



**UPAYA KANTOR AGAMA BANAWA DALAM MEMINIMALKAN KASUS
STUNTING DI KABUPATEN DONGGALA**

**OFFICE OF RELIGIOUS AFFAIRS BANAWA'S EFFORTS IN MINIMIZING
STUNTING CASES IN DONGGALA REGENCY**

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Abstrak

Artikel ini berdasarkan penelitian dengan judul “Peran KUA Banawa dalam Memaksimalkan Upaya Percepatan Penurunan Stunting di Kabupaten Donggala” dilatarbelakangi oleh dampak kasus stunting yang sangat memprihatinkan dan angkanya semakin tinggi. Dampak dari stunting adalah menurunnya kecerdasan dan produktivitas, rentan terhadap penyakit sehingga menghambat pertumbuhan ekonomi serta meningkatkan kemiskinan dan kesenjangan yang berdampak jangka panjang terhadap diri sendiri, keluarga, dan Pemerintah. Oleh karena itu, segala upaya dan kebijakan pencegahan dan penurunan angka stunting hingga saat ini harus terus diupayakan untuk mengatasinya secara maksimal. Tak terkecuali peran KUA sebagai Pemerintah di tingkat kecamatan yang mempunyai program keagamaan dan kekeluargaan. Masyarakat Indonesia adalah masyarakat yang religius. Jika pendekatan melalui agama dan keluarga diharapkan dapat membantu percepatan upaya penurunan stunting di Indonesia, maka peran KUA sangat dinantikan. Metode yang digunakan adalah metode penelitian hukum empiris dengan sumber data primer dari Kepala KUA Banawa Kecamatan Banawa Kabupaten Donggala. Kesimpulannya, peran KUA Banawa dalam memaksimalkan upaya percepatan penurunan stunting di Kabupaten Donggala sangat penting, dengan mewajibkan pemeriksaan kesehatan dan pemeriksaan elsimil (sistem elektronik siap nikah, siap hamil) bagi catin. Berkolaborasi dengan Dinas Kabupaten, BKKBN, dan Puskesmas dalam turut serta melaksanakan peraturan mengenai stunting dan mensukseskannya.

Kata kunci: akselerasi, penurunan, kurang gizi



Abstract

This article is based on research entitled "The Role of KUA Banawa in Maximizing Efforts to Accelerate Stunting Reduction in Donggala Regency" motivated by the impact of stunting cases which are very concerning and the rate is getting higher. The impact of stunting is a decrease in intelligence and productivity, susceptibility to disease, thereby hindering economic growth and increasing poverty and inequality which has a long-term effect on themselves, their families, and the Government. Therefore, all efforts and policies to prevent and reduce the stunting rate until now must continue to be tried to overcome it to the maximum. The role of KUA as a Government at the sub-district level that has religious and family programs is no exception. Indonesia society is a religious society. If the approach through religion and family is expected to help accelerate efforts to reduce stunting in Indonesia, then the role of KUA is highly anticipated. The method used is an empirical legal research method with primary data sources from the Head of KUA Banawa, Banawa District, Donggala Regency. The conclusion is that the role of KUA Banawa in maximizing efforts to accelerate stunting reduction in Donggala Regency is very important, by requiring health screening and elsimil examination (electronic system ready for marriage, ready to get pregnant) for catin. Collaborate with the District Office, BKKBN, and Puskesmas in participating in implementing regulations on stunting and making it a success.

Keywords: acceleration, reduction and stunting

A. INTRODUCTION

The family is a place for children to grow and develop. A child will grow up healthy, if it is well maintained and maintained. The role of parents is the determinant in that regard. Moreover, the role of a father in providing support for his family. This obligation is regulated by Law Number 1 of 1974 concerning Marriage Article 34 paragraph (1) "The husband is the head of the family based on the advantages (body/physical) given to him by God and based on God's provisions that the husband is obliged to finance family life". Similarly, in KHI Article 80 as follows. 1) The husband is obliged to protect and provide all household needs according to his ability. 2) The husband is obliged to provide religious education to his wife and provide opportunities to learn knowledge that is useful and beneficial to religion, the nation, and the nation. 3) In accordance with his income, the husband bears: maintenance and residence for his wife, household expenses, maintenance and medical expenses for his



wife and children, education costs for children. Likewise, jurisprudence scholars agree that in terms of providing alimony to the wife is an obligation for the husband, this is a consequence of a valid marriage contract.¹

The problem of modern families is if a wife also earns a living. The legal consequences arising from the responsibility of family maintenance from the working wife according to the Compilation of Islamic Law (KHI) are the law of sunnah if she helps her husband, makruh if her needs have been met by her husband, haram if she makes a living for herself. The legal consequences arising according to customary law are the needs of women in the work area, reduced obedience to their husbands, lack of maintaining self-honor and reduced intensity in taking care of the household.²The problem is not only enough there, but also has an impact on the health of children's growth and development. If the husband is not able to provide a decent living, then the wife is also the one who helps him. According to Sayyid Sabiq, a mother also has an obligation to take care of her child, in the sense that as long as the mother has the qualifications as a caregiver in accordance with the conditions set out in the Shari'a law.³ The problem of alimony is also very related to today's children's diseases, namely *stunting*.

Stunting is a condition when children are shorter than other children their age, or in other words, the child's height is below the standard, midget, stunted, bong sai,

¹ Muhammad Ya'qub Thalib Ubaidi quoted by Dian Saputra, et.al., (2021). *Perlindungan Hak Perempuan Dan Anak Dalam Putusan Verstek Di Mahkamah Syar'iyah Idi*. Suloh: Jurnal Fakultas Hukum Universitas Malikussaleh, Vol. 9, No. 2, pp. 4 – 24. DOI : 10.29103/sjp.v9i2.4799

² Nadya Syafitri, et.al., (2022). *TANGGUNG JAWAB NAFKAH KELUARGA DARI ISTRI YANG BEKERJA MENURUT KOMPILASI HUKUM ISLAM (KHI) DAN HUKUM ADAT (Studi Penelitian di Kota Lhokseumawe)*. Suloh: Jurnal Fakultas Hukum Universitas Malikussaleh, Vol. 10, No. 2, pp. 313 – 337. DOI : 10.29103/sjp.v9i2.4799

³ Sayyid Sabiq, quoted by Nor Solichin, et.al., (2020). *Legal protection for minors after the breakup of marriage at the Simpang Tiga Redelong Syar'iyah Court*. Suloh Master of Law Study Program, Vol. 8, No. 1, pp. 183-204. DOI: <https://doi.org/10.29103/sjp.v10i1.7941>



and so on. The standard used as a reference is the growth curve made by the World Health Organization (WHO). In Southeast Asia, Indonesia ranks 3rd for the highest number of *stunting*. In 2018, although the number decreased compared to previous years, there were still 3 out of 10 Indonesian toddlers who were *stunted*.⁴ This is certainly very concerning.

Stunting has an impact on intelligence levels, reduces productivity, vulnerability to disease, thus hindering economic growth and increasing poverty and inequality which have long-term effects on themselves, their families, and the government.⁵ If *stunting growth can be* prevented, it is hoped that economic growth can be better, without being burdened by the costs of treatment for degenerative diseases.⁶ On that basis, the Government makes policies regarding the prevention and reduction and acceleration of *stunting* reduction.

According to the World Health Organization, *stunting* can lead to suboptimal cognitive or intelligence, motor, and verbal development, an increased risk of obesity and other degenerative diseases, increased health costs, and an increased incidence of morbidity and death.⁷ Children who have a level of intelligence that is not optimal due to *stunting* can ultimately hinder economic growth, increase poverty, and widen inequality in a country.⁸ Therefore, the Government and the people of Indonesia must not ignore and be indifferent to this *stunting* case.

⁴ Hidayati, F. (2019). Memahami Stunting pada Anak. Alodokter. <https://www.alodokter.com/memahami-stunting-pada-anak>. [Accessed January 15, 2022], 11:03 a.m.

⁵ Direktur Anggaran Pembangunan Manusia dan Kebudayaan. Penanganan Stunting Terpadu. Jakarta: Ministry of Finance; 2018.

⁶ Aryastami, N. K. (2017). Studi Kebijakan dan Mengatasi Masalah Gizi Stunting di Indonesia. *Health Research Bulletin*, 45(4), 233–240. <https://doi.org/10.22435/bpk.v45i4.7465.233-240>. [Accessed January 19, 2022]. 12:03 p.m.

⁷ Kementerian Kesehatan Republik Indonesia. Situasi stunting di Indonesia. Jakarta: Data and Information Center of the Ministry of Health of the Republic of Indonesia. 2018.



In 2017, more than half of the world's stunted children were from Asia (55%) while more than a third (39%) lived in Africa. Of the 83.6 million stunted children under five in Asia, the highest proportion comes from South Asia (58.7%) and the least proportion is in Central Asia (0.9%). Data on the prevalence of *stunting toddlers* collected by the World Health Organization (WHO), Indonesia is included in the third country with the highest prevalence in the South-East Asia Regional (SEAR). The average prevalence of *stunting toddlers* in Indonesia in 2005-2017 was 36.4%.⁹ The Indonesian government with all its policies has made efforts to accelerate *stunting reduction*.

With the issuance of Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction, *it shows that Indonesia is in a stunting emergency*. Thus, all Indonesian people, no exception, must support the regulation. One example is Tadulako University, by organizing special student KKN on and raising stunting thematic *as an effort to help the Government deal with stunting*. Various applications and efforts are made so that the rules for accelerating *stunting reduction* are detected and resolved.¹⁰

Religious institutions such as the Office of Religious Affairs (KUA) located in each sub-district should also contribute to this *stunting problem*. KUA as the executor of marriage, reconciliation, and various kinds of religious rituals specifically for Muslims has an important role related to *stunting*. For example, handling the problem of child marriage, directing brides-to-be, fostering sakinah families, and many more will be found in this study. Thus, the formulation of the problem is how is the role of

⁸ Sekretariat Wakil Presiden Republik Indonesia. 100 kabupaten/kota prioritas intervensi stunting. Jakarta: Sekretariat of the Vice President of the Republic of Indonesia. 2017.

⁹ *Ibid.*

¹⁰ <https://media.alkhairaat.id/bkkbn-dan-untad-jajaki-kkn-tematik-stunting/>. Retrieved 2023-01-31, at 18:43 WITA.



KUA in maximizing efforts to accelerate *stunting* reduction in Banawa District, Donggala Regency?

B. RESEARCH METHOD

The primary legal material is Presidential Regulation Number 72 of 2021 which regulates the Acceleration of Stunting Reduction. The method used in this study is empirical legal research. Located at the Office of Religious Affairs (KUA) Banawa District, Donggala Regency, Central Sulawesi Province, based on the consideration that *stunting cases in Donggala* are the most in Central Sulawesi,¹¹ especially in Banawa District. KUA Banawa is one of the two revitalization KUA in Donggala Regency. Another Revitalized KUA is KUA Sirenja. The approach used in this study is qualitative because in the process it will use data in the form of words, sentences and images, and ¹² examine natural objective conditions with the Research Team as the key instrument, using inductive data collection techniques and results that emphasize meaning rather than generalization.¹³ Because it is qualitative, this research is also carried out by observing people in their living environment, interacting with them, trying to understand their language and interpretation of the surrounding world.¹⁴

C. RESULT AND DISCUSSION

The role of KUA as a whole has been regulated in PMA 34 of 2016. One of

¹¹ Muhammad Arshandi, *kasus stunting terbanyak di Donggala di Provinsi Sulawesi Tengah*. <https://sulteng.antaranews.com/berita/242233/kasus-stunting-di-donggala-terbanyak-di-provinsi-sulteng>. Retrieved 2023-01-21, 15:46 WITA.

¹²Sugiyono, 2008, *Administrative Research Methods*. Alfabeta, Bandung. 15.

¹³Sugiono. 2009, *Metode Penelitian Kualitatif*. Alfabeta, Bandung, 1.

¹⁴Nasution, 1988, *Metode naturalistik kualitatif*. Tarsito, Bandung.. 5.



them is related to the issue of Sakinah's family guidance service. This is very relevant to the focus of this research, namely the role of KUA in maximizing efforts to accelerate *stunting* reduction. On that basis, KUA is one of the reliable agencies in this regard. As done by KUA Banawa through its policies, namely:

"KUA Banawa plays an active role in *stunting* prevention efforts carried out through cross-sectoral activities with related agencies, the implementation of mandatory electronic ready to marry and get pregnant (elsimil) examinations and health screening for every bride-to-be as evidenced by a certificate/certificate, and the formation of brides-to-be and the enforcement of the minimum age of marriage of 19 years for male and female catin. Cross-Sectoral Events are held regularly once a month with related agencies including the Subdistrict Office, National Family Planning Coordinating Board (BKKBN) and Banawa Health Center.".¹⁵

Elsimil stands for Electronic ready to marry and get pregnant. This application is an innovation from National Family Planning Coordinating Board (BKKBN) to reduce *stunting* rates aimed at brides-to-be, couples of childbearing age, pregnant women, postpartum mothers, and toddlers. Its benefits as a *screening* tool to detect risk factors in brides-to-be, to connect brides-to-be with escort officers, and as an educational medium about marriage and pregnancy readiness, especially those related to *stunting risk factors*.¹⁶ KUA and BKKBN cooperate in the above. With proof of a certificate and / or certificate from BKKBN that the bride and groom are ready to marry and get pregnant, the marriage registration procedure at KUA can be continued and granted.

¹⁵ The results of an interview with Mr. Hayyun Nur as Head of KUA Banawa, on June 6, 2023.

¹⁶ [Elsimil - Electronic System Ready for Marriage, Ready for Pregnancy \(bkkbn.go.id\)](https://www.bkkbn.go.id/), accessed August 11, 2023, at 19.43 WITA.



Before the issuance of regulations on efforts to accelerate *stunting* reduction, rules on prevention first. Stunting prevention is a national program based on the issuance of Presidential Regulation of the Republic of Indonesia No. 42 of 2013 concerning the National Movement for the Acceleration of Nutrition Improvement. These rules are then translated by each relevant agency as a further elaboration of the related rules. In this regard, the government launched an integrated *stunting* prevention intervention program involving cross-ministries and agencies. In 2018¹⁷, 100 districts in 34 provinces were designated as priority locations for *stunting* reduction. This number will increase by 60 districts the following year. With this cross-sectoral cooperation, it is expected to reduce *stunting rates in Indonesia so that the Sustainable Development Goals (SDGs) target can be achieved in 2025, namely reducing stunting rates by 40%*.

In 2017, ¹⁸ 22.2% or around 150.8 million children under five in the world were *stunted*. However, this figure has decreased when compared to the *stunting rate* in 2000 which was 32.6%. In 2017, more than half of the world's stunted children were from Asia (55%) while more than a third (39%) lived in Africa. Of the 83.6 million stunted children under five in Asia, the highest proportion comes from South Asia (58.7%) and the least proportion is in Central Asia (0.9%). Based on data from the *World Health Organization (WHO)*¹⁹ in 2017 on *stunting* data collected, Indonesia is included in the third country with the highest prevalence in the *South-East Asia Regional (SEAR)*. The average prevalence of *stunting toddlers* in Indonesia in 2005-2017 was 36.4%.

¹⁷ Pusat Data dan Informasi Kementerian Kesehatan Republik Indonesia (2018) 'Situasi Balita Pendek (*Stunting*) di Indonesia', *Bulletin of the Health Data and Information Window*, 53(9), pp. 1689–1699. DOI: 10.1017/CBO9781107415324.004. P: 1.

¹⁸ *Ibid*

¹⁹ WHO 2017 *Stunted Growth and Development*. Geneva



Based on the same source, it shows that *stunting* cases (short) are the main nutritional problems faced by Indonesia. Based on Nutritional Status Monitoring (PSG) data²⁰ for the last three years has the highest prevalence compared to other nutritional problems such as undernutrition, underweight, and obese. The prevalence of short toddlers has increased from 2016 which is 27.5% to 29.6% in 2017. Based on these data, the government initiated a policy to accelerate stunting handling *with several policy products, including the government of 1,000 priority stunting intervention villages* in 100 districts/cities and 34 provinces. The determination of 100 priority districts/cities is determined by looking at indicators of the number of stunting toddlers (Basic Health Research (Riskesdas) 2013), *stunting* prevalence (Riskesdas 2013), and poverty level (National Socioeconomic Survey (Susenas) 2013) *until at least one district/city from all provinces* is selected. As for village selection, it is determined by looking at the number of villagers (data from Central Bureau of Statistics (BPS) and the Ministry of Home Affairs in 2015), the number of rural poor (integrated database BPS / National Team for the Acceleration of Poverty Reduction (TNP2K)), the village poverty rate (the results of the calculation of the poverty rate in 2014), and malnutrition sufferers in the village for the last 3 years. On that basis, efforts to accelerate its decline are encouraged by the Government, in order to free the country from *this stunting* case.

KUA as an Penghulu institution in Indonesia has an important meaning in the formation of a family which is the smallest community. Each KUA is headed by a head with a functional position as the Penghulu. A ruler does not have to be the head of KUA. However, the head of KUA must be Penghulu.

Penghulu according to the big dictionary Indonesian is derived from the word

²⁰ Kementerian Kesehatan Republik Indonesia. 2017. Buku Saku Pemantauan Status Gizi 2016.



"hulu" which means head, it can be interpreted that penghulu is a head who specifically handles matters related to Islamic religious affairs.²¹The existence of Penghulu as an official in the government has existed since the existence of Islamic kingdoms both in Java and outside Java, including the Dutch Colonial government.

As stipulated in Law No. 22 of 1946, that the duty of PPN (Marriage Registration Employee) called Penghulu, as a servant of marriage registration for Muslims. In the Marriage Law number 1 of 1974 as amended to Number 16 of 2019, regulations have been stipulated regarding the existence of marriage registration employees as officials of the Ministry of Religious Affairs in carrying out the duties of service, supervision and marriage formation.²²

The legal basis of the Penghulu is as follows:

1. Law No. 22 of 1946 concerning marriage registration, talaq and reference;
2. Law No. 32 of 1954 concerning the enactment of Law of the Republic of Indonesia dated November 21, 1954 No. 22 of 1946 concerning registration of marriage, talaq and reference throughout Java and Madura;
3. Law Number 1 of 1974 as amended in Law Number 16 of 2019 concerning Marriage;
4. Government Regulation of the Republic of Indonesia No. 9 of 1975 concerning the Implementation of Law No. 1 of 1974 concerning Marriage;
5. Joint Regulation of the Minister of Religious Affairs and Head of the State Civil Service Agency No. 20 of 2005 and No. 14 A of 2005 concerning Guidelines for the Implementation of Penghulu Functional Positions and

Jakarta.

²¹ Tim Perumus Kamus, Pusat Pengembangan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, Third Edition, Balai Pustaka, Jakarta, Print IV, 2007., 850.

²² Yufi Wiyos Rini Masykuroh, *BP4 Kepenghuluan*, (Bandar Lampung: Faculty of Shari'ah, 2014). 2-3



Credit Scores;

6. Regulation of the Minister of State Apparatus Empowerment Number: Per/62/N.PAN/6/2005 concerning Penghulu Functional Positions and Credit Scores;
7. Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 11 of 2007 concerning Marriage Registration.²³

As stipulated in Law No. 22 of 1946 Jo. Law No. 32 of 1954 concerning Marriage Registration, Talaq and Reference, states that for Indonesian people who are Muslim, marriage registration is carried out by P3NTR. This agreement applies to all of Indonesia, in accordance with Law No. 32 of 1954 according to Article 1 paragraph (1) of Law No. 22 of 1946 marriages carried out according to Islam are supervised by employees appointed by them. Under these provisions, the position of the Penghulu was retained as a government employee, but his only duty to supervise the marriage, this meant that the duties and functions of the Penghulu were narrowed.

The provisions regarding the duties and functions of the Penghulu as Penghulu are getting stronger with the existence of Law No. 1 of 1974 as amended by Law No. 16 of 2019 concerning Marriage, along with No. 9 of 1975. Based on Article 1 letter e PMA No. 2 of 1990 that the head of VAT is the head of the Penghulu subsection at the District or Municipality Religious Affairs Office, the obligation of VAT or Penghulu to supervise the implementation of the duties of the Marriage Registration Employee.²⁴

As well as the main duties of the Penghulu based on Chapter II Article 4 of the Regulation of the Minister of State Apparatus Empowerment No.

²³ *Ibid*, 3



PER/62/M.PAN/6/2005 concerning the Functional Position of the Penghulu and its credit score, including recording the activities of the Head, supervising the registration of marriage and referencing, implementing marriage and referral services, advising and consulting marriage and referral, monitoring violations of the provisions of marriage and reference, Munakahat legal fatwa service *and* muamalah *guidance*, sakinah family formation and leadership development.²⁵

While the main duties of Penghulu according to PMA No. 11 of 2007 are as follows:

1. Article 3 paragraph (1) that VAT as referred to in article 2 paragraph (1) in carrying out its duties can be represented by the head or VAT.
2. Article 4 paragraph (1) the implementation of the Penghulu duty or VAT as stipulated in article 3 paragraph (1) is carried out on the mandate given by VAT.²⁶

Then the head has a function as a functional position based on MENPAN Regulation No. PER/62/M. PAN/6/2005 as follows:

1. Implementation of marriage registration or reference for Muslims,
2. Execution of the marriage of the guardian of the judge,
3. Supervision of the truth of the marriage event or reference,
4. Construction of the law of *munakahat* and *Ahwal Syahshiyah*,
5. Bride-to-be Coaching,
6. Sakinah Family Development.²⁷

²⁴ Waisul Qurni, "Sanctions for Illegal Rulers in Law No. 22 of 1946 Jo. Law No. 32 of 1954". (Thesis of Islamic Family Law Study Program, State Islamic University of Syarif Hidayatullah, Jakarta, 2014). 56-57.

²⁵ Yufi Wiyos Rini Masykuroh, S.Ag., M.S.i., *Op. Cit*, 7-8.

²⁶ Peraturan Menteri Agama No. 11 of 2007 concerning Marriage Registration

²⁷ Yufi Wiyos Rini Masykuroh, S.Ag., M.S.i., *Op. Cit*, 16



Regarding the main duties and functions of the Penghulu which turned out to contribute to the development of a prosperous family. Even in its latest structure, Penghulu is also emphasized to establish cross-sectoral relations with officials and the community in areas that are the main duties and functions of the leadership.²⁸ This is an important point in its role as *a stakeholder* for accelerating *stunting reduction*.

Based on the main duties and functions of the Penghulu above, the Penghulu also in BP4 Kepenghuluan has the following authorities:

1. Provide guidance, advice and information on marriage, talaq, divorce, and referral to the community both individuals and groups;
2. Provide guidance on laws and regulations relating to the family;
3. Provide mediation assistance to litigants outside the Religious Court;
4. Provide advocacy assistance in addressing marital, family and domestic disputes outside the Religious Court;
5. Reduce the occurrence of disputes as well as divorce, irresponsible polygamy, underage marriages and unrecorded marriages;
6. Cooperate with agencies, institutions and organizations that have similar goals both at home and abroad;
7. Publish and disseminate marriage and family magazines, books, brochures and electronic media as deemed necessary;
8. Organizing bride-to-be courses, upgrading or training, discussions, seminars and similar activities related to marriage and family;

Organizing family education to increase the appreciation and experience of the values of faith, devotion and akhlaqul karimah in order to build a sakinah family;

²⁸ Waisul Qurni, *Op. Cit.*, 57.



1. Playing an active role in cross-sectoral activities aimed at fostering sakinah families;
2. Increase efforts to empower family economies;
3. Other efforts and efforts that are considered beneficial for the benefit of the organization and for the happiness and welfare of the family.²⁹

The duties and functions of KUA based on PMA 34 of 2016 are as follows:³⁰

1. Implementation of services, supervision, recording, and reporting of marriage and reference,
2. Preparation of statistics on services and guidance of the Islamic community,
3. Management of documentation and management information system of KUA Kecamatan,
4. Sakinah family guidance services,
5. Mosque guidance services,
6. Hisab rukyat guidance services and sharia guidance,
7. Islamic religious guidance and information services,
8. Zakat and Waqf guidance services,
9. Implementation of administration and housekeeping of KUA District,
10. Hajj management guidance services for regular pilgrims.

Thus, the main duties, functions and authorities of KUA are very strategic in determining the success of implementation, as well as its services in the field of marriage and family development in the welfare of the community. Guidance and

²⁹ Asep Sihabul Millah, S.H.I., M. Pd, 2014, "Peran Penghulu dalam Pelaksanaan Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan", pp 14-15, <http://www.scribd.com>, accessed December 13, 2016.

³⁰ <https://peraturanpedia.id/peraturan-menteri-agama-nomor-34-tahun-2016/>. Retrieved 2023-01-31, at 20:27.



guidance of sakinah families is a powerful way to accelerate the reduction of *stunting*.

"After marriage registration, catins get a schedule for coaching and mentoring by KUA. If both men and women, or one of them is not old enough to marry, as stipulated in Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning Marriage, then KUA will give a refusal, as a consequence of enforcing the minimum age of marriage provisions which is 19 years for men and women," said information from the head of KUA Banawa.

KUA Banawa collaborates with sub-district offices, BKKBN, and Puskesmas in implementing Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting *Reduction*. With its firm stance, KUA Banawa does not marry underage couples, and does not continue to register spouses for marriage because there is no certificate from BKKBN that they are ready to marry and become pregnant. Furthermore, they were given guidance and assistance to Sakinah's family.

The implementation of KUA's strategic programs in striving to accelerate *stunting* reduction is as follows:³¹

1. Must complete an elsimil certificate from BKKBN facilitator for brides-to-be,
2. Must complete the Health Screening Certificate from the Puskesmas (Community Health Center) for the bride and groom,
3. Coaching brides-to-be routinely once a week with one of the main materials is reproductive health.

According to Hayyun Nur, the existing regulations are already quite effective, what needs to be improved is integrated coordination between agencies and more adequate allocation of funds. With this *stunting* case, all parties must be involved,

³¹ Interview, July 04, 2023 with KUA Banawa.



including it. Even the surrounding community should pay more attention and care about this case. If all can work together well, *stunting* can undoubtedly be handled and avoided. KUA Banawa's innovation to be able to further accelerate the reduction of *stunting* in Donggala Regency is by requiring health *screening* and elsimil examination for catin. For special *stunting* rules, KUA Banawa does not have one. Fully follow existing regulations. So far, the public response has been quite good to the rules made by KUA. However, it still requires intensive socialization. The obstacles faced are the culture of underage marriage and the legal awareness of some people who are still relatively low.

By only seeing and practicing one of the objectives of KUA, namely guidance and family development, *sakinah* is a powerful way as an effort to accelerate *stunting* reduction. People generally listen more to what their religious teachers say than others. Moreover, those who call and program not only from religious leaders, but also from health agencies, sub-districts, and so on. Therefore, with various efforts by all circles, he hopes that the *stunting* problem in Donggala Regency will be handled as soon as possible and avoided.

D. CONCLUSION

Based on the results of the above research, it can be concluded that the role of KUA Banawa in maximizing efforts to accelerate *stunting* reduction in Donggala Regency, is very important, by requiring health *screening* and elsimil examination for catin. Collaborate with other agencies to participate in implementing regulations and make them a success.

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B. Journal

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