

Social Security Children Married Mixed Results for Different Countries in the District Cianjur

Nadhifah Attamimi^{*}, Mahmud Tang^{**}, H.Hamka Naping^{**}, H.M.Yamin Sani^{**}

^{*} Graduate Student PhD, Study Program : Science Of Public Administration. Hasanuddin University, Makassar, Indonesia

^{**} Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar, Indonesia

Abstract- This study examines perceptions awoke with regard to Marriage Different Countries conducted by Sirri marriage Couples and Marriage Contracts in the area of Puncak Cianjur regency. Perceptions are formed in the form of bouncing back against marriages more countries caused by the understanding that marriage is done by the same difference that State is the marriage contract as long as this is understood as a veiled sexual practices in the tourist area of Puncak. This research was conducted starting in 2015-2016 using ethnographic studies that displays daily committed by the mother or wife of a marriage partner and contracts Sirri marriage different countries. The data collection is done by conducting in-depth interviews with some households as key informants and several other informants composed of village officials, community leaders and some workers in the tourist area of Puncak.

Index Terms- Marriage, Different Countries, Puncak Cianjur

I. INTRODUCTION

Wedding different countries, is actually not new in the realm of culture in Indonesia. Only, to be interesting what happens in West Java. In media news, as reported in some media, interfaith marriage Country that occurred in West Java, stems from the tours undertaken by travelers from the Middle East. It makes it interesting to be explored is the choices made by using knowledge-religious knowledge the legal basis of the legality of the marriage that they do, although his chosen form of marriage is not considered valid by the State. As a logical consequence of that choice is the absence of formal legal recognition of the State although religion is legal (lawful).

Mean that encountered in the study, people who choose to stay married even though a different state to which one of them did not want to 'sacrifice' nationality, choose to do weddings sirri', although there are also some do take marriage' contract'. By some locals that I met, the marriage contract itself, is not so chosen by most citizens caused by the absence of life assurance is certain to be acquired later.

Culturally marriage is not limited to the meeting of two people of the opposite sex, but it is a process to pursue life will be full accountability between the two sides, both women and men. In its continuity as a legality will be called 'marriage', the marriage was arranged in both legal rules governing the State and religiously. In practice, not uncommon in marriages involved is doing based on the existing rules, but only one was fulfilled as requirements. In this study, I discussed marriage between men and women of different countries are more highlighted the issue

of children born of the marriage and to (not) guaranteed social face.

In Islamic law itself, the law of marriage is one aspect of the most widely applied by Muslims around the world compared with the laws of another muamalah (Anderson, 1994: 46). It is certainly a point to see how urgent a matrimony in determining the future of a family. Studies concerning marriage in some cultures so much literature revealed particularly concerning the study of kinship systems. One of them put forward by McLennan in Saifuddin (2005) who saw that in ancient times the need will struggle to get food supplies encourage female infanticide. They basically just need a baby boy this because they will be a force in helping to fight in collecting food. As a result, the number of women decreases causing men fighting over women. This situation later led to the birth of polyandry where a woman should marry more than one man.

At this point, it becomes an interesting study by the clash of knowledge that is the formal legality marriages are considered valid by the State with marriage that are preferred by the majority of citizens who practice a different wedding this country take it to the marriage contract. Instead of promoting existing positive law, Sirri marriage eventually be an option even when his marriage contract normative rules enforced so strongly in matters of marriage. It certainly gave preference to married couples to make life choices that ultimately led to (not) guaranteed social or social (in) security in life as citizens, especially in terms of economy, education and health. State in its obligation to guarantee every citizen to live in welfare warranty stipulated in the 1945 Constitution is certainly provide legal certainty for all citizens without exception. By him that by looking at the phenomena that exist regarding different marriage state that occurred in West Java, especially in the region Puncak Cianjur, would guarantee women and children be interesting to study. In this study will be used sense of assurance (the Securities) social is not limited to social security from the government but also includes social security that comes from individuals, groups, families, friends and various other sources (M.Tang, 1996). According to the terms of a security Getubig conventional social focus on assistance from the government alone is not suitable for use in developing countries (Getubig, 1992; 1).

The main problem this research is how well the form of social security of children born from the marriage of different countries. Wedding different country mired in administrative processes it is possible even citizenship one must be sacrificed either on the part of men and women. For couples who retain their citizenship, they choose to do weddings and wedding series contracts by the State is considered illegal. The extent of

illegality in the recognition of the State of the marriages of this course will have an impact on the status of children born. Of course, led to a prolonged polemic. With problems like this, of course, this study includes two issues namely:

1. Perception is awakened by the community with respect to different marriage Country
2. Social Security received by children born to married couples of different countries.

II. RESEARCH METHODS

My research fully use ethnographic design by promoting the social reality regarding the marriages of couples-married couples of different nationality. Based on the fact that, as the severity of the fact the marriage particularly concerning children's rights in obtaining social security which implies a guarantee on education, health and other basic necessities. In addition there are the ideologies that puts a different marriage with the chosen first country outside marriage legality listed by the State to make this research get more attention than me personally.

This study was done involving several people who helped in the process of collecting data. This is achieved because so blocking several residents in narrating what he does. It is recognized by several couples who used the informant as a form of strategy in offsetting the images born of view of an outsider. Incidentally news reported what was done as a deviant thing that makes them prefer to remain silent to express what they are experiencing.

study in addition to depth interviews with informants who have a direct relationship with this research, also made observations regarding some literature studies or research paper ever before. The present study did not touch me fully aware what is at issue from my research that focuses on social security which is obtained by the wives and children of the marriage that they do.

III. RESULTS AND DISCUSSION

1. Public Perception Of Different Countries About Marriage

'Once, he often came to the villa, soon she had a child, then abandoned by Arabs. Brother did not know the Arab, her husband or not, just so here, many are close together Arabs or foreigners, not him so, have children and then left, one of his own he ' . (2005 interview)

Excerpts of this interview, explaining what is understood by most people around Puncak Cianjur about weddings conducted by different partner countries. The understanding of this case are formed by what they had been seen. s met some people who understand that marriage is different country by several couples either local residents or coming from outside the village on the basis of mere sexual gratification on behalf of religious laws are believed to be correct....

In understanding the different marriage Country undertaken by several couples around Puncak Cianjur be Identics with the act that violates the rules of government. Blaming the rule was more due to the incessant preaching so that the marriages of couples of different countries was taken by the

marriage contract. By their marriage contract be a bad thing to do by any couple, not to mention marriage performed by local people.

There are several events that shape perceptions of marriage different slant State which is understood by some locals around Puncak Cianjur. It is formed by the identical will be different partner countries carried out by those who come from outside the area Puncak, Cianjur. By some residents Puncak Cianjur stated that, so many women were coming in the months vacation men who 'nosed' in the villa to do the marriage contract, but basically they just do a sexual transaction. Some of these events is understood that some of the women she saw was the same woman, but men are different.

Departing from what he saw that it, bouncing against different couples that State as a generalized practice of marriage contract. Thus what was said by (Robbins, 2009); (Walgito, 2002;); (Grace, 2003) that the perception as a process to be taken of individuals to organize and interpret their sensory impressions in order to give meaning to their environment. Among the personal characteristics of the offender perception influence perception more relevant is the attitude, motives, interests or interests, past experience and expectations.

The difference will be the second model of the marriages, although in some literature, religion, the second model of marriage is still debated the legitimacy of by some scholars, but what is understood by the people of Puncak, Cianjur to see what enumerated by couples practicing the marriage expresses the sloping the practice of marriage. Inevitably then, skewed perception of Sirri marriage any permanent is sometimes considered as an oblique case anyway

Siri marriage and marriage between this contract, by the citizens perceive it explicitly. Marriage contracts be understood as mere sexual fulfillment while Sirri marriage is understood as public marriage as it should be though the marriage is not recognized by the state. Reception will be different partner countries which do Sirri marriage more accepted by the community although in some cases they sometimes hide the marriage status. The reason given to explain reality 'concealment' marital status is more on keeping the good name of their area because so widespread perception skewed by some circles, in their own area.

Temporary marriages are mentions for marriages with tourists, both local and foreign, within a specified period in accordance agreed, with certain wage as a dowry. Determination of the amount of wages adjusted to the life of the contract. When the time has run out, they will be split up without any waiting period for the (ex-wife if she would marry again) with others. In practice, the marriage contract is almost equal to marriage in general is present guardian, 2 witnesses no dowry and false prince but the device they are people who are paid to carry out the marriage contract.

Perception tilted towards marriage performed by a different partner this state, if viewed from the fact that there was sourced on the model chosen by the actor's wedding. This requires a reality for the people of Puncak Cianjur that couples who contract marriage has a bad meaning in the eyes of citizens. They would equate to sexual behavior veiled meanings.

If judging deeper there are two slanted growing perception with regard to the different wedding this country. The first is the

marriage of different countries perceived as the practice of free sex with a wedding veil. It is possible to form by their realities are seen in the daily life of citizens around the tourist area of Puncak, Cianjur. The tendency will be the perception of the practice of sex is dismissed by itself what has been awakened to the wedding marriage contract itself. It's been scenes then are those who actually do the same-sex marriage with a sincere intention in conducting worship espoused.

By some immigrant himself, said that for some of them actually doing the marriage contract with local women is in fact valid marriage in religious views. According compared to free sex, religion is in no fiqh governing, they prefer to do the marriage contract. The majority of them just loaded his legal obligations marriage contracts based only sheer lust, according to him is another thing.

The second is the perception of a call girl. In this context, this perception leads to a practice done by local women in receiving the 'call' of the biong or pimps in bringing them to the tourists or tourists who come. It happened then, in practice there lingered a little scratch meaning that many will generalize those who are legally married to the tourists coming. In this context will actually formed generalizing the local women around Puncak Cianjur as 'call girl' that can be easily ordered. Apart from that this is a form of "state failure" in the welfare of its people. Most of the women and families of women who undergo marriage contract in Indonesia is caused by a factor of economic hardship. In a critical perspective, poverty, unemployment, hunger and choke the small people is the responsibility of the state.

2 Forms of Social Security

a. Help For Tuition Fee

Kids are entitled to the fulfillment of all sorts of social needs, physical needs and even spiritual needs. Since the child is born into the world for the first time the child already has a right to fulfill their social requirements such as children need to interact with the parents so that the child can understand who his father and who the mother, and children need affection from both parents because the child will feel comfortable, quiet and happy if his parents had given considerable affection. The social needs of others is a child needs to get education (schools) eligible in accordance with his age, science education is the provision which is very important for children's future because in stage children begin their education (kindergarten), there the child's character will be in the form and function of education is shaping up to be a son dutiful and useful for older people and the nation, and therefore education is the most important factor in the formation of character.

It is a problem in terms of a child's education guarantee for a different partner countries is the existence of administrative problems which somewhat inhibit the process of admission of children born to a different pair of this country. This would make the parents must be hard trying to be able to educate their children. Mothers experience Euis (a pseudonym) to send their children could be an example of how he had to convince the school that her son was the result of a legal marriage. By law it is stated that children born outside the law stipulated that the child is not recognized in law. By him that the parents prefer to educate their children in private schools are not too questioned

the administrative affairs. In this reality, guarantee the child to get a decent education has not adequately fulfilled for them (the children) were born in Sirri marriage.

Attitude against non-acceptance of their children in public schools, a burden to the different partner countries. It is perceived as a form of injustice that must be endured. The choice to send their children to private schools is certainly an impact on the fact that they are extra again in educating their children.

Fortunately in some cases, close family members helped them in convincing the school to receive some children of different couples this country. Things taken is to insert a different pair of children of this country in the list of their families. This suggests that the immediate family of a different partner country is partly responsible for the protection of children to get the education guarantee more feasible.

Actually, a couple of different countries is not too concerned about his son is not welcome in the public schools for those attending private schools also they feel is more than enough, especially in private schools can be said to be more secure facilities and infrastructure. For them, the parents, more emphasis on the psychological state of the children they are not accepted as children in general. The rule of law that does not allow children of different couples this country to get the same education be a sad thing for some married couples differently this country. Mrs. Neni (pseudonym) believes that his son was eager to go to school with children who are born great in this Cianjur Puncak area, by him that he is forced to include their children in the family register of his brother. In fact like that, he had to protest to the school, after agreement it reached his selection that included in the list of his brother's family.

In terms of the acceptability of education in the classroom, there is no fundamental difference. Only on purely administrative matters that constraint. Child-public school child who still get fair treatment from the school. It was described by some teachers that exist in this area. In his speech, a female teacher stated that the education children in school get the same rights. In fact, in some measure, in the early days of the child's foster self-confidence for a couple of different countries do more intense. This is done with the consideration that those are 'victims' of the legal system is not yet enable receipt of children born outside marriage in the marriage recognized by the state. No guarantee of education for children from different marriages this country allows the growth of children become psychologically unstable person. In the process of acceptance in the community, children in matters of education have the support that they are also entitled to an education as other children. This is certainly encouragement for the different partner this country. In Analysis (Constitutional Court Decision No. 46 / PUU -VIII / 2010) states a child of a marriage that is not registered have civil rights from his father and civil rights. Civil relationship the child does not come to an end after the contract expires. The child continued to receive inheritance rights and the father's name is preserved in administrative proceedings. But it must first be proven in court that ever happened to the marriage contract by showing the witnesses and the evidence. more. If the father does not recognize will do a DNA test.

b. Help Health Care Costs

In the case of health insurance, children born to a different country is not less of a problem. This is according to the mother I interviewed more on issues they can afford to pay when their child is ill. That's why he was not too blame if their children are not recorded in the register of health insurance.

For those not recorded in health insurance that is not to be important for the hospital or health service providers apply fair for health care to their children, with the ability economy owned by the different couples. The country is the issue of health care costs that are applied to those who did not get bail health in this case does not become the issue of health insurance that they need to think about.

Health insurance is intended in this discussion is actually more on health care received by residents. Compared with ordinary citizens who have to take care of administrative issues, according to Ms. Francine (pseudonym), actually saw pity for those who remain 'complicated' by bureaucratic affairs. Once upon a time, children sick and need care. Compared with other residents who take care of administrative rambling, he would get a more satisfactory service because he does not necessarily have to deal with things so complicated. However, children born of the marriage contract does not have to worry about their rights, including in terms of health insurance because it is government regulation issued by the Constitutional Court which is an important condition in the meet appropriate regulations.

IV. CONCLUSION

In the marriage of different countries I studied there are two options namely marriage contract form of marriage and Sirri marriage. Both of these marriages have fundamental differences, especially in matters of time. Marriage contract based on the contract period which can be only a week, a month or a year. Meanwhile, Sirri marriage is marriage as generally only marriage is not legally recognized. This study shows that the general public to generalize the meaning of marriage is performed by couples who have different marriage state. Skewed perceptions that arise because people generally equate marriage with a Sirri

marriage contract. Bouncing back is already attached to the contract, the marriage as limited to the distribution of sex for tourists who come in the tourist area of Puncak, Cianjur, also affected the perception of the Sirri marriage partners. In the dismissed perceptions. They use certain strategies that the perception had not progressed far.

REFERENCES

- [1] Anderson, J.N.D, 1994. Hukum Islam di Dunia Moder, Yogyakarta, Tiara Wacana
- [2] Bimo Walgito, 2002, Pengantar Psikologi Umum, Jakarta. Andi Offset
- [3] Getubig, J.P and Sonke Schmdh (eds) 1992 Rettimbing Social Security
- [4] Jalaluddin Rahmat, 2003, Psikologi Komunikasi, Remaja Rosdakarya : Bandung Reaching Out to the Poor Malaysia : S.P;Muda Printing Sdm Bhd Kualalumpur
- [5] Saifuddin, A. F. 2005, Antropologi Kontemporer, Suatu Pengantar Kritis Mengenal Paradigma. Jakarta. Kencana
- [6] Stephen P. Robbins, Timoty A. Judge, 2009, Prilaku Organisasi, Edisi 12, Jakarta, Salemba Empat
- [7] Tang M 1996. Aneka Ragam Pengaturan Sekuritas Sosial di Bekas Kerajaan Berru Sulawesi Selatan ,Indonesia Wegeningen Nederland : Grafish Service Centrum Van Gils B.V

AUTHORS

First Author – Nadhifah Attamimi , Graduate Student PhD, Study Program : Science Of Public Administration. Hasanuddin University, Makassar, Indonesia. Email : natamimi251@gmail.com

Second Author – Mahmud Tang. Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar

Third Author – H.Hamka Naping, Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar

Fourth Author – H.M.Yamin Sani, Faculty Of Social Sciences and Political Sciences. Hasanuddin University, Makassar