



Phenomena and Social Problems of Marriage Youth in Kampar District Riau Province

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Abstrak

The existence of the Marriage Law No. 1 of 1974 and the provisions of the National Family Planning Coordinating Board (BKKBN) regarding the minimum age limit for marriage have yet to reduce the number of young marriages in Indonesia successfully. This study aimed to examine the factors causing young marriages to occur in Kampar Regency, Riau Province. This study uses quantitative principles. Data was collected using a questionnaire filled in by 225 respondents who married at a young age (men married less than 19 years and women less than 16 years). Factors causing marriage at a young age are divided into two, namely internal factors and external factors. There are nine items to measure internal factors and ten to measure external factors that cause marriage at a young age. Data were analyzed using the frequency test, descriptive test and crosstabulation test. The results showed that the most potent internal factor causing marriage at a young age was because they wanted to maintain their innocence from the dangers of promiscuity (mean=3.83). In contrast, the most dominant external factor was their parents' lack of religious education (mean=3.30) and the destructive influence of watching TV/movies (mean=3.28). This study has proven that respondents were still happy with their marriage. This means that marriage at a young age will only sometimes end in conflict and divorce.

Keywords: *Young Marriage, Free Association, Religious Education*

Introduction

Marrying at the age of fewer than 19 years is a social reality that must be faced by some teenagers in Indonesia, including in Kampar District, Riau Province. It is estimated that hundreds of thousands and even millions of teenagers in Indonesia marry before the age of 19. Hesti Agustin, in his research in Ampalu Village, Dhamasraya District, said that the population in this village numbered +3,435 people, whose main livelihood was as farmers and traders. Of these, 103 were teenagers aged 15-19 years, and 54% were married at a young age, and there was a tendency to increase yearly. If the Indonesian population aged 15-19 years totals 5 million people, for example, multiplied by 54%, it means that more than two million teenagers in Indonesia are married at a young age. (Agustian, 2013)

In general, young marriages tend to occur in women compared to men. Data from the 2006 National Socioeconomic Survey (SUSENAS) showed that 68.88 per cent of women were married at ten and over, while only 59.88 per cent of men were married. The percentage of young marriages generally occurs in rural areas. Analysis of the 2005 Inter-Census Population Survey (SUPAS) also shows that the marriage trend for the age group of 15-19 years in urban areas is lower than in rural areas. There is a high difference, namely 5.28 per cent in urban areas and 11.88 per cent in rural areas. The results of this study indicate that more young women in rural areas are married at a young age than young women in urban areas. (Wulandari & Sarwoprasodjo, 2015)

Young marriage has positive and negative impacts, but the negative consequences are more. Marriage at a young age will affect the couple's life, the family environment of each party and the social environment in which they live. Young people about to enter a household life can only interpret love as life and romance. They have passion emotionally because a perfect sense of responsibility has not bound them. Ali Husain Muhammmad Makkī al-Amilī, t.th)

The low age of marriage causes more things that are not in line with the mission and goals of marriage, such as creating peace in the household based on love. The purpose of an eternal and harmonious family will be difficult to achieve if the bride and groom (husband and wife or one of them) are not yet mature physically and mentally. (Sri Handayani Hanum, 1997) Maturity and stable personal integrity will be very influential in solving any problems dealing with domestic ups and downs. Apart from that, young marriage can increase the form of family breakdown, household instability and economic vulnerability, so that it can be one of the causes of divorce. Medically, the risk of marriage at a young age is the unprepared means of reproduction, such as the risk of cervical cancer, uterine cancer, breast cancer and many other diseases that can endanger health. (Sita Aripurnami, 1997)

Even though age or maturity is not included in the conditions and pillars of marriage, getting married at a young age brings more harm than benefits. Even so, it is suspected that young marriages are common in the younger generation of Kampar in Riau Province. Even though there is no valid data regarding the number of young couples in this area, either from the Central Statistics Agency (BPS) or at the Kampar Regency Office of the Ministry of Religion, based on observations in the community, it has been proven that there are still many couples getting married at a young age. Why is marriage at a young age still being carried out by the millennial generation in Kampar Regency?

Literature Review

The rise of youth marriages under the age of 19 means that the existence of the Marriage Law Number 1 of 1974 and the provisions of the National Family Planning Coordinating Board (BKKBN) regarding the minimum age limit for marriage have not had a positive impact on emphasizing early marriage in Indonesia. This shows that early marriages that occur cannot be overcome only by laws and regulations. Early marriage is a behaviour influenced by various driving factors. (Yogo Tri Rahayu Nigrum, 2018)

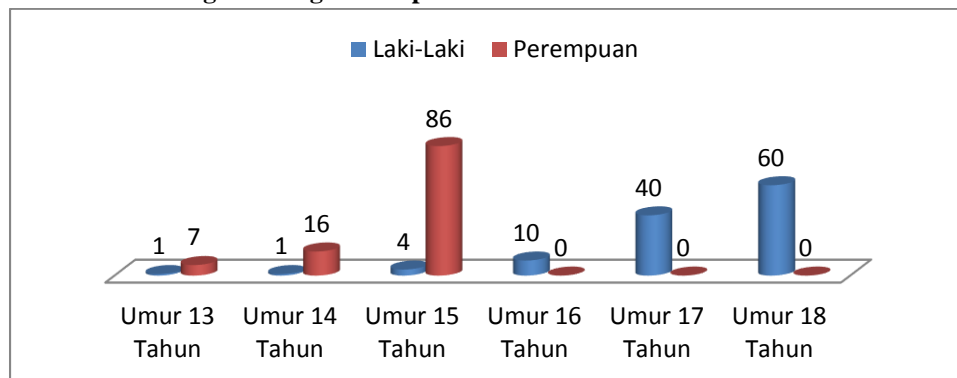
While the driving factor in each region of the incidence of young marriage has diversity, Abdi Fauji Hadiono, in his research in Barurejo Village, stated that several factors were causing early marriages in the area, educational factors, economic factors and promiscuity factors. (Mubasyaroh, 2016) noted that the elements for young weddings include; economy, coercion from parents, MBA (married by accident), perpetuating relationships between families, and factors of tradition and customs (Fauji Hadiono, 2018). (Utami, 2016) said the characteristics of young marriage are mutual love, pre-marital pregnancy, pressure from parents, and following regional practices. These driving factors are closely related to the individual motives of young women in deciding to marry at an early age. Her research in Girikarto Village, Gunung Kidul Regency, Yogyakarta, Russia, found that the motive for early marriage is a drive for individual perpetrators of early marriage, which is the background of the high incidence of early marriage in the area. The motive of fulfilling basic, social, security and self-esteem needs is a strong impetus for individuals who marry early. (Wulandari & Sarwoprasodjo, 2015)

Research Methods

This research took locations in four sub-districts within the Kampar Regency: Tapung District, Tapung Hulu District, Tapung Hilir District and Bangkinang Seberang District. The selection of this location was carried out by considering the geographical area and composition of the population. Bangkinang Seberang District is close to the city centre; most of the population is Kampar Asli (ou). Tapung District is located far from the city centre, and its population consists of Kampar natives and immigrants. Meanwhile, the Tapung Hulu sub-district and the Tapung Hilir sub-district are located on the district border, and the majority of the population are immigrants. The selected respondents were married couples under 19 (male) and 16 (female). Sampling was done by using an accidental sampling technique. Research data was collected using questionnaires and interviews. Data from the questionnaire were analyzed by frequency, descriptive, and crosstabulation tests using SPSS Version 20.

Respondents in this study amounted to 225 people, comprising 116 men and 109 women. The age of the respondents when they married can be seen in Diagram 1.

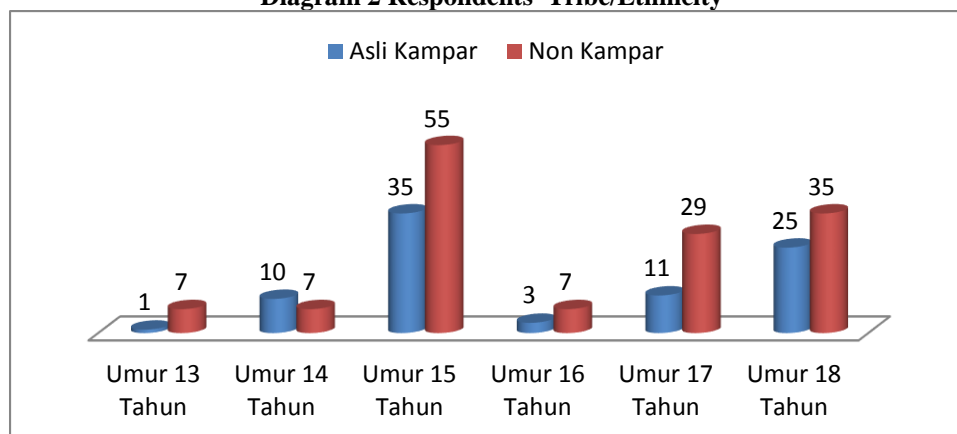
Diagram 1 Age of Respondents Married Based on Gender



Source: Processed Research Data Results, 2019

Diagram 1 shows that seven women married at the age of 13, 16 women married at the age of 14, and most of the female respondents married at the age of 15, namely 86 people. The ethnic/ethnic origin of the respondents can be seen in Diagram 2.

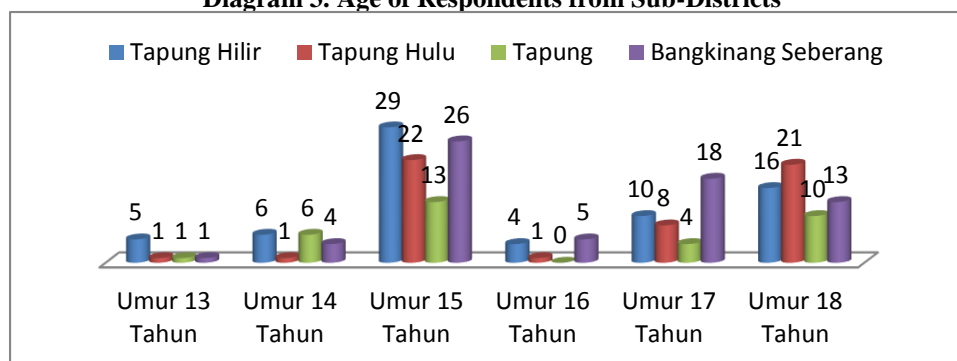
Diagram 2 Respondents' Tribe/Ethnicity



Source: Processed Research Data Results, 2019

Diagram 2 shows that there are more immigrant ethnic groups (Non-Kampar) who marry at a young age than the original Kampar ethnic group (ou). The origin of the respondent's district can be seen in Diagram 3.

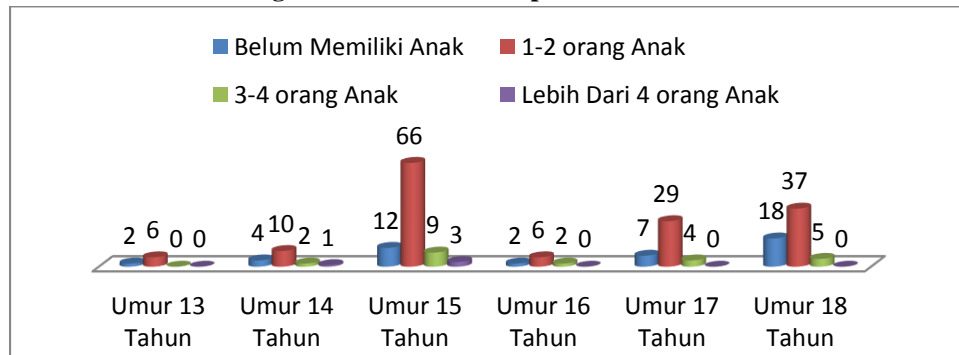
Diagram 3. Age of Respondents from Sub-Districts



Source: Processed Research Data Results, 2019

Diagram 3 shows that more marriages under the age of 15 occur in Tapung Hilir and Bangkinang Seberang Districts compared to Tapung Hulu and Tapung Districts. The number of respondents' children can be seen in Diagram 4.

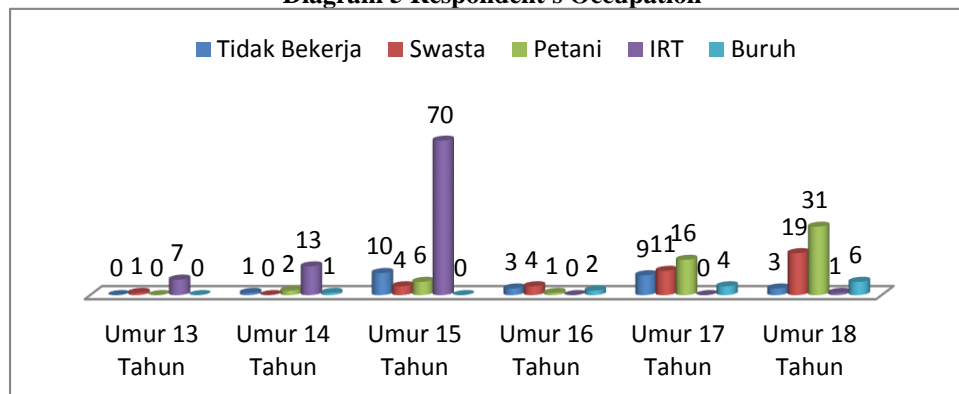
Diagram 4 Number of Respondents' Children



Source: Processed Research Data Results, 2019

Diagram 4 shows that respondents who were married at 15 and already had two children totalled 66 people, had 3-4 children as many as nine people, and had more than four children were three respondents. The occupation and profession of the respondents can be seen in Diagram 5.

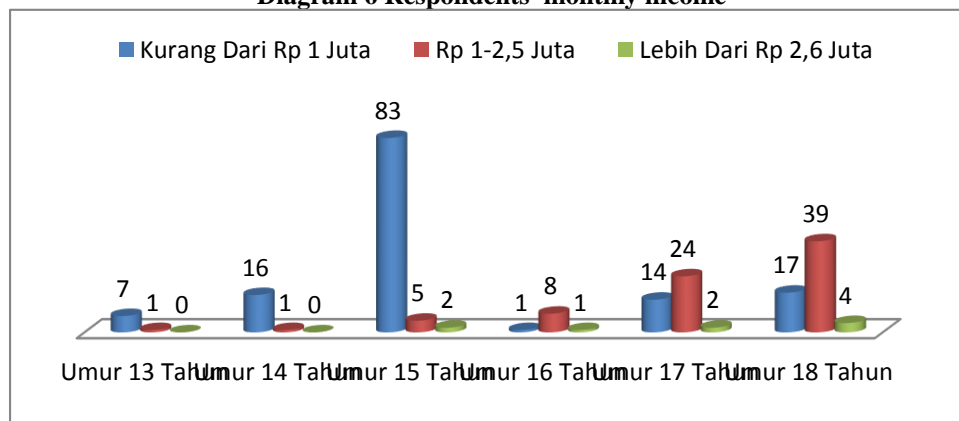
Diagram 5 Respondent's Occupation



Source: Processed Research Data Results, 2019

Diagram 5 shows that 70 respondents aged 15 years are housewives, six respondents work as farmers, four respondents are entrepreneurs/traders, and ten respondents still need to be working. The monthly income of respondents can be seen in diagram 6.

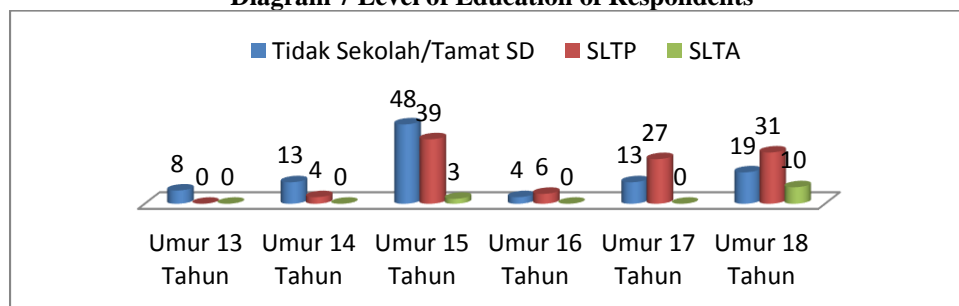
Diagram 6 Respondents' monthly income



Source: Processed Research Data Results, 2019

Diagram 6 shows that 83 respondents aged 15 years have a monthly income of less than one million rupiahs, while only 39 respondents aged 18 years have a gain of 1 to 2.5 million rupiahs. The education level of the respondents can be seen in Diagram 7.

Diagram 7 Level of Education of Respondents



Source: Processed Research Data Results, 2019

Diagram 7 above shows that young marriages in Kampar Regency occur among respondents with low education, namely, as many as 48 respondents aged 15 years who did not attend school/graduate elementary school. In comparison, 39 respondents graduated from junior high school. Comprehensively the respondent's identity can be seen in table 1.

Table 1 Respondent Demographics

Respondent Demographics		Total	Percentage (%)
work	Doesn't work	26	11,6
	Private	39	17,3
	Farmer	56	24,9
	IRT	91	40,4
Gender	Man	116	51,6
	Woman	109	48,4
Subdistrict	Downstream Tapung	70	31,1
	Upstream Tapung	54	24,0
	Taping	34	15,1
	Bangkinang Opposite	67	29,8
Number of children	Have no children yet	45	20,0
	1-2 Children	154	68,4
	3-4 Children	22	9,8
	More Than 4 Children	4	1,8
Income/Month	Less Than IDR 1 Million	138	61,3

	IDR 1-2.5 Million	78	34,7
	More Than IDR 2.6 Million	9	4,0
Last education	No School/Graduated	105	46,7
	Elementary School		
	SLTP	107	47,6
	SLTA	13	5,8
Total		225	100,0

Result and Discussion

Marrying at a Young Age in Islam and Positive Law

In Islam, there is no provision that regulates the age limit for marriage in detail, and Islam does not provide an absolute age limit when someone is considered an adult. On the other hand, Islam provides elastic boundaries so that they can apply to all places and conditions. In QS. al-Nisa' verse 6 Allah SWT says;

وابتلوا اليتيم حتى إذا بلغوا النكاح فإن أنستم منهم رشدا فادفعوا اليهم أموالهم

It means:

'And test your orphans by you until they are old enough to marry, then if according to your judgment they are smart then give their property to them'.

The word *balaghu al-nikāh*, in verse above, is interpreted by various scholars. Muhammad Rāsyid Riḍā, in his commentary, states that *balaghu al-nikāh* means the arrival of someone at the age to marry, which is until they dream. At this age, a person has been able to give birth to children and has been able to pass on offspring, so he is moved to get married. While the term rushed is a person's decency in doing *musharraf* and bringing goodness. (Muhammad Rāsyid Riḍā, t.th)

Scholars such as Imam Abū Ḥanīfah are of the opinion that the age of puberty for men is 18 years and for women is 17 years. While Abū Yūsuf Muhammad bin Ḥasan and al-Syāfi'ī mention the age of 15 years, both for boys and girls. (Al-Syarbini, 1997) This is based on a hadith narrated by al-Thabranī from 'Abdullāh ibn' Umar as follows:

جَاءَ بِي أَبِي يَوْمَ أُحُدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ، فَلَمْ يُجْزِنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ جَاءَ بِي يَوْمَ الْخُنْدَقِ وَأَنَا ابْنُ خُمْسِ عَشْرَةَ، فَفَرَضَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه الطبراني)

It means:

My father took me to the Prophet during the battle of Uhud when I was 14 years old; the Prophet did not permit me. Then my father took me during the Khandaq war, and I was 15 years old. The Messenger of Allah also ordered war on me.

The majority of scholars used the incident of 'Abdullāh ibn 'Umar based on this hadith as the reason that the age of 15 years is the aged standard for adulthood and this size is the same for men and women, men are considered strong enough to participate in the struggle. (Al-Syarbini, 1997) However, according to Imam Mālik, baligh is 18 years for both men and women, with the argument 'that the stipulation of baligh according to syara' is a dream. Because based on the law, dreams are no longer expected when a person is 18 years old, and generally, "dreams" occur between the ages of 15 and 18 years. Thus, it is determined that puberty is at the age of 18 years. (Abd al-Qādir 'Audah, 1964)

According to Syafi'iyah and Ḥanābilah scholars, adulthood is determined by age, starting at the age of 15 and by the presence of other signs, namely the discharge of sperm (semen) for men in a dream and while awake. Adult women are characterized by menstruation or menstruation, which in Syafi'i fiqh can occur at least at the age of 9 years. Because the signs are not the same for everyone, maturity is determined by age, starting from age 15. The equalization of the maturity of men and women is because this maturity is determined by reason, so tackling occurs. (Ferrara et al., 2022)

According to Yūsuf Mūsa, adulthood is after someone is 21 years old. Before that age, prospective husbands and wives need to prepare themselves as well as possible so that at that age, a person is mature, physically, and mentally perfect and can be accepted as a member of society as a whole. However, they can be given some business from the age of 18. (Hasbi Ash-Siddiqy, t.th) So that with this maturity, the household life he fosters is expected to follow a religion, and it can also be understood that the age figures mentioned above are not always suitable for every region in this world. Each part may determine the age of maturity for marriage according to the current period and conditions. So thus, the age limit of maturity for marriage is included in the problem of ijtihādī. Age or maturity does not have requirements and pillars of marriage (Saad Saleh Al-Gharafi, 2023). A wedding is considered valid if it meets the needs and harmony. Even though Islamic law does not provide concrete limitations regarding the minimum age for marriage, it does not mean that Islam allows underage marriages. (Umar Said, 2000)

The principle of thinking that there is no age limit for couples who will marry may be following people's views about the nature of marriage at that time. According to the statement, at that time, marriage is not seen in terms of sexual relations but in terms of its influence in creating relationships (mushāharah). In a hadith, it is mentioned that the Prophet Muhammad, may God bless him and grant him peace, entered into a marriage contract with `Āisyah, who was six years old, and at the age of 9, he had sex with her. The motive of the marriage of which is for the freedom of Abu Bakar al-Shiddīq to enter the Prophet's household. (Imām al-Bukhārī, t.th)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَ هِيَ بِنْتُ سِتِّ سِنِينَ وَ أُدْخِلَتْ عَلَيْهِ وَ هِيَ بِنْتُ تِسْعِ سِنِينَ (رواه البخارى)

It means:

From Aisha, the Prophet SAW married her when she was six years old and mixed with her when she was nine (HR. al-Bukhari).

Marc Hendry Frank said that prospective grooms should carry out marriage between 25 and 30 years old and for women between 20 and 25 years old; this is based on health considerations. Religious psychology experts consider that spiritual maturity in a person does not occur before the age of 25 for men (Junitasari et al., 2022). This is necessary because modern times demand to realize benefits and avoid harm in terms of health and social responsibility. (Huzaemah Tahido Yanggo, 2002)

Bogeu has classified marriage into four levels, namely; First, child marriage, for weddings under the age of 18; Second, early marriage, for marriages aged 18-19 years; Third, marriage at maturity, for marriages aged 20-21 years; Fourth, late marriage, for weddings aged 22 years and after that. (Donald J. Bogue, 1963)

Thus, young marriage can be assessed in terms of a young age whose barometer is based more on the development of the biological aspect and can also be seen from the emotional part of a person as a manifestation of his psychological development (Cao et al., 2022). Therefore, young marriage is a contract or engagement between a man and a woman who does not have the physiological and psychological readiness to form a family. The age limit for marriage is different in different countries. In Indonesia, the age limit for marriage is regulated in the Marriage Law No. 1 of 1974, article 6 paragraph (2), that to enter into a marriage, a person who has not reached the age of 21 must obtain parental consent. Article 7, paragraph (1) states that marriage is only permitted if the man is 19 and the woman is 16.

Kampar in Numbers and Kinship

Kampar is the name of one of the districts within the Riau Province. Kampar Regency has 21 sub-districts with 250 villages/wards. 178 villages/kelurahan (71.2%) are non-disadvantaged villages, 55 villages/kelurahan (22%) are underdeveloped villages, and 17 villages (6.8%) are very underdeveloped villages.(Pemkab Kampar, 2018)

The total population in Kampar Regency in 2016 was 832,387 people, consisting of 427,065 men (51.38%) and 405,332 women (48.62%). The ratio of the male population to the female population is 106: 100, which means that the male population is 6% more than the female population. (Pemkab Kampar, 2018)

The subdistrict with the most people is Siak Hulu District, with 106,007 inhabitants (12.74%), followed by Tapung District, with 100,613 inhabitants (12.09%), and Tapung Hulu District with 87,202 inhabitants (10.46%). In addition, five relatively densely populated sub-districts are in the Districts of Rumbio Jaya, Bangkinang, Bangkinang Barat, Perhentian Raja, and Kampar Timur, respectively 216 people/km², 191 people/km², 158 people/km², 154 and 131 people/km². Meanwhile, two relatively sparsely populated sub-districts are Kampar Kiri Hulu District, with a density of 9 people/km² and Kampar Kiri Hilir, with 15 people/km². (Pemkab Kampar, 2018)

The people of Kampar Regency come from various ethnic groups, namely Kampar Asli (Ocu), Minangkabau, Javanese, Batak, Malay, Nias, etc. Most of the population of Kampar Regency is Muslim, which has reached 620,459 people, followed by Catholics with 61,613 people, Protestants with 5,096 people, Buddhists with 575 people and Hindus with 54 people. The population's livelihoods generally work in the agricultural, plantation and forestry sectors (67.22%). (Ihromi, 1990) Only a small proportion (0.22%) work as Civil Servants (PNS) and BUMN employees, such as in the Electricity, Gas, and Clean Water sectors, and the rest are traders and entrepreneurs. The agricultural and plantation sectors worked on by the community are oil palm and rubber, which are the plants that are very suitable for land in Kampar Regency. (Pemkab Kampar, 2018)

From the kinship aspect, the people of Kampar Regency draw their kinship system through their mother. Genealogical factors drawn from the mother's lineage are called matrilineal. (Chairul Anwar, 1997) The characteristics of the matrilineal society in the Kampar Regency area, namely that descent is counted from the female line so that the children of both mothers who are siblings are very close and closely related because it is

impossible to get married. The husband's side is not included in determining heredity, and children can be raised in the mother's family environment.(Wang et al., 2023)

The matrilineal kinship structure in the people of Kampar Regency starts from the household (family) led by the mamak. Furthermore, this family group extends to 'powik' (stomach). This wiki consists of several family units arranged according to the mother's line. *Suduik* (corner) is an expansion of the puck led by Mamak Pisoko and then widened into a tribal led by the prince. (Rasyid Datuk Paduko, 2019)

Nowadays, the matrilineal kinship system has evolved into parental. The Kampar community, which used to place fathers as *sumando* (semen) migrants outside the circle of relatives of their children and wives, has recently changed. The change stems from the influence of Islamic law, which places the father as the head of the family. The form of a matrilineal family consisting of children-mother-mother in the nuclear family has gradually changed to a family comprised of children-mother-father. Even though the tribes of fathers and children are different, in reality, fathers and mothers occupy the same position in the household. This is the main characteristic of a parental family. (Sinar M.Nur, 2019)

Factors of Young Marriage in Kampar District

Young marriages in Kampar Regency can be seen from two factors, namely, internal factors and external factors.

Internal factors

Based on the findings in the field, nine items are internal factors that cause marriage at a young age in the Kampar community. An overview of the nine items has been obtained through a descriptive test of the nine items, as shown in Table 2.

Table 2 Descriptive Test of Internal Factors Causing Marriage at a Young Age

No	Internal Factors Causing Marriage at a Young Age	Mean	interpretation
1.	I feel I am old enough to be married	3.15	Currently
2.	I married young because my friends who are the same age as me are already married	2.95	Currently
3.	I was forced to marry at a young age because I had to cover up my disgrace due to the wrong association	3.53	Currently
4.	My enthusiasm for studying (school) is very low; instead of spending my parents' money, I'd instead get married	3.47	Currently
5.	I got married because I wanted to feel how a romantic relationship with my partner is	3.60	Currently
6.	I married young because I was worried that I would no longer be liked because of old age (not selling)	2.94	Currently
7.	I married young because I love my future partner	3.56	Currently
8.	I married young because I wanted to leave my parents' house as soon as possible (depressed and stressed living with my parents)	2.93	Currently
9.	I married young because I wanted to protect my innocence from promiscuity's dangers.	3.83	Tall

Source: 2019 Field Research Data.

The table above shows that the items with the highest average value cause of getting married at a young age are I got married because I wanted to maintain my innocence from the

dangers of promiscuity (mean=3.83). This attitude is undoubtedly following Islamic teachings, as confirmed in the word of Allah SWT as follows:

ومن آيته ان خلق لكم من انفسكم ازواجا لتسكنوا إليها وجعل بينكم مودة ورحمة ان في ذلك لايت لقوم يتفكرون

It means:

And among the signs of His power is that He created for you spouses of your kind (similar to) so that you are inclined and feel at ease towards them, and made love and affection between you (and your partner). Indeed, in that there are signs for people who think.' (QS. 30: 21).

The verse above emphasizes that marriage between men and women is intended as an effort to maintain self-respect so that they do not fall into forbidden trades, to keep the continuity of human life or healthy offspring, to establish a household life filled with love between husbands and wife, and mutual assistance between the two for the common good. The era faced by the younger generation today is very different from the past, which did not have information technology as it is today. Free association and drugs are a danger that threatens everyone, both parents and young people, city dwellers or village people, rich or poor people. Therefore, the younger generation of Kampar chooses to marry young to maintain self-respect so as not to fall into forbidden struggles. (Jalal Sayuti, 2019)

Even so, marrying young is not the only way or way to maintain purity from promiscuity. Another way is by earnestly keeping Allah's commands, such as fasting, reciting the Qur'an, attending science assemblies with pious scholars, making friends with devout friends, engaging in da'wah activities, hospitality, etc. Save yourself from promiscuity. (Mayadina Rohmi Musfiroh, 2016) stated that marriage is one of the sunnah and Shari'a of the Prophet Muhammad. Marriage is highly recommended for those who want peace, are ready physically and mentally, and can carry out their rights and obligations in building a household. Because the implementation of marriage is not only limited to sexual desires or desires but also must fulfil the duties and responsibilities of husband and wife.

In the hadith narrated by Imam Muslim from 'Abdullah ibn Mas'ud, Rasulullah SAW said;

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ (رواه مسلم)

It means:

O youths, whoever among you can do marriage, then marry because marriage can avert eyes and protect the private parts, and whoever is unable, then let him fast because fasting weakens lust. (HR.Muslim)

Ability in Arabic is called *alim*, which means proper and proper. The scholars define power with *al-salāhiyyatuhu lil wujūd al-huqûq mashrû'ah lahû wa 'alaihi*, namely the suitability of a person to receive the rights and fulfil the obligations given by the shari'ah. Furthermore, the hadith above explains that if you cannot do it, you should fast because fasting can control lust. (Al-Rahawi, 1315)

The item with the second highest average value is I got married because I want to feel how a romantic relationship with my partner is (mean=3.60). A romantic relationship in love is the second highest motivation for young couples to marry at a young age. Although this reason is quite reasonable because Allah SWT has given love to a spouse, only having a romantic relationship with the capital is not enough to build a household. Because the family that will be lived is not like a straight line, smooth, easy and on the contrary, the home that

will be lived is full of various problems, both the economy, the behaviour of spouses, the interference of parents/in-laws' families, educating children, household etiquette and so on.

Alī Husayn Muḥammad Makkī al-Amilī stated that marriage at a young age would affect the life of the couple, the family environment of each party and the social environment in which they live. The behaviour of young couples is based on their strong thoughts and feelings, and wishes for various pleasures after marriage. It turned out that they faced a lot of other realities that were very contrary to their previous experience and caused a lot of preoccupation and anxiety. (Ali Husain Muhammad Makkī al-Amilī, t.th)

Furthermore, the item with a relatively high average value is that I was forced to marry at a young age because I had to cover up my 'disgrace' (shame) due to the wrong association (mean=3.53). I am closing disgrace, meaning an accident (married by accident), pregnant out of wedlock (Salmiah Harahap & Karneli, 2022). Because having a relationship that violates social and religious norms has forced them to do early marriage to clarify the status of the child they are carrying. They do this because they love their partner. This can be seen from their answers in item 7; I married young because I love my future partner (mean=3.56).

Parents' choice in dealing with pregnancies out of wedlock is mostly to marry them off because marrying off pregnant teenagers out of wedlock can cover up the shame of the family and is considered the most effective way to solve the problem. (Jalal Sayuti, 2019) Based on these data, it can be seen that the stress of parents who live in rural areas is the embarrassment of the surrounding community. The informant's parents, who live in a rural area, are thinking about getting their daughter married because if they have to have an abortion, they are afraid it will add to the sin. (Eri Suparjon, t.th)

External Factors

Based on the findings in the field, ten items are external factors that cause young marriage in the Kampar community. An overview is obtained through a descriptive test of the ten items, as shown in Table 3.

Table 3 Descriptive Test of External Factors Causes of Marrying at a Young Age

No	External Factors Causes of Marrying at a Young Age	Mean	Interpretation
1.	My parents have quite a lot of assets/inheritance, so they don't worry about living expenses	2.63	Currently
2.	My parents forced me to marry young so I could have grandchildren quickly	2.59	Currently
3.	My future husband/wife's partner insisted that we get married immediately. Otherwise, he threatened to marry someone else	2.99	Currently
4.	In the culture of our village community, marrying young is a sign of generosity	2.91	Currently
5.	My parents allowed me to marry young so that the family's economic burden would be lighter	3.21	Currently
6.	I married young because of the tradition of arranged marriages from my parents in our family	2.56	Currently
7.	I married young due to the influence of watching TV/movies.	3.28	Currently
8	I married young because of the adult magazines/books/novels I read	3.22	Currently
9	I married young because of the lack of religious upbringing my parents	3.30	Currently
10	The traditional tradition in our village is that one cannot refuse an application when someone comes to propose	2.70	Currently

Source: 2019 Field Research Data.

A descriptive test of the ten items that are measured as external factors causing marriage at a young age shows that the item with the highest average score is I married young because of a lack of religious upbringing from my parents (mean=3.30). That is, the role of parents, especially fathers, as leaders in the household does not function optimally. Parents are leaders of their children, and Allah SWT will hold them accountable for their leadership. In a hadith, the Prophet SAW said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " أَلَا كُنتُمْ رَاعٍ ، وَكُنتُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُونٌ عَنْهُمْ ، وَأَمْرَأَةُ الرَّجُلِ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْنُونَةٌ عَنْهُمْ ، وَالْعَبْدُ مَسْنُونٌ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُونٌ عَنْهُ ، أَلَا وَكُنتُمْ رَاعٍ وَكُنتُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ "

It means:

Abdullah bin Umar from the Prophet SAW said: 'know that each of you is a leader, and each of you will be held accountable for his leadership, so community leaders will be held accountable for his leadership. A man is the leader in his family and is responsible for his leadership. A woman is a leader in the house of her husband and child, she is responsible for his leadership. A servant will be held accountable for the assets of his master and responsible for his leadership. Know that each of you is a leader, and each of you will be held accountable for his leadership.' (HR. al-Bukhari)

Earning a living is the responsibility of parents, as well as providing religious education to their children (Andrei, 2023). Children's religious education is not only the teacher's responsibility at school but also the responsibility of parents at home to teach their children spiritual knowledge, practices, manners and morals. When this is not done optimally, various problems arise in a child's life, such as promiscuity, committing immoral acts, etc. (Darnis, 2019)

The factor that has the second highest average value of getting married young in Kampar is I got married at a young age due to the influence of watching TV/movies (mean=3.28). This factor proves that teenagers in Kampar prefer to watch television shows or use cell phones to fill their free time (Ahmed et al., 2018). On the other hand, parents do not have time to accompany their children to watch television because they are busy at work, so their children choose to watch what they like, even though the viewing destroys their hearts and minds. Watching movies today has more harm (danger) than benefits. Today it isn't easy to select TV shows that genuinely educate the nation's children. Even worse is the use of Android, which allows the younger generation to access various sites, even though the strength of their faith and knowledge is insufficient to stem the destructive influence of what they watch. (Khairil Asri, 2019)

The Impact of Young Marriage in Kampar District

Marriage at a young age has both positive and negative impacts. In the people of Kampar Regency, the effect can be seen in Table 4.

Table 4 Description of the Impact of Young Marriage

No	The Impact of Young Marriage	Mean	Interpretation
1.	There is often domestic violence against spouses	3.20	Currently
2.	I (my wife) had a miscarriage when I gave birth to a child	3.02	Currently
3.	Not ready to be parents to educate children	3.15	Currently
4.	Hated by the family because when they got married, they didn't get their blessing/permission	3.05	Currently
5.	Do not know the manners of being married in Islam	3.40	Currently

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6.	Shopping for household needs is often not enough	3.45	Currently
7.	Not able to keep the heart of the in-laws' family	3.27	Currently
8.	I shut myself off from association in society	2.94	Currently
9.	The childish nature has not disappeared	3.31	Currently
10.	I often experience stress (stress)	3.06	Currently

Based on a descriptive test of 10 items that have been measured as the impact of getting married at a young age in the people of Kampar Regency, it shows that the item that has the highest average value is the item Shopping for household needs is often insufficient (mean=3.45). Shopping for household needs is the husband's obligation. Allah SWT said in QS. al-Baqarah verse 233;

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةُ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ

It Means:

“...And it is the duty of the father to provide for their maintenance and clothing in a proper way. A person is not burdened more than he can bear. Don't let a mother suffer because of her child...”.

Then the word of Allah SWT in QS. at-Thalaq verse 6:

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلًا فَلانْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضْ لَهَا أُخْرَى

Meaning:

Place them (wives) where you live according to your ability, and do not trouble them to narrow (their hearts). And if they (divorced wives) are pregnant, then give them their maintenance until they give birth, then if they nurse (your children) for you, give them their wages, and discuss (everything) between you. If you find it difficult, another woman can nurse (the child) for him.

In the context of the family as a shared economic unit, it must always be supported by work and hard work. The husband must work to meet the needs of his household. In the view of Islam, working for a living is a noble task that will bring one's self to a position of honour and good value in the sight of Allah SWT. Therefore, Islam emphasizes that work is an obligation that contains religious values. People who work will be rewarded as people worship because humans who want to work and try hard to support themselves and their families will naturally live peacefully in society. People are passive and lazy to work; they do not realize that they have lost some of their self-esteem, which also causes their life to go backwards. (Ihromi, 2019)

Not meeting the minimum needs in the household is directly proportional to the income earned. Of couples who marry young in Kampar Regency, most (61%) earn under one million rupiah/month, and only 4% earn 2.6 million/month; even 11.6% do not work, and their household needs are financed by their parents and family. Thus, it is very reasonable if the respondent said, 'shopping for household needs is often not enough'.

Dwi Rifani said that readiness for marriage includes three things, namely; First, the readiness of knowledge, namely the readiness to understand fiqh laws that have to do with marriage issues, both before marriage, such as khutbah (applying), at the time of marriage, such as the conditions and pillars of a marriage contract, or even after marriage, such as the law on supporting a family, talaq, refer. Second, the readiness of assets or materials; what is meant by assets here are assets as a dowry and acquisitions as a husband's maintenance for his wife to meet the basic needs of his wife in the form of

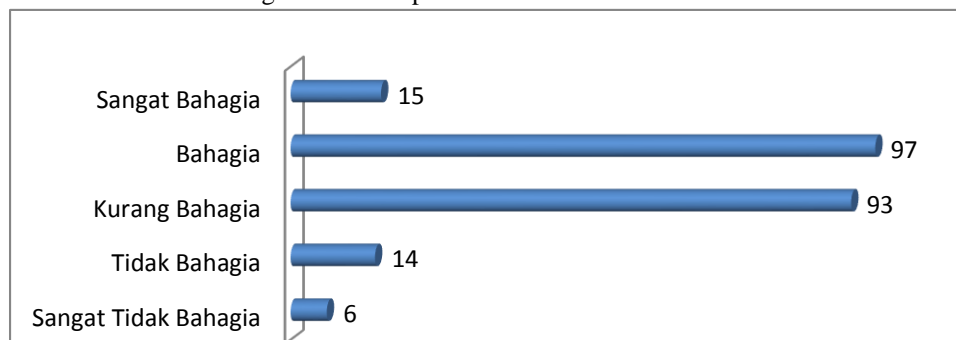
clothing, food, shelter which must be given at an appropriate rate. Third, physical readiness or health, especially for men, namely being able to carry out their duties as husbands. (Rifiani, 2011)

Another impact with the second highest average value is not knowing Islamic household etiquette (mean=3.40). Ignorance of adab in Islamic households among young couples in Kampar Regency correlates with the lack of religious education they receive. A child will know about rights and obligations, good or bad, lawful or unlawful, which orders and prohibitions of Allah SWT originate from religious education and that they should get from their parents. However, some parents believe that we have sent our children to school; if our children do not receive religious education, it means that the teachers at school are at fault.

This opinion is felt to be inaccurate because the number of hours of Islamic religious education in 'general' schools needs to be. This means parents cannot release their responsibility by saying that religious education is the teacher's responsibility. Apart from that, the research data shows that there are 105 (46.7%) respondents who did not go to school/completed elementary school, 107 (47.6%) secondary school graduates and 13 (5.8%) secondary school graduates. With this condition, it is very logical if the respondents say they do not know the manners of Islamic marriage.

Despite this, 175 respondents who married young in Kampar Regency did not regret their marriage, and only 50 respondents stated the opposite, who regretted marrying at a young age. Findings in the field also proved that more than 50% of respondents stated that their household conditions were happy; even 15 respondents said their family conditions were pleased. For more clarity, diagram 8 can be seen.

Diagram 8 of Respondent's Household Conditions



Conclusion

Marriage at a young age is a contract or engagement between a man and a woman who are not physiologically and psychologically ready to form a family. This readiness can be seen in biological development and one's emotions as a form of psychological development. In Indonesia, the age limit for marriage is regulated in Marriage Law Number 1 of 1974, Article 6 paragraph 2 and Article 7 paragraph 1 and the provisions of the National Family Planning Coordinating Board (BKKBN). Young marriages in Kampar Regency occur because teenagers think emotionally about getting married; they think they love each other and are ready to get married. The low level of education means that teenagers in Kampar Regency, who should be busy with studies, need transparent activities. So this encourages them to date and eventually get married.

The results of this study prove that most teenagers in Kampar Regency who married at a young age said they were happy with their marriage; even 15 of them said they were

pleased, and only 20 of the 225 respondents said they were unhappy and depressed. This is different from previous research, which noted that, generally, young marriages that are only based on love without mental and material readiness would harm the household, such as frequent fights and divorce.

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