



Parenting patterns in children's freedom to marry at a young age (case study of Tapan Nauli 1 Village Community, Central Tapanuli Regency)

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ARTICLE INFO

Article history:

Received Oct 4, 2024

Revised Oct 5, 2024

Accepted Oct 29, 2024

Keywords:

Early Marriage;
Parenting Patterns;
The Impact of Marrying at a
Young Age.

ABSTRACT

Parenting patterns applied by parents to children are the most important part that needs to be considered because they form a mindset and influence children's actions in doing something. In the current rampant early marriage/young marriage, it is also inseparable from one form of parenting pattern. This study aims to examine in more depth the form of parenting patterns of parents today, as well as the impacts caused by the occurrence of acts of child freedom to marry at a young age in the community of Tapan Nauli 1 Village, Central Tapanuli Regency. This type of research is descriptive-qualitative which uses survey and interview methods with parents and children who have early marriage/young marriage aged 16-21 years in Tapan Nauli 1 Village, Central Tapanuli Regency. The results of the study showed that the parenting pattern applied by parents in Tapan Nauli 1 Village, Central Tapanuli Regency is a Democratic parenting pattern. Parenting patterns with an average of using permissive and democratic parenting patterns, where parents give their children trust in doing something as long as they are considered capable of being responsible for their choices, one of which is getting married at a young age. The results of this study are expected to provide insight for parents and policy makers regarding the importance of the role of education and healthy parenting in preventing early marriage.

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1. INTRODUCTION

In general, early marriage is a marriage carried out by a man and a woman whose ages are both below the minimum limit regulated by law.(Restika & Aspin, 2023). According to the National Population and Family Planning Agency (BKKBN) which has collaborated with the MOU stating that the age of first marriage is permitted if the man reaches the age of 25 years and the woman reaches the age of 20 years. Furthermore, marriages carried out below this minimum limit are called early marriages.(Aisyah et al., 2023). Meanwhile, referring to the view Basyiroh and Afif (2024) defines that marriage that occurs before the age of 19, either by one or both partners, is classified as early marriage. This phenomenon is often related to various social, economic, and cultural factors, which can influence the decision to marry at a young age.

Based on the explanation above, early marriage can be defined as a physical and spiritual bond between a man and a woman as husband and wife at a young age/teenagers under the age of 20 for women and 25 for men. This is because this age is considered the most appropriate in building a household, this age can be indicated as an age that is able to think maturely, on average this decision is made for the good of society so that newly married couples have the readiness and maturity in households, so that a quality family is created.(Willis, 2015). This is also in line with the view Joseph (2012), that if the family environment is full of conflict, it is possible that a mental health problem will arise for a child's soul. According to the analysis Pohan and Setiawan (2024), that early marriage is a social problem that has implications for the welfare of individuals, society and families.

However, in practice in today's society, we still find many people who marry at a young age or under age.(Siregar & Kelana, 2021). So that the laws that have been made, some do not apply in a particular area even though the laws have existed for a long time. In Central Tapanuli Regency, especially in Tapan Nauli 1 Village, Tapan Nauli District, which has held marriages from 2022-2024, there are approximately 86 people, around 34 of whom are young couples aged 16-21 years who are registered at the Tapan Nauli District KUA, and there are some more native residents of Tapan Nauli 1 Village who are married but are not registered at the Tapan Nauli District KUA (outside the village) according to Inra Waruwu as the Secretary of Tapan Nauli 1 Village.

The rise of young marriages that occur in the current era, makes many young people want to marry at a young age. This will have an impact on children's education, health, society, the impact on girls, and the impact of children from early marriages.(Marzela et al., 2024). As happened in Tapan Nauli Village 1, most of the people think that if someone is mature enough and ready to get married, then the marriage can be held. This is also in line with research conducted by Sari (2019), that for men and women who are both ready to get married, the marriage can be carried out. The rise in young marriages occurs due to several factors, including economic factors, the surrounding environment such as the desire to get married young because they are inspired by friends, partners, siblings and even encouragement from parents. Referring to the view Wisdom (2019), that there are 2 (two) factors that cause early marriage, namely internal and external factors. Internal factors consist of local customs and broken homes or family divorce. Meanwhile, external factors include the economy, education, parental encouragement, and mass media.

Not only that, most of the current parenting systems in the Tapan Nauli 1 Village community assume that if their child is ready and is over 17 years old, most parents agree with their child's decision and the children also believe that marrying at a young age can reduce the burden on their parents and feel free for themselves. On the other hand, early marriage is a common phenomenon in society because they consider that marrying early is the best way for them to take care of their children, especially their daughters.(Paila et al., 2022). The meaning of guarding here is more inclined towards negative talk from neighbors around the environment if they find out that there is a child who is dating until the child's boyfriend often comes to the house. So that makes parents uncomfortable and tells their children to get married before unwanted things happen. In this society, parents who give permission for their children to marry at a young age mostly think about the readiness and attitude of loving each other, not a few also do not think about the immature way of thinking of a young couple, when they get a problem in the household, such as insufficient financial problems which are the most dominant cause of conflict that even leads to divorce. In this case, parenting patterns also play a very important role in shaping the mindset and desires of children towards something, one of which is getting married at a young age, it all comes back to how parents respond to their children's desires so that they do not become regrets for the child in the future.

In this case, parents are required to be firm and able to distinguish between what is right for their children to do and what is not right for their children to do. Based on the explanation above, the researcher is interested in studying further by raising the title "Parental Parenting Patterns in the Behavior of Children's Freedom to Marry at a Young Age in Tapan Nauli 1 Village, Central Tapanuli Regency". In providing an explanation of this problem sociologically, the author uses the Sociology-Phenomenology theory developed by Alfred Schuzt. In short, phenomenology

is one of the tools to explain social phenomena that occur in society which are then analyzed using social sciences.(Main et al., 2018). Phenomenological theory also aims to provide an understanding of an individual entity in a community group, and provide experience in undergoing interactions between individuals.(Harahap, 2020).

Early marriage is a phenomenon that is no longer foreign to the public, both rural and urban communities. However, this is not something that should be used as an example because it clearly causes problems in family life and social life. Several studies and research activities have been conducted by several previous researchers who discussed early marriage, such as research conducted by Syria and the Holy (2022), discusses the Phenomenon of Early Marriage Among Teenage Girls in Pipitan Village. Where in this case both discuss the factors and impacts of early marriage. However, this study discusses more deeply the form of parenting patterns from the existence of children's freedom to marry at a young age.

Apart from that, there is also previous research conducted byltares (2015)about the Phenomenon of Marriage at the Age of Moses in Pontianak Barat District, Pontianak City. In this case, the focus is to explain the phenomenon of young marriage in general, while in the research, the researcher focuses on parenting patterns and factors and impacts of the existence of acts of child freedom behavior to marry at a young age in Tapian Nauli 1, Central Tapanuli Regency. Then in the researchMuslims (2024), regarding Parenting Patterns on the Risk of Early Marriage in Adolescents in Poso Regency, with almost the same form of research discussing parenting patterns, but in this study there are still differences in research results, theories, and research methods.

The purpose of this study is to determine the form of parenting patterns of parents that are a form of behavior of children's freedom to marry at a young age and the factors that influence it and the impacts caused in the community of Tapian Nauli 1 Village, Central Tapanuli Regency. In addition, this study also has benefits from the results of the research conducted, including, the benefits for the theoretical are that this study is expected to be additional material for knowledge for the development of further studies. Then the practical benefits are, the research is expected to be useful for academic circles, the community, both parents and children, so that it can be a reference for what form of parenting patterns parents should apply to their children, as well as the factors that influence and the impacts caused.

2. RESEARCH METHOD

This type of research is descriptive research with a qualitative approach conducted with the aim of drawing or describing objects and phenomena related to parenting patterns, driving factors in the behavior of children's freedom to marry at a young age, and the impacts caused. The research was conducted in Tapian Nauli 1 Village, Central Tapanuli Regency.The Greatest Showman (2020)explains that this method allows direct involvement of researchers in data collection and data interpretation. Meanwhile, referring to the viewsAzwar (2001), that descriptive research aims to illustrate in a structured manner the characteristics and realities of a particular field. In this study, the author obtained data sources from several respondents and informants, the data used in this study were studied from the following data sources: Primary data, is data obtained directly through interviews with respondents and informants. The respondents in this study were the people of Tapian Nauli 1 Village, Central Tapanuli Regency, especially parents with their children who were married at the age of 16-21 years.

3. RESULTS AND DISCUSSIONS

Form of Parenting Patterns in the Behavior of Children's Freedom to Marry at a Young Age in Tapian Nauli 1 Village, Central Tapanuli Regency

Public The results of the study were obtained from observations and interviews conducted on September 28-30, 2024 with 5 informants, namely parents whose children married at a young age, including Rahman Purba (47), Juan Simamora (49), Milla (51), Nurul Huda (50) and Mariani Hutagalung (50). That the form of parenting patterns in the Tapian Nauli village community is democratic. Referring to the viewMohzana et al (2024), that this type of democratic parenting pattern is a very good parenting pattern to apply. This is because this parenting pattern aligns the

position of parents with children. Usually parents with this type of parenting pattern are considered more open and willing to listen to their children's opinions, so the child is more free and not embarrassed to communicate about something to their parents. So that if there is a problem, it can be resolved together (Susanto, 2017). According to the view Khotimah et al (2024), that this democratic parenting pattern is characterized by parents giving more encouragement to children to be independent without ignoring the limits and control of their actions. However, in practice in community life, parents with this democratic parenting pattern provide a fairly different teaching pattern where there is freedom, lack of control over children and lack of parental role in children's lives. This can be seen from the actions of parents who provide freedom for their children in the hope that the child will become an independent figure and can follow the developments of all times. However, most parents do not control every action and action of their children outside of all that, and the lack of parental role as it should be towards children makes children feel they have power over every action, good or bad. This can be seen from the results of an interview with Mr. Juan Simamora who said.

"I am the type of parent who doesn't want to restrain my child too much, because it is natural that in this era which is probably different from my time, children's curiosity level is high about things, so I just let them live in their current era.

From this, it can be seen that parents will behave towards their children according to their era. They think that forbidding and restraining children will prevent their children from growing up in the current era. This kind of thinking has been widely found in the Tapanuli Nauli 1 community and it is strange for others if there are still parents who limit and restrain their children too much in the current era which is considered not the same as the parents' era in the past. This was also conveyed by Mrs. Mariani Hutagalung, who said. "I am quite surprised to see parents who are too restrictive with their children, and think that it is better for their children to be homebodies, rather than going out of the house, I think that is quite selfish, because in adolescence like this, children are already quite sociable, don't compare them to their parents' era.

Another thing was also expressed by Nurul Huda's mother, saying "My child, I let her socialize with anyone as long as she understands the boundaries, and I said you are an adult so whatever happens is all her choice, and whatever happens she must be responsible."

This was also conveyed by Mr. Juan Simamora, saying "I rarely control everything my children do, we are rarely at home, at most when we are at home everything seems normal, and in my opinion there is nothing strange, therefore I just trust everything to my children, they will definitely be able to differentiate between what is good and bad for them."

Based on the results of the interview, we can see that almost all parents in this village have the same mindset, as if it is already attached and influences each other. Where parents give freedom to their children as if they are considered as people who already understand and are able to determine their lives either after graduating from school or no longer want to go to school, are considered to have responsibility for their choices, and not a few parents also think that the limit for parents to finance their children is after graduating from school (high school) after that the child can explore his path wherever he wants, this is done so that children can be independent and have goals in life in the future. This was also expressed by Mrs. Milla saying.

"I always tell my child not to depend on me, because I feel that one day he will live alone too, so I tell him to do everything himself with his own efforts."

The results of researchers' observations of children and parents with this kind of parenting pattern in the field are that in fact it is not what makes children independent and develop better, but without realizing it, it makes children not have a directed lifestyle, lack of self-control from parents so that children can make the wrong steps in living and making decisions, and make children feel unnoticed and their identity is not formed due to the lack of parental role in guiding children's lives.

Based on the research results, the general characteristics of democratic parenting patterns found in the Tapanuli Nauli 1 village community, Central Tapanuli Regency, include: (a) Every family must have rules in it, but in these rules parents are not firm in giving consequences/punishments if children violate the rules, so that children are not afraid of the rules. (b) Lack of appreciation from parents to children in every activity and assume that everything they do is something that is commonly done by children in general. (c) Giving children trust in their actions without controlling

each of their actions by assuming that children know more and can distinguish between good and bad. (d) Giving attention to children who according to parents can still be controlled and if they cannot be controlled they will be expelled from the house and this is considered to mean having their own life and no longer having parental responsibilities.

Meanwhile, referring to research conducted by The Untamed (2024) that democratic parenting patterns have several characteristics, including the following: (a) Parents support their children to be open and honest about their thoughts and feelings; (b) Children are free to choose something and do an activity that suits their capacity; and (c) Parental control and monitoring tend to be flexible.

On the other hand, the Tapan Nauli 1 village community, in the modern era, has begun to experience many changes, one of which is a change in perspective on marriage. Where previously people thought that marriage could be done at the age of 23-25 years and above because it was considered mature enough, but along with the development of the times, this view has begun to be replaced, where people think that marriage can be done at any age if they are considered ready and able to do it. And from this, according to the results of the report from the village secretary (Inra Waruwu), not a few young people aged 16-21 years get married at a young age every year. The motives for these marriages also have different reasons for each family. But all of that is inseparable from the parenting patterns applied in the family

Factors Driving Behavior of Children's Freedom to Marry at a Young Age in Tapan Nauli Village 1

From the results of research that has been conducted in Tapan Nauli 1 Village, Central Tapanuli Regency, apart from the form of parenting patterns, it turns out that there are other driving factors that cause the behavior of children's freedom to marry at a young age in Tapan Nauli 1 Village, Central Tapanuli Regency. Here the researcher limited the sources by taking 5 sources who married at a young age, namely Lenni Aulia Sari (21), Meri Agustin (20), Rika Septiani (21), Hariyadi (21), and Putra Lahiman (21).

a. Self-Desire Factor, in the occurrence of behavior of wanting to marry at a young age, one of them is the factor of one's own desire, namely the desire to go in a more serious direction (marriage) where he feels capable enough to start a household life at a young age. As stated by Lenni Aulia Sari; "I have always wanted to get married young, because my partner and I have been planning this since we were still in high school." This is in line with the view Indawati et al. (2024) which states that the perpetrators of early marriage consider themselves ready to marry both physically and mentally. It can be concluded that there is no coercion, it is indeed their own desire and indeed in their condition they have been in a relationship since school, until they decide to marry at a young age.

b. Parenting Pattern Factors, parenting patterns are also included in the factors that cause forms of behavioral actions of children's freedom who marry at a young age in Tapan Nauli 1 Village because of every action given through parenting patterns in everyday life, children also do it. Parents in Tapan Nauli 1 Village have different parenting patterns and teaching methods. However, from the results of the study, many children misunderstand the parenting patterns given by their parents and some children consider it to be contrary to their wishes. As stated by Meri Agustin; "My parents often told me to just get married if I didn't want to go away from home, because at that time I also saw many of my peers getting married, so I felt that what my parents said at that time was also true." And from the results of observations in the field also showed that in the Tapan Nauli 1 community, especially parents, most will tell their children after graduating from school to migrate, or work in the village. However, if it is considered not to do anything, especially women, then the parents will tell their daughters to just get married, this is considered so as not to waste time because they think something can also be done when they get married later.

c. Environmental Factors, environmental factors have quite an influence on the level of a person's desire to marry at a young age, both women and men in Tapan Nauli 1 Village, because they have quite free association with the opposite sex and some of them get pregnant outside of marriage because of parental negligence in controlling their children and the child cannot take care of themselves by limiting their association, so to cover up the disgrace by marrying them off. Necessary to understand the complex relationship between extramarital pregnancy and early

marriage. On the other hand, this is also emphasized by Hariyadi Sitinjak, not a few women and men who marry at a young age are no longer the same, whether they are divorced or separated, but what is certain is that their household relationship is not harmonious and usually they will return to behaving like in their previous environment, whether it is just to entertain themselves or have other intentions. And it is also not free from the existence of family habits that are passed down from generation to generation, as said by Rika Septiani. "I grew up in a family environment that got married early, because we thought that everything could be done anytime including after marriage". In addition to the factors of social factors, hereditary factors in the family also influence a person's perspective and actions including getting married at a young age. And the many phenomena of getting married young also make someone become influenced or follow suit.

d. Economic Factors, for some people in Tapian Nauli Village 1, economic factors are also considered as a form of behavior that encourages children to marry at a young age because of the mindset of parents who think that even though their children marry at a young age, with a financially stable man or finances will guarantee that the child's life is more sufficient and with a son-in-law can help with the family's economic problems. This is also supported by the view Wardani et al (2024), that with the financial situation of the family experiencing financial difficulties, marrying off children early is one way to calm the family and hope that they will have a decent life. It is known that one of the factors of the existence of the behavior of freedom of children to marry at a young age is the low economic factor, so that some people make decisions by marrying people with middle economic levels so that they can be a stepping stone to build their family's economy. This was explained by Meri Agustin; "I wanted to get married young also because of the economic situation, and at that time my husband's parents were already working and I felt that by marrying him at least I could reduce the burden on my parents at that time."

The Impact of the Behavior of Child Freedom in Marrying at a Young Age in Tapian Nauli 1 Village, Central Tapanuli Regency

The behavior of having freedom to marry at a young age in Tapian Nauli 1 Village has apparently had an impact from various perspectives of other people, including:

1) Positive impact: a) Can Reduce Adultery Rates, young marriage is done by some people to avoid slander and disgrace for a woman, a man and their respective families. Although marrying at a young age will create various points of view from other people who see it. This is in line with research conducted by Fiqri (2023), that by having an early marriage can avoid adultery. However, the people of Tapian Nauli 1 Village, especially the parents, immediately take action by marrying off their children if they have been in a long relationship because they do not want any false gossip (slander), and there is fear of their children doing something that is detrimental to one of the parties. So parents in this village usually agree to their children getting married at a young age or vice versa, their children want to ask to be married; b) Can lighten the life burden of one party or both parties.

In addition to following the sunnah of the Prophet Muhammad SAW, for some people young marriage can save a person's economy, both for women and men. The unstable economic situation of the family encourages children to marry young with the aim of lightening the burden of family life. This is in line with the view Winata and Purwasih (2024) who argues that the positive impact of early marriage that is often found in society is helping to ease the family's economy, keeping away from acts that are forbidden by Allah SWT. In Tapian Nauli 1 Village, this can happen because the child is matched by parents or introduced by someone else. Mrs. Muslina said that getting married at a young age in a fairly low economic situation can be helped by having a partner with a higher economic level, maybe this is not something new to the ears of the people of Tapian Nauli 1 Village and happens quite often.

2) Negative impact: a) Social Impact, as for the social impact on the behavior of children's freedom to marry at a young age in Tapian Nauli 1 Village, where the mindset of the community, especially parents, assumes that allowing children to marry at a young age is a normal thing through the parenting patterns they apply to their children, and several other driving factors.

In this case, it will certainly affect the surrounding environment and the parenting patterns of other parents, not only that, unmarried children will also be influenced by their surroundings and their own desires over time because of the form of curiosity about something that is considered

capable of doing it and has the intention to marry young if their parents are not firm and give full freedom for children to do anything. As said by Putra Lahiman

"I actually had no desire to get married young, but seeing that some of my peers were getting married young and it seemed easy and free, I decided to get married young." From this, it can be concluded that the surrounding environment also influences our perspective on something, including the desire to marry young.

3) Vulnerable to domestic violence, in the results of the study regarding the behavior of young marriage freedom in Tapanuli Village 1, it turns out that not a few young couples often hurt each other, namely committing domestic violence, especially torture on women. Many of them are only ready to marry young physically, but for maturity of thinking is still unstable, and this will have an impact on the disharmony of a relationship and can lead to divorce at a young age. As conveyed by Meri Agustin. "My husband and I often fight even though it's only a trivial matter and upholding our own egos and thoughts almost got me hit, luckily his older brother was there to break us up at that time."

From this it can be concluded that marrying young without maturity in thinking, perspective and mature mindset can cause domestic violence. Because of this, from the results of the researcher's survey in the field, not a few women were also found who had become widows due to one of the causes of domestic violence which made women in particular unable to stand it and chose to separate.

4. CONCLUSION

Based on the results of the study above, the author can conclude that the Tapanuli Village 1 Community, Central Tapanuli Regency, almost all apply a democratic parenting pattern. Where in providing this parenting pattern, parents give too much freedom to their children's lives and make decisions too quickly in determining something. So that the behavior of children's freedom to marry at a young age is also inseparable from the influence of the parenting pattern that parents apply. In addition to the form of parenting patterns, there are also other factors, such as factors from oneself, the environment and the economy. And this also has an impact, both positive and negative. In addition, when viewed from the socio-phenomenological theory related to the form of parenting patterns of parents that develop in the Tapanuli Village 1 community, most of them are democratic and permissive, which is related to the behavior of children's freedom to marry at a young age because the perspective, mindset and freedom of action of children applied by parents influence it. The phenomenon of the existence of this behavior of freedom to marry at a young age, apart from the form of parenting patterns applied by parents, is also driven by encouragement from the surrounding environment, where the emergence of thoughts in the community environment is that if there is no other goal such as going abroad or wanting to continue higher education, especially women are directed to get married and this is considered to be able to reduce the burden on the family. And getting married at a young age is considered commonplace in society because from the results of observations made, the majority of parents also got married young in the past and this is also what makes most parents not mind if their children want to get married young too. By creating an open and supportive family environment, we can help reduce the number of early marriages and encourage children to pursue education and self-development before taking a big step like marriage.

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