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## THE LEGAL CULTURE OF EARLY WEDDING IN THE VILLAGE OF MEDANG SUKAMULYA RUMPIN, BOGOR INDONESIA

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### ABSTRACT

Early marriage is generally practiced in Kampung Medang Sukamulya Rumpin Bogor by women aged 15 to 17 years' old who are still enrolled in high school. The impact of this early marriage causes problems for the perpetrators, such as mental unpreparedness, unpreparedness in educating children, and from an economic standpoint, couples who do early marriage cannot be fully independent in fulfilling their household needs, and administratively, the perpetrators of early marriage cannot be registered because of their insufficient age. This study is a qualitative descriptive type of sociological empirical research, in which information on events based on facts in the community is examined and extracted for further processing and data analysis. Techniques for gathering data include interviews, observation, and documentation. The findings of this study show that the community lacks legal awareness and compliance; the legal culture of society is classified as subject culture (less concerned with the law), with the characteristics of submitting to leaders and finding it difficult to accept laws from outside their circles.

**KEYWORDS:** Legal Culture, Society, Marriage, Early Age

### A. INTRODUCTION

The background of this research is because of the phenomenon of social symptoms that exist in society related to feminism (early age marriage) which neglects the importance of education, especially for women. This social phenomenon is considered commonplace and commonplace by the community in Medang, Sukamulya Village, Rumpin District, Bogor Regency. The facts say that the practice of early marriage using the basis of religious law is not directly proportional to the concept of religion and education.

The practice of early marriage in Medang, Sukamulya Village, Rumpin District, Bogor Regency is influenced by community assessments who consider the Marriage Law to be difficult in terms of arranging age-related permits. This is also supported by the strong values and norms of the Islamic religion that are

included in the character of the legal culture of the community, so that it has an influence on the mindset of the community that marriage is quite legal according to the Islamic religious law, by disregarding the legal rules made by the government.

The practice of early marriage in the community of Medang Village is generally carried out by women aged 15 to 17 who should still be attending school. The taking place of early childhood marriages has various impacts on the problem for the perpetrators, for example, mental unpreparedness, unpreparedness in educating children, and from an economic point of view, couples who practice early marriage are not fully independent in fulfilling their household needs. In addition, because of the insufficient age, the perpetrators of early marriage have not been able to obtain a marriage book, which has an impact on administrative document problems as Indonesian citizens.

Based on the Child Protection Law Number 35 of 2019, explains that the ages of 15 to 17 are included in the category of adolescents whose legal position is classified as children because they are still under the age of 18. When viewed from the National Education System Law Number 20 of 2003, usually a person is included in the category of a child, who should still be attending school. At this age range, a child is generally still in high school. At the stage of their age, they should still learn and develop cognitive and hone creativity.

Education for a child is very important because, in addition to providing knowledge for a child, education also teaches children about manners in acting horns in socializing in their environment and teaches correct values. Education is also able to make a child become a more mature person, in the sense of having the courage to take attitudes and decisions and to be ready to take responsibility for whatever the consequences. With education, one can develop one's potential and build intellectual abilities through reason and thoughts given by God.

Allah has created human beings by endowing a mind and mind that differentiates them from other living things in the world. The giving of reason to humans is to think before deciding and taking action so that they are not the same as animals whose instincts live freely the following lust without a rule. To maintain the dignity and honor of humans as civilized creatures, Allah created laws to regulate human life according to their dignity, so that the relationship between men and women is regulated in an honorable way utilizing marriage. In Islamic law, it is stated that marriage is an honorable and sacred thing following the Shari'a to carry out worship as a servant of Allah and to practice the teachings of the Prophet's sunnah which are carried out based on sincerity, full of responsibility, and with legal provisions that must be heeded. Whereas Marriage Law Number 1 of 1974, contained in Chapter 1 Article 1, explains that marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal

family (household) based on the Supreme Lordship One.

To comprehend the meaning of marriage, the community should not only follow religious law, but also the laws enacted by the State. According to social facts, it still happens in people's lives, particularly in Medang, Sukamulya Village, Rumpin District, Bogor, where the practice of marriage at a young age is still prevalent. In this case, several factors contribute to citizen noncompliance with government-enacted laws.

Along with the changes and developments of the times, the mindset of society also changes due to the influence of advances in technology and information that have an impact on various fields, especially those related to the developmental body and the psychology of children. In connection with this, there are facts on the ground that the impact of early marriage makes a married person unable to fully carry out his responsibilities in carrying out his obligations as a parent. For example, because an early age results in a lack of knowledge which results in mental and economic unpreparedness in realizing the goal of marriage. This problem should receive serious attention from the government so that people understand the meaning of marriage, which has been regulated by Islamic law and State law (Suheri, Interview: July 24, 2020).

The practice of early marriage is a form of community disobedience that overrides the legal rules and administrative requirements made by the government to protect its citizens.

In the Marriage Law Number 1 of 1974 article 2 paragraph (1). it is explained that "Marriage is legal if it is carried out according to the law of each religion and belief". From the explanation of the law, it can be understood that the practice of early marriage will be legal because it adheres to the religious laws and beliefs of each community. After all, the marriage rules determined by the state are not an obligatory requirement for marriage.

The above is not in line with the content in Article 2 paragraph (2) which reads "That every marriage is recorded according to the prevailing laws and regulations". From the law, it can be understood that marriage is not considered valid by the state if it is not registered or registered with the KUA (Religious Affairs Office) to obtain a marriage book following the rules set by the government. The bad impact if the marriage is not recorded, then the marital relationship has no civil legal force, one of consequences is in Article 43 paragraph (1) which reads "Children born outside of marriage only have a civil relationship with their mother and their mother's family". From the sound of the article above, it can be understood that if a marriage is not registered at the KUA, automatically the marital relationship is not recognized by the State so that the offspring that is born does not have a birth with the father but only has a soul in the mother. This is very influential on the civil administration of inheritance law (property to be inherited).

Early childhood marriage may be considered a violation of the rules outlined in Child Protection Law Number 23 of 2002. Article 26 paragraph (1) part c of the Child Protection Law's general provisions regarding the obligations and responsibilities of families and parents reads, "Parents have the obligation and responsibility to prevent marriage at the age of children." This article can be interpreted that a marriage cannot be carried out at the age of the child. What should be at that age children have the right to get an education to live their future life. Likewise, CHAPTER 1 in Article 1 paragraph (1) provides an understanding which reads "A child is someone who is not yet 18 (eighteen) years old, including a child who is still in the womb". This means that early marriage violates the rules contained in the Marriage Law 2019 which has determined the age of marriage for both the bride and groom to be at the age of 19 (nineteen) years. From a health perspective, children under 19 (nineteen) years of age are not psychologically ready to manage and regulate their emotions to carry out their responsibilities in the household.

Furthermore, Mrs. Aswiah (Interview: Thursday, 23 July 2020) stated that the reason parents in Medang Village married their children at a young age was to protect their children from intercourse between the opposite sex, which was becoming increasingly free and uncontrolled, causing them to commit immoral acts that are prohibited by religious teachings. Although parents' goal of marrying off their children at a young age results in positive outcomes. This is incompatible with the goal of education in producing a quality generation in all aspects of life, including quality in carrying out its role as a household member. From the problems that the researcher has described above, the researcher feels the need to carry out further studies on marriage at an early age in Medang Sukamulya Village, Rumpin District, Bogor Regency, which until now the number of cases of early marriage practices continues to increase. This is because the influence of the legal culture and the lack of public obedience to the laws made by the government, especially the rules relating to marriage conditions which are considered difficult are still the main factors for parents in marrying off their children at an early age.

In connection with the research on the Legal Culture of Early Marriage in Medang Sukamulya Village, Rumpin District, Bogor Regency, the discussion formulated is related to What is the practice of early marriage in Medang Sukamulya Village, Rumpin District, Bogor Regency? How does the community's legal culture support the practice of early marriage in Medang Sukamulya Village, Rumpin District, Bogor Regency?

## **B. LITERATUR REVIEW**

1. The definition of "early marriage" is a marriage that is carried out by those who are under the legal age for marriage in the Marriage Law No. 16 of 2019, namely the minimum age of 19 (nineteen)

years for both women and men. The purpose of this rule is to make the bride and groom ready physically, psychologically, and mentally.

2. Early marriage is a form of violation of laws in Indonesia, the first of which is Law no. 16 of 2019, relating to the age rule in getting married, which reads "Marriage is only permitted if both the woman and the man have reached the age of 19 (nineteen) years". The second is Law no. 23 of 2002 concerning Child Protection, article 26 paragraph (1) parents are obliged and responsible to (a) care for, nurture, educate, and protect children, (b) develop children according to their abilities, talents and interests and, (c) prevent child marriages. The mandate of the law aims to protect children so that children continue to have their rights to live, grow and develop and are protected from acts of violence, exploitation, and discrimination.
3. Early marriage according to Islamic law generally includes five principles, namely protection of religion, life, descent, property, and reason. Ibn Subromah (ulama) stated that religion prohibits early marriage (marriage before the age of baliqh). According to him, the basic function of marriage is to fulfill biological needs and perpetuate offspring. While these two things are not found in children who have not yet grown up.
4. This social phenomenon is related to socio-cultural factors in a gender-biased patriarchal society, which places women in a low position and is only considered a complement to the male sex. This condition is very contrary to the teachings of any religion, including Islam, which highly respects and honors women. If allowed to do so, it does not rule out the possibility that this kind of community culture can preserve a gender-biased patriarchal culture that will give birth to injustice and even violence to women.

### C. METHODS

This research method is descriptive qualitative, with the type of sociological empirical research, namely by examining and digging up information on events based on facts that exist in the community, for further processing and data analysis. Data collection techniques through interviews, observation, and documentation.

Research with qualitative methods using a case study approach. According to Robert (2002: 1) the qualitative method is one of the social science research methods which in general is appropriate if the main question of research is used to explore a social phenomenon that exists in society, which relates to; how, why, and when, as well as the focus of his research on current phenomena in the context of real life. Meanwhile, a case study is an empirical inquiry that investigates phenomena in the context of real-life and makes use of the various sources of evidence found.

This study examines social symptoms that exist in the community such as personality, mindset, values

and norms, and ideas related to legal culture that affect the legal behavior of its citizens in carrying out their daily lives. In this study, the researcher described the legal culture of the community in Medang Sukamulya Village, Rumpin District, Bogor Regency regarding marriage at an early age in terms of legal culture theory. This research includes field research, in which data collection researchers go directly to the field (location) to gather information by directly interviewing the perpetrators of early marriage, the perpetrators' parents, community leaders, and representatives of village officials.

#### **D. RESULTS AND DISCUSSION**

##### **1. Data Exposure General Overview of Community Legal Culture Regarding Early Marriage in Medang Village**

In general, the people in Medang Village have a religious environment that is always guided by the rules of Islamic law in every life they carry out. In Medang Village, Islamic values and norms are the foundation that residents use in living their social life. The role of religious figures such as Kiayi, Ulama, Ustadz, religious elders has a major influence in building the character of legal culture in the community by upholding the values and norms of Islamic teachings. As the views expressed by the religious leaders in Medang Village regarding the response to the marriage law related to the prohibition of marriage at an early age are as follows:

*"The state marriage regulation law, right? Regarding marriage. Actually, in my personal opinion, this includes many of the terms that are adulterous with Muslims, if according to me personally. Because of the provisions of Islam that must be guarded, do not let the person commit adultery outside of marriage, right? That's the main point I do most. Only if the term has been around for so long, love each other is what is troublesome. But yes, it is the state's authority to regulate the term from a health perspective, which concerns the economy is not yet well established. "* (Zen, Interview, Wednesday, July 22, 2020).

Such matters are also no different from government regulations in Marriage regulations. Until now, the practice of early marriage in Medang Village is still common and considered natural by the community. This is corroborated by the statement of residents from the results of interviews delivered by parents of early marriage actors, "The environment here is so normal because many here are married at an early age" (Samsiah, Interview on Thursday, July 23, 2020).

In the case of marriage at an early age, various reasons are given by the community, including a). It is complicated in the matter of arranging a marriage dispensation permit if it is related to the age of the bride and groom who is still underdeveloped because processing it requires a lot of money and a long process of time; b). Maintain the association of children so as not to violate Islamic sharia law; c). Avoiding

children from adultery; d). The most important thing is that a marriage is valid according to Islamic religious law, so there is nothing to worry about.

Those are some of the reasons the researchers got when researching the field. For various reasons the community can understand that the legal culture of the community in Medang Village is indirectly built by the religious paradigm of Islam that they adhere to. So that people's obedience to the laws regulated by the State in Medang Sukamulya Village, Rumpin District, Bogor Regency is low. The low level of legal awareness of this community is influenced because they are more concerned with protecting the interests of Islamic law, the people are very adherent to the values and norms of Islamic law in carrying out social life. It is not surprising if the people of Medang think that an act that is appropriate or is considered right according to Islamic law is certainly true in the community where they live.

The same thing was conveyed by the Sukamulya Village Staff, as the following interview excerpt:

*"Marriage is carrying out the traditions of the Prophet Rasulullah Sayidina Muhammad PBUH. The Prophet Muhammad stated that one of the greatest sunnahs is marriage because in a married household there are so many fields of merit that we can achieve and one of them keeps us from immorality, besides that the purpose of society to marry off their children is to avoid adultery "* (Suheri, Interview on Friday, July 24, 2020).

The people of Medang Village think that in Islamic law, the limit of marriage is limited by the age of adulthood (baliq), both male and female, whose terms and conditions have been regulated in detail, for example, the husband can provide physical and mental support. This is as stated by the Sukamulya Village Staff in the following interview excerpt. He said:

*"So as far as I know, Islam does not prohibit, does not prohibit underage marriages, while those who are married (husband and wife) and their families agree and husband and wife are able, husbands can provide for the living and they are ready to run the household. In Islamic law, as far as I know, there are no restrictions, so that's fine"* (Suheri, Interview on Friday, July 24, 2020).

When viewed from the legal practice as regulated in the Marriage Law Number 16 of 2019, it seems contradictory because it is related to age restrictions in carrying out marriage. The legal culture of the people of Medang in carrying out marriage tends to ignore the age limit according to the law and the degree of education.

## 2. Analysis of Research Findings Data Using Theory

In this discussion, the researcher tries to analyze the results of the research using the theory of community behavior, with the hope of knowing the influence of community culture in shaping the legal culture of the

community in Medang Village. Because in principle, the influence of culture on society can have a strong influence on the behavior of the law that is applied. Usually, culture in a community can be influenced by religious, customary, and legal factors.

a. Early Marriage Practices in Medang Sukamulya Rumpin, Bogor

Several things influence the practice of early marriage in Medang Sukamulya Rumpin, Bogor Regency, including the following:

**First, there is a low level of public compliance with laws**

Based on the findings of researchers in the field, there are still frequent cases of early childhood marriages committed by the people of Medang Sukamulya Rumpin, Bogor. Therefore, it can be concluded that the legal compliance of society with government regulations regarding the age limit for marriage is still very low.

From this, we can analyze together that the law does not always come from the Legislation but can emerge from the behavior of the community. Hence the cultural structure becomes the foundation in building legal behavior in society. In this case, the legal values and norms are indirectly formed because of the relationship or interaction among the community itself. The legal products created by people from their culture can be sure to be obeyed and effective compared to laws made by the government because the emergence of a problem is also influenced by changes in nature and a social life that exist within the community itself (Ali: 161).

In connection with the above, Eugen Ehrlich said that:

*“At the present as well as at any other time, the center of gravity of legal development lies not in legislation, nor juristic science, nor judicial decision, but in society itself. Law was to be comprehended only as a function of society. There were two vital, complementary sources of law: (1) Legal History and jurisprudence, that is, useful precedents and written commentaries and, (2) “Living Law”, derived from current custom within societies and, in particular, from the norm-creating activities of the numerous grouping in which members of society were involved” (Ehrlich: 1912).*

It can be understood that what is meant by "Living Law" is a rule of law that is well accepted and implemented without coercion. The rule of law created by the existing culture in a society will be much more efficient in obeying its values and norms.



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### **Second, the low level of public trust in man-made laws**

The legal culture in Medang Village is still very strongly influenced by the principles of fikih law in the teachings of Islam which originate directly from its creator. Because the source of fiqh law was originally a revelation from Allah and the words and treatment of the Prophet (Alquran and Hadith), it is not surprising that the rules of fiqh law are a solid foundation in shaping the people's mindset, which is the main basis for carrying out every legal behavior in public life. Therefore, the Medang community's trust in man-made law is still considered lacking.

### **Third, the strong norms and dogma of Islamic teaching**

The rule of fikih law, religious dogma, and the doctrine of religious leaders indirectly make the legal rules contained in the laws made by the government seem to be a law that is "DEAD". This happens because they are not accustomed to obeying them so that people are still rigid and cannot properly apply the laws that have been made by the State in their daily lives.

From the results of research in the field, the laws and regulations regarding the rules of marriage have not been effective, because many people in Medang Village do not care and seem to ignore them, even seeing that the legal rules from the government are considered to be tyrannizing Muslims. The existence of an age limit in the marriage regulations is considered to prohibit a person's right to marry to avoid adultery. This is conveyed in an excerpt from an interview with a religious leader in Medang, as follows:

*"The law on state marriage regulations, huh? Regarding marriage, in fact, in my opinion, this includes many of the terms that are condemning Muslims, in my personal opinion. Because of the provisions of Islam that must be guarded, do not let the person commit adultery outside of marriage, right? That's the main point I do most. It's just that if the term has been around for so long, love each other is a bother that is troubling" (Zen, interview: Wednesday, July 22, 2020).*

It can be understood from the statement above that explains that legal behavior in society is greatly influenced by religion, culture, customs, as well as the values and norms that exist in the environment. This has become proof of the truth that Indonesia is indeed a country that is full of pluralism or diversity, including diversity in terms of the law. With such diversity, the unity and integrity of the nation will be maintained by having the character of tolerance towards others, including in terms of legal behavior in a unique and different group. As Lawrence puts it: "No law is one hundred percent effective. We are always

tolerant of existing non-conformities, how much we are tolerant, very diverse from one type of behavior to another " (Lawrence, 2009: 286).

### **b. Community Legal Culture Supports Early Marriage Practices in Medang Sukamulya Rumpin, Bogor Regency**

At this point, the researcher tries to analyze the influence of the legal culture that exists in the Medang community which is related to the practice of marriage at an early age. In this case, the researcher will use the theory of legal culture according to Lawrence M. Faidman. Lawrence defines it as follows:

*"We define legal culture to mean attitudes, values, and opinions shield in society, concerning the law, the legal system, and its various parts. To define, it's the legal culture that determines when, why, and where, people use law, legal institution, or legal process: and when they use other institutions or do nothing. In other words, cultural factors are an essential ingredient in turning a static structure and a static collection of norms into a body of living law. Adding the legal culture to the picture is like winding up a clock or plugging in a machine. It sets everything in motions"* (Lawrence, 2009: 76).

It can be understood that the legal culture can be used as a guide for society to decide whether an action is right or wrong. So that the legal culture determines the value of legal actions or behavior in a community group itself.

The application of law in society is determined by several things. Among others are:

#### **First, Legal Communication**

The existence of communication, especially regarding the law, is very important to make the rules that have been made by the government to be well accepted by the community. Because sometimes existing regulations, for example, regulations regarding child marriage at an early age that have been regulated in detail in law become "not functional" due to the diversity of legal behavior in society. So, it is important to carry out legal communication with the community (Lawrence, 2009: 285-286).

There are various ways to communicate the law with the community, one of which is legal counseling which must be carefully planned and carried out regularly to the community. Counseling about the law will indirectly provide information to the public. Therefore, in its implementation, it must contain rights and obligations as well as benefits and sanctions for someone. With the existence of legal counseling, it is hoped that it can provide knowledge to the public regarding certain laws regulated in legislation.

#### **Second, Legal Knowledge**

Legal knowledge is closely related to legal principles, just like human organs, the principle of law is the "heart" of legal regulations, because the principle of law is the basis for giving birth to a rule of law. Therefore, legal knowledge is very important to know the principles of law. Legal principles are not legal rules, but there is no legal rule that can be understood without knowing the legal principles (Raharjo, 2006: 47). Article II AB which explains the principles of normative law in Indonesia explains, "All residents residing in the territory of the Republic of Indonesia, are considered to know all the rules and legal provisions that apply in Indonesia". In this case, it can be understood that the contents of these legal principles are impossible for all citizens to understand and understand without any communication regarding the rule of law.

### **3. Early Marriage Practices in Medang Sukamulya Rumpin Village, Bogor Regency**

Based on the findings of the data that the researchers obtained in the field, the practice of early childhood marriage by the community in Medang Sukamulya Rumpin Village, Bogor Regency is due to the low legal compliance of the community with legal rules made by the government. To be able to find out the community's compliance with the law in this research, it can be done by looking at two indications, namely:

#### **First, Public Legal Knowledge**

Conceptually, the community does not know for sure the rules regarding written law, especially those related to the Marriage Law Number 16 of 2019 Article 7 paragraph (1) and paragraph (2). However, in this case, the community already knows about the existence of rules relating to age limits in terms of marriage. This is supported by statements by all respondents who were informants during the interview. They acknowledge that there is a written rule from the government which regulates the age limit of marriage and the requirement for registration of marriage as mentioned in the article above. In connection with this, the problem that the researchers found in the field is that there is still the practice of early childhood marriage which is still carried out by the community even though they already know the rules made by the government.

In explaining the findings of the data above, the researcher can analyze, that the legal knowledge of the community in Medang Sukamulya Rumpin Village, Bogor, against the rules made by the government already exists, it's just that the responses or responses and the attitudes of the community are still indifferent or seem ignorant.

From the field data found related to the legal behavior of the community, the researcher concluded that the people in the village of Medang Sukamulya Rumpin Bogor seemed indifferent or seemed indifferent

to the written law that had been made by the government, especially the legal rules regarding marriage which the community ignored. According to researchers, there are two reasons behind it, namely:

- 1) Community beliefs are influenced by the strength of the doctrines and norms in Islam. The rule of fiqh law as well as the norms and values that exist in Islam by the community in the Village of Medang Sukamulya Rumpin, Bogor, has been used as a legal rule for carrying out every activity in social life. So that this is what influences the public to be indifferent or ignorant and seem indifferent to the written law that has been made by the government, especially regarding the rules of marriage.
- 2) Lack of a sense of concern from government officials towards the law in their area. The public is indifferent to the laws made by the government is a form of lack of concern from government officials about the laws that exist in their regions. This has a serious impact which results in the community in Medang Sukamulya Rumpin Bogor acting indifferent in responding to the positive laws made by the government because local government officials have never held any counseling or outreach aimed at inviting the public to understand and obey the applicable laws.

### **Second, Community Legal Compliance**

Based on the results of research, the compliance of the community in Medang Village to the legal rules made by the government, especially regarding the rules for the age of marriage, is still very low, because there are still people who practice early marriage to their children.

When viewed from the perspective of public compliance with legal norms or rules imposed by the government with the Marriage Law, they also consciously understand that authentic evidence in a legal act of marriage can provide positive benefits to the perpetrator. This information is obtained from most of the statements of respondents interviewed by researchers. In his statement, the public knows about the rules for which a marriage is required to be carried out according to the applicable law, especially concerning age restrictions and registration of marriage.

This is a dilemma with the facts in the field, it turns out that people's knowledge does not go hand in hand with practice. In fact, what is used as the main basis for the community in carrying out the most important practice of marriage is that it is sufficient for a marriage to be declared "legal" according to religion and witnessed and supported by the community members around its environment. This is influenced by the principles of Fikih law which serve as the basic foundation of society in every act of legal behavior. This results in very low trust in man-made laws (government regulations) and cannot be implemented optimally.

This seems to set aside the rule of law from the State because it can result in the implication between knowledge and practice of the implementation of the law imposed by the government. Although the community is aware and believes that heeding the legal rules of the government can ensure more certainty between the rights and obligations of the community as citizens.

In connection with the researcher's explanation above, it can be concluded that the people in Medang Sukamulya Rumpin Village, Bogor Regency, in building and running community life adhere to the norms or rules of the Islamic religion, namely fikih law. People believe that in a marriage the most important thing is right according to Islamic Sharia law.

According to researchers, knowledge and public awareness about the positive impact of government legal regulations already exist, even though the community has not obeyed them. This is very important to pay attention to prepare for a shift in the progress of the times where initially a simple society could become a modern society in its mindset, without leaving the traditional rules of their ancestors.

The government and various related parties must play an active role in developing the mindset of the people in Medang Sukamulya Rumpin Village, Bogor Regency to become a modern society that obeys the rules of law made by the government while also preserving and upholding the cultural values of their area, which has Islamic culture nuances.

#### **4. Community Legal Culture Supports Early Childhood Marriage Practices in Medang Sukamulya Rumpin Village, Bogor Regency**

Because the whole society embraces Islam. This makes the community in Medang Sukamulya Rumpin, Bogor Regency, very thick with the nuances of Islamic culture. Therefore, indirectly, the legal culture in society is formed by the rules taught by Islam. For a community group, teachings in Islam are very important, because they are used as a building construction in carrying out the largest and most powerful social life.

Based on the explanation above, the legal culture of the community can support the practice of early marriage in Medang Sukamulya Rumpin Village, Bogor Regency, due to the lack of legal communication made by the government which makes people less understanding, so that people do not obey the laws in force in their country. In addition, it is influenced by the typology of society which is still at the subject culture level or the community at the group level does not easily accept rules from outside their group. This means that people make Islamic law (fikih) as their law, but on the other hand, people also know that there are laws regulated by the State.

## E. CONCLUSIONS

The practice of early marriage in Medang Sukamulya Rumpin Village, Bogor Regency is caused by a lack of good legal communication to the community, especially regarding the rules of marriage. So far, the main legal behavior of the community is only guided by the rules of fikih law which they get through communication with local scholars and religious leaders. So it is not surprising if law-abiding behavior towards positive laws made by the government is not reflected in people's legal behavior in life. In other words, the provisions that have been regulated in the Marriage Law Number 16 of 2019, especially in article 7 paragraph (1) which regulates the age limit for the prospective bride and groom, which is 19 years old, as if it were mere legal fiction.

Furthermore, in a culture that exists in society which becomes the driving force for legal behavior due to the influence of several things such as norms in religion, culture, customs, and moral values. If the legal values and norms are not communicated properly, automatically all kinds of rules that exist in the law itself cannot be seen or responded to by the community, because they are inferior to the norms created by the society itself.

Culture is a very determining influence on the legal behavior of a society. The typology of the people of Medang Sukamulya Rumpin, Bogor Regency, is included in the typology of subject culture. In this typology, people only accept and obey decisions from their religious leaders.

In the characteristics of the community, they already know the rules made by the government regarding the existence of rules related to age in marriage, but the attitudes of the community still do not have a share in the law. This is evidenced by the discovery of the practice of early marriage in the community.

In essence, the typology of society in Medang Sukamulya Rumpin, Bogor Regency, belongs to the typology of subject culture because people make Islamic law their group of law. In the sense of Islamic law as a reference for deciding right or wrong for an action to behave legally, on the other hand, people also know that there are laws regulated by the government.

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