Child Marriage in Online Indonesia News
Discourse Analysis of A Contemporary Cases about SyehPuji and The Teen Wife

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Abstract- Child marriages have actually been banned under the CEDAW ratified by the Indonesian government. As a consequence, all elements of society also accept these rules and provide space for women to obtain their rights. Mass media as one of the channels of socialization should also do the same thing. That is, child marriage news is not only preached, but also escorts efforts to stop marriage. In the SyeikhPuji’s case, a cleric from Central Java has provided a different citizen. Even though her marriage to a daughter has been opposed, the media now show as if there is no problem. By using framing analysis, this research intends to explore the ideology developed by the media, especially online media. The results show different attitudes depending on background or framing that was previously built.

Keywords — Child marriage, Ideology, Social Media.

I. INTRODUCTION

Based on the 1979 CEDAW (Convention on the Elimination of All Forms of Discrimination against Women), specifically article 16 [1], the government is obliged to protect women from early marriage (children). The trick is to provide a minimum age limit for a legal marriage. Internationally, following WHO and UNICEF, the minimum age for marriage is 18 years. This age is the age limit of children. Marriage under the age is prohibited. UU no. 1 of 1974 concerning Marriage article 7 paragraph 1 provides an age limit of 16 years for women and 18 years for men. MK Decision No. 30-74 / PUU-XII / 2014 has provided certainty the minimum marriage limit must be 18 years and above. [2]

There are various analyzes of marital events at the age of the child. Some studies suggest that economic factors, especially poverty, cause families to marry off their daughters. [3] Others explain that cultural and religious factors determine the condition of women must yield and submit to their parents. [4], [5]

Fig 1.Wodon's Framework on Economic Impacts of child marriage

The problem is not what causes, but the consequences of child marriage. Wodon, et.al (2017) shows at least 5 (five) impacts, namely (1) fertility and population growth, (2) health, nutrition, and violence, (3) education attainment and learning, (4) participation in the labor force and type of work, and (5) participation, decision making and investment. These effects are intergenerational and in turn create poverty and inequality (see fig. 1). [6] Child marriage can actually produce poverty and inequality towards women. In such marriages, women are at risk of experiencing violence, poor health, including the child they are born with, and so on to the issue of participation.

In health, child marriage is suspected to cause stunting[7], [8] and malnutrition. The number of stunting babies is very high in Indonesia. Stunting in several studies conducted by the Ministry of Health. [9] If you see Figure 2, this risk is even greater because child marriage preferences in Indonesia occur in provinces that have a higher number and population density, such as Java, North Sumatra and South Sulawesi.[10]
JN Marshan, et al. (2014) shows that child marriages do not always come from poor families. The data actually shows that families are more capable of doing this (see figure 3). One of them happened to Syeh Puji when he was around 43 years old and had married Ulfa (12 years old). At that time, activists from one social institution and cooperating with the mass media had succeeded in frustrating. Nevertheless, Syeh Puji turned against it by reporting activists from the institute.

Regarding gender relations, a number of researchers have observed that there are inequalities in reporting, especially when it comes to women and deviant sexual orientation. In the case of sports, coverage of women's athletes is much less. This can be understood by Gauntlet's statement that the media are gender representations of the past and present. In representing gender relations, the media is very difficult to act neutral, especially in the business space.

By taking the case of Syeh Puji's marriage, it becomes a question as well. At the beginning of reporting and reporting in 2010 the ideology championed was clear, namely preventing child marriages and imprisoning Syeh Puji for violating article 81 of Law No. 23 of 2002 concerning child protection. At present, it is a fundamental question that online media intend to develop what kind of ideology is related to this news.

II. Research Method

Research uses the analysis of van Dijk's critical discourse. He stated that every narration in the news is possible to have a certain ideology. When dissected, the narrative structure consists of text, social cognition and social context. The text appears in what was written on the media. Meanwhile, social cognition resides in the mind of the writer, as is the social context around the event or the writer. Because it was difficult to conduct an interview by the author, the study that was conducted was text. In discourse theory, the text reflects the author and his social context.

To understand the text, especially the macro structure, superstructure and structure. Macro structure is the thematic of the narrative. The superstructure is a schematic composed by the author, while the microstructure consists of semantics, syntax, stylistics, and rhetorics. For this reason, newspaper articles about the Syeh Puji and Ulfa cases were first dissected from the macro structure, which is the thematic of the narrative. Then, gradually scrutinize starting from schematic to rhetorics.

There are several reasons for selecting news from tribunlampung.co.id on March 14, 2019. First, this report is a deeper review of grid.id. Both grid.id and tribunlampung.co.id are one group with tribunnews.com. Second, based on alexa.com analysis, Tribunnews is one of the most read online news sites, after google.news. Another advantage of online news, including tribunnews, is opening interaction between readers and news makers. The reader responds to the perpetrators' actions, actions and words. The response is in the form of comment text.
III. RESULT AND DISCUSSION

Children's Marriage Discourse in Online Media. The coverage of the Sheikh Puji and Ulfa cases is actually one of the discourses about child marriage. The event actually took place on August 8, 2008. Sheikh Puji is known as a wealthy businessman, as well as a caretaker of the boarding school he founded. He acknowledged the marriage was legally religious and without coercion. He has requested permission from Ulfa's parents. On that occasion, his parents asked Ulfa. Ulfa agrees at the request of his parents. [18] The incident then resulted in Sheikh Puji being put on trial. After a fight which had freed him because the indictment was considered unclear [19], finally Sheikh Puji was jailed for 4 years. [20]

This child marriage is not the first time. SyehPuji became interesting news because he was a figure in the community. However, there are other reports about child marriage in Indonesia. In 2019 alone, Tribunnews reported more than 10 child marriages. Marriage can be done between fellow minors, such as: cases in Pare-pare, South Sulawesi [21], MusiBanyuasin, South Sumatra [22], [23] and Sekayu, Kalimantan. [24] Marriage is also carried out between adults and children, both "voluntarily" as in the case in Sidrap, South Sulawesi, [25] or by force as is the case in Probolinggo, East Java. [26]

If you understand this news, then marriage is worthy of the news object because it is unusual and should not be in the current era. However, the news only stops at the wedding event, not afterwards, such as whether it is an illegal act or not. This is different from the preaching of SyehPuji in 2019.

There is an ideology behind Sheikh Puji’s News. After being in prison for 4 years, Sheikh Puji did not cancel the marriage, but instead sought permission from polygamy from his first wife. [27] This was done to officially register a marriage with Ulfa. Based on Law No. 1 of 1974, marriage can only be done by women over 16 years and, if polygamy is carried out, the permission of the first wife is required. [28] After eight years of marriage ratification, by a number of online newspapers, SyehPuji was reported to be living happily with his two wives. However, this ideology is examined through macro, superstructure and (micro) structures.

From the macro structure, the report shows the marriage of SheikhPuji - Ulfa who is happy and has two children. The media also illustrates that Ulfa currently looks more mature, motherly, beautiful and fashionable. To reinforce the statement, the media also displayed Ulfa's current photos. Even though it once stumbled on a problem, it turns out that it's the opposite. If it had been criticized and imprisoned because people worried about Ulfa's fate, it turns out that this time is not proven.

The thematic description is captured by the reader, in this case netizens with his comments. Researchers divided netizen comments into three categories, namely cons, pros and sensuality. Counter comments include "why should marry a child," "abuse of the SunnahRasulullah" and "Sheikh Puji as parents do not know themselves." Pro comments include "like the Messenger of Allah who married Aisha 9 years old." "It's better to get married early than courtship," "wife who bring positive change to her husband," "better to marry than to sell themselves," "not a problem because they liked "and" do not question the origin always feed.

"sensualitycommentary is alternative commentary, beyond debate the pro and contra about child marriage. This comment refers more to a woman's body, such as: "when you are old, why should you lust for children" ("udatuakoksangesamabocah")and "I'm waiting for your widow. "These two comments seem to dismantle the motives of the marriage carried out by Sheikh Puji as an act of controlling the body of a “young” woman.

Fig 4.Ulfa and Sheikh Puji when shopping [29]

From the suprastructure, initial reports indicate that there is no change in the relationship between Sheikh Puji and Ulfa. The condition is actually inversely proportional to people's estimates. Sheikh Puji and Ulfa are more harmonious. Ulfa is depicted increasingly beautiful, fashionable adult. In the next section, with the case 10 years ago, Sheikh Puji withdrew and became more serious about his efforts. His efforts were successful and made him richer. The third part, despite its success, the business was hampered due to the incident 10 years ago. He was greatly harmed. Therefore, he along with 10 lawyers who named the Islamic Sharia Enforcement Team sued the Kompak NGO. This NGO used to sue him. [29]

From the microstructure, news writers do not highlight the impact of early marriage on Ulfa. Ulfa was a little girl who just graduated from elementary school. He lost his childhood and adolescence because he had to enter the marriage level. At the age of 18, he already has two children. That is, Ulfa gave birth to her first child under the age of 17 years. If not married to Sheikh Puji, she will continue her education to a higher level. From the perspective of ordinary people, Ulfa is
currently a happy woman because she has a husband who can guarantee the welfare of her and her children. From gender equality, this is a setback. Whether we realize it or not, Ulfa is only a low-educated housewife. Low-educated women tend to have bargaining positions weak before their husbands. In Javanese terms, women like this are only 'koncowingking'.

That is, there is an increase in Ulfa's socioeconomic status after becoming the wife of Sheikh Puji. This statement is reinforced by a review of Ulfa's appearance. "Ulfa's appearance, which used to look innocent, has changed dramatically to make people see it." The word "pangling" means not recognizing anymore. Other people don't recognize Ulfa anymore because there is a change in Ulfa after marrying Sheikh Puji. The direction of change that the news writer wants to emphasize is of course a positive change, which is more beautiful, mature and fashionable. This was also reinforced by graphic images 4 and 5. With these photos, journalists seemed to want to show the happiness of their second marriage.

Conditional coherence increasingly seems to justify the motive for filing a lawsuit on the Kompak NGO. The justification of Sheikh Puji's actions was also strengthened by the naming of his lawyer team. That is, what Sheikh Puji did was the right thing, and what the reporter did at that time was wrong.

IV. Conclusion

Online news has in fact provided a communication space between readers and news writers. However, there are things you should know from online news. Just like printed news, online news also has ideologies built by the author. News is a separate text from the author. However, the author has included ideas in the news. The reader understands the ideology of the news by reading the text. Providing comments actually provides the reader with criticism.

In the case of Sheikh Puji's coverage, the apparent ideology was trying to explain the motives for filing lawsuits on activists protecting women and children (Kompak). As if appearing to defend Sheikh Puji's actions in prosecuting the perpetrators, the news of Tribunnews actually exposed his motives. The reader is given the opportunity to provide an assessment of the news. That is, even though child marriage is a "disgrace" by law, but it can be sweet and acceptable based on religion. Religion became the ideology of the action.

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Reference

