

Community's Social Capital in Treating Early Marriage at Jebres Sub District of Surakarta

^{1st} Erwinsyah

*Student of Master of Sociology,
Department of Sociology,
Faculty of Social and Political
Science,
Universitas Sebelas Maret,
Surakarta, Indonesia
erwinsyah963@gmail.com*

^{2nd} Argyodemartoto

*Department of Sociology,
Faculty of Social and Political
Science,
Universitas Sebelas Maret,
Surakarta, Indonesia
[argyodemartoto_fisip@staff.uns.a
c.id](mailto:argyodemartoto_fisip@staff.uns.ac.id)*

^{3rd} Supriyadi

*Department of Sociology,
Faculty of Social and Political
Science,
Universitas Sebelas Maret,
Surakarta, Indonesia
supriyadi.sn.su@gmail.com*

Abstract. Early age phenomenon still occurs in Surakarta, particularly in Jebres Sub District. This study was a descriptive qualitative research on Jebres people, Surakarta City. the informant is composed of Kemenag, KUA married children, early childhood, family children who marry early, my son who married early childhood and society. Data validation was carried out through observation, in-depth interview and documentation, and data analysis through data reduction, data display, and conclusion drawing. The result of research showed that community's social capital approach to treating early marriage including norm, trust, and network involved not isolating and keeping recognizing its existence within community, getting the actors of early marriage to participate in society activities such as mutual cooperation (*gotong royong*), community service (*kerja bakti*), patrol, and men and women associations in neighborhood, and enforcing religious rule and societal norm to solve the problem early marriage within society.

Keywords: social capital, early marriage

I. INTRODUCTION

Early marriage has decreased in its number in such countries as Iran, Nepal, South Asia, Africa, Zimbabwe, and Latin America. It can be seen in the last three decades, however in reality it still occurs in many developing countries, particularly in remote areas [1] [2] [3]. The phenomenon of early age as if never stops in Indonesia; it occurs in both rural and urban areas involving various economic strata and background [4]

Meanwhile, some factors affecting early marriage are education, social-economic and perception, and it is stated that the factor most dominantly affecting early marriage is perception in which adolescents and parents' poor perception results in high early marriage rate. Perception is largely due to individual's experience with his/her neighborhood as the chain of attitude change [5] .

Law No. 32 of 2002 about Child Protection mentions that age of consent is 18 years, while Article 7 clause 1 of Marriage Law mentions that minimum marriage age is 16 years for female and 19 years male. Ideally minimum marriage ages 20 years for female [6]. At this age, a woman psychologically has been on stable level in treating many things and it affects marriage. A less than 20 year-old woman will tend to be unready as most of them think more of how to get good education and to have fun. A man should be at least 25 years old, as at this age his psychical and physical condition is so strong that can support his family life and protecting them psychically, emotionally, economically and socially. Increasing the women's marriage age is a main way of decreasing divorce rate. In Indonesia, early age occurs widely [7].

Considering some phenomena occurring, The Parent's inadequate knowledge, social situation, custom and culture in Parampo village of Sanggalangi Sub District without limiting the marriage execution age leads to early marriage phenomenon [4]. Early marriage phenomenon occurring in Plosokerep of Indramayu Regency is due to many factors, either internally and externally. It triggers village government, public figure and other social networks to deal with or to minimize early marriage through firstly advice given by marriage register, parents motivating their children to continue their study to higher education, delaying marriage book, tightening marriage legislation and its sanction [8].

Early marriage is a less solvable problem, and even Indian government has amended its law recently to prohibit early marriage, but it is still conducted silently by retarded rural people, as to them early marriage is common. Thus, a legal framework developed does not remove the problem of early marriage [9]. Inadequate willingness to make decision and infirm law and ordinance make the actors of early marriage in Nigeria not afraid of breaking the rule of law, thereby enabling them to do early marriage on behalf of religion's instruction

and they keep committing crime humanity crime by conducting early marriage [10].

Young adolescents are unready to get married and intend to postpone their marriage, but such factors as individual and contextual factors encourage them to get married at early age [1]. Overall, Early age risky of increasing dropout and early marriage rates is the commonest reason to leave school [2]. The girls' risk of dropout occurs in the seventh and eighth grades, the 15-17 year old girls that have gotten married in Nepal have 10 times risk of dropout more than those not having gotten married. Although there is an education about how to have household including to give Kirat religion education and social membership traditionally remain to improve the risk of dropout due to early marriage. This finding emphasizes on the importance of postponing early marriage thereby reducing girls' dropout rate in Nepal. The school based program intended to prevent children marriage should make the fifth graders the target as they are risky of experiencing dropout, and prioritize the disadvantaged girls. Malnutrition risk is higher in children born from mothers getting married at early age than those born from mothers getting married at majority age [11].

Early marriage exerts hazardous effect on those doing so, either man or woman. Marriage among under-18 year age-children occurs throughout world, particularly in South Asia, Africa, and Latin America. This breaks human rights indirectly and impacts on health psychological wellbeing, and their children health directly [3]. Even it increases risks of depression, sexually transmitted infection, cervical cancer, malaria, fistula obstetric, and maternal death. Their descent is on the increase of premature birth risk and then neonatal or infant death [12]. In United States of America, children marriage increases the risk of lifetime mental disorder and support for psychiatry susceptibility among women who have gotten married at childhood is very desirable.

Reducing poverty rate and giving wellbeing thereby ensuring financial future for girl, strengthening social bond and mandating the girls to keep studying at school are the most effective methods to reduce children marriage and health consequence of early marriage, recalling the susceptibility of girls getting married before 15 year age and having never studied at school. Therefore, an initiative should be taken to organize a program paying special attention to postpone very early marriage [13]. Poverty and poor education are the main cause of children marriage and children marriage is usually in contradiction with the wish of girls who want to be educated [14].

Pregnancy is one of commonest reasons to early marriage in two groups in Zimbabwe. Providing supporting program at school can reduce early marriage and early pregnancy rates in

majority young female orphans, but it cannot repair the health-related factors [15]. Female adolescents getting marriage at early age do not understand life opportunity. This finding help healthcare service provider and policy maker give female adolescents special care and better support to prevent negative consequence of early marriage [16]. Preventing early marriage through incentive program and women empowering attempt are highly effective in preventing children marriage and can change caretaking pattern relatively quickly [17].

Social capital, basically is the result of collective trust and norms among the actors in social structure. Structure dimension is highly related to various networks supporting cooperation benefiting the public interest. Social capital is made of traditional society life and created everyday by citizens and organizations in modern capitalistic community [18]. Social capital will develop better when technology develops, the organization of hierarchical structure is getting flatter (horizontal), and hierarchy of business system is replaced with network [19].

Early age phenomenon in Indonesia becomes a hot topic today, including tat occurring in Surakarta City. Data at the Ministry of Religious Affairs of the city of Surakarta said that 27 early marriages occurred in the city of Surakarta from January to November 2017. Surakarta City has 5 sub districts: Banjarsari, Jebres, Laweyan, Pasar Kliwon, and Serengan. The largest number of early marriage occurs in Jebres Sub District, 11 out of 303 marriages. Therefore, this study investigates what social capital is used in treating early marriage behavior in Surakarta City, particularly in Jebres Sub District.

II. METHOD

This research employed qualitative method with case study design on the people of Jebres Sub District, Surakarta City. as for the key informants, and supporters. consists of the Ministry of religion. and the Office of religious affairs as the key informant can provide related data teenagers are doing early childhood marriage in Surakarta city especially in the main informant, j\Jebres cemetery children who marry early because affect successful and whether implementation of research, then the family child advocates informant got married early, friend of the perpetrator, and the community which can provide additional supporting data or data, to measure data validity using interactive model of analysis encompassing data reduction, data display, and conclusion drawing.

III. RESULT AND DISCUSSION

Social life of people in Jebres Sub District, Surakarta City, reveals the obedience of majority Islam religion adherents. However, time progress and development result in transformation of communication and information in many areas impacting on the change of social values in youth generation in Jebres sub district, in which adolescents in Jebres sub district tends to follow many kinds of developments, either good or bad, so that they are difficult to control. Recently, as the effect of social-cultural norm change, adolescent mischief seems to increase in number.

Jebres people are the community with largest population growth rate compared with other sub districts in Surakarta. Considering the data of Surakarta City's Central Statistic Agency, it can be found that Jebres Sub District has highest population growth rate (0.88) compared with other sub districts. It can be concluded that child birth rate experienced acceleration in census period of 2016 in Jebres. Thus, there is likely a quicker increase in the number of marriage couples in Jebres compared with other Sub Districts .

With the largest population growth rate compared with sub districts existing in Surakarta City, Jebres community has typical characteristic as an active community in conducting mutual cooperation and discussion activities in respective RTs, RWs, PKKs, and etc. In addition, Jebres people have very varying cultures so that each of villages (*kelurahans*) always emphasizes on local wisdom and potency through tourist events and potential village arenas. Local traditional wisdom remains to be maintained by local people not only as a means of maintaining togetherness and mutual cooperation spirit but also as a means of exploring their potency.

Community's economic condition in Jebres Sub District of Surakarta involves superior industry including furniture, batik, textile and garment. Meanwhile, supporting services include hotel, boarding house, short course service, education and training service. Viewed from education aspect, Jebres people are very advanced, as indicated with the data contained in kemdikbud.go.id site showing that this sub district has 88 schools meaning that education level of Jebres people is very good.

Social capital is a lubricant element highly determining the establishment of cooperation between individuals or group or collective cooperating behavior. Social capital in Jebres people in treating early marriage consists of norm, trust, and network. Social capital can be defined as community's ability of cooperating. Social capital consists of trust, norms, and networks [20].

Generally, parents want high education for their children. They want their young generation survive and keep developing into citizens with culture and education, and ability of participating fully in living within society. Considering the data of research informant, it can be found that the community's social capital in treating early marriage actor includes not isolating and keep recognizing their existence in society.

Social network is established based on individual's interest in principle or thinking. Commonness, solidarity, tolerance, cooperating spirit, empathy are social capital inherent to community life. The result obtained from informants show that cooperation between community members, *Ketua RT*, *RW* and community elements involves early marriage actors in society activity, such as mutual cooperation, community service, patrol, and men and women associations in their neighborhood. However, they still communicate awkwardly, because as youngsters they must interact with older men and women.

Social order is a means enabling community to interact according to behavioral pattern corresponding to the prevailing norm. From the result of research, it can be found that the no rule contained in religion tenet and society norms is broken, but there should be preventive measure against free intercourse and free sex among adolescents. Thus, early marriage due to early pregnancy can be prevented. Religion rule and society norm should be enforced to solve the problem within society.

IV. CONCLUSION

Social capital of community is used to treat early marriage behavior in Surakarta City through collective activity such as not isolating and keeping recognizing their existence within society, involving the actors of early marriage in society activity such as mutual cooperation, community service, patrol, and men and women associations in neighborhood level, enforcing religion rule, and society norm to solve the problems within society.

The relation of this study to the conference topic: collaboration in education: university-school industry is that teenagers are doing early childhood marriage directly or indirectly will hamper the education suffered as a result they dropped out of school so not able to compete in the world of work.

REFERENCES

- [1] S. Montazeri, M. Gharacheh, N. Mohammadi, J. A. Rad, and H. E. Ardabili "Determinants of Early Marriage from Married Girls' Perspectives in Iranian Setting: A Qualitative Study," *Journal of Environmental and public health*. vol. 2016, pp. 1-8, 2016.
- [2] K. Sekine, M. E. Hodgkin, "Effect of child marriage on girls' school dropout in Nepal: Analysis of data from the Multiple Indicator Cluster Survey 2014," *journal Plos One*. Vol. 12. (7). 2017.
- [3] N. M. Nour, "Child Marriage: A Silent Health and Human Rights Issue". *Rev Obstet Gynecol*. Vol. 2 (1), pp.51-56, 2009.
- [4] J. Landung, R. Thaha, and A. Zulkifli, "Studi Kasus Kebiasaan Pernikahan Usia Dini Pada Masyarakat Kecamatan Sanggalangi Kabupaten Tana Toraja (*Jurnal MKMI*), vol.5, (4), pp. 89-94, 2009.
- [5] E. Rafidah, "Faktor-Faktor Yang Berhubungan dengan Pernikahan Usia Dini Di Kabupaten Purworejo Jawa Tengah," *jurnal kedokteran masyarakat*. Vol.25, (2), pp.51-58. 2009.
- [6] Badan Koordinasi Keluarga Berencana Nasional(BKKBN).*Pendewasaan Usia Perkawinan Dan Perlindungan Hak-Hak Reproduksi Bagi Remaja Indonesia*. Jakarta: Direktorat Remaja Dan Hak-Hak Reproduksi Remaja. 2010
- [7] D. Rotz, "Why Have Divorce Rates Fallen?: The Role of Women's Age at Marriage," *the journal of Human Resources*. vol.51, (4), pp.961, 2015
- [8] M.M. Rumekti, "Peran Pemerintah Daerah (Desa) Dalam Menangani Maraknya Fenomena Pernikahan Dini Di Desa Plosokerep Kabupaten Indramayu" *Jurnal Pendidikan Sosiologi*. Vol.5, (6). Pp.1-6, 2016
- [9] B. Ghosh, "Child Marriage, Society and the Law: A Study in a Rural Context in West Bengal, India. *International Journal of Law, Policy and the Family*. Vol. 25, (2), pp 199-219, 2011
- [10] C. O. Nwonu, I. Oyakhiromen, "Nigeria and Child Marriage: Legal Issues, complication, implication, prospects and solutions. *Journal of Law, Policy and Globalization*. Vol. 29, Pp. 2224-3240, 2014
- [11] E.S. Barrett, V. Tran, S. Thurston, G. Jasienska, A. S. Furberg, P. T. Ellison, and I. Thune, "Marriage and motherhood are associated with lower testosterone concentrations in women" *Horm Behav*. Vol.63, (1),pp.72-79, 2013
- [12] Y.L. Strat, C. Dubertret, and B. L. Foll, "Child Marriage in the United States and Its Association With Mental Health in Women," *American Academy of Pediatrics*. Vol.128, (3), pp.524-30, 2011
- [13] A. Erulkar, "Early marriage, marital relations and intimate partner violence in Ethiopia," *Int Perspect Sex Reprod Health*. vol.39, (1), pp.6-13, 2013
- [14] E.A. Envuladu, R.J. Umaru, N.O. Iorapuu, I.A. Osagie, E.O. Okoh and A. Zoakah, "Determinants and effect of girl child marriage: a cross sectional study of school girls in Plateau State, Nigeria *International Journal of Medicine and Biomedical Research*. Vol.5, (3), pp.122-129, 2016.
- [15] W. K. Luseno, L. Zhang, B. J. Iritani, S. Hartman, S. Rusakaniko, and D.D. Hallfors, "Influence of school support on early marriage experiences and health services utilization among young orphaned women in Zimbabwe," *Health Care Women Int*. vol.38, (3), pp.283-299, 2017
- [16] A. Mardi, A. Ebadi, Z. B. Moghadam and S. Shahbazi, "Perceptions of teenage women about marriage in adolescence in an Iranian setting: A qualitative study," *Electron Physician*.vol.10, (2), pp.6292-6298, 2018
- [17] S.L. Rife, A. Malhotra, A. Warner, and A.M. Glinski, "What works to prevent child marriage: a review of the evidence. *Stud Fam Plann*," *Studies in Family Planning*. Vol.43, (4), pp.287-303, 2012
- [18] R.D. Putnam, "Bowling Alone: America's Declining Social Capital", dalam *Journal of Democracy*. Vol.6, (1), pp.65-78, 1995
- [19] F.Fukuyama, *Social Capital and The Global Economy*. Foreign Affairs, 2005
- [20] R.D. Putnam, *The Prosperous Community: Social Capital and Public Life*. American Prospect, In Elinor Ostrom and T.K. Ahn. 2003. *Foundation of Social Capital*. Massachusetts: Edward Elgar Publishing Limited, 1993