

HEXAHELIX COLLABORATIVE MODEL BASED ON LOCAL WISDOM IN THE PREVENTION OF CHILD MARRIAGE IN GORONTALO REGENCY

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ABSTRACT

The purpose of the study is to analyze the effectiveness of collaboration between actors in preventing child marriage, local wisdom as a supporting factor and collaboration challenges as well as a cooperative governance model that can strengthen efforts to prevent child marriage in Gorontalo Regency. Using a qualitative approach method with an exploratory research design, which aims to develop a Hexahelix collaborative model based on local wisdom. The results of the study show that collaboration between actors in child prevention in Gorontalo Regency has not been effective due to the lack of collaboration between actors, there has been no exchange of information, decision-making is still dominated by the Government, and local wisdom has not been integrated in the governance system. Local wisdom is still dual, meaning that it can be a supporting and inhibiting factor in child marriage. The philosophy of *Adati Hula-Hula'a To Sara'a, Sara'a Hula-Hula'a To Kuru'ani* functions as a social control, but there are still certain practices that still use customary legitimacy to support child marriage. Based on these findings, this study developed a Hexahelix Governance Model Based on the Institutionalization of Local Wisdom, which places the institutionalization of local wisdom among the collaboration actors. This research offers a theoretical contribution through the development of the concept of Institutionalization of Local Wisdom as the core of governance in the Hexahelix Model which expands the study of government collaboration. This research places local wisdom can be the main tool that connects collaboration in the effectiveness of governance in preventing child marriage in Gorontalo Regency.

Keywords: Child Marriage; Government Collaboration; Hexahelix; Institutional Local Wisdom

INTRODUCTION

Gorontalo Province stands out as a crucial example, where the rate of child marriage remains high even though formally religion, customs, and state laws do not encourage the practice (Wantu, 2021). The absence of education results in a lack of critical thinking about the right time to get married (Butudoka, Kasim, and Bakung, 2024).

In Gorontalo Regency, the problem of child marriage has unique characteristics because local cultural values persist and develop in society. Gorontalo's strong cultural philosophy, as demonstrated by the principle of "*Adati Hula-Hula'a To Sara'a, Sara'a Hula-Hula'a To Kuru'ani*," uses religion and customs as guidelines in social interaction.

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It has great potential to be used as a social tool to raise public awareness about the importance of child care and avoiding early marriage. However, the programs and policies created by stakeholders to prevent child marriage have not fully exploited this potential.

Table 1 : Recapitulation of Child Marriage Data in Goron Regency
2023 – 2026 (January – April)

No	Gorontalo Regency/Districts	Tahun		
		2024	2025	2026 (Jan-April)
1	Kecamatan Limboto	30	36	7
2	Kecamatan Tilango	5	11	5
3	Kecamatan Mootilango	7	22	6

Source : Gorontalo Regency Women's Empowerment and Child Protection Office

Based on the data above, the researcher selected 3 (Three) District Samples as the research location. The sub-districts are Limboto District, Tilango District, and Mootilango District. The reason for the selection of these three sub-districts is because the number of child marriages has increased significantly. Researchers suspect that complex factors influence this phenomenon.

In the concept of pentahelix, the government has a very important role in drafting and executing regulations, providing budgets and programs, and becoming a coordination center for academics, NGOs, communities, and the business world. The success of a program is largely determined by supporting regulations, adaptive organizational structures, innovative organizational cultures, and well-planned system reforms (Aneta *et al*, 2023). According to the Public Administration, resolving complex issues such as child marriage requires a fairly strong perspective of collaborative governance. A public administration approach based on local wisdom must be able to utilize traditional leaders, religious leaders, and local values as preventive and educational tools. The Hexahelix collaboration model that is built must be imbued with the local wisdom of Gorontalo so that policy interventions are not felt as coercion from outside, but as natural awareness from within the community.

An adaptive and inclusive governance model is needed to address this issue because child marriage is a social problem. So far, the local government of Gorontalo Regency has made efforts to deal with child marriage. However, the efforts made are often stuck in sectoral egos and bureaucratic top-down approaches. In addition, the handling is often dominated by the role of the government, while other elements of society have not been

optimally integrated in the triple helix (government, academics, business) approach, and the Pentahelix (government, academics).

The importance of this research is to build a cooperation model that can integrate the function of each element of Hexahelix with the values of local wisdom to prevent child marriage. To create a more flexible, engaged, and sustainable collaboration mechanism that is in accordance with the socio-cultural context of the people of Gorontalo Regency, integration is very important. Therefore, this research not only helps to develop theories of public administration, particularly as it relates to research on collaborative governance and network governance, but also produces a useful policy model for local efforts to prevent child marriage.

METHODS

This research uses a qualitative approach with an *exploratory qualitative research* design that aims to develop a Hexahelix collaborative model based on local wisdom to prevent child marriage in Gorontalo Regency. Primary data was obtained from in-depth interviews, participatory observations, and field documentation. Secondary data are obtained from official documents, government reports, statistical data, and relevant literature studies. Documents such as the Central Statistics Agency (BPS) report, the report of the Ministry of Women's Empowerment and Child Protection (KPPPA), as well as reports from international organizations such as *UNICEF* and *Plan International* provide a quantitative picture of the prevalence and factors associated with child marriage. Data collection techniques are carried out in several ways, namely: interviews, participatory observations, documentation studies. The data analysis technique in this study uses a thematic analysis approach to identify, analyze, and interpret the main patterns or themes that emerge from the data. The entire process of the method is believed to be able to support the discovery of novelty in this study.

RESULTS AND DISCUSSION

Child marriage is a major problem that endangers children and society as a whole. One of the main causes of the high rate of child marriage in Indonesia is marriage permits, a legal process that allows minors to marry.(Andri & Sumarwoto, 2025) This phenomenon not only involves adolescents who are experiencing a transition period to adulthood, but also involves several adults who are doing the same. It stems from the natural human desire to be loved, loved, and approached emotionally. However, unfortunately, this is not always done through legally and religiously justified channels. (Arnilis et al., 2025)

The results show that although local governments, educational institutions, community organizations, religious leaders, and child protection institutions have made various efforts to prevent child marriage, the program has not been fully run optimally. Field results show that a number of factors, including low education levels, a culture that supports child marriage, the influence of digital media, economic level, and the lack of

legal literacy of the community regarding the age limit for marriage, continue to influence the problem of child marriage in Gorontalo Regency.

The pattern of handling child marriage is still sectoral and has not been integrated into an organized cooperation system. Without a consistent coordination mechanism, each actor runs the program based on its main tasks and functions. As a result, prevention programs often do not work together, often do not work together, and have very little potential to change people's behavior.

Local traditions and culture influence early marriage. The economic perspective is related to poverty, especially for women, by reducing the cost of daily necessities in low-income families. The social perspective is related to insecurity, which is an insecure situation, such as sexually transmitted diseases and rampant poverty, so marriage is done as an effort to overcome this situation.(Kertati, 2023) With demographics and socio-culture, child marriage remains a problem in Gorontalo Province. (Karim & Uno, 2025)

Based on interviews and *Focus Group Discussions* (FGD) conducted, it was found that the ability of actors to collaborate and build networks based on Gorontalo local cultural values greatly influenced the success of child marriage prevention.

Evaluation of Collaboration Between Actors in the Prevention of Child Marriage in Gorontalo Regency

Efforts to improve the quality of education fail if governments, schools, communities, and the private sector do not work together. (Jahudin et al., 2025) Research shows that efforts to prevent child marriage in Gorontalo Regency have involved many stakeholders, including local governments, educational institutions, religious leaders, the community, the media, and businesses. However, sustainable cooperation has not succeeded in creating long-lasting collaborative governance.

The research findings show that four main things that hinder the effectiveness of hexahelix collaboration are:

1. Each institution works independently

Research shows that each helix runs child marriage prevention programs based on their respective institutional functions and responsibilities, without systematically integrating programs. For example: The Women's Empowerment and Child Protection Office concentrates on socializing child protection on the impact of child marriage. The Education Office organizes reproductive education and dropout prevention programs, but the Office of Religious Affairs and Religious Courts concentrates on marriage administration and marriage dispensation services. This is not in line with what other institutions are trying to prevent, but other institutions still allow child marriage through the establishment of marriage dispensation for other reasons.

As an organizer, the government is responsible for providing services and meeting the needs of the community effectively and optimally. To achieve that goal, good governance is needed. The concept of good governance prioritizes the simultaneous

involvement of the government, the private sector, and the community in the implementation of development, and collaboration between these three parties is important. Therefore, collaboration or collaborative government is naturally necessary. (Parlina, 2022)

The program is still carried out partially and sectorally even though it has the same goal. At the district level, there is no permanent cooperation forum that specifically discusses how to stop child marriage. As a result, activities are duplicated, programs are inconsistent, and there is no synchronization between planning, implementation, and policy evaluation.

From the collaborative point of view of the government, this situation shows that the lack of aspects of coordination between institutions should be the basis for cross-sectoral cooperation, because there is no formal coordination mechanism so that the collaboration that occurs is more incidental than institutional.

2. There is no integrated information system regarding child marriage data that can be accessed by all stakeholders.

This condition causes an information gap between actors. Although all institutions have their own data and information, there is no structured mechanism that allows them to exchange data. As a result, procedures for identifying vulnerable groups, mapping high-risk areas, and evaluating program effectiveness have become less efficient.

Efforts to stop child marriage are a response to the growing body of evidence showing the breadth and breadth of the problem. (Ramelan & Rahmi, 2019) Premarital counseling, which is based on local culture and kinks, is one of the methods that can be used to prepare for marriage. These interventions can help address the challenges of the times associated with marriage and family life. (Elfira et al., 2021)

This study found that the lack of knowledge exchange also hinders the information process. Academics, communities, and local communities are still less involved in the process of creating and utilizing knowledge as a basis for policy.

3. Collaboration is still government-centered so that community and community participation has not developed optimally.

The handling of early marriage is a reference for the government to build the capacity of the government and the community to implement and understand this program. In order for all parties to understand their respective duties and responsibilities, it is necessary to have directions and a foundation to start cooperation in the form of collaboration. (Wijayanti et al., 2022)

Research shows that local governments still dominate the current collaboration structure. While other actors act more as supporting implementers, the government acts as planners, implementers, and evaluators of programs. The pattern of collaboration is centered on government rather than collaboration. As a result, the participation of communities, local communities, women's organizations, indigenous leaders, and the

private sector is still at the consultative level and has not reached the collaborative stage. Community involvement often only occurs during socialization or campaign activities, not during policy planning or evaluation. From the perspective of public administration, government dominance shows that the principle of joint decision-making has not been applied optimally. In fact, the success of collaborative governance relies heavily on a more balanced sharing of power, responsibilities, and resources among the various parties involved.

4. Not Integrated Local Wisdom

Gorontalo traditional values have not been used as the main instrument in the strategy to prevent child marriage. This study found that the local wisdom of Gorontalo was not used properly as a tool to help the government prevent child marriage. Gorontalo's strong cultural philosophy, *Adati Hula-Hula'a to Sara'a and Sara'a Hula-Hula'a to Kuru'ani*, has not been incorporated into child marriage prevention policies and programs.

Although legal socialization programs, reproductive health counseling, and educational campaigns, regulatory and administrative elements have been implemented, these programs are very important, but they have not fully reached the cultural roots that influence community actions. Gorontalo traditional and religious leaders have a very high social legitimacy. Their recommendations and decisions are often more respected than official messages from the government. However, this strategic function has not been used effectively in making laws that prevent child marriage, because there are also people who marry children at the request of both parents, the marriage is carried out serially and recorded if it has met the age limit through marriage itsbat.

This shows the difference between the socio-cultural capital that exists in society and the official governance system. Therefore, this study argues that local wisdom should be seen as an important part of the cooperation system to prevent child marriage, not just as a supporting component. Instead, local wisdom should be seen as the main control mechanism.

Local Wisdom as a Supporting Factor and Collaboration Challenge

Local wisdom of Gorontalo can serve as a social tool to stop child marriage. However, the study also found a paradox in its implementation. On the one hand, religious and customary values are tools to educate, prevent, and control the society that supports child protection. In contrast, outside of formal legal mechanisms, customary authorities are used to legitimize child marriage.

In some cases, there are indigenous leaders or community leaders who are unofficially involved in child marriage to maintain family honor, avoid social stigma due to youth associations, or maintain long-standing traditions in society. This practice is usually done openly and is not always recorded in the state administration

Local wisdom is not neutral. It depends a lot on how social actors understand and apply those principles. Local wisdom can serve as an effective tool to protect and prevent

child marriage if interpreted in accordance with the principles of child protection. On the other hand, if interpreted to maintain certain social customs that are contrary to the rights of children, local wisdom can serve to supplement the practice of child marriage.

This result yields a more interesting idea from the point of view of public administration: Local wisdom is a debated social capital, that is, social capital that can function as a supporting factor or an obstacle to government cooperation, depending on the process of institutionalization and the interpretation of the values of the actors. That is, the problem is not with local wisdom itself, but with:

1. Who interprets the values of customs.
2. How customary values are applied.
3. Are customary values in line with the principles of child protection.
4. The extent to which the state and society supervise its implementation.

Based on the findings of the research, local wisdom in Gorontalo Regency is like a double-edged sword. Local wisdom can help prevent child marriage, but it can also legitimize the practice if it is not critically integrated into collaborative governance systems.

Development of Hexahelix Model Based on Local Wisdom

The goal attainment function in the AGIL Parsons framework refers to the ability of the family system to set, direct, and achieve specific goals in a structured manner.(Lestari & Rusdi, 2024) Cooperation is needed that prioritizes the principle of accountability between all parties involved in a joint effort to control early marriage. Where the actors must actively participate and take responsibility for the decisions taken.(Erika et al., 2023)

The results of the study show that the problem of child marriage in Gorontalo Regency is not only due to economic, educational, or poor law enforcement problems. Facts on the ground show the complex relationship between the practice of local wisdom that develops in daily life, the social structure of communities, and collaborative governance.

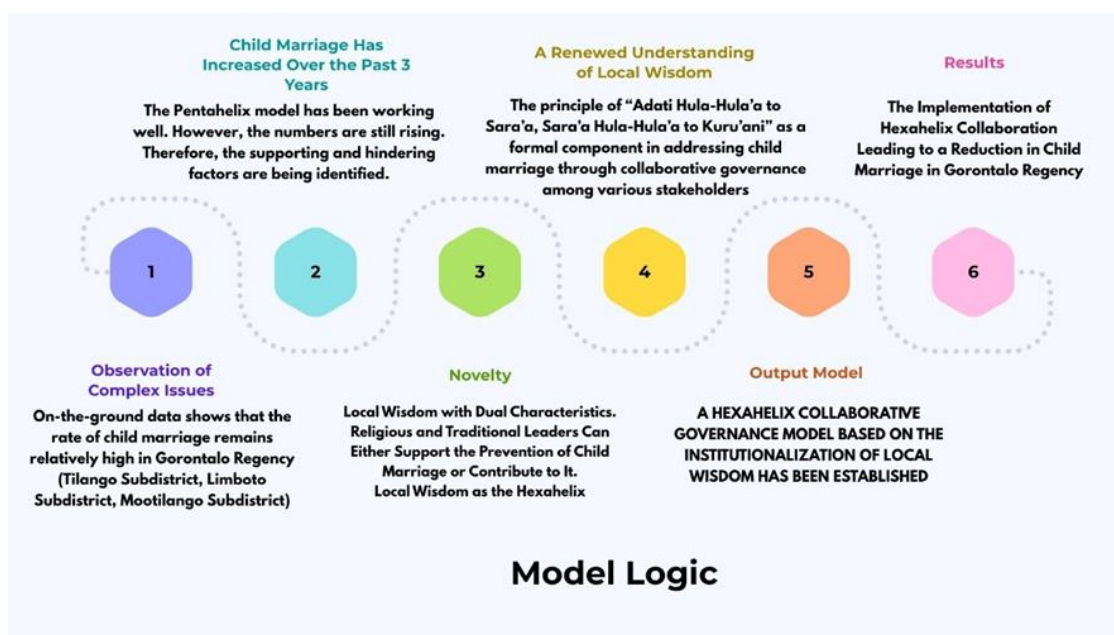
Gorontalo's local wisdom has an ambivalent nature, which is a significant finding. On the one hand, the philosophy of "*Adati Hula-Hula'a to Sara'a, Sara'a Hula-Hula'a to Kuru'ani*" provides values that support child protection, moral education, and strengthening family responsibility. On the contrary, research shows that some traditional leaders are still involved in the process of child marriage informally for the reasons of maintaining family dignity, avoiding social disgrace, or overcoming problems with adolescent association.

The results show that local wisdom cannot be used solely to stop child marriage. On the contrary, local wisdom must be managed through a cooperative process that is able to ensure that the interpretation and implementation of customary values remain in accordance with the principles of child protection. Therefore, this study developed a

Hexahelix Collaborative Governance Model based on Local Wisdom. This model places local wisdom as a tool and object for cooperation in preventing child marriage in Gorontalo Regency.

The model produced in this study is different from the conventional Hexahelix model or the pentahelix model in general which only emphasizes inter-stellar relationships. This model places local wisdom as the center of interaction, which must be reinterpreted, supervised, and made an important part of the social or organizational system together by six main actors. This means that elements of local wisdom cannot be released in collaboration between actors. It is believed that if local wisdom is juxacheled in hexahelix collaboration, then the program will be easily understood by the community. The structure in this model is:

1. Government as a regulator: The government acts as an institutional authority that guarantees that customs do not conflict with the laws of the country.
2. Academics as validators: Actors who validate and modify local values to fit contemporary child protection needs.
3. Business: An actor in empowerment in reducing the economic pressures that lead to child marriage.
4. Media: In this model, the media acts as a culture changer, helping communities change their understanding of customs and child protection through the information conveyed.
5. Changing social norms and behaviors related to child marriage is carried out by the community.
6. Customary/Religious Figures: the ability to balance the needs of the community with the interests of the government means maintaining collaboration from government actors so that it is easy to understand by the community.



The results of the study show that to prevent child marriage in Gorontalo Regency, it is not enough to just have formal laws, government programs, and cooperation between parties. How the principles of local wisdom that live in the community can be systematically incorporated into the collaborative governance process is the most important component. In collaborative governance theory, the existence of mechanisms that can unite various parties with different interests affects the success of collaboration.

If stakeholders believe that achieving goals depends on working together with other stakeholders, collaboration will increase. To overcome the imbalance of power that exists in collaboration, the government divides collaboration tasks to each agency equally but according to their capacity, so that each stakeholder has the same opportunity. (Pebriani & Nasyaya, 2023)

The Institutionalized Hexahelix Collaborative Governance Model based on Local Wisdom, which was developed, sees local wisdom as a value comparison arena that must be managed by six actors, not as a factor that always supports child protection. In this model, the concept of "Institutionalization of local wisdom" is included as a core mechanism that connects religion, modern public administration, and customary systems in preventing child marriage. This idea provides a new theoretical contribution to the research of government cooperation, particularly on the issue of child protection and local culture-based governance and public administration.

Institutionalized Hexahelix Governance Based on Local Wisdom

The results of the study show that actors in Gorontalo Regency have contributed to preventing child marriage. This includes governments, academics, business, the media, communities, and civil society organizations. The involvement of various actors shows an awareness that child marriage is a complex public issue and requires a cross-sectoral approach. However, research shows that sustainable collaboration fails due to various institutional and social barriers.

To prevent child marriage, we must all work together to save the nation's generation. Collaborative governance can be the right perspective to study the problem of preventing child marriage. (Haris & Anita, 2024)

The program is divided into several institutions, which means that activities tend to be carried out partially. Each institution runs the program according to its own capabilities, without a solid collaboration system. This condition shows that the collaboration that has been formed is still at the stage of administrative coordination and has not yet developed into true collaborative governance. According to collaborative arrangements, the success of cooperation is determined not only by the number of people working together, but also how well they can talk to each other, trust each other, achieve common goals, and do what everyone wants.

The study also found low information exchange between actors and program fragmentation. It is difficult to find vulnerable groups, map priority areas, and assess

policies because data on child marriage is scattered across many institutions. These results show that collaborative networking capacity is still relatively weak. However, building trust and evidence-based decision-making requires the exchange of information in collaborative management theory.

One of the OPDs cannot prevent and handle child marriage in a sectoral manner. Instead, this effort must involve various parties, such as vertical institutions, universities, the private sector, community institutions, the business world, and village governments, where each institution can act in accordance with its responsibilities to deal with the problem of child marriage.(Haris & Anita, 2023)

The government is still the main actor in collaboration, so non-government actors do not have the same opportunities in the planning and decision-making process. This condition shows that the pattern of relationships that are developing is still government-centered and has not fully moved towards a government-centered approach. These results support the idea that the effectiveness of collaboration is strongly influenced by a more balanced distribution of power, resources, and responsibilities among stakeholders.

The results of the evaluation show that the main problem in preventing child marriage lies not only in the limitations of the program, but also in the inability of actors to collaborate in building a collaborative governance system. These findings serve as the basis for building a more inclusive, engaged, and sustainable model of cooperation.

Local wisdom has a strategic role in controlling child marriage in Gorontalo Regency. Faslafah Adati Hula-Hula'a To Sara'a and Sara'a Hula-Hula'a To Kuru'ani continue to be a source of social legitimacy that has an impact on how people behave in daily life. Local wisdom serves as social capital or social capital that can strengthen the relationship between government and society in this situation.

To prevent the practice of child marriage, the government continues to map and harmonize policies. This is also needed so that the central and regional governments support each other and are effective in implementing them in the field.(Handayani & Rofii, 2023) There are many problems in Indonesia, but many actors lack collaboration with the government's sustainable plan. (Ramadhan et al., 2019) so that the work of hexahelix is less than optimal.

Traditional and religious leaders are highly trusted in the community so that they can play the role of teachers and deterrents. Indigenous and religious values help raise awareness of the importance of family education, child protection, and social responsibility. These results reinforce the idea that the degree of conformity between formal policies and the sociocultural values that develop in society greatly influences the success of public policy.

Local wisdom is not always a support. In order to maintain family honor or maintain long-standing traditions, some traditional leaders remain involved in child marriage informally. The results show that local wisdom is sometimes ambiguous. Local wisdom

has the potential to improve child protection, but it can also encourage actions that are contrary to child protection principles.

The results show that local wisdom is a place where values are constantly debated in society. Therefore, local wisdom must be managed systematically through the process of institutionalization, not just as a policy supporter. Institutionalization, according to institutional theory, allows the principles that support child protection to be incorporated into formal systems that govern the behavior of actors and decision-making processes.

According to this study, the main problem is not the existence of local wisdom. Rather, the problem is how these values are incorporated into management systems that work together to consistently support child protection goals.

Development of an Institutionalized Hexahelix Governance Model Based on Local Wisdom to overcome governance weaknesses in the current child marriage prevention system. The model produced in this study is different from the conventional Hexahelix model which focuses on inter-sector relationships. This model places local wisdom as a core mechanism, also known as a core management mechanism that connects all actors. Local wisdom is now considered the normative foundation that shapes the direction, goals, and patterns of interaction between actors.

In this model, the government acts as a collaborative leader who incorporates local principles into policies and institutions. Academics act as knowledge examiners to ensure that the institutionalization process is carried out based on scientific evidence and child protection principles. Civil society organizations connect the formal system with the needs of society, the business world encourages the family economy, the media changes public culture and education, and society becomes an agent of social change.

The Institutional Model of Local Wisdom produces three main components of Collaborative Governance, namely trust building, shared understanding, and collective commitment. These three components serve as the basis for collective action to prevent child marriage. Because they share the same goals and values, all parties have the same basis for formulating policies, implementing programs, and conducting social supervision. This concept expands the study of Collaborative Governance by showing that the success of collaboration is not only influenced by institutional design and stakeholder participation, but also by the ability of governance systems to integrate local values that have social legitimacy into government policies and practices.

The model created not only explains how the six Hexahelix actors work together, but also explains why this cooperation can be successful because it is supported by the process of institutionalization of local wisdom, which can unite the interests of each actor in a framework of shared values. These results are very helpful in the construction of collaborative theories of government, institutional theories, and public administration based on local culture. This is mainly related to how to prevent child marriage in developing countries.

CONCLUSION

The prevention of child marriage in Gorontalo Regency has involved many stakeholders, including local governments, educational institutions, religious leaders, the community, the media, and businesses. However, sustainable cooperation has not succeeded in creating long-lasting collaborative governance. Through the evaluation of Collaboration Between Actors in the Prevention of Child Marriage in Gorontalo Regency, it shows that four main things that hinder the effectiveness of hexahelix collaboration are: Each institution works independently, There is no integrated information system regarding child marriage data that can be accessed by all stakeholders, Collaboration is still *government-centered* so that the participation of the community and community has not developed optimally, and local wisdom has not been integrated. Local wisdom in Gorontalo Regency is like a double-edged sword. Local wisdom can help prevent child marriage, but it can also legitimize the practice if it is not critically integrated into collaborative governance systems. The Institutionalized Hexahelix Collaborative Governance Model based on Local Wisdom, which was developed, sees local wisdom as a value comparison arena that must be managed by six actors, not as a factor that always supports child protection. In this model, the concept of "Institutionalization of local wisdom" is included as a core mechanism that connects religion, modern public administration, and customary systems in preventing child marriage.

AUTHOR'S CONTRIBUTIONS

The contributions of each author in the research and preparation of this article are as follows:

Author 1	Conceptualization of research, methodology development, data collection, data analysis, interpretation of results, preparation of initial draft of manuscripts, and revision of manuscripts
Author 2,3, and 4	Manuscript review and guidance

AI USAGE STATEMENT

The author uses CHATGPT and Quillbot AI to assist with language editing, grammar checking, in the process of writing the article. The entire content of the article has been reviewed and verified by the author. The author is solely responsible for the content and final version of the article.

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