

CRIMINAL LAW FORMULATION AGAINST UNDERAGE CHILD MARRIAGE

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Abstract

The phenomenon is developing in Indonesia today, especially in rural communities where the continuity of marriage is vulnerable to minors. This happens due to 2 (two) factors: internal and external. This type of research uses normative juridical methods, and the approach to the problem uses 2 (two) kinds of approaches. First, through a statutory approach, namely by examining laws and regulations related to legal issues or problems being studied, is there any suitability and consistency between the law and other laws? Second, the Conceptual Approach, the conceptual approach departs from the views and doctrines that develop in the science of law. Children are an investment for every country in the world, because they are future human resources for developing a country. Juridically, each State is responsible for providing a good life for children, providing welfare both physically and mentally, and keeping away from all kinds of dangers that threaten a child. In everyday life, people are less aware of the importance of limiting the age of marriage as stipulated in Law Number 1 of 1974 concerning Marriage.

Keywords: Criminal Law, child marriage, child protection.

Introduction

The phenomenon that is developing in Indonesia today, especially in rural communities, is that the continuation of marriage is vulnerable to minors. This happened due to 2 (two) factors, namely internal and external. Internal factors consist of education, knowledge, and religion. While external factors are influenced

by parents' educational level, social, family economy, region or place of residence, culture, decision-making, access to information, and promiscuity.¹

Children are part of the younger generation as one of the human resources who are potential successors to the ideals of the nation's struggle. They have a strategic role and, have unique characteristics and characteristics, require guidance and protection in order to ensure the growth and development of physical, mental, and social as a whole, compatible, aligned, and balanced.²

The impact that occurs due to underage marriages is that the reproductive organs are not ready to accept the pregnancy, so it can cause several complications, early pregnancy and lack of fulfillment of nutrition for oneself, risk of anemia, increased incidence of depression, divorce, risk of premature death (MMR), the risk increases more than ten times if the number of sex partners is more than six or if you have first sex under the age of 15, the younger the woman has her first child, the more susceptible she is to cervical cancer.³ Therefore, the government has regulated marriage as stated in Article 7 paragraph (1) of Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning Marriage, saying that marriage is only permitted if a man and a woman have reached the age of 19.⁴

Based on Article 52 paragraph (1) of Law Number 39 of 1999 concerning Human Rights (HAM) regarding the child's right to protection by parents to protect the child.⁵ Legal protection for children can be interpreted as an effort for freedom and children's rights to obtain welfare; the law rules that people may not impose their will rather than the child's choice in getting happiness. Human rights are rights that are inherent in human beings that are natural and fundamental as a gift from

¹Indanah umi faridah, Muslihatas Sa'adah, Siti Halimatus Sa'diyah, siti maslihatul aini, restiana aprilia, "Faktor Yang Berhubungan Dengan Pernikahan Dini", *Jurnal Ilmu Keperawatan Dan Kebidanan*. Vol. 11, (2), 2020, 282.

² See Law Number 3 of 1997 concerning Children's Courts.

³ Indanah Umi Faridah, 282.

⁴ See article 7 paragraph (1) of Law Number 16 of 2019 concerning Marriage.

⁵ See Article 52 paragraph (1) Law Number 39 of 1999 concerning Human Rights.

God that must be respected, guarded, and protected by every individual in society or the State.⁶

In relation to the context of children's rights, it is apparent, as stated in Article 26 paragraph (1) of Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, which says that "Parents have the obligation and responsibility to raise, nurturing, educating and protecting children, developing children according to their abilities, talents and interests; and, preventing marriage at a young age; and providing character education and instilling moral values in children."⁷

Child marriages in the past few decades are still being practiced by parents, especially in some parts of the archipelago, due to the influence of local customs. Children who are immature physically and mentally are matched by their parents without them knowing the meaning and significance of the marriage they are having. In such incidents, the will and interests of parents are used as a yardstick, regardless of the needs of children who are too young to build a family.⁸

Based on medical considerations, there are times when children's marriages are not healthy, both from a physical and mental perspective, so failure often occurs in building their household.⁹ This event will more or less harm the growth and development of superior human resources; education that should have been pioneered will stop because they have to marry based on the will of their parents; births experienced by mothers who marry young often bring unwanted disaster. There are so many negative aspects that arise as a result of child marriage.¹⁰

Underage marriages are very prone to problems because the level of emotional control is not yet stable. In a marriage, there will be various problems that require maturity in handling them so that marriage is not seen as mere material readiness

⁶ Sigit Sapto Nugroho, *Hukum Hak Asasi Manusia*, Semarang: Penerbit Lakeisha, 2021, 1.

⁷ See Article 26 paragraph (1) of Law Number 35 of 2014 concerning Child Protection.

⁸ H. Moch. Isnaeni, *Hukum Perkawinan Indonesia*, Bandung, PT Refika Aditama, 2016, hlm. 53.

⁹ St. Ika Noerwulan Fraja, "The Responsibility of the Surabaya City Government Towards People with Mental Disorders," *Trunojoyo Law Review* 2, no. 1 (2020): 12–25.

¹⁰ Isnaeni, 53.

but also mental readiness and maturity to wade through it. Usually, conditions, where couples are unable to solve and overcome problems that occur, can cause various other issues that can lead to family divorce, so the number of underage marriages is also directly proportional to the high divorce rate.¹¹

In Madura tradition, there are at least two reasons parents in Madura choose to marry their children at a young age, the two causes include: First, the lack of understanding of parents in Madura on the importance of education among young people, especially for their children who are female. Many in their environment consider girls only obliged to serve the interests of their husbands, especially those related to kitchen and mattress matters. This assumption then causes parents to want to immediately marry off their children at a young age because they do not overthink about the child's future but rather make an effort to make the child have expertise in serving the husband.

Second, there is still a myth that develops among parents in Madura about not being able to reject someone's proposal to their daughter for no apparent reason. Some areas in Madura still believe in this myth, which causes them to tend to accept proposals submitted by someone who wants to be engaged to his daughter.¹² When the child is involved, there will be demands to immediately marry off his children even though one of the potential successors is still at a young age. This myth also gives the consequence that a parent's rejection of the good intentions of someone who proposes to his daughter will cause the child difficulty in finding a life partner.

Underage marriage is widely recognized as a dangerous socio-cultural practice, which is both a cause and a consequence of human rights violations. Underage marriage also undermines a girl's right to autonomy, to live free from violence and coercion, and to get an education. Many parents from poor families

¹¹ Jessica Tiara, Tinjauan Yuridis Terhadap Perkawinan Anak Di Bawah Umur Di Lihat Dari Sudut Pandang Undang-Undang Nomor 1 Tahun 1974, *Lex Crimen*, Vol. 7 (4), 2019. 114.

¹² Moh. Nayu and Agung Ali Fahmi, "Efforts to Realize a Halal Lifestyle in Madura Through The Synergy of Islamic Boarding Schools and The Halal Center of University Trunojoyo of Madura," *Trunojoyo Law Review* 4, no. 2 (2022): 98–111.

think that marrying off their children, even if the child is still underage, will reduce the economic burden on the family, and it is possible to help the family's economic burden without thinking about the positive or negative impacts of their child's marriage being underage.¹³

The phenomenon of underage marriage is often found in rural communities that still do not understand the law on marriage. Factors from human sources who are still not aware of the law are the factors that most often cause underage marriages to occur. The purpose of education is to form individuals who have different abilities and understandings about marriage. The sacred nature of marriage can be used as a ritual only if knowledge about marriage is still minimal.¹⁴

Marriage has also become a culture adopted by the people since their ancestors. Communities that have a solid customary system, of course, set aside the applicable law regarding marriage. The case of early marriage seems to be a problem that is being ruled out, the community doesn't really care that the impact it causes will have a harmful effect. Of course, this requires an understanding from the government regarding marriage socialization for every citizen.¹⁵

Methods

This research uses normative legal research. The approach to the problem uses 2 (two) kinds of approaches. *First*, through a statutory approach (Statute Approach), namely by examining laws and regulations related to legal issues or problems being researched, is there conformity and consistency between statutes and other laws, or between laws, law with the constitution, or between regulation and law.¹⁶

¹³ Jessica Tiara, 114.

¹⁴ Catur Yulianto, *Pernikahan Dini Dalam Perspektif Hukum Perkawinan*, Bandung: Penerbit Nusa Media, 2018, 8.

¹⁵ Catur Yulianto, 8.

¹⁶ Peter Mahmud Marzuki, *Penelitian Hukum*, Jakarta, Kencana Prenada Media Group, 2016, 133.

Second, the Conceptual Approach, the conceptual approach departs from the views and doctrines that have developed in the science of law and studies the views and doctrines in the science of law, especially those related to underage marriage research, then will find ideas that give birth to legal notions, legal concepts and legal principles that are relevant to the issue at hand and as a basis in building a legal argument to solve the issue at hand.

Primary legal material is legal material that is authoritative, meaning it has authority. The primary legal material is in the form of laws and regulations.¹⁷ The primary legal material used in this thesis is the Civil Code Article 330 concerning Marriage, Law Number 3 of 1997 concerning Juvenile Courts, and Law Number 16 of 2019 concerning Marriage. Law Number 39 of 1999 concerning Human Rights, Law Number 23 of 2002 concerning Child Protection, and the Criminal Code Article 287 Paragraph (1) Chapter (XIV) concerning Crimes Against Decency. Secondary legal materials are publications about law that are not official documents.¹⁸ Secondary legal materials provide an explanation of the material contained in primary legal materials derived from several scientific written literature in the form of textbooks, law journals, comments on court decisions, as well as internet websites related to the writing of this research. Tertiary legal materials, namely legal materials, provide instructions and explanations of primary and secondary legal materials, namely the Indonesian legal dictionary and the Big Indonesian Dictionary.

The analysis used in this study is a qualitative juridical analysis. Qualitative juridical analysis, namely analyzing theoretically, critically, systematically, and comprehensively the legal materials that have been collected, both primary, secondary, and tertiary legal materials. Furthermore, it is processed and then concluded qualitatively juridically. Regarding the qualitative juridical analysis technique described, namely, a description or explanation according to the science of law based on words, not based on numbers as a step to find the correct conclusion

¹⁷Marzuki, 181.

¹⁸ Marzuki, 181.

or an ideal conception.¹⁹ regarding matters relating to the formulation of criminal law against underage child marriage as well as an overview of the age that falls into the adult category in Indonesian legislation.

Discussion

1. The Protection of Criminal Law in Indonesia against the Phenomenon of Child Marriage

Children are an investment for every country in the world because they are human resources for the future development of a country. Internationally, every country has the obligation to guarantee the implementation of every human being, including children. Juridically, every country is responsible for providing a good life for children, providing well-being both physically and mentally, and keeping away from all kinds of dangers that threaten a child. However, in reality, the guarantees that the state should provide have not been implemented optimally.²⁰

Children, as the younger generation, are potential successors to the ideals of the nation's struggle. Children are development capital that will maintain and develop existing development results. Therefore, children need protection in order to guarantee their complete, harmonious, and balanced physical, mental, and social growth and development.²¹

The position of a child in law is as a legal subject determined from the form and system for children as a community group and classified as incapacitated or underage (stipulated in Article 27 Paragraphs (1), (2), (3), (4) of the Law Law Number 35 of 2014 concerning amendments to Law Number 23 of 2002 concerning Child Protection).²²

¹⁹Amiruddin, H. Zainal Asikin, *Pengantar Metode Penelitian Hukum*, Depok, PT Radja Grafindo Persada, 2020, 133.

²⁰ Ratri Novita Erdianti, *Hukum Perlindungan Anak Di Indonesia*, Malang, Penerbit Universitas Muhammadiyah Malang, 2020, hlm. 1.

²¹ Lihat Undang-Undang Nomor 3 Tahun 1997 tentang Pengadilan Anak.

²² See Article 27 Paragraphs (1), (2), (3), (4) of Law Number 35 of 2014 concerning Child Protection.

Positive law in Indonesia it regulates marriage as stated in Article paragraph (1) of Law Number 1 of 1974 concerning Marriage; what is meant by marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a family (households) that are happy and eternal based on Belief in the One and Only God.²³

Underage marriage is an event that is considered normal in Indonesian society. Data shows that at the local level of Pamekasan, child marriages have occurred throughout 2022, as many as 152 marriages, with the majority of education dominated by children who are still junior high school students, where the marriage rate reaches 93 cases.²⁴ Someone who marries, especially at a young age, will undoubtedly bring various kinds of impacts, such as legal, educational, health, psychological, biological, sexual behavior, and social impacts, which will be described as follows:²⁵

1. Impact on the Law, the occurrence of violations of the laws that have been stipulated in the Republic of Indonesia, such as:
 - a. Law No. 1 of 1974 concerning Marriage Article 7 paragraph (1) Marriage is only permitted if the man has reached the age of 19 and the woman has reached the age of 16. Article 6 paragraph (2) In order to enter into a marriage, a person who has not reached the age of 21 must obtain permission from both parents.
 - b. Law Number 23 of 2002 concerning Child Protection Article 26 (1) Parents are obliged and responsible for nurturing, nurturing, educating and protecting children, and growing children according to their abilities. talents and interests and preventing marriage at a young age.

²³ See Article 1 Paragraph (1) of Law Number 1 of 1974 concerning Marriage.

²⁴ Editor, <https://radarmadura.jawapos.com/pamekasan/74916277/nikah-dini-didominasi-siswa-smp>, retrieved September 20, 2023

²⁵ Zulfiani, "Kajian Hukum Terhadap Perkawinan Anak Di Bawah Umur Menurut Undang-Undang Nomor 1 Tahun 1974", Jurnal Hukum Samudra Keadilan, Vol. 12, Number 2, Juli-Desember 2017, 219-220

2. The impact of education is that someone who is married, especially at a young age. his desire to continue school again or pursue a higher level of education will not be achieved or will not materialize. This can happen because a person's learning motivation will begin to slacken because of the many tasks they have to do after marriage. In other words, underage marriage is a factor hindering the process of education and learning.
3. Psychological impact: from a social point of view, underage marriages can reduce family harmony. This is caused by emotions that are still unstable, the turmoil of young blood, and an immature way of thinking. Seeing underage marriage from various aspects does have many negative impacts. Psychologically, children are also not ready to understand sex, so it will cause prolonged psychological trauma in the child's soul, which is difficult to heal. The child will be gloomy and regret his life, which ended in a marriage that he himself does not understand the decision of his life. Therefore, in civil law, it has been regulated that a person's marriage must be over the age of 19 for men and 16 years for women. Indeed, underage marriages are seen by some people as having more negative impacts.
4. Biological impact, where the child's biological reproductive organs are still in the process of reaching maturity, so they are not ready to have sex with the opposite sex, especially when it comes to ham! then gave birth. If it is forced, there will be trauma, extensive tears, and infections that will endanger the reproductive organs and endanger the child's life.
5. Health impact: women who marry at an early age of less than 15 years have many risks, even if they have experienced menstruation or menstruation. There are two medical impacts caused by this young marriage, namely the effect on the womb and obstetrics. Gynecological diseases that affect many women who marry at an early age include infections of the uterus and cervical cancer. This happens because the transition period of daughter cells to adult cells is too fast. In fact, in

general, the growth of cells that grow in children will only end at the age of 19 years.

6. Social impact. This social phenomenon is related to socio-cultural factors in a gender-biased patriarchal society, which places women in a low position and is only considered a complement to men's sex. This condition is very contrary to the teachings of any religion, including Islam, which highly respects women (*Rahmatan lil Alamin*). This condition will only perpetuate a patriarchal culture that is gender biased, which will give rise to violence against women.

Criminal law seen in the context of *ius constituent* (the law that is aspired to in the social life of the country but has not yet been formed into statutes or other provisions) is essentially related to legal and political issues, namely efforts to realize reasonable regulations in accordance with circumstances and situation at one time.²⁶ This problem concerns, among other things, criminalization, namely a process of determining an act that was initially not a crime to become a crime.²⁷

Underage marriage, seen from the perspective of criminal law as an *ius constituendum*, is related to the problem of criminalization. According to Sudarto, criminalization is the process of determining a person's actions as criminal acts. This process ends with the formation of a law in which the act is threatened with a sanction in the form of a crime. Barda Nawawi Arief stated the same thing, that the criminalization policy is an act that was initially not a crime becomes a criminal act (an act that can be punished).²⁸

²⁶ Muhammad Dzikri Akbar Syafi'i, Firman Arif Pribadi, and Saiful Abdullah, "Criminal Conviction of Child Traffic Offenders Reviewed From The Juvenile Criminal Justice System," *Trunojoyo Law Review* 4, no. 1 (2022): 53–67.

²⁷ Fadilah Nursirnayati, Nyoman Serikat Putra Jaya, Eko Sopyono, "Kebijakan Hukum Pidana Perlindungan Korban Perkawinan Terhadap Anak Di Bawah Umur (Studi Kasus : Perkawinan Pujiono Cahyo Widiyanto Dengan Lutviana Ulfah)", *Diponegoro Law Review*, Vol.1 (4), Tahun 2012, Semarang, 118.

²⁸ Fadilah, 118.

Criminal Policy or criminal law policy is a form of policy in an effort to deal with criminal acts that are currently developing in society. This criminal policy has objectives such as social policy, community protection (social defenses), and to achieve community welfare (social welfare). This formulation policy is an attempt to formulate or formulate a law that can deal with a crime. This formulation stage is a strategic stage, because a small mistake in this stage can be fatal for future policy sustainability.²⁹

As already stated, the formulation stage is also known as legislative policy or formulation policy, namely the abstract law enforcement stage by a legislature-making body. This stage can also be called the legislative policy stage. Legislative policy or legislative policy is a plan or program from legislators regarding what will be done in dealing with specific problems and how to do or implement something that has been planned or programmed.³⁰

The explanation of formulation policy can be explained as follows: First, Policy Reform on Marriage Law Regulations in Indonesia. Marriage is everyone's right because marriage itself has a different meaning for everyone. Arrangements regarding marriage in Indonesia began with the establishment of Law Number 1 of 1974 concerning Marriage. This Marriage Law is an advancement in the field of Indonesian civil law. Even though it has many shortcomings it is the duty of legal experts, judicial bodies, legislative bodies, and administrative bodies to resolve issues related to issues concrete problems in the implementation of marriage in Indonesia because perfection can only be achieved gradually.

Setting the entry into force of a statutory regulation is an important matter. Arrangements for the implementation of a statutory regulation are usually mentioned in one of the articles of the statutory regulation. Most of the

²⁹ Ihda Shofiyatun Nisa', "Formulasi Hukum Pidana Terhadap Rumusan Tindak Pidana Perzinaan Dalam Pembaharuan Hukum Di Indonesia", *Jurnal Negara Dan Keadilan*, Vol. 9 (2), Agust 2020, Malang, 174.

³⁰ Dwidja Priyanto, Kristian, *Kebijakan Formulasi Sistem Pertanggungjawaban Pidana Korporasi Dalam Peraturan Perundang-undangan Khusus Di Luar KUHP Di Indonesia*, Jakarta, Sinar Grafika, 2017, 15.

arrangements when the enactment of laws and regulations are stated simultaneously with the time of promulgation, but there are also those that are before or sometime after the promulgation. The Marriage Law is an example of a statutory regulation whose implementation arrangements are not mentioned simultaneously in the Marriage Law.

The existence of regulatory policy reforms to the 1974 Marriage Law, especially changes regarding the age limit for marriage, is considered very appropriate. Given the rapid flow of globalization, changes to the 2019 Marriage Law can reduce the negative impact on children's growth and development, this policy can also increase children's fundamental rights to protection from violence and discrimination, civil rights, health rights, education rights and rights children's social life which is difficult to fulfill due to marriage at an early age. This consideration is the basis for thinking that the amendment to the Marriage Law is very appropriate.

Second, Policy for Setting Limits on Marriage Age in Law Number 16 of 2019. Determining the age limit for marriage is very important because marriage requires a biological relationship that results in health. As the elucidation of the Marriage Law states, the prospective husband and wife must be mentally and physically mature to be able to enter into a marriage so that they can realize a good marriage without ending in divorce and get excellent and healthy offspring. For this reason, marriages between prospective husband and wife who are still underage must be prevented.

According to health experts, there are various negative impacts felt by women who marry underage, both from a psychological, biological, and reproductive perspective. In fact, many young women who marry early are not ready to become mothers. Government policy in determining the age limit for marriage must have specific considerations, such as health considerations. Along with the times at the present time, the image of some people is just the opposite. The current globalization is changing the attitude and perspective of society towards women who marry at a young age, which is considered inappropriate. Even further, it is

considered to destroy the future of women, limit their creativity, and prevent women from gaining knowledge and broader insights.

In general, comments from various groups were negative, because it was alleged that early marriage caused the Maternal Mortality Rate (MMR) to increase significantly. Early marriage is also positively correlated with rising rates of unwanted pregnancies, abortions, human trafficking, abandoned children, increasing divorce and unemployment rates, as well as increasing population. Child marriage is a form of violation of human rights, especially the right to reproductive health, and most importantly, this marriage is contrary to the essence of religious teachings, which essentially respect humans and humanity.

The elements of the formulation in Article 6 of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage are as follows:

1. There is approval from both the bride and groom;
2. A person who has not reached the age of 21 must obtain permission from both parents;
3. If both parents die, then it is enough to get permission from the parents who are still alive or from parents who are able to state their wishes;
4. If both parents have passed away or are unable to express their will, they must obtain permission from the guardian, which includes:
 - a. the person who maintains;
 - b. Families who have blood relations in a straight line upwards as long as they are still alive and in a state of expressing their will.
5. The court in the area where the person who is going to marry is living at the request of that person can give permission after first hearing the said people if there is a difference between the two parents or guardians;
6. Marriage is carried out based on each religion or belief of the person concerned.

The elements of the formulation in Article 7 of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage are as follows:

1. Marriage is only permitted if the man reaches the age of 19 (nineteen) years and the woman reaches the age of 16 (sixteen) years;
2. If there is a deviation in terms of age, you can ask for a dispensation from the court in your area or other officials requested by both parents of the man or the woman.

Thus, the Preamble to the 1945 Constitution essentially has a basic formulation of social policy, which consists of policies for the welfare of society (social welfare policy) and public protection policies (social defense policy), so that in the context of protecting society and tackling crime a rational policy which became known as criminal policy (criminal policy).³¹

Overcoming underage child marriage also needs a criminal law policy. In this case, there is a need for a criminal policy concept. Criminal policy is a rational effort from the community to overcome crime, or furthermore, it is said that crime prevention policy is a science for overcoming crime. Policies or efforts to combat crime are essentially an integral part of social policy efforts to protect society (social defense) and efforts to achieve welfare (social welfare).³²

According to the author's analysis, the criminal threat referred to in Article 288 Paragraphs (1), (2), and (3) of the Criminal Code which states that whoever has intercourse with his wife whom he knows or should reasonably suspect, that the woman is not yet ready to be married, is sentenced to imprisonment for - a maximum of four years, if the act resulted in an injury to the woman's body. If the act causes a woman to be seriously injured, a maximum prison sentence of eight years is imposed. If the act results in the death of the woman, she is subject to imprisonment for a maximum of twelve years. However, the threat dies if the marriage is held for very urgent reasons by asking the court for a dispensation. So,

³¹ Muhammad Dzikri Akbar Syafi'i, Pribadi, and Abdullah, "Criminal Conviction of Child Traffic Offenders Reviewed From The Juvenile Criminal Justice System." 57.

³² Mohd. Din Mujibusssalim Eli Dani Isma, "Kebijakan Kriminal Dalam Penanggulangan Perkawinan Di Bawah Umur", *Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial*, Vol. 7 (1), 2017, 7.

it is permissible for children who are not yet mature to marry. As it is regulated in Article 7, Paragraphs (2) and (3) of Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage.

Conclusion

It can be concluded that the formulation of criminal law against child marriage, namely Criminal Policy or criminal law policy, is a form of policy in an effort to deal with criminal acts that are currently developing in society. This criminal policy has the aim of social policy (social policy) to protect society (social defenses) and to achieve social welfare (social welfare). This formulation policy is an attempt to formulate or formulate a law that can deal with a crime. This formulation stage is a strategic stage because a small mistake in this stage can be fatal for future policy sustainability. Overcoming underage child marriage also needs a criminal law policy. In this case, there is a need for a criminal policy concept. Criminal policy is a rational effort from the community to overcome crime, or furthermore, it is said that crime prevention policy is a science for overcoming crime. Crime prevention policies or efforts are essentially an integral part of social policy efforts, social defense, and efforts to achieve social welfare. public welfare.

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