

The Influence of Merariq Culture on Early Wedding in East Lombok District, NTB

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ABSTRACT

Keywords:

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Culture *Merariq* (mating kidnapped) a unique phenomenon in bu public resources capsicum were to marry a woman in Sasak chilli should be kidnapped in advance without seeking approval from her parents. Culture *Merariq* unconsciously contributes to the high number of early marriage in Lombok. In general, the purpose of this study was to explore information about the influence of *Merariq* Culture (kidnap Marriage) with the incidence of early marriage in East Lombok Regency. The research method used is qualitative research by conducting in-depth interviews with several informants. The subject of this research is the informants who married early under the age of 20 years for women and 21 years for men in the region of eastern Lombok is as much as seven informants, as well as related parties such as Indigenous Leaders, Religious Leaders, Community Leaders and UPTD-PPA. The sampling technique was purposive; thus, the information to be extracted in this study was the influence of *Merariq* culture with the incidence of early marriage in East Lombok district. Based on the results of the above research, after conducting interviews with informants, it was found that 5 out of 7 informants married by *merariq*. It can be concluded that the Culture of *merariq* contributed high rates of early marriage in eastern Lombok, customary culture *merariq* is not one kar e na to do this practice there are procedures ways and the rules do not set a culture necessarily do that

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1. Introduction

The Indonesian state consists of various kinds of nations, races, ethnicities and different languages. The diversity is affiliated in a form which is called Culture. In terms of the implementation of this Culture, there are differences between one society and another. With these characteristics, Indonesia is known as a Unification State, which still exists at the mouth of pluralism by the world community. For example, the implementation of legal pluralism in one procession, namely the wedding procession. The connection with this, if matched with the wedding procession carried out by the Lombok Sasak people, then there is a relevant correlation. marriages found in the indigenous people of the Sasak tribe of Lombok, known as "*Merariq*". Merari (kidnap Marriage) is a process in which there is the implementation of three laws (legal pluralism) at the same time, namely Sharia law, cultural law and state law[1].

Merariq culture (kidnapping marriage) is a phenomenon of forced marriage by men to kidnap women so they can marry them without asking for the blessing of the woman's parents. Merariq unconsciously contributes to the high rate of early marriage in Lombok, this is due to the lack of public knowledge of the true *Merariq* philosophy, and puts women in a 'forced' situation to undergo a marriage that she does not want when the woman has been run away by her future husband. withdrawn from the hiding place of who fails to marry is called a *bird* bride, which means a failed bride.

Predicate bride failing that makes a family and are concerned shy in front of n away people. Because it restores a woman who had been taken away by a man considered a taboo or a disaster and calamities that were forced to marry regardless of the age of both the bride and groom are, so Cultures *Merariq* that exist in This Sasak tribe has the potential to increase the incidence of early marriage in Lombok, especially East Lombok. It is in line with research conducted by Ida Ayu Ns [2]namely "*Early Marriage and Culture*" based on the results of his research it was found that Sasak women to marry young have a greater chance when compared to other tribes. It happens because SukuSasak has a culture, namely *Merarik*, where girls are taken away, and after that, they have to be married off, regardless of the cause of the woman's flight, can be run away, meaning the girl does not like it or is equally happy. likes but does not get the blessing of parents, or it could be the agreement of the parents even though girls do not necessarily like it

Merariq culture which results in high early marriages can harm women, both physically, psychologically, economically, in autonomy and education, which makes women very vulnerable to various problems, another thing that threatens the reproductive health of women who marry at an early

age is the threat of cancer. higher cervix. In line with research conducted Lezi[3] about the " *Impact of Early Marriage On Reproductive Health And Mental Women (Case Study In District IirTaloSeluma Bengkulu*" the result that the impact of early marriage in terms of reproductive health, namely LBW, anaemia, hypertension. It happens because of their reproductive function are not yet ready to become pregnant and give birth, and also strengthened by other research conducted by Isamiawati, 2017 on "Analysis of the Impact of Early Marriage Against reproductive Health in Young Women in GampingSleman" of four informants observed that there the impact of early marriage, namely economic factors, a pregnancy outside of marriage, hyperemesis, anaemia, low birth weight and not getting exclusive breastfeeding[4]. Besides that, early marriage also has an impact on children physically and mentally [5]

Based on BKKBN NTB, 56, 7 per cent of couples of childbearing age to get married at the age of under 21 years old. Married under the age of 15. That is about 4.5 per cent, most couples marrying underage in NTB are found in East Lombok district, then North Lombok, East Lombok Regency as one of the districts in West Nusa Tenggara showing the number of marriages performed by people under the age of 20 as many as 1,105 people occurring in 20 sub-districts in East Lombok[6].

The high rate of pregnancy and birth in adolescence, which can have an impact on the high rate of maternal and child mortality can be prevented. by delaying early childhood marriages until healthy reproductive ages by optimizing the roles of various parties such as figures who are considered role models in society, namely religious leaders and figures society, so that the potential in society needs to be mobilized. The potential in question is the figures who are respected role models in the community who can help provide socialization to increase knowledge about the impact or risks of early marriage and pregnancy and childbirth at a young age.

The marriage procession in the merariq way that exists in the Lombok Sasak tribe community has its characteristics and uniqueness that distinguishes it from other tribes or areas in Indonesia so that the marriage procession of the Lombok Sasak people becomes a fascinating study to be discussed further. Therefore, researchers are interested in researching "the influence of merariq culture with the incidence of early marriage in East Lombok".

2. Literature Review

2.1 Early Marriage

a. Understanding

Marriage age youth is a marriage that is performed by a pair of male and female adolescents. According to the Marriage Law No.1 of 1974 Article 7 that marriage is permitted if a boy is 19 years old and a woman is 16 years old, however, the government has a policy on human reproductive behaviour which is confirmed in Law No.10 of 1992 which states that the government stipulates that the policy on family planning efforts. Many risks of pregnancy will be faced at a young age, for marriage is permitted at 21 years for boys and girls aged 19 years. So that marriage at a young age is the marriage that is carried out to men who are less than 21 years old and women aged less than 19 years [7].

b. Factors - Factors Causing Early Marriage

Based on research conducted by Yanti, [8] on the Analysis of Causes and Impacts of Early Marriage in Kandis District, Siak Regency, the results show that the causes of early marriage are pregnancy outside of wedlock / premarital, environmental factors, parental or family factors, factors education, economic factors, individual factors and mass media and based on several research results on the impact of early marriage for women, that the factors causing early marriage are[8]–[12]:

1) factors of pregnancy outside of marriage

Some cases found that many early marriages occur because teenagers have had sex outside of marriage with their partners. Under these conditions, parents are forced to marry their daughters because according to the parents, if they are not married immediately, it will be a disgrace to the family.

2) Environmental factors

The influence of a bad environment causes teenagers to become entangled in a free social environment so that deviant behaviour occurs, one of which is sex outside premarital, which results in early marriage.

3) Parents or Family Factors

In some cases of early marriage experienced by adolescents, some parents are too easy to give their daughter a marriage proposal by a man, especially if the man comes from a wealthy circle, besides that the parents are worried about being embarrassed because their daughter is dating a boy. - men so that they think than the child fornication is better to be married off to avoid sin

4) Educational factors

The low level of education of parents and the shared knowledge of parents, children and society also causes a tendency to marry off their underage children.

5) Economic factors

Economic factors are one of the factors that parents are forced to marry off their children even though they are underage, where early marriages occur due to low family conditions so that to ease the burden on parents, their daughters are married to men who are considered to be well off.

6) Individual factors

The individual factors of the perpetrators themselves are on their wish to conduct early marriages.

7) Mass Media Factors

In this modern era, teenagers' interactions are increasingly out of control, the ease in accessing various sites such as sites that smells of pornography and the continuous exposure to sex in the mass media causes modern teenagers to become increasingly permissive of sex.

8) Custom factors

In some regions in Indonesia, they are still fanatical about certain cultures that are inherent in society. There are several cases where their daughters have been arranged marriages since childhood by their parents. Moreover, it will soon be married off as soon as the child experiences menstrual periods. Marriage at a young age occurs because the parents are afraid that their child is said to be old so they must be married immediately.

c. Impact Of Early Marriage

Based on research from the results of interviews with informants who carried out early marriages conducted by [3] regarding the impact of early marriage for women, the results were:

1) From a Psychological Point of view

Psychologically, a child is still not ready and understands about sex, so that it will cause several traumas such as feeling burdened, sorry, stressed and feeling depressed. The results of this study are in line with research conducted by [11] where early marriage also has an impact. psychologically, that is, mentally not ready to face various problems that occur in the household

2) From a Socio-Economic Point of View

Based on interviews conducted by researchers with informants, that informants felt ashamed to socialize with other communities because they were already pregnant outside of marriage and were afraid to become other people's talk.

3) From a Health point of view

Based on research conducted [11] early marriage also has an impact on health where based on interviews conducted with informants they experience various health problems such as low birth weight which causes infant mortality, occurrence of hypertension which causes difficulty getting pregnant, various impacts or side effects of using the pill KB resulting in weight gain.

Besides that, early marriage can also have an impact on reproductive health problems in women [13]

Meanwhile, the results of research conducted by HasanBastomi(2016) states that the impact of early marriage is also.

1) From a physical point of view

From a physical perspective, a man is not burdened enough for a job that requires physical skills to earn income and meet the economic needs of his family.

2) In terms of household continuity

Married at a young age where immature maturity, unstable emotions and low levels of independence lead to chances of divorce from a partner

3) From an educational point of view

the younger the age of marriage, the lower the level of education that can be achieved by a child, marriage by a partner causes the child to drop out of school, because now they have new responsibilities, namely as a married couple or head of a family and a future father. Where they

have to play a more significant role in managing the household and are required to earn a living for their families.

4) Domestic aspect

Gender inequality is a consequence of child marriage; couples who marry young have limited capacity to express their opinions such as negotiating the desire to have sexual intercourse, using contraceptives, and bearing children.

5) Impact on husband and wife

According to the norms in the nuclear family ties, a couple or husband and wife must do intercourse and be nurtured consciously. Especially in marriages arranged by the parents of the spouse, because sometimes young married couples meet face to face after marriage, they cannot It is denied that married couples who conduct early marriage cannot fulfil or do not know their rights and obligations as husband and wife.

6) Impact on Children

Couples who enter into a young marriage apart from having an impact on married couples also have an impact on the children, because a woman who marries under the age of 20 will also have an impact on her womb, besides that, because mentally immature early marriage often causes divorce so that it becomes the victims are the children of the couple

7) Impact on family

Early marriage will also have an impact on each family of the perpetrators of early marriage; if the marriage between children runs smoothly, it will undoubtedly benefit their parents. However, if on the other hand, their household situation is unhappy and in the end, what happens is a divorce. It can increase the cost of living, and the worst case is to break the kinship between the two parties.

d. The Merariq Marriage Culture (Marriage Culik) of the Sasak Community in Lombok

In Sasak custom, marriage is often referred to as *merari* '. Etymologically, the word *merari* ' is taken from the word "run", to run. *Merari* ' a means melai'ang means to run away. Kawinlari is a traditional marriage system that is still being applied in Lombok. Kawinlari in the Sasak language is called *merari*'. [15]

In terminology, *merari* ' has two meanings. First, run. This is the real meaning. Second, the full implementation of marriage according to Sasak customs. Escape is a concrete action to free a girl from the bonds of her parents and family [15]

The process of kawinlari in the tradition of the Sasak people is a manifestation of the high role of women in society. The marriage process by asking permission first is believed by the Sasak community to be a form of harassment against the woman's family. Because all that can be asked for is objects/ goods, while men (women) must be obtained by hard struggle, even some who shed blood. This process is believed to be the most critical part of testing the serious commitment of the groom to the girl. To get his ideal woman, have to fight tooth and nail even to the death [15]

Based on the narrative of a member of the NTB Sasak Traditional Council, "Then Payasan", basically *merariq* is allowed to be carried out for one reason where a couple can carry out their functions as a family should, such as taking care of the household, managing a partner, and bringing a partner to the path of kindness, not just doing it. However, there are rules and procedures. Lack of support from the government makes this *Merariq* cultural problem occur. Because people do not know the actual process like anything that should be done before the elopement. [15]

The government has taken various efforts, and the public is not entirely run away. The problem heaviest were encountered in the introduction of child marriage is still strong resistance from some people who are still bound by myth. Pandangan that cancel *merarik* is taboo, also became one of the factors why the community still does marriage children. Besides, the limited knowledge of the Hamlet Heads, Village Heads and RukunTangga Heads regarding customary law, especially *merarik* , makes the phenomenon of child marriage such as a dark fact that is still difficult to end. So socialization and legal awareness alone does not seem enough for the people of East Lombok, there needs to be a new and more effective strategy, so that child marriage is no longer practised by the community[15]

It is in line with research conducted by Djamilah, Reni Kartikawati, *The Impact of Child Marriage in the Indonesian Journal of Youth Studies* in 2014, wherein their research they identified the economic, social, health and cultural impacts of child marriage problems in 8

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(eight) regions. Research, namely DKI Jakarta, Semarang, Banyuwangi, Bandar Lampung, Sukabumi Regency, West Nusa Tenggara, South Kalimantan, and South Sulawesi[11].

In the province of NTB, this research focuses on the island of Lombok, namely the districts of East Lombok and North Lombok which represent rural areas and the City of Mataram which represents urban areas (urban) and is also the capital city of NTB. Background, The selection of this district, is the number of cases of early marriage which continues to increase from year to year.

The number of cases of underage unregistered marriages in Lombok which are not recorded is relatively high such as the iceberg phenomenon. One of the factors causing the high number of unregistered marriages or early marriages in Lombok is due to the Culture of " *Merariq* " or kawinlari which is still attached to the indigenous people of Lombok, namely the tribe[16]. Sasak. Also, Lombok has the term " *Most* ", which is a term for adolescents, both girls and boys who are not married at the age of <17 years. one of the methods that can suppress the occurrence of early marriage is education to the public through da'wah[17]

3. Research methods

3.1 Research design

The method that is used in this research is qualitative research; Qualitative research methods are often referred to as a method of naturalistic research. Because research is done on the condition that the natural. In addition to qualitative research referred method ethnography, because at the beginning of this method is widely used for research in the field cultural anthropology, also known as a qualitative method, since the data were collected and the analysis is qualitative.

3.2 Place and Time of Research

The research location was carried out in East Lombok district in the province of NTB. While this research was conducted in July - August 2020

3.3 Research Subjects

The subject of this research is the informants who married early under the age of 20 years for women and 21 years for Laki- Male (BKKBN, 2012) in the districts in the eastern region of chilli as many as 20 sub-districts, data retrieval through this informant aiming to get information as much as possible regarding the *Merariq* culture which affects the incidence of early marriage in East Lombok. The sampling technique was purposive sampling, namely by determining specific criteria to be selected as respondents.

3.4 Data Sources

Sources of data used in the study are:

a. *Primary data, which includes:*

Data in the form of interviews obtained from perpetrators of early marriage, plus interviews with related informants such as the Sasak Traditional Council (MAS), DP3AKB, as well as local religious and community leaders.

b. *Secondary data, namely data sourced from reports or related documents*

3.5 Data Collection Techniques.

The data collection techniques used in qualitative research are as follows.

a. *Observation*

Observation is a data collection technique by observing the subject of research partners, either directly or indirectly. The use of information technology has become the spearhead of the observation activities carried out [19]

b. *In-depth Interview (Indeep Interview)*

An interview is a form of communication between two people, involving someone who wants to get information from someone else by asking questions, based on specific goals. In the interview process, it is documented in the form of written notes and "audio physical, this is done to increase the value of the data obtained [19]

c. **FGD (Focus Group Discussion)**

Data collection was carried out utilizing FGD (Focus Group Discussion) which involved related parties such as LPA, DP3AKB, as well as religious leaders, community leaders and youth.

d. **Documentation Study**

Through Observation and other interviews as support written documents that are official or unofficial is essential. The data is sourced from reports or documents related to early marriage[19].

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Documentation in this study is in the form of photographs and archives of activities carried out by researchers during the research process in the field.

3.6 Research Instruments

The main instrument in this study was the researcher himself, who was assisted and supported by other instruments. For qualitative methods, the researcher used the interview sheet and observation sheet instruments.

3.7 Qualitative Analysis

Data analysis in qualitative research is carried out before entering the field, during the field, and after completing the field, in qualitative research data analysis will be more focused during the process in the field along with data collection. The stages of data analysis in this study are

a. Data reduction

That summarizes by focusing on things that are important and discard the data are not necessary, so that the data are compiled will illustrate more clearly, making it easier for researchers collecting data [20]

b. Presentation of data

After summarizing or reducing it, the next step is to present the data. In qualitative research, the presentation of data is carried out in the form of brief descriptions, charts, and relationships between categories. In this study, the data with the text are narrative [20].

c. Conclusion

Conclusion and verification. The conclusions to be made by researchers are supported by valid and consistent evidence[20]

4. Discussion Of Research Results

Based on the results of the research above, from the seven informants who were interviewed, it was found that the average informant married in the "merariq" way or the SasakSasak community of Lombok called it Kawinlari. The *reasons for* teenage couples to marry in the *merariq* way are very diverse; the informant's parents cause some because they are pregnant outside of marriage, based on their own will because of mutual love, there is also because parents disapprove of the informant's relationship with their partner so that *merariq* is the only way to get blessings from family and society. *Even though merariq* is a custom that is allowed by some people in the Lombok Sassak tribe, *merariq* can also hurt a marriage.

Based on the narrative of a member of the NTB Sasak Traditional Council "Then Payasan", basically *merariq* is allowed to be done for one reason where a couple can carry out their functions as a family should, such as taking care of the household, managing a partner, and bringing a partner to the path of kindness, not just doing it. However, there are rules and procedures. Lack of support from the government makes this *Merariq* cultural problem occur because the community does not know what kind of process should be done

Similarly, solution taken marriage continues is by forgery of the girl's birth year, this is also in line with what was told by informants 2 and 3 where at that time they were married at the age of 14 because the marriage law allows women to marry at the age of 14. Sixteen years, finally the data in the form of informants' age was falsified at that time.

The various efforts that have been made by the government and the community have not all gone smoothly. The most massive obstacle encountered in the effort to socialize child marriage is the strong resistance of some of the people who are still shackled by myths. The view that cancelling *withdrawal* is taboo is also one of the factors of why the community still practises child marriage. Besides, the limited knowledge of the hamlet head, village head and head of the RukunTangga about customary law, particularly *merarik*, has made the phenomenon of child marriage a dark fact that is still difficult to end. So socialization and awareness of the law seem not enough for the people of East Lombok, there needs to be a new and more effective strategy, so the community no longer practices that child marriage.

The existence of this *merariq* Culture places women in an unfavourable position and is vulnerable to experiencing domestic violence, both in the form of physical, psychological, economic, and sexual violence. Lack of access to knowledge about the benefits of a marriage certificate means that child marriage is closely related to unregistered marriages and means the loss of women's rights which are protected by the state [11]

It is in line with research conducted by Djamilah, Reni Kartikawati, *The Impact of Child Marriage in the Indonesian Journal of Youth Studies* in 2014, the number of cases of underage unregistered marriages in Lombok which were not recorded was relatively high. One of the factors in the high number

of unregistered marriages is due to the " *Merariq* " culture or kawinlari, which is adhered to by the indigenous people of Lombok, namely the Sasak tribe. Besides, Lombok also has the term " *Most* ", which is a term for adolescents, both girls and boys who are not married at <17 years of age.

Based on the results of the above research, it can be seen that the existence of this *merariq* tradition unconsciously contributes to the high number of early marriage among children in East Lombok. It is culture *merariq* has been used as a means of legality or marriage legalization by some people when parents, society or do not approve the marriage even from the woman. Is in line with research conducted by Ida Ayu Ns [2] namely "Early Marriage and Culture" Based on the results of his research, it was found that Sasak women to marry young have a greater chance than other tribes. It happens because SuskuSasak has a culture, namely Merarik, where girls are taken away, and after that they have to be married, regardless of the cause of the woman's flight, can be run away, meaning the girl does not like or is equally happy. likes but does not get the blessing of parents, or it could be the agreement of the parents even though girls do not necessarily like it

Getting married at a very young age certainly has many drawbacks, such as the absence of physical and mental maturity. Marriage at a young age can be said to be a new event that occurs in society because by getting married at a young age it can change the mindset of adolescents into an adult mindset and can be the beginning of learning in fostering a household. However, in religion, it is not explained in detail what is the minimum age limit for a couple and what should be the ideal age to have a marriage. However, qualitatively in religion, it is emphasized that it must be physically, mentally, and socially capable, this is in line with the principles of the Marriage Law, namely maturing. The age of marriage said to be at least 16 years old for women, and 19 years old for men[21]. according to health experts, it is recommended for couples who want to get married, the ideal age is 21 years for women or 25 years for men because that age is the initial maturity limit. Human, both physically and mentally.

Couples who marry at an early age do not have enough time to get to know each other personally or what is commonly known as the exploration or dating period; this affects the opportunity to solve many life problems faced by the couple before committing or undergoing wedding. This statement is supported by Stanley and Markman's statement, which states that a short period of courtship makes each individual less able to know his partner. As a result, when there is a marriage, these early age couples will experience difficulties in solving marital problems or conflicts (FGD Results)

The impact of this underage marriage can occur between them because they are married at an immature age, their emotional level is still unstable, and they can also run together before they know each other, so it is not uncommon. Domestic violence and leading to divorce besides the impact from a health perspective, namely stunting, maternal and infant mortality, LBW, anaemia (FGD Results)

It is in line with research conducted by RiskaApriani in 2016 based on the results of her research that early marriage to young girls can have an impact on social, psychological and health aspects such as divorce, domestic violence and various kinds of health problems such as low birth weight, anaemia, hyperemia.

The exposure and the above results also reinforced by research conducted by Lezi et al. (2018), about the *Impact of Early Marriage On Reproductive Health And Mental Women (Case Study In District IlirTaloSeluma Bengkulu)* the result that the impact of early marriage in terms of health reproduction, namely LBW, anaemia, hypertension, this happens because the reproductive function is not ready for pregnancy and childbirth.

The lack of legal awareness, the practice of *pulling is* often considered a determinant factor for the rise of child marriage; this is due to the lack of public knowledge of the *true* philosophy of *drawing*, and the shackles of myths that still exist in society. These myths increasingly place girls in a situation of being 'forced' to undergo a marriage that they do not want even though it is impossible for customers to easily cancel a marriage, especially if the girl has been taken away by her future husband. Especially in the Sasak community when the woman who has been taken away with a man a day and a night then it is a disgrace and taboo if it is returned and if it is withdrawn from its hiding place because of the question of age the family will be embarrassed and the young man and girl who fails to marry is called a bird bride, which means a cancelled bride. The title or title of a failed bride will cause the family and the person concerned to be very embarrassed in front of the community.

5. Conclusions

Marriage in the *Merariq* way in Lombok society, especially in the regency of East Lombok, still exists among the Sasak people, because some Lombok people already consider it a culture that has been

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rooted for generations. Some of the people themselves support the practice of merariq, but some disagree—Merariq by custom itself. Based on the results of the above research, after conducting interviews with informants, it was found that 5 out of 7 informants married by merariq. It can be concluded that this merariq Culture contributes to the high number of early marriages in East Lombok, traditionally this merariq Culture is not wrong because to carry out this practice some procedures and rules do not necessarily practice merariq Culture. Many negative consequences can be caused by marriage early, both in terms of health and mental health of couples who marry at a young age. Besides, it is not uncommon for Merariq to bring about social conflicts between villages. It is necessary to emphasize the age rate of early marriage caused by merariq, which involves cross-sectoral, such as community leaders, health workers, and traditional stakeholders. If merariq has occurred and the bride and groom are still underage, it is necessary to prevent early marriages because of this merariq Culture.

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