

Implementation of Regulation of the Director General of Islamic Bimas Number 379/2018 concerning Marriage Guidance as an Effort to Create the Sakinah Family

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Abstract

This study discusses about implementation of the regulation of the Director General of Islamic Community Guidance No. 379/2018 regarding marriage guidance as an effort to create a sakinah family.. This study aims to determine implementation of the regulation of the Director General of Islamic Community Guidance No. 373/2017 regarding marriage guidance as an effort to create a sakinah family. Types of research is descriptive qualitative. Descriptive research, location in Watangpulu District, Sidrap Regency through observation, interviews, and documentation studies. Sources of data are the Head of KUA, Penghulu and religious instructors as well as prospective brides. The results of this study indicate that 1) household dynamics in forming a sakinah family in Watangpulu District, Sidrap Regency, family dynamics if not handled seriously will lead to divorce, so that is the basis for the link between marriage and divorce; 2) Supporting factors a) For participants who follow marriage guidance are very enthusiastic. b) Guidance material that is easy to understand, and 3) Implementation of the regulation of the Director General of Islamic Community Guidance No. 379/2018 regarding marriage guidance for prospective brides in its implementation is quite effective.

Keywords: We would like to encourage you to list your keywords in this section

1. Introduction

Living in pairs in Islam is the secret of the existence of this world. Everything we see in this universe, in the form of the majesty of Allah's creation, is built on a pair system. Marriage according to positive law is an inner and outer bond between a man and a woman with the aim of forming a sakinah and eternal family or household based on the Almighty God (Ash-Sha'idi, 2005). For this reason, husband and wife need to help complement each other, so that each can develop their personality to help and achieve spiritual and material welfare.

Marriage from a juridical point of view will lead to a legal relationship that has rights and obligations between husband and wife on a reciprocal basis. Apart from that, it is also a religious act that is closely related to one's spirituality, as one of the religious issues, every religion in this world has its own rules regarding marriage. So that in principle it is

regulated and must be subject to the provisions of religious teachings adopted by those who will carry out marriages (Syahrani & Abdurrahman, 1978).

Regulation of the Director General of Islamic Community Guidance (BIMAS) of the Ministry of Religion Number 379 of 2018 instructs 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 have accreditation from the Ministry of Religion. The material presented in this marriage guidance implementation program is also diverse. Starting from preparing for marriage, to ways to resolve conflicts between family members. The implementation of this marriage guidance as regulated in the implementation guidelines, must be followed by men and women who will get married and have registered their marriages with the District Office of Religious Affairs (KUA).

After following marriage guidance, the Ministry of Religion will provide proof of graduation in the form of a certificate used for marriage registration requirements, so marriage guidance for prospective brides must be followed by all prospective brides because the certificate of marriage guidance is a requirement that will be attached to the marriage registration. Office of Religious Affairs (KUA) Watangpulu District, Sidrap Regency is an institution that has been actively implementing the marriage guidance program (BINWIN). Marriage Guidance specifically for the bride and groom is carried out at the Office of Religious Affairs, Watangpulu District, Sidrap Regency.

A sakinah household in the Qur'an is called the dream of everyone and Allah wants every married servant of His to realize sakinah mawaddah wa rahmah, Therefore Allah provides guidance to humans to be able to build a sakinah marriage in the Qur'an as well as hadith. Forming a sakinah household full of peace is the dream of all normal humans. No one wants their household to fall apart or run aground in the middle of the road. The aim is to make the family sakinah, currently the government through the Ministry of Religion makes regulations that can be said as the first step to fix this important issue, namely that the prospective bride and groom must undergo learning about marriage and family which is known as pre-marital education.

The concept of a sakinah family has become *sunatullah* in life, everything contains positive and negative elements (Achmad Mubarak). Building sakinah in the family is not easy. Family is a process that often meets storms. Marriage Guidance (BINWIN) which is specifically for brides and grooms is carried out at the Office of Religious Affairs, Watangpulu District. The number of couples who receive marriage guidance adjusts to prospective brides who have previously registered with the local KUA. An interesting thing for the author to describe and discuss it, encourages the author to conduct research

with the title: Implementation of Islamic Guidance Regulation No. 379 of 2018 concerning Marriage Guidance as an EffortRealizing the Sakinah Family in Watangpulu District, Sidrap Regency.

Based on the focus of this study, the problem formulated is how household dynamics in the community at KUA, Watangpulu District, Sidrap Regency?;What are the factors that support and hinder the implementation of guidance and marriage at the KUA, Watangpulu District, Sidrap Regency??, and howimplementation of marriage guidance in realizing a sakinah family at KUA Watangpulu District, Sidrap Regency?.

2. Theoretical Review

2.1. The Implementation Theory

All printed material, including text, illustrations, and charts, must be kept within the parameters of the 8 15/16-inch (53.75 picas) column length and 5 15/16-inch (36 picas) column width. Please do not write or print outside of the column parameters. Margins are 3.3cm on the left side, 3.65cm on the right, 2.03cm on the top, and 3.05cm on the bottom. Paper orientation in all pages should be in portrait style.

According to Ripley, implementation is considered the main form and a very decisive stage in the policy process (Ripley & Franklin, 1986). This view is corroborated by Edwards III's statement that without effective implementation the decisions of policy makers will not be successfully implemented. Policy implementation is an activity that is seen after a valid direction has been issued from a policy which includes efforts to manage inputs to produce outputs or outcomes for the community.

In Edwards III's view, policy implementation is influenced by four variables, namely: 1) communication; 2) resources; 3) disposition, and 4) bureaucratic structure (Edward). The four variables are also related to each other. The success of the policy implementation requires that the implementor knows what will and must be done. What are the goals and objectives of the policy must be transmitted to the target group so that it will reduce the distortion of implementation.

Although the contents of the policy have been communicated clearly and consistently, if the implementer lacks the resources to implement it, implementation will not be effective. These resources can be in the form of human resources, namely the competence of the implementor and financial resources. Resources are an important factor for effective policy implementation. Disposition is the character and characteristics

of the implementor. If the implementor has a good disposition, then he will carry out the policy well as desired by the policy maker. When the implementor has a different attitude or perspective from the policy maker, the policy implementation process also becomes ineffective. Various development experiences in third world countries show that the level of commitment and honesty of the apparatus is low. Various corruption cases emerging in third world countries, such as Indonesia, is an example concrete results from the low commitment and honesty in implementing development programs.

Organizational structure in charge of implementing policies has a significant influence on policy implementation. One of the most important structural aspects of any organization is the existence of standard operating procedures (SOPs). SOP is a guideline for every implementer in acting. Organizational structure that is too long will tend to weaken supervision and lead to red tape, namely complicated and complex bureaucratic procedures. This in turn causes organizational activities to be inflexible.

The concept of implementation is increasingly being discussed along with many experts who contribute ideas about policy implementation as one of the stages of the policy process. Haedar and Tarigan put the policy implementation stage in a different position, but in principle every public policy is always followed up with policy implementation (Akib & Tarigan, 2008).

According to (Purwanto & Sulistyastuti, 1991), "implementation is essentially an activity to distribute policy outputs (to deliver policy output) carried out by implementers to the target group as an effort to realize policy". Based on some of the definitions above, it can be concluded that implementation is a series of actions taken by various actors implementing policies with supporting facilities based on established rules to achieve the stated goals.

2.2. Guidance and marriage law theory

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 premarital marriage guidance (BINWIN) organized by the Ministry of Religion and Islamic religious organizations that have accreditation from the Ministry of Religion.

Guidance is the development of the mind, structuring behavior, emotional regulation, the relationship between human roles and the world, and how humans are able to use the world so that they are able to achieve life goals and strive for their realization (Nahlawi, 1995). All of these ideas have been described in an integrative (intact) manner in a solid basic concept. Islam also offers the concept of aqidah which is obligatory to be believed so that in humans embedded feelings that encourage normative behavior that refers to Islamic law.

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 Sunnah.

Implementation process premarital marriage guidance for the bride and groom according to the decision of the director general of Islamic community guidance no. 379 of 2018 is Implementing premarital marriage guidance, Provider of premarital marriage guidance for prospective brides is the district/city ministry of religion, Office of Religious Affairs (KUA) or other institutions that meet the requirements, premarital marriage guidance for prospective brides is prioritized for prospective brides who register at the District KUA, pre-marital marriage guidance for the bride and groom has entered the age of 21 years. Furthermore, the guidance process is face-to-face guidance carried out for

sixteen hours of lessons with premarital marriage guidance material for prospective brides, Premarital marriage guidance for the bride and groom is carried out according to the time determined by independent guidance in the event that the bride and groom cannot follow face-to-face guidance, the bride and groom can follow independent guidance. Independent guidance is only carried out at KUA.

Certificates intended for participants who have attended pre-marital marriage guidance for prospective brides are entitled to obtain a certificate from the organizer. Certificates are issued and signed by the organizers for self-guided participants, certificates of health and family guidance and statements of advice are substitutes for certificates. Funding or guidance costs are sourced from the APBN and/or PNPB NR with the allocation of face-to-face guidance costs for the bride and groom to a maximum of Rp. 400,000, - per pair or Rp. 200,000, - per person, and also self-guidance of Rp. 50.000,-.

Monitoring, evaluation and supervision. It is the Director General of Islamic Community Guidance who can monitor and evaluate the implementation of marriage guidance for prospective brides to the location of the implementation of guidance at each regional office of the provincial ministry of religion to supervise the Ministry of Religion of the Regency/City or local KUA which carries out the implementation of marriage guidance with the aim of monitoring and evaluating for see the success of the program and assess the program is the best way to achieve the objectives.

As the spearhead of the Ministry of Religion, KUA includes this marriage guidance program as one of the requirements for the marriage registration process. The prospective bride and groom course program will have clear implications if there is a cooperative relationship between the executor and the suscatin participants, moreover the prospective bride and groom course aims to improve the quality of the family through coaching and debriefing in married couples.

Sakinah Family according to (Kholik, 2017), the sakinah family does not just come, but there are conditions for its presence. So, the sakinah family is a bond of fellowship living on the basis of marriage between adults of different sexes who live together and live in a household with the driving force in building a family order that can provide comfort in the world as well as guarantee the safety of the hereafter.

Building family planning is certainly preceded by marriage/marriage. Marriage is the dream and hope of every human being, because with marriage a household is formed as a place to obtain sakinah and enjoyment of life to face the difficulties encountered daily or when receiving pleasure there is a place to pour out the heart. Efforts to realize the harmonization of husband and wife relationships in reaching a sakinah family include

implementing the deliberation principle. In family life, the attitude of deliberation, especially between husband and wife is something that needs to be applied. That matter according to the principle that there is no problem that cannot be resolved as long as the principle of deliberation is practiced.

At the time of deliberation or communication, there are a lot of guidance and procedures taught by religion, starting from the inner attitude and willingness to forgive, gentleness and subtlety of words, to the persistence of listening to the deliberation/discussion partners. Each must also be able to know the needs and views and have skills, besides being able to actively listen to the views of their partners, so they don't rush to conclusions. In the event that the deliberation does not bring together views, one of them must be able to state that, "Perhaps you are right". This sentence is no less intimate than the sentence, "I love or I'm proud of you". That sentence is automatically again full of awareness will be triggered during *mawaddah* and grace adorns their souls (Mu'Thi, n.d.).

The existence of mutual understanding that between husband and wife should understand each other and understand about each other's circumstances both physically and mentally. It should be noted that husband and wife as human beings each have their advantages and disadvantages. Each of them previously did not know each other, met after they were both adults, not only of different types but each of them had different attitudes, behaviors and different views of life.

Mutual acceptance of the fact that husband and wife should be aware that mate, sustenance and death are in the power of Allah, cannot be formulated mathematically, but we humans are commanded to make efforts. The result is then a reality that we must accept, including the condition of each of us husband and wife, we accept sincerely and sincerely. With Mutual adjustment in the family means that each family member tries to fill each other's shortcomings and is willing to accept and acknowledge the strengths that exist in other people in the family environment. Wherever the adjustment by each family member has a positive impact on the development of the family, society and nation.

Cultivating a sense of love with every married couple wanting a happy life, the happiness of life is relative according to their tastes and needs. However, everyone has the same opinion that happiness is everything that can bring peace, security and peace as well as everything that fulfills the mental and spiritual needs of humans. To be able to achieve family happiness, husband and wife should always strive to foster a sense of love with mutual affection, love, respect and mutual respect with full openness.

Fostering relationships between family members and the environment. The family in a larger scope does not only consist of only fathers, mothers and children. However, it concerns even greater fraternal relations, both relationships between family members and relationships with the community. In detail, the author can explain the relationship between family members and environmental relations with neighbors and the community.

3. Methods

This type of study is a descriptive qualitative study, namely a 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 the basics only. This study presents descriptive data in the form of written or oral data from informants and the behavior to be observed, because this study aims to provide a complete and in-depth view of the subject under study.

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. Secondary data is research data obtained indirectly through intermediaries or second sources.

Efforts to obtain data and information that are in accordance with the objectives of the study in the setting of the study are important because they also carry out an empirical process. This is because the main instrument in qualitative studies is to see with their own eyes what is happening in the field and listen with their own ears. The instrument used by the researcher was observation and interviews, and documentation.

Testing the validity of the researcher's data using the triangulation technique, namely checking the validity of the data that utilizes something other than the data for checking purposes or as a comparison against the data, and the triangulation technique that is most widely used is by checking through other sources.

4. Results and Discussion

4. 1. Household dynamics in society

Marriage is a vehicle for the meeting of two very different hearts in terms of character and nature as well as tendencies and obsessions. From this definition, of course there will be dynamics that arise due to the substantial differences between two different hearts. Family dynamics if not taken seriously will lead to divorce, so that is the basis for the link between marriage and divorce.

Married life is not a matter of a day, however is a matter of life history. Relationship between husband and wife interrelated and seeks to unite two mutually exclusive personalities support. In reality, the things that exist in a marriage is not an easy thing to realize, it often appears various unwanted, but unavoidable problems. The problems that arise can cause tension between husband and wife and will result in disputes and conflicts quarrels in the household that give rise to what this is called family disorganization (chaos within the family).

Family disorganization can be defined as the breakup of the family, or the cracking of social roles if one or more members fail carry out their duties and roles. Family disorganization can occurs because of the discrepancy between husband and wife in some Case. Family disorganization occurs because of conflict between husband and wife. If the conflict is not immediately resolved, it will exacerbate problems in the household and lead to divorce, this situation has been experienced by the community in Watang Pulu District, Sidrap Regency.

Therefore, religious factors and moral marriage guidance can be a driving factor in fostering a happy family. And conversely, religious and moral factors that are lacking will also be factors that can destroy family harmony.

4.2. Supporting and Inhibiting Factors in the Implementation of Marriage Guidance

In marriage, in addition to fulfilling their biological needs, humans also need love from others, so that in fulfilling their needs, humans must interact with other human beings. As individual beings, humans prefer to fulfill all their personal needs, and as social beings are required to be more devoted to the wishes of others and their environment. The greater the gap in human nature as individual and social beings, the greater the effort required to fulfill this equilibrium. If this adjustment effort fails to be fulfilled, the individual will experience disturbances, both in the form of physical, psychological and social disorders, so that in his interactive life with other people it is not harmonious.

Harmony will be created in family life if the members are aware of each other that each has rights and obligations. A harmonious family is active communication between

them consisting of husband and wife, children and anyone who lives together. A harmonious relationship is a relationship that is carried out in harmony, harmony and balance. This relationship is realized through the pattern of attitudes and behavior between husband and wife who care for each other, respect each other, help each other, complement each other, and love, cherish and love each other. In the relationship between husband and wife who are all mutually exclusive, there is a meaning that husband and wife can work together as equal partners.

Marriage also requires the willingness of both partners to share with each other because it is impossible for the relationship to maintain a marriage to be carried out by only one partner, no matter how much he tries. At the beginning of marriage, every married couple should make a marital commitment, because it is the main force in marriage, with commitment the married couple must keep it on track, the cause of marital commitment in each married couple is different. The differences between one another are the personality of each partner, the maturity of each partner, the attitude of two partners towards the institution of marriage, the quality of love possessed by the couple and, the satisfaction of the couple towards their marriage.

Self-disclosure with husband-wife relationship, that self-disclosure is part of the intimate relationship between husband and wife because in an intimate relationship the couple can receive their partner's self-recognition and give warm and sympathetic responses to their partner. Self-disclosure is not only open to positive feelings but also negative feelings. The problem here is that in marriage not all married couples have a strong commitment. As a result, it will cause problems or conflicts in the couple's life, even worse, it will lead to divorce.

4.3. The implementation of marriage guidance in realizing a sakinah family

Regulation of the director general of Islamic Community Guidance number 379 of 2018 chapter II letter B number 1. closing so that the implementation of marriage guidance by the Sidrap district ministry of religion does not run for a full 16 hours. Participants in marriage guidance carried out by the Ministry of Religion of Sidrap Regency are prospective brides who have registered their marriage at the sub-district KUA and newly married couples who have not attended marriage guidance and for participants who are unable to attend face-to-face marriage guidance cannot take independent guidance because in Sidrap district itself has not held marriage guidance independently.

Efforts to implement the Director General of Islamic Community Guidance Regulation number 379 of 2018 concerning technical guidelines for marriage guidance for prospective brides, the Ministry of Religion of Sidrap Regency as the provider of guidance encountered 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.

From the results of this study, regarding the implementation of marriage guidance in the Watang Pulu sub-district, Sidrap Regency, it can be described that the prospective bride and groom are men and women who in their development of life both physically and psychologically are ready and agreed to establish a relationship together in a household. The purpose of marriage guidance is to help prepare the bride and groom to navigate their new life, namely married life.

Implementation of the Regulation of the Director General of Islamic Community Guidance number 379 of 2018 concerning technical guidance on marriage guidance for prospective brides, the Ministry of Religion of Sidrap Regency as the provider of guidance encountered 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.

Implementation Director General of Islamic Community Guidance Regulation number 379 of 2018, This special bride-to-be also provides awareness to the bride and groom about the importance of responsibility, as well as the rights and obligations of each couple.

The impact of implementing marriage guidance in strengthening the prospective bride and groom in realizing a sakinhah family is the preparation of the bride and groom, especially the physical aspect related to the material presented, the prospective bride and groom before taking marriage guidance there are many things they do not know. Because there is a lot of knowledge that they didn't know before, after attending marriage guidance, they understand, and they want to always try their best to improve the quality of marriage and create a Sakinah family and prosper, eternal according to Islamic guidance.

5. Conclusion

Family dynamics if not taken seriously will lead to divorce, so that is the basis for the link between marriage and divorce. The purpose of a marriage between a husband and wife is to foster and achieve a state of harmony. A harmonious family is a family whose rights and obligations are fulfilled, if the implementation of rights and obligations is not balanced then this will cause conflict between husband and wife.

Factors supporting the implementation of marriage guidance for prospective brides can be influenced by several factors: a) For participants who follow marriage guidance are very enthusiastic. b) Guidance material that is easy to understand, c) Friendly, communicative, resourceful resource person participants feel comfortable and think that the material provided is important for household life. The inhibiting factors in the implementation of marriage guidance are a) The lack of human resources in the Islamic Community Guidance, Ministry of Religion, Sidrap Regency.

Implementation of Islamic Guidance Regulation No. 379/2018 regarding marriage guidance for brides and grooms in its implementation has been quite effective, as evidenced by many participants who admitted that marriage guidance is important for them, the new knowledge they get from the marriage guidance process is very useful in their domestic life in the future.

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