

Untangling the Knot: A Causal Analysis Model of Child Marriage in Aceh

Putri ramadani¹, Putri Marzaniar², Muazzinah³

^{1, 2, 3} Universitas Islam Negeri Ar-Raniry Banda Aceh

ABSTRACT

Child marriage is a complex social issue that requires serious attention in Aceh, especially in Bener Meriah Regency. This study aims to analyze the factors causing child marriage and its impact on individuals and society. This study uses a mixed method approach. The results confirm that the factors causing child marriage are socio-cultural factors, media exposure, and sexual education. Socio-cultural factors are evident in the high correlation between child marriage and the community environment, such as economics, education, culture, society, and peer influence. Media exposure also contributes to encouraging children's freedom in accessing and using social media without restrictions from parents, and low comprehensive sexuality education due to the "sumang" culture also hinders the delivery of comprehensive sexuality education and knowledge to children and the community. Thus, this study is expected to contribute to efforts to prevent child marriage and raise public awareness about the importance of child protection and the fulfillment of children's rights.

ABSTRAK

Pernikahan anak merupakan isu sosial yang kompleks dan memerlukan perhatian serius di Aceh, terutama di Kabupaten Bener Meriah. Penelitian ini bertujuan untuk menganalisis faktor-faktor penyebab pernikahan anak serta dampaknya terhadap individu dan masyarakat. Penelitian ini menggunakan metode mix method. Hasil penelitian mengonfirmasi bahwa faktor-faktor penyebab pernikahan anak disebabkan oleh faktor sosial budaya, media exposure dan pendidikan seksual. Faktor sosial budaya terlihat dari masih tingginya keterkaitan pernikahan anak dengan lingkungan kehidupan masyarakat seperti ekonomi, pendidikan, budaya, sosial dan pengaruh teman sebaya. Media Exposure juga berkontribusi dalam mendorong kebebasan anak dalam mengakses dan menggunakan sosial media tanpa ada batasan dari orang tua, dan pendidikan seksual komprehensif yang rendah ikut karena budaya "sumang" juga menjadi penghambat penyampaian pembelajaran dan pengetahuan seks kepada anak-anak dan masyarakat. Dengan demikian, penelitian ini diharapkan dapat memberikan kontribusi dalam upaya pencegahan pernikahan anak dan meningkatkan kesadaran masyarakat tentang pentingnya perlindungan anak dan pemenuhan hak anak.

CONTACT

210802139@student.ar-raniry.ac.id

KEYWORDS

Child marriage, A Causal Analysis Model, Socio-Cultural, Media Exposure, Comprehensive Sexuality Education, Aceh

Received: 23/09/2025

Revised: 14/09/2025

Accepted: 31/10/2025

Online: 31/10/2025

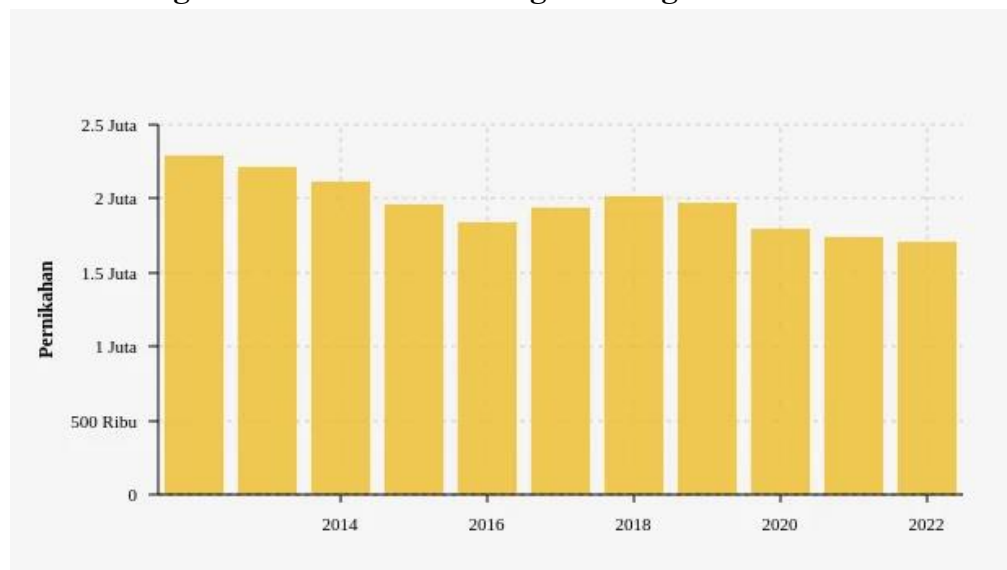
Published: 31/10/2025

Al-ijtima'i is licenced under a [Creative Commons Attribution Share-Alike Public Licence \(CC-BY-SA\)](#)

INTRODUCTION

Child marriage in Indonesia is an important event that must be resolved immediately seriously and needs to be followed up firmly. Enforcement of Law Number 19 of 2019 concerning the Minimum Age Limit for Child Marriage, Aceh Qanun Number 14 of 2019 concerning Family Law in Article 16 which Regulates Underage Marriage, Aceh Qanun Number 8 of 2014 concerning the Principles of Islamic Sharia, which has a significant impact on public awareness of child protection, furthermore the number of child child marriages can be proven by the following table:

Figure 1. Number of Underage Marriages in Indonesia



Sources: Badan Pusat Statistik (BPS)

Table 1.1 shows that child marriage cases remain quite volatile, driven by the large number of marriage dispensation requests to the Sharia Court. Furthermore, according to records from the Religious Courts Agency, obtained in previous research, there were 50,673 dispensations granted by judges in 2022. This presents a challenge for the government in enforcing regulations on child marriage.

The Indonesian government in dealing with the high number of child marriages has made various efforts such as revising Law Number 1 of 1974 to Law Number 16 of 2019 which increases the minimum age for marriage for girls and boys to 19 years, Law Number 16 of 2019 which regulates the minimum age for marriage is also considered not optimal in reducing the number of child marriages, then the government ratified the Supreme Court Regulation (Perma) Number 5 of 2019 which regulates the guidelines for adjudicating applications for marriage dispensation in order to suppress the increase in the number of child marriages.

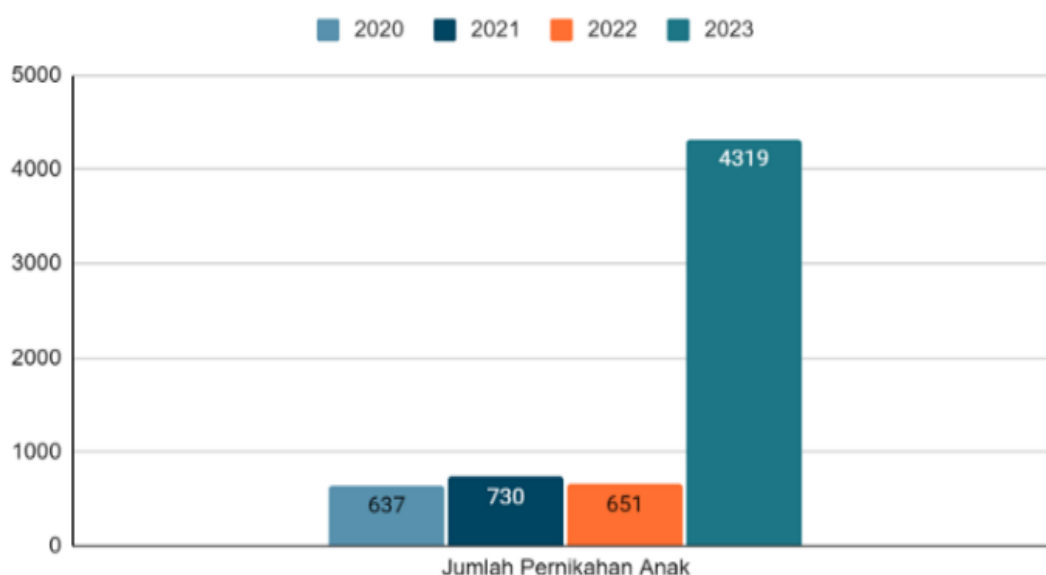
However, Supreme Court Regulation Number 5 of 2019 focuses solely on the impacts of child marriage, such as the interruption of education, the immaturity of reproductive organs, social and economic consequences, and domestic violence. This regulation does not specify mandatory provisions for marriage hearings, which could serve as clear guidelines for judges when considering requests for marriage dispensation. Such provisions are essential to establish legal certainty and reduce the incidence of child marriage that arises from the granting of marriage dispensations. Furthermore, children who marry child are deprived of basic child protection rights as outlined in the Convention on the Rights of the Child, ratified by the Indonesian government through

Presidential Decree Number 36 of 1990, which addresses non-discrimination, development, and respect for children's opinions.

On the other hand, Article 103 of Government Regulation Number 28 of 2024, which implements Law Number 17 of 2023 concerning Health and regulates the provision and distribution of contraceptives to adolescents, is currently under public scrutiny. This policy, considered part of the government's efforts to improve reproductive health and prevent unwanted pregnancies, has also raised public concern. Critics argue that it conflicts with Law Number 23 of 2002 concerning child protection, particularly regarding physical and mental well-being, neglect, and custody rights.

Therefore, many view this Presidential Decree as inappropriate. Moreover, some believe the government is indirectly enabling or protecting individuals who engage in promiscuous behavior by issuing a policy that grants teenagers direct access to contraceptives to prevent unwanted pregnancies and sexually transmitted infections. The aforementioned health policies also contradict Islamic Sharia values in Aceh. Furthermore, the legalization of contraceptive use is also feared to increase child marriage. Aceh, a province known for its highly respected Islamic customs and culture, also experiences high rates of child marriage, particularly in 2023.

Figure 2. Number of Child Marriages in Aceh Province



Source: Badan Pusat Statistik (BPS)

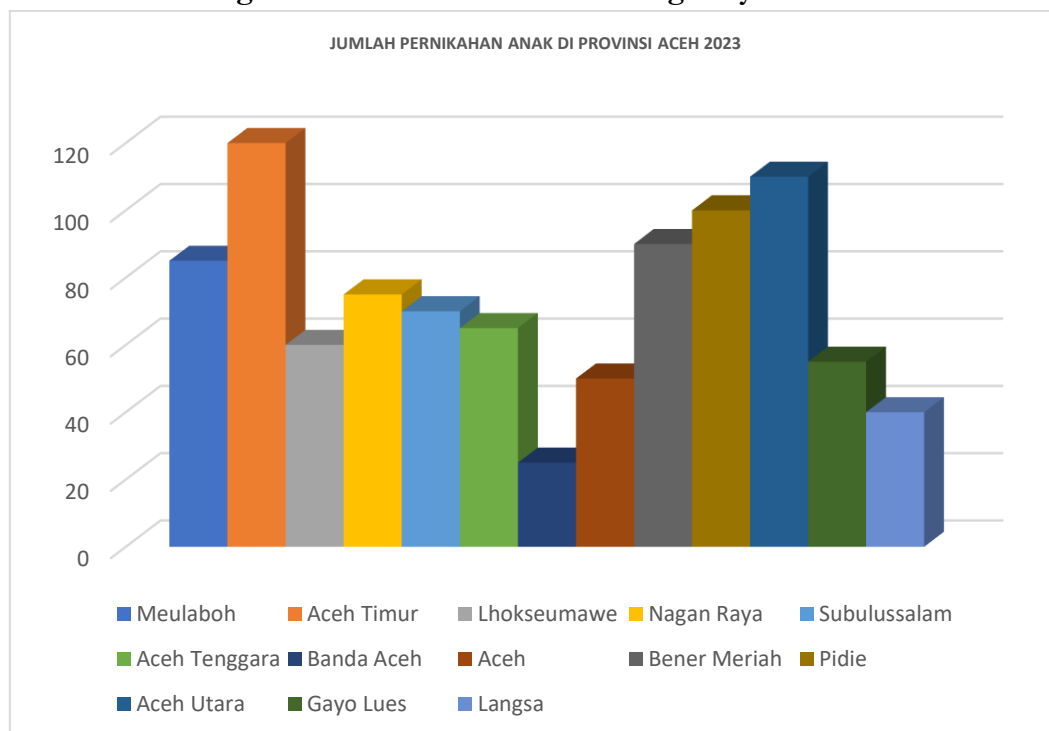
Based on the table above, it can be concluded that Aceh Province has experienced a significant increase in child marriage cases over the past four years, beginning in 2023. The continued increase in child marriages is also suspected to be driven by the ongoing trend of child marriage. A trend is

a current and highly visible phenomenon caused by a surge in events such as child marriage among teenagers. Apart from that, Aceh also has its own community for “hijrah” where in this community there are many directions, teachings and also motivations that encourage someone to marry child, this has been researched by a student at the Ar-Raniry State Islamic University in Banda Aceh that it is true that this community exists on social media Instagram.

The Aceh government has taken measures to curb the decline in child marriages by establishing the Aceh Qanun, which regulates marriage. Notably, Aceh Qanun Number 8 of 2014 concerning the Principles of Islamic Sharia includes Article 16, which prohibits marriage for minors. Additionally, Aceh Qanun Number 14 of 2019 on Family Law addresses this issue in Chapter III, Section 5, Article 16, which sets the minimum age for marriage, and in Chapter VII, Article 45, which regulates marriage for pregnant women.

Furthermore, a deeper analysis of data from the Population and Civil Registration Service of Aceh Province reveals that Bener Meriah Regency was among the areas with the lowest child marriage rates in 2023. However, initial field observations indicate that many cases of child marriage remain unregistered. The following data illustrate fluctuating child marriage rates across several regions.

Figure 3. Number of Child Marriages by District



Source: Dinas Kependudukan dan Catatan Sipil Bener Meriah

According to the Aceh Government, there are several factors that contribute to child marriages, such as customs and culture, family economy, limited access to education, arranged marriages and promiscuity. However, the Bener Meriah Regency government did not specifically explain why child marriages continue to increase in Bener Meriah Regency.

There are four programs operated by the Ministry of Religious Affairs, the Ministry of Health, and the National Population and Family Planning Agency, better known in Indonesia as the "BKKBN" to reduce the likelihood of child marriage, including the Guidance for School-Aged Youth program, which is for those under the age of 19, followed by the Guidance for Marriage-Aged Youth program. Then there is the Marriage Guidance program, also known as Bimbingan Perkawinan, which provides guidance at the "KUA" for two days for couples who are ready to marry, as well as the "Pustaka Sakinah program", which provides guidance for couples who have been married for more than five years. In spite of the fact that the four programs above have been implemented by the Bener Meriah Government, they have not yet yielded the maximum results. This is proven by data showing that child marriages in Bener Meriah are still occurring.

Marriage is a religious obligation that requires thorough preparation in various aspects, including mental, psychological, and material readiness. Each year, the number of early marriages continues to rise, often driven by promiscuity. Teenagers who marry child frequently lack sufficient knowledge about marriage and family life. The Indonesian government has enacted Law Number 16 of 2019, which sets the minimum age for marriage at 19 years old. Additionally, Aceh has special regulations governing child marriage, including Qanun Number 8 of 2014 concerning the Principles of Islamic Sharia (Article 16) and Aceh Qanun Number 14 of 2019 concerning Family Law (Article 16).

Socio-cultural factors is a term used to describe the relationship between social and cultural aspects in people's lives (Apatinga et al., 2024; Baraie et al., 2024; Pourtaheri et al., 2024; Tibebu et al., 2024). This theory is relevant to Law Number 35 of 2014 Article 45 paragraphs 1 and 2 concerning the Fulfillment of Children's Rights, Law Number 16 of 2019 concerning the Minimum Age Limit for Child Marriage, Qanun Number 14 of 2019 concerning Family Law on CHAPTER III part 5 article 16 which regulates the minimum age limit for marriage and CHAPTER VII article 45 which regulates marriage for women who are pregnant.

Media exposure has an important role in shaping preferences and attitudes towards child marriage (Agustin et al., 2024; Dai et al., 2022; Herbitter et al., 2022; Sobhan et al., 2024). This research is relevant to previous research which discussed that media is one of the factors causing

the increase in child marriage (Agustin et al., 2024; Dai et al., 2022; Herbitter et al., 2022; Sobhan et al., 2024). Sexual education is a learning process that aims to provide comprehensive knowledge about human sexuality, covering various aspects, from the anatomy and physiology of the body, physical changes during puberty, to broader concepts such as sexual relations, pregnancy, contraception, sexually transmitted diseases, as well as values and ethics in sexuality (Khalil et al., 2025; Krisnawati & Wikansari, 2024; Mufid & Herlina, 2019; Payne et al., 2024; Qalbi et al., 2024; van der Gaag et al., 2024).

The concepts outlined above are relevant to Presidential Regulation Number 9 of 2024, which concerns the implementation of education and training for the prevention and handling of criminal acts of sexual violence. Articles 414-415 of the Draft Criminal Code regulate the introduction of sexual content to children whether in the form of writing, pictures, offers, or displays without clear educational intent, which is punishable by law. Government Regulation Number 28 of 2024, Article 103, Paragraph 4, Point e, governs the provision of healthy contraceptives. Qanun Number 14 of 2019 concerning Family Law, in Chapter III, Part 5, Article 16, regulates the minimum age limit for marriage, and in Chapter VII, Article 45, addresses marriage for women who are pregnant. Additionally, Qanun Number 8 of 2014 concerning the Principles of Islamic Sharia, in Article 16, prohibits marriage for minors; if minors wish to marry, they must obtain dispensation from the Sharia Court.

The research conducted by the author fills the gap left by several previous studies. The theoretical uniqueness of this study is that the researchers use media exposure and comprehensive sexuality education. Empirically, this study was conducted in 2023, while other articles were conducted from 2020 to 2022. In this study, the researchers used a mixed method, whereas previous studies used a single method, either quantitative or qualitative (DeCicca & Krashinsky, 2023; Fan et al., 2022; Latifiani, 2019; Sarfo et al., 2024). To validate their hypothesis, the researchers believe that the root causes of early marriage are socio-cultural factors, media exposure, and comprehensive sexuality education. Thus, this study was conducted to confirm this process.

Previous research discussed the Impact and application of the approach to reducing child marriage located in Keruak Village (Ningsih & Rahmadi, 2020), East Lombok Regency (Haslan et al., 2021; MUSTAMIIN et al., 2021; Panbriani et al., 2022), the results of the research said that child marriage causes early divorce, domestic violence, stunting children which is very worrying for future regeneration, (Afrianti et al., 2023; Angraini et al., 2021; Gussevi et al., 2023; Haslan et al., 2021; Ningsih & Rahmadi, 2020; Triadhari et al., 2023). Previous research also discussed the

government's efforts to overcome child marriage located in Majannang Village were successful (Hidayanti et al., 2021), the comparison between child marriage cultures in cities and villages, child marriage in villages is higher than in cities due to differences in culture and thought patterns, this research uses quantitative methods with questionnaire and data techniques (Ida Ayu Nyoman Saskara, 2018).

This study aims to identify and validate the factors that contribute to child marriage in Bener Meriah Regency. The research focuses on three main aspects: sociocultural factors, media exposure, and comprehensive sexuality education. Through this study, the authors seek to gain a deeper understanding of the extent to which these three factors influence child marriage and to empirically verify their validity in the field.

METHODS

This study uses a mixed method. According to (John w. Creswell; J.David Creswell, 2018; Tsushima, 2015), the mixed method is a research method used to understand a problem in depth by combining quantitative and quantitative methods in one study. Using the mixed method requires careful planning, diverse data collection, and complex data analysis (John w. Creswell; J.David Creswell, 2018). The research approach used in this study is a sequential explanatory design. Quantitative research uses a non-experimental approach because the researcher wants to see how socio-cultural factors (X1), media exposure (X2), and comprehensive sexuality education (X3) influence child marriage (Y).

For qualitative research, the researcher uses a grounded theory approach (Ayu & Budiasih, 2013; Rochette et al., 2023). Grounded theory is the process of finding answers to unknown questions, starting with observation, then searching for patterns, and finally constructing a plausible explanation (Ayu & Budiasih, 2013). This theory emerges from a deep and continuous process of thinking. Grounded theory is like a detective searching for clues. The more clues found, the clearer the picture of the case becomes, and the stronger the resulting theory becomes. The research site is the location used to process data or sources related to the problem being studied. In this study, the researcher chose Bener Meriah Regency as the quantitative and qualitative research location.

This study proposes four hypotheses to test the influence of various factors on child marriage behavior.

H₁: states that socio-cultural factors have a significant influence on child marriage behavior

H₂: states that media exposure has a significant influence on child marriage behavior

H₃: states that comprehensive sexuality education has a significant influence on child marriage behavior

H₄: states that socio-cultural factors, media exposure, and comprehensive sexuality education simultaneously have a significant influence on child marriage behavior

RESULTS

Several previous studies have demonstrated government efforts to curb child marriage, which is often triggered by social pressure, economic conditions, and cultural or religious norms. However, these efforts have not been optimal. The policy prohibiting child marriage appears to be merely a formality and does not address the root of the problem, given the persistently high rate of child marriage in Bener Meriah Regency. Therefore, this study will discuss in depth the root causes of the ongoing child marriage problem. Previous research has stated that child marriage occurs when the child is not biologically ready, which is quite risky for health complications, as well as hindering education, reducing opportunities for economic independence, and potentially leading to exploitation and domestic violence.

The reality described above is supported by statements from several research sources, which indicate that the continued occurrence of child marriage causes significant anxiety among parents. This study will elaborate on both quantitative and qualitative findings to verify the causal factors of child marriage. Quantitatively, the study will test the author's hypotheses using data collected from a questionnaire, which will be analyzed using SPSS. Additionally, the researcher will qualitatively validate these hypotheses through interviews, observations, and documentation techniques to assess their accuracy.

A. Socio-Cultural Factors, Media Exposure, and Sexual Education Influencing Child Marriage

The results of this study indicate that child marriage behavior is not influenced by a single factor, but rather results from a complex interaction between socio-cultural factors, media exposure, and comprehensive sexuality education. Qualitatively, in Bener Meriah Regency, strong socio-cultural influences persist, where societal norms and customs support or even normalize early marriage. Parents' attitudes about their children's relationship status, as well as the tradition of large parties at child weddings, reinforce the perception that early marriage is normal and socially acceptable. Furthermore, media exposure reinforces this tendency through various social media content that portrays early marriage as romantic, easy, and halal, without highlighting the difficulties or negative

impacts associated with it. This type of content creates misperceptions and motivates adolescents to marry before they are mentally or financially mature.

Furthermore, the lack of understanding of comprehensive sexuality education exacerbates this situation. In the Bener Meriah community, discussions about sexuality are considered taboo ("sumang"), preventing children from receiving accurate information about reproductive health, marital responsibilities, and the consequences of early sexual intercourse. As a result, misunderstandings and unfocused curiosity often drive decisions to marry at a young age. These three factors sociocultural factors, media exposure, and comprehensive sexuality education interact simultaneously and reinforce each other in influencing child marriage behavior. A permissive culture, uneducational media exposure, and a lack of understanding of sexuality create a social environment that supports child marriage. Therefore, efforts to prevent early marriage need to be carried out in an integrated manner through changing cultural norms, media monitoring, and improving the quality of comprehensive sexuality education that aligns with local values while remaining scientific and informative.

In this study, the characteristics of the respondents who completed the questionnaire were residents of Bener Meriah Regency who married child and were registered with the Simpang Tiga Redelong Sharia Court in 2023. Those who married underage were predominantly 18 years old, female, lived in the village before and after marriage, married in 2022, had a minimum marriage age of 2 years, had a high school education, used social media to access reproductive health information, had an average income of over 1 million rupiah, and TikTok frequently featured early marriage as a medium.

The Classical Assumption Test is a series of statistical tests conducted to ensure that the regression model meets the requirements. The aim is to ensure that the results of the regression analysis are valid and reliable. According to Imam Ghozali, multicollinearity does not occur if the tolerance value is >0.100 and the VIF value is <10.00 . Based on this opinion, as shown below, multicollinearity does not occur, so the hypothesis test can proceed.

Table 1. Multicollinearity Test

		Collinearity Statistics	
Model		Tolerance	VIF
1	X1	.671	1.491
	X2	.626	1.599
	X3	.662	1.510

Source: SPSS data processing

Based on the 6 data analysis above, it can be proven that the tolerance value in models X1, X2, and X3 is >0.100 , and the VIF value is 10.00. Based on this opinion, it can be concluded that there is no multicollinearity. According to Imam Ghazali, there is no autocorrelation if the Durbin-Watson value is between two and four. Based on this opinion, it can be seen below that there is no autocorrelation.

Table 2. Autocorrelation Test

Model	Durbin-Watson
1	2.544 ^a

Source: SPSS data processing

It can be seen that the Durbin-Watson value is in the range of 2.544, thus concluding that there is no autocorrelation in this correlation test. Hypothesis testing is a statistical method used to verify the validity of a statement or hypothesis about a population based on sample data taken from that population. In other words, hypothesis testing is used to decide whether to accept or reject the hypothesis⁶⁰. Hypothesis testing will be conducted using two tests: the T-test, which is used to prove the research hypothesis, and the F-test, which is used to confirm whether or not the stimulus given by variable X influences variable Y.

The T-test is used to prove the research hypotheses X1, X2, and X3 on Y. Researchers will examine the extent to which each independent variable influences the dependent variable, namely: socio-cultural factors (X1) on child marriage (Y), media exposure (X2) on child marriage (Y), and comprehensive sexuality education (X3) on child marriage (Y).

Table 3. T Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-.341	.330		-1.032	.308
X1	.430	.100	.400	4.283	.000
X2	.223	.112	.193	2.000	.052
X3	.413	.084	.463	4.928	.000

Source: SPSS data processing

1. Testing the first hypothesis (H1) shows that the significance value for the effect of X1 on Y is 0.000, which is less than 0.05. Based on these results, it can be concluded that socio-cultural factors have a significant effect on child marriage. Additionally, the data indicate that the level of influence is 43%.

- The first hypothesis test (H2) shows that the significance value for the influence of X2 on Y is 0.052, which is slightly greater than 0.05. Based on these results, it can be concluded that there is no statistically significant influence of media exposure on child marriage. The data also indicate that the level of influence is 22.3%.
- Testing the first hypothesis (H3) shows that the significance value for the influence of X3 on Y is 0.000, which is less than 0.05. Based on these results, it can be concluded that comprehensive sexuality education has a significant effect on child marriage. The data also indicate that the level of influence is 41.3%.

Table 4. F Test

Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21.775	3	7.258	43.612
	Residual	6.657	40	.166	.000 ^b
	Total	28.432	43		

Source: SPSS data processing

The hypothesis (H4), tested using the F-test, aims to determine whether there is a joint influence of the independent variables (X) on the dependent variable (Y). Based on the output above, the significance value for the simultaneous effect of X1, X2, and X3 on Y is 0.00, which is less than 0.05. These results indicate that socio-cultural factors, media exposure, and comprehensive sexuality education collectively influence child marriage. Additionally, the coefficient of determination is used to assess the overall percentage of variance in Y explained by X1, X2, and X3.

Table 5. Coefficient of Determination

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.875 ^a	.766	.748	.40796

Source: SPSS data processing

Based on the above output, the R-squared value is 0.766, indicating that variables X1, X2, and X3 explain 76.6% of the variation in variable Y. This suggests that 76.6% of child marriages are influenced by socio-cultural factors, media exposure, and comprehensive sexuality education, while the remaining 23.4% are attributed to other factors. Therefore, an in-depth qualitative analysis is necessary to explore the reasons why variables X1, X2, and X3 contribute to child marriage.

This study examines the factors influencing child marriage in Bener Meriah Regency, Aceh, focusing on socio-cultural aspects, media exposure, and comprehensive sexuality education. Socio-

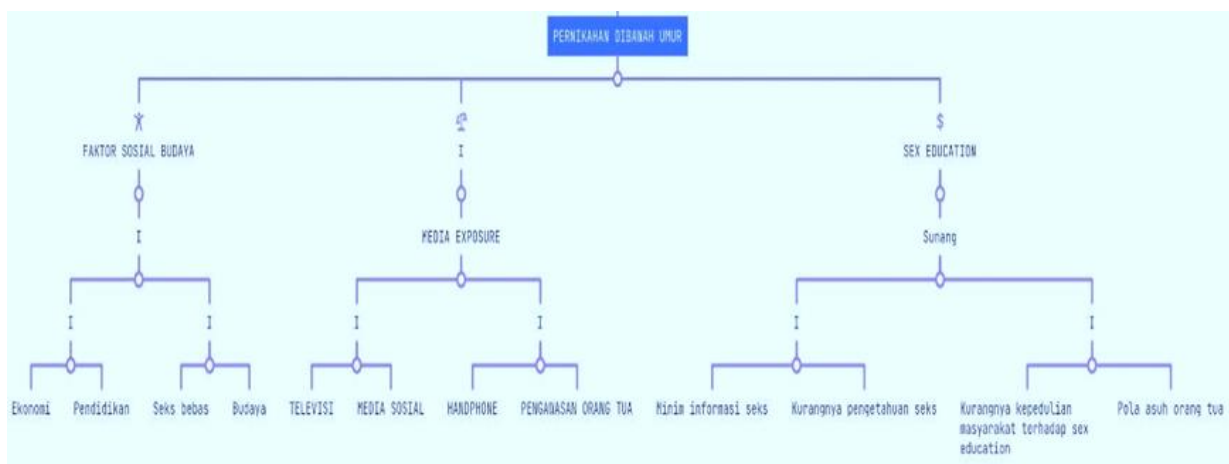
cultural factors emerged as the primary drivers, as traditions, economic conditions, and societal norms tend to support the practice of early marriage. Additionally, limited public awareness of regulations regarding the minimum age for marriage hinders prevention efforts. Moreover, exposure to social media significantly contributes to the rise in early marriage. Unsupervised access by children and adolescents to platforms such as TikTok and Instagram exposes them to content that portrays early marriage as ideal, romantic, and acceptable, without adequately addressing its risks and negative consequences.

Meanwhile, the lack of sexual education is another contributing factor. The perceived taboo or "sumang" in local culture hinders the dissemination of information about reproductive health and sexuality. This situation leaves adolescents without appropriate knowledge and reluctant to discuss these issues openly. Therefore, this study emphasizes the importance of comprehensive measures, including strengthening comprehensive sexuality education, changing social norms, and increasing legal awareness, to reduce the practice of child marriage.

B. Untangling the Knot: Causes of Child Marriage in Aceh

Based on the results of the researcher's research in Bener Meriah Regency, the researcher presented mind mapping in order to structure the known findings.

Figure 4. Mapping of Determinants Contributing to Child Marriage



The mind map above summarizes the contents of the qualitative research. Its purpose is to serve as a reference for the structure of this thesis. Constitutional Law Number 16 of 2019 serves as the primary legal basis for the minimum age of marriage. Additionally, Aceh has regional regulations prohibiting child marriage, including Qanun Number 14 of 2019, which governs Family Law, and Qanun Number 8 of 2014, which outlines the Principles of Islamic Sharia. These regulations are supported by statements from several village residents.

"Almost all residents of Bener Meriah Regency are unaware of the regulations that significantly regulate the minimum age for child marriage. Generally, people only learn about these regulations when child marriages occur, which require parents or families to deal with the Office of Religious Affairs (KUA), the Sharia Court, and several other relevant agencies."

The statement reveals an interesting reality about public knowledge regarding the basic rules that regulate the limits and prohibitions on child marriage, even though the government has made policies that regulate these prohibitions, in reality, there are still many people who do not know these basic rules. This is a big challenge for the government in disseminating existing regulations to the public, in order to reduce child marriage. Based on the previously presented quantitative research results, socio-cultural factors influence child marriage by 43%. Media exposure influences child marriage by 22.3%, and comprehensive sexuality education influences child marriage by 41.3%. Furthermore, simultaneous hypothesis testing shows that socio-cultural factors, media exposure, and comprehensive sexuality education influence child marriage by 76.6%.

Broadly speaking, these three indicators significantly influence child marriage in Bener Meriah Regency. Therefore, researchers believe that the root causes of the high rate of child marriage are socio-cultural factors, media exposure, and comprehensive sexuality education. They will also validate these suspicions using qualitative methods, including interviews, observations, audiovisual materials, and documentation.

The Indonesian government has made numerous efforts to prevent child marriage, such as revising Law Number 16 of 2019, which regulates the minimum age for marriage. Additionally, the Aceh government has enacted Islamic Sharia Law (Qanun) in Aceh to regulate underage marriage. These include Qanun Number 14 of 2019 concerning Family Law and Qanun Number 8 of 2014 concerning Basic Principles. Despite these policies, the number of child marriages has not decreased. Therefore, the quantitative findings in this thesis can serve as a reference. If the government intends to address the problem of child marriage, it must tackle these three root causes.

DISCUSSIONS

This research shares similarities with several previous studies in various regions of Indonesia, which all found that economic and cultural factors are the main causes of early marriage. However, this study differs by using a mixed methods approach, combining quantitative and qualitative analysis in an integrated manner. This approach allows researchers to gain a deeper understanding of the relationship between sociocultural factors, social media, and comprehensive sexuality education in influencing the practice of child marriage, resulting in a more comprehensive picture.

Furthermore, this study specifically highlights the role of social media and the "sumang" culture as key obstacles to the open dissemination of comprehensive sexuality education an aspect that has not been widely discussed in previous research. While previous studies have emphasized economic factors and general cultural norms, this study adds the dimensions of local media and culture as important variables relevant to the social context of the Bener Meriah community.

Methodologically, this study also stands out for its integration of quantitative data with interviews, observations, and documentation within a single integrative framework, resulting in more valid and representative results. In contrast to previous research which tends to use only one approach, this study provides a new contribution to the study of the factors causing early marriage through a comprehensive and contextual multidisciplinary approach, in accordance with the socio-cultural characteristics of Bener Meriah Regency.

CONCLUSIONS

Based on the results of research integrating quantitative and qualitative approaches, it was found that the main factors causing early marriage in Bener Meriah include strong socio-cultural factors, the influence of social media that promotes early marriage, and obstacles in the delivery of sexual education due to the "sumang" culture that inhibits open discussion about sex and reproduction. This study shows that these three factors interact and reinforce the practice of child marriage. Although various government programs have been implemented, they have not been effective in addressing the root of this problem. Therefore, it is recommended to undertake integrated efforts to change cultural norms through education that is sensitive to local culture, increase monitoring of the spread of influential social media content, and expand access to and quality of sexual education that is in accordance with community values, so as to reduce the number of early marriages and protect the rights and welfare of children in general.

REFERENCES

- Afrianti, D., Kasra, H., & Wardhana, A. W. (2023). PENYELUNDUPAN HUKUM PERKAWINAN ANAK DIBAWAH UMUR MELALUI PENGESAHAN NIKAH DI PENGADILAN AGAMA BATURAJA (STUDI ANALISIS PASAL 7 AYAT (3) HURUF (e) KOMPILASI HUKUM ISLAM). *JURNAL RECTUM: Tinjauan Yuridis Penanganan Tindak Pidana*, 5(1). <https://doi.org/10.46930/jurnalrectum.v5i1.2679>
- Agustin, E. A., Susanti, S., & Mahmmudah, R. (2024). The Relationship between the Role of Parents and Media Exposure to Knowledge about HIV/AIDS among Muhammadiyah Cilegon Middle School Students in 2023. *Journal Of Applied Health Research And Development*, 5(2).

<https://doi.org/10.58228/joahrd.v5i2.11>

- Angraini, L., Widiyanti, D., & Savitri, W. (2021). Analisis penyebab pernikahan usia anak di Desa Karang Anyar 2 Kabupaten Bengkulu Utara tahun 2020. *Jurnal Riset Kebidanan Indonesia*, 5(2). <https://doi.org/10.32536/jrki.v5i2.192>
- Apatinga, G. A., Amoah, H. A., & Tenkorang, E. Y. (2024). 'Because of Cows': Exploring Factors Influencing Child Marriage among Women in the Bawku West District, Ghana. *Journal of Child and Family Studies*, 33(1). <https://doi.org/10.1007/s10826-023-02533-z>
- Ayu, I. G., & Budiasih, N. (2013). Metode Grounded Theory Dalam Riset Kualitatif. *Jurnal Ilmiah Akuntansi Dan Bisnis*, 9(1), 19–27.
- Baraie, B., Rezaei, M., Nadrian, H., & Matlabi, H. (2024). What Socio-Cultural Factors Encourage Child Marriage in Sanandaj, Iran? A Qualitative Study. *Child and Youth Services*, 45(1). <https://doi.org/10.1080/0145935X.2023.2167708>
- Dai, F., Fongkaew, W., Viseskul, N., Chaloumsuk, N., & Lirtmunlikaporn, S. (2022). Sexual Assertiveness of Chinese Female College Students: A Qualitative Study. *Pacific Rim International Journal of Nursing Research*, 26(2), 212–227.
- DeCicca, P., & Krashinsky, H. (2023). The effect of education on overall fertility. *Journal of Population Economics*, 36(1). <https://doi.org/10.1007/s00148-022-00897-y>
- Fan, S., Qian, Y., & Koski, A. (2022). Child Marriage in Mainland China. *Studies in Family Planning*, 53(1), 23–42. <https://doi.org/10.1111/sifp.12185>
- Gussevi, S., Novianty, I., Agustina, M., Khuzayri, R., & Agustina, M. (2023). Sosialisasi dan Pendampingan Faktor Penyebab dan Dampak Perkawinan di Bawah Umur serta Undang-Undang nomor 16 Tahun 2019 tentang Batas Usia Perkawinan. *Sivitas : Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 3(1). <https://doi.org/10.52593/svs.03.1.04>
- Haslan, M. M., Yuliatin, Y., Fauzan, A., & Tripayana, I. N. A. (2021). Penyuluhan Tentang Dampak Perkawinan Dini Bagi Remaja di SMA Negeri 2 Gerung Kabupaten Lombok Barat. *Jurnal Pengabdian Magister Pendidikan IPA*, 4(2). <https://doi.org/10.29303/jpmipi.v4i2.815>
- Herbitter, C., Norris, A. L., Nelson, K. M., & Orchowski, L. M. (2022). Understanding Associations Between Exposure to Violent Pornography and Teen Dating Violence Among Female Sexual Minority High School Students. *Journal of Interpersonal Violence*, 37(17–18), NP17023–NP17035. <https://doi.org/10.1177/08862605211028314>
- Hidayanti, N., Razak, A. R., & Parawangi, A. (2021). Upaya Pemerintah Daerah dalam Penanggulangan Pernikahan Usia Dini di Desa Majannang Kecamatan Maros Baru Kabupaten Maros. *Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP)*, 2(1).

- Ida Ayu Nyoman Saskara. (2018). Pernikahan Dini dan Budaya. *Jurnal Ekonomi Kuantitatif Terapan*, 11(1).
- John w. Creswell; J.David Creswell. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (6th ed). SAGE Publications, Inc.
- Khalil, Z. F., Marzaniar, P., Ratnawati, Zamharira, C., & Muazzinah. (2025). Bibliometric Analysis of Child Protection Policy Performance in ASEAN. *El-Ushab*, 8(1), 428–458. <https://doi.org/10.22373/jxg51h76>
- Krisnawati, D., & Wikansari, R. R. (2024). Addressing the Challenges in Protecting Child Victims of Sexual Violence within Non-Formal Education Institutions. *Srinwijaya Law Review*, 8(2), 249–268. <https://doi.org/10.28946/slrev.Vol8.Iss2.2987.pp249-268>
- Latifiani, D. (2019). the Darkest Phase for Family: Child Marriage Prevention and Its Complexity in Indonesia. *Journal of Indonesian Legal Studies*, 4(2), 241–258. <https://doi.org/10.15294/jils.v4i2.34708>
- Mufid, M., & Herlina, H. (2019). Sexual Education in Khazanah Fiqh Pesantren (Islamic Jurisprudence). *Islamic Insights Journal*, 1(1), 47–58. <https://doi.org/10.21776/ub.ijj.2019.001.01.5>
- MUSTAMIIN, M. Z., ZULFAKAR, Z., & SAKTI, H. G. (2021). SOSIALISASI STRATEGI MEMINIMALISIR PERNIKAHAN USIA MUDA DI SMK ASSULAMY LANGKO. *COMMUNITY : Jurnal Pengabdian Kepada Masyarakat*, 1(1). <https://doi.org/10.51878/community.v1i1.167>
- Ningsih, D. P., & Rahmadi, D. S. (2020). DAMPAK PERNIKAHAN DINI DI DESA KERUAK KECAMATAN KERUAK KABUPATEN LOMBOK TIMUR. *Jurnal Ilmiah Mandala Education*, 6(2). <https://doi.org/10.36312/jime.v6i2.1452>
- Panbriani, S., Yuliatin, Y., Zubair, M., & Rispawati, R. (2022). PERNIKAHAN PADA ANAK USIA SEKOLAH DI DESA PAOK PAMPANG KECAMATAN SUKAMULIA KABUPATEN LOMBOK TIMUR. *Paedagoria : Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan*, 13(2). <https://doi.org/10.31764/paedagoria.v13i2.10689>
- Payne, P. B., Mitchell, S. N., Lopez, C., DeCount, T., Shrout, M. R., Russell, K. N., Weigel, D. J., Evans, W. P., & Weiser, D. A. (2024). Young adults' perceptions of morality-based messages from parents about sex: An exploratory study. *Family Relations*, 73(2). <https://doi.org/10.1111/fare.12942>
- Pourtaheri, A., Mahdizadeh, M., Tehrani, H., Jamali, J., & Peyman, N. (2024). Socio-ecological factors of girl child marriage: a meta-synthesis of qualitative research. *BMC Public Health*, 24(1).

<https://doi.org/10.1186/s12889-023-17626-z>

- Qalbi, N., Ramadhani, P., Wati, D. S., & Aldika, M. A. (2024). Perkawinan Dini : Menyingkap Dampaknya Terhadap Kesehatan Anak di Kota Bandar Lampung. *Jurnal Litigasi Amsir*, 11(1).
- Rochette, C., Mériade, L., & Cassière, F. (2023). A grounded theory-based qualitative approach for examining local implementation of public health policies during crises. *MethodsX*, 11(June), 102439. <https://doi.org/10.1016/j.mex.2023.102439>
- Sarfo, E. A., Salifu Yendork, J., & Naidoo, A. V. (2024). “I married because ...”: Motivations to marry early among female spouses in child marriages in northern Ghana. *Children and Youth Services Review*, 166(September), 107917. <https://doi.org/10.1016/j.childyouth.2024.107917>
- Sobhan, A., Moinuddin, M., & Hossain, M. M. (2024). Investigating time to first birth among women of reproductive age in Bangladesh: a survival analysis of nationwide cross-sectional survey data. *Journal of Health, Population and Nutrition*, 43(1). <https://doi.org/10.1186/s41043-023-00492-1>
- Tibebu, Y., Zeleke, M., & Vandenhoe, W. (2024). Unpacking Agency of Adolescent Girls in Combating Child Marriage at Quarit Woreda, Amhara Regional State of Ethiopia. *International Journal for the Semiotics of Law*, 37(6). <https://doi.org/10.1007/s11196-023-10099-8>
- Triadhari, I., Afridah, M., & Salsabila, H. H. (2023). Dampak Psikologis Pernikahan Dini di KUA Kecamatan Kejaksan Kota Cirebon. *Spiritualita*, 7(2). <https://doi.org/10.30762/spiritualita.v7i2.1328>
- Tsushima, R. (2015). Methodological diversity in language assessment research: The role of mixed methods in classroom-based language assessment studies. *International Journal of Qualitative Methods*, 14(2), 104–121. <https://doi.org/10.1177/160940691501400202>
- van der Gaag, R. S., Gisella Gwendolyn Walpot, M., & Boendermaker, L. (2024). Professional competencies for sexuality and relationships education in child and youth social care: A scoping review. *Children and Youth Services Review*, 158, 107258. <https://doi.org/https://doi.org/10.1016/j.childyouth.2023.107258>