

# IMPLICATION OF CHILD MARRIAGE ON CHARACTER BUILDING: CASE STUDY IN GAJAH MUNGKUR RESERVOIR AREA WONOGIRI 2011-2017

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**Abstract-***The subject of this study is the phenomenon of child marriage or early marriage in the area of Gajah Mungkur Reservoir, Wonogiri, particularly related with its implication on the character building. In this area, child marriage has been practiced and traditionally carried out by the local community of 12-20 years in age. Despite the tendency of declining marriage number since 2000, the phenomenon is still rampant. Nevertheless, it has adverse impacts on the effort to build the national character for the future. It implies on the achievements of the Nawa Cita declared by Jokowi and Jusuf Kalla, especially priorities 3, 5, 8, and 9, within the framework of Overhauling the Character of the Nation. This study investigates the problems linked to child marriage, which cover the main factors of poverty, low educational background, communal traditional values, negative social value shift, low awareness of self-development, and low level of scientific literacy. The government, actually, has devised some measures to address this issue, yet they fail to solve the fundamental issue. This phenomenon influences the character building of society towards the ideal characters aspired by the Indonesian nation at least as stated in the Nawa Cita. The data of this study were collected through observation, documentation and in-depth interview. Furthermore, they were analyzed using an eclectic technique by simultaneously employed deductive and inductive analysis framework in an attempt to explicate the relationship and implication among various aspects within the issue.*

**Keywords:** *implication, child marriage, character building.*

**Abstrak-***Subjek penelitian ini adalah pernikahan dini dengan memilih setting social di kawasan Waduk Gajah Mungkur Wonogiri, implikasinya terhadap pembangunan karakter bangsa. Pernikahan dini yang dilakukan oleh pasangan usia 12 sampai dengan 20 tahun telah terjadi sejak lama dan mentradisi secara turun menurun di Kawasan Waduk*

*Gajah Mungkur Wonogiri. Meski ada kecenderungan berkurang jumlahnya dibanding tahun 2000 dan sebelumnya, namun fenomena tersebut tetap marak sampai kini. Praktik nikah dini ini berdampak kepada buruknya upaya pembangunan karakter bangsa bagi masa depan. Hal ini berimplikasi terhadap capaian janji yang tertuang dalam Nawa Cita Jokowi dan Jusuf Kalla, terutama poin 3, 5, 8, dan 9, dalam kerangka Penguatan Pembentukan Karakter Bangsa. Hasil penelitian ini menemukan peta persoalan meliputi faktor utama penyebab pernikahan dini yaitu kemiskinan, tingkat pendidikan yang rendah, tradisi pewarisan nilai secara komunal, perubahan negatif tatanilai masyarakat, kurangnya kesadaran pengembangan diri, dan menurunnya semangat pemahaman ilmu pengetahuan. Meskipun pemerintah telah melakukan beberapa langkah untuk mengatasinya, namun tidak mampu menyelesaikan hal mendasarnya. Fenomena tersebut berdampak pada capaian pembentukan karakter masyarakat menuju karakter yang ideal dalam standar cita cita bangsa Indonesia setidaknya yang dinyatakan dalam Nawa Cita. Data penelitian ini dikumpulkan melalui metode observasi, dokumentasi dan wawancara. Sedangkan analisisnya menggunakan teknik eklektif, yakni menggunakan kerangka analisis deduktif dan induktif secara simultan dalam upaya menjelaskan keterhubungan implikasi antar berbagai aspek yang melingkupinya.*

**Kata kunci:** *implikasi, pernikahan dini, pembentukan karakter.*

## **A. Introduction**

In an ideal perspective, prior the era of Joko Widodo-Jusuf Kalla (Jokowi-JK), the 18 character values had been set as reference to uphold the nation character building, namely: religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, inquisitive, nationalistic, patriotic, appreciative, communicative, peace-loving, love to read, environmentally friendly, sociable, and responsible.

Three years under Jokowi-JK leadership (2014-2017), the *Nawa Cita* or national development agenda declared by Jokowi-JK has been assumed to be suboptimal and the results are not as promised during the campaign, particularly the priorities number 3, 5, 8 and 9. It is indicated by the decline of community life, particularly the marginalized communities in relation with character building. The indicators for such condition in the society include occupation, education, lifestyle, social values, family life, and religious life.

Child marriage is any formal marriage where both of the parties

are under 20 years of age<sup>1</sup>. This phenomenon is prevalent in the local community of Gajah Mungkur Reservoir area, Wonogiri. Based on the Statistics Indonesia (*Badan Pusat Statistik/BPS*), the number of population in Indonesia is 237,641,326,<sup>2</sup> in which the percentage of female married before the age of 15 is approximately 2.5%, before the age of 16 is 6%, and before the age of 18 is 25.4%.<sup>3</sup> In the Southeast Asia,<sup>4</sup> Indonesia is the second ranked with the highest absolute number of child marriages after Cambodia.<sup>5</sup>

The phenomenon of child marriage has implications on the nation character building—as one of the government agenda. Based on the Presidential Regulation No. 87 of 2017 on Strengthening Character Education, the government stipulates in b and c:

“In order to realize a noble nation through the reinforcement of the religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, inquisitive, nationalistic, patriotic, appreciative, communicative, peace-loving, environmentally friendly, sociable and responsible values, the strengthening of character education is required”; and in c: “Strengthening character education as referred to in b is a responsibility of the family, educational unit, and society”.<sup>6</sup>

In addition to strengthening the character education program, child marriage also has an implication for the achievements of Jokowi-JK’s political pledge during the 2014 presidential election campaign.

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<sup>1</sup>*Undang-undang Republik Indonesia* No. 1 of 1974 on *Marriage* Article 7 Paragraph 1 “Marriage shall be permitted only if the male candidate has reached the age of 19 years and the female candidate of 16 years”.

<sup>2</sup>The 2010 population census, the number of population in Indonesia is 237.641.326. *Badan Pusat Statistik, Penduduk Menurut Wilayah dan Agama yang Dianut*. <https://sp2010.bps.go.id/index.php/site/tabel?tid=321> [February 22, 2018].

<sup>3</sup>Sub-direktorat Statistik Rumah Tangga, 2016, *Kemajuan yang Tertunda: Analisis Data Perkawinan Usia Anak di Indonesia*, Jakarta: Badan Pusat Statistik, p. 57-59.

<sup>4</sup>Southeast Asia is a region in the southeast Asian continent. Countries situated in this region are Brunei Darussalam, Philippines, Indonesia, Cambodia, Laos, Malaysia, Myanmar, Singapore, Thailand, Timor Leste and Vietnam. [https://id.m.wikipedia.org/wiki/Asia\\_Tenggara](https://id.m.wikipedia.org/wiki/Asia_Tenggara) [February 22, 2018].

<sup>5</sup>Gibran Linggau, *Indonesia Urutan Kedua Tertinggi Pernikahan Remaja*. (2015). <https://www.google.co.id/amp/health.kompas.com/amp/read/2015/12/13/110000623/Indonesia/Urutan.Kedua.Tertinggi.Pernikahan.Remaja> [February 22, 2018].

<sup>6</sup>*Peraturan Presiden Republik Indonesia No. 87/2017* on Strengthening of Character Education b and c, p 1.

Jokowi-JK declared nine priorities as the government agenda or known as *Nawa Cita*<sup>7</sup>, which realization is looked forward. This program was initiated to highlight the priorities towards a politically sovereign,<sup>8</sup> economically independent state,<sup>9</sup> with cultural identity.<sup>10</sup>

Child marriage also affects the realization of *Nawa Cita* mainly on the program of character building in culture, particularly:

“*Nawa Cita 3: Building Indonesia from the fringe in order to strengthen areas and villages within the unitary state framework. Nawa Cita 5: Improving the quality of human life in Indonesia by enhancing the quality of education and training with the program of “Indonesia Pintar”*; as well as the improvement of social welfare with “*Indonesia Kerja*” and

“*Indonesia Sejahtera*” programs by encouraging land reform and land tenure program covering an area of 9 hectares, the village home series or subsidized flats programs and social security for the people by 2019. *Nawa Cita 8: Performing the revolution of nation character through a realignment policy of the national curriculum education by promoting civic education aspects, which puts proportionally education aspect, such as teaching the histo-*

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<sup>7</sup>*Nawa Cita* or *Nawacita* is general term derived from the Sanskrit words, *nawa* means nine and *cita* means goal. *Nawa Cita* literally means nine goals or priorities. [https://id.m.wikipedia.org/wiki/Nawa\\_Cita](https://id.m.wikipedia.org/wiki/Nawa_Cita) [December 22, 2018].

<sup>8</sup>*Nawa Cita 1: Returning the state to its task of protecting all citizens and providing a safe environment* through a reliable free and active foreign policy, national security and development of Tri Matra national defense integrated based on national interests and strengthen its identity as a maritime state. *Nawa Cita 2: Making the Government to be not sidelined by building clean, effective, democratic and reliable governance through giving a priority to efforts in order to restore public trust in democratic institutions by continuing the consolidation of democracy through reformation of the party, elections, and representative institutions systems. Nawa Cita 4: Refusing weak state by conducting reformation of system and free-corruption, dignified and reliable law enforcement.*

<sup>9</sup>*Nawa Cita 6: Improving people's productivity and competitiveness in the international market so that Indonesia can move forward and rise with other Asia nations. Nawa Cita 7: Realizing economic independence by moving the strategic sectors of the domestic economy.*

<sup>10</sup>Kompas.com, “*Nawa Cita*”, *9 Agenda Prioritas Jokowi-JK*. (2014). <http://nasional.kompas.com/read/2014/05/21/0754454/.Nawa.Cita.9.Agenda.Prioritas.Jokowi-JK> [February 22, 2018].

ry of the nation establishment, the values of patriotism and “love of homeland/country”, the spirits of defending the country and the manners in the curriculum of education in Indonesia. *Nawa Cita 9: Strengthening diversity and social restoration of Indonesia through policies in order to strengthen the education for diversity and creating forums of dialogue between residents.*”<sup>11</sup>

The questions are: (1) What is the implication of child marriage toward the nation character building?, (2) What are the implications of early marriage towards the formation of the nation’s character ?, (2) Is the State able to realize *NC 3: Building Indonesia from the fringe, NC 5: Improving the quality of human life and social welfare, NC 8: Performing the revolution of nation character, and NC 9: Strengthening diversity and social restoration of Indonesia*, when early marriage is rampant in Indonesia, particularly in Gajah Mungkur Reservoir area, (3) Do the government allow any community to build their own character based on their respective social circumstance?

## **B. Theoretical Framework**

In Islam, ideal characters are referred as *akhlaq*, which comes from Arabic of *khuluqun* as revealed in Surah Al-Qalam (68: 4) and can be interpreted as moral character.<sup>12</sup> Imam Al Ghazali described character as a firmly entrenched form in the soul from which actions emanate with ease and facility, without need for reflection or deliberation.<sup>13</sup> The prominent scholars of Islamic education, including Ibn Miskawayh, Al Qabisi, Ibn Sina, Al-Ghazali and Al-Zarnuji, suggested the peak of children character building is the development of positive characters in their behaviours.<sup>14</sup> In this context, the operational definition of the Islamic character building is the process toward the development of morals in an individual behaviour so that will lead to good deeds and habits without the need to think and re-consider it.

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<sup>11</sup>*Ibid.*

<sup>12</sup>“*Dan sesungguhnya engkau benar-benar berbudi pekerti yang agung*” (“And indeed, you are of a great moral character”). Tim Penyusun Mushaf Al-Azhar, 2010, *Al-Qur’an dan Terjemah*, Bandung: JABAL, p. 564.

<sup>13</sup>Abu Hamid Muhammad al-Ghazali. (1989). *Ihya Ulum ad-Din Jilid III*. Beirut: Dar al-Fikr, p. 58 in Muhammad Azmi. (2006). *Pembinaan Akhlak Anak Usia Pra Sekolah Upaya Mengefektifkan Nilai-Nilai Pendidikan Islam dalam Keluarga*, Yogyakarta: Cupid, p. 55.

<sup>14</sup>Abdul Maji and Dian Andayani. (2012). *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya, p. 10.

Factors influence the character building of children are genetic and environmental factors. Nevertheless, the environmental factor is more dominant while the genetic factor can be altered and improved by the surrounding.<sup>15</sup> Furthermore, one's character is primarily built by environmental factors that comprise parenting style, parents' character, environmental conditions, and personal interaction.

*First*, the character education of an individual is commenced from family and parenting style. The Prophet (s.a.w) is the perfect role model for Muslims throughout the ages. Prophet has provided an exemplary to his people in building the character of a child, which is started from the selection of a spouse who shall have good religion and suitability/compatibility in life, or *kufu*,<sup>16</sup> and to develop the character of the children since they are still in the womb.<sup>17</sup> Moreover, Ibn Qayyim al-Jauziyah argued that the morals or characters destruction of children is partly resulted from the inapt parenting style or character building.<sup>18</sup> Therefore, intellectuality and noble character are important elements as the basic capital in children character building.

Luqman al-Hakim is a servant of Allah whose name is mentioned in the Holy Quran due to his prominent knowledge in nurturing his children. He gave example how parents shall build the personality of their children. Firstly, he gave advice by calling his children *yaa bunayya* (Oh my dear son) to show his fondness and affection. Secondly, he taught and advised his children continuously

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<sup>15</sup>*Ibid*, p. 18.

<sup>16</sup>The Caliph Umar has said, "Indeed, I forbid women from marrying anyone except those of their own *kufu*' (suitability)" (Bustanul Ahbar Nailul Authar: 3479.b). Imam Malik, Umar dan Ibnu Mas'ud, Umar bin Abdul Aziz, and Muhammad bin Sirrin suggested that *kufu* is not necessarily about religion. Meanwhile, Sheikh Faisal bin Abdul Aziz Al Mubarak claimed that *kufu* entails morals. Al Khatabi explicated *kufu* contains five affairs, i.e., deen, status (free person), lineage, vocation, and health (no physical defects). See Muhammad Iip Wijayangto, 2016, *Ijinkan Aku Melamarmu Karena Allah*, Semarang: Syalmahat Publishing, p. 88-90.

<sup>17</sup>The Prophet once prayed for the disbelievers, the people of Ta'if, who refused his invitation to embrace Islam. Allah granted the Prophet's hope by raising among their descendants people who worship Allah. See HR Al Bukhari, no. 2992, *Kitab Bad'ul Khalq, Muslim dan yang lainnya*.

<sup>18</sup>"Whoever deliberately not to teach what is beneficial to his child and abandons them, it means he has committed a very great crime. The destruction in children is primarily derived from parents who abandon them and do not teach the obligations in religion and the sunnah". See Ibnul Qayyim al-Jauziyah in Muhammad Nur Abdul Hafizh Suwaid, 2010, *Prophetic Parenting Cara Nabi Mendidik Anak*, Yogyakarta: Pro-U Media, p. 45.

and persistently hence they would notice, understand and recognize the meaning of Tawheed. Thirdly, he provided advice with good reason.<sup>19</sup>

*Second*, a child's character is highly affected by the parent's. The collection of Forty Hadith by al-Imam al-Nawawi comprises a saying of the Messenger of Allah, "It is the responsibility of the parents to bring children as Jew, Christian, or Zoroastrian". At an early age, a child is an imitator of the surrounding people. The exemplary and the daily life habits of parents will influence the child personal development. Parents' behaviours are observed and eventually adopted by children. In fact, in their development phase, children always imitate the people around them without understanding either it is appropriate or not.<sup>20</sup>

Suwaid suggested the ideal characters of parents, namely tranquil and not in rush, gentle and not being harsh, charming, tolerant,<sup>21</sup> as well as not temperamental, fair, and able to provide distraction in giving advice.<sup>22</sup>

*Third*, the character of children is constructed from the models surrounding them. Intuitively, from 0 to 3-5 years old, a child has not been able to opt for right-wrong and good-bad. The sub-conscience of a child is wide-open, ready to receive whatever information and stimuli without any filter. Subsequently, the entire life experiences gained from relatives, schools, television, internet, books, magazines, and assorted sources will hasten to the knowledge that leads an individual to have the capability for analyzing and explaining other objects. The more the accessed information, the

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<sup>19</sup>Verse 13: And (mention, O Muhammad), when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice." Verse 16: [And Luqman said], "O my son! Indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. Verse 17: O my son! Establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. Verse 18: And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. Verse 19: And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys." Q.S. Luqman/31: 13-19.

<sup>20</sup>Syaiful Bahri Djamarah, 2004, *Pola Komunikasi Orang Tua & Anak dalam Keluarga*, Jakarta: Rineka Cipta, p. 25.

<sup>21</sup>Tolerant is defined as an ability to understand others in order to provide convenience as long as it is permissible by the Islamic Law.

<sup>22</sup>Muhammad Nur Abdul Hafizh Suwaid, *Prophetic*, p. 67-75.

more mature the mindset and belief system that influence one's behaviours, habits, and personality.<sup>23</sup>

*Fourth*, the character of a child is affected by their interaction with others. Interaction is a benchmark of the children character building. Parents have the task of observing their children's companions. The attitude and behaviour of wrong peer group will be imitated by a child. It is described in Surah Al Furqan/25: 27-29.<sup>24</sup>

Based on the sociology of education, child marriage can be read through several theoretical frameworks. *First*, the structural-functional theory requires the establishment of an orderly, peaceful-harmonious and ideal life of a society. Social order within a society encourages the stable, integrative, functional cohesion between individuals and communities in consensus situations.<sup>25</sup> *Second*, the structural theory of conflict explicates that the social situation of a society have always created new values and diverse interests in the frame of creating new equilibrium. It leads to conflict triggered by different interests, particularly those rooted in economic and political resources. Such a conflict causes transformation, coercion, and disintegration.<sup>26</sup>

*Third*, the constructionist theory assumes that human behaviour is fundamentally different from the behaviour of natural objects. Humans primarily act as the main agent in building the reality of social life. Briefly, individuals create their own values and meanings for their behaviours.<sup>27</sup> An individual may attempt to introduce certain value system into the community where most of the members will continuously embrace it, even if it opposes particular religious and/or value system by the state. Thus, character building can be influenced by the intensively instilled external (environmental) factors.

### **C. Research Method**

The present study is a qualitative descriptive one, a study that specifically explicates its findings descriptively and qualitatively.

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<sup>23</sup>Abdul Maji and Dian Andayani, *Pendidikan*, p. 18.

<sup>24</sup>Verse 27: And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Verse 28: Oh, woe to me! I wish I had not taken that one as a friend. Verse 29: He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." Q.S. Al Furqan/25: 27-29.

<sup>25</sup>Zainuddin Maliki, 2012, *Rekonstruksi Teori Sosial Modern*, Yogyakarta: Gadjah Mada University Press, p. 32.

<sup>26</sup>*Ibid.*

<sup>27</sup>*Ibid*, p. 254.



The interpretation in explaining the relationship of data/phenomena and theory, or vice versa theory to phenomenon, cannot be evaded in the framework of finding the logic of causation (cause-effect), which is initially scattered in the multi-interpretation standpoint. The present study describes the result of an interpretation of the empirical phenomena of children marriage and the issues encircling it.

The data of this research were collected through observation, documentation and in-depth interview. Primary data was the elaboration of the results of observation, document and interviews to respondents, by focusing on the implication of children marriage toward the national character building in the area of Gajah Mungkur Reservoir.

The eclectic analysis technique was used by setting the deductive and inductive analysis frameworks simultaneously in an effort to explain the linkage among various aspects. The focus of the analysis used sociological approach in which diverse motives for children marriage were examined in terms of their implications for the achievement of

## **C. Discussion**

### **1. Study Site**

The population of Wonogiri regency is 951,975 people. Wonogiri is situated in the border of Karanganyar regency, Sukoharjo regency, Klaten regency, dan Pacitan regency. Gajah Mungkur Reservoir is the hallmark of this regency, which is used to irrigate the surrounding areas,<sup>28</sup> including Ngadirojo sub-district that became the study site of the present study.

Ngadirojo sub-district is located approximately 8km from Wonogiri, with a population about 53,635 people.<sup>29</sup> It consists of two administrative villages (*kelurahan*), nine villages,<sup>30</sup> 137 (RW) and

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<sup>28</sup>Gajah Mungkur Reservoir irrigates the area of Wonogiri and also paddy fields in Sukoharjo, Klaten, Karanganyar, Sragen, Surakarta, even Bojonegoro in East Java.

<sup>29</sup>Badan Pusat Statistik Kabupaten Wonogiri, *Penduduk menurut Jenis Kelamin Tahun 2016*, <https://wonogirikab.bps.go.id/statictable/2017/06/20/285/penduduk-menurut-jenis-kelamin-tahun-2016.html>, latest update on June 20, 2017, accessed on January 3, 2018 at 12:54 pm.

<sup>30</sup>*Kelurahan* (administrative village) and *desa* (village) have similarities in which both of them are under the sub-district government and at the lowest level. The differences are: 1) The status of *desa* can be changed into *kelurahan*, while *kelurahan* is initiated from *desa*; 2) *Kelurahan* is led by a *Lurah* while *desa* is led by *kepala desa*; 3) *Kelurahan* is situated near the city/sub-district while *desa* is frequently situated in sub-urban, foot of the mountain, and coastal areas; 4) *Lurah* is elected by the Regent/Mayor as proposed by respective, while *kepala desa* is elected by people through a democratic

352 (RT). The administrative villages are *Kelurahan* Kasihan<sup>31</sup> and *Kelurahan* Mloko Manis Kulon.<sup>32</sup> The villages include Gemawang,<sup>33</sup> Kerjo Lor,<sup>34</sup> Kerjo Kidul,<sup>35</sup> Ngadirojo Lor,<sup>36</sup> Ngadirojo Kidul,<sup>37</sup> Jatimarto,<sup>38</sup> Gedong,<sup>39</sup> Pondok,<sup>40</sup> and Mloko Manis Wetan.<sup>41</sup>

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process of election; 5) *Lurah* is a civil servant, while *kepala desa* is not; 6) *Lurah* is a civil servant thus the end of the duty is adjusted in accordance with the pension rule, while *kepala desa* is limited for five years; 7) the source of fund of *Kelurahan* is the Regional Revenue and Expenditure Budget (*APBD*), while *desa* is derived from the income of communities; 8) *Kelurahan* is more individual and less religious and customary practices due to people's high diversity, while *desa* is strong in family values, religion and customs. Aang Imam, *Pengertian dan Perbedaan Desa dan Kelurahan*, <http://www.kuliah.info/2016/02/pengertian-perbedaan-desadan-kelurahan.html?m=1>, uploaded in February 23, 2016, accessed on January 6, 2017 at 05.06 pm.

<sup>31</sup>It consists of *dusun* Kasihan, Payaman, Tegalsari, Watuagung, Grenjeng, Pulo, Bulusari, Janti, Trawas, Pakelan, Ngawon, Jatikurno, and Taruman.

<sup>32</sup>It consists of *dusun* Bulurejo, Pucung, Bonagung, Tempuran, Pencil, Jaten, Pandah, Ngadiran, Soko Lor, and Soko Kidul.

<sup>33</sup>*Desa* Gemawang consists of 13 *dusun*, namely *Dusun* Wahyu, Melikan, Sukorejo, Robyang, Pelem, Bapang, Pucuk, Ceper, Dung Bandung, Gladak, Puh Bener, Jelang, and Dung Wuluk.

<sup>34</sup>*Desa* Kerjo Lor consists of 15 *dusun*, namely *Dusun* Tungkluk, Kerdu, Sukorejo, Jatimarto, Sidokriyo, Cengklok, Tempel, Dokeso, Tare, Sentul, Kasihan, Lagung, Ketonggo, Waduk, and Karang Kidul.

<sup>35</sup>*Desa* Kerjo Kidul consists of 11 *dusun*, namely *Dusun* Tebon, Badran, Ketel, Tanjung, Wonorejo, Kerjo, Gemblek, Pelang, Duk Watu, Sido Wayah, and Tiyoso.

<sup>36</sup>*Desa* Ngadirojo Lor consists of 10 *dusun*, namely *Dusun* Brubuh, Sepang, Pagersari, Brono, Wojorejo, Dungsari, Gading, Nglarangan, Primbon, and Pundung.

<sup>37</sup>*Desa* Ngadirojo Kidul consists of 13 *dusun*, namely *Dusun* Kenteng, Rejosari, Jatirejo, Watukarung, Manggis, Niru Etan, Niru Kulon, Blimbing, Randusari, Kepyar, Ngemplak, Ngreco, and Sanggrahan.

<sup>38</sup>*Desa* Jatimarto consists of 11 *dusun*, namely *Dusun* Lalungsari, Randusari, Kopek, Kepoh, Dagan, Latung, Banaran, Brecak Lor, Brecak Kidull, Plosorejo, and Jatimarto.

<sup>39</sup>*Desa* Gedong consists of 14 *dusun*, namely *Dusun* Pucungan, Sumber, Semen, Ploso, Sasap, Karang, Wonosobo, Jenggrik, Gedong, Dungsono, Watupecah, Wonorejo, Gobeh, and Jatinom.

<sup>40</sup>*Desa* Pondok consists of 12 *dusun*, namely *Dusun* Gayam, Gledegan, Pondok Wetan, Pondok Kulon, Blabak, Gedawung, Grogolan, Tinumpuk, Semen, Semen, Ngadirejo Kulon, and Ngadirejo Wetan.

<sup>41</sup>*Desa* Mloko Manis Wetan consists of 12 *dusun*, namely *Dusun* Lalung Patuk, Lalung Lor, Lalung Kidul, Wonorejo, Bakalan, Duwet, Segeroh, Sanggrong, Lengkong, Winong, Klepu, and Dungwinong. In Kang Utis, *Buku Pintar Kabupaten Wonogiri Sekilas Pandang tentang Kabupaten Wonogiri*, <https://bukupintarkabupatenwonogiri.blogspot.co.id/2013/02/profil-kecamatan-ngadirojo-kaabupaten.html?m=1>, uploaded in February 19, 2013 at 11:07 am., accessed on January 6, 2017 at 05:45 pm.

## 2. Livelihood

The livelihoods of the local communities of Ngadirojo vary including farmers, informal traders, labours, and *angkot* drivers. In addition, the people rely on their lives from various earnings including communal gambling activities.

Agriculture is the livelihood sector of the majority of people in Ngadirojo. Based on 2011, there are 144 farmer groups.<sup>42</sup> Each family has an area about 300-1000m<sup>2</sup> as dryland agriculture and paddy field. Dryland agriculture includes the cultivation of corn, beans, and cassava, which is done twice in a year. Meanwhile, paddy is planted three times in a year. The yield of these farming is about three million rupiah. In addition, they have livestock animals, such as chickens, goats, and cows. When they need money, they sell their livestock to the nearest local market.<sup>43</sup>

In addition to agricultural-related livelihood, some people earn from the local market and some from grocery stores. They provides the nine necessities for daily living (known as *sembako*), meatball chicken noodles, meat, vegetables, top up, clothes, and mini barber shop. Generally, they provide *sembako*, *es dawet*, traditional foods, top up, and gasoline. Most of them are 3x4 m in size, only three of them are located in the market with 4x6 m in size. In addition to their function as store, they serve as stall for selling traditional snack/food production.

In one of Java days, which is *Pon*,<sup>44</sup> market is usually crowded by villagers who sell goats, kitchen utensils, clothes, sandals, and herbs, as well as those who serve as cobbler, tailor and so on. It is common for traders and buyers to bargain fiercely as a desperate attempt to earn a living. In addition, owing some goods to the sellers is also a usual phenomenon. Such a debt system is familiar both in the market and among the neighbours in the village.

In addition to farming and trading, people generally work as labourers. They can be divided into three categories: farm labourers, market workers, and factory workers. Farm labourers are those who do not possess their own field but work on other people's land. They are paid about IDR50,000 daily wages per day in the planting and harvest

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<sup>42</sup>Tutut Indrawati, *Dinas, PPL, dan PHP Ngadirojo Intensif Tatar 144 Kelompok Tani*, <http://m.solopos.com/2011/02/02/dinas-ppl-dan-php-ngadirojo-intensif-tatar-144-kelompok-tani-84541>, uploaded in February 2, 2011 at 04.47 am., accessed in January 6, 2017 at 06:27 pm.

<sup>43</sup>Observation on the people of Ngadirojo. Their livelihoods are mostly inherited from family, which at least have been practiced from generation to generation.

<sup>44</sup>The Java days: *Pahing, Pon, Wage, Kliwon, Legi*.

seasons. On the ordinary days, they are unemployed. Some of them become market workers, craftsmen (wood and bamboo crafts, i.e., *dingklik*,<sup>45</sup> *kepeng*,<sup>46</sup> and *kurungan*)<sup>47</sup> and handyman. The majority of farm workers have no livestock as family financial coffers when there is an urgent need. They usually keep the goats or cows of the neighbours who leave their hometown to make a living, and will gain income when the owner goes home, approximately IDR100,000 per month.<sup>48</sup>

Market workers usually work in stalls from 07:00 a.m-05:00 pm. Male workers carry rice, sugar, tea, coffee, flour, and so on, while female workers weigh the stuffs.<sup>49</sup> Some of them become waitress at the food stalls, parking lot and rest area for drivers and assistants to hangout, have coffee and smoke, with a daily income about IDR20,000.<sup>50</sup>

In contrast to farm and market workers, factory workers earn a higher salary of about 1 million to 2 million per month. Most of them graduate from Junior High School (SMP) and Vocational High School (SMK) and work in Liebra Permana Wonogiri,<sup>51</sup> a women's underwear company. They leave their home from 05:00 a.m. to 10:00 pm. Some rent room near the factory area, but some prefer to leave in the morning and come home late at night.<sup>52</sup>

The local drivers rely on their income through daily work. Due to the limited fleet and user's demand, they work for three days and two days off in a week. The transportation consists of four types, namely rural *angkot* to Ngadirojo market, mini bus from Ngadirojo market to the city, Wonogiri-Solo bus and Wonogiri-Jakarta bus.

The maximum passengers of rural *angkot* are 20 passengers. They start working at 05:30 a.m. to 03:00 pm. In the morning, the passengers are students and followed by the shift of the local communities going

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<sup>45</sup>Short wood bench.

<sup>46</sup>Mat made of bamboo splits for open sun drying of crops, maize, beans and cassava.

<sup>47</sup>Cage for chicken, bird and so on.

<sup>48</sup>Interview with Samadi, a farm worker, in February 14, 2018 at *Dusun* Klepu Nglarangan RT 02 RW 08, Ngadirojo Wonogiri.

<sup>49</sup>Interview with Sarni, a shop worker at market, in February 14, 2018 at *Dusun* Klepu Nglarangan RT 02 RW 08, Ngadirojo Wonogiri.

<sup>50</sup>Interview with Sisri, a waitress in market cafeteria, in February 14, 2018 at *Dusun* Klepu Nglarangan RT 02 RW 08, Ngadirojo Wonogiri.

<sup>51</sup>PT. Liebra Permana Wonogiri is situated in Solo-Wonogiri Street Km 08, *Dusun* Bulak Kelurahan Nambangan, Selogiri, Wonogiri (south of the tiger statue, near Sukoharjo-Wonogiri border bridge).

<sup>52</sup>Interview with Ika, a factory worker, in February 14, 2018 at *Dusun* Klepu Nglarangan RT 02 RW 08, Ngadirojo Wonogiri.

to the market. After resting for some time at dhuhur prayer time, they pick up the students from school. The fare is IDR1,000 for students and IDR2,000 for adults. In the last few years (2011-2017), the income of *angkot* drivers was declining due to the increasing number of private vehicles.<sup>53</sup>

Mini bus with route of Ngadirojo market-Wonogiri city has a broader route than rural *angkot*. Nevertheless, the lane is restricted by fixed route<sup>54</sup> set by the local government. The fare is determined based on the distance. For a minimum distance of 4 km, the passengers have to pay IDR3,000 while for a maximum of 8 km, they have to pay IDR5,000. A mini bus can carry 30 passengers at once with a schedule from 05:30 a.m. to 05:00 pm.<sup>55</sup>

The route of larger buses is from Ngadirojo to Solo and Jakarta. They serve almost 24 hours a day with a tariff for each passenger is IDR10,000 to Solo,<sup>56</sup> and IDR120,000 to Jakarta.<sup>57</sup> The maximum passengers are 60 persons, both to Solo and Jakarta, in which each of them has a seat.

In July 2017 to February 2018, a type of gambling by selling *number* (term used by the perpetrators to refer a set of numbers) was rampant in the market. People with income below IDR50,000/day flock to the gambling arena scattered at several spots. They have to pay IDR5,000 for a *number* and it will multiply if the *number* matches those issued by the dealer. The transaction is attended by adults who frequently bring their children as a good luck.<sup>58</sup>

Such a type of gambling has previously been rife in most of hamlets in the Gajah Mungkur Reservoir. In fact, most of local people who earn from informal sectors are excited about such a gambling. They perceive it as an alternative to gain additional income for their daily needs, despite the fact it actually brings a misery.

### **3. Educational Background**

<sup>53</sup>Interview with Jompong, sopir *angkot*, in February 14, 2018 at Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri.

<sup>54</sup>Route is a general motor vehicle pathway for transportation services of person, by car or bus with fixed origin and destination, fixed track, as well as both scheduled and not scheduled services. The Regent Law No. 25/2015 on *Determination of Public Transport Route in Wonogiri Regency*, Article 1 General Provision Section 6.

<sup>55</sup>Observasi Observation at Ngadirojo Terminal.

<sup>56</sup>Interview with driver assistant of Purwantoro-Solo bus route, in February 12, 2018 at Gunung Mulia Station.

<sup>57</sup>Interview with Rebo, a bus driver of Wonogri-Jakarta bus route, in February 12, 2018 at Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo Wonogiri.

<sup>58</sup>Observation at Ngadirojo Local Market.

Most of people in Ngadirojo graduated from primary school (SD), junior secondary school (SMP) and vocational high school (SMK). Those graduated from SD are currently 30 years old and older. Some of them either did not attend formal school or dropped out, mainly due to the low public awareness about education in 1900-2000.

In 2000-2018, formal education becomes a serious concern among the communities as indicated by the attendance of all children aged 6 years old in public elementary schools.<sup>59</sup> In addition, some parents have sent their toddlers (2-5 years old) to kindergarten.

After graduating from SD, they continued their study to SMP and to SMK afterward.<sup>60</sup> However, some chose to discontinue their study.<sup>61</sup> In *Dusun Klepu*, a student left her study in SMP due to premarital pregnancy, and three students faced financial problem and become market workers. A female student quitted her study in SMK due to premarital pregnancy and one male student impregnated his girlfriend.<sup>62</sup> Similar cases also occur in several hamlets in the Gajah Mungkur Reservoir area.

Some parents can afford their children to go to Higher Education in which there are at least five people in each hamlet. In *Dusun Klepu*, two people graduated from diploma (D3) and one person graduated from undergraduate (S1). In *Dusun Primbon*, one person graduated from S1 and in *Dusun Pundung* there are three people.<sup>63</sup>

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<sup>59</sup>Public elementary schools are the favorite of the local people, mainly due to their lower tuition fee and accessible location. Almost all children study at public schools, such as those living in *Dusun Klepu*, *Pundung*, and *Primbon* study in SDN 3 Ngadirojo Lor while children in *Dusun Nglarangan*, *Gading*, and *Sepang* studying in SDN 2 Nadirojo Lor.

<sup>60</sup>In 2016-2017, there are 98 students of vocational high school/SMK dan and none of SMA student, in Pusat Data dan Statistik Pendidikan dan Kebudayaan, *Jumlah Siswa menurut Tingkat Tiap Provinsi*, <http://statistik.data.kemdikbud.go.id/index.php/statistik/table/sma/2016/031200/0/6>, accessed in January 3, 2018 at 02:53 pm.

<sup>61</sup>The numbers of drop-out students in Wonogiri are 44 students at SD, 78 students at SMP, 174 students at SMK, and 73 students at SMA. The total is 369 from 145,014 students, in Pusat Data dan Statistik Pendidikan dan Kebudayaan, *Jumlah Siswa Putus Sekolah menurut Jenis Kelamin dan Tingkat Provinsi*, <http://statistik.data.kemdikbud.go.id/index.php/statistik/table/>, accessed in January 3, 2018 at 04:02 pm.

<sup>62</sup>Observation in *Dusun Klepu Nglarangan Rt 02 Rw 08, Ngaadirojo Wonogiri*.

<sup>63</sup>Even though they succeed graduating from higher education level, yet their occupations are relatively similar to the local communities, i.e., security guard, non-regular teacher, cleaning service, factory worker, and employee.

#### 4. Life Style

The lifestyle of the people in Ngadirojo, has generally improved since 2005. It is demonstrated by the ownership of motorcycles and mobile phones. From 40 families in *Dusun Klepu*, in which a family usually consists of 4-7 members, only three families have not owned motorcycle. Most of them have at least a motorcycle and one mobile phone, even there is a family has four mobile phones.<sup>64</sup>

Despite motorcycle and mobile phone are secondary needs, they become a priority that must be met to complement the primary needs. People need motorcycle to go to workplace,<sup>65</sup> school,<sup>66</sup> *kondangan*,<sup>67</sup> and so on. Meanwhile, mobile phone is essential to communicate with distant relatives, one village neighbour, school friends, and so forth.

In addition to its necessity, personal vehicle is also a lifestyle among young people. In *Dusun Klepu*, a factory worker can change his ride four times within a year.<sup>68</sup> It is also common for students in SMP and SMK to modify their bike once a month.<sup>69</sup> Even unemployed ones have a car of their own.<sup>70</sup>

Likewise, mobile phone is ubiquitous as indicated by 70-80 people in *Dusun Klepu* have social media such as *Whatsapp*,<sup>71</sup> *Instagram*,<sup>72</sup> *Facebook*,<sup>73</sup> and *BBM*.<sup>74</sup> Those having social media are 10-40 years old. Some toddlers are also able to operate various games in mobile phone.

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<sup>64</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri*.

<sup>65</sup>Working in market, paddy field, dryland agriculture, and so on.

<sup>66</sup>Most of junior high school students go to school by motorcycle.

<sup>67</sup>*Kondangan* is attending a wedding invitation.

<sup>68</sup>Interview with Heru, Eko, and Dwi in February 15, 2018.

<sup>69</sup>Interview with Ropat, Febri, Roni, Anang, Fajar, and Ari in February 15, 2018.

<sup>70</sup>Interview with Ahmad in February 16, 2018.

<sup>71</sup>WhatsApp Messenger is a smartphone application using the internet data or WIFI. Users can chat, share files, exchange photos, and so on. <https://id.m.wikipedia.org/wiki/WhatsApp>, accessed in February 16, 2018.

<sup>72</sup>Instagram is an application for sharing photos and videos to various social networking services. <https://id.m.wikipedia.org/wiki/Instagram>, accessed in February 16, 2018.

<sup>73</sup>Facebook is a social networking service where users can create personal profiles, add other users as friends, and exchange messages, including automatic notifications when they update their profiles. <https://id.m.wikipedia.org/wiki/Facebook>, accessed in February 16, 2018.

<sup>74</sup>BBM or *Blackberry Messenger* is messaging application to communicate to other users who can connect by using PIN owned by each Blackberry device. [https://id.m.wikipedia.org/wiki/BlackBerry\\_Messenger](https://id.m.wikipedia.org/wiki/BlackBerry_Messenger), accessed in February 16, 2018.

## **5. Social Situation**

The Ngadirojo community has exceptionally intimate relationship with neighbours. Such a familial relationship is constructed from heredity as well as the same habit/tradition and place of birth. It has implications on inter-dependence or mutual need between one another. It is demonstrated in the harvest season, they will prioritize relatives who able to carry out certain jobs to help the tasks (e.g., farm workers). The phenomenon of mutual help is applicable both among members of a hamlet and from other hamlets. Such a relationship definitely strengthens the sense of familiarity, interdependence, and sharing.

The familial relationship is supported by communal activities, i.e., celebration of gratitude (*ha*), youth organization (*Karang Taruna*), women's groups, *sokongan*, civic service (*kerja bakti*), religious study, visiting ill people, and *jagong*.

*Hajatan* is attending the house of a neighbour within a hamlet who holds a celebration of gratitude such as marriage, circumcision, or childbirth. Without any formal invitations, people will join the event voluntarily. In weddings and circumcisions, people generally bring *sembako* and monetary gift (IDR20,000 to IDR50,000). Meanwhile in visiting childbirth, they bring similar amount of money and detergent (i.e., *rinso*, *soklin*, or *daya*)<sup>75</sup>. It is one of traditions in Ngadirojo.<sup>76</sup>

*Karang Taruna* is the youth organization to foster awareness and sense of social responsibility in society.<sup>77</sup> It is organized by young people aged 12-20 years old. The activities include meeting, social gathering, information sharing and *gotong royong*. This activity is usually held once a week, every Saturday at 20:00 to 21:00 pm.<sup>78</sup>

*Arisan* is a women's social gathering as a regular activity for women to have a meeting and to pool money once a week. It is scheduled every Thursday at 10:00 to 11:30 am and organized by the RT's wife. After the money is collected, the participants will draw among them to see who will get the pooled money.<sup>79</sup>

*Sokongan* is defines as a tool that supports, sustains, or assists.<sup>80</sup> People in Ngadirojo realize it as the activity of giving assistance or contribution to others in need or hold it. It is a non-regular basis

<sup>75</sup>A brand of detergent.

<sup>76</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri*.

<sup>77</sup>[https://id.m.wikipedia.org/wiki/Karang\\_Taruna](https://id.m.wikipedia.org/wiki/Karang_Taruna), accessed in February 17, 2018.

<sup>78</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri*.

<sup>79</sup>*Ibid.*

<sup>80</sup><https://www.kamusbesar.com/sokongan>, accessed in February 17, 2018.



activity, it may be done once a week or once a month depending on the event. It is generally usually done at 08:00 to 10:00 pm.<sup>81</sup>

*Kerja bakti*, literally defined as mutual assistance, is a voluntary activity done by all members of a hamlet for the common good. It is scheduled every Sunday morning at 07:00 to 10:00 a.m. A system is established in which men and children clean up the environment while women prepare the meal for the entire members.<sup>82</sup>

*Pengajian* is religious study organized by people in Ngadirojo sub-district to enrich their religious knowledge by listen to teaching provided by *da'i* or *da'iyah*. Dissimilar to other traditional activities, this activity was just initiated in 2015. It is arranged for women and done on regular basis, namely once a month on Sunday at 08:00-11:00 a.m. In addition, it is done from a mosque to another mosque, from a hamlet to another hamlet. Each hamlet has its own uniform and attends it collectively.<sup>83</sup>

Visiting sick people is an activity to give support to neighbour who suffers from an ailment or accident. It can be done either at house or hospital. People will jointly visit sick people and rent *angkot* if the distance is far. Additionally, they will provide financial support and pray for the recovery.<sup>84</sup>

*Jagong* or *kondangan* is an activity of attending a wedding reception. Those who receive invitation will come to the event by carrying *sembako* (i.e., rice, sugar, tea) and monetary gift from IDR20,000 to IDR50,000. It is a mutual activity, the gift and *sembako* will be recorded by the invitee and will be returned when the giver makes an invitation/*kondangan*.<sup>85</sup>

The above description of social life implies the hereditary or traditional activities with the prevailing social systems that are practiced by the majority of Ngadirojo community. These activities have implications for the hospitality and familiarity among the people both within and among hamlets.

## **6. Family Life**

The family life of people in Ngadirojo can be distinguished into two types, namely the harmonious and disintegrated families. Harmonious family is represented by family built and realized according

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<sup>81</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08*, Ngadirojo, Wonogiri.

<sup>82</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08*, Ngadirojo, Wonogiri.

<sup>83</sup>*Ibid.*

<sup>84</sup>*Ibid.*

<sup>85</sup>*Ibid.*

to Islamic teachings to achieve a family filled by tranquillity, affection and mercy.<sup>86</sup> Meanwhile, disintegrated family is those that disregard the ideal family based on Islamic teachings, consequently, the circumstance purges the unity and causes dissension in family life.

Harmonious family is reflected through the commitment to have mutual respect between partners and establish good communication within the family, for instance, communication about the task division system in earning a living. Despite most of earning is charged to the husband, the wife usually helps her husband in the endeavour.

Family disintegration is reflected by the absence of commitment, communication, nor attempt to resolve the conflict in marriage. Based on data in 2017, there are five out of 40 families in the *Dusun Klepu* can be categorized into disintegrated family,<sup>87</sup> as explicated below.

As the first case, at the age of 12 years old, Wati married her senior (15 years old) due to premarital pregnancy during junior high school. Five months after the marriage, her husband was expelled from Wati's father for not having a steady job and unable to provide for the needs of the household. The husband went to Jakarta leaving his wife and child. Three months after the split, Wati officially divorced her husband.<sup>88</sup>

Conflict also occurs between the family life of Warseno-Warsiti and Marmin-Tari. Tari reported her husband (Marmin) to the head of RW for having regular communication via mobile phone with Warsiti (Warseno's wife). The head of RW invited the families to settle down the problem. However, it became a scandal and the problem could not be addressed and even worsened since Warsiti and Marmin have a protracted affair.<sup>89</sup> These families become the second and third cases.

The fourth and fifth cases are the family life of Gareng-Tugi and Oncom-Ika. It was started when Gareng's mother *melabrak*<sup>90</sup> Ika for suspecting her as an intruder in Gareng-Tugi's marriage. The conflict could not be resolved and become a rumour among the people due to

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<sup>86</sup>*And of His signs is that He created for you from yourselves mates that you may finding **tranquility** in them; and He placed between you **affection** and **mercy**. Indeed in that are signs for a people who give thought (Q.S. Ar Ruum/30: 21).*

<sup>87</sup>Interview with Tato, the Head of Neighborhood Association of *Dusun Klepu Nglarangan RT 02 RW 08*, February 17, 2018.

<sup>88</sup>Interview with Wati, February 17, 2018, in *Dusun Klepu Nglarangan Rt 02 RW 08*.

<sup>89</sup>Interview with Tato, February 17, 2018, in *Dusun Klepu Nglarangan Rt 02 RW 08*.

<sup>90</sup>*Melabrak* means to curse, denounce, attack, or beat another.

the affair between Ika and Gareng despite each of them already has a spouse.<sup>91</sup>

Disintegrated family has implication on the relationship in a family, even between neighbours. It becomes the source of rumour within a neighbourhood and eventually leads to gossip, tale bearing, slander, and further conflict.

In addition to the problems, child marriage is also a phenomenon in the Gajah Mungkur Reservoir area. The cases of such marriage are elaborated below.

At the age of 15 years old, Intan married his boyfriend, a 20 years old truck driver in 2011. She left her 1<sup>st</sup> grade of SMK and decided to get married.<sup>92</sup> A year after marriage, they have a child. As an unemployed housewife, she has plenty of time at home with her child. Nevertheless, she has particular method in nurturing her child, i.e.: 1) habituate her child to call him *mbak*,<sup>93</sup> instead of mother, 2) dye her child's hair, 3) familiarize her child to take *selfie*.

In 2012, at the age of 16 years old, Rosita married her 20 years old boyfriend. Prior to the marriage, she finished her vocational school with major of child care while her boyfriend is a bank employee.<sup>94</sup> They have two daughters who start to wear veil when they were still toddlers. In addition to her duty as a housewife, Rosita also sells cake in the traditional market from 07:00 am to 02:00 pm while her daughters are babysat by their grandmother at home.<sup>95</sup>

In 2012, Agung (16 years old) married his girlfriend (17 years old). They were forced to get married due to premarital sex when they were in the 3<sup>rd</sup> grade of SMK and expelled from school. Currently, Agung works in a small workshop with irregular daily income while his wife sells *es dawet* (a traditional beverage) in front of their house.<sup>96</sup>

A study carried out by *Pusat Studi Kebijakan Kependudukan Universitas Gajah Mada* (UGM) in 2014 reported several main factors that trigger children marriage, namely poverty, low educational level

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<sup>91</sup>Interview with Tugi, February 17, 2018 in *Dusun* Klepu Nglarangan Rt 02 RW 08.

<sup>92</sup>Interview with Intan, July 10, 2017 at 09:00 am., in *Desa* Klepu Nglarangan Rt 02/08 Ngadirojo Wonogiri.

<sup>93</sup>Older sister in Javanese.

<sup>94</sup>Interview with Rosita, July 11, 2017 at 09:00 am., in *Desa* Klepu Nglarangan Rt 02/08 Ngadirojo Wonogiri.

<sup>95</sup>Interview with Rosita, July 11, 2017 at 09:00 am., in *Desa* Klepu Nglarangan Rt 02/08 Ngadirojo Wonogiri.

<sup>96</sup>Interview with Agung, July, 12 2017 at 09:00 am., in *Desa* Klepu Nglarangan Rt 02/08 Ngadirojo Wonogiri.

of parents, local tradition, shift in value system, low awareness and knowledge of female teenagers, and social influence.<sup>97</sup>

Nevertheless, such phenomenon occurs in several hamlets in the area of Gajah Mungkur Reservoir. It undeniably affects the character of the local community and obliterates family relationships at once.

## **7. Religious Life**

Based on the 2010 census, the population of Muslim in Wonogiri reaches 905.318 people,<sup>98</sup> yet most of them do not practice the Islamic laws. The majority of people still adhere to animism and dynamism. The tradition of *kenduren*<sup>99</sup> is still held in a number of hamlets. In last five years (2012-2017), the tradition is gradually abandoned except by families living with the elders who still practice it. The cause for declining number is mainly due to the extensive study of Islam in the mosques and the policy issued by the Head of RT that allows people for not conducting the tradition.<sup>100</sup>

To raise the awareness of worship, each hamlet began to build its own mosque since 2015. The construction is expected to encourage people to pray on regular basis. Such conditions not only occur in one hamlet, but also in some hamlets around the Gajah Mungkur Reservoir. In general, they practice worship based on *taqlid*<sup>101</sup> or it will be reluctant if they do not attend the congregation in the mosque while the others do.<sup>102</sup> Nevertheless, in a family consists of 4-7 members, only one or two who perform regular prayers.<sup>103</sup> It is common among local communities around Gajah Mungkur Reservoir.

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<sup>97</sup>SNW & Partners, *Peran Pemerintah dalam Pencegahan Perkawinan Dini*, <https://snw-partners.com/index.php/2017/09/24/peran-pemerintah-dalam-pencegahan-perkawinan-dini/> uploaded September 24, 2017, accessed February 27, 2018 at 02:15 pm.

<sup>98</sup>“Jumlah Penduduk Berdasarkan Agama di Provinsi Jawa Tengah.” [www.sp2010.bps.go.id](http://ardi-lamadi.blogspot.co.id/2013/07/jumlah-penduduk-berdasarkan-agama-di_2619.html?m=1) in [http://ardi-lamadi.blogspot.co.id/2013/07/jumlah-penduduk-berdasarkan-agama-di\\_2619.html?m=1](http://ardi-lamadi.blogspot.co.id/2013/07/jumlah-penduduk-berdasarkan-agama-di_2619.html?m=1).

<sup>99</sup>*Kenduren* or *kenduri* is Javanese ritual. It is a banquet for remembering something, requesting blessing and other religious ceremony. It is usually a gathering of community and solely for the male population and is led by the oldest person or someone who has religious knowledge. From <https://en.wikipedia.org/wiki/Kenduri>.

<sup>100</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri*.

<sup>101</sup>*Taqlid* is to practice worships of another without knowing the basis of those practices.

<sup>102</sup>Observation in *Dusun Klepu Nglarangan RT 02 RW 08, Ngadirojo, Wonogiri*.

<sup>103</sup>*Ibid.*

## **8. Nawa Cita, Character Building and Children Marriage Implication**

People living in the area of Gajah Mungkur Reservoir are determinedly fighting for their own destiny. They are unyielding in building a peaceful and prosperous society despite of the obstacles and limited capacities. In general, they work hard to earn a living to support the family and face their own risk at once.

Where is the position of government as established in *Nawa Cita* program points 3, 5, 8 and 9? Based on the facts and phenomena of community life in Gajah Mungkur Reservoir, the points 3 and 5 of *Nawa Cita* have not realized in this area. Perhaps, the government is still working on the framework of realizing the points 3 and 5 of *Nawa Cita* in the other suburbs.

In addition, the attempts to revolutionize the character of the nation as formulated in point 8 of *Nawa Cita* have not been done in the area of Gajah Mungkur Reservoir. It is indicated by the stagnant situation of the community. Whereas, if the government states that point 8 has been accomplished appropriately, it will be academically complicated to trace the authenticity of the achievements, particularly on the indicator of social change toward better community. The reality is the process of character building is done by the community based on the created local values, the developed ideas and creativity, and the traditional and hereditary self-employment. The result is reversed the target of the determined character building on point 8 of *Naw Cita*.

The point 9 of *Nawa Cita* is strengthening diversity and social restoration of Indonesia through policies in order to strengthen the education for diversity, create forums of dialogue between residents and develop characteristics in culture. The reality of the people of Wonogiri has reflected this point. However, due to the impact of the extensive and rapid spread of adverse behaviours, the mindset of the community is steadily changing. Consequently, it limits the space for dialogue between people. It is the result of suspicion as well as the exposure of numerous social conflicts that have always been intensified by political and government actors vulgarly through public TV and social media.

Children marriage also has adverse implications on the economic growth, family resilience and social relations, harmonious life and social integration as well as the establishment of ideal character building. The programs of the nation character building as determined in *Na Cita* have not been realized in the study area. In fact, slowly but surely,

the degradation of community accompanying the decline of national character is an inevitable situation.

The government has taken several measures to solve the issue of children marriage,<sup>104</sup> yet they have not succeeded in addressing the decline of the nation character building. However, based on the theory of Islamic Character Building, there are four factors that prop up the character building, i.e., parenting style, character of parents, environmental conditions, and relationships. All these prerequisites are at the most vulnerable state.

As parents, teenagers (14-20 years old)<sup>105</sup> do not have appropriate parenting style to build their children's character due to their limited knowledge. Their understanding in life is still restricted only to the surroundings of imitating the peers. As a result, they do not possess the standard capacity in forming the children's character, even potentially ruining it.

Psychologically, adolescents who suddenly become parents are unstable in emotions and actions.<sup>106</sup> Uncontrolled emotions and actions lead to conflict between partners.<sup>107</sup> Such conditions will affect

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<sup>104</sup>Several programs have been devised to address the issue of children marriage, including: 1) the 12-year compulsory education program. The President of the Republic of Indonesia through Presidential Instruction No. 7 of 2014 has instructed Ministers, Heads of State Agencies, and Heads of Local Governments to implement Productive Family Program through *Program Simpanan Keluarga Sejahtera* (PSKS), *Program Indonesia Sehat* (PIS), and *Program Indonesia Pintar* (PIP); 2) Socialization of the importance of *Pendidikan Kesehatan Reproduksi* (KesPro) is stipulated in Government Regulation No. 61 of 2014; 3) Gender Mainstreaming (*Pengarusutamaan Gender/PUG*) in national development and the concept of Gender Equality and Justice (*Kesetaraan dan Keadilan Gender* KKG); 4) Child Friendly City/District program; 5) Revision of Law No. 1 of 1974 on Marriage, in which Chapter II Article 7 Paragraph 1 mentioned marriage is permitted if the male has reached the age of 19 years and the female has reached the age of 16 years included in the National Legislation Program 2015-2019; 6) Socialization of Law No. 35 of 2014 on amendment of Law no. 23 of 2002 on Child Protection. See "*Peran Pemerintah dalam Pencegahan Perkawinan Dini*," by SNW & Partner, 2017.

<sup>105</sup>Aristotle suggested adolescence is between 14-21 years old, Stanley Hall believes it ranges from 15-23 years old, Zakiah Daradjat proposed it is between 13-21 years old, and the phases of development by Arthur T. Jersild stated it ranges from 15-18 years old. See Willis (2012), p. 23.

<sup>106</sup>Sutirna, 2013. *Perkembangan & Pertumbuhan Peserta Didik*. ANDI: Yogyakarta, p. 77.

<sup>107</sup>Zulkifli Ahmad, 2011, *Dampak Sosial Pernikahan Usia Dini Studi Kasus di Desa Gunung Sindur-Bogor*. Jakarta: Program Studi Kesejahteraan Sosial Fakultas Dakwah dan Komunikasi Universitas Islam Negeri Syarif Hidayatullah, p. 62.

the children's character.<sup>108</sup> Automatically, children will emulate the character of their parents.

The surrounding neighbourhood does not have the power of progressive world view. It affects the relationship and interaction since the topics of discussion are not qualified. On the contrary, they bring harms to the people. People are common to carry out prohibited activities based on Islamic law, such as gossiping, slandering, and provoking without considering about their sins. As a result, they build their own character based on their circumstance and none can change it.

#### **D. Conclusion**

Child marriage brings several implications on the community life in the area of the Gajah Mungkur Reservoir, Wonogiri. It exacerbates economic conditions, family resilience, social life and community character building. The ideal nation character building as determined in the program of *Nawa Cita* has not been realized yet in this area. In fact, slowly but surely, the character of the nation has shifted toward a serious moral degradation. The situation is reflected in an excerpt of a poem by Taufik Ismail entitled "Muak dan Bosan" as follows:

#### ***Kami Muak dan Bosan***<sup>109</sup>

*Dahulu di abad-abad yang silam  
Negeri ini pendulunya begitu ras serasi dalam kedamaian  
Alamnya indah, gunung dan sungainya rukun berdampingan,  
Pemimpinnya jujur dan ikhlas memperjuangkan kemerdekaan  
Ciri utama yang tampak adalah kesederhanaan  
Hubungan kemanusiaannya adalah kesantunan dan kesetiakawanan  
Semuanya ini fondasinya adalah keimanan  
Tapi,  
Kini negeri ini berubah jadi negeri copet, maling, dan rampok  
Bandit, makelar, pemeras, pencoleng, dan penipu  
Negeri penyogok dan koruptor,  
Negeri yang banyak omong,  
Penuh fitnah kotor*

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<sup>108</sup>Umi Sumbulah and Faridatul Jannah, *Jurnal Kesetaraan dan Keadilan Gender*, "Pernikahan Dini dan Implikasinya Terhadap Kehidupan Keluarga pada Masyarakat Madura (Perspektif Hukum dan Gender)". Volume VII No. 1 January 2012, p. 84.

<sup>109</sup>Taufik Ismail, *Kami Muak dan Bosan*. <http://m.metrotvnews.com/play/2014/10/03/300460> published on October 3, 2014, accessed on March 5, 2018 at 11:12 pm.

*Erni Sari Dwi Devi Lubis and Ma'arif Jamuin*

*Begitu banyak pembohong*

*Tanpa malu mengaku-ngaku berdemokrasi*

*Padahal dibenak mereka mutlak dominasi uang dan materi*

*Tukang dusta jago intrik dan ingkar janji*

*Kini,*

*Mobil, tanah, deposito, dinasti, relasi dan kepangkatan,*

*Politik ideologi dan kekuasaan disembah sebagai tuhan*

*Ketika dominasi materi menggantikan Tuhan*

*Kini,*

*Negeri kita penuh dengan wong edan, gendeng, dan sinting*

*Negeri padat, jelma, gelo, garelo, kurang ilo, manusia gila*

*Kronis, motologis secara klinis nyaris sempurna, infausta*

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