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Marriage Guidance in Maintaining Household Integrity in The Perspective of The Ministry Religion's Officials in Pasuruan City

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Abstract

Many prospective brides do not know the science of marriage, and how to have a good household causes the high divorce rate in Pasuruan City. To minimize the number of divorces, the Ministry of Religion of the City of Pasuruan requires each married couple to follow the Marriage Guidance program held by the Ministry of Religion. The purpose of the study was to determine to find out the marriage guidance implemented for prospective married couples in Pasuruan City and to find out the role of marriage guidance in maintaining household integrity in the perspective of Officials of the Ministry of Religion Pasuruan City. In this study, the author used empirical juridical research (field research) with the qualitative approach. As for the results of this study, the officials of the Pasuruan City Ministry of Religion agree that the marriage guidance program was very urgent because there are so many married couples who don't know the basis of marriage and weren't fluent in pronouncing the syahadah.

Keywords: Marriage Guidance; Household Integrity; Ministry Religion.

Introduction

Marriage guidance for the prospective married couples is the provision of knowledge, understanding, and skills, to the prospective married couples about household and family.¹ In the implementation of this marriage guidance, which has been regulated in the organizer's guidelines, it is mandatory for men and women to be legally married and have registered their marriage with the local KUA. The goal in this activity is the couples who attended, had to know and got skills to build a *sakinah, mawaddah wa rohmah's* family.

The material of marriage guidance includes build a *sakinah* family, maintain reproductive health and preparing a quality generation. The goal in this activity is the couple who attended, had to know and got skills to build a *sakinah, mawaddah, warohmah* family. One of the reasons why prospective married couples are obliged to follow the implementation of marriage guidance is because many prospective married couples do not know how to raise a harmonious household and resolve problems in domestic life. With the implementation of this

¹ Munif, *Interview*, (Pasuruan, 15 August 2020).

marriage guidance, the government hopes that the divorce rate will decrease due to the lack of knowledge of newlyweds in fostering a complete and harmonious household life.²

Marriage guidance in Pasuruan City began in 2017 with participants from 4 KUAs in Pasuruan City until now with 25 batches and the total of participants is 984 participants. The number of generations in the marriage guidance is determined by the budget received from the APBN. After the implementation of marriage guidance activities, the divorce rate has been decreased than before.

Several researches have been carried out related to this theme, such as research from Mazyan Arif Harsanto student of UIN Sunan Kalijaga, Sharia Faculty in 2009 with the title “Peran Penasihat BP4 dalam Mencapai Keutuhan Rumah Tangga (Studi Kasus di Kelurahan Purbayan Kotagede Yogyakarta Tahun 2007-2009)”. This research used a type of field research and used a qualitative approach. The results of research by Sharia faculty students of UIN Sunan Kalijaga in 2009 stated that the advice given by BP4 is something that has a positive impact and is very beneficial for families who experience problems and is also very helpful in reconciling problems for the survival of the household. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the difference between previous research and this research is on the basis used.³

The next research from Suci Cahyati Nasution student of UIN Sunan Kalijaga, Sharia and Law faculty in 2016 with the title “Pelaksanaan Kursus Pra Nikah dan Kursus Calon Pengantin oleh KUA Kecamatan Sungai Kanan Kabupaten Labuhanbatu Selatan Provinsi Sumatra Utara” This research used a type of field research and used a qualitative approach. The results of research by students of the Sharia and Law faculty at UIN Sunan Kalijaga Yogyakarta in 2016 stated that the implementation of pre-marriage courses and courses for the bride and groom have not run according to the rules. One of them is that the pre-marriage counseling activity in KUA Sungai Kanan Subdistrict is still ineffective, based on the number of all marriages at KUA Sungai Kanan, only 20% every year who participate in this pre-marriage counseling activity. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the location of the difference between previous research and this research is on the basis used. Previous research used the basis of the Regulation of the Director-General of Islamic Guidance No. DJ.II.491 of 2009 concerning courses for bride and groom, while the current research uses the basis of the regulation of the Director-General

² Munif, *Interview*, (Pasuruan, 15 August 2020).

³ Mazyan Arif Harsanto, *Peran Penasihat BP4 dalam Mencapai Keutuhan Rumah Tangga (Studi Kasus di Kelurahan Purbayan Kotagede Yogyakarta Tahun 2007-2009, Skripsi*, (Yogyakarta: UIN Sunan Kalijaga, 2009).

of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018.⁴

The next research from Pebriana Wulansari student of IAIN Raden Intan of Da'wah and Communication Science faculty in 2017 with the title "Bimbingan Pra Nikah Bagi Calon Pengantin sebagai Upaya Pencegahan Perkawinan: Studi Badan Penasehat, Pembinaan, dan Pelestarian Perkawinan di Kantor Urusan Agama Kedondongan Pesawaran." This research used a type of field research and used a qualitative approach. The results of research by students of the Faculty of Da'wah and Communication Science of IAIN Raden Intan Lampung in 2017 stated that the pre-marriage guidance process in Kedondong District was carried out in two stages, namely the pre-implementation stage and the implementation stage. The pre-implementation stage is that the bride and groom must fulfill several procedures, while the implementation stage is the provision of material on marriage, health, and so on. Thus, the implementation of pre-marital guidance carried out at the BP4 Office of Religious Affairs, Kedondong District has been effective but not maximal in terms of facilities and infrastructure. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the location of the difference between previous research and current research is on the basis used. Previous research used the basis of BP4, while the current research uses the basis of the regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 379 of 2018.⁵

The next research from Maulidiyah Wati, Ahmad Subekti, and Ibnu student of Islamic University of Malang, Sharia faculty and Ahwal Syakhshiyah department in 2019 with the title "Analisis Program Bimbingan Perkawinan Dalam Mewujudkan Keluarga Sakinah Studi Kasus Di KUA Lowokwaru Kota Malang". This research uses the type of field research and uses a statutory approach. The results of this study are the researchers found the constraints that exist in the process of implementing the program such as less representative facilities and infrastructure in KUA Lowokwaru Malang city, working hours that are counter to marriage guidance activities held for 16 hours or two days, Inviting guidance participants His marriage was a little difficult because he could not visit the prospective bride and groom one by one so he was contacted by telephone, Constraints related to the lack of funds for the marriage guidance program, So it could not cover all prospective brides to fully participate in the program, The lack of awareness of the marriage guidance participants who had been invited to following the event. These studies have something in common with this research is that both discuss the implementation of marriage guidance in accordance with the Regulation of the Director General of Islamic Community Guidance (BIMAS)

⁴ Suci Cahyati Nasution, *Pelaksanaan Kursus Pra Nikah dan Kursus Calon Pengantin oleh KUA Kecamatan Sungai Kanan Kabupaten Labuhanbatu Selatan Provinsi Sumatra Utara*, Skripsi. (Yogyakarta: UIN Sunan Kalijaga, 2016).

⁵ Pebriana Wulansari, *Bimbingan Pra Nikah Bagi Calon Pengantin sebagai Upaya Pencegahan Perkawinan: Studi Badan Penasehat, Pembinaan, dan Pelestarian Perkawinan di Kantor Urusan Agama Kedondongan Pesawaran*, Skripsi, (Lampung: IAIN Raden Intan, 2017).

of the Ministry of Religion Number 379 of 2018. As for the differences in the research location.⁶

Research Method

In this study, the author used empirical juridical research (field research), Which researcher went directly to the research locations, namely the Office of the Ministry of Religion Pasuruan city and KUA in Pasuruan City to reveal the success The Role Of Marriage Guidance In Maintaining Household Integrity In The Perspective Of Officials Of The Ministry Of Religion In Pasuruan City. The approach used in this research is qualitative. Sources of data in this study are primary and secondary data sources. The primary data source used in this research is interviewed with Pasuruan City Ministry of Religious Affairs officials, marriage guidance participants and observation by directly participating in the marriage guidance activities held by the Ministry of Religion of Pasuruan City. Secondary data sources, including books relating to research topics, previous theses, and regulations of the Director-General of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018.

Discussion and Findings

The Marriage Guidance Implemented For Prospective Married Couples In Pasuruan City

Guidance is the provision of assistance to a person or a group of people in making wise choices and in making adjustments to the demands of life, that assistance is psychological and does not take the form of financial, medical, and so on.⁷ According to Duvall & Miller Marriage is a socially recognized relationship between a man and a woman that provides for sexual relation, legitimized childbearing and establishing a division of labor between spouses.⁸ So, marriage guidance for the prospective married couples is the provision of knowledge, understanding, skills, and awareness-raising to the prospective married couples about household and family life.

Before 2017, prospective married couples who have notified their intention to marry to a marriage registrar at the KUA are advised to take marriage counseling, the implementation is very simple and is not required. In fact, in some areas, they refused, because the prospective husband and wife were not legally

⁶ Maulidiyah Wati, Ahmad Subekti, dan Ibnu, *Analisis Program Bimbingan Perkawinan Dalam Mewujudkan Keluarga Sakinah Studi Kasus Di Kua Lowokwaru Kota Malang, Jurnal Ilmiah Hukum Keluarga Islam*, no. 2(2019): 6.

<https://core.ac.uk/download/pdf/229617669.pdf>

⁷ W.S Winkel, *Bimbingan Konseling di Sekolah Menengah*, (Jakarta: Departemen Pendidikan dan Kebudayaan Bersama. PT. Rineka Cipta, 1999), 99.

⁸ Duvall & Miller, *Marriage and Family Development 6th ed.* (New York: Harper & Row Publisher, 1985), 5.

married to be together with the KUA. Unlike the implementation of marriage guidance after 2017, all prospective married couples are required to follow it.

Marriage guidance is a government effort to provide provisions for prospective married couples to maintain the integrity of their household so that divorce does not occur, despite the fact that divorce still occurs for various reasons. The method used in this marriage guidance was to explain the material, discussion, question and answer, and assignments tailored to the conditions.

The marriage guidance is face to face for 16 hours of lessons following the module published by the Ministry of Religion. The material presented included: 1.) Exposure to the marriage guidance policy; 2) Introduction, expression of expectations and learning contracts; 3) Preparing the sakinah family; 4) Build relationships in the family; 5) Meet family needs; 6) Maintain reproductive health; 7) Preparing a quality generation; 8) and reflection, evaluation, and post-test.⁹

As for the place for implementing marriage guidance, among others: 1.) Marriage guidance for the married couples can be carried out at the District KUA; Marriage guidance carried out at the District Office of Religious Affairs is marriage guidance carried out independently by the prospective married couples with a resource, namely the headman in the District KUA. The marriage guidance which is carried out independently is carried out when the prospective married couples Rafa '(data checking) is carried out by the headman. This marriage guidance may be carried out if when registering the marriage until the marriage contract is to be implemented, there is no schedule for marriage guidance activities. 2) Marriage guidance conducted at the Office of the Ministry of Religion or other places is marriage guidance carried out simultaneously. Resource persons for this marriage guidance come from the ministry of religion and the ministry of health in the region, with the distribution of material related to family delivered by the ministry of religion while material related to reproductive health is delivered by the ministry of health.

Marriage guidance counselors for prospective married couples: The entire marriage guidance process (16 hours of lessons) must be handled by a minimum of 2 trained resource persons (facilitators) who have attended and obtained a certificate of facilitator technical guidance for premarital marriage guidance for prospective married couples organized by the Ministry of Religion or other institutions that have obtained permission from the Ministry of Religion; For material on marriage guidance policies delivered by sources from the Provincial Office of the Ministry of Religion or the Regency / City Office of the Ministry of Religion; and Material on reproductive health was delivered by resource persons from the ministry of health.

Table.1 Detailed Table of Use of Marriage Guidance Fees

No.	Suboutput / Component / Sub Component / detail description	Calculation Details		Total (Rp)
		Vol	Unit Price (Rp)	
1	2	3	4	5

⁹ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018.

01.	Guidance on Pre-Marriage of the Prospective married couples			
02.	Guidance on Pre-Marriage of the Prospective married couples			
03.	Material shopping			5.000.000
	- Equipment Participants 50 people	50 OK	5.000	250.000
	- Print Documentation	1 Keg	60.000	60.000
	- Banner 3 x 1 M ²	1 Keg	60.000	60.000
	- Multiplication Module 50 people	50 OK	20.000	1.000.000
	- Sertificate	50 Ok	3.000	150.000
	- Kosumption (58 people x 2 days)	116 Ok	30.000	3.480.000
04.	Honor Output Activities			800.000
	- Head	1 Ok	250.000	250.000
	- Secretary	1 Ok	220.000	220.000
	- 3 members	2 Ok	110.000	330.000
05.	Professional Services Expenditures			3.200.000
	- Interviewee Honor	16 OJ	200.000	3.200.000
TOTAL				9.000.000

Based on the detailed table of costs of providing marriage guidance for prospective husband and wife couples, participants are not burdened (free) because the source of financing comes from the budget project entry list for the Office of the Ministry of Religion, Pasuruan City.

The Marriage guidance in maintaining household integrity in the perspective of officials of the ministry of religion in Pasuruan City

The Officials of the Ministry of Religion Pasuruan City starting from Plt. Head of the Office of the Ministry of Religion, Head of the Islamic Community Guidance Section, as a technical officer responsible for the implementation of marriage services and all Heads of Religious Affairs Offices throughout Pasuruan City, agree that the urgency of marriage guidance for prospective husbands to maintain household integrity is very important. All parties must contribute to the success of this policy. This marriage guidance strategy is an effort to prevent and reduce divorce cases that are still high in Indonesia, by penetrating hundreds of thousands of cases every year, another strategy is to maintain the stability of national security, and it is undeniable that the impact of divorce greatly affects national stability.

When viewed from the results of the interview with Mr. Munif as Plt. The Head of the Ministry of Religious Affairs in the City of Pasuruan stated that it is very important to give marriage guidance to the prospective married couples. Because not all prospective married couples understand how build a sakinah family, how to handle the problems that occur in the family and many other things related to family life. So that marriage guidance is very important to be given to every prospective married couples who wants to get married, especially since the divorce rate in Indonesia continues to increase, each year exceeding the one million mark. According to Mr. Munif as Plt. Head of the Office of the Ministry

of Religion of Pasuruan City, the urgency of marriage guidance to reduce the number of divorces and the negative impact it causes as well as an effort so that the goal of marriage is achieved.

This is also seen from the perspective of Mr. Mohamad Isnaini Yulad as the Head of the Community Guidance Section said that marriage guidance is very important for every prospective couple who is getting married. Because of the implementation of this marriage guidance program, it provides materials about married life, and how to resolve conflicts in the family. He also said that the marriage guidance participants were very enthusiastic about participating in this program which could be seen from the activity of the participants during the question and answer session.

This is also seen from the perspective of Mr. Mokhamad Santoso as the Head of the Puworejo District Office of Religious Affairs, who believes that marriage guidance is very important to follow. Because according to him there are neither still many participants who are not fluent in pronouncing the shahada, nor do they know what ghusl is and how it is ghusl. Mr. Santoso found out when rafa' he always asked the prospective married couples about their fluency in reading the creed and also taking a bath. He also explained his opinion about the constraints on the permission of the working participants to participate in the implementation of this marriage guidance. He thinks that the government should evaluate permits for working participants, such as making circular letters given to governors, mayors, or even regents, so that companies and other workplaces permit to leave for 2 days for participants in the marriage guidance program.

This is also seen from the perspective of Mr. Ahmad Zawawi was Head of the Panggungrejo District Office of Religious Affairs, that the urgency of marriage guidance is very meaningful to create a sakinnah, mawaddah, warohmah families and to suppress the divorce rate. Because according to Mr. Zawawi, the higher the divorce rates, the higher the social problems, because children who are divorced from their parents will get my love and less attention from their parents. And the provision of this marriage guidance can bring benefits and benefits to the journey of household life.

This is also seen from the results of an interview with Mr. Wachid Sulaiman, S.Ag as the Head of the Office of Religious Affairs in Bugul Kidul District, that he illustrates the urgency of this marriage guidance as fresh water and a breeze of life. Pak Wachid also explained that many of the prospective married couples did not know about the science of marriage, such as how to take a bath, let alone the responsibilities of being husband and wife. And according to him, the government must also keep an eye on this program so that it can reduce the worrying divorce rate and he also said the benefits felt by the Marriage Registration Officer, namely the completeness of the marriage guidance participants' files more quickly and to make it easier for those concerned.

This is also seen from the results of interviews with Mr. Masroni, S.Ag. as Head of the Office of Religious Affairs, Gadingrejo District, that marriage guidance is very important for the married couples to follow, because the material provided is following the needs of life in a household, and the delivery of material

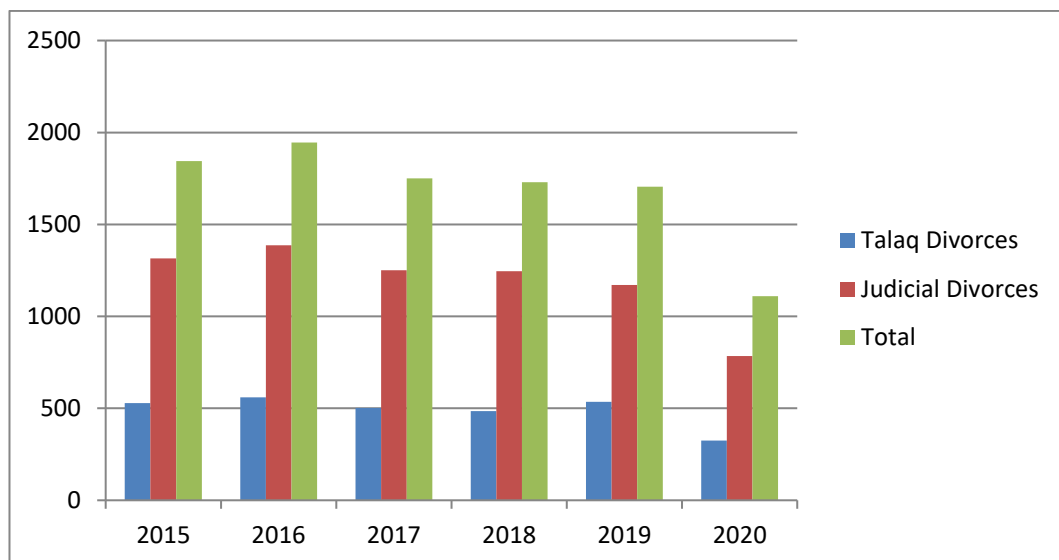
by trained resource persons makes it easier for participants to understand the material.

Table.2 Marriage Guidance Data

No.	Year	Batches	Participants
1.	2017	3	81
2.	2018	10	247
3.	2019	9	473
4.	2020	3	183

After the implementation of marriage guidance activities, the divorce rate has been decreased than before. Divorce data from 2015 at the Pasuruan Religious Court, among others:

Graphic 1: Divorce Data at the Pasuruan Religious



Based on the divorce data above, it can be seen that after the compulsory enforcement of the marriage guidance program which began in 2017, the divorce rate has decreased from year to year. From this data, there are 2 pairs of marriage guidance participants who have divorced their address at Dr. Wahidin street, Purutrejo, Purworejo, Kota Pasuruan and Halmahera street, Karanganyar, Panggungrejo, Pasuruan City. And there are 982 participants who have not divorced since 2017.

Conclusion

After conducting research and analysis of the role of marriage guidance in maintaining household integrity in the perspective of officials of the ministry of religion in pasuruan city, it can be concluded that: 1.) Marriage guidance was organized by the Ministry of Religion Number 379 of 2018. This marriage guidance has been organized by the Ministry of Religion from 2017 to now

Month November 2020 has recorded as many as 25 batches with the number of participants reaching 984 people. The methods used by the resource persons are lectures to deliver material, discussion, question and answer, and assignments adapted to conditions and needs in the field. With sources from the Ministry of Religion for material on the household life and the health office for material on reproductive health. 2.) Ministry of Religious Affairs officials agree that this marriage guidance activity is very urgent for prospective married couples to participate in. Because indeed most of these prospective married couples do not understand how to create a *sakinah, mawaddah, warohma* family, how to create a good generation, and how to solve problems in the household. And even many of the prospective brides are not yet fluent in pronouncing the creed and do not know about the knowledge of marriage such as *ghusl* and the obligations and responsibilities of being a husband or wife.

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