

SOCIAL IMPACT OF EARLIER AGE EARLY STUDY IN SOCIOLOGY PERSPECTIVE

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Abstract: *Early marriage tends to occur in people's lives, which have been long since and still survive until now. For today's society, early marriage occurs not only because of economic factors, but there are factors that are brought about by the age of free association which result in the happening of pregnancy outside marriage is more famous in call MBA (Married By Accident). The phenomenon of early marriage, divorce, and remarriage, until now still be an attraction to be discussed. Everyone is almost certain to be successful in the process of marriage. Almost certainly also, everyone does not want to experience the ritual of divorce, especially the event will be re-wedding. But in reality not all dreams are realized ideally. Until now, there is still an early marriage, the inevitable blizzard of divorce, until the marriage re-dialing with considerable social and material costs.*

Keywords: *Social Impacts, Early Marriage, Sociology*

Preliminary

Every human being has the right to continue the offspring by marriage and family, as a human right of God's gift. Nevertheless, the marriage and family rules must be guaranteed by the authorized institution, so that its implementation runs in an orderly manner (Baharuddin Lopa, 1999). Thus the importance of this marriage in Islam is described as the best means of manifesting the love of humanity. The relationship of love between husband and wife through marriage ties taught religion, not just an incidental love, limited, but a continuous love and love for the whole family. With such love grows peace and tranquility among family members.

The foundation of the formation of a family is a marriage that binds between a man and woman with strong and firm conditions of bondage based on devotion to God and His pleasure. The Qur'an views marriage as one of the signs of the power of Allah SWT. just as the creation of the heavens and the earth, and the creation of man as God says in the letter of Ar-Ruum verse 21: It means: "And among His signs is He created for you wives of your kind, to him, and made him among you compassion and affection, verily in that there are indeed signs for the minds of the minds "(Sura 30: 21).

Marriage is a bond of life together between men and women who permitted Allah SWT. to gain happiness and well-being and a descendant of pious and pious children Before anyone marries, it is necessary to have good preparation and planning both physical preparation, mental and socio-economic. Thus, physical maturity, psychological and socio-economic need to get a deep attention before marriage. After marriage, a husband and wife crave the presence of a child as a result of the fruit of affection tied up in the marriage ropes.

There are many important things that a couple need to be aware of as care, care and education for children, because children are the next generation of family, society and nation. The key to the success of this child's education lies in both parents, from childbirth to gradually maturing. Early marriage (az-zawaj al-mubakkir) on the one



hand is considered to reduce free sex that is haram, but on the other hand, early marriage also bring a number of madharat that may be greater than the benefits to be gained. Nevertheless, the practice of underage marriage is presumably high enough to be done especially among rural and low-educated people.

Regarding the limits of teenage age, experts disagree. The difference ended in a conclusion that the age range of adolescents are in the age of 12 th-21 th for women and 13 th-22 th for men. If divided into early and late adolescents, then early adolescence is in the age of 12/13 th-17/18 years and the final adolescent is in the age of 17/18 th-21/22 years (Andi Mappiare, t.th).

In the book Guidance and Counseling Marriage explained that age in relation to marriage is not sufficiently attributed to the physiological aspect solely, but also need to be associated with psychological and social aspects, because in marriage these things can not be abandoned, but play a role (Bimo Walgito, t.th).

Religious education plays an important role in the life of children, religious education is the basis that should be given first to the child in order to form a religious personality and spiritual spirituality. So in a family, parents should realize that this is an obligation that needs to get the big attention and required to carry it out. But what happens in the area of researchers domiciled, many teenagers who do early marriage. This early marriage is done on the encouragement of parents, but they themselves feel not ready to marry. And there is also an early marriage because of their own personal encouragement, but they are still classified under age. If the marriage is done on the encouragement of parents, when the teenager feels not ready to marry, and even if the personal encouragement of teenagers themselves but the teenagers are still classified under age, then how if the teenagers already have offspring, can build a family? Can they care, educate and raise their children? Because in the parents' family acts as the first and main educator.

Research methods

This research uses qualitative research approach with case study design. The reason for using qualitative approach because in this research deepens the main focus of the social impact of early marriage study studies in the perspective of sociology, it requires a deep observation with a natural setting to comprehend phenomena or social phenomena in a comprehensive and contextual by describing the empirical reality of the object under study. Are there any factors that influence the education of children in the family so that an early marriage occurs.

Here is a mapping of previous research on the phenomenon of early marriage, divorce, and marriage among others, first Wardhany said that marriage identic with power, in contrast to Rohmah (2009) with the findings that marriage is a sense of freedom that was not previously obtained. Early marriage is seen as the utmost right of the child to get the choice as well as the servant of a desire. Nevertheless, the old traditions still keep the retainers of early marriage.



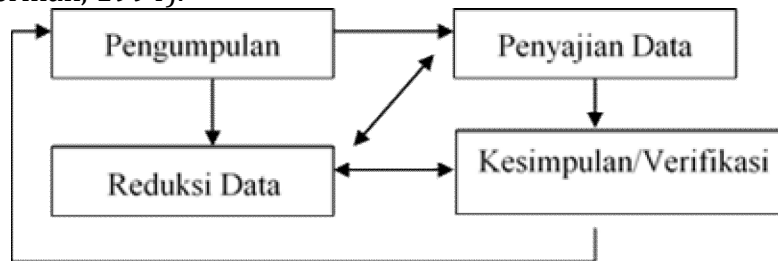
Marriage is also interpreted as a power struggle. This can be found in his research Rahayaan (2011) on the theme of the boundary of marriage. In line with Wardhany (2009), Rahayaan was able to reveal that early marriage or late marriage, has strong relationships with customers of power, culture, and education. Those who are late marriage are guaranteed not to gain power, cultural rights, to the right to a decent education, or even threatened to disappear from the existence of self in the community. Various rules of compassion are created like a ban on marriage of different religions, as a form of difficult exchange terms. Instead, allow early marriage, solely as an attempt to gain power on the condition of an easy exchange. Power relations and marriage can also be found in his research Suhadi (2010) on the society Baduy Dalam. Endogamous marriage occurs in the tribe who live in the hinterland of Kendeng mountain, Kanekes Village, District Leuwidamar, Lebak regency, Banten is only done among fellow Bedouin tribe. If they dare to exogamize it, they have to give themselves up from this mandala (sacred area), as well as to give up the celebration of the loss of special social and cultural rights concerning customary land ownership, home, and to ritual ceremonies capable of developing emotions, morals, physical. The third finding is a symbol of glory that emanated on the phenomenon of early marriage can be found in Leleury (2010) research on the reproduction of glory as the definition of marriage ritual. Leleury in his research on the obligation of marriage levirat concluded that the purpose of marriage is to produce offspring to pass on the names of people who have died so that his name is not lost.

In accordance with the approach and research design used, the instrument used to collect data is the researcher himself. The presence of researchers in qualitative research is a must. Because this type of research prioritizes the findings of observations made by researchers on the natural setting of research directly. The research was conducted in Sambas, West Kalimantan Province. The study used qualitative data in the form of words, behavior data contained in documents, manuscripts, notes and others, which concerns the social impact of early marriage study studies in the perspective of sociology. Sources of data in qualitative research can be obtained from key informants who become the main actors of the object under study related to the social impact of early marriage study studies in the perspective of sociology. Parents as the main source of data (key informant). To determine the informant, the researcher used sampling (especially key informant) by purposive sampling, which then developed to other informant with snowball sampling technique, while as secondary data in this research are religious leaders, and public figures. To obtain data then the researchers used data collection techniques that are legitimately used in qualitative research. Generally, in qualitative research using data collection techniques such as indepth interview, participant observation, and documentation study.

Research based on observations and short interviews does not mean automatically qualitative, because the task of qualitative researchers is also to interpret the beliefs and behaviors of the participants. Referring to the above opinion, the primary data obtained



will be analyzed according to the interactive model following Miles & Huberman's directions: (1) data reduction, (2) data presentation and (3) conclusions (preliminary conclusions, verification and final conclusion) (Matthew B Miles and A. Michael Huberman, 1994).



Discussion

Another fundamental change unwittingly to all parties is that of households, at first the household is in the form of a rigid "institution" (household) with a "companionship" culture of individual freedom and equality in it. (EB Surbakti, 2008).

The existence of patterns of cultural change in such households in essence has their own strengths and weaknesses, because it requires extra readiness from both parties couples prospective husband or wife or prospective parents in determining success when actualization in family life. The negative impact of changes in uncontrolled family social interactions is one indicator of factors causing the fragility of wholeness and family life even leads to divorce (Ahmad Tafsir, 2008). This indicates that it is not uncommon to have recently developed various forms and variations of domestic violence or domestic violence, and abused especially against wives and children. According to data from the Ministry of Women Empowerment and Child Protection (KPPPA) as expressed in Republika, cases of domestic violence in Indonesia show nominal numbers that increase annually, including cases of child abuse (Article 1, Law Number 23 2004).

Based on data and results of KPPPA records and based on Police data, in 2009 as many as 143,586 cases. In 2010 there were 105,103 cases, and entered 2011 as many as 119,107 cases. Meanwhile, according to the report of the National Commission on Violence Against Women in 2012 that figure has doubled to 216,156 cases, and in 2013 there were 279,760 cases of violence (Pontianak Post Monday 15 December 2014). For the year 2014 there were 293,220 cases (violence-female-cause-number-divorce-explosive / accessed 30 March 2015). Meanwhile domestic violence is not only happening to women or wives, but not less in children. According to the report of the Indonesian Child Protection Commission violence that occurs in children is always increasing every year. [http: // www. kpai-perpetrator-violence-to-child-every-year-increase /](http://www.kpai-perpetrator-violence-to-child-every-year-increase/), accessed July 10, 2017). Since 2011 until 2014 KPAI recorded in 2011 there were 2178 cases, in 2012 there were 3,512 cases, in 2013 there were 4,311 cases, and in 2014 there were 5,066 cases. Among a number of reports show that 91 percent of children are victims of violence occurred in the family environment (<http://www.kpai.go.kekerasan-to-child-year-centres/>, accessed July 10, 2017).



Next according to Nasaruddin Umar; Director General of Islamic Community Guidance Ministry of Religious Affairs of the Republic of Indonesia at that time, disclosed that the divorce rate in Indonesia in the last five years increased. About two million couples get married each year, on the other hand about two thousand couples are divorced each year. Seen divorce rate reaches 10% of marriage rate, meaning there is one divorce at 10 marriage. Almost 70% of the divorce is due to the wife divorcing the husband (divorce). (<http://www.suarakarya-online.html?id=233540>). Data of the Religious Courts of the Republic of Indonesia records the number of divorces throughout Indonesia is always increasing every year. The cause of separation of spouse if the order of the top three at most due to factor no responsibility 81,227 cases, disharmony 91,388 cases, and economic problems 70,427 cases. (www.Badilang.net Accessed June 2, 2017).

Sambas district in this case, according to data from 2009 to 2014 indicates a significant increase in divorce. In 2009, there were 548 cases recorded in 2010, 658 cases recorded in 2011, 753 cases recorded in 2011, 790 cases recorded in 2012, recorded 820 cases in 2014, 2014 860 and most of the divorce is a case of divorce. The data shows Sambas District is ranked the second divorce case in West Kalimantan after Pontianak City. (Data of Case of Perkecamatan at Sambas Religious Court of 2014).

Based on the above facts, it shows that the lack of responsibility and harmonious attitude in the family becomes the dominant factor indicator of the high divorce rate in Indonesia, including the high intensity of violence occurring within the family (<http://www.kemenag.go.id/>, accessed by date November 14, 2017). Similarly, according to Yayasan Mitra Perempuan, the form of domestic violence in which most perpetrators are men who have marital relations with women, ie husband or ex-husband, or violence occurring against children are often done by the parents themselves. These forms of violence can be perpetrated by neglect, exploitation, mistreatment, discrimination, and even inhumane treatment leading to child abuse. (<http://perempuan.or.id/>, accessed on November 14, 2013).

It is ironic to see a very apprehensive portrait of Indonesian families today, there is an increasing disintegration with increasing violence and divorce. The family is essentially built on the basis of marriage and a strong covenant (*mitsâqan ghalîzhan*) and becomes a lofty ideal for every married couple or parent to be neglected and far from expectations. Marriage is not understood to the extent to meet the needs and guidance of every human (*garizah insāniyah*), but the more complex issue when in it related to the consequences of marriage is the responsibility in fostering households (Fuad Mohd. Fachruddin, 1985). Among them how to foster and maintain a harmonious family by understanding the rights and obligations of each based on mutual respect the condition of the couple through communication with always include *adab-adab* contained in the teachings of Islam. There are concrete steps that the purpose of marriage in the Islamic religion of the family *sakinah* (tranquility, comfort), *mawaddah* (love), and *rahmah* (compassion) will be realized if the commitment of each party to his partner. The tendency for this dream family to be an ideal for every married couple,



which applies to all tribes and all the simplest social tiers to the most advanced society (Law No. 1 of 1974 article 1).

Given the importance and consequences of marriage in family formation, Abdurrahman Al-Nahlawi describes the family as the first and foremost institution known to the child. Both parents are known as the first person and the vehicle receives education. The guidance, attention, and affection that exists between both parents and their children, is the most powerful base for psychological growth and development and social and religious values for the students themselves (Abdurrahman an-Nahlawi, 1996). Therefore, the family is described as a miniature of a society in which the leaders and members have the division of duties and work, and have their own rights and obligations. In addition, the family as an educational center that is informal and natural, and as a bridge to pursue for future generations, in which interaction takes and takes language principles, values, measures of behavior, habits, mental and social tendencies, budding personality (Omar Muhammad al-Toumy al-Syaibani, 1979).

Thus, the better the quality of life in a family, the better the quality of society. Therefore, to strengthen the institution of marriage and at the same time realize the ideal hopes of the goal of family formation, then all parties involved in it, especially husband and wife as well as a parent are strived to continue to preserve it seriously and responsibly.

The factors that influence the occurrence of early marriage include: First, the relationship of parents 'income with early marriage that parents' income does not have relationship with early marriage because someone make an early marriage dikarnakan ordinance in the association that requires them to do early marriage. In addition, it also affects the incidence of young marriage is not from the standpoint of youth work but more to the work of parents. The work of the parents reflects the socioeconomic status of the adolescent family. A person's life is strongly supported by the economic capacity of the family, a family in the poverty line will take the decision that in order to lighten the burden of his parents, the daughter is married to those who are deemed capable. A person's work can reflect the income, social status, education and health problems for the individual.

Based on the results of interviews to informants showed that the factors most associated with early marriage in women in Sambas Sambas District is associated with poverty. Poverty is one of the factors that cause early marriage, early marriage can occur due to family factors that live in the poverty line, to reduce the burden of parents then married children with people who are considered capable. This is the answer because the income level gives the effect of early marriage, it is because in low-income families consider that the child's marriage means the release of the burden and responsibility to finance the child.

Early marriage is considered as a solution to get married gold from the men. The lower a person's income the more likely a person is to get married at a young age. Low income makes parents want to quickly marry off their children so that their burden quickly reduced. The other side of the marriage parents expect in law can help alleviate



the economic difficulties that are being experienced. In addition, people who are categorized as middle to lower, originated from the inability to continue education to a higher level. Sometimes only able to continue education until high school or even did not finish primary school.

Second, The relationship between the biological relationship with early marriage. Sexual education should be given at the time the child stepped on adolescence, information about sexual problems to make teenagers know how to respond to a great curiosity related to it and facilitate teens in minimizing mistakes in knowing or establish a new relationship with the opposite sex, this is so teens are not looking for information that can be easily obtained through print media, electronic media, and through the virtual world or the internet. Unrestricted flow of information can change teenagers' perceptions of sex and sexuality.

The development of technology and information often leads to underage children resulting in free sex, from what he sees through electronic media. The relationship of premarital sex to early marriage which then leads to unwanted pregnancy. Third, the relationship of religiosity with early marriage. The degree of religiosity has a significant effect on the causes of marriage readiness in minors. The level of religiosity will always align all life with the rules of religion. A person will obey and think positively that everything that has been ordained by God must be done. For parents, be aware of the importance of religious education for children, especially in families. Parents should have great attention to the religious education of children in the family. Because religious education in the family environment is the first and main aspect of education in helping and guiding the development of the child into a faithful and devoted human being to God Almighty, which appears in speech, attitude and behavior.

Conclusion

For parents, do not be in a hurry to marry off children in their teens. Because adolescents have not been able to deal with and solve the problems of the household well. The teenagers still need a lot of good stock of physical maturity, mental and socio-economic, general and religious knowledge, life experiences and so forth. So, all that is important for teenagers as preparation for the future life, especially in married life. The phenomenon of early marriage has a complex relationship to social life. Relationships include; able to build a family of harmony, capable of destroying family buildings, as a medium to gain power, and as a symbol of social glory. Early marriage has a complex relationship in social life. Relationships include; the diverse social reality that spawned divorce, the divorce to gain power, there is a redefinition that divorce is a rational choice.



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