

The Transformation of Marriage Guidance Policy in the Office of Mutual-Based Religious Affairs Indonesia

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ABSTRACT

This article will discuss the transformation of marriage guidance practices at the KUA throughout East Lampung, where this marriage guidance initially only contained general marriage materials such as rights and obligations and family planning, then there was a transformation of materials and products from inter-related marriage guidance or mutual facts. The purpose of this research is to see how effective the policy for the transformation of Binwin's services is and to see what aspects of me are in the fact of the interplay. This study uses a qualitative descriptive method in which the author will interview the head of the KUA in East Lampung Regency to find out the interdependence-based binwin policy so that it is analyzed and conclusions can be drawn. The findings of this study are firstly several KUAs in East Lampung Regency have implemented new methods or transformations in the implementation of Marriage Guidance by providing materials that contain the values of mutuality in the household, secondly, the fact that mutuality is agreed upon by both catin, third, the policy is influenced by interrelated training. So that this research can be useful and become a recommendation, especially for KUA to apply methods and materials based on mutuality and in general for the field of Binmas Islam, the Ministry of Religion can formulate Binwin materials based on mutuality and of course so that this writing becomes a scientific treasure in the household.

1. Introduction

Marriage is essentially the gateway to building a strong household and will form family resilience, which will have a positive impact on the development of Indonesia. However, to achieve this, of course, some challenges need to be faced, one of which is divorce. The shaking of the household building makes family life not harmonious, resulting in divorce. Divorce in Indonesia itself is very high, one of which is in East Lampung Regency. In 2020, the divorce rate reached 1,958 cases, with details of 492 divorces due to the husband's divorce and the remaining 1,529 divorces that were sued by the wife.

The phenomenon of divorce occurring in society is caused by a lack of balance in thinking about many things. Divorce is only considered the ideal solution to household disharmony so that after divorce life will be calmer, but in practice, divorce can lead to new problems which are sometimes more severe and difficult. Complicated. The high divorce rate in East Lampung

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indicates a lack of preparation and understanding of the meaning of marriage. As Alissa's research states, the high number of divorce cases, especially divorced divorces, is based on the condition between husband and wife who do not have sufficient provisions in planning and understanding the meaning and purpose of marriage and all its problems.

Problems in marriage are quite diverse, ranging from small to big problems. From the beginning it was only a small quarrel, then disharmony to divorce, and the collapse of household buildings to form a "broken home". The existence of such conditions will certainly have an impact on the children left behind. The cause of disharmony in the initial family was an error at the beginning of the formation of the household even while navigating the household. So it can be understood that many factors can cause marriages not as expected. To anticipate this, each prospective bride and groom before deciding to undergo a marriage of course must prepare mentally and physically as well as materially for provisions in living a household life. So that the household will have resistance to all problems both from within and from outside. Therefore, it is necessary to provide briefings and guidance before undergoing marriage to know all the problems in married life and how to deal with them.

The guidance in question is marriage guidance, which can be abbreviated as "binwin," which is guidance for the prospective bride and groom by providing knowledge and understanding in marriage so that a harmonious family is formed. Mawaddah and rahmah. Knowledge and understanding as well as awareness to form a *sakinah* in a *kaffah* manner, build a quality family, and overcome various kinds of conflicts and commitments in facing various kinds of challenges in domestic life are prerequisites that must be understood and understood by the bride and groom. This awareness will indirectly have an impact on decreasing the divorce rate. Therefore, the Ministry of Religion, as a policy maker dealing with religious issues in Indonesia, Taking a policy marked by marriage guidance for prospective brides to reduce the divorce rate and be able to achieve the goal of marriage, which is to become a *sakinah*. Through this marriage guidance, it is hoped that the prospective bride and groom can be more prepared to build a household with clear goals so that the risk of divorce will be avoided or minimized.

The Ministry of Religion through the Director General of Islamic Guidance issued the Decree of the Director General of Islamic Guidance Number 189/2021 regarding the instructions for the Implementation of Marriage Guidance, giving instructions that every bride-to-be who is going to marry must follow the marriage guidance organized by the Ministry of Religion or other institutions. Marriage guidance activities are carried out to help the prospective bride and groom understand and know and have the skills to build a good and quality household so that it can prevent disharmony in the household that leads to divorce. The material presented in this marriage guidance program is also diverse, such as preparing for a strong marriage towards a *sakinah* family, managing marriage and family dynamics, meeting family needs, family reproductive health, preparing quality generations, managing conflict, and building family resilience.

As is known, the marriage guidance material is in the guidelines for implementing marriage guidance for prospective marriages in general, but there are interesting things about the marriage guidance material for prospective brides at several Religious Affairs Offices in East Lampung Regency. The existence of innovation and exploration of policies related to KUA in implementing marriage guidance programs such as adding mutuality material and mutual marriage sermons What is interesting is that there is a pledge between the prospective bride and groom to have mutual relations as contained in the Mutual Pact. This is interesting to study. Considering that there is no such thing in the guidelines for implementing marriage guidance, what is the background of the innovation and how is it implemented? This article will explore the transformation and innovation of the implementation of inter-related marriage guidance as well as research conducted in several KUA Lampung Regencies.

Several studies that have been carried out similarly discuss marriage guidance, but there are differences in the substance and themes as written by Yolani. The findings are that the material given during premarital guidance is for preparing a *sakinah* family, marital dynamics, family fulfillment, reproductive health, and managing conflict. Then Anisa Rahmawati examined the effectiveness of marriage guidance for prospective brides by the Ministry of Religion of Sleman district, where the findings were not yet effective. Because there are obstacles in the implementation of the "binwin" by the organizers, the accuracy of the speakers, the lack of enthusiasm of the participants, and the lack of socialization by the organizers. And the research conducted by Diah, who researched the urgency of Binwin to create a *sakinah* family, found that married couples who had followed the guidance responded well and thought that this program was important, but the obstacles for working couples were difficult to get permission to follow this guidance. So in this study, the author will focus on the implementation of

marriage guidance in East Lampung KUA, which is different from KUA as usual, namely the existence of mutual material. This research aims to be a reference for other KUAs to be able to continue to innovate in services to achieve marriage goals.

2. Literature Review

Marital Guidance in Building Interdependence The word guidance is defined as an act of showing, guiding, or leading others to the right. According to Prianto and Erman Anti guidance is the process of assisting an expert to individuals or groups, both children, adolescents, or adults, to develop their abilities independently and be able to utilize their strengths to be developed based on applicable norms. In other words, guidance is the process of mentoring a person or group of people by an expert. In this context, guidance is defined as psychic/mental rather than physical mentoring, because the purpose of the guidance is to get a better life. As the purpose of guidance, guidance can be used in marriage, namely as an effort to provide psychic and mental provisions to prospective brides who are about to get married. According to the Regulation of the Director General of Islamic Community Guidance Number DJ.II / 542 of 2013 concerning Guidelines for the Implementation of Premarital Courses, Marriage Guidance is the provision of knowledge, skills, and awareness growth to adolescents of marriage age and prospective brides about domestic and family life. Therefore, marriage guidance is the process of assisting individuals so that in carrying out their marriages they can be in harmony with God's provisions and instructions.

Marriage Guidance aims to build strong families to face the increasingly difficult challenges of global life. The program developed by the Ministry of Religious Affairs has a comprehensive content of material around marriage and adapts to the needs of the bride and groom including first, building and fostering a *sakinah* family, second, maintaining and maintaining conjugal relations, and third, dealing with family conflicts. This material is based on the understanding that knowledge and skills of managing households cannot be given but learned, even with various methods such as learning by doing and training/courses/guidance. Generally, the subject matter in marriage guidance includes; (1) preparing the *sakinah* family, (2) fostering family relationships, (3) meeting the needs of the family, (4) maintaining reproductive health, and (5) preparing a quality generation. Meanwhile, the implementation of marriage guidance can be carried out at the Office of Religious Affairs (KUA), the Office of the Ministry of Religious Affairs of the Regency/City, or other places determined by the competent authority.

Interchangeability is also known as *Mubādalah*, which is an exchange, the existence of reciprocity between the two parties. So that it can be termed the exchange of ideas and ideas [16]. Whereas in the Great Dictionary of Indonesian, the word "intersection" (translation of *mubādalah* and reciprocity) is used for things "that express the meaning of reciprocity". Faqihuddin uses the word *mubādalah* more as an equivalent of reciprocity and interprets it as an interdependence. In terminology, *mubādalah* is commensurate with Amina Wadud's reciprocity idea of relations between individuals based on the principles of equality, reciprocity, and partnership. These principles because their basis is the *tawhid* paradigm, in turn also lead to justice and benefit.

In building intercourse in marriage, some factors are very influential. According to Hurlock, in marriage there are at least four important things in the problem of selfintercourse in a marriage that a married couple must go through, namely: First, intercourse with a partner, namely being able to see that there is togetherness, being able to issue suggestions and exchange opinions, giving attention, understanding, loving each other, loving each other, loving and being able to work together in fulfilling household tasks. Second, sexual intercourse is about the recognition of love and can fulfill satisfaction in sexual intercourse. Third, financial concerns, namely financial management to meet the needs of the family. This, the family is very important to learn to spend income and avoid debt so that they can enjoy the results of their efforts well. Fourth, is resentment towards the couple's family, which includes accepting the couple's family members to respect and respect each other.

3. Methodology

This study uses a qualitative approach that aims to reveal the reasons why several offices of Religious Affairs in East Lampung implement inter-based marriage guidance services. As Marvasti states, "qualitative research provides a detailed description and analysis of the quality, or substance, of human experience". This study aims to reveal the practice of the Office of Religious Affairs in implementing mutual-based services in every marriage service activity, including the reasons and objectives for implementing this program.

Data collection was carried out in July 2022 through in-depth interviews with three heads of Religious Affairs offices who have massively implemented mutual-based services. This study chose East Lampung as the research location because this

area is a pilot project and as a model for the Office of Religious Affairs which has implemented inter-related marriage services in Indonesia. On the other hand, the East Lampung region is also known as an area with a high divorce rate, so there is a need for innovation in marriage services to reduce divorce rates.

4. Results and Discussion

4.1 Binwin Implementation in East Lampung KUA

East Lampung is one of 13 districts and 2 cities in Lampung Province. East Lampung Regency has an area of 5,325.03 km², which is almost 15% of the total area of Lampung Province. East Lampung Regency has 24 sub-districts and 264 villages with a population of 1,044,320 people (209 people/km²) whose distribution is uneven due to geographical factors. East Lampung Regency itself has 24 KUA in line with the number of existing sub-districts, so it is known that each sub-district has its own KUA in carrying out its duties and functions. The duties and functions of the KUA as stipulated in the Regulation of the Minister of Religion (PMA) Number 34 of 2016 concerning the Organization and Work Procedure of the Office of Religious Affairs, precisely in Article 3, explain that the duties and functions of the KUA are as follows: a. implementation of services, supervision, recording, and reporting of marriage and reconciliation, b. compilation of service statistics and Islamic community guidance, c. management of the documentation and management information system of the sub-district KUA, d. sakinah family guidance services, e. mosque guidance services, f. rukyat reckoning guidance services, and shari'ah guidance, g. Islamic religious guidance and information services, h. zakat and waqf guidance services; and, i. implementation of administration and housekeeping of the District KUA. From how many tasks and functions there are, there is a debriefing program for the bride and groom who are getting married. The defense is known as Bride and Groom Skinny (SUSCATIN), which is carried out independently by the KUA and Marriage Guidance, which is a program of the Ministry of Religion and which implements it is the KUA. Marriage Guidance is carried out to provide debriefing to prospective brides with a variety of materials presented to equip husband and wife couples in carrying out domestic life. The second consists of two types, the first is organized by the Regency/City Ministry of Religion; and independent marriage guidance is carried out by the KUA. The Marriage Guidance Program in practice has been implemented in every KUA, especially in East Lampung KUA, but some things are different from several KUAs that have implemented the Marriage Guidance Program, namely, there are improvisations and innovations from its implementation, such as the content and products of Marriage Guidance that apply the values of mutuality. In this study, researchers conducted research on three KUA in East Lampung because the KUA had intensely implemented the Marriage Guidance program by including mutual content.

4.2 Batanghari District KUA

The Office of Religious Affairs (KUA) Batanghari District is located on Jalan Raya Batanghari in Bandarjoyo Village, Batanghari District, East Lampung Regency. KUA Batanghari oversees 17 villages. With the vision of "The Realization of a Religiously Obedient, Harmony, Smart, and Prosperous Batanghari Community in the Inner and Outer To Realize a Sovereign, Independent, and Personalized Indonesia Based on Mutual Cooperation" and has a service motto, PANTAS (Professional, Enthusiastic, Accountable, and Harmonious). In carrying out the duties of KUA as they should be, KUA Batanghari has a work program in the field of marriage and referral services such as providing sermon material/advice, marriage prayer/reconciliation, guiding the reading of the pact of mutuality between husband and wife, and providing guidance to prospective brides. In terms of guidance services for the Sakinah family, it consists of providing guidance and counseling to courses for prospective brides, and pre-marital and postwedding family development, in collaboration with relevant agencies (BP4, Puskesmas, BKKBN). Meanwhile, in terms of service, KUA Batanghari implements interdependence-based services. This can be seen in the content of the materials presented, as conveyed by Em Sapri Ende, in services, especially marriage guidance, by adding mutual materials. Specifically, in domestic life, we must respect each other and complement each other. Mutual respect, and so on with fellow partners. This is because many married couples do not know and understand the husband and wife relationship. The husband is still dominant in the household and the wife only takes care of domestic matters. So, the absence of this understanding can make the household less harmonious and even divorce can occur. Not only that, in addition to the material content of interdependence in marriage guidance, several service products based on mutuality are carried out, such as giving marriage sermons to the bride and groom after carrying out the marriage contract. Then there is a mutual pact, this mutual pact contains a pledge between husband and wife to love, care for, respect and appreciate, help each other and help realize a saiknah mawaddah and rahmah family, a commitment to mutual deliberation in making decisions, committed to solving problems at home stairs without violence and pray for one another. This mutuality pact was signed by the two brides and known by the head of the ceremony, and the contents of the mutuality pact were read in front of the assembly and guests who attended the wedding. This mutual pact has also been routinely carried out by the Batanghari KUA every time there is a wedding. The existence of interdependence-based KUA services cannot be separated

from the role of the KUA head himself, who implements policies because he has participated in mutual training activities carried out by Rahima.

4.3 Jabung District KUA

The Office of Religious Affairs (KUA) of Jabung District is located on Jalan Merdeka in the village of Negara Batin, Jabung District, East Lampung Regency, 85 km from the district capital and 110 km from the provincial capital. In carrying out its duties, KUA Jabung oversees 48 villages. In 2000, KUA Jabung was expanded so that it currently oversees only 15 villages. The Jabung KUA service also implements interdependence-based services or mubaadalah, for example in marriage guidance services. Although marriage guidance is a Regency Ministry of Religion program where its implementation is uncertain due to budget adjustments, Sekampung KUA still carries out marriage guidance independently, or almost the same with sustain to the bride and groom who will marry. The material contained in independent marriage guidance at KUA Sekampung has also implemented mutual values. However, in its implementation, it still looks at the situation and conditions by taking into account the background of the bride and groom (education and status). The material content is emphasized to be mutually pleased with each other's partners, complementing each other's shortcomings, and treating each other well (*mu'asyarah bil ma'ruf*). The provision of this interdependence-based material has been contained in the Sakinah family manual because the book was written by one of them, Faqihudin, who was the originator of the mubaadalah concept. Since the reason for applying this interdependence material is an important provision in dealing with households, many divorce cases are caused by a lack of understanding of the relationship between husband and wife.

5. Conclusion

KUA (Batanghari, Jabung Sekampung) services, especially in the marriage guidance program, which was originally based on the Decree of the Director General of Islamic Guidance No. 189/2021 regarding instructions for the Implementation of Marriage Guidance, but the head of KUA (Batanghari, Jabung Sekampung), who has the authority in this program, innovated to include and implement mutual values in it, or called "The New Service Mutual Based." The material in marriage guidance at the KUA (Batanghari, Jabung Sekampung) applies mutual values Service transformation can be seen from the addition of materials, such as domestic life must respect each other, complement each other, respect each other, be pleased with each other, be patient with each other, and treat each other with respect. Good (*mu'asyarah bil ma'ruf*). This is because many married couples do not know and understand the husband and wife relationship. The husband is still dominant in the household and the wife only takes care of domestic matters. So, the absence of this understanding can make the household less harmonious and even divorce can occur. The existence of a pact of mutuality between the two brides was confirmed when they carried out the contract, which was signed by both and known by the headmaster, and the pact of mutuality was pledged in front of the assembly present at the wedding. The interdependence-based KUA service cannot be separated from the role of the head of KUA who has participated in mutual training activities carried out by Rahima, namely from 2018–2020.

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