



Social Construction of Early Marriage in Dompok Urban Village, Bukit Bestari Sub-District, Tanjungpinang City

Desmayeti Arfa, Endri Bagus Prastiyo, Alfi husni, Rianto, Desi Meliasari
STISIPOL Raja Haji, Indonesia

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CORRESPONDENCE

Name: *Desmayeti Arfa*
E-mail: desma4@stisipolrajahaji.ac.id

A B S T R A C T

This study aims to analyze the social construction of early marriage in Dompok Urban Village, Bukit Bestari Sub-District, Tanjungpinang City, by examining how community perceptions, norms, and interactions shape attitudes toward early marriage practices. Employing a descriptive qualitative approach, the research collected data through observation, in-depth interviews, and documentation involving community members, religious figures, and local stakeholders. Data were analyzed using the social construction theory to explore how shared meanings and collective agreements regarding early marriage are formed and maintained within the community. The findings reveal that early marriage in Dompok Village is socially constructed through continuous social interaction, where customary norms, religious interpretations of Islamic law, and collective values play a dominant role. The community perceives early marriage as a legitimate and even beneficial practice, often viewed as a destined match that serves both individual and collective interests. This social construction persists despite existing national marriage regulations that set minimum age requirements, indicating a tension between state law and local cultural-religious norms. The study concludes that early marriage in Dompok Village is sustained by a socially constructed reality rooted in shared beliefs and religious legitimacy rather than legal compliance. Therefore, stronger governmental engagement is required through consistent legal socialization, stricter regulation of marriage dispensations, and educational interventions emphasizing the importance of continued education and family well-being to prevent the normalization of early marriage practices.

INTRODUCTION

Social construction is the process of how society creates meaning, norms and values that take place in life. Social construction involves interactions between individuals and groups in society, where they share and build a common understanding of the world around them. In social construction, meanings and values are not inherent or fixed, but rather shaped by factors such as culture, religion, beliefs and historical experiences. One example is the community's understanding of the phenomenon of early marriage, in the view of the cultural context, early marriage is carried out due to customs that are still valid which are held by ancient people who use religious factors, culture, customs, so that they still maintain the practice of early marriage, but it does not rule out the possibility that culture still exists and is used in this day and age, because what we know is that most of today's early marriages do not occur due to cultural factors, but rather there are factors from outside so that early marriage occurs.

Early marriage is an intertwining of *ijab kabul* carried out by two people or a pair of teenagers who are said to be immature and not included in the category of marriage law, which is a maximum of 19 years. The meaning of marriage is very large for two people who unite, marriage is a phenomenon colored by the interaction between cultural norms, economic conditions, and the dynamics of social relations in a society. Across cultures, marriage is often regarded as an important step in the life journey, marking the transition from the status of individuals to a united couple. Cultural and religious norms often play a central role in organizing the marriage process, establishing

rules regarding suitable candidates, wedding ceremonies and procedures to be followed. In addition, economic aspects also influence marriage, especially in societies where marriage has significant financial implications, such as dowries or wedding gifts.

Within society, marriage also plays a role in building and strengthening a network of social relationships. Through marriage, not only are two individuals united, but also two families are more closely connected. This can affect power structures, resource exchange and social cohesion in society. Marriage can also be a way to maintain cultural traditions and values, while accommodating social changes that occur over time. According to Kusmiran (2011) in <http://repository.unism.ac.id/> (2023/09/06) early marriage is a marriage contract carried out by teenagers under the age of 20 and not ready to carry out the meaning of marriage. compared to the opinion of Ghifari in Desiyanti (2015), "young marriage is a marriage that is carried out in adolescence". in this case, what is meant by adolescence is between the ages of 10-19 years and not yet married.

Then according to Romauli, (2009) early marriage is a marriage performed by women under the age of 16 and men under 19 years. Meanwhile, young marriage according to Kumlasari (2012) is a marriage entered into by a pair of teenage boys and girls. In accordance with the opinion of Hurlock (2009) The development of adolescence globally takes place between the ages of 12-21 years, with a division of 12-15 years of early adolescence, 15-18 years of middle adolescence, and 18-21

years of late adolescence. In general, puberty occurs between 12-16 years in boys and 11-15 years in girls.

Kelurahan Dompok is one of the areas in Riau Islands Province in the south of Tanjungpinang City led by a Head of Village and consists of, Dompok Lama, Dompok Seberang, Kelam Pagi, and Tanjung Siambang which are still classified as underdeveloped villages where the majority of the people work as fishermen. As a village area, it is not surprising that the phenomenon of early marriage often occurs, from ancient times to the present and year after year there must be an incidence of early marriage in the Dompok Village area.

Then the occurrence of early marriage in the Dompok urban village area is of course on different bases. Early marriage can occur based on mutual consent, due to economic factors, and due to unsupervised relationships. The community's view of early marriage in Dompok Village is very diverse, not only parents but the views of the community, religious leaders and youths towards early marriage are very much different from ancient times to the present.

In this day and age, early marriages often occur in Dompok Village in recent years. Early marriages that occur are very much different from the past and the present, if we compare and go back to the early marriages that were carried out in ancient times because they were based on mutual love and were not caused by adultery or free sex that triggered the marriage to occur, far away from the modern era now, early marriages that arise in the Dompok village have elements that cause it, namely marriages that are carried out because of the element of promiscuity that can lead to free sex or adultery, so to cover up these mistakes the community is forced to marry at a young age in order to cover the family's disgrace.

Then in social life in Dompok sub-district, marriage at a young age today is very different from the past, early marriage is now caused by the issues of free sex which is the main cause of early marriage, often seen both in real life and on social media, early marriages that occur anywhere are caused not only by economic factors but because of promiscuity that leads to free sex. Then with the phenomenon of early marriage that occurred in the Dompok sub-district, the community's response softened to this, with this incident they considered it normal, but the community's social interaction with early marriage today is very different from the past, the pattern of community cooperation began to be lacking, which used to be negotiated before marriage with the community, but now it is only among families and does not involve the community.

METHOD

The type of research conducted by researchers is descriptive research with a qualitative approach. According to Sugiyono (2014: 9), qualitative research methods are research methods based on the philosophy of post-positivism, used to study the natural conditions of the subject (different from experiments), where the researcher is the party conducting the experiment. main instrument, data collection techniques are carried out by triangulation (combination). data analysis is inductive / qualitative and qualitative research findings emphasize meaning rather than generalization.

The population in this study were 800 people in Kampung Dompok Seberang, Dompok Village, Bukit Bestari District, Tanjungpinang City. This study uses purposive sampling technique, which is where the main characteristic of this

sampling is if the sample members are specifically selected based on the research objectives. And the purposive sample is, the community totaling 6 people who understand about early marriage and are in dampak seberang. kelurahan dampak sub-district bukit bestari tanjungpinang city.

Sources and types of data according to Sugiyono (2014: 225) collectors use 2 sources, namely; a). Primary data, through an interview with a selected sample, b). Secondary data, obtained among others: documents from the village, documents from the KUA and documents from Rt / RW. Data collection techniques and tools are observation, interviews, and documentation using analysis techniques through data reduction, data presentation, and conclusion drawing or verification.

RESULTS AND DISCUSSION

Social Construction of Early Marriage in Dompok Village

Social construction refers to the process by which individuals and social groups create, construct and understand their social reality through interaction, communication and social practices. Social construction refers to the understanding that social reality is not "given" or "natural", but is influenced by norms, values, beliefs and practices that are maintained and shaped by society. In social construction, social reality is shaped by interactions between individuals, groups and social institutions. This includes the formation of meanings, social identities, hierarchies, gender roles, stereotypes, and other social concepts. Social construction also includes the social processes through which power, social structures, and patterns of social behavior are formed and maintained. In social life, social construction also has a significant influence on various aspects of social life. The concept of social construction highlights how social reality is formed, understood and maintained through social interactions, norms, values and practices accepted in society.

Social construction has a significant impact on the norms and culture that exist in society. The process of social construction not only shapes the norms and values accepted in society, but also affects the mindset and behavior of individuals in the midst of society. Social construction plays an important role in determining the mindset and behavior of individuals in society. The social norms, values and practices constructed by society influence the way individuals understand the world and interact with others. Social construction can also lead to changes in existing norms and culture in society. When social construction undergoes changes, the norms and values adopted by society can also change over time.

Early marriage is common in some communities, including in Dompok Village, Tanjungpinang City. Cultural norms and traditions that value marriage as important can encourage early marriage. In some communities, early marriage is considered a way to maintain family honor or maintain certain traditions. Where early marriage often occurs is motivated by several factors, one of which is the free movement that occurs among the Dompok community.

Social constructions of society can influence how early marriage is viewed, and social constructions that influence how society views early marriage can create a stigma or social judgment against early marriage. If society sees early marriage as undesirable or inappropriate, individuals who undergo early marriage may experience social pressure or discrimination. And vice versa, if society sees early marriage as normal, individuals

will be accepted in the midst of society and can also have an impact on the norms and culture in the community, so that early marriage seems like a thing and culture that can be accepted in the community.

From a sociological point of view, early marriage is seen as a complex social phenomenon that involves interactions between individuals and existing social structures. Early marriage can also be understood as part of the dynamics of social change in society. Social changes such as modernization, urbanization or globalization can affect marriage patterns, including the tendency of early marriage. So in terms of social construction of society towards early marriage, it can be seen in externalization, objectivity, internalization.

Ekternalization

Externalization is a process in which individuals or human groups create, produce, and express social reality through their actions and interactions. In this process, humans transform the ideas, values, norms, and symbols in their thinking into concrete forms in society. For example, through language, art, rituals, and other activities, humans externalize their ideas into culture, institutions, and social structures that become part of everyday life. As with the results of this research conducted through interviews and analysis to informants who reflect externalization, the answers are as follows:

“Kalau menurut pak long terkait pernikahan dini di kampung ni tadi, ye sah-sah saje, sebab macam gini berbalik lagi kepada kemanusiaan, die sebenarnya tidak ade di bawah umur, sesuai ajaran agama islam ketika die dah akhir balig dan mampu, seseorang itu boleh menikah, di aturan pemerintah tidak boleh, ade pulak undang-undang die ketentuannya dengan umur 18 atau 20 tahun, tetapi kalau ajaran agama berdose kite kalau melarang untuk menikah apelaagi dalam tujuan beribadah, maka dari itu kalau long kate agama dan pemerintah ni berlawanan, berdose pulak kite menghalang orang nak nikah di umur segitu, selagi die punye keinginan dan die mampu, itu aje.”

Early marriage that occurs in the *dompok* village, especially *dompok seberang*, is a phenomenon that is considered common among the community. This is because the *dompok* community itself is an external object so that many individuals perform early marriages, where social behavior that is open to the opposite *dompok* community towards accepting the practice of early marriage so that it can attract the thinking power of individuals to dare to perform early marriages. meaning that individuals see that the community responds and considers that early marriage is a common and natural thing that has become a common phenomenon among the community. This is because people think that early marriage has become a culture and tradition that has existed since long ago in *dompok seberang*, so that norms and rules formed by the community appear, when there is one of the people of *dompok seberang* who wants to marry at an early age, the norms and rules formed by the community become an important influence to regulate and solve the problem of early marriage. therefore the norms and culture formed by the community are still used until now.

Then with the open behavior of the community that accepts the practice of early marriage and is resolved with the norms and culture prevailing in the community, this can influence individual understanding so that they dare to practice early marriage today. The view of society that normalizes early marriage and considers it a common occurrence can be a driving

factor for individuals to practice early marriage today. This means that individuals see the community in the opposite *dompok* accepting the practice of early marriage and trying to dig up information and respond and get an overview so that individuals dare to try the practice of early marriage.

Furthermore, if the externalization of the *Dompok Seberang* community continues to survive, it is feared that it will affect future generations who should be after productive still in education and achieve their goals. By being contaminated from the thoughts and culture of early marriage practices, it will have an impact on the child's life, be it education, health, even to the economy, which becomes a burden on the mind and responsibility for individuals or children who practice early marriage. Besides that, parental supervision is an important role in supervising their teenage children, who must wisely choose and sort out relationships, so that they are not easily influenced by the environment and free association so that individuals or children become vigilant and can reduce the practice of early marriage in the community.

Objectivity

Objectivity is a collective agreement about what is considered reality or truth in a particular society at a particular time. objectivity refers to the quality or nature of social reality that exists outside individuals or human groups. This concept involves the understanding that social reality has an existence independent of individual perceptions or viewpoints. In a social context, objectivity means the existence of generally accepted facts and rules in society, independent of the subjective views of individuals. For example, laws, norms and public policies are examples of social objectivity that reflect agreements and rules that apply in society. Then in the *Dompok* community, early marriage can be analyzed as a social phenomenon that has impacts and implications independent of individual views. For example, from a health and human rights perspective, early marriage can be considered a violation of children's and women's rights, and can lead to negative impacts such as high health risks, interrupted education and limited economic opportunities. This social objectivity underscores the importance of addressing early marriage as a problem that affects society as a whole, not just the individuals or families involved. As with the results of this research conducted through interviews and analysis to informants who reflect objectivity, they provide the following answers:

“Kalau pak long ngate memang ade di satu sisi pelanggaran terhadap hak anak , terhadap Pendidikan dan mase depan anak, tapi di satu sisi tidak, arti kate gini justru die suke same suke, mencari ilmu ni kan takde batasnye, mungkin die kalau nikah dulu dah punye anak, nanti die bise meneruskan Pendidikan, yang penting di bertanggung jawab kepada anak istri, apelaagi sekarang banyak alternatif, macam sekolah paket dan lain-lain, hanye beda model aje, jadi orang jugak akhirnya”

The community is aware of the dangers of early marriage and expects full parental supervision of their children in their social choices. Parents' direct supervision of their children is key to preventing the practice of early marriage. In addition, the *dompok* community also has its own objectivity where the rules made, agreed upon and generally applicable in the community are in accordance with the social realities that occur in the *dompok seberang* community such as the fact of early marriage. so that the rules and norms made to regulate the problems and

processes of early marriage in dampak seberang are examples of social objectivity that reflect the agreements and rules that apply in the community.

Then the people of Dompok Seberang can be said to be a rural community in the scope of government, the people of Dompok Seberang should have awareness of the legal provisions governing the age of marriage, so that people can understand and make previous experiences as lessons in the future so as not to increase the practice of early marriage in Dompok Seberang. However, the results of information from several informants indicate that the people of Dompok Seberang have their own social objectivity which becomes a collective agreement in the form of rules and social norms governing early marriage in Dompok Seberang. Of course, this illustrates that the community cannot balance with government regulations, they are still guided by the provisions of Islamic religious teachings where if individuals who want to get married must be baligh have readiness and be responsible. The social objectivity created creates a collective society and fosters an attitude of tolerance towards culture and customs such as gotong royong in helping the marriage process.

Furthermore, if people are only aware of the rules made by the government but are not aligned in the community environment, plus people are aware of the impact of early marriage on education that can take away children's human rights but do not make it an experience and do not apply understanding to their children, it is feared that the number of early marriages in dampak seberang will increase. In addition, if the normalizing attitude of the community continues, individuals will think that if individuals do early marriage there is still a community that helps with social objectivity formed by the community, it is feared that in the future many individuals will fall into the practice of early marriage, then the impact is very influential on education and difficulty in getting a permanent job. Therefore, the community and the government must work together to overcome and reduce the number of early marriages in the opposite dampak.

Internalization

Internalization is a process in which individuals or human groups adopt, accept, and internalize the norms, values, and symbols that exist in the society in which they live. In this process, individuals' understanding and behavior are influenced by the social norms and values they accept, and they consider them as part of themselves. For example, through education, socialization, and social interaction, individuals can internalize norms such as good manners, work ethics, or social responsibility, which then shape their behaviour. As with the results of this research conducted through interviews and analysis to informants who reflect objectivity, they provide the following answers:

"Kalau di tempat kite di dampak ni, kalau om perhatikan macam hal-hal macam gini da biasa aja, yang penting die bedue sejalan dan sepemahaman membangun rumah tangga"

Early marriage that occurs in the dampak sub-district is due to internalization in the community environment. Where the community considers that internalizing early marriage is the individual himself and has the confidence to practice early marriage, of course the background that causes early marriage among the community is from the individual himself who cannot sort out which ones are positive and negative. Where it

starts with the influence of social media in which there are so many things that make deviant behavior, so that individuals can easily imitate, imitate, and even imagine that this action is something fun, besides that free association can also be one of the causes of early marriage that has been embedded and carried out by individuals, the influence of a bad external environment can indoctrinate individuals and dare to act so that they fall into the practice of early marriage.

Normalization of society which is the value of encouragement that makes individuals have a desire to believe in early marriage, individuals will certainly have the idea that if individuals who perform early marriage in the community, the attitude of the community will be normal, it will even lead to an attitude of tolerance towards culture and customs, such as mutual cooperation in helping the marriage process to run well and still following government regulations such as pre-marriage hearings. Therefore, if the normalizing attitude of the community is an internalizing factor for early marriage, then this phenomenon will continue until the following year, therefore it is necessary to prevent in overcoming and reducing the number of early marriages, starting from oneself and the community and the government must also work together in an effort to reduce the practice of early marriage in the community environment in Dompok Village.

CONCLUSION

This study demonstrates that early marriage in Dompok Urban Village is not merely an individual or familial decision but a socially constructed practice sustained through collective meanings, shared norms, and continuous social interaction. The findings show that local customs and religious interpretations—particularly those rooted in Islamic values—play a dominant role in legitimizing early marriage, often framing it as a destined and morally acceptable path for safeguarding social order and family honor. These socially constructed beliefs function as a powerful normative framework that shapes community behavior and overrides formal legal standards governing the minimum age of marriage.

The persistence of early marriage reflects a structural tension between state law and local cultural-religious norms. While national regulations emphasize legal compliance and child protection, community members tend to prioritize collective values and religious legitimacy, resulting in selective adherence to formal law. This condition indicates that legal instruments alone are insufficient to address early marriage without engaging the underlying social meanings that sustain the practice.

The implications of this study suggest the need for more culturally sensitive and dialogical policy interventions. Government institutions, particularly at the local level, should strengthen legal socialization through participatory approaches involving religious leaders, community figures, and families. Moreover, stricter and more accountable mechanisms in granting marriage dispensations are essential, alongside educational strategies that emphasize adolescents' rights, long-term well-being, and the importance of continued education in building healthy families.

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