

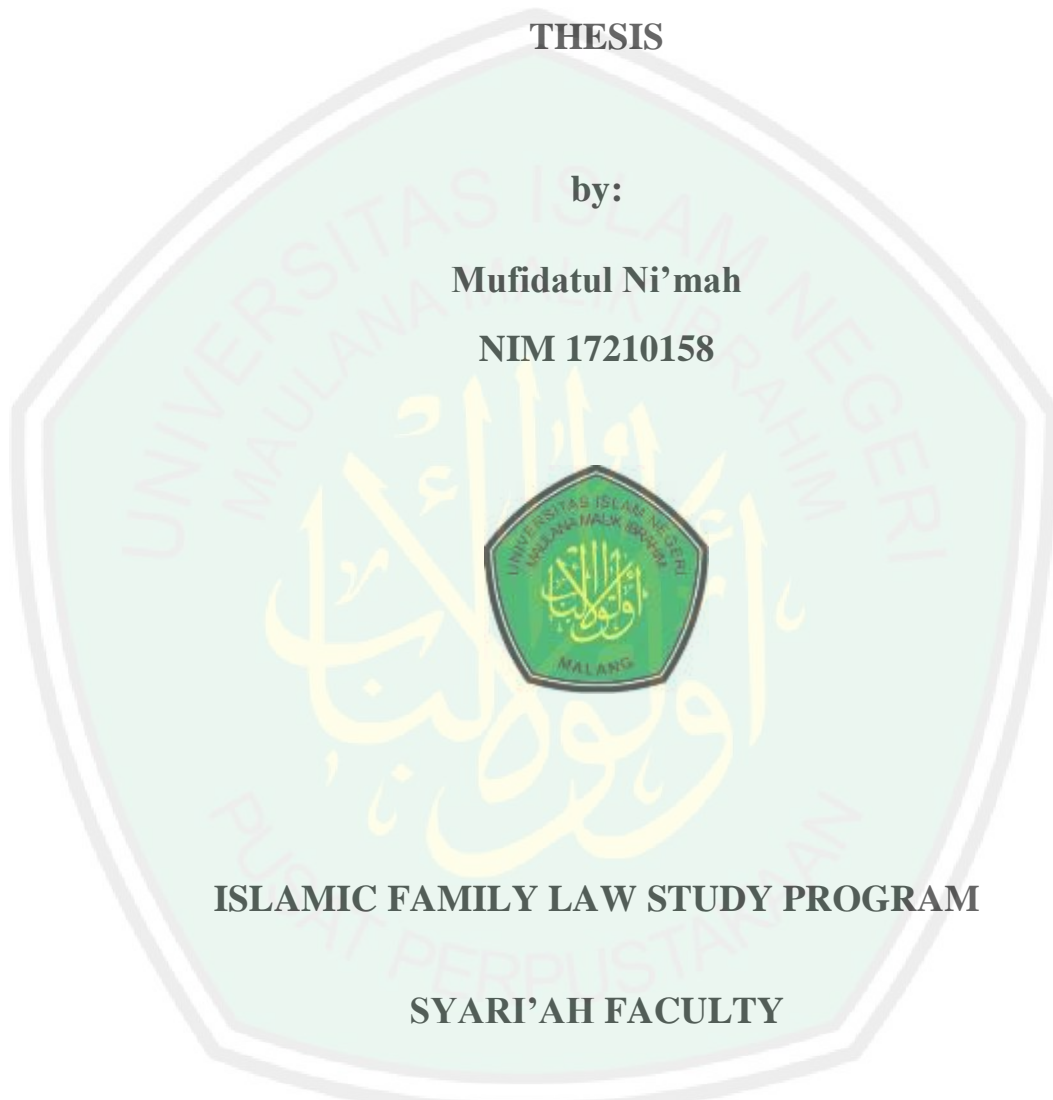
**THE ROLE OF MARRIAGE GUIDANCE IN MAINTAINING
HOUSEHOLD INTEGRITY IN THE PERSPECTIVE OF OFFICIALS OF
THE MINISTRY OF RELIGION IN PASURUAN CITY**

THESIS

by:

Mufidatul Ni'mah

NIM 17210158



ISLAMIC FAMILY LAW STUDY PROGRAM

SYARI'AH FACULTY

STATE ISLAMIC UNIVERSITY MAULANA MALIK

IBRAHIM MALANG

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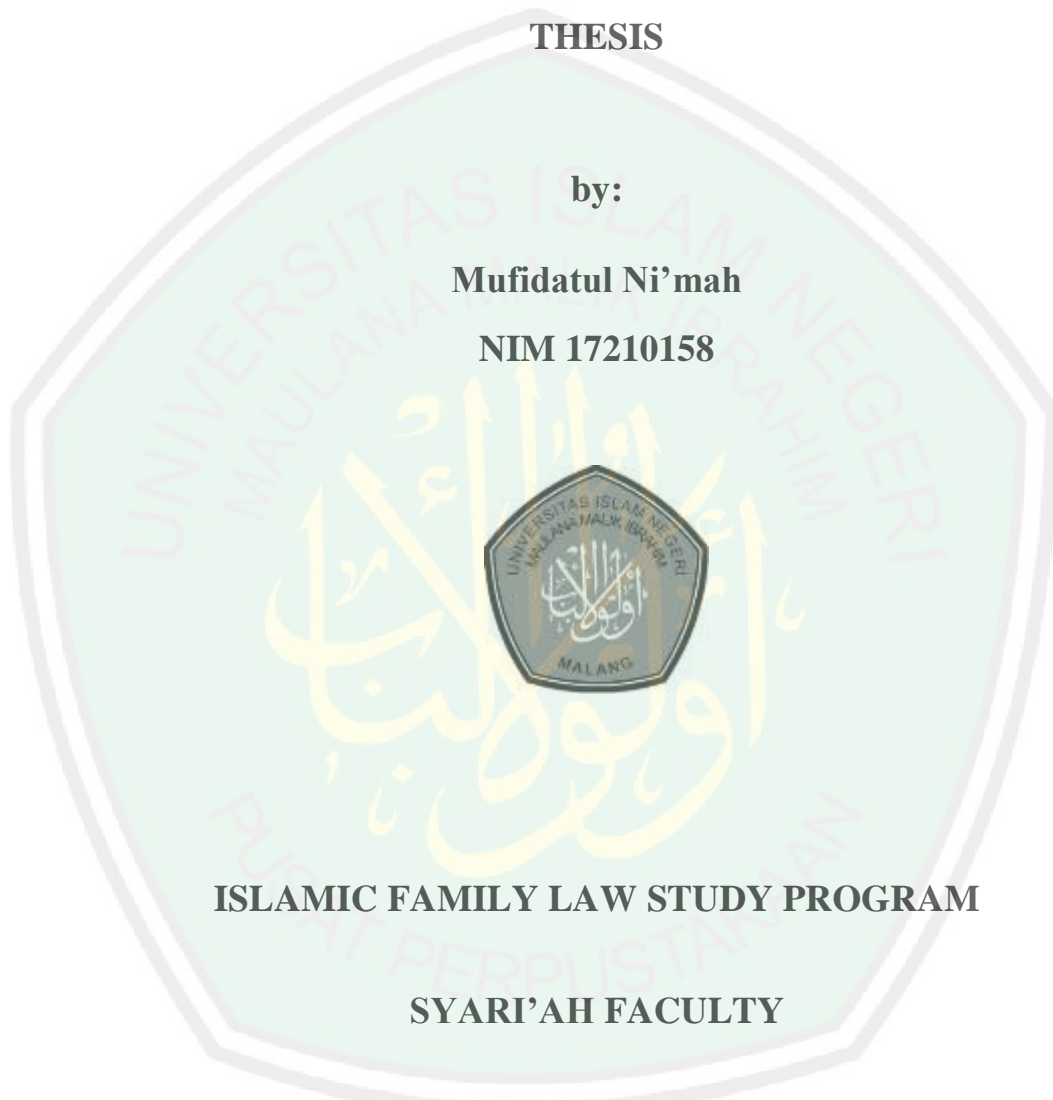
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IBRAHIM MALANG

2020

STATEMENT OF THE AUNTENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

THE ROLE OF MARRIAGE GUIDANCE IN MAINTAINING HOUSEHOLD INTEGRITY IN THE PERSPECTIVE OF OFFICIALS OF THE MINISTRY OF RELIGION IN PASURUAN CITY

Is truly writer's original work which can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang, 23 December 2020

Writer,



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APPROVAL SHEET

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THE ROLE OF MARRIAGE GUIDANCE IN MAINTAINING HOUSEHOLD INTEGRITY IN THE PERSPECTIVE OF OFFICIALS OF THE MINISTRY OF RELIGION PASURUAN CITY

The supervisor stated that this thesis has met the scientific requirements to be
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Malang, 23 December 2020

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THE ROLE OF MARRIAGE GUIDANCE IN MAINTAINING HOUSEHOLD INTEGRITY IN THE PERSPECTIVE OF OFFICIALS OF THE MINISTRY OF RELIGION IN PASURUAN CITY

Has been certified to pass with mark A (91)

Malang, 23 Desember 2020
Dean



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Pasuruan, 29 November 2020

Author,

Mufidatul Ni'mah

17210158

MOTTO

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ
مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

And Allah hath given you wives of your own kind, and hath given you, from your
wives, sons and grandsons, and hath made provision of good things for you. Is it
then in vanity that they believe and in the grace of Allah that they disbelieve?

(An-Nahl Verse: 72)

TRANSLITERATION GUIDENCE

A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	dl		

B. Vocal, long-pronounce and dipthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = U

Long – vocal (a) = Â e.g. قال become Qâla

Long – vocal (i) = Î e.g. قِيل become Qîla

Long – vocal (u) = Û e.g. دُون become Dûna

Diphthong (aw) = و e.g. قول become qawlun

Diphthong (ay) = ي e.g. خير become Khayrun

C. Ta' marbûthah (ة)

Ta' marbûthah translited as "t" in the middle of word, but if Ta' marbûthah in the end of word, it translited as "h" e.g. الرسالة للمدرسة become *al-risalat li al-mudarrisah*, or in the standing among two word that in the form of *mudlaf* and *mudla ilaih*, it transliterated as *t* and connected to the next word, e.g. الله في رحمة become *fi rahmatillâh*.

D. Auxiliary Verb and Lafdh al-Jalâlah

Auxiliary verb "al" () written with lowercase form, except if it located it the first postion and "al" in lafdh jalâlah which located in the middle of two word or being or become *idhafah*, it remove from writing.

- a. Al – Imâm al – Bukhâriy said...
- b. Al – Bukhâriy in muqaddimah of his book said
- c. *Masyâ Allâh kâna wa mâ lam yasya' lam yakun.*

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ABSTRAK

Ni'mah, Mufidatul, 17210158, 2020. Peran Bimbingan Perkawinan dalam Menjaga Keutuhan Rumah Tangga Perspektif Pejabat Kementerian Agama di Kota Pasuruan. Skripsi, Jurusan Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Pembimbing: Dr. Sudirman, M.A.

Kata Kunci: Bimbingan Perkawinan, Keutuhan Rumah Tangga

Banyaknya calon pengantin di Kota Pasuruan yang belum mengetahui ilmu menikah, tentang cara membina rumah tangga yang harmonis, mencetak generasi muda yang tangguh, menyelesaikan persoalan-persoalan yang berada dalam kehidupan rumah tangga. Untuk meminimalisir jumlah perceraian yang disebabkan oleh kurangnya ilmu tentang nikah dan cara berumah tangga, maka Kementerian Agama Kota Pasuruan mewajibkan setiap pasangan calon pengantin yang sudah mendaftarkan nikah di Kantor Urusan Agama untuk mengikuti program Bimbingan Perkawinan yang diadakan oleh Kementerian Agama. Dalam penelitian ini focus masalah yang ditentukan: 1) Proses bimbingan perkawinan terhadap calon pasangan suami istri di Kota Pasuruan, 2) Urgensi bimbingan perkawinan dalam menjaga keutuhan rumah tangga di Kota Pasuruan perspektif pejabat Kementerian Agama Kota Pasuruan.

Penelitian ini termasuk jenis penelitian empiris dengan pendekatan kualitatif. Sumber data yang digunakan dalam penelitian ini dibagi menjadi 2, yaitu data primer dan data sekunder. Adapun metode pengumpulan data dalam penelitian ini terdiri dari dokumentasi, observasi, dan wawancara. Sedangkan metode pengolahan data peneliti menggunakan *editing, classifying, verifying, analyzing, and concluding*.

Hasil dari penelitian ini yaitu 1) Bimbingan perkawinan berlandaskan Direktur Jendral Bimbingan Masyarakat (BIMAS) Islam Kementerian Agama Nomor 379 Tahun 2018. Bimbingan perkawinan ini diselenggarakan oleh Kementerian Agama mulai 2017 sampai sekarang Bulan November 2020 sudah tercatat sebanyak 25 angkatan dengan jumlah peserta mencapai 984 orang. Untuk metode yang digunakan para narasumber yakni dengan cara ceramah untuk menyampaikan materi, diskusi, tanya jawab, dan penugasannya disesuaikan dengan kondisi dan kebutuhan di lapangan. Narasumber dari Kementerian Agama untuk materi tentang kehidupan rumah tangga dan dari dinas kesehatan untuk materi tentang kesehatan reproduksi. 2) Para pejabat Kementerian Agama sepakat bahwa kegiatan bimbingan perkawinan ini sangat urgen untuk diikuti oleh para calon pasangan suami istri yang akan menikah. Karena memang kebanyakan para calon pasangan suami istri ini belum mengerti tentang cara menciptakan keluarga yang sakinah, mawaddah, warohma, cara mencetak generasi yang baik dan cara menyelesaikan permasalahan dalam rumah tangga. Dan bahkan banyak dari calon pengantin yang belum fasih mengucapkan syahadat dan tidak mengetahui tentang ilmunya nikah seperti mandi junub dan kewajiban dan tanggung jawab menjadi seorang suami atau istri.

ABSTRACT

Ni'mah, Mufidatul, 17210158, 2020. The role of marriage guidance in maintaining household integrity in the perspective of officials of the Ministry of Religion in Pasuruan City. Thesis, Department of Islamic Family Law, Sharia Faculty, State Islamic University Maulana Malik Ibrahim Malang, Supervisor: Dr. Sudirman, M.A.

Keywords: Marriage Guidance, Maintaining Household Integrity

Many prospective brides do not know the science of marriage, about rise a harmonious household, about create a tough young generation, and resolve problems in domestic life. To minimize the number of divorces caused by a lack of knowledge about marriage and about household methods, the Pasuruan City Ministry of Religion requires every prospective bride and groom who has registered for marriage at the Office of Religious Affairs to take part in the Marriage Guidance program held by the Ministry of Religion. In this study, the focuses of the problem are: 1) The marriage guidance implemented for prospective married couples in Pasuruan City, 2) The urgency of marriage guidance in maintaining household integrity in Pasuruan city in the perspective of officials of the ministry of religion Pasuruan city.

This study is empirical research with a qualitative approach. Sources of data used in this study are divided into 2, namely primary data and secondary data. The data collection methods in this study consist of documentation, observation, and interviews. While the research data processing method used editing, classifying, verifying, analyzing, and concluding.

The results of this study are 1) Marriage guidance was organized by the Ministry of Religion Number 379 of 2018. This marriage guidance has been organized by the Ministry of Religion from 2017 to now Month November 2020 has recorded as many as 25 batches with the number of participants reaching 984 people. The methods used by the resource persons are lectures to deliver material, discussion, question and answer, and assignments adapted to conditions and needs in the field. With sources from the Ministry of Religion for material on the household life and the health office for material on reproductive health. 2) Ministry of Religious Affairs officials agree that this marriage guidance activity is very urgent for prospective married couples to participate in. Because indeed most of these prospective married couples do not understand about create a sakinah, mawaddah, warohma family, about create a good generation, and about solve problems in the household. And even many of the prospective brides are not yet fluent in pronouncing the syhadah and do not know about the knowledge of marriage such as ghusl junub and the obligations and responsibilities of being a husband or wife.

الملخص

النعمة، مفيدة، ١٧٢١٠١٥٨، ٢٠٢٠. أهمية توجيه الزواج في حفظ كمال الأسرة بمدينة فاسوروان عند نظرية موظف وزارة الشؤون الدينية فاسوروان. بحث جامعي، قسم الأحوال الشخصية، كلية الشريعة. جامعة مؤلانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشريف: الدكتور سوديرمان، الماجستير.

الكلمات الرئيسية: توجيه الزواج ، كمال الأسرة.

عدد العرائس المحتملات في مدينة باسوروان قلة منهم لا يعرفون علم الزواج ، رعاية أسرة متناغمة ، تكوين جيل شبابنا اليوم ، وحلّ المشكلات في الحياة الأسرية. لتقليل عدد حالات الطلاق المرتفعة بسبب نقص المعرفة حول الزواج وكيفية رعاية الأسرة ، تطلب وزارة الدين في مدينة باسوروان من كل عروس وعريس الذين سجلوا للزواج في مكتب الشؤون الدينية بأن يشاركوا في برنامج الإرشاد الزواجي الذي تنظمه وزارة الدين. في هذه الدراسة ، تم تحديد محور المشاكل: (١) عملية توجيه الزواج للعروسين في مدينة فاسوروان، (٢) أهمية توجيه الزواج في حفظ كمال الأسرة بمدينة فاسوروان عند نظرية موظف وزارة الشؤون الدينية فاسوروان.

هذا البحث هو بحث بمنهج التحريبي أي الميداني. تنقسم مصادر البيانات المستخدمة في هذه الدراسة إلى اثنين ، وهما البيانات الأولية والبيانات الثانوية. تتكوّن طرق جمع البيانات هذه الدراسة من التوثيق والملاحظة والمقابلات. بينما كانت طريقة استيعاب هذه البيانات تستخدم التحرير والتصنيف والتحقق والتحليل والاستنتاج.

ونتائج هذه الدراسة هي: (١) إرشاد زواج بناءً على مدير عام إرشاد المجتمع الإسلامي بوزارة الأديان رقم ٣٧٩ لعام ٢٠١٨. وقد تم تنظيم هذا الإرشاد الزواجي من قبل وزارة الأديان من ٢٠١٧ إلى نوفمبر ٢٠٢٠ ، حيث بلغ عدد المشاركين ٢٥ دفعة وبلغ ٩٨٤ شخصًا. الأساليب التي يستخدمها الخبراء هي محاضرات لتقديم المواد ، والمناقشة ، والأسئلة والأجوبة ، والمهام التي تتكيف مع الظروف والاحتياجات في الميدان. أشخاص مرجعيون من وزارة الدين للحصول على مواد عن الحياة المنزلية ومن مكتب الصحة للمواد المتعلقة بالصحة الإنجابية (٢) يتفق المسؤولون في وزارة الأديان على أن نشاط الإرشاد الزواجي هذا ضروري للغاية بالنسبة للمتزوجين المحتملين للمشاركة فيه. لأن معظم هؤلاء المتزوجين المحتملين لا يفهمون بالفعل كيفية تكوين أسرة السكينة ، المودة ، والورحومة ، كيفية تكوين جيل جيد وكيفية حل المشكلات في الأسرة. وحتى العديد من العرائس المرتقبين لا يجيدون بعد النطق بالعقيدة بطلاقة ولا يعرفون شيئًا عن معرفة الزواج مثل الغسل والتزامات ومسؤوليات الزوج أو الزوجة.

CHAPTER I

INTRODUCTION

A. Research Background

Marriage guidance for the prospective married couples is the provision of knowledge, understanding, and skills, to the prospective married couples about household and family.¹ On June 19, 2017 Plt. Director General of Islamic Community Guidance through the regulation of the Director-General of Community Guidance of the Ministry of Religion Number 373 of 2017 and has been renewed to become the Director-General of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018 which instructs that every man and woman who is going to get married has to follow of the guidance marriages organized by the Ministry of Religion District/City, KUA or other institutions that have met the requirements and received an operating permit from the Ministry of Religion in accordance with the level of

¹ Munif, *Interview*, (Pasuruan, 15 August 2020).

authority determined by the Ministry of Religion. There are many variations of materials that presented in this event, from preparing yourself in a household to how to resolve conflicts that occur in married life.

In the implementation of this marriage guidance, which has been regulated in the organizer's guidelines, it is mandatory for men and women to be legally married and have registered their marriage with the local KUA. The goal in this activity is the couples who attended, had to know and got skills to build a *sakinah, mawaddah wa rohmah*'s family.

One of the reasons why prospective married couples are obliged to follow the implementation of marriage guidance is because many prospective married couples do not know how to raise a harmonious household and resolve problems in domestic life. With the implementation of this marriage guidance, the government hopes that the divorce rate will decrease due to the lack of knowledge of newlyweds in fostering a complete and harmonious household life.²

After following this marriage guidance, the Ministry of Religion itself will provide a graduation certificate in the form of a marriage guidance certificate, which is one of the requirements for registering marriage at KUA and will be attached to the marriage registration. Therefore, this marriage guidance must be followed by prospective married couples.³

² Munif, *Interview*, (Pasuruan, 15 August 2020).

³ Santoso, *Interview*, (Pasuruan, 14 August 2020).

Marriage guidance in Pasuruan City began in 2017 with participants from 4 KUAs in Pasuruan City. The number of generations in the marriage guidance is determined by the budget received from the APBN. Marriage Guidance Data since 2017, among others:

Table. 1.1
Marriage Guidance Data

No.	Year	Batches	Participants
1.	2017	3	81
2.	2018	10	247
3.	2019	9	473
4.	2020	3	183

After the implementation of marriage guidance activities, the divorce rate has been decreased than before. Divorce data from 2015 at the Pasuruan Religious Court, among others:

Table. 1.2
Divorce Data at the Pasuruan Religious

No.	Year	Talaq Divorces	Judicial Divorces	Total
1.	2015	529	1.316	1.845
2.	2016	559	1.386	1.945
3.	2017	502	1.251	1.751
4.	2018	485	1.245	1.730
5.	2019	535	1.170	1.705
6.	Jan-Ags 2020	325	784	1.109

Based on the divorce data above, it can be seen that after the compulsory enforcement of the marriage guidance program which began in 2017, the divorce rate has decreased from year to year. From this data, there are 2 pairs of marriage guidance participants who have divorced their address at Dr. Wahidin street, Purutreja, Purworejo, Kota Pasuruan and

Halmahera street, Karanganyar, Panggungrejo, Pasuruan City. And there are 982 participants who have not divorced since 2017.

Therefore, researcher is interested in conducting research entitled “The Role Of Marriage Guidance In Maintaining Household Integrity In The Perspective Of Officials Of The Ministry Of Religion Pasuruan City”.

B. Statement of Problem

Based on the background described above, the statement of the problem are as follows:

1. How is the marriage guidance implemented for prospective married couples in Pasuruan City?
2. What is the Role of marriage guidance in maintaining household integrity in the perspective of officials of the ministry of religion in Pasuruan City?

C. Objective of Research

In connection with these activities, there are several goals to be achieved, including:

1. To find out the marriage guidance implemented for prospective married couples in Pasuruan City.
2. To find out the urgency of marriage guidance in maintaining household integrity in the perspective of officials of the ministry of religion Pasuruan city.

D. Benefit of Research

With the objectives to be achieved in this research, it can be expected to provide benefits and uses, including:

1. From a theoretical perspective, the results of this study are expected to be useful for the development of knowledge regarding the special role of the married couples in maintaining the integrity of the household.
2. In practical terms, this research is expected to bring benefits to Pasuruan city religious ministry official, the people of Pasuruan City, organizers, and also for marriage guidance participants.

E. Technical Terms

To make it easier to understand the contents of the discussion of this research, it is necessary to explain some keywords that have a very close relationship with this research:

1. Urgency : A very urgent necessity, a very important thing.
2. Guidance : According to English word, "guidance" and the verb "to guide" means to show, guide, or guide others towards the right path. ⁴
3. Marriage : Marriage is a socially recognized relationship between a man and a woman that provides for sexual relation,

⁴ Arifin, *Pokok-Pokok Tentang Bimbingan dan Penyuluhan Agama di Sekolah dan diluar Sekolah*, (Jakarta: Bulan Bintang, 1976), 18.

legitimized childbearing and establishing a division of labor between spouses. (Duval & Miller)

4. Integrity : Integrity is a perfect condition that did not change as before (doesn't change, doesn't break, doesn't decrease, and so on).⁵
5. Household : The word household or family is a very basic kinship unit in society. Usually consists of mother, father, children, or people in the household who are dependents.⁶
6. The Officials : The authorized official in marriage guidance.

F. Structure of Discussion

For the writing in this study to be focused and comprehensive, the discussion is systematically organized into five chapters:

Chapter I is an introduction, in this chapter the researcher has described in general the content and purpose of the research because of the urgency of the research lies in this chapter. The content in this chapter consists of the background, problem boundaries, problem formulation, research objectives, research benefits, operational definitions, and systematic discussion.

⁵ Septiana Dewi, *Implikasi Pemahaman Keagamaan Terhadap Keutuhan Keluarga bagi Pelaku Pernikahan Dini di Desa Wonoharjo*, *Skripsi*, (Lampung: UIN Raden Intan, 2018), 2.

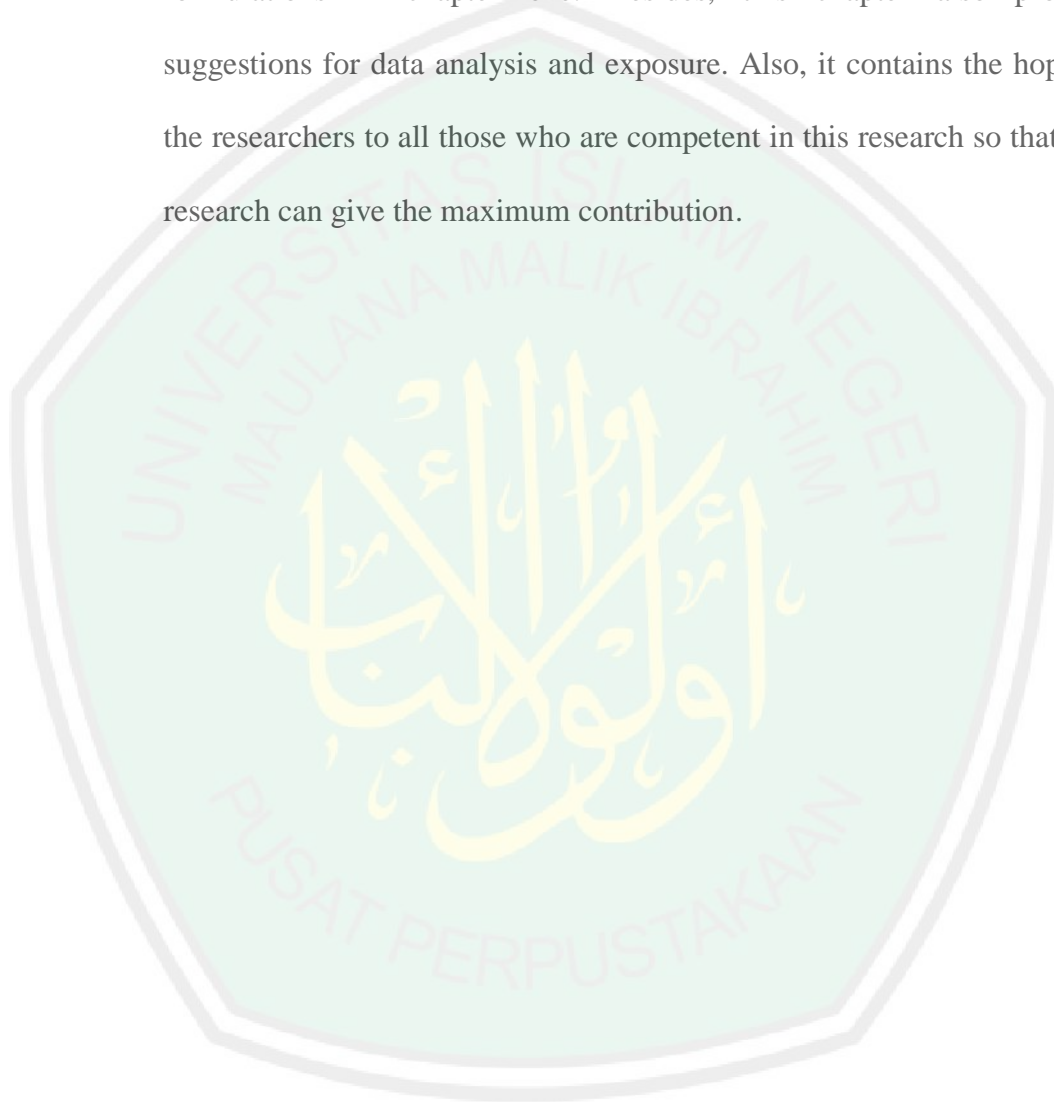
⁶ Agus Riyadi, *Bimbingan Konseling Perkawinan Dakwah dalam Membentuk Keluarga Sakinah*, (Yogyakarta: Penerbit Ombak, 2013), 101.

The next chapter is Chapter II, which contains Previous Research and Literature Review, this chapter describes the theories and concepts that underlie research and as a reference in analyzing. Which consists of the first sub-chapter, the marriage guidance implementation program for the married couples. Second, the method of implementing marriage guidance for prospective brides. Third, face to face guidance. Fourth, the financing of marriage guidance. Fifth, maintaining the integrity of the household.

The next chapter is Chapter III which is a research method. In this chapter, the researcher explain the research methods used in this research, including the types and approaches of research, research locations, data sources, data collection techniques, data processing techniques, and data analysis techniques.

The next chapter is Chapter IV which is the Exposure and Data Analysis. In the data exposure section, the researcher first explains the research subjects, namely the head of the Office of the Ministry of Religion of Pasuruan City, the head of the BIMAS section, and the head of the office of religious affairs. The object of research is the executor of marriage guidance for prospective married couples in Pasuruan City. Followed by data analysis, namely the process of analyzing data obtained by existing theories. So that we can find out the compatibility between the theory and the reality of the problems that exist in society.

And the last chapter is Chapter V as a closing. This chapter contains conclusions and suggestions which form the final series of research. The conclusion is a short description that answers the questions or problem formulations in chapter one. Besides, this chapter also provides suggestions for data analysis and exposure. Also, it contains the hopes of the researchers to all those who are competent in this research so that their research can give the maximum contribution.



CHAPTER II

LITERATURE REVIEW

A. Previous Research

To find out more clearly about this research, it is important to first assess the research with appropriate and pre-existing problems. As a comparison, researchers want to find the final results and provide new conclusions, which may not have existed before. The previous studies that the researchers chose were:

1. Mazyan Arif Harsanto.⁷ The thesis of UIN Sunan Kalijaga in 2009 entitled "The Role of BP4 Advising in Achieving Household Integrity (Case Study in Purbayan Kotagede Yogyakarta, 2007-2009)." The results of research by Sharia faculty students of UIN Sunan Kalijaga in 2009 stated that the advice given by BP4 is something that has a positive impact and is very beneficial for

⁷ Mazyan Arif Harsanto, *Peran Penasihat BP4 dalam Mencapai Keutuhan Rumah Tangga (Studi Kasus di Kelurahan Purbayan Kotagede Yogyakarta Tahun 2007-2009, Skripsi*, (Yogyakarta: UIN Sunan Kalijaga, 2009).

families who experience problems and is also very helpful in reconciling problems for the survival of the household.

This research uses a type of field research and uses a qualitative approach. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the location of the difference between previous research and current research is on the basis used. Previous research used the basis of BP4, while the current research uses the basis of the regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 379 of 2018. And another difference lies in the location of the research.

2. Suci Cahyati Nasution.⁸ The thesis of UIN Sunan Kalijaga in 2016 with the title "Implementation of Pre-Marriage Courses and Candidate Bride Courses by KUA Sungai Kanan Subdistrict, Labuhanbatu Selatan Regency, North Sumatra Province". The results of research by students of the Sharia and Law faculty at UIN Sunan Kalijaga Yogyakarta in 2016 stated that the implementation of pre-marriage courses and courses for the bride and groom have not run according to the rules. One of them is that the pre-marriage counseling activity in KUA Sungai Kanan Subdistrict is still ineffective, based on the number of all marriages at KUA Sungai

⁸ Suci Cahyati Nasution, *Pelaksanaan Kursus Pra Nikah dan Kursus Calon Pengantin oleh KUA Kecamatan Sungai Kanan Kabupaten Labuhanbatu Selatan Provinsi Sumatra Utara, Skripsi.* (Yogyakarta: UIN Sunan Kalijaga, 2016).

Kanan, only 20% per year who participate in this pre-marriage counseling activity.

This research uses a type of field research and uses a qualitative approach. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the location of the difference between previous research and current research is on the basis used. Previous research used the basis of the Regulation of the Director-General of Islamic Guidance No. DJ.II.491 of 2009 concerning courses for bride and groom, while the current research uses the basis of the regulation of the Director-General of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018. And another difference lies in the location of the research.

3. Pebriana Wulansari.⁹ The thesis of IAIN Raden Intan in 2017 with the title " Pre-Marriage Guidance for Bride and Groom Candidates as an Effort to Prevent Marriage (Study of the Advisory Board, Guidance and Preservation of Marriage at the Kedondong Pesawaran Religious Affairs Office) “. The results of research by students of the Faculty of Da'wah and Communication Science of IAIN Raden Intan Lampung in 2017 stated that the pre-marriage guidance process in Kedondong District was carried out in two stages, namely the pre-implementation stage and the implementation stage. The pre-

⁹ Pebriana Wulansari, *Bimbingan Pra Nikah Bagi Calon Pengantin sebagai Upaya Pencegahan Perkawinan: Studi Badan Penasehat, Pembinaan, dan Pelestarian Perkawinan di Kantor Urusan Agama Kedondongan Pesawaran, Skripsi*, (Lampung: IAIN Raden Intan, 2017).

implementation stage is that the bride and groom must fulfill several procedures, while the implementation stage is the provision of material on marriage, health, and so on. Thus, the implementation of pre-marital guidance carried out at the BP4 Office of Religious Affairs, Kedondong District has been effective but not maximal in terms of facilities and infrastructure.

This research uses a type of field research and uses a qualitative approach. These studies have something in common, namely in terms of the substance of the discussion, they both discuss the implementation of pre-marital guidance. However, the location of the difference between previous research and current research is on the basis used. Previous research used the basis of BP4, while the current research uses the basis of the regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 379 of 2018. And another difference lies in the location of the research.

4. Anisa Rahmawati.¹⁰ The thesis of UIN Sunan Kalijaga in 2018 with the title "The Effectiveness of the Implementation of Marriage Guidance for Prospective Brides by the Ministry of Religion, Sleman Regency". The results of research by students of the Syari'ah and Law faculties at UIN Sunan Kalijaga in 2018 explained that marriage guidance in Sleman Regency has started to run, but several

¹⁰ Anisa Rahmawati, *Efektivitas Pelaksanaan Bimbingan Perkawinan Bagi Calon Pengantin Oleh Kementerian Agama Kabupaten Sleman*, Skripsi, (Yogyakarta: UIN Sunan Kalijaga, 2018).

things in the technical implementation that are not following existing guidelines. However, the implementation is routinely carried out once a month in each sub-district in Sleman Regency. The resource persons who were presented in this guidance event came from the Ministry of Religion, Penghulu, Extension, and Midwives.

For the success of the implementation of marriage guidance in Sleman Regency, it is influenced by several factors, including no charge, the speaker provides easy-to-understand explanations, friendly and communicative sources who can make participants comfortable in implementing the marriage guidance, and so on. For the success of the implementation of marriage guidance in Sleman Regency, it is influenced by several factors, including no charge, the speaker provides easy-to-understand explanations, friendly and communicative sources who can make participants comfortable in implementing the marriage guidance, and so on.

This research uses a type of field research and uses a qualitative approach. From this study, it has similarities in the substance of the discussion, namely discussing the implementation of marriage guidance following the Regulation of the Director-General of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018. However, the difference in this research lies in the object being studied. Previous research has focused on the system for implementing marriage guidance while what is currently being

carried out by researchers is focused on the system for implementing marriage guidance and the success of brides in maintaining the integrity of their household. The next difference is that it lies in the research location. The previous research location was in Sleman Regency, while the current research was located in Pasuruan City.

5. Hayyinatul Wafda.¹¹ Thesis from UIN Sunan Ampel in 2018 entitled "The Effectiveness of Marriage Guidance for Youth in Jombang Regency". The results of research by Sharia faculty students at UIN Sunan Ampel in 2018 stated that the implementation of marriage guidance has been running according to its goals, such as increasing one's confidence in getting married and also emphasizing the divorce rate.

This research uses a type of field research and uses a qualitative approach. From this research, the substance of the discussion is similar, namely discussing the implementation of pre-marital guidance together. However, the difference in this study lies in the basis used and the object studied. Previous research used the basis of the regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 373 of 2017 and the object is focused on the implementation system of marriage guidance whereas what is currently being carried out by researchers is focused on the implementation system of marriage fostering and the success

¹¹ Hayyinatul Wafda, *Efektivitas Bimbingan Perkawinan bagi Pemuda di Kabupaten Jombang, Thesis*, (Surabaya: UIN Sunan Ampel, 2018).

of the bride and groom in maintaining the integrity of the household. The next difference lies in the research location. The previous research location was in Jombang Regency, while the current research location was in Pasuruan City.

Table. 2.1
Previous Research

No	Researcher	Title	similarity	Difference
1.	Mazyan Arif Harsanto, (The thesis of UIN Sunan Kalijaga in 2009)	The Role of BP4 Advising in Achieving Household Integrity (Case Study in Purbayan Kotagede Yogyakarta, 2007-2009)	<ol style="list-style-type: none"> 1. The substance of discussion : Both discuss the implementation of pre-marital guidance. 2. Types of research: Field research. 3. Approach : Qualitative. 	<ol style="list-style-type: none"> 1. Research focus: BP4 advisor in achieving household integrity in Purbayan Village. 2. Legal Basis : BP4 3. Research Place : Purbayan Kotagede Village, Yogyakarta.
2.	Suci Cahyati Nasution, (The thesis of UIN Sunan Kalijaga in 2016)	Implementation of Pre-Marriage Courses and Candidate Bride Courses by KUA Sungai Kanan Subdistrict, Labuhanbatu Selatan Regency, North Sumatra Province	<ol style="list-style-type: none"> 1. The substance of discussion : Both discuss the implementation of pre-marital guidance. 2. Types of research: Field research. 3. Approach : Qualitative. 	<ol style="list-style-type: none"> 1. Research focus: Implementation of marriage guidance in Labuhanbatu Regency. 2. Legal Basis : Regulation of the Director General of Islamic Community Guidance No. DJ.II.491 in

				2009. 3. Research Place : Religious Affairs Office in Sungai Kanan.
3.	Pebriana Wulansari, (The thesis of IAIN Raden Intan in 2017)	Pre-Marriage Guidance for Bride and Groom Candidates as an Effort to Prevent Marriage (Study of the Advisory Board, Guidance and Preservation of Marriage at the Kedondong Pesawaran Religious Affairs Office)	<p>1. The substance of discussion : Both discuss the implementation of pre-marital guidance.</p> <p>2. Types of research: Field research.</p> <p>3. Approach : Qualitative.</p>	<p>1. Research focus: Implementation of pre-marriage guidance for marriage prevention.</p> <p>2. Legal Basis : BP4.</p> <p>3. Research Place : Kedondong Pesawaran Religious Affairs Office.</p>
4.	Anisa Rahmawati, (The thesis of UIN Sunan Kalijaga in 2018).	The Effectiveness of the Implementation of Marriage Guidance for Prospective Brides by the Ministry of Religion, Sleman Regency	<p>1. The substance of discussion : Both discuss the implementation of pre-marriage guidance.</p> <p>2. Types of research: Field research</p> <p>3. Approach : Qualitative.</p>	<p>1. Research focus: Implementation of marriage guidance in Sleman Regency.</p> <p>2. Legal Basis : The regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 373 of 2017.</p> <p>3. Research Place : Office of the</p>

				Ministry of Religious Affairs in Sleman Regency.
5.	Hayyinatul Wafda, (The thesis of UIN Sunan Ampel in 2018)	The Effectiveness of Marriage Guidance for Youth in Jombang Regency	<ol style="list-style-type: none"> 1. The substance of discussion : Both discuss the implementation of pre-marital guidance. 2. Types of research: Field research. 3. Approach : Qualitative. 	<ol style="list-style-type: none"> 1. Research focus: marriage guidance implementation system. 2. Legal Basis : The regulation of the Director-General of Islamic Community Guidance at the Ministry of Religion Number 373 of 2017. 3. Research Place : Jombang Regency.

B. Theoretical

1. Marriage Guidance

a) Definition of Marriage Guidance

In terminology, many scientists provide definitions of guidance, including:

a) Stoops in Moh Surya

Guidance is a continuous process in helping individual development to achieve maximum abilities in directing actual benefits for both himself and society.¹²

b) W.S. Winkel

Guidance is the provision of assistance to a person or a group of people in making wise choices and in making adjustments to the demands of life, that assistance is psychological and does not take the form of financial, medical, and so on.¹³

From the opinions of some experts above, it can be concluded that what is meant by guidance is the process of assisting individuals or groups that are psychic or psychological in nature so that the individual or group can overcome the difficulties, and always walk on the right path.

Meanwhile according to Duvall & Miller Marriage is a socially recognized relationship between a man and a woman that provides for sexual relation, legitimized childbearing and establishing a division of labor between spouses.¹⁴

¹² Moh Surya, *Bimbingan dan Penyuluhan di Sekolah*, (Bandung: CV Ilmu, 1979), 25.

¹³ W.S Winkel, *Bimbingan Konseling di Sekolah Menengah*, (Jakarta: Departemen Pendidikan dan Kebudayaan Bersama. PT. Rineka Cipta, 1999), 99.

¹⁴ Duvall & Miller, *Marriage and Family Development 6th ed.* (New York: Harper & Row Publisher, 1985), 5.

Marriage guidance for the prospective married couples is the provision of knowledge, understanding, skills, and awareness-raising to the prospective married couples about household and family life. So, this marriage guidance is an effort made by the government (Ministry of Religion) to equip prospective married couples to meet household life to maintain the integrity of their household. The marriage guidance referred to by the author in this study is a form of application of the Director-General of Community Guidance Regulation Number 379 of 2018 in maintaining household integrity.

b) Legal Basis of Marriage Guidance

The legal basis for marriage guidance is obtained from the regulation of the Director-General of Community Guidance (BIMAS) of the Ministry of Religion Number 373 of 2017 and has been renewed as Director-General of Islamic Community Guidance (BIMAS) of the Ministry of Religion Number 379 of 2018.

c) Method of Implementing Marriage Guidance

The method comes from the Greek Methodos which means the way or the way to go. So, a method is a way of connecting something so that something can achieve its goal. In the implementation of this marriage guidance, it uses a method that aims to create a happy family. The method used in this guidance is

by lecturing to deliver material, discussion, question and answer, and assignments tailored to the conditions and needs in the field.

d) Face-to-Face Guidance

The marriage guidance is face to face for 16 hours of lessons following the module published by the Ministry of Religion. The material presented included:¹⁵

- 1) exposure to the marriage guidance policy;
- 2) introduction, expression of expectations and learning contracts;
- 3) preparing the sakinah family;
- 4) build relationships in the family;
- 5) meet family needs;
- 6) maintain reproductive health;
- 7) preparing a quality generation;
- 8) and reflection, evaluation, and post-test.

As for the place for implementing marriage guidance, among others:

- 1) Marriage guidance for the married couples can be carried out at the District KUA,

Marriage guidance carried out at the District Office of Religious Affairs is marriage guidance carried out independently by the prospective married couples with a resource, namely the headman in the District KUA. The marriage guidance which is

¹⁵ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018.

carried out independently is carried out when the prospective married couples Rafa '(data checking) is carried out by the headman. This marriage guidance may be carried out if when registering the marriage until the marriage contract is to be implemented, there is no schedule for marriage guidance activities.

This independent marriage guidance is different from the marriage guidance conducted by the Ministry of Religion. This is when marriage guidance is carried out together, it is held for 2 days (16 hours of lessons) whereas when the guidance for independent marriage is only carried out for about 1-2 hours with the same material but with different sources.

- 2) Regency / City Ministry of Religion office, or other places determined by the organizer.

Marriage guidance conducted at the Office of the Ministry of Religion or other places is marriage guidance carried out simultaneously. Resource persons for this marriage guidance come from the ministry of religion and the ministry of health in the region, with the distribution of material related to family delivered by the ministry of religion while material related to reproductive health is delivered by the ministry of health.

This marriage guidance is carried out for 2 days (16 hours of lessons). Marriage guidance can be carried out on

weekdays or holidays according to the decision of the organizing committee. At the end of the lesson, a post-test will be held to measure the abilities the married couples will acquire during this activity.

e) Marriage Guidance Financing

- 1) Costs are sourced from APBN and/or PNBPNR,
- 2) The allocation of Marriage Guidance costs for the prospective married couples is listed in the NR Budget Implementing List (DIPA) of the Regency / City Ministry of Religion,
- 3) The maximum face-to-face guidance fee is Rp. 400,000 per pair or 200,000 per person,
- 4) The maximum fee for self-installation is Rp. 50,000.¹⁶

Therefore, it can be concluded that the objectives of this marriage guidance for the married couples, include:

- a. Helping individuals prevent problems related to their marriage, among others, by:
 - 1) Helping individuals understand the nature of marriage according to Islam,
 - 2) Helping individuals understand the purpose of marriage according to Islam,
 - 3) Helping individuals understand the requirements of marriage according to Islam,

¹⁶ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018.

- 4) Helping individuals understand their readiness to carry out marriage, and
 - 5) Helping individuals carry out marriages following the provisions (sharia) of Islam.
- b. Helping individuals prevent problems related to married life, including by:
- 1) Helping individuals understand the nature of family life,
 - 2) Helping individuals understand the purpose of family life according to Islam,
 - 3) Helping individuals understand the ways of fostering household life, and
- Helping individuals understand carrying out domestic life guidance according to Islamic teachings.¹⁷

f) Marriage Guidance Counselors

Marriage guidance counselors for prospective married couples:

- 1) The entire marriage guidance process (16 hours of lessons) must be handled by a minimum of 2 trained resource persons (facilitators) who have attended and obtained a certificate of facilitator technical guidance for premarital marriage guidance for prospective married couples organized by the Ministry of Religion or other institutions that have obtained permission from the Ministry of Religion;

¹⁷ Thohari Musnamar, *Dasar-dasar Konseptual Bimbingan Konseling Islami*, (Yogyakarta: UII Press, 1992), 71.

- 2) For material on marriage guidance policies delivered by sources from the Provincial Office of the Ministry of Religion or the Regency / City Office of the Ministry of Religion; and
- 3) Material on reproductive health was delivered by resource persons from the ministry of health.¹⁸

g) Objectives of Marriage Guidance

The objectives of this marriage guidance for the married couples, include:

- 1) Helping individuals understand the nature of marriage according to Islam,
- 2) Helping individuals understand the purpose of marriage according to Islam,
- 3) Helping individuals understand the requirements of marriage according to Islam,
- 4) Helping individuals understand their readiness for marriage, and
- 5) Helping individuals carry out marriage in accordance with the provisions (sharia) of Islam.¹⁹

h) Supporting and inhibiting factors

The implementation of marriage guidance has been running smoothly and is also quite effective. Based on the results of interviews conducted with officials of the Ministry of Religious

¹⁸ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018.

¹⁹ Thohari Musnamar, *Dasar-dasar Konseptual Bimbingan Konseling Islami*, (Yogyakarta: UII Press, 1992), 71.

Affairs in Pasuruan City, there are two factors that influence the implementation of the marriage guidance, including:

1. Supporting Factors for the Implementation of Marriage Guidance

According to the Pasuruan City Ministry of Religion official who is also a resource person in the implementation of this marriage guidance, several supporting factors implement this marriage guidance run smoothly and also effectively, as the following interview results:

Which implements marriage guidance so far run smoothly and effectively is none other than because of the participants from the marriage guidance itself. In which the participants were very enthusiastic about participating in this program, the speakers were very competent in their fields, the methods used by the speakers were very interesting and did not give the participants a feeling of saturation and the activity of the heads of the religious affairs office to always remind the schedule of the marriage guidance.²⁰

From the statement given by Munif as Plt. The Head of the Office of the Ministry of Religion of Pasuruan City who is also a resource in marriage guidance can be described as follows:

- 1) The Enthusiasm Of The Participants

This marriage guidance program was very attractive to the participants who attended which were shown by the attitude of the participants who seriously listened to the explanations from the speakers, was very active in group activities, and were very enthusiastic when asking questions to the speakers. Because of

²⁰ Munif, *Interview*, 23 November 2020.

this enthusiasm, the participants did not feel that the time taken in a day was quite long, starting from 8:00 a.m. to 3:30 p.m.

2) Competent Counselors

Competent counselors in their fields are trained resource persons (facilitators) who have attended and received a certificate of technical guidance facilitator of premarital marriage guidance for prospective married couples, who have broad insight in their field. The material for Law and marriage was delivered by sources from the Ministry of Religion, while for reproductive health issues, speakers from the public health center were delivered.

3) Very Interesting Method

The method used is a lecture accompanied by interesting videos and pictures, group games to strengthen the relationship between participants, question, and answer, and an approach based on the experiences of the speakers, the resource person implements the relationship between the resource person and the participant as friends who can be invited to exchange ideas. The language used by the speakers is a language that is easily understood by the participants, which makes the marriage guidance atmosphere more comfortable.

4) Activeness Of The Heads Of The Office For Religious Affairs

The activeness of the heads of the Office of Religious Affairs can be seen during the implementation of rafa' in every Religious Affairs Office in Pasuruan City. In rafa', the heads of the Office of Religious Affairs explain how the process of marriage guidance activities is, how the benefits are that the married couples are enthusiastic about participating in the program. And the head of the Office of Religious Affairs always reminds prospective participants via Whatsapp about the time and location of the marriage counseling. The activeness of the heads of the Office of Religious Affairs can be seen during the implementation of rafa' in every Religious Affairs Office in Pasuruan City. In rafa', the heads of the Office of Religious Affairs explain how the process of marriage guidance activities is, how the benefits are that the married couples are enthusiastic about participating in the program. And the head of the Office of Religious Affairs always reminds prospective participants via Whatsapp about the time and location of the marriage counseling.

2. Inhibiting Factors for the Implementation of Marriage Guidance

In the activity, there must also be an inhibiting factor that affects an activity. According to Munif, the factors inhibiting the

implementation of this marriage guidance are various, as shown in the following interview:

Based on what I received from both the marriage guidance committee itself and the heads of the Office of Religious Affairs, the biggest inhibiting factor was being the leave from work by the prospective participants. Most of the prospective married couples work in a company, where not all companies permit to leave for 2 days to participate in this program, they are only given permission to leave for 1 day and there are even some companies that do not give leave permission at all for various reasons. The facilities and media prepared by the Alhamdulillah committee are standard which can provide comfort for the participants, such as fully air-conditioned rooms, snacks, block notes, and lunch.²¹

From the above statement, it can be explained that the inhibiting factor in the implementation of marriage guidance is the leave permit. Because most of the prospective married couples work in a company, not all companies are willing to permit to leave for 2 days, usually, companies only provide 1 day of leave and some companies even do not want to give leave permission even if only for 1 day.

Because of this, the number of participants on the second day tended to be less than the first. And several heads of the Office of Religious Affairs think that the central government should cooperate with regents/mayors so that the implementation of this marriage guidance runs smoothly and the company is pleased to give leave permission to participate in these activities.

²¹ Munif, *Interview*, 23 November 2020.

i) Differences in the Regulation of the Director-General of Community Guidance Number 373 of 2017 with the Regulation of the Director-General of Community Guidance Number 379 of 2018

There are 5 differences between the Regulation of the Director-General of Community Guidance Number 373 of 2017 and the Regulation of the Director-General of Community Guidance Number 379 of 2018, including:

Table. 2.2
Differences in rules

NO.	the Regulation of the Director-General of Community Guidance Number 373 of 2017	the Regulation of the Director-General of Community Guidance Number 379 of 2018
1.	Participants who have registered for the married couples	Prioritized married couples who have registered and teenagers who are over 21 years of age
2.	There is no pre-test	The pre-test is carried out during registration
3.	Participants are less than 30 people	Participants are less than 50 people
4.	It can be independent if the time for implementing the marriage guidance is sick, accompanied by a doctor's letter	There are no rules to be independent if you are sick
5.	Funds for honorarium, transport, and teaching materials	Funds for honoraria, transport, teaching materials, consumption, office stationery, and certificates

2. Maintaining Household Integrity

a) Definition about Household

In terms of terminology, many figures provide some definitions of household, including:

a. Siti Nazar Bakry

A household is a group of the smallest community consisting of husband and wife, children, in-laws, and so on. The realization of a legal household is after the marriage contract or marriage following religious teachings and laws.²²

b. Ida Bagoes Mantra

A household is a person or group of people who live in part or all of the physical / census building and usually live together and eat from the same kitchen.²³

From the above opinion, it can be concluded that a household is the life of a group of people who have married following religious teachings and laws and usually live together in a building.

b) Household integrity

In terms of terminology, several figures define the integrity of the household, including:

a. Gunarsa

The integrity of the household is a state of wholeness and happiness, in which there is a family bond that provides a sense of

²² Siti Nazar Bakry, *Kunci Keutuhan Rumah Tangga*, (Jakarta: Pedoman Ilmu Jaya, 1993), 26.

²³ Ida Bagoes Mantra, *Demografi Umum*, (Yogyakarta : Pustaka Pelajar, 2008), 16.

security and serenity for each member. In addition, there is a good relationship between father-mother, father-son and mother-child.²⁴

b. Suadirman

The integrity of household is the integrity of the family, the compatibility of the relationship between husband and wife, and the existence of calm. This wholeness is characterized by an orderly home atmosphere, not inclined to conflict, and sensitivity to household needs.²⁵

Based on the definition above, it can be concluded that household integrity in this study is a situation where the household is intact, peaceful, and happy which does not tend to conflict.

c) Maintaining Household Integrity

In household life, the role of family members in maintaining the integrity of the household is very important. It is not only the head of the household who should maintain the integrity of the household, but a wife and children also have an obligation. Therefore, a husband and wife must know the obligations that must be performed by each to obtain equal rights following the obligations carried out. In this case, Allah said in surah Ar-Rum verse 21:

²⁴ Gunarsa S.D, & Gunarsa Y.S.D, *Psikologi Perkembangan Anak dan Remaja*, (Jakarta: BPK Gunung Mulia, 2001), 10.

²⁵ Suadirman, *Bimbingan dan Konseling Perkawinan*, (Yogyakarta: Fakultas Psikologi Universitas Gajah Mada, 1990), 25.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Meaning : And among the signs of His power is He created for you wives of your kind, so that you are inclined and at ease with them, and made Him among you a sense of love and affection. In fact, in this, there are signs for people who think.²⁶

This verse explains that the purpose of marriage is the creation of a harmonious and mutually peaceful relationship between husband and wife. This verse also calls for a relationship based on affection between husband and wife, not one that oppresses or dominates each other.

The integrity of the household can be built if all elements of the family, especially husband and wife, understand the purpose of marriage and exercise their rights and obligations. When a conflict occurs in the household, it should be resolved immediately so that it doesn't drag on. If it drags on, husband and wife are no longer able to solve the problem by way of deliberation, so that a breakdown in the household will occur, so that other parties will need to intervene to help solve the problem.

Because of the importance of maintaining household integrity, the government issued a regulation from the Director-General of

²⁶ Kementerian Agama RI, *Al-Qur'an*, (Bekasi, PT. Adhi Aksara Abadi Indonesia, 2011), 366.

Islamic Community Guidance of the Ministry of Religion Number 379 of 2018 regarding marriage guidance so that couples can maintain the integrity of their household with the knowledge that has been obtained before marriage.



CHAPTER III

RESEARCH METHOD

The research method sub-chapter is the most important chapter in the preparation of research. This section explains clearly, systematically, and in detail about how researchers work in conducting research and also to simplify the process of preparing scientific papers.²⁷

A. Type of Research

In this study, the author used empirical juridical research (field research), namely research that study and analyze the work of law in society. Which researcher goes directly to the research locations, namely the Office of the Ministry of Religion Pasuruan city and KUA in Pasuruan City to reveal the success of Pasuruan City Ministry of Religious Affairs officials perspective on the urgency of marriage guidance in maintaining household integrity in

²⁷ Imam Suyitno, *Karya Tulis Ilmiah*, (Bandung: PT. Refika Aditma, 2011), 80.

Pasuruan City. The view of experts Soerjono Soekoanto and Sri Mamuji juridical empirical research is legal research conducted by examining primary data.²⁸

B. Research Approach

The approach used in this research is qualitative. Creswell describes qualitative research as a complex concept, scrutinizing words, detailed reports of the views of respondents and conducting studies on natural situations. Qualitative research is descriptive research and tends to use analysis with an inductive approach. Process and meaning (informant perspective) are emphasized more in qualitative research. The theoretical basis is used as a guide so that the research focus is in accordance with the facts in the field. In addition, the theoretical basis is also useful for providing an overview of the research background and as material for discussion of research results. There is a fundamental difference between the role of theoretical foundations in quantitative and qualitative research. In quantitative research, research departs from theory to data, and ends in acceptance or rejection of the theory used. As for qualitative research, the researcher departs from the data, utilizes existing theories as an explanation, and ends with a theory.²⁹

²⁸ Soerjono Soekanto dan Sri Mamuji, *Penelitian Hukum Normatif Suatu Tinjauan Singkat*, (Jakarta: RajaGrafindo Persada, 2010), 14.

²⁹ Noor Juliansyah, *Metodologi Penelitian: Skripsi, Tesis, Disertasi, dan Karya Ilmiah*, (Jakarta: PT. Kencana, 2011), 34.

The qualitative approach here is intended to be able to know and to describe clearly and in detail Pasuruan City Ministry of Religious Affairs officials perspective on the urgency of marriage guidance in maintaining household integrity in Pasuruan City.

C. Data Sources

The researcher also explains the types and sources of data in research, namely as the type of research used is qualitative research, the data sources used are as follows:

1. Primary Data Sources

Primary data sources are authoritative data sources, which mean they have authority.³⁰ Those obtained directly from the source, are observed and recorded for the first time.³¹

The primary data source used in this research is interviewed with Pasuruan City Ministry of Religious Affairs officials, marriage guidance participants and observation by directly participating in the marriage guidance activities held by the Ministry of Religion of Pasuruan City.

2. Secondary Data Sources

Secondary data sources are data that contain supporting information related to the research, including theses, legal dissertations,

³⁰ Peter Mahmud Marzuki, *Penelitian Hukum*, (Jakarta: Kencana, 2007), 141.

³¹ Marzuki, *Metodologi Riset*. (Yogyakarta:BPFE-UII, 2000), 55.

and legal journals.³² This secondary data source explains primary data sources, such as draft laws, research results in the form of actual issues regarding certain areas of law, and works from legal circles in the form of books or journals.³³ The usefulness of this secondary data source is as a guide for researchers to think and prepare arguments or provide legal opinions.³⁴

In this research, the references for secondary data sources, including books relating to research topics, previous theses, and regulations of the Director-General of Islamic Community Guidance of the Ministry of Religion Number 379 of 2018.

D. Technique of Data Sources Collection

It is the part of the data collection instrument that determines the success or failure of a study. Misuse of the data collection method or it is not used properly, has fatal consequences for the results of the research conducted.³⁵ One of the main keys to implementing qualitative research is determined by how the researcher's way in records data on the field.³⁶ In this research the researcher used three techniques in collecting data, namely:

³² Amirudin dan Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Jakarta: Rajawali Pers, 2010), 30.

³³ Soerjono Soekanto, *Pengantar Penelitian Hukum*, (Jakarta: UI-Press, 2006), 52.

³⁴ Peter Mahmud Marzuki..., 155.

³⁵ Burhan Bungin, *Metodologi Penelitian Sosial dan Ekonomi*, (Jakarta: Kencana, 2013), 129.

³⁶ Masyuri dan Zainuddin, *Metode Pendekatan Praktis dan Aplikatif*. (Bandung: PT. Refika Aditama, 2009), 25.

1) Documentation

Documentation is a method used to trace historical data. Most of the available data is data that has been documented in the form of master books, diaries, reports, clippings, autobiographies, certificates, and so on.³⁷ Documents about a person or group of people, events, or events in social situations that are following the focus of the research. Data collection in this form of writing in a broad sense includes monuments, artifacts, photos, tapes, microfilms, discs, cdrooms, hard drives, and so on.³⁸

This method is used to obtain profiles from Pasuruan City Ministry of Religious Affairs officials, marriage guidance participants and any information related to marriage guidance for prospective brides.

2) Observation

The key to successful observation as a data collection technique is very much determined by the observer himself, because the observer sees, smells, or hears an object of research, and then he concludes from the results he observes. In this research, the researcher directly follows the implementation of the marriage guidance.

³⁷ Kartini Kartono, *Pengantar Metodologi Reseach Social* (Bandung: Mandar Maju, 1990), 157.

³⁸ Burhan Bungin..., 154

3) Interview

Interviewing is the process of obtaining information for research purposes using a question and answer face-to-face between the interviewer and the respondent.³⁹ With the interview method, the researcher gets more real data because the researcher goes directly and conducts questions and answers to the respondent. This study used a systematic interview technique, namely regular interviews in which an interviewer uses a written guide in the form of questions that have been arranged systematically and completely for data collection.⁴⁰

In this case, firstly, the researcher interviewed with informants from the Ministry of Religion of Pasuruan City Official, there are:

Table 3.1
informants from the Ministry of Religion of Pasuruan City Official

No.	Name	Position
1.	Dr. Munif, M.Ag.	Plt. The head of the Pasuruan City Ministry of Religion
2.	Moh. Isnaini Yulad, S.Ag. M.Pd.I.	The head of BIMAS for the city of Pasuruan
3.	Mokhamad Santoso, M.Pd.I	The Head of KUA Purworejo District
4.	Drs. Ahmad Zawawi, M.Pd.I	The Head of KUA Panggungrejo District
5.	Wachid Sulaiman, S.Ag.	The Head of KUA Bugul Kidul District
6.	Masroni, S.Ag.	The Head of KUA Gadingrejo District

³⁹ Burhan Bungin..., 133

⁴⁰ Burhan Bungin..., 134

Secondly, the researcher interviewed with informants from marriage guidance participants, there are:

Table 3.2
Informants From Marriage Guidance Participants

No.	Name	Address	Participant
1.	Rika Widjayanti	Krapyak	marriage guidance participant
2.	Mukhammad Idris Afriyansani	Dr. Wahidin, Purutrejo, Pasuruan City	marriage guidance participant
3.	Zakyah Mauludinah	Untung Suropati, Kebonsari, Pasuruan City.	marriage guidance participant

E. Data Processing Methods

The data collected and obtained from the field are processed and analyzed to answer some of the problems that exist in the study. In concluding the facts and also the reality in answering a problem, several stages are carried out in processing the data, as follows:

1) Editing

The editing stage is the first step taken by the researcher after successfully collecting data obtained from interviews and documentation in the field. The data that has been researched needs to be edited again, if there are still things that are unclear or doubtful, then the researcher conducts a deeper study starting in terms of completeness, clarity of

meaning, relevance to the research theme, and its relevance to other data.⁴¹

In the process of this research, the researcher wanted to know how Pasuruan City Ministry of Religious Affairs officials perspective on the urgency of marriage guidance in maintaining household integrity in Pasuruan City.

2) Classifying

After correcting the data that has been obtained and it is following the existing problems, the next stage is classifying. At this stage, the researcher must re-read all the data obtained by grouping the data according to the existing problem formulation, either in the form of interviews or documentation of the goal so that researcher can facilitate data processing.

3) Verifying

The step to be carried out by this researcher is aimed at obtaining information and data from the field as well as conducting a cross-check of validity. In this case, the researcher went directly to the field to research the Ministry of Religion of the City of Pasuruan and KUA in the city of Pasuruan.

⁴¹ Bambang Sunggono..., 125

4) Analyzing

Analyzing is a process that researcher must do by simplifying data so that it is easy to understand and read. At this stage, the researcher analyzed the data that has been obtained at the Ministry of Religion of the City of Pasuruan, KUA in the city of Pasuruan and shortened or simplified according to the theme and title raised by the researcher. This researcher analyzed Pasuruan City Ministry of Religious Affairs officials perspective on the urgency of marriage guidance in maintaining household integrity in Pasuruan City.

5) Concluding

Concluding is the result of a process or conclusion. At this stage, the researcher concluded all the data that has been obtained from research carried out in the field, whether it is in the form of interviews, observation, or documentation.

In this last stage, the researcher concluded Pasuruan City Ministry of Religious Affairs Officials perspective on the urgency of marriage guidance in maintaining household integrity in Pasuruan City.

CHAPTER IV

DISCUSSION OF RESEARCH FINDINGS

A. Research Object Condition

1. Geographical Location of the Office of the Ministry of Religion Pasuruan City

The Office of the Ministry of Religion of Pasuruan City is located at Panglima Sudirman street No.75, Purworejo, Phone. (0343) 424883 Purworejo, Pasuruan City, East Java 67116. which is located between $112^{\circ}.45'$ - $112^{\circ}.55'$ East Longitude (EL) $7^{\circ}.35'$ - $7^{\circ}.45'$ South Latitude (SL).

2. Geographical Location of the Office of Religious Affairs in Pasuruan City

a. Purworejo District Religious Affairs Office

The Office of Religious Affairs of Purworejo district is one of the three KUAs in the District area in Pasuruan City,

which is located on Panglima Sudirman street No. 15 (0343) 424030 Purworejo District, Pasuruan City is located between 112°45'- 112°55' East Longitude (EL) 7°.35'- 7°.45' South Latitude (SL).

The area of Purworejo District is 8.59 Km² consisting of 10 sub-districts of 70 Rukun Warga (RW), 347 Rukun Tetangga (RT), which are located at an altitude of 4 M above sea level with a maximum / minimum temperature of 33°C / 27°C.

- a) **In the North**, it is bordered by the Madura Strait
- b) **In the East**, it is bordered by Bugul Kidul District, Pasuruan City
- c) **In the South**, it is bordered by Pohjentrek District, Pasuruan Regency
- d) **In the West**, it is bordered by Gadingrejo District, Pasuruan City.

b. Pangungrejo District Office of Religious Affairs

The Office of Religious Affairs of Pangungrejo District is one of the four KUAs in the District of Pasuruan, which is located on Irian Jaya street Blok A No. 19 Phone. (0343) 5610849 Pangungrejo District, Pasuruan City is located between 112°.45'- 112°.55' East Longitude (EL) 7°.35'- 7°. 45' South Latitude (SL).

The area of Panggungrejo District is 8.01 Km² consisting of 13 sub-districts of 83 Rukun Warga (RW), 342 Rukun Tetangga (RT), which are located at an altitude of 4 M above sea level with a maximum / minimum temperature of 33°C / 27°C.

- a) **In the North**, it is bordered by the Madura Strait
- b) **In the East**, it is bordered by Bugul Kidul District, Pasuruan City
- c) **In the South**, borders with Purworejo District, Pasuruan City
- d) **In the West**, borders with Gadingrejo District, Pasuruan City.

c. Bugul Kidul District Office of Religious Affairs

The Office of Religious Affairs (KUA), Bugul Kidul District is one of the three KUAs in the District of Pasuruan, which is located on Trunojoyo street No. 83 (0343) 426670 Bugul Kidul District, Pasuruan City is located between 112° .45' - 112° .44 ' East Longitude and 7° .35' - 7° . 45' South Latitude. The area of Bugul Kidul is 10.11 km² consisting of 6 sub-districts, which are located at an altitude of 4 M above sea level.

- a) **In the north** is bordered by the Madura Strait
- b) **In the east**, it is bordered by Rejoso District, Pasuruan Regency
- c) **In the south** is Gondangwetan, Pasuruan Regency

d) In the West, it is bordered by Purworejo District, Pasuruan City.

d. Gadingrejo District Office of Religious Affairs

The Office of Religious Affairs, Gadingrejo District is one of the three KUAs in the District of Pasuruan, which is located on Gatot Subroto street No. 381 (0343) 426670 Gadingrejo District, Pasuruan City is located between $112^{\circ}.45'$ - $112^{\circ}.44'$ East Longitude and $7^{\circ}.35'$ - $7^{\circ}.45'$ South Latitude. The area of Gadingrejo is 17.66 Km^2 which consists of 13 kelurahan 69 Rw, 291 Rt, which is located at an altitude of 4 M above sea level.

- a) **In the north** is bordered by the Madura Strait
- b) **In the East** is bordered by Pangungrejo District, Pasuruan City
- c) **In the south**, it is bordered by Pohjentrek Sub-district, Pasuruan Regency
- d) **In the west**, it is bordered by Kraton District, Pasuruan Regency.

3. Identity of the Officials of the Ministry of Religion of Pasuruan City

In this research, the researcher interviewed officials of the Ministry of Religion of Pasuruan City to describe the perspectives of the Pasuruan City Ministry of Religion officials regarding the research

entitled *The Role of Marriage Guidance in Maintaining Household Integrity in The Perspective of Officials of The Ministry of Religion in Pasuruan City*. The following is the identity of the Pasuruan City Ministry of Religion official, including:

a. Head of the Office of the Ministry of Religion Pasuruan City

Name : Dr. H. Munif, M.Ag
 Place / Date of Birth : Pasuruan, 6 March 1968
 Rank / Group : Advisor Tk. I (IV / b)
 Position : Plt. Ministry of Religion of Pasuruan City
 Education : S3 Islamic University of Malang

b. Head of BIMAS Section of the Ministry of Religion Pasuruan City

Name : Moh. Isnaini Yulad, S.Ag, M.Pd.I
 Place / Date of Birth : Pasuruan, 04 July 1972
 Rank / Group : Advisor Tk. I (IV / a)
 Position : Head of BIMAS
 Education : S2 STAI Al-Khozinyy

c. Head of the Office of Religious Affairs Purworejo District

Name : Mokhamad Santoso, M.Pd.I
 Place / Date of Birth : Pasuruan, 27 October 1965
 Rank / Group : Administrator (III / d)
 Position : Head / PPN

Education : S2

d. Head of the Office of Religious Affairs, Panggunrejo District

Name : Drs. Ahmad Zawawi, M.Pd.I

Place / Date of Birth : Pasuruan, 23 October 1965

Rank / Group : Administrator (III / d)

Position : Head / PPN

Education : S2

e. Head of the Office of Religious Affairs, Bugul Kidul District

Name : Wachid Sulaiman, S.Ag

Place / Date of Birth : Pasuruan, 10 July 1972

Rank / Group : Patron / (IVa)

Position : Head / PPN

Education : S1

f. Head of the Office of Religious Affairs Gadingrejo District

Name : Masroni, S.Ag

Place / Date of Birth : Pasuruan, 23 September 1963

Rank / Group : Administrator Tk.I (III / d)

Position : Head / PPN

Education : S1

B. Description of the Perspective of Ministry of Religious Affairs Officials in Pasuruan City

1. Marriage guidance implemented for prospective married couples in Pasuruan City

Before 2017, prospective married couples who have notified their intention to marry to a marriage registrar at the KUA are advised to take marriage counseling, the implementation is very simple and is not required. In fact, in some areas, they refused, because the prospective husband and wife were not legally married to be together with the KUA. Unlike the implementation of marriage guidance after 2017, all prospective married couples are required to follow it. The marriage guidance process for prospective married couples is described as follows:

Based on the results of the observation of the documentation review at the time of the implementation of marriage guidance in the hall of the Ministry of Religion Office of Pasuruan City, the process of marriage guidance can be described as follows;⁴²

- 1) Participants and Activity Organizing Committee
 - a. Participants

Participants of the Pre-Marital Marriage Guidance for Prospective marriage couples Number 25 pairs / 50 Participants who come from KUA Sub-district in Pasuruan City.

⁴² Observation, 28 Juli 2020.

b. Committee

The committee for this activity consists of employees of the State and Honorary Civil Servants in the Office of the Ministry of Religion of Pasuruan City (employees of the Islamic Community Guidance and KUA sections).

c. The organizers

The organizer of this marriage guidance activity for prospective married couples is carried out by the Islamic Community Guidance Section, whose participants come from prospective married couples from 4 KUA Districts who have registered.

2) The resource persons for this activity consist of:

- a) Head of the Office of the Ministry of Religion of Pasuruan City
- b) Head of Section of Islamic Guidance and Guidance at the Ministry of Religion of Pasuruan City
- c) Resource persons who have been trained in the Training of Trainer of Marriage Guidance
- d) Ministry of Health.

3) Time and Place of Activity

This marriage guidance activity for prospective married couples is carried out following the results of a coordination meeting with the Head of the Islamic Community Guidance Section, the Head of KUA in Pasuruan City, and a committee that has been determined by the Head of the Office of the Ministry of

Religion of Pasuruan City. The implementation of marriage guidance for prospective married couples when this observation was held on July 28-29 2020 at the hall of the Ministry of Religion, Pasuruan City.

- 4) Marriage Guidance Material
 - a. Introductions and study contracts, including pre-test;
 - b. Prepare for a strong marriage towards a sakinah family;
 - c. Managing the dynamics of marriage and family;
 - d. Meet family needs;
 - e. Maintain family reproductive health;
 - f. Preparing a quality generation;
 - g. Managing conflict and building family resilience;
 - h. Reflection and evaluation, including post-test.

During reflection, male participants who were not yet fluent in pronouncing the *ijab qabul* were given recommendations to study again from local religious leaders or come to the Head of KUA according to the participant's domicile.

- 5) Marriage Guidance Fee

The cost for the component for organizing marriage guidance activities for a husband and wife candidate for one activity require a budget of Rp. 9,000,000 with the following usage details;

Table.4.1
Detailed Table Of Use Of Marriage Guidance Fees

No.	Suboutput / Component / Sub Component / detail description	Calculation Details		Total (Rp)
		Vol	Unit Price (Rp)	
1	2	3	4	5
01.	Guidance on Pre-Marriage of the Prospective married couples			
02.	Guidance on Pre-Marriage of the Prospective married couples			
03.	Material shopping			5.000.000
	- Equipment Participants 50 people	50 OK	5.000	250.000
	- Print Documentation	1 Keg	60.000	60.000
	- Banner 3 x 1 M ²	1 Keg	60.000	60.000
	- Multiplication Module 50 people	50 OK	20.000	1.000.000
	- Sertificate	50 Ok	3.000	150.000
	- Kosumption (58 people x 2 days)	116 Ok	30.000	3.480.000
04.	Honor Output Activities			800.000
	- Head	1 Ok	250.000	250.000
	- Secretary	1 Ok	220.000	220.000
	- 3 members	2 Ok	110.000	330.000
05.	Professional Services Expenditures			3.200.000
	- Interviewee Honor	16 OJ	200.000	3.200.000
TOTAL				9.000.000

Based on the detailed table of costs of providing marriage guidance for prospective husband and wife couples, participants are not burdened (free) because the source of financing comes from the budget project entry list for the Office of the Ministry of Religion, Pasuruan City.

2. The Perspective of the Head of the Ministry of Religion of Pasuruan City on the Urgency of Marriage Guidance in Maintaining Household Integrity in the City of Pasuruan

The implementation of marriage guidance is very important to be given to the married couples. Because not all prospective married couples understand how to build a sakinah family, how to handle conflict, how to educate children, and many other things related to family life. So that marriage guidance is very important to be given to every prospective married couple who wants to get married, especially since the divorce rate in Indonesia continues to increase, each year exceeding the one million. According to Dr. Munif, M.Ag as Plt. Head of the Office of the Ministry of Religion of Pasuruan City, the urgency of marriage guidance to reduce the divorce rate and the negative impact it causes as well as an effort to achieve the goal of marriage, Munif explained as a result of the interview as follows;

The urgency of marriage guidance for the married couples is in line with the purpose of marriage. As explained in the Qur'an, that the purpose of marriage or being married is to reach samawa (sakinah, mawaddah wa rahmah) as well as in the marriage law number: 16 of 2019 concerning amendments to the marriage law number 1 of 1974 article (1) that the purpose of marriage is a physical and mental bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the One Godhead. Based on data released by the Directorate General of Religious Courts of the Supreme Court, divorce in Indonesia has exceeded the 1 million mark every year, for each of the reasons, after marriage, instead of getting happy, the integrity of the household cannot be saved. The government takes this divorce case seriously because it will threaten national stability, to prevent

and suppress divorce cases the marriage guidance program is included in the BAPPENAS priority program which is directly supervised by the vice president of the Republic of Indonesia.⁴³

The interview results above confirm that the urgency of marriage guidance for the prospective married couples has the following objectives;

1. The realization of the purpose of marriage, such as the realization of a *sakinah, mawaddah, and warahmah* households;
2. To reduce the ever-increasing divorce rate;
3. As an effort to maintain national stability from the consequences of divorce;
4. Provide an explanation that the government is present in maintaining the integrity of the household.

The Plt. Head of the Office of the Ministry of Religion of Pasuruan City also explained the effectiveness and efficiency of the implementation of marriage guidance compared to the course of the married couple which was held before 2017 in maintaining household integrity. The following is an explanation;

Marriage guidance and the course of the married couple are indeed not a "temperature" measuring tool for determining the integrity of a household, but at least in theory, the material for marriage guidance can be a direction, capital, advice for prospective married couples who will enter a phase of the life cycle, because in the household there are dynamics which is terrible, requires experience, self-maturity and the ability to manage the household, if a conflict occurs it is hoped that it will not drag on,

⁴³ Munif, *Interview*, 28 September 2020.

and it will be resolved quickly. In marriage guidance, training materials for dealing with domestic conflicts and their management are provided. When compared to the course of the married couple, marriage guidance is theoretically more effective and efficient in maintaining and managing the integrity of the household.⁴⁴

Besides explaining the urgency, effectiveness, and efficiency of marital guidance to maintain household integrity, there is also a substantial difference between marriage guidance and the course of the married couple, this explanation is the result of an interview with Plt. Head of the Ministry of Religion of Pasuruan City as follows;

There are substantial differences in the implementation of the course of the married couple and marriage guidance which will be implemented starting in 2017, these differences include; The materials given to the married couple are of many kinds, the time needed is 2 (two) days or every day 8 hours, so that the time that the married couple have to take in marriage guidance is 16 hours, in the course of the married couple there is no standard time, in the course of the married couple it is not yet a necessity, while marriage guidance must be followed by any prospective married couple, the course of the married couple is held in a limited space in the marriage hall, for the implementation of marriage guidance is carried out in representative places because of the delivery of material with a learning system, discussions, there are games like in the usual background, it can be done directly at the hotel.⁴⁵

⁴⁴ Munif, *Interview*, 28 September 2020.

⁴⁵ Munif, *Interview*, 28 September 2020.

3. The perspective of the Head of Section of Islamic Community Guidance of the Ministry of Religion of the City of Pasuruan on the Role of Marriage Guidance in Maintaining Household Integrity in Pasuruan City

Meanwhile, according to Mohamad Isnaini Yulad, S.Ag, M.Pd.I, Head of the Islamic Community Guidance Section, the section that has the authority to develop and serve the Sub-district Religious Affairs Office in Pasuruan, the urgency of marriage guidance for prospective married couples is as follows;

- 1) Provide knowledge to the prospective married couples about the shari'a (law) of marriage and the obligations that must be fulfilled in domestic life;
- 2) The prospective married couples are taught how to manage conflict if it occurs in the household so that it does not occur continuously which can threaten the integrity of the household;
- 3) In the marriage guidance process, the prospective married couples will get experiences from stories or profiles of successful and failed household lives conveyed by the resource persons and discuss how to form a successful household with other guidance participants.

A complete description of the urgency of marriage guidance as explained by Mohammad Isnaini Yulad S.Ag, M.PdI as the results of the interview are as follows;

The urgency of marriage guidance in maintaining the integrity of the household is because:

a.) The married couples got a more complete knowledge and this was deemed sufficient for the initial stage of fostering a family, in addition to each married couples being given a book "Fondasi Keluarga Sakinah"; b.) In marriage guidance, the married couples is taught how to learn to develop knowledge, how to behave in a dated house and how to live together with people of different backgrounds (husband/wife); c.) Sometimes the married couples are more concerned with less essential things, such as taking care of what kind of invitation letter is designed, where is the pre-wedding photo, the implementation in what building, and so on. With the guidance of marriage, the married couples are reminded that there is something more important than that, namely the science of marriage which will lead their family to become a sakinah mawaddah warahmah family.⁴⁶

To support the statement that marriage guidance for the married couples is very meaningful (urgency) in maintaining household integrity, Mohamad Isnaini Yulad explained the effectiveness and efficiency of the implementation of marriage guidance as shown in the following interview;

The implementation of marriage guidance is more effective and efficient than the course of the married couple because: a. The guidance material is more numerous and varied, b. The delivery method involves marriage guidance participants and various methods are given, including games that make participants unsaturated, c. The resource person must attend a training of trainer.⁴⁷

Marriage guidance for prospective married couples is more perfect than the course of the married couples because the material

⁴⁶ Mohamad Isnaini Yulad, *Interview*, 29 September 2020.

⁴⁷ Mohamad Isnaini Yulad, *Interview*, 29 September 2020.

for marriage guidance is more complete than the course of the married couples, the materials for the two activities include:

1. The course of the married couples
 - a) The rights and obligations of husband and wife;
 - b) Ways of dealing with conflicts in the household;
 - c) Method of educating children.

All the material above is given briefly due to the limited time available, even many prospective married couples do not follow it with various causes, for example, the implementation of marriage registration with the implementation of the marriage contract is very short, the prospective married couples lives far away or because of other causes such as the prospective married couples still at the boarding school.

2. The marriage guidance
 - a) Introductions and study contracts, including pre-test;
 - a) Prepare for a strong marriage towards a sakinah family;
 - b) Managing the dynamics of marriage and family;
 - d) Meet family needs;
 - e) Maintain family reproductive health;
 - f) Preparing a quality generation;
 - g) Managing conflict and building family resilience;
 - h) Reflection and evaluation, including post-test;⁴⁸

⁴⁸ Observation, 28 Juli 2020.

These materials are delivered in two days and discussions like in universities, marriage guidance participants are free to express their opinions and comments during class discussions

The urgency of marriage guidance is clearer when viewed from the background of the change from the course of the married couples to marriage guidance. According to Mohamad Isnaini Yulad, the head of section of Islamic community guidance of the Ministry of Religion of Pasuruan City, the background changed to marriage guidance as the result of the interview as below:

The reasons for the change of the course of the married couples and marriage guidance are: a.) Many prospective married couples do not prepare themselves both physically and knowledgeably related to the household, b.) The course of the married couples given so far have been less effective in reducing the divorce rate. c.) The number of divorces is increasing every year. This is suspected to be due to the bride's lack of knowledge about the science of marriage, d.) The minimal duration of time given during the course of the married couples compared to marriage guidance. With this change, it is hoped that the material provided will be more complete and touch all areas of the family, e.) The lack of material knowledge given during the session, so it is feared that the married couples are not well equipped to navigate the oceans of life in their household, f.) The lack of knowledge and methods of conveying sakinah family material, so it requires trained sources that participate in the Training of Trainers and get a Marriage Guidance Facilitator Certificate of Technical Guidance for prospective married couples. With a variety of methods, it is hoped that the marriage guidance material will be easier for the married couples to understand.⁴⁹

Based on observations made by researchers on marriage guidance held in the hall of the Ministry of Religion of the City of Pasuruan on July 28, 2020 at 10:00 to 11.15 WIB, it is evident that

⁴⁹ Mohamad Isnaini Yulad, *Interview*, 29 September 2020.

the marriage guidance participants when asked by sources about the terms of marriage did not answer, questions were repeated up to three times, not only that, when the discussion on the material “air kehidupan” which discussed household problems and how to handle conflicts in the household, it seemed that the participation of the participants was very passive. Fortunately the resource persons were trained, the atmosphere of the discussion turned warm, there were some marriage guidance participants who dared to express their opinions, but it was not in accordance with the topic or material being discussed.⁵⁰

4. The perspective of the Head of KUA in Pasuruan City on the Role of Marriage Guidance in Maintaining Household Integrity in Pasuruan City

Based on the results of interviews with Heads of KUA in Pasuruan City regarding the urgency of marriage guidance, they think that marriage guidance is very important and can change the mindset of the prospective married couples. The current head of the KUA has very deep experience in marriage services, not only because he has long been the head of the KUA who has been given additional duties by the Head of the KUA, all of them are concurrently the chairman of the Marriage Guidance, Advisory and Preservation Agency, dealing almost every day with problems of

⁵⁰ Observation, 28 Juli 2020.

domestic conflicts. Various kinds of approaches and mediations so that patients whose average household spouses remain intact.

The views of the Heads of KUA in Pasuruan City on the role of marriage guidance for prospective married couples based on the results of interviews and observations of researcher can be described as follows;

a) Head of KUA Purworejo District, Mokhamad Santoso, M.Pd.I

According to Mokhamad Santoso, M.Pd.I. When interviewed about the importance of marriage guidance for the prospective married couples said as follows:

I became a leader who was given an additional task as the Head of the KUA for more than two periods, before 2017 each married couples had to take the course of the married couples before the notification of the intention to marry is received by the KUA administrative officer, but the implementation was not optimal and was not binding and there was no provision as a result, marriage registration problems often arise, including the incomplete identity of the married couples, frequent falsification of identities (bachelor and virgin), limited time for file examinations, etc. After the existence of regulations that require marriage guidance, the understanding of marriage knowledge has increased, administration/registration files for marriage registration are more orderly and falsification of the identity of the prospective married couples has yet to occur in KUA Purworejo District. I conclude that marriage guidance for the prospective married couples is very important.⁵¹

Santoso hopes that the central government (minister of religion) will continue to improve the implementation of marriage guidance. Regents, mayors, and governors also encourage the

⁵¹ Mokhamad Santoso, *Interview*, 1 Oktober 2020.

implementation of marriage guidance in their respective regions. So far, marriage guidance participants have had difficulty getting permission from work. Indeed, some give permission, but only one day, the second day the marriage guidance participants cannot attend because the permission from their workplace is only one day. Santoso hopes in full can be seen from the results of the interview as follows;

I have repeatedly been appointed to the marriage guidance committee by the Head of the Islamic Community Guidance Section, this activity is very important to equip prospective married couples as family and community leaders, there are still many participants who are not fluent in pronouncing two sentences of the shahada, how to bathe junub, some don't understand.

The government needs to evaluate the implementation of marriage guidance so that it can be perfect, for example, there is a circular for the Regent, Mayor, and Governor, so that the participant's company or workplace can give full permission, not just a day because this marriage guidance requires a minimum of 2 working days.⁵²

Based on the observations of researchers, the implementation of marriage guidance on 28-29 July 2020, the participants were 29 pairs or 58 people who were pairs of prospective married couples, the implementation of marriage guidance on the second day, the number of participants who attended as written in the attendance list was 40 people. was absent because the company only gave one day of leave.

⁵² Mokhamad Santoso, *Interview*, 1 Oktober 2020.

b) Head of KUA Panggunrejo District, Drs. Ahmad Zawawi, M.Pd.I

Drs. Ahmad Zawawi is the leader who was given the additional duties of the KUA Head, the most senior among the Heads of KUA in Pasuruan City, of course, he has experience in providing services to the community. Zawawi, that's his nickname. When asked about the urgency of marriage guidance that has been held since 2017, he explained many things, from the history of the prospective the course of the married couples to the implementation of marriage guidance which is still ongoing.

Zawawi began his explanation by comparing the material given during the course of the married couples and marriage guidance. Marriage guidance materials and methods of delivery and timing are far different from those of the course of the married couples. He hopes that with this marriage guidance there will be no divorce or at least the divorce rate can be reduced as low as possible. All knowledge about marriage, both fiqh, and the law have been given to participants of marriage guidance, plus material on conflict management in the household. The complete results of the interview with Drs. Ahmad Zawawi regarding the urgency of marriage guidance is described as follows;

To explain the urgency of marriage guidance, you must first know the implementation of the course of the married couples. Both of these activities have weaknesses that must be improved by policymakers, the central ministry must involve the

local government, there must be coordination with related agencies in the local government, for example with the health office because in marriage guidance there is material on reproductive health, dukcapil offices related to the identity of candidates. The married couples who are participants in the marriage guidance, the duties of the official registrar of marriage in the head of the KUA are to concentrate on examining files / registering administration.

The urgency of marriage guidance is very significant in the effort to create sakinah, mawaddah, and warahmah families. Moreover, to reduce the divorce rate and the impact caused by the separation of parents due to divorce, social problems are increasing because children who are left divorced by their parents do not / lack guidance, supervision, and affection. The knowledge gained during marriage guidance should bring masalah and benefits to the household life journey of the marriage guidance participants when they become a legally married couple.⁵³

Zawawi also invited leaders of religious organizations such as NU, Muhammadiyah, and others to participate in equipping prospective married couples who will compete in dynamic household life, the family as part of the smallest state service instrument must receive attention from the government. The participation of religious mass organizations, for example, NU and Muhammadiyah, opened skills training for prospective married couples. When explaining the role of religious organizations, Zawawi compared the guidance of Hajj / Umrah rituals that have been running managed by these religious organizations through the KBIHU which is regulated in the Law on Hajj.

⁵³ Ahmad Zawawi, *Interview*, 5 Oktober 2020.

To strengthen the perspective of the Head of KUA Panggungrejo District on the role of marriage guidance in maintaining the integrity of the household, researchers interviewed one of the participants from the Kebonsari Village, according to Mukhammad Idris Afriyansani and his wife Zakyah Mauludinah who had attended marriage guidance on March 12-13 2018, they were very impressed and the material on marriage guidance obtained is very helpful in running the household. Ghazali's confession about the importance of marriage guidance is described as follows;

I made a marriage contract at KUA Panggungrejo District on March 15 2018 and have been blessed with a son. The material provided by the speakers during the implementation of the marriage guidance is very valuable for my domestic life. My wife and I still often read the white book from the marriage guidance committee, it has been of great benefit in maintaining the harmony of my household. I am not a pesantren graduate, so I practiced the knowledge I gained during marriage guidance in the household. I am grateful that my home life is never conflicted, only a little misunderstanding, but I can quickly overcome it.⁵⁴

Based on the results of an interview with one of the couples who participated in the marriage guidance, the perspective of the Pasuruan City Ministry of Religion officials, one of whom is the Head of the KUA Panggungrejo District, is the urgency of marriage guidance to maintain household integrity. Mukhammad Idris Afriyansani, as the head of the family, still reads white books that contain materials on marriage guidance.

⁵⁴ Mukhammad Idris Afriyansani, *Interview*, 6 Oktober 2020.

c) Head of KUA Bugul Kidul District, Wachid Sulaiman, S.Ag.

Starting the conversation when the researcher conducted the interview, Wachid Sulaiman told about the direct benefits felt by him as a marriage registrar employee at KUA Bugul Kidul District, namely the orderly completeness of the prospective married couples documents (marriage guidance participants) earlier, namely before the marriage ceremony ritual was held. All administrative requirements for registration of marriage must be fulfilled. If the data or identity of the prospective married couples are incomplete, then the consequence is that the prospective married couples are not included with the marriage guidance and postponed until the data is complete.

Wachid Sulaiman, illustrates the urgency of marriage guidance such as "air segar dan air kehidupan". He revealed that there are still many prospective married couples who do not even understand the knowledge of marriage. According to Wachid, the method of bathing from the great hadats / junub does not yet know, let alone about the responsibilities as husband and wife. The material provided in the marriage guidance for two days is expected to be freshwater that cools the family and the hope of a happy life in the household.

The results of a complete interview about the urgency of marriage guidance with Wachid Sulaiman, S.Ag. researcher describe as follows;

As a marriage registrar at the KUA, Bugul Kidul District, I have experienced the benefits of the change in advice for the married couples from the course of the married couples to marriage guidance. Since the existence of the marriage guidance policy, the administration/completeness of the documents for recording the intention of marriage is getting better and more complete, there are no more obstacles to inputting the prospective married couples data into the marriage management information system (Simkah). The issuance of marriage books and marriage cards can be done on time.

In addition to administrative benefits, the direct benefit of marriage guidance for participants / prospective married couples is to gain knowledge about marriage and experiences of household life and how to maintain the integrity of the household so that the goal of marriage is realized, namely the formation of a sakinah family, mawaddah warahmah.⁵⁵

Wachid Sulaiman thanked the community for the marital guidance provided by the government since 2017. The reason should be that the social problems caused by the high number of divorce cases are decreasing and national stability is increasingly conducive. If the family or household is sakinah, mawaddah warahma, certainly, the state will also feel the impact.

Regarding the implementation of marriage guidance, Wachid Sulaiman's request is almost the same as the previous Head of KUA, namely that the government is expected to supervise marriage guidance so that marriage guidance is right on target and following the objectives of the central government to

⁵⁵ Wachid sulaiman, *Interview*, 6 Oktober 2020.

reduce the quite alarming divorce rate. The involvement of the local government also contributes to the success of marriage guidance. This reason, according to Wachid Sulaiman, is the urgency and strategy of marriage guidance in realizing the goals of marriage/household that are mandated by Islam and the marriage law.

d) Head of KUA Gadingrejo District, Masroni, S.Ag.

The head of KUA Gadingrejo Subdistrict, Masroni, said that he had compared divorce cases in Pasuruan City after and before marriage guidance was held for the prospective married couples. The divorce rate in Pasuruan City in the last 2 years, 2017-2019, shows a decrease in the number to 46 cases. In the previous year, it was recorded that residents of Pasuruan City filed for divorce at the Pasuruan City Religious Court recorded an average of 1,845-1,945. Based on these data, Masroni believes that marriage guidance for every prospective married couples is very important. Other facts that serve as the basis for the Head of KUA Gadingrejo in assessing the importance of marriage guidance are the amount of material provided and adequate time for implementing marriage guidance and competent sources. Masroni gave a complete explanation of the importance of marriage guidance for the married couples in an interview with the researcher, which is described as follows;

*To be honest, if I am asked about the urgency or importance of marriage guidance that will be held starting in 2017, the answer is that marriage guidance is very important. The proof is that in the last 2 years, divorce cases in Pasuruan City have decreased compared to before the existence of marriage guidance. Marriage guidance material according to household needs and delivery of material by trained sources so that the married couples can easily accept and implement it in household life. As the chairman of BP-4, Gadingrejo District, I dare to witness that marriage guidance for prospective married couples is very effective and efficient in reducing the divorce rate in Indonesia.*⁵⁶

Based on the researcher's investigation of the attendance data, the participants of marriage guidance from the Gadingrejo District were more active than participants from other districts. This is inseparable from Masroni's active role as the leader who was given additional duties as the Head of KUA Gadingrejo District, Masroni always controls the attendance of participants in the implementation of marriage guidance. And if there is a marriage guidance participant for permission not to attend the second day, Masroni "defends" by helping to ask the participant's permission.

The researcher has interviewed one of the marriage guidance participants from the Krapyakrejo district, Gadingrejo District regarding the participation of the Head of KUA Gadingrejo in the implementation of marriage guidance. As a result, it was true that Masroni was active in advising participants to attend and follow the marriage guidance properly.

⁵⁶ Masroni, *Interview*, 8 Oktober 2020.

One of the marriage guidance participants from Kerapyakrejo Village, Gadingrejo District, named Rika Widjayanti, explained the following:

The head of the KUA Gadingrejo District, Masroni, was very active in encouraging marriage guidance participants. Before the implementation of the marriage guidance, he kept reminding not to be absent, either through official invitations, through letters as well as via short messages and WA. I have received an invitation from the modin, also in SMS, and in WA by the Head of KUA Gadingrejo, the contents of the WA were sent to me "Ass. Sir, don't forget that on Tuesday and Wednesday there is an invitation letter for marriage guidance, the place is in the hall of the Ministry of Religion of Pasuruan City, you must attend sir, invite your prospective wife, marriage guidance material is very important for the future of your household, thank you for your attention and presence, wassalam. Masroni ".⁵⁷

Based on the results of the above interviews, the active role of the Head of KUA is very helpful in the success of the implementation of marriage guidance. Marriage guidance participants need to get clear information from the committee, participants need to be reminded before the day of the marriage guidance and cross-check invitations so that participants can attend completely and on time. So that the marriage guidance material is complete and can be implemented in domestic life.

C. Data Analysis

In this sub-chapter the results of research on the role of marriage guidance in maintaining household integrity in the perspective of officials of the

⁵⁷ Rika Widjayanti, *Interview*, 9 Oktober 2020.

ministry of religion in Pasuruan City are sequentially analyzed according to the formulation of the problem as follows:

1. The marriage guidance implemented for prospective married couples in maintaining the integrity of the household in Pasuruan City

The marriage guidance policy is a government effort to provide provisions for prospective married couples to enter the household and maintain its integrity so that divorce cases do not occur, although divorce still occurs for various reasons.

According to Munif, marriage guidance for the prospective married couples is a provision of knowledge, understanding, skills, and awareness-raising to the prospective married couples about household and family life. So, in essence, this marriage guidance is an effort made by the government (Ministry of Religion) to equip prospective married couples to welcome domestic life to maintain the integrity of their household. The marriage guidance referred to by the author in this study is a form of application of the Director-General of Community Guidance Regulation Number 379 of 2018 in maintaining household integrity.

In the process of marriage guidance, the material given to the participants is how to make the household safe, mawaddah, warohma, how to create a good generation, and also how to maintain reproductive health. For the resource person, it must have a certificate of technical guidance facilitator for pre-marital marriage

guidance for prospective married couples organized by the Ministry of Religion or other institutions that have obtained permission from the Ministry of Religion.

This policy is certainly part of the presence of the government in realizing the very noble purpose of marriage in presenting good generations in the future. The purpose of marriage as described in many hadith includes the Prophet saying:

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي ، وَ تَزَوَّجُوا ؛ فَإِنِّي مُكَاثِرٌ بِكُمْ الْيَوْمَ

Getting married is my sunnah, whoever doesn't practice my sunnah, is not part of me. To marry you, because I am proud of the number of my people (on the Day of Resurrection) (Narrated by Ibn Majah no. 1846).⁵⁸

In another hadith, the Prophet Muhammad said :

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْيُنُ اللَّبْصَرِ وَأَحْصَنُ لِلْفَرْجِ

وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

O young men, whoever can get married, get married. Because it is more to lower the gaze and protect the genitals. Whoever is not able

⁵⁸ Abi Abdullah Muhammad bin Yazid, *Sunan Ibnu Majah*, (Beirut: Dar al-Fikr, 1999), 201.

to do it, then fast because fasting is a cure for his lust ”(Narrated by Bukhari no. 5066).⁵⁹

Likewise in the Al-Qur'an has informed of the purpose of marriage, namely;

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

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And among the signs of His power is He created for you wives of your kind, so that you may be inclined and at ease with them, and He made them feel love and affection for you. In fact, in this, there are signs for people who think (QS.Ar-rum: 21).⁶⁰

The two sources of Islamic law have explained the orders and purposes of marriage, so the government policy which obliges prospective married couples to follow marriage guidance to gain knowledge about marriage law and household management is good and must receive support from all parties. This marriage guidance policy is supported by the Ministry of Religion on behalf of the government for the realization of Islamic religious orders. Moreover, marriage guidance participants are not burdened with fees, instead, they are given guidance material and other needs in the marriage guidance which is carried out for 2 days.

⁵⁹ Abi Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari*, (Beirut: Dar al-Fikr, 1997), 1005.

⁶⁰ Kementerian Agama RI, *Al-Qur'an*, (Bekasi, PT. Adhi Aksara Abadi Indonesia, 2011), 366.

Currently, the government is facing a very urgent condition, because every year there are hundreds of thousands of divorces. The impact will be to threaten national stability, so the government's efforts to reduce the divorce rate through marriage guidance for prospective married couples are a policy that is in favor of the interests of the people. Participants are provided with provisions for life in the form of Sakinah Family Foundation books and Independent Reading for Candidates for the married couples. Of course, this policy will not only benefit the participants, but their children and grandchildren will also feel the benefits. The goal of preventing divorce is an action that supports Islamic teachings on divorce as an emergency exit. From Ibn Umar Radhiyallahu 'Anhumata that the Prophet Shallallahu 'Alaihi wa Sallam said:

أَبْغَضُ الْحَالِلِ إِلَى اللَّهِ الطَّلَاقُ

The halal thing that Allah hates is divorce. " (Narrated. Abu Dawud no. 2178).⁶¹

The marriage guidance policy for prospective husband and wife couples, if it is related to the guidance of the Prophet Muhammad mentioned above, is a noble program and is support by the government to implement the Shari'a in the form of being careful in influencing household life.

⁶¹ Abu Daud Sulaiman Al-Asy'ats As-Sijistani, *Sunan Abi Daud*, (Beirut: Dar al-Fikr, 1999), 248.

2. The Role of Marriage Guidance In Maintaining Household Integrity In The Perspective Of Officials Of The Ministry Of Religion In Pasuruan City.

The Officials of the Ministry of Religion Pasuruan City starting from Plt. Head of the Office of the Ministry of Religion, Head of the Islamic Community Guidance Section, as a technical officer responsible for the implementation of marriage services and all Heads of Religious Affairs Offices throughout Pasuruan City, agree that the urgency of marriage guidance for prospective husbands to maintain household integrity is very important in service. marriage. All parties must contribute to the success of this policy. This marriage guidance strategy is an effort to prevent and reduce divorce cases that are still high in Indonesia, by penetrating hundreds of thousands of cases every year, another strategy is to maintain the stability of national security, it is undeniable that the impact of divorce greatly affects national stability.

When viewed from the rules of fiqh *تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَةِ مَنْوُطٌ* *بِالْمَصْلَحَةِ* which means that the policy of the imam (government) in this case the Ministry of Religion towards the people must be based on benefit. The ruler is the protector and bearer of the people's mandate. Therefore, every policy of the Ministry of Religion must contain benefits and benefits for the people.

According to officials of the Ministry of Religion of Pasuruan City, marriage guidance is a policy of the Minister of Religion that brings benefits to the community. General problems are fundamental issues that must be considered in establishing regulations. Therefore, the Minister of Religion must be fully responsible to the community, whatever is determined or decided to provide benefits.

When viewed from the results of the interview with Mr. Dr. Munif, M.Ag., as Plt. The Head of the Ministry of Religious Affairs in the City of Pasuruan stated that it is very important to give marriage guidance to the prospective married couples. Because not all prospective married couples understand how build a sakinah family, how to handle the problems that occur in the family, and many other things related to family life. So that marriage guidance is very important to be given to every prospective married couples who wants to get married, especially since the divorce rate in Indonesia continues to increase, each year exceeding the one million mark. According to Dr. Munif, M.Ag as Plt. Head of the Office of the Ministry of Religion of Pasuruan City, the urgency of marriage guidance to reduce the number of divorces and the negative impact it causes as well as an effort so that the goal of marriage is achieved.

This is also seen from the perspective of Mr. Mohamad Isnaini Yulad, S.Ag., M.Pd.I as the Head of the Community Guidance Section said that marriage guidance is very important for every

prospective couple who is getting married. Because of the implementation of this marriage guidance program, it provides materials about married life, and how to resolve conflicts in the family. He also said that the marriage guidance participants were very enthusiastic about participating in this program which could be seen from the activity of the participants during the question and answer session.

This is also seen from the perspective of Mr. Mokhamad Santoso, M.Pd.I, as the Head of the Puworejo District Office of Religious Affairs, who believes that marriage guidance is very important to follow. Because according to him there are still many participants who are not fluent in pronouncing the shahada, nor do they know what ghusl is and how it is ghusl. Mr. Santoso found out when rafa' he always asked the prospective married couples about their fluency in reading the creed and also taking a bath. He also explained his opinion about the constraints on the permission of the working participants to participate in the implementation of this marriage guidance. He thinks that the government should evaluate permits for working participants, such as making circular letters given to governors, mayors, or even regents, so that companies and other workplaces permit to leave for 2 days for participants in the marriage guidance program.

This is also seen from the perspective of Mr. Drs. Ahmad Zawawi, M.Pd.I was Head of the Panggunrejo District Office of Religious Affairs, that the urgency of marriage guidance is very meaningful to create a sakinnah, mawaddah, warohmah families and to suppress the divorce rate. Because according to Zawawi, the higher the divorce rate, the higher the social problems, because children who are divorced from their parents will get my love and less attention from their parents. And the provision of this marriage guidance can bring benefits and benefits to the journey of household life.

This is also seen from the results of an interview with Mr. Wachid Sulaiman, S.Ag as the Head of the Office of Religious Affairs in Bugul Kidul District, that he illustrates the urgency of this marriage guidance as fresh water and a breeze of life. Pak Wachid also explained that many of the prospective married couples did not know about the science of marriage, such as how to take a bath, let alone the responsibilities of being husband and wife. And according to him, the government must also keep an eye on this program so that it can reduce the worrying divorce rate and he also said the benefits felt by the Marriage Registration Officer, namely the completeness of the marriage guidance participants' files more quickly and to make it easier for those concerned.

This is also seen from the results of interviews with Mr. Masroni, S.Ag. as Head of the Office of Religious Affairs, Gadingrejo District, that marriage guidance is very important for the married couples to follow, because the material provided is following the needs of life in a household, and the delivery of material by trained resource persons makes it easier for participants to understand the material.

From the results of the above explanation that the urgency of marriage guidance in maintaining household integrity in Pasuruan City, the officials of the Ministry of Religion agree that marriage guidance is an urgent activity for prospective married couples to follow before marriage. Because the material needed in married life will be explained in these activities.

So it can be concluded that marriage guidance is a policy of the Minister of Religion which contains benefits. If without guidance on the marriage of the prospective husband and wife, it is certain that the provision for a household will not materialize according to Islamic law. As in the findings of this study, most of the participants did not understand the rights and obligations as husband and wife, even the terms of the harmonious marriage required in the marriage law which applies to all Indonesian citizens as well as the terms and conditions according to Islamic law. During the marriage guidance

activity, the researcher witnessed that when a participant was asked about the terms of the marriage, he admitted that he did not know.



CHAPTER V

CLOSING

A. Conclusion

After conducting research and analysis of the perspective of the Pasuruan city minister of religion officials on the urgency of marriage guidance in maintaining household integrity in the city of Pasuruan, it can be concluded that:

1. Marriage guidance was organized by the Ministry of Religion Number 379 of 2018. This marriage guidance has been organized by the Ministry of Religion from 2017 to now Month November 2020 has recorded as many as 25 batches with the number of participants reaching 984 people. The methods used by the resource persons are lectures to deliver material, discussion, question and answer, and assignments adapted to conditions and needs in the field. With sources from the Ministry of Religion for material on the household life and the health office for material on reproductive health.

2. Ministry of Religious Affairs officials agree that this marriage guidance activity is very urgent for prospective married couples to participate in. Because indeed most of these prospective married couples do not understand how to create a *sakinah, mawaddah, warohma* family, how to create a good generation, and how to solve problems in the household. And even many of the prospective brides are not yet fluent in pronouncing the creed and do not know about the knowledge of marriage such as *ghusl* and the obligations and responsibilities of being a husband or wife.

B. Suggestion

1. For the government, this marriage guidance program has been running well and smoothly. However, the government should cooperate with the governor, mayor, or regent regarding this marriage guidance program. So that companies or other workplaces permit 2 days of leave for marriage guidance participants.
2. For marriage guidance organizers, it is hoped that they can make the best of this program. And appoint sources who master the material and prioritize prospective couples who will marry soon.
3. Bride-to-be, especially underage brides, should join this program and make the best possible use of it to receive knowledge about life after marriage. So that the marriage guidance can be a guide and provision to make a household that is *sakinah, mawadah, warohma*.

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APPENDIXES

1. Photo with The head of the Religious Courts of Pasuruan



2. Interview with Plt. The head of the Pasuruan City Ministry of Religion



3. The marriage guidance process



4. Marriage guidance certificate



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	3	MTsN Pasuruan
	4	MAN 1 Pasuruan
Non Formal	5	TPQ Al-'Arif Kota Pasuruan