

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v10i1.5500>

Vol. 10 No. 1, 2019

<http://journal.stainkudus.ac.id/index.php/konseling>



Marriage Counseling as an Effort to Build a Sakinah Family: Model of Fostering and Mentoring for Sakinah Families in Demak Regency

Abdurrohman Kasdi

IAIN Kudus, Jawa Tengah, Indonesia

abdurrohmankasdi@stainkudus.ac.id

Abstract

This article examines the model of fostering and mentoring sakinah families in Demak Regency by marriage counseling. The method used qualitative with a phenomenological approach and psychoanalytic approach. The aim of this approach is to research the meaning of essential things about marriage counseling in forming a sakinah family, then to relate to a model of family fostering and mentoring for sakinah families in Demak Regency. The research shows that: first, to realize a sakinah family, marriage counseling focus in psychology and syaria. Second, marriage counseling as a process of giving assistance to individuals so that in carrying out marriage and married life can be in harmony with the provisions and instructions of Allah. Third, there was a decline in divorce rates in the Demak Regency area. Data decreasing by 13%, from 19% in 2016 to 6% in 2017. The decline in divorce rates in Demak Regency is inseparable from the guidance and assistance carried out by Islamic Religious Counselors who collaborate with cross-sectoral agencies in providing counseling for marriage to husband and wife couple in Demak Regency to be fostered by sakinah family.

Keywords: Fostering, Marriage Counseling, Mentoring, Sakinah Family

Introduction

Family is the smallest component and greatly influences a society's regulation. If the family is good and strong, then good and strong is a community. But on the contrary, if the family is fragile, then the community is fragile too. In forming a family, married couples are needed a legitimate marriage bond. The marriage certainly also hopes to get a *sakinah* family, with an atmosphere full of *mawadah* and *rahmah*. *Sakinah* family, or a happy household, inner and outer prosperity is the dream of every human being. Even creating a *sakinah* family is one of the goals of marriage in Islam.

The Marriage is not only a life system that is governed by the state, but also a life system which is a condition of religious guidance. Therefore, every problem arises in marriage is always sought for the right solution to get goodness from the side of religious guidance. But in reality, it is very difficult to build a family that is filled with a sense of loving, loving, protectioning and respecting. Often we meet families with misunderstandings, conflicts, and divorces. It is also the families get domestic violence. Therefore, it's needed a lot of effort and support from all the persons involved in the family.

A happy and eternal family is the goal of marriage. To achieve all that is needed the foundation of love and affection from the people who are in the family element. What is the meaning of abundant wealth, high position, worldly needs are met, higher education, but the family situation is chaotic, the whole family of one another is depressed, burning heart, like a fire in the husk. In the last decade, it has become a trend, there is not even a shame of divorce, domestic violence and other cases of family disharmony.

This is as happened in Demak Regency, there was a divorce caused by a dispute and quarrel, because the husband was lazy to work, there was the third party, lying to the family, and family disharmony was caused left to work abroad. In 2016 there were 10,892 marriages (Demak Regency Government, 2018: 189), with 2,094 divorces. So, in 2016 there was 19% of divorce. Then in 2017 there were marriages of 11,679 married couples with divorces totaling 1,920. So, in 2017 there was only 6% divorce.

Building a marriage is not enough to only have feelings, material, and also reckless capital. Islam has guided the people to build a *sakinah* family after the

wedding is held. Islam also recommends prospective husbands or future wives to choose a partner who is kafaah (balanced and harmonious). In addition, it is also needed for prospective bride to prepare herself through marriage counseling, both with marriage counseling and family counseling. Here is the urgency of marriage counseling, if it is related with the syaria aspect in fostering a sakinah family that is filled with the atmosphere of mawaddah and rahmah. This is very relevant, especially if examined in the context of the phenomenon of the Demak community.

Theoretical Framework

The word "counseling", a word formed from "to counsel" which means etymologically is to give advice. Counseling also means giving advice; or giving suggest to others by face to face. It can also be interpreted as advice, giving advice and suggest (Echols, 1992, p. 150). So, counseling means giving advice or suggest to others individually which is done by face to face (Amin, 2010, p. 10).

In Indonesian, the concept of counseling is also known as counseling to others (Riyadi, 2013, p. 69). Counseling is one of the techniques in counseling services with the aim that the client is able to gain a better understanding of himself, solving the problems that has experienced and is able to direct himself to be able to develop potential towards more optimal development. This is expected that clients can achieve personal happiness and social benefits both in the world and in the hereafter (Musnamar, 1992, p. 5).

According to Shretzer and Stone, counseling is an interaction process that facilitates meaningful understanding and clarification of goals and values for future behavior (Shretzer & Sherly C. Stone, 1966, p. 26). Furthermore, the aim of counseling is a process to help someone who has an emotional and social shock that has not reached the level of psychological and mind shock, so that he can avoid himself from him (Langgulung, 1986, p. 452). Counseling can also be interpreted as a process of providing assistance through counseling interviews with a counselor to individuals who are experiencing problems (Prayitno, 1999, p. 99).

The definition of this counseling is same with the client centered counseling approach that give the belief that the client has the ability to solve his

own problems. Thus counseling is giving advice to others individually by face to face from the counselor to the client.

The marriage counseling is a process of providing assistance continuously, directed and systematically to each person so that he can develop the potential or religious nature that is owned optimally by internalizing syaria values contained in the Qur'an and hadith into him. So that he can live according to the guidance of syaria. If the process of internalizing syaria values contained in the Qur'an and Hadith that has been achieved and religious nature that has developed optimally, the individual can create good relations to Allah SWT, humans and the universe as manifestations of their role as caliphs in the earth and also to serve Him (Hallen, 2005, p. 16–17).

Thus, marriage counseling is an effort to provide assistance to a person or group who experiences difficulties and problems, both outwardly and inwardly that concern their lives, especially in religious life in the present and future, in order to become independent human beings and mature in life, in the worship guidance and muamalah (social life) through various types of services and supporting activities, based on the values of Islamic teachings.

Marriage counseling has an important role in fostering Muslims, including: first, preventive. That is to help individuals maintain or prevent problems for themselves. Here each counselor is expected to provide advice to clients, so that clients can do their duties and responsibilities as servants of God and as leaders on this earth.

Second, curative or corrective. That is to help individuals solve problems that are being faced or experienced. If there is someone who has a problem and he wants to get out of the problem, then the counselor should provide assistance to the client that in order to be aware of the his mistakes and sins, so that the client returns to the right path as like the Islam's teachings.

Third, preservative. That is to help individuals maintain the situations and conditions to be good. Here the counselor tries to provide motivation to the client so that it still doing goodness in his life. That situation is in accordance with the principles of laws and norms, both the norms from the Islamic and the norms and customs that apply in society.

Fourth, developmental. That is to help individuals maintain and develop good situations and conditions in order to stay good or be better. So that in the

future, the individual will never make a problem again, even though there are problems that arise, he is able to overcome themselves without asking for help to others.

In line marriage counseling, Islamic counseling is a process of giving assistance to individuals to realize their existence as a creature (makhluk) Allah SWT who should live in harmony with the provisions and instructions of Allah SWT, so that they can get happiness in the world and in the hereafter (Faqih, 2001, p. 86). It is the process of giving assistance to individuals to be able to live in harmony with the provisions and instructions of Allah SWT, so that they can achieve happiness in life in the world and the hereafter. Islamic counseling is all activities carried out by someone, in order to provide assistance to other people, who has spiritual difficulties in their environment, so that the person is able to overcome it himself, because there arises awareness or surrender to God Almighty, so that arise in him a hope light for happiness in life now and in the future.

Islamic counseling is an activity that provides guidance and knowledge to individuals who ask a guidance in order that the client should be able to develop the potential of his mind, psyche, faith and belief to be able to cope his life problems and his life be better by al- Qur'an and Sunnah (Adz-Dzaky, 2001, p. 137).

Islamic counseling in general can be carried out well with counseling procedures if the client realizes what he has done so far is contrary to his religious teachings. The growing sense of awareness and desire to get out of problem are the counseling process can be carried out. In other words, Islamic counseling can be realized if there is cooperation between the counselor and the client's willingness to get out of the problems that he has done.

Thus, the aim of counseling process carried out to restore humans to their basic potential, that is *fitri* human. Fitri means returning to be chaste and truth. It hopes the humans will regain the cheerfulness and blessedness in the life, both happiness in the world and hereafter.

As a mentor, the counselor must be able to carry out duties such as that motivated by al-Qur'an to Muslims, they are the best people who were born to humans, to imperate to the ma'ruf (the good deeds), to prevent to *munkar* (the bad deeds) and believe in Allah (Surah Ali Imran: 110).

Based on this verse there are three duties for every Muslim, especially Islamic counselors to Muslims or their clients, that're: first, the duty of Humanization. In this task, the Islamic counselor should be able to make the client aware of his duties and obligations, to return the client to have human values, to direct the client to have a conscience and increase intellectual and Islamic morality in this life. In other words this task seeks to humanize humans. Second, the duty of Transcendence. The task of counselors and Muslims in this section, especially Islamic counselors is to give awareness to clients so that they are always submissive and obedient to the teachings of Allah SWT and be able to realize that no one of these humans can succeed without Allah's guidance and help. This awareness will be able to increase human devotion to Allah SWT. The people who have a transcendent attitude will admit that what they have got God's share and help in it. As a tangible manifestation of that belief, some of the sustenance obtained, issued through zakat, infaq, sadaqah or waqf to those entitled to receive.

Third, the duty of liberation. Here the task of the Islamic counselor must try to free the client from retardation, to free the client from foolishness and ignorance. To free clients from adversity and to free them from poverty, both from poor assets, poor faith, poor knowledge, poor politics, and poor social and cultural. Before humans are free from poverty, backwardness and foolishness, then Muslims will be left behind and left behind by others.

The last aims of Islamic counseling is the realization of conformity between worldly and spiritual aspects in the client self. In other words, each client must be able to live naturally, to keep relation with other people and to do Islamic teachings as well as possible. Living with the provisions of Islam is as like with the nature of human beings as Allah's creatures. Living with Allah's instructions is as like with the guidelines mentioned by Allah through the Qur'an and the sunnah of Rasulullah (the Prophet).

Methods

The research in this article is field research with qualitative methods. The approach used is a phenomenological approach and psychoanalytic approach. The purpose of this observation is to seek and find the meaning of important things in marriage counseling in the sakinah family, then related with a family fostering

model and assistance for sakinah families in Demak Regency. The author collects data relating to the concepts, opinions, attitudes, and assessments of marriage counseling to make sakinah family.

This research based of Alfred Schutz' phenomenology, who offers a new way of research and excavation of the meanings that are built from reality in the development of social sciences (Schutz, 1970, p. 30). Because this research is also related to marriage counseling, the phenomenological approach which used is a phenomenology of religion that examines the interrelationship between social phenomena and the concept of religion. This research also uses Sigmund Freud's psychoanalytic approach which consists of three aspects: as a method of researching psychological processes, as a technique for treating disorders and theory of personality (Willis, 2009, p. 94).

While the research method used is descriptive-explanative-analytical study method. The method used to explain the nature of facts, the reason of a fact occur, roles and what about other facts. By choosing an approach and method hoped the descriptive form or phenomena found on the surface can be interpreted, meaning and essence in more depth. Thus, the approach is holistic by placing research objects in multiple constructions and seeing their objects in a natural context (Muhajir, 1994, p. 13).

Discussion

Marriage Counseling

Marriage is a birth or inner bond between a man and a woman as husband and wife with the aim of forming a happy family based by mutual willingness (Republic of Indonesia Government, 1974, p. 1). Marriage is basically a manifestation of fulfilling diverse human needs, both biological, psychological, social and religious needs. That need should be continued to function as part of the family construction task. But unfortunately, not all families are able to carry

out this ideal role. Failure to fulfill a need can be a trigger for conflict between husband and wife, parents of children and with their families. When the compilation of husband and wife or family members are at loggerheads, to provide counseling to them.

Marriage counseling is given to husbands and wives so that they realize their position in one family and encourage them to do the best muamalah and interaction not only for themselves, but also for family members.

Marriage counseling has several terms, namely couples counseling, marriage counseling and marital counseling. Klemer (1965), cited by Latipun, defines marriage counseling as counseling held as an educational method, method of emotional decline, a method of helping married partners to solve problems and how to determine patterns of problems that are better for the couple (Latipun, 2003, p. 188).

Marriage counseling gives on the husbands and wives in solving problems by a good way to achieve a happy family. In addition, it is also more prominent in the problems of them that they are facing while developing a family. Counselors can help husbands and wives in preparing them to build the household that they will live. Counselors also help husbands and wives in overcoming their problem that they were living.

Thus, marriage counseling is an effort to help married couples by professional counselors so that they can develop and be able to solve problems in ways that are mutually respectful, tolerant, and with understanding communication, so that family motivation, development, independence and welfare of family members are achieved. To achieve the expected results, marriage counseling can be preceded by developing premarital counseling services to the future bride and groom to be better prepared to build the household that they will live.

The principle of marriage counseling are: first, the principle of happiness of the world and the hereafter. Fostering and counseling marriage are an effort individuals achieve to form an Islamic family that achieves happiness in life in the world and the hereafter. World happiness in this counseling must be used to achieve happiness hereafter. Second, the principle of *sakinah*, *mawaddah* and *rahmah*. The formation of a family aims to create a sense of calm and comfortable, full of love and affection. These are a manifestation of *sakinah* family, *mawaddah*

and rahmah. So, marriage counseling aims at helping individuals to create a family of *sakinah mawaddah and rahmah* (Faqih, 2001, p. 89).

Third, the principle of patience and *tawakkal* (resignation). Every family member wants success and happiness with what they do, including living in marriage and running a marriage. However, it is not always all human efforts that produce something as like with what they want. So that happiness can still be enjoyed in any condition, then everyone must be patient and *tawakkal* in Allah for all that He gives. Fourth, the principle of communication and deliberation. By communicating all the matter of the heart and mind can be understood by all people, there are no more things that are blocking and hidden. Islamic family counseling guidance is also done through deliberation based on mutual respect and love. Fifth, the principle of benefit. Islamic teachings provide solutions to various problems of marriage and family. The solutions to the problem of marriage and family are always oriented towards finding the maximum benefit for both family members, for the family as a whole and for the community at large (Riyadi, 2013, p. 79–82).

The guidance of marriage counseling is the process of giving assistance to individuals so that in carrying out marriage and married life can be in harmony with the provisions and instructions of Allah in order that they can achieve happiness in the world and in the hereafter (Musnamar, 1992, p. 70). The marriage counseling aims that clients can live a married life properly, be happy and able to overcome the problems in marital life. Therefore, the principle of marriage counseling contains the urge to appreciate or re-appreciate the basic principles, wisdom, goals and guidance of a married life according to Islamic teachings.

In detail, the aim of marriage counseling and Islamic family guidance are: first, to help individuals prevent problems that related to their marriage. The helping is in the form of: helping individuals understand the nature of marriage, the purpose of marriage, the requirements of marriage, prepared marriage, and helping individuals carry out marriage in accordance with Islamic law. Second, to help individuals prevent problems that related to their married life. Among other things, these are done by: understanding the nature of married life according to Islam, helping individuals understand the purpose of family life according to Islam, helping individuals understand that the manner of fostering family life those are *sakinah, mawaddah and rahmah* according to Islam (Faqih, 2001, p. 87).

Third, to help individuals solve problems related to marriage and married life. Among other things by way of: understanding the problems, understanding the conditions of himself and his family and his environment, understanding and living the ways to overcome the problem of marriage and household according to Islamic teaching, and helping individuals choose the choice that to solve problems in accordance with Islamic teachings. Fourth, to help maintain the situation and conditions of marriage and households in order to still good and develop it so that it is better. These are done by: helping to maintain the situation and conditions of marriage and households that there were the problems, and developing the situation and conditions of marriage and households to be better than before (Mahmudah, 2015, p. 41–43).

Marriage Counseling for the Sakinah Family

Everyone wants to have a sakinah family that is filled with the mawaddah and rahmah situation, it is a happy family in the world and the hereafter. Sakinah family is always built with a legitimate marriage contract (Mudzakir, 1987, p. 68). Even though everyone wants a family that is built is a sakinah family, but very few know how to build the right sakinah family. A house full of sakinah family situation will be a hoped home. A house will comfort its owner every time you stop at the house.

The word 'sakinah' is taken from the al-Qur'an as the word of Allah SWT., "*And of His signs is that He created for you, of yourselves, spouses, that you might repose in them, and He has set between you love and mercy. Surely in that are signs for a people who consider*" (Ar-Rum: 21).

In the above verse there is the word *litaskunu ilaiha*, which means that Allah gives a soulmate for every human being so that they feel at ease with the other. In Arabic, the word 'sakinah' means calm, honorable, safe, full of love, steady and obtain a defense. This meaning is also used in several verses of the al-Quran and hadith that talk about the life of the human family. Responding to the verse, Quraish Shihab said that the word sakinah was taken from the 'sakana' word, which means the silence of something after turbulence. Therefore, the knife in Arabic is named 'sikkin' because it is a thing that makes animals slaughtered, calm and does not move after he struggled. Sakinah because marriage is a dynamic and active calm, not like animal death (Shihab, 1998, p. 192).

Rasulullah Saw. marriage and forming a sakinah family are as like a half of religion. As he said, "Whoever is married, then he has completed half of his religion. And let him devote to Allah in maintaining the other half ". (HR Ath-Thabrani).

Likewise his words, "O, young men! Anyone among you is capable of marriage, then marry, because marriage is more subdued, and more fortified (public). And whoever is incapable, then let him fast (shaum), because that shaum can fortify him" (Bukhari and Muslim).

Sakinah family is a functional family in bringing family members to the ideals and goals of building a family. Therefore, sakinah family is an ideal condition in family life. But usually the ideal family is small and does not occur suddenly, which require struggle and need time and sacrifice first (A. Mubarak, 2005, p. 148). To realize a sakinah family, marriage counseling is needed which based two domains of knowledge, namely psychology and Islamic sciences. Marriage counseling is hoped that the sakinah family will be accompanied by mawaddah and rahmah. Mawaddah means love, which is the feeling to be happy for themselves. So that their heart will be roomy, full of hope, keep away from bad desires and always keep their love. While Rahma means as affection which is the feeling that to make their partner happy. So that someone will try to give goodness, strength, and happiness to their partner in a gentle and patient way (Riyadi, 2013, p. 104).

Allah SWT make the life partner of every human is to feel peaceful (sakinah), it can be realized when mawaddah and rahmah unite in household life system. Without uniting all of them, it is likely that the married couple only care about their own happiness or use their partner for their own happiness without caring about their partner's happiness.

Marriage counseling, fostering a family of sakinah mawadah warahmah in the Islam can be achieved in several ways, those are: first, the household is built and established based on the al-Qur'an and the sunnah of the Prophet. The principles and intentions when starting a family in the form of a legal marriage; both legitimate in religion and law in state rules. A sakinah family is a household that is fostered on the basis of taqwa, doing the instructions based in the al-Qur'an and sunnah, not on the basis of mere love.

Second, forming a family to create the love (mawaddah wa rahmah). This is a way to build a happy and sakinah family next. Without 'al-mawaddah' and 'al-rahmah', then a society will not be able to live calmly and safely, especially in the small sphere of a family. These two things are important pillars that are needed because the love happen in a household can give a happy, respectful, trusting and helpful society in kindness. Without love, a marriage will be destroyed, happiness will only be the dream of all.

The Model of Sakinah Family Development in Demak

Based on data in 2016 there were 10,892 married couples (Demak Regency Government, 2018, p. 189), with 2,094 divorce. So in 2016 there were 19% of divorces. Then in 2017 there were marriages of 11,679 married couples with divorce totaling 1,920. So in 2017 there is only 6% divorce.

From the data released by the Demak Central Bureau of Statistics above, it can be concluded that there was a decline in divorce rates in the Demak Regency area. Data decreasing by 13%, from 19% in 2016 to 6% in 2017. The decline in divorce rates is inseparable from the guidance used by Islamic Religious Extension agent who works with cross-sectoral agencies in providing marriage counseling guidance to the future bride and groom which caused a significant decrease in divorce rates in Demak Regency.

However, there are some obstacles encountered in the field, including: there are some people who aren't aware of the importance of wedding administration. Likewise, there are many people who don't know the marriage procedure. The solution are by conducting public awareness about PP. 48 of 2014 about the costs and administration of marriage. When the inspection to the future bride and groom, 2 witnesses and guardians were presented with various explanations from the officers. The explanation about administrative and regulation of marriage, the people of Demak know the importance of the right marriage according to Islamic Syariat and UU number 1 of 1974. Since the Technology of information, there have been cases of manipulation of data on marriage requirements, for example: having a wife but recored virgin, having wife but recorded wife had died, their guardian was still alive but recorded they were dead.

There are several activities carried out by the Ministry of Religion of Demak Regency and other stake holders in preparation for fostering the sakinah family, including: first, organizing guidance, fostering and socialization of SUSCATIN (the future bride and groom course), either through lectures, recitation, mentoring, or by giving *uswah hasanah* (excellent pattern). Second, to establish harmonious cooperation with the District BP.4 and related agencies in order to realize a happy family for the married couple. Third, the effectiveness of the existence of the fostered sakinah family village.

For activities related to preliminary matters, efforts in fostering sakinah families are: first, conducting socialization of PP 48 of 2014 about the costs of marriage and referrals. Second, routinely conduct fostering the future bride and groom in the Demak Regency area. Third, to increase the counseling on the Marriage Law and its implementation rules to the community with functional extension workers and to collaborate with the Institution related to social organizations and other institutions that make it possible.

Fourth, to increase excellent service, friendly and free in administrative services, create orderly administrative offices that include data such as administration and finance. Fifth, to effort fulfilled the form and saved NR documents and as office records. Sixth, to increase orderly BIMAS reports both incidentally, monthly and yearly. Sixth, to effort the quality of Employee and Executive Human Resources that be truly professional, disciplined and have a high and authoritative work ethic (Interview with Mubarok, 2018).

Whereas the model of sakinah family development in Demak Regency includes: first, the *al-kitabah* model. This model is in the form of writing or material published in the form of books and articles published in magazines that have been provided by the Marriage Guidance for the Development and Preservation of Marriage (BP4). Muslim family guidance books and monthly magazines about family marriage with teenage problems. Besides that, it was also giving a guide on tips to preserve sakinah families for married couples in taking up new households in accordance with the instructions of the Prophet. There are 10 happy guidelines including; Showing each other love and affection, looking for cohesiveness away from contention, forgiving each other if there is a mistake, mutual respect for each family, mutual respect for the establishment / hobby of each, trusting each other but with full vigilance, holding deliberations in all things, adding to each other's income for the future, helping each other to help in a state

of joy and sorrow, mutual willingness to sacrifice for the family's interests (Interview with Sugiharto, 2015).

Secondly, with the *bil hal*. That is by applying and practicing the teachings of the al-Qur'an and hadith in everyday life. For all married couples, they should be able to become people who maintain personal and social piety. The daily activities that are the embodiment of the practice of the values of teaching Islam include: by performing the obligatory prayer in congregation as an embodiment of the purpose of human life, that is worship to seek Allah's blessings, spend sustenance for the family and provide a portion of the proceeds to zakat infak and alms as a realization of thankful to Allah, for the sustenance that has been received. Then to support the poor and orphans as a manifestation of the value of social care from the implementation of fasting.

Third, the Al-Hikmah model. This model is often carried out by the Islamic Religion Extension District of Demak in conducting counseling in the community. However, the method was also applied to couples who wished to build a household in the Office of Religious Affairs (KUA) in the Regency of Demak. This model of wisdom is given to the future bride and groom according to their level of education. By to convey understanding to the future bride and groom through various examples of the reality of life in society. But in essence it emphasizes honesty and mutual trusting each other between husband and wife in married life. Al-hikmah model used by the Islamic Religion Extension District of Demak can provide a synergistic benefit for the the future bride and groom. It can have a positive impact on them, because it can provide a foundation to become a provision for those the future bride and groom in family life.

Fourth, the Mujadalah model. This model is done by exchanging opinions (Interview with Masrokhan, 2015). Islamic Religion Extension District Demak uses the method of exchanging opinions or sharing with the future bride and groom as an effort to give marriage guidance. By asking and knowing the educational background of the future bride and groom with responding to consultations submitted by the future bride and groom who are doing marriage guidance counseling. Providing guidance on household techniques that can achieve happiness. The purpose of giving marriage guidance through this method of exchanging opinions or sharing is done face to face so that the future bride and groom can help each other to get shared happiness between husband and wife in fostering a *sakinah* family.

Fifth, this model *al-mauidzah hasanah* model as advice carried out by giving direction or guidance through lectures and speeches held twice a month, conditionally depending on amount of the future bride and groom, the implementation is carried out at the early of the month and at the end of the month. The implementation of the marriage guidance consisted of 40 (fourty) the future bride and groom. It is aimed in order to always have the convenience of managing the household and gaining prosperity and happiness now and in the future. There is a giving marriage guidance intensively with various methods applied by Islamic Religious Extension in the Office of Religious Affairs (KUA) in all Demak Districts. This method of advice, it is expected to have a great influence on the community, especially to reduce divorce rates.

Conclusion

Marriage counseling are needed in realizing a *sakinah* family which based two domains of knowledge, namely psychology and *syaria*. The *syaria* counseling is a process of providing assistance continuously, directed and systematically to each person so that he can develop the potential or religious nature that is owned optimally by internalizing *syaria* values contained in the Qur'an and hadith into him. So, he can live in harmony with the guidance of *syaria*. While marriage counseling is given to husbands and wives so that they re-realize their respective positions in a family and encourage them to do the best *muamalah* and interaction, not only for themselves, but also for their family members.

To realize and prepare a *sakinah* family, there are several activities carried out by the Ministry of Religion of Demak Regency and other stake holders in preparation for fostering the *sakinah* family, including: first, organizing guidance, fostering and socialization for the future bride and groom, both through lectures, recitations, mentoring, or by giving *uswah hasanah*. Second, establishing harmonious cooperation with the District BP.4 and related agencies in order to realize a happy family for the married couples. Third, the effectiveness of the existence of the fostered *sakinah* family village. Fourth, holding a socialization of PP 48 of 2014 concerning the costs of Marriage and Referral. Fifth, routinely fostering the future bride and groom in the Demak Regency area. Sixth, to increase the counseling on the Marriage Law and its implementation rules to the community with functional extension workers and to collaborate with the Institution related to social organizations and other institutions that make it

possible. Seventh, to increase excellent service, friendly and free in administrative services. Eighth, to increase orderly marriage reports both incidentally, monthly and yearly. Ninth, to effort the quality of Employee and Executive Human Resources that be truly professional, disciplined and have a high and authoritative work ethic.

References

- Adz-Dzaky, H. M. B. (2001). *Psikoterapi dan Konseling Islam*. Yogyakarta: Fajar Pustaka Baru.
- Amin, S. M. (2010). *Bimbingan Konseling Islam*. Jakarta: Amzah.
- Demak Regency Government. (2018). *Demak dalam Angka 2017*. Demak: Badan Pusat Statistik.
- Echols, J. M. (1992). *Kamus Inggris Indonesia*. Jakarta: Gramedia Pustaka Utama.
- Faqih, A. R. (2001). *Bimbingan dan Konseling dalam Islam*. Yogyakarta: UII Press.
- Hallen, H. (2005). *Bimbingan dan Konseling*. Jakarta: Quantum Teaching.
- Langgulung, H. (1986). *Teori-Teori Kesehatan Mental*. Jakarta: Pustaka al-Husna.
- Latipun, L. (2003). *Psikologi Konseling*. Malang: UMM.
- Mahmudah, M. (2015). *Bimbingan Konseling Keluarga Perspektif Islam*. Semarang: UIN Walisongo.
- Masrokhan. (2015, August 8). Head of KUA Gajah District.
- Mubarok, A. (2005). *Psikologi Keluarga: dari Keluarga Sakinah Hingga Keluarga Bangsa*. Jakarta : The International Institute of Islamic Thought (IIIT) Indonesia.
- Mubarok, A. Z. (2018, November 9). Religion Extension Staff in Demak Regency.
- Mudzakir, A. (1987). *Keluarga Muslim dan Berbagai Masalahnya*. Bandung: Penerbit Pustaka.
- Muhajir, N. (1994). *Metodologi Penelitian Kualitatif*. Yogyakarta: Rieke Sarasin.
- Musnamar, T. (1992). *Dasar-Dasar Konseptual BKI*. Yogyakarta: UII Press.
- Prayitno, A. (1999). *Dasar-Dasar Bimbingan dan Konseling*. Jakarta: Rineka Cipta.

Republic of Indonesia Government. (1974). *Marriage Law*.

Riyadi, A. (2013). *Bimbingan Konseling Perkawinan: Dakwah dalam Membentuk Keluarga Sakinah*. Jakarta: Penerbit Ombak.

Schutz, A. (1970). *On Phenomenology and Sosial Relations*. Chicago: The University of Chicago Press.

Shihab, M. Q. (1998). *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan.

Shretzer, B., & Sherly C. Stone. (1966). *Fundamental of Counseling*. New Jersey: Purdue University.

Sugiharto. (2015, August 25). Marriage Registrar of KUA Gajah District.

Willis, S. (2009). *Konseling Keluarga: Family Counseling, Suatu Upaya Membantu Anggota Keluarga Memecahkan Masalah Komunikasi di dalam Sistem Keluarga*. Bandung: Alfabeta.