

Premarital Guidance During Covid-19 Pandemic

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Abstract

Revitalization of premarital guidance has been conducted by the Director-General of Islamic Community Guidance of the Ministry of Religious Affairs since 2017. The program is a solution to high cases of divorce, child marriage, and domestic violence. The main priority of this program is implemented in districts/cities with high divorce rates. Semarang as the provincial capital could be a portrait representation of this program, let alone it is recorded as the city with the highest divorce rate in Central Java. The target for 2018-2019 could be achieved well and maximum. The COVID-19 pandemic brought its problems for the fulfillment of this targeted activity. This descriptive qualitative study illustrated how the implementation of pre-marital marriage guidance during the COVID-19 pandemic at the Ministry of Religious Affairs of Semarang. The results showed that the COVID-19 pandemic gave technical changes in implementing premarital guidance that should be under the health protocols such as reducing the number of participants for face-to-face premarital guidance, eliminating premarital guidance for teenagers, and improving independent premarital guidance. Also, there was a decrease in the target activity caused by the low number of marriage applicants.

Keywords: marital guidance, premarital guidance, COVID-19 pandemic

Introduction

The sakinah family is the hope of every couple who will hold a marriage. This is in line with the purpose of marriage as stated in Law Article 1 No. 1 of 1974 that marriage is a sacred bond between a man and a woman as a form of husband and wife relationship to form a happy and eternal family (household). Also, it is based on the belief in the only one Almighty (Article 1 Law 1/74 Marriage). Based on this definition, it is very clear that the purpose of marriage is to realize a happy family, lasting and upholding religious values. Besides, the existence of a physical and inner bond between husband and wife makes marriage not only meet the physical needs but also to get inner peace.

It is undeniable that not all marriages can achieve that goal. Many issues arise relating to family and marriage. Directorate of *Bina KUA* and Sakinah Family Director General of Islamic Community Guidance (*Bimas*) Ministry of Religious Affairs suggested an increase both in terms of quantity and quality about problems related to the family, namely; unregistered marriage, child

marriage, low religious awareness, low education, poor health and sanitation, economy, maternal mortality, domestic violence, sexual crimes, human trafficking, vulnerable disorders of juvenile delinquency and crime (*Dirjen Bimas kemenag RI*, 2019).

This is reinforced by the data on various cases related to family problems. BKKBN stated that the divorce rate in Indonesia is the highest in the Asia Pacific. The Ministry of Religious Affairs also noted that during 2012-2016 the divorce rate in Indonesia increased by 16 to 20% per year. In that year's range, the highest number in 2012 showed that there were 372.557 cases which meant that there were 40 divorces every hour in Indonesia. The four main reasons that dominate divorce are unharmonious relationships, no responsibilities, the third parties, and economic issues (*merdeka.com*, 2016 retrieved at 14/8/2019). In 2018, the Central Bureau of Statistics published a total of 374.516 divorce cases in 2017. The figure increased from 365.654 in 2016 and 2015 a total of 353.843 (online news *smartlegal.id* 20 December 2018 retrieved at 14/8/2019). That number also increased in 2018, there were 19.268 divorced couples, of whom 307.778 were divorced (from women) and the remaining 111,490 were male (*detik.news* 3 April 2019 retrieved at 14/8/2019).

One of the provinces with the highest rate of divorce is Central Java, followed by East Java and West Java. In the last three years, East Java has consistently ranked first with 87.475 cases (in 2015); 86.491 cases (in 2016); and 84.839 cases (in 2017). Meanwhile, West Java and Central Java changed the second and third-order. The temporary data showed that divorce cases in West Java: 70.293 cases (in 2015); 75.001 cases (in 2016); and 79.047 cases (in 2017). While Central Java has the number of divorce cases as many as 71.901 cases (in 2015); 71.373 cases (in 2016); and 69.857 cases (in 2017) (online news *smartlegal.id* December 20, 2018, retrieved at 14/8/2019).

Besides divorce cases, another problem that is often concern is the high case of child marriage. In 2018 there were 720 cases of child marriage in Indonesia. BPS and UNICEF noted that in 2017 South Sulawesi was one of the provinces with the highest child marriage rates besides West Sulawesi (34.22 percent), South Kalimantan (33.68 percent), Central Kalimantan (33.56 percent), West Kalimantan (33.21 percent), and Central Sulawesi (31.91 percent). The report also found that among married women aged 20- 24, 22.82% were married under 18 years old. Also, the courthouse throughout Indonesia granted marriage dispensation for 13.251 applications in 2018. The dispensation is given to children who want to marry for several reasons but the age has not met the Marriage Law (women 16 years, and men 19 years) (*idntimes.com* September 19, 2018, retrieved at 14/8/2019).

Looking at the reality, the Ministry of Religious Affairs through the Directorate of Bina KUA and the Sakinah Family Director General of Islamic Community Guidance has been working to take various strategic steps to address these issues since 2017. One of them is through the revitalization efforts of the Service of Bina Sakinah Family. This is in line with PMA 34/2016 which mentions that one of the functions of KUA is the guidance service of sakinah family. One of the priority programs conducted today is marriage guidance. In 2017, the Ministry of Religious Affairs piloted marriage guidance projects in 16 Provinces. In 2018, marriage guidance was implemented in

34 provinces towards 125.132 pairs of prospective married couples (from the original target of 149.646 pairs of prospective married couples). In 2019, the guidance is targeted at 250.000 pairs of prospective married couples in 34 provinces. Nationally, in 2019, the target of the Ministry for Marriage Guidance Program is classified into three that are; *BINWIN* face-to-face for 151,470 pairs of prospective married couples, premarital guidance for 58.920 teenagers, and independent *BINWIN* for 57.787 pairs prospective married couples (*Dirjen Bimas RI*, 2019).

The program is one of the priority programs of the Directorate of Bina KUA and Sakinah Family of *Dirjen Bimas Islam Kemenag RI* in response to various issues related to family and marriage. One of the entrances to prepare the sakinah and family resilience is through the guidance of premarital guidance. Premarital guidance is a form of service provided for the prospective brides and grooms (or teenager of marital age) in assistance to understand the concept of marriage and family life based on developmental tasks and religious values as a reference in preparing for the expected family life (Umrjana, 2011: 53).

Premarital guidance aims to prevent problems related to marriage by understanding the purpose of marriage, the nature of marriage in Islam, the conditions of marriage, and understanding their readiness to sail a marriage. Also, it helps prospective brides and grooms carrying out marriage based on Islamic law. It is covered by understanding how to foster a married life, develop attitudes and values which are in line with self-acceptance, understand the couple, and balance in various physical, social, and mental aspects (Faqih, 2001: 54).

Seeing the urgency of premarital guidance in preparing the sakinah family and an effort to prevent the emergence of various problems in the family, the revitalization of premarital marriage guidance conducted by the Ministry of Religious Affairs becomes a strategic program today. This study explores in-depth the extent of the premarital marriage guidance in the Ministry of Religious Affairs Semarang which has changed in line with the new policy of the Ministry of Religious Affairs and its implementation during the COVID-19 pandemic. Where it is known that the COVID-19 pandemic has changed all of the human life order. This requires adaptation in various ways, including activities in the community that must meet health protocols and physical distancing originally referred to as social distancing (Supriyati, 2020: 196). This condition certainly greatly affects public service activities in various agencies both government and private. One of them is premarital guidance that has been running in the Ministry of Religious Affairs at Semarang City.

Another interesting reason to choose the Ministry of Religious Affairs Semarang City in Central Java because that province has the highest divorce rate in Indonesia. As a representation of the national-scale marriage guidance activities, Semarang can be used as a reference for the implementation of this activity. Let alone, it is recorded as a regency/city in Central Java that has the highest divorce rate followed by Cilacap and Brebes (metrojateng.com February 8, 2019, retrieved at 14/8/2019). Furthermore, Semarang's divorce rate increased from 3.225 cases in 2017 to 3.534 cases in 2018. The increasing number is dominated by divorce claims by the wife, which is a total of 2,343 cases, and 862 cases of filled divorce by the husband (jatengtribunnews.com January 18, 2019,

retrieved on 14/8/2019). This data is certainly an important consideration to encourage premarital guidance activities for the prospective brides and grooms and adolescents at marriage age.

Method

This research was qualitative research to examine the condition of objects naturally and holistically, also to see the relationship between variables in objects studied interactively (Sugiyono, 2014). Referring to this understanding, this study tries to examine the implementation of premarital marriage guidance during the COVID-19 pandemic. This qualitative study used a case study strategy that carefully investigates a program, event, activity, or group of individuals (Creswell, 2014). This research was conducted in the Ministry of Religious Affairs Semarang city as the coordinator of the implementation of marriage guidance conducted by all Office of Religious Affairs (KUA) in Semarang City.

The research data was obtained through; first, interview and in-depth interview of Chief of division (*Kasi Bimas*) Ministry of Religious Affairs Semarang and marriage guidance facilitator, second, documentation of the implementation of *binwin* at Ministry of Religious Affairs Semarang. The data analysis techniques used Miles and Huberman analysis model in Sugiyono (2014), which is divided into several stages, namely: 1). data reduction; to collect as much as data possible about the implementation of *binwin* during the pandemic; 2). data display presentation of data on the implementation of *binwin* during the pandemic; 3). conclusion drawing or verification means the withdrawal of conclusions and verification to answer the formulation of *binwin* implementation problems during the COVID-19 pandemic in the Ministry of Religious Affairs Semarang City.

Theoretical Review

Definition and Purpose of Premarital Marriage Guidance

The term guidance is a translation of the English word *guidance* which means to show, give way, or lead others toward a destination that is beneficial to his life in the present and future (Arifin, 1982: 1). In other words, guidance is to show, or guide others to a goal that is more beneficial to his life in the present and future. In terminology, the guidance according to Jones is;

"guidance is the help given by one person another in making choices and adjustments and solving problems. The guidance aims at aiding the recipient to grow in his independence and ability to be responsible for himself. It is a service that universal- not confined to the school or the family. It is found in all phases of life in the home, in business and industry, in government, in social life, in hospitals, and in prisons, indeed it is present wherever there are people who need help and there are people who can help (Jones, 1979: 7)."

Bimo Walgito (2004) states that "guidance is the help or assistance given to an individual or group of individuals in avoiding or dealing with difficulties in their lives so that an individual or group of individuals can achieve well-being in life".

Based on some understanding of the guidance, it can be concluded that guidance is the process of providing assistance done by an expert to someone or several people to develop their potential. Therefore, they can determine and understand themselves and their way of life responsibly without depending on others.

As for marriage itself, etymology means gathering, mixing, or bonding while according to sharia, marriage is an agreement that includes the principles and conditions (Asyuhair, 2001: 54). Marriage can also be interpreted as "an agreement that causes the ability to associate between a man and a woman and help each other between the two" (Hakim, 2000: 11& amp; 13). Meanwhile, in Marriage Law No. 1 of 1974, it is claimed that marriage is "the physical and inner bond between a man and woman as a husband and wife to create a happy and eternal family (household) based on the God Almighty".

While Syubandono (1981: 3) mentions premarital guidance is a process of social service in the form of advisory guidance, assistance given to prospective husbands and wives before carrying out marriage so that they get welfare and happiness in marriage and family life. Another understanding of premarital guidance is the activity carried out by the facilitator. It is given to the prospective husband and wife so they have the knowledge of marriage and be able to build a peaceful and happy family. Premarital guidance is the process of assisting individuals who aim to live their marriage and home life in line with the requirement and instructions of God and to achieve happiness in this world and the hereafter (Musnamar, 1992: 70).

In line with the above opinion, Umriana (2011: 53) defines premarital guidance as a pattern of providing assistance aimed at helping students understanding the concept of marriage and family life based on developmental tasks and religious values as a reference in preparing for the marriage they expect. The purposes of marriage guidance are: helping individuals solve problems related to marriage, solving problems related to marriage and married life, and maintaining marriage situations and conditions to be well maintained and develop for the better (Faqih, 2001: 86). In detail, the purpose of premarital guidance is:

Helping clients to prevent problems related to marriage, including helping the prospective married couples understand the purpose of marriage according to Islam, the nature of marriage in Islam, the requirements of marriage according to Islam, and self-readiness to run marriage.

Helping prospective married couples to carry out weddings based on Islamic law, help individuals prevent problems related to their home life, including helping the prospective brides and grooms to understand the development of married life in line with Islamic teachings, develop values and attitudes thoroughly and feelings in line with self-acceptance, and understand their spouse.

Based on the understanding of premarital guidance above, it can be seen that the understanding which arises from experts shows that premarital guidance (marital advisory) is a gradual activity, namely the initial or early stage, the stage of progress, and the stage of the end of a marital advisory activity. The purpose of premarital guidance is to facilitate the prospective brides and grooms about the nature of marriage in Islam and provides the mental provision to the prospective brides and grooms to understand her spouse to create a *sakinah* family later.

Basic Implementation of Premarital Guidance

The implementation of premarital guidance in Indonesia is based on the following laws and regulations:

Law No. 1 of 1974 about Marriage

Law No. 10 of 1992 on Population Development and Development of Prosperous Families

Law No. 23 of 2002 concerning Child Protection

Law No. 23 of 2004 on the Elimination of domestic violence

Presidential Instruction No. 9 of 2000 on Gender Mainstreaming in National Development

Presidential Regulation No. 20 of 2008 concerning the Fourth Amendment to Presidential Regulation No. 9 of 2005 concerning the Position, Duties, Functions, Organizational Structure, and working procedures of the Ministries RI

Presidential Regulation No. 24 of 2006 concerning the position, duties, functions, organizational structure, tasks, and functions of Eselon I of the Ministry of Religious Affairs

Decree of the Minister of Religious Affairs No. 3 of 1999 about *sakinah* family movement.

Decree of the Minister of Religious Affairs No. 480 of 2008 on Amendments to the Decree of the Minister of Religious Affairs No. 373 of 2002 concerning Organization and Work Procedure of the Regional Office of the Ministry of Religious Affairs of the Province and District Office of Ministry of Religious Affairs.

Minister of Religious Affairs Regulation No. 10 of 2010 on Organization and Work Procedure of the Ministry of Religious Affairs.

Circular Letter of the Minister of Home Affairs No. 4005/54/III/Bangda about the Implementation of the Construction of the *Sakinah* Family Movement (Regulation of Director General *BIMAS Islam*, 2013).

Elements of Premarital Guidance

Facilitator

The facilitator is one of the important elements in the implementation of premarital guidance. They are people who have professional expertise in the field of marriage and must have professional skills, namely: understand the rules and regulations of Islam regarding married life, master the knowledge of Islamic guidance and counseling.

According to Faqih (2000: 93), besides having expertise in guidance and counseling, a guide in marriage guidance must have other skills such as societal ability (able to get along and communicate well), and personal abilities (Muslim and have noble morals).

The professional skills that Islamic facilitators must have are: 1.) Mastering the field of problems faced. The areas referred are marriage and family, the social field, and the field of education, b.) Mastering guidance and counseling methods and techniques, c.) Mastering Islamic law under the field of guidance on the problems faced, d.) Understanding the scientific basis of relevant Islamic guidance and counseling, e.) Able to organize and administer Islamic guidance and counseling services, f.) Able to collect and utilize the results of research data related to Islamic guidance and counseling.

A facilitator is a party that helps to achieve the objectives of guidance, which has certain skills concerning the problem faced. The good personality traits (noble morals) of a facilitator are required in supporting the success of premarital guidance to the prospective brides and grooms.

The subject of premarital guidance (prospective married couples)

The subject (guided client) is a teenager (young man/young woman) or prospective married couples who will or are preparing to enter the married life. It is preventive because premarital guidance plays a greater role, so premarital guidance is carried out individually and in groups (Faqih, 2001: 93)

Premarital Guidance Materials

All problems of marriage and family life are objects of premarital and Islamic family guidance, thus the prospective brides and grooms who will marry is explained by the facilitator about: the understanding of marriage, the purpose of marriage, the implementation of marriage, wisdom, marriage, the implementation of marriage, husband and wife relationships, relationships between family members, property and inheritance, polygamy, divorce, reconcile and divorce, religious knowledge, fostering mutual respect between husband and wife, the construction of a willingness to try to make a lawful living (Faqih, 2001: 94)

Premarital Guidance Method

Musnamar (1992: 49-51) mentions the methods in the guidance can be grouped into two namely: direct method and indirect method. Direct method (direct communication method) is a method where the supervisor/facilitator communicates directly with the person he is guiding. This method is divided into two i.e. individual methods and group methods. In the application of group methods, it can be done by group discussion techniques, tourist works, socio-drama, or group teaching psychodrama, while individual methods can be done through private conversations, home visits, and observation work.

While the indirect method is a method of guidance conducted through mass communication media. This can be done individually or in groups, even in mass. Group methods are carried out through guidance boards, newspapers, television, radio, and others. While individual methods can be done by correspondence or telephone (Musnamar, 1992: 49). Based on this opinion, the method that can be used in premarital guidance is a method that relates to the method directly with the group approach.

Discussion

Implementation of Premarital Marriage Guidance during the pandemic

The implementation of premarital guidance in 2020 is very different in terms of quantity. This is influenced by a very significant decrease in the number of people who register to marry in KUA. This fact is revealed by *Kasi Bimas* Semarang City and its Expert Staff, as follows:

"In 2020, the number of prospective married couples (catin) who register to marry has decreased, so the binwin activities are not as much as last year. The Office of Religious Affairs Semarang in 2019 has successfully guided 25 generations with face-to-face binwin activities, where each activity is followed by 25 pairs of catin, while the binwin of premarital is only 2 work activities in cooperation with the BPI Department of the Faculty of Da'wah and Communication UIN Walisongo and Wahid Hasyim University". (Interview with Expert Staff of bimas Ministry of Religious Affairs Semarang City, September 1).

According to the explanation above, the implementation of premarital *binwin* stopped at the beginning of the pandemic period and conducted again in the new normal era with different techniques, as well as the elimination of premarital *binwin* activities for teenagers. It is stated in full on the following interviews:

"pandemic period impacts greatly for all people including our office. In the early days of the pandemic era, there is no service because of work from home, the new normal era is now starting again. Cooperation with universities in two activities, with the addition of family financial management in collaboration with the Faculty of Economics, Wahid Hasyim University. The pandemic period changed significantly....from the number of participants, is only 20 pairs usually we have 25 pairs, and under the strict health protocols, the binwin for

adolescents who used to cooperate with the State Islamic University of Walisongo and Wahid Hasyim University was abolished. Premarital guidance is done independently which is prospective married couples come given a brief briefing, we give a module of premarital guidance for catin and asked to be studied, independent. (Interview with Expert Staff of bimas Ministry of Religious Affairs Semarang City, September 1).

Based on the above explanation, it can be seen that the difference in the implementation of premarital guidance activities in the period before the pandemic and the pandemic only in terms of quantity. It is due to a decrease in the number of prospective married couples who register to marry. Another thing is the technical activities that during the early pandemic there was no implementation at all, the activity began again in the new normal with the implementation of health protocols, reducing the number of *binwin* participants, eliminating premarital *binwin* in adolescence, and maximizing independent *binwin* instead of face-to-face.

The implementation of premarital marriage in general either during the pandemic or does not refer to the following important elements:

General policies

The first revitalized aspect of the program is related to general policy. *Binwin* activities are one of the priority programs from the central ministry. The new *binwin* activities are seriously planned and designed in line with the existing rules. Therefore, the central ministry through the director-general of *Bina KUA* and the *sakinah* family has published two books that are used as a reference in the implementation of premarital guidance. The first book is a marriage guidance module that serves as a handbook for facilitators in providing guidance. The second book is a material book that will be a handbook for *binwin* participants. The preparation of the book has involved some experts such as religious leaders, academics, facilitators, educational figures, psychologists, medical workers, and others.

The activity is carried out on two days scheduled from 08.00 to 17.00. The activity begins with a pre-test and ends with a post-test on the second day. As stated by Chief of Division *Bimas* Ministry of Religious Affairs Semarang City that the policy change on *BINWIN* is one of the serious efforts at the central government in this case the Ministry of Religious Affairs in responding to the high divorce rate in Indonesia in the last five years. The changes involve sharing aspects ranging from the design of activities, facilitators, methods, and materials. Furthermore, Labib said that its implementation is also done seriously and refers to the existing operational guidelines. In managing the *BINWIN* activities, the facilitator must be guided by the facilitator's handbook issued by the Ministry of Religious Affairs and the material refers to the *Sakinah* Family Foundation book (Interview at 2 September 2020).

Speaker/facilitator

The implementation of *binwin* requires that the facilitator is a facilitator who has joined technical guidance, meaning that the facilitator of *binwin* cannot be done by just anyone. It is to maintain the quality and uniformity of procedures, methods, and perceptions in providing guidance material and the use of its methods. Materials or topics that should not be done by the facilitator are material about the general policy of *binwin*, and material about reproductive health.

As stated by the Chief of *Bina Lembaga and Sarpras* of *KUA* in Central Java, it is stated that the Ministry of Religious Affairs in Jakarta has conducted a technical guidance program for *BINWIN* facilitators. The program has been conducted for all regions in Indonesia since 2017. Gradually, it is expected that each district/city and sub-district has many facilitators who meet the ratio of needs for the implementation of technical guidance (*BIMTEK*). Furthermore, Muhtasit suggested that this year they experience a few obstacles caused by the pandemic, but as a mandatory program and priority of the ministry, it is still carried out by paying attention and maintaining health protocols (Interview at 26 June 2020).

Besides the facilitators who already joined technical guidance, they also presented speakers from the health office to deliver material about reproductive health. This is explained by Chief of Division (*Kasi*) *Bimas* Semarang City in sessions that do require special skills such as sessions on reproductive health, the speaker comes from public health (*puskesmas*) workers or doctors. It is expected to provide participants with a deeper understanding of the material.

Similarly, the material on the general policy of *binwin* is also delivered by the authorities, namely the authorized ministry officials. The same thing was also conveyed by the Chief of Division of Institutional Development and Facilities and Infrastructure (*Sarpras*) *KUA* of Central Java who emphasized that "all *BINWIN* activities must be handled by facilitators who have joined technical guidance (*bimtek*). It should not be done by mere people, because we (*kemenag*, red) have set strict standards to become facilitators. It can't be without requirements." Furthermore, Muhtasit also suggests that in the case of special material that requires certain skills, it can be conducted from the relevant parties/experts. The two sessions need experts from outside are on the material of reproductive health and material on *BINWIN*'s general policy. Reproductive health materials can be delivered by the medical team, either from *puskesmas* or doctors, or other medical workers (Interview at 26 June 2020).

The necessity to join *bimtek* was also conveyed by the Chief of Division of *Bimas Kemenag* Semarang City. The facilitator team in Semarang has followed the *bimtek* organized by the Ministry of both Central and Provincial in various regions. Some follow in Jakarta, Surabaya, Semarang, and others based on the availability and implementation of the program. As the excerpts of the interview as follows;

"All facilitators are those who have participated in the activities, can be from Jakarta and Surabaya. I am from Surabaya, while my friends come from Jakarta. There was no

representative. Meanwhile, the regional council holds its speakers also from Jakarta. This is a national policy, this is the program Mr. president, besides presenting doctors to deliver reproductive health both from puskesmas and health offices, we also invite the professions such as psychologists, and Kemenag officials to talk about policy only" (Interview at August 25, 2020).

Based on the results of the interview, it can be concluded that premarital guidance (binwin) activities are conducted with facilitators who have been educated. Only some materials present other party speakers because it is related to certain policies and competencies. Also, bimtek activities conducted by the ministry have been conducted in various regions gradually to meet the needs of the number of facilitators.

Materials

The material becomes one of the important aspects revitalized in the binwin program. If previously the material has not been directed now there is a clear material and in line with the needs of prospective brides and grooms. Binwin or premarital guidance material has been prepared by the then Ministry of Religious Affairs team by involving experts to produce a guidebook for prospective brides and grooms. This was conveyed by Chief of Division (Kasi) Bimas Kemenag Semarang city as follows:

"now the material delivered is more focused for the prospective brides and grooms, more appropriate, already in a form of guideline. If it is in the past, it was up to the speaker, the speaker has already received technical guidance, the material is clear, the material must be like this, and then there are innovations" (Interview, at 1 September 2020).

Furthermore, M. Labib suggested that the material presented was very suitable for the needs of the prospective brides and grooms. As it is known that brides and grooms who follow *binwin* come from different backgrounds. Some are highly educated some only graduate from high school and others. But with this material, it is acceptable and covers all people. The material is also very important as a provision for prospective brides and grooms, such as material about *sakinah* family, family needs, family health, and others (Interview at 25 August 2020).

In line with the above opinion, Muhtasit (Chief of Division of Bimas Kemenag of Central Java) added that binwin material in the form of the guideline has been implemented nationally (Interview at 1 September 2020). Furthermore, Muhtasit stated that the material given to prospective brides and grooms had been recorded and the book was given at binwin. Based on his confession, the prospective brides and grooms who follow binwin are very happy with the materials presented. Material that some participants have not yet known and never even thought about before (Interview June 26, 2020).

Premarital guidance material has been standardized in the form of a book given to participants. The book was published by sub-division of Bina *Sakinah* family, Directorate of Bina KUA, and *Sakinah* Family Directorate General of Bimas RI. The book consists of ten chapters.

Here's the exposure of each chapter;

1. The first chapter; Building the Foundation of the Sakinah Family

This material invites participants to interpret the inherent status of man as a servant of God and a leader on earth, including one of them in family life (marriage). Families should have a goal that is in line with the long-term goal of the hereafter life. Therefore it is important to instill such awareness for the prospective brides and grooms.

This chapter consists of several subsections, namely; Chapter One, The status of man as a servant of God and leader; the human has the responsibility to God and human in marriage; principles in marriage and family; What is the family of sakinah, mawaddah warahmah; characteristics of the sakinah family; family functions; and the level of the sakinah family.

2. Second chapter; Planning a solid marriage to the sakinah family.

The material is divided into several sub-chapters, namely; straightening out the intention of marriage; the consent of both brides; marrying equals partner; married in adulthood; starting with khitbah; giving dowry; marriage covenants; and organize walimah.

3. Third chapter; The Dynamics of Marriage.

Consists of several sub-chapters, namely; happy new life; components in marital relations; maintaining and cultivating the three components of a marital relationship; stages of development of marital relations; in the beginning were to fall in love; threat and strength of marital relationships; and skilled at communicating.

4. Fourth Chapter; Family Needs

Consists of four sub-chapters, namely; diverse family needs; problems in meeting family needs; strategies in meeting family needs.

5. Fifth chapter; Family health

Consists of three sub-chapters, namely; family health; reproductive health; and healthy clean living behaviors, and healthy community movements.

6. Sixth chapter; Quality generation.

This material consists of several sub-chapters, namely; the importance of children's education; achieve a quality generation; understanding early childhood; principles of learning and educating children; the rights of the child; roles and responsibilities of the elderly; parenting patterns; positive and effective communication; disciplinary strategies; habituation of positive characters; challenges in special situations.

7. Seventh chapter; Family Resilience in Facing Challenges

It consists of three sub-chapters, that are; risky marriages; threats of domestic violence; and institutions of family service providers.

8. Eighth chapter: Recognizing and Using the Law to Protect Marriage and Family

This material is divided into several sub-chapters, namely; laws directly related to the family issue; useful information and regulations with family life; regulations related to health, education, and other welfare services; regulations that affect family life.

9. Ninth chapter: Managing Family Conflicts

The material includes; managing differences; sources of conflict; conflict management; bargaining and negotiation; mediation: fiqh and state approach; negative attitude.

10. Tenth chapter

Registration procedure and recording of marriage events or reconciliation. It consists of several sub-chapters: stages of registration and recording of marriage; ensure the accuracy of the data and the authenticity of the document; procedure for registering a couple's marriage in the same KUA area; the marriage of spouses from different KUA regions; Indonesian marriage abroad; marriage with foreigners; marriages that have not been registered in the KUA; procedures for obtaining dispensations or recommendations from religious courts; special provisions regarding the cost of marriage.

Method

Besides materials, another important aspect that has undergone significant changes is the binwin method. Binwin method is now more comprehensive and arouses the activeness of participants in all binwin activity sessions. The methods used are also very varied, not just lectures. **The difference can be felt in the use of the method of today's binwin. In the past, guidance is given** such as in the school model. It has relied only on lectures and direct communication, but now it has used a variety of methods that have been determined in the guideline for facilitators. Also, it can be further developed based on the condition of its class.

This is as recognized by Chief of Division Islamic community Guidance (Bimas) Ministry of Religious Affairs at Semarang city as well as binwin facilitator:

"facilitators have been given materials so that they (prospective brides and grooms) are not bored, not sleepy. They have games to cope with the boredom. Different from the old days, it used to be like school. So there's no dialogue. Since there is no game, they used to be passive. Also, it used to be one way" (Interview at 25 August 25, 2020).

Muhtasit further explained that the variety of diverse methods makes participants more active and not bored, also the material is easier to learn and understand. In the past, prospective brides and grooms only listened to what the supervisor said, but with the current binwin model, they can not only be passive, participants must also be actively involved in the binwin activities because there are so many games, simulations, role play, and others that participants inevitably have to be active (Interview at 26 June 2020).

Muhtasit (Kasi Bimas Kemenag Central Java) also explained that the variety of methods allows facilitators to be able to manage the forum well. Some of the issues that often arise at the beginning of binwin sessions are some participants still awkward in the forum. This can be understood because they have a diverse backgrounds. The awkward situation can be changed, one of them by giving a variety of methods that allow participants to be actively involved in the activity. (Interview at 26 June 2020).

Kasi Bimas Kemenag (Office of Religious Affairs) Semarang also explained that the methods used, allow participants to be active and ask about things that are not yet known. Moreover, if in certain binwin class has a various background of participants. As detailed in the interview with Kasi Bimas Kemenag Semarang City, on August 25, 2020:

"Sometimes they are allowed to ask, their questions are what they have, they are new to this. They also heard from people who are educated, or who are on high incomes, their question will be different. They know each other perspectives. Finally, the others think "Oh, that is the rich people's problem".. so they learn each other eventually.

Further explained that the method applied gives participants more value such as learn to be a more confident person, respect others and learn from the environment. As it is known that the implementation of binwin is not always held in the meeting room that has a table chair. Sometimes, it also held in KUA office on the floor that makes participants learn adaptation with all atmosphere, as it was said by Kasi Bimas Kemenag Semarang:

"So it can also eliminate the sense of lack-confidence because they are gathered into one place, no different. Rich people, smart people highly educated people into one, elementary school graduate, yes it is beneficial. The place teaches a lesson also. Because the budget is limited and some KUA do not have facilities, the rough place is used such as on the floor. Finally, they gather in mushola by sitting on the floor. It makes those who never sit on the floor, will experience it. Also, it developed the sense that life will not forever good sometimes we even need to sit on the floor means that life is not always in a good condition. It gives them all a lesson. It is not just material, but also the situation. It unites them with the same vibes from high educated until low educated people" (Interview, at 25 August 2020).

Various opinions above on the use of methods in marriage guidance refers to the Module Book of marriage guidance for prospective brides and grooms published by the Directorate of Bina KUA and Sakinah Family Director-General Bimas kemenag RI. The use of methods in premarital guidance refers to the Module Book of marriage guidance published by the Directorate of Bina KUA and Sakinah Family Director-General bimas kemenag RI. The module presents in detail the stages that must be done by the speaker/facilitator in carrying out marriage guidance. The 143-page module is divided into 2 modules. Before learning the content section, the module begins with instructions on the use of modules containing general knowledge of binwin implementation, an overview of the process, as well as the tasks and obligations of the facilitator.

Participants

Binwin previously only focused on prospective married couples only, now binwin is also prepared for teenagers who will enter the age of marriage. Binwin with these two target participants can be done well. The implementation of Binwin activities either face-to-face or independent in these three districts/ cities has been carried out well under the Coordination of Bimas and KUA. However, it has not been able to touch all prospective married couples, but at least it has increased from 2018-2019.

"In 2020, because the number of couples who register to marry has decreased, binwin activities are not as much as last year. The Ministry of Religious Affairs Semarang in 2019 has successfully carried out 25 generations of face-to-face binwin activities, where each activity is followed by 25 pairs of couples, while the premarital marriage binwin only 2 activities in cooperation with the BPI Department of the Faculty of Da'wah and Communication UIN Walisongo and Wahid Hasyim University" (Interview with Expert Staff Bimas Kemenag Semarang, 1 September).

Based on the data above, it is realized that binwin both independently and face-to-face is carried out properly and continues to increase. Especially the face-to-face binwin that increases the antiracism of the participants and gets a positive response from the catin pairs, in contrast to the simpler independent binwin. This was conveyed by Kasi Bimas Kemenag Semarang City that the implementation of independent binwin is less maximal than the facilitator who is usually from the chief, catin somehow not learn the guidelines by himself, here is the explanation:

Analysis of Premarital Marriage Guidance during the COVID-19 Pandemic

There are differences in terms of the number of activities and the implementation of health protocols from the implementation of premarital *binwin* before and during the COVID-19 pandemic. While on other aspects there is no change. Especially the quality side that has all been regulated and standardized nationally under the coordination of the Director-General of Islamic Community Guidance Ministry of Religious Affairs with the following procedures.

General policies

Revitalization carried out related to the general policy of premarital marriage guidance is the issuance of the Decree of the Director-General of Islamic Community Guidance No. 379 of 2018 mentioned about the Guidelines for the Implementation of Premarital Marriage Guidance for prospective brides and grooms which replace the Regulation of the Director-General of Islamic Community Guidance number: DJ.II/542 of 2013 on Guidelines for The Implementation of Premarital Guideline. The decision of the Director-General of *Bimas* in 2018 explains the technical guidance on the implementation of premarital marriage guidance as well as the basics in its implementation.

The revitalization of policy is generally related to the fundamental changes related to the implementation of *binwin* activities. Therefore, the central ministry through the director-general of KUA and *sakinah* family has published two books that are used as a reference in the implementation of marriage guidance. The first book is a marriage guidance module that serves as a handle for facilitators in providing guidance. The second book is a material book that will be a handle for *binwin* participants (prospective married couples). The preparation of the book has involved some experts such as religious leaders, academics, facilitators, educational figures, psychologists, medical teams, and others.

The *binwin* program is part of a government priority program coordinated by the Presidential Staff Office (KSP) and National Development Planning Agency (BAPPENAS). This program aims to provide comprehensive guidance and training to the participants supporting the smooth work plan of the government in realizing the *sakinah* family through the application system and realize accountability and orderly administration of marriage.

The concept and purpose of *binwin* are in line with the opinion of Musnamar (1992: 70) which suggests that premarital guidance is an activity carried out by the guide to the participants to have knowledge of the challenge of marriage and be able to build a peaceful and happy family. Premarital guidance is the process of assisting individuals who aim to live their married life in line with the provisions and instructions of God and achieve happiness in this world and the hereafter (Musnamar, 1992: 70). More specifically, Faqih (2001: 86) suggests that the purpose of premarital guidance is: helping individuals solve problems arising related to marriage, and maintaining marital and domestic situations and conditions to be well maintained and develop for the better.

When viewed from the general purpose of the *binwin* program launched by the Ministry of Religious Affairs is to realize a family based on the purpose of premarital guidance. To achieve this program, it takes careful effort and planning in organizing program.

The publication of the two books is one proof of the seriousness of the Ministry of Religious Affairs in the program of premarital guidance that is more planned, programmatic, systematic, and structured. If it is seen from the previous program, it is known that there has not been a special module compiled and published by the Ministry of Religious Affairs in the implementation of *binwin*. In the implementation of *binwin*, prospective brides and grooms are only given a pocketbook containing short material about preparation in the family. Also, there is no module book (guideline for facilitator/speaker).

Besides, the implementation time of *binwin* has also been set and must be done in line with the existing course hours, that is for 16-course hours. In contrast to the independent *binwin* which only lasts a few hours (it can even be less than an hour), according to the conditions in the field.

When reviewed from some of these general policies, it appears that revitalization efforts made towards the implementation of marriage guidance have shown positive progress. This can be seen starting from the aspect of program planning that begins with the preparation of *binwin* design

and some supporting devices that must be prepared. The supporting devices include the readiness of the facilitator team and the existence of guidance/ modules in its implementation. Also to the well-designed aspects of the program planning, the implementation has also been directed to follow the design that has been set. The tightness of the process is reviewed through monitoring and evaluation activities.

Speaker/facilitator

The form of the revitalization of the facilitator/speaker is the implementation of a requirement in which the speaker must join technical guidance. It means that the speaker must participate in and pass the *binwin* activities organized by the Ministry of Religious Affairs. The technical guidance activity is one series of revitalization. The technical guidance is conducted to standardize the knowledge, understanding, and skills of prospective *binwin* facilitators. Besides, the activity also aims to maintain the quality and uniformity of procedures, methods, and perceptions in providing guidance materials and the use of methods.

Based on the Decision of the Director-General of Islamic Community Guidance No. 379 of 2018 mentioned the Guidelines for the Implementation of premarital guidance for prospective married couples, all *binwin* sessions are handled or managed by the most technical facilitators. Only two sessions are allowed to involve other speakers, namely material about general policy, and material about reproductive health. Material on the general policy should be presented by the officials/authorities who handle the program. While material about reproductive health can involve speakers from the medical team, either from hospital doctors, health centers, or others.

Based on these rules and policies, it can be seen that in the implementation of *binwin*, it has been strictly regulated about the preconditions as a facilitator. This is in line with the opinion of Aunur Rahim Faqih, that a guide (marriage guidance/premarital) must have certain abilities and skills in line with his field. According to Faqih (2000: 93), to have expertise in guidance and counseling, a facilitator must have other skills such as societal ability (able to get along, communicate, communicate well), and personal abilities (Muslim and have noble morals) (Faqih, 2001:93).

Furthermore, Faqih revealed that the professional skills that Islamic advisers must have are: a) Mastering the field of problems faced. b) Mastering the methods and techniques of guidance and counseling, c) Mastering Islamic law in line with the field of guidance on the problems faced, d.) Understanding the scientific basic of Islamic guidance and counseling relevant, e) Able to organize and manage Islamic guidance and counseling services, f) Able to collect and utilize the results of research data related to Islamic guidance and counseling.

In general, mastery of the field of problems faced is obtained through the technical guidance itself. Similarly, with the mastery of materials and methods, considering the implementation of *bimtek*, prospective facilitators are trained to practice methods and deliver materials in each session.

Concerning BIMTEK for facilitators, the Ministry of Religious Affairs has allocated funds and created a planned program and targets to increase the number of facilitators each year. The implementation of BIMTEK for facilitators itself is carried out with sufficient duration. The activity is conducted for four days and is usually done at the hotel so that participants can focus on the training. During the four days, *bimtek* participants are required to follow all schedules. One of the requirements for graduation and obtaining a certificate is the complete participation of participants. Participants are also required to follow various conditions during the workshop, such as clothing code, attendance, and participation during the session. The agreements are outlined in the training contract at the beginning of training. Besides, before attending the training, *bimtek* participants also do a pretest to find out their initial abilities, and then at the end of the training will be done post-test.

Based on the research data, it can be concluded that revitalization in the facilitator/speaker aspect has been done well to maintain the quality standards of the facilitators.

Materials

The material becomes one of the important aspects revitalized in the *binwin* program. *Binwin* material has been prepared by the *Kemenag* RI team by involving experts to produce a guidebook for prospective married couples entitled *Sakinah* Family Foundation (Independent Reading Material for Prospective Married Couples).

The book was published by sub-division of *Bina Sakinah* Family, Directorate of Bina KUA, and *Sakinah* Family Directorate General of *Bimas* RI. The book consists of ten chapters.

Chapter One: Building the Foundation of *Sakinah* Family, consisting of seven sub-chapters.

Chapter Two: Planning a marriage based on the *Sakinah* family, consisting of eight sub-chapters.

Chapter Three: Marriage Dynamics, consisting of seven sub-chapters.

Chapter Four: Family needs, consisting of four sub-chapters.

Chapter Five: Family health, consisting of three sub-chapters.

Chapter Six: Quality generation, consisting of eleven sub-chapters.

Chapter Seven: Family Resilience in facing challenges, consisting of three sub-chapters.

Chapter Eight: Recognizing and Using the Law to Protect Marriage and Family, consists of four sub-chapters.

Chapter Nine: Managing Family Conflicts, consisting of seven sub-chapters.

Chapter Ten: Registration procedure and registered marriage or reconciliation events, consisting of ten sub-chapters.

Theoretically, the material in the guidance is adjusted to the needs. All problems of marriage and family life are objects of premarital and Islamic family guidance, thus the prospective married couples who will marry is given knowledge about: the understanding of marriage, the purpose of marriage, the implementation of marriage, wisdom, the implementation of marriage, husband and wife relationships, relationships between family members, property and inheritance, polygamy, divorce, reconcile and divorce, religious knowledge, fostering mutual respect between husband and wife, and the willingness to earn *halal* income for living.

Sulaeman (2018: 53) confirms that some of the preparations required before marriage are proper preparations between physical and mental-spiritual materials, psychological, knowledge, and understanding of the social role in the family. Based on that, the materials that have been compiled in the book *Sakinah Family Foundation* are in line with the needs of the prospective married couples for their marriage.

Method

In addition to other important aspects of the material that have undergone significant changes is the *binwin* method. *Binwin* method is now more comprehensive and arouses the activeness of participants in all *binwin* activity sessions.

Various opinions above about the use of methods in marriage guidance refers to the Module Book of marriage guidance for prospective married couples published by the Directorate of Bina KUA and Sakinah Family Director-General *Bimas Kemenag* RI. The module presents in detail the stages that must be done by the speaker/facilitator. The module consist of 143 pages is divided into 2 modules. Before the content section, the module begins with instructions on the use of modules containing general provisions of *binwin* implementation, an overview of the process, and the tasks and obligations of the facilitator.

The approach used an adult education approach (andragogy) with various methods according to their respective sessions, as follows;

Introductory session: methods of wind blowing, brainstorming, group discussions, and presentations.

Preparing for marriage to the sakinah family: methods of river life, brainstorming, lectures, and Q&A, group discussions, presentations.

Sessions managing family and family dynamics: games, group tasks, pairing tasks, role play, presentations, lectures, and Q&A.

Family meeting sessions: brainstorming, speaker materials, self-reflection, and planning.

Family reproductive health care session; lectures and Q&A, paired discussions, group discussions, presentations, ball games.

Quality generation session; Games, group tasks, presentations, pair assignments, role-playing, lectures, and Q&A.

Managing conflicts and building family resilience session; Case Studies, group discussions, presentations, brainstorming, lectures, and Q&A.

Reflection and evaluation session; Draw, Brainstorm, and fill out questionnaires.

From the elaboration above, it appears that the methods used vary greatly, not just lectures. Muhtasit further explained that the variety of diverse methods makes participants more active and not bored. Besides, the material given is easier to accept and understand. The variety of methods allows the facilitator to be able to manage the forum well. Some of the issues that often arise at the beginning of *binwin* sessions are the awkwardness of participants in the forum. This can be understood because of the diverse background of participants. The awkward situation can be avoided with a variety of methods that allow participants to be actively involved in the activity.

Musnamar (1992: 49-51) mentions the methods in the guidance can be grouped into two namely: direct method and indirect method. Direct method (direct communication method) is a method where the supervisor communicates directly with the person he is guiding. This method can be divided into two i.e. individual methods and group methods. In the use of group methods, it can be done by group discussion techniques, tourist works, socio-drama, psychodrama, or group teaching, while individual methods can be done through private conversations, home visits/observation work.

Meanwhile, the indirect method is a method of guidance conducted through mass communication media. This can be done individually or in groups, even in mass. Group methods are carried out through guidance boards, newspapers, television, radio, and others. While individual methods can be done by letter correspondence or telephone (Musnamar, 1992: 49).

Based on Musnamar's opinion, *binwin* activities belong to the group category using group guidance methods. Based on the *binwin* module, the methods used in marriage guidance are very varied and diverse. The use of the method is adjusted to the material and purpose of the session. Variations of these methods make the marriage guidance process take place well, participants do not feel bored and can be actively involved in the activity from the beginning until the end.

Conclusion

Sakinah's family cannot be achieved easily by every married couple, but efforts need to make it happen. The most important effort is the supply or mentoring of prospective married couples before they enter married life. Other activities to realize the *sakinah* family is in the form of giving information about the *sakinah* family. Premarital guidance is a representation of the supply, guidance, and information about the *sakinah* family. Considering the importance of premarital *binwin* activities for the future of couples, this activity is still conducted even in the COVID-19

pandemic era. By implementing health protocol, *binwin* activities can still be conducted for every prospective married couple so that they have good readiness to form *sakinah* family.

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