Proceedings

LSCAC 2016
INTERNATIONAL CONFERENCE

The 4th International Conference
“Language, Society, and Culture in Asian Contexts” (LSCAC 2016)
on Cultivating and Casting Asian Diversities : Empowering the Asians
May 24-25, 2016 at Universitas Negeri Malang, Indonesia

Organized by:
- Universitas Negeri Malang, Indonesia
- Mahasarakham University, Thailand
- University of Hyderabad, India
- College of Education, Hue University, Vietnam
THE 4th INTERNATIONAL CONFERENCE
LANGUAGE, SOCIETY, AND CULTURE IN ASIAN CONTEXTS (LSCAC 2016)
on “Cultivating and Casting Asian Diversities: Empowering the Asians”

Hotel Atria, Malang, East Java, Indonesia
PROCEEDINGS

THE 4th INTERNATIONAL CONFERENCE

“LANGUAGE, SOCIETY, AND CULTURE IN ASIAN CONTEXTS”


Hotel Atria, Malang, East Java, Indonesia

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Dr. Apiradee Jansaeng, Mahasarakham University, Thailand
Dr. Soe Marlar Lwin, Nanyang Technological University, Singapore
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On behalf of the organizers and the committees, we are proud to welcome everyone to Malang and the 4th International Conference on Language, Society and Culture in Asian Context (LSCAC 2016) organized by Mahasarakhom University, Thailand, University of Hyderabad, India, Hue University, Vietnam and hosted by Universitas Negeri Malang.

As has been widely known, these collaborating institutions successfully held the international conference on “Language, Society, and Culture in Asian Contexts: LSCAC” in 2010, 2012, and 2014. The conferences attempted to create a space where people could exchange academic knowledge and build up international collaboration so as to bring new body of knowledge into the development of the Asian society, as well as to strengthen network among scholars whose research interests lie in the Asian context.

The Language, Society and Culture in Asian Context International Conference Series continues to:
- provide a forum for the exchange of ideas and dissemination of information on good practices within language, society and culture in Asia;
- strengthen and broaden the network of researchers, practitioners, students, teachers, artists and all those involved in language, society and culture in Asia;
- increase the links between the language, social and cultural communities especially in Asian context among the people of Asia;
- showcase research in the field of language, social and culture in Asian context.

The theme for the 2016 conference is Cultivating and Casting Asian Diversities: Empowering the Asians. Our plenary and featured speakers have considered this topic and we look forward to hearing a variety of perspectives as a discourse to strengthen understanding and to foster creativity, growth and social innovation among Asians to be a better Asia.

Your presence at this conference is helping to further develop this meaningful and sustainable forum that we believe is contributing to strengthen the understanding due to the diverse cultural diversity of Asia as the biggest and most diverse continent on the globe.

LSCAC 2016 is made possible by the dedication and hard work of our community. We are indebted to many. The LSCAC track record of excellence continues this year. This would not have been possible without the advice and support of the previous conference chairs.
Special mention must be made of the fact that LSCAC 2016 is truly international. It is organized by a core team from Hyderabad University, India, Mahasarakham University, Thailand, Hue University, Vietnam and an organizing committee of Universitas Negeri Malang with members from three faculties; Faculty of Letters, Faculty of Social Science, and Faculty of Education. The diversity of our people is one of our core strengths that adds tremendous value to the conference organization. We thank all of them for volunteering their time and energy in service to our community.

In particular, we would like to express our gratitude to the Rector of Universitas Negeri Malang, Professor AH. Rof'iuddin for the guidance in managing this conference, Dean of Faculty of Education Professor Bambang Budi Wiyono, Dean Faculty of Social Science Professor Sumarmi as also the steering committee. We would like also to address special thanks to Mr. Reno Halsamer and Mrs. Elly Halsamer in accommodating us at Museum d'Topeng, to learn more about Indonesian culture and history through their collections.

Finally, we would like to thank all the presenters for the willingness to share the latest research and ideas and all the participants for their keen and active participation. Without your efforts, this conference would not be possible. Keep up the good work. We hope that you will have an enjoyable and productive time in Malang, and leave with fond memories of the multicultural experience at LSCAC 2016.

Professor Utami Widiati
Professor Bambang Budi Winarno
Professor Sumarmi
Steering Committee, LSCAC 2016
RECTOR, UNIVERSITAS NEGERI MALANG

Professor AH. Rofi’uddin

Malang, 9 May 2016

Dear LSCAC 2016 participants.


Universitas Negeri Malang, in collaboration with Mahasarakham University (Thailand), University of Hyderabad (India), and Hue University (Vietnam), is proud to host the 4th International Conference on Language, Society and Culture in Asian Contexts 2016. I warmly welcome the conference participants from Asian countries to Malang, Indonesia. This conference invites and is attended by national and international academics, researchers, practitioners, teachers, and students to extensively and intensively explore and discuss various aspects of languages, cultures, and societies in Asia.

Asian societies are not only unique in socio-economic structure, but also rich in linguistic and cultural diversities which warrant explorations. The explorations, imperative to our understanding of the multi-dimensional and multi-layered character of Asian societies, would bring people in the continent together, allowing them to be global citizens. Exploring and reflecting on the Asian diversities would enhance our knowledge of who we are and what we have. The deeper and better understanding of who we are leads to the cultivation of relevant strategies for the empowerment of the Asians. This aim is exactly reflected in the theme of this year’s conference: “Cultivating and Casting Asian Diversities: Empowering the Asians.”

Universitas Negeri Malang is committed to supporting and encouraging the establishment of forums to share ideas and insights on various topics to cultivate and cast Asian diversities. For this reason, we are delighted to see so many academics, researchers, practitioners, teachers, and students in Asian countries to actively participate in this conference. We strongly encourage all of you to take as much benefit as you can from this conference.

Regards,

Professor AH. Rofi’uddin
Rector, Universitas Negeri Malang
Message from the Vice-Chancellor
University of Hyderabad, INDIA.

Dear Participants,

Greetings to the participants of 4th Bi-annual conference of Language, Society and Culture in Asian contexts (LSCAC), 2016.

It gives me immense pleasure to note that the University of Hyderabad, India was one of the main initiators of this bi-annual event. The 2nd conference was organized in the University in 2010. The study of Asian languages, societies and cultures acquires special significance in the context of recent efforts of Asian countries to form Asian Economic Union. As a first step towards this goal has been formation of ASEAN. We strongly believe that formation of any such union should be based on the cultural unity of Asian societies. In this context, I am sure that deliberations of this conference will contribute towards identifying commonalities in Asian cultures which in turn will become bases for Asian Union in future.

We in University of Hyderabad are very much interested in promoting academic collaboration with the Institutions of Higher Education in Asia. This will promote people-to-people contact and exchange of knowledge for further development of Asian societies.

I congratulate University of Universitas Negeri Malang, Indonesia for organizing this conference in collaboration with Mahasarakham University, Thailand, University of Hyderabad, India and Hue University, Vietnam. I also express my sincere thanks to the University for giving us opportunity to co-host the conference.

I wish you a rewarding and enjoyable conference.

Yours sincerely,

Appa Rao Podile
Welcome Messages

Message from the Dean of Faculty of Humanities and Social sciences
Mahasarakham University, Thailand

Dear LSCAC2016 participants,

It is my pleasure to welcome you to the 4th International Conference on Language, Society, and Culture in Asian Contexts, or LSCAC 2016, co-hosted by Mahasarakham University, Negeri Malang Universitas, Hue University and University of Hyderabad.

The purpose of this biennial conference is to serve as a forum for scholars who share mutual interests in the development challenges faced by Asian societies.

For this two-day conference, we are grateful to have Dr. J. Prabhakar Rao, professor of Linguistics in Centre for Applied Linguistics and Translation studies, university of Hyderabad, Hyderabad as our keynote speaker and Soe Marlar Lwin, Assistant professor in the English Language and Literature Academic group at the National Institute of Education and Nanyang Technological University, Singapore and A. Effendi Kadarisman, degree in Linguistics from the university of Hawaii at Manoa and Dr. Azhar Ibrahim Alwee, A lecturer at the Department of Malay studies, National University of Singapore(NUS), as our panelists in a special panel session on “Academic Collaboration among Higher Education Institutions in Asia”

Last, but not least, LSCAC 2016 in Thailand would not have been possible without the efficient efforts of the conference coordinating team and of course the enthusiastic presenters and participants who have come to Negeri Malang Universitas from around the world in order to take part in LSCAC 2016.

I sincerely hope that your experience in attending this conference will be fruitful one, that is thought-provoking in an academic, social and cultural dimensions.

Asst. Prof. Dr. Kanokporn Rattanasuteerakul
Dean of Faculty of Humanities and Social Sciences
Mahasarakham University
Message from
Hue University of Education, Hue City, Vietnam

Assoc. Prof. Dr. Nguyen Tham
Rector of the University

Dear LSCAC participants,

Welcome to the 5th International Conference on “Language, Society, and Culture in Asian Contexts” (LSCAC 2018).

With about 100 participants from over 10 countries of the ASEAN and all over the world, LSCAC is one of the crucial conferences of its kind in the region and plays an important role as at this time, the ASEAN integration specifically and international integration generally opens doors for people and Asia is also an indispensable part of our intricate global civilization. Hence, various dimensions of Asian societies began attracting the attention of scholars. With increasing role, there is a need to study in-depth the mutual influence of different aspects that contribute to the dynamism of Asian societies. This conference focuses on aspects like language, society, culture and education.

Hue University of Education therefore with honor offers to host the LSCAC 2018 Conference and commits our best to organize a wonderful unforgettable conference to the linguists, cultural experts and educators all around the world. Additionally, Hue University of Education, located at Hue in Central Vietnam, which is one of ASEAN cultural cities with stunning sightseeing landscapes and famous for its peace and quietness, will certainly provide all of you with nice memories about the local food and culture.

I warmly welcome the participation of the ASEAN and all over the world academics and institutions in this conference, and I am also pleased that a significant number of international experienced experts and academics will attend the conference.

The LSCAC 2018 Conference provides a wonderful opportunity to analyze various dimensions and factors that are pivotal for the functioning and development of Asian societies. I encourage you to make the most of the two-day conference to build your knowledge, exchange ideas and strengthen your friendships.

I wish you a rewarding and enjoyable conference.

Yours sincerely,

Assoc. Prof. Dr. Nguyen Tham
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**LSCAC 2016 Profile**
Concluding Remarks
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Hyderabad University Profile
Mahasarakham University Profile
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CHILD MARRIAGE PREVENTION BASED ON INTEGRATED PLAN OF POLICY
AND ACTION TO REDUCE THE INDEX OF CASE AND PRACTICE OF CHILD
MARRIAGE IN REMOTE AREAS

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Abstract: Child marriage contributes to many dark sides, such as preventing the improvement of human resource and increasing the poverty index. Strategic and collective efforts are needed in order to prevent the existence of this phenomenon, for instance, through organizing a plan of policy and action integratedly. This article aims to portray the social profile of Maduranese people living in South Malang and their tendency towards the practice of child marriage as a need analysis to organize the plan of policy and action prototype to prevent the existence of this dangerous practice. The chosen strategy is solving the child marriage practice in whole area through “circular formula” which relate to law, politic, education, social and religion, and economy area.

Keywords: Child marriage, plan of policy and action, circular model, turn around model.

INTRODUCTION

The child marriage issue currently discussed is a complex discourse related to various aspects, including law, religion, tradition, economic, social, and health. It is reasonable that, currently, a big number of international institutions have big concern toward this problem, such as United Nations Children’s Fund (UNICEF), United Nations Population Fund (UNFPA), United States Agency for International Development (USAID), International Center for Research on Women (ICRW), Population Council Technical Consultation on Married Adolescents, and so forth.

This problem has been a worldwide issue. Meanwhile, child marriage is not a big deal and lacks of adequate attention and respond—not to mention “minimum”—in Indonesia. Child marriage had been an old issue during a long period of time, though it emerges these days—particularly after the recent controversy of Syekh Puji marriage with Lutviana Ulfa in last August 2008 (Kompas, 26/10/2008). This case is neither the first nor the last, but only one of such a kind which emerges among the other cases which faded and were buried.

Based on the analysis above, this research finds its relevance and significance. This research aims to eradicate some remote and isolated areas’ traditions in which they frequently marry off their children through some policies and accurate programs, such as marriage law and reproductive health counseling supported by audiovisual materials, providing vocational training service and apprentice program for teenage girls from poor family, improving marriage management and administration, and mobilizing mass media to improve people awareness of child marriage danger and risk heading toward “safe motherhood”. 
Gondanglegi village, Malang Regency, East Java is chosen as the research location due to its customary in marrying off a daughter in her early age, particularly for Maduranese sub-culture society. In their mind set, child marriage is the best option to save new generation’s morality and to make them be aware of their responsibility sooner. Besides, the tendency toward this child marriage practice among the community of Maduranese sub-culture in South Malang area (in which the majority of them are low-income earners) is influenced by economic problem. As the result, teenage girls from poor family commonly drop out of the school or attend an informal education (i.e. pesantren) because they do not have enough money to attend a formal education (Hanafi, 2010: 315).

**METHOD**

This research aims to: (1) identify the condition and social profile of Maduranese sub-culture society in Gondanglegi, South Malang and their tendency of child marriage as a need analysis source; (2) set up a prototype strategy and plan of policy and action model to prevent child marriage in Maduranese sub-culture people living in Gondanglegi, South Malang and validity and reliability testing at an expert; (3) test the effectiveness of product for viewers’ self-improvement to improve their participation in order to reduce the index of case and practice of child marriage for Maduranese sub-culture society in Gondanglegi, South Malang.

The first and the second research objectives are aimed to be achieved in the first year research (First step), meanwhile the third objective is aimed to be accomplished at the second year research (Second stepadvanced). To achieve the first research goal, mixing method design using descriptive survey through case study is used. Next, to achieve the second objective, development of product will be conducted through research and development (Bogdan, et al, 1982: 87), which finally produces prototype model. While for the third objective, which is product effectiveness testing, experimental research design is used. This article is organized based on the result of the first year research.

**FINDINGS AND DISCUSSION**

This research was conducted on seven villages in Gondanglegi District which have the lowest Human Development Index (HDI) and mostly are Maduranese, i.e. Sumberjaya, Putukrejo, Bulupitu, Ganjaran, Putat Lor, Panggungrejo, and Sukosari. The basic assumption is that child marriage is closely related to the low level of the subjects’ education, health, and economic index. It has already explained previously that the child marriage practice is a very complex problem which related many aspects such as law, religion, custom, economy, social, and health. In order to solve this problem, the holistic and comprehensive ways are necessary.

Collective participation from several sides for instance government side and non government organization side are absolutely essential to handle this traditional practice which is continuously ingrained for long time. Even, the war against child marriage should be socialized and campaigned massively via propaganda “Stop and Save (SaS)”, “Stop Child Marriage”, and “Save Our Girls and Woman”. Then, plan of policy and plan of action to minimize the child marriage practice are explained below.
National Policies to Solve Child Marriage Problem

Law Area

Government is demanded to have political will and clear expression to stop the harmful traditional practices which influence woman and children health, especially the child marriage practice. One of the ways is by ratifying and implementing instruments of international law effectively, especially for women and children, for instance: the Convention on Consent to Marriage, the Minimum Age of Marriage, and Registration of Marriages, International Convention on the Rights of the Child, and Beijing Rules.

Government should also reform law of marriage for instance: (a) by abolishing dispensary marriage institution (Wahyuni, 2009: 54); (b) by reconstructing the trusteeship concept to avoid forced marriage (*ijbar*) (Rangkuti, 2009: 38; Yanggo, et. al, 2009), and (c) by deciding the equivalent minimum age to marry for male and female higher than before, 18 years old. WHO and International Convention on the Rights of the Child (ICRC) recommend that the status of individual as a child applied up to 18 years old (UU PA/23/2002). Thus, the minimum age for woman that is established in Undang-Undang Perkawinan Nomor 1 Tahun 1974 (Marital Law No. 1, 1974) which is 16 years old should be changed and increased (UUP/1/1974). One of the considerations is that on sixteen, the health of reproduction organ is not mature enough for woman.

Political Area

Government does not only need to reinforce the law of marriage to prevent the child marriage practice such as above but also requires building governmental bodies to implement the legal policies which have already been established. Those governmental bodies will assure the implementation of the policies to protect and enable women and children.

In addition, national committees might be essentially created by government to against harmful traditional practices, particularly the child marriage practice. The government has already established two committees before for instance: the National Commission on Violence Against Women and the Indonesian Child Protection Commission which is popularly known as “Komisi Nasional Perempuan” and “Komisi Perlindungan Anak Indonesia” (Supena, et. al, 2002: 91). Thus, the idea of establishing the new committee like National Commission on Harmful Traditional Practices is exceedingly need to be considered.

Education Area

The society’s mindset which is still very narrow and traditional, and even tend to have wrong perception toward marriage could be one of the many factors causing the child marriage practice. In this case, education gives a big contribution into this matter.

In the village, education is still far from our beautiful expectation. There is a very wide gap between the model of modern education in cities and the model of traditional education in village if it is compared. The modern one states education as a need, meanwhile the traditional one is only for formality. Education ideally has a goal to help society preparing and obtaining a better future.

The model of education which is not visionary causing society less interested to enroll their children to school (Taufiqurahman, 2006; Rifa’i, 2007). Education is no longer assumed as a solution for a
better life. Normally society has a tendency to depend their life on material things. Meaning that, life is seen through material eligibility. Consequently, when someone could fulfill his or her material need, he or she has to marry soon. In the other hand, a marriage does not only need material things, but also physic, phsycology, and mental readiness.

The child marriage always related to the low level of education whose women in all over the world. Later it becomes obstacle in reaching the goal of development of human resources. The low education that women have is dangerous, besides it has long-term effect and wide spectrum to themselves and society. While actually education for girls has many positive effects on economy development, poverty reduction also has similar positive effect, and so on.

In all over regions, women who have higher education tend to be protected from the child marriage practice, and so with women who have middle education. They have chance for about six times smaller than women who have low education to avoid the child marriage practice (UNICEF, 2004).

Social and Religion Area

The religious and traditional institutions should have solid cooperation involving their leaders and figures in order to abolish the child marriage practice since so far they have been becoming patron, particularly in group of people who live in agrarian village. Patronage is a tradition in which honor, obedience, and meekness given to those who are assumed as the authority holder in religion and custom (the social figures and leaders). Then, those social figures and leaders traditionally become their reference in understanding religion ideas, norm, custom, and even as their life interpreter.

The idea above is very important in order to reinterpret some religious verses which so far have been wrongly interpreted to give formal justification toward the authenticity of the child marriage. For instance, case of Muhammad SAW (Prophet) marriage with 'Aisyah RA which is commonly used as legal reference should be notably rechecked, it is also the same with a number of Qur’an verses which are implicitly related to that problem. In this way, there is an expectation that there will be new religion pattern which is wiser and more enlightened where some religious verses justification the child marriage is not only literally understood, but also considering historical and locality aspects.

Economy Area

Apart from cultural and doctrin factors above, the child marriage phenomenon in village community (low income society) is also influenced by economic problem (poverty). According to several researches conducted by UNICEF (2005), poor countries in all over the world have high indicator toward the child marriage practice (UNICEF, 2005). Low income families in those countries marry off their child as early as possible in order to liberate from economic charge. In addition, they expect their child will have a better life after the marriage. In fact, they are still stuck in the circle of poverty, even worse and tragic. As consequences from economic problem, girls from poor families become uneducated generation since they don’t have enough money to have formal education.

Moreover, the economic benefits that poor families obtain through marriages also influence them to marry off their daughters in early age. In South Malang, parents said that they marry off their daughter in
early age to get precious and expensive dowry. In Gondanglegi village for example, the groom have to redeem his bride with a number of properties as his dowry. Economic incentives the poor families obtain become big reason for them to marry off their daughter in early age.

**Strategic Programs to Prevent the Child Marriage Practice**

Every obstacle should be solved, not to be avoided, or even to be hidden. In this case, the child marriage practice, the researcher indeed has to define some programs and strategies to solve it. Below are some examples:

*The Changing of Society Law Behavior through Law Awareness Movement*

The method of the legislation law, as a tool, can be used as one of the support in the way of the social law behavioral changing. Such as, through law counselling which is the frequency, method, and the approach will be adjusted to the social intelligence level. For example, for the villagers which are the majority being farmers, the formula of steps should be related and considered to their agrarian life.

The steps which could be pursued are as follows:

1. The improvement of society logical thinking, knowledge, and understanding. It could be done by obligating the villagers without any exception to attend the "*Kerja sambil Belajar* (KEJAR)" package program (Studying while Working).

2. Government should tighten their *Wajib Belajar* (WAJAR) Program (the Obligation for Studying) for school age children. It means that children in the village without any exception, after reaching the school age, should be facilitated for registering to the school. Moreover, government has made the education free through *Bantuan Operasional Sekolah* (School Operational Expense) program.

3. Marriage Law Counseling Program (MLCP). The range of this counseling program should be increased, not only the frequency but also the target area, so the effectiveness of the program will reach the goal. Through MLCP, people should be guided to understand the main point of the marriage legislation, so they could know and aware of the benefit of obeying that law.

The expectation is that people will realize that marriage legislation has decided the minimum age to marry, (the minimum age is 19) for men and (the minimum age is 16) for women. Moreover, through MLCP people are expected to have more communal law awareness to delay their son/daughter’s marriage for the better future. Therefore, one day, villager—even live in the remote area—will realize that child marriage (under 18) is not only a marriage transgressor but also harmful and full of risk for their children.

Obedient culture to this law method should be pursued through a process. While, the process takes a long time to be able to reach the goal. It needs involvement and synergistic participation from various sides to be able to reach the goal, even adolescents and young men which join Remaja Masjid (Remas), Karang Taruna, Jamaah Maulid Nabi, etc.

*The Improvement of Management and Marriage Administration*

Marriage registration and record keeping should be obliged to anticipate the practice of undercover child marriage (*siri*), and to avoid the age imitation and forged identities. Criminalize discourse of *siri*
marriage which emerges recently, for the sake of children and women protection, competent enough to be supported, campaigned, and insisted massively to the governor to be legalized as soon as possible (Supena, et. al, 2002).

Hence authoritative groups’ role related to marriage administration, such as: sub-district, district, religious affair office, are needed. The benefit of ratifying of this collective role is that every unqualified marriage request, like the age of the bride is under 18, could be canceled or even refused.

To sum up, there are 3 marriage requests that should be refused by marriage administrator for the sake of avoiding these kinds of marriage below:
(1) The age of the bride or the bridegroom is under 18;
(2) The marriage dispensation cannot be served;
(3) The bride or the bridegroom refuses their parents’ choice to avoid forced marriage (jibar).

**Sex Education, Reproductive Health, and Premarital Preparation**

Besides, under 18 year-old children should be participated to the sex education, reproductive health, and premarital preparation programs. Topics related to the impacts of the child marriage should be included to the harmful traditional practice eradication program. The strategies are stated below:
(1) Health problem related to the sex education, reproductive health, and premarital preparation are included to the school curriculum through Sex Education, Reproductive Health, and Premarital Program (SERHAPP). The intentions are to increase the responsibility and parent-children harmony, also to raise young men’s awareness about the harmful effect and the risk of child marriage.
(2) Audio-Visual Program (AVP), like: sketches, dramas, and educational packages about the harmful traditional practices influenced women-children’s health, especially for child marriage, should be always prepared and produced.
(3) Mass medias should be mobilized to raise society’s awareness about the harmful effect and the risk of child marriage and other similar practices, also the importance to eradicate it. Government and women-children care activists could be monitoring mass medias’ role about this problem. Government should determine and work to get “Safe Motherhood” initiative.
(4) Government should admit and advance the women reproductive right, include their right in determining how many children they want to have and the distance of their children’s age.

Considering that non-government organizations play important and effective role in forcing the government to increase the status of women health and give information to international organizations about the trend related to traditional practices that influence women and children’s health regularly. They should give the reports of the progress and the obstacle in this program regularly (Jain, et. al, 2007; Mensch, 2004).

**The Extension of Affordable Educational Access**

In order to prevent the child marriage and minimize maternal mortality, government could apply the strategies below:
(1) Providing vocation trainings and apprentice programs for young girls to make economies. Some vacancies in training courses should be for women as an affirmative action.

(2) In addition, the programs above should be monitored to equip midwife, midwives, and paramedics with skills and new knowledge they need. This program is so important to reduce the maternal mortality which is still in high level nowadays.

(3) Government should do a counseling to help women pregnancy to break the taboos related to the myth and all of the dangerous traditional pregnancy practices, through education, law and regulations, also by monitoring.

CONCLUSIONS AND SUGGESTIONS

It has no doubt that strong intention from the government is needed to solve the issue of child marriage. In the power-based approach, the government is expected to establish the governmental bodies and national committees as well as providing financial assistance for them. Through institutions that are under their authority, the government was able to focus his concentration to eradicate the practice of child marriage in the enclaves, particularly in poor villages-tagged.

In the top-down management perspective, government can reform the marriage laws, such as, by removing the marriage dispensation institution, review the concept of the trustee to avoid the forced marriage (jihar), and determine the minimum age to marry for boys and girls (in equal and higher than before), which is 18 years old.

Moreover, the problem about child marriage can be solved by using a model of rights-based approach child marriage prevention. The paradigm of this approach is using the litigation, by criminalizing the perpetrators and other parties involved in it and then process it on trial. For that, it needs mutually-accepted legal instruments, such as laws, regulations, policies conventions, contracts, traditions, and others. It should be sure that the legal instruments do not contradict each other (harmony), as has been discussed clearly before. If it is not realize, inter law instrument paradox will be the weak side of the law for child marriage offenders to circumvent or even to find the shelter from the law.

Furthermore, it can be achieved by interest-based approach child marriage prevention. This bottom-up approach, according to the researcher, should be pursued as an alternative treatment models in solving the child marriage issue in Indonesia. In this model, those who commit such harmful traditional practices have the greatest authority. They should be counseled not to continue the practice of the child marriage, because of the risks and losses.

Many parties have notion that this approach is more humane and promising because it emphasizes the awareness and repentance of the perpetrators. In addition, this model is also nonviolent, non-dominating, and non-discriminating. This approach needs to be exerted in order to become a mainstream in managing the child marriage practice in Indonesia. The best way to support this interest-based approach handling model is by improving the education level of the society. Because educated people tend to be able to think logically and rationally. Myths about social life, including the practice of child marriage, will slowly erode by itself.
Although the last interest-based approach is believed to be more humane, it does not mean that the other approach models should be abandoned. Indeed, according to the researcher, the best approach for Indonesia in the future is by using the base interest (consciousness) as a principle in solving the child marriage issues. However, it should be followed by rights-based approach which guarantees that all of citizens have the same rights to be protected by law. Finally, if necessary, it can use power-based approach, although still with the proviso that the country would understand the temptation of using this approach. Here is the image of the transformation mechanism and loop back in handling the children marriage:

![Interest-Based Approach](image)

**Interest-Based Approach**

**Power-Based Approach**

**Right-Based Approach**

It should be admitted that the power-based approach is often chosen to solve the issue of child marriage in Indonesia. But slowly, this dependence must be reduced for the next is being combined with law and interest-based handling. In short, it should pursue a handling model with rotating dynamic spectrum, from interest-based approach to rights-based approach to power-based approach.

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