

Revitalizing the Role of Child Protection Institutions in Preventing Child Marriage in South Sulawesi: A *Maqashid al-Syari'ah* Perspective

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Abstract:

Child marriage in South Sulawesi remains a critical issue in public health and social development, despite previous studies on recent legal reforms. This research fills an academic gap by comprehensively evaluating the performance of the Child Protection Agency (LPA) in South Sulawesi through the lens of *maqashid al-syari'ah*, aiming to assess the effectiveness of the LPA and to formulate optimization strategies for its role in the region. Employing a mixed-methods approach—combining surveys and in-depth interviews—the findings reveal that community perceptions of LPA services (counseling, advocacy, and relevance) are generally positive. However, qualitative analysis using Sutrisno's effectiveness theory uncovers a significant gap: the perceived success reflects service accessibility rather than substantive social impact. The core findings indicate that the effectiveness of the LPA in South Sulawesi is constrained by difficulties in reaching informal communities and the absence of a systematic early detection system for at-risk children. The implications of this analysis highlight the need for substantive strategic shifts grounded in *maqashid al-syari'ah* (emphasizing *hifẓ al-nafs*, *hifẓ al-aql*, and *hifẓ al-nasl*). These strategic shifts include enacting Regional Regulations (PERDA), expanding outreach by engaging religious and community leaders, strengthening early detection through cross-sectoral collaboration, and empowering local governments. Such comprehensive strategic reforms are essential to enhance the effectiveness of the LPA in South Sulawesi and to ensure greater protection for children.

Abstrak:

Perkawinan anak di Sulawesi Selatan tetap menjadi isu krusial dalam kesehatan masyarakat dan sosial, meskipun telah ada penelitian sebelumnya terhadap reformasi hukum terbaru. Penelitian ini mengisi kesenjangan akademik dalam mengevaluasi kinerja lembaga perlindungan anak (LPA) di Sulawesi selatan secara komprehensif melalui pendekatan *maqashid al-syari'ah*, dengan tujuan menilai

efektivitas LPA di Sulawesi selatan serta merumuskan strategi optimalisasi peran LPA di Sulawesi selatan. Menggunakan pendekatan *mixed methods*, dengan metode survei dan wawancara mendalam. Hasil survei menunjukkan persepsi positif masyarakat terhadap layanan LPA (konseling, advokasi, dan relevansi). Namun, analisis kualitatif dengan menggunakan teori efektivitas Sutrisno mengungkapkan adanya kesenjangan signifikan, keberhasilan yang dirasakan lebih merefleksikan aksesibilitas layanan daripada dampak sosial yang substantif. Temuan utama menunjukkan bahwa efektivitas LPA di Sulawesi selatan terhambat oleh kesulitan menjangkau komunitas informal serta ketiadaan sistem deteksi dini yang sistematis bagi anak-anak berisiko. Implikasi dari analisis ini menekankan perlunya pergeseran strategi substantif yang berlandaskan *maqashid al-syari'ah*, (menekankan *hifz al-nafs*, *hifz al-'aql*, dan *hifz al-nasl*). Pergeseran tersebut mencakup pembentukan Peraturan Daerah (PERDA), perluasan jangkauan dengan melibatkan tokoh agama dan masyarakat, penguatan deteksi dini melalui kolaborasi lintas sektor, serta pemberdayaan pemerintah daerah. Pergeseran strategis yang komprehensif ini diperlukan untuk meningkatkan efektivitas LPA Sulawesi selatan dan memastikan perlindungan yang lebih optimal bagi anak-anak.

A. Introduction

The issue of child marriage has long been identified as one of the most pressing social development and human rights challenges, receiving serious attention at both the global and national levels.¹ The practice of marriage involving individuals below the age of maturity has complex and multidimensional implications, spanning health, education, economic potential, and psychosocial well-being.² Globally, this practice is not only considered a severe violation of children's rights but is also a fundamental obstacle to achieving gender equality, often resulting in increased risks of domestic violence and limited access to adequate educational opportunities for young girls.³

The most critical impact of child marriage is evident in the area of maternal and child health and safety. According to research reports from UNICEF, young mothers who marry and become pregnant early face significantly higher physical vulnerabilities. Their bodies, not

¹ Ali Fakhari et al., 'Early Marriage and Negative Life Events Affect on Depression in Young Adults and Adolescents', *Archives of Iranian Medicine* 23, no. 2 (2020): 90–98, <https://pubmed.ncbi.nlm.nih.gov/32061071/>.

² Shella Oetharry Gunawan and Syamsul Bahri, 'Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives', *El-Usrah: Jurnal Hukum Keluarga* 6, no. 2 (2023): 362–80, <https://doi.org/10.22373/ujhk.v6i2.20262>.

³ Ayako Kohno et al., 'Investigation of the Key Factors That Influence the Girls to Enter into Child Marriage: A Meta-Synthesis of Qualitative Evidence', *PLOS ONE* 15, no. 7 (2020): e0235959, <https://doi.org/10.1371/journal.pone.0235959>.

yet fully mature, mean they are more likely to experience mortality or serious complications during their first childbirth.⁴ This situation is further aggravated by data from other studies which indicate that, particularly in developing countries with limited healthcare access, the risks of maternal and infant death related to early pregnancy complications can increase drastically, reaching up to six times the average of the adult population.⁵ Therefore, addressing the practice of child marriage is a direct investment in improving public health indices and ensuring the quality of future generations.

In Indonesia, the response to this urgency has been materialized through a series of legal framework reinforcements. Although previous regulations existed governing the minimum age for marriage⁶, the Indonesian Government took a major step through marriage law reform, culminating in the enactment of Law No. 16 of 2019 on Marriage. This amendment to Article 7 paragraph 1 fundamentally revised the old provisions, definitively raising the minimum marriage age for girls to an equivalent of 19 years.⁷ The philosophical objective of this regulatory update is clear: to provide more comprehensive legal protection for children and structurally aim to prevent and reduce the prevalence of child marriage across Indonesian jurisdiction.

However, despite the strengthened legal foundation with a higher minimum age, the reality of implementation on the ground still presents significant challenges. Statistically, the rate of child marriage in Indonesia as a whole remains at an alarming and high level.⁸ The fact is that cases of child marriage involving ages under 19 continue to occur in various communities, indicating a notable disparity between the normative ideals of the law and deeply rooted social practices.⁹ This implementation gap is not merely a matter of legal compliance;

⁴ Ema Rustiana et al., 'Membantu kegiatan Posyandu', *Jurnal Budaya Masyarakat (JBM)* 1, no. 2 (2020): 43–46, <https://doi.org/10.36624/jbm.v1i2.37>.

⁵ Eddy Fadlyana and Shinta Larasaty, 'Pernikahan Usia Dini dan Permasalahannya', *Sari Pediatri* 11, no. 2 (2016): 136–41, <https://doi.org/10.14238/sp11.2.2009.136-41>.

⁶ Abdul Halim and Muhammad Khaeruddin Hamsin, 'Kesenjangan Antara Ketentuan Pernikahan di Bawah Umur dalam Fikih Munakahat dan UU No. 1 Tahun 1974 Tentang Perkawinan', *Al-Mazaahib: Jurnal Perbandingan Hukum* 3, no. 2 (2015): 287–312, <https://doi.org/10.14421/al-mazaahib.v3i2.2833>.

⁷ Inneke Wahyu Agustin, 'Penetapan Usia Perkawinan Di Indonesia dan (Wilayah Persekutuan) Malaysia Menelusuri Latar Belakang Filosofis dan Metode yang Digunakan', *Al-Mazaahib: Jurnal Perbandingan Hukum* 6, no. 1 (2018): 81–98, <https://doi.org/10.14421/al-mazaahib.v6i1.1528>.

⁸ Any Ismawayati and Inna Fauziatal Ngazizah, 'Criminal Acts in Completing Early Marriage Requirements: Tuku Umur Practices in Islamic Communities in Central Java, Indonesia', *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022): 449–67, <https://doi.org/10.22373/sjhk.v6i1.13001>.

⁹ Sastro Mustapa Wantu et al., 'Early Child Marriage: Customary Law, Support System, and Unwed Pregnancy in Gorontalo', *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 780–803, <https://doi.org/10.22373/sjhk.v5i2.9573>.

it also demands the active and strategic involvement of non-judicial institutions, particularly child protection agencies, which hold a vital mandate in prevention, education, and advocacy at the grassroots level.¹⁰

To understand the complexity of this issue, several previous studies have made important contributions. The study by Tanra (2024)¹¹ examined the strategic collaboration between UNICEF and the South Sulawesi Provincial Government, finding that strengthening local government capacity and mapping key actors are effective steps in prevention efforts. Furthermore, in the context of local implementation, Muljan et al. (2023)¹² investigated the role of the inter-agency coordination model known as SIP-PEKA in Bone Regency. While the model showed initial success, the study honestly identified major hurdles, specifically concerning limited budget allocation and the challenges of aligning institutional vision among implementing agencies. From the legal and ethical perspective, Mustafa and Jumarni (2025)¹³ provided an in-depth analysis of the position of recommendations from the Office of Women's Empowerment and Child Protection (DP3A) in marriage dispensation cases; they argue that, although not legally binding, these recommendations carry substantial moral weight, viewed through the framework of *qawā'id fiqhiyyah*. Meanwhile, Nike Dwi Putri's (2022) research¹⁴ offered socio-economic context, specifically indicating that young women living in poverty and residing in remote areas constitute the most vulnerable group susceptible to early marriage. Hannat et al. (2024)¹⁵ state that marriage dispensation has become one of the ways child marriages occur, triggered by premarital pregnancies.

¹⁰ Gilang Kresnanda Annas, 'Perlindungan Hukum Terhadap Anak', *Al-Mazaahib: Jurnal Perbandingan Hukum* 6, no. 2 (2018): 205–26, <https://doi.org/10.14421/al-mazaahib.v6i2.1483>.

¹¹ Andi Nurfadhilah Amanda Tanra, 'Kerja Sama Unicef – Indonesia Dalam Pencegahan Pernikahan Usia Anak Di Indonesia Tahun 2019-2022 (Studi Kasus Provinsi Sulawesi Selatan) = Unicef – Indonesia Cooperation In Preventing Child Marriage In Indonesia 2019-2022 (Case Study Of South Sulawesi Province)' (other, Universitas Hasanuddin, 2024), <https://repository.unhas.ac.id/id/eprint/38215/>.

¹² Muljan Muljan et al., 'Preventing Child Marriage in Bone District, South Sulawesi: Perspective of Islamic Family Law', *El-Ushab: Jurnal Hukum Keluarga* 7, no. 1 (2024): 1, <https://doi.org/10.22373/ujhk.v7i1.22482>.

¹³ Mustafa Mustafa and Jumarni Jumarni, 'The Legal Status Of DP3A'S Recommendations In Child Marriage Dispensation: A Maqāṣid Al-Sharī'ah And Qawā'id Fiqhiyyah Perspective In Bone Regency | Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman', accessed 13 August 2025, <https://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/view/16387>.

¹⁴ Nike Dwi Putri et al., 'Karakteristik Kesehatan Terkait Perkawinan Anak Di Sulawesi Selatan: Fertilitas, Mortalitas Dan Kesehatan Reproduksi', *Preventif: Jurnal Kesehatan Masyarakat* 13, no. 2 (2022), <https://doi.org/10.22487/preventif.v13i2.401>.

¹⁵ Hannat Waladat Maryam, et al. "A Juridical Examination of Marriage Dispensation and Divorce in Religious Court; Insights From Sadd Al-Dzari'ah." *Jurnal Al-Dustur* 7.2 (2024): 152-169. <https://doi.org/10.30863/aldustur.v7i2.7183>

From the national perspective and existing literature review, the focus of this research narrows down to the context of South Sulawesi, a province where the issue of child marriage remains critically serious. Data shows that the child marriage rate in South Sulawesi was recorded at 9.25% in 2021. Although this figure demonstrates a positive trend of progressive decline compared to previous years, this rate still slightly exceeds the national average of 9.23% in 2022.¹⁶ This situation is further compounded by a more specific finding: Wajo Regency, one of the regions in South Sulawesi, recorded an alarmingly high percentage of child marriage, peaking at 24.04% in 2022.¹⁷ The high rate of child marriage in Wajo and South Sulawesi as a whole creates substantial academic unease, triggering an urgent need to examine the extent to which the effectiveness of regulatory implementation and the active role of child protection institutions have been optimally carried out at the local level to curb the prevalence of this practice.

Given that many studies have been conducted, yet most tend to examine aspects of child marriage and the role of protection institutions in isolation, this research proposes a more holistic and integrative approach. The novelty and urgency of this research lie not only in evaluating the performance of implementing agencies but also in doing so through a deep philosophical and ethico-religious lens. Specifically, this research will integrate Islamic legal perspectives through the theory of Maqāṣid Al-Sharī‘ah. The *maqashid al-syari’ah* approach (the objectives of Islamic law)—which focuses on the five core objectives of *sharia*, including the protection of life (*hifẓ al-nafṣ*), intellect (*hifẓ al-aql*), and progeny (*hifẓ al-nasl*)—offers a strong evaluative framework for assessing whether the policies and strategies implemented by child protection institutions have been effective in safeguarding the essential rights and dignity of children.

Based on the background, the novelty of the proposed approach, the primary objective of this research is explicitly formulated: *first*, to evaluate the effectiveness of child protection institutions in carrying out the task of preventing child marriage in South Sulawesi, and *second*, to formulate optimization strategies for their role, analyzed comprehensively from the perspective of *maqashid al-syari’ah*. The findings of this research are expected to yield highly strategic, responsive, and applicable policy recommendations for local governments—

¹⁶ Yayan Sopyan et al., ‘Child Exploitation by Parents in Early Marriage: Case Study in Cianjur West Java, Indonesia’, *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023): 1921, <https://doi.org/10.22373/sjhk.v7i3.14804>.

¹⁷ Fauziatul Hasana et al., ‘Perkawinan Anak di Kabupaten Wajo’, *ETHNOGRAPHY: Journal of Design, Social Sciences and Humanistic Studies* 2, no. 1 (2025): 12–27, <https://doi.org/10.54373/ethno.v2i1.98>.

especially for institutions responsible for child protection—so that they can optimize their performance in tackling this persistent problem of child marriage. In addition to practical contributions, this study is also expected to enrich the academic literature regarding the application of Islamic legal philosophy in addressing contemporary social issues such as child marriage.

B. Methods

This study employs a mixed-methods design with a sequential explanatory approach, which combines quantitative and qualitative methods in sequence. In the first stage, a survey was conducted to measure public satisfaction with the performance of child protection institutions in South Sulawesi in preventing child marriage.¹⁸ This survey was analyzed using descriptive statistical methods.¹⁹ Subsequently, in-depth interviews with relevant stakeholders—such as child protection institutions, the Ministry of Religious Affairs, the Religious Courts, and the community—were conducted to gain deeper insights. The interview data were analyzed using a qualitative approach with thematic analysis techniques.

The subjects of this research comprise institutions related to child protection, including the Office of Women's Empowerment and Child Protection of South Sulawesi Province, the Ministry of Religious Affairs, the Religious Courts, and other institutions involved in preventing child marriage. The data were collected from two main groups: first, in-depth interviews with 15 key informants drawn from four districts/cities in South Sulawesi; and second, a survey of 215 participants. Given the large population, the sampling technique applied for the survey was purposive sampling. The survey instrument, in the form of a Google Form, was distributed through community networks in selected districts/cities that served as the research sites.²⁰ In the survey, data reliability was measured through the consistency of respondents in answering similar questions, known as internal consistency, which refers to the stability in responses across similar items.²¹ For the qualitative research, data validity was

¹⁸ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2017).

¹⁹ Aan Juhana Senjaya, 'Tinjauan Kritis Terhadap Istilah Metode Campuran (Mixed Method) dalam Riset Sosial', *Risalah Jurnal Pendidikan Dan Studi Islam* 4, nos 1, March (2018): 103–18, https://doi.org/10.31943/jurnal_risalah.v4i1.54.

²⁰ Suharsimi Arikunto, 'Prosedur penelitian suatu pendekatan praktek', (*No Title*), n.d., accessed 4 September 2025, <https://cir.nii.ac.jp/crid/1970304959961419959>.

²¹ I. Ghazali, 'Validitas dan Reliabilitas Data dalam Penelitian', *Jakarta: Ghalia Indonesia*, 2009.

ensured using source triangulation techniques,²² which involve cross-checking the accuracy of data across the first, second, and at least a third informant.

Within the analytical framework, this study employs three theoretical foundations. First, in an effort to understand the functions of Child Protection Institution (LPA) such as Adaptation, Goal Attainment, Integration, and Latency (AGIL) in practice, this research adopts Talcott Parsons' Structural Functional Theory. Second, institutional performance effectiveness, which was measured during the quantitative stage, was analyzed using the theory proposed by Sutrisno. This theory served as the basis for developing the survey instrument used to assess the level of public satisfaction and to identify performance gaps within the Child Protection Institution (LPA). Meanwhile, as the grand theory underlying the overall qualitative analysis and the formulation of the optimization strategy, this study adopts the framework of *maqāṣid syarī'ah*. The *maqashid al-syari'ah* approach was utilized to ensure that the field findings and the recommendations proposed are rooted in efforts to protect child welfare in line with the *maqashid al-syari'ah* principles.²³

C. Results

The findings of this study indicate that the effectiveness of the Child Protection Agency (LPA) in South Sulawesi is hindered by significant obstacles that limit the institution's performance in child protection efforts. Specifically, the effectiveness of the LPA is greatly hindered by two fundamental issues. First, there are substantial difficulties in reaching and interacting with informal communities. This population, which is often outside formal administrative structures or highly mobile, is hard to reach through LPA programs, leaving children in these areas vulnerable and unprotected. Secondly, another crucial obstacle is the absence of a systematic early detection system specifically aimed at identifying children at high risk of being involved in child marriage practices. Without a structured and integrated mechanism to detect early signs of this risk, LPA intervention efforts become reactive rather than preventive, thereby limiting the institution's ability to prevent child marriage cases before they occur. Overall, the combination of limited reach and minimal proactive prevention efforts

²² Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research* (sage, 2011).

²³ Ramdan Wagianto, 'Reformasi Batas Minimal Usia Perkawinan dan Relevansinya dengan Hak-Hak Anak di Indonesia Perspektif Maqashid Asy-Syari'ah', *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum* 51, no. 2 (2017): 287–306, <https://doi.org/10.14421/ajish.v51i2.368>.

is a key factor that undermines the effectiveness of LPA in protecting children in South Sulawesi.

The effectiveness of the role of the Child Protection Agency (LPA) in South Sulawesi has been thoroughly studied through data collection while considering the performance indicators of an institution. Based on Talcott Parsons²⁴ structural-functional theory, the functions of a system or organizational structure are identified through 10 assessed indicators, including: socialization activities, complaint services, responsiveness to child marriage cases, the presence of the Child Protection Agency (LPA) in the local community, program relevance to community needs, collaborative programs with other institutions, mentoring or advocacy services, counseling services, and the availability of contact information as a form of accessibility. Collectively, these indicators shape the overall public perception of the performance of the Child Protection Agency (LPA) in South Sulawesi.

The research results from these ten indicators are presented as follows:

Table 1: Survey data processing in 2025²⁵

Performance Indicators	Mean	Median	Mode	Std. Deviation
1. Socialization Activities	3.90	4.00	4	1,093
2. Complaints Service	3.62	4.00	4	892
3. Quick Response	3.51	4.00	4	945
4. Social Community activities	3.60	4.00	4	1,034
5. Program Relevance	3.74	4.00	4	910
6. Agency Collaboration	3.67	4.00	4	883
7. Advocacy	3.68	4.00	4	963
8. Counseling Services	3.69	4.00	4	994
9. Contact and Accessibility	3.57	4.00	4	917
10. Public Satisfaction	3.54	4.00	4	983
Overall Average	3.65	4.00	4	961

²⁴Parsons Talcott, *The Structure Of Social Action* (The Free Press Glencoe, Illinois, 1949), <http://archive.org/details/dli.ernet.4397>.

²⁵Mustafa, et al. “*The Level of Public Satisfaction with the Performance of LPA in South Sulawesi*” (survey data, unpublished), 2025.

Referring to the table above, the author observes that: first, from the survey results, 82 respondents (38%) stated “Agree,” and 74 respondents (34.3%) stated “Strongly Agree” that the Child Protection Institution actively conducts socialization to prevent child marriage. Meanwhile, 35 respondents (16.2%) chose “Neutral,” 15 respondents (6.9%) stated “Disagree,” and 10 respondents (4.6%) “Strongly Disagree.” These results indicate that the majority of the community has a positive perception of the socialization activities carried out by the Child Protection Institution. With a total of 72.3% of respondents agreeing or strongly agreeing, Table 1 shows an average score of 3.90, leading to the conclusion that the socialization activities are fairly well received by the community. However, the 16.2% who chose neutral and the 11.5% who disagreed demonstrate that not all community members receive the information evenly. This is an important note that although socialization is already taking place, its intensity and reach need to be strengthened to better reach the underserved population.

Second, from the survey results, 98 respondents (45.4%) stated “Agree” and 30 respondents (13.9%) “Strongly Agree” that the complaint services function well. However, 68 respondents (31.5%) chose “Neutral,” 15 respondents (6.9%) “Disagree,” and 5 respondents (2.3%) “Strongly Disagree.” Table 1 also shows an average score of 3.62. This indicator demonstrates that although more than half of the respondents have a positive perception, the high percentage of neutral responses (31.5%) indicates a lack of clarity or information regarding the existence or mechanism of the complaint services. This could mean that although the services are available, not everyone knows about them or can access them. The relevant agency needs to strengthen publicity, ensure transparency in complaint procedures, and increase the number of easily accessible service points.

Third, from the survey results, 95 respondents (44%) chose “Agree” and 25 respondents (11.6%) “Strongly Agree,” while 70 respondents (32.4%) stated “Neutral.” The remaining 17 respondents (7.9%) stated “Disagree,” and 9 respondents (4.2%) “Strongly Disagree,” with an average score of 3.51 in Table 1. This indicates that the agency’s responsiveness does not seem to fully convince the public. The high percentage of neutral responses (32.4%) may mean that the community has not had direct experience or sufficient information regarding the agency’s speed and responsiveness in handling cases. The agency needs to improve its response speed to community reports and strengthen documentation of successful case handling to build public trust.

Fourth, from the survey results, 77 respondents (35.6%) stated “Agree” and 45 respondents (20.8%) “Strongly Agree.” Meanwhile, 64 people (29.6%) chose “Neutral,” 23 people (10.6%) “Disagree,” and 7 people (3.2%) “Strongly Disagree,” with an average score of 3.60 in Table 1. This indicator shows that positive perception still dominates, but the high neutral figure (29.6%) indicates that some community members have not fully recognized the agency’s presence in their social environments. The agency could develop community-based approaches, such as local volunteers or village child forums, to be more actively involved in people’s living environments.

Fifth, from the survey results, 109 respondents (50.5%) stated “Agree” and 37 respondents (17.1%) “Strongly Agree.” Conversely, 53 respondents (24.5%) chose “Neutral,” and only a few stated “Disagree” (4.6%) or “Strongly Disagree” (3.2%), with an average score of 3.74. These results reflect that the programs implemented by the agency are considered aligned with community needs. With 67.6% of respondents agreeing or strongly agreeing, the agency is on the right track in selecting child marriage prevention programs. However, the 24.5% who chose neutral indicate that there is potential for improvement so that the programs become more participatory and are better communicated to all segments of society.

Sixth, from the survey results, 101 respondents (46.8%) stated “Agree” and 33 respondents (15.3%) “Strongly Agree,” while 65 people (30.1%) chose “Neutral.” Only 12 people (5.6%) stated “Disagree” and 5 people (2.3%) “Strongly Disagree,” with an average score of 3.67 in Table 1. These results indicate that cross-sectoral inter-agency collaboration is considered fairly good by the majority of the community. However, the high neutral figure still shows that such collaboration may not yet be clearly visible to the public. The agency needs to strengthen synergy and showcase tangible results of this collaboration, for example through joint campaigns, coordinated operations, or cross-sectoral forums.

Seventh, from the survey results, 100 respondents (46.3%) chose “Agree” and 38 respondents (17.6%) “Strongly Agree,” while 56 people (25.9%) were neutral. A small number stated “Disagree” (6.5%) and “Strongly Disagree” (3.7%), with an average score of 3.68 in Table 1. These results indicate that advocacy and mentoring services are considered fairly good by the community. However, the relatively high neutral percentage still shows that some community members have not directly engaged with or understood the agency’s advocacy role in concrete terms. Efforts are needed to bring this mentoring function closer to vulnerable families or communities in remote areas.

Eighth, from the survey results, 104 respondents (48.1%) stated “Agree” and 39 respondents (18.1%) “Strongly Agree.” A total of 49 people (22.7%) chose “Neutral,” while 14 people (6.5%) and 10 people (4.6%) stated “Disagree” and “Strongly Disagree,” with an average score of 3.69 in Table 1. These results indicate that counseling service programs appear to be among the most appreciated services. With 66.2% positive perception, this shows that the public is aware of and may have experienced the benefits of counseling. However, the agency needs to increase counselor capacity as well as outreach methods to reach those who remain hesitant or are still unaware of the service’s existence.

Ninth, from the survey results, 100 respondents (46.3%) stated “Agree” and 27 respondents (12.5%) “Strongly Agree.” However, 66 people (30.6%) chose “Neutral,” while 16 people (7.4%) chose “Disagree” and 7 people (3.2%) chose “Strongly Disagree,” with an average score of 3.54 in Table 1. These results show that although positive perception still dominates, the high neutral percentage indicates that contact information and access to the agency may not be widely disseminated. This could hinder the agency’s effectiveness in responding quickly to reports or complaints. It is recommended that the agency expand communication channels through social media, hotline numbers, and community-based service posts.

Tenth, from the survey results, 94 respondents (43.5%) stated “Agree,” and 30 respondents (13.9%) stated “Strongly Agree.” Meanwhile, 63 people (29.2%) were neutral, and the rest expressed dissatisfaction (9.3%) and strong dissatisfaction (4.2%), with the average score in Table 1 showing 3.54. These results indicate that overall, public satisfaction with the Child Protection Institution is relatively good, with 57.4% of respondents expressing satisfaction.²⁶ However, more than a quarter of the community remains neutral, which indicates that there is still room to improve service effectiveness, transparency, and a more human-centered approach.

D. Analysis and Discussion

1. Public Perception of the Performance of the LPA in South Sulawesi

Based on the analysis of 10 public perception indicators, it can generally be concluded that the level of public satisfaction with the performance of the Child Protection Institution (LPA) in South Sulawesi falls into a relatively high category. This is reflected in the dominance

²⁶ Mustafa, et al. “*The Level of Public Satisfaction with the Performance of LPA in South Sulawesi?*” (survey data, unpublished), 2025.

of “Agree” and “Strongly Agree” responses in almost all indicators. From the ten indicators examined, positive public perceptions consistently emerged in the following aspects: Program Relevance to Community Needs – this indicator recorded the highest level of agreement (67.6%), indicating that LPA programs are perceived as aligned with local contexts and needs. Counseling and Advocacy/Mentoring Services – received positive perceptions from more than 60% of respondents, reflecting public trust in the direct services provided to individuals or affected families. Socialization Activities – showed a high satisfaction rate (72.3%), demonstrating LPA’s effectiveness in disseminating information regarding the prevention of child marriage. Meanwhile, Inter-agency Collaboration and Responsiveness to Reports also showed positive tendencies, although some respondents remained neutral.

Viewed from the perspective of Talcott Parsons’ Structural Functional Theory,²⁷ LPA’s performance can be analyzed through the four social system functions (AGIL): Adaptation – LPA has shown adaptability to community needs through program relevance (67.6%) and socialization (72.3%). However, the relatively high neutral response in the accessibility indicator (30.6%) indicates that adaptation to geographic contexts and service reach in rural areas still requires improvement. Goal Attainment – Positive perceptions of counseling and advocacy services (>60%) suggest that LPA has been relatively successful in achieving its core goals, namely providing direct protection to children and vulnerable families. However, the neutral response to the complaint services indicator (31.5%) suggests that there are still challenges in achieving goals related to rapid response mechanisms. Integration – Inter-agency collaboration and responsiveness to community reports represent integration efforts. Although the results tend to be positive, the high neutral percentages (29.6% in community activities, 32.4% in responsiveness) indicate that integration functions have not been fully internalized within the community. LPA needs to strengthen its social networks and showcase tangible results of collaboration so they are more visible to the public. Latency/Pattern Maintenance – This function concerns how values and norms of child protection are preserved within society. The high appreciation of child marriage prevention socialization (72.3%) highlights LPA’s role in maintaining child protection values and social patterns. However, the presence of a significant neutral group suggests that the internalization of child protection values is not yet evenly distributed, particularly in communities not yet reached by LPA programs.

²⁷ Parsons Talcott, *The Structure Of Social Action*.

Although the overall findings are positive, several signs of uncertainty need to be addressed by LPA, as nearly all indicators recorded more than 25% neutral responses. This can be interpreted as an indication that the functions of Adaptation and Integration have not yet operated optimally. Limited information, low levels of direct interaction, and the lack of publicly available documentation of LPA's performance are among the main factors that weaken the internalization of LPA's role in society.

In conclusion, the majority of the public expresses satisfaction with LPA's performance, especially in terms of program relevance, socialization, counseling, and advocacy. However, from the perspective of Parsons' AGIL framework, LPA South Sulawesi still needs to strengthen adaptation (service accessibility), integration (tangible inter-agency and community collaboration), and latency/pattern maintenance (continuous education) so that public trust and satisfaction can be distributed more evenly. Thus, while LPA has laid a strong foundation, the sustainability and strengthening of the AGIL functions are key to enhancing institutional effectiveness in the future.

2. Effectiveness of the Role of LPA in South Sulawesi in Preventing Child Marriage

Although survey results show relatively high public satisfaction with the performance of Child Protection Institutions (LPA) in South Sulawesi, especially in the aspects of socialization, advocacy, counseling services, and program relevance, the reality on the ground indicates a discrepancy between positive perceptions and tangible achievements in the community, particularly in terms of the overall reduction in child marriage rates.

Based on data and interview results, it was found that child marriage remains high, especially in cases that are not officially recorded at the Religious Affairs Office (KUA). In in-depth interviews, LPA acknowledged that their effectiveness was more visible in the reduction of recorded child marriages, while unregistered marriages were still widespread and difficult to address, especially in rural areas, coastal regions, or certain indigenous communities.²⁸

Therefore, to answer the question regarding the effectiveness of LPA's role, a more comprehensive approach is needed, not only looking at formal success indicators (such as the number of programs or activities) but also considering how far LPA interventions are able to

²⁸ A. Satriani, Head of the PPA Division, Wajo Regency, interviewed by the author, July 17, 2025, and Aprilia Nurmala Dewi, Head of UPT DP3A, Sinjai Regency, interviewed by the author, July 24, 2025.

reach the root of the problem, and address the social, cultural, and administrative barriers that contribute to child marriages outside the state's formal systems.

The analysis in the following section will address the second research question using Edy Sutrisno's (2010) theory of effectiveness, which measures effectiveness based on five key elements: 1) Understanding of the program; 2) Targeting accuracy; 3) Timeliness; 4) Achievement of objectives; and 5) Real social changes in the community.²⁹ With this framework, the subsequent discussion will provide a sharper insight into how effective the role of LPA can be assessed in the context of preventing child marriages in South Sulawesi, particularly in facing complex challenges such as unregistered child marriages.

a. Understanding of the Program

Interview findings indicate that all LPAs in the four districts/cities have a shared understanding of the importance of socialization. Socialization is seen as the key to success, given the low level of public understanding regarding the dangers of child marriage. This socialization program involves various activities, ranging from school outreach, religious talks, children's forums, to social media-based campaigns. However, despite the successful implementation of socialization programs, there is an uneven reach of information, particularly in remote areas that are difficult to access by formal LPA programs. This gap suggests that while LPA understands the importance of socialization as a key program, there are still limitations in its effectiveness in reaching all segments of society equally.

b. Targeting Accuracy

The analysis shows that socialization efforts are more focused on formal communities (schools, children's forums, etc.), but many child marriages that are not recorded occur in informal communities, such as rural areas or indigenous societies. This is one of the weaknesses identified in the implementation of the LPA program. Although there have been efforts to target schools and children's forums, many cases are missed due to the lack of official reporting from communities in these areas. The existing program has not fully reached these groups optimally. LPA acknowledges that they face difficulties in reaching these communities, which may create gaps in understanding and handling cases. The success of existing programs tends to be limited to those already organized in formal communities, while many marginalized groups do not receive adequate attention.

²⁹ Edy Sutrisno, *Budaya Organisasi* (Prenada Media, 2019). P. 51.

c. Timeliness

The majority of LPAs in South Sulawesi report that advocacy is more reactive, where interventions occur only when cases are close to marriage, rather than proactively at the early stages. The lack of preparedness for early detection is a key factor in the effectiveness of prevention. In this case, although there have been efforts to recognize early signs, most interventions happen after a child marriage is imminent, meaning prevention efforts are too late. This shows that the existing early detection system is still weak, and therefore, there needs to be an improvement in the monitoring and reporting system so that advocacy can occur earlier, preventing child marriage before it happens. Strengthening the early detection system is a crucial step for LPA to be more proactive in responding to cases.

d. Achievement of Objectives

Administratively, there has been a decline in the recorded child marriage rates, but the reality on the ground shows that many child marriages remain unregistered. This reflects that while administrative goals have been achieved, substantive achievements are still far from expectations. The decrease in recorded numbers may indicate success in documentation and formal reporting, but it does not fully reflect substantive changes in social behavior. Therefore, it is important not to only measure the effectiveness of LPA through recorded figures but also through the real impact that is reflected in changes in the mindset and behavior of society regarding child marriage.

e. Real Social Changes

There has been no significant social change regarding public perception of child marriage. The community still views child marriage as a way out of certain situations, such as economic problems or family pressures. This condition shows that although there have been efforts in socialization and advocacy, many layers of society have not fully understood the dangers of child marriage, especially in isolated communities or those in difficult socio-economic conditions. This reflects that although LPA programs are relevant, they have not been effective enough in changing deep-seated social views. A deeper social change requires a more holistic approach and the involvement of various parties, including community and religious leaders, as well as approaches based on local values that are closer to the social reality of the community.

The analysis of the effectiveness of LPA programs using Sutrisno's (2010) effectiveness theory reveals several weaknesses in the program's implementation. First,

although LPA understands the importance of socialization, the information provided does not reach all layers of society, especially in remote areas. Second, socialization efforts mostly target formal communities, while many child marriages occur in informal communities that are difficult to reach. Third, advocacy programs tend to be reactive, with interventions happening too late when child marriage cases are nearly imminent. Fourth, while there has been a decline in recorded child marriages, many cases remain unrecorded, reflecting that administrative goals have been met, but substantive achievements are lacking. Finally, despite socialization and advocacy, there has been no significant change in public perceptions of child marriage.

Overall, while LPA has shown success in certain aspects, its effectiveness in preventing child marriage is still hampered by limitations in reaching all communities, delays in early detection, and a lack of deep social change. A more comprehensive and holistic approach is needed, including strengthening early detection systems, expanding program reach, and enhancing collaboration with various parties to be more effective in preventing child marriage, particularly among marginalized communities.

3. Optimization Strategy for the Role of the Child Protection Institution in South Sulawesi in Preventing Child Marriage from the Perspective of *Maqashid al-Syari'ah*

Based on previous analysis, it was revealed that the effectiveness of the Child Protection Institution (LPA) is still hindered by several factors, ranging from limited reach to delayed intervention. These limitations indicate a significant gap between the ideal program goals and the reality of its implementation on the ground, especially in protecting the welfare of children. Therefore, a more comprehensive and structured strategy is needed to optimize the role of LPA.

This optimization strategy is not only focused on improving the technical aspects of the program but is also grounded in a strong philosophical and ethical foundation. In this context, the theory of *Maqashid al-syari'ah* by Al-Imam al-Syathibiy provides a relevant and profound framework. *Maqashid al-syari'ah* seeks to preserve and protect five essential benefits (*al-dharuriyat al-khams*): religion (*hifẓ al-dīn*), life (*hifẓ al-naḥs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ al-nasl*), and wealth (*hifẓ al-māl*).³⁰ In the context of preventing child marriage in Bone Regency, research by Muljan et al. (2023)³¹ revealed that such prevention efforts are directly related to

³⁰ Moh Toriquuddin, 'Teori Maqâshid Syari'ah Perspektif Al-Syatibi', *De Jure: Jurnal Hukum Dan Syar'iah* 6, no. 1 (2014), <https://doi.org/10.18860/j-fsh.v6i1.3190>.

³¹ Muljan et al., 'Preventing Child Marriage in Bone District, South Sulawesi'.

preserving life (*hifẓ al-nafs*), intellect (*hifẓ al-‘aql*), and wealth (*hifẓ al-māl*) of children. Therefore, through the perspective of *maqashid al-syari’ah*, the Child Protection Agency (LPA) in South Sulawesi can identify and strengthen strategies that are not only administratively effective but also have a substantial impact on protecting children’s rights and ensuring their overall welfare.

Furthermore, child marriage threatens children’s physical and mental health, intellectual development, and the quality of future generations. Indeed, a rule confirms: *حيثما كانت المصلحة فثم شرع الله*³² (“Where there is benefit, there is the law of Allah”). With this perspective, the following strategies are formulated to optimize the role of LPA effectively and in accordance with the principles of *Syari’ah*.

a. The Need for Regional Regulation (PERDA)

Thus far, efforts to prevent child marriage carried out by the Child Protection Agency (LPA) in various regions of South Sulawesi have often been hampered by the absence of a binding legal framework at the regional level. To date, no Regional Regulation (PERDA) has specifically regulated and imposed sanctions related to the prevention of child marriage in the province. As a result, LPAs in several districts—such as noted by Mustafa and Jumarni (2025)³³ in Bone Regency—can only rely on persuasive approaches, namely administrative recommendations from the Office of Women’s Empowerment and Child Protection, along with ad-hoc cooperation with the Religious Court. While such recommendations may help reduce cases, they lack the binding force of law. In other regions, such as Sinjai and Wajo³⁴ Regencies, even these persuasive approaches have failed due to the lack of commitment and support from key stakeholders, particularly judges. This situation demonstrates that without firm legal instruments, child protection efforts remain vulnerable to fluctuations in individual commitment and cannot be carried out systematically and evenly.

The establishment of a PERDA in South Sulawesi is therefore both urgent and essential as a legal foundation to prevent and address the high prevalence of harmful child marriages. From both philosophical and Islamic-juridical perspectives, the formation of such

³² Wardatun Nabilah and Zahratul Hayah, ‘Filosofi Kemaslahatan Dalam Aksiologi Hukum Islam (Telaah Kitab Maqashid Syariah)’, *El-Hekam* 7, no. 1 (2023): 39–49, <https://doi.org/10.31958/jeh.v7i1.5810>.

³³ Mustafa and Jumarni, ‘The Legal Status Of DP3A’S Recommendations In Child Marriage Dispensation: A Maqāṣid Al-Sharī’ah And Qawā’id Fiqhiyyah Perspective In Bone Regency | Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman’.

³⁴ A. Satriani, Head of the PPA Division, Wajo Regency, interviewed by the author, July 17, 2025, and Aprilia Nurmala Dewi, Head of UPT DP3A, Sinjai Regency, interviewed by the author, July 24, 2025.

a PERDA aligns with the principle of *maṣlaḥah* (public interest), as articulated in the fiqh formulation: ³⁵ تصرف الإمام على الرعية منوط بالمصلحة (“The actions of a leader towards the people must be based on benefits”). In this context, regional leaders—governors, regents, and the regional parliament (DPRD)—are obliged to formulate policies that safeguard the welfare of children as citizens. The existence of a PERDA would serve as a form of *siyasah shar‘iyyah* (Islamic legal policy) concretely directed toward achieving the core objectives of *maqāṣid al-sharī‘ah*, particularly the preservation of life (*hifẓ al-Nafs*) and the preservation of lineage (*hifẓ al-Nasl*). A PERDA would directly prevent child marriage practices that have been proven to cause severe negative impacts on children’s physical, mental, and emotional health.

Once enacted, a PERDA would transform child marriage prevention efforts from mere recommendations or moral campaigns into binding obligations for all communities and institutions in South Sulawesi. It would provide LPAs and law enforcement agencies with a clear legal standing to intervene, advocate, and enforce sanctions against those who violate the legal marriage age. This marks a necessary shift from purely persuasive approaches to a regulatory-coercive framework capable of reshaping entrenched social norms. Such a strong legal foundation would also reinforce *hifẓ al-‘aql* (preservation of intellect/education) by ensuring that children retain their full right to pursue learning. Therefore, accelerating the establishment of a PERDA in South Sulawesi constitutes a strategic step toward achieving comprehensive and enforceable child protection, securing a healthier and more educated future generation.

b. Expansion of Socialization and Advocacy Program Outreach

Child marriage remains a critical issue in South Sulawesi, often rooted in the community’s limited understanding of its negative consequences—whether physical, psychological, or social.³⁶ Therefore, a crucial step that must be taken is to expand the reach of socialization and advocacy programs into rural and remote areas that may have been overlooked by government or NGO initiatives. This strategy is not merely about delivering information, but rather a collective effort to ensure the survival and well-being of children. Fundamentally, this endeavor aligns with the core principles of *Maqashid al-syari’ah*, particularly *Hifẓ al-nafs* and (preservation of life) and *Hifẓ al-nasl* (preservation of lineage). Preventing child

³⁵ Rindu Ulul Ilmi Sugianto et al., ‘Fiqh Siyasah: Tugas Pemimpin Dalam Islam’, *Jurnal Studi Islam Indonesia (JSII)* 3, no. 1 (2025): 161–76, <https://doi.org/10.61930/jsii.v3i1.1093>.

³⁶ Gunawan and Bahri, ‘Impacts of Early Childhood Marriage in Indonesia Viewed from Child Protection Laws Perspectives’.

marriage ensures that children receive their basic right to live healthily, are protected from the risks of early pregnancy complications, and are spared from the potential of domestic violence.

For prevention messages to be well received and resonate with the community, socialization strategies must involve local religious leaders and community figures as primary agents of change. They possess moral authority and deep cultural understanding, making them effective bridges between government programs and local traditions and beliefs. Their involvement in conveying child protection messages—grounded in strong religious evidence—will enhance acceptance and foster sustainable behavioral change. This step reflects the command of Prophet Muhammad (peace be upon him): “Convey from me even if it is only one verse” (HR. Bukhari), which emphasizes the duty of spreading truth and goodness. Furthermore, the principle of “*ta’awun ‘ala al-birr wa al-taqwa*” (cooperate in righteousness and piety) from Q.S. Al-Ma’idah: 2 serves as an ethical foundation for building synergistic collaboration between the government, religious scholars, traditional leaders, and communities.

The strategy of expanding socialization and advocacy outreach will have significant long-term impacts in transforming societal mindsets to become more attentive to children’s education, health, and future. By preventing child marriage, we provide children—especially girls—with the opportunity to complete their education, which is in line with *hifẓ al-‘aql* (preservation of intellect). Education is the key to improving quality of life, opening up better economic opportunities, and breaking the intergenerational cycle of poverty. Economically, this prevention also supports *hifẓ al-mal* (preservation of wealth/economy), as families will be more financially stable and children’s potential to become productive human resources contributing to the development of South Sulawesi will increase. Therefore, expanding socialization efforts represents a fundamental investment in holistic and sustainable human development.

c. Strengthening Early Detection Systems and Collaboration with Other Institutions

This strategy reflects a commitment to ensuring that LPA is more proactive and responsive in addressing child marriage cases. In the context of Islamic law, the fiqh maxim asserts ‘*درء المفساد مقدم على جلب المصالح*’ (Preventing harm takes precedence over achieving benefits),³⁷ which serves as a preventive action (*Sadd al-dzari‘ah*) designed to close gaps that

³⁷ Roby et al., ‘Kaidah Kemudharatan Harus Dihilangkan: Analisis Teoritis dan Aplikatif dalam Hukum Islam Kontemporer’, *AT-TAKLIM: Jurnal Pendidikan Multidisiplin* 2, no. 6 (2025): 767–76, <https://doi.org/10.71282/at-taklim.v2i6.530>.

could lead to harm. This strategy can be implemented by strengthening collaboration with the Religious Court, the Office of Religious Affairs (KUA), schools, neighborhood associations and digital platforms.

This cross-sector collaboration is a form of *ta'awun 'ala al-birr wa al-taqwā* (cooperation in goodness and piety) commanded in Islam. Through collaboration between the Religious Court, education, social services, and health agencies, LPA can create a more effective synergy in providing education, healthcare services, and social protection for children. Therefore, every effort undertaken is not only focused on prevention but also on empowering children and families to prevent the risks of child marriage, in line with the primary objectives of Sharia to ensure the welfare of the community.

E. Conclusion

Based on the research and analysis conducted, it can be concluded that the role of the Child Protection Institution (LPA) in South Sulawesi in preventing child marriage has shown a solid foundation, but its effectiveness is still not optimal. Although public perception of LPA's performance is generally positive, the reality on the ground reveals significant challenges. The success of Child Protection Institution (LPA) has been more evident in administrative aspects, such as the reduction in recorded child marriage rates, but it has not been able to adequately address the phenomenon of unrecorded child marriages. This is due to several key factors: the limited outreach of socialization programs to remote areas and informal communities, a reactive and delayed advocacy approach, and a lack of deep social change in society regarding views on child marriage. These findings emphasize that to achieve substantive goals, a more comprehensive and structured approach is necessary.

In response to these challenges, this study formulates an optimization strategy based on the perspective of *maqāṣid syarī'ah*. This strategy aims not only to improve technical weaknesses but also to ensure that every effort made is grounded in the noble objectives of Sharia, which is to protect the welfare of children. The proposed strategies include: (1) the ratification of Regional Regulations (PERDA) as a strong legal umbrella, in line with the principles of *Hifẓ al-nafs* and *Hifẓ al-nasl* to provide binding legal protection; (2) expanding the reach of socialization and advocacy programs by involving local and religious leaders, which is part of the effort to spread beneficial knowledge; (3) strengthening early detection systems through cross-sector collaboration, as a preventive step (*sadd al-dzari'ah*) to protect children's

rights; and (4) involving the local government across sectors, as a form of *ta'āmun 'ala al-birr wa al-taqwā* to create more effective synergy in combating child marriage. It is hoped that by implementing these strategies, the role of LPA can be revitalized to provide more holistic and sustainable protection for children in South Sulawesi, in line with the primary objectives of Sharia to achieve the welfare of the community.

This research focuses specifically on the operational areas of LPA in South Sulawesi, which means the findings may not be fully generalizable to other provinces with different cultural and legal contexts. Furthermore, the reliance on recorded data in certain parts of the analysis introduces a limitation, as the study acknowledges the ongoing challenge of unrecorded child marriages, which may lead to an underestimation of the true scale of the phenomenon. Future researchers are encouraged to expand on this topic by (1) Conducting quantitative studies on the correlation between the implementation of *maqāṣid syarī'ah*-based strategies and the actual reduction in unrecorded child marriages; (2) Performing a comparative study between the LPA model in South Sulawesi and other regions that have successfully implemented Regional Regulations (PERDA) to prevent child marriage; and (3) Investigating the socio-economic impact and cultural root causes that drive unrecorded child marriages in specific remote and informal communities to inform more targeted and culturally sensitive intervention models.

F. Conflict of Interest Statement

The author declares no conflict of interest (financial or non-financial) that might affect the integrity of this article. The entire analysis and writing process was based on fully independent study without involvement from any external or commercial parties. Furthermore, the author guarantees that this article is an original work and has not been previously published, with all sources properly cited according to reference guidelines. All primary supporting data used in this research are freely available from the corresponding author and can be accessed for reasonable verification purposes.

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J. Research instruments

1. What programs are carried out by LPA/DP3A in preventing child marriage in this working area?
2. Are there any laws or regulations that govern child marriage prevention programs in this working area?
3. Are there concrete examples/cases that show the success or failure of LPA/DP3A in preventing child marriage?
4. How is the monitoring system of LPA/DP3A programs in preventing child marriage implemented?
5. Is there an evaluation process for LPA/DP3A programs in preventing child marriage?
6. Are these programs effective when viewed from the aspects of planning, target beneficiaries, and evaluation?
7. Are there local policies that support or hinder the role of LPA/DP3A?
8. Are there other supporting or inhibiting factors in preventing child marriage in this working area?
9. To what extent do local governments, schools, religious leaders, and families support the work of LPA/DP3A?
10. What forms of support are most needed by LPA to maximize its role in preventing child marriage?
11. What strategies are most effective in reducing the rate of child marriage?
12. What recommendations can be made to optimize the role of LPA in the future?