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Study of Social Phenomenon of Early Marriage in Beutong Nagan Raya Regency, Aceh, Indonesia

Estudio del fenómeno social del matrimonio temprano en la región Beutong Nagan Raya, Aceh, Indonesia

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ABSTRACT:

This article study the social phenomena of early marriage from a cultural and customary law perspective, providing adolescents with a great understanding of maintaining eastern culture, preserving local cultural values by filtering the current of globalization and providing knowledge about the impact of early marriage on their rculture, manteining family integrity. Therefore, we recommend that the community carry out a socialization on the importance of maintaining local cultural knowledge and wisdom about preparing for marriage in adulthood.

KEYWORDS: Adolescents, early marriage, eastern culture, moral values..

RESUMEN:

Esta investigación estudia los fenómenos sociales del matrimonio precoz desde una perspectiva cultural y de derecho consuetudinario, brindando una gran comprensión a los adolescentes hacia el mantenimiento de la cultura oriental, preservando los valores culturales locales al filtrar la corriente de la globalización, y proporcionando, conocimiento sobre el impacto del matrimonio precoz en la cultura, manteniendo la integridad familiar. Por lo tanto, recomendamos a la comunidad llevar a cabo una socialización sobre la importancia de mantener la sabiduría y el conocimiento cultural local en la preparación del matrimonio en la edad adulta.

PALABRAS CLAVE: Aprendizaje de medios, desarrollo, lectura, lenguaje basado en la web..

INTRODUCTION

In the social life of society, there is always two-family kinship that will marry and also involving other social relationship that exists in peoples lives. The wedding ceremosny is a ritual for every couple; someone who will marry will reach the position of maturity with new rights and obligations; in this case, relatives are members of the community. This network also accepts new obligations and roles as well—the bridging needs for the human being with the fulfilment of the essence of marriage. The Law of Marriage No. 1 in 1974 has set the foundations and conditions that must be fulfilled in a marriage. One of these is the provision in article 7 paragraph (1): Marriage is only permitted if the man has reached the age of 19 (nineteen) years and a woman has reached the age of 16 (sixteen) years ".

In line with the development of human life, there is a problem that occurs in the community, moral degradation and free sex among teenager and extramarital relation becomes ordinary so that there is a pregnancy outside of marriage. As a result, parents cover the disgrace by marrying their child without considering the age and future of their child. The phenomenon of early marriage also occurred in the region of Aceh, especially in the district of Nagan Raya Regency. In the 1950s, marrying underage women was common. But, as time went by, community mindset is developing, and the public view of marriage age is different. Globalization changes the social order in the society to become more modern, the development of information and the television shows in Gampong villages through media that drive to change the way of the community (Ahmad & Ahmad 2019; Mursyidin et al.: 2019).

Various perceptions about early marriage appear in communities. The woman who is married at an early age is considered to be taboo and married at an early age are also considered to be destroying the future, because at an early age where someone should still get education and knowledge. In Beutong society, early marriage is not to be blamed (Birchok: 2013; Ahmad & Ahmad 2018). But, according to the community, if the cause of early marriage is promiscuity, a big shame so that the family become ashamed and gradually will feel separated in the Gampong society, it is better not to stay in Gampong because if it is still visible then will be remembered continually with the same attitude. But not all people are close-minded, there are people who think if already married it is not a problem. In accordance with the data obtained from the preliminary research results that there are 9 (nine) cases of early marriage that occurred between 2017 to 2019 and recorded in the state excerpt of marriage certificate because 9 (nine) cases of those who did early marriage register their marriage in religion affair office. Based on the data researcher feel interested in naming the title of this research Social Phenomena Analysis of Early Marriage in Beutong District of Nagan Raya (Yusuf: 2005).

Table 1. Total Cases of Early Marriage in Beutong Nagan Raya Regency, Aceh, Indonesia

No	Year	Total Cases
1	2017	4
2	2018	3
3	2019	2
TOTAL		9

LITERATURE REVIEW

1. Marriage Concept in Islam

Nikah is originated from nikaa'hun which masdar or derived from nakaha. The synonym tazawwaja then translated in Indonesian as it is called perkawinan. As for the linguistic, nikah means adh-dha'mmu wattada'khul (overlapping and inserting) therefore according to Arab custom, the friction of tree clumps such as bamboo trees due to the wind is called tana'kahatil

asyjar (the tree clump is marrying), because of the wind and there are some crashes into other chambers (Hakim: 2000). Marriage, according to the term, is the same with the word "nikah" dan word "zawaj" (Shomat: 2010). The issue of marriage is an issue that is always actual and always interesting to talk, because this issue is not only about the habit and human life, but also touching a noble and central institution that is household. Sublime, because it is a fortress for the defence of human dignity and akhlaq values (Ahmad: 2020).

The ordinances of marriage in Islam are a Khitbah (Proposal), and a Muslim who will marry a Muslimah should propose her first, because it is possible she has been proposed by someone else, in this case, Islam prohibits a muslim propose a Muslimah who has been proposed by someone else. Next, Aqad Nikah. In aqad nikah some several conditions and obligations must be met, (i) loving each other from the bride, (ii) Ijab Qabul, (iii) Dowry, (iv) Wali, (v) Witnesses and according to sunnah before aqad nikah held preaching named Khutbatun Nikah or Khutbatul Hajat. Also, Walimatul 'urusy is mandatory and is done as simple as possible and in feast should invite the poor people. Rasulullah shallallahu 'alaihi wa sallam said about inviting rich people only is the worst feast (Ahmad & Sahar: 2019; Andrews & Hurtado Domínguez: 2020).

2. Marriage Concept in Acehnese Customs

Aceh is the Muslim-majority region, both customs and cultures of Aceh are in line with Islamic guidelines, Al Quran and Sunnah (Tjoetra et al.: 2019). Aceh has several parts namely West, Central, East, North, and the South, from all of them there are some differences in customs and culture in marriage, but basically, the concept of marriage is still based on Islam as outlined in the concept of marriage in Islam. The ordinances of marriage in the customary in Beutong are Khitbah (Proposal) - the male family who will marry a woman is in advance because she may have been proposed someone else, in this case, with the teaching of Islam prohibits a man from marrying a woman who has been proposed. Next, Aqad Nikah - In aqad nikah some several terms and obligations must be met (i) Loving each other from both brides, (ii) Ijab Qabul, (iii) Dowry, agreement of both families, (iv) Wali, (v) Witnesses, (vi) according to the sunnah before the aqad nikah held preaching first named Khutbatun Nikah or Khutbatul Hajat, and Peusijuk (Bestari et al.: 2019).

Also, Kandhuri - in this case, inviting families from both sides, this kandhuri in Aceh customary divided into two intat linto (ceremony of accompanying the groom) and Tung Dara Baroe (picking up the bride), on both occasions held Kandhuri, which attended by families, relatives, friends and invited people. But in practice that occurs in the community Kandhuri held a massive event for people who can afford if not able enough with the Kandhuri Talam Sidroe Teungku, or in other terms Kenduri Satu Orang Teungku only.

There are always two-family networks that will marry and therefore also other networks that are farther away. The two families have a kind of position in the social elements system whose balance partly also depends on who is married to whom. Marriage is the best clue that a family line that someone looks at the others equal socially or economically. Marriage is one of the most important times in the life cycle of all people around the world, and it is the transition from youth to family life level (In Koenjaraningrat: 2002). Therefore, a marriage poses a variety of consequences, which also involve many relatives, including the husband himself. Marriage is the implementation of God command that instituting the community to form households in family bonds (Soemadingrat: 2002).

The association of societal (marriage) with the atmosphere of tradition and customs because of the social changes in society will be shifted towards the contract based on the arrangement by the State (Doyle: 1990). Marriage is defined as a combination of heart and association, or simply living together in the sense of a man and woman based on a particular belief that binds strongly, this

amalgamation raises and controls reciprocal marriage to protect certain laws (Suprajitno: 2004). Marriage is the basis of family formation, in the concept of sociology of the family is the smallest social institution that is the consequence of the human needs in gaining offspring. In this case, the family can also be the most important primary group in society. Historically, the family is formed from a unit that is a limited organization and can be a source of tension, pressure, and disappointment (Soerjono: 2007).

3. **Marriage Concept of State**

The marriage is underage by a spouse who not fulfil the extent to which the early marriage. In essence, the early marriage performed by a person at the age of the children. The child protection act confirms that a child is a person who is not yet 18 (eighteen) years, including a child who is still in the womb (article 1 paragraph 1 Law No 23, 2002). Underage marriage in child protection, in the end, is the act of pruning freedom of children or adolescents to acquire their rights, the right to live, grow, evolve, and participate, optimally by the right and dignity of humanity, and get protection from violence and discrimination (article 1 paragraph 2 Law No 23, 2002). Therefore, parents are obliged to prevent the occurrence of marriage at the age of children (article 26 paragraph 1 point C Law No. 23 Year 2002), and become the obligation of the family while parents can not perform their obligations and responsibilities for a reason (article 26 paragraph 2 Law No. 23 year 2002) to be protected and protected their rights as a child (Jawad & Elmali-Karakaya: 2020).

4. **Early Marriage**

Early marriage is associated with time, i.e. at the beginning of a certain time. The opponent is expired marriage. In order not to widen from the main purpose of this writing, given the many definitions of 'early age' in the phrase 'early marriage' the researcher restricts the definition of 'early marriage' as a marriage performed by those under the age who are allowed to marry in the Marriage Law No. 1 year 1974, which is at least 16 years for women and 19 years for men. When judging by age, early age is included in juvenile categories. The adolescent is derived from the Latin word adolescent which means to grow or grow into adulthood. Many figures give definitions of teenagers. Teenagers do not have a clear place because it includes children but neither adult nor old. Adolescents as the period of growth between childhood and adulthood. The nature of transition or shift because teenagers have not gained adult status and no longer have child status (Ibrahim: 2011).

Adolescence is a transition from childhood to adulthood, experiencing the development of all aspects/functions to enter adulthood. Adolescence lasts between 12 to 21 years for women and 13 to 22 years for men (Rumini & Siti: 2004). Adolescence lasts between the ages of 12 to 21 years for women and 13 to 22 years for men. The transitional period between childhood and adulthood. During this time, the teenagers experienced a period of growth and a period of physical development and the development of psychology. They are not children in either body or way of thinking or acting, but not adults (Zakiah: 1990). The adolescent is interpreted as a period of progression between childhood and adulthood, which includes biological, cognitive, and social-emotional changes (Santrock: 2003).

METHODS

This study is designed using qualitative analysis. A process of research and understanding are based on a methodology in identifying a social phenomenon and human problem. In this approach, the researcher made a complex figure, examined the words, detailed reports of the respondents views, and conducted studies on the natural situation. The method used in this research was a descriptive method. Sugiyono (2011) stated that the qualitative method is a method of research based on philosophy, used to study the nature of the object

condition, where the researcher is as a key instrument. The research was conducted in Beutong Regency of Nagan Raya, Aceh, Indonesia.

RESULTS

Factors that cause early marriage

Several factors causing the early marriage among the community of Beutong Regency of Nagan Raya, Aceh, one of them is promiscuity factor. The tendency to increase free promiscuity is caused by the flow of globalization and the ease of access to digital technology by adolescents in Gampongs, making adolescents vulnerable to the effects posed, for the negative effects, both by the society and electronic media and the mass media that presents a variety of news, for teenagers who cannot filter all information obtained, then not close the possibility of falling into promiscuity (Abdullah: 2018).

As for some factors that causing the early marriage in Beutong are (i) Promiscuity Factor - The occurrence of the marriage at an early age is encouraged by the promiscuity because it already pregnant they are married although still in school. The promiscuity is a disaster, such as dating, then married. Increased marriage at an early age due to the development of dating culture in young generations. (ii) Religious Factor - Religious education is one of the contributing factors of early marriage because some parents are frightened of their child deeds that lead to adultery, which is a major sin in the religion of Islam, taking the initiative by marrying his son even though still a teenager. (iii) Negative Effect from Globalization -Early marriage is caused by the negative flow of globalization that has penetrated into Gampongs, to make adolescents vulnerable to the effects posed, both by the society and the electronic media and the mass media that provide a variety of news, for teenagers who cannot filter any information such as the pornographic content that they get, not closing the possibility of falling in free sex and ended with early marriage.

Next, Low Education Level Factor - Early marriage in Beutong is because of the low level of education.

The low level of education is one of the factors of early marriage, which contributes to the mindset, attitudes and views of the community to allow an underage marriage to occur, this is an expression of public ignorance of the adverse effects of someone who is married early both from health and psychological and (v) Economic Factor - Early marriages often occur in less capable communities, for underprivileged parents if they have married their children, the economic burden of the family will be lifted. Beutong society, especially the parents whose economic condition is low still assume that if the child is married quickly or early, the burden the family will be lifted" (Firanescu: 2018)..

DISCUSSION

Analysis of Social Phenomenon for Early Marriage

Promiscuity Factor - The tendency to increase promiscuity by youth due to the presence of a dating culture in the younger generation, the way of promiscuity does not properly make the disaster, making teenagers vulnerable to the effects posed, especially negative effects, because it is already pregnant so they are married although still in school.

Religious Factor - Religious factor is one of the contributing factors of early marriage, because some parents who are frightened of their child deeds that lead to adultery, which is a major sin in Islam, take the initiative by marrying his son despite being a teenager. In Islam, it does not deform or oppose minors, and there is no criminalization of underage marriages. It is just that Islam prohibit any relationship that leads to adultery. Public understanding of this religious norm greatly affects their perception of early marriage. Some of the people who argued that if a child has a relationship with the opposite sex, there has been a violation of religious value. As parents are obliged to protect and prevent them, they tend to marry the children immediately.

Low Education Level Factor - The majority of Beutong Society if classified from the level of education is still low, which generally junior high school and high school, only a few people who proceed to a higher level of education, thus gaining knowledge of the impact and influence caused by early marriage. Low-education factor of the attitude and view of the public, allowing early marriage, an expression of public ignorance of

the adverse effects of a person who is married early in both health and psychological. Those who fall in the free sex are actually just encouraged their curiosity.

Economic Factor - From the data found in the field on the perpetrators of early marriage are classified as underprivileged people; marriage occurs because of the condition of the family living in the poverty line, to relieve the burden of parents, women are married to people who are considered affluent, educational factors due to the low level of education and knowledge of parents, children and society, causing a tendency, family factor because usually parents even families tell their children to marry as soon as possible without considering their age. The economic factor does not show a significant correlation to pre-marital sex behaviour but shows a high correlation of early marriage, assuming if the child is married, then the family economic burden will be helped. Having a son-in-law at least one burden of parents on the responsibilities of his daughter has been taken by her husband, although many of us see those who are married but still depend on their lives with income from parents.

CONCLUSION

Empirical In conclusion, this study identified that a total of 5 factors that causing the early marriage among Beutong community, Aceh, Indonesia, namely, free sex, religion, negative globalization effect, low educational background and economic factors. In line with the findings of this study, we suggest the government to give socialization about the impact of early marriage on children, until giving certain understanding and knowledge that early marriage causing bad condition for a family in maintaining the family unity by the purpose of the marriage itself.

BIODATA

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