

Directorate General Of Islamic Community Guidance Practice Regulation Number: Dj.Ii/542 Year 2013 In Increasing The Family Resilience Of West Palu Society Through Marriage Guidelines

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ABSTRACT

Problems in the household ark will eventually stymie the noble ideals of marriage. In this regard, this study is concerned to increase family resilience in the West Palu sub-district through self-collective marriage guidance based on the Directorate General of Islamic Community Guidance Regulation Number DJ. II/542 of 2013. In order to obtain a comprehensive study of the research problem, this study employs a combination of qualitative and quantitative methods. According to the study's findings, the implementation of premarital guidance for prospective brides at the KUA in West Palu District provided benefits but was ineffective. Thus, solution efforts must be made by referring to and following the guidelines for implementing premarital guidance, both in terms of material content and implementation patterns, as well as the existence of institutional support for the Indonesian Ministry of Religion as a budget provider and other institutions, and including premarital guidance as a mandatory requirement in marriage registration requirements.

Keywords: Regulation; Family Resilience, Marriage Guidance

INTRODUCTION

Marriage, as God created the world, has been a holy event for human life. Marriage is a connection between two kinds of creatures of God, namely, men and women in forming a small social unit, the family (household). Thus, in a divine religious (Islam in particular), marriage has a highly honorable place and is included in the guidelines established by the Coran as the holy book of Muslims. Marriage is also a way of building a family, producing offspring and sustaining their lives.

According to the existing religious, legal and customary standards,¹ marriage is not an easy matter; it should not be underestimated, but an aspect of life that needs

¹Ahmad Sudirman Abbas, Pengantar Pernikahan: Analisa Perbandingan Antar Mazhab, *Prima Heza Lestari*, Jakarta, 2006.

to be taken seriously. Marriage is about togetherness not only two loving individuals, but also two large families namely between the wedding family and the woman's wider family. A happy family is a dream for couples who are married and all married couples must have the objective of making their families happy. However, when you go into the family it is not always expected that there should be a marriage because there is surely a lot going on in the family in order to foster a family. According to the majority of scholars, harmony and happiness in a household is largely determined by the harmony of the couple. If there is a mismatch between husband and wife, it will not only have a negative impact on both of them, but also on the other families.²

Marriage, according to Article 1 of Marriage Law Number 1 of 1974, is an inner and outer bond between a man and a woman as husband and wife with the goal of forming a happy and eternal family (household) based on the One Godhead. Before the wedding, the bride and groom should have enough provisions to face the ark of life. The provisions in question are an understanding of marriage itself, the rights and responsibilities of husband and wife, financial capability, and mental preparedness. It is hoped that with this provision, the prospective bride and groom will be able to become a *sakinah*, *mawaddah*, and *rahmah* family and defend their family. Confirmed in Q.S. al-Ruum [30] : 21)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٠﴾

Covered:

"And among the signs of His power is that He created for you wives of your own kind, so that you may be inclined and have peace in them, and He created between you love and compassion. Verily in that there are indeed signs for a people who think (Surah Al-Ruum: 21)³

One of the efforts made in avoiding problems that will destroy family harmony is to provide understanding to the bride and groom about preparation for dealing with the household ark through premarital guidance which is now better known as marriage guidance either in groups or independently, which is held by the KUA based on Regulation of the Director General of Islamic Community Guidance, Ministry of Religion Number DJ. 11/491 of 2009 concerning the Bride and Groom Course and the Director General of Islamic Community Guidance Number: Dj.II /542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses

²Andi Samsul Alam, *Usia Ideal Memasuki Dunia Perkawinan*, Kencana Mas Publishing House, Jakarta, 2005

³Kementerian Agama RI Direktorat Jenderal Bimbingan Masyarakat Islam, Direktorat Urusan Agama Islam dan Pembinaan Syariah, *Alqur'an dan Tafsirnya (Edisi yang disempurnakan)*, (Jakarta; PT Sinergi Pustaka Indonesia, 2012), Jilid 9, 419

and the Decree of the Director General of Islamic Community Guidance Number 783 of 2019 concerning Instructions for the Implementation of the Peaceful Family Service Center. KUA is part of a government institution that is tasked with providing services to the community, especially in the field of Islamic religious affairs. Building a strong family requires a comprehensive and serious effort, starting from preparing the bride and groom and teenagers of marriageable age entering the household until providing guidance, education and training on all the intricacies of married life for husband and wife in order to increase family resilience.

Based on the above description, the author is important and interested in doing research with the title "Practice Act of Directorate General of the Guidelines of the Malaysian Community No.: DJ.II / 542 of 2013 in improving the family resistance of the West Palu Society through marriage guidance".

METHOD

The research method employed is qualitative-quantitative research, which combines qualitative and quantitative approaches. Theoretical understanding of qualitative research is a research procedure that generates descriptive data from people and observed behavior in the form of written words. 5 As a result, the data generated in this study is not numerical, but is expressed symbolically in the form of words or written words, nonverbal responses, spoken literally or in the form of descriptive. While the quantitative research method is a method used to answer research problems involving data in the form of numbers and statistical programs. As a result, this study was carried out at KUA West Palu District, whose address is Manggis Street, West Village, West Palu District, Palu City, Central Sulawesi. 1) Primary data, namely data obtained or taken from primary data sources or the first data source in the field⁶. The primary data sources in this study are those involved in pre-marital guidance activities at KUA district. West Palu, specifically mentors, marriage chiefs, Islamic religious counselors, and prospective brides; and 2) Secondary data is a source that does not directly provide data to data collectors.⁷ This includes data obtained from written sources contained in the premarital guidance material module, photos of sound recordings, and other documents related to the discussion in this writing. In accordance with this, data collection techniques employ observation, interviews, and questionnaires, as well as documentation.

RESULT AND DISCUSSION

1. Implementation of Pre-Marriage Guidance for Bride and Groom Candidates (Catin) at KUA, West Palu District, based on the Regulation of the Directorate General of Islamic Community Guidance Number: DJ. II/542 of 2013.

To investigate the implementation of pre-marital guidance at the KUA of West Palu District, the authors distributed a questionnaire to 40 couples (80 respondents) as samples in this study, with the questions consisting of the process of implementing pre-marital guidance, the method used by the supervisor in

conveying the material, responses of the prospective bride and groom in receiving the material, and the method used by the supervisor in conveying the material.

- a. The response of the bride and groom to the process of implementing premarital guidance

Table 1

The response of the bride and groom to the process of implementing premarital guidance

Number	Alternative Answer	Frequency	Percentage
1.	Very good	21	52,5 %
2.	Good	17	42,5 %
3.	Poor	2	5 %
4.	Bad	0	0
5.	Very bad	0	0
	Total	40	100 %

Data source: Questionnaire item number 1

Based on the table above, the response of the bride and groom to the process of implementing pre-marital guidance in general is very good. This can be seen from 21 pairs of respondents (52.5%) stating very well, 17 pairs of respondents (42.5%) stating good, 2 pairs of respondents (5%) stating less well and none at all stating not good and very not good.

The implementation of pre-marital guidance is one of the government's efforts in suppressing the high divorce rate and increasing family resilience, so that the material provided to the couple in the guidance process can be a provision in fostering the new household they will foster.

According to the couple Saiful and Hijra:

The implementation of pre-wedding guidance for brides and grooms must continue to be carried out because this provides enormous benefits, many things we get from the implementation of this guidance we understand the problems of marriage, the peaceful family and much more that we have to learn.⁴

- b. The response of the bride and groom to the method used by the supervisor in the implementation of pre-marital guidance.

⁴Saiful dan Hijra, Kantor KUA Kec. Palu Barat, *Wawancara*, Tanggal 23 Juli 2020

Table 2

The response of the bride and groom to the method used by the supervisor in the implementation of pre-marital guidance.

Number	Alternative Answer	Frequency	Percentage
1.	Very good	9	22,5 %
2.	Good	26	65 %
3.	Poor	5	12,5 %
4.	Bad	0	0
5.	Very bad	0	0
	Total	40	100 %

Data source: Questionnaire item number 2

From the table above, it can be seen that most of the respondents can receive the material with the method that has been used by the supervisor. This can be seen from 26 respondents (65%) stating good, 9 respondents (22.5%) stating very well and 5 respondents (12.5%) stating not good and no respondents stating not good and very good.

Based on the table above, it shows that the method used by the supervisor in providing the material has been accepted by the supervised. This was conveyed by Febri and Afriani that:

"The method used by the supervisor is very good because it provides an opportunity for catin to ask questions about marriage issues that we don't know about." ⁵

- c. The response of the bride and groom to the acceptance of the material presented by the supervisor in the implementation of pre-marital guidance

Table 3

The response of the bride and groom to the acceptance of the material presented by the supervisor in the implementation of pre-marital guidance

Number	Alternative Answer	Frequency	Percentage
1.	Very good	11	27,5 %
2.	Good	23	57,5 %
3.	Poor	6	15 %
4.	Bad	0	0
5.	Very bad	0	0
	Total	40	100 %

⁵Febri dan Afriani, Catin pada Kantor KUA Kec. Palu Barat, *Wawancara*, Tanggal 23 Juli 2020

Data source: Questionnaire item number 3

From the table above, the response of the bride and groom in receiving the material presented by the supervisor was good, meaning that it was appropriate and well received. This is based on the recognition of 23 pairs of respondents (57.5%) who stated that they understood 11 pairs of respondents (37%) who stated that they understood very well and 6 pairs of respondents stated that they did not understand and there were no respondents who stated that they did not understand and did not understand very well.

- d. The response of the bride and groom to the ability of the resource persons/presenters in providing material

Table 4

The response of the bride and groom to the ability of the resource persons/presenters in providing material

Number	Alternative Answer	Frequency	Percentage
1.	Very good	8	20 %
2.	Good	25	62,5 %
3.	Poor	7	17,5 %
4.	Bad	0	0
5.	Very bad	0	0
	Total	40	100 %

Data source: Questionnaire item number 4

From the table above, the response of the bride and groom to the supervisor's ability to convey the material is good, meaning that they have mastered the material presented. This is based on the recognition of 25 pairs of respondents (57.5%) who said it was good, 8 pairs of respondents (20%) who said it was very good and 7 pairs of respondents (17.5%) said it was not good, and there were no respondents who said it was not good. and not very good. This shows that the ability of resource persons in delivering material in the implementation of premarital guidance has mastered the material to be delivered.

- e. The response of the bride and groom to the presentation time of the material

Table 5

The response of the bride and groom to the presentation time of the material

Number	Alternative Answer	Frequency	Percentage
1.	Very good	7	17,5 %
2.	Good	18	45 %
3.	Poor	11	27,5 %

4.	Bad	4	10 %
5.	Very bad	0	0
	Total	40	100 %

Data source: Questionnaire item number 5

From the table above, the response of the bride and groom to the time for presenting the material is sufficient even though some of the respondents stated that it was not enough or not enough. This is based on the acknowledgment of 18 pairs of respondents (45%) who stated that they were sufficient, 11 pairs of respondents (27.5%) who stated that not enough, 7 pairs of respondents (17.5%) who stated that they were very sufficient, and 4 pairs of respondents (10%)) that stated that not enough.

Thus, based on the results of the respondent's confession, the implementation of pre-marital guidance at the KUA of West Palu District has been quite effective, but if you look at the overall elements of the implementation, the implementation of pre-marital guidance at the KUA of West Palu District has not been effective. Because there are still some practices that are not carried out in accordance with what is stated in the guidelines for the implementation of pre-marital guidance, but the couple have already felt the benefits of this guidance's implementation.

Pre-wedding guidance for brides and grooms at KUA, West Palu District in its implementation has not been fully implemented in accordance with the established rules, but for brides who follow pre-wedding guidance, they respond and welcome the guidance activities carried out, as evidenced by many participants who claimed that pre-marital guidance this is important for them, they get new knowledge from this pre-marital guidance process. This is very useful in the life of the household in the future. In this pre-wedding guidance, what was conveyed was not perfect, so the bride and groom as participants were ready to dig up further information about the materials presented. So that later in domestic life can be realized peace and tranquility.

2. KUA's Efforts in Improving Family Resilience through Premarital Guidance in KUA West Palu District

The KUA of West Palu District has attempted to make it happen through a collective pre-marital guidance process in order to prepare the bride and groom to navigate their new life, namely domestic life both physically and psychologically, namely as an effort to increase family resilience and form a peaceful family according to Islamic religious guidance. As well as being self-sufficient for the bride and groom. Various materials are delivered to the prospective bride and groom in pre-marital counseling as the initial provision for the prospective bride to enter her new life. Regarding the preparation of the bride and groom in facing a new chapter in their lives, pre-marital guidance for the bride and groom is still very necessary

now or later to equip the bride and groom to face various problems in their domestic life.

The Office of Religious Affairs in West Palu District always tries to create a happy marriage, the household to be built can be intact and strong and become a *sakinah mawadah warahmah* family⁶. It is from this basis that the KUA Office of West Palu District organizes pre-marital guidance collectively and independently, as an effort to minimize divorce and increase family resilience in accordance with the Regulation of the Director General of Islamic Community Guidance Number: DJ.II/542 of 2013. Based on the results of research that has been conducted the author does, that the implementation of pre-marital guidance at the KUA of West Palu District is carried out every working day and adjusts the number of prospective bride and groom pairs who have registered, the implementation of pre-marital guidance is divided into two stages, namely pre-implementation of pre-marital guidance and implementation of pre-marital guidance.

a. Pre-implementation of pre-marriage guidance

Pre-implementation of pre-marital guidance at the KUA West Palu District, that is, each bride and groom who will take pre-marital guidance must follow several procedures in accordance with the marriage registration mechanism in Government Regulation Number 48 of 2014, including several things, namely notification of marriage will, marriage examination, and announcement of marriage will. At the notification stage of the marriage intention, which is at least ten (10) working days before the marriage contract takes place, the bride and groom candidate (catin) or their parents or representatives can appear before the Marriage Registrar or Marriage chef in their area, in this case in the West Palu District. By bringing the necessary documents, including: 1) Bride's approval letter (N3 model); 2) Photocopy of birth certificate or birth certificate or certificate of origin (model N2). 3) Certificate of parents (model N4); 4) Certificate for marriage (model N1); 5) Marriage license for the prospective bride and groom members of the TNI/POLRI; 6) Divorce Certificate of Divorce/Divorce Lawsuit or Quotation of Divorce/Divorce Registration Book if the prospective bride attacks the widow/widower; 7) Certificate of death of husband/wife made by the Village Head who is in charge of the place of residence or place of death of husband/wife if the prospective bride is a widow/widower (model N6); 8) Permits and dispensations, for prospective brides who have not reached the age according to the provisions of Law no. 1 of 1974 Article 6 paragraph (2) to (6) and Article 7 paragraph (2), (model N5); 9) Sub-district head's dispensation letter for marriages that will take place less than ten (10) working days after the announcement; 10) Certificate of incapacity from the Village Head for those who are unable. After all these requirements are met, the prospective bride and groom who have registered themselves will be given a schedule for the implementation of pre-

⁶*Ibid*

marital guidance by the KUA staff of West Palu District who is in charge of receiving marriage registration and determining the schedule for the implementation of guidance.

b. Implementation of pre-marital guidance

Based on the instructions of the Director General of Islamic Community Guidance No. Dj.II/491 of 2009 concerning the prospective bride and groom courses or abbreviated as *suscatin*, and the Regulation of the Director General of Islamic BIMAS Number Dj.II/542 of 2013 which instructs the bride and groom before getting married first to take a course for the bride and groom or what is now known as pre-wedding guidance. The implementation of pre-marital guidance at the KUA of West Palu District has been taking place since 2015 and is carried out flexibly every working day at least 3 days before the implementation of the H day. Alternately, the implementation is adjusted to the prospective bride and groom who have registered for marriage. The subject or executor of the guidance is a functional Islamic religious instructor as a guide. Meanwhile, the object of pre-marital guidance is the prospective bride who has been registered with the KUA, West Palu District.

1) Subjects/implementers in pre-marital guidance

In the implementation of pre-marital guidance, one of the most basic elements is the subject (supervisor or tutor). The mentor or tutor must be able to read the situation and condition of the bride and groom being faced and master the material or material and be able to provide good examples or examples. Based on the results of the study, the implementation of premarital guidance at the KUA of West Palu District was carried out by referring to the instructions of the Director General of Islamic Community Guidance No. Dj. II/491 of 2009 and the regulation of the Director General of Islamic BIMAS Number Dj. II/542 of 2013 in which the organizers of premarital guidance are not only carried out by BP4 but can also be carried out by other Islamic religious organizations, therefore the KUA of West Palu District who is the organizer/subject of pre-marital guidance is a Functional Islamic Religious Counselor which has the duties and functions of carrying out religious counseling guidance using religious language.

Academically the supervisor must have broad knowledge, and have the ability in his field and in serving various problems, especially in the religious field. Thus, the counselor is strived to have more religious abilities. Pre-wedding supervisors in providing guidance hope that the bride and groom can nurture their family properly and hopefully the provisions provided can increase their knowledge about marriage. Thus, in its implementation, the guidance materials delivered by the guidance officers to the bride and groom are basically basic materials related to domestic life.

With the hope that the material presented is truly known, understood and internalized and practiced later in married life for the bride and groom.⁷

2) Object/recipient in pre-marital guidance

The object of pre-marital guidance at the KUA of West Palu District is the prospective bride and groom who have registered with the KUA of West Palu and have received a guidance schedule from the KUA staff in charge of receiving the marriage registration file. In this study the authors took 40 pairs of prospective brides who were the samples of the author's research in the form of a questionnaire, but in interviews the researchers only conducted interviews with 2 pairs of prospective brides.

The bride and groom really feel the benefits of the implementation of pre-wedding guidance held by the KUA of West Palu District. The material provided is a provision for them in living household life. The following is an excerpt from the researcher's interview with Putra Pratama and Ririn:

"What is conveyed by the supervisor is very useful and can increase our knowledge about marriage, pre-marital guidance carried out by the KUA of West Palu District makes us study together with a partner, listen to the mentor provide knowledge, advice, exchange ideas and even ask directly to the supervisor"⁸

The same opinion regarding the holding of pre-marital guidance was also conveyed by Moh. Fahmi and Amayanti.

"The pre-wedding guidance held by the KUA of West Palu District for couples who are about to get married is very good. Even we just found out. Incidentally, we are not the ones who take care of this marriage registration. With the announcement of the schedule for pre-wedding guidance, we came to know that KUA of West Palu District conducts pre-wedding guidance for the bride and groom which aims to provide provisions regarding marriage, the *sakinah* family and reproductive health to the prospective bride and groom. And what we feel is very useful."⁹

3) Pre-marital guidance material

From the results of research in the field, the authors found the process of implementing pre-marital guidance for brides and grooms at KUA, West Palu District, namely providing material to prospective brides by relying on 5 aspects, but before delivering the guidance material, they practice reading the Qur'an to the bride and groom, who will will be a measure for mentors to determine the level of

⁷Army, Penyuluh Agama pada KUA Kec. Palu Barat, *wawancara*, tanggal 8 Juli 2020

⁸Putra Pratama dan Ririn, Catin pada KUA Kec. Palu Barat, *Wawancara*, Tanggal 8 Juli 2020

⁹Moh. Fahmi dan Amayanti, Catin pada KUA Kec. Palu Barat, *Wawancara*, Tanggal 9 Juli 2020

religious understanding of the prospective bride and groom. However, not a few brides and grooms were found who did not know how to read the Qur'an, so this became one of the obstacles for the supervisor in providing material deepening.

The pre-marital guidance materials delivered are as follows:

- a) Preparing a Strong Marriage towards a Sakinah Family
- b) Managing the dynamics of Marriage and Family
- c) Meeting the needs of the family
- d) Maintaining Family Reproductive Health
- e) Managing Conflict and Building Family Resilience.¹⁰

4) Methods in Pre-Marriage Guidance

The method used in the implementation of premarital guidance is the lecture and question and answer method, in this lecture method is conveyed knowledge that can be captured, understood or understood by the minds and feelings of the prospective bride and groom (catin). In its implementation, the supervisor participates in instilling a sense of trust or confidence in what has been conveyed. While the question and answer method is intended so that what is conveyed by the supervisor contains materials related to preparation for the prospective bride and groom, by opening questions and answers about the material presented by the supervisor or about material that he has not understood.¹¹

CONCLUSION

Based on the results of the study, the authors can conclude that: 1) The implementation of premarital guidance for prospective brides (catin) at KUA of West Palu District has provided benefits but has not been effective, because in its implementation it has not fully referred to the guidelines for implementing premarital guidance and the guidance materials have not fully followed the Marriage Guidance Module for Bride and Grooms; 2) Efforts to implement premarital guidance for prospective brides at KUA of West Palu District, namely: a) The implementation of pre-marital guidance for prospective brides (catin) at the KUA of West Palu District must follow the guidelines for the implementation of pre-marital guidance, both the guidance material and the implementation pattern which is carried out collectively and independently; b) Indonesian Ministry of Religion institutions to pay more attention to the coaching program for prospective brides through premarital guidance, provide a budget so that its implementation can be carried out optimally and collaborate with other agencies related to the material

¹⁰Hasan Alhabsyi, Penyuluh Agama Islam, pada KUA Kec. Palu Barat, *Wawancara*, Tanggal 12 Juli 2020

¹¹Mardiah, Penyuluh Agama pada KUA Kec. Palu Barat, *Wawancara*, Tanggal 12 Juli 2020

presented and 3) Include premarital guidance as one of the requirements for marriage registration so that All prospective brides who are getting married are required to follow guidance in increasing family resilience, both in groups and independently using the lecture method and conducting questions and answers with a supervisor or tutor.

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