

PSYCHOEDUCATION IMPLEMENTATION OF THE SOCIETY IN EARLY MARRIAGE PREVENTION IN THE SONGGODADI VILLAGE

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ABSTRAK

Fenomena pernikahan dini di Desa Songgodadi Kecamatan Petungkriyono dipengaruhi oleh beberapa faktor, antara lain rendahnya tingkat pendidikan, kemiskinan, perjodohan, adat dan budaya setempat, serta mudahnya persyaratan administrasi. Tujuan penelitian ini ialah untuk mengimplementasikan layanan psikoedukasi terhadap sumber daya masyarakat Desa Songgodadi sebagai upaya pencegahan pernikahan dini. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosial empiris. Sasaran layanan psikoedukasi ini dilakukan pada remaja dan orang tua. Hasil penelitian ini antara lain pola pencegahan pernikahan dini melalui layanan psikoedukasi terhadap masyarakat di Desa Songgodadi. Dengan demikian, adanya pola pencegahan ini dapat membantu pemerintah dalam mengurangi angka pernikahan dini di Kabupaten Pekalongan.

Kata Kunci: Masyarakat, Pernikahan Dini, Psikoedukasi.

ABSTRACT

The phenomenon of early marriage in Songgodadi District Petungkriyono Village is influenced by several factors, including the low level of education, poverty, matchmaking, customs and local cultures, and easy administrative requirements. The purpose of this study was to implement psychoeducation services to the resources of the Songgodadi Village people as an effort to prevent early marriage. This research uses a qualitative method with an empirical social approach. The target of psychoeducation services is carried out on teenagers and parents. The results of this study include an early marriage prevention pattern through psychoeducation services against the society in Songgodadi Village. Thus, the presence of this prevention pattern can help the government to reduce early marriage rates in Pekalongan Regency.

Keywords: Society, Early Marriage, Psychoeducation.

INTRODUCTION

Songgodadi Village is one of nine villages in Petungkriyono District, Pekalongan Regency. Songgodadi Village has four hamlets consisting of Songgowedo Hamlet, Cokrah Hamlet, Gunung Cilik Hamlet and Wonodadi Hamlet. Based on data

owned by the Songgodadi Village Government, the number of residents is ± 1,241 people.

Meanwhile, the population according to gender, namely men as many as 543 people and women as many as 698 people. Overall, this village is inhabited by 529 families.

Most of the people's livelihoods include planters, farmers, ranchers and traders. However, there are some residents of this village who choose to become overseas laborers outside the city.

Songgodadi Village has two formal educational institutions, namely SDN 01 Songgowedi which is located in Songgowedi Hamlet and SDN 03 Songgowedi in Wonodadi Hamlet. Initially the two elementary schools were merged, but they were separated to be efficient because the children from Wonodadi Hamlet were quite difficult to travel the distance to Songgowedi Hamlet. The non-formal education is PAUD "Karunia Indah" and TPQ "Al-Amin". The majority of the children in Songgodadi Village are still educated up to elementary school, because the access to middle and high school is very far and the road conditions to Petungkriyono sub-district are quite steep.

This condition causes parents to ask their children to work directly in their own gardens or choose to migrate to other cities. For boys, they usually choose to go straight to work, while girls tend to prefer to help their mother at home, gardening or trading. Thus,

the phenomenon in this village is that the number of early marriages is quite high.

Table 1. Spouse Age Data on Early Marriage in Songgodadi Village

Number	Couple Initials	Husband's Marriage Age	Wife's Marriage Age	Description	Year of Marriage
1	AL	23 years	16 years	Recorded	2018
2	KI	27 years	16 years	Recorded	2018
3	SI	27 years	16 years	Recorded	2016
4	RN	22 years	12 years	Dispensation	2014
5	FR	22 years	17 years	Recorded	2017
6	SS	26 years	17 years	Recorded	2015
7	DT	22 years	16 years	Recorded	2016
8	HD	23 years	17 years	Recorded	2018
9	AN	28 years	16 years	Recorded	2018
10	YT	28 years	19 years	Recorded	2018
11	AS	21 years	17 years	Recorded	2018
12	TD	20 years	15 years	Dispensation	2014
13	AS	21 years	15 years	Unregistered Marriages	2020
14	IS	21 years	17 years	Dispensation	2019
15	RA	25 years	16 years	Dispensation	2019

Based on the table above, the phenomenon of early marriage is still widely experienced by the people of Songgodadi Village. Seen in the data, the age of men is above the marriageable age threshold, while women tend to be below the threshold or right at the minimum age for marriage. This is determined from the determination of the age of marriage is

19 years for both men and women in Law No. 16 of 2019 concerning Amendments to Law No. 1 of 1974 concerning Marriage. The substance that is amended is Article 7 paragraph (1) concerning the age of marriage, namely from the original age of 19 years for men and 16 years for women to 19 years, both apply.

This phenomenon is inseparable from several factors that influence a person to choose to marry. Rural communities are more likely to have the potential to increase the rate of early marriage. This is usually driven by the old traditions and customs of the ancestors who want to quickly marry off their daughters. So that, they can have grandchildren quickly. There is a view that girls who do not get married soon will bring disgrace. According to Kunipah, the Head of PIK-R Songgodadi Village, said that girls who have ideal bodies and look beautiful tend to be married faster by men who are ready to marry. This marriage is usually supported by the practice of matchmaking around Songgodadi Village.

Early marriage is also referred to as early marriage in Law No. 23 of 2002 concerning Child Protection yo.

Law No. 4 of 1979 concerning Child Welfare and BKKBN (National Family Planning Coordinating Board). Setting the age limit for marriage is very important, because a marriage requires biological and psychological maturity (Amato, P. R., 2005).

So, the general explanation of Law No. 1 of 1974 concerning Marriage, states that the prospective husband and wife must have matured in mind and body to be able to carry out a marriage. So that, they can realize a good marriage without ending in divorce and get good and healthy offspring. This age restriction is very important to prevent the practice of early marriage that occurs in Songgodadi Village.

The state considers that marriage at the age of a child will have a negative impact on the child's growth and development and lead to the non-fulfillment of the child's basic rights (Mayadina, 2016 : 64-73). Hanum & Tukiman (2015) suggest that early marriage have many impacts, there are tearing or infection that harms the female reproductive organs, causing psychological trauma related to psychological unpreparedness related to sex, gender-biased patriarchal

culture causing violence against women, and behavior that likes to have sex with children or pedophilia which is packaged with child marriage as if it is legal (Fadhilah, N., 2020: 175). Not only that, early marriage also has an impact on their children, namely by being pregnant under the age of 20 years, they will experience disturbances in their womb and on their respective families, namely the high possibility of divorce (Widyastari, D. A., Isarabhakdi, P., Vapattanawong, P., & Völker, M., 2020).

Based on the description above, early marriage is a problem that often occurs in Songgodadi Village. Through data, information and observations, the authors decided to use a psychoeducational service approach in tackling early marriage in Songgodadi Village. This psychoeducational service is aimed at the people of Songgodadi Village, especially teenagers and the elderly. So, this paper aims to implement psychoeducational services for the community resources of Songgodadi Village as an effort to prevent early marriage.

The research that has been conducted by Rosada et al. examines the measurement using a one group with pretest posttest design, covering knowledge about adolescent development and the intention to marry age. Thus, the resulting difference in pairs shows an increase in knowledge from before the activity to after the activity ($p = 0.000$) (Rosada, et al., 1079).

In addition, there is a similar study on early marriage, namely taking preventive steps in the form of psychoeducation on vulnerable subjects. Psychoeducation was carried out at LKSA Al-Huda with 12 adolescents with an age range of 12-18 years consisting of 10 boys and 2 girls. Based on the results of the pre-test and post-test, there was an increase in participants' understanding of the general description of underage marriage after psychoeducation (Irdianti, et al., 2021: 164).

There is also another study, namely using psychoeducation, it was found that there was a significant difference in scores for treatment without psychoeducation and with psychoeducation given $t (-39.305; p = 0.000 < 0.05)$. This research is a quasi-

experimental research (quasi) also called a quasi-experiment which is a resembling (similar). This type of research uses a pre-experimental design method with the type of pre-test and post-test one group design (Maulida, et al., 158: 2015).

While in the research the author tends to qualitative methods with a social-empirical approach. The author immediately puts himself in the role of providing psychoeducational services to the community. Thus, this data collection technique is through the observation and interview stages. While the data analysis method used by the author is descriptive analysis. The author will describe the phenomenon of early marriage in Songgodadi Village accompanied by the validity of the data obtained and describe the implementation of psychoeducational services as an effort to prevent early marriage.

DISCUSSION

Analysis Factors Causing Early Marriage in Songgodadi Village

The Law on Marriage in Indonesia has regulated the age limit for marriage. In Law Number 16 of 2019 concerning Amendments to Law Number 1 of 1974 concerning

Marriage in Article 7 paragraph (1) it is stated that marriage is only permitted if the male and female parties reach 19 years. The government's policy in setting the minimum age limit for marriage is of course through a process and various considerations. This is intended so that both parties are really ready and mature in terms of physical, psychological, and mental (Mardi, 2018: 15).

Based on the substance of the law above, why do women have to marry after the age of 19, because marriage at an early age for women is prone to pose risks, both biological, such as damage to reproductive organs, early pregnancy and psychological risks in the form of inability to carry out reproductive functions. well. In this case, Indonesia is recorded as a country with a very high maternal mortality rate (Mardi, 2018: 28).

Another reason why women and men should marry after the age of 19, is because this law is expected to eliminate discrimination, provide better access for women, girls and boys to education and access to information on employment, provide

opportunities for for women's reproductive organs to be able to grow and develop properly (Lina, 2019: 91-95).

According to Fibrianti (2021), early marriage is a marriage carried out by a pair of teenage boys and girls. In Indonesia alone, the number of early marriages is fairly high, according to data from the Central Bureau of Statistics (BPS) in 2020, women aged 20-24 years who married before the age of 18 in 2018 were estimated to be around 1,220,900. This figure also places Indonesia in the 10 countries with the highest absolute number of child marriages in the world (Irdianti, et al, 2021 : 165).

The phenomenon of early marriage occurs in Songgodadi Village, there are a number of teenagers who marry at a young age with certain factors. Based on the results of the study, the authors found several factors that could support the occurrence of early marriage, including:

1. Low level of Education

The average education in Songgodadi Village is up to elementary school level. Children do not continue their education

and prefer to work and help their parents. If the children continue their education, their minds will grow and their network of friends will grow. The low level of education triggers the acceleration of marriage at an early age.

2. Local culture

The culture of the people of Songgodadi Village is very thick, it is easy to propose to women who are tall and beautiful. So that, engagement culture is common among the people of Songgodadi Village. In fact, the culture of marriage in the Songgodadi Village community, the age of 18 is said to be appropriate for marriage.

3. Proverty

The livelihoods of the people in this village are mostly farmers and planters. Each family owns a plantation and a rice field. When it was the season for crop failure, the people of Songgodadi Village experienced a decline in their economic standard. So that, this triggers the village girls to be married to the son of the skipper or the boss's son in the village.

4. Matchmaking

Often children who do not have jobs and are no longer in school are immediately encouraged to get married. Matchmaking in Songgodadi Village often occurs between neighbors and even within the same family. This happens because of people's trust in those closest to them. In addition, the social environment of children in Songgodadi Village is only around, so if you get a partner it is not far from his house.

5. Easy administration application

One of the administrative requirements for marriage is a parental permit. This letter is easily obtained by parents who actually set their child up with someone. Parents should be more concerned with the existence of the letter can consider the maturity of the child's age before marriage. Because, this letter must exist when the child has not reached the age of 21 years.

In addition, the requirements for a Marriage Dispensation Letter aim to reconsider a child's readiness to marry. This letter must be present when the child has not reached the age of 19

years. However, the government tends to simplify the process of the Marriage Dispensation Letter on the grounds that there is no adultery and/or premarital sex has occurred, causing pregnancy (Kasim, N. M., & Daud, I. S., 2022: 122-138).

After the author saw the phenomenon of early marriage that occurred in Songgodadi Village, the author can conclude that it is actually better when the youths of Songgodadi Village prepare for marriage. In this effort, the authors utilize various Human Resources (HR) both individuals and communities to try to prevent and overcome early marriage. The author takes a social approach to the community environment by being part of a group to provide psychoeducational services.

Psychoeducation As A Strategy Effort Prevention Of Early Marriage in Songgodadi Village

Psychological education (in English, psychological education or psychoeducation which is often also called personal and social education or personal and social education is a relatively new but important movement in counseling psychology. The essence of this movement is "an

expansion of the role of counselors beyond their traditional individual and group counseling activities" (Nelson-Jones, 1982: 475). Alternatively, the counselor's role may be expanded beyond traditional individual and group counseling service delivery activities.

According to Nelson-Jones (1982), there are at least six notions of psychoeducation, each representing a particular movement, namely (a) training people to learn various life skills, (b) academic-experiential approach in teaching psychology, (c) humanistic education, (d) train paraprofessionals in the field of counseling skills, (e) a series of service activities to the community, and (f) provide information services about psychology to the public (Supratikna, 2011: 36). In this case, the author only implements psychoeducation in the school environment and the community environment (Supratiknya, 2011: 41).



Figure 1. Parenting Socialization

As for the implementation of psychoeducational services that can be carried out by the author to overcome early marriage, including Parenting Socialization. This activity serves to equip young mothers in Songgodadi Village to understand good parenting strategies. This is because mothers who were previously married before the age of 19 tend to have shallow knowledge regarding child development. Moreover, the majority of their education is still up to the equivalent of elementary school. As according to Shearn, J., & Todd, S. (2000: 111) that young mothers also tend to spend more time with their children at home, because they do not work (housewives)

This program is very appropriate to continue because it is an approach in child development through the mother. This program can collaborate with local midwives.



Figure 2. Socialization to Prevent Child Marriage

Another service that can be run to prevent early marriage is that the author conducts Socialization to Prevent Child Marriage (CEPAK). In this service, the community, especially parents and teenagers, are equipped to understand the rights of national children, the dangers of child marriage, the age of marriage maturity, as well as what preparations must be in place in building a family. This service collaborates with PIK-R in Songgodadi Village. PIK-R stands for Center for Information and Counseling for Youth, which is a community engaged in youth. Usually, PIK-R provides information about drugs and stopping early marriage to teenagers.



Figure 3. Motivation Training

In addition, youth and children need to be encouraged to continue to increase their enthusiasm for learning and achieve higher education. The service that is carried out is Motivation Training. This service aims to encourage children and youth to

continue in school and motivate them to achieve their goals (Fadhilah, N., 2016:). This service also collaborates with the Petungkriyono Berjuang Community as a motor in moving village children and youth to continue to be enthusiastic about achieving their goals. This community will function as a companion when entering higher education with a mentorship program. This community happens to be engaged in education, social and environmental fields. By encouraging their children to continue their education, they finally have another goal in the future, not just graduating and getting married.

Thus, the psychoeducation service implemented by the author in Songgodadi Village by utilizing existing human resources, both individuals and communities, is very helpful in preventing early marriage in Songgodadi Village. The people of Songgodadi Village better understand the importance of maturation of the age of marriage in adolescents.

Gender Analysis in the phenomenon of Early Marriage

Based on the elaborative explanation above, it appears that UUP No. 16 of 2019 still provides room for

the practice of underage marriage. Meanwhile, gender analysis seems even more stringent. Because historically and the development of the movement, gender analysis is presented as a model approach or perspective that is used (as an analytical knife) in dismantling and analyzing inequality and injustice in gender relations that are structured in systems, ideological values, dogmas and religious theological narratives, thoughts, cultural, social, statutory regulations and so on (Bradley, H., 2013).

In simple terms, gender analysis is an analytical model formulated by experts and experts in the field of gender in order to see and read patterns of gender relations in the social life of society in general, then the results are used as a strategic tool to formulate Gender Mainstreaming (PUG) policies to achieve gender equality and justice (Endendijk, J. J., Groeneveld, M. G., Bakermans-Kranenburg, M. J., & Mesman, J., 2016). PUG is done through formulation of policies and programs that take into account the experiences, aspirations, needs and problems of women and men into the planning,

implementation, monitoring and evaluation of all policies and programs in various fields of life and development (Herien Puspitawati, 2015: 7)

In its development, there are several models of gender analysis introduced by experts. The Harvard Analysis Model or Harvard Analysis Framework, was developed by the Harvard Institute for International Development, in collaboration with the Office of Women In Development (WID). This Harvard model is based on the WID efficiency approach which is the analytical framework gender and early gender planning. Meanwhile, the analysis of the Moser model, also known as the Moser Framework, is based on the assumption that gender planning is technical and political (Okali, C., 2012). This framework assumes conflict in the planning and transformation processes and characterizes planning as a debate.

By using the gender analysis model, we can understand how problematic the practice of underage marriage is (Ngo, B., & Leet-Otley, J., 2011: 99-118). Because, a relatively young age will have a negative impact on the couple, especially for the wife.

With this age, it can be said that there is systemic discrimination that develops in the socio-cultural structure and so on. Not to mention a lot of data that proves how vulnerable to discrimination in domestic life that occurs due to underage marriage.

CONCLUSION

The writer can conclude that it is actually better when the youths of Songgodadi Village prepare for marriage. In this effort, the authors utilize various Human Resources (HR) both individuals and communities to try to prevent and overcome early marriage. The author's implementation of psychoeducational services to tackle early marriage, including Parenting Socialization for young mothers. In addition, the author conducts Socialization to Prevent Child Marriage (CEPAK) to increase public knowledge and insight about the maturity of the marriage age. Teenagers and children also need to be encouraged to continue to increase their enthusiasm for learning and achieve higher education with Motivation Training services.

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