

Participatory Communication in Children's Communities for Preventing Child Marriage after the COVID-19 Pandemic in Sukabumi

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Abstract. *The high rate of child marriage cases in Sukabumi Regency following the COVID-19 pandemic has encouraged the children's community in Sukabumi to form unique cooperation with the government. This research aims to analyze the participatory communication between the child community and the government in preventing child marriage and achieving Sustainable Development Goals (SDGs) after the COVID-19 pandemic in Sukabumi, West Java. The research employs a qualitative method with a case study approach, analyzing several children's communities. Data collection was conducted using multiple sources, including observation, interviews, and documentation studies. This research shows that participatory communication within the children's community enhances adolescent agency communally through dialogue, heteroglossia, polyphony, and carnival. Dialogue was found to be the dominant form and plays a major role in realizing effective communication. Children's communities used both digital and face-to-face media to achieve resilience and build participation during the COVID-19 pandemic, with face-to-face media being more dominant in interactions with the government. This study found that participatory communication increases collaboration between the children's community and the government, contributing to the reduction of child marriage in Sukabumi.*

Keywords: *communication, participative, children's community, child marriage*

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INTRODUCTION

The phenomenon of child marriage in Sukabumi is currently driven by various factors, including poverty, cultural norms, religious beliefs, education, teenage promiscuity, and the desires of the individuals involved (Grijns et al., 2016). Data from the Sukabumi Regency Women's Empowerment and Child Protection Service (DP3A) indicated that in 2021, there were 139 cases of child marriage in Sukabumi Regency. Like an iceberg, the number of unrecorded child marriages may be higher than the existing data suggests. According to BPS 2020 data, child marriage remains prevalent in Indonesia, with 273,300 cases in West Java, 191,500 cases in East Java, and 145,700 cases in Central Java (Bappenas, 2020).

The current condition of child

marriage is a significant obstacle for Indonesia in achieving the Sustainable Development Goals (SDGs), particularly the Fifth Goal on Gender Equality and the Empowerment of All Women and Girls (Judiasih, Sudini, & Rubiati, 2019). Child marriage is a form of violence, a gender gap, and a violation of children's rights (Bappenas, 2020). The SDGs aim to eliminate child marriage by 2030, with a national target of reducing it to 6.94%. Child marriage is a form of violence against children. The vulnerable and powerless position of children, who can only accept their existing conditions, can be improved by raising awareness of the dangers of child marriage and enhancing their educational competencies and knowledge, such as reproductive health (Latifiani, 2019). Adolescents can become agents of change in their own

lives and the environments around them (Backes & Bonnie, 2019). The awareness that arises within adolescents to address existing problems is often referred to as agency (Taylor et al., 2019).

In Sukabumi, at least 100 teenagers who are members of four village children's forums (FAD) and the Sukabumi children's forum (Forbumi) participated in the Yes I Do program from 2016 to 2020. The Yes I Do program included activities such as Youth Camp Fun Games (YCFG), Youth Posyandu, regular face-to-face and online discussions, watching and creating films about sexual and reproductive education, and business class programs that provided opportunities for teenagers to support the family economy. From 2016 to 2020, the youth community in Sukabumi synergized with the local government and non-governmental organizations through the Yes I Do program. The implementation of this program succeeded in forming the Village Children's Forum (FAD) and provided capacity building for the Sukabumi Children's Forum (Forbumi). The capacity of FAD and Forbumi grew and became more independent during the implementation of the Yes I Do program.

The efforts of FAD and Forbumi to prevent child marriage in Sukabumi are carried out through a communication approach with the local government of Sukabumi Regency. This article specifically discusses the two-way communication or participatory communication between FAD and Forbumi and the government in preventing child marriage in Sukabumi. The two-way communication initiated by FAD and Forbumi, in the form of participatory communication, positions adolescents not as objects but as active subjects in the prevention of child marriage in Sukabumi.

METHODS

This research employs a qualitative method (Creswell, 2019)

with a case study approach to examine the participatory communication of children's communities in preventing child marriage through the Yes I Do Program (Fitrah, 2018). This program is considered unique due to the involvement of the children's community as agents to build youth awareness (agency) about the reality of child marriage. Adolescents, who have often been considered weak and passive, raise their own awareness and that of their peers by participating in the Yes I Do Program, thereby helping to prevent child marriage in their community. The subjects of this research include individuals directly involved in or indirectly contributing to the Yes I Do Program, which is the focus of this study, namely Child Community Members and village and regional government officials, such as the Head of the Sukabumi District Women's Empowerment and Child Protection Service and the head of Cisolok village.

Data collection techniques used in this study included interviews, observation, literature and documentation studies, and Focus Group Discussions (FGD). Interviews were conducted with 12 members of the children's community (FAD and Forbumi) who met the criteria of being members for more than 2 years, being willing to participate, and having sufficient time to provide information. In-depth interviews with members of the children's community were carried out repeatedly. The interviews began with introductory remarks to establish familiarity between the informant and the researcher while maintaining professionalism. Open-ended questions were asked to allow the informants to express their opinions flexibly and to enable the researcher to delve deeper into their feelings and thoughts. The interviews concluded with the researcher asking for the informants' phone numbers for follow-up information. In-

depth interviews were used to support the results of the FGD and to obtain valid data. The FGD was conducted three times: once with four FAD and Forbumi members, once with the Office of Women's Empowerment and Child Protection (DP3A) of Sukabumi Regency, and once with the children's community, KPAD, and parents. Source triangulation was performed for data validation by comparing and corroborating information from in-depth interviews, FGDs, and observations (Sugiyono, 2016). It is crucial for researchers to always cross-check or re-check the data obtained to ensure the information is accurate and not influenced by the informants' personal motives.

Observation techniques were conducted in four villages in Sukabumi Regency: Limbangan Village, Sukaraja Village, Cisolok Village, and Cikelat Village. Observations focused on the activities of FAD and Forbumi in communicating with the Village Government and Sukabumi Regency Government, particularly in the implementation of the Yes I Do program, which aims to prevent child marriage in Sukabumi. According to Neuman, case studies involve in-depth investigations

of various kinds of information regarding different types of units (cases) over a period or through multiple methods (Utami et al., 2021). The data collected by the researcher underwent a data reduction process. According to Miles and Huberman, data analysis includes data reduction, data presentation, and conclusion drawing and verification. Data reduction involves collecting data and then sorting it into specific concept units. Next, the data is presented in certain categories. Finally, the conclusions are written in narrative form as answers to the research questions (Ahmad & Muslimah, 2021).

RESULT AND DISCUSSION

Result

FAD's participation in preventing child marriage involves communicating with government officials from diverse backgrounds, including differences in gender, education levels, and government positions. Gender differences in communication between FAD and the local government enrich the perspectives shared. The age range in the participatory communication process between the children's community and the government is divided into three categories: FAD and

TABLE 1. Informants of Research

Name	Community	Age	Membership Duration
Naren	Forbumi	18	4 years ago
Fajar	FAD Lmbangan	18	3 years ago
Wildan	FAD Sukaraja	18	3 years ago
Ghalbi	FAD Limbangan	18	3 years ago
Fatimah	FAD Cisolok	18	3 years ago
Syawit	FAD Cisolok	17	2 years ago
Fachly	FAD Cisolok	17	2 years ago
Agni	FAD Limbangan	16	2 years ago
Maharsa	FAD Sukaraja	17	2 years ago
Ipar	FAD Cikelat	18	3 years ago
Mia	Forbumi	18	3 years ago
Resa	Forbumi	18	3 years ago

Source: Data research 2022

Forbumi members aged 16 to 19 years old, a facilitator from Plan Indonesia aged 25 years, and two individuals over 25 years old, namely the village head of Cisolok and the trustee of FAD Forbumi. The age differences simulate a communication dynamic similar to that between parents and children. FAD and Forbumi members convey messages in a participatory communication process with the government as a form of respect for elders.

Participatory communication built by the Children’s Community in Sukabumi through the Yes I Do Program is carried out by teenagers who are part of the society. Participatory communication believes that society should not be seen as an object of development or as a mere means to reduce development costs (Hayat, 2019). Instead, it views society as a creative resource and a subject of development, responsible for achieving the development goals set by the government (Wiyanto & Krisdinanto, 2022). The process of participatory communication involves two-way or dialogic communication, aiming to

achieve a common understanding among various stakeholders and the community (Sulastri & Pratama, 2022).

The Yes I Do program is a participatory initiative that allows the community to be actively involved in achieving development goals. In 2018, Village Children’s Forums (FAD) were established in four villages: Sukaraja Village, Limbangan Village, Cisolok Village, and Cikelat Village. Once formed, these FADs were ratified by the village heads through official decisions. Meanwhile, the Barudak Sukabumi Forum (Forbumi) was formed before the Yes I Do Program was introduced in Sukabumi Regency. At the village level, FAD and Forbumi play a role in village development, specifically in efforts to mainstream children’s rights within families, communities, and the nation. Therefore, reproductive and sexual health education, counseling, and providing contraceptives are intervention efforts aimed at improving teenagers’ knowledge and reducing the incidence of teenage pregnancies (Salam et al., 2016).

The community of children acts

TABLE 2. Participatory communication of children communities preventing child marriage in Sukabumi

Informant	Activity	Description	Participation communication
FAD	No-Go-Tell Campaign	Campaign against child marriage, and report to the authorities if there are cases of child marriage.	Carnaval
FAD	Posyandu remaja (Posrem)	Participate in BKKBN’s activities for adolescents to consult about reproductive health at posyandu.	polyphony
FAD dan Forbumi	Coaching and dialogue DP3A	Understand the vulnerability of child marriage in the homes of adolescents.	Dialogue
FAD dan Forbumi	Musrembang	Participate in creating work programs for adolescents in villages and districts.	Heteroglasia /dialogue
Forbumi	Suara Anak Indonesia (SAI)	Provide open arguments to the government about child marriage in Sukabumi district.	polyphony

Source: Data Research, 2022

as agents of change and can cooperate with other parties to provide information about the impact of child marriage and increase public knowledge about sexual and reproductive health. In addition to developing their own capacity to protect themselves from child marriage, the children's community, through the Yes I Do Program, also promotes the prevention of child marriage publicly. This includes promoting the prevention of premarital sexual relations, which can result in unwanted pregnancies.

In general, the roles of the village government, KPAD, FAD, and community leaders have significantly improved compared to before 2020. In all four villages, the village government supports the prevention of child marriage to allow young people to receive better education and thereby gain access to better jobs. Cikelat Village has issued a circular on the age limit for marriage. In the villages of Limbangan and Sukaraja, funds have been allocated for KPAD activities. The KPADs in the four villages have also changed their names to PATBM (Community-Based Integrated Child Protection).

Discussion

Participatory communication is a two-way process where every participant has an equal right to speak and be heard (Febrianti, 2020). This type of communication is fundamental to participatory development communication, which goes beyond merely attending meetings to emphasize dialogue for decision-making (Maliki, Erwiantono, & Rohmah, 2021). Four concepts related to participatory communication are proposed to foster empowerment: (1) Heteroglossia, which highlights that development systems are based on diverse groups and communities with various economic, social, and cultural factors that complement each other;

(2) Dialogue, defined as transactional communication between the sender and receiver, allowing them to interact over time until they reach a mutually beneficial agreement; (3) Polyphony, the highest form of dialogue, where distinct voices remain open, clarify each other, and do not overshadow one another; (4) Carnival, a developmental communication concept that combines various rituals such as legends, comics, festivals, games, parody, and entertainment, conducted informally and often accompanied by humor and laughter.

In the communication process, youth members of FAD and Forbumi interact with the government both verbally and nonverbally, displaying the same courtesy as they would when communicating with their parents. The Yes I Do program, attended by youth members of FAD and Forbumi, is part of their support for the development program. At a young age, these youth members receive guidance from the government in implementing the Yes I Do Program, fostering mutual understanding between the government and FAD and Forbumi members.

Meanwhile, the government and Forbumi FAD Trustees adjust their verbal and nonverbal communication to better connect with the younger members of Forbumi FAD. The government believes that creative young people must be encouraged and guided towards positive activities. In addition to preventing child marriage, FAD and Forbumi members also serve as government representatives to their peers. For example, Forbumi FAD coaches facilitate discussions and provide opportunities for young Forbumi FAD members to share their ideas with friends in their neighborhoods, whether at home, school, or in playgrounds. These efforts ensure the alignment of government programs related to marriage prevention with the creative ideas of teenagers, as part of the activities in the Yes I Do

Program.

Awareness among teenage boys to participate in the Yes I Do Program in Sukabumi is higher than that of teenage girls. This awareness reflects gender equality, indicating that sexual education and reproductive health are not viewed solely as women's issues. Both adolescent boys and girls share information about reproductive health and sexual education and coordinate with the government to optimize communication and information distribution. This approach helps achieve equality of roles and functions between men and women, creating a more conducive and fair environment.

In general, the participatory communication between FAD, Forbumi, and the government does not exhibit high diversity. The members involved include Forbumi and FAD students, trustees of Forbumi and FAD, government employees, village government officials, and supervisors of FAD and Forbumi.

In a participatory process (Sulastris, 2013), FAD and Forbumi communicate with the government to bridge gaps. FAD and Forbumi provide information, suggestions, and opinions to the government following procedures established by regulations and practices. Conversely, the government has adapted its approach to engage with adolescents in a relevant manner. For instance, FAD and Forbumi members are invited by the government to attend meetings and present their opinions. Additionally, the government adjusts its techniques to fit students' daily lives by visiting schools or locations where teenagers gather as part of the Yes I Do Program.

Heteroglossia, a concept of dialogue that is integral to participatory communication, also emerged in the meeting initiated by FAD Cikelat. Dialogue is a process of verbal communication that occurs in a meeting where one person acts as the speaker or meeting leader,

while others serve as listeners. It involves two-way communication, with roles shifting between speaker and listener. The dialogue between FAD, Forbumi, and the government was conducted face-to-face. However, due to the COVID-19 pandemic, additional restrictions were implemented by both the government and FAD and Forbumi. Strict health protocols were applied during the meetings.

The dialogue with the government was held in the Cikelat village hall. Discussions with the village and local government focused on policies and regulations regarding the fulfillment of children's rights at both the village and district levels. The government invited FAD and Forbumi to help disseminate policies on preventing child marriage. Meanwhile, FAD provided information about the state of children's rights in their communities, including cases of child marriage.

In addition, during the FAD dialogue, Forbumi conveyed the results of activities carried out, especially those under the Yes I Do Program, such as youth posyandu (Posrem) activities, the No-Go-Tell campaign, business class programs, and more. The dialogue with the government was also attended by representatives from Plan Indonesia. Information about sexual education, reproductive health, and the importance of youth posyandu (Posrem) was delivered by both the government and FAD during the dialogue. Discussions also included information on the Yes I Do program, highlighting the interactions of FAD-Forbumi with various groups, ensuring comprehensive implementation of all activities. The concept of polyphony in FAD-Forbumi's participatory communication with the government is evident from the growing agency of FAD-Forbumi members, who are able to express their opinions independently and without pressure, while also considering the

views of others. FAD-Forbumi members openly voice their opinions in meetings. This concept of polyphony is also seen when FAD-Forbumi advocates for peers and reports cases to the government, enabling prompt action to prevent child marriage and protect children from becoming victims. Additionally, FAD conveys criticism and suggestions to the government, such as encouraging the village government to allocate funds in the village budget for fulfilling children's rights. This ensures that children's views are conveyed to the government equally and without pressure.

Communication with the government was carried out with FAD and Forbumi acting as rapporteurs. FAD advocated for teenage friends who were allegedly planning to get married. For instance, Fatimah, a member of FAD Ciselok, once heard that her high school friend was being forced into marriage by her parents.

"A friend in 11th grade had an adult boyfriend, and her father was forcing her to marry him. It's a shame because she only had one more year until graduation. So, I asked Teh Euis (a KPAD member) to talk to her parents about postponing the marriage until she finished high school. Euis visited my friend's house and spoke with her parents. In the end, they were persuaded to postpone the marriage."

In the process of communication for advocacy, as described by Fatimah, FAD did not work alone. The existing societal structure can affect the success of communication. This process demonstrates that FAD is influenced by the existing structure. Effective communication can be successfully built when FAD collaborates with other parties. According to Anthony Giddens' Structural Theory, structure has "rules and resources" that influence agency in two ways: enabling and constraining (Giddens, 2011). In this case, the

structure empowers FAD to carry out and achieve its goals. KPAD and the village government have rules that can encourage and influence community attitudes. The "rules and resources" within the structure strengthen the role of FAD as a reporter when there are indications of child marriage occurring in their surroundings.

In addition, Forbumi acts as a reporter, attending joint hearings and activities with the Sukabumi District Government, particularly the Women's Empowerment and Child Protection Service (DP3A) in the child protection sector, alongside FAD. They report on activities related to the Yes I Do Program to village officials and the Sukabumi District Government. One such report is on the implementation of the Youth Posyandu (Posrem), which was integrated with activities from the BKKBN. Village officials were present during the formation of Posrem administrators in Limbangan Village. FAD members serve as Posrem administrators, responsible for inviting other teenagers to attend the Posrem sessions each month. These teenagers can consult about reproductive health and receive sexual education from the village midwife. FAD members also become Posrem cadres, taking notes and assisting village midwives with activities such as measuring the height and weight of the attending teenagers.

Posrem activities continue under the coordination of PATBM and Posyandu with BKKBN. Reporting on these activities forms an ongoing communication process between FAD and Posyandu cadres, PATBM/KPAD, the Village Government, and the Sukabumi Regency Government. FAD, as an agent, has the ability and capacity to cooperate and collaborate with various parties. In this context, FAD and Forbumi encourage the existing structure to establish a continuous communication process. Even after the completion of the Yes I Do Program in

2020, FAD remained actively involved in implementing Posrem activities with support from the Village Government and the Local Government of Sukabumi Regency, including BKKBN and DP3A. Additionally, FAD and Forbumi's role as reporters is evident through their activities in Meaningful Youth Participation (MYP) in Cisolok Village.

FAD plays an active role as a pioneer in participating in discussions and deliberations held by the village government. While youth are involved in village activities, their participation at the village level is mainly through KPAD membership and youth activities. FAD-Forbumi leads in disseminating accurate information and preventing the spread of false information or hoaxes related to child marriage prevention. Information about the situation in the FAD neighborhood is communicated to the government, similar to the practices in the Yes I Do Program. FAD-Forbumi also encourages young people to report any cases of child marriage or vulnerabilities in their neighborhood. This information is then forwarded to both the village and local governments. For example, Posrem activities initiated by FAD in the Yes I Do Program were reported to the government and aligned with BKKBN programs, ensuring the sustainability of Posrem activities.

In addition to Posrem activities, the government supported FAD by providing facilities and resource persons, ensuring that capacity-strengthening activities were comprehensive. The government also informed them about policies regarding children's rights, including laws, regional regulations, and various efforts to prevent child marriage as part of the national strategy. FAD then participated by campaigning for these government policies through various activities.

As pioneers, FAD and Forbumi

members actively participate in government-organized activities, such as webinars and initiatives from the Yes I Do Program, which also support DPPKB and DP3A in child marriage prevention programs. DP3A provides technical guidance on child protection for community leaders, religious leaders, and peer educators in collaboration with the Ministry of Religion and the Health Service. Until 2020, FAD-Forbumi communication has been in synergy with local government programs. Additionally, FAD and Forbumi, through the Yes I Do Program, have been involved in Sukabumi district development planning deliberations (*musrenbang*) as part of the Regional Government Work Plan (RKPD). According to Mrs. Ning, head of the child protection division for the women's empowerment and child protection service (DP3A), in 2019, the DP3A child protection sector for Sukabumi district included Forbumi in *musrenbang* activities related to the implementation of the SDGs.

Forbumi's participation represents a fulfillment of children's rights by involving them in decision-making for both short- and long-term planning. During the *musrenbang*, Nalendra, the head of Forbumi, emphasized the importance of incorporating the Indonesian Children's Voice (SAI) as a recommendation for policy planning by the local government. SAI Sukabumi district expressed support for Forbumi to collaborate with the local government in educating the community about child marriage and encouraging Indonesian children to reject it. The delivery of SAI highlights the need for two-way participatory communication between the children's community and the government. Previously, Forbumi's role in *musrenbang* was passive, limited to listening without actively participating in voting. The inclusion of SAI in the Sukabumi district *musrenbang*

demonstrates Forbumi's influence on the existing structure. According to Giddens' structuration theory, the local government, as a structure, possesses resources and rules (Ashaf, 2006) that allow it to accept Forbumi's role in shaping government policy. For Forbumi, having the opportunity to present SAI can enhance its recognition and impact within the existing structure. For the local government, Forbumi's involvement in musrenbang contributes to achieving the SDGs.

In participatory communication, the concept of "carnival" can be observed in informal activities and those interspersed with humor. Typically, activities involving children's communities and government are formal, as seen in the Yes I Do Program. However, this research highlights several activities initiated by FAD-Forbumi in collaboration with Plan Indonesia, which are part of the Yes I Do Program. These activities involve using creative media to convey messages about preventing child marriage. Creative media such as videos and short films are distributed via Instagram and YouTube. FAD-Forbumi uses Instagram to communicate messages, including the Suara Anak Indonesia (SAI). Their Instagram posts also tag @kemenpppa, @dp3akbjabar, @dp3akabupatensukabumi, @forumanakid, and @fadjabar. By mentioning these government Instagram accounts, the messages are more likely to reach the government directly, including the central government through the Ministry of PPPA, the West Java Provincial Government through the West Java DP3AKB Service, the Sukabumi Regency DP3A Service, the National Children's Forum, and FAD West Java.

The Yes I Do Program also communicates with the government through short films uploaded to YouTube. One such film, titled "Suara Kirana," is inspired by the story of Wildan's older

sister, a FAD member who married at 16 and became pregnant at 18. Due to her young age, she experienced complications and lost her child during her first pregnancy (Harris, 2017). This tragic story inspired Plan Indonesia to create a short film, which was then uploaded to YouTube. The film serves as a communication tool for FAD to highlight local issues to the government. Wildan noted, "Film is an engaging medium that allows everyone, especially the government, to grasp the message. Unwanted pregnancies become 'monsters' that lead teenagers into child marriage."

Forbumi actively participates in the Sukabumi District Development Planning Meeting (Musrenbang) every year. The Sukabumi Regency Regional Children's Forum played an active role in the 2022 Sukabumi Regency Regional Development Plan Meeting (Musrenbang) activities. The purpose of this activity is to deliberate on regional development plans and local government work plans. During this event, the Sukabumi Regency Regional Children's Forum had the opportunity to present the 2022 District Children's Votes to all attendees. These votes were compiled from the children's votes of each sub-district representative in Sukabumi Regency. Additionally, the Sukabumi Regency Regional Children's Forum signed the minutes of the 2022 Musrenbang in the context of preparing the 2023 Sukabumi Regency RKPD, contributing to the achievement of the SDGs in Sukabumi Regency. Stopping child marriage is a priority issue in Sukabumi Regency, along with addressing stunting and violence against children.

Communication between the Children's Community and the Government in Preventing Child Marriage to Achieve SDGs is essential. Although the issue of child marriage specifically targets SDG point 5.3, it is also related to several other SDG goals: the first goal

TABLE 3. Participatory Communication of Children’s Communities Preventing Child Marriage in Sukabumi Using Computer-Mediated Communication

Informant	Activity	Description	Participation communication
FAD	Short movie	Conveys messages to the government by uploading them to YouTube.	Carnaval
FAD	Webinar	Collaboration between FAD and the government with government officials as speakers.	Heteroglasia/ polopini/dialogue
FAD dan Forbumi	Social media campaign	Uses social media platforms like Instagram and YouTube.	Carnaval

Source: Data Research, 2022

of eradicating poverty, the second goal of eliminating hunger, the fourth goal of quality education, the eighth goal of decent work and economic growth, the tenth goal of reducing inequality, and the sixteenth goal of promoting peace, justice, and strong institutions.

Participatory communication between the children’s community and the government can expedite the information submitted by FAD and Forbumi to the government. The handover of the Yes I Do program to the government ensures its sustainability, fostering regeneration and accelerating the achievement of SDGs in Sukabumi Regency. The model of participatory communication between the children’s community and the government in preventing child marriage in Sukabumi is illustrated in the Figure 1.

Figure 1 explains that in participatory communication, interpersonal and media dialogue play significant roles and are widely utilized. Dialogue is a key element of sustainability, agency, and culture. Sustainability is evident in the handover of the Yes I Do program to the government, which was initially implemented by the NGO Plan Indonesia. The differences in age, gender, education, and economy present challenges for children’s communities but also create dynamic and sustainable diversity. Engaging in dialogue with the government has given FAD-Forbumi youth members the confidence to be actively involved and resilient during the COVID-19 pandemic. Additionally, the varied characteristics of FAD member areas require communication to be tailored to



FIGURE 1. Participatory communication model between child community and the government to prevent child marriage in Sukabumi

these unique traits. Geographically, FAD Sukaraja and Limbangan are located in mountainous areas, while FAD Cisolok and FAD Cikelat are situated in coastal regions.

Meanwhile, Forbumi is located in the city of Sukabumi district. Due to cultural differences, the FAD Forbumi children's community holds dialogues in pleasant settings to ensure effective information exchange. Participatory communication is a concept where every individual has the right to voice their opinions, either individually or collectively. This approach facilitates community involvement in processes that empower grassroots communities to meet their needs. The communicative nature of this concept involves building trust, exchanging knowledge and perceptions about problems and opportunities, and reaching consensus with all stakeholders (Muchtar, 2016). The construction of participatory communication by FAD and Forbumi to local governments, which is often considered complex, can be facilitated by the emergence of agencies (Achmad, 2020) within FAD and Forbumi.

According to Giddens, agency is interpreted as behavior that is carried out on an ongoing basis (Achmad, 2020). Agency reflects an act of intervention in a current situation. It can occur when there is discursive awareness, practical awareness, and motives. Besides the emergence of agencies, participatory communication from the children's community, specifically FAD and Forbumi, has fostered resilience, especially in dealing with emergencies or unexpected conditions like the COVID-19 pandemic. Resilience is defined as the capacity of a person to maintain their core purpose and integrity in the face of dramatically changing circumstances (Sahrani, Mawarpury, Nisa, & Afriani, 2021). Jaeh and Madihie (2019) explained

that there are five components of resilience in adolescents: significance, persistence, self-confidence, patience, and the existence of solitude (Dan et al., 2020). Participatory communication focuses on how children's communities build communication with the government to prevent child marriage, a global issue in this 5.0 era.

CONCLUSION

The community of children, both as subjects and objects in the issue of child marriage, is regarded by the government as pioneers and reporters. The Yes I Do Program, which provides capacity building for adolescent members of the child community in preventing child marriage, substantively encourages the communal participation of young people in achieving SDG goal 5.3 in Sukabumi Regency.

Barriers to child participation in preventing child marriage in Sukabumi, such as differences in government structure and youth perspectives, can be addressed by strengthening both interpersonal and media dialogue. The concept of heteroglossia helps bridge the differences between the child community and the government, promoting understanding that these differences can lead to beneficial diversity. The concept of polyphony, as seen in the handover of the Yes I Do program from NGOs to the Sukabumi district government, ensures the continuation of community participation and supports the SDGs with guidance from DP3A Sukabumi Regency. Engaging activities, inspired by the carnival concept, foster independence and agency in adolescents, enhancing their confidence and resilience in addressing child marriage issues, especially during the COVID-19 period. Effective participatory communication between the child community and the government must consider the

cultural and geographical context to ensure that communication is tailored to the community's characteristics and geography.

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