

All religions and traditions have regulated the ways of socializing teenagers. Islamic teachings as a way of life for the people have also regulated the ways of socializing adolescents which are based on religious values. The ordinances include the following:

1) Saying Greetings

Say greetings when meeting friends or another fellow Muslims. The greeting is a prayer, in other words, we pray for the person we say the greeting too. Allah says in QS. An Nisa ': 86

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ
حَسِيبًا

Meaning: "If you are honored with an honor, then reward that honor with something better than him, or repay the honor with something similar".

From the verse above, it can be seen that it is obligatory for us Muslims to answer greetings or reply to something, it is better if you can,

⁵⁵ Shofawatal Qolbiyah, "Kenakalan Remaja (Analisis Tentang Faktor Penyebab dan Solusinya dalam Perspektif Pendidikan Agama Islam)," Sumbula, No 1(2017) : 507
<http://ejournal.kopertais4.or.id/mataraman/index.php/sumbula/article/view/2984>

but if you cannot reply it is better than reply according to our strength or according to what has been given to us.

2) Asking for permission

Asking permission here means not being able to underestimate the rights of others. Because every right we have must be limited by the rights of other people around us. Rasulullah SAW said, "If one of you has asked permission three times and it has not been allowed, let you go home."⁵⁶

From the explanation of the hadith above, it is clear that asking permission is necessary either to our parents or relatives because by asking for permission the parents or people at home already know where we are going.

The message about the need for parental supervision was conveyed by Mr. Muhammad Lukman Yusuf, who is now a modin in Ngunut village, conveying:

“The number of child marriages is due to the lack of parental supervision, then the second is that their children are too free to hang out with their friends, the third is related to their divorced parents or problematic households, then because of the freedom of association with cellphones, like WhatsApp, Facebook or the media social. The need for parental supervision of children, especially in this pandemic, the supervision is even

⁵⁶ Muhammad Syarif Ash-Shawwaf, *ABG Islami Kiat-Kiat Efektif Mendidik Anak dan Remaja*, (Bandung: Pustaka Hidayah, 2003), 80

*tighter and monitoring is closely related to whom, looking for whose friends.*⁵⁷

The responsibility of parents is very heavy going forward. Especially during a pandemic, we all don't know when it will end. Parental supervision covers all lines of a child's life, from children waking up and all children's activities. This means that whatever the child does, the parents should know, not that something very fatal has happened and leads to a big sin, just the parents will know. So parents must have sufficient knowledge to be able to educate children so that they can walk according to the desired and expected corridors according to religious teachings. Closing schools due to a pandemic, of course, must make parents aware that the obligation to supervise and control and educate children is not only the responsibility of the teachers in schools but also the role of parents is no less important and instead becomes the main source of education. Moreover, a mother who in Islam is said to be *madrastul u'la*.

1) Public Society Views of Government Policies Related to Online Learning

Online learning is learning that is done remotely from home and uses electronic media such as smartphones or laptops. In this case, the view of public figures necessary to give their views regarding this matter, so that they can influence the community to be better and behave wisely during a pandemic. According to Mr. Komaruddin, said:

⁵⁷ Muhammad Lukman Yusuf, *Interview*, (Ngunut : 6 April 2021)

“In my opinion, regarding the implementation of the online learning system, it is appropriate to suppress the spread of the virus, but it seems need periodic evaluation to determine the form of learning by paying attention to the situation and conditions.”⁵⁸

The government policy that makes learning online or learning from home is very new in Indonesia, it needs to be evaluated continuously, especially since this method is carried out for a long period. This is appropriate with what was conveyed by Mr. Eko Sujarno, he said:

“In my opinion, as a parent, guardian of students and also a public society, regarding this online learning, if it is enforced with time not too long in the context of preventing Covid, it is also good. Because in order also to protect the resident. But as the timeframe is getting longer, online learning need to be reviewed in the long term implementation.”⁵⁹

Supporting the existence of an online learning system policy during the pandemic, this was conveyed by Mr. Muhammad Lukman Yusuf, he delivered:

“With an online learning system to respond to a pandemic, it is good in my opinion, the first is because support to keeps running especially in education, the second is because the government has provide such as data package or learning quota. It means, the government facilitates it and still responsible with online learning policies.”⁶⁰

⁵⁸ Komaruddin, *Interview*, (Ngunut : 30 April 2021)

⁵⁹ Eko Sujarno, *Interview*, (Ngunut : 30 April 2021)

⁶⁰ Muhammad Lukman Yusuf, *Interview*, (Ngunut : 30 April 2021)

With that policy, the three informants agreed with the existence of an online learning system during the pandemic for the continuity of education in Indonesia. The government always wants to give the best to the people, but on the other hand, the government must also continue to improve the existing system. A good system is a system that always develops in a better direction and makes a good impact on its users.

The Coordinating Minister for Human Development and Culture Muhadjir Effendy emphasized that creative steps are needed, especially in the world of education, to save Indonesia from lost generations in the future. "The existence of Long-Distance Learning is a serious problem. If it is not taken serious steps will be very dangerous," said the ex Minister of Education and Culture. He also said that in terms of time and children's development in human resource development, it would be obstacle. In fact, education is one of the variables of the macro indicators of Indonesian human development.⁶¹

2) School Policy About Online Learning System

Mr. Komaruddin argued:

“Schools have to accept government policies, but they must also create online learning formats and methods that can attract students attention. So that they are not bored, related to the role of schools in supervising their

⁶¹ Puput Ady Sukarno, “Pendidikan di Masa Pandemi Covid-19 Dikritik, Ini Kata Muhadjir” *Bisnis.com*, 22 Agustus 2020, diakses 3 Mei 2021, <https://kabar24.bisnis.com/read/20200822/15/1281920/pendidikan-di-masa-pandemi-covid-19-dikritik-ini-kata-muhadjir>

*students, it can be done by schools and parents, especially during the learning hours, however, the school must be pro-active in conducting this online learning supervision.*⁶²

From what he said, we know that online learning system makes students get bored. So in this case according to him, schools need to create something new, which means that creative steps are needed so that this condition does not happen again.

In the teaching process, there is a teaching theory called discovery inquiry theory, this learning theory encourages students to be able to seek and find new learning information to solve problems faced by students, as stated by Richard Shuma in 1962. The teaching theory developed is the idea that students have the ability and self-confidence, so that they are able to find answers and analysis on their own and in the end students are able to explain their learning outcomes.

In practicing this teaching theory, a teacher is expected to be able to approach, recognize, explore, and develop the learning potential of the students. The theoretical basis of teaching using the "discovery inquiry" approach, will be more effective and encourage independent students in learning and thinking about something, so that students have an understanding based on the mindset that they have experience.⁶³

⁶² Komaruddin, *Interview*, (Ngunut : 30 April 2021)

⁶³ Iriansyah, "Membangun Kreativitas Guru dengan Inovasi Pembelajaran di Masa Pandemi Covid-19," *Prosiding Seminar Nasional Pendidikan STKIP Kusuma Negara II*, no. 1, (2020) : 5

Another thing was conveyed by Mr. Eko Sujarno regarding school policies that using an online learning system, he said:

*"The school is under a government structure, however the school must be implement the existing regulations. This is also good to prevent the spread of the virus together. Regarding supervision to students, of course, it is very lacking, because everything is do by the parents. As parents feel that there is an effect of learning at home, which ultimately changes the nature of the child, usually time for do activities or play was limited by school hours, now the learning is disrupted by the online system. Especially now easier to access the internet, this is a bit difficult to control. From any point of view, it is not profitable for parents. Then the level of children's intelligence does not develop, and missed the subjects."*⁶⁴

The school implement the rules that have been made by the government for everyone goodness. However, it turns into very big effect if this system continues without any supervision from the school and government, because everything was do by the parents regarding the supervision or conditioning of the child in the learning process. Some parents are working outside the home despite the pandemic. Thus, it is difficult for them to accompany their children learning process at home. The situation will be more difficult if it has offend on the capacity of parents to temporarily take over the role of teachers in educating.

The emergence of Coronavirus was not predictable and very sudden, so we can't wait for the word "ready" to come out of the lips of parents. In an instant, parents are required to master the teaching

⁶⁴ Eko Sujarno, *Interview*, (Ngunut : 30 April 2021)

knowledge and skills possessed by the teacher without any prior training. A teachers need long time and finally they are able to educate professionally. So, it is natural that the most parents feel the learning process from home is ineffective, if they rely on their perfunctory abilities as a substitute for teachers. The fluctuating spirit of students also makes parents grumpy. In contrast to the case when studying at school, children who are not in the mood for learning can catch the enthusiasm of their classmates. When learning from home, children are accompanied by their parents, sometimes they are not enthusiastic about learning, and parents have to find solutions.⁶⁵

A similar thing was conveyed by Mr. Muhammad Lukman Yusuf, he argued:

*"The school just has to follow the policy, there are already regulations and implementation instructions. What has been implemented by the government, they have given their best for the continuity of education now. For school supervision, it becomes far from being supervised because it does not come face to face, usually supervising by the children does assignments and submit it or not, whoever does it, the school doesn't know. So the school's supervision of the online system is not optimal."*⁶⁶

In teaching, teachers are required to complete the curriculum that has been implemented, but to complete the curriculum, students eventually become burdened, especially parents who receive reports that their

⁶⁵ St. Aflahah, Siswa Belajar dari Rumah; Beban atau Peluang Orang Tua?, 15 Februari 2021, diakses 3 Mei 2021, <https://blamakassar.kemenag.go.id/berita/siswa-belajar-dari-rumah-beban-atau-peluang-orang-tua>

⁶⁶ Muhammad Lukman Yusuf, *Interview*, (Ngunut : 30 April 2021)

children have not submitted an assignment. Surely parents will help or ask other siblings to complete their child's assignments. This makes children often become lazy and delegate their tasks to be helped by others.

3) The Role of Parents in Online Learning Activities for Children

The role of parents is the most important thing in implementing this online learning system. According to Mr. Komaruddin, he said :

*"The role of parents is getting heavier, besides having to support children mentally as well as logistically for online learning needs. I have observed that the psychological condition of children during the pandemic has become increasingly disorganized in terms of school, they are bored and can only focus for a while."*⁶⁷

The role of parents is increasing, if previously the average parent would only support in terms of material or the participation of most parents was still limited to the provision of learning facilities, such as payment of school fees and provision of learning equipment. They have not been involved in the learning process of their children.

The same thing was conveyed by Mr. Eko Sujarno, he said:

*"Parents have to take part, because if the parents don't supervise it is impossible, for example, there is homework if there are no parents it is impossible. Children will being lazy, at least parents must be involved in children's education, otherwise, they will be left behind a lot of the subject."*⁶⁸

⁶⁷ Komaruddin, *Interview*, (Ngunut : 30 April 2021)

⁶⁸ Eko Sujarno, *Interview*, (Ngunut : 30 April 2021)

From here, if until today parents feel forced to be more actively involved in the learning process of their children, in the future it will increase the sensitivity of parents to their children's education. Today, most parents understand that a teacher's job is not easy. There are many big goals to be achieved in the process of educating the younger generation and it will be difficult to achieve them if they are fought without the presence of parents.

Now, parents better understand the cognitive development of each children and are more familiar with the characteristics of children. And, of course parents will be more actively involved in creating a conducive learning environment at home. There are no longer parents who are not involved in the learning process of their children, because that there is already a teacher who plays this role.

Mr. Muhammad Lukman Yusuf advised parents during a pandemic to always provide assistance, supervision, and direction as he said:

*"Parents must accompany, supervise, and direct. Because if without assistance, supervision, and direction, it is likely that online policies can be misused by children."*⁶⁹

⁶⁹ Muhammad Lukman Yusuf, *Interview*, (Ngunut : 30 April 2021)

Online policies that can be misused by children are when before, during, and after the learning process the child misuses available technology for things that are not useful.

4) The Role of Parents in the Pandemic Period

The role of parents during a pandemic in general also has a very important area to have pay attention. The manner and behavior of parents will greatly affect the child. As said by Mr. Komaruddin:

*"As parents, they have to play a role, the best role as parents, first in terms of raising, secondly to educate and give examples of how to live a good life, thirdly to monitor children's behavior, which is also very difficult and requires special attention. Because now, children in their activities must always live with gadgets."*⁷⁰

He said that child raising is the first thing to do, raising child involves many aspects, especially in terms of health (physical and mental) and environmental hygiene. Maintain physical health by consuming foods that are rich in nutrients, nutritious, and doing physical activities such as sports. Maintain mental health by deepening the spiritual aspect and managing emotions so that the child does not become stressed. Then provide a good role model for children and also provide supervision.

Another thing was conveyed by Mr. Eko Sujarno to prevent the transmission of Coronavirus, he stated:

⁷⁰ Komaruddin, *Interview* (Ngunut : 30 April 2021)

“The role of parents, like the form of children's activities, must ultimately be limited with a pandemic situation, the children have to wear masks everywhere, and have to wash hands, also should avoid unnecessary activities.”⁷¹

According to him, the role of parents during the pandemic is more to limit children's unnecessary activities outside the home. Even if have to leave the house, what must be considered is the coronavirus protocol. Today, many people have started to leave the house without wearing a mask, even though wearing a mask is the first step to prevent contracting the virus. The habit of washing hands before entering a place is a good habit, because when outside from house, we never know what is sticking to our hands.

Regarding the obligations of parents to children during the pandemic, according to Mr. Muhammad Lukman Yusuf, he focuses more on monitoring children, as he said:

“The obligation of parents is whether there is a pandemic or not. Caring and educating is the obligation of parents. Because during a pandemic, they have to be extra supervised. If it is for outside activities, maybe it cannot be limited but still be supervised.”⁷²

What was conveyed by him, there is an implied thing that the pandemic does not really affect children's activities. Children are still allowed to leave the house but are still under parental supervision. Then to parents to be able to supervise their children, especially in the use of

⁷¹ Eko Sujarno, *Interview*, (Ngunut : 30 April 2021)

⁷² Muhammad Lukman Yusuf, *Interview*, (Ngunut : 30 April 2021)

devices or gadgets. Keep giving time limits to children in using their devices. Try to guide the child to compile a daily schedule, a daily schedule helps children ensure their needs. Even made him learn to be disciplined and responsible. With discipline, it will indirectly help the development of children's character. Children must also be taught to be committed to the activities they do, in this case, the commitment to participate in distance learning activities.

Changing routines is not easy. We are all trained to adjust quickly when conditions are uncertain like today. Consistently run the schedule that has been arranged. Maintain health and make this pandemic a positive opportunity to develop ourselves and our children through online activities.⁷³

⁷³ Nur Chici Paramita, Peran Orang Tua di Rumah dalam Masa Pandemi, *Samarinda Pos*, 26 Oktober 2020, diakses 4 Mei 2021, <https://sapos.co.id/2020/10/26/peran-orang-tua-di-rumah-dalam-masa-pandemi/>

CHAPTER V

CLOSING

A. Conclusion

Based on the results of research on the increase in early marriage due to pregnancy outside of wedlock during the Covid-19 pandemic in Ngunut Village, Ngunut District, Tulungagung Regency, the authors conclude as follows:

1. There are five factors that have led to an increase in child marriage due to pregnancy pre married during the pandemic, namely, the first is due to association, lack of parental Interaction and supervision, School Policy, Government Policy, and the reduced of school time factor. Social without a good filter will lead to promiscuity which leads to

pre-marital pregnancy. Lack of parental supervision causes children to freely leave the house without the parents having to know their whereabouts. Furthermore, the lack of interaction with parents makes children feel at home not homey or uncomfortable, so children look for other people who understand themselves outside the home. The School and the government policy it makes students and parents not ready about that policy. The reduce of School time makes student more have free time and impact on their uncontrolled association

2. Regarding the views of public figure of society regarding child marriage due to pre married pregnancy during the pandemic, it requires more supervision and role by parents to children and to pay more attention to children's daily activities because children spend more time during the pandemic at home. Providing good health and environmental insurance will also have a good impact on children. Whatever happens to children is the responsibility of parents, educators, and society. If something happens to the child, it is a reflection in the future.

B. Suggestions

1. To the Subject

Because something has happened that is strictly prohibited by religion and is a big sin, then it should be repentance to Allah SWT.

Marriage is not for penance and justification of relationships, which should be a sacred ceremony, becomes a place only for the abuse of relationships. In the future, the authors hope that the next generation or the subject's children or people around the subject will not repeat the same actions again. It is better to prevent by not having to date, because dating is a clear example of the gate to immorality.

2. To the Youth

It is hoped that adolescents can take the lessons from what is in this research. To be more careful in socializing outside the home, and understand any risks that are taken. *Khoirunnas anfauhum linnas*, which means that the best human being is the one that benefits other humans. So it is better if adolescents have activities or interests and talents that make adolescents have positive things and be productive so that they do not have time to think about doing things that are not useful.

3. To the Parents

When deciding to get married, what is very necessary is to have knowledge, one of which is to have religious knowledge as a pillar or guide in daily actions and behavior in the family. A good understanding of religion will make life more focused. Instill in children to always be close to Allah SWT and always follow the

recitations that are held anywhere. By following the recitation of our faith will increase and bring us closer to Allah SWT. Make sure the child associates with friends who are able to be better and who can make them more cautious rather than bullying.

4. To the Government

So that the government to intensify socialization and education on the dangers of early marriage. Especially during the pandemic. Education of religious and community leaders is also important to explain that what they are doing is not good for the children's future. And will add to the poor quality of our nation because the quality of the nation starts from the family.

5. To the Resident

People should form an environment that is not apathetic to whatever is happening around them. Forming a good child requires the support of an environment that can make the child the child expected by parents and in accordance with religious guidance.

BIBLIOGRAPHY

BOOK

- Ahmadi, Abu. *Psikologi Sosial*. Jakarta : Rineka Cipta, 2009.
- Ali, Mohammad dan Mohammad Asrori, *Psikologi Remaja*. Jakarta : Bumi Aksara, 2011.
- Basyir, Ahmad Azhar. *Hukum Perkawinan Islam*, cet. ke-9. Yogyakarta: Fak. Hukum UII, 1999.
- Ch, Mufidah. *Psikologi Keluarga Islam Berwawasan Gender*. Malang : UIN Maliki Press, 2014.
- Djamarah, Syaiful Bahri. *Pola Asuh Orang Tua dan Komunikasi dalam Keluarga*. Jakarta : Rineka Cipta, 2014.
- Gerungan. *Psikologi Sosial*. Bandung : Refika Aditama, 2010.
- Ismatullah, Dedi. *Hukum Perdata Islam di Indonesia*. Bandung : CV Pustaka Setia, 2011.
- Lestari, Sri. *Psikologi Keluarga*. Jakarta : Kencana, 2012.
- Muhammad, Hussein. *Fiqh Perempuan; Refleksi Kiai atas Wacana Agama dan Gender*, Cet. IV. Yogyakarta : LKiS, 2007.
- Nazir, Moh. *Metode Penelitian*, Bogor : Ghalia Indonesia
- Ramulyo, Mohd. Idris. *Hukum Perkawinan Islam Suatu Analisis Undang-Undang No. 1 Tahun 1974 Dan Kompilasi Hukum Islam*. Jakarta: PT Bumi Aksara, 2004.
- Sabiq Sayyid. *Fiqh Sunnah, Terj. Muhammad Tholib*. Bandung: PT. Al Ma'arif, 1997.
- Soekanto, Soerjono. *Pengantar Penelitian Hukum*. Jakarta : UI Press, 1986.
- Sukandarrumidi, *Metodologi Penelitian: Petunjuk Praktis untuk Peneliti Pemula*., Yogyakarta: Gadjah Mada University Press, 2004.
- Suratman dan Phillips Dillah. *Metode Penelitian Hukum*. Bandung: Alfabeta, 2013.

- Syarifuddin, Amir. *Hukum Perkawinan Islam Di Indonesia Antara Fiqih Munakahat Dan Undang-Undang Perkawinan*. Jakarta : Prenada Media, 2007.
- Yunus, Mahmud. *Hukum Perkawinan dalam Islam*, cet. Ke IV. Jakarta: Al-Hidayat, 1986.
- Hurlock, Elizabeth B. *Psikologi Perkembangan; Suatu Pendekatan Sepanjang Rentang Kehidupan*, Jakarta : Erlangga, 1992.

JOURNAL AND RESEARCH

- Brian Abraham Rogi, “Peranan Komunikasi Keluarga Dalam Menanggulangi Kenakalan Remaja di Kelurahan Tataaran 1 Kecamatan Tondano Selatan”, *e-journal “Acta Diurna”* No.4 (2015)
<https://www.neliti.com/publications/91675/peranan-komunikasi-keluarga-dalam-menanggulangi-kenakalan-remaja-di-kelurahan-ta>
- Hadiono, Abdi Fauji. “Pernikahan Dini Dalam Perspektif Psikologi Komunikasi” *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam* No 2. (2018). <https://doi.org/10.30739/darussalam.v9i2.237>
- Handayani, Rina Tri. “Pandemi Covid-19, Respon Imun Tubuh, Dan Herd Immunity”, *Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal*, No 3, (2020) <https://830-Article%20Text-3201-2-10-20200830>
- Putri, Sherina Anjani. “Pandemi Covid-19 Dalam Sudut Pandang Demografi Sosial: Penyebaran, Tantangan, Dampak Sosial-Ekonomi Serta Potensi Solusi” (2020) [10.13140/RG.2.2.35252.68483](https://doi.org/10.13140/RG.2.2.35252.68483)
- Sanjaya, La Ode Aan. “Kontrol Sosial Masyarakat Terhadap Maraknya Seks Bebas Di Kalangan Pelajar (Studi Di Desa Roda Kecamatan Kolono Kabupaten Konawe Selatan)” *Neo Societal*, No. 2 (2018) : 442
<http://dx.doi.org/10.33772/.v3i2.4040>
- Sardi, Beteq. “Faktor-Faktor Pendorong Pernikahan Dini Dan Dampaknya Di Desa Mahak Baru Kecamatan Sungai Boh Kabupaten Malinau”, *Journal Sosiatri-Sosiologi*, No 3 (2016) [https://ejournal.ps.fisip-unmul.ac.id/site/wp-content/uploads/2016/08/Jurnal%20Online%20\(08-29-16-07-11-46\)](https://ejournal.ps.fisip-unmul.ac.id/site/wp-content/uploads/2016/08/Jurnal%20Online%20(08-29-16-07-11-46))
- Suharto, Febry Hizba Ahshaina. “Interaksi Didalam Keluarga Dengan Anak Berhadapan Dengan Hukum di Panti Sosial Masurdi Putra Bambu Apus

Jakarta” *Share Social Work Jurnal*, Nomor 1 (2015) : 35
<https://doi.org/10.24198/share.v5i1.13089>

Sumbulah, Umi dan Faridatul Jannah, “Pernikahan Dini Dan Implikasinya Terhadap Kehidupan Keluarga Pada Masyarakat Madura (Perspektif Hukum Dan Gender)”, *Jurnal Egalita*, 1 (2012)
<https://doi.org/10.18860/egalita.v0i0.2113>

Yaena, Makhree. “Analisis Hukum Islam Terhadap Perkawinan Dini Akibat Hamil Pra Nikah”(Studi Kasus Di Kampung Nakpohonnibong Tambun Phulokphuyo Ampor Nongchik Changwad Patani Thailand Selatan)”, (Undergraduate Thesis, Institut Agama Islam Negeri Kediri, 2018),
<http://etheses.iainkediri.ac.id/718/>

WEBSITE

Anggraeni, Tasya “Kasus Pernikahan Dini Meningkat Selama Masa Pandemi”
Suara, Okt21, 2020
<https://yoursay.suara.com/news/2020/10/21/110151/kasus-pernikahan-dini-meningkat-selama-masa-pandemi>

Anindya, Utami Fajriya “Apa itu Pandemi”, *Warta Ekonomi*, Jan 9, 2020,
<https://www.wartaekonomi.co.id/read276620/apa-itu-pandemi?page=1>

Kinasih, Ayunda Pininta "Pakar Unpad: Angka Pernikahan Dini Melonjak Selama Pandemi”, <https://edukasi.kompas.com/read/2020/07/08/131828971/pakar-unpad-angka-pernikahan-dini-melonjak-selama-pandemi?page=all>.

Mayangkara, “Permohonan Dispensasi Pernikahan Dini Di Pengadilan Agama Tulungagung Meningkat Hampir 200 Persen” *MayangkaraNews*, Okt 23, 2020,
<https://mayangkaranews.com/permohonan-dispensasi-pernikahan-dini-di-pengadilan-agama-tulungagung-meningkat-hampir-200-persen/>

Trigiyatno, Ali, “Pernikahan Dini”, <https://alitrigiyatno.wordpress.com/2012/03/28/pernikahan.dini/>

Wahyuningtyas, Anik ”Fenomena Pernikahan Dini di Masa Pandemi” *Harian Bhirawa*, Nov 3, 2020,
<https://www.harianbhirawa.co.id/fenomena-pernikahan-dini-di-masa-pandemi/>

Listyarti, Retno, “Mengakhiri Perkawinan Anak,” *Kompas*, 22 Desember 2018,
<https://kompas.id/baca/opini/2018/12/22/mengakhiri-perkawinan-anak/>

REGULATION

Pasal 1, Undang-Undang No. 1 Tahun 1974 tetntang Perkawinan

Pasal 7, Undang-Undang No 16 Tahun 2019 perubahan Undang-Undang No. 1 Tahun 1974 Perkawinan.

Peraturan Pemeritah RI No.21 Tahun 1994 tentang Penyelenggaraan Pembangunan Keluarga Sejahtera

APPENDIXES

1) Interview with ME



2) Interview with YA



3) Interview with SV and her mother



4) Interview with GZ



5) Interview with Mr. Komarudin as Religious Counselor



6) Interview with Mr. Muhammad Lukman Yusuf as Modin



7) Interview with Mr. Eko Sujarno as head of BPD



CURRICULUM VITAE



Personal Details

Name : Jannatun Nikmah
Date of Birth : 2nd January 1999
Adress : Serut RT 3 RW 1 Boyolangu
Tulungagung
Phone : 085853318459
Email : jnikmah@gmail.com

Education Details

2006 – 2012 Elementary School State of Serut 2
2012 – 2014 Junior High School 3 of Tulungagung
2014 – 2017 Islamic Senior High School 2 of Tulungagung