

Child Marriage in Online Indonesia News Discourse Analysis of A Contemporary Cases about SyehPuji and The Teen Wife

Diyah Utami

Sociology Program of Social Science Department
Universitas Negeri Surabaya
Surabaya, Indonesia
diyahutami@unesa.ac.id

Farid Pribadi

Sociology Program of Social Science Department
Universitas Negeri Surabaya
Surabaya, Indonesia
faridpribadi@unesa.ac.id

Mutiah

Communication Program of Social Science Department
Universitas Negeri Surabaya
Surabaya, Indonesia
mutiah@unesa.ac.id

Abstract- Child marriages have actually been banned under the CEDAW ratified by the Indonesian government. As a consequence, all elements of society also accept these rules and provide space for women to obtain their rights. Mass media as one of the channels of socialization should also do the same thing. That is, child marriage news is not only preached, but also escorts efforts to stop marriage. In the SyekhPuji's case, a cleric from Central Java has provided a different citizen. Even though her marriage to a daughter has been opposed, the media now show as if there is no problem. By using framing analysis, this research intends to explore the ideology developed by the media, especially online media. The results show different attitudes depending on background or framing that was previously built.

Keywords — Child marriage, Ideology, Social Media.

I. INTRODUCTION

Based on the 1979 CEDAW (Convention on the Elimination of All Forms of Discrimination against Women), specifically article 16 [1], the government is obliged to protect women from early marriage (children). The trick is to provide a minimum age limit for a legal marriage. Internationally, following WHO and UNICEF, the minimum age for marriage is 18 years. This age is the age limit of children. Marriage under the age is prohibited. UU no. 1 of 1974 concerning Marriage article 7 paragraph 1 provides an age limit of 16 years for women and 18 years for men. MK Decision No. 30-74 / PUU-XII / 2014 has provided certainty the minimum marriage limit must be 18 years and above. [2]

There are various analyzes of marital events at the age of the child. Some studies suggest that economic factors, especially poverty, cause families to marry off their daughters. [3] Others explain that cultural and religious factors determine the condition of women must yield and submit to their parents. [4], [5]

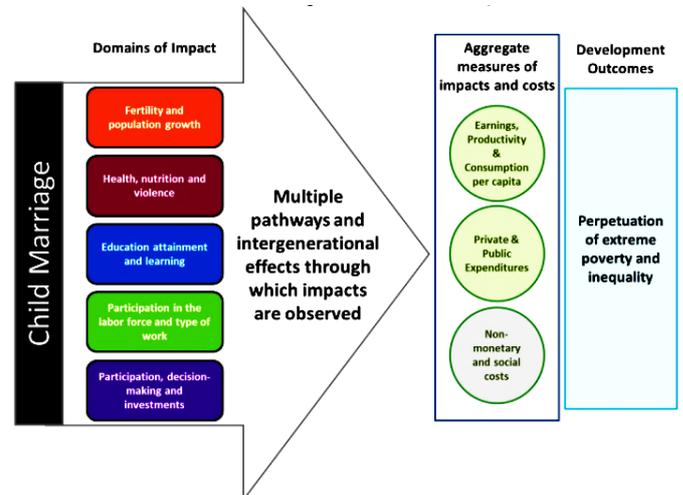


Fig 1. Wodon's Framework on Economic Impacts of child marriage [6]

The problem is not what causes, but the consequences of child marriage. Wodon, et.al (2017) shows at least 5 (five) impacts, namely (1) fertility and population growth, (2) health, nutrition, and violence, (3) education attainment and learning, (4) participation in the labor force and type of work, and (5) participation, decision making and investment. These effects are intergenerational and in turn create poverty and inequality (see fig. 1). [6] Child marriage can actually produce poverty and inequality towards women. In such marriages, women are at risk of experiencing violence, poor health, including the child they are born with, and so on to the issue of participation.

In health, child marriage is suspected to cause *stunting*[7], [8]and malnutrition. The number of stunting babies is very high in Indonesia. Stuntingin several studies conducted by the Ministry of Health. [9] If you see Figure 2, this risk is even greater because child marriage preferences in Indonesia occur in provinces that have a higher number and population density, such as Java, North Sumatra and South Sulawesi.[10]

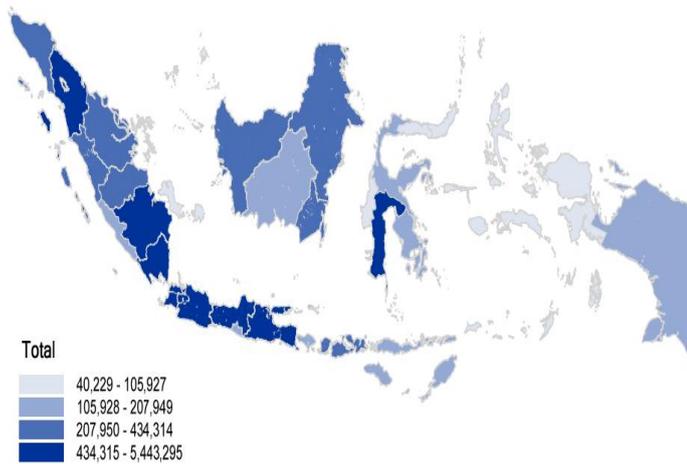


Fig. 2. The incidence of child marriage in Indonesia woman group [10]

JN Marshan, et.a. (2014) shows that child marriages do not always come from poor families. The data actually shows that families are more capable of doing this (see figure 3). One of them happened to SyehPuji when he was around 43 years old and had married Ulfa (12 years old). At that time, activists from one social institution and cooperating with the mass media had succeeded in frustrating. Nevertheless, SyehPuji turned against it by reporting activists from the institute.

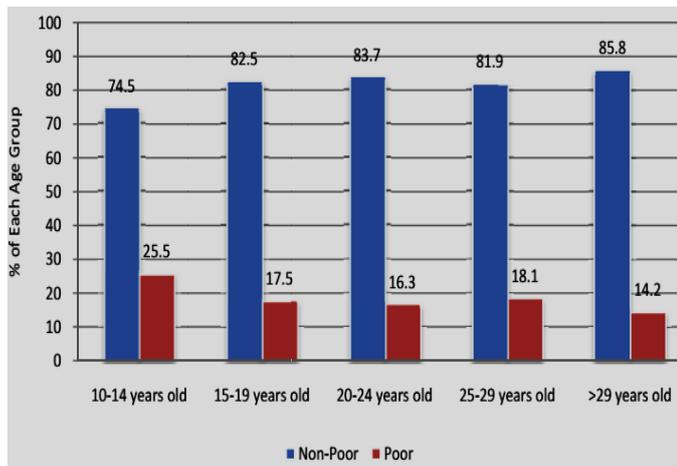


Fig. 3. The economic status of child marriage family in Indonesia [10]

Mass media, both print and online can actually play a role in various aspects. In political studies, the mass media or *press* indirectly has a function as a political force. Opinions absorbed from the public can influence public policy. In a sociological perspective, the mass media can represent and shape collective consciousness. [11], [12] What is conveyed to the community as an effort to form collective awareness. Through mass media, people hear and can respond by giving sanctions to the perpetrators. However, through the

government and press institutions, the community determines various professional ethics. The ethics is emphasized in the press because of its external socio-political and economic strength. At the same time, socio-political and economic pressures can also influence mass media coverage. [13]

Regarding gender relations, a number of researchers have observed that there are inequalities in reporting, especially when it comes to women and deviant sexual orientation. In the case of sports, coverage of women's athletes is much less. [14] This can be understood by Gauntlet's statement that the media are gender representations of the past and present. [15] In representing gender relations, the media is very difficult to act neutral, especially in the business space. [16]

By taking the case of SyehPuji's marriage, it becomes a question as well. At the beginning of reporting and reporting in 2010 the ideology championed was clear, namely preventing child marriages and imprisoning SyehPuji for violating article 81 of Law No. 23 of 2002 concerning child protection. At present, it is a fundamental question that online media intend to develop what kind of ideology is related to this news.

II. RESEARCH METHOD

Research uses the analysis of van Dijk's critical discourse [17] He stated that every narration in the news is possible to have a certain ideology. When dissected, the narrative structure consists of text, social cognition and social context. The text appears in what was written on the media. Meanwhile, social cognition resides in the mind of the writer, as is the social context around the event or the writer. Because it was difficult to conduct an interview by the author, the study that was conducted was text. In discourse theory, the text reflects the author and his social context.

To understand the text, especially the macro structure, superstructure and structure. Macro structure is the thematic of the narrative. The superstructure is a schematic composed by the author, while the microstructure consists of semantics, syntax, stylistics, and rhetorics. For this reason, newspaper articles about the SheikhPuji and Ulfa cases were first dissected from the macro structure, which is the thematic of the narrative. Then, gradually scrutinize starting from schematic to rhetorics.

There are several reasons for selecting news from *tribunlampung.co.id* on March 14, 2019. First, this report is actually a deeper review of *grid.id*. Both *grid.id* and *tribunlampung.co.id* are one group with *tribunnews.com*. Second, based on alexa.com analysis, Tribunnews is one of the most read online news sites, after *google.news*. Another advantage of online news, including *tribunnews*, is opening interaction between readers and news makers. The reader responds to the perpetrators' actions, actions and words. The response is in the form of comment text.

III. RESULT AND DISCUSSION

Children's Marriage Discourse in Online Media. The coverage of the Sheikh Puji and Ulfa cases is actually one of the discourses about child marriage. The event actually took place on August 8, 2008. Sheikh Puji is known as a wealthy businessman, as well as a caretaker of the boarding school he founded. He acknowledged the marriage was legally religious and without coercion. He has requested permission from Ulfa's parents. On that occasion, his parents asked Ulfa. Ulfa agrees at the request of his parents. [18] The incident then resulted in Sheikh Puji being put on trial. After a fight which had freed him because the indictment was considered unclear [19], finally Sheikh Puji was jailed for 4 years. [20]

This child marriage is not the first time. SyehPuji became interesting news because he was a figure in the community. However, there are other reports about child marriage in Indonesia. In 2019 alone, *Tribunnews* reportedly reported more than 10 child marriages. Marriage can be done between fellow minors, such as: cases in Pare-pare, South Sulawesi [21], Musi Banyuasin, South Sumatra [22], [23] and Sekayu, Kalimantan. [24] Marriage is also carried out between adults and children, both "voluntarily" as in the case in Sidrap, South Sulawesi, [25] or by force as is the case in Probolinggo, East Java. [26]

If you understand this news, then marriage is worthy of the news object because it is unusual and should not be in the current era. However, the news only stops at the wedding event, not afterwards, such as whether it is an illegal act or not. This is different from the preaching of SyehPuji in 2019.

There is an ideology behind Sheikh Puji's News. After being in prison for 4 years, *Sheikh Puji* did not cancel the marriage, but instead sought permission from polygamy from his first wife. [27] This was done to officially register a marriage with Ulfa. Based on Law No. 1 of 1974, marriage can only be done by women over 16 years and, if polygamy is carried out, the permission of the first wife is required. [28] After eight years of marriage ratification, by a number of online newspapers, SyehPuji was reported to be living happily with his two wives. However, this ideology is examined through macro, superstructure and (micro) structures.

From the macro structure, the report shows the marriage of SheikhPuji - Ulfa who is happy and has two children. The media also illustrates that Ulfa currently looks more mature, motherly, beautiful and fashionable. To reinforce the statement, the media also displayed Ulfa's current photos. Even though it once stumbled on a problem, it turns out that it's the opposite. If it had been criticized and imprisoned because people worried about Ulfa's fate, it turns out that this time is not proven.

The thematic description is captured by the reader, in this case netizens with his comments. Researchers divided netizen comments into three categories, namely cons, pros and

sensuality. Counter comments include "why should marry a child," "abuse of the SunnahRasullulah" and "Sheikh Puji as parents do not know themselves." Pro comments include "like the Messenger of Allah who married Aisha 9 years old." "It's better to get married early than courtship, "" wife who bring positive change to her husband, "" better to marry than to sell themselves, "" not a problem because they liked "and" do not question the origin always feed.

"sensualitycommentaryis aalternative commentary, beyond debate the *pro* and *contra* about child marriage. This comment refers more to a woman's body, such as: "whenyou are old, why should you lust for children" ("udatuakoksangesamabocah")and " I'm waiting for your widow. "These two comments seem to dismantle the motives of the marriage carried out by Sheikh Puji as an act of controlling the body of a "young" woman.



Fig 4. Ulfa and Sheikh Puji when shopping [29]

From the suprastructure, initial reports indicate that there is no change in the relationship between Sheikh Puji and Ulfa. The condition is actually inversely proportional to people's estimates. Sheikh Puji and Ulfa are more harmonious. Ulfa is depicted increasingly beautiful, fashionable adult. In the next section, with the case 10 years ago, Sheikh Puji withdrew and became more serious about his efforts. His efforts were successful and made him richer. The third part, despite its success, the business was hampered due to the incident 10 years ago. He was greatly harmed. Therefore, he along with 10 lawyers who named the Islamic Sharia Enforcement Team sued the Kompak NGO. This NGO used to sue him. [29]

From the microstructure, news writers do not highlight the impact of early marriage on Ulfa. Ulfa was a little girl who just graduated from elementary school. He lost his childhood and adolescence because he had to enter the marriage level. At the age of 18, he already has two children. That is, Ulfa gave birth to her first child under the age of 17 years. If not married to Sheikh Puji, she will continue her education to a higher level. From the perspective of ordinary people, Ulfa is

currently a happy woman because she has a husband who can guarantee the welfare of her and her children. From gender equality, this is a setback. Whether we realize it or not, Ulfa is only a low-educated housewife. Low-educated women tend to have *bargaining positions* weak before their husbands. In Javanese terms, women like this are only '*koncowinging*'.



Fig 5. Ulfa and Sheikh Puji and extended family [29]

On the other hand, conditional coherence is characterized by the use of clauses as explanatory, which is indicated by conjunctions: "yang". The function of subclause is to explain, so that without their presence does not reduce the meaning of the sentence. The clause can describe the hidden interests of the news writer because it can provide good / bad information to the statement. In the news about Sheikh Puji in online media, there are two sentences that show conditional coherence, namely: "*Men who used to show off, now are busy themselves and focus on their efforts through PT. SinarLendohTerang.*" News writers point out that Sheikh Puji used to show off. This is actually negative. However, the word 'first' refers to the past. Reporters seem to want to show a change in the attitude of Sheikh Puji, who used to 'show off' now to be more humble. A negative image is changed to become more positive.

Meanwhile, the company is reported to produce brass-coated calligraphy *which is exported with a net income of more than 300 million per month*. What was written meant that Sheikh Puji was a successful businessman. This is evidenced by the company's monthly income which is very high. This seems to provide tolerance that it is not a problem for rich men to marry underage children because the most important thing is to be able to meet the economic needs of his wife and children.

In terms of lexicon coherence, the fashionable word in the phrase "young Sheikh Puji is looking more beautiful, mature and fashionable after becoming a mother" is actually synonymous with something modern and of course expensive.

That is, there is an increase in Ulfa's socioeconomic status after *becoming the wife of Sheikh Puji*. This statement is reinforced by a review of Ulfa's appearance. "*Ulfa's appearance, which used to look innocent, has changed dramatically to make people see it.*" The word "*pangling*" means not recognizing anymore. Other people don't recognize Ulfa anymore because there is a change in Ulfa after marrying Sheikh Puji. The direction of change that the news writer wants to emphasize is of course a positive change, which is more beautiful, mature and fashionable). This was also reinforced by graphic images 4 and 5. With these photos, journalists seemed to want to show the happiness of their second marriage.

Conditional coherence increasingly seems to justify the motive for filing a lawsuit on the Kompas NGO. The justification of Sheikh Puji's actions was also strengthened by the naming of his lawyer team. That is, what Sheikh Puji did was the right thing, and what the reporter did at that time was wrong.

IV. CONCLUSION

Online news has in fact provided a communication space between readers and news writers. However, there are things you should know from online news. Just like printed news, online news also has ideologies built by the author. News is a separate text from the author. However, the author has included ideas in the news. The reader understands the ideology of the news by reading the text. Providing comments actually provides the reader with criticism.

In the case of Sheikh Puji's coverage, the apparent ideology was trying to explain the motives for filing lawsuits on activists protecting women and children (Kompak). As if appearing to defend Sheikh Puji's actions in prosecuting the perpetrators, the news of *Tribunnews* actually exposed his motives. The reader is given the opportunity to provide an assessment of the news. That is, even though child marriage is a "disgrace" by law, but it can be sweet and acceptable based on religion. Religion became the ideology of the action.

Acknowledgment

This article can be completed because it is the result of close analysis and discussion with various parties, especially fellow colleagues in the Department of Social Sciences, Faculty of Social Sciences and Law, Universitas Negeri Surabaya.

Reference

- [1] G. Assembly and T. Session, "Convention on the Elimination of All Forms of Discrimination against Women.," *Annu. Rev. Popul. Law*, vol. 16, no. 45, p. 124, 1989.
- [2] M. K. Indonesia, *Putusan No. 30-74/PUU-XII/2014 tentang Pengujian UU No. 1 tahun 1974 tentang Perkawinan pasal 7 ayat 1*, no. 6. Mahkamah Konstitusi Republik Indonesia, 2014.

- [3] A. M. Reuben, "Causes and Effects of Early Marriage on the Girl-Child in Suba Sub-Conty, Wester Kenya," University of Nairobi, 2014.
- [4] CARE-International, "Child, Early, and Forced Marriage. CARE's Global Experice," Geneva, 2018.
- [5] L. Kenny, H. Koshin, M. Sulaiman, and B. Cislighi, "Adolescent-led marriage in Somaliland and Puntland: A surprising interaction of agency and social norms," *J. Adolesc.*, vol. 72, no. March, pp. 101–111, 2019.
- [6] Q. Wodon *et al.*, "Economic Impacts of Child Marriage: Global Synthesis Report," Washington, 2017.
- [7] Y. Efevbera, J. Bhabha, P. E. Farmer, and G. Fink, "Girl child marriage as a risk factor for early childhood development and stunting," *Soc. Sci. Med.*, 2017.
- [8] M. Delprato, K. Akyeampong, R. Sabates, and J. Hernandez-fernandez, "On the impact of early marriage on schooling outcomes in Sub-Saharan Africa and South West Asia," *Int. J. Educ. Dev.*, vol. 44, pp. 42–55, 2015.
- [9] S. Haruman, S. Nazarwin, and T. J. Angkasawati, *Stunting " Anak Kadorih ": Yang Terabaikan. Etnik Dayak Ot Danum, Kabupaten Gunung Mas*, 1st ed. Surabaya: Unesa University Press, 2016.
- [10] J. N. Marshan, M. F. Rakhmadi, and M. Rizky, "Prevalence of Child Marriage and Its Determinants among Young Women in Indonesia," in *Child Poverty and Social Protection Conference*, 2014, pp. 1–27.
- [11] R. Fowler, *Language in the News. Discourse and Ideology in the Press*, 1st ed. New York: Routledge, 2007.
- [12] T. A. Van Dijk, "Power and the News Media," in *Political Communication and Action.*, 1st ed., D. Paletz, Ed. Cresskill, New York: Hampton Pres, 1995, pp. 9–36.
- [13] J. Steele, "Indonesian journalism post-Suharto. Changing ideals and professional practices," in *Politics and the Media in Twenty-First Century Indonesia. Decade of Democracy*, 1st ed., K. Sen Sen and D. T. Hill, Eds. New York: Routledge, 2011, pp. 85–104.
- [14] E. Kennedy and Hills, *Sport, Media and Society*, 1st ed. Oxford: Berg, 2009.
- [15] D. Gauntlett, *Media , Gender and Identity. An Introduction*, 2nd ed. New York: Routledge, 2008.
- [16] V. Koller, *Metaphor and Gender in Business Media Discourse. A Critical Cognitive Study*, 1st ed. New York: Palgrave Macmillan, 2004.
- [17] T. van Dijk, "Narrative Macro-Structures. Logical and Cognitive Foundations," *A J. Descr. Poet. Theory Lit.*, vol. 1, no. 1, pp. 547–568, 1976.
- [18] DetikNews, "Pujiono Nikahi Bocah SD pada 8/8/8 Pukul 03.03 WIB," *Detik.com*, Jakarta, p. 1, 24-Oct-2008.
- [19] Kompas.com, "Kasasi Ditolak, Sidang Syekh Puji Lanjut," *Kompas.com*, Jakarta, p. 1, 27-Oct-2010.
- [20] Rofuuddin, "Syeh Puji Divonis 4 Tahun Penjara," *Tempo.co*, Jakarta, p. 1, 24-Nov-2010.
- [21] H. Gunawan, "Kisah Remaja 16 Tahun Nikahi Gadis 14 Tahun di Parepare, Keduanya Rela Purtus Sekolah," *Tribunnews.com*, Jakarta, p. 1, 05-Mar-2019.
- [22] Grid.Network, "DPPPA Musi Banyuasin Ambil Tindakan Usai Video Pernikahan Dini Bocah SD dan SMP Viral di Medsos," *Tribunnews.com*, Jakarta, p. , 14-Jul-2019.
- [23] Novia, "Pernikahan Bocah 13 Tahun dengan Tiga Macam Hidangan Bikin Heboh, Yang Terjadi Sungguh Tak Disangka-sangka," *GridPop.id*, Jakarta, p. 1, 09-May-2019.
- [24] D. Agustina, "Viral Pengantin Cilik di Sekayu, Sang Pria Mencari Nafkah Menjadi Nelayan," *Tribunnews.com*, Jakarta, p. 1, 14-Jul-2019.
- [25] H. Gunawan, "Viral, Pria 41 Tahun Nikahi Gadis 13 Tahun di Sidrap, Baru Kenal 3 Bulan di Facebook," *Tribunnews.com*, Jakarta, p. 1, 16-Jun-2019.
- [26] G. Network, "Bocah 6 Tahun di Jawa Timur Dipaksa Nikah Siri oleh Orang Tuanya Artikel ini telah tayang di Tribunnews.com dengan judul Bocah 6 Tahun di Jawa Timur Dipaksa Nikah Siri oleh Orang Tuanya, <https://www.tribunnews.com/regional/2019/06/29/bocah-6-tahun-di-jawa>," *Tribunnews.com*, Jakarta, p. 1, 29-Jun-2019.
- [27] Liputan6, "Permohonan Poligami Syekh Puji Dikabulkan," *Liputan6.com*, Jakarta, p. 1, 27-Jan-2012.
- [28] P. Indonesia, *Undang-undang No. 1 tahun 1974 tentang Perkawinan*. Indonesia, 1974, p. 1.
- [29] Safruddin, "Setelah 10 Tahun Berlalu, Ini Kabar Terbaru Sosok Syekh Puji dan Lutfiana Ulfa," *Tribunnews.com*, Lampung, p. 1, 14-Mar-2019.