

**THE IMPLEMENTATION OF LAW NO 16 OF 2019 TO CONTROL
EARLY-AGE MARRIAGE IN THE WORKS UNIT OF KENCANA
MALANG**

UNDERGRADUATE THESIS

By:

Haydar Nashif Hamami

NIM 18210130



ISLAMIC FAMILY LAW STUDY PROGRAM

SHARIA FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM

MALANG

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2022

STATEMENT OF AUTHENTICITY OF THESIS

In The Name Of Allah SWT,

With awareness and a sense of responsibility for scientific development, the author declares that the thesis with the title :

THE IMPLEMENTATION OF LAW NO 16 OF 2019 TO CONTROL EARLY-AGE MARRIAGE IN THE WORKS UNIT OF KENCANA MALANG

It is really a thesis that was compiled by himself based on the principles of writing a scientific paper that can be accounted for. If in the future this thesis report is the result of plagiarism of other people's work, either in part or in whole, then the thesis as a prerequisite for obtaining a bachelor's degree is declared null and void.

Malang, 7 Oktober 2022

Writer,



Haydar Nashif Hamami
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Then the supervisor declares that the thesis has met the scientific
requirements to be submitted and tested by the Board of Examiners.

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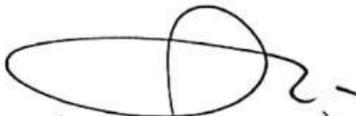
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MOTTO

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ
عَلِيمٌ

“Dan nikahkanlah orang-orang yang masih membujang di antara kamu, dan juga orang-orang yang layak (menikah) dari hamba-hamba sahayamu yang laki-laki dan perempuan. Jika mereka miskin, Allah akan memberi kemampuan kepada mereka dengan karunia-Nya. Dan Allah Mahaluas (pemberian-Nya), Maha Mengetahui.”

(QS. An Nur Ayat 32)

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Alhamdulillah rabbil alamin, All Praise be to Allah SWT. who has given grace and assistance in writing a thesis entitled “**THE IMPLEMENTATION OF LAW NO 16 OF 2019 TO CONTROL EARLY-AGE MARRIAGE IN THE WORKS UNIT OF KENCANA MALANG**” can be completed properly. Shalawat and greetings are always given to the Prophet Muhammad SAW, who has given uswatun hasanah in living this life in the way of Islam. By following him, may we be among those who believe and receive his intercession on the Day of Judgment. Aamiin.

With all the teaching, guidance, direction, and service assistance that has been given, then with all humility the author expresses millions of incomparable thanks to :

1. Prof. Dr. H.M. Zainuddin, MA., as the Chancellor of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Dr. Sudirman, MA., as the Dean of the Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.
3. Erik Sabti Rahmawati, MA., as Head of the Islamic Family Law Study Program, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.
4. Syabbul Bachri, M.HI., as the author's supervisor who has patiently guided, provided direction, input, time and energy to the author in completing the thesis from beginning to end.
5. Dr. Zaenul MAhmudi, MA., as the author's guardian lecturer while studying at the Sharia Faculty of the State Islamic University of Maulana

Malik Ibrahim Malang. The author would like to thank him who has provided guidance, advice, and motivation during the lectures.

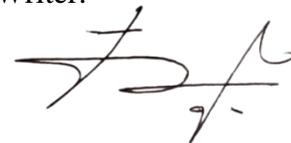
6. All lecturers of the Sharia Faculty of the State Islamic University of Maulana Malik Ibrahim Malang who have taught us all. With sincere intentions, may their deeds become part of worship to get the pleasure of Allah SWT.
7. Staff and Employees of the Sharia Faculty of the State Islamic University of Maulana Malik Ibrahim Malang who have helped the writer during the lectures, especially in the completion of the thesis.
8. Murabbi Ruuhi, KH Masbuhin Faqih who has given advice and continued prayers for all of his students and to all ustadz PP Mambaus Sholihin Gresik who provide knowledge and prayers tirelessly.
9. My beloved and dear parents, Father Slamet Widodo and Mrs. Nuraini, who have provided all support in the form of material as well as support for prayers and motivation so that the author can complete this thesis and lecture.
10. M. Khoirul Anam and Cholifatul Aulia as well as friends from the Kencana Work Unit (SAKA) Malang City who have helped a lot in the progress of completing this thesis.
11. Friends from UKM Scouts batch 31 who always provide encouragement so that the author can complete this thesis and always accompany him during lectures and activities.

12. Friends of ICP Islamic Family Law class 18 and friends of the alumni of KKN-DR Tempursari Village who have provided motivation and support both physically and mentally to the author in completing the lecture period and this thesis.
13. Someone who always helps the writer when he is having trouble in the process of working and researching and providing support in many things, both physically and mentally, who cannot be named.
14. Last but not least, all parties who participated provided input, direction and a lot of information related to the needs of writing this research so that it could be completed properly.

With the completion of this thesis report, it is hoped that the knowledge that the author has gained during college can provide benefits for the charity of life in this world and the hereafter. As a human being who never escapes from mistakes, the author really hopes for forgiveness as well as criticism and suggestions from all parties for improvement efforts in the future.

Malang, 7 Oktober 2022

Writer.



Haydar Nashif Hamami

NIM 18210130

TRANSLITERATION GUIDENCE

A. General

Transliteration is the transfer of Arabic script into Indonesian (Latin) writing, not Arabic translation into Indonesian. Included in this category are Arabic names from Arabs, while Arabic names from nations other than Arabic are written as spelling of the national language, or as written in the reference book. Writing the title of book in the footnote and bibliography, still use the provisions of this transliteration.

B. 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	DI		
---	----	--	--

Hamzah (ء) which is often symbolized by alif, if it is located at the beginning of a word, then in its transliteration follows the vowel, it is not symbolized, but if it is located in the middle or end of a word, it is symbolized by the comma above (‘), turning around with a comma (‘) to substitute for the “ع” symbol.

C. Vocal, long-pronounce and diphthong

Every Arabic writing in the form of Latin fathah vowels is written with “a”, kasrah with “i”, dlommah with “u”, while long readings are each written in the following way;

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

While long readings are each written in the following way;

Long-vocal (a) = Â e.g. â قال become Qâla

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Specifically for reading ya’ nisbat, it should not be replaced with “i” but it should still be written by “iy” in order to describe the ya’ nisbat at the end. Likewise for the diphthong, wawu and ya’ after fathah is written with “aw” and “ay”. Look the following example:

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

Diphthong (ay) = ي e.g. خير become Khayrun

D. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “*al*” (اَل) written with lowercase form, expect if it located it the position and “*al*” in lafadh al-Jalâlah which located in the middle of two 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 Allah kâna wa mâ lam yasya ‘ lam yakun..*
- d. An-Nabhani

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ABSTRAK

Nashif, Haydar Hamami, NIM 18210130. **Implementasi UU No 16 Tahun 2019 Untuk Mengendalikan Perkawinan Usia Dini Di Unit Karya Kencana Malang** Skripsi. Program Studi Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing : Syabbul Bachri, M.HI.,

Kata Kunci : Pernikahan Dini, Satuan Karya Kencana, Karakter, Pasangan.

Pernikahan dini atau di bawah umur merupakan gejala buruk karena imbas dari pergaulan bebas dan lingkungan yang buruk. Di kota Malang sendiri masih banyak terjadi pernikahan pada kurun 3 tahun terakhir masih menunjukkan angka yang tinggi karena banyak faktor yang mempengaruhinya diantaranya adalah karakter dan lingkungan. UU No 16 Th 2019 tentang perubahan batasan umur menikah ini ditujukan agar pernikahan dini bisa menurun. Dalam tujuannya satuan karya (SAKA) kencana berupaya mengimplementasikan UU ini melalui pemberdayaan karakter agar pernikahan dini ini bisa terkendali lebih-lebih bisa menurunkan angka pernikahan di bawah umur atau dini.

Penelitian ini merupakan jenis penelitian hukum empiris dengan melalui pendekatan deskriptif kualitatif. Sumber data yang digunakan yaitu hasil wawancara, buku-buku atau artikel serta media yang menjelaskan tentang pembahasan pernikahan dini, pentingnya karakter dan satuan karya (SAKA) Kencana Kota Malang. Pengelolaan data yang digunakan adalah dengan proses editing, klasifikasi, verifikasi, analisa data dan konklusi atau kesimpulan.

Hasil Dari Penelitian ini adalah (1) Bagaimana usaha atau upaya yang dilakukan oleh Satuan Karya (SAKA) Kencana Kota Malang ini dalam mengendalikan pernikahan dini adalah dengan pemberdayaan karakter. Pemberdayaan karakter ini melalui kegiatan-kegiatan serta berbagi ilmu yang diselenggarakan oleh pihak-pihak yang berhubungan dengan keluarga. (2) Hasil analisa tentang bagaimana implementasi UU No 16 Tahun 2019 yang dilakukan oleh Satuan Karya (SAKA) Kencana dalam pengendalian pernikahan dini ini membuahkan hasil meski masih dalam taraf yang belum sebegitu besar. Akan tetapi yang perlu digaris bawahi adalah UU No 16 Tahun 2019 ini masih belum bisa mengakomodir pencegahan pernikahan dini secara menyeluruh atau kuat, karena masih tingginya angka dispensasi nikah atau beli umur.

ABSTRACT

Nashif, Haydar Hamami, NIM 18210130. **THE IMPLEMENTATION OF LAW NO 16 OF 2019 TO CONTROL EARLY-AGE MARRIAGE IN THE WORKS UNIT OF KENCANA MALANG.** Undergraduate Thesis. Islamic Family Law Study Program. Sharia Faculty. State Islamic University of Maulana Malik Ibrahim Malang. Supervisor : Syabbul Bachri, M.HI.,

Keywords: Early Marriage, Work Unit Of Kencana, Character, Couple.

Early marriage or underage is a bad symptom because of the impact of promiscuity and a bad environment. In the city of Malang itself, there are still many marriages in the last 3 years which still show a high number because of many factors that influence them, including character and environment. Law No. 16 of 2019 concerning changes to the age limit for marriage is intended to reduce early marriage. In its aim, the Kencana work unit (SAKA) seeks to implement this law through character empowerment so that early marriage can be controlled, moreover, it can reduce the number of underage or early marriages.

This research is a type of empirical legal research through a qualitative descriptive approach. Sources of data used are the results of interviews, books or articles and media that explain the discussion of early marriage, the importance of character and work unit (SAKA) Kencana Malang City. Management of the data used is the process of editing, classification, verification, data analysis and conclusions or conclusions.

The results of this research are (1) How the efforts or efforts made by the Kencana Work Unit (SAKA) of Malang City in controlling early marriage is by character empowerment. This character empowerment includes activities and knowledge sharing organized by parties related to the family. (2) The results of the analysis on how the implementation of Law No. 16 of 2019 carried out by the Kencana Work Unit (SAKA) in controlling early marriage has produced results, although it is still at a level that is not so great. However, what needs to be underlined is that Law No. 16 of 2019 is still unable to accommodate comprehensive or strong prevention of early marriage, because the number of marriage dispensations or buying age is still high.

الملخص البحث

ناصر ، حيدار حمي ، نيم ١٣٠١٠١٨٢١. تنفيذ القانون رقم ١٦ لعام ٢٠١٩ في جهود مكافحة زواج الأطفال مع استراتيجيات تمكين الشخصية في وحدة كاريا كنيكانا في مدينة مالانج. أطروحة: برنامج دراسة قانون الأسرة الإسلامي. كلية الشريعة. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: سيول بشري ، الماجستير في الشريعة الإسلامية

الكلمات المفتاحية: الزواج المبكر ، وحدة كاريا كنيكانا ، الشخصية ، الزوجين

الزواج المبكر أو القاصر من الأعراض السيئة بسبب تأثير الاختلاط والبيئة السيئة. في مدينة مالانج نفسها ، لا يزال هناك العديد من الزيجات في السنوات الثلاث الماضية والتي لا تزال تظهر عددًا كبيرًا لأن العديد من العوامل تؤثر عليها ، بما في ذلك الشخصية والبيئة. يهدف القانون رقم 16 لسنة 2019 بشأن التغييرات في الحد الأدنى لسن الزواج إلى الحد من الزواج المبكر. في هدفها ، تسعى وحدة عمل كنيكانا (SAKA) إلى تنفيذ هذا القانون من خلال تمكين الشخصية بحيث يمكن السيطرة على الزواج المبكر ، علاوة على أنه يمكن أن يقلل من عدد حالات الزواج المبكر أو المبكر.

هذا البحث هو نوع من البحث القانوني التجريبي من خلال منهج وصفي نوعي. مصادر البيانات المستخدمة هي نتائج المقابلات والكتب أو المقالات ووسائل الإعلام التي تشرح مناقشة الزواج المبكر ، وأهمية الشخصية ووحدة العمل (SAKA) مدينة كنيكانا مالانج. إدارة البيانات المستخدمة هي عملية التحرير والتصنيف والتحقق وتحليل البيانات والاستنتاجات أو الاستنتاجات.

نتائج هذا البحث هي (1) كيف أن الجهود أو الجهود التي تبذلها وحدة عمل كنيكانا (SAKA) في مدينة مالانج للسيطرة على الزواج المبكر هي من خلال تمكين الشخصية. يشمل تمكين الشخصية الأنشطة وتبادل المعرفة التي تنظمها الأطراف المرتبطة بالأسرة. (2) نتائج تحليل كيفية تطبيق القانون رقم 16 لسنة 2019 الذي نفذته وحدة عمل كنيكانا (ساكا) في ضبط الزواج المبكر ، قد أثمرت نتائج ، رغم أنها لا تزال في مستوى ليس كبيراً. لكن ما يجب التأكيد عليه هو أن القانون رقم 16 لعام 2019 لا يزال غير قادر على استيعاب الوقاية الشاملة أو القوية للزواج المبكر ، لأن عدد عقود الإعفاء من الزواج أو سن الشراء لا يزال مرتفعاً.

CHAPTER I

INTRODUCTION

1. Research Background

Marriage has been officially established in Indonesia by the government through Law No. 1 of 1974 governing marriage, which lays out the rules. Everything concerning marriage and marriage is additionally says in the law. There is a time limit on the laws or rules that have been enacted. Because the law is dynamic (i.e., it changes through time). As a result, even ineffective laws will evolve or be replaced with laws that are more timely or relevant to current conditions.

Therefore, Law No. 1 of 2019 was amended to Law No. 16 of 2019 with revisions and additions that are required at this time. This amendment to Law No. 16 of 2019 on Marital raises the marriage age limit. Norms are being improved by raising the minimum age limit for marriage for women. The minimum age for women to marry is 19 (nineteen) years, which is the same as the minimum age for men to marry. The age limit is considered to have matured physically and intellectually to be able to carry out a marriage in such a way that the marriage's purpose is fulfilled without terminating in divorce and that healthy and quality offspring are produced. It is also hoped that raising the initial age limit for women from 16 to 19 years will benefit marriage and result in a reduced birth rate, as well as reducing the risk of maternal and child mortality. Furthermore, it can fulfill children's rights in order to optimize their

growth and development, such as coaching parents and providing children with the best available education.¹

The transition from an agrarian to an industrial civilization is another social phenomena that has had a significant impact on society. This shift affects a variety of areas and institutions in people's life, including political economics, social law, and the family institution, particularly marriage. Underage marriages are widespread in agrarian societies. In an agrarian civilization, on the other hand, this is something to be avoided. This shift affects all Indonesian marriage systems such as endogamy, exogamy, and eleutherogamy.²

During the Covid-19 epidemic, the Ministry of Women's Empowerment and Underage Protection (Ministry of PPPA) reported an increase in the number of child marriages. Children are people under the age of 18 who are usually students. According to the conclusions of the Ministry of National Development Planning/Bappenas, the Covid-19 epidemic has put roughly 400-500 girls aged 10- 17 years at risk of early marriage. There was also an increase in the number of unintended pregnancies and petitions for marriage dispensation or underage marriage. More than 64 thousand petitions for child marriage dispensation were submitted in 2020. Meanwhile, the reason for the increase in child weddings during this epidemic is similar to the reason for child marriage in normal times conditions.

¹ Iwan romadhan sitorus, *USIA PERKAWINAN DALAM UU NO 16 TAHUN 2019 PERSPEKTIF MASLAHAH MURSALAH*, (ejournal.iainbengkulu.ac.id.2022),191.

² Yaswirman, *Hukum Keluarga; Karakteristik dan Prospek Doktrin Islam dan Adat Dalam Masyarakat Matrilineal Minangkabau*, (Jakarta: Rajawali Pers, 2011),132-133.

Hasto Wardoyo, the head of the National Population and Family Planning Agency (BKKBN), said that an unplanned pregnancy might be caused by at least two factors. The first is pregnancy without marriage, and the second is couples of reproductive age who do not immediately utilize postnatal contraception or abortion. Recognizing the risks of children marrying young during the Covid-19 epidemic, the government continues to promote the Community Family Planning Program (KB). Where the implementation is also highlighted in terms of family planning and reproductive health education. For fear of getting the corona virus, many women of reproductive age are afraid to use family planning services during the epidemic. ³

Scouting activities may be used to inculcate principles such as the Small Happy and Prosperous Family or family planning. This will aid in the community's knowledge and ability-building process, particularly for youths and those planning a wedding in the sphere of population and kinship. Within the Scout Movement, the Family Planning Scout Work Unit (Saka Kencana) was founded to provide a venue for specific efforts in the field of Population and Family Planning (KKB). Saka Kencana is a forum for activities aimed at increasing knowledge and practical skills in the field of population and family planning, which may be used to oneself, one's family, and the environment in order to create jobs. Saka Planning was established to provide a forum for

³ Ellyvon Pranita "Pernikahan Dini Meningkat Selama Pandemi, BKKBN Gencarkan Edukasi Reproduksi", <https://www.kompas.com/sains/read/2021/10/01/100000523/pernikahan-dini-meningkat-selama-pandemi-bkkbn-gencarkan-edukasi>.

Enforcement Scouts and Pandega Scouts to channel their interests, develop talents, abilities, and experience in the fields of knowledge and technology, as well as skills in the field of population and family planning as provisions for life, either for themselves or for their service to the community, nation, and state.⁴

The Purpose of kencana work unit is to pay attention to teens who are of marriageable age and to regulate teenagers who have not yet reached marriageable age but have a strong desire to marry. There will be empowerment here on how to discourage families from getting married in order to reduce the incidence of underage marriages. We see such a lot of marriages that are triggered by pregnancy outside of marriage because of this illness (Marriage By Accident). One of the variables that influences a person to slip into undesirable habits is a loss of control, as well as rapid technology improvements. Momentary pleasures without consideration for the consequences have occurred frequently, particularly in Metropolis cities such as Malang City. In this situation, the government says in the explanation of Law No. 16 of 2019 addressing marriage that the government must also educate the public about the hazards of free sex, promiscuity, and delinquency, as well as other negative behaviors that are common among youth.

⁴ <https://rajasoal.com/full-saka-kencana-pengertian-lambang-anggota-krida-dan-kegiatan/#>.10-09-21 pukul 20.04

As a result, study is being conducted here on how to implement Law No. 16 of 2019, which replaces Law No. 17 of 1974 on Representatives. Conducted in a Kencana work unit (SAKA) related to family planning. In an effort to control underage marriages by empowering young people's character, so that when they reach adulthood, they can apply how a *sakianh mawaddah warrahmah* family operates. Considering the age, it has been unable to preserve and arrange an unstable mental or psychic state. Plus, whether you got pregnant first or out of wedlock due to promiscuity or freesex.

Associations and a lack of positive character among kids lead to many of them doing things they shouldn't. As a result, the researchers attempted to maximize efforts to limit the age of marriage through the empowerment and character control strategies pursued by the Malang City Kencana work unit so that their teenagers would not fall into promiscuity, which could lead to pregnancy out of wedlock, and/or prepare teenagers so that they would not become pregnant at the wrong way in learning sex in this study. Given the ease with which pornographic sites may be accessed, as well as the freedom that can be generated inside families. This attempt is being made in order for youngsters to grasp the genuine meaning of family. So it's not only a family for pleasure, but there are also rights, responsibilities, and obligations

2. Formulation Of The Problem

1. What are the efforts made by the Work Unit (Saka) in implementing Law No. 16 of 2019 to control early marriage ?

2. How is the analysis of efforts to implement Law No. 16 of 2019 through the strategy carried out by the Malang Kencana work unit in an effort to control early marriage ?

3. Research Purpose

1. Explaining what efforts were made by the Malang City Golden Work Unit in the implementation of Law No. 16 of 2019 in an effort to control early marriage.
2. Analyzing of the efforts of the Malang City Golden Work Unit in implementing Law No. 16 of 2019 to control early marriage.

4. Research Benefits.

This research has several benefits, including :

1. Theoretical Benefits
 - a. This research can contribute to the main academic insights for the Faculty of Sharia.
 - b. This research is expected to be able to increase knowledge and references about how the Kencana Work Unit (SAKA) empowers the community, explanation in the law and controlling early marriage through character empowerment.
2. Practical Benefits

This research can be a reference for teenagers or children who are still underage to consider getting married or not before they are old enough. Sometimes age is not seen from a number alone but is seen from how to behave. Age can be deceiving but attitude can't. More than that,

it also requires mental and financial preparation. In order to get married not only for the good, but how the rights and obligations can be fulfilled.

5. Operational Definition

To avoid misunderstandings about the title and to make it easier for readers to understand this study, it is important to first define the concepts that are the focus of this study. These terms include :

Implementation of the law. The practice of a law derived from the relevant legislation (UU) is the implementation of the law in this context. In this scenario, the practice is either the same as or the polar opposite of what is indicated by the legislation. Implementation refers to taking action or carrying out a plan that has been deliberately and thoroughly thought out. When its implementation is deemed permanent, it is usually completed. This implementation is not just an activity; it is an action that is carefully planned and carried out in accordance with particular standards in order to fulfill the activity's goals. Therefore, execution does not stand alone but is influenced by following objects. Understanding the Process of Implementation According to 12 Nurdin Usman, an action or implementation of a plan that has been thoroughly and in detail planned, and is usually carried out after the planning has been deemed perfect, is not merely an activity, but a planned activity, and is carried out to meet the activity's objectives. According to Guntur Setiawan⁵ Implementation is the transformation of

⁵ Guntur Setiawan, Implementasi dalam Birokrasi Pembangunan, (Balai Pustaka, Jakarta, 2014),39.

activities that mutually adjust the process of interaction between goals and actions to achieve them, and it necessitates a well-organized network of implementers and bureaucracy. According to Solichin Abdul Wahab, another definition of implementation is acts made by people, government authorities, or private entities in order to achieve the goals indicated in policy choices. Implementation refers to the steps taken to realize the objectives set forth in policy decisions. Individuals, government officials, and the commercial sector are all involved in these actions

The meaning of the law itself is varied and the definition of the law itself has not been agreed upon by legal experts or observers in the field of law, because the law develops and envelops in every area of life⁶. From adolescence to death, the law governs human behavior. Humans, on the one hand, prefer to be governed by rules, yet on the other hand, they dislike being governed by rules, especially when dealing with other people. The main purpose of social psychology is to understand how and why individual behave, think, and feel specific ways in social situations⁷, This means that when individuals and groups interact socially, they anticipate what will happen and are prepared to deal with it, even if it related to law.

Control is an endeavor to avoid being overloaded or experiencing uncontrolled excess that has undesirable environmental consequences. The author also means control to be an incident that allows anything to be in

⁶ Soerjono Soekanto dan Purnadi P, *Perihal Kaidah Hukum*, (Bandung: Citra Adytia Bakti, 1993),88

⁷ Yeni Widyastuti, *Psikologi Sosial*,(Yogyakarta: Graha Ilmu, 2014), 2.

control and anticipate how much impact it will have. The marriage of children who are still young is known as early marriage. As a result, it is considered underage. According to the law on marriage, the legal age for marriage is 19 years. It is considered early marriage or underage marriage if it is not sufficient for the specified age. So you'll have to go via the Religious Court to seek a marriage dispensation.

Empowerment is a translation of English "Empowerment", empowerment comes from the basic word "power" which means the power to do, achieve, perform or enable. The prefix "em" empowerment can mean strength in humans, a source of creativity⁸. Conceptually, empowerment comes from the word power (power or empowerment)⁹. Empowerment is the ability of people, especially vulnerable and weak groups, to have the strength or ability for :

(a) .Fulfill their basic needs in order to achieve freedom, which includes not only the freedom to express opinions, but also the freedom from hunger, ignorance, and pain.

(b) Reach out productive resources that enable them to increase their income and obtain the goods and services they need;

(c) Take part in development processes and decisions that have an impact on them.¹⁰

⁸ Lili Baridi, Muhammad Zein, M. Hudri, Zakat Dan Wirausaha, (Jakarta: CED)

⁹ Edi Sugarto, Membangun Masyarakat Memberdayakan Rakyat Kajian Strategis Pembangunan Kesejahteraan Sosial Dan Pekerja Sosial,(Bandung: PT Ravika Adimatama 2005), 57

¹⁰ Edi Sugarto, Membangun Masyarakat Memberdayakan Rakyat Kajian Strategis Pembangunan Kesejahteraan Sosial Dan Pekerja Sosial,(Bandung: PT Ravika Adimatama 2005), 58.

Character is defined as a set of characteristics that are always used as indicators of morality, virtue, and maturity, and also something negative related to one's morals. Character is based on the Latin "character," which implies "character, psychological features, character, personality, and morals."

Kencana Saka (Work Unit) Is a scout community or youth organization founded on the scouting movement. In the family or population sector, the SAKA Kencana is the concentration of training or the development of creativity and enthusiasm.

6. Systematic Research

To obtain a systematic discussion, researchers need to arrange systematics in such a way that they can show research results that are better and easier to understand. The systematics are as follows:

Chapter one, which contains the introduction. This chapter describes matters relating to the background, problem formulation, objectives and benefits of the research, then operational definitions, and the last is writing systematics.

Chapter two, contains the theoretical basis. This chapter describes a literature review that is expected to support efforts to conduct analysis in order to answer the formulated problems. This sub-discussion includes previous research as well as a discussion of the implementation of Law No. 16 of 2019 in an effort to control underage marriage using character control strategies.

Chapter three, contains a discussion of research methods on the implementation of Law No. 16 of 2019 concerning marriage in an effort to control underage marriages using the character control strategy of the Kencana Work Unit (SAKA) Malang City. This chapter describes in detail starting from the type of research and the approach used, types and sources of data, to data processing.

Chapter four, contains the object of research, in this case includes a description of the general description of the Kencana Work Unit (SAKA) Malang City and the character control efforts carried out or programs developed to control underage marriages as well as analyzes related to Law No. 16 of 2019 about marriage.

Chapter five, closing. Contains conclusions regarding the description of the results of research on character empowerment to control underage marriage and Law NO 16 of 2019 concerning Marriage in a brief, concise, and clear manner, then suggestions for the results of the research as a whole. In addition, it also contains a closing remark as the end of the word, and a bibliography as an academic responsibility that becomes a research reference

CHAPTER II

LITERATURE REVIEW

1. Previous Research

Previous research is used to explain the similarities and differences between the current study and other studies. The researchers have found various studies that discussed the prevention of early marriage or underage marriage among the results obtained.

First. "Prevention of Underage Marriage (Analysis of Institutions Implementing Legal Instruments in ec. Blangkejeren Kab. Gayo Lues)"¹¹. is the title of a thesis written by Nurlina, a student at UIN Ar- Ranirry Darussalam in Banda Aceh in 2018¹⁴. This research uses descriptive qualitative research methods. This type of research uses two kinds, they are field research (Field Research) and library research (Library research). This research looks into how to control underage marriage in the district Blangkejeren Kab. Gayo Lues NAD Youngsters. It was explained in the study that the number of underage marriages was still high, causing child marriages under 16 years of age to occur. The researcher used the existing implementing agency instruments. Because there are still considered differences in the concept of marriage and family. As it is known that marriage or marriage is the duty of husband and wife to work hand

¹¹ Nurlina, *PENCEGAHAN PERKAWINAN DI BAWAH UMUR (Analisis Terhadap Lembaga Pelaksana Instrumen Hukum di Kec. Blangkejeren Kab. Gayo Lues)* FAKULTAS SYARI'AH DAN HUKUM UNIVERSITAS ISLAM NEGERI AR-RANIRY DARUSSALAM, BANDA ACEH 2018 M / 1439 H.

in hand so that the family can be *sakinah mawaddah wa rahmah*. This is often forgotten even though it is very important for those who will form a family.

Second, Thesis by Teddy Farhan. "Kua's Preventive Efforts in Handling Underage Marriages During the Covid-19 Pandemic (Kua Study in Gunung Putri District)" is the title of the research¹². Student of the Faculty of Sharia and Law, Syarif Hidayatullah State Islamic University, Jakarta. 1444H/2021M. This research uses a qualitative research design with a normative empirical methodology. Interviews with underage marriage performers and KUA authorities in Gunung Putri District were used as the primary data sources. The secondary sources are all literature on the topics under discussion. Field studies (Field Research) and interviews, as well as literature studies, are types of data collecting methods (Library Research). The descriptive analysis method of analysis was used. In the Gunung Putri sub-district, underage marriage has increased from 2019 to 2020, according to this research. Efforts undertaken by the KUA in Gunung Putri District during the Covid-19 pandemic used online counseling and socializing via the Zoom application, in partnership with the Bojong Kulur Village Head and his staff, discussing marriage according to the age determined by law. Third, counseling activities that are not programmed (periodically), parents who do not play an active part in reducing underage weddings, little public interest, community constraints on internet networks, and Large-Scale Restrictions are all barriers

¹² Teddy Parhan, UPAYA PREVENTIF KUA DALAM MENANGANI PERNIKAHAN DI BAWAH UMUR PADA MASA PANDEMI COVID-19 (STUDI KUA KECAMATAN GUNUNG PUTRI).

faced by the KUA in Gunung Putri District (PSBB). result to the increased frequency of cases of Covid-19.

Third, Irmawati's thesis with the title "Implementation of Early Childhood Marriage Programs in Bone Regency." Students from the University of Muhammadiyah Makassar's Faculty of Social and Political Sciences in 2019. The research method employed was a qualitative descriptive method with data collected through interviews, observations, and documentation. The purpose of this study is to determine the implementation of an early marriage prevention program in Bone district, as well as the supporting and inhibiting variables in preventing early marriage in Bone district. Early marriage prevention is useful in decreasing incidences or actions done by young couples under the age of 16. According to research, the age limit for marriage is stipulated in the law (UU) 7 paragraph (1) of Law no. 1 year 74, but in practice, many young or underage weddings still occur in Bone district. Economic problems, pregnancy due to promiscuity, and pressure from parents who force people to marry at a young age are the supporting factors in the implementation of the prevention of early marriage, while economic problems, pregnancy due to promiscuity, and pressure from parents who force people to marry at a young age are the inhibiting factors

Fourth. Journal of El-Usrah by Mansari and Rizkal entitled "The Role of Judges in Efforts to control Child Marriage: Between Benefits and

Disadvantage”.¹³ Iskandar Muda University students, Banda Aceh. The research method chosen was juridical empirical, and the purpose was to describe the function of judges in avoiding child marriage. Direct conversations with judges were used to collect primary data sources. Primary legal resources and secondary legal elements make up secondary data. Because every child marriage must obtain permission from the Syar'iyah Court, the study's findings suggest that judges have a strategic role in preventing the practice of child marriage. The judge's role is defined by persuading parents to discontinue their request for a marriage dispensation by giving advise on the psychological, mental, and educational effects of marriage. Judges in dispensation cases face a challenge in that the public's understanding of the consequences of child marriage has not been completely socialized, and they must present adequate witnesses so that the basis of the desire to marry may be thoroughly investigated. The judge's consideration in granting the dispensation request by considering the best interest of the child and the existence of evidence showing that marriage is an urgent matter to be carried out based on facts at trial.

Table 2.1

Previos Research

No	Title	Similarities	Diffrences
1	Nurlina's thesis. "Prevention of Underage Marriage (Analysis	Field research and descriptive	The new research takes a

¹³ Mansari dan Rizkal Peranan Hakim dalam Upaya Pencegahan Perkawinan Anak: Antara Kemaslahatan Dan Kemudharatan. <https://jurnal.ar-raniry.ac.id/index.php/usrah/index> Vol.4 No.2 Juli-Desember 2021.

	of Institutions Implementing Legal Instruments in Blangkejeren sub-district, Gayo Lues Regency)" by students from UIN Ar-Ranirry Darussalam, Banda Aceh in 2018	methods are both used in the same type of research. Also in terms of preventing institution-based marriages.	sociological approach to character development. As well as a different place or location
2	Thesis by Teddy Farhan. "Kua's Preventive Efforts in Handling Underage Marriages During the Covid-19 Pandemic (Kua Study in Gunung Putri District)	Using empirical methodology or field research as one of the research methods. And it happens to be during a pandemic	The programs presented are slightly different and the implementation and actors are different. And the location is different
3	Irmawati's thesis. "Implementation of the Early Childhood Marriage Program in Bone Regency. Students of the Faculty of Social and Political Sciences, University	using a program's implementation The process is the same, with descriptive data being used	The new law's implementation. And the programs that are shown are different. Using a social perspective

	of Muhammadiyah Makassar in 2019.		
4	Journal of El-Usrah by Mansari and Rizkal entitled "The Role of Judges in Efforts To Control Child Marriage: Between Benefits and Disadvantages"	It is necessary for individuals, institutions, or instruments to have an impact on the prevention of early marriage. In addition to research methods.	Laws and instruments are used in research. A literature review can be used as a source of data instead of interviews.

There are some discrepancies between what the researchers accomplished and what they discovered based on past studies. As a conclusion, it can be assumed that the researcher's title has never been researched previously.

2. Theoretical Framework

A. Law No 16 Of 2019

Marriage Law No. 16 of 2019 is an update or outcome of Marriage Law No. 1 of 1974. The Act was amended in different areas. One of them is about the age limit that equalizes between women and men, namely at

the age of 19 years. This restriction is imposed due to the high number of underage or early marriages. As a result, the legislation governing the current marriage age limit was altered in 2019.

Based on Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage, it explains the conditions that must be met by the prospective bride and groom before getting married, including regarding the age limit which states that "Marriage is only permitted if a man and a woman have reached the age of 19 (Nineteen) years".¹⁴ This article explains the need to set the age limit to be the same between 19 year old women and 19 year old men to maintain the health of husband and wife and offspring. So it's clearly different from the old marriage age regulations. However, even though the prospective husband or wife has not yet reached the age of 19 years, the Act still opens opportunities for prospective husbands or wives who wish to enter into marriage to enter into marriage on condition that they must apply for dispensation. dispensation application is submitted by the parents of the man or the parents of the woman to the Religious Courts for those who are Muslim and the District Courts for others. The application for a marriage dispensation to be submitted must be accompanied by sufficient supporting evidence and the court must listen to the opinions of the two prospective brides who will carry out the marriage.¹⁵

¹⁴ Pasal 7 ayat (1) Undang-Undang Nomor 16 Tahun 2019 Tentang Perkawinan

¹⁵ Pasal 7 ayat (2) dan (3) Undang-Undang Nomor 16 tahun 2019 tentang Perkawinan

The Supreme Court explained the implementation of Law No. 16 of 2019 regarding amendments to Law No. 1 of 1974 concerning marriage. The change specifically concerns the marriage age for both men and women, which is 19 years. When the age of the prospective bride and groom has not reached that age, the marriage registrar can only register the marriage after a decision to grant dispensation by the Religious Courts. The Supreme Court is of the view that children are a mandate and gift from God Almighty who has the dignity and worth as a whole human being and has the same rights to grow and develop. All actions regarding children carried out by social welfare institutions, the State or the private sector, including the courts are carried out in the best interests of the child.

Marriage can only be permitted for those who have met the age requirements, but in certain circumstances the court may grant a marriage dispensation in accordance with the applicable laws and regulations. Because the laws and regulations governing the adjudication of dispensation for children who are not yet old enough to marry clearly and firmly there are no regulations, the Supreme Court issues regulations that serve as guidelines for judges of religious courts in adjudicating cases of marriage dispensation applications for Muslims who have not sufficient age for marriage, namely with the issuance of Supreme Court Regulation Number 5 of 2019 concerning Guidelines for Adjudicating Applications for Marriage Dispensation.¹⁶

¹⁶ Peraturan Mahkamah Agung Nomor 5 Tahun 2019 tentang Pedoman Mengadili Permohonan Dispensasi Kawin.

In the Regulation of the Supreme Court, the judges adjudicating the application for Dispensation for Marriage are:

1. Judges who have been designated as child judges by the Chief Justice of the Supreme Court, who have taken training in women in conflict with the law or received technical advice on the subject, who are certified in the juvenile criminal justice system, or who have experience deciding applications for dispensation from marriage.
2. If there is no Judge as mentioned above, then each Judge can hear the application for Dispensation for Marriage. On the day of the first trial, the Applicant must present:
 - a. Children whose application for Marriage Dispensation is requested
 - b. Prospective husband/wife
 - c. Parents/guardians of the prospective husband/wife.

If the Petitioner is not present, the Judge postpones the trial and recalls the Petitioner legally and appropriately. However, if on the second trial day the Petitioner is not present, then the application for Dispensation for Marriage is declared "failed".

If on the first day of court case and on the second day of court case, the Petitioner is unable to present the parties mentioned above, then the Judge postpones the trial and orders the Petitioner to present the parties. These parties do not necessarily need to be present on the hearing day. However, the

application for a dispensation for marriage is deemed "unsatisfactory" if the petitioner is unable to present the parties on the third day of the hearing.

Judges in using method language that are easy for children to understand, as well as Judges and Substitute Registrars in examining children do not wear court attributes (such as the Judge's toga and the Substitute Registrar's coat).

The judge must offer counsel to the petitioner, the child, the prospective husband or wife, and the prospective husband or wife's parents or guardians during the process. Advice is provided so that the applicant, child, prospective husband/wife, and prospective husband/parents/guardians wife's are aware of the hazards associated with marriage, such as:

1. The possibility that children's education will be discontinued;
2. The viability of children completing 12 years of compulsory education;
3. The immaturity of the child's reproductive organs;
4. The economic, social, and psychological effects on children,
5. The possibility of arguments and family abuse.

The advice given by the judge is considered in the determination and if it does not provide advice it will result in the decision being "null and void". The stipulation is also "null and void" if the Judge in the stipulation does not hear and consider the information :

- a) Children who are requested for Marriage Dispensation;

- b) Prospective Husband/Wife who are asked for Dispensation for Marriage;
- c) Parent/Guardian of the Child who is being applied for Dispensation for Marriage; and

Parents/Guardians of Prospective Husband/Wife

B. Early Marriage or Underage

Marriage is one of the important events in human life. Marriages that occur between a man and a woman have physical and spiritual consequences both on the family of each community and also with the assets obtained between them both before and forever the marriage takes place. Every living being has the human right to continue their offspring through marriage, namely through culture in carrying out a marriage carried out in Indonesia. Islam implies marriage as the only form of life in pairs that is justified and recommended to be developed in the formation of a family. The purpose of marriage according to Law Number 1 of 1974 concerning Marriage, article 1 is to form a happy and eternal family (household) based on God Almighty

To realize this goal, one of the principles outlined by Law Number 1 of 1974 concerning Marriage is that the prospective husband and wife must have matured in mind and body to be able to carry out a marriage, in order to realize the purpose of marriage properly without ending in divorce and getting a divorce. good and healthy offspring¹⁷. With regard to this

¹⁷ Ahmad Rofiq, *Hukum Islam di Indonesia*, (Rajawali Press, Jakarta,2003), 77

principle, one of the standards used is the determination of the age of marriage. According to Law Number 1 of 1974 concerning Marriage, Article 7 paragraph (1), the measure of maturity is implemented by the existence of an age limit that must be met as a condition for someone to marry. The age limit is 16 (sixteen) years for prospective brides and 19 (nineteen) years for men. Even though the age limit has been set, there are still deviations by carrying out underage marriages. This clearly contradicts the principles and conditions of marriage as outlined by Law Number 1 of 1974 concerning Marriage. Against this deviation, Law Number 1 of 1974 concerning Marriage provides a way out in the form of a dispensation from the court. The existence of provisions for dispensation for marriage has led to the perception that Law Number 1 of 1974 concerning Marriage is inconsistent with the provisions concerning the age limit for marriage.

Marriage under the minimum age in the Marriage Law still occurs for various reasons, both related to the substance of the law, as well as related to the influence of social, economic, cultural factors and religious understanding. These factors greatly influence the emergence of the practice of child marriage, various ways are carried out by families so that marriage at the age of children can be realized. For example, many manipulate data on the age of children under 16 years of age who are "grown up" on purpose for administrative purposes in order to obtain marriage certificates and obtain documents to be able to marry off children. In addition, if the child's age does not allow for 23 legality, then the

marriage is carried out under the hands.¹⁸ Eventually many married girls will drop out of school. This can lead to narrower opportunities for young women to improve their welfare. Finally, it will prolong the existing social problems.

Child marriage is still rife until now. According to Komnas Perempuan, the court granted dispensation in 59,709 instances of early marriage in 2021. This number is still exceedingly high compared to 2019, which saw 23,126 child marriages, but a minor decline from 2020's 64,211 occurrences. A prospective bride who is under the legal age of 19 may be given a marriage dispensation by the religious court. The Law Number 16 of 2019 Concerning Amendments to Law Number 1 of 1974 Concerning Marriage governs this dispensation. According to this law, the parents of the male and/or female parents may request a dispensation from the court on the grounds that it is very urgent, accompanied by sufficient supporting evidence. There are a number of factors, according to Komnas Perempuan, which made it easy for the court to grant a marriage dispensation request, namely: reasons for an urgent situation, such as a girl who is pregnant, a child is at risk or has had sexual intercourse, the child and his partner have loved each other, as well as the parents' assumption that the child risk violating religious and social norms, or to avoid adultery; there is a possibility that the child is so exposed to the device that the child responds

¹⁸ Koalisi Perempuan Indonesia Untuk Keadilan dan Demokrasi Pusat Kajian Hukum Gender, Masyarakat- Fakultas Hukum UGM, Naskah Akademik RUU Perubahan UU No 1 Tahun 1974 Tentang Perkawinan, (Jakarta: 2019),25

more quickly to various information that may not be understood about the side effects of sexual activity that cause an 'unwanted pregnancy' so that they must apply for a marriage dispensation; the uneven distribution of programs related to comprehensive understanding of sexual rights and reproductive health that should be a reference for youth in Indonesia.¹⁹

The purpose of marriage according to Law Number 1 of 1974 concerning Marriage Article 1 is to form a happy and eternal family (household) based on the One Godhead. While the purpose of marriage according to the Compilation of Islamic Law is to realize a *sakinah*, *mawaddah* and *rahmah* household life. Regarding the age of marriage, Islamic law does not absolutely regulate the age limit for marriage. The absence of religious provisions regarding the minimum and maximum age limits for marriage is assumed to provide leeway for humans to regulate it. The Qur'an indicates that the person who is going to get married must be someone who is ready and able. The word of Allah SWT in QS. An Nuur verse 32 :

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُعْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ

“And marry those who are alone among you and those who are worthy (married) from male slaves and female slaves. If they are poor, Allah will

¹⁹ Issha Harruma, Kasus Pernikahan Dini di Indonesia, Kompas, 2 oktober 2022, diakses 2 oktober 2022, <https://nasional.kompas.com/read/2022/10/02/00000061/kasus-pernikahan-dini-di-indonesia>.

*enable them with His bounty. And Allah is Extensive (His gift) and All-Knowing.*²⁰.

The word *shalihin* is understood by many scholars in the sense of "fit for marriage" i.e. those who are mentally and spiritually capable of building a household. Likewise with the hadith of the Prophet Muhammad, which recommends young people to marry on the condition that they have the ability. Indirectly, the Quran and Hadith recognize that maturity is very important in marriage. Marriage in Islamic teachings there are rules that need to be obeyed by the prospective bride and groom and their families so that the marriage carried out is religiously valid so that it gets the pleasure of Allah SWT. Among them are the legal requirements and the pillars of marriage, which consist of:

A. Pillars of Marriage

1. The bridegroom.
2. The Bride.
3. Female Marriage Guardian.
4. Marriage Witness.
5. Ijab and Qabul.

B. Legal Terms of Marriage

1. Is Muslim.
2. Not a Mahram for a Prospective Wife.
3. Guardian of the Marriage Contract.

²⁰ Al Quran Dan Terjemah Mushaf Aqila, (Bandung: Jabal Raudhotul Jannah,2010) ,354

4. Not performing Hajj.
5. Not Coercion.²¹

Adult age in fiqh is determined by physical signs, namely signs of puberty in general, among others, the perfect age of 15 (fifteen) years for men, *iḥtilām* for men and menstruation for women at least at the age of 9 (nine) years.²² With the fulfillment of the criteria for puberty, it has allowed someone to get married. So that a person's maturity in Islam is often identified with *baligh*.

The substance of Islamic law is to create social benefits for humans both now and in the future. Islamic law is broad and flexible, humanist, and always brings mercy to all humans in this world.²³ Included in the realm of thought on this matter are the verses and traditions of the Prophet that discuss the issue of marriage, because in principle all the actions of Muslims who have reached puberty cannot be separated from the *syara'* law as formulated in the *syara'* rules '*al ashlu fi al' af'aal at-taqayyudu bi al-hukmi al-syar'iyy*'.²⁴ At first the law of marriage was *sunnah* in accordance with the Qur'an Surah An-Nisa 'verse 3'²⁵:

²¹ Baca artikel detiknews, "Rukun Menikah dan Syarat Sahnya dalam Islam" selengkapnya <https://news.detik.com/berita/d-4830385/rukun-menikah-dan-syarat-sahnya-dalam-islam>.

²² Salim bin Samir al Hadhramy, tt, (Safinah an Najah, Dar al „Abidin, Surabaya),15- 16

²³ Imam Syathibi, *Al-Muwafaqat*, (Beirut, Libanon: Darul Kutub Ilmiah), 220

²⁴ Taqiyuddin An-Nabhani, (*Asy-Syakhsyiyah alIslamiyah Juz III*, 1953.),19

²⁵ *Al Quran Dan Terjemah Mushaf Aqila*, (Bandung: Jabal Raudhotul Jannah,2010) ,77

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَذْنُورًا
 وَثَلَاثَ وَرُبَاعًا ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ
 أَدْنَىٰ أَلَّا تَعُولُوا

“And if you are afraid that you will not be able to do justice to (the rights of) an orphaned woman (if you marry her), then marry (other) women that you like: two, three or four. Then if you are afraid that you will not be able to do justice, then (marry) only one, or the slaves you have. that is closer to not doing wrong.”

The command to marry in the verse above is a demand for marriage (thalabul fi'li), but this demand is sunnah, not a necessity because of the ability to choose between marriage and slave ownership. However, the law of origin of this sunnah can change to be obligatory, haram, or makruh, if a person cannot maintain his purity and character except by getting married, then marriage becomes obligatory for him. Because maintaining chastity and morals is obligatory for every Muslim. As for early marriage, namely marrying at a young age, not old age, the law is sunnah or mandub, in according to Imam Taqiyuddin An-Nabhani.²⁶ de based on the hadith of the Prophet :

عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا نَجِدُ شَيْئًا، فَقَالَ لَنَا رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتْرُوجْ، فَإِنَّهُ أَعْضٌ لِلْبَصْرِ
 وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ.

²⁶ Dwi Rifiani, “PERNIKAHAN DINI DALAM PERSPEKTIF HUKUM ISLAM, Journal de jure no 3(2)” Diakses Pada tanggal 28 September 2022,
https://www.researchgate.net/publication/283772450_PERNIKAHAN_DINI_DALAM_PERSPEKTIF_HUKUM_ISLAM <http://dx.doi.org/10.18860/j-fsh.v3i2.2144>

“O young people, whoever can get married should do so since it will decrease your gaze and help you protect your honor more. If you can't afford it, you should fast nevertheless because it will act as a defense for you. (Bukhari and Muslim both narrate this).²⁷

Underage marriage is not recommended considering that they are not considered to have the ability to manage property. In addition, they also do not need marriage. They are feared that they will not be able to fulfill the obligations that must be carried out in life as husband and wife, especially in managing household finances.

C. Character Empowerment and Control.

In a marriage relationship, of course we will meet the bad qualities or shortcomings of each. Therefore, in choosing a partner we must really know how the real character is when faced with a situation that is not good. Because everyone wants a lasting and happy marriage. Therefore, we must know what characters are needed in fostering a harmonious household. Indeed, not all can be trained to have the character that must be owned when choosing a partner. However, at least we know what characters are needed to navigate a lasting marriage

One of the purposes of marriage is the purpose of worship. Marriages that are carried out with the intention of worship will certainly give birth to behaviors that support their worship to Allah. Through marriage, you will get as many benefits as possible to reach God's love. With the intention of

²⁷ Hadits Sahih Riwayat al-Bukhari: 4678

worship, the three goals above can be formulated into worship with a partner. That is why worship is an important reason for someone who decides to get married. To achieve the goal of worship when dealing with partners who have different characters and how can we create a quality family if there are boundaries that clash with the character of our partner?. Then the answer is to get to know each other's character and partner. Yes, before we get to know more about the character of our partner, it's a good idea to first get to know our own character, what is the goal? so that each other knows what attitudes must be evaluated to be accepted by partners and which attitudes must be highlighted to improve the self-quality of each partner. Therefore, before increasing or controlling this character is needed so that later every married couple is ready to carry out family life.

So before getting married, you should do counseling and careful planning so that when you are legally married, you will reduce the number of possibilities for domestic violence or domestic violence or other things unwanted. It also aims to build mindset or mind to be more open and more planned in the future. This character empowerment is intended by the researchers so that later each couple can plan and rethink whether they are ready or not if they want to get married.

In this day and age, marriage may have become something that is very often heard, especially in the era of the Covid 19 Pandemic, such as the number of marriages early under the specified age that are very common. The reasons also vary, some want their children to be safe or make it easier

to organize weddings or because they see the declining education conditions. Moreover, character education is realized from the school environment or who can show for the better is limited. So many people choose shortcuts to marry off their children or the worst possibility is MBA (Marriage By Accident). This is a difficult condition. Children who have started to grow up will be attracted to the opposite sex. This can still be damned with any education that takes place in schools. However, conditions like this are difficult for schools or educational institutions to monitor how the child's character grows.

Self-control is a good character that is very important for everyone to have. It is a set of basic abilities and personal attributes inherent in individuals to regulate actions that will form patterns of behavior environment, which includes cognitive, affective, and psychomotor aspects. The explanation of experts can also mean that self-control is the ability to restrain or control one's 27 behavior by considering various consequences in certain situations so that they can be accepted in their environment. In addition, self-control can have a positive impact on personally, for individuals who have self-control, but selfcontrol has a broad positive impact on relationships in their environment.²⁸

In this case Sofan said in his book: Character comes from the Greek which means "to mark" or to mark and focus on how to apply the value of

²⁸ Zulfah, *Karakter : Pengendalian Diri*, (IQRA : Jurnal Pendidikan Islam.)28, <https://journal.unismuh.ac.id/index.php/iqra/article/view/5803/3733>

goodness in the form of actions or behavior, so that people who are dishonest, cruel, greedy and other bad behaviors are said to be people of character. bad. On the other hand, people whose behavior is in accordance with moral rules are called noble characters. Noble character means that individuals have knowledge of their potential which is characterized by values such as reflective, confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love of knowledge, patient, careful, self-sacrificing, brave, trustworthy, honest, keep promises, fair, humble, ashamed to do wrong, forgiving, soft-hearted, loyal, hard working, diligent, tenacious/persistent, conscientious, initiative, positive thinking, disciplined, anticipatory, initiative , visionary, unpretentious, passionate, dynamic, thrifty/efficient, respecting time, dedication/dedication, self-control, productive, friendly, love beauty, sportsmanship, steadfast, open, orderly. Individuals also have the awareness to do the best or excel and individuals are also able to act according to that potential awareness.²⁹

Based on the description above, it can be said that moral education and character education. Both are said to be the same because the core of education of all kinds of education because it directs. In the creation of human outer and inner behavior, as the basic value that builds a person's personality, it is formed both due to the influence of heredity and

²⁹ Sofan Amri, dkk. Implementasi Pendidikan Karakter Dalam Pembelajaran (Jakarta: Tim Prestasi Pustaka, 2011),3-4.

environmental influences, which distinguishes him from others, and is manifested in his attitudes and behavior in everyday life.

CHAPTER III

METHOD OF RESEARCH

The research method is functionally a scientific approach to obtaining data for specific aims and applications. Furthermore, a research method is a procedure for conducting studies utilizing certain procedures that have been shown to provide scientific truth.³⁰ To get the best results in a study, a research process is required, which is doing something with the mind to attain goals by looking for notes, formulating and analyzing data to prepare reports.³¹ The below are some of the methods used in this study :

a. Research Type

The method of research used in this study is empirical research, which is based on the themes chosen (field research). Field research (field research) is research conducted directly in the field. The purpose of the study is to gather data at Kencana Work Unit in Malang City using interviews or questionnaires.

b. Research Approach

A qualitative descriptive approach is used in this proposal. In this context, qualitative methodology refers to a research approach that uses informants and observable behavior to provide descriptive data in the form

³⁰ Marzuki, *Metodologi Riset*, (Yogyakarta: PT Prasetya widya Pratama, 2000), 4.

³¹ Cholid Narbuko dan Abu Achmadi, *Metode Penelitian* (Jakarta : PT. Bumi Aksara, 2003), 1.

of written or spoken phrases. This descriptive method also looks at the phenomenon's position (status) or the elements that impact it, as well as the relationship between them. As a reason, case study is another term for this descriptive method.³²

c. Location of Research

This research took place in Malang City's Kencana Work Unit (SAKA)

d. Data Types and Sources

a. Primary data

Data collected directly from the source, which is then seen and recorded, is referred to as primary data. Interviews or information from persons who have been given trust can be used to collect primary data, ensuring that the information obtained is accurate and reliable. The results of interviews with coaches and members of Kencana Work Unit Malang City were used as the primary data sources for this study.

b. Secondary Data

Secondary data sources are supporting data sources that function to support or strengthen information from primary data sources. Secondary data sources in this study are Law No. 16 of 2019 concerning Marriage, books, theses, articles, journals related to this research and newspapers or available information media.

³² Moh. Nasir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 2005), 54-55.

e. The Technique Of Data Collection

a. Observation Method

In research, observation method refers to the methodical observation and recording of the factors that emerge in a symptom or symptoms. This method is used to gather information regarding real-world human behavior. Observation is accomplished by attentively and exactly observing something, then recording and processing it. Researchers made observations in the work environment of Kencana Work Unit in Malang City for this study.

b. Interview Method

The interview method is a type of verbal communication collecting information from informants. The interview questions and responses are provided orally, normally face to face, although it can also be completed over the phone. The mentors and members of Kencana Work Unit in Malang City were interviewed directly for this study.³³

c. Documentation Method

One of the data collection methods used in social research methodology is documentation. In terms of the study, The documentation 9 that must be collected is an activity or program that corresponds to the planned aspects and the interview process.

³³ Suharsimi Arikunto, *Prosedur penelitian suatu pendekatan praktek*, (Jakarta: PT. Rineka Cipta, 1997), 114

f. Data Processing Method

Data is reduced, described, and analyzed before being interpreted for each data entry and field note. Several methods are used to process data, the most common of which are :

a. *Editing*

Editing is an activity to improve data quality and remove data doubts before the data is processed. To put it another way, data or information collected in a record book. If there are any faults or uncertain facts, the list of questions or the interview guide should be read and corrected. Researchers would use this exercise to evaluate the information collected from informants.

b. *Classifying*

Data is classified according to particular patterns in order to facilitate discussion. Raw data must still be classified into data and non-data categories.

c. *Verifying*

Verification is a process of double-checking the accuracy of the data collected by the researcher in order to make sure the validity value. Reconfirming on a different source is how verification is done. primary and secondary education.

d. *Analyzing*

This activity is a grouping activity. Make a sequence and abbreviate the information to make it easier to read. In this situation, a descriptive

qualitative analysis was used to analyze the data. One method of analysis is to use words or sentences to describe the state or status of the phenomena. The data was then separated into categories to arrive at a conclusion.³⁴

e. *Concluding*

Creating conclusions from the data that has been processed to get answers to the problems being studied is the final step in data processing. The researcher also relates the data to the definition of the problem and the study objectives at this stage.

³⁴ Lexy J Moleong, Metodologi Penelitian Kualitatif (Bandung:PT. Remaja Rosdakarya, 2007),5.

CHAPTER IV
RESULTS AND DISCUSSION
THE IMPLEMENTATION OF LAW NO 16 OF 2019 TO CONTROL
EARLY-AGE MARRIAGE IN THE WORKS UNIT OF KENCANA
MALANG

**A. What Are The Efforts Made By The Work Unit (Saka) In
Implementing Law No. 16 Of 2019 To Control Early Marriage?**

During this pandemic, we are witnessing an increase in early marriages, particularly in Malang city, the city of education because it has many existing campuses or large campuses. Early marriage is not forbidden love; it is just that the timing is not right, like a line from a song called "*Pernikahan Dini*", which was popular in the early 2000s. This song, sung by Agnes Mo, appears to be appropriate for describing the high number of early marriages in Malang City.

The Religious Courts (PA) class IA Malang City recorded as many as 183 teenagers getting married at an early age. Under the applicable regulations, a person may marry under the age of 19, but parents must request a dispensation from the Religious Courts. This is in line with Law No. 16 of 2019 concerning Amendments to Law No. 1 of 1974. The law regulates the age limit for women's marriage from 16 years to 19 years. Unfortunately, despite

these changes, it does not seem to reduce the number of early marriages in Malang.

" The intensity of dispensation cases increased after reaching 183 last year. Many ask for dispensation, mostly because of an accident (pregnant out of wedlock)," said Kasdullah, Junior Registrar of Law Malang Religious Court

Class

He explained that, despite the law change, the increase in marriage dispensation applications is estimated to be 100 percent. Specifically, 183 dispensation applications were received.

Kasdullah explained that a marriage dispensation as a relaxation of the barriers that prevent or annul a marriage in a specific case. Marriages where the prospective groom or bride is still under the age of 19 and has not been allowed to marry in accordance with applicable laws and regulations are usually granted dispensation. "The majority of this occurred in the Kedungkandang area,"

To apply for a dispensation, parents must write an application letter addressed to the Religious Court. After that, the head of the religious court will appoint a judge to handle the case and decide when the court case will take "

*From there, I was asked why do you want to getting married at early age?," he said*³⁵

³⁵ Khusnul Hasana," 183 Remaja Menikah Dini di Kota Malang,"Kumparan,12 februari 2020, diakses 25 September 2022, <https://kumparan.com/tugumalang/183-remaja-menikah-dini-di-kota-malang-1spFwK5zclT/full>

Marriage dispensation applications have increased in the last three years. Throughout 2019, for example, the groom submitted 5 requests, while the prospective bride submitted 20 requests for dispensation.

Then, in 2020, there was an increase in marriage dispensation applications, with 29 applications for men and 125 for women. It will rise again in 2021, with as many as 42 applications for men and 136 for women. Every day throughout 2021, on average, two people applied for a marriage dispensation.

As for this year, it is not certain whether the application for dispensation will increase again or it will decrease. However, the case is sloping when compared to the same period, at the first five months (January-May).

According to the community guidance of the Ministry of Religion of Malang City, Achmad Shampton Masduqie, an increase in applications for marriage dispensation occurred within five months from 2020 to 2021. “There were 9 requests for men and 26 requests for women in the first five months of 2020. Then, in the first five months of 2021, there were 17 requests for men and 63 requests for women,” Shampton said. Meanwhile, there was a decrease in cases from 2021 to 2022. “There are 8 requests for dispensation for marriage for men and 40 requests for dispensation for women in the first five months of 2022” he Said.³⁶

³⁶ Mardi Sampurno, Kedungkandang dominasi Nikah Dini, Radar Malang, 6 Juli 2022, diakses 25 September 2022, <https://radarmalang.jawapos.com/malang-raya/kota-malang/06/07/2022/kedungkandang-dominasi-nikah-dini/>

According to him, the pandemic has greatly affected the increase in child marriage in the city of Malang. Because the pandemic forced learning to be done online, so the control and supervision of students was very weak. "Because the main problem is promiscuity," he said.

Seeing this, the Malang City Ministry of Religion tried to suppress the case. One of them is through education to schools regarding the impact of promiscuity and early marriage. "We have a Brush (School Age Youth Guidance) program. This year we are targeting SMAN 4 Malang and SMAN 2 Malang," he said.

He further said that of the five sub-districts in Malang City, Kedungkandang contributed the highest number of child marriage cases. For this reason, the Kedungkandang Religious Affairs Office (KUA) independently also carries out the same program.

This was acknowledged by the Head of KUA Kedungkandang Ahmad Attended. His party said that the temporary data that came in until June there were 3 requests for men and 18 requests for women. The number of requests for dispensation for marriage is part of the total marriages that occurred in Kedungkandang District as many as 538 couples. "I think the main factor is the level of education. Next is social control," said Attendee.

Attendees said that the average age of child marriage was dominated by people with the last education from elementary school to junior high school. "If it is prosecuted, the level of education of his parents is also low," he added.

In addition, the low level of education plus promiscuity resulted in many cases of pregnancy out of wedlock. "Total requests for dispensation for marriage, the majority are already pregnant," he said.

When early marriage occurs there are children's rights that are violated. Children have rights that must be protected, guaranteed, and fulfilled by their own parents, including those guaranteed by the community in which they grow and develop, as well as the government and the state. In the 1989 United Nations Convention on the Rights of the Child, the rights of the child are:

1. The Right to play;
2. The right to education;
3. The right to protection;
4. The right to a name (identity);
5. The right to obtain national status;
6. The right to food....etc

Children's right to freedom in choosing and determining their life is deprived from childhood, when there was an arranged marriage since childhood. Most of them were ordered to get married immediately by their parents on the grounds of obeying customary laws that existed since the time of their ancestors and religious advice.

In addition to the right to choose for one's own life (self-determination), the rights that are violated when children are married are access

to education, decent work, access to adequate health insurance, the right to a source of livelihood, the right to be free from violence, etc.³⁷

Children belong to a vulnerable group because they have to depend on others for their survival for physiological reasons. For example, a baby cannot take care of himself and his growth and development needs the support of others. So when the prevention of early marriage is carried out, the child cannot only be given socialization but must be monitored continuously by other people (eg a third party such as the Social Service) to oversee the fulfillment of human rights by the state in the child's environment.

Human rights are inherent in children, additional support is needed so that human rights can be fully enjoyed, in accordance with Article 25 paragraph (2) of the Universal Declaration of Human Rights (UDHR) that: *“Mothers and children have the right to special care and assistance. All children, whether born in or out of wedlock, must receive the same social protection.”*³⁸ In this case, it means that the fulfillment of human rights for children must be fulfilled by the State party, such as civil, political, economic, social and cultural rights, without exception. In this case, it means that in general, the concrete thing that can be done to control early marriage is to provide equitable access to formal education, including for girls, to educate children about reproductive health from an early age, including sexual reproductive

³⁷ Pasal 1 Ayat 2. Undang-undang (UU) tentang Perubahan atas Undang-Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak.

³⁸ Pasal 25 Ayat 2. Tentang Jaminan sosial, pekerjaan, upah yang layak dan kesejahteraan. DUHAM.

rights, as well as to promote gender equality from an early age. overcome the taboo on the dangers of early marriage.

Furthermore, Attendee said that people who should be social control over children who have free association are now increasingly indifferent. The indication is that students are dating on the side of the road, which they often meet, no one ever wants to reprimand them.

The process of increasing the community's awareness, capacity, and willingness to act in a population-oriented way will be accelerated by efforts to teach the principles of the Small Happy and Prosperous Family through scouting activities.

It is required to establish a Family Planning Scout Work Unit in order to provide a venue for unique efforts in the area of Population and Family Planning (KKB) within the Scout Movement (Saka Kencana). Saka Kencana is a forum for activities focused on improving knowledge and practical abilities in population and family planning that can be used to one's own, family, and environment to generate employment.

The BKKBN has always supported East Java's Kwarda programs through saka Kencana, in the midst of the large population of East Java. Currently around 9 million of them are teenagers, for that reason, Scouting activities through education that has its own characteristics are expected to be able to instill education in preparing for family life to teenagers from an early age.

According to him, in 2020 During the Pandemic period, under the supervision of Kwarda East Java, Saka Kencana East Java continued to carry out activities. Among them is by conducting Bhakti Saka Kencana in 8 (eight) regencies/cities in East Java.

" In addition to educating our youth, we also distribute basic necessities to underprivileged families affected by Covid-19, I hope that innovations like this will continue to exist in 2021," continued Kak Teguh as head of BKKBN³⁹

Meanwhile, HM Arum Sabil, Chairman of Kwarda East Java, welcomed the idea and hoped that Saka Kencana could continue to play a role in Family Development in East Java. "I felt challenged when the Governor gave the responsibility to me, who came from among the Farmers, to advance the Scout Movement in East Java, for that I hope for support from various parties to jointly carry out this responsibility, including from Kak Teguh and his friends. This BKKBN," said Kak Arum.⁴⁰

According to him, Saka Kencana is very important, because it can educate young people to know family life so that they are able to prepare for family life well.

³⁹ Dinas Kominfo Jawa Timur, **BKKBN Gandeng Gerakan Pramuka Jatim Bentuk Agen KB di Kalangan Pemuda**. Dinas Kominfo Provinsi Jawa Timur. 16 Januari 2021. Diakses. 7 November 2022. <https://kominfo.jatimprov.go.id/read/umum/bkkbn-gandeng-gerakan-pramuka-jatim-bentuk-agen-kb-di-kalangan-pemuda>

⁴⁰ Dinas Kominfo Jawa Timur, **BKKBN Gandeng Gerakan Pramuka Jatim Bentuk Agen KB di Kalangan Pemuda**. Dinas Kominfo Provinsi Jawa Timur. 16 Januari 2021. Diakses. 7 November 2022. <https://kominfo.jatimprov.go.id/read/umum/bkkbn-gandeng-gerakan-pramuka-jatim-bentuk-agen-kb-di-kalangan-pemuda>

Not only that, teenagers will also know how to prepare for family life, when to get married, when to have children, how many children to have, so that they are able to create a prosperous family, with more and more prosperous families expected to support East Java government programs.

"This is the responsibility of Sis firmly and friends at BKKBN, let's together help the Governor's program," continued Kak Arum

1. Purpose

Saka Family Planning was founded with the intention of giving Enforcement Scouts and Pandega Scouts a forum for education and coaching so they can channel their interests, develop talents, abilities, and experience in the fields of knowledge and technology as well as skills in the field of population and family planning as provisions for their lives and livelihoods to serve the community, society, nation, and state.

2. Purpose

The purpose of founding Saka Family Planning is to ensure that Scout Movement members who have taken part in Saka activities:

- 1) Have knowledge, skills, and experience in the field of KKB,
 - particularly on population,
 - reproductive health resilience, and family well-being,
 - Generation Planning (GenRe).

- 2) Experienced and enthusiastic to educate the public on family planning and population issues, as well as how these issues relate to the growth of other sectors;
- 3) capable of actively supporting initiatives related to population and family planning in their environment;
- 4) Scouts in the front group should get instruction in supporting family planning, family welfare, and population development activities, as well as involvement in these activities.
- 5) presenting Saka Kencana in every front group and establishing it in every branch quarter/branch quarter across the progressively evolved and independent territory of the Republic of Indonesia

3. Symbol of Saka Kencana



Picture 4.1

The symbol of Saka Kencana is in the form of a regular pentagon with a side length of 5 cm each. The contents of the Saka Kencana symbol consist of a picture of a family with 2 (two) children, a picture of two symmetrical coconut shoots, a picture of eight links, a picture of rice and

cotton, a picture of a semi-circle ribbon, and the writing of Saka Kencana. The colors and philosophy of the Unit of Work (SAKA) Kencana logo are:

The basic colors of the Saka Family Planning (Kencana) symbol are blue and brown.

6. Black picture of a family with 2 (two) children.
7. Draw two black symmetrical coconut shoots.
8. Eight gold yellow links.
9. Picture of yellow rice and green white cotton.
10. Red and white ribbon.

As for the figure of speech or the meaning of the logo is:

1. The pentagon shape symbolizes the philosophy of Pancasila.
2. The picture of a family with 2 (two) children symbolizes the commitment of the Indonesian people to build and plan a prosperous family with two sufficient children.
3. The picture of two symmetrical coconut shoots symbolizes that every member of the Scout Movement participates in implementing the KKB program.
4. The picture of eight links symbolizes the importance of the 8 family functions in building family resilience.
5. The image of rice and cotton symbolizes family welfare.
6. The semicircle red and white ribbon symbolizes the Indonesian family,

4. Member of Work Unit Kencana

Members of Saka Kencana are Scouts from the front group, Bantara Enforcement, Laksana Enforcers, and Pandega Scouts, who have interests and skills in population and family planning. With the permission of the front group builder, prospective Enforcement Scouts or Pandega Scouts may apply to become members of Saka Kencana. It is necessary, however, that they have been appointed as Bantara Enforcement Scouts or Pandega Scouts in their front group within 6 (six) months of joining Saka Kencana.

In addition, youth aged between 16 to 25 years, can become members of Saka Kencana provided that the person concerned within 1 (one) month after becoming a member of Saka Kencana must become a member of a front group of the Scout Movement and then take the General Skills Requirements and be appointed according to the membership group.

The scouting movement, which works in the family sector, aims to ensure that youths, who are the country's future leaders, will carry on this tradition, and who will form t and ial organization, are psychologically and materially equipped. A program called Saka Kencana focuses on kinship and population and is based in areas or schools with a large student population of all ages. Saka Kencana is a part of the Scouts as well, ensuring that the K–13 curriculum is covered in the required courses at school. The participants of this golden saka are not all students, though; it is a development. Only those with himmah or more aspire to raise families that are better than their own. This is not only for you personally, but also for the neighborhood. Since educating teens, both those whose age is regarded to be within the acceptable

boundaries or who are old enough to get married or start a family, is Saka Kencana's final responsibility. The reproduction chapter is just very briefly and superficially explained in the Natural Sciences (IPA) course. It will be found if we learn more or learn about it ourselves, but at Saka Kencana the material will be given by the experts so that the knowledge that has been obtained by members can be transmitted to the surrounding community and this is what Saka Kencana wants to see the conditions or cases that occur in the community there is pregnancy out of wedlock, HIV/AIDS, free sex and matters related to it.

The Kencana Work Unit (SAKA) in the city of Malang offers a wide variety of programs. There is a krida, or tiny group, that specializes in a particular area, in the Saka Kencana. The Malang City Kencana work unit is composed of six krida, such as:

1. Krida Population

This Krida is engaged in the field of population who is domiciled in a geographical area for a certain period of time.

2. The Reproductive Health of Krida.

Krida, who is interested in studying reproductive health. Healthy individuals—both physically and mentally—do not necessarily mean they are pain- and disability-free, particularly when it comes to their reproductive systems.

3. Krida Family Resilience and Welfare.

This Krida studies the function of the family, namely the function of religion, socialization and education, love, protection, reproduction, social culture, economy and the environment.

4. Krida Generation Planning (GenRe).

Program under the auspices of the BKKBN which was developed in the context of preparing and planning family life for teenagers.

5. Krida Promotion and communication, information and education (KIE)

Krida is a strategic action that is shown to create public policies that are beneficial to the community or prevent the emergence of policies that are detrimental to the community and information delivery activities to improve the knowledge, attitudes and behavior of individuals, families and communities in population and family planning programs.

Besides that, there are also work programs at the Karya Kenacan Malang City Unit, including the following.

1. Periodic Saka training which is carried out outside the group's training days.
2. Periodic activities carried out for certain purposes, such as preparing for competitions, birthday activities for Saka Kencana Camping Friday Saturday Sunday (Perjusami) and Camping Saturday and Sunday (Persami)

3. Bakti Saka Kencana Camp, abbreviated as Perti Saka Kencana, the participants are all members of Saka Kencana.
4. Camps Between all Saka, abbreviated as Role Saka, the participants consist of several types of Saka, for example Saka Kencana with Saka Dirgantara, Saka Taruna Bumi and others.
5. Service to the community, among others: to increase knowledge about Population and Family Planning by giving examples and carrying out counseling and data collection on prosperous families.⁴¹

There is a lot to learn in Unit Karya (saka) Kencana, particularly on how to get ready for marriage and having children. Generation Planning or GenRe is one term that is frequently used. In order to generate youngsters who are prepared and have plans for their futures, Saka Kencana started a program called This Generation Planning. Because meticulous planning might be a strategy for understanding that anything you want is possible. It is different from what will be planned when getting married or deciding to establish a family to plan while still in college or throughout the study period. Even if the two items are distinct, they are connected to or continuous with one another. The example used is that of what we desire or want when we are

⁴¹ Keputusan Kwartir Nasional Gerakan Pramuka Nomor 082 Tahun 2017. Tentang Penyelenggaraan **Saka Bakti Kencana**.

still in the learning phase. For instance, if we want good or high grades, how do we achieve them? If we want to attend our preferred school, how do we enroll? For instance, creating questions for the school admission test or tutoring. While learning, there is a lot that needs to be prepared for the medium or long term.

Beginning the process of getting married or beginning a family also involves a lot of preparation, whether it be financial, material, or mental. Lack of planning and preparation will result in a boomerang effect if you decide to get married young or without careful planning.

Work Unit (Saka) Kencana is a scouting movement whose members are mostly teenagers who are of high school age and Pandega (college) are prepared to become human beings who can benefit themselves and the community, especially those in the family and related matters. In his explanation, Mr. Khoirun Anam as the builder of Saka Kencana explained that in this Saka Kencana, its members were prepared so that they could prepare and plan for their lives in the future. Because of the importance of careful preparation and planning, especially for these teenagers, their emotions and character can still go up and down or are still less stable, plus if later they are asked to make a big decision in their life, it is very important to pay attention to this, explained Pak Khoirul Anam or more familiarly called Kak Anam.⁴²

⁴² M KHoirl Anam, Wawancara, (Malang 19 September 2022)

According to him, the importance of planning in all matters such as how old you want to get married, what kind of income do you want to earn, do you want to have children immediately after marriage or postpone it first. Even before getting married, there are many things that must be prepared, such as whether you have graduated or not while studying? If not, how is the continuation of this study period? what do you want to do when you graduate or how do you earn money? if you have graduated or not in the study period, is there any income? or is this income enough to live with your wife or husband?, yes, if later the couple can be invited to work together, if not then what? Moreover, a husband must have a lot to think about or plan. If this planning is only half done, it will be difficult to realize the goal. So there are a lot of considerations that are faced and done before marriage.

The head of the Kencana work unit, Kak Aulia, explained that Saka Kencana also cooperates or collaborates with GenRe and PIK-R people. the result of this joint activity is socialization about stunting that occurs in marriages that are not appropriate or the parties who are married are not physically ready. In her interview, Aulia explained that the ideal marriage is for women 21 years old and 25 for men according to data from the BKKBN. PIK and saka activities are divided into 2 socialization activities, such as:

1. Socialization to street youth.

This socialization is done so those without access to formal education can also learn vital information about marriage. As it is known that this street relationship is very hard because there is no definite

supervision for them. Promiscuity and the dark reality are therefore natural to them. If this is not handled appropriately, not only underage marriages will increase but the poverty rate will also increase.

2. Socialization Outside the Community

This socialization is carried out to schools so that these students understand and understand the dangers of promiscuity. The material given is also the same, namely reproductive health, reproductive, and future planning.

In addition to the Malang City Dating Unit, the Malang City Department of Social Affairs, Women's Empowerment, Child Protection, Population Control and Family Planning (Dinsos-P3AP2KB) Malang City and the Malang City Planning Generation Ambassador (GenRe) in providing understanding to teenagers about the dangers of early marriage. Head of Dinsos-P3AP2KB Malang City Penny Indriani said that the role of GenRe Ambassadors continues to be maximized by the Dinsos-P3AP2KB Malang City in targeting teenagers to be given an understanding of the dangers of early marriage which can lead to an increase in stunting rates. According to him, the understanding given by GenRe Ambassadors to teenagers will be easily accepted. Because the communication that is done is like talking to a group of friends. So, teenagers will feel comfortable telling stories or asking questions about the dangers of early marriage. "Our goal is for teenagers to know what generation is planning. When to get married, when to have

children, communicate through here. So through teenagers, so that the information is easier to receive," said Penny.⁴³

The GenRe Ambassador has another duty in addition to warning young people about the risks of early marriage: helping young people who wish to seek advice about the negative effects of drugs or free sex.

This is so that each Malang City sub-district has a GenRe Ambassador that also serves as a Counseling Information Center (PIK). According to statistics gathered from the Dinsos-P3AP2KB, there were 27 individuals in Malang City in 2021. In contrast, an increase in the number is anticipated for 2022. With the involvement of GenRe Ambassadors who also worked with PKK in each region, according to Penny, it would be possible to decrease the frequency of early marriages because they can lead to toddlers' stunting or failure to thrive. "We are hunting for stunting, right. In collaboration with the Ministry of Religion, we are maturing the age of marriage, we are using genre ambassadors to be a bridge to our teenagers," concluded Penny.

During 2021 the Religious Courts Class I A Malang has given marriage dispensation to 253 underage couples to get married. The Clerk of the Religious Courts Class I A Malang, Chafidz Syafiuddin, explained that

⁴³ Tubagus Achmad, Dinsos-P3AP2KB Kota Malang Bina Duta GenRe Bahaya Pernikahan Dini, malang times, 16 september 2022, diakses 27 September 2022
<https://www.malangtimes.com/baca/83844/20220916/094400/dinsos-p3ap2kb-kota-malang-bina-duta-genre-bahaya-pernikahan-dini>

the majority of the reasons the court gave the marriage dispensation were due to pregnancy outside of marriage. pregnant out of wedlock," he said.⁴⁴

Another reason for the dispensation of marriage, according to Chafidz, was that it had been prearranged for an arranged marriage since childhood. "Others exist as well, but they make up a minor portion. Like Madurese, for instance, they are typically coupled from an early age, and when the child is deemed old enough to marry, whether they want to or not, they do so "explained he.

Meanwhile, the marriage dispensation application itself is submitted by the two guardians of the couple. For the age of the spouses who are proposed to be dispensed to marry, the average age is 16 to 18.

"Men and women must be at least 19 years old to get married, according to the most recent Ministry of Religion laws. The KUA (Religious Affairs Office) will not allow anything to be done in 19 years and less than one month "said he. Separately, the dispensation due to conception outside of marriage is a risk for the two minors to get divorced, according to Dian Putri Permatasari, Lecturer of Developmental Psychology, Department of Psychology, Universitas Brawijaya. Because marriage should only take place when both parties are financially secure and of legal age.

⁴⁴ Bob Bimantara Leander, Pernikahan Dini di Kota Malang Marak Gegara Bayak Gadis 'Kecelakaan' Hamil Duluan, Suara Malang.id, 11 Januari 2022, diakses 27 september 2022 <https://malang.suara.com/read/2022/01/11/164608/pernikahan-dini-di-kota-malang-marak-gegara-bayak-gadis-kecelakaan-hamil-duluan>

"Relating to marriage, it requires maturity both financially and emotionally, so teenagers marrying will definitely be a lot of challenges. Because both of them are underage, they are not yet mature and financially they are still financed by their parents. So the risk of divorce is there," she said.

For that reason, he explained, the parents or closest family members of the underage pair must offer support and refrain from imposing a negative connotation, particularly for females. Being pregnant must have an emotional impact on raising a child. As a result, his parents must continue to support him because the likelihood of divorce is great and the marriage is unprepared due to the numerous disputes it must endure. According to Dian, providing the couple with financial support and allowing them to complete their studies are two simple ways to provide this support. He insisted that it was crucial for the support to be genuine and not even blasphemous.

B. How Is The Analysis Of Efforts To Implement Law No. 16 Of 2019 Through The Strategy Carried Out By The Malang Kencana Work Unit In An Effort To Control Early Marriage ?

According to Law No. 16 of 2019, the new age requirement for marriage is 19 for both sexes in all demographic groupings. However, based on the numerous issues and details discussed above on the opinions of the community, the wedding planner, or the educational institution that is still operating throughout the current academic year, it can be said that this

adjustment has had little to no impact. This occurs as a result of numerous influencing variables. Although there are also good communities or settings that improve today's youth, there are instances when environmental factors are the primary cause of promiscuity, bad behaviors, and unrestrained morality.

From the explanation above, it can be seen that although the Law has determined that the age limit for marriage is 19 years as described in Law No. 16 of 2019, there is still such a thing as a marriage dispensation which could invalidate the existing regulations. It's the same as the explanation from Kak Anam that :

“In my opinion, the Law itself is not very effective, because it is not yet fully binding and cannot. So in this case it is necessary to emphasize the direction and learning of how this child can plan his family life in the future. Because good planning will decorate the results as well.”⁴⁵

In fact, Aulia as the head of the Karya Kencana Unit also said the same thing:

“This law does not have much effect, because the effect or impact cannot be felt. Only changes in numbers which if violated or not carried out, there is still an age purchase or dispensation.”⁴⁶

Therefore, the analysis carried out shows that there is still a blemish for teenagers to be able to marry early for various reasons. In order to cover up

⁴⁵ Kak Anam, Wawancara,(Malang, 20 September 2022).

⁴⁶ Kak Aulia, Wawancara,(Malang, 27 September 2022).

the blemish, these efforts were made by the time of the work of Kencana Kota Malang through character empowerment as described above.

In the results of the efforts that have been carried out by the Malang City Kencana work unit through the activities that have been carried out, we can analyze that these activities can prevent early marriage.

The first: Socialization. This socialization as explained above that this socialization is not only to members in the work unit, but also to schools and also to the community, especially teenagers. This is also supported by the parties concerned, such as the BKKBN, Dinsos-P3AP2KB and Gen-Re. This socialization aims to introduce teenagers who already have or almost have a sufficient age to get married in accordance with the applicable provisions, namely 19 years. This outreach contains household readiness, reproductive health, what funds must be prepared to build a household. Because in truth the household is not only a matter of being comfortable or happy, but also a matter of the rights and responsibilities between husband and wife that must be fulfilled, especially if later they have a child or offspring, there must be a lot of preparation.

The second: Characters needed in a household. In a marriage relationship, of course we will meet the bad qualities or shortcomings of each. Therefore, in choosing a partner we must really know how the real character is when faced with a situation that is not good. Because everyone wants a lasting and happy marriage. Therefore, we must know what characters are

needed in fostering a harmonious household. Indeed, not all can be trained to have the character that must be possessed when choosing a partner. However, at least we know what characters are needed to navigate a lasting marriage. Of the many characters that exist, below are some important characters that must be present before deciding to marry someone or our partner, such as :

1. Compromise

A holy promise between two people ensures that they will experience more than just constant bliss. Because the more time we spend together, the more we will learn about our partners' strengths and weaknesses. Therefore, as a partnership, we must be prepared to hide issues and even step in to resolve them when our spouse is unable to do so.

2. Open-mindedded

We as humans must be able to think openly in all things. Because everything created in this world is different and varied. If we encounter something that might make us feel surprised, we should not immediately blame or think bad about it, because here we must be able to examine the causes and effects of why it can happen.

3. Be patient

We may be very proud and happy to see our partner's strengths, but don't let us fall for his strengths. When we are shown with all its shortcomings, here the level of our patience will be tested. Therefore, we must learn to love all the shortcomings of our partners.

4. Understanding

Why is the ability to understand so important in a marriage? The reason is that we shouldn't be self-centered and disregard it when we are aware that our partner is in difficulties. Here, we must be considerate and recognize that, as husband and wife, our partners require our assistance and collaboration.⁴⁷

The Third: Empowerment/Character development. Malang City Work Unit is managed by GenRe Personnel and BKKBN. The Kencana Work Unit (SAKA) works in the family and population sector with the goal of making its members valuable to their community, particularly in terms of family-related education. These participants gain knowledge about family, the effects of marriage, decision-making, and future planning through the programs. a course or program that teaches or promotes early marriage socialization and is concerned with character. How this character is inherent in a person since he is born. According to Michael Novak, character is "a compatible mixture of all the virtues identified by religious traditions, literary stories, sages, and the commonsense group of people that exist in history."⁴⁸ Meanwhile, Masnur Muslich stated that character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes,

⁴⁷ Dwimar Turmidzi, 4 Karakter yang Harus Dimiliki Pasangan Agar Pernikahan Berjalan Langgeng, yoursay.id, 6 februari 2022, diakses 28 september 2022
<https://yoursay.suara.com/lifestyle/2022/02/05/173000/4-karakter-yang-harus-dimiliki-pasangan-agar-pernikahan-berjalan-langgeng>

⁴⁸ Lickona, Thomas. Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan Sikap Hormat dan Bertanggung Jawab. (Penerjemah: Juma Abdu Wamaungo. Jakarta: Bumi Aksara. 2012),81.

feelings, words, and actions based on religious norms, law, manners, culture and customs.⁴⁹

Furthermore, Muchlas Samani says that character can be seen as a fundamental principle that forms a person's personality, is shaped by heredity and environmental factors, specifies him apart from others, and is expressed in his views and conduct in day-to-day life.⁵⁰ A similar opinion was also conveyed by Agus Wibowo, that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state.⁵¹

Members of Saka Kencana are supplied with all these characters. Regarding how the compromise is created from the scouting families that is no longer in question and who must be able to communicate with one another and support one another. To be dynamic or open to something new and adapt to things that continue to evolve, as well as to take information, recommendations, and constructive criticism so that it might be even better in the future, scouts have an open mind. Patience that is created and shaped in a process that is not easy in the things we want can not always be realized easily, sometimes it has to be with great effort, although sometimes the results cannot be guessed how it ends up as desired or not. And lastly, what is very,

⁴⁹ Masnur Muslich. Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional. (Jakarta: Bumi Aksara. 2011),84.

⁵⁰ Muchlas Samani & Hariyanto. Konsep dan Model Pendidikan Karakter. (Bandung: PT. Remaja Rosdakarya. 2011)43.

⁵¹ Agus Wibowo. Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban. (Yogyakarta: Pustaka Pelajar. 2012),33.

very important is understanding and caring for each other that is taught so that it can be useful for everyone and become a noble human being. All these teachings have been embodied or written in the Dasa Dharma Pramuka which explains how a scout behaves.

Regarding the implementation carried out by Saka Kencana in dealing with early marriage, they have been equipped with character education which is very important for them. However, the amendment to the law regarding the age limit is also accompanied by socialization to the community or the youth concerned, because this change if not accompanied by action will only be useless. Therefore, Saka Kencana together with GenRe ambassadors and PIK-R (Center for Youth Counseling Information) jointly tried to disseminate information to teenagers, both in school or not.

We all know that marriage is something important, both religiously and generally speaking, therefore activities like providing insight, controlling character, making decisions, and exploring the field are done to avoid or control so that early marriage or underage marriage might drop. It is important to not undervalue the impact because it has a significant impact on life. A family that is not prepared for the future may split up or be destroyed because they are not prepared emotionally, financially, physically, or with insecure food and clothing.

Some of the activities in the work unit (Saka) Kencana are to equip the character of its members because they will be the ones who will continue

to the community. Therefore, before going into the field, these members are provided with insights about marriage which are viewed from several aspects, both in terms of health, economy, mental and physical. Giving this insight is very important because the material presented from BKKBN and GenRe people is very valuable. That getting married is not just a matter of having fun, but with more important things. Because there are rights and responsibilities that must be balanced so that this family becomes a *sakinah mawaddah wa rahmah* family.

Additionally, decision-making skills are taught to help students feel confident when making plans and moving forward. Because marriage brings together two families in addition to two individuals. So, in order to achieve the purpose of marriage, it requires serious and flawless contemplation. A good character is required in this situation because if there are negative characters, the issue will not be resolved correctly and the decision-making process will be flawed.

Empowerment carried out at Saka Kencana is the socialization and practice of how its members can make decisions correctly and correctly with risk management that has been taught by the coaches and presenters in the field.

From the analysis and also the description of the discussion that has been described above, we can draw a conclusion that with the efforts made by the Malang Kencana work unit, it can prevent and control the number of

early marriages so that they can decrease. Activities and programs that have been carried out are also supported by related parties such as the BKKBN. However, in the process there are also difficulties such as the limitations of members and the breadth of the territory and Law No. 16 of 2019 which only limits or changes the boundaries of marriage and the absence of laws that hinder early marriage actors. The community can only prevent and overcome them, but there are no penalties or laws regarding violations of the seizure of children's rights.

However, not everything went as smoothly as anticipated during the course of events. It is impossible to separate hurdles from the saka Kencana Malang City. Obstacles and obstacles that keep arriving to an organization Obstacles must exist for the organization's wheels to turn. Mr. Anam also mentioned that she frequently ran into difficulties in Saka Kencana :

“When asked about the obstacles in the running of this organization, it is 1, regarding the activity of the members concerned in this work unit (saka). Because yes, it is known that Scouting is an organization that does not have coercion in it. 2, funding that makes us unable to run continuously, especially if we want to hold large activities, we must also consider funds. 3, the Covid 19 pandemic which makes activities move into online activities so that they do not run optimally.

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⁵² Kak Anam, Wawancara,(Malang, 20 september 2022)

This was also confirmed by Aulia as the head of the Kencana work unit (saka) in Malang. Mrs aulia said:

“If it's a question of credibility, it's obvious that a member's dedication to putting character empowerment into practice so they may prevent child or arranged marriages also has an impact due to the unequal distribution of information we offer. There are several transitions between new members and veteran members who have started college or a job, especially following the COVID-19 pandemic..”⁵³

From the results above, we can draw information that in its implementation, Saka Kencana also encounters obstacles, whether in the field or not. Among other things, the obstacles faced are first, because this law cannot be fully binding because it can be seen from the number of early marriages in the city of Malang which is still high every year. This figure shows that it is not only the law that influences but also the surrounding factors that can be a supporting factor to reduce the number of underage marriages. Second, Saka Kencana still needs a high commitment in its membership so that it can spread its useful and useful knowledge so that the number of early marriages or underage marriages is reduced.

⁵³ Kak Aulia, Wawancara (Malang, 27 september 2022)

CHAPTER V

CLOSING

A. Conclusion

The work unit (SAKA) Kencana Malang is a scouting community under the auspices of the BKKBN and the Scout Movement which is engaged in the field of kinship and population. In its efforts, this work unit (SAKA) is tackling or controlling early marriage or underage marriages so that the number of early marriages can decrease through character control carried out in this golden work unit (SAKA). Character is one of the most important aspects of life because if you have a bad character or personality it will also make this family not good. Marriage is also to unite 2 different characters in order to create a harmonious family. Therefore, in Saka Kencana, characters are also empowered in order to build a harmonious and prosperous family. As for what is done in this Work Unit (SAKA) in order to control underage marriage; (1) developing insight or providing insight on how to have a family, what funds must be prepared, what are the problems faced or the impact of early or underage marriage. (2) Socialization, whether in formal educational settings or not, to the environment of young people. (3) combined instruction with members of the BKKBN, GenRe, and/or PIK-R.

The occurrence of many marriage dispensations in the city of Malang, Saka Kencana is said to be effective but not too comprehensive in

preventing early marriage or underage marriage. Law No. 16 of 2019 alone cannot be fully enforced and that other variables, such as environmental variables can encourage and prevent early marriage. A person's character will be shaped by his environment, and vice versa. Bad environment will also produce bad character.

B. Suggestion

In this research, researchers only analyze how the implementation of Law No. 16 of 2019 carried out through Saka Kencana tries to control this number of marriages that can decrease through what is called character education, considering that character is very important for someone, especially later when they are going to get married. Perhaps in the future, academics will delve deeper into the issue, taking into account other variables or employing different tactics to ensure that the law is effective and that fewer underage weddings occur.

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Attachment I : Interview documentation



Picture 1. Interview With Mr. M. Khoirul Anam As a Guider Of Kencana Work Unit in Malang City.



Picture II. Interview with Mrs. Cholifatul Aulia As A Leader Or Head Kencana Work Unit in Malang City.

Attachment II : Interview Guidelines

Kak Khoirul Anam. Pembina Putra Saka Kencana Kota Malang

1. Bagaimana Satuan karya kencana menurut anda ?
2. Menurut anda bagaimana peran saka kencana dalam program kekeluargaan dan kependudukan
3. Dalam hal karakter apakah bisa dibina dalam saka kencana ini ?
4. Program seperti apa yang ada di dalam saka kencana yang berkenaan dengan pengendalian pernikahan yang beberapa kali terjadi pernikahan dibawah umur ?
5. Bagaimana cara agar para remaja ini bisa mengembangkan karakter atau kepribadian agar nanti siap membina keluarga ?
6. Factor apa saja yang mempengaruhi pernikahan usia dini atau pernikahan dibawah umur ? dan bagaimana pendapat anda ?
7. Dalam UU No 16 2019 tentang batasan umur yang berubah dari 16 menjadi 19 tahun apakah bisa berpengaruh atau tidak ? bagaimana pendapat anda ?
8. hal yang menjadi pertimbangan apabila ingin menikah dini ?
9. cara agar para remaja ini terhindar dari factor negative yang bisa menyebabkan hal yang tidak diinginkan ?
10. kendala yang dihadapi dan sering terjadi di lapangan saat sosialisasi dan kegiatan yang lain ?

Kak Aulia Ketua Saka Kencana Kota Malang

1. Apa yang dimaksud dengan Saka Kencana ?
2. Apa yang didapatkan di saka kencana ?
3. Bagaimana pendapat kakak dengan pernikahan dini / di bawah umur ?
4. Bagaimana sikap atau peran dari saka kencana mengatasi atau menghadapi pernikahan dini yang marak sekarang ?
5. Apa pendidikan karakter atau pemebekalan yang dilakukan di saka kencana ?
6. Tentang UU No 16 Th 2019 tentang perubahan batasan umur perkawinan, bagaimana menurut kaka ?
7. Pentingkah pendidikan karakter atau pembetukkan karakter bagi kehidupan berkeluarga ?
8. PIK R hanya di sekolah atau juga berada di kampus, ?
9. Hal apakah yang disiapkan sebelum menikah ?
10. Apa alasan kakak bergabung ke saka kencana

CURRICULUM VITAE

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Formal Education :

- | | |
|--|---------------|
| 11.MI KH Abu Mansur, Surabaya | : 2005 – 2011 |
| 12.Mts. Mambaus Sholihin, Gresik | : 2011 – 2014 |
| 13.MA. Mambaus Sholihin, Gresik | : 2014 – 2017 |
| 14.Institut Keislaman Abdullah Faqih, Gresik | : 2017 – 2018 |
| 15.UIN Maulana Malik Ibrahim Malang | : 2018 – 2022 |

Non-Formal Education :

- | | |
|---|---------------|
| 1. Mambaus Sholihin Islamic Boarding School, Gresik | : 2011 – 2018 |
| 2. Ma`had Sunan Ampel Al Aly | : 2018 – 2019 |

Organization History :

- | | |
|--|---------------|
| 3. OSIS MA. Mambaus Shshlihin. Bid. Keorganisasian | : 2016 – 2017 |
| 4. EO Ainu Syams Club | : 2020 – 2021 |
| 5. Ketua Umum UKK Pramuka UIN Malang | : 2021 – 2022 |