

Sociocultural Relations of Early Marriage in Sidrap Regency

Jamaluddin Arifin¹, Ibrahim Arifin²

¹ University of Muhammadiyah Makassar ; jamaluddinarifin@unismuh.ac.id

² Makassar State University ; ibrahim@unm.ac.id

Abstract: Early marriage in Sidrap Regency is still a worrying phenomenon. Despite various efforts to reduce the number of early marriages, cultural influences, social norms, and economic factors are still strong in encouraging marriage at a young age. This study aims to identify how sociocultural relations affect the practice of early marriage in Sidrap Regency. The method used is a qualitative approach with an exploratory descriptive method. The results of the study show that cultural factors, such as social norms and customs that prioritize marriage as a social obligation, as well as economic pressure, are the main drivers of early marriage. The impact is huge, ranging from the emotional immaturity of couples, the high divorce rate, to the negative impact on reproductive health. In addition, the perception of people who still consider early marriage as a solution to social problems such as pregnancy out of wedlock also worsens the situation. Therefore, preventive efforts involving various parties, such as counseling, increasing access to education, and family economic empowerment, are needed to overcome early marriage in Sidrap.

Keywords: *Sociocultural Relations; Early Marriage; Sidrap Regency.*

Abstrak: Pernikahan dini di Kabupaten Sidrap masih menjadi fenomena yang memprihatinkan. Meskipun ada berbagai upaya untuk mengurangi angka pernikahan dini, namun pengaruh budaya, norma sosial, dan faktor ekonomi masih kuat dalam mendorong terjadinya pernikahan pada usia muda. Penelitian ini bertujuan untuk mengidentifikasi bagaimana relasi sosiokultural memengaruhi praktik pernikahan dini di Kabupaten Sidrap. Metode yang digunakan adalah pendekatan kualitatif dengan metode deskriptif eksploratif. Hasil penelitian menunjukkan bahwa faktor budaya, seperti norma sosial dan adat yang mengutamakan pernikahan sebagai kewajiban sosial, serta tekanan ekonomi, menjadi pendorong utama terjadinya pernikahan dini. Dampaknya sangat besar, mulai dari ketidakmatangan emosional pasangan, tingginya angka perceraian, hingga dampak negatif terhadap kesehatan reproduksi. Selain itu, persepsi masyarakat yang masih menganggap pernikahan dini sebagai solusi terhadap masalah sosial seperti kehamilan di luar nikah turut memperburuk situasi. Oleh karena itu, diperlukan upaya pencegahan yang melibatkan berbagai pihak, seperti penyuluhan, peningkatan akses pendidikan, dan pemberdayaan ekonomi keluarga, untuk menanggulangi pernikahan dini di Sidrap.

DOI: <https://doi.org/10.47134/aksiologi.v5i2.301>

*Correspondence: Jamaluddin Arifin

E-mail: jamaluddinarifin@unismuh.ac.id

Received: 18-3-2025

Accepted: 14-4-2024

Published: 21-4-2024



Copyright: © 2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

dan adat yang mengutamakan pernikahan sebagai kewajiban sosial, serta tekanan ekonomi, menjadi pendorong utama terjadinya pernikahan dini. Dampaknya sangat besar, mulai dari ketidakmatangan emosional pasangan, tingginya angka perceraian, hingga dampak negatif terhadap kesehatan reproduksi. Selain itu, persepsi masyarakat yang masih menganggap pernikahan dini sebagai solusi terhadap masalah sosial seperti kehamilan di luar nikah turut memperburuk situasi. Oleh karena itu, diperlukan upaya pencegahan yang melibatkan berbagai pihak, seperti penyuluhan, peningkatan akses pendidikan, dan pemberdayaan ekonomi keluarga, untuk menanggulangi pernikahan dini di Sidrap.

Kata kunci: *Relasi Sosiokultural; Pernikahan Dini; Kabupaten Sidrap*

Introduction

Islam is the religion of fitrah, and human beings were created by Allah in accordance with fitrah.

Therefore, Allah calls people to bring themselves to religion so that there is no deviation and deviation so that humans continue to walk on their fitrah. One of God's calls that is fitrah is marriage. Marriage for the people of Indonesia is a sacred event, therefore it still upholds diverse customary and religious values (Risnawati et

<https://aksiologi.pubmedia.id/index.php/aksiologi>

al., 2022). The current Indonesian government has made several efforts to be able to realize the coveted Golden Indonesia 2045, one of which is through holistic Indonesian human development, gender justice, and the development of Indonesian children who are guaranteed their rights. Indonesia's human development is focused on children and youth, it is because the fate of the Indonesian nation in the next ten or twenty years depends on the good or bad of the youth who replace leadership (Lestari & Herawat, 2022).

Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the Almighty God. The marriage law adheres to the principle that the prospective husband and wife must be mature in body and soul to be able to enter into marriage. This is intended to avoid underage marriage, so that the purpose of marriage to get good and healthy offspring is achieved. As a social being, humans always want to interact with other humans. He wants to know the surrounding environment, even wants to know what is happening in him. Sociologically, every human being in his life always has a culture, meaning that the concept of culture only exists in groups of individual associations in society. Every human being in his life always has a culture, meaning that the concept of culture only exists in social groups. A mature age for marriage can be a determining factor for a person to achieve success in building a household. Because mature age will affect the maturity of various aspects of human life, such as physical, psychological, religious, educational, economic, cultural, political maturity, and others. Unfortunately, there are still many people who do not realize the importance of paying attention to the age of maturity in entering into marriage. We still often find cases of underage marriage practices in remote areas. The reasons can vary, including: due to economic pressure, culture, religion, and even because of the pressure of both parents. Basically, Islam has never set a minimum age limit for women or men to get married. However, the implementation of marriage is closely related to the purpose and wisdom of marriage itself, namely to maintain the health of husband and wife and their offspring. Therefore, the interpretation of the age of puberty of a prospective husband and wife must be taken into account as a condition and basic principle of marriage, this means that the age of marriage becomes an inherent part of the purpose of marriage, namely to create a *sakinah* family in the household. (Syaripuddin & Laelah, 2021).

Children are at risk of abuse or neglect, and studies show that children born in early marriages are at risk of developmental delays, learning difficulties, and behavioral disorders. They also tend to be neglected, especially while still in childhood or at a young age. In addition, reproductive health impacts include a higher risk of death for women aged 15-19 years during childbirth, which is twice that of women aged 20-25 years. Women under the age of 15 even have up to five times higher risk of death during childbirth. The significant impact of the increase in early marriages suggests that serious attention is needed from all aspects, including government efforts to offer alternatives that can reduce the number of early marriages. However, these efforts have not been fully successful, especially in Sidrap District which recorded the highest number of cases (Burhan, M. R. (2023).

Methods

This research used a qualitative approach with an explorative descriptive method. This approach was chosen to explore in depth how sociocultural relations influence the practice of early marriage in Sidrap District. The qualitative approach allowed researchers to understand the meanings, experiences and cultural values that underlie the phenomenon of early marriage in Sidrap society. Thus, researchers gained comprehensive insights into the social, economic and customary factors that play a role in early marriage decision-making. Qualitative research is descriptive and analytical.

Descriptive in qualitative research means describing and describing the events, phenomena and social situations studied. Analysis means interpreting and interpreting and comparing the research data. Several definitions of qualitative research. According to Bogdan and Taylor in (Waruwu, 2023) define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Then Creswell in (Murdiyanto, 2020) defines qualitative research as a process of investigating a social phenomenon and human problems.

The purpose of this research was to find out how sociocultural relations towards early marriage in Sidrap district. The main objective of qualitative research was to gain a deep understanding of the phenomenon under study. This research used a qualitative approach that aims to understand in depth how sociocultural relations influence the practice of early marriage in Sidrap Regency. This approach was chosen because it was able to explore the meanings, views, and values that form the basis of decision-making in the community regarding early marriage. The research subjects consisted of couples who married early, their families, community leaders, and related parties such as religious leaders and local government officials who understand this phenomenon. The selection of informants was done using purposive sampling technique, which selects individuals or groups that were considered to have relevant knowledge and experience.

Data in this study were obtained through in-depth interviews, participatory observation, and documentation studies. In-depth interviews were conducted to explore subjects' views on social norms, family pressure, and the role of customs in early marriage decisions. Participatory observation was used to directly understand the social interactions and cultural practices that influence the phenomenon, while documentation involved collecting official archives such as marriage registration data and related regional policies. Once the data was collected, the analysis process was done thematically with the steps of data reduction, data presentation, and conclusion drawing. The triangulation technique was used to ensure data validity by comparing information obtained from various sources and methods. With this approach, the research was expected to provide a comprehensive picture of how social and cultural relations play a role in the occurrence of early marriage in Sidrap District.

Results and Discussion

The Role of Social Norms and Local Culture

In Sidrap district, local social and cultural norms play a very strong role in encouraging the practice of early marriage. The local culture still views marriage as a social obligation that must be fulfilled immediately, especially for women who are considered physically mature despite their young age.

In some cases, there is an assumption that if a girl does not marry soon after reaching a certain age, her family may become the target of gossip or social stigma. This is often related to cultural values that prioritize family honor and status in the eyes of the community. In addition, customs and traditions passed down through generations reinforce this practice. Some families still hold the view that marrying off girls at a young age can "maintain the good name of the family" and avoid possible deviant behavior, such as extramarital affairs. This local culture indirectly pressures individuals and families to comply with existing norms, even though the practice of early marriage carries great risks to the health, education and well-being of children who marry too young.

The phenomenon of early marriage can be studied more deeply using the views of constructivism theory. Constructivism theory is an approach in education and social studies that emphasizes that knowledge is not passively acquired, but rather constructed by individuals based on their experiences and social interactions (Malawi et al., 2019). According to Piaget, constructivism is an active process in which individuals construct knowledge through experience and reflection (Nasution et al., 2024). He emphasized that learning occurs when a person experiences a cognitive imbalance (disequilibrium) that encourages him to adjust and reorganize his cognitive structure. In this study, individuals who experience social interactions in society will build their own understanding of the phenomenon of early marriage based on their experiences and cultural values.

To examine the phenomenon of early marriage, constructivism theory explains that individuals do not just passively accept the values and norms that exist in society, but they also interpret, adjust and reconstruct these values based on their personal experiences and social interactions. For example, someone who grows up in an environment where early marriage is considered a tradition that must be maintained will have a tendency to accept the practice as normal. However, with wider interactions, such as through education and awareness campaigns, individuals may experience a change in perspective towards early marriage.

From a constructivist perspective, efforts to prevent early marriage can be done by providing individuals with new experiences that allow them to develop a more critical and reflective understanding. Education, interaction with wider social groups, and exposure to new information can help individuals develop more complex ways of thinking and not just passively accept tradition.

Factors in Early Marriage

a. Kinship

The purpose of marriage for indigenous peoples, one of which is kinship in nature, is to maintain and continue offspring according to the fatherly or maternal or fatherly line, for the happiness of the family / kin household, to obtain cultural values and peace, and to maintain sanity. Because the descent and kinship systems between Indonesian ethnic groups differ from one another, the purpose of traditional marriage for the community also differs from one ethnic group to another, as well as the legal consequences and marriage ceremonies (Al Basyiroh & Afif, 2024).

b. Economy

Economic factors have been one of the main triggers for many cases of early marriage. Improving the family's economic status, ensuring that their daughters can have a decent life, and guaranteeing a decent life for their children are the justifications for parents marrying off their children at an early age. Early marriages often occur because of the economic conditions of families who live and are on the poverty line. To be able to ease the burden on their parents, children usually voluntarily or forcefully accept and want to be married off to men who are older but have an established life. This practice does not only occur in rural communities but also in urban communities.

Low economic conditions make the perpetrators of early marriage decide to get married. No school fees are the reason they drop out of school. Some informants said that they got married because they were not in school so there was nothing to keep them busy. Some people who entered into early marriage said they did not go to school because there was no money to continue school. Although they actually also want to stay in school but the economic conditions of the parents are very poor, they cannot afford to send their children to school. So that parents are happier if they go to work helping them in the fields rather than going to school, and rather than living with the condition of not going to school, living happily is also not, finally deciding to get married. Apart from the lack of school fees, the hope of a better economic change through marriage is a reason for early marriage. There are several informants who decided to get married because they had nothing to do as a result of not continuing school because there was no school fee, besides that because their parents did not give them the view to go to school so they hoped that getting married could cause economic changes for the better and wanted to improve their economy. By getting married, living conditions are expected to get better (Taher, 2022).

c. Culture

Presented by (Hamoer, T. S. (2020).) which says that in social life, all human thoughts and views are interconnected with the socio-cultural context which eventually forms into a habit that changes over time. Basically, all forms of habits in social and cultural matters always start from social interactions that occur due to the point of view of individuals in a social group. The reciprocal relationship then forms a socio-cultural system. Furthermore, Kistanto (in Hamoes, 2020) states that the dynamics and development of the socio-cultural

system are closely related to socio-cultural territorial conditions, population, social organizations and institutions and human thinking in society. A socio-cultural system is basically initiated by the ability of humans to think and organize themselves so that they have the capacity to control the environment, until finally the environment can also shape the humans in it.

Related to early marriage, as described above, in a family and educational environment that has a religious culture, it will create a self-character that prioritizes religious values and then a similar socio-cultural system can be formed in the wider community with individuals who have a similar mindset. (Anwar et al., 2024) stated that in Sidrap, there is an understanding that marriage is an obligation of all Muslims and a person must be married if he has reached a sufficient age, causing early marriages to still occur, because what is said to be old enough is still in the age range of 18-19 years. (Culture, 2020b) Economic factors are also closely related to access to education. Families that cannot afford to pay for their children's education tend to marry them off more quickly, as they believe that further education is no longer a priority for women after marriage. Ongoing economic pressures have led some Sidrap communities to see early marriage as a quick way to reduce the burden of living, although the decision often brings long-term impacts such as intergenerational poverty and household instability.

The Impact of Early Marriage in Sidrap

Early marriage in Sidrap District has various complex impacts on individual and community life. One of the impacts is the lack of readiness of young couples in building a household. Because they marry at a very young age, these couples generally do not have the emotional maturity and skills needed to fulfill their roles as husband and wife. This often triggers various conflicts in the household.

In addition, the high divorce rate is a clear impact of early marriage. Many couples end up separating because the decision to get married was made hastily without considering important aspects such as mental and economic readiness, and the responsibilities that must be assumed. Difficult economic factors also exacerbate this condition, where young couples often do not have a steady income to support their needs. Not only that, early marriage also has a negative impact on personal development, especially for women who often have to abandon their education and lose the opportunity to develop professionally. In many cases, they are trapped in a cycle of poverty that is difficult to break due to lack of education and access to decent work.

The health impacts should not be overlooked either. Women who marry and become pregnant at a young age are more prone to health complications, both during pregnancy and childbirth. A lack of understanding about reproductive health exacerbates these risks, which can ultimately impact the health of both mother and child. With these various impacts, early marriage in Sidrap is a social challenge that needs more attention from families, communities

and the government to encourage cultural change and increase education on the importance of marriage readiness.

The phenomenon of early marriage in Sidrap district does not only occur in families with economic limitations, but also in families that are financially well-off. Some children from well-off families choose not to continue their education and decide to marry at a young age. There are several factors that can explain this phenomenon. One of them is the strong mindset regarding the role of women in society, where marriage is often considered the main achievement in life, while education is not always considered an important priority. Social and cultural pressures that see women as more valuable when married also influence this decision.

In addition, a sense of comfort with the family's economic situation makes some children feel there is no need to seek higher education or work because their financial needs have been met. This makes them more likely to follow traditional norms that encourage marriage at a young age. The lack of motivation to continue education can also be related to a lack of understanding of the long-term benefits of education, including career opportunities, personal development and the ability to contribute to society. This phenomenon shows that the issue of early marriage is not solely an economic issue, but also involves mindsets, cultural values and a lack of socialization of the importance of education as a valuable future investment.

Efforts to Prevent Early Marriage in Sidrap Regency

Efforts to reduce and prevent early marriage in Sidrap District require a holistic approach. Sulistiawati (2022) states that efforts to prevent early marriage need to involve various parties such as the government, family, community, and educational and religious institutions. Here are some steps that can be taken:

a. Community Education and Counseling

Raising public awareness about the negative impacts of early marriage is very important. Local governments together with related institutions can conduct counseling programs and campaigns on the importance of education, reproductive health, and the risks arising from early marriage.

b. Improved Access to Education

Encouraging children, especially girls, to continue their education to a higher level is one effective way to prevent early marriage. Scholarships and educational assistance can be provided to families in need.

c. Family Economic Empowerment

Economic empowerment programs for families with low economic conditions can help reduce the pressure to marry off children at a young age. Skills training, business group formation, and access to small business financing can be solutions.

d. Rule of Law Enforcement

Law No. 16/2019 on Amendments to the Marriage Law has raised the minimum age of marriage to 19 years for both men and women. Enforcement of this regulation must be strengthened by stricter supervision of marriages that do not comply with legal provisions.

e. Family Counseling

Provide family counseling services that can help parents understand the importance of supporting their children's education and provide guidance in dealing with social pressures related to early marriage.

f. Campaign through Social Media

Using social media as a campaign tool to voice the importance of education, self-development and the adverse effects of early marriage can help reach the younger generation effectively.

With the synergy of various parties and consistent steps, it is hoped that cases of early marriage in Sidrap Regency can be reduced, and the younger generation has a better opportunity to develop according to their potential.

Underage Marriage

Underage marriage can be defined as a physical and mental bond between a man and a woman as husband and wife at a young age. In connection with young marriage, it is better to first look at the definition of adolescents (in this case the age range is meant). The group of young adolescents are girls aged 13-17 years, this is also very dependent on sexual maturity, so casuistic deviations must exist. And for men who are called young adolescents aged 14-17 years. And when young adolescents have stepped on 17-18 years they are commonly called young people / young people. Because their attitude is close to the pattern of adult behavior, although from the point of view of mental development it is not fully mature. Fatahudin Underage marriage is a place where two people of the opposite sex who are still teenagers are bound together in a family. Underage marriage is a marriage under the age that should not be ready to enter into marriage. Meanwhile, according to, underage marriage is a marriage in which the parties are still very young and have not fulfilled the requirements that have been determined in conducting marriage. Early marriage or underage marriage itself is a marriage that is carried out by a couple or one of the partners is still categorized as a teenager under the age of 19 (Isnaini & Sari, 2019). Young marriage is a marriage of adolescents in terms of age still not enough or immature where in Law Number 1 of 1974 article 71 which stipulates the maximum limit of marriage at a young age is a woman aged 16 years and a man aged 19 years that can only be married.

According to KBBI (Big Indonesian Dictionary), marriage is establishing a new life with a husband or wife, having sexual intercourse, having intercourse. According to Law No. 1 of 1974 on marriage, marriage is a physical and mental bond between a man and a woman with the aim of forming a happy and lasting family (household) based on the Almighty God.

Early marriage is a marriage performed by a person who essentially lacks maturity both biologically, psychologically and socio-economically. The same view is that according to

BKKBN, early marriage is underage marriage caused by social, educational, economic, cultural, parental factors, self and place of residence.²⁴ BKKBN provides recommendations for the ideal age of marriage, which is 21 (twenty-one) years for women and 25 (twenty-five) years for men. In the child protection law, the age of less than 18 (eighteen) years is still said to be a child. In Government Regulation of the Republic of Indonesia N0. 87 of 2014 article 24 paragraph 1 part a, explains the maturity of the age of marriage. This maturity is in order to succeed the family planning program.⁴⁶ Therefore, BKKBN sets the age limit for marriage as above. Even though there are many regulations on marriage and socialization about marriage, especially early marriage, continues to be carried out, there are still many people who do early marriage in the community with various factors that cause it. So that in society it raises the pros and cons of views about early marriage.

Conclusion

Based on the results of this study, it can be concluded that early marriage in Sidrap District is influenced by various deep sociocultural factors. Cultural factors that emphasize traditional values related to family honor and social responsibility play a major role in shaping community perceptions that early marriage is a legitimate option and even required in certain contexts. In addition, economic factors are also a major trigger, where many families feel pressured by unstable financial conditions and assume that early marriage can be a solution to reduce the economic burden, especially for women.

Although the government and various social institutions have made various efforts to reduce the prevalence of early marriage, the practice is still quite high in Sidrap District. This is due to a limited understanding in the community of the negative impacts of early marriage, such as reproductive health problems, educational disadvantage and long-term economic instability. Many young couples are not emotionally or mentally prepared for the responsibilities of marriage, potentially increasing the divorce rate among early-married couples.

In this context, although regulations prohibiting early marriage have been implemented, the fact remains that many early marriages take place without regard to the age and maturity of the individuals. In addition, religious norms that view early marriage as legitimate also influence the views of the community in Sidrap District, making it a habit that is difficult to change in a short time. For this reason, a more comprehensive prevention effort is needed, which not only involves raising community awareness through education and socialization programs, but also family economic empowerment, especially to improve overall family welfare. More open sex education and empowerment of women in education and the economy are important steps in reducing early marriage rates. In addition, cooperation between the government, educational institutions, religious leaders and the community is needed to change people's views and support social change for the better, in order to create a generation that is better prepared to face the challenges of life. With greater awareness of the negative impacts of early marriage, as well as improvements in the social and economic

aspects of the community, it is hoped that the number of early marriages in Sidrap District can decrease, so that community welfare, especially among young couples, can increase.

Bibliography

- Al Basyiroh, M. K., & Afif, A. (2024). Analisis Perceraian Akibat Pernikahan Dini. *Jurnal Multidisiplin Ilmu Akademik*, 1(4), 281–291.
- Anwar, W. A., Sururie, R. W., Fautanu, I., Wahyu, A. R. M., & Yaekaji, A. (2024). A Pernikahan Dini di Era Modern: Analisis Relevansi, Tantangan Penetapan dan Implementasi Batas Minimal Usia Nikah. *DIKTUM*, 45–69.
- Bawono, Y., Setyaningsih, S., Hanim, L. M., Masrifah, M., & Astuti, J. S. (2022). Budaya dan pernikahan dini di Indonesia. *Jurnal Dinamika Sosial Budaya*, 24(1), 83-91.
- BKKBN. (2013). Pernikahan Muda di Kalangan Perempuan. *Jurnal*. Usu.ac.id/index.php/ws/article/download/117.
- Burhan, M. R. (2023). *Analisi Faktor Budaya Hukum Terhadap Pencegahan Pernikahan Dini Di Kecamatan Slahung Kabupaten Ponorogo* (Doctoral dissertation, IAIN PONOROGO).
- Hamoes, T. S. (2020). Tradisi pernikahan dini dalam sosial budaya psikologi. *Buletin KPIN*, 6, 2477-1686.
- Isnaini, N., & Sari, R. (2019). Pengetahuan remaja putri tentang dampak pernikahan dini pada kesehatan reproduksi di SMA Budaya Bandar Lampung. *JKM (Jurnal Kebidanan Malahayati)*, 5(1).
- Lestari, D. N., & Herawat, N. R. (2022). Peran Pemerintah Daerah Kabupaten Lamongan Dalam Upaya Mengurangi Angka Pernikahan Dini Tahun 2021. *Journal of Politic and Government Studies*, 12(1), 392–416.
- Malawi, I., Kadarwati, A., & Dayu, D. P. K. (2019). *Teori dan aplikasi pembelajaran terpadu*. Cv. Ae media grafika.
- Murdiyanto, E. (2020). *Penelitian Kualitatif (Teori dan Aplikasi disertai contoh proposal)*. Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) UPN" Veteran
- Nasution, F., Siregar, Z., Siregar, R. A., & Manullang, A. Z. (2024). Pembelajaran dan Konstruktivis Sosial. *Madani: Jurnal Ilmiah Multidisiplin*, 1(12), 837–841.

- Risnawati, R., Hamka, H., & Saputri, I. (2022). Penyuluhan Pernikahan Dini Di Desa Hulo Kecamatan Kahu Kabupaten Bone Sulawesi Selatan. *Jurnal Pengabdian Pada Masyarakat Indonesia*, 1(3), 1–6.
- Susilawati, R., & Zulfiani, H. (2022). Upaya Pencegahan Pernikahan Dini Meningkatkan Generasi Berkualitas di Lombok Timur (Studi Kasus UPTD PPA Lombok Timur). *At-Taujih: Jurnal Bimbingan Dan Konseling*, 1(1), 40-48.
- Syaripuddin, S., & Laelah, A. (2021). Pernikahan Dini Bagi Masyarakat Kampung Baru Desa Pitunggu Kecamatan Ma'rang Kabupaten Pangkep Sulawesi Selatan. *Al-Hukama': The Indonesian Journal of Islamic Family Law*, 11(1), 105–136.
- Taher, S. L. (2022). Hubungan Antara Budaya, Pengetahuan dan Sosial Ekonomi Dengan Pernikahan Dini. *Indonesia Journal of Midwifery Sciences*, 1(3), 100–110.
- Waruwu, M. (2023). Pendekatan penelitian pendidikan: metode penelitian kualitatif, metode penelitian kuantitatif dan metode penelitian kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai*, 7(1), 2896–2910.