



Plan International and its Alliances's Role in Overcoming Child Marriage Problem and Supporting Sustainable Development Goals Through The Yes I Do Program in Lombok, Indonesia

Kurnia Zulhandayani Rizki^{1,*}, Namira Risqi Putri Muquita², Khairur Rizki³, Kinanti Rizsa Sabilla⁴

¹ University of Mataram

kurniazulhandayani@unram.ac.id

Abstract. This research exists to see the role of Plan International and its alliances in overcoming the problem of child marriage in Lombok, Indonesia through The Yes I Do program, to support the Sustainable Development Goals (SDGs). Then, the author uses the Sustainable Development Goals and the Convention on the Rights of the Child, to look at the various rights of children violated and the impact of child marriages hindering the achievement of the Sustainable Development Goals (SDGs). This research uses a descriptive qualitative research method in which data is also obtained through interviews and literature study. The finding of this study is the high number of child marriages in Lombok attracted the attention of various parties including Plan International and its alliances. Plan International and its alliances are INGOs that work for development, humanity and aim to advance children's rights. The role of Plan International and its alliances in preventing Child Marriage in Lombok, through "Yes I Do" can be said to be quite effective. The highest achievements of the Yes I Do program helped to change the legal age of marriage in Indonesia to 19 years for girls to marry. Overall, this research provides interesting knowledge how the role of Plan Internasional and its alliances in supporting the Sustainable Development Goals (SDGs).

Keywords: Plan International and its alliances, Yes I Do Program, Child Marriage, Sustainable Development Goals, Lombok.

1 Introduction

Getting married in general is a very precious moment for adults. Then it is different when it happens to children. Married at the age of the child or called child marriage can cause various negative impacts (Prameswari and Agustin 2018). Child marriage also becomes a problem because early childhood is a critical period in a child's development and they are not ready yet to get consequences in adulthood. Child Marriage also relates to family context. This means when child marriage happened, the family and especially the mother is vulnerable. The definition of child marriage is when the

child marriage before 18. Child marriage is a global problem and commonly happen in the developing country (Grijns and Horii 2018).

In Indonesia, the number of child marriages is still high. Based on data from UNICEF, child marriage in Indonesia is ranked 7th in the world (CNN Indonesia, 2018). Indonesia is also ranked second in ASEAN (Astuti, 2018). In a report showing that the prevalence of child marriage in Indonesia remains high with more than one of sixth girls getting married before reaching adulthood or around 340,000 girls each year getting married before the age of 18. Besides that, the Central Statistics Agency show that there is a complex relationship between child marriage and education in Indonesia. Children who marry younger have lower educational attainment compared to children who marry older. Girls tend not to continue school after they get married (BPS, PUSKAPA, UNICEF 2020). Cases of child marriage continue to occur in Indonesia.

In general, this research exists to see the role of Plan International and its alliances in overcoming the problem of child marriage in Lombok, Indonesia, through The Yes I Do program and to support the Sustainable Development Goals (SDGs). Then, the authors use the Convention on the Rights of the Child, to look at the various rights of children violated and the impact of child marriages hindering the achievement of the Sustainable Development Goals (SDGs). Plan International and its alliances are mostly international non-governmental organization operating in the humanitarian sector. Plan International its self has a vision of the freedom and rights of every child, with a mission "Children are at the heart of what we do and how we do" (Yayasan Plan International Indonesia 2019). In this case, the author explains further how the Yes I Do Program from Plan International and its alliances have contributed and participated in assisting in overcoming the problem of child marriage in Lombok, Indonesia. On the other hand, the Yes I Do program also contributes to achieving the Sustainable Development Goals (SDGs) regarding Healthy and Prosperous Living, Quality Education, and Gender Equality, by ensuring that teenagers/girls complete 12 years of basic education without being hampered by marriage or unwanted pregnancy in teenage girls (Yes I Do Indonesia 2020).

2 Conceptual Framework

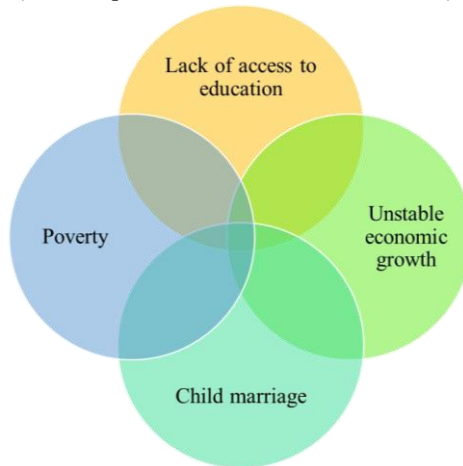
2.1 Sustainable Development Goals

There have been a lot of problems happening in the world that the international organizations urge the states to collaborate and work together in combating those problems. Therefore, the United Nations stipulate several points of development in the conceptual framework of MDGs from 2000 to 2015. (Yoshida et al. 2023). It was signed by the world leaders in September 2000. The campaign of MDGs by the United Nations was started in 2002 and focused on addressing several issues, such as poverty, hunger, lack of adequate shelter, disease, health and gender inequalities. MDGs have 8 goals which was planned to be achieved by 2015. However, several countries who was committed to the MDGs were failed to achieve the goals, such as goals number 1 (Eradicate Extreme Poverty and Hunger), 4 (Reduce Child Mortality), 5

(Improve Maternal Health), 6 (Combat HIV/AIDS, malaria and other diseases), 7 (Ensure Environmental Stability), and 8 (Develop Global Partnership and Development). (WHO 2018). The results of MDGs were not satisfying that the countries coming together to develop the new goals.

In the meantime, MDGs are replaced by the SDGs (Sustainable Development Goals). SDGs are projected to be done by 2030. The agenda of 2030 emphasizes on the SDGs to be implemented holistically because each of 17 SDGs points is interrelated to each other. Furthermore, SDGs will focus on three essential aspects which are environment, economic, and social system. In the social system, SDGs focus on addressing several issues including child marriage. As mentioned in the SDGs number 5 regarding gender equality, child marriage is one of the crucial issues which need to be solved immediately. Child marriage is crucial because it triggers other problems to be emerged, such as poverty, hunger, bad quality of education, and unstable economic growth. (Judiasih et al. 2019). However, child marriage also occurs because of those problems, such as poverty, hunger, bad quality education and unstable economic growth. Child marriage and those problems are bound to each other as shown in this graphic 1.1 below.

Graphic 1.1 The interrelated chain of child marriage and other problems
(Source: processed from various sources)



Therefore, SDGs points relate to solve the problems of child marriage, such as gender equality (SDGs 5), no poverty (SDGs 1), good health and well-being (SDGs 3), zero hunger (SDGs 2), quality education (SDGs 4), and reduce inequalities (SDGs 10). In relations with the SDGs points to combat child marriage, several stakeholders play its role to provide support for the SDGs implementation. One of the examples is the Yes I Do program initiated by Plan and its alliances which will be explained further in this article.

2.2 Convention on the Right of the Child (CRC)

In this research the authors use the Convention on the Rights of the Child, to look at the various rights of children violated and the impact of child marriages that obstruct to achieve of the Sustainable Development Goals (SDGs). Then basically child-age marriages violate the Convention on the Rights of the Child. The Convention on the Rights of the Child defines any person under the age of 18 as a child and is entitled to all child protection. Child age marriages violate several human rights guaranteed by the Convention on the Rights of the Child, including the following (BPS, PUSKAPA, UNICEF 2020):

- a) The right to education: child-age marriages deny children's right to obtain an education, play and fulfill their potential. Child-age marriages can interfere or end their education.
- b) The right to live free from violence and abuse (including sexual violence): child-age marriage increases the vulnerability of girls to physical, sexual and mental abuse.
- c) Right to health: Child-age marriage can increase the risk of girls from illness and death related to pregnancy and early childbirth. Furthermore child-age marriage limits girls' control over their bodies, including their sexual and reproductive abilities.
- d) Rights to be protected from exploitation: child-age marriages often occur without the child's consent or involve coercion that results in decisions aimed at taking advantage of them or harming them rather than ensuring that their best interests.
- e) The right not to be separated from their parents (separated from parents against their will): child-age marriages separate girls from their families and place them in unfamiliar relationships and environments, where they may not be cared for or protected, and they do not have a voice or power in making decisions over their own lives, by limiting education, health, economic empowerment, opportunities to earn income in the future, security, activities, and abilities of girls and their status or role both in the home and in public.

3 Methodology

This research uses a descriptive qualitative research method. Therefore, authors try to collect unstructured data which has pattern that let it be examined deeper through specific aspects, such as places, events, organizations or phenomenon. (Lamont 2021). Data is obtained through interviews and literature study. Primary data is obtained through interview with Project Specialist Yes I Do Plan International, Owena Ardra. Interview was conducted through semi-structured interviews with several questions that requires open answers from the informant. (Alamri 2019). In addition, relevant secondary data is also collected to support the primary data. Those are collected from secondary sources, such as articles, reports, and books. (Miles and Huberman 1994). Later, the authors will analyze the data based on the interpretation aligned with the conceptual framework of SDGs and the Convention on the Rights of

the Child to elaborate on the relevance of the Yes I Do program in preventing child marriage.

4 Discussion

4.1 Factors of Child Marriage

Many factors lie behind the occurrence of child marriage and the causes of child marriages will be different in every region. However, most of them are caused by low education, low economic, unwanted pregnancy, customs and culture, and others.

First, relate to the low economic factors, children who are victims of widowed child marriages are born from poor families in the village. Poverty, in this case, is not only related to material poverty but also the knowledge related to marriage. They assume that when they are married and then finished, they do not think about how the future. Besides, poor parents also have no other choice. They assume that when their daughter marries, it will reduce the family's economic burden. (Nabila, Roswiyani, and Satyadi 2022). So that child marriage is like an unbroken chain and is very closely related to poverty. This is because poor families tend to practice child marriage. Children born to parents who are immature psychologically, physically and economically, eventually become poor children, are not guaranteed health and education. So that later did not rule out they would re-repeat the practice of their parents, namely married at the age of the child. The child will give birth to a child or even in many cases the child will divorce and then become the widow of the child. (Iustitiani and Ajisuksmo 2018).

The second factor is customs and culture. In Lombok, there is one custom and culture that stated the phrase "Dari pada momot, ara'an merariq" which means rather than being unemployed, it is better to marry. Then when child marriages occur, women will usually become victims of marriages. The phenomenon in general, women are usually divorced then become widows of children with one child. Child marriage is also very vulnerable to domestic violence due to mental and economic preparedness issues. (Handayani et al. 2022; Rofita et al. 2022). Other cases of child marriages such as what happened in Sekotong that some children get married at the age of around 16 years and not long afterward divorced and became a widow. It was explained that they often had no choice, in the sense that when merariq culture occurred (which has been misinterpreted) and women were taken to the homes of male families, they had to be married. Often do not see how old the woman and also the fact that the woman brought under pressure. (Rofita et al. 2022).

Third, because of the unwanted pregnancy factor. In the field, it was found that unwanted pregnancy was also a factor that occurrence of child marriages. (Handayani et al. 2022). This was revealed by Arians who is a volunteer from the Indonesian Family Planning Association. He explained that one of the factors that also became the cause of the high number of child marriages was an unwanted pregnancy. He stated that the results of the University of Indonesia research found that the cause of the high child marriage in Lombok was "violence in the relationship".

Then the factor of low education. Child marriage also happens because of a lack of education. Just like explained before a child whose marriage under age usually has low education. Also, parents of children who have a low educational background have a greater chance of marrying a child before the age of 18 years. Lack of education on the health of reproductive organs or lack of sexual education also causes child marriage. Furthermore, a lack of education makes adolescents vulnerable to pregnancy before marriage. (Rofita et al. 2022). Besides, Indonesia still have low awareness of how important sex education is. It is because sex education is still taboo. (Maimunah 2019). Also in rural areas, people sometimes aren't concerned about getting high education. That is because, in addition to the low economic level, there is also a stigma that women must work in wells, kitchens, and mattresses. That is why such a paradigm needs to be changed. (Judiasih et al. 2019; Rofita et al. 2022).

Then religious factors, one of the factors that also cause child marriage is religious factor. (Handayani et al. 2022; Iustitiani and Ajisuksmo 2018; Rofita et al. 2022). Based on research conducted by Ranti (2020), religious factors from the children's environment correlate with the motivation to marry at early age. Ranti also emphasizes that this motivation will emerge easily to those who are part of peer groups that encourage child marriage. (Sagita 2020). Besides there are also other reasons, such as family reasons (broken home), afraid to be abandoned by a boyfriend and not fulfilling the affection needs by children in the family. (Rofita et al. 2022).

4.2 SDGs Perspective on Child Marriage

The 17 points of SDGs (Sustainable Development Goals) promote prosperity and justice for everyone. Thus, SDGs echo the campaign of 'no one left behind'. SDGs focus on many aspects including promoting gender equality as proposed in point number 5. The injustice in society and every aspect of life because of gender differences is encouraged in many cases. One of those is child marriage. Child marriage is related to the issue of gender and development. In addition, the negative impact of child marriage is mostly going to the girls. Girls who are married at the age of the child will face adverse effects on their health as a result of early childbirth, an increased risk of domestic violence, poor nutrition, and sexual and reproductive health disorders. They experience poor conditions in all social and economic indicators compared to boys and girls who delay the age of marriage. Therefore, those girls will not have their rights as a child, such as protection, maintenance, education, and care. As mentioned in SDGs number 4 (Quality Education), children should be having quality education. However, child marriage hampers the implementation of SDGs. One of those can be seen as the impacts of child marriage to the elimination of the rights of the child, such as education and protection. (Girls Not Brides 2020; Judiasih et al. 2019).

Moreover, child marriage puts children at risk for intimate partner violence, which is related to additional adverse physical and mental health problems. There are many reasons why child marriages could be a serious problem. It leads to further disasters in the child's life, such as being uneducated, living in poverty, and subscribing to traditional gender norms. As mentioned in SDGs number 1 (No Poverty), 2 (Zero Hun-

ger), 3 (Good Health and Well-being), and 8 (Economic Growth), children should have their rights in terms of proper maintenance, protection, education, and enjoy their time to play with friends. (Girls Not Brides 2020).

On the other side, child marriage is also characterized by power imbalances, social isolation, and lack of female autonomy. (MAMPU, 2020). It is because if the woman marries as a child, they still think like a child and have no power to protect themselves if there is a problem. Meanwhile, as a child, she should have received the proper protection and maintenance from her parents instead of surviving the marriage life at her age. Also, in several cases of child marriage, if they divorce the child of the marriage usually goes to a woman, which is also going to give more burden to the woman. Especially when these women come from poor families, it will increasingly become a burden. (Judiasih et al. 2019).

Besides, on a global scale, the risk of child marriage related to girls and women varies from one country to another. Rural and poor girls are the group most vulnerable to this practice. Globally, for example, girls who are in the lowest 20 percent welfare ranking are 2.5 times more likely to be married at the age of children compared to the 20 percent highest welfare ranking. Women and girls with better economic means marry on average at an older age throughout the world. Also, the number of girls affected by child marriage is disproportionate to boys. Globally 720 million girls marry before the age of 18 compared with 156 million boys. Regional and national instability also increases the chances of child marriage. Families in areas newly exposed to conflict, and natural disasters, or displaced from their home areas are more likely to marry their daughters faster for economic reasons or to protect women from sexual violence. However, marriage at the age of a child seems to produce another hazardous effect on girls, especially for their mental health. In sum, child marriage has harmful life-long effects, both for the current and future generations. (Lo Forte et al. 2019; Judiasih et al. 2019).

Therefore, SDGs are not only discussed regarding the development in terms of environment and economy but also 'gender', because this is crucial to the development of humankind. In this case, child marriage is the result of gender inequality practices rooted in society. Thus, the implementation of SDGs number 5 (Gender Equality) is a program under the title of 'Achieving Gender Equality and Empowering Women and Girls). This program is intended to give space for women and girls to voice their own opinions and decisions. It emphasizes the importance of gender equality as one of the ways to achieve world peace. (Judiasih et al. 2019).

In Indonesia, there is the 2020-2024 RPJMN Policy which is aligned with the SDG's commitment to prosper and protect the rights of the society. Indonesia set the target for 2024 to decrease the percentage of child marriage to 8.74%. In order to reach the targets, the government based the National Strategy on the Prevention of Child Marriage on 7 principles as follows (The National Development Planning Agency 2020):

1. Child protection
2. Problem analysis
3. Gender equality
4. Multi-sectors

5. THIS (Thematic, Holistic, Integrative and Spatial)
6. Participatory
7. Effective, efficient, sustainable, and measurable

These principles are further elaborated into five strategies with a holistic and systematic approach. The first strategy is optimizing the capacity of the child which comes from an intention to improve the quality of human resources. Second, the government tries to develop the environment which is enabling the prevention of child marriage. Third, child marriage could be prevented by expanding the accessibility and service to society evenly. Fourth, it is also important to support the implementation of the other strategies by strengthening the regulations and institutions. The last strategy to sum up the efforts in preventing child marriage is encouraging and strengthening the coordination of stakeholders. (The National Development Planning Agency 2020).

4.3 CRC's Perspective: Impact of Child Marriage

In general, there are many impacts of child marriage. The negative impact of child marriage is not only affecting girls but also boys. For example, when a boy gets married, then he will drop out of school because he has to find a job for his household. This is because he must be the head of the family who is responsible in supporting his family. (Handayani et al. 2022). Whereas at the age of children, they should not work and leave education. Regarding to the Convention of The Right of Child, here are some of the effects of child marriage, namely (BPS, PUSKAPA, UNICEF 2020):

- Dropping out of school. Children (boys or girls) who marry under the age of 18 in many cases have dropped out of school. In other cases, despite the cancellation of marriage, unmarried children will be embarrassed or reluctant to return to school because of psychological factors, for example, they are ashamed of their friends. In West Lombok, there is data from Puska Gender & Seksualitas Fakultas Ilmu Sosial & Ilmu Politik Universitas Indonesia, that shows that 55.7% of children drop out of school due to marriage at the age of the child. Then when children drop out of school they will not have access to information.
- Domestic violence. In some cases of child marriage, women are vulnerable to physical, sexual and mental violence. Especially when the marriage occurs on coercion or threat. (Rofita et al. 2022). This is closely related to poor material, mental and psychological readiness when child marriages occur. Especially when child marriages occur from poor families and unemployed men. (Iustitiani and Ajisuksmo 2018; Judiasih et al. 2019).
- Impact of death during childbirth and risk of disease. Child marriage often affects women. Girls' risk of illness and death associated with pregnancy and childbirth is greater. Children who give birth at the age of children are at greater risk of death compared to adult women. (Suyanto et al. 2023). Furthermore, child marriage is often referred to as "a child gives birth a child".
- Separated from parents. child-age marriage separates girls from their families and places them in unfamiliar relationships and environments. So, they may not be cared for or protected and they have no voice in voicing their decisions or the pow-

er in making decisions over their own lives. Child marriage, in other words, is very vulnerable to discrimination against women, especially with the high patriarchal culture. (Hosseini 2021).

Besides the other adverse effects of child marriage usually varies in each region. This depends on the local government's policy. For example, in Lombok, Ibu Hartina, Head of the Office for Women's Empowerment, Child Protection, Population Control, and Family Planning in West Nusa Tenggara Province explain the adverse effects of child marriage, namely (Pakasi et al. 2018):

- Do not have a marriage book because marriage is not registered.
- It cannot be issued a family registration number and family card.
- Their children cannot be issued birth certificates on behalf of both parents.
- From a physical aspect, a woman's reproductive organs only mature when a woman is 20 years old. male reproductive organs mature at the age of 20-21 years. So that pregnancy under the age of 20 years is very risky and children who are married at the age of 18 and under are very at risk for sexual and reproductive health disorders.
- From a mental and emotional aspect, children who are at the age of 18 years and under mental terms are still not said to be mature. So, it is vulnerable to use emotions in making decisions. Therefore, the consequence is frequent divorce and the risk of increasing domestic violence.
- From the socioeconomic aspect, children who are married at the age of the child are often not yet mature in economic terms, in the sense that they do not have an established or permanent job for a living. This causes conflicts within the household which often results in domestic violence and divorce.

In conclusion, it can be seen that there are various adverse effects from various aspects caused by child marriage. This is certainly the reason why the rights of a child must be protected. So that child, especially girls, are protected and get a better future.

4.4 Yes I Do Program: Plan and Its Alliances Role

Plan and the government of Indonesia try several options to mitigate child marriage in their capacity. The government, at the national level, develops gender-responsive and participatory regulation-making. Thus, each region has the authority to make policies to expand the regulations to overcome child marriage (Kementerian Koordinator Bidang Pemberdayaan Manusia dan Kebudayaan, 2019). For example, in Lombok, there are some things done to overcome child marriage namely "Maturing Marriage Age". The governor issued a circular about maturing the age of marriage. In the Circular Letter of the Governor of West Nusa Tenggara Number 180/1153 / Kum in 2014, it was stated that the ideal marriage age for men and women is 21 years. At the age of 21, his consideration was because of that age, of course, he had graduated from high school and a 12-year education program could be fulfilled. In terms of readiness, the age of 21 years is considered to be ready for starting a household. Head of the Office of Women's Empowerment for Child Protection, Population, and Family Planning

Control, West Nusa Tenggara Province, Hj. Hartina stated that commonly at the age of 21, the prospective bride already has a job. It is hoped that the marriage will contribute to the number of poor families. (Ardra 2018).

To prevent child marriage, the family of the groom and the family of the bride are subject to considerable fines. The regulation of subjecting fines is not yet fully effective, but at least poor families will think twice about marrying their children. Besides, the government also created a discussion forum for the residents in the villages which fall into the red category of child-age marriage cases. In the discussion forum, the mothers and adolescents were told about the age of marriage. For example, in some villages, there are customary rules about the age of marriage. Students can no longer be brought married. The government also intervened with the youth assisted by the West Nusa Tenggara Children's Forum. The discussion explained the menace of early marriage. Based on this understanding, it is expected that these teenagers do not think of getting married when they are still going to school. It can be noticed that the government uses a peer approach. The Children's Forum consists of children who are in college, successful in education, and are expected to motivate teenagers who are still in school. In addition to the Children's Forum, the government is also building cooperation with NGOs, women's organizations, and recitation mothers. The government has also begun to prepare Friday sermons with the content of maturing the age of marriage and the protection of women. (Ardra 2018).

The next step taken by the government in preventing child marriage is GAMAK "Gerakan Anti Merariq Kodeq" or it is called the Movement to Not Marry at the Age of the Child (movement to prevent child marriage) in West Lombok Regency. This program is initiated by the Government of West Lombok Regency. These are some following explanations related to the GAMAK Program, i.e (Ardra 2018):

- The ideal age for first marriage is 21 years, both men and women. Budget support for the 2017 GAMAK program of Rp. 200,000,000.-
- Encourage and oversee the formation of village regulations related to GAMAK.
- Socialization of the GAMAK program in several high school schools.
- Socialization on Maturing Age of Marriage in the Village.
- Socialization of GAMAK through wayang kulit or culture broadcasting media in several villages in collaboration with the Village Government with support from the government budget.
- Then also collaborating with programs from local, national, and international NGOs.

The government collaborates with Plan which acts as the media that delivers the messages from the government regarding child marriage to the society. Plan International cooperates with Rutgers, and Choice as the global alliance to combat child marriage through the Yes I Do program. Besides, the global alliance also works with NGOs at national and local levels in the intervention areas, namely (Pakasi et al., 2018):

- o Plan International with Plan Indonesia, Rembang Child Protection Agency, and The Associations For Advancement of Small Business.

- o Rutgers with Rutgers Indonesia and The Indonesian Family Planning Association.
- o Choice with the Indonesian Youth Alliance at the national and local levels.

Then this alliance has a joint commitment to prevent child marriage, teen pregnancy, and harmful practices for women's reproductive organs. Yes I Do program implements community-based prevention programs in Rembang, Sukabumi, and West Lombok districts. The aforementioned areas where cases such as child marriage and others are quite high. In general, the purpose of the Yes I Do program is to empower girls under the age of 18 in negotiating and deciding when and with whom to marry and having children and protecting them from harmful practices for their reproductive organs. Yes I Do project, which took place from 2016 to 2021, has a total program fund of 18 billion. The Yes I Do program in Indonesia itself is funded by the Dutch Ministry of Foreign Affairs. Funding from a country is usually motivated by donor country initiatives. For example, the Ministry of Foreign Affairs of the Netherlands has a budget to develop other countries to prevent child marriage (Yayasan Plan International Indonesia, 2019). 5 pathways are carried out in achieving the objectives of the Yes I Do program, namely:

- o Social mobilization
- o Significant teenage engagement
- o Education and services for access to information related to sexual and reproductive rights
- o Entrepreneurship and Education
- o Policy

In the field, Plan and its alliances and other NGOs are trying to involve all levels of society. For example, children, mothers, youths, policymakers, and community leaders (religious and traditional leaders). All levels of society are invited to be aware of the menace of child marriage. For example, from the government, especially the village government, namely the hamlet head. The hamlet head is obligatory to be involved because the hamlet head is a valid source of data in the smallest scope in an area. Besides, those involved were the Village Head, Village Government, District Offices, and the Regent. Religious Leaders and Indigenous Leaders are also important to be involved. The activities carried out in the field namely (Ardra 2018):

Community Discussion

The discussions are held once a month in the intervention area. Those involved are female adults, male adults, female adolescents, and male adolescents. Thus, in the discussion, there were 4 community groups. Usually, the day before the community discussion takes place, the 4 groups get a discussion topic. The topics discussed are usually related to reproductive health, children's rights, child protection, sex and gender, power relations, roles in the household, and violence. At the end of the community discussion, joint planning will be made about the campaign to be carried out.

Social Mobilization with “Campaigns” Walking Oration Around the Village

After the community discussion, there will be a campaign, for example, a campaign carried out in the village. A group of young women after community discussions, for example, agreed to carry out a campaign by carrying large banners and asking for citizens' signatures. This is done so that residents agree to prevent child marriage. They use megaphones and walk oration around the village. The activity is classified as very powerful. So that if the village marriage occurs, a child triggers a stir. This becomes one of the benchmarks for changes that occur in society.

Compiling the Merariq Handbook

The Yes I Do alliance in Lombok is preparing the *Merariq* guidebook. This is because *Merariq* has shifted from its original way. As of it will be returned to its initial values. The initial or actual procedure of *Merariq* does not support child-age marriage. In the sense that the culture upholds the health of reproductive rights and sexuality. Plan and other NGOs met with one of the traditional leaders in Lombok. They will be involved in the preparation of the *Merariq* Book. As of the book will be socialized to be reapplied later.

Empowered by Becoming an Entrepreneur with Business Class in the Intervention Area

In this activity, Plan and the NGOs in the field are assigned to train the children to have the spirit of an entrepreneur. Business classes are for children in hamlets, in villages, and in formal schools. Besides training children, they also train mothers in the intervention villages. Through this program Plan and the other NGOs are trying to change society's mindset about work. They are empowered in this program, so they can think that working is not only becoming an employee or a civil servant. Children are empowered so that after graduating from school they can see business opportunities. In business class, children are trained to form their interests in the business world as early as possible. The existence of this business class is also a diversion of the time and mind of children, so they do not think about getting married at the age of the child. Examples of business class programs are like those in schools. There, the kids can make a pudding production now and sell it online. This business class program is also designed not to interfere with education. NGOs provide rules such as children will make pudding when there is the only order. The desired output from this business class is that children at least know how to produce goods. Then marketed where, through what, and when it will be marketed. Other examples include cultivating mushrooms, making flower crafts from panel cloth, and pencil cases, and making Shellfish Crackers.

Trying to Help School in the Intervention Areas to Realize Child Friendly Schools

Then in terms of education NGOs are tasked with getting children in their intervention villages for compulsory schooling for 12 years. NGOs enter schools to try to make the schools in the area become Child-Friendly Schools. In the Yes I Do program NGOs program intervene in schools in the intervention areas. NGOs are trying to

encourage schools to move towards Child-Friendly Schools. The Child-Friendly School Program deals with helping facilitate schools to be sensitive to children's rights and child protection. Here NGOs make efforts to localize national indicators to the regions. So NGOs are trying to encourage that the order also must involve children in its making.

Lobbying the Government to Increase the Age of Marriage

NGOs in this program are trying to lobby the government to increase the legal age of marriage. This is because, at the policy level, there is a need for child prevention. So, by raising the legal age to get married is one of the ways.

Those actions are part of the Yes I Do pillars. In this case, the author decides to focus on the role of the Plan and its alliance's role, especially in the implementation of the Yes I Do program in Indonesia which takes place in West Nusa Tenggara.

4.5 The Positive Impact of Yes I Do Program

Then it can be seen from the data that the authors collect, there are 2 big positive impacts of The Yes I Do Program which is to The Society In Intervention Area and in Policy Changes.

- Positive Impact to Society in Intervention Area
 - Changes in Attitudes Toward Child Marriage in Village Communities

Parents, community leaders, religious leaders, and schools (teachers), and adolescents begin to realize not to marry off their children at a young age. They have begun to understand the impact of child marriage. There has been the involvement of religious and community leaders who participated in socializing the impact of child marriage through community forums, taklim meetings, Friday recitals for teenagers, during weddings in marriage advice and others. There is an involvement of religious and community leaders in changing the merariq mechanism with the existence of a mechanism of *belas* (separation). Regarding twelve, there is already an advocacy mechanism of *belas* (separation) involving all elements of society (elements of government, religious leaders, and others). Teenagers already know the negative effects of child marriage. Schools and teachers themselves are now willing to be involved in child marriage prevention programs, through teaching modules to deliver comprehensive reproductive health and sexuality education (Pakasi et al. 2018).

- There Are Changes In Involving Youth In The Village

Adolescents are also now starting to be interested in coming to adolescent *posyandu* even though it is just checking their health. There has been a campaign or campaign from adolescents to gather support in the form of petition signatures for the maturity of marriage age in 2018 (Pakasi et al. 2018).

— Changes in Services and Information

Access and availability of reproductive health services for adolescents already exist in Village, starting from the small clinic. There is some access to providing information and education about reproductive health and sexuality in schools and rural environments. Religious leaders are also now widely involved in providing information on adolescent reproductive health and the Friday Night Study called KA MAMAT, and the Dai Health program initiated by the West Lombok District Health Office. Yes I Do Alliance also moves to advocate through training for teachers to teach sex education (Pakasi et al. 2018).

• Positive Impact to Policy Changes in Indonesia

One of the successes of this program is that the government finally made a new policy for boys and girls to legally marry at the age of 19. Previously the legal marriage policies in Indonesia tended to be discriminatory towards women. It is because previously, before the Yes I Do program the minimum ageable marriage for men was 19 years and women 16 years. But since 2019 the government has upheld equality by officially ratifying Law No. 16 of 2019 as Amendment to Law Number 1 of 1974 concerning Marriage as mandated by the Constitutional Court. There is a New Marriage Law, minimum ageable marriage for men and women at least 19 years (Nurchayani 2021).

The minimum age for marriage for men and women 19 years, is a good effort to reduce child marriage. It is because if a country wants to change society, the government needs to be firm by making a legal policy. So that people are more obedient. Similar to the case of child marriage, the government has taken a good step, namely by making new policies to make the Indonesian people more obedient to avoid child marriage. So it is hoped that with this new policy the public will become more aware of the magnitude of the negative impacts of child marriage. So those people, especially rural communities, are expected to avoid or even stop the practice of child marriage.

Both of the positive impacts from The Yes I Do program especially the changes of the policy, we can see as a truly contributes to achieving the Sustainable Development Goals (SDGs) regarding to Quality Education by ensuring that teenagers girls or boys complete 12 years of basic education without being hampered by marriage.

5 Conclusion

The conclusion can be seen that child marriage in Indonesia is still high. The high percentage of child marriage in Indonesia is also included in the top ten highest on the global scale, even with ASEAN being ranked second. That is why the case of child marriage can be seen as one of the sizable social problems faced by Indonesia today. Besides, child marriage in Indonesia also has many negative impacts. The negative

impact caused by child marriage which mostly affects girls, such as domestic violence, poor nutrition, and reproductive health disorders.

To prevent child marriage, the government, Plan and local NGOs try several efforts. The government of West Lombok Regency implement *GAMAK (Gerakan Anti Merariq Kodeq/Movement Not to Marry at the Age of the Child)* which is also encouraged by the Yes I Do program conducted by Plan and its alliances. In the Yes I Do program, Plan and its alliances implement several actions in the field which are initiating community discussion, conducting socialization campaigns, compiling *the Merariq* handbook, empowering society through business class, realizing child-friendly schools, and lobbying the government to increase the minimum age of marriage. The positive impact of the Plan and its alliances' program, Yes I Do, is successfully persuading the government to increase the minimum legal age of marriage to 19 for both men and women which is stated in the Law No.16 of 2019 regarding the Law of Marriage.

6 Authors Contributions

All authors have accepted responsibility for the content of the manuscript and approved its submission.

KZR: responsible for proposing idea

KZR & NRPM: write manuscript

NRPM, KR & KRS: involve in manuscript improvement

7 Acknowledgments

The authors have no conflict of interest and no funding from the third party. We would like to express our gratitude to Plan Organization who give consent to the access of information relevant to this study.

References

1. Alamri, Wafaa Abdullah. 2019. "Effectiveness of Qualitative Research Methods: Interviews and Diaries." *International Journal of English and Cultural Studies* 2(1): 65.
2. Ardra, Owena. 2018. "Wawancara Dengan Staff Yayasan Plan Indonesia."
3. BPS, PUSKAPA, UNICEF, KEMENTERIAN PPN. 2020. Bps, Puskapa, Unicef, Kementerian Ppn Prevention of Child Marriage Acceleration That Cannot Wait.
4. Lo Forte, Claudia, Marina Plesons, Matilda Branson, and Venkatraman Chandra-Mouli. 2019. "What Can the Global Movement to End Child Marriage Learn from the Implementation of Other Multi-Sectoral Initiatives?" *BMJ Global Health* 4(5): 1–7.
5. Girls Not Brides. 2020. *The Global Partnership to End Child Marriage* SDGs and Child Marriage: Unless We End Child Marriage, We Won't Achieve 8 of the 17 Sustainable Development Goals.

6. Grijns, Mies, and Hoko Horii. 2018. "Child Marriage in a Village in West Java (Indonesia): Compromises between Legal Obligations and Religious Concerns." *Asian Journal of Law and Society* 5(2): 453–66.
7. Handayani, Sri, Firmina Theresia Kora, Rika Monika, and Amin Dwi Rahayu. 2022. "Literature Review: The Influencing Factors of Early Marriage in Adolescents." *Jurnal Kesehatan Samodra Ilmu* 13(02): 70–79.
8. Hosseini, S. Behnaz. 2021. *Temporary and Child Marriages in Iran and Afghanistan: Historical Perspectives and Contemporary Issues*. Springer Singapore. http://dx.doi.org/10.1007/978-981-33-4469-3_4.
9. Iustitiani, Nilla S. D., and Clara R. P. Ajisuksmo. 2018. "Supporting Factors and Consequences of Child Marriage." *ANIMA Indonesian Psychological Journal* 33(2): 100–111.
10. Judiasih, Sonny Dewi et al. 2019. "Sustainable Development Goals and Elimination of Children's Marriage Practice in Indonesia." *Jurnal Notariil* 4(1): 52–64.
11. Lamont, Christopher. 2021. "Methods in International Accounting." In *Research Methods in International Relations*, ed. Andrew Malvern. Sage Publications Inc., 273.
12. Maimunah, Siti. 2019. "Importance of Sex Education from the Adolescents' Perspective: A Study in Indonesia." *Open Journal for Psychological Research* 3(1): 23–30.
13. Miles, Matthew B, and A Michael Huberman. 1994. *Qualitative Data Analysis: An Expanded Sourcebook*. 2nd ed. SAGE Publications Sage UK: London, England.
14. Nabila, Rizkia, Roswiyani Roswiyani, and Heryanti Satyadi. 2022. "A Literature Review of Factors Influencing Early Marriage Decisions in Indonesia." In *Proceedings of the 3rd Tarumanagara International Conference on the Applications of Social Sciences and Humanities (TICASH 2021)*, , 1392–1402.
15. Nurcahyani, S. 2021. "Implementation of Marriage Law No. 16 of 2019 in Preventing Early Marriage in Subang District." *Legal Brief* 10: 87–92.
16. Pakasi, Diana Teresa et al. 2018. "The Situation of Child Marriage , Teenage Pregnancy , and FGM / C in Sukabumi , Rembang and West Lombok Regencies 2018 Midline Study." (December).
17. Prameswari, Zendy Wulan Ayu Widhi, and Erni Agustin. 2018. "Indonesian Marriage Law Reform: The Way to Strengthen the Protection of Children's Rights against Child Marriage." *JSEHR* 2: 286.
18. Rofita, Desi et al. 2022. "Factors Affecting Child Marriage in West Nusa Tenggara." *Jurnal Promosi Kesehatan Indonesia* 18(1): 16–24.
19. Sagita, Ranti. 2020. "The Effect of Peer Group and Religiosity on Early Marriage Motivation." *Advances in Social Science, Education and Humanities Research* 395(ACPC 2019): 192–94.
20. Suyanto, Bagong et al. 2023. "The Causes and Impacts of Early Marriage: The Ordeal of Girls in East Java, Indonesia." *Sociologia, Problemas e Praticas* (101): 71–94.
21. The National Development Planning Agency. 2020. *The National Development Planning Agency Republic of Indonesia National Strategy on The Prevention of Child Marriage*. <https://www.unicef.org/indonesia/sites/unicef.org.indonesia/files/2020-06/National-Strategy-on-Child-Marriage-Prevention-2020.pdf>.
22. WHO. 2018. "Millennium Development Goals (MDGs)." World Health Organization: 1. [https://www.who.int/news-room/fact-sheets/detail/millennium-development-goals-\(mdgs\)](https://www.who.int/news-room/fact-sheets/detail/millennium-development-goals-(mdgs)).
23. Yayasan Plan International Indonesia. 2019. *Template Project Highlight - Yes I Do*.
24. "Yes I Do Indonesia." 2020. Rutgers Indonesia.

25. Yoshida, Yeni Herliana et al. 2023. "Upaya Indonesia Dalam Mengatasi Pernikahan Anak Sebagai Implementasi Sustainable Development Goals (SDGs) Tujuan 5 (5.3)." *Aliansi: Jurnal Politik, Keamanan dan Hubungan Internasional* 1(3): 153–66.
26. Alamri, Wafaa Abdullah. 2019. "Effectiveness of Qualitative Research Methods: Interviews and Diaries." *International Journal of English and Cultural Studies* 2(1): 65.
27. Ardra, Owena. 2018. "Wawancara Dengan Staff Yayasan Plan Indonesia."
28. BPS, PUSKAPA, UNICEF, KEMENTERIAN PPN. 2020. *Bps, Puskapa, Unicef, Kementerian Ppn Prevention of Child Marriage Acceleration That Cannot Wait*.
29. Lo Forte, Claudia, Marina Plesons, Matilda Branson, and Venkatraman Chandra-Mouli. 2019. "What Can the Global Movement to End Child Marriage Learn from the Implementation of Other Multi-Sectoral Initiatives?" *BMJ Global Health* 4(5): 1–7.
30. Girls Not Brides. 2020. *The Global Partnership to End Child Marriage SDGs and Child Marriage: Unless We End Child Marriage, We Won't Achieve 8 of the 17 Sustainable Development Goals*.
31. Grijns, Mies, and Hoko Horii. 2018. "Child Marriage in a Village in West Java (Indonesia): Compromises between Legal Obligations and Religious Concerns." *Asian Journal of Law and Society* 5(2): 453–66.
32. Handayani, Sri, Firmina Theresia Kora, Rika Monika, and Amin Dwi Rahayu. 2022. "Literature Review: The Infuencing Factors of Early Marriage in Adolescents." *Jurnal Kesehatan Samodra Ilmu* 13(02): 70–79.
33. Hosseini, S. Behnaz. 2021. *Temporary and Child Marriages in Iran and Afghanistan: Historical Perspectives and Contemporary Issues*. Springer Singapore. http://dx.doi.org/10.1007/978-981-33-4469-3_4.
34. Iustitiani, Nilla S. D., and Clara R. P. Ajsuksmo. 2018. "Supporting Factors and Consequences of Child Marriage." *ANIMA Indonesian Psychological Journal* 33(2): 100–111.
35. Judiasih, Sonny Dewi et al. 2019. "Sustainable Development Goals and Elimination of Children's Marriage Practice in Indonesia." *Jurnal Notariil* 4(1): 52–64.
36. Lamont, Christopher. 2021. "Methods in International Accounting." In *Research Methods in International Relations*, ed. Andrew Malvern. Sage Publications Inc., 273.
37. Maimunah, Siti. 2019. "Importance of Sex Education from the Adolescents' Perspective: A Study in Indonesia." *Open Journal for Psychological Research* 3(1): 23–30.
38. Miles, Matthew B, and A Michael Huberman. 1994. *Qualitative Data Analysis: An Expanded Sourcebook*. 2nd ed. SAGE Publications Sage UK: London, England.
39. Nabila, Rizkia, Roswiyani Roswiyani, and Heryanti Satyadi. 2022. "A Literature Review of Factors Influencing Early Marriage Decisions in Indonesia." In *Proceedings of the 3rd Tarumanagara International Conference on the Applications of Social Sciences and Humanities (TICASH 2021)*, , 1392–1402.
40. Nurcahyani, S. 2021. "Implementation of Marriage Law No. 16 of 2019 in Preventing Early Marriage in Subang District." *Legal Brief* 10: 87–92.
41. Pakasi, Diana Teresa et al. 2018. "The Situation of Child Marriage , Teenage Pregnancy , and FGM / C in Sukabumi , Rembang and West Lombok Regencies 2018 Midline Study." (December).
42. Prameswari, Zendy Wulan Ayu Widhi, and Erni Agustin. 2018. "Indonesian Marriage Law Reform: The Way to Strengthen the Protection of Children's Rights against Child Marriage." *JSEHR* 2: 286.
43. Rofita, Desi et al. 2022. "Factors Affecting Child Marriage in West Nusa Tenggara." *Jurnal Promosi Kesehatan Indonesia* 18(1): 16–24.

44. Sagita, Ranti. 2020. "The Effect of Peer Group and Religiosity on Early Marriage Motivation." *Advances in Social Science, Education and Humanities Research* 395(ACPOCH 2019): 192–94.
45. Suyanto, Bagong et al. 2023. "The Causes and Impacts of Early Marriage: The Ordeal of Girls in East Java, Indonesia." *Sociologia, Problemas e Praticas* (101): 71–94.
46. The National Development Planning Agency. 2020. *The National Development Planning Agency Republic of Indonesia National Strategy on The Prevention of Child Marriage*. <https://www.unicef.org/indonesia/sites/unicef.org/indonesia/files/2020-06/National-Strategy-on-Child-Marriage-Prevention-2020.pdf>.
47. WHO. 2018. "Millenium Development Goals (MDGs)." World Health Organization: 1. [https://www.who.int/news-room/fact-sheets/detail/millennium-development-goals-\(mdgs\)](https://www.who.int/news-room/fact-sheets/detail/millennium-development-goals-(mdgs)).
48. Yayasan Plan International Indonesia. 2019. *Template Project Highlight - Yes I Do*.
49. "Yes I Do Indonesia." 2020. Rutgers Indonesia.
50. Yoshida, Yeni Herliana et al. 2023. "Upaya Indonesia Dalam Mengatasi Pernikahan Anak Sebagai Implementasi Sustainable Development Goals (SDGs) Tujuan 5 (5.3)." *Aliansi: Jurnal Politik, Keamanan dan Hubungan Internasional* 1(3): 153–66.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

