



Social Behavior of Early Marriage

(Study on the Phenomenology of Early Marriage in Tanjungsang District,
Subang Regency, of Indonesia)

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ABSTRACT

Marriage is an important event for a person's life, therefore before deciding to get married, many things must be considered carefully such as mental readiness, age, economy and so on. Based on the prevailing laws and regulations, namely Law no. 1 of 1974 concerning Marriage, it is stated that the age of marriage actors must have reached the age of 20 years and over for men and for women it is over 16 years. But in reality, there are still many phenomena of marriages carried out by the bride and groom who are still under the age as determined by law. This condition is as happened in Tanjungsang District, Subang Regency. This research aims to: 1) Describe and analyze the background of the occurrence of early marriage behavior in Tanjungsang District, Subang Regency. 2) Describe and analyze the social behavior of early marriage actors in Tanjungsang District, Subang Regency. 3) describe and analyze perceptions of early marriage behavior according to perpetrators and according to marriage guardians in Tanjungsang District, Subang Regency. 4) Describe and analyze whether there has been a shift in the goals of early marriage behavior in Tanjungsang District, Subang Regency according to the Indonesian Islamic Law Compilation (KHI) review. This study uses a qualitative approach based on the phenomenological paradigm. The data sources used are primary and secondary data sources. The data collection process was carried out using observation techniques, in-depth interviews, documentation and literature study. The results showed that: (1) The background of early marriage in Tanjungsang District, includes various factors, namely: religious factors, social factors, educational factors, economic factors, self-understanding factors, family factors and tradition factors. (2) Early marriage behavior can be carried out in Tanjungsang District, Subang Regency due to two conditions, namely: First, it does not violate Islamic law and Second, it does not violate the provisions of the marriage law. (3) Perceptions regarding early marriage behavior, include: a) according to the perpetrators of early marriage behavior, there is no difference between early and not early, the only difference is the things behind the hastening of the marriage, b) According to the guardian of marriage, Early marriage behavior is considered as a social demand that includes it (4) The purpose of early marriage behavior today has shifted from its ideal concept. This is because the background factor for the marriage is due to temporary interests, such as getting married to cover the family's disgrace caused by the occurrence of pregnancy outside marriage.

Keywords: Phenomenology, Early Marriage, Social Behavior.

1. INTRODUCTION

Marriage is an early process of forming family life and is the beginning of the manifestation of forms of human life. The daily life of humans of different sexes created by God Almighty, male and female, naturally have an attraction between one another to share love in realizing a common life. Humans as noble creatures compared to other creatures, have civilization and marriage rules that human communication should obey.

Marriage is a vehicle for human beings to breed their offspring. The origin of the family is formed from marriage. Origins are closely related to the breeding of human offspring by marriage. Therefore, outside the rules of marriage, it is considered an act of violating religious norms.

Hadikusumo (1990: 1) states that because humans are creatures of God who have thoughts and emotions, marriage is one of human culture in people's lives [1]. In a society with a simple cultural structure, marriage will be simple, narrow and closed, while for a society with an advanced cultural structure, marriage also has a very complex meaning and in practice it will be more open and advanced.

Today, the phenomenon of premarital pregnancy among teenagers is increasing in frequency. This increasing frequency is influenced by very complex factors, including sex information and a lack of understanding of religious values and norms. Sexual

information through very vulgar mass media, watching movies and reading books containing pornographic elements that are relatively frequent, including various shows on television which have become increasingly vulgar in recent times, can form deviant sexual behavior and premarital sex. In addition, the surrounding environment where many friends provide information about sex is wrong and cannot be accounted for because they themselves actually do not understand about sex, which eventually led to a premarital pregnancy that led to underage marriage.

The low understanding of religious values and norms causes deviant behavior to occur. This can be seen from the current dating style of teenagers, due to a lack of religious understanding, when dating they often go to things that can stimulate sexual intercourse, so that in the end they have premarital sex, and premarital pregnancy occurs which leads to marriage. under age.

Early marriage is thought to occur due to the low level of education, the unfavorable influence of foreign culture from the mass media and the low economic burden on the family so that parents quickly marry off their children in the hope that the family's economic burden will be reduced. So that triggers early marriages carried out by several teenagers, not even infrequently of them having premarital sex which leads to early marriage, because to cover the disgrace in the family, the marriage is carried out by force.

Subang Regency is a district that has potential with its cultural diversity. In Subang Regency, early marriage behavior always exists in every sub-district. The phenomenon of early marriage behavior can be found in various sub-districts regardless of social status, ethnicity, religion, race, or class. The rise of early marriage behavior under the age of 18 is still a phenomenon in several sub-districts, especially the Tanjungsiang District.

The people of Tanjungsiang District, like people in general in the Subang Regency area, are people who mostly make a living from farmers. However, in general, people in this sub-district have limitations in terms of economy. In addition, in Tanjungsiang District, there are still groups of people with low education, so that the people there in terms of religious understanding in the majority are less deep and ordinary and believe more in tradition as their parents did.

Data obtained from the Office of Religious Affairs in Tanjungsiang District shows that there is behavior in early marriage under the age of 18 years. In Tanjungsiang District during 2016 there were approximately 58 events out of 388 marriages. Of these, 4 of them are 14 years old and have taken care of a dispensation from the Subang Regency Religious Court. Thus, the behavior of early marriage in Tanjungsiang District is all officially recorded in the marriage registration at the Office of Religious Affairs, Tanjungsiang District, Subang Regency.

The data presented above are data through official marriages that are recorded and included in the marriage register at the Tanjungsiang District Religious Affairs Office. The findings that the researcher encountered at the research location that were not recorded or through unregistered marriages were not the researcher's target.

Of course, because the marriage was recorded at the Office of Religious Affairs, Tanjungsiang District, the research was aimed at the behavior of early marriage in the Tanjungsiang District. By paying attention to the various circumstances above, it appears that the phenomenon of early marriage behavior contains potential problems that are interesting to study. These potentials include: First, the people of Subang generally view that early marriage behavior is normal because it has been going on and has been going on for generations since their ancestors. Even efforts to carry out early marriages so that they are legal, they ask for dispensation from the Religious Courts. Second, the implementation of early marriage is generally carried out with a husband who is of a more mature age, while the women are not yet mature enough. The age difference contained is quite sharp between the prospective husband and the prospective wife requiring sufficient adaptation. The implications of women's understanding of the purpose of marriage and the concept of a happy family are blurred and women have not been able to understand it better. Third, public understanding in general and early marriage behavior in particular, regarding the importance of education and talent development is still lacking. As a result, many women who should still be enjoying school and developing their talents suddenly have to play the role of housewives, managing shopping, holding babies, and educating them. Fourth, the negative impact on women's health caused by early marriage is the emergence of cervical cancer, Among other things, it is suspected that the perpetrators of early marriage are children who are still in the growth process who must carry out activities like those who are old enough. Reproductive organs that are still in the process of maturation are suddenly forced to meet the biological needs of their husbands. Fifth, Tanjungsiang Subdistrict, although located on the outskirts of Subang Regency, in terms of access to transportation and information technology, has experienced modern developments, not inferior to other sub-districts in the vicinity that are close to urban areas. This fact can lead to the emergence of the phenomenon of promiscuity in most teenagers which generally has implications for the compulsion of early marriage. Thus, the behavior of early marriage that takes place today cannot only be seen as a social phenomenon that occurs without a cause, the understanding of marriage for the perpetrator, the philosophy embedded in social life, religious belief factors, educational background, economic conditions, culture, and community structure. seems to have contributed to the occurrence of early marriage.

2. LITERATURE REVIEW

2.1. Social Behavior Theory

The behavior that exists in an individual or organism does not arise by itself, but is the cause and effect of the stimulus received by the person concerned, both external and internal stimuli. Nevertheless a large part of the organism's behavior in response to viewpoints has not been expressed among experts. There are experts who view that behavior as a response to a stimulus will be largely determined by the state of the stimulus, and the individual or organism does not seem to have the ability to determine its behavior, the relationship between stimulus and response seems to be mechanistic. This kind of view is generally a behavioristic view.

Skinner (1976) in Walgito (2003: 17) distinguishes behavior into natural (innate behavior) and operant behavior (operant behavior) [2]. Natural behavior is behavior that is innate since the organism is born in the form of reflexes and instincts, while behavior that is formed through the learning process of reflexive behavior is behavior that occurs as a spontaneous reaction to a stimulus that affects the organism in question. For example, the blinking reaction when the eye is exposed to strong light, the knee movement when the knee is hit by a hammer, pulling the finger when the finger is hit by fire, this reaction or behavior occurs automatically, automatically, not controlled by the nervous system or brain. The stimulus received by the organism or individual does not reach the brain as the center of the nervous system, as the nerve center for controlling behavior.

2.2. Social Systems Theory

The exponents of this theory put forward their strong commitment to the principles of social engineering, and the engineering starts from the elite. The elite engineering results are then disseminated to the wider community through a gradual diffusion process. The systems approach offered by Talcott Parsons is a reflection of the influence of the sociologist Ilia, Vilfredo Parcto, who puts forward balance (homeostatics). Therefore, the questions he asked lead to efforts to realize his commitment to building a balance of order and social order that ensures the growth of harmony in society can be realized? What factors can be used to create social unity and cohesion? His thoughts and ideas to answer various problems about the community, much influenced by Durkheim who saw the similarity of society with living organisms. This influence is also seen when persons formulate answers to problems related to social order. He argues that social order and cohesion are caused by three important things: First, the existence of shared cultural values; second, the values developed into social norms; third, the values that are compared by individuals become motivations. values developed into social norms; third, the values that are compared by individuals become motivations. values developed into social norms; third, the values that are compared by individuals become motivations.

Social systems theory sees social reality from a very broad perspective, not limited to social structures. Talcott Parsons has repeatedly turned to his approach as a general theory of action. Parson is known as a functional structural initiator who focuses on problems of action systems and social systems (Malik, 2003: 98) [3].

2.3. Exchange Theory

Exchange theory is a theory related to social actions that give or exchange objects that contain value between individuals based on a certain social order. The subjects exchanged are not real things, but things that are not real. The idea of exchange also involves feelings of pain, burdens of life, hopes, achievements, and statements between individuals. Thus, the idea of exchange is very broad but inclusive (Wirawan, 2012: 171) [4].

The essence of exchange theory is that humans are creatures who seek benefits (benefits) and avoid costs (costs). In other words, according to the theory of exchange, humans are reward seeking animals. Levi Strauss is mostly involved in primitive society research. According to him social exchange is a primitive society research. This is observed through the process of marriage and the kinship system of primitive society. He will show how the exchange in the kinship system of primitive society. He shows how exchange in a social system can be in the form of restricted exchange and generalized exchange.

2.4. Symbolic Interactionism Theory

The basics of social interaction in sociology stems from Max Weber's thoughts on social action (social action). Weber's idea of social action is a new concept that comes from previous sociological thought such as Durkheim who stated that the main study of sociology lies in social facts. For Weber, social structures and social institutions (as social facts) help to shape human actions that are full of meaning and meaning (Wahyudi, 2007: 40) [5].

To study the relationship between humans in everyday life, a certain approach is used, known as the interactionist perspective. Among the various approaches used to study social interaction, there is an approach known as symbolic

interactionism. This approach stems from the thoughts of GH Mead and the most important theory of symbolic interactionism is from him. From the word interactionism, it is clear that the target of this approach is social interaction.

GH Mead is the figure who contributed the most to the theory of symbolic interactionism. Symbolic interactionism theory is a branch of sociological theory that deals with the self and the outside world. Every social relationship in which a person is involved is a reflection of the self that is united in that person's own identity. So that means we can see or correct ourselves through other people. The essence of this theory is symbols and meanings. Meaning is the result of social interaction. When we interact with other people, it is trying to find meaning that fits that person. We also try to interpret someone's intentions through the symbolization that is built (Siswanto, tt: 32) [6].

Symbolic interactionism is built in contrast to the theory of reductionism, psychology, and determinism from sociological theory, which is more macro-oriented, such as structural functionalism in particular which refers to the mental capacities of actors and relationships with actions and interactions. All this is understood from the point of view of the process there is a tendency to see actors forced by internal psychological states or by broad-scale structural forces.

3. RESEARCH METHOD

3.1. Research Approach

This research on "Social Behavior of Early Marriage (Phenomenological Study of Early Marriage in Tanjungsang District, Subang Regency)" uses a qualitative approach. In this approach, the research target is the symptoms that are interrelated with each other in functional relationships and which as a whole constitute a unit). which is unanimous, holistic, and systemic because, according to this approach, there is no symptom that can explain itself, unless it must be explained by, and through, the existence of the symptoms that exist in the system (Suparlan, 1994: 62-77) [7].

With a qualitative approach, this research intends to understand what is experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically by means of descriptions in the form of words and language in a special natural context by utilizing various natural methods; This study describes everything related to the lives of people who carry out early marriage behavior.

3.2. Research focus

The focus of this research is divided into several main parts, namely as follows:

- 1) The background of the occurrence of early marriage, with indicators:
 - a. Economic factors
 - b. Religion factor
 - c. Cultural/traditional factors
 - d. Educational factor
 - e. Self-understanding factor
 - f. Family and environmental factors.

- 2) Social behavior of perpetrators of early marriage, with indicators:
 - a. Action
 - b. Attitude
 - c. Decision

3.3. Data analysis technique

Data analysis in this study was carried out both in the field and after the data was collected. The data analysis step is carried out through several coding procedures to build a grounded theory through the data (Strauss and Corbin, 1990) [8]. Strauss and Corbin suggested 3 (three) coding processes, namely: open coding; centralized coding (axial coding); Selective coding. The research results which are processed through the three types of coding are then carried out by constant comparative comparisons.

4. DISCUSSION

4.1. Background of Early Marriage Behavior

Based on the results of research and data analysis that has been carried out and as in the first problem raised in this study is to answer a question what is the background of the behavior of early marriage in Tanjungsang District, Subang Regency. Skinner (1976) distinguishes behavior into two, namely innate behavior and operant behavior. Early marriage behavior is a non-reflexive behavior. This behavior is controlled or regulated by the center of consciousness or the brain. In early marriage behavior, behavior is formed through the process of life through social interaction between individuals. Researchers sort out and focus on the background of the occurrence of early marriage behavior in Tanjungsang District, Subang Regency on several indicators and perspectives, namely social, religion, economy and culture. Previously, it was difficult to separate these indicators because in the results of in-depth interviews it could be that one answer from the informant contained more than one indicator substance. One answer can contain both social and religious substance or economy and tradition and so on.

1) Social Point of View

The behavior of early marriage even though it has been going on for generations is a social phenomenon that is considered inappropriate in the current situation of modern life, especially since the enactment of Law Number 1 of 1974 concerning Marriage. Both laws contain the substance of the principle of maturing the age of marriage. Marriage Law No. 1 of 1974 requires marriage to reach adulthood, namely 19 years for both men and 16 for women. If the bride and groom are married at the age less than the specified age, they must obtain approval from their parents as evidenced by filling out the N5 model form complete with the parent's signature. If the groom is less than 19 years old and the bride is less than 16 years old, the marriage can only be carried out after the requirements are complete with a dispensation letter from the Religious Court. Thus, it is clear that this Law mandates the maturity of the marriage age.

Based on the results of interviews with several informants, it can be explained that in the context of social psychology there are two factors why teenagers hasten early marriage behavior, first, external factors: wrong associations, dating too early, relationships that tend to be free due to weak social control, increasingly sophisticated media info. and unstoppable from the negative side such as pornography and porno-action. Second, internal factors: the personal condition of the teenager concerned which is increasingly mature in terms of sex organs, namely the primary sex characteristics are getting more perfect and their functions are maturing, and the secondary sex characteristics that are getting more perfect cause a very high desire and curiosity about sexual behavior. As a result, if they do not have a strong mentality, teenagers will easily fall into promiscuity.

Another social reason that encourages early marriage behavior is ambition. At first glance this word does seem very inappropriate to be a reason for marriage. However, ambition is not infrequently one of the factors for early marriage. The desire of the perpetrators of early marriage, both prospective husbands and prospective wives, is to immediately experience domestic life. This is what makes them make decisions that are sometimes not accompanied by wise considerations. Knowledge about the lack of response to homes and understanding the ideal parenting pattern and how to run a good household life in order to achieve the goals of a marriage are not the main basis for a marriage to take place. This is what often gives rise to negative impacts that we often encounter. The negative impact of an unsettled economy (young people do not necessarily have a permanent job or enough to cover the needs of the family). Automatically the role of parents is very big here. Their life after marriage will be extra dependent on their parents, not to mention mediating every problem that arises in the young couple's household. Although it is undeniable, there are some who marry early but can realize the ideals of the family, namely the formation of a *sakinah, mawaddah, warahmah* family.

2) Religious Point of View

The results of in-depth interviews, among others, show that the behavior of early marriage to avoid adultery so as not to cause more severe social problems, to gain the pleasure of Allah and be seen as worship is the reason for carrying out the behavior of early marriage. In religion (Islam) marriage is considered valid if the marriage is carried out by fulfilling the pillars. Marriage can only take place if the following conditions are met: prospective husband, prospective wife, guardian, two witnesses and the implementation of the *qabul* consent. The age limit for the perpetrators of marriage behavior is not a condition of the pillars of marriage according to religion (Islam). Guardians and witnesses are required to be *aqil baligh*, must be male and all are Muslim.

In addition, in some principles, the perpetrators of early marriage behavior are of the view that the important thing is to marry first, the problem of sustenance will be later. They assume that the affairs of sustenance already exist, namely the Almighty. Life, death, sustenance, mate are already arranged. This thinking leads a person to the belief that it is important to get married first before thinking about the economy. This belief is carried out by the community, where they do not think about economic problems to get married, because later they can be sought together after marriage.

3) Economic Point of View

Economic pressure also affects the implementation of early marriage behavior. Incentive theory in social behavior theory explains that human behavior is caused by incentives. With incentives will encourage organisms to act or behave. Incentives function as reinforcement. In the lower middle class society, the urge to get married to earn a living from the husband's income can be seen as positive reinforcement. The majority of the residents of Tanjungsiang Subdistrict make a living as farm laborers, farmers, breeders, factory workers and casual workers belonging to the lower middle economic level. Agricultural activities in this village take place during the rainy season because the irrigation system is rain-fed irrigation. So that in the dry season most of the population's agricultural land looks barren because there is no intensive irrigation. The activities of the youth and children in this village generally help their parents in farming. With life challenges like that, impacting the level of education awareness, they pay less attention to educational issues. Sometimes they can only continue until middle school or even only finish elementary school.

By getting married as if a solution to the difficulties they face, especially for women. Through marriage, the economic responsibility of supporting and meeting the needs of daughters passes from parents to husbands. There is hope that parents hang on their daughters to be more independent when they are married. Thus the responsibilities and burdens of parents are reduced and lighter.

4) Tradition Point of View

The tradition of early marriage behavior that has taken place since the colonial era by marrying off one's own daughter from a young age also influences the behavior of early marriage today. Based on the findings in the field during the research, according to the informants, it was not found that a woman stated her will first to a man. In today's era, women's traditions do not have any obstacles when they "state" first. However, to study the relationship between humans in everyday life, an interactionist perspective approach can be used. Various approaches are used to study the social interaction of the people of Tanjungsiang District, there is an approach known as symbolic interactionism. The thinking of George Herbert Mead in relation to this theory is interesting to discuss. The most important theory of symbolic interactionism from the target of this theoretical approach is social interaction. Social action involves two or more people and the basic mechanism of social action is cue. Animals and humans are capable of communicating with signs, but only humans can communicate the meaning of their gestures consciously. Humans have a special ability to create signs associated with sound, and this ability gives rise to a special ability to develop and use significant symbols. Significant symbols result in the development of language and special abilities to communicate with each other in the truest sense. Significant symbols also provide opportunities for thinking and interacting with symbols. From this point of view, understanding the interaction of men and women does not have to be in clear verbal language because humans have feelings and feelings with which there are social ethics and norms that are considered appropriate or inappropriate, polite or impolite. In the context of male-female relationships, a woman can express her feelings to men without having to use words. Sign language, attention and others are part of the possibility to express feelings of the heart. In the context of male-female relationships, a woman can express her feelings to men without having to use words. Sign language, attention and others are part of the possibility to express feelings of the heart. In the context of male-female relationships, a woman can express her feelings to men without having to use words. Sign language, attention and others are part of the possibility to express feelings of the heart. Mead sees the strands of mental processes as part of a broader social process, which includes reflective intelligence, awareness, mental impressions, meanings, and most generally, thoughts. Humans have a special capacity to have an inner conversation with oneself. The whole mental process is not located in the brain but in the social process. For this reason, in this modern era, women should be subordinated to men, not the era anymore.

4.2. Implementation of Early Marriage Behavior

This discussion will explore the statements put forward in the formulation of the problem: Why can early marriage behavior be carried out in Tanjungsiang District, Subang Regency? Early marriage behavior can be carried out in the Tanjungsiang District, Subang Regency due to two main conditions, namely the first does not conflict with religion and the second complements or fulfills the demands of the applicable laws and regulations. The Penghulu will not grant a marriage request if it contradicts these two things. Do not conflict with religion, then discussed from the point of view of the situation of religious life of people who obey Islamic law and do not conflict with the prevailing laws and regulations as a consequence of the implementation of obeying the applicable laws and regulations. From this situation, the implementation of early marriage behavior can be explained as follows:

1) Not Violating Islamic Law

Early marriage behavior can be implemented after there is a social compromise. Penghulu uses Islamic law standards in carrying out their duties. If the penghulu duties are carried out contrary to Islamic law, it will be rejected. In the private sphere, for each interest, both the interests of women who are perpetrators of early marriage behavior and the interests of the penghulu, religion is carried out as a savior from spiritual aridity (self salvation). However, in the public domain, Islamic law is carried out by the penghulu as a social resource, in this case as a means of moral responsibility to meet the legitimate needs of society.

The majority of the population of Tanjungsiang Subdistrict who are Muslim will not marry early if religion forbids it. Religiously, the perpetrators of early marriage behavior have tried to fulfill the requirements of the pillars of marriage. Thus, there are no obstacles related to the religious beliefs of the people of Tanjungsiang District to carry out early marriage.

Based on the results of research through in-depth interviews that the marriage behavior of the ancestors of the people of Tanjungsiang District in the past, the women's marriage was often very young. This happens because the majority of Tanjungsiang Muslims view that the limits for children and adults with a benchmark age of 18 years have not been known since Islam first developed. The basis of maturity in Islam is baligh. For men it is marked by the first wet dream and for women by the arrival of the first menstruation. Maturity for a Muslim is not related to the issue of whether the marriage is legal or not, but with the arrival of maturity, he is subject to taklif law and the adult is called a mukallaf. A mukallaf has been subject to the obligation to perform prayers, zakat when it reaches the nisab, Fasting in the month of Ramadan, and performing Hajj if you can. Doing it is rewarding and leaving it is sinful. A Muslim, both male and female, if he is not a mukallaf, does not mean he cannot carry out marriage behavior. Their marriage behavior is still considered valid if it meets the requirements of the pillars even though they are not yet mature.

2) Not Violating the Provisions of the Marriage Law

The second factor that early marriage behavior can be carried out in Tanjungsiang District, Subang Regency is the implementation of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage. As social beings, perpetrators of early marriage behavior also need a life partner in the midst of society which begins with forming a family as the smallest element of society through marriage.

Although religion does not prohibit the conduct of early marriage, the behavior of early marriage can only be registered before the Marriage Registration Officer (PPN) if it has successfully fulfilled a number of requirements mandated by the law.

Early marriage behavior must still be guided by religious law and applicable laws. This concerns issues related to social order. Tallcot Parsons argues that social order and cohesion are caused by three important things: first, the existence of shared cultural values; second, institutionalized values into social norms; and third, the values internalized by individuals who become motivations (Malik, 2003:106) [3].

Parsons, who is known as the greatest structural functionalist figure to date, focuses on problems of action systems and social systems. The systems approach offered is a reflection of the influence of the Italian sociologist, Vilfredo Pareto, who puts forward balance (homeostatiska). Fulfilling the rules that have been mutually agreed upon to build a household, forming a new family is more directed to efforts to realize commitments in building balance, order and social order. Thus social order and order that ensures the growth of harmony in society can be realized.

By fulfilling these requirements with all the consequences, early marriage behavior in Tanjungsiang District, Subang Regency can only occur. Thus, the implementation of early marriage behavior becomes legal according to the State because it has complied with applicable laws and regulations and is legal according to religion. This legality is evidenced by the registration of marriages in the Marriage Regeter (model N) at the Office of Religious Affairs (KUA) Tanjungsiang District and perpetrators of early marriage behavior getting a Marriage Book (Citation of Marriage Certificates model NA).

4.3. Perception of Early Marriage Behavior According to Perpetrators and Guardians of Marriage

In this discussion, the position of perpetrators of early marriage behavior and marriage guardians is placed in a central position to understand what really happened not only on the surface, but also to understand everything that is implied by early marriage behavior.

The point of view of the perpetrators of early marriage behavior and guardians is interesting to reveal because that way, in order to be able to assess what is actually being experienced and happened, it can be analyzed and revealed objectively.

1. Perception of Early Marriage Behavior According to Perpetrators

His views on the ideal family life he can describe with confidence. What is felt to have found sakinah, mawaddah and rahmah by perpetrators of early marriage behavior turns out to be economically still not well established. Happiness does not seem to always be directly proportional to economic stability. However, economic stability is still considered very important. The proof is still looking for a permanent job. If it is not helped by parents, maybe the conclusion will be different.

Observing the marriage history of perpetrators of early marriage behavior, as if life is dominantly determined by environmental factors. External factors themselves, where the situation and environmental conditions lead to early marriage behavior. As a result, the meaning of marriage cannot be understood. His perception of building an early family only tends to flow according to the laws of nature or Sunnatullah.

The life experience of the perpetrators of early marriage behavior should be a lesson for others. The perpetrators of early marriage behavior themselves actually also think that marriage should be carefully prepared. Human Resources (HR) must be improved. Mentally must be prepared in the face of all obstacles and problems that confront. The perpetrator in his back and forth feelings also harbored hopes that his early marriage could bring happiness in the future. Despite the winding road, the capital is mediocre, but he believes that what he is doing is not wrong according to religion.

Marriage in the perception of perpetrators of early marriage behavior is intended to form a household that is built together and has the same fate and creates a good environment for children and pleasure, joy and joy, passion and joy and love of peace. An important factor in the success of fostering a household is togetherness. For him, marriage is an agreement between a man and a woman to become husband and wife and share joys and sorrows and educate children until the end of time.

For perpetrators of early marriage behavior, a good understanding of the advantages and disadvantages of married couples and understanding the rights and obligations of each is the ideal type of household. Marriage does not only have an impact on the perpetrators but also leads to the families of each bride and the wider community. generally.

2. Perception of Early Marriage Behavior According to Marriage Guardians

The guardian of marriage is an important part of a marriage contract process. Without a guardian in a marriage is considered invalid according to Islamic law. Therefore, the existence of a guardian cannot be ignored. Although those who undergo the household ark are the perpetrators of marriage behavior, their existence is also determined by a person whose name is the guardian in marriage. Their existence has been determined by religious texts.

The position of the guardian in marriage is so strategic that in this study the researchers tried to dig up information about the guardian's perception of early marriage. This is considered important because from here the researcher can understand everything that is not only visible on the surface but also things that are not visible.

Symbolic interactionism emphasizes that interaction is a two-way interpretive process. We not only understand that a marriage guardian in a woman's early marriage behavior is a product of how she interprets the woman's behavior, but that interpretation is also in a certain way. One of the main contributions of symbolic interactionism is to explain the various effects of interpretation on others on the social identity of the individual who is the object of that interpretation.

In the context of this study, the most common influence of interactionism is the view that perpetrators of early marriage behavior use the interpretation of a marriage guardian. This means that identity awareness self-image is a product of the way the marriage guardian thinks about the perpetrators of early marriage behavior.

According to the marriage guardian's perception of early marriage behavior, religion does not prohibit early marriage and even religion encourages it if it is feared that it will bring bad effects if not married. The goal is to build a good family and they get along well.

Perceptions of marriage guardians about early marriage behavior are seen as demands of circumstances. The surrounding social conditions also foster this early marriage behavior. The situation in question is that it is difficult to have daughters today to guard against negative influences in the global era.

Because with early marriage, parents (the perpetrators of early marriage) still have a golden opportunity to raise their children (young age, careers are not too busy and not too many targets like those who marry at a mature age). Therefore. When parents are young, they already have children. Then after a mature age, the children without notice have grown into teenagers. This means that they still have the opportunity to spread their social wings because the children can be left at home and they themselves are not too old to catch up all the gaps while taking care of toddlers.

4.4. A Shift in the Behavioral Goals of Early Marriage According to the Compilation Review of Islamic Law

Building a family in Islam begins with the marriage process. In the Tanjungsiang District community, the family has elements of a social system which basically includes beliefs, feelings, goals, rules, positions and roles. If these elements are applied to the family, the functions will be found, among others; First: The smallest unit in society that regulates sexual relations between husband and wife. Second; The place where socialization takes place, namely the process by which new community members receive education to understand, obey and respect the prevailing rules and values. Third; The smallest unit in society that satisfies economic needs. Fourth; The smallest unit in society where its members get protection for their peace and development of the soul.

Observing the statement of the head of the Tanjungsiang District KUA, marriage is no longer seen as a ritual to simply strengthen the bond of two humans, but multi-factors which can more or less shift from its original purpose as in the review of the Compilation of Islamic Law, namely to form a *sakinah, mawaddah, warahmah* family. Based on what is visible, outwardly or what appears on the surface, for any Muslim who holds a marriage, it aims to form a *sakinah, mawaddah, warahmah* family. However, some of the factors that surround it are difficult to categorize as meeting this goal. What is meant by the surrounding factors are the things behind the holding of early marriage, such as due to pregnancy outside of marriage which requires the marriage to be hastened to clarify the status of the woman and the fetus in her womb, economic pressure due to poverty experienced by the family is also part of the possibility of accelerating marriage. If this happens, the shift in the ideal purpose of marriage as in the KHI will shift towards temporary interests. Mental readiness, maturity in thinking and economic preparation are actually very important to note. Thus avoiding the holding of an instant wedding that is less prepared. If this happens, the shift in the ideal purpose of marriage as in the KHI will shift towards temporary interests. Mental readiness, maturity in thinking and economic preparation are actually very important to note. Thus avoiding the holding of an instant wedding that is less prepared. If this happens, the shift in the ideal purpose of marriage as in the KHI will shift towards temporary interests. Mental readiness, maturity in thinking and economic preparation are actually very important to note. Thus avoiding the holding of an instant wedding that is less prepared.

As explained by the penghulu above, the Chairperson of the Tanjungsiang District MUI also believes that the purpose of early marriage behavior can shift from the ideal goal of marriage as in the Compilation of Islamic Law in Indonesia if the process is not good. Marriage can be a place to show someone's social status. Marriage can be an arena of exploitation that results in deviating from the teachings and norms of the Shari'ah. That with marriage someone can make a symbolic arena that shows social class. The more festive and the amount of expenditure for the wedding procession, the more it shows the social class that does it. As that the purpose of early marriage behavior is considered to shift from the noble goal of finding *sakinah, mawaddah,*

Household means something that is concerned with the affairs of life in the household such as shopping and so on. Therefore it is an economical material. People who say that if you want to get married, prepare your house first, and then your neighbors refer to the meaning of economic material. Therefore, the notion of household and family is distinguished.

However, the term household can be equated with the meaning of family. The meaning of household (house hold) is a social group that is usually centered on an inner family, namely a family consisting of husband/father, wife/mother, and children who are not married or separated (Soekanto, 1990: 22).[9]. A family is a group consisting of two or more people who are bound by blood, marriage, or adoption ties and live together.

Sociologists argue that the origin of family grouping stems from marriage events, but it can also happen that family origins are formed from the relationship between men and women with different statuses, then they live together and the children that result from this life together. are called descendants of that group. From here, then the notion of family can be understood in various aspects. First, in terms of people who carry out marriages in a legal way and are blessed with children. Second, men and women who live together and have a child, but never married. Third, in terms of distant relationships between families, but still have blood ties. Fourth, families who adopt children from other people.

Meanwhile, the family in the Islamic perspective according to Ham easily Abdal-'ali (Wahyu, 2007: 71) is a special structure, each other in the family has ties, either through blood relations or marriage. The engagement has the effect of mutual expectation in accordance with religious teachings [5]. Legally confirmed and individually have an inner bond with each other.

In Islam the origin of the family is formed from marriage (male and female) and human birth. These origins are closely related to the Islamic rule that in an effort to breed human offspring, marriage is carried out. Therefore, the formation of a family outside the marriage law is considered a sin.

Some of the above understandings of the family sociologically show that in the family there is a very deep and strong relationship, even this relationship can be called an inner relationship. The existence of blood ties shows the strength of the relationship. The relationship between family members does not only last as long as they live, but even after death each individual still has an attachment to one another, for example by praying for him or making pilgrimages to his grave.

Understanding this social exchange theory, to assess every behavior there is always something hidden to be known. Theoretically it can be said that a husband helps his wife without wanting to be rewarded for his love and affection for his wife. For that, seeing behavior like this, from the outside is not enough. There are many hidden things that allow for the rewards of his actions that are not visible on the surface.

4.5. Tangent Point between Phenomenon and Social Theory

The point of contact between the phenomenon and social theory is the theoretical conclusion obtained from the results of this study. In this context, it also serves as a theoretical dialogue to discuss how much the theory used in this study is consistent or inconsistent with the findings of this study. Do the findings in this study help build existing theories, then where is the position of the research results? At the end of the discussion, propositions as new scientific concepts are also proposed by the researcher.

Based on the research that has been done, it is generally found as a kind of background for the occurrence of early marriage behavior. These backgrounds include social, religious, economic and traditional backgrounds. From this background, the behavior of early marriage proceeds to the management of marriage behavior. Early marriage behavior can be carried out after fulfilling the rules, namely not violating Islamic law and not violating the Marriage Law. The research is continued by unlocking the mystery of the perception of early marriage behavior according to the perpetrator and according to the marriage guardian. The findings include that their views in perceiving themselves against these behaviors are considered normal and not deviations. The only difference is the hastening of the marriage behavior. Meanwhile, the behavior of early marriage according to the marriage guardian is seen as a demand for social conditions and conditions that surround the lives of women and their parents. Based on the research that researchers have done, there is a shift in the purpose of marriage behavior when the person concerned is married because it is just covering the family's disgrace because of unwanted pregnancy and unable to carry out rights and obligations.

Judging from the functional structural theory in the context of this research, it is used to see the compliance of early marriage behavior with applicable laws and regulations. Structural functionalists believe that society tends to move towards equilibrium and leads to the creation of social order. They view society as a human body, so society is seen as an institution that works like an organ of the human body. Society is said to be healthy if social order is created. This will be achieved if everyone is willing to adapt to the collective values that grow in society. Therefore, the functional structural perspective believes that the main purpose of important institutions in society such as marriage is to socialize the younger generation to become members of society.

Socialization is a process that can be used as a place of learning for the younger generation to gain knowledge, change behavior and master the values that they need in order to appear as part of productive citizens.

Functionalism explains the existence of institutionalized patterns of behavior and beliefs in terms of the beneficial effects of these patterns on the social system in which these patterns are found. Institutions are not the product of decisions made by individuals, because these institutions existed before individuals. the individual is born. The problem of social order is not about how humans can create an orderly society. Rather it is about how the social system can create social beings, who are socialized to obey and for the institutionalized rules of behavior necessary for their existence.

Judging from the theory of symbolic interactionism in the context of this research, it is used to see human behavior that uses symbols, interpretations or by finding the meaning of human behavior who engages in early marriage. Still living in an environment of symbols. The symbol can be in the form of objects, signs, signs, written or spoken words and other social situations. Humans give each other responses and meanings to symbols in their environment to interact with each other. In interacting, individuals try to adjust to each other through the interpretation that is in themselves.

Through communication, these symbols can be studied to know their meaning and values. Before taking an action or interacting, humans have a number of possible actions in their minds to do or not do something. This stage is called the thought process. At the stage of the thinking process, the individual is interacting with himself to think of meaningful symbols. In research on early marriage behavior, a woman who does early marriage behavior takes action based on thought considerations to first choose and then decide which stimulation she will respond to in calculating her future. Before the stimulation was chosen, the individual female perpetrators of early marriage behavior tried various responses in their thoughts before giving the decision they made.

Judging from the theory of social exchange in the context of this research, early marriage behavior has various components consisting of the groom, the bride and the guardian in the contract, each of which has interests. A marriage guardian has an interest, so that his child finds a mate, the groom has an interest in building a household and so does the woman. In these individuals, the interactions that occur are based on the existence of hope, a reciprocal reaction from each party. Interaction will be problematic if the expectations in the form of a mutually beneficial reply are not met.

The paradigm of social behavior based on the perspective of exchange in social life then gave birth to a behavioristic model. Judging from the theory of social behavior in the context of this research, individual human behavior is much influenced by the things that are around them, both inherent in themselves and those outside themselves. In connection with this social behavior Skinner suggests that individual behavior that takes place in relation to environmental factors that produce, results, or changes in environmental factors causes behavioral changes, so that in this theory there is a functional relationship between behavior and changes that occur in environmental actors perpetrators of early marriage behavior.

As in the previous study, the behavior that exists in a person or individual or group and organism does not arise by itself. But as a result of the stimulation received by the person concerned, both external stimulation and internal stimulation. Early marriage behavior cannot be separated from the individual circumstances of the perpetrators themselves and the environment in which the individual is located. Early marriage behavior is driven by certain motives so that a person behaves or has the courage to do early marriage.

4.6. Findings and Propositions

Based on the formulation of the problem in this study, the research objectives and the overall results of this study including data analysis and discussion, a number of findings can be obtained and a number of propositions are put forward as follows:

Table 1. The Relationship Between Phenomena That Gives Birth to Propositions

PHENOMENON	PROBLEM	DATA	FINDINGS	ANALYSIS	PROPOSITION
1	2	3	4	5	6
The rise of early marriage behavior in Tanjungsiang District, Subang Regency, which lives in modern times.	What is the background of the behavior of early marriage in Tanjungsiang District, Subang Regency?	<ol style="list-style-type: none"> 1. Early marriage behavior: external factors such as wrong association, and internal factors; sex organs mature 2. The religious beliefs of the people of Tanjungsiang District view that early marriage behavior is not prohibited 3. The economy of poor people is believed to be the burden of early marriage of parents. 4. Tradition that happened long ago 	The background of early marriage behavior in Tanjungsiang sub-district concerns: <ul style="list-style-type: none"> - Social - Religion - Economy - tradition 	Field notes Research Notes Interpretation Grouping As mentioned in chapter 3 on data analysis	Early marriage behavior occurs because of the strong influence behind it from the social, religious, economic and traditional dimensions
The behavior of early marriage is considered less common by the government, especially since the enactment of Law No. 1 of 1974 concerning marriage. However, the loophole in the law is still open. Meanwhile, the law on child protection does not allow	Why can early marriage behavior be carried out in Tanjungsiang District, Subang Regency?	<ol style="list-style-type: none"> 1. The standards used by the penghulu in granting marriage requests do not violate Islamic law. 2. The standards used by the penghulu in granting marriage requests do not violate the marriage law. The Law on Child Protection has received little attention. 	Early marriage behavior can be implemented because: <ol style="list-style-type: none"> 1. Does not violate Islamic law 2. Not violating the Marriage Act 	Field Notes Research notes Interpretation Grouping As mentioned in chapter 3 on data analysis	Islamic Law and the Marriage Law open up opportunities for him to carry out early marriage behavior so that early marriage behavior continues.
Early marriage behavior is understood from the perspective of perpetrators and marriage guardians in Tanjungsiang District, Subang Regency	What is the perception of early marriage behavior according to the perpetrator and according to the marriage guardian in Tanjungsiang District, Subang Regency?	<ol style="list-style-type: none"> 1. The behavior of early marriage in terms of goals according to the perpetrator is no different from not early. The perpetrators of early marriage behavior are of the view that every marriage has the same goal, namely to form a sakinah, mawaddah, 	The perpetrator's perception of early marriage behavior is no different. The marriage guardian's perception of the behavior of early marriage is considered the social demands that surround it.	Field Notes Research notes Interpretation Grouping As mentioned in chapter 3 on data analysis	Perceptions of perpetrators and marriage guardians towards early marriage as positive and beneficial

PHENOMENON	PROBLEM	DATA	FINDINGS	ANALYSIS	PROPOSITION
1	2	3	4	5	6
		<p>warahmah family.</p> <p>2. Perception of early marriage behavior according to marriage guardians is seen as a guide to social conditions that surround the lives of perpetrators and marriage guardians in society.</p>			
<p>The rise of early marriage behavior in Tanjungsang District, Subang Regency is seen as an attitude that opposes the norms in society</p>	<p>Has there been a shift in the purpose of early marriage behavior in Tanjungsang District, Subang Regency according to the Indonesian Islamic Law Compilation (KHI) review?</p>	<p>The behavioral goals of early marriage include:</p> <p>Forming a sakinah, mawaddah, warahmah family, fulfilling biological desires, covering disgrace, fulfilling ego</p>	<p>The standard of the ideal goal of sakinah mawaddah warahmah is allowed in the right way and is eternal</p>	<p>Field Notes</p> <p>Research notes</p> <p>Interpretation</p> <p>Grouping</p> <p>As mentioned in chapter 3 on data analysis</p>	<p>The shift in the purpose of early marriage behavior is caused by social interests that dominate even though it is not in accordance with the Compilation of Islamic Law.</p>

5. CONCLUSIONS AND IMPLICATIONS OF RESEARCH RESULTS

5.1. Conclusion

Based on the results of research that has been done by researchers, it can be concluded as follows:

- 1) The background of the occurrence of early marriage behavior in Tanjungsang District, Subang district includes: (1) religious factors; Early marriage is carried out to avoid greater harm and avoid cases of pregnancy outside of marriage which are not justified by religious teachings. (2) social factors; miscommunication, low social control, negative impact of information technology, high desire and curiosity about sexual behavior. (3) Educational factors: Low educational conditions make early marriage actors finally make the decision to marry at a young age. (4) economic factors; The family economy is mediocre, by getting married, they hope for a better economic life. (5) Self-understanding factor: The condition of the age of the perpetrators of early marriage cannot be denied making the psychological conditions of the perpetrators immature so that in the end it has an impact on understanding the readiness to marry at an early age. (6) Family factors: Strong encouragement from the family, especially parents, makes early marriage actors do marriages at a young age. (7) the traditional factor; The tradition of early marriage behavior has been going on since ancient times.
- 2) Early marriage behavior can be carried out in Tanjungsang District, Subang Regency due to two conditions; (1) Does not violate Islamic law; The Penghulu grants the request for early marriage behavior if there are no obstacles based on Islamic law. (2) Does not violate the provisions of the marriage law. The Penghulu grants the request for early marriage behavior if it fulfills Law no. 1 of 1974 by attaching evidence of parental consent and dispensation from the Religious Courts if the age of the perpetrator of early marriage behavior is less than 16 years.
- 3) Perception of early marriage behavior; (1) According to the perpetrators of early marriage behavior, there is no difference between early and not early, the only difference being the things behind the accelerated marriage behavior, (2) According to the guardian of marriage, early marriage behavior is considered as a social demand that surrounds it.
- 4) The purpose of early marriage behavior shifts from the ideal concept according to a review of the Compilation of Islamic Law in Indonesia when it is motivated by temporary interests such as getting married to cover the family's disgrace due to unwanted pregnancy. The ideal standard of behavior for early marriage in Tanjungsang District, Subang Regency can be obtained in the right way and is eternal.

5.2. Implications of Research Results

Based on the research findings above, the implications of the research results are as follows:

1) Theoretical Implications

Related to the conclusions and propositions that are built, the theoretical implication that can be put forward is that each individual has a background pattern of early marriage behavior found by this researcher due to differences in the background factors such as social, religious, economic, and traditional factors.

For the development of science in general, in the realm of the occurrence of early marriage behavior, there is a conflict between us there is a prohibition in Islamic law and the application of the Marriage Law, a political compromise is found by fulfilling a number of additional requirements so as not to conflict with the Marriage Law, such as submitting a dispensation request to the Court. Religion though cannot be understood in terms of the Child Protection Act. The next researcher is expected to be able to discuss the dichotomy of this law.

In a gender perspective, the behavior of early marriage according to the perpetrator and the guardian provides an overview of understanding life in humanity. Through understanding the behavior of early marriage according to the perpetrator and the guardian can help appreciate life.

Starting from the social reality and the ideal goal of early marriage behavior according to the KHI review, a shift in the ideal goal of early marriage behavior can occur if only to achieve short-term interests even though marriage intends to form a *sakinah mawaddahwarahmah* household whose time is not temporary but eternal based on the Almighty God. One.

The theoretical implications of this research can enrich the treasures of functional structural theory, symbolic interactionism theory, exchange theory and especially social behavior theory. The social reality of early marriage behavior cannot be separated from the encouragement from both inside and outside. Behavior is formed because of the function, environment and organism. The paradigm of early marriage behavior focuses its attention on the relationship between the individual and his environment which consists of various kinds of social objects such as guardians, communities, religious leaders/ulama, *penghulu*/government and laws and other social norms. The main issue of sociology according to this paradigm is individual behavior that takes place in relation to environmental factors that produce consequences.

2) Practical Implications

The practical implications of this research can be used as learning materials and references for the community as a result and consequence of early marriage behavior. Thus, marriage behavior can be better prepared to achieve the ideal goal of marriage as in the Compilation of Islamic Law in Indonesia, namely forming a *sakinah, mawaddahwarahmah* family. The results of this study can also be used as consideration in determining policies for the government related to early marriage behavior in order to create social order in society. The government should not only look at the point of view that early marriage behavior is contrary to the Child Protection Act, but should prevent free sex behavior among teenagers and society in general.

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