

## EVALUATION OF CHILDREN MARRIAGE PREVENTION POLICY IMPLEMENTATION IN DOMPU DISTRICT IN 2016-2021

**Imam Alfafan,**

Master of Administration Program  
Postgraduate at University of Islam, Malang  
[imamalfafan27@gmail.com](mailto:imamalfafan27@gmail.com)

**M. Mas'ud Said,**

Master of Administration Program  
Postgraduate at University of Islam, Malang  
[masudsaid@unisma.ac.id](mailto:masudsaid@unisma.ac.id)

**Ali Masykur Musa**

Master of Administration Program  
Postgraduate at University of Islam, Malang  
[alimasykurmusa@unisma.ac.id](mailto:alimasykurmusa@unisma.ac.id)

### ABSTRACT

Dompu Regency is one of the regencies in West Nusa Tenggara Province with the highest number of child marriage cases. There has been a decrease in the number of cases from year to year. This is a good implication of the implementation of local government policies. The study aims to describe and analyze the process and results of the implementation of the policy to prevent child marriage in Dompu Regency for the 2016-2021 period. The study use descriptive analytical method with a qualitative approach. Conducted at the *Kantor Perlindungan Pemberdayaan Perempuan dan Anak (DP3A) Kab. Dompu* in May 2021. Data collection techniques used interview, observation, and documentation techniques. The data analysis technique used was qualitative consisting of data reduction, data presentation, and drawing conclusions by applying inductive logic. The results showed (1) DP3A Dompu Regency implemented several policies to overcome the problem of child marriage. In the period 2016-2021, policies have been implemented to establish the *Komisi Perlindungan Anak Desa (KPAD)*, the Simultaneous Movement Module Program, the creation of Adolescent Reproductive Health Education for each SMP/MTs and SMA/MA/SMK, and the selection of peer counselors. Some of these policies are the result of the formulation and agreement process and are implemented by the Dompu Regency DP3A together with local NGOs and NGOs. (2) The implementation of the policy to prevent child marriage is considered successful in preventing an increase in cases of child marriage; Dompu local government policies currently have an impact on public understanding of the risks of child marriage. (3) the policy becomes a program that only prioritizes sensation and mere formality, costs a lot of money, has incomplete impacts and targets, is faced with difficult regulatory conditions, so that some programs cannot be implemented optimally and have a more positive impact.

**Keywords:** *Evaluation, Implementation, Policy, Prevention, Child Marriage*

## **A. PRELIMINARY**

Children have the understanding as someone aged 0 (zero) to 18 (eighteen) years, including those who are still in the womb. This understanding is based on the sound of the *Undang-Undang Republik Indonesia Nomor 35 Tahun 2014* concerning amendments to the *Undang-Undang Nomor 23 Tahun 2002* concerning Child Protection. Meanwhile, marriage can be understood as a relationship between a man as a husband and a woman as a wife. This relationship is an inner and outer relationship or bond that is carried out to achieve the goal of forming a happy family and household based on God Almighty (the *Undang-Undang Nomor 1 Tahun 1974*). From the understanding of these two things, it can be understood that what is meant by child marriage is marriage carried out by someone who is still a child.

Child marriage is a problem because marriage poses a great risk to children who are married and has a negative impact on the regional development process. With the case of child marriage, the number of maternal and child deaths, children dropping out of school, unemployment and poverty, as well as divorce is getting higher (Alfafan, 2017).

Dompu Regency is one of the areas with the highest number of child marriage cases in the province of West Nusa Tenggara. In 2016 there were 256 cases, in 2017 there were 234 cases, and in 2019 there were 186 cases (Kemenag Dompu, 2019).

Based on these data, it can be understood that from year to year, the number of cases of child marriage in Dompu Regency has decreased. However, even though the data has decreased, it is still believed that the actual number of cases in the field is still high.

Referring to these data, it can be understood that the number of cases of child marriage is still very high. When the number of cases of child marriage has penetrated into the hundreds, it can be categorized as very high. With this high number of cases, Dompu Regency is the Regency with the third highest number of child marriages in West Nusa Tenggara Province in recent years. Districts/Cities with the highest number of child marriage cases still occur in East Lombok and West Lombok districts. (Dinas Sosial Provinsi NTB, 2020).

In response to this problem, the Dompu district government, through the DP3A, formulated and implemented several policies to resolve and prevent the increasing number of child marriage cases in the area. Based on the Dompu Regency DP3A report, in the 2016-2021 period, several policies were implemented, namely (1) the establishment of the *Komisi Perlindungan Anak tingkat Desa/KPAD* (Village-level Child Protection Commission); (2) Simultaneous Module Program; (3) Establishing the *Kesehatan Reproduksi Remaja/KRR* (Adolescent Reproductive Health Education) for each SMP/MTS and SMA/MA/SMK level schools in Dompu district; and (4) Selection of the Sebaya Peer Counselors (DP3A Dompu, 2020).

Nationally, there are actually several forms of policies and regulations aimed at resolving and preventing cases of child marriage. *First*, at the end of 2019, the government issued the *Undang-Undang Nomor 16 Tahun 2019* concerning Amendments to the *Undang-Undang Nomor 1 Tahun 1974*. In the new regulation, changes have been made to the minimum age for marriage. If the previous regulation states that a person is allowed to marry when he is 16 years old for women and 19 years for men. Meanwhile, the new regulation states that a person is allowed to marry when he is 19 years old for both men and women.

Second, the government, through the *Badan Koordinasi Keluarga Berencana Nasional/BKKN* (National Population and Family Planning Agency), has in recent years intensively carried out campaigns for maturing the age of marriage. The substance of the program is to encourage people to get married when they are 21 years old for both men and women.

Related to the national policy and local policy in Dompu district, the researcher views that all of these policies and regulations have the same orientation, which is equally oriented towards strengthening public understanding of the risks of early marriage. In addition, the researcher views that local policies in Dompu district are derived policies from national policies. Because as explained earlier that all policies, both national and local, are policies for maturing the marriage age of the community.

Based on this explanation, the researcher is interested in conducting research with the aim of knowing the results of the evaluation of the implementation of the policy on preventing child marriage in Dompu Regency in the 2016-2021 Period. Prevention policies referred to in this study are several forms of policies implemented by the local government of Dompu which are oriented to prevent the increasing number of cases of child marriage.

What becomes the urgency of this research is that in recent years Dompu Regency has become one of the regencies in West Nusa Tenggara Province with the highest number of child marriage cases. However, one of the interesting things is the decrease in the number of cases from year to year. This shows that there are good implications from the implementation of several policies and programs by the regional government. So that the results of this research will later be able to become a policy reference that can be continued by policy makers in the next few years to overcome the problem of child marriage. It can even be a policy reference for governments in other regions.

## **B. LITERATURE REVIEW**

### **Policy**

As we know the policy is any form of decision or choice taken by the government. Policy is not only understood as a form of government action, but policy is also intended as an attitude taken by the government, including when the government chooses to remain silent and does nothing (Thomas R. Dye in Syafiie, 2006). The policy implemented by the government is a step that has clear objectives. A policy does not only come in the form of a statement, but is also carried out in a directed manner in order to achieve the desired goals (Dye in Harbani Pasolong, 2008).

Referring to the explanation of the theory, the efforts made by the local government of Dompu district in preventing the increase in the number of cases of child marriage can be regarded as a form of policy, because these actions are carried out by policy makers as parties who have the authority to formulate and implement policies. In addition, these actions are forms of action that have clear goals and are carried out in a directed and systematic manner.

### **Policy Evaluation**

Policy evaluation can be understood as a form of action to evaluate a policy. There are many things that are assessed, such as how the process of implementing the policy, what the results are, and what are the strengths and weaknesses of the policy. So that the final result of the implementation of a policy evaluation is to obtain an overview of the entire series of policies. This description then becomes a reference for policy makers to consider whether the policy is still appropriate to be implemented or not (Dunn, 1999).

There are several policy evaluation models that can be used as a research analysis knife. The policy model is as follows (Farida Yusuf Tayibnapi, 2000):

- 1) Content, Input, Process, and Product (CIPP) evaluation model. This policy evaluation model consists of several types of policy models that can be used all or only some that are adapted to the research context. Several types of evaluation models are (1) Content evaluation to serve planning decisions; (2) Input evaluation structuring decision; (3) Process evaluation to serve implementing decision; and (4) Product evaluation to serve recycling decision.
- 2) Evaluation of Stake Model or Countenance Model. This policy evaluation model consists of several stages or evaluation aspects, namely the stages of input, process, and results.

Of the two proposed policy evaluation models, the researcher uses both of them as the analytical knife of this research. In the Stake evaluation model, researchers used the last two stages, namely the process and outcome stages. The researcher considers that the two stages are in accordance with the research context. While in the CIPP evaluation model, the researcher uses the Product evaluation to serve recycling decision model. By using this model, researchers will evaluate policy products that include several aspects of the advantages and disadvantages of the policy.

### **Children Marriage**

As it is understood that child marriage is a marriage carried out by someone who is not yet 18 (eighteen) years old. This is based on the understanding of children according to WHO and child protection laws. These regulations and organizations both explain that what is called a child is someone aged 0 (zero) to 18 (eighteen) years, including those who are still in the womb.

### **Prevention of Children Marriage**

As we know prevention is an effort or a group of efforts made by certain parties that aim to make something impossible. Prevention in this study relates to the efforts made by the government in preventing or avoiding society, in this case people who are still children are involved in marriage.

Child marriage is a problem because child marriage poses a high risk for children involved in marriage and has a negative impact on the development

process of an area. Maybe it will be a different story when child marriage is not a problem. On the basis of the existence of child marriage as a problem that prompted the presence of this research.

### **C. METHOD**

This research is an analytical descriptive research using a qualitative approach. This research was conducted in Dompu Regency which was determined purposively based on the background of this research problem, namely the *Dinas Perlindungan Pemberdayaan Perempuan dan Anak/DP3A* (Office for the Protection of Women and Children Empowerment) Dompu Regency. This research conducted in May 2021.

Data collection techniques used interview and documentation techniques using research instruments such as researchers, interview guidelines, and cellular phones. The subjects and informants of this study consisted of Mrs. Daryati Kustilawati as the Head of the DP3A Dompu Regency; Hairil and Sukma as parties involved in child marriage; and Mrs. Kalisom as the community.

In carrying out this qualitative research, the researcher uses three components of analysis, namely data reduction, data presentation, and drawing conclusions with verification.

### **D. RESULT AND DISCUSSION**

#### **The Process of Implementing Child Marriage Prevention Policies in Dompu Regency in the 2016-2021 Period**

Dompu district is one of the districts with the highest number of child marriage cases in the province of West Nusa Tenggara. In 2017, Dompu district ranked third as the district with the highest number of child marriage cases in the province. The first and second ranks are occupied by the districts of East Lombok and West Lombok.

The case of child marriage in Dompu district is caused by several things. The first causative factor is pregnancy out of wedlock. Marriage is used as the only way out to cover the shame of the family. Pregnancy outside of marriage is caused by many things, including promiscuity and juvenile delinquency as well as the influence of the spread of pornographic videos/photos. In 2011, through a survey of the influence of technological developments on child marriage by the *Forum Anak Dompu* (Children's Forum), it was found that 62% of teenage boys and girls admitted to having watched pornographic videos. It was also found that 27% of teenage girls (aged 14 to 17 years) claimed to have had sex.

The first causal factor is in accordance with what is explained by Suryowati (2018), that pregnancy outside of marriage is the most common factor causing child marriage in Indonesia. For reasons of their own volition or parental coercion into something that is hardly found. This means that when asked the children about whether they want to get married at a very young age, the children did not answer that they wanted to. In fact, marriage at a very early age is the least desired by them. However, when they are already involved in promiscuity and they experience pregnancy before marriage, then like it or not they have to be married off.

The second causative factor is the education factor. The low understanding of the community and children about the risk of marriage is a fundamental factor in the occurrence of child marriage in Dompu district. Ignorance of children about the risks of child marriage in various aspects occurs because at school they are never given education about it. Children are also very rarely included in various socialization activities held by the relevant government. The second causal factor is in accordance with the study results of the *Pusat Studi Kebijakan Kependudukan*, UGM (2019), which shows that there is a relationship between the educational status of parents and cases of child marriage. Parents with low educational background are assumed to be parents with minimal knowledge about the risks of child marriage. With this limited knowledge, it makes parents more free to marry off their children because for these parents that marrying their children is the best way to reduce the family's economic burden. Even though this thought is very wrong considering the bad risks when marrying a very young child.

The third factor is the economic factor. Based on research data, it can be understood that most cases of child marriage in Dompu occur in rural areas where the average community has low educational background and works as farmers and laborers. For these people, marrying off children is the best way to reduce the family's economic burden. Even though the facts show that marrying off children actually adds to the family's economic burden. The researcher views that this idea is a misleading thought that still lives on the outskirts of society.

The third causal factor is in accordance with the research results of the *Pusat Studi Kebijakan Kependudukan*, UGM (2019), which shows that poor families tend to have a strong desire to immediately marry off their children even though their children are still children. This happens because there is still an assumption that marrying off children means reducing the family's economic burden, even though this assumption is clearly wrong.

The fourth causative factor is the issue of the minimum age limit for marriage. Before the *Undang-Undang Nomor 16 Tahun 2019* concerning amendments to the *Undang-Undang Nomor 1 Tahun 1974*, the regulation that becomes a reference related to the minimum age limit for marriage is the *Undang-Undang Nomor 1 Tahun 1974*. The regulation states that a woman is allowed to marry when she is 16 years old. The age limit for marriage is considered to provide opportunities for child marriage in Indonesia, including in Dompu. People think it is not a mistake to marry a child who is still 16 years old, because the regulations allow it. Even though the facts on the ground show that let alone someone who is 16 years old, someone who has just entered the age of 19 or 20 is still not ready to get married. This unpreparedness is intended for economic, mental, and physical aspects.

The fourth causal factor has similarities with what is described by Alfafan (2017) in his research that the conflict of regulation and policy is one of the factors that influence the occurrence of child marriage cases. In Indonesia, previously the law used as the basis for marriage was the *Undang-Undang Nomor 1 Tahun 1974* concerning marriage. In the regulation, it is stated that a person is allowed to marry when he is 16 years old for women, and 19 years old for men.

Then in 2019, the regulation was amended by the signing of the Law concerning amendments to the 1974 Marriage Law. In the latest regulation, the age limit for marriage was changed, namely for both women and men, the minimum age for marriage is 19 years. However, even though there have been changes to regulations and limits on the age of marriage, these regulations are still not in line with government policies that encourage maturation of the age of marriage. The government through the BKKN in recent years has intensively carried out a campaign to mature the marriage age. The essence of the movement is to encourage people to get married when they are 21 years old for both women and men. With the conflict and discrepancy between these regulations and policies, it is possible to create public ambiguity.

The fifth causal factor is the tradition factor. In Dompu Regency, there are immigrant communities who occupy several areas in the *Manggelewa* and *Pekat* sub-districts. The immigrant community comes from the island of Lombok who is of the *Sasak* ethnic group. So that the tradition that applies to the community is the tradition of origin. In the *Sasak* community, there is a tradition called the *Merarik Kodeq* tradition. This tradition is a marriage tradition because it is *selarian*. When a girl is taken away by a man and the girl is not brought home until 12 o'clock at night, it is obligatory for both partners to marry. It doesn't matter what age. As a result of this tradition, one of the factors in the occurrence of child marriage cases in Dompu district is the tradition factor of the *Sasak* community.

The fifth causal factor is in accordance with the research results of the *Pusat Studi Kebijakan Kependudukan* UGM (2019), that there is a relationship between the existence of traditions in a region to the occurrence of child marriage cases.

Of these several factors, the tradition factor is the most common cause of child marriage cases in Dompu district. This is evidenced by data showing that the highest number of cases of child marriage in Dompu Regency occurred in the *Manggelewa* and *Pekat* sub-districts, where both sub-districts were mostly inhabited by Sasak people.

In addressing these public issues, the Dompu district government, through the DP3A implemented several policies to resolve and prevent the increasing number of child marriage cases in the area. The first policy is the establishment of the KPAD (Village Child Protection Commission). This program was designed and included in the Dompu Regency DP3A Work Plan and Budget at the end of 2015 and began to be implemented in early 2012.

The task of the KPAD is to disseminate information to the community about the risks of child marriage. The socialization was carried out either through visiting community associations or inviting the community to attend meetings held by the KPAD. Each KPAD in each village has one community complaint post as well as a secretariat.

The second policy is the Simultaneous Motion Module Program. This program was agreed upon and carried out together with the *Dinas Kesehatan Dompu* (Health Office). The Simultaneous Motion Module is a module that contains complete material on the risks of child marriage, adolescent reproductive

health, and the dangers of drugs. This module is socialized in the village community by making children and young couples the main targets.

The third policy is to make the KRR (Adolescent Reproductive Health Education) for each SMP/MTs and SMA/MA/SMK level schools in Dompu district. This program was implemented on the basis of an agreement between Plan Internasional and the DP3A, the Dinas Pendidikan Dompu and NTB (Education Offices).

In implementing this policy, all junior high and high school levels in Dompu Regency were instructed by the Education Office to make KRR education a local content. Each school allocates 2 (two) hours of lessons per class once a week.

The teachers who are in charge of local content are teachers who provide the BK (Counseling Guidance) who were sent by their respective schools to attend training facilitated by Plan Internasional and the DP3A. The facilitators presented were facilitators from Plan Internasional Indonesia in Jakarta who handled the Child Protection program. The training is not only held once, but once every quarter, which is located in Dompu, where one event is held for 3 to 4 days. The fourth policy is the selection of peer counselors. Peer counselors are selected students from each junior and senior high school who are trained by Plan Internasional Dompu and the DP3A Dompu facilitators. One school has 2 (two) peer counselors. The peer counselors are given training so that they have the skills to become counselors who are able to provide counseling to their peers both in the school environment and in the social environment.

Based on the explanation related to the process of implementing the policy to prevent child marriage, the researcher has several conclusions. First, Dompu district is one of the districts with the highest number of child marriage cases in the province of West Nusa Tenggara. For researchers, of course this is not an achievement to be proud of. This is one of the sad and serious problems that requires a policy resolution by the policy makers in Dompu district.

Second, there are several factors that cause child marriage cases. These causes are factors of pregnancy outside of marriage, education, economy, regulation and tradition. From these several factors, it is concluded that the traditional factor is the most common cause of child marriage cases in Dompu. Actually, there is no concrete data that mentions this, but according to the researcher, the reason that makes the tradition factor the most frequent factor in the presence of child marriages in Dompu is because based on the data on the distribution of child marriage cases in the area, it was found that the most cases occurred in the *Manggelewa* district and Concentrated. Based on the data, it is known that there are quite a lot of *Sasak* people as immigrant communities who occupy the two sub-districts. As it is known that the *Sasak* people have a tradition of "*merarik kodeq*", which is a tradition that marries someone who is still a child when the child is known to have been taken away by his partner. For the *Sasak* people, when a young girl is taken away by her partner, then the action is considered an act that violates the norms and tarnishes the Islamic religious values that are embraced by most of the *Sasak* community, so the steps that must be taken are the family is marry off his son.



Related to this issue, in this case the researcher assumes that this tradition cannot be fully justified considering the greater bad risk when forcing the child to marry. According to researchers, marrying children has a greater bad risk than not marrying children even if they are considered to break tradition. Researchers believe that this tradition can still be compromised. The courage of the researcher to make such an argument is based on the facts and knowledge of the researcher related to the tradition. For researchers, it is perceived that a girl has been taken away by her partner and does not return home after 12 o'clock in the evening, does not mean that the child should be married off. Because it is not necessarily the girl who has committed adultery and things that are considered to violate the norms and values of the Islamic religion, in response to this, community leaders and families should sit down together and discuss solving problems without making marriage the only solution. The public must understand that marrying a young woman will be a very big risk. Their children cannot go to school, the risk of maternal and child mortality is high, and they tend to become unemployed after marriage, which has implications for the increasing number of unemployed and poor people.

Third, to solve the problem of child marriage, nationally there are several policies, such as the enactment of the latest marriage law. In the regulation, it is stated that a person is only allowed to get married when someone is 19 years old for women and men. In addition, there is also a marriage age maturation program carried out by the BKKBN (National Population and Family Planning Agency).

In addition to national policies, the Dompu district government has also formulated and implemented several policies to prevent the increasing number of cases of child marriage. Related to this, the researcher views that the Dompu district government does not only focus on implementing national policies, but chooses to be more proactive.

If we look at several existing policies, both national policies and policies at the regional level, all of these policies are oriented to instilling public understanding about the risks of marriage. According to the researcher, when some of these policies are policies that target the strengthening of public understanding, it can be said that some of these policies are appropriate. Because almost all problems in society stem from a lack of understanding, so is the case with the issue of child marriage. When the community's understanding is strong about the risks of child marriage, the community will have a more vigilant attitude towards child marriage. Parents will be more closely supervised children. Children will also think twice about doing things that allow them to be involved in marriage. In fact, according to the researcher, the best way to solve the problem of child marriage due to traditional factors is to strengthen public understanding of the risks of child marriage. A traditionalist society is a society that has a traditional understanding and is less advanced. So the best way to change tradition is to change people's perspective. When the community already has an advanced understanding of child marriage, then the community will be more responsive and ready to take an attitude to prevent child marriage in their environment.

### **Results of the Implementation of the Policy on Prevention of Child Marriage in Dompu Regency in the 2016-2021 Period**

There are several results from the implementation of several forms of policy or child prevention programs in the Dompu district which were carried out by the Dompu district government, in this case the Dompu district DP3A in partnership with several parties in the 2016-2021 period. First, it has been able to provide good results in preventing the continued increase in cases of child marriage in Dompu district in the last few years in the 2016-2021 Period. This is evidenced by the data on the number of child marriage cases released by the Ministry of Religion of Dompu Regency, where from year to year there has been a significant decrease in the number of child marriage cases in Dompu Regency. In 2017, the number of cases of child marriage in Dompu Regency was 234 cases. In 2019, there were 186 cases of child marriage. Based on these data, it can be understood that from year to year, the number of cases of child marriage in Dompu Regency has decreased.

Second, some of these policies were adopted or maintained by the current government, namely for one period in the future. This is based on the consideration that currently Dompu district is still an area with a high number of child marriage cases. Then the policy makers consider that several forms of policies implemented in the previous period are considered appropriate to continue to reduce the number of cases of child marriage in Dompu district.

Third, people are increasingly aware of the risks of child marriage. Parties who were married at the age of children admitted that they had regrets when they were already involved in cases of child marriage. After getting married, he is faced with the real reality of life that life after marriage, especially in conditions that are not ready and mature, is very difficult. He was faced with economic problems. He had to think about what to do to earn money to support his wife and child.

In the past, the reason that made the party married was the juvenile delinquency factor and pregnancy out of wedlock, so that the two families inevitably have to marry both of them who are still students in high school.

After marriage, the party admitted that married life was very difficult. With limited work skills and still being unemployed, the lives of the two people are really destitute. They are still living in their parents' house. Minimal source of income, eating is really tough, there is no money to buy milk, the wife's body is getting thinner, conflict with wife almost every day, not to mention the addition of the neighbor's gift, because someone who gets married at the age of a child will definitely become a victim of gossip from society.

In addition, parents increasingly understand the risks of child marriage and decide to be strict in educating and supervising their children so that they are not free to socialize. For parents, it becomes something that is very embarrassing when their child gets married at a very early age. Moreover, the marriage was caused because her child was pregnant out of wedlock. Sometimes in these conditions, parents and families are in a dilemma. Her child is already pregnant but the only solution is to get married. What parents want is that it is possible to marry off their child at the age of the child, not to be a burden of shame too heavy

as long as the reason is that the child is not pregnant out of wedlock. It was as if he had fallen and was hit by a ladder. Between her child being pregnant and getting married, there are two things that must be accepted or not. For the Dompu community, there is no other way to do it when their child is found to be pregnant outside of marriage other than having their child married off, so as a conclusion that the existence of policies or programs to prevent child marriage by the local government makes the public more aware of the risks of child marriage. Parents should be strict in educating and supervising their children.

Based on the results of the implementation of these policies, the researcher concludes that the policies implemented have gotten quite good results. The good result is that the number of cases of child marriage has decreased significantly from year to year. In addition, the implementation of these policies has had a good impact on public awareness and understanding of the risks of child marriage. Departing from this awareness and understanding so that a public perspective will be formed in order to avoid child marriage.

Related to this explanation, when referring to what was explained by Nugroho (2014), that the main purpose of conducting a policy evaluation is to find out the results of implementing the policy. A policy, of course, starts from the formulation stage. This means that from the beginning a policy has been designed many things, one of which is the goal to be achieved. So the reason why a policy is evaluated is to see whether the goals set from the start have been achieved or not. So, policy evaluation must be understood as something positive, so the researcher considers that when in this study one of the things to do is to evaluate policies, namely to find out how much achievement and expectations a policy has, it can be judged that the policies implemented by DP3A Dompu district has received quite good achievements. Likewise, it is hoped that the implementation of some of these policies has been quite successful in preventing the number of cases from increasing from year to year and having a good impact on public understanding.

#### **Evaluation of the Implementation of Child Marriage Prevention Policies in Dompu Regency in the 2016-2021 Period**

Even though the implementation of several forms of policies or programs to prevent child marriage has succeeded in reducing or preventing the number of cases of child marriage from increasing significantly from year to year, understanding the public about the risks of child marriage, and making the current government adopt some of these policies, there are several This is the result of an important evaluation of some of these policies. The things that become the material for evaluation of the implementation of some of these policies can be explained as follows.

In the policy of establishing the KPAD (Village Child Protection Commission), several things that need to be evaluated are: First, the KPAD is only formed in a few priority villages based on the number of cases per village in Dompu district. Villages with the highest number of cases become priority villages. The existence of such a policy makes efforts to prevent child marriage in Dompu district uneven, considering that almost every village in Dompu district, especially in sub-districts other than Dompu sub-district for cases of child

marriage, is almost evenly distributed. This means that when KPADs are only formed in a few priority villages, it is considered an effort that is carried out unequally. This makes child marriage cases continue to occur in areas where KPADs are not established.

Second, there is a limited budget in the implementation of the KPAD program. The policy for the formation of the KPAD is a program that does not only reach the establishment and ratification of the parties who are the administrators, but the most important thing is that the administrators carry out a comprehensive education program to the community on a regular and ongoing basis. The available budget is not sufficient to accommodate all the programs planned by the management. This budget limitation is also related to the number of KPADs that have been successfully established. When sufficient budget is available, it is possible that KPADs will not only be formed in a few priority villages. In addition, the limited budget also makes the KPAD only last 2 years after it was first conceived and implemented.

In the Simultaneous Module Movement policy, several things that need to be evaluated are: First, the Simultaneous Module Movement Program is actually the *Dinas Kesehatan Dompus* (Health Office) that is more dominant in its implementation. The reason why the DP3A Dompus can also join in the implementation is because of the similarity of orientation and targets for program implementation, where one of the orientations for implementing the program is to understand the community about the risks of child marriage and the target of the program is children.

With these conditions, in the process of implementing the program, parties from DP3A are rarely involved. DP3A's involvement was only intense in the early stages of communication and coordination. The facilitators are midwives who work in health centers in each sub-district and village. Not even a facilitator was found from DP3A. However, with these conditions, does not make the DP3A feel any kind of jealousy organizationally. Because for DP3A, the most important thing is that the program is one of the programs that is claimed to be one of the programs that is also implemented by DP3A.

Second, the implementation of the program is also faced with budget constraints. Implementation of the program requires a large budget. Starting from paying incentives to the facilitators, which are quite a lot. The implication is that the program is only phased in one year since it was first implemented.

In the Peer Counselor election policy, several things that need to be evaluated are that from the beginning the background for this program was based on the assumption that "Children will be more open and willing to compromise with their peers", hence the birth of a peer counselor program in which children Children who become peer counselors are tasked with providing education to their peers. However, in practice, perhaps because it is influenced by the still weak ability of peer counselors, it has implications for how these peer counselors carry out their duties where the implementation of their duties is still very less than optimal.

The peer counselors who have been selected are placed in each high school. Each school has at least two students who become peer counselors. At the

beginning after being selected, the peer counselors were given training and a certain period of time by facilitators from DP3A and Plan Internasional. In front of peer counselors, the facilitators explain the tasks and functions, the form of the program that must be carried out, and the targets to be achieved.

Each peer counselor has a monthly and annual work program in which the program is prepared based on the recommendations of the facilitators. Peer counselors are also trained on how to do counseling to their peers in their respective scopes of work, both at school and in social circles. However, in the implementation process in the field, it was found that peer counselors actually seemed to ignore their duties and responsibilities, so that in the end this program was considered a program that put forward sensations and was limited to mere formalities, where the program did not have a significant impact on efforts to reduce or prevent its increase, number of cases of child marriage. This is evidenced by the lack of intensity of peer counselors carrying out their main task, namely counseling their peers.

The less than optimal implementation of these tasks can be caused by the status of peer counselors as high school students, where their job is to study and do various tasks, and the peer counselors are not professionals. With this status, their main task is to study in class and they have already been stressed with various school assignments, so it is not surprising that the implementation of their duties as peer counselors is not optimal.

In addition, the program is also considered a program that costs money. There are approximately 50 students selected as peer counselors. Every month peer counselors are given incentives. Every month peer counselors are also given regular training. With all the efforts and costs incurred, it is considered quite futile without maximum results. However, the interesting thing is that of the four forms of policies or programs to prevent child marriage, the peer counselor program is the program that is actually being adopted by the current government.

According to the researcher, with reference to the results of the study, the form of a policy or program to prevent child marriage in Dompu Regency which has a very broad and comprehensive impact and brings positive results is the policy of making the KRR (Adolescent Reproductive Health) education a Local Content in SMP and SMA in Dompu Regency. These good results were obtained because with the program, all junior and senior high school students received the same educational materials about the risks of child marriage.

The program is considered a rational program to be implemented, because it only relies on maximum communication and coordination between agencies and the budget issued is not too heavy, but the effect of its implementation is very positive. However, based on considerations based on developing conditions, the program was discontinued in the current government era. This is due to several things, one of which is where there are the latest regulations and policies governing educational institutions. For now, all high school and equivalent have become not the domain of the district government, but have become the domain of the provincial government. At the time when the program was passed, at that time all high school and equivalent levels were still the domain of the local government.

Based on the explanation of the evaluation of the implementation of some of these policies, the researcher understands that some of the policies implemented are considered as policies that only prioritize formality and mere sensation, and only cost money. Some policies are also considered as policies whose implementation is less targeted, less effective and efficient, and the impact is not comprehensive. The researcher also understands that there are policies that are actually very positive, namely the policy of making KRR education a local content in junior and senior high schools, only with communication and coordination it can become an effective, efficient, targeted policy, and have a comprehensive impact. In fact, this policy is considered as the policy that has the most significant contribution in preventing the increase in the number of cases of child marriage in Dompu district in recent years. However, this policy is not being continued by the current local government because it is constrained by regulations.

## E. CONCLUSION

1. In recent years, Dompu Regency has become the district with the highest number of child marriage cases in the province of West Nusa Tenggara. Even in 2017, Dompu Regency ranked third as the district with the highest number of child marriage cases in the province. Of the several factors that cause child marriage cases, the traditional factor is the most common factor in the occurrence of these cases. Responding to this problem, the Dompu district government through DP3A implemented several policies, such as the selection of peer counselors, the formation of KPADs, simultaneous module movements, and making KRR education a local content in junior and senior high schools.
2. The policies implemented have succeeded in preventing the increase in the number of cases of child marriage in Dompu district in recent years. In addition, the implementation of these policies has had a good impact on public awareness and understanding of the risks of child marriage and there are policies adopted by the current government (2016-2021 period).
3. Some policies to prevent child marriage are considered as programs that only prioritize sensation and formality, cost quite a lot, the impact and targets are not comprehensive, faced with difficult regulatory conditions, so that some of these programs cannot be implemented optimally and bring more positive impact.

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