

# IMPLICATIONS OF SOCIAL STRUCTURE AND FAMILY FUNCTION IN EARLY MARRIAGE: A STRUCTURAL FUNCTIONALISM PERSPECTIVE IN TANJUNG HARAPAN VILLAGE, TANJUNG RAYA, MESUJI



Jurnal Analisa Sosiologi

**Andrian Faroz<sup>\*</sup>, Luthfi Salim, Faisal Adnan Reza**

Department of Sociology  
of Religion, Faculty of  
Ushuluddin and Religious  
Studies, UIN Raden Intan  
Lampung, Indonesia

**\*Correspondence email:**  
alfarozandrian@gmail.  
com

Received: 24 June 2025  
Revised: 16 July 2025  
Accepted: 28 July 2025

**Edition:**  
July 2025, 14 (3): 511-530

## Abstract

This study examines how social structures influence and legitimize early marriage practices, and how these practices impact family functions in Tanjung Harapan Village, Tanjung Raya Subdistrict, Mesuji Regency. Using a descriptive qualitative approach and Talcott Parsons' structural functionalism theory, this research involved ten purposively selected informants, including underage married couples, their parents, village officials, and religious leaders. Data were collected through in-depth interviews and documentation, and analyzed using Miles and Huberman's interactive model. The findings reveal that early marriage is driven by economic vulnerability, cultural normalization, peer influence, and the weak role of formal institutions, resulting in informal legitimacy that overrides state law. These conditions lead to family dysfunction, marked by financial dependence, emotional immaturity, and constrained social roles. Through the AGIL framework, this study identifies the failure of adaptation, goal attainment, integration, and latency functions within the local social system. It concludes that early marriage is not merely a personal or moral issue, but a systemic problem rooted in structural inequality. The study recommends strengthening preventive efforts through community-based education and the involvement of local institutions in promoting healthy family development.

**Keywords:** Early Marriage, Social Structure, Family Function, Social Implications

## INTRODUCTION

Marriage conducted below the legal age set by the state, often referred to as early marriage, is a crucial topic to this day, particularly in examining the dynamics of family sociology and social structure. This issue highlights various social, economic, and cultural factors that contribute to the practice of early marriage in society, particularly in Indonesia (Hakiim et al., 2024). In rural areas, local customs and religious norms remain strong and highly upheld. Such phenomena not only relate to legal and health issues but also require a deeper examination of the sociocultural complexities (Kurniawansyah, Fauzan, and Tamalasari, 2021). One case that has gained public attention recently is the early marriage between a 15-year-old junior high school student and a 17-year-old vocational school student that occurred in Central Lombok in May 2025. The marriage ceremony, which followed the Merariq and Nyongkolan traditions, attracted public scrutiny as it demonstrated how cultural legitimacy and social pressure can surpass legal boundaries, despite the state having set the minimum marriage age under Law Number 16 of 2019 at 19 years. Moreover, the young couple lived with an elderly grandmother who faced various limitations and lacked access to education and adequate social protection (Kompas.com, "*Pernikahan Anak di Lombok Tengah Menuai Pro-kontra*", Accessed June 2025).

The case in Lombok Tengah reflects a broader reality in various regions of Indonesia, including Tanjung Harapan Village, Tanjung Raya Subdistrict, Mesuji Regency. Based on data from the local Office of Religious Affairs from 2023 to 2024, there were 17 confirmed cases of early marriage, with the highest distribution in Community Unit 01 and Neighbourhood Unit 03 (Interview with the Village Service Officer, 2025). However, most of these marriages were not officially recorded by the state and did not undergo the marriage dispensation process in the local religious court; instead, they received approval from religious leaders and village officials, who issued informal marriage certificates. The social structure in Tanjung Harapan Village is strongly dominated by local values, the role of religious leaders, and peer social pressure, which ultimately forms a system legitimizing the practice of early marriage. According to the community in the village, marriage is not merely an individual action; it is viewed as a social solution and a boundary considered effective in maintaining the family's good name (Wira, personal interview, 2025). This suggests that the existing social structure not only serves as a backdrop for early marriage practices but also actively contributes to their

maintenance, thereby necessitating a thorough examination of how this relationship is formed and operates in daily life.

Early marriage has broad impacts, including on family functions. Talcott Parsons' structural functional theory emphasizes that the family is the most important unit in maintaining social stability within society through three main aspects: stabilization, integration, and adaptation. However, despite this, such practices continue to cause dysfunction within families. Adolescents involved in early marriages are typically unprepared to take on the responsibilities of husbands, wives, and parents. This leads to dependence on extended families and increases the likelihood of conflicts within households (Paul, 2020). In many cases, girls experience economic dependence on their extended families, resulting in a cycle of intergenerational poverty (Waleleng, 2021). These impacts align with the concept of family dysfunction from the perspective of structural functional theory, which emphasizes the importance of families optimally fulfilling their socialization, economic, and protective functions.

Beyond family dysfunction, broader structural conditions must also be considered that involve not only individual or family decisions but also permeate the broader social structure. In this context, various factors and inequalities such as access to education, economic pressure, patriarchal norms, psychological aspects, and the weakness of child protection institutions often make marriage at a young age a choice that is perceived as usual, even as a solution (Pradikta et al, 2023). Such social structures not only influence the decision to marry but also shape the social legitimacy and intergenerational cycle of poverty that perpetuates these marriage practices over time. When the social structure normalizes such practices, the impact is not only on the individuals involved but also on the resilience of families formed prematurely, resulting in dysfunction in roles and family relationships (Triadhari, Afridah, and Salsabila, 2023).

A structural approach is crucial in explaining why this practice persists to this day. This research employs the social structure of Tanjung Harapan Village as the primary analytical framework to examine how local norms, social relations, and economic dynamics effectively shape and sustain early marriage practices. Furthermore, in-depth analysis is directed toward uncovering how these social constructions impact relationship patterns within families, particularly about social roles, economic stability, and economic capacity. It is overall reflective of the symptoms of family dysfunction.

To strengthen its findings, this study compares the results in Tanjung Harapan Village with those of previous studies conducted in other regions. This comparison

reveals similar patterns of factors driving early marriage across areas, while also highlighting the novelty of this research in analyzing the simultaneous interplay of these factors within an integrative framework.

Theme	This Study (Tanjung Harapan)	Findings in Other Regions	Source
<b>Economic Pressure</b>	Families choose early marriage as a survival strategy, yet it increases intergenerational dependency.	Poverty drives parents to marry off children earlier, especially in rural areas.	Nurfadhilah (2021)
<b>Social Pressure</b>	Cultural norms & social stigma push girls into early marriage to preserve family honor & avoid disgrace.	Peer pressure is a dominant factor influencing young girls' decisions to marry early.	Vidalia and Azinar (2022)
<b>Weak Legal Institutions</b>	Formal institutions fail to enforce Law No. 16/2019; informal norms override formal law.	Low legal literacy among children and families allows the practice to persist without significant social resistance.	Maulana and Reykasari (2024)
<b>Programmatic Intervention</b>	Highlights the need for community-based approaches that reinforce family social structure and local values for prevention.	BKKBN's family planning programs and child-friendly advocacy have successfully reduced child marriage through community education.	Anggia (2023)

**Table 1. Comparison of Findings with Other Regional Studies**

This comparison reveals that, while the findings of this study align with general patterns observed elsewhere, it stands out by providing a new perspective through the simultaneous analysis of economic, social, cultural, and institutional factors within the AGIL theoretical framework. This reinforces the study's conceptual contribution to a more comprehensive sociological understanding of early marriage. Considering these theoretical and empirical challenges, this study is guided by the following research question: first, how does the local social structure shape and sustain early marriage practices in Tanjung Harapan Village, and second, how do early marriages affect family functions in emotional, economic, and social aspects.

## METHODS

This research employs a qualitative-descriptive approach with a family sociology perspective, focusing on the dynamics of social structure and family function in the practice of early marriage in Tanjung Harapan Village, Tanjung Raya Subdistrict, Mesuji Regency. This approach was chosen because it is suitable for examining social realities directly from the subjects' perspective, allowing for a depiction of the cultural context, traditions, and local values that shape the social practices of the community (Achrory & Siska, 2018). Data collection in this study utilizes two primary methods. First, in-depth interviews were conducted with ten informants, categorized into primary, key, and additional informants (Abdussamad, 2022). The selection criteria included: (1) individuals who had experienced early marriage under the age of 19, (2) parents of those individuals, (3) religious leaders directly involved in the marriage process, and (4) village officials who dealt with marriage documentation and local social affairs. Second, documentation was used to support the interview data, including interview transcripts, photographs of traditional wedding ceremonies, and administrative records of early marriage cases from 2023 to 2024. The informants in this research were selected using purposive sampling, comprising a total of 10 individuals as shown in the table below.

No.	Name	Age	Occupation
1.	Dinus Efrika	42 years	Village Head
2.	Wirahadi	40 years	Government Section Head
3.	Avu Yazid	70 years	Religious Leader/ Office of Religious Affairs Counselor
4.	Dowi	38 years	Village Secretary
5.	MA	15 years	Housewife
6.	AT	16 years	Housewife
7.	TI	16 years	Housewife
8.	TF	21 years	Farmer
9.	SI	72 years	Farmer
10.	TM	64 years	Housewife

**Table 2. Research Informants**

The informants in this research were selected purposively, considering their direct relevance to the practice of early marriage in Tanjung Harapan Village. They consist of couples who married below the age set by Law Number 16 of 2019, the parents of those couples, religious leaders, and the head of the local Office of Religious Affairs (KUA).

Data analysis was conducted using the interactive model of Miles and Huberman, which comprises three main stages: data reduction, data display, and conclusion drawing/verification (Suyitno, 2021). In the data reduction stage, interview transcripts, observation notes, and documents were openly coded to identify meaningful units relevant to the research focus. The coding process was performed manually by labeling data segments that exhibited similar patterns or issues. The emerging categories from the coding were then further analyzed to determine the main themes that reflected the patterns of relationships between social structure, family functions, and early marriage practices in the village. Once the themes were established, validation was conducted through triangulation techniques, which involved cross-checking information between informants, comparing it with direct field observations, and examining official documents such as KUA records and village administrative data. This triangulated approach ensured the reliability of the data and that the identified themes accurately represented the social phenomena under study.

## **RESULTS AND DISCUSSION**

Based on the research findings and in-depth analysis, the researcher identified two main themes that address the issues surrounding early marriage in Tanjung Harapan Village. The first theme is the social structure that shapes and sustains the practice of early marriage, and the second theme is the impact of early marriage practices on family functions. These two main themes are further detailed into several key aspects found in the field through interviews and documentation.

### **Results**

#### **Social Structure in Shaping and Sustaining Early Marriage Practices**

The social structure reflects how various aspects within the societal structure contribute to the practice of early marriage. In this context, there are four aspects that influence this practice, including economic pressure and limited access to education, individual choice, cultural normalization, and the weak role of formal institutions.

#### **Economic Pressure and Limited Access to Education**

Economic pressure is not solely present in the form of poverty; it emerges as a consequence of geographic and ecological conditions that are not very stable (Manandhar and Joshi, 2020). Field findings indicate that the majority of the village community relies

on rice and palm oil farming for their livelihoods. This dependency is exacerbated by environmental conditions prone to flooding, due to the minimal forest cover that can retain river water flow, as well as a lack of public awareness about the importance of not littering. Furthermore, the village's geographic location near the Mesuji River exposes the community to the risk of natural disasters. In such situations, the economic resilience of households becomes very fragile and uncertain. This aligns with the statement from Mr. Wira (40 years old). *"The community here primarily works in rice and palm oil cultivation; for this year, many of our rice crops have failed due to floods and rat pests. Normally, this land yields about 15 to 20 sacks, but this year we only got five sacks because of the rat pests; the rats here are quite large."*



**Figure 1: Residential areas adjacent to the Mesuji River**

Source: Documentation by Andrian Farozi, June 2025

In such economic situations, marrying off children at a young age is seen as a realistic solution by many families. Particularly when a daughter has stopped continuing her education, marriage is viewed as a legitimate social and cultural way to transfer responsibility. This is supported by one parent of an early marriage couple involving TI (16 years old), who stated: *"I'm confused about whether to continue her education, but where would the money come from? After finishing high school, she would be unemployed anyway. Rather than that, it's better to just get her married"*

Although this village has formal educational facilities up to the high school level, the quality of education is still considered low. This is evidenced by the high number of middle school students who drop out after getting married (Glynn et al. 2018). The situation is exacerbated by a lack of competent teachers and a learning system that has not been able to encourage children to think critically or to have long-term aspirations. As a result, the motivation or enthusiasm to continue education is low. Additionally, there is still the perspective of why girls should spend money on high-level education if they

ultimately end up in the kitchen (Yaya, Odusina, and Bishwajit 2019). In direct observations, it appears that children of elementary to middle school age in the village exhibit social expressions that are much more mature than their age, such as heavy makeup, tight clothing, and symbols of adulthood that are considered normal.

From this problem, High economic pressure and limited access to education lead families in Tanjung Harapan Village to view early marriage as a solution. Unstable income due to agricultural dependency and low motivation for further education contribute to this practice. From the AGIL perspective, this reflects a failure of the adaptation function both as a social system (families fail to adjust to structural conditions) and as a family unit (unable to meet basic needs and guide the development of its members).

### **Individual Choices**

The phenomenon of early marriage in Tanjung Harapan Village illustrates a complexity that goes beyond the common assumption that the decision to marry is always driven by family or cultural pressures. In the field findings, in some cases, the desire to marry actually comes from the initiative of the girls themselves. This is substantiated by an interview with the parents of one early marriage couple, TM (64 years old), who explicitly states that their child expressed a desire to marry after graduating from middle school, even before any pressure or coercion from any party (Tampubolon 2021).

The prevailing social norms in the village also contribute to the anxiety and shame experienced by young girls who remain unmarried after completing their education. Women aged 17 to 20 who are unmarried are often regarded as “old maids” or “unmarketable,” resulting in psychological pressure among adolescents to marry quickly (Hastuty 2018). This concern is compounded by the reality that many of them have no clear plans for education or employment after graduating from school, choosing to marry seem like the best option. Furthermore, young girls in this village live within a visual and performative culture that promotes adult-like appearances, including heavy makeup and tight clothing. This leads them to imitate their married peers, so early marriage is not merely seen as a rite of passage but as a glamorous and socially distinctive event (Karimah et al., 2024).





**Figure 2: Clothing of Middle School Girls in Tanjung Harapan Village**

Source: Documentation by Andrian Farozi, June 2025

However, the decision to marry often appears autonomous; the existing process does not always proceed smoothly. In many cases, parents have attempted to prohibit or delay their child's marriage, but when the child remains resolute in their decision and the community starts to talk about "it's time for a match," parents feel trapped in a dilemma. A religious leader and Office of Religious Affairs Counselor conveyed this. In this situation, even the counselors and religious leaders who are committed to enforcing marriage laws feel moral pressure from the community to allow marriages to avoid potential social stigma. In some cases, instances of age falsification have been detected in data submitted to the Office of Religious Affairs, which serves as a compromise between legal and customary norms. Although Office of Religious Affairs has since implemented stricter evaluations and oversight, some individuals still exploit the situation to obtain informal marriage certificates or manipulate data for personal gain, as mentioned by Mr. Wira: *"In the past, there were many instances of age manipulation in marriage books; during registration, we used someone else's Family Card... but since it was discovered, it has started to become stricter, yet there are still those who can help if you pay"*. Overall, although adolescents initiate some marriage decisions, these choices are shaped by strong social norms. Stigma against unmarried girls, lack of post-school plans, and imitation of adult lifestyles influence early decisions. In AGIL terms, this indicates a failure of goal attainment, neither the family nor the broader system provides the support needed to construct a rational future trajectory.

### **Cultural Normalization**

The local culture in Tanjung Harapan Village plays a significant role in shaping the norms regarding the acceptable marriage age, particularly for women. In this context,

early marriage is not only driven by economic factors or individual desires; it is also the result of a cultural construction that normalizes and even glorifies marriage at a young age (Yaya et al., 2019). In the Tanjung Harapan community, unmarried women between the ages of 17 and 20 are often regarded as "old maids," a stigma that carries significant social pressure. This creates a situation where women feel they must marry soon after completing their education to avoid being left behind or considered unable to meet societal expectations.

The cultural values in this village shape a social lifestyle that encourages premature adulthood in terms of appearance. Field findings indicate that many girls of elementary and middle school age are already accustomed to wearing heavy makeup, tight clothing, and behaving in an adult-like manner. Such behavior is not taboo for them; while many other villages have yet to normalize these practices, in Tanjung Harapan, it is considered a regular part of everyday life. One of the most striking moments of this normalization occurs during community wedding ceremonies. When celebrations take place, particularly those featuring a "organ tunggal" (single-organ music), the village transforms into a social hub. Young girls collectively present themselves in party attire, impeccably made up, adorned with conspicuous gold jewelry on their necks, hands, and fingers. This "beauty contest" is considered typical and even awaited. Parents also support this because they feel it is their children's time to shine.

This culture makes early marriage appear as a celebratory event rather than a transition complete of responsibility. It comes with symbolism of luxury, happiness, and social status. Gold jewelry is not merely decorative but is part of the assessment of how "worthy" the community perceives a girl. Interestingly, this phenomenon has given rise to new rituals within the society, such as "night decoration" before the wedding ceremony. Young boys and girls participate in preparing the stage or wedding decorations the night before the event. However, since most high school-aged children have already married, the roles of unmarried boys and girls are now filled by middle school children aged 13–15 years, accelerating the social cycle toward marriage and pushing back the socially defined age of "adulthood." This cultural complexity deepens as it creates space for boys and girls under the age of 15 to participate in wedding processes, continuing the cycle of early marriage while deferring the socially defined age of "adulthood." This contributes to a cultural shift that normalizes marriage among adolescents and creates an additional dimension of social legitimacy that not only permits but also glorifies the practice of early marriage (Yaya et al. 2019). Therefore, Local culture perceives early marriage not only

as a norm but as an achievement. Girls are labeled "unmarketable" if unmarried by a certain age, while gold jewelry and festive rituals reinforce these social values. In AGIL terms, this indicates a breakdown in the integration function, cultural norms overpower legal standards, preventing social consensus on child protection.

### **Weaknesses of Formal Institutions**

Within the Indonesian legal framework, Law No. 16 of 2019 establishes a minimum marriage age of 19 years for both males and females. However, the effective implementation of this law at the village level, particularly in Tanjung Harapan Village, remains a challenge. Research indicates that formal institutions such as Religious Affairs Counselor (the Office of Religious Affairs), religious courts, and village authorities often find themselves caught in a dilemma between following state regulations and facing social pressure from the local community (Celvin, Samosir, and Fuadi 2023). In many documented cases, the Religious Affairs Counselor has conducted several outreach efforts regarding the risks of early marriage and the legal age limit. However, limitations in supervision, along with the strength of informal social structures, make it difficult for this institution to reject community requests. Numerous cases reveal that the Religious Affairs Counselor is aware when prospective brides or grooms are under the age of 19. However, no strict actions can be taken apart from refusing to issue official marriage books. As a result, marriages still take place according to customary practices or are legitimized through informal marriage certificates issued by village officials or religious leaders.

Based on the interviews, even though Religious Affairs Counselor has tightened its permit issuance, social pressure from the community remains a primary factor that hinders them from enforcing the law rigorously. Religious leaders also find themselves in a dilemma. Although they fundamentally oppose early marriage, they often worry that if they refuse to officiate a couple's wedding, the children will seek alternatives, such as eloping or engaging in premarital relationships, which could negatively impact the community as a whole (A'yun and Hidayatullah 2023). Mr. Yazid reinforced this concern: *"If they are not married, then I will be the one at fault if the girl gets pregnant or runs away; so rather than having that on my conscience, I'll just marry them even if they are not of legal age."*

This information suggests that informal social legitimacy has a greater influence on the decisions made by individuals and families than existing legal regulations. On the

other hand, administrative policies further complicate the situation. Couples who marry informally often face challenges in accessing government assistance, which can lead to social and economic instability within their families.

This condition highlights that, despite legal regulations on the marriage age, enforcement remains weak due to social pressure and informal compromises. Religious officials, clerics, and village officials often feel powerless to resist early marriage practices. In AGIL terms, this reflects a failure of latency, the inability of both systems and families to transmit legal and protective values across generations.

### Implications of Early Marriage on Family Function

This study found that families formed through early marriage tend to experience dysfunction in several key aspects of family life. Young couples are generally unprepared financially, socially, and emotionally, which hinders their ability to fulfill their roles and maintain family resilience. Table 3 summarizes these findings based on the three dimensions of family function.

Aspect of Family Function	Key Findings	Illustrative Quote
<b>Economic Function</b>	Young couples remain financially dependent on their parents, adding to the household's economic burden.	<i>"the expectation was that if she got married, there would be money; instead, there isn't hahaha... they are still living with me; there's no milk for the baby, and for food, they're given just rice, a little seasoning, and water"</i> TM (64 Years Old)
<b>Social Function</b>	Social roles are assumed prematurely, with young women facing stigma if unmarried, yet losing opportunities for personal growth when married early.	<i>"It's better to marry young than be called an old maid."</i> TI (16 Years Old)
<b>Emotional Function</b>	Emotional immaturity often leads to frequent conflict, lack of communication, and unstable relationships.	<i>"Sometimes I don't get my meals made when she's in a bad mood with me, sometimes I have to cook for myself."</i>

*Even though I'm the  
one working,  
supporting this family, I  
still have to  
compromise a lot"* MA  
(15 Years Old)

### **Table 3. Summary of the Implications of Early Marriage on Family Function**

Overall, this situation emphasizes that early marriage presents serious challenges regarding the emotional functions of the family. Greater attention needs to be given to education concerning emotional readiness. Effective mentoring and psychological support for young couples can help minimize the negative impacts of early marriage. A focus on enhancing communication skills and emotional management is a crucial step in helping young couples lead healthier and more stable married lives.

### **Theoretical Framework**

In the study of early marriage, the sociological perspective, particularly the sociology of the family, offers a crucial lens to understand how marriage is not merely an individual or cultural decision, but one deeply embedded in social structures. The family is viewed as a primary social institution that performs essential functions such as socialization, economic support, and emotional care. When early marriage occurs, especially among adolescents, these functions are often disrupted, resulting in what sociologists call family dysfunction.

Several studies emphasize this dysfunction. (Paul, 2020) found that child marriage leads to dependency on extended families, economic instability, and emotional immaturity. (Waleleng, 2021) highlighted the intergenerational cycle of poverty arising from early marriage, where young couples fail to provide adequate socialization and financial security. (Triadhari et al, 2023) show how these dysfunctions align with broader structural issues such as patriarchal norms, educational barriers, and weak institutional support.

This research employs Talcott Parsons' structural functionalism, specifically the AGIL framework, to examine how early marriage is normalized and sustained by social structures, and how it contributes to the erosion of family functions. According to AGIL:

- Adaptation (A): the ability of families to meet basic needs and adjust economically.

- Goal Attainment (G): the ability of individuals/families to set and achieve life goals.
- Integration (I): maintaining social norms, roles, and solidarity.
- Latency (L): transmission of values, role expectations, and long-term motivation.

In the case of Tanjung Harapan Village, the failure of these four functions, due to cultural legitimacy, economic hardship, and lack of institutional intervention, contributes to family breakdown. The AGIL framework helps explain early marriage not just as a cultural tradition, but as a systemic dysfunction embedded in rural social structures.

## Discussion

Based on the findings in this study, the practice of early marriage in Tanjung Harapan Village is not merely an individual choice or a limited family decision, but a result of active, collective, and internalized social structure dynamics. The prevailing value system in the community influences understanding of marriage age, social readiness, and family functions, shaped by local culture and social pressures, rather than solely by state law or individual psychological readiness. This issue can be addressed and analyzed through Talcott Parsons's structural functional theory.

In the framework of Talcott Parsons's Structural Functional theory, a social system will function effectively if the four main functions in the AGIL model (Adaptation, Goal Attainment, Integration, and Latency) are performed in a balanced manner. However, in the context of early marriage in Tanjung Harapan Village, these functions experience imbalance and even dysfunction, as elaborated below.

## Adaptation

The adaptation function refers to the ability of social systems, particularly families, to adjust to the available economic environment and resources. In practice, early marriage has become a survival strategy for lower-middle-class families, particularly those who are farmers. Given the geographically vulnerable conditions to flooding and dependency on seasonal cycles, many families experience profound economic limitations. The act of marrying off underage children does not lead to productive adaptation. Instead, early marriages create new dependencies, meaning young couples often continue living with their extended families, rendering the adaptation function ineffective and becoming a new source of burden rather than lightening the economic load (Nirwan 2023).

### **Goal Attainment**

This function relates to the family's ability to collectively set and achieve goals. In Tanjung Harapan Village, there is hope that marrying off children can make them more independent and capable of forming their own households. However, many young couples marry without the necessary planning and readiness. With the majority marrying due to peer pressure or community norms, families have failed to effectively fulfill their goal attainment function. This failure indicates that the decision to marry is not based on life's vision maturity but on the need to conform, often a step that rarely yields positive outcomes in the long term (Azmi et al. 2021).

### **Integration**

The integrative function aims to unite individuals within a social system through shared values and principles. In the context of early marriage, although social integration occurs, it does not provide healthy support. Instead, early marriage creates conformity to societal pressures, where those who remain unmarried are perceived as "old maids." A culture that celebrates early marriage establishes expectations that force individuals, especially young girls, to accelerate their roles into adulthood, leading to a loss of individual agency (Wahyuningsih et al. 2025).

### **Latency**

The integrative function aims to unite individuals within a social system through shared values. In the context of early marriage, although social integration occurs, it does not provide healthy support. Instead, early marriage creates conformity to societal pressures, where those who remain unmarried are perceived as "old maids." A culture that celebrates early marriage establishes expectations that force individuals, especially young girls, to accelerate their transition into adulthood, leading to a loss of individual agency (Budhathoki 2024).

Thus, the AGIL framework employed in this research illustrates that early marriage in Tanjung Harapan Village is not merely a deviation from legal norms but rather an indicator of structural inequalities within the local social system. When economic adaptation fails, life goals are pursued under pressure, integration occurs amid social fear, and values are handed down without critical reflection, early marriage becomes a normalized solution.

This study reflectively demonstrates that the simultaneous failure of each AGIL function in Parsons' framework has weakened the capacity of the local social system in Tanjung Harapan Village to maintain family resilience and protect individual rights. The failure of the adaptation function has led families to opt for early marriage as a survival strategy, which in turn reinforces intergenerational economic dependency. The failure of goal attainment is evident in the absence of a rational collective vision among young families, with life goals being dictated more by social norms than by careful planning. Meanwhile, a dysfunctional integration function compels individuals to conform to collective values at the expense of personal freedom and development. Finally, the latency function perpetuates cultural patterns that normalize early marriage without critical reflection, further entrenching cycles of poverty and social injustice. This constellation of failures results in a social system that appears harmonious on the surface but harbors deep dysfunctions, preventing the community from achieving more inclusive social justice and sustainable well-being.

This situation warrants serious attention from various stakeholders, particularly in designing social interventions and community-based policies that emphasize not only the legal marriage age but also reinforce family social structures and community values. This research underscores the importance of structural sociology in understanding and addressing early marriage practices, as the issues extend beyond age, delving into how societies organize lives, ascribe meanings to adulthood, and maintain harmony in ways that sometimes conflict with the rights and futures of children.

## CONCLUSION

This study reveals that early marriage in Tanjung Harapan Village is the outcome of complex interactions between social structures, cultural norms, and institutional weakness, with the family functioning as both a subject and a victim of systemic imbalance. Applying the AGIL framework, it becomes evident that the breakdown in all four systemic functions, economic adaptation, goal attainment, integration of legal-cultural norms, and the latency of value transmission, has significantly weakened the family's role as an agent of socialization, protection, and support. Early marriage, therefore, is not a mere product of personal choice or moral failure, but a symptom of structural inadequacy in supporting adolescent development.

### **Practical Implications (policy and institutional reform)**



The findings provide a robust foundation for strengthening community based intervention policies:

a. For local government

A risk based family empowerment model is necessary, focusing on localized premarital education, youth economic independence training, and integrated family risk data systems. Economic aid should not be limited to direct assistance, but should also include long-term mechanisms for enhancing household economic resilience.

b. For the office of Religious Affairs (KUA)

Counseling functions must evolve beyond legal formalism toward becoming facilitators of new, contextualized social values. KUA should develop collaborative models with local leaders, youth figures, and schools to identify early marriage risks and create safe spaces for adolescents. Strengthening surveillance and documentation of informal marriage practices must be embedded into KUA's village-level operational systems.

### **Academic Implications (Theoretical Contribution to AGIL and Family Sociology)**

Academically, this study enriches the AGIL model by repositioning the family not merely as a functional unit but as a contested space for negotiation between legal norms, cultural traditions, and economic realities. It demonstrates that dysfunction arises not only from failure in one dimension but from systemic failure in interdependent functions within a structurally pressured context. Therefore, this research advocates for refining the AGIL theory by incorporating local context, social class, and collective agency to better interpret family dynamics, particularly within rural Indonesian communities.

## **REFERENCES**

- A'yun, Wildaniyah Mufidatul, & Alif Hendra Hidayatullah. 2023. "Perspektif Masalahah Dalam Perjanjian Perkawinan Mengenai Harta Dalam Undang-Undang Perkawinan." *Jurnal Harmoni* 22(1):22–47. <https://doi:10.32488/harmoni.v22i1.667>.
- Abdussamad, Zuchri. 2022. "Metode Penelitian Kualitatif." doi:10.31219/osf.io/juwxn.
- Achrory, & Iriani Siska. 2018. "FENOMENA PERNIKAHAN DINI DALAM PERSPEKTIF ISLAM (STUDI KASUS DI DESA KALIKUNING) 1 Achrory, 1." 14(2):153–61. <https://doi.org/jpk.v14i2.700>

- Anggia, Melani. 2023. "Peran Badan Kependudukan Dan Keluarga Berencana Nasional (BKKBN) Dalam Upaya Menurunkan Tingkat Pernikahan Dini Melalui Pendekatan Sosiologi Dan Agama (Studi Kasus Di Kecamatan Tulang Bawang Udik Kabupaten Tulang Bawang Barat.)"
- Azmi, Raia, Md Uzzal Chowdhury, Hasna Hena Sara, Subas Chandra Biswas, Sairana Ahsan, Syeda Seama Mowri, Rafia Sultana, Md Tanvir Hasan, & Sabina Faiz Rashid. 2021. "Factors Influencing Choices for Early Marriage in Urban Informal Settlements of Bangladesh." *Progress in Development Studies* 21(3):298–320. <https://doi.org/10.1177/14649934211023003>.
- Budhathoki, Drona. 2024. "Stolen Childhood and Desolate Future: On Child Marriage in the Makawanpur's Chepang Community." *International Research Journal of MMC* 5(4):111–22. <https://doi.org/10.3126/irjmmc.v5i4.70822>.
- Celvin, Jimmy, Agustinus Samosir, & Ahmad Fuadi. 2023. "Pertimbangan Hakim Dalam Pemberian Dispensasi Pernikahan Dalam Undang - Undang Nomor 16 Tahun 2019 Perubahan Atas Undang Undang Nomor 1 Tahun 1974 (Studi Kasus Pengadilan Agama Lubuklinggau Kelas I B)." 4(1):31–38. <https://doi.org/10.32767/law.v4i1.102>.
- Glynn, Judith R., Bindu S. Sunny, Bianca De Stavola, Albert Dube, Menard Chihana, Alison Price, & Amelia C. Crampin. 2018. "Early School Failure Predicts Teenage Pregnancy and Marriage: A Large Population-Based Cohort Study in Northern Malawi." *Plos One* 13(5):e0196041. <https://doi.org/10.1371/journal.pone.0196041>.
- Hakiim, Alif, Parulian Tambunan, Andhika Hartian Restu, Barent Louiz Nababan, Fasya Ehsan Fajri, Muhammad Alif, Dzaky Mediansyah, Muhammad Fajar Shodiq, Muhamad Gagah Aufa, Nandan Aldila Ramzidhan, Theodore Christian Nathanael, William Herlen, Haganta Barus, & Korespondensi Email. 2024. "Dinamika Hukum Dan Budaya Dalam Pernikahan Dini Dari Sudut Pandang Sosiologi Dan Antropologi Fakultas Hukum , Universitas Pembangunan Nasional Jakarta." 3:540–50.
- Hastuty, Yulina Dwi. 2018. "Faktor-Faktor Yang Berhubungan Dengan Terjadinya Pernikahan Dini Di Desa Sunggal Kanan Kabupaten Deliserdang." *Averrous Jurnal Kedokteran Dan Kesehatan Malikussaleh* 2(2):55. <https://doi.org/10.29103/averrous.v2i2.417>.
- Karimah, Mutia, Dhita Diana Dewi, Atje Setiawan Abdullah, Aditya Pradana, & Nurul

- Qisthi. 2024. "Sistem Informasi Geografis Untuk Pernikahan Usia Dini Menggunakan Spatial Error Model (Sem)." *Jurnal Restikom Riset Teknik Informatika Dan Komputer* 6(1):203–13. <https://doi.org/10.52005/restikom.v6i1.316>.
- Kompas.com. n.d. "Remaja Di Lombok Nikahi Anak Di Bawah Umur, Kerja Serabutan Cari Rongsokan." [https://www.kompas.com/jawa-timur/read/2025/05/25/161442988/remaja-di-lombok-nikahi-anak-di-bawah-umur-kerja-serabutan-cari?lgn\\_method=google&google\\_btn=onetap](https://www.kompas.com/jawa-timur/read/2025/05/25/161442988/remaja-di-lombok-nikahi-anak-di-bawah-umur-kerja-serabutan-cari?lgn_method=google&google_btn=onetap).
- Kurniawansyah, Edy, Ahmad Fauzan, & Eni Tamalasari. 2021. "Implikasi Pernikahan Dini Terhadap Keharmonisan Keluarga Di Sumbawa." *Jurnal Pendidikan Sosial Keberagaman* 8(1):1–9. <https://doi.org/10.29303/juridiksiam.v8i1.173>.
- Manandhar, Naresh, & Sunil Kumar Joshi. 2020. "Health Co-Morbidities & Early Marriage in Women of a Rural Area of Nepal: A Descriptive Cross-Sectional Study." *Journal of Nepal Medical Association* 58(230). <https://doi.org/10.31729/jnma.5205>.
- Maulana, Dito Adhitia, & Yunita Reykasari. 2024. "Perlindungan Hukum Terhadap Anak Yang Melakukan Perkawinan Di Bawah Umur." (4):1–9.
- Nirwan, M. 2023. "Early Marriage and Reproductive Health: A Scientific Study on Risks and Consequences." 2(1):54–66. <https://doi.org/10.61194/jrkpk.v2i1.663>.
- Nur Wahyuni, Siti, & Niswatul Hidayati. 2023. "Fenomena Pernikahan Dini Di Perkotaan Dan Pedesaan Dalam Kajian Sosiologi Hukum." *Jurnal Antologi Hukum* 3(2):299–316. <https://doi.org/10.21154/antologihukum.v3i2.2315>.
- Nurfadhilah, Siti. 2021. "Kemiskinan Sebagai Faktor Pendorong Pernikahan Dini Di Indonesia." *Jurnal Ilmu Sosial Dan Humaniora* 10(3):210–21.
- Nurhayati, Nung Ati. 2021. "Pemahaman Remaja Tentang Kesehatan Reproduksi Dan Tinjauan Yuridis Perkawinan Usia Dini." *Jurnal Syntax Admiration* 2(2):224–34. <https://doi.org/10.46799/jhs.v2i2.121>.
- Paul, Pintu. 2020. "Child Marriage Among Girls in India: Prevalence, Trends and Socio-Economic Correlates." *Indian Journal of Human Development* 14(2):304–19. <https://doi.org/10.1177/0973703020950263>.
- Pradikta, Hervin Yoki, Paisal Sanjaya, Tiara Rica Dayani, and Habib Shulton Asnawi. 2023. "Efforts to Prevent Marriage at Child Age Through Socialization and

- Education on the Risks of Early Marriage From the Perspective of Islamic Law.” *J-Dinamika Jurnal Pengabdian Masyarakat* 8(1):35–41. <https://doi.org/10.25047/j-dinamika.v8i1.3852>.
- Suyitno, Suyitno. 2021. “Metode Penelitian Kualitatif Konsep, Prinsip Dan Operasionalnya.” doi:10.31219/osf.io/auqfr.
- Tampubolon, Elisabeth Putri Lahitani. 2021. “Permasalahan Perkawinan Dini Di Indonesia.” *Jurnal Indonesia Sosial Sains* 2(5):738–46. <https://doi.org/10.36418/jiss.v2i5.279>.
- Triadhari, Imelda, Mumtaz Afridah, & Hana Salsabila. 2023. “Dampak Psikologis Pernikahan Dini Di KUA Kecamatan Kejaksaan Kota Cirebon.” *Spiritualita* 7(2):89–100. <https://doi.org/10.30762/spiritualita.v7i2.1328>.
- Vidalia, Rika Nur, & Muhammad Azinar. 2022. “Faktor-Faktor Yang Mempengaruhi Perkawinan Usia Dini Di Kecamatan Sukadana.” *Jurnal Kesehatan Masyarakat (Undip)* 10(1):115–21. <https://doi.org/10.14710/jkm.v10i1.32080>.
- Wahyuningsih, Sri, Sri Widati, Nunik Puspitasari, Lutfi Agus Salim, & Mohammad Wavy Azkiya. 2025. “Exploring Adolescent Girls’ Involvement in Decision-Making Processes Regarding Child Marriage: A Systematic Review.” *Narra J* 5(1):e1656. <https://doi.org/10.52225/narra.v5i1.1656>.
- Waleleng, Grace J. 2021. “FUNGSI KELUARGA DALAM MENCEGAH PERNIKAHAN USIA DINI SEBAGAI UPAYA MENEKAN TINGKAT FERTILITAS DI KOTA MANADO.” 1–18.
- Yaya, Sanni, Emmanuel Kolawole Odusina, & Ghose Bishwajit. 2019. “Prevalence of Child Marriage and Its Impact on Fertility Outcomes in 34 Sub-Saharan African Countries.” *BMC International Health and Human Rights* 19(1). <https://doi.org/10.1186/s12914-019-0219-1>.