

Prevention and Impact of Child Marriage (Case Study in Donggala Regency, Central Sulawesi Province)

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ABSTRACT

This article aims to respond to the field reality in Donggala Regency, Central Sulawesi Province, that early marriage can have an individual impact. This research is field research with a qualitative approach, research data obtained through participatory observation in digging up information about the meaning of community marriage. The researcher concluded that marriage at an early age has an impact on emotional maturity, reproductive health and family resilience. In the aspect of emotional maturity, it causes divorce, while reproductive health causes maternal and child mortality rates to be higher. Furthermore, family resilience refers to the balance of access to fulfillment of basic family needs with access to resources to meet the needs of the family.

1. Introduction

The relationship between individuals can be seen in the form of marriage, in marriage the age factor is one of the indicators that can show the quality of a marriage. While currently early marriage takes many forms and causes of occurrence. In the records of major world organizations such as the United Nations, it is stated that the practice of early marriage is very common in Asia and Africa. In the Asian region, especially Asian countries such as Bangladesh (51%) Afganisthan (54%), in general, it is more common for girls under the age of 16 than men who are 19 years old (Desideria, 2016). The data is also mentioned in the applicable marriage law in Indonesia, namely Law No. 1 of 1974, namely that the minimum legal age for men is 19 years old and for women a minimum of 16 years old (Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, 2006).

From the statement above, the reality in the field shows that early marriage after the earthquake, tsunami and liquefaction that occurred on September 28, 2019 in parts of Central Sulawesi Province such as the Donggala area is very high. Although marriage is a right for every individual and family. However, in marriage there are several rules that have been established both in terms of religion, tradition and law.

This article aims to respond to the reality that is happening in the field, especially in Donggala Regency, Central Sulawesi Province, that early marriage can have an individual impact.

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2. Literature Reviews

Human attraction to the opposite sex is an instinct. This instinct comes from the decree of Allah who has created His creatures in pairs (male and female). Although the instinct is fitrah, it will still be a madharat if it is not channeled properly. Therefore, Islam prescribes a legal relationship. The legal relationship is called marriage. Getting married is an important stage in a person's life. For this reason, preparations for marriage must be carried out properly and planned, both in terms of mental, economic and so on. In the Big Indonesian Dictionary (KBBI) (Kbbi, 2016) explains that the word “nikah” means an agreement between a man and a woman to be husband and wife officially and witnessed by many people.

Meanwhile, according to Law No. 1 of 1974 article 1, marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty (Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, 2006). From this explanation, researchers conclude that marriage is something sacred. Allah's provisions regarding this matter are not only reflected in His provisions on who can and cannot be married, or the pillars and conditions that He stipulates but even in the wording used in the contract (Ilmiati & Hasanah, 2017). The Prophet (PBUH) said as a message to prospective husbands, *“Make wills to each other regarding women (wives) because you receive them with a mandate from Allah and it becomes lawful for you to have relations with the word of Allah”*.

According to Mohammad Fauzil Suwaryani et al (Adhim et al., 2019) psychologically the best age for marriage is between the ages of 19 and 25. Meanwhile, the results of research conducted by Umah (Umah, 2020) state that in the religion of the Prophet Muhammad SAW. said, *“O young men, whoever among you has reached ba'ah, then marry. Because actually marriage is more able to keep the eyes and keep the genitals. If you are unable to do so, then fast because fasting for him is control (of sexual arousal)”*.

In the results of research conducted by Muhammad Putra Ramadhan (Ramadhan, 2020) stated that the hadith above was clearly addressed to shabab (youth). Who is the shabab? Why to the shabab? According to the majority of scholars, a shaybab is a person who has reached aqil baligh and is not yet thirty years old. Aqil baligh can be marked by wet dreams (ihtilam) or masturbation (menstruation for women) or having reached the age of fifteen. What's wrong with shabab? Previously, it is interesting to note the words of the Prophet Muhammad, Hadith (Ahmad and Abu Dawud). *“Command your children to pray when they are seven years old, and spank them for not doing so after they are ten years old and separate their beds”*.

From the explanation above, the researcher concludes that the Prophet's message above, apart from being meaningful as education for children, also holds a signal that at the age of ten, a child has the potential for sexual maturity. This statement is in line with the results of research conducted by Tanshurullah (Tanshurullah, 2019) which states that the Prophet Muhammad has given signals since 19 centuries ago. Now, with the advancement of increasingly sophisticated technology, information media (both print and electronic) that continues to present sexual challenges for teenagers, it is not surprising that sexual harassment is often carried out by snot-nosed children who are still in elementary school. Therefore, the Companion Abdullah bin Mas'ud ra, always builds a marriage orientation to young men who are still single by inviting them to pray that they will soon be given a pious wife. However, from the results of research conducted by Fatwa Nurul Hakim and Chulaifah, it is stated that one of the dominant factors that often makes us sometimes afraid to take a step is economic readiness and it is natural that this factor becomes dominant. But as a believing servant, actually, we don't need to be uncomfortable with this crucial matter in a household. Hasn't Allah guaranteed the sustenance of His servants who want to get married, as implied in QS 24:32 which says:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ

فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation:

And marry those who are alone among you, and those who are worthy (of marriage) of your male servants and your female servants. If they are poor, Allah will enable them by His grace. And Allah is All-Wide (His provision) and All-Knowing (Ministry of Religious Affairs, 2013).

According to Muhammad Anis Matta, the verse is reinforced by the statement of the Prophet Muhammad who also guarantees us with his words, "Whoever wants to be rich, then marry" (Matta, 2003).

Actually, in fiqh or Islamic law there is no minimum age limit for marriage. Jumhur or the majority of scholars say that guardians or parents may marry off their daughters at any age. However, due to maslahat considerations, some scholars discourage the practice of early marriage. Makruh means that it can be done but it is better to abandon it. A young girl is not physically or psychologically ready to take on the duties of a wife and housewife, even if she has reached puberty or has gone through her period. Therefore, marrying off young girls is not considered maslahat (good) and may even cause mafsadah (damage). This consideration of maslahat-mafsadah is also accepted in the Syafii madhhab (Tihami & Sahrani, 2010).

Dari beberapa penjelasan di atas, penulis menyimpulkan bahwa dalam ajaran islam secara pasti tidak menentukan usia dalam perkawinan, maka yang dijadikan sebuah acuan adalah aqil baliqhnya seseorang. apabila tidak ada hal-hal yang luar biasa yang dibenarkan dalam ajaran agama, bagi seorang wanita sangat utama yaitu persetujuan orang tuanya (wali). Sebenarnya anak yang sudah dewasa, dan ia telah mampu bertindak maka hukum membolehkannya menentukan sendiri. Namun perkawinan merupakan masalah yang sangat penting oleh karena itu bagi usia di bawah 19 dan 16 tahun diperlukan izin dari orang tuanya. Apabila orang tuanya tidak ada, maka izin dapat diperoleh dari wali yang selama ini memelihara atau dari garis keluarganya keturunan atasnya

3. Methodology

This research is field research, therefore this research uses a qualitative approach, as field research, research data obtained through participatory observation or observation and interviews. In accordance with the concept of from the native's point of view, in exploring information about the meaning of marriage according to the community in Donggala district, Central Sulawesi Province. All of that the author did to find variations in the community in understanding early marriage while many interviews were conducted informally, home visits, dialogues, workplaces or in other places.

4. Results and Discussion

Donggala is one of the districts in Central Sulawesi Province, this district has an area of 4275.08 km² and has a population of 301,757 people in 2016. Donggala is the 7th largest, 4th most populous, and 4th most populated district in Central Sulawesi. Donggala Regency consists of 16 sub-districts and 166 villages. Donggala surrounds the Palu City area, and borders Parigi Moutong to the east, Tolitoli to the north and northeast, Sigi to the south, and West Sulawesi to the west and southwest (B. P. S. K. Donggala, 2020).

Based on Government Regulation No. 33 of 1952, that starting August 12, 1952, the Central Sulawesi region was divided into 2 districts, namely Donggala Regency, whose territory included the former Onderafdeling Palu, Donggala, Parigi and Tolitoli; and Poso Regency whose territory included the former Onderafdeling Poso, Bungku / Mori and Luwuk. August 12 was set as the date of birth of Donggala Regency which is commemorated every year, with Government Regulation No. 33 of 1952, also accompanied by the formation of regional government institutions and other equipment bodies, namely the formation of DPRDS based on NIT Law No. 44 of 1950 and the formation of agencies consisting of Agriculture, Forestry, Inland Fisheries, Animal Husbandry, Teaching, Public Works, and Arts (B. P. S. K. Donggala, 2020).

Furthermore, based on Law No. 29 of 1953 concerning the establishment of level II regions in Central Sulawesi, as well as the first expansion when part of the Donggala Regency area was divided into Donggala Regency and Tolitoli Regency. Based on Government Regulation No. 71 of 1999, the capital of Donggala Regency was officially moved from Palu City, returned to Donggala City itself which is 34 km from Palu City (B. P. S. K. Donggala, 2020).

When viewed at the population distribution at the sub-district level, it turns out that Banawa Sub-district is the area with the highest population density of 330 people / km², while Pinembani Sub-district is the least populated area with 15 people / km² (P. K. Donggala, 2014). From the explanation above, it is implied that geographically Donggala Regency has a fairly high economic potential, so it is natural that people outside Donggala Regency come to seek their fortune. In general, the population density of an area is caused by births, deaths and population migration. However, from the results of research conducted by Tahira Nurul and Nunung Nurwati (Azizah & Nurwati, 2020) stated that the occurrence of early marriage can indicate the level of education, economy, and socio-culture of an area. So that it can be a complex problem and can affect the growth of an area running.

Early marriage is one of the decisions that is indirectly not the main choice that can be used as a solution to a problem. From the marriage itself, there are many things that result, including: the weakening of the economic factors experienced by the family, this is in line with what has been explained by the "KUA employee" when asked the question what are the effects of marriage at a young age he said that "If the impact of marriage itself there are several that can occur 1. poverty, this happens because the bride and groom are not ready from an economic point of view and this is even more of a burden, still like to play because they are still children so they don't really care about their needs so they still like to play around, then from this incident it results in domestic commotion and usually leads to divorce. 2. reproductive readiness From the comparison in the case of birth when compared to brides who have entered their time or are more mature, the level of safety of prospective brides is still high. 2. reproductive readiness From the comparison in the case of birth when compared to brides who have entered the time or are more mature, the level of safety of prospective mothers and children in the womb is lower than that of brides who are already mature so that it results in the death of the mother or child in the womb, and premature birth 3. increasing the level of unemployment this will have an impact on the family because it will be troublesome for the family of both the groom and the bride because usually people who do marriage are not ready for their own household and still live with their parents so that sometimes their children are entrusted to their parents and not taken care of themselves ".

From the results of these interviews, it can be explained that the marriages carried out by couples who are still early actually result in many negative things, where one of them is the weakening of the family's economic level, this can occur because of the mental and material unpreparedness of the husband and wife, so that it will only be a burden on the family. In addition, the impact that will be caused is family problems such as conflicts and also differences in understanding that occur due to some small problems that can lead to big problems.

In terms of health, young couples can have an effect on the high mortality rate of mothers who give birth, infant mortality and affect the low level of maternal and child health.¹ According to health science, the least risky age of childbirth is between the ages of 20-35 years, meaning that giving birth at the age of less than 20 years and more than 35 years contains a high risk. Pregnant women aged 20 years and under often experience prematurity (born before the time) with a high probability of congenital, physical and mental defects, blindness and deafness.

In a research note conducted by Tahira Nurul and Nunung Nurwati (Azizah & Nurwati, 2020) stated that in 2018, the early marriage rate in Indonesia was 11.2% or around 1,220,900 adolescents under 18 years old had married. This means that 1 in 9 adolescent girls in Indonesia has married and from this data, the 3 provinces in Indonesia that have the highest prevalence rates are Central Sulawesi, West Sulawesi and Southeast Sulawesi. Meanwhile, for men, the percentage is very small, namely only 1.06% of boys who have married under the age of 18 or only 1 in 100 people. This figure actually shows an increase compared to data in 2015 which only amounted to 0.73%.

Apart from emotional maturity, another impact expressed by KUA employees in Donggala Regency is reproductive readiness, in the results of research conducted by Ahmad Zainal Abidin and Maslichah (Abidin & Maslichah, 2016) concluded that pregnancy at a young age is a pregnancy with many risks both in terms of psychological and health. According to one of the health experts Kathleen Jones in Ahmad Zainal Abidin and Maslichah (Abidin & Maslichah, 2016) states that in general, pregnancy at a young age is very vulnerable to the term immature endometrium or commonly known as weak womb. He added that in health terms it is generally known as maturity or maturity of reproductive organs, this organ must be prepared maturely. Because organ maturitus is one of the organs to store the fetus in growing and developing during the womb. Therefore, it requires various nutritional, anatomical and health intake that is monitored regularly. From this explanation, the researcher concludes, when compared to brides who have entered the time or more mature, the level of safety of prospective mothers and children in the womb is lower than that of brides who are already mature, resulting in the death of mothers or children in the womb, and premature birth.

Apart from the two aspects mentioned above, another aspect that also has an impact on young marriage is family resilience. From the results of research conducted by Farah Tri Apriliani and Nunung Nurwati (APRILIANI & NURWATI, 2020) concluded that in reality in the field many of the young couples who choose to marry young are not based on the understanding and prerequisites of family resilience, but on other aspects, namely physical readiness only. According to Frankenberger in Cahyaningtyas, Tenrisana and Triana (Cahyaningtyas, 2016), the term family resilience is a balanced condition between the adequacy of basic needs in the family and the continuity of access to income to meet these basic needs.

This statement is in line with the results of research conducted by Kiewisch in Herien et al (Puspitawati et al., 2019) which states that the term resilience focuses on the ability of individuals or households to cope with shocks and pressures by accessing resources. However, in the reality of the field revealed by KUA employees in Donggala Regency, it is stated that the increasing unemployment rate will have an impact on the family because it will be troublesome for the families of both the groom and the bride because usually people who do early marriage are not ready to set up their own households and still live in their parents.

5. Conclusion

From the results of the research described above, the researcher concludes that marriage at an early age has many impacts, such as emotional maturity, reproductive health and family resilience. In the aspect of emotional maturity, the tendency that arises is usually domestic violence, while in the aspect of reproductive health, the mortality rate of mothers and children at a young age becomes higher. Furthermore, family resilience refers to the balance of access to fulfillment of basic needs in the family with access to resources to meet the needs of the family.

These three aspects, in reality, are one of the cases that are often encountered by KUA employees in Donggala Regency from year to year. So it is hoped that marriage registration officials are expected to be more optimal in providing services or counseling that is educational in nature to prospective brides at an easy age and the community in Donggala Regency regarding the age limit for marriage, so that people can understand the consequences of marriage and the community becomes obedient and aware of the law.

The choice to marry at a young age is not solely due to cultural or religious demands which are solely to avoid slander in society. If this is the main factor that causes the community to choose to marry off their children at a young age, then it automatically makes the child drop out of school and ultimately leads to a lack of access to knowledge and access to resources in this case employment. Lack of access to knowledge, especially reproductive health.

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