

FORCED MARRIAGE PRACTICES IN VILLAGE CIBEUREUM CIAMIS DISTRICT (Study Analysis Of Law No. 23 Of 2004 Concerning Elimination Of Household Violence)

Anis Anjalis

Darussalam Institute of Islamic Studies Ciamis

Sumadi

Darussalam Institute of Islamic Studies Ciamis

E-mail : sumadizo09@gmail.com

DOI 10.5281/zenodo.3553798

Received	Revised	Accepted
07 January 2018	20 January 2019	27 January 2019

ABSTRACT

Marriage can be a bridge to the happiness of every culprit, if marriage is based on voluntary, compassionate, mutual protection. But it can also be a bridge of destruction if marriage is done with mere compulsion. The coercion of parents or one of the parents of their children to marry someone whom the child does not want is including psychological violence in the household. Violations of the rights of women in choosing their husbands and mates, which we have often heard is a tyranny, deprives them of their rights, seizes their special decisions, and does not include them in determining the most important choices in their lives.

Keywords: *Marriage, Domestic Violence (Domestic Violence)*

A. INTRODUCTION

Allah created all beings in pairs, including human beings who basically have the nature of zoon politicon, which is always looking for other humans to be together, therefore humans will always try to realize a fabric of shared life in society, the desire to always gather and communicate is implied religious law, which is regulated in a sacred and strong covenant bond to form a happy and eternal family, people are more familiar with the agreement with the term marriage (Abbas, 2006: 4).

Marriage in Islam is arranged in such a way, therefore marriage is often referred to as a sacred agreement to form a happy family. One of the objectives of Islamic shari'ah (maqasidasy-syari'ah) as well as the purpose of marriage is hifz an-nasab namely the preservation of the sanctity of humanity as the holder of the mandate of the caliph fil al-ard. The aim of the Shari'ah can be achieved through a legitimate way of marriage, recognized by law and accepted as part of the culture of society (Rofiq, 1997: 220).

Marriage is the right and need of every human being. As mentioned by Lopa (1996: 65). That every human being has the right to continue the offspring by marrying and having a family as a human right given by God. However, the marriage rule must be guaranteed by the authorized institution so that its implementation runs in an orderly manner, so as not to harm human rights. Therefore, it is only natural that before deciding to enter a male or female marriage, it is appropriate to use a lot of consideration in choosing a life partner.

Marriage can be a bridge to the happiness of every culprit, if marriage is based on voluntary, compassionate, mutual protection. But it can also be a bridge of destruction if marriage is done with mere compulsion. Marriage is a person and personal problem of every person, so it must be based on the will between the two parties and there is no compulsion from any party to make a sakinah family, mawadah, warahmah in the future. A father who married his daughter without his willingness, as if his father was to be married, not his daughter. He did not include the opinion of his daughter, abolished his decision, and required him to marry a man who was not loved and disliked (Ghamidi, 2008: 267).

The coercion of parents or one of the parents of their children to marry someone whom the child does not want is including psychological violence in the household. Violations of women's rights in choosing their husbands and mates, which we have often heard is a tyranny, deprives them of their rights, seizes their special decisions, and does not include them in determining the most important choices in their lives (Ghamidi, 2008: 269).

The perpetrator of domestic violence is not only a husband against his wife but can also be done against parents to children. Also domestic violence is not only physical but also psychological. Law No. 23 of 2004 concerning Elimination of Domestic Violence article 1 paragraph (1) explains that there are 4 domestic violence, namely: physical, sexual, psychological, and or neglect of the household including threats to commit acts, coercion, or seizure freedom against the law in the household sphere, in the law also stated that the perpetrators of domestic violence can be husbands, wives, children and even domestic helpers.

Like in Cibeureum Village, Ciamis Regency where the majority of the population is still lacking in formal or formal religious education. Children in Cibeureum village only receive education up to junior secondary level and are immediately forced to marry by their parents with a reason to reduce the cost of their lives. Because they think that if their children get married all of their children's needs are borne by her husband later.

Several studies related to the problem of forced marriage have been carried out by previous researchers, namely: *First*, research conducted by KhairulBahri, a student of the 1999 class at the Faculty of Syari'ah, Department of Ahwal Al-Syakhshiyah at the State Islamic University (UIN) Malang. The title of the research is: "The community's view of the marriage ijbar (Study in Candironggo Village, Singosari District, Malang Regency)". The results of his research are sociological research that describes how the response or views of the community towards marriage ijbar.

Secondly, research conducted by MasdukiZakariya 2001 class of the Faculty of Shari'ah, Department of Ahwal Al-Syakhshiyah at the State Islamic University (UIN) Malang. His research was conducted in 2004. The title of the research was: "Forced marriage as one of the causes of divorce (Case study in the Sampang religious court)". The results of his research stated that forced marriage cannot be used as a reason for divorce based on the provisions of law No. 1 of 1974 concerning marriage. But the impact of forced marriage is what makes the fight and from the fight they both divorce.

Third, research conducted by MujidatusSa'adah 2001 generation Faculty of Syari'ah, Department of Ahwal Al-Syakhshiyah at State Islamic University (UIN) Malang. The title of the research is: "The impact of forced marriage on household life (Study analysis in Pandanajeng Village, TumpangSubdistrict, Malang Regency)". The results of his research are to describe in general about the causes which result in the perpetuation of the household because of a dispute because it is not suitable and because of a lack of income for the family because there is no

household readiness.

From the previous research above the first researcher only focused on the public's view of forced marriage, the second examined forced marriage as a factor in the occurrence of divorce, and the third influence and impact on forced marriage in married life. While this research focuses the analysis of forced marriage according to the law on the Elimination of Domestic Violence.

B. RESULTS AND DISCUSSION

1. Forced Marriage According to Positive Law

Act No.1 of 1974 concerning marriage which is a positive source of law for Muslims in Indonesia, adheres to the principle or volunteerism in marriage as embraced by Islamic law itself regarding volunteerism in marriage.

Article 6 paragraph 1 of Law No. 1 of 1974 concerning marriage explained that marriage must be based on the agreement of the two bride and groom, and the agreement must be carried out on free will, without coercion from prospective brides and grooms to carry out marriage.

Although not explained in detail by the positive law about the notion of forced marriage, but from the concept of volunteerism or free and free agreement from the two brides, adopted by Law No. 1 of 1974, can be explained that what is meant by forced marriage is a marriage because of an element of coercion from another person, in this case the parent or guardian, where the parent or guardian uses to marry with his choice without the consent or willingness of the child . While in the general dictionary Indonesian "forced marriage" itself is interpreted as marriage not by their own volition or marriage that occurs due to pressure or pressure.

2. Legal Basis of Marriage

Marriage is a sacred and noble contract between men and women as husband and wife and is permitted by sexual relations with the aim of reaching a family that is sakinah, mawadah, warahmah, full of policies and mutual support. Marriage is in love with his servants. By getting married, God wants them to drive the ark of life together. In the Al-Qur'an the subdivision is about the command to get married.

The legal marriage is obligatory for those who are able, their lust has been very volatile, and they are afraid of falling into adultery, then they are obliged to marry. Because, avoiding the haram is mandatory. And that cannot be done well except by marriage. Qurthubi said, "a single person who is able to get married and

worry about himself and his religion is damaged, while there is no other way to save himself except by getting married, then there is no dispute about his obligation to marry. If his lust has peaked, while he is unable to buy his wife, then God will report on his sustenance (Sabiq, 2006: 491).

1) Al-Qur'an

a) Q.S An-Rum :21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢١﴾

"And among the signs of His power is that He created for you wives of your own kind, so that you are inclined and feel at ease with him, and make him your love and affection. Indeed, in this way there are truly signs for the people who think "(Q.S Ar-rum: 21).

b) Q.S An-Nur: 32

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٢﴾

"And marry those who are alone among you, and those who are worthy (married) of your male servants who are male and your servants who are women. If they are poor God will enable them with His gifts. And Allah is omnipotent (His gift) is omniscient "(Q.S An-Nur: 32).

2) Hadits

The hadith narrated by al-Bukhari from 'Abdullah bin Mas'ud Radhiyahu anhu.

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ

"O young people, whoever of you can marry, then marry. Because getting married is more able to withstand the view and more maintain the genitals.

And whoever is unable, then let him fast; because fasting can suppress his lust (as a shield) "(H. Bukhari no.5066).

Wedding law in Islam can be classified into five types, namely:

- a) Mandatory, marriage is obligatory for people who have a strong desire to get married, have the ability to do and are responsible for their obligations and are worried that if they are not married they will easily fall into adultery.
- b) Sunnah, legal marriage is sunnah for people who have a strong desire to get married, have the ability to do and are responsible for their obligations, but are not worried about committing adultery if they are not married.
- c) Haram, marriages are illegitimate for people who have not wished and do not have the ability to carry out and be responsible for their obligations, because precisely if marriage will bring harm.
- d) Makruh, marriage becomes makruh the law for people who have a strong desire to get married, but feared not or not have the ability to carry out and be responsible for their obligations and if not married there is no fear of adultery.
- e) Change, marriage becomes a change of law for people who are not pressured by the reasons that require marriage and the reasons that prohibit marriage (Ghazaly, 2003: 8).

3. Domestic violence

Three types of violence may often be found around us, but perhaps most people are less aware that someone who is psychologically, sexually depressed and abandoned in the family belongs to the category of domestic violence. Law No. 23 of 2004 concerning the Elimination of Domestic Violence, violence is divided into four (4) types, namely:

- 1) **Physical violence.** Under Article 6 of Law No. 23 of 2004, physical violence can be interpreted as all deeds that result in pain, illness, or serious injury. Violence can be in the form of kicking, hitting, etc. which are related to hurting or physically injuring the victim.
- 2) **Psychic violence.** Article 7 of Law No. 23 of 2004, psychic violence is all actions that result in fear, loss of confidence, loss of ability to act, feeling of helplessness, and or severe psychological suffering in someone. The psychological violence mentioned above can be in the form of instilling intimidation to cause fear, insulting, cursing, lowering self-esteem, holding back, and so on. In Psychological violence, the actual impact is far more painful

than physical violence, besides, this form of action is difficult to identify because it depends on the state of one's soul. Therefore, to identify the consequences of psychic violence is very difficult to measure.

- 3) **Sexual violence.** Article 8 of Law No. 23 of 2004 said that the imposition of sexual relations committed against people who live in the household environment or against someone in the household with other people for commercial purposes and or certain purposes. Sexual violence is any attack that is sexual in nature against a woman, either after intercourse or before. These forms of violence can take the form of coercion of sex without consent, pushing for sex by persecuting, isolating or alienating the wife from the inner needs of the wife.
- 4) **Household Abandonment.** According to Article 9 paragraph (1) of the law on the Elimination of Domestic Violence that; Every person is prohibited from abandoning a person in his household, even though according to the law that applies to him or because of an agreement or agreement he is obliged to give life, care, or maintenance to that person.

Furthermore, in Article 9 paragraph (2) that; Abandonment also applies to anyone who causes economic dependence by restricting and or prohibiting decent work inside or outside the home so that the victim is under the control of the person.

4. Law No. 23 of 2004 concerning Elimination of Domestic Violence

The Law on the Elimination of Domestic Violence which was passed in 2004 is the result of a long struggle for women's groups in Indonesia. The Law on the Elimination of Domestic Violence departs with the aim of protecting women, especially from domestic violence. This goal can actually be seen in the General Provisions of the Law on the Elimination of Domestic Violence. In the explanation of law No. 23 of 2004 concerning Elimination of Domestic Violence stated that legal reforms that favored vulnerable groups or subordination, especially women, became very necessary in connection with the many cases of violence, especially in households (Soeroso, 2010: 89).

The birth of the Law on the Elimination of Domestic Violence is one of the milestones for efforts to protect victims of violence that occur within the household, especially women and children as vulnerable groups to victims of violence. In addition, this law also regulates measures to anticipate the emergence of new violence and the existence of clear sanctions for perpetrators of violence

(Ridwan, 2006: 80).

Legal reform is needed because the existing laws are inadequate and are no longer in line with the development of community law. In connection with that, it was encouraged because of a need because of the rampant acts of violence by husbands, against family members, which occurred in the household. Although in general the Criminal Code (KUHP) has been regulated regarding the persecution and decency and neglect of people who need to be given a living and life. However, it cannot fully handle cases that occur in the household. Therefore, special laws are needed (*LexSpeciallis*). The case is "only" classified as an ordinary criminal act, not a special offense that is domestic violence (Soeroso, 2010: 89).

Before the Law No. 23 of 2004 as if there had never been domestic violence. Because the handling of domestic violence was always too late. That is, the victim or his family has just reported the violence that occurred after being seriously injured or even died. These criminal acts are usually prosecuted under Article 351 of the Criminal Code concerning mistreatment or mistreatment that caused the death of the victim (Article 351 paragraph (3) of the Criminal Code). The case is only classified as an ordinary criminal act, not a special offense that is domestic violence (Soeroso, 2010: 36).

In the case of the abuse of the wife (domestic violence) the law on the Elimination of Domestic Violence gives a sentence of punishment, but the Criminal Code does not regulate it in separate chapters or articles. In addition, the Criminal Code only recognizes physical violence as a form of crime, does not consider psychological or sexual violence (Soeroso, 2010: 6).

The Law on the Elimination of Domestic Violence in addition to regulating the prevention and protection and recovery of victims of domestic violence, also regulates specifically the violence that occurs in households with elements of criminal acts that are different from the crimes of abuse that are regulated in the Criminal Code (Soeroso, 2010: 90). So, the existence of Law No.23 of 2004 concerning the Elimination of Domestic Violence has a positive contribution to the law enforcement of domestic violence in Indonesia.

5. Forced Marriage Practices in Cibeureum Village, Ciamis Regency

This forced marriage practice is indeed known and practiced in Indonesia. Even in ancient times marriages were indeed the rights of parents, from when the marriage took place to determine who their partners were to marry. But with time and time developing, people slowly begin to consider this taboo and a little

unnatural.

Thoughts that are increasingly developing lead people to be more critical about marriage. All things about marriage are carefully thought out, parents prepare their children as a good person first before finally giving up their marriage to their own choice partner.

But without realizing it and knowing that forced marriage is still taking place in several regions in Indonesia for various reasons. One of them is in Cibeureum Village, Ciamis Regency. The practice of forced marriage takes place in some communities because of several factors, one of which is economic factors. Parents whose limitations in economic factors choose to marry off their children to reduce their burden. This was revealed by the community there, namely Yuyun's mother as follows. *"Middle-class people choose to marry off their children to ease the burden because they think that if they marry their children, their burden is slightly reduced"*.

The limitations they have finally led to the idea that marrying children is the only way to escape all the burdens they have. This way of thinking is like growing in the minds of parents who have economic limitations. They do not think about the long-term impact on their children in the future, if at the age that should be spent playing and learning must be forced to think of complex household problems that will have a negative impact on the household itself.

The practice of forced marriage in the village of Cibeureum, Ciamis Regency, was carried out by the majority of the community in a sirri manner or was not recorded at the religious affairs office, but the researchers were not given the opportunity to interview the concerned by local community leaders on the grounds that they were disturbed. Researchers are only allowed to interview a few people and even then only the marriage is held in a manner

Marriage which is carried out in sirri is only given an illustration that the marriage which is carried out sirri in Cibeureum Village, Ciamis Regency is because parents who do not want to be complicated to take care of all the requirements of the marriage requirements choose the way to marry their children in sirri. This was expressed by the father of Dadang, the surrounding population as well as the person who married him as follows. *"I married in a sirri because I was asked by the bride's parents, I told them to officially marry off their children but they did not want to because they reasoned that officially marrying was complicated especially underage."*

Forced marriages carried out in Cibeureum Village, Ciamis Regency, were

experienced by underage children, their time should only be to learn to achieve their goals, but their parents forced their children to marry rather than continue higher education. Their parents perceive that to continue their education to a higher level must have a substantial cost. Although there are a lot of assistance from the government to free school fees, the community still thinks that the school is burdensome because according to them the school fees are not only limited to SPP or so, but schools also have other needs such as uniforms, shoes, books and so on.

Such thoughts that eventually encourage parents to force their children to get married immediately without thinking about mental readiness, material readiness of the child. Marrying their children is considered to reduce their burden as parents in terms of material and responsibility.

Educational background is also the reason for the formation of parents 'thinking to marry their children, their parents' education is on average elementary school (SD) graduates. These parents were raised in the same education that any education as high as possible did not guarantee anything in their lives later, and these words they kept and applied also to their children. Their lack of education means that their understanding is less about the importance of marrying their children in accordance with their wishes and readiness.

6. Causes of Forced Marriage in Cibeureum Village, Ciamis Regency

Marriage is a sacred and sacred contract between men and women as a legitimate husband and wife, and is free to have relations whose origin is not allowed by religion before the marriage. Marriage aims to form a happy, eternal family until death separates. Marriage is very much in need of approval from both parties who will undergo the marriage itself, not on the will of one party let alone only the wishes of their parents. Because the willingness of both parties is very influential later on for the survival of their household.

Forced marriage has been practiced by some people in Indonesia, especially for people in Cibeureum Village, Ciamis Regency. Forced marriage in the village of Cibeureum, Ciamis Regency, was practiced by some of its people due to various reasons. As for the marriage in Cibeureum Village, Ciamis Regency, the causes are as follows:

Reducing the burden on parents

Families who have more than one child and do not have enough to live

sometimes always think of their children as a family burden, both in terms of material and economic. So they choose to marry off their children as a solution to reduce the burden on their families or even hope that their families will be materially elevated. Forced marriages made to reduce the burden on parents of researchers took three informants, namely:

First, Dedeh (15) years, MTS education. Working as a housewife and Pupung (27) years old, high school education. Working as a trader, and from the same area, Cimara Hamlet. *"I married officially but without preparation, the marriage was held at the religious affairs office (KUA), only a close family attended without inviting the surrounding community, all the costs of marriage were borne by the parents of the men, the marriage was carried out suddenly and without my will. I was forced to marry because it was considered appropriate and the matched candidate was considered appropriate for age and material, my parents forced me to marry because I was expected to help the economy of my parents later, I tried to refuse but my parents still insisted.*

Dedeh is the first of four children from Amat's father and Dedoh. His parents worked as farm laborers, his parents' school graduates only reached elementary school at that time. For educational reasons that are not high according to them the only job they can take is farm laborers. This was revealed by Dedoh's mother as follows. *"I and my husband only graduated from elementary school, and I lived in the village. The only proper job for us is just farm laborers, working in other people's fields. Actually we want to open a shop but we don't have capital. "*

The income of his parents is considered mediocre to finance four children with all the needs that must be met, so with that Dedeh and three other siblings can only continue schooling up to MTS with a little difficulty.

Dedeh grew up in a family that could be said to be quite simple, and a fairly old-fashioned pattern of thought if he lived in the present age as the first child was expected to be able to help his parents who had economic difficulties. His parents worked as farm laborers and could at any time not have a job because people no longer needed their energy and kept thinking how to reduce their burden immediately.

The solutions they take as a way to reduce their burden on the family is to marry off their child. By marrying their child they assume that their burden will be reduced in terms of economy or responsibility. Because everything about Dedeh now is her husband's responsibility not them anymore and they assume their duty is finished as parents.

Dedeh's parents refused to say that this marriage was a marriage based on coercion, they said that they first gave understanding to the child that marriage was an option if Dedeh refused the marriage was not a problem. His parents thought they were marrying their children with people they knew well even though Dedeh did not know him, because for them after marriage they would also know each other

Secondly, Eulis (15) years, MTS's last education. Working as a housewife and Pipin (20) years old, senior high school education. Work as a trader, and come from the same area namely Cimara Hamlet. *"I was officially married, but my marriage certificate was detained because I was not old enough. My marriage was held at the groom's house, I married my husband in a match and suddenly after I graduated from MTS, the marriage was carried out because my parents were no longer able to finance my life because I had many brothers. I initially tried to refuse because I wanted to go to school, but my father was no longer able and then I accepted this marriage because of a lot of pressure from my parents"*.

Eulis is the second child of Amat's father and Dedeh's mother, Eulis, sister of Dedeh. He also had the same fate as Dedeh, he had to marry a man of his parents' choice, he also had to be willing to not continue his education to a higher level because of the same factor, which was due to economic reasons.

The reason Eulis was married in a match was also the same as his being to reduce the burden on his parents. According to information, by marrying Eulis economically, their family was a little helped and arguably Eulis was now taking part in sending his other two siblings to school

Eulis's husband named Pipin family was funded by the Pipin family. Pipin not go to school for economic reasons but because his brother wanted to join his brother to trade outside the city. The pipeline decision to migrate and trade outside the city is paid off, the merchandise was selling well there and finally Eulis's family economically

Pipin is the son of the father of Amud and Mrs. Yani, the father of Amud is an entrepreneur and Mother is a housewife. This Amud Father who has a rice field where Amat's father Eulis's father works. They are quite close unlike the employer and the person who ordered him because Amud's father and Amat father were in one school during elementary school. For reasons of friendship and Pipin's parents who are worried about Pipin are due to living outside the city alone with only his age-old siblings.

Third, Ine (17) years old, junior high school education. Working as a

housewife and Teten (22) years old, senior high school education. Works as a tire patch, and comes from the same area namely Bojongsari Hamlet. *"I married Teten six months before the national exam (UN) in high school and finally I did not continue my school, I was forced to marry because my parents could no longer afford to pay for my school and my parents got into a lot of debt. they. I married a makeshift preparation and was officially borne by my husband, but I was in a relationship with Teten beforehand so we were not arranged "*

Ine is the third child of six siblings from the couple Rofi and mother Edoy. Pak Rofi did not work while Edoy's mother was only a small shop vendor, to fulfill their daily needs, they relied on income from the shop, including to fulfill their children's needs. Mrs. Edoy said: *"Because my husband did not work, so I opened a small shop, so we were to fulfill our daily needs, relying on income from the shop, and even then it could only be used to eat, not enough for other needs. So we like to owe to meet other needs such as the needs of school children "*

Mrs. Edoy admitted that she could not afford to send her children to high school, because there was nothing to fulfill food. So he told his children to get married at a fairly young age, including Ine. Moreover, according to him the children are mostly women, because women end up taking care of the kitchen so what is high school.

Plus, according to his father Pak Rofi: *"I used to work as a day laborer, but because now there are many workers who are younger than me and I am old so I am no longer needed, and I am forced to not work at most, I help my wife trade in a stall. So I was forced to tell my children to get married immediately, including me so that he would support his life."*

Even when Ine Sekolah often helped economically, Ine worked as a call singer if there was a wedding, she often sang from the village to the village to help finance her sister's school school. But because his income is not large and not fixed his family remains in a condition of deprivation.

Conditions worsened in the six months before Ine took a high school exam. With great force Ine had to drop out of school and was forced to marry her boyfriend because the conditions that urged marriage were carried out suddenly and simply. Even though there were no preparations at all, even the job at the time Ine's future husband was not there, but because of the parents' insistence, finally Ine and Teten were married. Ine and Teten were in a relationship at the time but because Ine and Teten were very young, they had never planned a wedding before. This was expressed by Ine as follows: *"Teten and I are in a relationship but I have*

not planned to get married as soon as possible because I am still in school and Teten does not have a job at that time. But because my parents urged me to get married to Teten as soon as possible, Teten and I finally decided to get married. "

Ine's husband, Teten, who only graduated from high school, after marrying, he finally worked as a tire patch in the area of Bandung along with his brother. Before marriage he did not work but because he was urged by Ine's family he finally decided to come with his brother to work outside the city as a tire patch to provide for his household life.

Forced marriage carried out by parents because only their own wishes researchers took one informant, namely: Maya and Arif. Maya (14) years old, elementary school education (SD) worked as a merchant, and Arif (23) years of age was educated at the end of high school (SMA), as a klontongan trader in Bandung, West Java, and came from the same area only different hamlets. Maya is from Ciamara Hamlet while Arif is from Bojongsari Hamlet. The one who carries out forced marriage here is Maya. For the following reasons: *"This marriage happened to the wishes of the father, I did not like my husband because we rarely met, I only knew him briefly because we lived in the same village, the rest I did not know him very well. My father told me to get married because Arif was considered a good husband and expected to later be able to give his family economic support "*.

7. The practice of forced marriage in Cibeureum Village, Ciamis Regency according to Law No. 23 of 2004 Article 1 paragraph (1) concerning the Elimination of Domestic Violence.

Domestic violence is an act or action against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and / or neglect of the household, including threats to carry out acts, coercion or deprivation of liberty illegally in the household environment. This is stated in Law No. 23 of 2004 article 1 paragraph (1) concerning the elimination of domestic violence (PKDRT).

The perpetrators of this violence are not just husbands against their wives as we often hear most. But the culprit can be parents to the child or vice versa or it can also be between the employer and the employee in his home. All that can be called domestic violence provided that it lives on the same roof.

One action that includes parental violence against children is parents who marry off their children without their blemishes. They do not include the opinion of the child, delete his decision, force and require him to marry a man who is not loved and does not like him. The following is domestic violence carried out by

parents to their children in the act of forced marriage practice in the Cibereum Village of Ciamis Regency:

Psychological or psychological violence according to law No. 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT) article 7 is "Psychological violence as referred to in article 5 letter (b) is an act that results in fear, loss of self-confidence, loss of ability to acting, feeling helpless, or heavy psychological suffering on someone ". This violence is more on verbal actions including insulting or harassing actions. Sometimes, many people tend not to realize that they are victims or even perpetrators.

Forced marriage is included in the category of psychological violence because it results in loss of confidence and creates a sense of helplessness. The child is forced to marry someone who is not his will, forced to accept a man who is not yet known to be her husband. Not given the opportunity to express his opinion. An act of coercion and loss of ability to act are included in domestic violence. Parents every day ask their children to get married with their choices, refusing children is totally ignored, children are constantly asked to understand the situation of their parents until the child has no choice but to accept the request of their parents to marry their parents' choices as stated by Maya as follows " *The father rules the same thing every day to me, when I refuse to say that if I don't get married I want to do something else, because I don't go to school, if I marry at least I can help my parents, free my parents from the burden of funding, and that said every day with a different tone and emphasis until finally I received and had no other choice and indeed from the beginning I was not given a choice* ".

Something that is expressed continuously even on a high note every day and does not give a choice to accept or reject it can be called coercion. This action that can directly or indirectly have a negative impact on a child's psychological condition. Children are only allowed to answer "yes" without being given the opportunity to choose what their children really want in their relatively young life.

Psychological violence like this is not only done by one or two parents to their children. This incident was also experienced by Dedeh and also Eulis, their brothers and sisters who had the same fate as the parents were forcibly married by their parents with the same motive, namely to reduce the burden of parents in terms of economy and responsibility.

Ine even experienced dropping out of school because she was forced to marry by her parents, six months before the high school graduation exam Ine married because of forced parents. Although Ine married his choice but in terms of

material and mental readiness Ineu did not yet have maximum readiness so that he had to be assisted by parents of men economically

C. CONCLUSION

From all the descriptions and discussions as well as the analysis contained in this thesis, then as an end of this study the important things will be concluded as follows:

1. From the social reality, especially in the community of Cibeureum Village, Ciamis Regency, forced marriage is carried out by sirri and underage. weddings conducted in sirri were carried out in front of community figures who were quite respected in the Cibereum Village, Kabupten Ciamis.
2. The cause of forced marriage in the Cibereum Village of Ciamis Regency is to reduce the burden on parents only, so that parents are free from material responsibilities and others.
3. Violence found in the field is more about psychological violence against children, as in the case of parents who impose their will without caring for their own desires. As explained above that psychological violence is an act that results in fear, loss of confidence, loss of ability to act, feeling helpless, or psychological suffering

BIBLIOGRAPHY

- Abbas, Ahmad Sudirman. (2006). *Pengantar Pernikahan Analisa Antar Madzhab*. Jakarta: PT Prima Haza Lestari.
- Ghamidi, (2010). *Stop KDRT*. Jakarta: Pustaka Imam Asyfi'i.
- Loppa, Baharuddin. (1996). *Al-Qur'an dan Hak Asasi Manusia*. Jakarta: Bhakti Prima Yasa.
- Law (UU) No. 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT)
- Ridwan.(2006). *Kekerasan Berbasis Gender*.Yogyakarta: FajarPustaka.
- Ridwan.(2009). *Metode dan Teknik Menyusun Proposal Penelitian*. Bandung: Alfabeta.
- Rofiq, Ahmad. (1995). *Hukum Islam di Indonesia*. Jakarta: Raja GarafindoPersada.

Sabiq, Sayyid. (1992). *Fiqh Sunnah* (jilid 2). Beirut-Libanon: Dar al-fikr.

Sabiq, Sayyid. (2016). *Fiqh Sunnah Jilid 2*. Sukoharjo: InsanKamil.

Soeroso, MoertiHardiati. (2010). *Kekerasan dalam Rumah Tangga dalam Perspektif Yuridis-Viktimologis*. Jakarta: Sinar Grafika.