



## **The Effectiveness of “GAMAK” in Overcoming Early Marriage in Gegerung Village Lingsar District**

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### **Abstract**

This study is a descriptive qualitative study that aims to examine the effectiveness of gamak in overcoming early marriage in Gegerung Village, Lingsar District. The data sources for this study are the Village Head, Hamlet Head, Neighborhood Association, Parents and some of the people of Gegerung Village who are involved. Data collection was carried out using interview, documentation, and observation methods. Furthermore, the data obtained was analyzed using interactive model data analysis. In order to obtain data validity, triangulation was carried out. The results of the study showed that from year to year the number of merarik kodeq decreased since the Gamak program was implemented. The supporting factors felt by the Village were because there was already a Law regulating the prohibition of underage marriage, the NTB Governor's Regulation and the West Lombok Regent's Regulation concerning Underage Marriage. The obstacles faced by the Village were social media and free association. The role of the Village Government in minimizing early marriage is by always providing socialization and education about the dangers of early marriage. Although, in the early years of the implementation of the Gamak program, the cases of merarik kodeq were still relatively high, due to the process of socializing the program to the community and so on. From 2022 to 2023, there was a decrease in cases, although not significantly. There was a different cycle per year related to the merarik kodek cases that occurred in Gegerung Village, Lingsar District.

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### **Keywords**

*Implementation of program, Early marriage, GAMAK program*

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## Introduction

Marriage is a goal for humans to be able to reproduce and preserve their lives. In some religious perspectives, a person who carries out a marriage is required to be responsible for his actions towards his wife or husband, his family and of course towards Allah SWT (Nurkholis, 2013). In the life of the Christian community, it is defined as a holy bond (holy and sacred) between a couple of a man and a woman who have stepped on or are considered to have reached adulthood.

In Indonesia, it is shown that according to the provisions of Article 7 paragraph (1) and Article 13 paragraph (1) and (2) of Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning marriage, the minimum age limit for marriage is 19 years for both women and men, and marriage can be prevented by parents, family, siblings, guardians and interested parties if there is a prospective male or female bride who does not meet the requirements for marriage in the form of age requirements for marriage or child marriage. (Dania, 2010). The problem of early marriage has occurred in almost all rural and urban areas. Early marriage is a marriage carried out by someone who is still relatively young.

If the prospective bride and groom are not yet 21 years old, then the prospective bride and groom must first obtain permission from their parents or guardians. After obtaining permission from their parents, the marriage can be carried out immediately. However, when the prospective bride and groom do not meet the standard age for marriage as stated in Law Number 16 of 2019 concerning Marriage, namely not yet reaching the age of 19 for women and 19 for men, they must submit a marriage dispensation application to the Religious Court. Deviations in terms of the age of the prospective bride and groom are usually referred to as early marriage (Amnillah, 2022). According to the Head of the Banda Aceh Religious Affairs Office, early marriage is divided into two types. First, marriages carried out by prospective brides and grooms who are under 21 years old. Second, marriages carried out by brides and grooms who are under 19 years old, usually this marriage is called underage marriage. Marriages carried out at an early age force the perpetrators to leave formal education. Not only does it cut off the potential to grow and develop, but it also closes the possibility of them getting better jobs due to limited educational levels. Not only that, biologically the child's reproductive organs are still in the stage of maturity, so they are not ready to have sex with the opposite sex, let alone give birth which will later endanger the lives of the child and mother (Henri et al., 2021).

The high rate of early marriage is a serious problem faced by the central government and local governments. Early marriage is a marriage that has not reached the age determined by law or norms that apply in society. The high rate of early marriage is found in Lingsar District and more precisely in one of the villages in Lingsar District, namely Gegerung Village. The high rate of early marriage in Gegerung Village has caused new problems to arise, starting from the high divorce rate and the high number of girls who are widows at a young age (Head of Gegerung Village on February 7, 2024).

One of the factors causing the high rate of early marriage in Gegerung Village is the low level of education, where a low level of education or not continuing school encourages someone to get married quickly. The problem occurs because they do not know the ins and outs of marriage so they tend to have families and have children. Because early marriage in Gegerung Village is still a serious problem and must be part of the local government's priority plan considering that early marriage is one of the factors causing the high rate of population growth. In addition, early marriage in the area has become a hereditary culture that is recognized by the local community. The Gegerung Village Government must have a special strategy to minimize the high rate of early marriage so that all people can comply with government policies.

To minimize the high rate of early marriage caused by several factors. To implement Law No. 16 of 2019 concerning early marriage, the Gegerung Village Government created a program, namely the GAMAK program (Anti-Merarik Kodek Movement) where GAMAK is one of the leading programs in Gegerung Village. GAMAK only applies in the Gegerung Village area, Lingsar District, as a form of local government concern about the increasing number of early marriage cases that occur from year to year. As a form of the government's seriousness, in 2019 the West Lombok Regent's Regional Regulation was issued with No. 9 of 2019 concerning "Adulthood of Marriage Age", followed by the NTB Governor's Regional Regulation No. 5 of 2021 concerning "Prevention of Child Marriage", which explicitly from all these regulations discusses PUP (Adulthood of Marriage Age). In fact, there are several villages that have implemented Perdes (Village Regulations) and awiq-awiq to prevent the practice of pulling the code. (Triningsi, 2022).

Where the creation of this GAMAK program has a specific goal, namely that prospective brides and grooms are not only based on mutual consent, but must be mature in body and soul for marriage without ending in divorce and having healthy and quality offspring. With the Village Government Program, not only the government is socializing but is also supported by community leaders and religious leaders such as kiai and penghulu, in order to realize the GAMAK program (anti-merarik kodek movement). The target is not only teenagers, but also parents to advise their sons and daughters about the dangers of early marriage. Before the GAMAK program, the number of early marriages in Gegerung Village was still relatively high. Based on the findings of the Merarik Kodek Marriage data in Lingsar District, West Lombok Regency, in 2019 there were a total of 44 cases (Women: 39 people and Men 5 people). In 2020 there were a total of 92 cases (Women: 74 people and Men 18 people), in 2021 there were a total of 45 cases (Women: 33 people and Men 12 people), in 2022 there were a total of 16 cases (Women: 11 people and Men 5 people) who married in the age range of couples around 15 to 18 years which occurred in Lingsar District, West Lombok Regency. According to the Head of PPPA (Women's Empowerment and Child Protection), these data are still published data, while there may be more that have not been published (Web Lobar, 2018).

Due to the GAMAK program, the number of early marriages in Gegerung Village can be minimized to three or four cases per year, compared to before the GAMAK program was established, the number of early marriages was quite high. Based on his party's records, cases of early marriage for children under the age of 19 in Gegerung Village occurred more often in women with a total of 5 people. Meanwhile, men who married under the age of 19 only numbered 3 people in 2022. With that number of cases, the percentage of early marriages has decreased. The decrease in the number of early marriages in Gegerung Village is also thanks to the socialization of child marriage that has been running in each hamlet regarding child protection.

## Methods

Qualitative descriptive methods are used to answer research questions. Descriptive research is a research method that describes all data or conditions of the subject or object of research, then analyzed and compared based on reality and then tries to solve the problem and can provide up-to-date information so that it is useful for the development of science and can be applied more to various problems. (Lexy, 2006). This qualitative method is used because of several considerations, namely qualitative methods are more able and easy to adjust when dealing with multiple realities, this method presents the nature of the relationship between researchers and respondents directly and this method is more sensitive so that it can adapt and sharpen many influences on the values faced.

Researchers are directed to obtain facts related to the dual role of women. The application of a qualitative approach with consideration of the possibility of data obtained in the field in the form of data in the form of facts that require in-depth analysis. So the qualitative approach will further encourage the achievement of more in-depth data, especially with the involvement of researchers themselves in the field. (Supardi, 2005; 28). Activities in qualitative data analysis are carried out interactively and continue continuously until complete (Sugiyono, 2023).

## Results and Discussions

The implementation of the GAMAK Program cannot be separated from the role of the community. Starting from their participation in providing support, ideas, even to participating in socializing the program from their own media, namely by word of mouth. Where the involvement of the community will be able to show the

optimal journey of the GAMAK program. The implementation of this program is carried out through various activities such as dhikr once a week in each RT, with the socialization process. The community itself is basically enthusiastic and the GAMAK program, starting from their participation in providing support, ideas, even to participating in socializing the program from their own media, namely by word of mouth.

Parents basically do not want their children to marry underage, but sometimes parents also have no other choice if faced with other realities about the conditions experienced by their daughters. The role and responsibility of parents are very large in the process of forming the personality of adolescent children, so there needs to be extra guidance, supervision, attention and so on to their adolescent children while still paying attention to and carrying out rights and obligations proportionally, openly, wisely, democratically both as parents and as children.

This program has more or less opened the community's insight not to engage in early marriage. Many argue that after the implementation of this program, the number of early marriages has decreased, although not significantly. It is important then to involve all elements at the village level, because cases of underage marriage are a social problem as well as a legal problem that requires the active role of all parties, starting from the family, school, and community. This role can be demonstrated by the efforts of parents to continue to control their children.

From the data above, the researcher concludes that the Gamak program has not been optimally realized due to the strong influence of free association, social media and lack of knowledge so that there are not many cases of pregnancy before marriage, and also because of the influence of the custom/tradition of merarik kodeq itself which still exists in society. In addition, the role of parents is very important so that parents must also be more intense in guiding and controlling their children so that they do not follow bad associations.

As is known, the implementation of the Gamak Program in Gegerung Village, Lingsar District has begun since the enactment of the Circular of the Regent of West Lombok concerning the Maturation of Marriage Age. The background of the Gamak Program itself is a program from the Village government to respond to the high number of early marriages that occur from time to time among the people of Gegerung Village in particular. Since 2021, the implementation of the Gamak program in Gegerung Village has not been free from various obstacles and obstacles, so that in real terms in the community it can be known about the effectiveness of the success or failure of a program to reduce the number of underage marriages.

Berdasarkan hasil temuan data Perkawinan Merarik Kodeq di Kecamatan Lingsar Kabupaten Lombok barat, bahwa pada tahun 2019 total 44 kasus (Perempuan: 39 orang dan Laki-Laki 5 orang). Pada tahun 2020 total 92 kasus (Perempuan: 74 orang dan Laki-Laki 18 orang), tahun 2021 total 45 kasus (Perempuan: 33 orang dan Laki-Laki 12 orang), tahun 2022 total 16 kasus (Perempuan: 11 orang dan Laki-Laki 5 orang) yang menikah di rentan usia pasangan sekitar 15 sampai 19 tahun yang terjadi di kecamatan Lingsar Kab Lobar. Data-data tersebut menurut Kabid PPPA (Pemberdayaan Perempuan dan Perlindungan Anak) masih merupakan data yang terpublish, sedangkan yang belum bisa jadi lebih banyak lagi (Web Lobar, 2018).

Analyzing the differences in the number of data above, it is known that from year to year the number of merarik kodeq has decreased since the Gamak program was implemented. Although, in the early years of the implementation of the Gamak program, the cases of merarik kodeq were still relatively high, due to the process of socializing the program to the community and so on. Responding to the data above, from 2022 to 2023 there has been a decrease in cases, although not significantly. The occurrence of different cycles per year related to the merarik kodek cases that occurred in Gegerung Village, Lingsar District is indicated by several factors that will be explained in the next point.

The implementation of the Gamak program from time to time is carried out massively both by village officials who then coordinate with hamlet officials, religious leaders, community leaders, Penghulu and Khotib (on Fridays) and others. Since the enactment of the circular of the Regent of West Lombok regarding Gamak, the KUA of Lingsar District will firmly reject couples who will marry underage unless they have obtained a Marriage Dispensation from the Religious Court. The registrars are emphasized to always provide material about the dangers of early marriage at every wedding event, so that it can be known by the community directly.

Based on the results of the research and observations above, the implementation of the GAMAK Program socialization in Gegerung Village has gone through several stages, such as: first: namely the form of socialization activities through wedding events, joint dhikr events, youth cadet activities, during sermons on Fridays and others. In this case, the community massively jointly involves the role of several parties with the hope that for each village activity (residents) as above, they can carry out counseling, socialization, education, mentoring and

others to convey material about PUP (adulthood of Marriage Age) among parents, teenagers and the community in general. Related to some of its negative impacts on minors, such as: psychologically, medically, socially, educationally, economically and several regulations, both criminal and civil sanctions that will arise if the community still insists on marrying off their daughters underage.

In the second stage, this program involves the active role of the community in the implementation process of the Anti-Mararik Kodek Movement, such as sub-district heads and village heads, hamlet heads and other village officials, youth organizations, religious leaders, community leaders, KUA, parents, and marriage registrars. It is important to involve all elements at the sub-district and village levels, because cases of underage marriage are a social problem as well as a legal problem that requires the active role of all parties, from families, schools, and the community. The response of the community in Gegerung Village related to the Anti-Mararik Kodek Movement (Gamak) has been very positive, although on the other hand, several obstacles are still encountered. Parents really do not want their children to marry underage, but sometimes parents also have no other choice if faced with other realities regarding the conditions experienced by their daughters, for example because they have become pregnant outside of marriage. So, in the end they are forced to marry off their underage children with the sole intention of covering up the shame and sins they committed before marriage. The implementation of the Gamak program in Gegerung Village must always be closely monitored, such as the importance of targeting a reduction in the number of underage marriages. There is a monitoring program and follow-up evaluation of several obstacles and obstacles that are very important to note. So from this data, we can find out several internal and external indicators that influence the success and failure of the Gamak Program in Gegerung Village. This is important, considering that the Gamak program has been implemented since 2021 (about 3 years), which in fact the number of early marriages has decreased significantly. The Gegerung Village Government, Lingsar District, actively involves several parties in efforts to socialize the implementation of Gamak with the hope that cases of early marriage can be minimized in an organized manner through the role of each member of the community by being involved and responsible for the Mararik Kodek problem.

In implementing the GAMAK program in Gegerung Village, it is aware of several obstacles and challenges faced by the Gegerung village community. Regarding the Supporting Factors, among others, this program has been supported by the existence of laws regulating the prohibition of underage marriage, the NTB Governor Regulation and the West Lombok Regent Regulation on Underage Marriage and there are several Awiq-awiq or Village Regulations on GAMAK. In addition, prevention of early marriage is by improving education and economic empowerment for women, especially young women. With a better level of education and adequate economic skills, they will have a greater opportunity to improve their own standard of living by organizing scholarship programs for young women from underprivileged families, skills training, and access to better employment. This will reduce their vulnerability to early marriage caused by economic factors.

In addition to the supporting factors, the implementation of this program also encountered obstacles or inhibiting factors. The inhibiting factors in question are social media, where parents do not know what their children are accessing and from social media they communicate with the opposite sex and see things that are not appropriate to see, which gives rise to the desire to get married. In addition, poverty and low family economic conditions are also driving factors for early marriage. The economic factors of underprivileged families are also often triggers for early marriage. For families with low economic levels, marrying off their children, especially girls, at a young age is often an option to reduce the family's economic burden. This condition is certainly very vulnerable to being misused for short-term interests, without thinking about the long-term impacts on the future of their children. Another inhibiting factor is the existence of a hereditary culture that is still strong in society, which is also a inhibiting factor in preventing early marriage. On the other hand, low levels of education, both for parents and teenagers themselves, are also inhibiting factors. Lack of knowledge and insight about the negative impacts of early marriage makes them more vulnerable to being trapped in this culture. Furthermore, the strong tradition of mararik kodek in Sasak is due to the existence of awiq-awiq in Gegerung Village which states that if a man visits a girl's house after 10 pm, he will be sanctioned, the sanction is to be married, and if a man enters a woman's house or enters her boyfriend's room, the sanction is to be married.

The rampant influence of free association that cannot be contained by the younger generation is a separate issue that cannot be ignored by parents because it can cause pregnancy outside of marriage. Free association that leads to free dating behavior (premarital sex) is carried out even without marriage bonds. In the context of early marriage which is often triggered by a lack of moral understanding and emotional readiness, the socialization of religious and cultural values plays an important role in shaping the character and attitudes of

the younger generation (Yorman, 2024). At this time, if teenagers are wrong in choosing friends and their environment, it will have fatal consequences for themselves and their families. Free association has the potential to lead teenagers to a life of premarital free sex, drug dealers and users and the like. The free association of teenagers today, indirectly also has a background of the enormous influence of online media that is easy and very vulnerable to communicating or interacting in cyberspace between the opposite sex. With the openness of access to information, this actually causes teenagers to lose their filters to limit themselves both in socializing and others.

The most fundamental obstacle is because teenagers today are very difficult to tell about things that we as parents think are dangerous, such as being less careful and selective in choosing friends to hang out with and using social media/cellphones/internet. The impact of this, teenagers easily watch several inappropriate videos (porn). In addition, there is still a strong understanding and implementation of the values of the merarik kodek tradition in Sasak society, such as parents who will immediately marry off their daughters who are already dating on the grounds of avoiding adultery/sin or for example in certain areas customary law still applies if their daughter comes home late with a man then she will be married off immediately and so on.

## Conclusion

Based on the explanation and discussion above, it can be concluded that there has been a decrease in the number of merarik kodek after the implementation of the Gamak program, although not significant. The number of early marriages in Gegerung village is currently still relatively high due to obstacles and barriers in the implementation of the program. Since the enactment of the circular of the Regent of West Lombok regarding Gamak, the KUA of Lingsar sub-district will firmly reject couples who will marry underage unless they have obtained a Marriage Dispensation from the Religious Court. The penghulu are emphasized to always provide material about the dangers of early marriage at every marriage event, so that it can be known by the community directly.

The implementation of the anti-merarik kodek (Gamak) movement program is carried out through several stages, including socialization and active involvement of the community. Socialization activities are carried out through lectures/religious studies at wedding events, joint dhikr events, youth cadet activities, during sermons on Fridays and others. In this case, the community is actively involved in socialization in various community activities by participating in counseling, education, mentoring and others to convey issues about the maturity of the age of marriage. Explaining to others about the negative impacts of early marriage, such as: psychologically, medically, socially, educationally, economically and several regulations, both criminal and civil sanctions that will arise if the community still insists on marrying off their underage daughters.

This program does not seem effective enough and still needs to be evaluated by looking at the aspects of obstacles. So that in the future, early marriage can be further suppressed or even eliminated to prevent the community from experiencing its negative impacts. In this case, researchers convey several views related to the research that has been carried out. First, researchers hope that the government will make regulations that can provide a deterrent effect on the perpetrators or communities involved, and monitor and evaluate the implementation of the program. On the other hand, researchers hope that the community can continue to contribute to these efforts by obeying and supporting several GAMAK regulations and programs.

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