

HEALTH COMMUNICATION; THE NEGOTIATION OF REPRODUCTIVE RIGHTS IN THE ISLAMIC FAMILY IN RIAU PROVINCE

¹Eko Hero, ²Dini Sundari

Faculty of Communication Science – Universitas Islam Riau Kaharudin Nasution Street No. 113
Marpoyan Damai- Pekanbaru
email: ¹ekohero@comm.uir.ac.id

***Abstract.** The Phenomenon of marriage at such an early age in moslem family has been increased in many places in Indonesia. This enhancement has never been balanced with the knowledge of health reproductive. In fact, the maternal mortality rate and other risks of health reproductive had been increased. The purpose of this research is to analyze the negotiation in the Islamic family towards their children that are getting married. The negotiation concept of health reproductive is to see the communication activity in the family. The subject of this research is 219 people (parents and kids) in some regency in Riau province through interview. The result of this research is none moslem families that communicates to their children regarding these reproductive health issues. The first reason is because it's still felt taboo and they will get to know about it along the way.*

***Keyword:** Health Communication, Health Reproduction, Islamic Family.*

INTRODUCTION

Marriage is a commitment between the heterosexual men and women to validate their relationship that has a value as a form of worship. Allah SWT has created the earth and everything on it in pairs as the symbol of his greatness¹. Besides of that, a marriage is also a form of the unification of two individuals into the same purpose, which is the lasting happiness with their own spouses². The unification of these individuals are the representation of the interpersonal relationship which build through the holy knot.

Committing into a marriage, will surely be followed by the forming of positive values which required as the social, family and religious value. The purpose of it is the marriage will give benefit to both of the individuals and to their social environment. Referring to the data from the United Nations Populations Fund (UNFPA), a few countries with the high amount of the early-age marriage such as Nigeria, Chad, Malawi, Bangladesh and India. UNICEF also highlighted the early-age marriage in Indonesia where 27,4% female in Indonesia got married before the age of 20. Take what happened in five provinces in Indonesia as the example, the ratio (of early-age marriage) is above 30%. Sulawesi with the ratio of 34%; South Kalimantan with 33,68%; Central Kalimantan 33,56%; West Kalimantan 32,21% and Central Sulawesi 31,91%.

In this research, the age of marriage is not set as the main problem. Instead of that, the main problem would be how far the negotiation done by the teens when they decided to get marriage in such a young age. In the marriage law, it is mentioned that "a marriage is only allowed if the male is 19 years old (nineteen) and the female is already 16 (sixteen) years old".

At this age, the transition and the flaming youth to their adolescent usually begin to appear and they are at the process of finding their true self. So that a marriage with the limitation age of 19 for male and 16 for female is now rather irrelevant if it is categorized as a mature marriage, even if from the perspective of law it is not crossing any rules in the marriage law.

Based on numerous of argumentations, stated that the pregnancy at young age will create a higher chance of

female having bunch of children and higher risk of death of the mother and child. The labor process for female under the age of 20 will also have higher risk compared to those over 20 years old, including the risk of death to the mother and risk of being disabled to the child.

The variety of perception and paradigm about the advantage and disadvantage of having the young-age marriage, forcing the intensity and quality of the communication in a family. Getting married is not about the momentum, but it is the process of life in human's life that is filled with twists and dynamics.

The twists and dynamics that happen during the time of having a family is the big challenge that must be faced. But then if it is managed with the maturity of thinking and emotional feeling. Decision to decision that is taken in the family, should be taken in the family must be done wisely.

While the maturity of thinking and wise in thoughts are not commonly owned by teenagers below 20 years of age. Their emotion could be the dominant factor in thinking. Sometimes it is included in the making decision of the early-age marriage as well.

Moreover, based on the first interview done with 15 teenagers under 16 that are married, generally these teens who got married below 16 did not consider that are related to the reproductive health. Even this certain problem was not in the discussion of their pre-marriage discussion with the spouse nor the parents.

If the high risk of reproductive health is true for those under 20 years old, then it must have been one of the concerns of parents before giving their blessing to their daughters. For that, this research is titled as **"Reproductive Health Communication in the Negotiation of Early-Age Marriage"**.

THEORITICAL CONCEPT HEALTH COMMUNICATION

Health communication is an effort of sharing information by using the communicative strategy to inform and convince society to higher their level of health in the society itself. (Jackson & Duffy, 1998). According to (Backer, Rogers and Sopory, 1992) the activity of health communication could be effective if it takes the aspect of accuracy, availability, balance

and harmony of information being presented and oriented around the recipients.

In this context, parents are the person who are counted to be having the high credibility in informing the reproductive health to their children, it indeeds need a good strategy and techninique to convey the messages that could be useful to their children once they become the wives.

REPRODUCTIVE RIGHT

The physical and emotional condition and also the social walfare and the inexistence of disease related to the process, function and system of human reproduction in every level of life (Islamic Republic of Afghanistan 2012). The reproductive health implies that every person could have and enjoy the safe sex life and they have the ability to reproduce, and to have their freedom of deciding when and how often they want to reproduce (Hidayana, 2004).

In order to protect their reproduction health, woomen have the rights to their reproductive health such as:

- a. Rights to have the information and education about health and reproduction.
- b. Rights to get the service and protection of reproductive health.
- c. Rights to have a freedom of thinking about the service of reproductive health.
- d. Rights to be protected over the death from pregnancy
- e. Rights to decide the amount and gap of childrens birth
- f. Rights over the freedom and safety related to their reproductive life.
- g. Rights to be free from abuse and bad treatment including protection from rape, abuse, torture and sexual harrasement.
- h. Rights to be informed about rhe advance of knowledge related to the reproductive health.
- i. Rights over the service and life of their reproduction.
- j. Rights to build and plan a family
- k. Rights to be free of every kind of discrimination in the family and reproductive life.
- l. Rights to have a freedom to gather and participate in politic related to the

health reproduction. (Widyastuti dkk (2009:3).

NEGOTIATION

Negotiation is also referred as an interactive process done to reach an agreement. This process involve two or more people that have different perspective but willing to reach the same resolution together (Mcguire, 2004). While Jackman (2005) mentioned that negotiation is a form of process, a method to achieve the agreement on a certain problem that is discussed or debated.

Based on those explanation above, it could be concluded that negotiation is a communication process where two people or more with different purpose doing the feedback process that includes the exchange of two or more people to achieve the mutual agreement that benefits everyone.

Referring to the conclusion above, it can be concluded that the negotiation over the reproductive health is a process, method to achieve agreement about how every human have their safe sex life related to the process, function and system of their reproduction.

To achieve the agreement, there are stages needed to take before making decision. Such as The Stage of Preparation of Negotiation (understanding and knowing the problem, deciding the side, the limitation of bargain, delivery of issues and facts). The Step of Infomational Exchange, The Bargaining Stage and The Closing Commitment.

EARLY-AGE MARRIAGE

The early-age marriage is a formal or non formal marriage done by those below 18 years of age (UNICEF, 2014). It is a bond created by a person in their young age or in their purberty and also known as the early-age marriage.

According to The Marriage Law No. 1 Article 1 in 1974 stated that marriage is a emotional and physical bond between a male and female to create the happy family that lasts based on the **Belief in The Almighty God**. Then explained more in the Article 7 paragraph 1 about how a marriage is only permitted when the male reach the age of 19 (nineteen) and the female being 16 (sixteen). In line with the definiion of

marriage law, Landung and friends (2009) explained that marriage done in the early-age is actually violating the rules of marriage law itself that is called as the early-age marriage.

While Al Ghifari takes the early-age marriage is a marriage that is done in the teen age¹⁰. In this case, the teens are those between the age of 10-19 and not married. A person who has created the physical and emotional bond between male and female as husband and wife with the purpose of having a family, done in under the law and or tradition/belief could also be called as marriage. If a marriage done by a person who is relatively young it still could be considered as the early-age marriage. This young age in here is the age of puberty around 10-19. So then a teenager who is around 10-19 years old that already created the emotional and physical bond as husband wife with the purpose of having a family could be called as the early-age marriage. If so, then the researcher concluded that the early-age marriage is the divine bond between male below 19 and female below 16 years old.

There are numerous factors that caused a person to take a decision to be married in such a young age or parents that get their children married in the young age. Such as the educational factor, and the family financial factor.

Besides those factors above, the researcher also noticed the trend of early-age marriage is also affected by some shows on the television, knowledge from the religious teaching and the teenager social environment. Because it is not uncommon that those who got married in their youth are those who have taken the high education.

THE FAMILY COMMUNICATION PATTERN

The family communication has the high dependency and also high complexity. As what have been explained that the family is in the primary group so the group of communication based on Charles Horton Cooley in Rohim (2009) communication in the primary group of characteristics as follows: first, the quality of communication in the primary group is usually in depth and wide, (which taken as) going through the deepest part of our personality that is

hidden, and revealing the backstage factors.

While wide means there is only few problems that caused the challenge and ways to communicate. In the primary group, we reveal the personal problem by using the verbal and also non verbal symbols. Secondly, the primary group is personal, the most important to us is who they are not what they are. The relation inside of the primary group is unique and irreplaceable.

For example the relation of the mother and the child. Thirdly, in the primary group, the communication concerns more on the aspect of relation, rather than the contents' aspect. The communication done to protect the good relationship, and the content of communication is not as essential. Different to the secondary group where the content aspect is rather more important than the relation aspect. Fourth, the primary group usually conveys ideas in more expressive ways, and in the informal ways.

Discussing about the family as the primary group then the communication is one of the most important aspects that is used to measure a relation between family members. Galvin and Brommel (1986) used the following framework to explain about the family communication: *We view the family as a system in which communication regulates cohesion and adaptability by a flow of message patterns through a defined network of evolving interdependent relationships.*

From that definition that we could see a family as a system that is built from a group of people that are related to one and another, the individuals in it could face changes and affecting the system in the family.

The communication done in a family is a process of exchanging meaning and that family could grow its capacity as a platform to deliver their emotion to its members. Because the family members interact with one another with the high frequency and repeatedly, then the communication done is more predicted and one another interacted in the specific ways.

The connection between the decision of getting the children married the early-age of course needing the communication specific for the family only. The parents in this case is required to have the quality of

knowledge and also capability in distributing the knowledge toward the teenagers with the emotional and biological demands that usually are hard to control.

Moreover in most of marriages, the knowledge over reproductive health is rarely used as the main topic of discussion between parents and the children. Both as the health reproductive from the perspective of health and or religion.

Based on the interview result and observation done by the researcher, there are three main elements that we classify as the determining element of someone's decision to get married in the early or teen age. Those three elements in terms of the family communication perspective, the elements are: 1) Parents figure as the holder of power in the family (Power and Control), 2) The role of the family as the communication system (communication in family as a system), 3) The role of parents in creating the intimate role with the family members.

RESEARCH METHOD

This research is using the Qualitative Approach with 219 subjects as research subjects (202 parents and 19 children who got married in their early-age). These subjects chosen by using the snowball system, it means that the informant got the information from another informant. The collecting data technique that used by the researcher is in- depth interview and observation. The research was done in some villages spread in some Regencies/Cities in Riau Province.

RESULT OF THE RESEARCH.

Based on the data collected in 6 Regencies in Riau Province with the total informants around 25 individuals where 11 of them are parents and 14 of them are the children of theirs that are married, the results as follow:

From 219 informants stated that they never discuss about the reproductive health with their children. The reproductive health has never been discussed at all just like what stated in Widyastuti and friends' research, 1993.

Just like the interview done with Dina Ari (40 years old), a housewife who has a son named Agus Niman (26 years old) who got married at the age of 16 and live in Kerinci sub-district in Siak Sri Inderapura

Regency. She stated that "*never, even until when they got married, we never discuss about those*".

Or, the interview with Mrs. Sumini (70 years old) who has a daughter named Rika Yunisa (19 years old) who got married at the age of 17 and stay at Pinggir village, Pinggir Sub-District, Bengkalis Regency. She stated that "*nope, I do not talk about KB (family planning program) or about the marriage bond with her*".

The same to what Mrs Jorida (45 years old) who has a daughter named Pebi Putri Ningsih (19 years old) who has just gotten married recently in August 2019 and reside at Banjar Guntung village, Kuantan Mudik Sub-District, in Kuantan Singingi Regency. She stated that "*we have never because I also do not talk about that to her because parents are different (right), to me, I never discuss about these with her. (like) what kind of pills i am taking, I never talk about that to her even when she is already married because she should have been capable of deciding (independent) it on her own*".

REFERENCES

- (QS. Adz Dzariyaat (51) : 49)
- Alfiyah. 2010. Sebab-sebab Pernikahan Dini. <http://alfiyah23.student.umm.ac.id>. Diakses tanggal 1 Oktober 2014.
- Al-Gifari, A. 2002. Pernikahan Dini Dilema Generasi Ekstravaganza. Bandung: Mujahid Press.
- <https://www.jawapos.com/read/2016/07/21/40396/5-provinsi-ini-angka-pernikahan-dini-di-atas-30-persen>
- IBTimes UK, Senin (8/8/2016)
- Ksenija Culo., Vladimir Skendrovic. 2012. Communication in The Process of Negotiation. Informatol. 45. 4. p. 323-327)
- Lestari Nurhajati, Damayanti Wardyaningrum. 2012. Komunikasi Keluarga dalam Pengambilan Keputusan Perkawinan di Usia Remaja. Jurnal AL-AZHAR INDONESIA SERI PRANATA SOSIAL, Vol. 1, No. 4, September 2012
- Lewichi, Roy J. et al. 2003. Negotiation: Exercise, Reading, and Cases. New York: McGraw-Hill, chapter 4
- Ozirney, Henry. 2007. Knot Happy: How Your Marriage Can Be. Oklahoma:

Tate Publishing & Enterprises
Ruben, Brent D., Lea P. Stewart. 2006.
Communication And Human Behavior.
Fifth Edition. USA: Pearson Education,
Inc.
Sarwono, S. 2007. Psikologis Remaja
Jakarta: PT Rajagrafindo Persada.
Undang-undang Perkawinan tahun 1974
bab II pasal 7 ayat 1