

The Effectiveness of Marriage Guidance in Creating a Sakinah Family (Studies at KUA Dolo Barat)

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ARTICLE INFO

Volume: 2

KEYWORD

Sakinah Family, Marriage, Effectiveness.

ABSTRAK

KUA is obliged to provide Marriage Guidance for those who are not married so that they can provide knowledge/understanding and skills in building a household life based on Regulation of the Director General of Islamic Community Guidance No. 379 of 2018 concerning Bimwin. the authors focus on research on "The Effectiveness of Marriage Guidance in Forming a Sakinah Family (Study of KUA Dolo Barat District)". The main problem in this research is how marriage guidance is carried out by KUA Dolo Barat in forming a sakinah family.

The purpose of this study, apart from wanting to add insight, the author also wanted to know about the procedures carried out by the KUA in carrying out marriage guidance, then the effectiveness of marriage guidance and the factors that influence the performance of KUA in carrying out marriage guidance.

This type of research is field research using a qualitative approach, this research is located at KUA Dolo Barat, sources of primary data and secondary data using observation, interview and documentation data collection methods, using deductive analysis.

The results of the study show that the marriage counseling conducted by the KUA Dolo Barat has been effective using several breakthroughs. While the factors that influence the performance of the Office of Religious Affairs in fostering a sakinah family are divided into two, namely supporting factors and inhibiting factors. as for the supporting factors, government regulation is getting better. Inhibiting factors include the following: The influence of technology has many negative impacts on society

1. Introduction

Marriage aims to organize the family, because the family is one of the informal educational institutions, education experts agree that the household (family) is the first and foremost educational institution, in the family the child gets stimulation, obstacles and influences first of all in growth and development. development, both psychological development and mental or personal development. (Tihami, and Sohari sahrani, 2014). Everyone always wants the household he fosters to remain harmonious and full of love, to obtain peace and tranquility in life which can lead to bonds of mawaddah and rahmah (love and affection) among family members. (Ahmad Azhar Basyir, 1994) However, in navigating married life there will be many obstacles and tests so that it is not uncommon for every couple to experience turmoil in their household.

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The reality of life shows that building a household is easy, but maintaining and fostering a family to a level of happiness and prosperity that every married couple always craves is very difficult. (Ahmad Azhar Basyir, 2000) This is due to problems or problems that often arise in one household, namely uniting individuals of different types, nature, character, nature, education and outlook on life, so that these differences often lead to estrangement and disputes up to the stage of divorce. (Djamiil Latif, 1982) Even though divorce is permitted by Islam, Allah hates it very much, as the Prophet Muhammad saw said: *عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَبْغَضُ الْحَلَالَ عِنْدَ اللَّهِ الطَّلَاقُ) رَوَاهُ أَبُو دَاوُدَ , وَابْنُ مَاجَةَ , وَصَحَّحَهُ الْحَاكِمُ , وَرَجَّحَ أَبُو حَاتِمٍ إِسْرَائِيلَ*

It means:

From Ibn Umar Radliyallaahu 'anhu that Rasulullah Shallallaahu 'alaihi wa Sallam said: "The most hated lawful act by Allah is divorce." History of Abu Dawud and Ibn Majah. The hadith is authentic according to Hakim. Abu Hatim prefers to judge the hadith as mursal.

The Office of Religious Affairs is obliged to provide Marriage Guidance for those who are not married or who are married so that they can provide knowledge/understanding and skills in building their household life. As based on Regulation of the Director General of Islamic Community Guidance No. 379 of 2018 concerning Implementation of Marriage Guidance.

Thus, employees of the Office of Religious Affairs have direct contact with the community to carry out their duties, including fostering families in the sub-district, so that they become *sakinah, mawaddah wa rahmah* families.

In relation to the discussion of organizational effectiveness, there are two theories. The first theory, "Goal Model of Organizational Effectiveness", that is, an organization is said to be effective if the organization has achieved the goals that have been set previously. As stated by Hoy and Miskel (1982:320) as follows. Traditionally organizational effectiveness has been defined in terms of the degree of goal attainment. Amitai Etzioni's widely held definition is that "an organizational goal is a desired state of affairs which the organization attempts to realize." An organization is effective if the observable outcomes of its activities meet organizational goals. According to Hoy and Miskel, who cite the views of Amitai Etzioni, an organization can be said to be effective if organizational goals can be achieved or realized. The second theory, "System Resource Model of Organization Effectiveness", namely an organization is said to be effective if the organization is able to take advantage of the environmental situation and utilize useful resources. (Hendyat Soetopo, 2012)

2. Literature Review

2.1 Effectiveness Theory

Measuring organizational effectiveness is not a simple thing, because effectiveness can be studied from various perspectives and depends on who evaluates and interprets it. When viewed from a productivity perspective, a production manager provides an understanding that effectiveness means the quality and quantity of goods and services. The opinion expressed by Hidayat (1986) explained that: "effectiveness is a measure that states how far the target (quantity, quality and time) has been achieved. Where the greater the percentage of targets achieved, the higher the effectiveness.

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2.2 Definition of Marriage

Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on Belief in One Almighty God. According to Hanafiah, "marriage is a contract that provides benefits for voluntary *mutah*" meaning that it is permissible for a man to marry a woman as long as there are no factors that hinder the validity of the marriage according to *syar'i*. According to Hanabilah, marriage is a contract that uses the *inkah lafaz* which means *tajwiz* with the intention of taking advantage of it for pleasure. (Amiur Nuruddin, Azhari Akmal Tarigan, 2004)

According to Sajuti Talib, marriage is a sacred agreement that is strong and sturdy to live together legally between a man and a woman to form an eternal, polite, loving, peaceful and happy family. (Moh. Idris Ramulyo, 1996)

2.3 Marriage Guidance

2.3.1 Definition of Marriage Guidance

Guidance according to the Big Indonesian Dictionary, namely; lessons about a knowledge or skill, which is given in a short time for those who will get married. Guidance for the next prospective bride and groom is the provision of knowledge, understanding and skills in a short time to the catin about household/family life

2.3.2 Purpose of Family Guidance

- a. So that participants recognize the sources of conflict and how to manage them in a dynamic household life;
- b. So that participants recognize and are able to anticipate challenges inside and outside the family that threaten family resilience;
- c. So that participants can fortify themselves from various possibilities that can undermine the integrity of the family;
- d. So that participants are able to assess their level of mental readiness, as well as readiness with their future husband or wife as a partner to get married and build a *sakinah* family
- e. So that participants are able to formulate new things and things that need to be improved in the guidance process, both in substance and technically.

This regulation is intended to increase understanding and knowledge about household/family life in realizing *sakinah*, *Mawaddah* and *Rahmah* families, as well as reducing the number of disputes, divorce and domestic violence.

2.3.3 Benefits of Bride and Groom Marriage Guidance

Disputes and divorce are one of the most influential factors in reducing the quality of the nation's young generation in the future. An inharmonious family atmosphere that arises because of household disputes will certainly be very disturbing psychologically for all family members. This situation will tend to get worse because disputes and divorce are often accompanied by violence, both physically and psychologically. Domestic violence has the potential to become a source of social problems in the future. A condition that should be prevented as much as possible with the Bride and Groom's Marriage Guidance. According to Zulfikri, the benefits of marriage guidance for the bride and groom are felt directly by the husband and wife both pre and post marriage, through this counseling will strengthen the marriage commitment so that it becomes material for contemplation for the husband and wife when problems occur in the family.

2.3.4 *Sakinah* Family Criteria

Choosing a good partner is the first step to starting to build a household so that it becomes a household that is *sakinah* and blessed by Allah SWT. In selecting a potential companion, we need to be careful and use the correct criteria, in order to get a good and suitable partner.

A life partner (mate) is indeed God's business and has become his destiny. However, as good servants, we cannot just sit idly by and wait for our soul mate to come. We are obliged to find and choose a partner according to *syar'i* rules. namely by looking at four things. as the words of the Prophet narrated by Abu Hurairah ra:

حدثنا مسدد حدثنا يحيى عن عبيد الله، قال: حدثني سعيد بن أبي سعيد عن أبيه عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: تُنكحُ المرأةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرِ بِذَاتِ الدِّينِ تَرَبِّثْ يَدَاكَ

It means:

Narrated by Musadad, Yahya narrated from 'Abdullah said he told me Sa'id Ibn Abi Sa'id from Abi Hurairah ra that the Prophet said that women are married for four reasons. The first is her wealth, the second is her status, the third is because of her beauty and the fourth is because of her religion. So look for a woman who is religious (Islam) you will be lucky (Al Hafidz Ahmad bin Ali bin Hajar Al Asqalani, 1991)

The four criteria above are not mandatory elements, because all humans in this world are not perfect, but the 4 criteria above are the main things that really determine the final result. And the four elements above are very ideal.

In the development program for the *sakinah* family movement, the general criteria for a *sakinah* family are compiled, consisting of pre-*sakinah* families, *sakinah* I families, *sakinah* II families, *sakinah* III families, and *sakinah* III plus families. which can be further developed according to the conditions of each region, the criteria for a *sakinah* family are as follows:

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- a. Pre-sakinah families, namely families that are formed not through the provisions of a valid marriage, cannot fulfill minimal basic spiritual and material needs, such as faith, prayer, zakat fitrah, fasting, clothing, food, shelter, and health.
- b. Sakinah I families, namely families that have been able to meet minimal basic spiritual and material needs, but are still taqlik and have not been able to fulfill their social psychological needs such as the need for education, religious guidance in the family, and have not been able to participate in social-religious interactions with environment.
- c. Sakinah II family, that is, families besides being able to fulfill their life needs have also been able to understand the importance of implementing religious teachings and religious guidance in the family, and have been able to carry out social-religious interactions with their environment, but have not been able to live up to and develop the values of faith, piety, akhlakul karimah, infak, waqf, charity, saving and so on.
- d. Sakinah III families, namely families that can fulfill all the needs of faith, piety, social psychology, and family development, but have not been able to become role models for their environment.
- e. Sakinah III Plus family, namely families that have been able to perfectly fulfill all the needs of faith, piety, and akhlakul karimah, socio-psychological needs and their development and can be role models for their environment

3. Methodology

3.1 Types of research

This type of research is Empirical Legal research which is supported by field data which is considered sufficient in describing and analyzing research results. Qualitative research is principally an attempt to find a theory that can support research results. With this approach, data is collected and then abstracted so that theories emerge as qualitative findings. Imron Arifin stated "qualitative research is flexible, open and conditioned based on existing data at the research location". (Imron Arifin, 1996) While the method used in this research is descriptive method, which is a method directed at solving factual problems by explaining or describing the results of the research. Besides that, researchers also used library research instruments, whose studies were carried out by examining and tracing various literature. (Sudarmin Danim, 2002) Research with a qualitative type in this journal is based on the means to be achieved, by describing the effectiveness carried out by the KUA in guiding marriages.

3.2 Research sites

The location where this journal is researched is the Office of Religious Affairs, Dolo Barat District, Sigi Regency, this research location was chosen because it is very relevant to the title raised in this journal. Apart from being the right object under study, it also provides new nuances for researchers in increasing knowledge, especially the performance of KUA in providing marriage guidance. The presence of researchers in the field takes several weeks to provide information and data that is really in accordance with the existing discussion, but it does not rule out the need for additional time, if the circumstances do not want to obtain the data needed in the research.

3.3 Presence of Researchers

By paying attention to the characteristics of qualitative research, the presence of researchers is certainly expected for the sake of adjustment to the realities that occur in the field. In addition, researchers as instruments are able to relate to respondents or other objects. the presence of researchers in this study is participatory as explained by S. Nasition "Observation as participation means that researchers are a group of those being studied" (S. Nasition, 2003)

3.4 Data and Data Sources

According to Suharsini, "the source of data in research is the subject from which the data is obtained". (Suharsini Arikunto, 2002) The recording of primary sources through interviews or observations is the result of a combined effort of seeing, hearing and asking questions. Which of the three is dominant, will obviously vary from one time to another and one situation to another.

Furthermore, according to Burhan Bungin "there are two types of data sources that are usually used in social research, namely primary data sources and secondary data sources. (Burhan Bungin, 2001),

3.5 Data collection technique

to obtain objective data. So in this study the authors used several data collection techniques that were considered representative in supporting the implementation of research, including:

- a. Observation, namely data collection techniques that are carried out through an observation by recording the object of the facility. This method was used to obtain data on the effectiveness of marriage guidance conducted by the KUA Dolo Barat.
- b. Interview, namely data collection by using question and answer to parties related to the object of research. In this case the author plans to conduct interviews with the Head of KUA and his staff who are authorized to handle courses and catin, and several pairs of prospective brides.
- c. Documentation, namely data collection by taking information from archives originating from the KUA Dolo Barat, all of which are closely related to the issues discussed. (Abdurahman Fhatoni, 2006)

3.6 Data analysis technique

After a number of data and information have been collected, the writer then analyzes the data using several techniques. Because this research is qualitative research. So the method used is as follows:

- a. Data reduction, namely the author analyzes by selecting and determining data with information that is considered relevant to this discussion. The data is summarized in such a way that it can be determined which data and information fall into the discussion category of this journal.
- b. Data assessment, namely presenting data that has been reduced in certain models to avoid misinterpretation of the data. Presentation of data that is conveyed qualitatively or in the form of sentences, so that it becomes a whole.
- c. Data verification, namely drawing conclusions by concluding data or re-examining the data that has been presented so that the presentation and discussion are truly accurate.

It is clear that the descriptions of the data analysis techniques are descriptive qualitative, namely describing the descriptions of data analysis and in the form of inferential statistics so that the technical analysis of the data is describing some of the things obtained during the research and not described in statistical forms.

3.7 Data Validity Check

Checking the validity of the data in this study was carried out so that the data obtained was guaranteed its validity and credibility. The validity of the data that has been collected and analyzed needs to be checked again so that there is no misunderstanding of the data obtained.

4. Results and Discussion

4.1 Procedures for marriage guidance carried out by the Office of Religious Affairs in Dolo Barat District in forming a *sakinah* family

The Office of Religious Affairs in Dolo Barat District is a KUA that has carried out marriage guidance, from the results of interviews the author conducted with the Head of KUA, KUA staff, prospective brides and husband and wife couples. it can be concluded that the procedure for marriage guidance or the steps that the KUA has carried out are five points as follows.

- a. Socializing, 1) Socializing the age of marriage. Age of marriage is one of the biggest factors for measuring the maturity of reproductive health and education for prospective husband and wife. To anticipate the age of early marriage, the government revised the Marriage Law regarding the minimum age limit for marriage in Law Number 16 of 2019 article 7 paragraph (1) which reads "marriage is only permitted if a man and a woman have reached the age of 19 (nineteen) years." Previously, women were allowed to marry at the age of 16. 2) Promoting marriage must be recorded, Among the conditions for measuring the success of the *sakinah* family work program are: Marriage in accordance with the Shari'ah and Law No. 1 of 1974 concerning Marriage. "Marriage is a husband and wife bond that strives to form a happy and eternal family based on belief in the One and Only God." This shows that marriage is not only aimed at justifying sexual relations between husband and wife, but it is also intended to realize social life. a good life, clean from adultery and sexual perversion, and reduce the number of children born out of wedlock, because the essence of marriage is a sacred bond and is a union of hearts and souls that must always be integrated. 3) Disseminate Government Regulation no. 48 of 2014. Government Regulation no. 48 of 2014 concerning Amendments to Government Regulation No. 47 of 2014 concerning Tariffs on Types of Non-Tax State Revenues that Apply to the Ministry of Religion. More and more people know about PP No. 48, more and more people are getting

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married at KUA. So that people who don't have the money to get married, no longer have to marry under the hand (unrecorded marriages), but they can come directly to the Office of Religious Affairs to carry out marriages at that office without having to pay a fee.

- b. Pre and Post Marriage Coaching, Provide an explanation of the Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage, Fiqh Munakahat, Fiqh of worship. Fiqh mu'amalat, Sakinah family coaching and education, And others that are related and deemed necessary Coaching for the bride and groom is absolutely necessary by taking advantage of the 10-day waiting period before the wedding. To provide provisions to the prospective bride and groom about the knowledge of family and healthy reproduction so that the prospective bride and groom have knowledge, physical and mental readiness to enter the marriage stage to form a sakinah Mawaddah wa rahmah family. Meanwhile, post-nuptial marriage counseling is conducted two to three times a year with a capacity of twenty-five pairs or fifty people. Post-marital marriage guidance is delivered by a certified priest or extension worker or has carried out marriage guidance training. In carrying out marriage guidance, husband and wife are given satisfactory facilities in the form of material about Sakinah families, discussions or dialogue about Sakinah families, then married couples are also given snacks, lunch and transportation allowance of 180,000 (one hundred and eighty thousand) Rupiah per install
- c. Household Counseling, Family counseling is given to individuals who are experiencing problems in their families, so that the problems don't get longer and bigger, it is better for the family or husband and wife to get knowledge about good households from various parties, both from the family, people who are considered good at solving problems. family problems, or even visiting the Dolo Barat KUA institution
- d. Collaborate with other agencies, The Office of Religious Affairs in Dolo Barat Sub-District synergizes or cooperates with the Health Service (Puskesmas), the National Population and Family Planning Board (BKKBN), the District Regional Government (Camat and Village Head) as well as taklim assemblies or religious figures

4.2 The effectiveness of Marriage Guidance carried out by the Office of Religious Affairs in Dolo Barat District in forming a sakinah family

To find out whether marriage guidance is effective or not at the Office of Religious Affairs in Dolo Barat District, in this discussion the researcher will try to analyze the effectiveness of marriage guidance using the theory of measurement of effectiveness put forward by J.P Chambel, where in measuring the level of effectiveness there are five indicators: The success of the program, Target success, Satisfaction with the program, Success of Input and Output, Achievement of overall goals. Based on the results of the researcher's interviews with several informants, it can be concluded that if viewed from J.P Chambel's theory of effectiveness, marriage counseling carried out by the Office of Religious Affairs in Dolo Barat District has been effective by maximizing all efforts such as collaboration with other agencies and maximizing all human resources and infrastructure office, so that marriage guidance can run as it should.

5. Conclusion

Based on the discussions that have been explained in the previous chapters, the authors draw conclusions based on the number of problem formulations raised in the issue of fostering a sakinah family. Based on the results of research interviews with several informants, it can be concluded that from the perspective of J.P Chambel's theory, marriage guidance at the Religious Affairs Office of Dolo Barat District has been effective. There are two factors that affect KUA performance, namely supporting factors and inhibiting factors. As for the supporting factors, namely, government regulations are getting better, there is cooperation with other agencies, the high participation of the existing taklim assemblies, then adequate facilities and infrastructure and quality human resources at the KUA Dolo Barat. While the inhibiting factors are as follows, the marriage guidance budget is managed by BIMAIS Kemenag Sigi. Then the influence of technology which has a lot of bad effects on society. And there are still many people who do not know about the role or function of KUA

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