

PHENOMENOLOGY STUDY OF EXPERIENCES AND REASONS OF WOMEN MARRIED EARLY IN KOKOP DISTRICT, BANGKALAN MADURA

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PHENOMENOLOGY STUDY OF EXPERIENCES AND REASONS OF WOMEN MARRIED EARLY IN KOKOP DISTRICT, BANGKALAN MADURA

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Abstra : Early marriage has become a national problem in the field of reproductive health which we still encounter in the surrounding environment. Difficult economic conditions, lack of knowledge and family education so that children must be married at a young age. The purpose of this study is to explore the phenomenon of early marriage, both the experience and reasons for doing the early marriage. The method used in this study is a qualitative method using a phenomenological approach to explore in depth the experiences and reasons for early marriage. The research location is in Kokop, Bangkalan Regency, East Java. Data collection techniques were carried out by in-depth interviews with six women who had early marriage as main informants and one religious leader, and one health worker as triangulation. The data obtained were analyzed by describing and finding statements then grouped into the main points of the statements found. The results of the analysis of this study resulted in 4 themes discussed, namely the demands of parents, personal factors, culture and past experiences. The cause of this early marriage is due to arranged marriages and forced by parents, in addition to this reason those who do early marriage on consensual basis without knowing well the impact of early marriage. The experience of early marriage that has been experienced has made an important lesson that their children will not be married at an early age on the grounds that they are not ready and mature economically and healthily. The study of these three themes can provide benefits for understanding the experiences and reasons for early marriage, and we can prevent this from happening according to the reasons for each occurrence.

Keywords: Reason, Experience and Early Marriage

Abstrak : Pernikahan dini menjadi masalah nasional bidang Kesehatan reproduksi yang sampai saat ini masih kita temui di lingkungan sekitar. Kondisi ekonomi yang sulit, kurangnya pengetahuan dan Pendidikan keluarga sehingga anak harus dikawinkan pada usia muda. Tujuan penelitian ini adalah untuk menggali fenomena pernikahan dini baik pengalaman maupun alasan melakukan pernikahan dini tersebut. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan menggunakan pendekatan fenomenologi untuk mengeksplorasi secara mendalam tentang pengalaman dan alasan melakukan pernikahan dini. Lokasi penelitian di kecamatan Kokop Kabupaten Bangkalan Jawa Timur. Teknik pengambilan data dilakukan dengan wawancara secara mendalam kepada perempuan yang pernah melakukan pernikahan dini sebanyak 6 orang sebagai informan utama dan tokoh agama yang merangkap sebagai tokoh masyarakat 1 orang, dan tenaga kesehatan 1 orang sebagai triangulasi. Data yang diperoleh di analisa sera teoritik, hasil wawancara, hasil observasi dan dokumentasi. Hasil analisis penelitian ini menghasilkan 4 tema yang dibahas adalah tuntutan orang tua, faktor personal, budaya dan pengalaman masa lalu. Penyebab terjadinya pernikahan dini ini karena dijodohkan dan dipaksa oleh orang tua, selain alasan ini mereka yang melakukan pernikahan dini atas dasar suka sama suka tanpa mengetahui dengan baik dampak dari pernikahan dini. Budaya turun temurun menikahkan anak di usia dini juga menjadi alasan menikah dini. Pengalaman pernikahan dini yang pernah dialami menjadikan pelajaran penting bahwa anak-anaknya tidak akan dinikahkan pada usia dini dengan alasan belum siap dan matang secara ekonomi dan kesehatan. Kajian tentang 4 tema tersebut dapat memberikan manfaat untuk memahami bagaimana pengalaman dan alasan menikah dini, dan dapat kita cegah kejadian ini sesuai dengan kondisi masing-masing kejadian

Kata kunci : Alasan, Pengalaman dan Pernikahan Dini

PENDAHULUAN

The trend of child marriage shows a decrease even though it is still in the slow category. Based on data from the Central Statistics Agency (2020), women aged 20-24 years who got married for the first time before the age of 15 were recorded at 61.3 thousand and married for the first time at the age of 18 years more than one million. According to *the International Humanist and Ethical Union*, child marriage is an act of *child abuse* (IHEU, 2009) Because it ignores the interests of children and is considered to be a violation of children's rights. Worldwide, according to child marriage data, nearly 650 million girls alive today are married before the age of 18, some even before the age of 10, which means that 1 in 5 girls are married before the age of 18. Every year, 12 million girls marry before the age of 18. Every minute, 23 girls get married and almost one girl gets married every 3 seconds (Unicef, 2019).

In Indonesia, in 2018, among the 10 countries with the highest absolute number of child marriages in the world, 1 in 9 girls were married. It is estimated that 1,220,900 women aged 20 to 24 years are married before the age of 18 (BPS, 2020). Indonesia in the ASEAN region ranks second with a child marriage rate of around 23 million children or equivalent to 27.6% (KPPPA, 2018). The five provinces with the highest child marriage rate are: West Sulawesi (19.43%), Central Kalimantan (19.13%), Southeast Sulawesi (18.96%), South Kalimantan (17.63%), and West Kalimantan 17.46% (SUSESNAS, 2018). The marriage rate of children aged 10 to 17 years in rural areas is higher than in urban areas. In rural areas, the number of married and married children between the ages of 10 and 17 amounted to about 0.88% of the total number of children, while in urban areas it was about 0.4% (SUSESNAS, 2019).

Nationally, the number of married children aged 10 to 17 years is 228,049 people, lower than in 2018 by 0.70% of the total number of children. This decline is quite significant in rural areas, which previously reached 1.05% (KPPPA, 2020). The problem of child marriage has existed for a long time, but until now all efforts have not been able to significantly reduce the situation of child marriage. There are various reasons why Indonesia women marry before adolescence, such as local customs or culture, economy, or other undesirable factors.

Early marriage or child marriage can have an impact on both girls and boys, but girls are more affected than boys. Child marriage is often forced by parents and is considered a form of child filial piety (Fadlyana dan Larasaty, 2009).

Based on the National Socio-Economic Survey (SUSENAS) In 2020, 8.19% of Indonesia women got married for the first time at the age of 7 to 15 years. The intensity of early marriage in East Java reached 39.4%. Data in 2011 in Madura, the rate of early marriage in Sumenep Regency was 41.72%, Bangkalan Regency was 23.25%, Pamekasan Regency was

19.39%, and Sampang Regency ranked 4th at 17.47%. Specifically for Bangkalan Regency, the latest data on the early marriage rate in 2019 showed a decrease of around 4.33% after 8 years with a figure of 19.8%. Despite the decline, the figure is still high.

METODE PENELITIAN

The method used is qualitative research with a descriptive phenomenological method. The location of the research was carried out in Kokop Village, Kokop District, Bangkalan Regency. Data was collected using observation, interview, and note-taking techniques. The sampling technique is purposive sampling, which is a sampling technique based on certain criteria. Data collection in this study was carried out through interviews and documents. The main informant of this study is women who marry early. Informants are selected based on certain criteria or objectives that have been determined. The main informants were six women who married early, as well as three supporting informants (religious leaders, community leaders, and village midwives). His research tools include interview guides and document research. The data analysis carried out includes: theoretical analysis, analysis of interview results, analysis of observation results and analysis of documents. To ensure the validity of the data results, the researcher verified the results using the following control techniques: expanded researcher presence, close observation, source triangulation and audit testing.

RESULTS AND DISCUSSION

1. Characteristics of the Main Informant

Table 1. Characteristics of the Main Informant

No.	Informant Code	Age	Education	Work	First Marriage Age
1	Inf.U.1	27	SD	Farmer	17
2	Inf.U.2	33	Not Graduated from Elementary School	Buruhtani	15
3	Inf.U.3	49	Not Graduated from Elementary School	Farmer	14
4	Inf.U.4	60	No School	Farmer	15
5	Inf.U.5	50	No School	Miscellaneous	12
6	Inf.U.6	43	No School	Buruhtani	12

Source: Primary Data 2022

Description: *) Inf. U: Main Informant

2. Characteristics of Supporting Informants

Table 2. Characteristics of Supporting Informants

No.	Informant Code	Age	Education	Work
1.	Inf.P.1	40	D4	Midwife
2.	Inf.P2	35	S1	Klebun (Village Head) and Kyai

Source: Primary Data 2022

Description: *) Inf. P: Supporting Informant

1. Experience and Reasons

The main informants in this study were women who got married at a very young age, the youngest was 12 years old and the oldest was 17 years old. This review is to explore the experience of women marrying early and the reasons for early marriage in Kokop Village, Kokop District, Bangkalan Regency in April 2022. There are many factors that cause a person to marry early, such as: education, economy, residence, tradition and religion or also in disaster conditions (BPS, 2020). The reality in the field (Kokop village) is that early marriage incidents are more dominated by cultural factors (matchmaking), economic and also supported by education.

a. Parental Demands (Matchmaking)

Arranged marriage is an act of union between a man and a woman, regardless of the parties involved, and there is little element of coercion (Aini and Nuqul, 2019). In some communities, especially in the countryside, the tradition of arranged marriage is still widely practiced, without thinking about the consequences of this action. Some cases of arranged marriage feel difficult in carrying out their obligations as husband or wife, although there are also cases where as time goes by there will be a feeling of liking and acceptance, but there are also those that lead to divorce.

Most of the informants said that this early marriage experience occurred at the age of 12. He was still very **young** and could not make decisions for himself. This marriage

occurred because they were arranged by their parents. Here are excerpts from interviews that show young age and being matched by parents:

.....Teppa' ruwahengko' ghitak mens pas ejudhuaghi ban ke'-lake' pelean nareng tuwah.....(Inf. U.6)

.....Engko' akabin polana ejudhuaghi la takdir..... Tak masalah akabin ngodeh, pokoken tanggungjawab..... (Inf. U.3)

There are several responses of children when they are matched, some accept sincerely and some accept forcedly. According to Al Amin (2017), the age of 12-17 years is a teenager, because at this age, both physically and psychologically, children are not ready to take on roles and responsibilities in the family. Arranged marriage has many risks because you feel forced, this commitment will be a burden in daily life. It is not uncommon for it to also result in divorce. ³ The phenomenon of early marriage that occurs in Kokop Village is carried out in a sirri. So the implementation is quite family, local people, religious leaders who know. Early marriage is also at risk of divorce, moreover, early marriage that occurs in Kokop village is carried out in a series of documents instead of a civil record. This is like an iceberg phenomenon, the divorce rate recorded is lower than it actually is. As stated by the informant

.....Teppa' ruwahghitak haid la epajudhu, polana tak seneng, 7 bulan apesa. Mare jiyeh apacaran Ben se pade seneng, pas akhire hakabin..... (Inf. U.5)

.....Engko' akabin 3x, se pertama umur 15 taon, du (duwa') taona kabina cerai (takdir-benni judhu). Akabin se kaduwa' umur 18 taon, setaon aceraai (polanae madueh / poligami). Akabin se katello umur 21 tahun..... (Inf. U.4)

Aini and Nuqul (2019), stated that there are several unpreparedness in couples who are matched, such as: 1. Never interacted before at all, 2. Difficulty adjusting, 3. There is a possibility that they already have a relationship with a boyfriend. Parents who do arranged marriages because they still think it is natural and have happened from generation to generation, without knowing the impact and risks of the consequences of early marriage. According to De Genova (2008), the factors that

affect a person's behavior to conduct matchmaking are the choice of family background such as race, ethnicity, socio-economy, and personal characteristics such as (behavior, attitudes, habits and others).

b. Yourself

The experience of early marriage occurs because of the woman's own desire called *self-efficacy* which is not coerced by anyone. The experience of early marriage for this reason is because they want to get married on the basis of love and there is an attraction to each other. Excerpt from an interview with an informant:

.....*Seneng padhe seneng, orengnga gentengEkenalaghi kancalako, terus seneng, pas akabin..... (Inf. U.1)*

Early marriage in Kokop village has been happening for a long time, so the majority of people consider it a normal thing and if they find a suitable partner or because of dating (consensual), they will not hesitate to ask to be married immediately.

c. Culture

The phenomenon and practice of early marriage, especially that occurs to girls in Madura, is still very numerous, and it has been going on for quite a long time and even happens from generation to generation. Based on observations conducted by Trisilowatydkk (2019), it was found that the average Madura population performs child marriage and even marries their children from the age of 12. The results of previous research are not much different from the results of the research we obtained. The occurrence of early marriage occurs evenly in four districts in Madura, because customary law in Madura still allows the practice with her with or without a prior fiancé.

The culture created in the Madura community is inseparable from the participation of community leaders (Klebun / Village Head) and religious shops (Kyai), where in Kokop village both roles are held by the same person, because the village head of Kokop has studied at Islamic Boarding Schools and the local community is trusted to become a religious shop.

In some Madura people, children who have had their period (puberty) are considered adults and ready to get married. The majority of religious shops and community leaders, in this case Kyai and Klebun (village heads), allow someone to marry at an early age with the record of having reached puberty, even though both are teenagers. The implementation

of early marriage in Kokop village was held in Sirri with the knowledge of the local Klebun and Kyai. Based on the results of data mining to supporting informants said that:

.....Mun bedeh warga setempat se aberri' taohjhe' akabinna, meski omorraghi' ebebeomor ye ta' rapah. Kabin ngodeh neng dinna' la biasah (wajar). Mompong bedeh se alamar, tembheng deddhi parabantowa. Andhingngataon kapongkorkabin ngodeharuwah saomoran nak-kanak lulus SD, Mun satiyah lulus SMP, ban pole ni'-bini' ta' perlo sakola tengghi, koko peromang urus keluarganah..... (Inf. P.2)

.....Engko' aberri'eh pendapat mun bedeh warga se atanyah ban terromakabin anak en (meski ghi' ngodeh). Mun lajhet la bedeh se alamar entah seneng pade seneng otabehejek, ye kabinbenih, Tembheng zina..... (Inf. P.2)

The position of a kyai in the Madura community is a respected status along with the role inherent in the kyai. The results of this study are inversely proportional to the results of research conducted by Supraptiningsih and Hariyanto (2019), although both were carried out in the Madura region (Pamekasan).

The results of this study show that: Scholars and community leaders argue that child marriage should be avoided because it can affect the survival of the household.

2. Past Experience

In this case of early marriage, local health workers, in this case a midwife, cannot do much and indeed to reduce the rate of early marriage cannot be instantaneous, it requires time and cooperation with religious leaders and local community leaders. The results of the interview with Midwives in Kokop Village, were obtained:

.....Deri lambe', mun bedeh se akabinna ta' toman deteng ka Bidan otাবে Pustusetempat, sakeran aghebey konseling pranikah otাবে imunisasi TT. Deddhiengko' sebagai bidan, taoh Mun bedeh warga se akabinn godeh teppa'endeteng ghebeya pareksangan duno tabe halahir..... (Inf. P.1)

Midwives can only educate about the impacts and risks of early marriage, with the hope that public knowledge will increase about the disadvantages and benefits of early marriage so that the number of early marriages can be reduced. Based on the experience of women who have been married at a young age, it can be a consideration for a woman to marry her child. This experience is an important lesson that their children are not

married at a young age because they are not economically mature and reproductive health, as conveyed by Inf. U.3, even though the person concerned is married early, but does not want his child to do the same, let him work first.

.....gak boleh, kesian, biar kerja dulu, nanti takut anaknya sakit, karena belum siap.... Tidak akan memaksa anak untuk menikah dini (Inf. U.3)

In line with research in the Gresik area, some parents with basic education refuse to marry early because of their experience, because early marriage can have a negative impact on women's health (Anggraini, 2017). This is contrary to research in Surgan Village, Depok, West Java, which shows that the cause of early marriage is because parents want their children to get married quickly (Maudina, 2019).

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CONCLUSIONS AND SUGGESTIONS

Based on the results of the research and discussion, it can be concluded that the experience and reasons for women getting married early in Kokop Village, Bangkalan Regency are influenced by four things, namely matchmaking, personal factors. Because they want to get married on the basis of taste, because the village culture is inherited from generation to generation, this past experience is a valuable experience and they do not want to marry children at an early age.

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