

## **The Effectiveness of Marriage Guidance for Prospective Bride in Building the Sakinah Household**

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### **Abstract**

*This study discussed the effectiveness of Marriage Guidance for Prospective Brides in Building Sakinah Households in KUA Kec. Maritengngae, Sidrap Regency. This study aims to determine the effectiveness of marriage guidance for prospective brides in building sakinah households in KUA Kec. Maritengngae in Sidrap Regency. This study used descriptive qualitative research. Descriptive research, researchers go directly to the field or carried out in the field through observation, interviews, and documentation studies, in order to obtain clear and representative data. The results of this study indicated that 1) Implementation of marriage guidance (Bimwin) in the Maritengngae District of Sidrap Regency for the bride and groom in realizing a sakinah family is the first step to prepare the prospective bride and groom to navigate their new life, namely married life; 2) The concept of a sakinah household has several characteristics, namely: Standing on a solid foundation of faith, Fulfilling the mission of worship in life, Obeying religious teachings, loving and cherishing each other, Compact educating children and Contributing to the good of society, the nation and the country, and 3) The effectiveness of the implementation of marriage guidance in forming sakinah households in the Maritengngae District, Sidrap Regency, especially for the bride and groom, in its implementation is quite effective. Compact educating children and Contributing to the good of society, the nation and country.*

**Keywords:** Marriage Guidance, Marriage, Sakinah

### **1. Introduction**

Marriage is an issue that is always actual and always interesting to discuss, because this issue does not only concern human nature and basic needs but also touches a noble and central institution, namely the household. Because this institution is a bulwark for the defense of human dignity and noble moral values. Marriage is a very noble way to regulate domestic life and offspring, but it can also be seen as a way to get to know one another, and that introduction will be a way of conveying help to one another (Rasjid, 2012).

The household is a gathering place for husband and wife who are interconnected in order to get offspring as the next generation so that

a family is formed. The family is the smallest unit of a nation, while the family aspired to in marriage is a prosperous and happy family that always gets the pleasure of Allah.

The success or failure of a marriage in achieving prosperity and happiness is largely determined by the weak and strong intentions of the two couples who navigate the household ark, so that in marriage it is very necessary to have inner and outer love between husband and wife. A strong agreement in marriage is a firm determination to build a strong household. Therefore, it is hoped that all parties involved, especially husband and wife, will take care of it seriously and responsibly. The noble purpose of marriage is for husband and wife to carry out Islamic law in the household. Therefore, every Muslim and Muslim woman who wants to build an Islamic household, the teachings of Islam have led to a *sakinah mawaddah warahmah* family.

During the marriage contract, they have promised and are willing to build a household that is peaceful and orderly, will live as death, pain and pleasure, bowing as bent, jumping as broken, going up hills as climbing, going down slopes, swimming as wet, floating and drifting so that they become a whole family (Idris Ramulyo, 2004).

Happy and difficult is an unavoidable condition in fostering a household, so that mutual understanding between husband and wife is needed in order to perpetuate togetherness in the household. To maintain the integrity of a peaceful and orderly household, a husband and wife should create an Islamic household atmosphere. An Islamic household is a household in which Islamic etiquette is enforced, both concerning the individual as well as the entire household. An Islamic household is a household founded on a foundation of worship. Family members always meet and gather and love each other for the sake of Allah, advise one another in truth and patience, and instruct one another to do good and forbid what is evil out of love for Allah (Setiawan, 2018).

Maintaining the relationship between husband and wife in an Islamic household is required to always love each other, love each other, love. But the fact is that sometimes husbands and wives forget to apply God's instructions in marriage, so they slip into the valley of a great quarrel (Mohd. Idris Ramulyo). Quarrels that lead to divorce are things that should be avoided in Islamic families. Because basically divorce is only permitted by the Shari'a when it is truly impossible to maintain a family.

Based on the realization of the charter obtained from the marriage guidance (Bimwin) of the bride and groom, which is a program from the Islamic Religious Affairs (Urais) Office of the Indonesian Ministry of Religion. It is carried out by the Office of Religious Affairs (KUA) in collaboration with the Marriage Advisory, Development and Preservation Agency (BP4). This marriage guidance practice is very diverse and varies both in terms of techniques and methods of implementation as well as implementation time.

Seeing these conditions, it is the author's interest to conduct research at the KUA Maritengngae District to examine more deeply about the effectiveness of marriage guidance in building sakinah households. Based on the research focus and focus description and to limit the scope of this thesis study, it is necessary to formulate the following problem formulation are 1) How implementation of marriage guidance (Bimwin) as a condition for obtaining a certificate for the bride and groom at the KUA, Maritengngae District, Sidrap Regency?; 2) How is the concept of a sakinah household in the implementation of guidance and marriage (Bimwin) at the KUA, Maritengngae District, Sidrap Regency?, and 3) How is the effectiveness of marriage guidance (Bimwin) for prospective brides in building a sakinah household in Maritengngae District, Sidrap Regency?.

## **2. Theoretical Review**

### **2.1. The Theory of Effectiveness**

Effectiveness is a measure that states how far the targets (quantity, quality, and time) have been achieved, which have influence and bring results in order to achieve success in an activity (Indrawijaya, 2020). Effectiveness is the utilization of infrastructure resources in a certain amount that is consciously determined beforehand, to produce a job on time (Abdurahmat, 2008).

Effectiveness comes from the word effective which implies the achievement of success in achieving the goals that have been set. Effectiveness is always related to the relationship between the expected results and the results that have been achieved. Effectiveness can be seen from various points of view (view points) and can be assessed in various ways and has a close relationship with efficiency. As stated by Amitai Etzioni in Musfialdy who defines effectiveness, as follows: As the level of success of the organization in an effort to achieve goals and objectives (Musfialdy, 2012). Based on the above opinion, that effectiveness is a very

important concept because it is able to provide an overview of the success of an organization in achieving the expected goals or objectives.

Richard M. Steers in Kharisma says about the effectiveness measure are achievement of objectives. Achievement is the overall effort to achieve goals must be viewed as a process. Therefore, so that the achievement of the final goal is more secure, phasing is needed, both in the sense of phasing in the achievement of its parts and phasing in the sense of its periodization. The achievement of goals consists of several factors, namely: Time period and targets which are concrete targets. Integration. Integration is a measurement of the level of an organization's ability to conduct socialization, consensus development and communication with various other organizations. Integration concerns the socialization process. Adaptation. Adaptation is the ability of an organization to adapt to its environment. For this reason, a benchmark for the procurement and filling process is used.

## **2.2. The Theory of Legal Basis of Marriage Guidance**

Law Number 1 of 1974 concerning Marriage, article 1 states: Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a *sakinah* and eternal family (household) based on the One Godhead. Changes in norms in Law Number 1 of 1974 concerning Marriage in Article 7 paragraph 1) Marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years. In this case, the minimum age for marriage for women is the same as the minimum age for marriage for men, which is 19 (nineteen) years.

The age limit is considered to have matured physically and mentally to be able to carry out a marriage in order to realize the purpose of marriage properly without ending in divorce and obtaining healthy and quality offspring. Established and the creation of a *sakinah*, *mawaddah* and *rahmah* household, Islam has given instructions about the rights and obligations as husband and wife. If the rights and obligations of each have been fulfilled, then the dream of a *sakinah* household will come true (Rofiq, 2000).

Then through the regulation of the Director General of Islamic Community Guidance (BIMAS) of the Ministry of Religion Number 379 of 2018 it is instructed that every man and woman who will get married must follow marriage guidance (BINWIN) organized by the Ministry of Religion and Islamic religious organizations that already have accreditation from the Ministry of Religion. Ministry of Religion.

Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a *sakinah*, *mawaddah*, *warahmah* family. So. Marriage

guidance is a guidance effort in providing material or provisions to the prospective bride and groom before carrying out the marriage, regarding the sakinah family, munakahat, and the things needed by the bride and groom before entering the level of marriage that are sourced from the Qur'an and Al-Sunnah.

"My house is my heaven" does not mean a house that only contains happiness and pleasure without problems and feelings of sadness, but those who are able to decorate their homes with an attitude of patience and gratitude. Everyone certainly longs for a happy household, which is able to realize "baitii jannatii (My Home is My Heaven)". However, to realize "My Home is My Heaven" is not as easy as turning the palm of the hand, of course there must be an effort that accompanies this hope.

The purpose of marriage is inner peace (sakinah) which is obtained through husband-wife association based on mawaddah (love that benefits the one who loves) and rahmah (love that benefits the loved one). So inner peace in the family requires husband and wife as well as parents and children to both have and maintain love to make themselves happy and make others happy at the same time.

The four pillars of marriage, namely: husband and wife both believe that in marriage both are in pairs (zawaj). Association in marriage is referred to as zawaj (pairing). Husband and wife are like a pair of wings that can make a bird fly high to live and seek life. Both are important, complementary, mutually supportive, and mutually cooperative. In the expression of the Qur'an, the husband is clothing for the wife and the wife is clothing for the husband (Qs. al-Baqarah / 2:187), husband and wife both hold fast to marriage as a solid promise (Mitsaqan Ghalizhan). Husband and wife both experience marriage as a strong bond (Qs. an-Nisa / 4:21) so that they can support all the joints of household life. Both are obliged to maintain this bond with all the efforts they have. Can't one keep it tight, while the other weaken it. Husband and wife treat each other with dignity (Mu'asyaroh bil-Ma'ruf). The marriage bond must be maintained by treating each other with dignity (Qs. an-Nisa / 4: 19). A husband should always think, try, and do everything that is best for his wife. Likewise wife to husband. The word mu'syaroh bil ma'ruf' is a form of mutuality so that dignified behavior must be reciprocal, namely husband to wife and wife to husband. Husband and wife together solve family problems through Deliberation. Household management, especially when facing problems, must be resolved together (Qs. al-Baqarah/ 2:23). Deliberation is a healthy way to communicate, ask for input, respect your partner's views, and make the best decisions because both can be pleased with each other.

### **3. Methods**

This type of study is descriptive qualitative research, namely study that provides an overview of factual and systematic stimulation and events regarding factors, characteristics, and relationships between phenomena that are owned to carry out only the basics. This study presents descriptive data in the form of written or oral data from informants and the behavior to be observed, because the researcher aims to provide a complete and in-depth view of the subject under study (Moleong, 2007).

Descriptive study is carried out with the aim of systematically describing the facts and characteristics of the subject or object being studied appropriately, to obtain a variety of problems related to the field of education and human behavior (Sukardi). The type of data in this study is primary data (main) which is data obtained from informants, namely expert informants and key informants. The expert informants referred to by the author are people who are experts in marriage guidance, both extension workers and penghulu. While the key informants are the bride and groom who are currently attending and who have followed the Marriage Guidance who directly interviewed and filled out questionnaires related to the research. The author uses the term social situation or social situation as the object of research which consists of three elements, namely place, actors and activity, which interact synergistically (Sugiyono).

Secondary data is research data obtained indirectly through intermediaries or second sources. Secondary data can be in the form of library research by studying the documents of the Office of Religious Affairs (KUA) Maritengngae District, Sidrap Regency.

### **4. Results and Discussion**

#### **4.1. Implementation of Marriage Guidance (Binwin) in Sidrap Regency**

The success of the process of implementing marriage guidance at KUA Maritengngae is supported by aspect of Professional Organizer. The purpose of implementing marriage guidance (Bimwin) is to help prepare the bride and groom to navigate their new life, namely married life. KUA Maritengngae is one of the institutions that has actively implemented marriage guidance for prospective brides. The guidance can be described that in the implementation of marriage guidance at KUA Maritengngae is given in groups. Aspects of marriage guidance participants who are ready to marry. Implementation of marriage

guidance in realizing a sakinah family at KUA Maritengngae Sidrap. It turns out that the role of KUA Maritengngae Sidrap is very closely related in realizing a sakinah family. This is in accordance with the purpose of KUA Maritengngae Sidrap, namely as an institution that focuses its attention and activities on family development by providing advice to husbands and wives who are in dispute or in disagreement in certain matters, so as not to divorce. Thus, if the family really pays attention to and implements the advice of the Maritengngae KUA, then a family will form a prosperous family (sakinah mawaddah wa rahmah family).

There are at least four kinds that are the purpose of marriage. The four purposes of marriage should really be understood by the prospective husband and wife, in order to avoid the rift in the household which usually ends in divorce which is very hated by God. Among the goals of the marriage are as follows: To pacify the soul, to create (preserve) offspring, to fulfill biological needs, and to exercise responsibility.

Aspects The process of providing structured marriage guidance materials. In terms of duration of time, marriage guidance for brides and grooms is carried out at least 16 hours of lessons in two days. Based on the authors' research, if ten materials are delivered within 16 hours of lessons, it is not sufficient. Moreover, the organizers need time for opening, pre-test, post-test, and closing. This causes the duration of time that was originally used to provide material, to be cut off for these activities. The delay of the resource persons in delivering the material is also a factor in the implementation of this marriage guidance being less effective and not in accordance with the regulations of the Director General of Islamic Guidance Number 379 of 2018.

Aspects of professional and certified resource persons. The speakers in the implementation of marriage guidance are those who have the competence and skills because they have gone through education and training in terms of guidance and marriage. Such as penghulu and functional extension workers have certificates as resource persons in accordance with the material on the implementation of guidance and marriage.

Aspects of awarding certificates is a proof of right that applies as strong evidence regarding the physical data and juridical data contained therein, as long as the physical data and juridical data are in accordance with the data contained in the letter. While what is meant by a prospective bride and groom course or the Director General of Islamic Community Guidance Number: DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses, what is called a pre-wedding course is the provision of knowledge, understanding, skills and awareness-raising to teenagers of marriageable age about home and family life.

The marriage guidance held by KUA in Maritengngae Sidrap District is an effort to provide assistance to the bride and groom that is carried out continuously and systematically to individuals in solving problems, and information about marriage, faced by couples. In the implementation of marriage guidance, one of the most basic elements is the subject (supervisor or tutor). The supervisor or tutor must be able to read the situation and condition of the prospective bride and groom being faced and master the material or materials and can provide good examples or examples.

#### **4.2. The concept of a sakinah household in the implementation of guidance and marriage**

The sakinah family revives an atmosphere that has long felt bland in marriage, awakens love that had withered, moistens hearts that have become dry, reaps harmony for the sake of harmony in each atmosphere of the residents of their household. Love based on religion, maintaining the love and chastity of each partner under the auspices of Al-Raheem (the Most Compassionate), marrying for the right purpose of seeking shari'ah guidance, making love and other forms of attention as a reward, a marriage commitment that strong, as well as effective communication, these are the things that are prioritized to bring a balance of harmonious nuances and sakinah that makes love always burning in the hearts of both partners, loyalty that binds a firm commitment, all of which are very important in reassuring the integrity of marriage.

Forming a sakinah, mawaddah and wa rahmah family is not just a fantasy, but something that is real and can be realized in everyday life. It has various characteristics, including standing on a solid foundation of faith, the sakinah family does not stand in a vacuum, does not exist in the air. The sakinah family stands on the foundation of faith in Allah. As a religious nation, we all believe that the happiness of married life cannot be separated from the values of faith. Husbands and wives who have strong faith in Allah, will feel supervision from Him. They will be awake in goodness, kept away from evil and evil, because they believe that Allah is always guarded and supervised.

Fulfilling the mission of worship in life that our lives are not only for fun and playing, but there is a mission of worship that we must fulfill. Marriage is worship, married life is worship, interaction and communication between husband and wife is worship, having sex is worship, getting pregnant, giving birth and breastfeeding children is worship, educating children is worship, earning fortune is worship, cleaning the house is worship, bathing is worship. , eating is worship, doing good to neighbors is worship, all our life activities should always be in the motivation of worship.



Obedying religious teachings that as people of faith, it is our duty to always obey religious teachings. Follow the teachings of Allah and the guidance of His Prophet. This teaching includes carrying out things that are required or sunnah, or avoiding things that are forbidden or forbidden. All religious teachings must contain the intention to bring good or benefit, and prevent humans from being damaged.

Love and care for each other that the sakinah family has an atmosphere full of love and affection. Husband and wife love and care for each other. For that they always try to do the best for their partner. They avoid actions or words that hurt each other, betray each other, hurt each other, lie to each other, abandon each other, let each other go, leave each other.

Take care and strengthen each other in goodness is a husband and wife take care of each other and even always try to strengthen each other in goodness. In married life, along with the age of marriage, sometimes there is a decrease in good values. Husbands and wives become lazy to carry out worship, lazy to do good, lazy to fulfill obligations, so that the family atmosphere becomes dry and unpleasant. They always try to strengthen each other in goodness, so as not to allow an atmosphere of spiritual dryness in family life.

Easy to solve problems that a sakinah family does not mean that there are no problems, it does not mean that there are no fights, it does not mean that it is free from problems. However, in the sakinah family, various problems are easily resolved. Husband and wife join hands to solve problems. They are willing to sit together, talk together, unravel the various complexities of married life. There is no problem that cannot be solved as long as they are both willing to solve it.

Share the roles fairly is husband and wife in a sakinah family always try to do a fair division of roles. Neither party should be oppressed or overburdened, while the other party does not care. Therefore, since the beginning of married life, husband and wife have applied the principle of justice in dividing roles. There are roles that have been determined by religious teachings, so it remains only to carry out according to religious provisions. However, for roles that are not regulated by religion, they should be divided equitably by the husband and wife themselves.

#### **4.3. The Effectiveness of Marriage Guidance in Building the Sakinah Family**

Effectiveness can be measured by comparing the plans that have been determined with the real results that have been realized. However, if the effort or the results of the work and actions taken are not appropriate so that the goals are not achieved or the expected goals, then it is said to be ineffective. Achievement of objectives is to achieve

the goal of premarital marriage guidance, namely to build a *sakinah* household, the KUA Maritengngae is required to always improve services in the community, both indirectly and directly on the target, namely advice given to couples who will soon get married, couples who disagree with couples who will divorce.

Regulation of the Director General of Islamic Community Guidance number 379 of 2018 concerning technical guidelines for marriage guidance for prospective brides, the Ministry of Religion of Pinrang Regency as the provider of guidance found obstacles, so that the implementation of marriage guidance for prospective brides did not run according to applicable norms. This can be seen in terms of the material presented during the guidance process. Some of the material presented by the resource persons is not in accordance with what is in the marriage guidance module. This causes the material to spread everywhere and not focus on the real purpose of the material.

Integration is the socialization process (every organization in general always goes through a socialization process with the community and local agencies to establish a cooperation or partnership. Consensus development to produce mutual agreement in making decisions. The communication process must run smoothly.

Adaptation is one of the factors that led to the failure of the KUA Maritengngae in Sidrap Regency in providing advice to married couples is that those who are in conflict only come and complain about their problems after their problems become more complicated, complex and very critical and can no longer be reached by peaceful means, and in this case the *bimwin* organizer cannot impose the will of the husband and wife. But that does not mean the presence of KUA Maritengngae in Sidrap Regency cannot function and play a good role and is less able to contribute, because the description above seems clear that the role of KUA Maritengngae in Sidrap Regency has had a large and effective role in practice and in reality.

In achieving the effectiveness of Marriage Guidance in building a *sakinah* family, KUA Maritengngae Kab. Sidrap there are problems that are seen from the effectiveness of the program according to Steer's theory, that goal achievement. To achieve the goal of premarital marriage guidance, namely to build a *sakinah* household, the KUA Maritengngae is required to always improve services in the community, both indirectly and directly on the target, namely advice given to couples who will soon get married, couples who disagree with couples who will divorce.

## 5. Conclusion

The implementation of marriage guidance in Maritengngae District, Sidrap Regency for prospective brides in realizing a sakinah family, is the first step to prepare the prospective bride and groom in navigating their new life, namely married life.

Forming a sakinah, mawaddah and wa rahmah family is not just a fantasy, but something that is real and can be realized in everyday life. It has various characteristics, including the following: Standing on a solid foundation of faith, Fulfilling the mission of worship in life, Obeying religious teachings, Loving and caring for each other, Caring for and strengthening each other in goodness.

The effectiveness of the implementation of marriage guidance in forming a sakinah family in Maritengngae District, Sidrap Regency especially for the bride and groom, in its implementation it has been quite effective and has experienced success, as evidenced by many participants who admit that marriage guidance is important for them, they get new knowledge from this marriage guidance process.

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