

Intrapersonal communication about the meaning of early marriage in Bandung City

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ABSTRACT

Background: Early marriage is a prevalent practice in Cigondewah Rahayu Village, Bandung City. From a psychological and social perspective, early marriage can lead to emotional immaturity and underdeveloped cognitive abilities among young brides. The persistence of traditional customs surrounding early marriage in the area serves as a compelling motivation for researchers to investigate this phenomenon. **Purpose:** This study aims to explore the community's interpretation of early marriage from the perspective of intrapersonal communication. Additionally, it seeks to understand the experiences of individuals who have participated in early marriages in Cigondewah Rahayu Village, Bandung City. **Methods:** This research employs a qualitative approach, drawing on Alfred Schutz's phenomenological studies and the theory of Symbolic interactionism. Informants were selected using a purposive sampling technique. Data analysis involved techniques such as data reduction, presentation, and verification. **Results:** The findings indicate that, within the context of intrapersonal communication, early marriage is commonly perceived as a normal practice within the local community, deeply rooted in historical traditions. Participants view early marriage as a ritual that holds religious significance. Moreover, they believe that it facilitates the development of a mature mindset, fostering independence and generating positive impacts in various aspects of their lives, particularly within their social interactions. **Implications:** Based on the study's findings, it is important to raise public awareness regarding the potential risks associated with early marriage. Given the unstable mental condition of young individuals, engaging in early marriage can give rise to challenges within the household, as their psychological development is not yet fully equipped to handle the responsibilities and complexities of married life.

Keywords: Early marriage; interpretation; experience; society; intrapersonal

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INTRODUCTION

Early marriage is common in Indonesian society. Because not a few couples decide to get married early, many choose various consequences in getting married at an early age. Matchmaking is frequently reflected in the culture of young marriage, particularly in rural areas (Ismiati et al., 2022). Regarding this matter, one area that considers early marriage is common is the Cigondewah Rahayu Village community, Bandung City. Many Cigondewah people choose to get married early, who think that early marriage is normal in that environment. Several reasons encourage couples to marry early based on the results of previous research and observation, namely due to parental factors, arranged marriage customs or the environment, and a lack of enthusiasm to continue their education (Batyra & Pesando, 2021).

According to the results of previous research and observations from the narrative of a resident who has lived in the Cigondewah Rahayu neighborhood for 21 years, he is marrying early because of his parents. Parents are the reason for couples to get married, even though the age of the bride and groom is not enough to get married. A lack of parental knowledge about early marriage causes parents to marry off their children immediately (Psaki et al., 2021). In addition, parents with daughters tend to want to marry off their children immediately because they are worried if they already know a man closely. Parents who marry their children quickly at an early age tend to

have self-confidence in their surroundings. In addition, the reasons that encourage early marriage are customs. The custom of arranged marriages in the Cigondewah Rahayu Village community is considered normal. Because parents want a relationship between one family and another to be cut off, they decided to match their children from an early age. Another factor that drives people to do early marriages is their desires. Nowadays, dating culture has become a very natural for everyone, and they think that by getting married, there will be no fear of loss which will cause the couple to separate (Wachter & de Valk, 2020).

Early marriage in the City of Bandung is still relatively high. Based on data from the Central Statistics Agency (BPS) released in 2021, around 8.81 percent of girls in the City of Bandung who are under 16 years old are married (IDN Times Jabar, 2022). The last reason that influences the community in carrying out marriages is the community in the Cigondewah Rahayu Village, Bandung City, is less concerned with education. Lack of enthusiasm in continuing education and choices to become an entrepreneur. Besides, the people of Cigondewah Rahayu Village, Bandung City, consider that women are not obliged to continue their education for the reason that women will return to their nature as housewives even though they have received higher education so that the people of Cigondewah Rahayu, Bandung City have the assumption that education is not important for the people of Cigondewah Rahayu

Village, Bandung City.

The reasons leading to early marriage cannot be separated from individual interactions (Pacheco-Montoya et al., 2022). Communities who often interact with their surroundings cause the interactions they get to have their meaning for the community. The community understands the meaning through the symbols and language used in the Cigondewah Rahayu Village environment. As Mead said, George Herbert Mead said that symbolic Interaction is based on the idea of six things: Humans make decisions and act in situations they face according to understanding its subjective; Social life is a process of Interaction. Social life is not a structure or a structural and, therefore, will continue to change; Humans understand their experiences through the meaning of the symbols used in their closer environment, and language is a very important part of social life; The world consists of various objects and social groups that have socially determined names and meanings; Humans understand their experience through the meaning of symbols used in their closer environment, and language is a very important part in social life; An individual is a significant object, and like another social object, an individual is defined through social Interaction with other people (Susanti & Kholisoh, 2018).

The phenomenon that exists in the Cigondewah Rahayu community regarding early marriage that occurs in the community has a meaning that can lead to a mindset to be

able to do the same thing with early marriage.

In this phenomenon, the community considers that early marriage is already familiar in Cigondewah Rahayu Village. In happening, Interaction is conducted by Public Cigondewah Rahayu Village because the Cigondewah Rahayu Village Community still often holds events that involve the surrounding community to be able to interact with each other, which are held once a month so that in the association, there can be an interaction between Cigondewah Rahayu Village, Bandung City, which caused a change in the mindset that was obtained regarding the matters discussed, one of which was in terms of marriage.

Seeing this phenomenon, parents are the main reason for implementing early marriages. Parents in the Cigondewah Rahayu Sub-District have a full sense of worry for their children, especially girls over 17 years old but have not married yet. Parents who often interact with the environment where early marriage is common will cause parents to believe that children aged 17 and over must get married. Because the people of Cigondewah Rahayu Village, the City of, believe that when marrying sons/daughters to close relatives, they will maintain a business carried out for generations, namely the business of selling cloth. Apart from that, regarding marriage, a couple who decided to marry 16 years old should still be sitting in junior high school or High school if marriage happens to an early couple which is wrong. One of the couples is the early marriage actor because they don't get

old enough to do the wedding. Because when viewed from the law's provisions that have been regulated, the age at marriage is limited to being able to marry. But in the Cigondewah Rahayu Village Community, Bandung City. Considers that marriages that occur to children aged 16 years are normal. Marriage between a parent and their child at a young age would enhance family ties and provide labor availability and mental security in old life. Conversely, the severity of life's problems as we approach adulthood makes young marriage a choice of socio-psychological coping methods that some young women idealize (Setiadi, 2021).

The phenomenon of early marriage in 5 recent years in the Cigondewah Rahayu Sub-District Community, Bandung City. It still occurs frequently. For example, in the last month, three couples have married in the Cigondewah Rahayu environment, even though the women are still under 17 years old. This marriage can be said to be early marriage because one of the parties to the marriage has a very young age to get married. According to the wrong confession of early marriage, actors mentioned that in obtaining permission to perform a wedding through age yet Fulfill requirements according to the law on early marriage, actors To do manipulation or addition card age Resident Mark. Thing the aim is to get permission to marry with how to add the age. In addition, researchers conducted pre-research on early marriage in the Cigondewah Rahayu Village, Bandung City, by observing the *Kantor*

Urusan Agama in the Cigondewah Rahayu Village, Bandung City. Researchers obtained information about early marriage, in which people who do early marriage are not registered in the State, but the marriage is carried out underhanded or religiously legal but not legal in the State.

Marriage is the union of two people to become a pair that complement each other in providing support in realizing a life that will be enjoyed together. The goal of marriage, as envisioned by the law, is perfect. Marriage is not only viewed as an external contract between a man and a woman but also as a spiritual relationship between them that is based on Almighty God and intended to create and nurture a joyful, everlasting family (Widyawati & Purnomo, 2021). Marriage is the forerunner to creating a happy, physically and mentally prosperous family and a household that is expected to become a *sakinah mawaddah warahmah* family. All couples who decide to carry out a marriage dream that the family will be the most comfortable place to go home and is a paradise on earth that can cool the heart and mind (Murniati et al., 2021). Talking about realizing marriage, one of the conditions is that the woman and the man who will carry out the marriage have matured physically and mentally. Therefore, in the Law of the Republic of Indonesia Number 1 of 1974, the minimum age limit for marriage is determined. Provisions regarding the age limit for parties who will carry out marriages are regulated in the Law of

the Republic of Indonesia Number 1 of 1974 concerning Marriage. Chapter 6, paragraph 2 explains that “to marry someone who has not reached the age of 21 (twenty-one) years must obtain permission from both parents. There is also Chapter 7, and paragraph 1 states that “Marriage is only permitted if the man reaches the age of 19 (Nineteen) years and the female side reaches 16 (sixteen) years”. Accordingly, if still under age like what has been described in the law Chapter 7 paragraph 1, the marriage is called early marriage. Whereas According to Kusmiran, early marriage is a marriage carried out by adolescents under the age of 20 who are not ready to marry (Yusmianti & Rafi, 2021).

According to World Health Organization 2016, Early marriage is a marriage carried out by a couple or one of their partners who is still categorized as a teenager under 19. Meanwhile, according to the Family Planning Coordinating Board (BKKBN), the age limit for teenagers is 10 to 21 years. Teenagers are one period where an individual is in the growth process, especially his physique that has reached maturity. Wedding early, namely matchmaking or marriage involving one or both parties, before the woman can physically, physiologically, and psychology to bear the burden of marriage and having children, with the general age limit being under 18 years (Soetjiningsih, 2016) Age at marriage has a strong relationship with the family environment. Those marriages at an inappropriate age are likely to experience problems that arise in the family environment.

From a mental and social perspective, a bride who marries early does not yet have emotional maturity and a way of thinking. As we know, married life has various problems that must be faced maturely and emotionally (Irwin, 2021). Without it, a marriage will be vulnerable to strife and even divorce. Emotional maturity and a person’s way of thinking are not always directly proportional to age maturity (Delprato et al., 2015). Not necessarily people who are more mature in age have maturity in dealing with ways of thinking and controlling emotions. Recent studies show that the prevalence in Indonesia has 16,36 percent of early marriage frequency. 52,35 percent of people who were married young do not have a health insurance card, and 46,61 percent of those who marry in their teens (before the age of 18) do not complete the required nine years of basic schooling (Rahayu & Wahyuni, 2020). The most often researched factors influencing early marriage were also education and residence. Only a few published findings on access to media information, self-efficiency, and the age difference between spouses (Suhariyati et al., 2019).

This research adopts a phenomenological approach, drawing on the theory of Alfred Schutz. According to Schutz, individuals interpret their experiences based on their unique perspective, shaped by their life history, social context, and cultural background. Therefore, this research seeks to understand how individuals in Bandung who have experienced early marriage interpret and make sense of this phenomenon.

By employing a phenomenological perspective, this research aims to uncover the subjective meanings of early marriage in Bandung, which can help shed light on the social and cultural factors that influence this practice (Gill et al., 2021). The researchers chose early marriage in the Cigondewah Rahayu Village, Bandung City, as material for research because, at this time, there were still areas that considered early marriage a very normal thing to do in that environment. In addition, people who still carry out traditions that have been carried out since ancient times regarding how early marriage customs are carried out in this environment are a strong reason for researchers to conduct research in this area. This research explores the meaning of early marriage in Bandung through intrapersonal communication. Early marriage is a social phenomenon prevalent in Indonesia, including Bandung, for decades. However, the meaning of early marriage is highly subjective and influenced by various individual factors, such as personal values, beliefs, and experiences. Therefore, this study seeks to understand the individual meanings of early marriage and how they are constructed and communicated intrapersonally.

RESEARCH METHOD

This research is in the realm of constructivism using qualitative research methods. Constructivism is a paradigm that emphasizes the form of research that makes in-depth observations of social actions carried out

by the community. According to this paradigm, social science systematically studies socially significant action through close, in-depth observation of the social actors who create, preserve, or manage the social reality (Ardial, 2015).

The objects in this study are some of the people of Cigondewah Rahayu Village, Bandung City. With research subjects, namely three perpetrators of early marriage with six supporting informants, namely spouses and families of perpetrators of early marriage in Cigondewah Rahayu Village, Bandung City. The location of this research is in Cigondewah Rahayu Sub-District, Bandung City. The research time is from February to September 2022. In this study, researchers used a design study Phenomenology. Phenomenology assumes that people actively interpret their experiences and try to personally understand the world with experience. Phenomenology attempts look to understand how man constructs important meanings and concepts within an intersubjective framework (our relationships with other people shape our understanding of the world) (Sobur, 2013). Data collection in scientific research is a systematic procedure to obtain the necessary data. Techniques for gathering data for qualitative research can be used in various settings and ways. According to the circumstances, both primary sources and secondary sources can be used to gather data. Researchers can obtain information directly from primary, whereas they can obtain

information indirectly from secondary sources. In this study, several stages were obtained by researchers, including through observation and interviews. Interviews were conducted with nine informants with details of 3 early marriage actors from the bride's side, three husbands from early marriage perpetrators, and three families from the party that married off their children, as listed in the following table 1, 2 and 3.

In this study, the authors used a purposive procedure to determine informants. Purposive sampling is a sampling technique for data sources with certain considerations, namely data sources are considered to know the most about what is expected, making it easier for researchers to explore the object or social situation being studied, namely being concerned in qualitative research sampling is complete. Acquisition information with the diversity of variations that exist, not on many data sources (Sugiyono, 2019).

Data analysis techniques are used in research through four Steps: data collection, data reduction, data presentation, and data verification. Qualitative data analysis activities are carried out interactively and continuously until the data is saturated (Sugiyono, 2019).

The steps of data analysis used in this study are as follows, data collection and data reduction. This study reduced the data generated from interviews and observations in connection with this statement. After obtaining the data, the researcher chose the things needed for this research. Presentation of data is necessary to

Table 1 Perpetrators of Early Marriage (Key Informants)

Name	Age at Marriage
RYP	15 years old
M	16 years old
SS	16 years old

Source: Researchers, 2022

Table 2 Husbands of Early Marriage Perpetrators

Name	Age at Marriage
A	26 years old
C	22 years old
I	26 years old

Source: Researchers, 2022

Table 3 Families Perpetrators of Early Marriage

Name	Information
N	RYP's Family
D	M's Family
B	SS's Family

Source: Researchers, 2022

make it easier to understand the events that occurred. Furthermore, the data presented is used to adjust the activity plan to be carried out next. Data Verification, the last stage in qualitative data analysis, is drawing conclusions and verification. The conclusions obtained are expected to answer the formulation of the research problem (Sugiyono, 2019). Validity test of the data in this study using source triangulation. Therefore, the data in this study come from various sources to obtain the degree

of ultimate truth following research needs.

RESULTS AND DISCUSSION

In this section, the researcher will analyze and describe the data obtained from interviews with informants and observations, with theories related to this research, namely the theory of symbolic interaction, using a phenomenological approach. Marriage raises various aspects, from reciprocity or rights and obligations between partners. And will create a sense of mutual help. Therefore marriage is a teachings religion which inside will conceive intent or purpose who expect Ridha the Almighty.

Early marriage, which is the topic of this study, is a common phenomenon in the Cigondewah Rahayu Village Community, Bandung City. Early marriage for the people of Cigondewah Rahayu Village, Bandung City, is marriages carried out by one or a couple with insufficient age. However, this was ignored among the people of Cigondewah Village, Bandung City, and has been considered a tradition since ancient times.

This tradition places great emphasis on people's perceptions and interpretations of their own experiences and how they interact, causing early marriage to be carried out and obtaining interpretation results regarding early marriage. All explanations should not be forced before the experience explains itself from and within the experience itself. In the results of this study, it can be seen that informants are people who are currently in or involved in these conditions.

Informants who carry out or are involved in these conditions are inseparable from the process of communication or Interaction with each other, both between children and parents and vice versa, even parents or children with the surrounding community, causing early marriages to be carried out.

Fisher said in *Theories of Communication in the Perspective of Qualitative Research* book that symbolic Interaction sees social reality created by humans through symbolic meanings. These symbols are created from the essence of culture within human beings each other. Interaction symbolism seeks to understand human behavior from the point of view of the human subject. Human behavior must be seen as a process that is formed and regulated by considering the expectations of other people who become their interaction partners (Mulyana, 2014).

Besides that, in symbolic Interaction, humans can respond to themselves consciously, and this ability requires certain intellect, especially reflective thinking. Language or communication through symbols is a sign with a special meaning that appears to others with the same idea as the signs. Mead takes three critical concepts that are necessary and interrelated and affects one another, thus, the human mind (Mind) and Social Interaction (self/self) are used to interpret and mediate society (society) (Ardianto & Erdinaya, 2015).

In this study, the analysis of symbolic interaction theory is related to the results

of interviews conducted by researchers. Researchers obtained information about the interactions carried out by the Cigondewah Rahayu Village Community, Bandung City, regarding early marriages that often occur in the environment. Causes the people of Cigondewah Rahayu Village to think that if they reach a certain age, they must be married immediately, especially women. Because with so many people in this environment who do early marriage, it causes people in that environment to make decisions for themselves in carrying out early marriage. Because being in the Cigondewah Rahayu Village environment is still very thick with competition regarding materials and other things, one example is marriage.

Informant related mention that Early marriage is normal in the Cigondewah Rahayu subdistrict, Bandung City. Because since ancient times, this tradition has often been carried out so that at this time, couples who get married even though they are not old enough to get married are considered normal, or it has become a secret of age for the people of Cigondewah Rahayu Village, Bandung City. The more often the community interacts with the surrounding environment regarding the experiences experienced by early marriage couples and families related to early marriage, which causes other people participate in carrying out early marriages, because the people of Cigondewah Rahayu have views about what other people do, they will judge and have a sense of pride if they marry their children quickly.

Apart from that, in the observation results obtained by researchers conducting research, symbolic Interaction has something to do with the research being made. Within the Cigondewah Rahayu Village environment, competition is often encountered in everyday life, both in material terms and in terms of everyday life. In addition, the Cigondewah Rahayu community thinks that what they do is what other people do. It's the same as early marriage, where early marriage is still often found in the Cigondewah Rahayu Village environment, which causes the community to want to do the same thing because this tradition has been going on for a long time and has become an open secret for the people of Bandung City.

In addition, the experience gained from early marriage actors is that there are many unexpected things when they have had early marriages. In early marriages, related informants made worries; worries about marriage would be answered after the wedding. Apart from that, the informants will be much more independent from their parents after having an early marriage. A wife is already the responsibility of a husband both physically and spiritually a wife. Therefore, one of the husband's sense of responsibility towards his wife is to provide a living to meet the wife's living expenses and; made the informant mentioned that after marriage, he made him a person who did not want to bother his parents and did not ask money from his parents but from his husband because he had already become a husband. The

responsibility of a husband to his wife.

In addition to the experiences of the core informants, there was an explanation regarding the experiences of the complementary informants that were felt by both the husbands of those who did early marriage and the parents of those who did early marriage. So, from the results of research conducted by related informants, namely one husband from an early marriage actor, he stated that after marriage, a lot had changed in him, especially the bad habits that were often carried out when he was not married but would experience changes when he was married. Is a different experience that the informants feel. According to earlier studies, early marriage is typically carried out for a variety of reasons, including avoiding premarital sex, which is prohibited in some religious beliefs, economic considerations, such as marrying girls to reduce the financial burden on the family, cultural tradition, relatively low educational aspirations because marriage is viewed as being more important than education, and unwanted pregnancy (Hidayana et al., 2016). Early marriage will be revealed through the player's perspectives, which will also examine this study's four socio-cultural, socio-economic, structural, and motivational components. An important setting for this study is the actor's point of view and the social structure that shapes perception. An interaction of societal conventions, economy, structures, and familial incentives results in how the actor is perceived (Hodgkinson et al., 2016).

In addition to gaining experience, researchers try to explore what causes an early marriage to be carried out. From the answers of the three key informants obtained, they did not differ much from one informant to another. The cause of early marriages that are often carried out in the Cigondewah Rahayu Village environment is due to parental factors, the environment, or reasons to not continuing their studies and deciding to do early marriages.

Interestingly, child marriage customs have a long history, changing people's perspectives on what it means. Due to many factors, being a young mother due to an earlier marriage is treated differently throughout generations, according to research on early marriage in rural Java (Widyastari et al., 2020). Based on previous studies on early marriage with the research object of the Bajo Tribe in Jayabakti Village, Pagimana District, Bengal Regency, it is explained that several factors that motivate someone to marry early are, Free association, freedom to mingle without any direction from parents so that teenagers who have not been able to control themselves from an emotional perspective, self-control from air lust, self-control of promiscuity. Formal education is not essential in life, but how to live in everyday life. The parenting styles of parents differ from parents generally. They tend to be very affectionate. When a child asks for anything, parents feel obligated to look for and grant the desire (Mangerang, 2021). Based on the results of researchers on early marriage conducted

with research objects residents of Jebres District, Surakarta said, early marriage in Jebres District, Surakarta is a form of responsibility to the family, early marriage is a way out of sin considering free sex among adolescents, encouragement Sexual needs result in sexual relations outside of marriage which results in pregnancy. Families make early marriage a solution to the problem of pregnancy before marriage (Erwinsyah et al., 2018). Based on the results of research conducted in Nagari Tapan, Basa Ampek Balai Tapan District, Pesisir Selatan District, West Sumatra Province regarding early marriage, it is stated that the actions of parents who marry their children at an early age have many meanings. The community in Cimarel Hamlet, West Bandung, saw the need for early marriage for girls aged 15 to 16 years as matchmaking, avoiding the social stigmas of adultery and pregnancies outside of marriage, and as an economical solution for parents to shift their responsibilities. Was based on recent studies about early marriage in Bandung with different locations (Rahim et al., 2022). The risk of early marriage increases with high exposure to information, negative attitude, and strong intention. The risk of early marriage increases with high paternal and maternal education, and strong perceived behavior control. The village has a contextual effect on early marriage (Prawita et al., 2019). Knowing Alfred Schutz's viewpoint is necessary to comprehend what early marriage means for parents. Two meanings of early marriage, carried out by

parents, were discovered in a study conducted in Nagari Tapan, Basa Ampek Balai Tapan District. These meanings are early marriage as an effort to help the economy, a rescue effort, and an effort to avoid embarrassment (Yodi et al., 2020). Meanwhile, culture and poverty are general factors (Susilo et al., 2021). Parent's perceptive factors play a significant role, though. There is a relationship between parents' perceptions and early marriages (Sandra Dewi et al., 2018). Regulations in Indonesia also stipulate a minimum marriage age of 19 years. The Indonesian factor in taking policies is the consideration to avoid uncontrolled population growth. Indonesia also controls early marriage for social stability (Holijah & Abd Manaf, 2019).

Based on interviews with several informants, it was found that the understanding of early marriage actors may vary depending on the background, culture, religion, and socio-economic conditions of each individual. However, in general, some understandings that might be factors causing early marriage are, first, economic needs; some early marriage actors feel that marrying at a young age can help them improve their financial situation. For example, by getting married, they can work together to build a business or earn money to make ends meet. The second is social pressure; actors who marry early feel burdened by social pressure from family or society to marry relatively young. This can happen because of society's stigma or negative views toward people who

are not married at a certain age. Third, some early marriage practitioners seek happiness or emotional support through marriage. They may feel lonely or uncomfortable with their domestic situation and feel that being married can provide them a sense of security and happiness. Fourth, early marriage actors have low levels of education and need to realize the importance of education and a better future. This can happen due to economic, cultural, or social factors.

In communication science, early marriage can be viewed from various perspectives. Some things that can be considered from the communication science perspective regarding early marriage include interpersonal communication in marital relations. Early marriage can present challenges in interpersonal communication between newly married couples. Couples who are immature in their communication skills may be more prone to misunderstandings, conflicts, or differences in views that can affect the harmony of their relationship. Family communication and early marriage are often influenced by social pressure from family and society. It can affect family communication, where partners may feel burdened by family expectations or views regarding their marriage.

Media representations regarding early marriage can influence people's perceptions and views. The media can amplify or criticize the practice of early marriage and influence how society perceives the issue. Education and access to information, as well

as communication science, also highlight the importance of education and access to information for individuals to make the right decisions regarding marriage. Individuals with access to information about the risks and consequences of early marriage tend to be more aware and able to make better decisions about marriage. The communication science view of early marriage emphasizes the importance of healthy interpersonal communication in marital relationships, access to information and education, and awareness of social pressures and media representations that can influence individual decisions about early marriage.

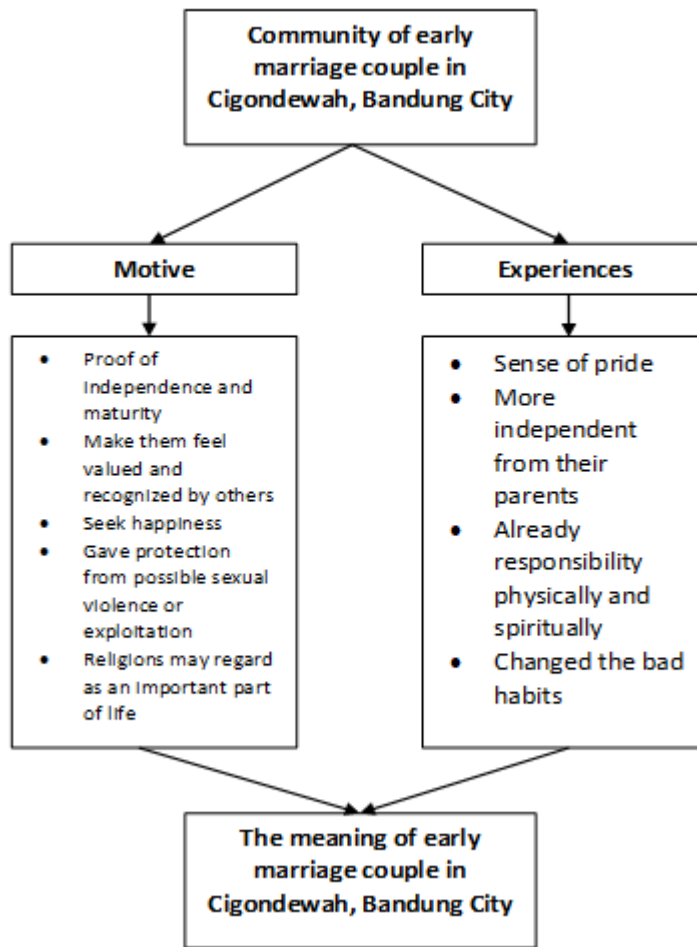
Based on research on early marriage actors, several self-motives can influence the decision to marry at a young age, including the need to feel mature. Early marriage practitioners in Cigondewah Rahayu, Bandung City, feel that getting married at a young age will make them feel more mature or emotionally mature. They think that getting married is proof of independence and maturity. Due to the need to feel valued, early marriage practitioners feel that getting married at a young age will make them feel valued and recognized by others. They think getting married will make them feel more valued and respected by society. Due to the need to seek protection, early marriage practitioners in Cigondewah Rahayu, Bandung City, feel that marrying at a young age is a way to seek protection from threats or pressure from their environment. They feel more secure and protected in the marriage relationship. Due to

the need to fulfill social norms, early marriage practitioners may feel that getting married at a young age is the right thing to do and is a social norm that must be followed. They think getting married at a young age is the right and normal thing to do in their society. Due to the need to seek happiness, early marriage practitioners feel that getting married at a young age is a way to seek happiness and life satisfaction. They hope that marriage will bring happiness and satisfaction to their lives. In early marriage, internal motives such as the need to feel mature, to be valued, or to seek happiness drive someone to marry at a young age. However, perpetrators need to consider the long-term implications of their decision and ensure that they are emotionally and physically ready to marry and build a healthy and happy marital relationship.

From the perspective of communication science, the decision to have an early marriage can be influenced by various factors related to interpersonal communication, such as influences from family and environment, perceptions about marriage and romantic relationships, and adopted values and norms. Some of the things on the mind of someone who decides to do early marriage in Cigondewah Rahayu, Bandung City, include perceptions about marriage. Someone who decides to early marriage has a positive view of marriage and believes marriage can provide happiness and stability. Pressure from family and environment, a person may also feel pressure from family or surroundings to early marriage, perhaps due to

social expectations or traditions in the family or society. Desire to be independent, someone may also feel that marrying young can provide a sense of independence and freedom in their lives, especially if they feel constrained by rules or social norms that hinder their freedom. Perceptions of readiness even if someone decides to early marriage, they may have different perceptions of their readiness to enter married life, depending on their life experiences and perspectives. Norms and values, adopted values and norms, can also influence the decision to early marriage. Some cultures or religions may regard marriage as an essential part of life and expect someone to have early marriage as part of their tradition or belief.

However, in general, early marriage has several essential meanings for early marriage practitioners in Cigondewah, Bandung City, as follows from many perspectives, such as social and cultural recognition, early marriage can be a source of strong social and cultural recognition for early marriage practitioners in Cigondewah Rahayu, Bandung City. Early marriage is often seen as a sign of maturity and readiness for facing the role of husband or wife, as well as a form of respect for existing traditions and social or religious norms, and also as protection and security for those who perpetrate early marriage, especially women. In some cases, early marriage is seen as a form of protection from possible sexual violence or exploitation, as well as strengthening the social and economic position of the family and increasing welfare



Source: Researchers, 2022

Figure 1 Chart of Research Results

(Jha et al., 2022). Early marriage can also be considered a way to increase family welfare and improve social status. Marriage can open access to economic resources and strengthen family relationships, as well as provide opportunities to develop wider social relationships and networks.

So that a difference can be found in the results of this study, namely that it can be concluded that there are new findings in terms of early marriage. From an interpretation point of view, they understand that early marriage is a marriage carried out by people who have an early age, traditions that have been carried

out since ancient times continue to be carried out by the surrounding community, and this becomes normal in the surrounding community, and early marriage is used as a thing that is valued by others, especially in the Cigondewah Rahayu sub-district community, Bandung City (Figure 1). As for the experience of early marriage practitioners, it is considered to have a sense of more responsibility towards spouses and children, can get rid of bad habits from each individual, can lower each other's ego in a relationship, and have a sense of pride after marrying off their sons and daughters from the family side.

CONCLUSION

Based on the results of research conducted by researchers regarding the meaning of marriage early in the community of Cigondewah Rahayu Village, Bandung City, with studies qualitative which use approach using phenomenological studies, then it can be concluded that the interpretation of Public Cigondewah Rahayu Village, Bandung City, regarding early marriage, it can be concluded that early marriage is frequently found in this environment it has been a tradition since ancient times, where until now there are still people who consider early marriage to be mandatory in their families. There are several motives felt by perpetrators of early marriage, namely wanting to prove their sense of maturity and independence, feeling more valuable, seeking self-happiness, providing protection against sexual exploitation, and religious considerations that are believed to be. In addition, the people of Cigondewah Rahayu Village, Bandung City, have their sense of pride or happiness when they have done early marriage for the perpetrators and will have their sense of pride and happiness when they have married their children even though the child is still not old enough to get married, but because of the custom since In ancient times, early marriage was often used as a custom or tradition for families, each of whom believed in different things have relation to early marriage. A perceived experience by the marriage practitioner early in the Village Cigondewah

Rahayu, Bandung City, perpetrators can have a sense of more responsibility towards small families. Habits that were carried out when they were not married would be eliminated because of a sense of responsibility towards their family. In addition, the experience felt by early marriage actors is that early marriage actors become more independent individuals after marriage. So, perpetrators of early marriage interpret self-marriage as a rituals required in their beliefs, this case, they view that early marriage can quickly build a more mature mindset in themselves so as to foster independence and provide many positive impacts in their lives, especially in terms of social life. This is evidenced by their understanding that by carrying out early marriages, they gain recognition from the community in the Cigondewah Rahayu area, Bandung City.

The suggestions proposed by the researchers related to research are that the public should realize that early marriage is not recommended to do, given the child's mental condition is still unstable, which can cause problems to arise in the household child's psychological, condition is still immature to complete household affairs. The research findings can be useful in developing effective interventions to address issues related to early marriage and can provide insight into how individuals make decisions related to marriage in the Bandung region. Overall, this research contributes to the growing knowledge on intrapersonal communication and its impact on human behavior and decision-

making processes. Finally, examining the impact of gender and socio-economic status on intrapersonal communication about early marriage could provide a more nuanced understanding of early marriage's complexities in the Bandung region. Overall, further research on this topic could help develop effective interventions to address issues related to early marriage and promote healthy decision-making processes among individuals.

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