

## **Merari Code Culture That Has Stunting Impact for Early Children, Especially in Beroro Village**

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### **ABSTRACT**

The phenomenon of early marriage in Indonesia tends to increase and is sometimes associated with culture, namely habits that occur in an area. This can be seen from the data that the average age of first marriage for women has decreased, while on the other hand the condition of early marriage can be said to be contrary to efforts to improve the quality of family life. The purpose of this study was to examine how culture influences women's chances of early marriage and how the phenomenon of early marriage differs between urban and rural areas. Multiple logistic regression was used in the data from the Indonesian Family Life Survey (IFLS) IV 2014. The results of the analysis show that the culture of the Sasak, Banjar, Minang and Balinese ethnic groups has a positive and significant effect, that is, the chances of girls marrying early are greater than those of other tribes and when it is associated Based on regional and religious conditions, it turns out that Bali-Java, Sumatra and Kalimantan are also positively significant in cities, while only Bali-Javanese are positive and significant in villages.

**Keywords:** Early Marriage, Women, and Marriage

### **INTRODUCTION**

Culture is a way of life that develops and is shared by a group of people, and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Language, like culture, is an inseparable part of human beings so that many people tend to think that it is genetically inherited. One can communicate with people of different cultures and adjust for the differences between them, thus proving that culture can be learned.

Culture is a whole way of life. Culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior. These socio-cultural elements are scattered and include many human social activities.

In the midst of the unfinished Covid-19 pandemic, there has been a surge in the number of early marriages in Indonesia. West Java is one of the provinces contributing to the highest number of underage marriages in Indonesia based on data from the National Planning and Development Agency for 2020.

The practice of early marriage remains rife, even though the government has revised the minimum age limit for marriage in Indonesia to 19 years through Law Number 19 of 2019. In addition, there are rules that stipulate that deviations from the minimum age limit in marriage can only be requested for dispensation to the court.

In fact, this regulation has not suppressed the practice of early marriage in Indonesia. Dispensation to court is increasing.

According to the Lecturer of the Department of Civil Law, Faculty of Law, Padjadjaran University, Dr. Susilowati Suparto, M.H., one of the reasons for the increase in the number of early marriages during the Covid-19 pandemic was due to economic problems. Loss of livelihood has an impact on the difficult economic conditions of the family.

"Workers who are also parents often take alternative shortcuts by marrying off their children at an early age because they are considered to ease the burden on the family," said Susilowati in the Webinar "Dispensation of Marriage during the Covid-19 Pandemic: Challenges to Efforts to Minimize Child Marriage in Indonesia" which was held by FH Unpad, Friday (3/7).

The policy of closing schools and enforcing study at home is also one of the triggers for the rise of early marriages. Susilowati said that learning activities at home gave teenagers the freedom to socialize in their surroundings. This happens when parental supervision of their children is very weak.

Efforts to achieve a success in the implementation of countermeasures do not only require one voice but there must be a lot of support and support so that everything runs smoothly. So these factors are very complex and interconnected with one another. All of these factors must be considered and accommodated in order to develop interest and motivation to do these things and activities

Based on the description of the background above, the researcher wants to further examine this in a study entitled "The Culture of Merari Code That Impacts Stunting for Early Childhood, Especially in Beroro Hamlet"

## **RESEARCH METHOD**

This research was conducted using a qualitative descriptive research method. The main informants in this study were three people, namely the Head of the East Twin Bridge Village, the head of Beroro Hamlet and a religious figure (head of the wadiul khair foundation. The data collection techniques used were observation, interviews and door to door.

## **RESULT AND DISCUSSION**

The research used was descriptive with the method of collecting observation data, interviews and door to door to the Head of the East Kembar Bridge Village, the head of the Beroro hamlet and the chairman of the Wadiul Khair foundation as religious figures in the hamlet. Based on the results of observations and interviews conducted by the researchers, the researcher found data that until now there is still a culture of dancing the code in the hamlet. This was seen and heard by the local residents who were visited by the observer team who did door to door from the many conversations from the local residents, the majority of the residents there where you want to get a woman or want to get married right away, of course by carrying out the Merari Code tradition by kidnapping her and letting her stay at your brother's house for a maximum of 3 days while staying at your brother's house.

From observations with local residents as well as officials and village leaders of the East Twin Bridges, there needs to be more attention that is able to prevent the occurrence of these early marriages. However, this is inversely proportional to what happened in the East Twin Bridges Village and the customs in all Lombok districts. This situation occurred because both parties did not want to be humiliated by each other, so if someone stole a woman with the intention of marrying her, he would do merari code.

Apart from the Head of the East Twin Bridges Village, Mr. Lalu Sabadi also spoke about the culture of dancing this code. Since he served as village head on the East Twin Bridges, there have been many such incidents but there are still very few people who report this because they are afraid of dealing with the law. Therefore, education is needed as well as providing an understanding of the urgency of early marriage for minors. This is enough to provide an understanding for the local residents, especially teenagers, where in

their time they will experience this if they can't hold back so they don't do it. Even so, the attention of the village apparatus must continue because in the guidance process there must be attention present in it so that everything runs smoothly and can be more effective.

From the explanation above, it can be seen that more attention is needed to deal with things like this at this time. Therefore, the researcher decided to open communication with several agencies as well as important figures as a form of empathy in fulfilling more proper facilities. This action was welcomed by the East Twin Bridge Village Head, community leaders and the surrounding community. Because of that the researchers succeeded in helping a little to fulfill the required facilities.

## **CONCLUSION AND SUGGESTION**

Based on the discussion regarding the Merari code culture discussed by the author, it can be concluded that the code Merari culture is indeed very attached to the community. , with the merari code that takes the pretext of defending religion and custom, then the solution to all of this is how we as those who know about it we must be able to give an understanding slowly and not in a hurry because this approach must be gradual so that the effect on society will be good and no bad effects

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