

Perceptions about Social Behavior of Early Marriage

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Abstract:- Early marriage behavior always happens from time to time. But it is valid until now and even believed to be at any time. All this can be done and possible, not the social class in society. From the perspective view of the behavior of early marriage and marriage guardians interesting to be observed. Complications Islamic law in Indonesia mandates the purpose of marriage very well to form *sakinah mawahaddah warahma family*. It is interesting to examine and examine from the sociological perspectives to find a new theoretical framework of social structure. Sidrap regency is a district that has potential with cultural diversity. In the district of Sidrap early marriage behavior is always present in every district. The phenomenon of early marriage behavior can be encountered in various districts *tampa know social status, tribe, religion, race and class*. The rise of early marriage behavior experienced by women under the age of 18 years was still to be. Phenomenon in Several sub-districts, especially Maritengngae sub-district. This research uses qualitative research method is research that intends to understand the phenomenon about what is experienced by the subject, research such as behavior, perception, motivation, action and other holistic holistically by way of description in the form of word and language, at a special *Alamia* that contest with utilizing a variety of natural methods, this study describes everything related to the life of the community, who conduct early marriage behavior. Based on the results of the data collection, analysis and discussion of this study found that perception of social behavior of early marriage has occurred in district Sidengngae Sidrap district.. Based on the findings, the propositions of this study are as follows: (a) Perceptions of Perpetrators and Guardian of marriage to early marriage as a positive and beneficial. (B) Islamic Law and Marriage Law open opportunities for the implementation of early marriage behavior so that the behavior of early marriage is still going on. (C) Early marriage behavior Occurs background because of the strong influence of religious views, economic factors, and traditions of society.

Keywords:- *Social Behavior, Early Marriage.*

I. INTRODUCTION

Marriage is the law of nature in the world. Everything is mostly made up of two couples, water is composed of oxygen and hydrogen, there are positive and negative electricity and so on. Human beings as noble creatures compared with other creatures. Hadikesumo (1990; 1) states because humans are creatures of God mempunyai thoughts and emotions, then the marriage is one of the human culture in community life. In a society whose culture is still a simple structure, the marriage will be a simple, narrow and enclosed, whereas for structured community culture that has developed, marriage also has a very complex meaning and in its implementation will be more open and advanced.

Marriage in terms of shari'a law institution called marriage, is a very strong *aqad* between men and women for fulfilling the instinctive and human needs. In the compilation of Indonesian Islamic law in Chapter II of the Basics of marriage, this article stated; marriage is a marriage according to Islamic law, which is a very strong *aqad* or *mitsaqan galidzan* to obey God's command and execute the worship.

Early marriage behavior always happens from time to time. But it applies to the present and even believed ever. All this can be done and allow to happen, regardless of social class in society. From the standpoint of the perception of the behavior of early marriage and marriage guardian is interesting to observe. Complications of Islamic Law in Indonesia mandates destination wedding very well to form the *mawahaddah warahma harmonious family*. With the condition of women offender behavior of early marriage is not ready physically and spiritually allows distortion of *Idial* a destination wedding. That is interesting to study and be assessed from the perspective of sociology to find a new theoretical framework of the social structure.

Sidrap is regencies that have the potential to cultural diversity. Sidrap behavior in marriage is always there in every district. The phenomenon of early marriage behavior can be encountered in different sub-districts without knowing the social status, ethnicity, religion, race or class. The rise of early marriage behavior experienced by women under the age of 18 years, it was still. The phenomenon in several subdistricts in particular the District of Maritengngae. The behavior of early marriage of women took place in the modern age can not just be regarded as a social phenomenon that occurs without reason, the perception of the behavior of marriage to the perpetrator,

philosophy, embedded in social life, factors religious beliefs, condition perekonomian, culture and community structure seems to influence the occurrence of marriage early women.

Understanding the series of descriptions as mentioned above deliberately investigates in a formulation of a problem that begins with unveiling the background of the occurrence of female early marriage behavior and followed by big questions about how women can conduct early marriage behavior. This sequence of researchers means that between the background and the implementation of early marriage behavior can be understood more integrally. The next question is more directed questions in perception behavior of early marriage of women by perpetrators of early marriages do it, so it is the perception of a guardian, of course woke up before the trustees carry out their duties as guardian of marriage against women in custody *ya just pengungkapan n yes* considered more comprehensively after research this is done when women's early marriage behavior has been carried out. The final problem formulation tries to see whether there is a shift in the goal of early marriage behavior based on the complications of Islamic law in Indonesia. Thus a series of problem formulas from the initial to the final sequence can be understood more thoroughly and completely.

This study aimed to describe and analyze the social behavior of early marriage perception by the actors and by the guardian for marriage in the District Maritengngae and to mend e skripsikan and analyze the background of the behavior of early marriage in the District Maritengngae.

II. LITERATURE REVIEW

➤ *Women in the Gender Perspective*

Gender differences are not really a problem as long as they do not create gender inequalities. But the problem is that gender differences have given rise to various injustices, both for men and especially for women. Gender injustice is a system and structure where both men and women are victims of the system (Fakih, 2008: 12). In the center of community life, all the behavior of women's lives are often at p ahami fersial. But it can also be understood that a lot of information and sources of knowledge that is taken for granted, sources without need to be processed again but is believed to be me m help understand the reality of this life, the intellectual community, especially in the tradition of positivism, is lasim to take a source of knowledge taken for granted from the realm of paradigm and theory (Maliki, 2003:3)

➤ *The concept of marriage*

Marriage is a contract that justifies association and limits rights and obligations and helps to help between a man and a woman who is not a muhrim (Rasjid, 2003: 374). Interest umum marriage is to meet the demands of intent nature of humanity, the relationship between men and women in matrimony to me m the form of family te n tram, loving and full of mercy, in order to give birth to offspring who worships shalilah quality and manifest household happy. Family members constantly interact, with

each other in a patterned way, so they are a social system. Unique as the basis of society, the family me m for trust with other members and contribute in a particular way on the survival of the community. One of the more important ways in which families carry out this function is to instill young members, the actual values of trust that form the basis of society (Mifflen, 1986 : 264).

➤ *Women's Early Marriage Behavior*

Marriage behavior is a very important problem in society and is very important in determining household happiness. This maturity concerns physical and mental well-being. For this reason, the early marriage behavior of women, although not contrary to Islamic law, is also not recommended, which means early marriage is a marriage done by someone who is not yet an adult. In the complete Indonesian dictionary the word for early (Tri R ama, 2010 ; 127). Associated with the word day means that early in the morning means early marriage means an immature or immature marriage.

Determining the maturity of someone experts disagree with a variety of perspectives. Judging from the point of Islamic law the definition of adult if it is associated with the burden of responsibility for carrying out sharia, the term is baligh. Humans who have entered the phase of puberty marked the first wet dream male - female and first menstruation for women. The presence of Minpi is wet and the first menstruation in each individual in terms of age is not the same. Mature generalization is approximately 15 years old. If someone has been baligh (around 15 years) then the person is subject to taklif law or legal burden to carry out sharia is punished by sin.

➤ *Phenomenological perspective*

In Natanton's view (Mulyana, 2002 : 59) Fenomonology is a generic term that refers to all social science views that assume that human consciousness and subjective meanings are the focus for understanding social action. Certainly in terms of n yes to study people's behavior too subjective view of the indispensable informer. Subjectively will be valid if there is an intersubjective process between cultural researchers and informants.

➤ *Theory of Social Behavior*

Skinner (1976) in Walgito (2003 ; 17) distinguishes behavior from being natural (*innate* behavior) and *operant behavior* (*operant behavior*). Natural behavior is the behavior that has been carried out since the organism was born, namely in the form of reflexes and instincts, while behavior that is formed through a process of learning reflexive behavior is behavior that occurs as a reaction spontaneously to a stimulus that is related to the organism in question. For example, the reaction blinks when the eye has a strong beam, the knee moves when the knee hits the hammer, pulls the finger when the finger is hit by fire. This reaction or behavior occurs automatically, automatically, not governed by a syraf or brain arrangement. The stimulus received by the organism or individual does not reach the brain. The stimulus received by the organism or individual does not reach the brain as the center of the syraf

arrangement, as the center of controlling behavior. In a reflexive behavior a direct response arises once receiving a stimulus is received by the response through an affector without going through the center of consciousness or the brain.

III. RESEARCH METHOD

➤ *Research Approach*

This study uses qualitative research is research that aims to understand the phenomenon of what is experienced by the subject, the study such as behavior, perception, motivation, action and other holistically way of description in the form of words and language, in a special contest that natural by utilizing various natural methods, this study describes everything related to people's lives, which conducts early marriage behavior.

➤ *Research Focus*

The focus of this research is divided into four main as follows

- 1) Perception of early marriage social behavior, with indicators:
 - a. According to female perpetrators
 - b. According to the marriage guardian
 - c. According to Islamic law
 - d. According to the marriage law
- 2) The background to the occurrence of early marriage, with indicators:
 - a. Religious views
 - b. Economic factor
 - c. Community tradition

➤ *Data Analysis Techniques*

Data analysis in this study was carried out both when in the field and after the data was collected. The step of data analysis is done through several coding procedures (coding) to build a fundamental theory (grounded theory) through the data (Strauss & Corbin, 1990). Strauss & Corbin put forward 3 coding processes, namely: Open Coding; Axial Coding; and Selective Coding. The results of the research that were processed through the three types of counselors were then made constant comparisons.

IV. DISCUSSION

➤ *Perception of Early Marriage Behavior According to Perpetrators and According to Guardians*

The point of view of the perpetrators of early marriage behavior and the marriage guardian is interesting to be revealed because by doing so to be able to assess what is actually experienced and happening more can be objectively analyzed and revealed.

➤ *Perception of early marriage behavior according to the perpetrator*

Marriage in the perception of the 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, sweat and excitement, fondness and joy and peace. An important

factor in the success of building a household is togetherness. For him marriage is an agreement between men and women to become husband and wife and share the joys and sorrows and encourage children until the end of the period. For the perpetrators of early marriage behavior, a good understanding of the advantages and disadvantages of married couples and understanding the rights and obligations of each bride and the general public in general.

Based on findings at the research location, early marriage view behavior with the aim of marriage is to get happiness, husband and wife relationship is seen as worship and for fun. Enjoy life with joy and hope that happily gets the pleasure of him. The surgery is the cause. The reason why the marriage behavior was hastened. Marriage in perception of perpetrator behavior of early marriage is intended to form a household built together -Same and have the same fate and create environment good for children - children and gladness. Cheerfulness and joy, passion and joy and peace of mind. The important actor in the success of fostering a household is togetherness. For him marriage is an agreement between men and women to become husband and wife and various ups and downs and educate children until the end of the period.

➤ *Perception of Early Marriage Behavior according to the Wali Nikah in Maritengngae District*

The perception of guardian marriage about early marriage behavior is seen as a demand of the situation. Circumstances surrounding social behavior co-fertilize this early marriage. The situation in question is the difficulty of having a daughter nowadays to guard against negative influences globally. Because with the early marriage of the parents (the perpetrators of early marriage) still have a golden opportunity to raise their children (age still young, careers have not been too busy and have not been pursued by many targets, such as those who are married at a mature age. Thus, when the age of the parents are young, they already died. L After the age, children have become teenagers without notice, this means that they still have the opportunity to expand their association because children can be left at home and they are still not too old to pursue everything they miss while taking care of their children. State in question is his h Susa had a daughter today to keep from negative influences of the global era, religious understanding, economic and cultural situation of Bugis.

➤ *Perception of Early Marriage Behavior according to Islamic Law*

According to the social exchange theory that humans are creatures that seek profit and avoid costs. Humans are *reward seeking animals*, namely reward seekers. In conjugal relations based on exchange theory, anything can be seen. In between husband and wife there is an exchange of attention, in Among them help each other, love each other and shortly love.

Interactions that occur between individuals or groups that occur in human life are based on the expectation of a response from other parties. Such is the main idea of Blau's

opinion exchange ideas. Instead the interaction will stop if the expected reaction does not come. In the context of aiming to form a *sakinah mawaddah and warahmah family*, a husband and wife try to carry out their obligations and provide an inner birth. If a wife does not want to fulfill her obligations as a wife, *sakinah mawaddah and warahmah* are not achieved. Husband may not be able to give birth physically. Humans will live regularly if they live regularly if the punishment provided provides a sense of security and justice.

Understand this social exchange theory, to judge every behavior there are always hidden things to know. Theoretically it can be said that a husband helps his wife without wanting to get rewarded for love and affection for his wife. There fore, see behavior like this, just from the outside form is not enough. There are many things hidden that allows to get compensation from the act n yes that does not impact on surface.

➤ *According to the Marriage Law*

Although religion does not prohibit its be held early marriage behavior, but the behavior of early marriages will be registered before the registration of marriage clerks, if it has successfully met a number of requirements mandated by the Act. Early marriage behavior must still be guided by religious law and applicable laws. This concerns issues related to social order. Talcott parsons argues that order and social cohesion are caused by three important things; *first: the* existence of shared cultural values; *second: institutionalized* values become social norms, and *third: nilia-values* that are limited by individuals become motivational motivation (Maliki, 2008; 106).

Porsons, known as the biggest structural functionalism figure to date, focuses on the problems of the system of action and the social system. The approach offered is a reflection of the influence of Italian sociologists, Vilfredo Pareto, who put forward balance (*homeostatic*). Meet the rules that have been agreed together to build a household, forming a new family is more directed at efforts to realize commitment in developing balance, orderly and social order. With such orderly and social order that guarantees the growth of harmony in society can be realized.

By fulfilling these requirements with all the consequences of early marriage behavior of women in Maritengngae Subdistrict, it can only happen. Thus the implementation of women's early marriage behavior becomes legal according to the state because it has complied with the applicable laws and regulations according to religion. The legality was evidenced by the recorded marriage in the Marriage Regeneration (model N) at the Office of Religious Affairs (KUA) in the District of Maritengngae and the early marriages getting the Marriage Book (Quote of the NA Marriage Certificate).

➤ *Background of the occurrence of Early Marriage Behavior in the District Maritengngae Sidrap Regency*

Early marriage behavior is non-reflexive. This behavior is controlled or regulated by the center of consciousness or the brain. On 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 behavior of early marriage in the District Maritengngae Sidrap on several indicators, namely religious views, economic factors and the local tradition. This indicator was previously difficult to separate because the results of in depth interviews could be one answer from the informant containing the substance of more than one indicator. In one answer could contain both social and religious substance or economy and tradition and so on.

➤ *Views of Religion*

One form of immaterial social fact is religion. Religion can be a source of collective consciousness which in Durkheim agam's classification is directly a part of non-material social facts (Maliki, 2003 : 94). A person's religious understanding can lead to early marriage behavior of women. Prompts for marrying children when they have found a mate can be understood with multiple meanings. If a woman has been high and there is a man who wants her to marry, then as they view they do not need to suspend for long periods of time. This is where the position of religion (Islam) do not prohibit early marriage behavior. Especially if you are given excuses to avoid or minimize free promiscuity.

Islam strongly upholds the clarity of one's origin. Avoiding someone's obscurity is a very serious concern. In *almuhafadhatu ala kulliyatil khamsi* as human rights "in the *style of Islam*, one of the five important things is what is called *hifdzu annals* which is guarding offspring. Keeping offspring has no other way but to do a legitimate wedding. This means that promiscuity and even more so until pregnancy is deeply divided by religion. Children born are still fitrah and holy from sin. Parents who are perpetrators of free social behavior bear their sins. Results In *this interview* between *interviews* shows that to avoid adultery so as not to cause severe social problems, to get the pleasure of Allah seen as worship is the reason for the conduct of early marriage.

➤ *Economic factors*

Economic pressure also influence the implementation of the behavior of early marriage. The theory of incentives (incentive theory) in the social behavior theory explains that human behavior was due to adanyan incentives. With the incentive will encourage the organism to act or behave. Incentive serves as positive reinforcement. District residents Maritengngae Sidrap majority of subsistence farmers and ranchers. The activity of the youth and children in the village in general to help parents in the fields for farming. With the challenges of life as such, have an impact on the awareness level of education, they are less concerned about educational issues. Sometimes they can

only continue until junior high school course or even just graduated to SD.

By getting married seemed to be the solution of the difficulties they face, especially for women. Through marriage responsibility to support the economy and meet the needs of girls passed from parents to their husbands. There are hopes that hung on her daughter's parents to be more self-sufficient when it married. Thus the responsibility and the burden parents become less and lighter.

➤ Tradition Society

The tradition of early marriage behavior dominated by the couple who lived a little way. Women's behavior early marriage mostly married with neighboring village itself. This happens because they are very young and inexperienced wanderers. In their neighborhood, the vast majority of early marriage behavior of married women with a couple who came from the same village. The term is often used local people are sikampotta or mabali own village or neighborhood. The term comes from the Bugis language which is the language in everyday situations, since small they know each other. This expression means growing feeling of love as often relate to one another dama. Often met and often understand one another sam each character and then there's a match. Here heart adrift from each other and grow the seeds of love. This is in terms of local traditions encourage marriage affect many people in this area. The community tradition fact there are some components that build up underneath. In the district community tradition Maritengnge that an unmarried girl at the age of 18 years or 20 years will be felt as a spinster. They looked better to marry at an early age than at the end of the difficulty to find a mate, but it is also they have assumed that many who apply are not accepted then the old old son would not get a mate again. Sometimes opportunity comes only once. So there are men willing to marry a girl if it rejects the will is deemed by Bugis language taboos are not good or reject.

V. CONCLUSION

Perception of early marriage; 1) According to the perpetrators of early marriage, there is no difference between early and early, which distinguishes only things that background he hastened the marriage behavior. 2) According to the guardian of marriage, early marriage behavior regarded as social demands. 3) Do not violate Islamic law; Penghulu granted early marriage behavior when there are no obstacles based on Islamic law. 4) Do not violate the Marriage Act early if they meet the Act No. 1 th 1974 by attaching proof of parental permission and dispensation of Control Religion offender behavior if early marriage age less than 16 years.

The background of the behavior of early marriage in the District Maritengngae Covers; (1) educational factors; lack of knowledge about education resulted in many marriage who have graduated from junior high school. (2) social factors; One of the association, a low social control, and fax negative information technology, passion and

curiosity are high concentrations of sex. (3) religious factors; harm avoid greater and there is no obstacle in religion. (4) Economic factors; Family economic mediocre, with married expect a better economic life. (5) Factors Tradition; The tradition of early marriage behavior has been going on since time immemorial and assume that if so many have come applying has not been received then the child later become an old maid.

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