

## The Impact of Early Marriage on Early Childhood Parenting Among Malay Communities

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**ABSTRAK.** Penelitian ini bertujuan untuk mengetahui dampak pernikahan dini terhadap pola asuh orang tua pada anak usia dini dan faktor-faktor penyebab terjadinya pernikahan dini di kalangan masyarakat Melayu Kecamatan Pujud *Early Childhood Islamic Education Study Program, Faculty of Tarbiyah and Teacher Training, Sultan Syarif Kasim State Islamic University Riau* Kabupaten Rokan Hilir Provinsi Riau. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Informan penelitian ini adalah tiga pasang suami istri dari enam pasang di mana sang istri menikah di usia dini di Kecamatan Pujud Kabupaten Rokan Hilir. Metode pengumpulan data dilakukan melalui wawancara dan dokumentasi. Hasil penelitian ini menggambarkan: 1) Dampak pernikahan dini terhadap pola asuh orang tua pada anak usia dini di kalangan suku Melayu Kecamatan Pujud Kabupaten Rokan Hilir mengakibatkan terjadinya kesulitan-kesulitan orang tua dalam pengasuhan seperti dalam mengatasi anak yang sulit diatur, panik saat anak sakit, sulit mengontrol emosi di kala marah dan lainnya. Hal ini disebabkan karena kurangnya pengetahuan orang tua tentang pengasuhan (parenting) dan belum matangnya emosional orang tua sehingga berdampak pada pengasuhan anak. Pola asuh yang diterapkan orang tua yang menikah dini pada pengasuhan anak usia dini terlihat bervariasi, ada yang menggunakan pola permisif, ada yang otoriter dan ada juga yang demokratis. Usia istri yang menikah dini dapat melakukan pengasuhan ke arah demokratis apabila ditopang dengan kematangan dan tingkat pendidikan suami yang mampu mendukung sang istri. 2) Faktor-faktor terjadinya pernikahan dini pada suku Melayu di Kecamatan Pujud Kabupaten Rokan Hilir adalah karena 4 faktor, yaitu faktor ekonomi, faktor sosial budaya, faktor pendidikan dan faktor pergaulan bebas.

**Kata Kunci:** *Pernikahan Dini, Pola Asuh, Anak Usia Dini*

**ABSTRACT.** *This research aims to determine the impact of early marriage on parenting patterns for young children and the factors that cause early marriage among the Malay community, Pujud District, Rokan Hilir Regency, Riau Province. This research uses a qualitative method with a case study approach. The informants for this research were three husband and wife pairs out of six couples where the wife married at an early age in Pujud District, Rokan Hilir Regency. Data collection methods were carried out through interviews and documentation. The results of this research illustrate: 1) The impact of early marriage on parenting patterns for young children among the Malay tribe, Pujud District, Rokan Hilir Regency, resulting in difficulties for parents in parenting, such as dealing with children who are difficult to manage, panicking when the child is sick, Difficulty controlling emotions when angry and so on. This is due to parents' lack of knowledge about parenting and parents' emotional immaturity, which has an impact on child care. The parenting patterns applied by parents who marry early in early childhood care seem to vary, some use a permissive pattern, some are authoritarian and some are democratic. A wife who marries early can carry out parenting in a democratic direction if it is supported by the husband's*

*maturity and educational level which is capable of educating his wife. 2) The factors that cause early marriage in the Malay tribe in Pujud District, Rokan Hilir Regency are 4 factors, namely economic, socio-cultural, educational, and promiscuity factors.*

**Keyword. Early Marriage, Parenting Patterns, Early Childhood**

## INTRODUCTION

Early marriage or so-called *early marriage* is a marriage carried out formally or *informally* under the age of 19 years. In addition, early marriage is a bond carried out by someone who is still at a young age or puberty (Nurbaena, 2019). Early marriage is not a new thing that happens in various countries, especially in African countries, among others ; Niger (81.7%), Chad (77.9%), Guinea (72.8%), Mali (69.0%) and Nigeria (64.0%)(Yaya et al., 2019). *United Development Economic and Social Affairs*, stated that Indonesia is one of the countries included in the 37th with a high percentage of early marriage and is the second highest in ASEAN after Cambodia. Since 2010, 158 countries have set the legal age for women to marry at 18 years and over. In Indonesia, the age change for married women was carried out in 2019 through Law no. 16 of 2019, which stipulates the minimum age for married women to be 19 years. The Central Bureau of Statistics (BPS) in collaboration with the World Organization for Children (UNICEF) released the first report analyzing child marriage data in Indonesia. The report explains that the marriage rate under 18 years old in Indonesia is around 23% or in the category is still high. The Central Statistics Agency (BPS) also noted that the incidence or prevalence of child marriage is more prevalent in rural areas with a rate of 27.11% compared to urban areas which are at 17.09% (Yanti, Hamidah & Wiwita, 2018).

The National Population and Family Planning Board (BKKBN) in collaboration with the MOU (*Memorandum of Understanding*) states that the age of marriage is obtained if the male is 25 years old and the female is 20 years old. Marriage carried out at this age marriage is very good to do because a person is mature both emotionally and reasonably, as well as at this time the female reproductive organs are ready to conceive and give birth (BKKBN, 2020). The reality that is rife today is that there are many marriages among teenagers aged 15-18 years, when teenagers are in junior high and high school.(Nurhutami & Anwar, 2022). Early marriage has several risks, ranging from health, mental, emotional, educational, socioeconomic and reproductive aspects (Sezgin & Punamäki, 2020) In addition, early marriage has an impact on the quality of children, family, family harmony and domestic violence which leads to divorce (Apriliani & Nurwati, 2020; Omidakhsh & Heymann, 2020). Early marriage affects the way parents care for children in the family, because young parents still have childish nature and are not emotionally mature (Nurbaena, 2019). There are many phenomena found, such as giving children freedom to do anything, being indifferent and ignoring children, and leaving the task of caring for children to their mothers (grandmothers). Often the parenting style applied by parents who marry early is *permissive indifferet parenting* (Jamain, Makaria & Anggithania, 2022). Some of them carry out authoritarian parenting so that it has a negative impact on children such as impulsiveness and rebelliousness. (Lubis & Nurwati, 2020).

Suhaili further explained that early marriage has a negative impact on parents' responsibilities to children, because they are not ready to be parents both in terms of physical, psychological, material and social. (Suhaili, 2021). Rahayu emphasized that early marriage has an impact on the lack of suitable parenting styles in the process of developing child development aspects, both emotionally, cognitively and physically.(Rahayu et al., 2023). Furthermore, Nurbaena's study on the Baubau community who carried out early marriage showed difficulties in

carrying out the household process. There are often quarrels between husband and wife and of course have an impact on children's education.(Nurbaena, 2019). Early marriage conditions also occur in many Malay communities in Pujud Kabupaten Regency, Rokan Hilir, Riau Province. Based on data obtained from the Office of Religious Affairs (KUA) conducted from several parents who married early in Pujud District, Rokan Hilir Regency, it is known that, there is a small number recorded at the Office of Religious Affairs with the number of early marriages as many as 15 couples from 2016-2023. Where among the 15 couples who married early, those who already had children amounted to 6 couples and those who did not have children amounted to 9 couples. This study aims to determine the impact of early marriage on early childhood parenting and the factors causing early marriage among the Malay community in Pujud District, Rokan Hilir Regency. Thus this study is different from previous research in terms of the Malay cultural context.

## **METHOD**

This research uses *a qualitative descriptive method* with a case study approach (Creswell, 2014), which seeks to provide an overview of the phenomenon of the circumstances that occur at the research location based on the natural conditions (*natural setting*) of the object of research. This research was conducted in Pujud District, Rokan Hilir Regency, Riau Province. The key informants in the study consisted of three married pairs. Married wives marry at an early age (under 19 years), while husbands are adults (over 20 years). The wife's profession is as a housewife, while the husband's profession, one of them is as a teacher and the other as a farmer. The designation of 3 pairs of husband and wife as informants is representative of 6 pairs of husband and wife who marry early and have early childhood. The data collection method is done through interviews and documentation. The interview was conducted both directly and via telephone and video call. All conversations are recorded so that the data provided can be recalled. The interview process was conducted four times for each family so that the necessary data could be obtained. For the validity of the data, data validity is carried out by the data triangulation method. (Joko Subagyo, 2006).

The technique of analyzing the results of research data is carried out using qualitative descriptive analysis methods in data analysis techniques, in accordance with the approach used, which is descriptive, describing in words or sentences using the stages of data reduction, presenting data and drawing a conclusion (Miles & Huberman, 1994).

## **RESULTS AND DISCUSSION**

### **The Impact of Early Marriage on Early Childhood Parenting**

Parenting is a trait that is flexibly assigned over time to a child in order to encourage growth and development that can take place continuously and optimally. (Susanto, 2021). Parenting is defined as efforts made by parents in providing care, nurturing, protection, education and optimizing changes to behavior, knowledge and values to achieve independence, grow and develop well (Rachmawati, Al Ghozali, Nasution, Firmansyah, Asiah, Ridho & Kusuma, 2021). Parenting is the main responsibility of both parents in the family, because it is the first life in the child's life which is the basis for the formation of behavior, disposition, morals, good personality, shaleh and shaleha (Hidayatullah & Rohmadi, 2010; Sari, Sumardi & Mulyadi, 2020; Utomo,

Prayogi & Pahlevi, 2022), This is in line with the statement in Law No. 23 of 2002 article 26 concerning child protection that parents are obliged and responsible to nurture, maintain, educate, protect and guide children to grow in accordance with their abilities, talents and interests (Law No. 23 of 2002). Conversely, children who get improper parenting will experience difficulties in their development in a better direction (Husna & Suryana, 2021).

Every parent has a different view of their children, so the application of parenting is also different (Utami & Prasetyo, 2021). Parenting can be accepted to become the cause of growing enthusiasm in children, having a good impact on growth, if given positively by parents (Rindawan, Purana & Siham, 2020). Giving good moral values will have a good influence on the child's personality. Vice versa, giving inappropriate moral values can cause inappropriate personalities as well, such as the emergence of bad habits in everyday life, hyperactivity, being trapped in bad associations, arguing and tending to feel right, saying bad things and other negative things (Ramadhani, Natuna & Jais, 2022). Based on the results of interviews with respondents, it can be seen that parents who marry early apply different parenting styles to their children. Some tend to be authoritarian, some tend to be permissive and some tend to be democratic. The tendency towards authoritarian patterns can be seen from the following parental statements:

*"If my son doesn't want to listen, I just scold him because I'm a little emotional."*

*"If my son doesn't obey my rules, then I will get angry. Once I pinched and then I locked in the room until my son apologized not to repeat his mistake again, because I was a little fierce with my child."*

*"If what my child likes doesn't match what I like, I won't allow it."*

From the statement above, it can be seen that parents have high authority on their children. Children should follow whatever parents want. Otherwise, the child will get punishment from parents. Children do not have the freedom to choose and determine their desires. Authoritarian *parenting* is a restrictive and punitive parenting style because parents force children to follow their direction. Another parenting style that young mothers tend to do is permissive parenting. *indulgent parenting* is parenting when parents are very involved with children, but place some control or demands on them (Gusnarib & Rosnawati, 2020). This can be seen from the respondent's statement as follows:

*"My son if not granted what his wish must cry, so I let him go whenever he wants to play. If you are bored, then stop. Sometimes after school play mobile phones until they fall asleep."*

*"I give freedom to children, like my children choose clothes or foods that children like, I don't decide if this is it."*

*"My son, anything likes to play mobile phones, if you cry for a mobile phone, when told to eat also play mobile phones. Our place of residence is far from neighbors who have children the same age as my son so my son has no playmates. And actually I like to get angry if my son often plays mobile phones but I am lazy if I hear my son crying so when he wants, huh... I just give you it"*

Parents with permissive patterns, usually do not want to bother with children's behavior. As long as the child is happy, as long as the child does not cry, given whatever freedom he wants. In fact, early childhood is still unable to think logically and make the right choices. Parents must play a role in providing the right direction, providing explanations and education to children in a good and wise way. Parents should keep children away from dangerous things even if something is very liked by the child. A little heart will be better for the future than unlimited neglect. This is the impact of early marriage parenting in the family. Parents who marry early do not yet have enough knowledge in parenting. Age is still unstable, resulting in unstable emotions, so they

experience difficulties in the parenting process. The difficulties in parenting for young mothers are illustrated in the following statement:

*"I didn't know how to cope when my child suddenly had a fever or convulsions. I panicked. I ask my closest neighbors who have been married longer and sometimes I ask my parents if I'm with them."*

*"I'm afraid to reprimand and give advice to my child, because it's not necessarily true that what I tell my child is all true."*

However, for wives who marry at an early age and have a partner (husband) with good educational qualifications, let alone work as an educator (teacher), get guidance from the husband in carrying out the process of parenting children. The level of education is one of the factors affecting parenting in the family (Gusnarib & Rosnawati, 2020). Couples like this tend to apply democratic patterns in parenting. As stated in the statement of one respondent, as follows:

*"My husband always schedules the children's activities at home. If you want to play a mobile phone after studying or reciting. They can play mobile phones for a while, in their spare time"*

*"My husband and I always take the children to study together at night."*

*"If the child makes a mistake, we will advise the child until they understand"*

From the interview results of 3 couples who married early above, it can be seen that each couple has a different tendency to use parenting and educating children. **The first informant** used permissive parenting. This parenting style does not use strict rules and even guidance is not given, so there is no control or control and demands on children. This informant couple always gave permission for their children to play mobile phones without any restrictions as long as the child did not cry. According to Adawiyah (2017), permissive parenting can be interpreted as a pattern of parental behavior in interacting with children, which frees children to do what they want to do without questioning. This parenting style does not use strict rules and even guidance is not given, so there is no control or control and demands on children. Freedom is given fully and children are allowed to make decisions for themselves, without parental consideration and behave as they want without any parental control.

Unlike the **second informant**, the couple used authoritarian parenting. Parents apply rules and boundaries that absolutely must be obeyed, without giving the child the opportunity to argue, if the child does not obey will be threatened and punished. For example, this informant couple does not seem to give freedom to their children to choose what their children like, but must be in accordance with their wishes. Menurut Adawiyah (2017), this authoritarian parenting style can cause a loss of freedom in children, children's activities become reduced, so that children become not confident in their abilities. The third informant, **on the other hand**, leads to democratic upbringing. This parenting style instills discipline in children, parents who apply democratic parenting show and value freedom that is not absolute, with understanding guidance between children and parents. For example, this informant couple really teaches time discipline to their children and always provides opportunities for children to choose what they like in the supervision of their spouses as parents.

According to Agus Wibowo (2013), the democratic pattern is characterized: 1) Parents always encourage children to talk about their ideals, hopes and needs. 2) There is harmonious cooperation between parents and children. 3) Children are recognized personally, so that all strengths and potentials are supported and nurtured properly. 4) Parents guide and direct their children. 5) Parental control is not rigid.

## Factors Causing Early Marriage

Based on the results of interviews with informants, 4 (four) factors were found that caused early marriage among the Malay community of Pujud Rokan Hilir District, Riau Province, namely 1) **economic** factors, 2) **cultural factors (arranged marriages)**, 3) due to **promiscuity** and 4) **educational** factors. These four factors are tied to each other. Many parents who match their children in order to reduce their burden, especially in the economic burden. (Corno et al., 2020) If the child is married, it will be the responsibility of her husband, and is expected to support the economy of her parents. Sometimes there is even because they are trapped with debt, so they are redeemed by marrying off girls who are still early.

According to Fadhillah, early marriage that is rife in society is motivated by many factors, both social, economic, educational, cultural, and most often promiscuity among adolescents (Fadillah, 2021). These factors are often related to each other, often occur due to arranged marriages made by parents, but not a few are also caused by the rise of promiscuity among adolescents. (Ayuwardany & Kautsar, 2022). Susilawati surveyed 879 families, stating that the significant factors of early marriage were due to education, demographics and arranged marriages. Economic status and employment are likely factors. (Susilawati, 2022). Other reasons for marrying young include gaining social position and prestige, love, level of education and promiscuity (Nabila et al., 2022; Shufiyah, 2018; Januarti, Syafruddin & Masyhuri, 2020).

Cultural factors and traditions are one of the factors that trigger early marriage. Coupled with the lack of education levels of parents and children, especially in rural areas. Malays in rural areas, some still have the idea that girls do not need to go to high school. When they are puberty, it is better to be married. Some parents are worried if they have a daughter to become an old virgin. Pressure from parents has become a common thing in Pujud District, Rokan Hilir Regency.

This kind of culture, it turns out, does not only occur among Malays in the Rokan Hilir area. The same condition exists among Javanese tribes in rural areas of Central Java. Early marriage, which occurs in girls, is a tradition commonly accepted by the local community. It is encouraged to provide social security in economic matters. People lack knowledge about the impact of early marriage. (Setiadi, 2021). Yaya asserts that the culture of marrying underage girls is a violation of human rights. (Yaya et al., 2019).

In an Islamic perspective, marrying young is not recommended. However, if it is feared that it will fall into adultery, it would be better for a relationship to be legalized in the form of marriage. The liberation of the younger generation from illegitimate relationships and promiscuity is one of the goals of marriage decreed by Allah SWT. But keep in mind that getting married is not just an outlet for lust, but a myriad of responsibilities are behind it. For this reason, our Prophet Muhammad (peace be upon him) called young men to marry if they already have the ability, as in the hadith of the Prophet which means: *"O young men, whoever is able, should marry, because by marrying it will be more subduing and will be more honor-keeping. If you are not able, you should fast, for fasting will be a shield for you"* (HR. Bukhari and Muslim).

The explanation of the above hadith is the command to marry for young men on condition that if they are able, they mean ready to marry. Readiness for marriage in Islamic law includes readiness of knowledge, readiness of property and material, and readiness of physical and health (Dwi Rifani, 2011). Physically, the age limit allowed by law Number 16 of 2019 is 19 years old for both men and women. Even the age of 19 years, when viewed from a psychological point of view, is a vulnerable age in marriage. The age that is considered mature is in adulthood, namely the age of 21 (twenty-one) years (Nurkholis, 2017).

## CONCLUSION

Based on the results of research data analysis that has been conducted, it can be concluded that the impact of early marriage on parenting in Malay early childhood in Pujud District, Rokan Hulu Regency, Riau Province results in parental difficulties in child care. This is due to parents' lack of knowledge about parenting science and immature in managing emotions. Of the 3 families studied, each applied a different parenting style. The first family adopts permissive parenting, the second family uses authoritarian parenting, while the third family leads to democratic parenting. The ability of the third family to apply democratic parenting because it is supported by the husband who has a relatively high education (bachelor) and is able to educate his wife in child care. The factors that cause early marriage among Malays in Pujud sub-district are, *first*, economic pressure; parents who match their children because they want to reduce their economic burden quickly, *secondly* socio-cultural factors; parents worry if girls are slow to marry. *The third* factor is education; the lack of public knowledge about the impact of early marriage and *the fourth* factor of promiscuity so that they are forced to marry at an early age.

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