

## Implementation of Premarital Marriage Guidance Program for Brides-to-be in Karanglewas District

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**ABSTRACT :** Premarital marriage guidance is one of the alternatives that can be taken to educate prospective couples before living a domestic life. This is important because everyone wants the marriage to make it a *sakinah, mawaddah, and mawarahmah* family. The purpose of this study is to describe and analyze the implementation of the premarital marriage guidance program for brides-to-be. This research was conducted at the religious affairs office of Karanglewas sub-district. This type of research is field research, with a qualitative approach. This study tries to describe and analyze the findings in the field. Data collection in this study used observation, interview, and documentation techniques. The analysis process carried out is by reducing data, presenting, drawing conclusions and verifying. The results of this study show that the Karanglewas District Religious Affairs Office has carried out premarital marriage guidance activities for brides-to-be, both independently between the bride and groom, as well as through the premarital marriage guidance program organized by Bimbinganmasyarakat Islam.

**Keywords -** Mentorship, Marriage, Premarital, Bridal Programs

### I. INTRODUCTION

Islam is a religion that is in line with human nature. The suggestion of marriage and the prohibition of single life (Sabiq, 2009: 12), is proof that Islam so understands the *fitrah* of human beings who essentially need a life partner to build a family.

The smallest family or unit is one consisting of a husband, wife, father, mother, and child housed under one household, according to Quraysh Shihab (1999: 210). The family has a role in building religion and state, but not everyone is able to build a strong and strong family shaded by happiness. Marriage will play a role once each spouse is ready to perform its positive role in realizing the goal and the marriage itself (Abidin, 2009: 9). A family in Islam is a household built from a marriage between a man and a woman that is carried out in accordance with Islamic religious law that meets the requirements of marriage and the existing marriage pillars. Having a harmonious family and in accordance with the teachings of the Islamic religion is the dream of every Muslim and to realize there are several maintaining harmony in the household.

The *sakinahmawaddah* and *rahmah* family which means a family full of affection, love and tranquility is built on Islamic values and originated from a marriage that only hoped for *Ridha* Allah SWT. The family in Islam is a small people who have a leader and members have a division of duties and labor rights and obligations for each of its members in which *adab* and Islam are applied whether it concerns the individual or the whole family established on the foundation of worship, they meet because Allah advises each other in the truth of patience and calls for the *kepada* that *ma'ruf* and prevents to the *munkar*. In Islam, the family has an important meaning where the family is part of the Islamic society and in the family is part of the Islamic society, it is in the family that a person learns to know Islam since Islam (Satriah, 2017: 13).

Happiness for all people in all places, therefore domestic happiness must be created with all the efforts of human ability. But man with all his own might alone will not be able to make rules that will lead to the happiness of the household. The only rule for this is only the rule of Allah and His Messenger listed in the *Al-qur'an* dan *As-Sunnah*, sebabsoalbahagiaituadalahurusanroh, sedangrohadalahurusan Allah yang manusia can't know it. Allah has made it known to man through his holy book which is the *Qur'an* and his *As-Sunnah* Messenger of Allah SAW. Prophet Muhammad SAW said: "Whoever chooses to follow my *Sunnah*, then he must marry and bear children so that I can see my *ummah* in large numbers".

Marriage is seen as an ideal way of life, as it is the only lawful and recognized way to establish a loving relationship between a man and a woman. The great purpose of marriage, which the Koran expresses and applies in the household example of the Prophet Muhammad Saw., is the realization of a family of *sakinah*, *mawaddah*, *warahmah*, a family that is serene, harmonious, loves each other, understands each other, and is full of affection between them (QS al-Rum/30:21).

In the Marriage Law No.1 of 1974 it is stated that "marriage is the inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One True Godhead". According to Abdurrahman in his book "Compilation of Islamic law" mentions that the purpose of marriage is stated in article 2 i.e.:

"Marriage aims to realize a home life that is *sakinah*, *mawaddah* and *rahmah*". It is thus clear that marriage aims to realize a home life of *sakinah*, *mawaddah*, and *rahmah* (Abdurrahman, 2005: 114).

Marriage is not only a very noble way to govern home and posterity life, but it can also be viewed as one of the paths to the door of introduction between one people and another, and that introduction will be a way to convey help to one another (Rasyid, 2009: 374)

The foundation of the household that must be firm according to Al-Musayyar is the interweaving of love between husband and wife, awareness of rights and obligations, how to resolve conflicts, methods of education and proper childcare as in Lukman's will and the story of Yahya a.s. Thus, a loving, happy, prosperous, peaceful and peaceful dream household as the Qur'an has described in QS. Ar-rum verse 21 will be realized (Sayyid, 2008: 11).

Peace in the household depends largely on the married couple. It is from this that their quality of righteousness and knowledge of marriage determines, among other things: understanding what are the rights and obligations as husband and wife; be respectful, love each other, be tolerant, willing to cooperate, be unselfish, and be willing to sacrifice in kindness; educate, guide, and direct his sons and daughters by exemplary examples to obey religious teachings (Muchdhor, 2005: 2).

The ideal image of the *sakinah* family, which is the ultimate goal in marriage, is not necessarily felt by every married couple. Empirical facts show that many problematic families are found that end in divorce, even though divorce is a matter that is considered bad according to religion (Hadith Sejarah Abu David). Based on data from the Religious Court, the divorce rate of married couples is quite high from year to year.

The high divorce rate illustrates the low quality of married couples in understanding the meaning of marriage. Currently, many couples are married, but are not mentally and financially prepared, because they do not prepare themselves when they are about to get married, and even never plan a wedding trip in the future. Conditions like this invite the concern of various parties, especially the Ministry of Religion, because the family is one of the most important foundations in the development of human resources.

In response to this, the Directorate General of Bimas Islam of the Ministry of Religious Affairs realized a premarital marriage guidance program for brides-to-be as a preventive effort to overcome the increasing number of divorces, the implementation of which began in September 2017. In order to realize administrative order and accountability for the implementation of premarital marriage guidance for brides-to-be, the Directorate General of Islamic Bimas issued KepdirjenBimas Islam Number 379 of 2018 concerning Guidelines for the Implementation of Premarital Marriage Guidance for Prospective Brides. The issuance of the KepdirjenBimas Islam Number 379 of 2018 revoked the KepdirjenBimas Islam Number 881 of 2017

## II. RESEARCH METHODS

This type of research is a field research, using a qualitative approach, where the results of this research are in the form of a narrative. In this study, researchers observed and investigated directly the events in the field related to the Implementation of the Premarital Marriage Guidance Program for Brides-to-be. This research was conducted at the religious affairs office of Karanglewas District. As for the source of informants, namely officers of the office of religious affairs, as for the behavior or not of the premarital marriage guidance program for brides-to-be is the main focus of observation and research. Data collection is carried out by observation and interview, while documentation is used as support. The observations made were observation of the phenomenon directly in the field related to the implementation of the premarital marriage guidance program for brides-to-be, interviews conducted with officers of the office of religious affairs and *penghulu* with semi-formal techniques, and supporting documentation of this research in the form of previous research and literary facts. Analysis is carried out by means of data reduction, data presentation and withdrawal of implication and verification of data.

## III. RESULT AND DISCUSSION

Every bride-to-be who wants to hold a wedding is required to follow the guidance of premarital marriage held at KUA. It is stated in Chapter II letter A number 3 of the Decree of the Directorate General of Guidance for the Islamic Community Number 379 of 2018 concerning Guidelines for the Implementation of Premarital Marriage Guidance for Prospective Brides, that premarital marriage guidance for prospective brides

is prioritized for prospective brides who have registered in the District Kua. This is intended so that they understand the purpose of marriage and know their rights and obligations as husband and wife. Knowledge of marriage will give positive energy to the bride and groom, and become a provision for realizing the ideal goal, the creation of a *sakinah, mawaddah, warahmah* family as mentioned by QS al-Rum verse 21.

Home life will become a garden of heaven if it relies on the teachings of Islam and the fairy life based on the teachings of the Prophet Muhammad Saw. But reality shows, in the Muslim community, there have been habits that are contradictory to the behavior of the Prophet Muhammad Saw. Married couples are so easy to go down the path of divorce when there are family problems that can actually be solved by deliberation.

In premarital marriage guidance for prospective brides to create a family that *sakinahmawaddahwarrahmah* the KUA party or KUA officers who are mandated to provide Premarital guidance to prospective brides are certainly given marriage services. Then premarital marriage guidance is carried out at least ten working days first and for premarital guidance using the lecture method. However, starting from 2018 for premarital guidance or the bride-to-be's course was renamed marriage guidance or more with "bimwin", but the meaning and purpose remained the same. KepdirjenBimas Islam Number 379 of 2018 concerning Guidelines for the Implementation of Premarital Marriage Guidance for Prospective Brides.

Maximizing the role of the Office of Religious Affairs (KUA) as an institution authorized to provide premarital marriage guidance for brides-to-be is a step that is expected to reduce the high divorce rate. The premarital marriage guidance program for brides-to-be is a tangible manifestation of the Ministry of Religious Affairs' sincerity in ensuring nation building through ideal marital harmony, including the provision of resources and budgets. The implementation of the premarital marriage guidance program for brides-to-be in KUA Karanglewas District is carried out by two methods, namely:

### **1. Guidance on Premarital Marriage by Face-to-Face in Karanglewas District.**

The issuance of the KepdirjenBimas Islam Number 379 of 2018 revoked the KepdirjenBimas Islam Number 881 of 2017. As a legal umbrella that encourages every bride-to-be to perform marital guidance. Marriage guidance using lectures there is also learning, question and answer, games and systems adults and brides-to-be are required to play an active role.

Marriage guidance certainly requires costs in order to be carried out but the cost of marriage guidance is not burdened on prospective brides as participants. The task of the participants is only readiness to be able to come when premarital guidance is on the agenda, and this premarital guidance material is conveyed by qualified facilitators who work together also with health experts, of course, also in collaboration with BP-4 why this marriage guidance is very much considered because this is one of the mandates of the Resident of the Republic of Indonesia so that marriage guidance is held to minimize the divorce rate.

In addition, in order for prospective husband and wife to understand their respective rights and obligations and realize building the quality of human life, therefore guidance is carried out in accordance with government policy. The technicality that will be carried out at the time of marriage guidance is that the participants are given a foundation book out of *sakinah* independent reading of the bride and groom is given free of charge.

This activity is carried out cross-sectorally consisting of the Religious Sector, the Ministry of Home Affairs and Local Government, the Health Sector, the Education and Culture Sector, BKKBN and religious NGOs and society in general.

The Marriage Guidance Program is carried out for two days with sixteen hours of lessons with six materials that must be followed, namely solid marriage, managing marital dynamics, meeting family needs, quality generation, and managing conflicts.

It is emphasized in the Decree of the Directorate General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for the Implementation of Marriage Guidance for Brides-to-be, that building a strong family requires earnest efforts, which starts from preparing the bride-to-be couple and *remaja* *usia* *nikah* entered the *mahligai* of the household. Brides-to-be and adolescents of marriage age need to gain knowledge about how to create a happy family, build mutual awareness, create a healthy and quality family, overcome various family conflicts, strengthen commitment, and various life skills to face various challenges of increasingly severe global life.

Face-to-face premarital marriage guidance in the Karanglewas District KUA in 2021 will be carried out at the Kedungbanteng District Kua. Because, the implementation of premarital marriage guidance is combined from three districts, namely Kedungbanteng, Karanglewas and Baturraden districts. With the number of participants for marriage guidance from office of religious affairs Karanglewas District a total of 13 brides-to-be. The total number of marriage guidance in 2021 from three sub-districts is 39 prospective brides who in the implementation of premarital marriage guidance for their brides-to-be are divided into two groups.

The presenters in this activity are officials who already have a BP4 certificate. In this case, in Banyumas Regency, there are only five people from civil servants, namely Kankemenag Banyumas, Kasi Bimas

Islam, M. Nur Abidin, SH., M.Hum., TiniFaturrohmah, S.HI, and Amin Supangat, S.HI. However, for the implementation of marriage guidance in kuaKedungbanteng sub-district, it was delivered by three speakers, namely Mrs. TiniFaturrohmah, S.HI, Mr. Amin Supangat, S.HI and plus one from the Kedungbanteng Health Center.

The premarital marriage guidance activity batch IX for brides-to-be went smoothly and was very enthusiastic. The speaker gave material about the wedding in a fun method, so that the participants looked very happy and followed happily.

## 2. Premarital Marriage Guidance in an Independent Way in Karanglewas District

Independent marriage guidance is carried out if the bride-to-be is unable to follow face-to-face guidance. Guidance is carried out by islamic religious extension workers who have been given the task of providing counseling to the bride-to-be personally.

Since the bride-to-be registers with the District office of religious affairs, premarital briefings regarding the basics of marriage, building a sakinah family, and laws and regulations related to family matters are given by the bride and groom who checks the marriage requirements documents..

Independent premarital marriage guidance activities in Karanglewas sub-district in 2021 amounted to 433 brides-to-be. The data is derived from the number of marriage registrants in KUA Karanglewas District. As for independent marriage guidance in office of religious affairs, Karanglewas sub-district is carried out after the bride and groom complete the registration requirements and file examination.

For independent marriage guidance, it was delivered by the vice president, Mr. M. Ridwan, S.Ag or head of office of religious affairs KaranglewasMuchlis District, S.HI. In addition, independent marriage guidance is also provided at the Karanglewas Health Center. The implementation of the time depends on the bride and groom themselves who determine when to immunize.

## IV. CONCLUSIONS

Marital guidance is intended so that they understand the purpose of marriage and know their rights and obligations after becoming husband and wife. Knowledge about marriage will be a provision for the bride-to-be to realize the ideal goal, the creation of a sakinah family, mawaddahwarahmah. The Office of Religious Affairs as the official marriage institution of the government should be the pioneer of the sakinah family development movement by maximizing the premarital marriage guidance program for brides-to-be, so that the existence of premarital marriage guidance serves as an effective means in an effort to realize the sakinah family, mawaddahwarahmah. The Office of Religious Affairs of Karanglewas District has carried out premarital marriage guidance activities for brides-to-be, both independently between the bride and groom, as well as through the premarital marriage guidance program organized by the IslamicCommunity Guidance.

The success of premarital marriage guidance for brides-to-be cannot be separated from supporting factors, such as: Kantor Urusan Agama as an organizing institution, budget-legitimized sources of funds, prospective brides who are participants, qualified speakers, appropriate materials, and adequate facilities.

If these supporting factors do not receive serious attention from relevant parties, the consequences will be a hindrance. The inadequate role of KUA in organizing premarital marriage guidance, the reduced interest of prospective brides following premarital marriage guidance, poor quality speakers, and inadequate facilities, both implementation places and learning media, can cause non-achievement of program objectives, namely efforts to realize the sakinah family, mawaddahwarahmah as expected

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