

**Nurturing as Counseling Education, Philosopher Peter Abelard's
Intentionalist Ethics and Child Marriage Events**

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Abstract

Parenting has recently become both threatening due to its freedom and responsibility, but also an opportunity and responsibility as the first step towards the concept of ongoing counseling education, including in Christian Education. Based on qualitative research, researchers interviewed victims of child marriage with various identities. Diversity of identity as well as identifying the child who gave birth to the child as a

victim of child marriage. The results showed that the promulgation of narratives as citizens distinguishes the diversity of reasons for justifying child marriage as well as opportunities and opportunities for each person to take part in parenting and educational counseling, both children in pre- and post-marriage conditions in the category of children. Peter Abelard as a 21st century philosopher voices nominalism and universal problems. Abelard, according to the results of the author's research on child marriage case studies in Central Kalimantan, shows that educational counseling, multistakeholder care for education until children are over 19 years old has become imperative. Multistakeholder necessity as the concept of compliance with the law that regulates the minimum limit of child marriage in Indonesia with its various advantages and considerations. Necessity here has turned into both freedom and responsibility. However, freedom, responsibility and obligation as the foundation of Abelard's ethics also apply even if the learner/child/victim dropped out of school before reaching 19 years old as sustainable care.

Keywords: *Ethics and Responsibility; Parenting; Counseling Education; Child Marriage; Peter Abelard*

Abstrak

Pengasuhan pada akhir-akhir ini menjadi sebuah ancaman ketika berjumpa dengan kebebasan nir tanggung jawab, namun juga sebagai peluang sekaligus tanggung jawab sebagai langkah awal dalam konsep pendidikan konseling berkelanjutan, termasuk dalam Pendidikan Kristen. Penulisan ini adalah penulisan kualitatif dengan teknik wawancara kepada korban perkawinan anak dengan ragam identitas. Keragaman identitas sebagai pembeda sekaligus penanda bahwa anak yang melahirkan anak sebagai korban perkawinan anak. Hasil penulisan menunjukkan bahwa pengumandangan narasi-narasi sebagai warga pembeda keragaman alasan membenaran pernikahan anak sekaligus kesempatan dan peluang bagi masing-masing insan untuk mengambil bagian dalam pengasuhan dan konseling pendidikan, baik anak dalam kondisi sebelum maupun sesudah menikah dalam kategori anak. Peter Abelard sebagai filosof abad ke-21 menyuarakan nominalisme dan masalah universal. Abelard, menurut hasil penulisan penulis atas studi kasus perkawinan anak di Kalimantan Tengah menunjukkan bahwa pendidikan konseling, pengasuhan multipihak atas pendidikan hingga anak berusia di atas 19 tahun adalah sebuah keharusan. Keharusan multipihak sebagai konsep kepatuhan atas Undang-Undang yang mengatur batas minimal perkawinan anak di Indonesia dengan berbagai keuntungan dan pertimbangannya. Keharusan disini menjadi langkah kebebasan sekaligus tanggung jawab. Namun, kebebasan, tanggung jawab, dan kewajiban sebagai landasan etika Abelard juga

berlaku meskipun peserta didik/anak/korban terputus sekolah sebelum berusia 19 tahun sebagai sebuah pengasuhan berkelanjutan.

Keywords: Etika dan Tanggung Jawab; Pengasuhan; Pendidikan Konseling; Pernikahan Anak; Peter Abelard

A. Introduction

Nurturing has been known as provisioning. Whether as an adjective or as a noun. Explanations of both adjectives and verbs include providing: support, safety, food, and talents. All of these instances constitute and boil down to ongoing responsibility. Provisioning as adjective or noun occurs whenever provisioning lies in the process of (Delk et al., 2023; Rahmelia et al., 2022; Stonehouse, 1998). Processes include innovation, empowerment and education (cleaning the room by the children, coloring the room) (Cahyana et al., 2019; Lakawa, 2018; Naik & Dasaratharamaiah, 2019; Nixon et al., 2022). Authors note that nurture was also an approach, namely as an approach in the space of friendship.

Nurture as friendship entails reciprocal introduction, deepening and mutual apprehension. Reciprocity requires commitments between the self (the subject) (Elisha, 2008; Kaushall, 2023; Valverde & Avilés-Palacios, 2021). Beyond that, after recognizing one another, nurture reflects trust (Dandi & Veronica, 2023; Meilan & Mariani, 2023; Melliani et al., 2023; Reggina & Indriani, 2023; Samuel et al., 2023). Therefore, according to the authors, the structuralization of nurture is associated with the model and the world of education. Then, at this point, the authors explore the subject of writing as victims of child marriage located in various regions of Kalimantan Tengah region.

First, the authors explore previous writing through Wilton concerning conflict-affected children less than five years old in Venezuela (Wilton et al., 2023). Parenting concepts dwell on language growth in conflict crises, socio-emotional development and cost analysis. Interventions as caregiving actions through explorative case studies prioritize cell phone bases as communication spaces and health services. Wilton's results were more about the development of language in the midst of a social crisis and an epidemic of fear that, according to the authors, contributed to the silence of conflict victims.

Caregiving space of interest to the authors as the second previous research was the writing conducted by Jeong which strengthened caregiving in an intervention form of men, namely fathers, in order to be capable of sharing roles with their respective wives (Jeong et al., 2023). Parenting interventions by each husband took many different

forms, including childcare (nutritional development, relationship with spouse and health), violence prevention, and economic support.

Peter Abelard, the pre-Scholastic philosopher, addressed social construction, particularly fiction. Fiction here, according to Arlig as the third previous writing that the author has cited as reference, showed the dialectic of responses (Arlig, 2022). Especially in regards to creation. Abelard, according to Arlig's understanding that the human response to creation as an intention (the focus of Abelard's theory) contains fiction.

Wilton's writing was close to the authors' writing due to the simultaneous discussion of the parenting model. Although the nurturing side is processed from different sides, in the end, it alludes to the positive impact due to the consistency of the nurturing itself. In addition, the authors discovered the closeness through the affected subjects. The affected subjects were children, as affected as the authors who focused on the existence of children affected by the parenting crisis in the epistemological level of education at a child's age. The difference was that Wilton aimed and focused on Venezuela, while the authors were in one of the villages in Central Kalimantan. The second difference between the two, the authors used an analytical knife with Abelard's philosophical thinking in dealing with cases of child marriage as the stagnation of counseling actions in schools.

Jeong's writing was close to the authors' writing as it simultaneously discusses parenting although through different angles. However, the resulting output, both according to Jeong and the authors, boils down to mutually beneficial end results. The difference between Jeong and the authors was found in the fact that Jeong's parenting focuses on each child's father and also the impact on their respective wives. Meanwhile, the authors more focused on the children as the locus of parenting. In addition, Jeong focused more on describing the results of parenting, while the authors lead to philosophical analysis that leads to ethics and intentions.

Based on Arlig's writing on Peter Abelard, Arlig's exploration was close to the authors as they both comb through Abelard and the social constructions that arise in child marriage cases. Although both cases are different, there are social constructions that could harm one side and benefit the other. The difference between Arlig's writing, although it explored Abelard's philosophy, Arlig pointed to artifacts as the object of Abelard's series of thought elaborations. Meanwhile, the authors emphasized Abelard's analytical knife directly to the case study, namely child marriage in Indonesia.

B. Methods

This writing was qualitative writing with data search through interview techniques (Brent & Kraska, 2021; Charmaz & Thornberg, 2021; Neequaye, 2023; Pessoa et al., 2019). The authors were directly involved in culture, religion, education. Thus, the authors participate in paying attention to the pattern pieces that occur as the formation of impulses which contribute to the survivors of child marriage in one of the areas of Central Kalimantan.

No	Name	Age s (Y. O)	Sex	Lives	Marri age Age (Y.O)	Reasons Get Married	Tribe	Jobs
1	Shantya Marhch ymarch	2	Fema le	Tumban g Bahani Village	7	Reducin g parents' burden	Dayak Ngaju	Housewi fe
2	Sthepnh c	4	Male	Mambua t Village, Buntok	8	Econom y and customs	Dayak Manyaan	Farmers
3	Evythaz	7	Fema le	Sepang Kota	7	Self-will	Dayak Ngaju	Housewi fe and small trader
4	Anhy		Fema le	<i>no informati on</i>	8	<i>no informati on</i>	<i>no informati on</i>	<i>no informati on</i>
5	Yholdha ndza	8	Fema le	<i>no informati on</i>	8	<i>no informati on</i>	<i>no informati on</i>	<i>no informati on</i>

Figure 1: Identity information of research subjects

Based on Figure 1, the authors described identity as references for data elaboration to strengthen the arguments or narratives of the sources to shown the nurturing space, the seriousness of intentions in each subject through the results of interviews that have been processed into narrative solids by replacing the names of the

sources with other names as a form of respect for identity as well as providing space for the sources to express themselves in their respective experience spaces.

C. RESULTS AND DISCUSSION

1. Life History of Survivors

Interviewee 1 was 22 years old and a housewife, from Desa Tumbang Bahani, Dayak Ngaju ethnicity, and *Kaharingan*. Authors interviewed interviewees who said that Marhchymarch was not ready and was also confused when asked about her feelings about getting married at the age of 17. Marhchymarch felt that when she was new to her household with her husband, she felt confused about how she could run her household with her husband in the future. Marhchymarch said that she was still immature. So Marhchymarch is trying to learn to live a household with patience. Problems in the household are usually due to the economic factors of the family who are unable to pay for their children's schooling which results in the children no longer being able to continue their schooling, which in turn their parents decide to marry off their children in order to reduce the burden on the family (Eksely et al., 2023; Kurniati et al., 2023; Manik et al., 2023; Merdiasih et al., 2022; Prasetyawati, 2022; Putri et al., 2023; Riska et al., 2023). The problem that often occurs in their household is that there are often fights between the wife and the husband, because it is only a simple problem. They have no understanding of running a household with an age that is still 17 years old. Age 17 according to Marhchymarch was still young and should still be in school.

Another interviewee was Sthepnhc, who is 34 years old. Sthepnhc was originally from Buntok, South Barito. Sthepnhc belongs to the Protestant Christian faith. She was originally from the Dayak Ma'anyan tribe. Sthepnhc argued that child marriage occurs under 18 years of old. Both officially and unofficially. In summary, child marriage according to Sthepnhc was entered into under the coercion of parents. Parents were forced to marry their children due to economic hardship (Apriyanti et al., 2023; Fitriana et al., 2023; Moltmann & Lösel, 2020; Sinta et al., 2023; Sulistyowati et al., 2022). In addition, Sthepnhc said that marriage could be due to custom. For instance, it could have happened due to the two child couples who were caught together in the room by residents and parents who forced them to get married to avoid problems in the family and in the surrounding community.

According to Sthepnhc, several factors contribute to the occurrence of child marriage, both from the outside world, what kind of friendships are like, factors within the family, namely how the family educates and nurtures their children and what their innate nature is, those could [also] be factors in the occurrence of child marriage.

Everyone believed that how the family educates and nurtures their children (Angellyna, 2021; Angellyna & Tumbol, 2022; Lumbanraja, 2021; Pattiasina et al., 2022; Susila & Pradita, 2022; Telhalia & Natalia, 2021; S. Tumbol, 2020; S. N. Tumbol & Wainarisi, 2023; Wirawan, 2021; Wirawan et al., 2023). Sthepnhc thought that specifically the parenting of the parents themselves to their children was not good enough, which made their children depressed and led to underage marriage. Sthepnhc considered that sometimes survivors of child marriage victims feel less cared for and the lack of good upbringing from parents and family is what makes them decide to get married.

Sthepnhc added that this pattern is the main factor in the problem of underage marriage, namely that the child thinks that his parents do not care about him, which makes the child feel lonely and lack of affection due to lack of attention by his parents and family and in the end the child chooses the wrong association that harms himself and also his parents and family. Thus, the major impact according to Sthepnhc which causes marriage break-up namely the occurrence of divorce then violence could also cause negative things that are not wanted which makes them selfish towards their own partner which ultimately makes them feel incompatible with their partner and decide to divorce because of the mindset. Sthepnhc himself when interviewed said that his marriage was at the age of 24 and there was absolutely no element of coercion from anyone.

2. Nurturing Space and Phenomenological Counseling

Discussing nurturing has been associated with spirituality, family, counselor, counselee, environment, parenting (e.g. authoritarian, permissive, situational, democratic and overprotective parenting). Parenting entails directionality (Murphy et al., 2018). Nurturing positions highlight both the subject and the object (Riska et al., 2023; Shah et al., 2020; Trisiana et al., 2023; Veronica & Munte, 2022; Watve & Watve, 2018). Direction here originated from parents' or teachers' scales upon encountering "oddities" in learners (Haloho, 2022; Loheni et al., 2023; PAHAN et al., 2014; Rahmelia et al., 2022; Selawaisa, 2023; Siburian et al., 2023). Such as, easily uttering hurtful words, easily getting information, needing play and learning guidance. Parenting takes time and consistency.

Yholdhandza (outside her real name) was one of the students who hails from SMA 1 Negeri Sepang, Central Kalimantan currently in class XII said,

"Menurut saya pernikahan anak ini adalah masalah yang besar yang berdampak bagi pendidikan anak dan bagi masa depan anak karena jika pendidikan anak ini terus berlanjut tanpa diberikan edukasi kepada anak mengenai pernikahan anak, maka masa depan anak dan pendidikan anak itu akan otomatis terhenti

dan tidak bisa melanjutkan sekolahnya lagi.. otomatis pola pikir anak itu tidak berkembang.. maksudnya tidak berkembang dalam menjalani pernikahannya.. anak ini akan masih memiliki sifat kekanak-kanakannya, dia tidak bisa mendewasakan diri karena kurangnya pendidikan. Oleh karena itu, pendidikan itu menjadi penting dan edukasi mengenai pernikahan anak ini juga penting penting bagi anak-anak dimasa sekolah terutama ketika sedang duduk di bangku SMP ataupun SMA (Yholdhandza, wawancara, 15 April 2023)"

"I think child marriage poses an enormous problem that has an impact on children's education and on the future of children precisely cos if children's education continues without education being given to children about child marriage, then the child's future and education will automatically stop and they will not be able to continue their schooling anymore... automatically the child's mindset does not develop... which means it does not develop in living his marriage... children will continue to have their childish nature, they cannot mature due to lack of education. Therefore, education has become essential and education about child marriage has also become crucial for children during their school years, especially when they are in junior high school or high school (Yholdhandza, interview, April 15, 2023)."

Yholdhandza was one of the students from SMA 1 Negeri Sepang who was not the victim of child marriage. Nevertheless, as a student who was close to the child marriage issue, Yholdhandza said several keywords in the authors' data search, namely the lack of education on the effects of child marriage in schools. Based on Yholdhandza's experience, the school was the school in Yholdhandza's place, namely the Senior High School. If education rarely touched on the issue of child marriage, on how about mentoring, knowledge development, strengthening children, and empowering children, and last but not least, the actualization of counseling that touches on the issue itself, Yholdhandza almost did not even find.

Additionally, Yholdhandza mentioned immaturity and childishness. Although Yholdhandza was not clear about what the term childishness is, the authors would predict that children's unpreparedness in terms of thinking about the future, mental unpreparedness and lack of self-preparedness or autonomy become significant problems faced by children in child marriage (Bamik, 2018; Munte, 2017; Munte & Korsina, 2022; Roberto & Irvan, 2020; Unicef, 2018). Educating children on the dangers of child marriage in junior and/or senior high school settings becomes essential for the child's future. Yholdhandza did not mention what kind of future, but the authors observed that the future includes strategies for determining the main steps after she graduates from junior high school or high school.

The authors, upon asking Anhy (not her actual name), herself not the survivor of child marriage, said,

"Umur sangatlah mempengaruhi karena mencakup kesiapan dan kemampuan mental dan fisik dalam program keluarga berencana dan kehidupan sebagai penyandang status ibu rumah tangga.. suatu pasangan rumah tangga tidak bisa menjalankan kehidupan layaknya rumah tangga yang baik karena dipengaruhi oleh beberapa faktor tadi, seperti kesiapan mental maupun psikologis dan ekonomi (Anhy, wawancara, 20 April 2023)"

"Age strongly influences due to the readiness and mental and physical abilities in participating within the family planning program and life as housewives... household couples cannot run their lives like proper households due to several factors, such as mental and psychological readiness and economics (Anhy, interview, April 20, 2023)."

Although the student from SMA Yara Airo Kasongan was still in class XI, at least according to the authors, she had realized some future dangers related to the impact of child marriage itself, namely mental, psychological and economic unpreparedness.

In addition to economic, cultural, religious, and violent factors, the authors find that there seems to be an overall absence of preparedness on the part of the community, parents, and even teachers who have ignored or weakly synchronized the latest curriculum with the social issues that are developing in today's society (Baruno et al., 2021; Darma et al., 2023; Dinata et al., 2023; Hanriani, n.d.; Hutapea, n.d.; Hutapea & Yusuf, 2023; Munte, 2022; Seruyanti et al., 2023; Sopiani et al., 2023; Supriatin et al., 2022). Although child marriage is both a global and national, even local issue, similar incidents often occur not only in Central Kalimantan, but also in other areas that are still included in the territory of Indonesia.

Purnomo, through his writing in 2023, looked at the space of educational care in the Spanish state context which was more directed at the spirituality of students in the midst of the swift flow of information through smart devices (Purnomo & Azhar, 2023). Consequently, the nurturing space here was placed in the context of high school in Madrid through quantitative writing that produced directionality through children's social spirituality space, e.g. nurturing was placed on soft skills empowerment, motivation and teaching and learning activities.

3. Quirks, Etiquette and Peter Abelard

Peter Abelard's thought according to Natalia Jakubecki's search became known as *Scito te ipsum* which means as self-knowledge or as *morale* proposal (Jakubecki, 2023; King, 2023; Lenzen, 2023; Luscombe, 2023). Abelard highlighted moral virtue as an examination, a return to self, conscience as the foundation of morality. Negligence according to Abelard is neither a crime, nor is negligence an intentional act (naturalistic

ethical rules). Self-righteousness in the perpetrator's intention matters as reasonable subjects/agents. Another term that describes Abelard's philosophical thinking is "*well, if we want to be treated well, being good to others are equally valuable* [authors' paraphrase]."

Abelard further said that the moral evaluator was the subject of the actor himself on the basis of the inerrancy of intention. Intention here measured by the existence of works of action that are directly connected to the feelings of the perpetrator (Magdalena et al., 2022; Mariani, 2020; Pakpahan, 2019; Pernando et al., 2022; Setiawan et al., 2022; Tekerop et al., 2019). The authors analyzed that subjects who are subjected to the goodwill of their confession will be seen through the element of coercion from themselves or coercion from others outside themselves. Both, according to the authors, represent intentions that precede the logical consequences of consent or self-agreement.

Abelard then proceeds to make an analogy to marriage (although here Abelard is not directly talking about child marriage). The analogy is that "pleasure felt is unavoidable in certain situations, such as sexual intercourse and nourishment. If pleasure in marriage is not sinful, then it cannot be sanctified. Abelard argued that actions without pleasures would be impossible and unreasonable for God." Speaking of intention, Abelard further addressed compulsion as an argument to support that one's immorality is not measured and based on compulsion. Compulsion is not freedom. Freedom here according to the authors is freedom from ignorance (not freedom from negligence).

Based on such understanding, the authors saw that evil is not justified in the name of voluntarism. Secondly, justice through final judgment belongs to God. Human participation in justice functions only as deterrent and exemplary. Thus, the ethics attached here is not an ethical idea that controls or regulates. Justice is being translated through Abelard's thinking to the extent that it encourages and inhibits the intentions of the subject. Either the subject as survivors (in child marriage context, or the subject as the subject who benefits).

Then, where is the position of sin? According to Abelard, sin refers to deliberate resistance through conscience. Measuring conscience through what could be done or not according to Abelard has not yet had comprehensive guidelines. The authors perceived that based on the narratives of survivors of child marriage victims, evil was called evil to the extent that the evil itself was committed by subjects with power (either intentionally or in the form of negligence), and subjects who received the least consequences. People who get the least consequences according to the authors are subjects other than women, or women who are called victims or survivors.

The authors analyzed the story of Evythaz (non-factual name), a survivor of child marriage. The second interviewee named Evythaz comes from Sepang Kota, Dayak Ngaju tribe and Protestant Christianity. Evythaz married at the age of 17, precisely while she was still supporting her school education in the first grade of high school. After marriage, Evythaz not only became a housewife but also worked as a petty trader to increase her daily living expenses. There was no coercion from other parties that forced Evita's mother to get married at a young age.

In other words, all of this was purely from the decision of Evythaz's own mother who wanted to get married at a young age. When wishing to marry, there are no factors or causes that weigh heavily in carrying out the marriage. More precisely, these marriages were carried out due to Evythaz's own will who decided to get married at a young age. From the beginning of Evita's mother's marriage until now Evythaz has not experienced any problems with her husband. In other words, Evythaz's family has been doing well and they also have had children.

Based on Peter Abelard's philosophical thinking, the authors saw Evythaz's view as more of a conscious choice (intention: the authors' addition based on Abelard's thinking), that although Evythaz could be categorized as a victim or survivor of child marriage, she firmly said that the marriage itself was not due to factors outside of herself. Rather, the factor was the subject's consciousness, an intention that had considered the consequences of being a survivor. However, despite that, the authors did not find further thoughts from Evythaz about the impact she had experienced during child marriage. Evythaz could be trying to cover up the "shame" of the consequences of child marriage itself. However, that could be fact or reality due to factors that she herself has not been able to explain in detail. Nonetheless, the authors contend that survivors of child marriage do not have to speak or convey narratives in their complaints about the consequences they face as survivors. Instead, the authors emphasized that subjects who have felt independent through their own intentions on the basis of awareness are essential for themselves as autonomous subjects.

Awareness of these issues became essential once she had to deal with many people, dealing with decision-making that was not only dominated by men, in this case her own husband. In addition, the authors conjecture, Evythaz's insight could have come from the empowerment she received, either from formal or informal schools or the possibility that Evythaz had received gender training that was more about activating self-empowerment, fellow survivors or for people close to the survivors themselves.

Moreover, the authors contend that Evythaz's confession may have been applied in her daily life as an autonomous subject based on the knowledge she has gained, either

from formal or informal schooling. Evythaz's assertion came from the narrative that Evythaz said that currently, Evythaz feels comfortable and happy as she has gotten an independent job in terms of selling. In other words, although Evythaz did not directly convey the nominal amount she earned per day, per week or per month, at least, according to the authors, Evythaz has been able to stand on her own for her experience as an informal worker. This knowledge acquisition, according to the authors, is the end result of a nurturing space that is not only located in schools or outside schools. But it also comes from Evythaz's direct experience when dealing with crowds or buyers. The buyer here does not necessarily aim to buy merchandise, but as far as the authors observe, the buyer also participates in telling about his experience. Market, trade, supply and demand not only exist at the level of buying and selling, but also contain narratives that have been unimaginable before.

According to the authors, space of experience refers to the nurturing space derived from outside the subject's self, which comes from the experience of working (Evythaz, meanwhile, works as an informal worker). Such nurturing space resonates with Abelard's thought, which emphasizes the intention appearing as the concrete fact of the subject as an empowered and embodied subject. According to the authors, based on the five writing subjects as survivor subjects, Evythaz was talking about ethics and morals from the initial presence in the self through intentions affecting decisions and concrete impacts or self-agreements.

D. Conclusion

Based on the results of conversations with Shantya Marhchymarch, Sthepnhc, Evythaz, Anhy, and Yholdhandza, the five subjects agreed that the nurturing space in cases of child marriage did not stop at the school level (socialization, curriculum support, school alignment and classroom teaching models). But at the multi-sectoral level (economic care, solidarity and sustainable love). The authors did not find any argumentation of parenting patterns as parenting patterns over children (authoritarian, permissive, situational, democratic and overprotective). Both unmarried children and survivors. However, the authors find forms of parental despair that, according to the authors, do not originate from themselves, but rather the reality of conditions hindering the work of parenting, even though they have strong intentions for it, according to Abelard's philosophy, but the intention itself is not enough if there is insufficient monitoring of empowerment patterns in education, daily life or even in organizational circles. In other words, the authors saw the partisanship of related parties became necessary and ultimate.

However, Evythaz's narrative has evidence of an awareness of ongoing and intertwined dangers involved in deciding to marry into child marriage. Evythaz's narrative as an ex-student in high school showed her authority over herself, the ability to refuse prolonged grief and passive acceptance of fate. Evythaz lived her next life by opening her own business (selling as an informal worker) with all the consequences. Evythaz's conveyed narration showed an attitude of siding with herself by telling narratives whose nature was in self-development, which according to the authors' conclusions came from those forms of parenting models she had received throughout her life.

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