

Transnational Coalition Building: The Role of The Yes I Do Alliance in Preventing Child Marriage Practices in Kediri Village, West Lombok

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Abstrak

Praktik pernikahan anak merupakan sebuah dampak dari diskriminasi berbasis gender yang mereduksi nilai dari perempuan. Diskriminasi tersebut berpotensi untuk merampas hak-hak anak sebagaimana yang telah diatur dalam Konvensi Hak Anak. Pernikahan tradisi merariq yang dipraktikkan oleh suku sasak dijalankan dengan cara penculikan terhadap calon pengantin perempuan oleh calon pengantin laki-laki. Kondisi ini kemudian membawa pengaruh terhadap peningkatan angka pernikahan anak di Lombok Barat. Fenomena ini menjadi persoalan serius yang membutuhkan penanganan strategis dengan pelibatan aktor dari berbagai tingkatan. Melalui konsep Transnational Coalition Building, penelitian ini mengkaji dan menganalisis sejauh mana koalisi transnasional yang terwujud dalam Aliansi Yes I Do mampu berperan dalam mencegah praktik pernikahan anak di Lombok Barat. Penelitian ini menggunakan metode kualitatif-deskriptif dengan teknik pengumpulan data primer melalui media wawancara dengan tiga narasumber dari masing-masing organisasi yang terlibat dalam Aliansi Yes I Do yang kemudian dielaborasi dan dilengkapi lebih lanjut dengan data sekunder bersumber dari buku, artikel jurnal, dokumen resmi dan berbagai sumber literatur lainnya, termasuk laporan Baseline & Midline Program Yes I Do. Meski koalisi transnasional telah diterapkan sebagai bentuk upaya pencegahan dan penanganan pernikahan anak di Lombok Barat, penelitian ini menemukan adanya kecacatan dalam eksekusi skema koalisi tersebut—yang pada akhirnya menjadikan belum tercapainya luaran akhir (output) secara maksimal. Penelitian ini menyoroti adanya konsekuensi ketimpangan kuasa yang bersifat pasti dan harus ada dalam mewujudkan suatu skema koalisi transnasional yang berhasil. Namun, secara fundamental hal ini belum dapat diterima oleh aktor yang terlibat dalam Aliansi Yes I Do sendiri.

Kata Kunci: pernikahan anak, Program Yes I Do, transnational coalition building, Lombok Barat.

Abstract

The practice of child marriage is an impact of gender-based discrimination, which reduces the value of women. Such discrimination might violate children's rights under the Convention on the Rights of the Child. Traditional Sasak marriages, known as Merariq, are carried out by the abduction of the prospective bride by the prospective groom. This issue increases the number of child marriages in West Lombok. This phenomenon has been contributing to the increasing number of child marriages in West Lombok and has become a serious issue that requires strategic breakthrough involving particular actors from various levels. Through the concept of Transnational Coalition Building, this research examines and analyzes to what extent the transnational coalition within the Yes I Do Alliance play a significant role in preventing the practice of child marriage in West Lombok. Data for this qualitative-descriptive study were gathered primarily through interviews with three individuals affiliated with each organization of the Yes I Do Alliance. Additional data were gleaned from the Baseline and Midline report of the Yes I Do program and other published literature. This study concluded that despite efforts to prevent and address child marriage in West Lombok through the transnational coalition, the scheme's execution flaws prevented it from realizing its full potential to achieve the maximum output. This research highlights the consequences of power imbalances that are certain and must exist in realizing a successful transnational coalition scheme. However, fundamentally this has not been accepted by the actors involved in the Yes I Do Alliance itself.

Keywords: child marriage, Yes I Do Program, transnational coalition building, West Lombok.

INTRODUCTION

Movements arising from below have contributed to a transformation of values and ideas that has occurred alongside shifts in the dynamics of the international system. Technology and information infrastructure have advanced to the point that global networks can now support grassroots movements. In contrast, past transnational movements were characterized as a collaboration between countries whose movements were begun by heads of state or powerful leaders. Similarly, the concerns raised are evolving and changing in surprising ways. Environmental concerns, gender equality in the workplace, food security, economic inequality, and human rights are only a few areas where the challenges discussed go beyond the present and immediate situations of problems that directly touch society.

Empirical data reveal that 12 million girls married at the age of 18 yearly. This study focuses on efforts to build a transnational coalition that carries the issue of child marriage, which tends to place women in a vulnerable position. More than 650 million women still alive today got married when they were extremely young, and 23 girls are still getting married every minute. Given these numbers, it is clear that addressing the issue of child marriage is an urgent matter that calls for a collaborative effort across a wide range of stakeholders. Due to this situation, children's rights to health, education, safety, and autonomy might be violated (Girls not Brides, 2017).

The Ministry of Foreign Affairs (MoFA) of the Netherlands funded the Yes I Do program, established by KIT Royal Tropical Institute, Amref Flying Doctors, Choice for Youth and Sexuality, and Plan International, in response to the rising prevalence of child marriage throughout the world. Ethiopia, Kenya, Malawi, Mozambique, Zambia, and Indonesia were among the many countries where this program operated. Concerning child marriage, teenage pregnancies, and female genital mutilation or cutting (FGM/C), Yes I Do educated and empowered communities to make informed decisions (Yes I Do Alliance, 2016). Plan International Indonesia, Rutgers WPF Indonesia, and the Independent Youth Alliance Foundation (ARI) were responsible for putting the Yes I Do Program into action

in Indonesia. Nonetheless, the Yes I Do Alliance included local partners, including the Child and Youth Protection Agency (LPA), the Association for the Improvement of Small Businesses (PUPUK), and the Indonesian Family Planning Association (PKBI), to assist with the technical implementation of the program. The lifespan of the program was from 2016 to 2020. Rembang Regency, Sukabumi Regency, and West Lombok were the three areas where this program was performed (Rutgers, 2020).

This study aims to determine if the Yes I Do Alliance, a transnational coalition, effectively reduces the prevalence of child marriage in West Lombok, one of the three regions targeted by the program's interventions. Muslim Sasaks form the bulk of West Lombok's population. A person is deemed an adult in Islamic law once he or she reaches puberty, while there is no hard and fast rule on when it must occur. The Sasak people have several different wedding rituals; however, only the Merariq (running) tradition is commonly practiced today. According to Merariq tradition, the groom takes the bride to the agreed-upon home, at which point his representative makes an immediate formal request to the bride's family (Rosyidah & Fajriyah, 2013). However, as it has evolved, many people have utilized the procedural Merariq tradition in inappropriate ways, such as entering into deals without first obtaining their parents' permission. It is common practice for parents to consent (Putri, 2017).

Priority villages in West Lombok were identified as Kediri, Jagaraga Indah, Lembar Selatan, and Sekotong Timur based on the Baseline and Midline reports of the Yes I Do program. Kediri Village, however, was singled out because it had the greatest rate of child marriage in this study. This research was conducted in Kediri Village, West Lombok, to address a shortage of literature on the role of transnational coalitions in lowering the prevalence of child marriage.

Transnational coalition building, incorporating ideas from Levi & Murphy, was applied in this research. Insight into the formation of coalitions and what is necessary for coalitions to endure was acquired through Levi and Murphy's concept of five factors. Subsequently, NGO roles in the Yes I Do program could be charted using Tarrow's typology of forms of transnational coalition scheme.

LITERATURE REVIEW

The complexities of world politics defy reduction to a paradigm focused simply on the interests of the nation-state. The growing body of IR research literature has begun to highlight a range of non-traditional issues significantly impacting the survival of the community. Transnational coalitions formed by non-state actors provide an alternate approach to addressing societal issues. The major reason for forming a global coalition is that the combined strength and influence of organizations and individuals will have a far bigger impact than if they work alone. Thus, the breadth of the movement to protect vulnerable communities can be increased through the organization of values, goals, demands, influence, and strong techniques (Çakmak, 2007).

According to Margaret Levi and Gillian Murphy (2006), coalitions focus on strategies that unite diverse groups to pool resources and effect change (Levi & Murphy, 2006). Levi and Murphy (2006) have identified five factors affecting the formation of a coalition and the reasons for a coalition to survive: (1) Framing, the coalition's efforts to design compatible strategies in framing problems established to define common interests; (2) Trust, organizational representatives who are members of the coalition can trust each other to establish good communication and coordination between coalitions; (3) Credibility, how much the commitment of coalition members is to be trusted by

prospective coalition members; (4) Management of differences, resolution of tensions that arise due to differences in goals, strategies, culture, ideology, and organizational structure and ensuring that organizations that are members of a coalition will benefit from the built coalition; and (5) Selective incentives, ensuring the organizations benefit from the coalition. These five factors can be utilized to reference the driving factors for forming a coalition.

Tarrow has classified several forms of transnational coalitions based on the scheme in Figure 1 an Instrumental Coalition characterizes organizations that work together for a short time and have a low level of personal investment. A Federation is a large-scale coalition with stable alliances and low individual participation levels. However, an Event Coalition describes a coalition when members collaborate for a short time and have a high level of personal involvement in the program. Last but not least, a Campaign Coalition depicts organizations that collaborate over the long term and have a high level of individual participation (Tarrow, 2005). The Woodstock music festival, held at White Lake in New York in 1969, was a sign of rejection of American operations against Vietnam in 1957–1975 (Griffi, 2019) and is an example of an Instrumental Coalition. The Battle of Seattle coalition, led by activists from the United States and Canada, opposed the 1999 WTO Conference in Seattle (Tarrow, 2005) and registered as a sort of Event Coalition. Several European

Building Transnational Coalitions

| | | <i>Duration</i> | |
|---------------------------------|-------------------------|-------------------------------|---------------------------|
| | | <i>Short-Term</i> | <i>Long-Term</i> |
| <i>Intensity of Involvement</i> | <i>Low Involvement</i> | <i>Instrumental Coalition</i> | <i>Federation</i> |
| | <i>High Involvement</i> | <i>Event Coalition</i> | <i>Campaign Coalition</i> |

Figure 1. Scheme of A Typology of Forms of Transnational Coalition (Tarrow, 2005)

environmental organizations, including those concerned about transportation and nuclear power, have formed the European Environmental Bureau (EEB) (Tarrow, 2005), comprised of the Federation classification. The Campaign Coalition category includes Fridays for Future, an initiative started by Greta Thunberg that has together students from all around the world to speak out against the climate and environmental crises (Broome, 2021).

Child marriage is another pressing issue that must be addressed. Child marriage is a violation of human rights, whether it is legal or culturally sanctioned. Children can have their access to government-provided services like education and health care compromised if they are married off before they are of legal age. Furthermore, the prevalence of child marriage is greater among girls than boys, making them the most susceptible participants. The risks of child marriage for girls include unilateral divorce, unintended pregnancies, and domestic and sexual violence. Girls not only face the harsh reality of being married off against their will but also of being coerced into sexual activity and the risk of unplanned pregnancy and infant mortality (Anshor, 2016).

Machel and Roinson have argued that cultural norms significantly impact the prevalence of child marriage. Traditions, customs, and religious teachings all fall within this category of norms. The child marriage tradition can be practiced to consolidate family, caste, or tribal relationships or to preserve ethnic or communal bonds. Cultural beliefs that place a premium on a girl's virginity and chastity fuel the practice of child marriage. Parents are under much pressure to marry off their daughters as soon as possible because of the shame that comes from premarital sexual activity by women (to avoid adultery or unwanted pregnancies). Moreover, both Machel and Roinson emphasized that harmful and discriminatory uses of tradition are not tolerated. Human-made traditions are susceptible to modification in the interest of humanizing women. Human rights and observance of tradition are not mutually exclusive, and while each has its benefits and drawbacks, both are crucial in today's society (Machel & Roinson, 2012).

Meyer and Corrigan-Brown (2005) pointed out that rivalry or conflict between parties within a coalition can lead to schisms and cooperation in collaboration, explaining why transnational coalitions do not often function smoothly in practice (Meyer & Brown, 2005). Moreover, mid-course corrections to the coalition's vision and mission might lead to a shift in the underlying vision and mission originally established. Conflicts can arise within a coalition when some members are forced to bear a heavier burden than others (Tarrow, 2005). For instance, Thomas Legler's work in the Hemispheric Social Alliance (HAS) explores the challenges of international coalition building. The eclectic coalition of civil society groups known as HSA is active throughout the area and stands in opposition to neoliberalism, corporate bureaucracy, marginalization, and Free Trade Areas (FTAs). The intricacy of the issues confronted by the HSA is an indicator of the difficulties the movement has encountered as a worldwide coalition. Language barriers, unequal funding, and the political and economic climates in each country were just a few of the knock-on effects. Leaders and experts established the HSA. However, it has proven challenging for organizations to fulfill their role as a social inclusion and democratic institution. The presence of HSAs not initiated by the grassroots created difficulties in expanding their mass base (Legler, 2000).

RESEARCH METHOD

This research is qualitative and descriptive. The Yes I Do Alliance worked to end child marriage in Kediri Village, West Lombok, and this research details its efforts and the results achieved so far. Data were gathered from December 2020 to April 2021. Both primary and secondary sources were employed in this research. Online interviews were conducted with Budi Kurniawan, a spokesperson from Plan International Indonesia; Ely Sawitri, a representative from Rutgers WPF Indonesia; and an unnamed member of the Independent Youth Alliance. A wide range of secondary sources was also consulted, encompassing the Baseline and Midline report of the Yes I Do program, books, journals, document articles, electronic newspapers, and relevant videos.

RESULT AND ANALYSIS

THE MERARIQ TRADITION: CHILD MARRIAGE IN KEDIRI VILLAGE, WEST LOMBOK

The Sasak people, who make up the vast majority of West Lombok's population, are well-known for their *Merariq* (which literally translates to "kidnapping" or "running") wedding tradition. In the past, when the bulk of Lombok's population was Muslim, and the Hindu-Balinese arrived on the island in the 17th century, *Merariq* was practiced to end the practice of female enslavement. When women were threatened with becoming the mistresses of Balinese Hindu males, Sasak men were urged to perform *Merariq* to protect these women (Haq, 2019).

As the most populous tribe in that part of Lombok, the Sasak regularly practices *Merariq*, their ancient wedding ritual. In West Lombok, wedding processions are where the *Merariq* tradition is practiced. Children are also accepted as brides in the *Merariq* tradition. When both boys and girls are represented in a marriage, it is said to be a *Merariq Kodeq*. Some couples are eager to tie the knot quickly and arrange to elope before the bride's family discovers it. After escaping the bride-to-be, the groom's party sends a delegation led by a prominent

member of the community to the bride's family to discuss the terms of the marriage. As a result, trapped parents of young women have no choice but to give in and arrange marriages for their daughters to avoid breaking local customs (Alicia, 2018; Haq, 2019). Therefore, it will be more challenging to separate them due to age once the *Merariq* has been performed. The community considers the separation attempt antithetical to established customs, leading to women having marriage problems, ending up as a spinster, or facing other social stigmas because of it (Pakasi, 2018).

The *Merariq* tradition is an outward sign of the deeply entrenched patriarchal system among West Lombok's Sasak community. The families of Sasak women consider it an honor if their daughters are abducted, whereas Sasak men are seen as more powerful if they have the courage to marry a woman who wants to marry. In today's society, males are still expected to uphold the standards of masculinity, while women are expected to uphold the standards of femininity. As a result, several discriminatory practices based on gender have emerged in Sasak society, devaluing women. The following table indicates the high prevalence of child marriage in West Lombok (Aniq, 2012).

Table 1. Marriage According to Age Group, Gender and District in West Lombok 2015

| District | Marriage Age | | | | | | Total |
|--------------|--------------|------------|--------------|------------|------------|------------|--------------|
| | <19 | 19-21 | 22-25 | 26-30 | 31-35 | 36+ | |
| Sekotong | 41 | 23 | 98 | 62 | 7 | 12 | 243 |
| Lembar | 24 | 43 | - | 94 | 19 | 18 | 198 |
| Gerung | 192 | 246 | 138 | 90 | 44 | 47 | 757 |
| Labuapi | 79 | 102 | 41 | 60 | 10 | - | 292 |
| Kediri | 189 | - | - | 101 | - | 44 | 334 |
| Kuripan | 53 | 92 | 95 | 70 | 74 | 84 | 468 |
| Narmada | 405 | - | 234 | 127 | 31 | 20 | 817 |
| Lingsar | 191 | - | 248 | 110 | 93 | 115 | 757 |
| Gunungsari | 145 | 163 | 169 | 147 | 102 | 120 | 846 |
| Batu Layar | 57 | 60 | 16 | 20 | 10 | 10 | 173 |
| Total | 1,376 | 729 | 1,039 | 881 | 390 | 470 | 4,885 |

Note. Data adapted from Badan Pusat Statistik (2016)

Table 2. Sample Data of the Highest Child Marriage Rate Based on the Yes I Do Program Baseline Study

| District | Village | Number of Female Samples | Number of Male Samples |
|--------------|----------------|--------------------------|------------------------|
| West Lombok | Kediri | 198 | 59 |
| | Jegaraga Indah | 111 | 37 |
| | Lembar Selatan | 147 | 46 |
| | Sekotong Timur | 103 | 34 |
| | Sukaraja | 302 | 91 |
| | Limbangan | 177 | 62 |
| Sukabumi | Cisolok | 61 | 28 |
| | Cikelat | 58 | 20 |
| Total | | 1,157 | 377 |

Note. Data adapted from Hidayama (2016)

Table 1 displays the BPS statistics, demonstrating that 1,376 of the 4,885 marriages that took place in West Lombok in 2015 were performed by people aged 19 or younger. Narmada, with 405 cases, Gerung, with 192 cases, Lingsar, with 191 cases, and Kediri, with 189 cases were the four districts with women married under 19 years.

Meanwhile, referring to data from Table 2, Kediri Village possessed the largest number of female child marriages (198 vs. 59 for males) out of the four intervention villages in the Yes I Do Program Baseline Study. This research focused primarily on Kediri Village because, according to a Yes I Do Alliance survey, it depicted the highest rate of child marriage in all of West Lombok. This study also relies on secondary data from the Yes I Do program's Baseline and Midline studies to determine the performance of the Yes I Do Alliance in Kediri Village, West Lombok.

YES I DO PROGRAM AS AN ALTERNATIVE EFFORT IN PREVENTING CHILD MARRIAGE

The growing prevalence of child marriage worldwide has prompted several non-governmental organizations (NGOs) to collaborate to discover a solution. Plan International (the program's main leader), Amref Flying

Doctors, CHOICE for Youth and Sexuality, the Royal Tropical Institute, Rutgers, and the Netherlands Ministry of Foreign Affairs collaborated to implement the Yes I Do program (2016-2020) to combat child marriage, teen pregnancy, and FGM/C in seven countries: Ethiopia, Kenya, Malawi, Mozambique, Nigeria, and the United States. There are five main theories of change (ToC) that guide the Yes I Do Program's implementation, covering (1) altering social norms, (2) involving girls and boys in significant ways, (3) encouraging young girls and boys to take informed action, (4) boosting educational and economic empowerment, and (5) enacting laws and policies on child marriage and FGM/C (Yes I Do Alliance, 2016). An intervention strategy tailored to the pressing needs of each host country was employed to implement the program's five overarching strategic goals.

Plan International Indonesia, Rutgers WPF Indonesia, and the Alliance of Independent Youth (ARI) were the three primary organizations in Indonesia responsible for executing the Yes I Do program's intervention agenda. Plan International, for example, strived to ensure that all children have the right to an appropriate and safe environment. In contrast, Rutgers Women's and Gender Studies Program emphasized the significance of sexual and reproductive health rights and worked to reduce

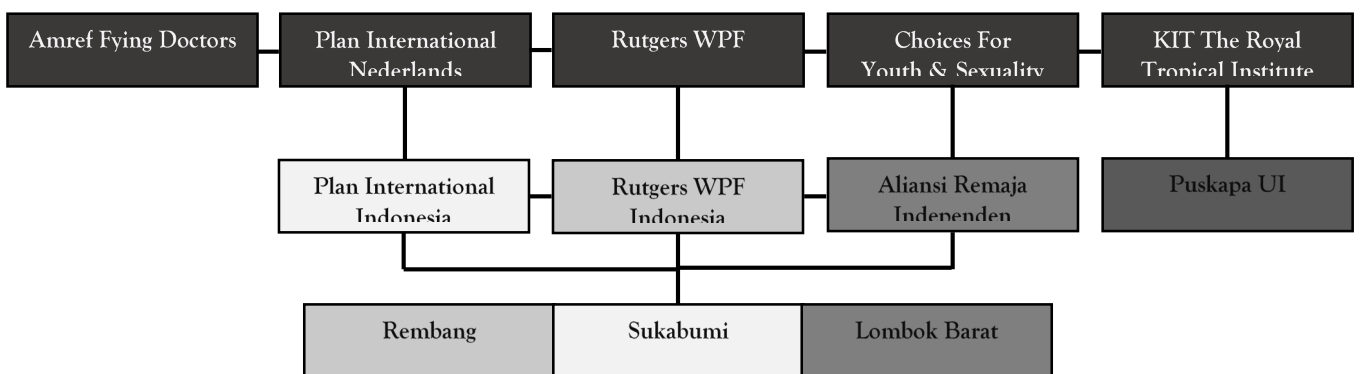
gender-based violence. Finally, ARI was concerned with aiding the government to guarantee that young people have good health, are not subjected to discrimination, and are given opportunities in the workforce that are a good fit for their skills and interests (Plan International Indonesia, 2021; Rutgers WPF Indonesia, 2021; Aliansi Remaja Independen, 2018).

According to an interview with Budi Kurniawan of Plan International Indonesia, the five ToCs were split up among the various Yes I Do Alliance members based on their strengths and resources. The ARI was concerned with the issue of the active involvement of Indonesian youth in order for them to be empowered, equal, and able to actively participate in every aspect of development; this organization was affiliated with the Rembang Child Protection Agency (LPAR) and the Association for the Improvement of Small Businesses (PUPUK) to handle ToC Pathways 1 and 4. ToC Pathway 3 was a priority for the Indonesian Family Planning Association (PKBI), with whom Rutgers Women’s and Men’s Health (WPF) Indonesia was

connected. The Yes I Do Alliance worked together with the ToC on Pathway 5 (Kurniawan, 2021).

Specifically, Sukabumi, Rembang, and West Lombok were the regions where the Yes I Do program was launched. PKBI, PUPUK, and LPAR were some of the other local partners that made up the alliance in Indonesia. Four villages in two districts made up each district’s program locations (Hidayana, 2016).

As displayed in Figure 2, an established coordination channel between Plan International Netherlands and Plan International Indonesia existed, as well as between Rutgers WPF and Rutgers WPF Indonesia, and between CHOICE for Youth and Sexuality and ARI. The Yes I Do program operated in Rembang, Sukabumi, and West Lombok and was a joint effort of Plan International, Rutgers WPF Indonesia, and ARI. Plan Indonesia did not handle the technical aspects of the interventions applied in the actual program execution. It worked with LPAR to conduct technical activities in three locations. Additionally, LPAR helped Plan Indonesia deploy community organizers in Sukabumi and West Lombok.



Description:

| Rembang | Sukabumi | Lombok Barat |
|--|---|-------------------------------------|
| Plan & LPAR Rembang | Community Organizer (CO) Sukabumi Plan International | CO NTB Plan International |
| Rutgers WPF Indonesia & PKBI Jateng | Rutgers WPF Indonesia & PKBI Jawa Barat | Rutgers WPF Indonesia & PKBI NTB |

Figure 2. Scheme of Coordinating Relations between Yes I Do Alliances, Illustrated by a representative of ARI

Meanwhile, Rutgers WPF Indonesia collaborated with PKBI to conduct technical operations as Plan Indonesia undertook. The distinction is that Rutgers and PKBI have formed cooperation in each area. Lastly, ARI had long intervened in West Nusa Tenggara and Central Java. Therefore, ARI dispatched a community organizer to West Java to implement the intervention there (ARI, 2021).

The interview results determined that neither Plan Indonesia nor Rutgers WPF Indonesia had any direct hand in developing the technical agenda. Both handled concerns at the national level through grand management by contacting bureaucrats. They oversaw all technical agendas as local partners implemented them. A Village Child Protection Group (KPAD) made up of village youth, village heads, community leaders, religious leaders, and officers of village trustees (Babinsa) was created to implement the intervention in each region. This coalition provided outreach and lobbying on child marriage, teen pregnancies, and the practice of FGM/C (Kurniawan, 2021; Sawitri, 2020).

In addition, the West Lombok Government and the Yes I Do Alliance got along well since their respective programs, GAMAK (run by the district government) and Yes I Do, shared many of the same principles and objectives. The Yes I Do program, which worked to eradicate child marriage in West Lombok from 2016 to 2020 (a full year before the GAMAK initiative was launched), developed a strategic plan outlining concrete steps that could be taken to intervene in child marriage issues, and would carry these out in collaboration with local partners and the West Lombok Government.

THE ROLE OF THE YES I DO ALLIANCE IN PREVENTING CHILD MARRIAGE IN KEDIRI VILLAGE, WEST LOMBOK

Data from the 2018 Yes I Do program Midline study were utilized, detailing the efforts taken to accomplish the aims of the ToC to illustrate the impact of the Yes I Do Alliance in decreasing the rate of child marriage in West Lombok. The Yes I Do Alliance in West Lombok developed an action plan to implement the agreed-upon ToC based on assessments of the areas' preexisting

circumstances and identified gaps in service provision. The following actions have been taken.

1. Community Context (Related ToC Pathway 1) – Plan International Indonesia

- Efforts to raise public awareness about the dangers of child marriage, teenage pregnancy, and FGM/C

The *belas* mechanism, or the practice of separation, was actively promoted. Community dialogue forums, serial discussions, and sharing sessions were some activities carried out by the KPAD to eliminate child marriage. The responsibilities of hamlet heads, village heads, and community and religious leaders all provided a hand in these endeavors. It is perfectly acceptable to sue for an annulment of the marriage if the *belas* parties involved have had their say (Kurniawan, 2021; Pakasi, 2018).

2. Meaningful Youth Engagement (Related ToC Pathway 2) – Alliance of Independent Youth (ARI)

- Intergenerational Communication and Activities Involving Youth in the Community

It is thought that if youth are included in village forum activities and decision-making, they will become accustomed to having more open conversations with adults about sexuality. To access resources in the fields of health, education, and economic development, as well as to be involved in village-level activities, young people could join either the KPAD or the Village Consultative Body (BPD). Both could help young people gain knowledge and develop their potential, making them less likely to engage in risky behaviors (Pakasi, 2018; ARI, 2021).

3. Sexual and Reproductive Health Rights (HKSR) Practices, Information and Services (Related ToC Pathway 3) – Rutgers WPF Indonesia

- Access and Service Availability of SRHR Information and Education for Youth

The availability of contraceptive information and services was still poor, but people were working to disseminate information on avoiding unwanted pregnancies. Naturally, this sparked heated

controversy, as it ran against Islam's teachings, the dominant faith in Kediri Village. Since there was a youth polyclinic or Adolescent Care Health Service (PKPR) at the Kediri Health Center (*Puskesmas*), staffed by medical professionals and offering counseling services, it provided a secure haven for young people. Youth *posyandu* events in the Yes I Do program also featured direct participation from health professionals (Sawitri, 2020). Through collaboration with local organizations in Indonesia, the Rutgers WPF developed a SETARA module to facilitate conversations on SRHR between young people and healthcare providers. Moreover, the youth polyclinic was supported by the PKPR at the district level, which offered counseling and education on sexual and reproductive health (Pakasi, 2018).

4. Education and Economic Empowerment (Related to ToC Pathway 4) – Plan

- Access and Quality of Education

Plan Indonesia collaborated with the PUPUK to implement several activities to empower young people to think critically and entrepreneurially and complete ToC Pathway 4. The program to foster economic independence among young people was implemented through a concerted effort to include educational institutions. Moreover, informal schools were frequently established for the benefit of the impoverished and girls who were forced to give up their education because of marriage (Pakasi, 2018).

- Program and Intervention for Youth Economic Empowerment

For teens to spend their time productively, KPAD collaborated with the PUPUK to provide business courses. Business classes were offered to enhance the soft skills of young people to participate in the creative economy. Teenagers of the future would presumably be capable of making functional and marketable works of art. The business section sold souvenir crafts exclusively appealing mostly to young women (Pakasi, 2018).

5. Policies and Regulations (Related ToC Pathway 5) – Yes I Do Alliance

- Advocacy Efforts in Reducing Child Marriage, Teen Pregnancy, and FGM/C

The District Head's Circular Letter Concerning the Anti *Merariq Kodeq* Movement (GAMAK) No. 843.4/34/BKBPP/2016 rescinded the Governor's Circular Letter Concerning Marriage Age Maturity No. SE/150/1138/Kum 2014. The formation of SKPDs was mandated by local laws, giving them the authority to levy taxes to fund anti-child marriage programs. Meanwhile, *awig-awig* refers to local legislation that aims to discourage child marriage at the village level. The village *awig-awig* alludes to the village charter while discussing the actions and initiatives taken by local officials, with the assistance of the Women's Organization, to penalize the act of child marriage (Pakasi, 2018). For KPAD activities advancing the Yes I Do program's goals, the Village Budget (APBDES) provided funding. At the same time, the KPAD advocated for change through multiple efforts in early 2018, including outreach activities, resident petition signing, and the dissemination of "Stop Child Marriage" stickers to local households. Additionally, KPAD pushed for a retroactive *Merariq kodeq* mechanism (Pakasi, 2018).

In developing the agenda of events in Kediri Village, West Lombok, the five ToCs were utilized as a guide. The knowledge capability of each company has been taken into account while allocating responsibilities to facilitate the planning and execution of operations. However, due to the interconnected nature of these agendas, the tasks undertaken were not always performed in part. Therefore, participants of the Yes I Do program should maintain good coordination and communication among alliance members.

TRANSNATIONAL COALITION BUILDING: IMPLEMENTATION OF THE YES I DO PROGRAM IN KEDIRI VILLAGE, WEST LOMBOK

It portrays various issues of injustice and inequality in many fields in the middle of a capitalistic and patriarchal social system that is on the rise. Traditional

male dominance in Indonesia is institutionalized to ensure that disparity between the sexes persists and grows. The Yes I Do program, implemented in West Lombok and, in particular, in Kediri Village, has become an alternative program to dismantle people's assumptions about the effects of child marriage. The Yes I Do Alliance is a coalition of organizations working toward shared goals and ideals by pooling their resources to ensure their joint initiative succeeds and endures.

The yes I Do program was established in the Netherlands but has since spread worldwide due to its innovative approach considering both international standards and local values. The program's efforts to combat child marriage were implemented in many different areas, but this does not mean that the same goals guided each activity. To ensure that local partners like KPAD, LPAR, PKBI, and other significant personalities had a direct hand in developing the Yes I Do program, an intervention was carried out in Kediri Village, West Lombok. Having local partners participate in the program's technical aspects allowed for a more thorough assessment of the problems, allowing for a more specific intervention agenda to be established.

To determine the nature of the alliance's cooperation, one could go to Tarrow's (2005) typology and draw a line between two dimensions: the quality and the duration of the collaboration. According to Tarrow (2005), there are four types of coalitions: instrumental, event, federated, and campaign. Because it was planned to run for several years (2016-2020), the Yes I Do program falls under the umbrella of an Event Coalition. As a result of everyone pitching in, the Yes I Do Alliance achieved remarkable results relatively quickly. Alliance participation could be gauged by looking at how tasks were allocated among members in light of their expertise and experience in implementing initiatives.

As was previously noted, the material conditions such as the social, economic, and political environment that evolved in West Lombok substantially impacted changes in people's behavior where people had lived peacefully and side by side before the introduction of Hinduism. Sasak youth, however, captured women who had been enslaved and married them for protection. This outdated

custom has fallen by the wayside since it threatens women's access to education, healthcare, and legal protections. The intended goal of protecting Sasak women became a new type of colonialism directed toward the Sasak women because of this circumstance.

Furthermore, Levi and Murphy (2006) suggested five sets of factors coming together to make a coalition function. Framing, Trust, Credibility, Difference Management, and Selective Incentives all play a role. Seeing the problem of child marriage in West Lombok, particularly Kediri Village, escalated, the Yes I Do Alliance, along with influential figures (community and religious leaders) and the local district government, presented the issue as an urgent one that required strategic management. Activities like socialization directly to schools and puskesmas, sharing sessions conducted for parents, distribution of SETARA modules to several schools, and social campaigns using the creative method are all examples of interventions designed to raise public awareness about the effects of child marriage. Together with regional collaborators, the technical aspects of this activity were planned and implemented. Plan Indonesia, Rutgers, and the ARI, as discussed, primarily engaged in grand management and were not always actively engaged in all activities.

Each Yes I Do Alliance member was committed to fostering mutual trust as the alliance worked to implement its intervention agenda. When each member had sufficient capacity and capability regarding the issue of child marriage, the trust between them flourished. For instance, to carry out the intervention agenda, all alliance members must place their faith in one another and work together, side by side, to achieve all of the goals of the ToC. All members of the alliance understood the importance of the issues being fought for, which made it simpler to carry out the intervention agenda. Because of this mutual trust, the alliance members could collaborate effectively on the technical aspects of the program.

Although the organizations that made up the Yes I Do Alliance shared the same viewpoint on the issue of child marriage, there were still important gaps in ideology, culture, strategy, and organizational structure threatening the sustainability of the program. To resolve

these disputes and ensure that conflicts go on for a short time, well-thought-out management and formulation were required. Monthly local or national and annual worldwide coordination meetings ensured smooth operations for the Yes I Do program (Kurniawan, 2021). However, during program execution, Plan Indonesia and Rutgers WPF Indonesia demonstrated better bargaining leverage than the other organization. It is because both organizations were far larger and had been around for much longer than the ARI (ARI, 2021).

This possibility in a coalition has been investigated by Mayer and Corrigan Brown (2005). Competition between coalition members could end the continued collaboration, as Mayer and Corrigan Brown (2005) illustrate. There will always be tension within a coalition because some members will bear a greater burden than others, and some will gain more than their allies. Although transnational coalition dynamics are not fundamentally different from domestic coalition dynamics, working across borders might impact the balance of costs and benefits (Meyer & Brown, 2005). All of the Yes I Do Alliance's requirements were met. As noted, Plan Indonesia and Rutgers WPF Indonesia were more powerful than the ARI because of the increased effort associated with their positions. As a result of the friction it produced among the alliance's members, productivity was negatively affected.

Since the Yes I Do program was established by Plan International, its workload has been far higher than that of the other organizations in the Yes I Do Alliance, making power sharing between them nearly impossible. Despite many internal tensions, the Yes I Do program helped bring the Sasak tribe community of Kediri Village closer through conversation. It also raised awareness of the negative effects of child marriage, particularly on women's access to health care and education (Yayasan Plan Internasional Indonesia, 2020). Incentives were given to the Yes I Do Alliance after the program's completion since they had successfully deconstructed the community's mindset in Kediri Village, West Lombok. In addition, the intervention agenda could be carried out more smoothly with the help of funding from the MOFA of the Netherlands and the West Lombok District

Government. In 2019, West Lombok was officially recognized as a Child-Friendly District thanks to the Yes I Do program (Farida, 2020). Therefore, even if the Yes I Do program is no longer active, the government and local partners who have raised awareness about the consequences of child marriage should continue their efforts.

CONCLUSION

Child marriage is an issue that has received much attention across the world. The Yes I Do Alliance is one organization that has successfully raised awareness about child marriage worldwide while respecting the traditions of the communities where their activity has taken place. Local partners, including LPAR, PUPUK, and PKBI, were brought into the identification and creation of the intervention agenda design to make it more specific to the region. There has to be greater systematization, efficiency, and accuracy in the implementation of the program because it only lasted for five years (2016-2020), and the workload was split up across organizations based on their strengths and resources.

The primary conclusion of this research is that internal frictions within the Yes I Do Alliance's governing bodies negatively impacted the program's effectiveness in the intervention area. The ARI depicted less clout in the execution of programs than Plan Internasional Indonesia and Rutgers WPF Indonesia. This power disparity created an inequitable allocation of funds for the organizations' operations. International group efforts typically include substantial sums of money, the distribution of which must be open and equitable if the programs are to be carried out efficiently and successfully. Despite setbacks, the Yes I Do Alliance in Kediri Village, West Lombok, has proven its effectiveness in raising awareness of the risks of child marriage, particularly for women. The government and local partners participating in intervention activities in this area are expected to continue the program.

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