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Communication Orientation and Child Marriage Preferences (A Study of Adolescents and Parents in Keliling Benteng Ulu Village)

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ABSTRACT

Child marriage remains a significant social issue in South Kalimantan Province, particularly in Banjar Regency. This study aims to analyze family communication orientation and child marriage preferences among Banjar ethnic communities in Keliling Benteng Ulu Village. Using Family Communication Pattern Theory (FCPT) as the main theoretical framework to understand family interaction dynamics, a qualitative descriptive approach was employed, with data collected through in-depth interviews with six informants (parents and childrens). The results indicate that family communication is predominantly characterized by a high conformity orientation, rooted in Islamic values and local cultural norms, positioning parents as the primary authority in family decision-making. However, this conformity orientation has adapted to contemporary social conditions through the adoption of more flexible communication strategies, such as the give and take approach and the use of local wisdom during family interactions. Child marriage preferences are constructed through shared meanings that emphasize cultural–religious legitimacy and economic readiness. This study concludes that efforts to prevent child marriage will be more effective when they are designed by strengthening family communication and integrating local cultural values, rather than relying solely on top-down normative approaches.

Keywords: Child Marriage; Communication Orientation; Family Communication Pattern Theory; Local Wisdom

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INTRODUCTION

Child marriage is an issue that remains a pressing concern in society today. According to a report by the Central Statistics Agency (BPS) and the United Nations International Children's Emergency Fund (UNICEF) based on data from 2018, 1 in 9 girls in Indonesia are married. An estimated 1,220,900 women aged 20-24 who married before the age of 18 in 2018, as well as child marriages involving boys. This figure places Indonesia among the 10 countries with the highest rates of child marriage in the world.(Umah, 2020). The province of Kalimantan itself has been ranked for several years. In 2017, the child marriage rate in South Kalimantan was 23.12%, placing South Kalimantan in first place; in 2018, South Kalimantan ranked fourth with a rate of 17.63%; in 2019, South Kalimantan returned to first place in child marriage cases with a rate of 21.18%n(Abdi Persada, 2023). And it still ranks first in 2020. Although the data for the last three years shows a decline in ranking, it is still in the top six. This shows that South Kalimantan contributes significantly to the number of child marriages in Indonesia. Law No. 35 of 2014 on child protection states that a child is an individual under the age of 18 and that parents are obliged to prevent child marriage (Musthofa & Yati, 2023).

Based on initial interviews conducted by the research team in April 2024 with the Village Midwife of Benteng Ulu, Banjar Regency, the number of child marriages in the village is quite alarming. Although she could not provide exact figures, she said that the usual reason given by parents is that they themselves were married young. Similarly, the Village Midwife of Sungai Batang stated that many parents still marry off their children before they are of legal age, citing cultural reasons and economic factors, such as easing the burden on parents once the child becomes the responsibility of the husband. The majority of parents always use their personal experiences as a basis for evaluation and implement this on their children. In their daily lives, parents always pay attention to their children's activities, and they will always try to provide the right understanding to limit their children's behavior that is starting to lead to negative things, such as having relationships with the opposite sex (dating), which usually leads to negative things from the community's perspective because the dating style is not in accordance with the norms that exist in the social environment. Therefore, society believes that young people are mature enough to start a

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more serious relationship or build a family rather than just dating (Aisyah et al., 2023). This was conveyed by Mr. Samlani, a community leader in Keliling Benteng Ulu Village, who said that there were many problems such as domestic violence and couples who were not serious about marriage, eventually leading to divorce.

Child marriage is not an easy event for children because their immaturity makes it difficult for them to solve problems in the household after marriage. In addition to domestic harmony and violence, child marriage can also have an impact on mental, financial, and physical health, such as the unpreparedness of the female reproductive system, which can cause many problems, one of which is bleeding due to physical unpreparedness during childbirth, which can result in loss of life. If not, it can also cause stunting in children due to the unpreparedness of parents with the various factors mentioned above.

Therefore, it is necessary to foster effective communication between one another in order to cultivate a deep sense of belonging and mutual need (Nursanti et al., 2021). Experience and communication habits play an important role in influencing how we select, interpret, and maintain messages (Fauziah et al., 2024). Basically, communication within a family is the most important factor in determining change. Communication can be used as the most effective mechanism for determining family roles, rules, and systems that apply within a family (Santosa & Naryoso, 2019), Family conditions are an important part of initiating and maintaining interactions between family members, thereby creating an atmosphere of positive family communication behavior (Wahida, 2011). Communication behavior is influenced by the communication orientation within a family. Families create a shared reality through two communication behaviors, namely conversation orientation and obedience orientation, which also determine family communication patterns (Mareta et al., 2020).

Conversational orientation refers to open and frequent communication between parents and children with the aim of jointly exploring the meaning of symbols and objects that constitute the family's social environment, while the orientation of obedience refers to more limited communication between parents and children, where parents, as the authority figures in the family, define the social reality for the family (Permana & Suzan, 2023). The communication orientation

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used by parents will be one of the keys and motivators for children in making decisions related to early marriage. Therefore, preferences regarding child marriage are a matter of urgency in South Kalimantan with the aim of understanding child marriage preferences in the community. Communication between children and parents is important, especially in decision making. Various efforts can be made to educate people about the risks of child marriage. One of these is to provide education through engaging communication media in order to raise awareness, change preferences, and ultimately change attitudes towards child marriage among both parents and children. Research by Mustafa and Yati (2023) found that there was an increase and influence of educational videos on the level of knowledge about the impact of early marriage. Furthermore, media in the form of posters and animated media were effective in changing perceptions (Aisyah et al., 2023).

So far, similar studies have mostly taken a public health approach and focused more on the dangers of early marriage (Kumari & Kurdi, 2020). Meanwhile, the sociological approach to communication has been minimally explored in this context, so that the novelty that will be found after the research is a study related to child marriage preferences among parents and children from the perspective of communication orientation, which is divided into competence and obedience. In South Kalimantan itself, attention to the study of child marriage tends to focus on the aspects of perception and causal factors.(Thahir & Husna, 2021), and its impact (Wijayanti et al., 2023). A study on communication orientation and preferences regarding child marriage is urgently needed in South Kalimantan in order to understand communication orientation and preferences regarding child marriage in the community, thereby assisting in the formulation of policies on educational approaches to address the high rate of early marriage among children.

Based on the background outlined above, this study focus to answer the reseach question How is family communication orientation manifested in Banjar families in Keliling Benteng Ulu Village in the context of child marriage?

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RESEARCH METHODS

This is the methodology part. Describe your method you used in this research systematically and clearly in paragraph, including research design, data source, data collecting technique, and data analysis that has been done. If you use a chart, graphic, diagram, table, or image, please refer to the format in author guidelines.

In conducting this research to obtain accurate data and information, the author must determine the method to be used. The method used in this study is a descriptive qualitative approach to gain an in-depth understanding of the communication orientation used by children and parents. The author focuses on issues related to communication orientation in a study of parents and children in the village of Benteng Ulu. This study attempts to describe existing phenomena and to describe the objects and subjects studied in accordance with what exists, with the aim of systematically describing the facts and characteristics of the objects studied accurately. This study was conducted in the village of Keliling Benteng Ulu, West Martapura District, Banjar Regency, South Kalimantan Province.

The informants in this study consisted of six individuals, namely parents and children from families within the Banjar ethnic community who were considered relevant to the research topic. The selection of informants was carried out purposively, based on their ability to provide information regarding family communication patterns and perspectives related to child marriage. The relatively small number of informants is considered appropriate in qualitative research because the focus is on obtaining rich, in-depth data rather than generalization. Data collection was conducted through in-depth interviews, and the process continued until data saturation was achieved, meaning that no new significant information or themes emerged from additional interviews.

The data collection technique used in this qualitative study was in-depth interviews with informants, where the informants selected were (1) parents who have children (boys and girls); (2) informants living in villages around Benteng Ulu, Banjar Regency; and (3) parents and children who were considered capable of providing information regarding family communication practices and perspectives on marriage. In addition, the study sought to include both parents whose children

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had experienced early marriage and those whose children had not, in order to obtain a broader understanding of family communication orientations and preferences regarding child marriage. The informants consisted of six individuals, including parents and children within the same family environment. The selection aimed to capture variations in family communication experiences and perspectives related to marriage decisions. The background characteristics of the informants, such as age, gender, educational background, occupation, and the marital status of their children, were also considered in order to enrich the contextual understanding of the data collected.

The indicators of achievement and research findings reveal the Communication Competence Orientation of research informants, which is oriented towards ability, and the Compliance Orientation, which refers to how messages related to early marriage are conveyed and received based on the communicator's ability and the recipient's level of compliance. To analyze the data obtained from the interviews, this study employed a thematic analysis approach based on the procedures proposed by Virginia Braun and Victoria Clarke in the framework known as Thematic Analysis. All interviews were audio-recorded with the consent of the informants and transcribed verbatim to ensure the accuracy of the data(Braun & Clarke, 2019) . The researchers then repeatedly read the interview transcripts to gain familiarity with the data and to identify meaningful patterns related to family communication and child marriage preferences. Initial codes were generated inductively from segments of the data that reflected communication practices, parental authority, negotiation processes, and perceptions regarding early marriage. These codes were subsequently organized into broader categories and grouped into potential themes. The themes were then reviewed, refined, and defined in relation to the research questions and interpreted using the framework of Family Communication Pattern Theory, particularly the dimensions of conversation orientation and conformity orientation. To ensure the trustworthiness of the findings, member checking was conducted with two informants to confirm the accuracy of the interpretations and to ensure that the analysis reflected the informants' perspectives.

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RESULTS AND DISCUSSION

This study successfully collected data through in-depth interviews with six informants consisting of parents and two children living in Keliling Benteng Ulu Village, Banjar Regency. The data collected included the perspectives of parents and children regarding family communication in the context of child marriage preferences. In addition, the study also used secondary data from the South Kalimantan Central Statistics Agency, which showed that Banjar Regency ranked second highest in terms of marriage and divorce rates, with 3,695 marriages and 815 divorces in one year.

Family Communication and Compliance Orientation

Research results in Keliling Benteng Ulu Village, Banjar Regency show that family communication among the Banjar tribe descendants is dominated by a high orientation of obedience, in family communication based on Islamic values and strongly rooted in local culture. This is reflected in the informants' statements which emphasize the strong position of parents as moral and religious authorities in the family:

> *"Ulun kada wani lawan kuitan, dahulu kami diajari kada boleh melawan apa jar kuitan, pengalaman kami itu kami kesahakan lawan anak supaya anak paham bahwa lawan kuitan kada boleh melawan kena bedosa"*
>
> “I don't dare to disobey my parents. We were taught not to disobey what our parents say. We share our experiences with our children so that they understand that it is a sin to disobey their parents..”

From the perspective of Family Communication Pattern Theory (FCPT), a high orientation toward conformity is characterized by an emphasis on uniformity of values, obedience to parental authority, and restrictions on differences of opinion within the family(Koerner & Fitzpatrick, 2002). However, the findings also show that parents adapt their communication patterns to changes in their children's characters in the contemporary era. The previously rigid orientation of obedience has been modified through the application of more flexible communication strategies, or what the informants refer to as a more flexible “give and take” approach, as expressed by one informant:

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“Children today are different from us in the past. In order for children to be able to understand, we must also be flexible with them.”

These findings indicate the integration of compliance orientation and elements of conversation orientation, whereby parents maintain an authoritative position but open up limited space for dialogue and negotiation. This condition is in line with the Family Communication Theory proposed by Galvin et al (Galvin et al., 2021), which emphasizes that structural dimensions—including hierarchy, authority, and interaction patterns—are important factors in shaping family communication dynamics but are expressed through a more adaptive and contextual approach to communication.

1. Unique Communication Strategies Based on Local Wisdom

This study also reveals a unique communication strategy rooted in local wisdom, namely *“bapapadah wayah makan”* (giving advice while eating together) with the philosophy *“Masuk nasi masuk juga pepadahan kita”* (When we eat rice, we also eat our advice). This strategy reflects the use of informal and emotional interactions as an effective space for conveying moral messages and family values. It optimizes family communication, where parents take advantage of relaxed moments during meals to give advice to their children. In addition, parents apply contextual communication by observing the condition of their children, as stated by an informant:

> “*Ulun lihati dulu kayapa kondisi anak, misalnya inya tulak bejalan kada ingat bepadah ulun tunggui sampai inya bulik, waktu anak sudah sampai rumah ulun takuni, ikam tadi kemana, mama kada kawa guring bepikiran kalau ikam balum di rumah*".
>
> “I first look at the condition of my child, for example, if he is walking slowly and does not remember to eat, I wait until he returns home. When the child arrives home, I ask him, ‘Where were you? I couldn't sleep because I was worried that you weren't home yet.’”

In the context of family communication theory, this practice strengthens emotional bonds (family bonding) while facilitating the internalization of messages because they are conveyed in a more relaxed and non-confrontational atmosphere. This finding is in line with what was stated by (Theo, 2002) that in the communication process, it is very important to apply the ability to listen with empathy. Parents apply contextual communication by adjusting the timing and

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psychological condition of the child before delivering the message. This approach demonstrates good interpersonal communication skills, particularly in terms of empathy and listening skills. This is in line with the view that the effectiveness of family communication is determined not only by the content of the message, but also by the communicator's sensitivity to the situation and condition of the message recipient.

Preferences for Child Marriage and Influencing Factors

In the context of child marriage preferences, the results of the study identified two main constructs that form the basis for family decision-making, namely "*jodohnya sudah sampai*" (the soulmate has arrived), which reflects religious and cultural legitimacy for marriage at a relatively young age of around 19-20 years, which is seen as an effort to avoid social slander, as reflected in the informants' responses: "*Mehindari fitnah bu ai, kanakan wahini lain zaman be hp an, kalau kelakuan kada kada membari supan*" ("Avoiding slander, because children nowadays have cell phones, and if they behave badly, they will be exposed) " Meanwhile, *"kawa mehidupi"* emphasizes economic aspects, as expressed by the informant: "The important thing is "*yang penting kawa mehidupi, ada gawian barang aja asal kawa memakani bini, anak bini kada kelaparan" (*The important thing is to be able to make a living. Any job will do, as long as it can feed my wife and children so they don't go hungry).

These findings are consistent with research (Puspita, 2022) Regarding interpersonal communication between parents in preventing early marriage in South Banjarmasin District, it shows that the role of parents is very important in providing guidance to children through interpersonal communication approaches. From the FCPT perspective, this preference does not arise individually but is formed through a family communication process oriented towards obedience, where the values and considerations of parents have a dominant weight in decision-making. However, the research findings also show that children are beginning to play a role as initiators of communication, especially in expressing their desire to marry or continue their education, which marks a shift towards a more participatory communication pattern.

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The Evolution of Parental Comunnication Patterns and Awareness

This study reveals the evolution of family communication patterns from purely authoritarian to more adaptive and dialogical, where children are given the opportunity to initiate communication to express their views and preferences, even though parents remain the authority figures. This can be seen from the child's statement:

> *"Waktu handak nikah ulun yang bepadah bedahulu lawan orang tua, dari kuitan betakun kayak 'kayapa dulu orangnya' masalah gawian kadapapa tapi asal mampu membiayai"*
> "When I want to get married, I discuss it with my parents first, from the beginning, like 'what kind of person is he/she' and other issues, but as long as he/she can provide financially."

This shift is influenced by parents' increasing awareness of the negative impacts of child marriage, both in terms of health, psychology, and economics, which they have gained through personal experience and information from health workers.

Even though the parents had low educational backgrounds, they were still able to implement ideal family communication, as stated by the informant: "*Anak ulun yang nomor dua lakian tapi inya handak kuliah, Kada kaya kaka nya kawin anum, ulun kada mampu membayari tapi inya semangat handak kuliah*" ("My second child is a boy, but he wants to go to college. Unlike his older sibling who got married, I can't afford it, but he is eager to go to college.") Increased awareness of the impact of early marriage is also influenced by health worker counseling: "There are cadres and village midwives who check on pregnant women every month, and the midwives also teach them how to maintain their health."

Theoretically, these findings enrich the study of family communication in the context of preventing child marriage by showing that conformity orientation is not always synonymous with rigid or closed communication patterns. In the context of Banjar Families, hierarchical communication structure remain present, but they are accompanied by adaptive communication practice that allow negotiation and dialogue between parents and children. This finding suggests that conformity orientation can function in a more flexible and context-sensitive manner than often described in classical interpretations of Family Communication Pattern Theory developed by

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Thomas Koerner and Mary Anne Fitzpatrick. While the original framework generally conceptualizes conformity orientation and conversation orientation as relatively stable dimensions of family communication, the findings of this study indicate that in the Banjar cultural context, conformity can coexist with participatory forms of communication. For instance, although parents retain the role of primary decision-makers, they often engage in "give-and-take" interactions with their children through everyday communication practices.

This adaptive form of conformity reflects a cultural modification of FCPT, where obedience to parental authority is maintained while still allowing space for dialogue, negotiation, and emotional closeness within the family. In this sense, Banjar families may demonstrate a culturally embedded variation of high conformity orientation that integrates elements of conversational openness through socially accepted communication practices. Rather than representing a contradiction to FCPT, this phenomenon suggests that the theory may be understood as dynamic and culturally mediated, where the expression of communication orientations is shaped by local norms, religious values, and everyday interaction patterns. Furthermore, this research contributes theoretically through the development of a contextual understanding of family communication by integrating local cultural values into the interpretation of FCPT. Local expressions such as "*jodohnya sudah sampai*" (the match has arrived) and "*kawa mehidupi*" (to live together) reveal how family communication constructs shared meanings that legitimize child marriage within cultural and religious frameworks. These linguistic expressions function not only as cultural narratives but also as communicative tools that shape how parents and children interpret readiness for marriage.

Practically, the findings suggest that child marriage prevention programs should adopt communication strategies that are sensitive to local cultural contexts. Instead of relying solely on normative or top-down approaches, interventions should incorporate communication practices that already exist within families, such as the "*bapapadah wayah makan*" (family conversations during mealtime) strategy. By utilizing familiar and culturally embedded communication spaces, prevention efforts can become more organic and socially acceptable. Thus, the results of this study

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confirm that child marriage prevention approaches will be more effective when designed with careful consideration of family communication dynamics and local wisdom within the community.

CONCLUSION

This study concludes that family communication plays a strategic role in shaping children's marriage preferences within the Banjar community. The findings show that family communication patterns are largely characterized by conformity orientation within the framework of Family Communication Pattern Theory, where obedience to parental authority is strongly influenced by religious teachings and local cultural values. However, this conformity orientation does not manifest as rigid or closed communication. Instead, it appears in an adaptive form, where parents remain central decision-makers while still allowing space for dialogue and negotiation with their children. Parents frequently apply flexible communication strategies, such as a “give-and-take” approach and the use of culturally embedded interaction practices, to convey family values and expectations regarding marriage. Through these interactions, children's marriage preferences are socially constructed through processes of meaning negotiation within the family, emphasizing cultural–religious legitimacy and considerations of economic readiness. These findings indicate that efforts to prevent child marriage will be more effective when they strengthen family communication and incorporate local wisdom, rather than relying solely on top-down normative or regulatory approaches.

Despite these contributions, this study has several limitations. The research involved a relatively small number of informants and was conducted within a single village context, which may limit the generalizability of the findings to broader populations. In addition, the study relied primarily on self-reported interview data, which may reflect subjective interpretations of family communication experiences. The focus on a single ethnic group—the Banjar community—also means that the results may not fully capture the diversity of family communication practices in other cultural contexts.

Future research is therefore recommended to expand the scope of analysis by conducting comparative studies across different regions or ethnic groups in Kalimantan to examine variations

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in family communication patterns related to child marriage. Quantitative studies could also be conducted to measure the strength of relationships between communication orientation and marriage preferences more systematically. Furthermore, future studies should incorporate children's perspectives more extensively in order to gain a deeper understanding of how young people interpret, negotiate, and respond to family communication regarding marriage decisions.

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