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## **Pre-Marriage Guidance as an Effort to Form Harmonious Families in the Office of Religious Affairs (KUA) Perspective of Islamic Satisfaction**

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### **Abstract**

This study aims to determine Pre-Marriage Guidance as an Effort to Form Harmonious Families in the Office of Religious Affairs (KUA) Perspective of Islamic Satisfaction and some of its problems. This research was conducted at the Office of Religious Affairs (KUA) of Bae Kudus District. This article is the result of field research with a qualitative approach. Data collection uses interview, observation and documentation and triangulation methods. The number of informants is 12 people using non-possible sampling and the determination of informants by purposive sampling. The results showed that: a) The role of religious counselors as guides in providing pre-marital guidance can form harmonious families with the satisfaction of Islamic marriage. With the couple's notes running the material delivered in pre-marital guidance; b) Pre-marital guidance in KUA of Bae District is carried out after an examination of administrative data of the bride and groom is carried out within 30-60 minutes. Material delivered about the ins and outs of married life to be fostered in the future. Among them are the rights and obligations as husband and wife and so forth. The methods used in pre-marital guidance are lectures, questions and answers and discussions in the form of seminars; c) Problems in pre-marital guidance activities include lack of time, lack of concern for the catin (bride-to-be), the distance where Catin lives and funding from the government. Things that support are a comfortable environment, knowledge of qualified religious instructors, pre-supporting facilities and good KUA citizen participation. Keywords: Pre-Marriage Guidance, Harmonious Family, Islamic Satisfaction

## **Introduction**

Marriage is a religious call that must be carried out by humans who are able to have a family. Marriage as an intermediary to unite two different hearts, provide affection, attention and care between men and women. In addition, marriage is a form of worship because marriage can complete half of one's religion. Marriage can also make a person's life more focused, calm, peaceful and happy (BP-4, 2014: 1).

Marriage will make a social institution called family. In general, institutional families are very concerned about social activities. Social institutions can be formed because of blood relations, marriage, adoption, or other means. Family is the social basis for creating the next generation. The duty for happiness, welfare, education and family satisfaction is the duty of the parents. This is how children will learn about the first social values in the family (Pannilage, 2017: 149).

The marriage has the goal of forming a happy and eternal family (household) based on the One Godhead. These objectives are in accordance with the formulation contained in the Marriage Law No. 1 of 1974 which reads "Marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the one and only God (Walgito, 2000: 11).

According to Atwater, he explained that marriage is an important thing faced by every human being in his life. The results showed that nine out of ten individuals of early adulthood will eventually marry. This result is not surprising if it is related to Hurlock's opinion because marriage is a task of young adult development (Dewi & Sudhana, 2013: 23).

## *Methods*

This research is included in the type of field research (field research). Field research is a field research on people's lives, aims to collect data or information about certain problems regarding people's lives which are the object of research (Bahtiar, 1997: 14).

While the research approach uses a qualitative research approach. The qualitative approach technique is a research technique whose findings only use words, not through procedures and other calculations. This qualitative research

method is often called the naturalistic research method because the research is carried out in natural conditions (natural setting), also known as the ethnographic method, because initially this method was mostly used for research in the field of cultural anthropology, also known as qualitative research because of the data collected. and the analysis is qualitative (Sugiono, 2016: 14). Qualitative research reveals certain social situations by properly describing reality, formed by words based on techniques for collecting and analyzing relevant data obtained from natural situations. Thus, qualitative research is not only an attempt to describe the data, but the description is the result of valid data collection that is required qualitatively, namely in-depth interviews, participatory observation, document study and triangulation (Ghony & Al Mansyur, 2016: 26-27).

The research data was collected using in-depth interviews, participatory observation, document study and triangulation. The sampling strategy in this study used nonprobability sampling techniques. The nonprobability sampling strategy means that the method is not random, this means that sampling does not provide opportunities or opportunities for every element or member of the population to be selected as a sample. The sampling technique that is often used is purposive sampling technique. Purposive sampling technique is a technique of sampling data sources with certain considerations, namely the person who is considered to know best about what to expect (Moeloeng, 2013: 298).

### *Theoretical study*

#### *Pre-Marriage Guidance*

Through KMA (Decree of the Minister of Religion) Number 18 of 1975 in conjunction with KMA Number 517 of 2001 and Government Regulation Number 6 of 1988 concerning the organizational arrangement of the KUA, Bae District, Kudus Regency, explicitly and straightforwardly includes the duties of the KUA which include: a) Carrying out some of the duties of the Ministry of Religion Office ;, b) Regency / City in the field of Islamic religious affairs in the district area. In this case, the KUA organizes documentation and statistical (*dokumentasi*), correspondence, mail management, archiving, typing and household activities; c) Coordinates activities and carries out sectoral and cross-sectoral activities in the sub-district area (PP Nomor 6 tahun 1988: 2).

One of the tasks described above is the role of a religious instructor who has the task of providing pre-marriage guidance to the bride and groom or commonly known as SUSCATIN guidance (Candidate Bride Course) which is included in one of the missions of the Bae District Office of Religious Affairs is one of the existing work programs at the Bae District Office of Religious Affairs (KUA). Given the very complex problems of marriage in the life of every human being, causing disputes between husbands and wives that lead to divorce.

Religious extension workers have a significant duty to prevent and minimize divorce in the household. This is the biggest task for a religious educator, because in that role, the religious educator is tasked with preventing divorce and protecting marriages so that they are compatible with the purpose of marriage in Islam. The role of a religious educator who plays a role in providing pre-marital counseling guidance is expected to be able to assist and direct the bride and groom for their future marriage provisions as provisions for realizing a *sakinah* (peaceful), *mawaddah* (love), *warrahmah* (beloved) and blessed family.

Based on the data that researchers obtained in 2019 from the Religious Court of Kudus Regency, Bae District is a sub-district that has a low divorce rate among other sub-districts in Kudus Regency, namely 88 pairs divorced in 2018. For this reason, in this study the researcher intends to want Find out more about the role of religious instructors in KUA Bae District in carrying out pre-marital counseling or tutoring courses for prospective married couples to live happily and to reduce problems in the household. In addition, it is hoped that they will be able to become role models for religious extension workers in other KUA districts in Kudus Regency with the research conducted by researchers.

### *Harmonious family*

Indonesia is one of the countries whose citizens in living the household life (marriage) experience high divorce. This is based on data in the Religious Courts and District Courts. From a historical perspective, divorce in Indonesia has fluctuated. The results of research by Mark Cammack, a professor from Southwestern School of Law Los Angeles, USA. The findings of his research in 1950 that the divorce rate in Southeast Asia was one of the highest in the world. In that year 100 marriages 50 were divorced. In 2008 there were 200 thousand divorces, in 2009 there were 250 divorce cases, and in 2010 according to the

Director General for Islamic *Binmas* (*community guidance*) of the Indonesian Ministry of Religion, 2 million people who married 285,184 experienced divorce. Divorce problems include infidelity, economy, and family disharmony (Nihayah et al, 2015: 938).

The government has made efforts in forming *sakinah* (peaceful) families and overcoming problems in the household. The Indonesian government formulated laws that made divorce difficult and established a marriage advisory body or better known as BP-4. Due to the high number of divorces and cases of Domestic Violence (KDRT) in Indonesia, the government issued a Circular of the Director General of Islamic Community Guidance Number DJ.II / 491/2009 concerning courses for prospective brides (Zulkifli, 2017: 207).

### *Islamic satisfaction*

To create a harmonious family and get satisfaction in an Islamic family, family counseling guidance is needed. Family counseling guidance focuses on family issues such as communication between partners, family rules, and parent-child tension. Problems in the family that arise such as emotions, quarrels in everyday life. Child behavior that is considered strange and irritating. The problems of husband or wife who feel uncomfortable at home and so on (Saliyo & Farida, 2019: 54).

To understand more deeply about a harmonious family, it is necessary to understand the meaning of harmony psychologically in the family. In the study of psychology, the harmony of science is present as a new pillar for resilience and sustainable development. Geographical and temporal harmony studies. The study includes the meaning of something that has happened, is present and the time to come. The study of harmony can be at the level of the individual, group, community, social, national and even international scope. Studies on harmony have also been widely studied by scientists in Eastern and Western nations (Fabio & Tsuda, 2018: 1).

When a married couple can create family harmony, and can avoid divorce in marriage, what is expected is satisfaction in an Islamic marriage. Marital satisfaction is actually a subjective feeling felt by a married couple. This satisfaction is related to a sense of happiness, satisfaction with pleasant experiences with a partner. Marriage satisfaction has a tendency for every couple

to live together. Separation of married couples has a negative impact on children in terms of psychological well-being, health, and children's education (Sakinah & Kinanthi, 2018: 32).

According to Saxton, marriage satisfaction is due to the fulfillment of three basic needs in marriage. The three needs are material needs, sexual needs, and psychological needs. The most important thing about marital satisfaction is the creation of a harmonious relationship, and mutual understanding, respect and tolerance between husband and wife (Larasati, 2012: 2).

## **Discussion**

### *Premarital guidance creates a harmonious family and Islamic satisfaction*

Divorce is a familiar thing in society. Especially in Kudus Regency, the divorce rate is increasing every year. The findings of the researchers' observations in the document that the Bae District Office of Religious Affairs (KUA) is a sub-district that has a low divorce rate in 2018 and a low divorce rate is inseparable from the role of religious counselors in it. The pre-marital guidance program available at KUA Bae District is a program used by religious counselors to carry out their role in creating a harmonious family and preventing divorce.

If we look closely at the data findings, it can be concluded that the people in the KAU area have harmonious families. Understanding the word harmony in psychology according to Sufian can be understood that individuals who have a harmonious life in that person's family have harmony psychologically and socially. This person has a character that can fulfill his or her personality. The person has a balance between his needs and his moral attitude. The person also interacts with the environment and is prepared to be present in the future without burden. The person can adapt his behavior without any contradiction. The person can adjust to the values of society without dependence. This person has normal mental and emotional health (Naijar, 2017: 5).

Furthermore, the researcher deepens who is the supervisor. Based on the results of interviews with religious extension informants in Bae District, all of these are the roles of the religious instructor.

*"That the role of religious instructors in providing pre-marital guidance is to advise and provide input to prospective married couples to understand married life."*

The findings above show that religious counselors have a significant role in pre-marital guidance activities to create a harmonious family and Islamic family satisfaction. Of course, the guidance of religious extension agents is the guidance for marriage in the teachings of Islam.

Observing religious counseling guidance can certainly also find out the history of religious guidance in the world. For example in Scotland. In Scotland the guidance of counseling and psychotherapy has been started since 1945. This is based on the results of research in 2010 from the interdisciplinary scientific team of theology, religious studies, counseling literature and psychotherapy. This history is found in religious and community programs in Great Britain, especially Scotland. Research on the history of spiritual religion, counseling and psychotherapy from 1945 to 2000. Scottish society has historically been largely Christian. Thus the guidance of Christianity already exists in the country (Willis et al, 2014: 527).

The above comment in Islam is called Islamic counseling guidance. Such roles are commonly performed by counselors who work in the Office of Religious Affairs. On the other hand, such roles are also played by many *Ustadz*, *Kiai*, religious speakers, educators and others. They take a step based on the words of Allah swt document *An Nahl* (16: 125).

*Call (people) to the way of your Lord with wisdom and good lessons and rebuke them in a good way. Lo! Thy Lord is Best Aware of those who stray from His Path, and He is Best Aware of those who are guided (An-Nahl, 16:25).*

Understanding the above verse is explained in the interpretation of *Jalalain*. Invite people, O Muhammad, to the path of your Lord (Islam) with wisdom (wise and guided by the Qur'an). Invite in a good way by using gentle words that do not hurt. When there is a debate, argue with the good, with good reason. When there is a reason or argument use a good argument. It will be better when accompanied by prayer. In the end, God knows best who gets guidance, and whoever gets lost (Al-Maktabus As-Syamilah: tth).

Another finding was when the researcher conducted an interview with the Head of the KUA in Bae District.

*"Here, pre-marriage guidance is emphasized on the prospective bride and groom to intend to marry for worship and follow the sunnah (the behavior of the prophet Muhamad) and syiar (spread) of the guardian of Allah.*

These findings are reinforced by the results of research conducted by Dudley and Kosinski in 1990. The results showed that there is a significant relationship between religiosity and marital satisfaction. The strongest contribution in this study regarding marriage satisfaction is marriage with the intention of family worship, conformity to a partner due to religiosity, and arrival to a place of worship (Nihayah, 2015: 940).

### *Harmonious family*

The next work, the researcher conducted interviews with informants who were married and included in the harmonious family category. Interviews were conducted with 3 family heads and their wives.

*"The results of the interview with the initials Mr S had already received pre-marriage guidance. The pre-marriage guidance that was obtained from the KUA was beneficial for my domestic life. In the past, religious educators provided education about building sakinnah (peaceful), mawaddah (love), warahmah (beloved) families.*

According to Mr. S in Gondang Manis Village, the pre-marriage guidance provided by the Office of Religious Affairs (KUA) is good and very beneficial for running household life. Religious instructors provide education about fostering a *sakinnah* (peaceful), *mawaddah* (love), *warahmah* (beloved) families by providing advice and knowledge about the rights and obligations of a husband and wife and are given advice on overcoming problems or conflicts that occur in the family.

*"The results of the interview with Mrs. M show that pre-marital guidance is useful to provide an understanding of the domestic life she fosters.*

According to Mrs. M in Gondang Manis Village, as the wife of Mr. S, the pre-marital guidance that has been given is good and useful to equip fostered household life. The understanding given in pre-marital guidance regarding the rights and obligations of husband and wife, then about maintaining a good relationship with a new family and advising on how to behave a wife. In addition to this, the implementation of pre-marital guidance is also taught on how to solve problems that occur in the household.



*The results of the interview with Mr. Sp, who had received pre-marital guidance from the KUA Bae District, the pre-marriage guidance activity was very useful to form a harmonious family for his family.*

Finally, according to Mrs. L in Gondang Manis Village as the wife of Mr. St, that the role of religious extension agents in providing pre-marriage guidance is good. These activities can help prospective married couples to build a family. The delivery of material on pre-marriage guidance activities by religious instructors contains about household life in the future so that it can form a harmonious family. Therefore, according to him, pre-marriage guidance is very useful because it also helps find ways to solve problems that occur in the household. The role of the instructor is good if the prospective husband and wife can carry out what is taught, the family will live happily.

Based on the results of interviews and information from informants who have followed pre-marriage guidance at KUA Bae District, it can be concluded that the pre-marital guidance provided by religious counselors at KUA Bae District can provide good benefits for building a harmonious family, because they get education about marital life that is good. delivered in simple language so that it is easier to absorb.

According to Hurlock, a harmonious marriage is a marriage between husband and wife that gets mutual happiness and results in decisions that are obtained from the roles they do together. This marriage has a love that is mature and steady. Both can adjust and act as parents. Family harmony will be created more beautifully if the husband and wife respect and respect each other (Agustin, 2013: 692).

Studied more deeply about harmony in the family after marriage is a family that knits in daily life with noble morals. Noble morals are reflected in the behavior of mutual appreciation, not hurting and loving each other among family members (Al Ghozali, 1426: 480). Allah swt says in the Qur'an document *An-Nisa* (4:19).

*O you who believe, it is not lawful for you to inherit women by force and do not bother them because they want to take back some of what you have given them, except when they do real abominable deeds. And get along well with them. Then if you do not like them then be patient because maybe you do not like something, when Allah made him a lot of good (Q.S. An Nisa, 4: 19).*

The above verse is a way to build a harmonious family. If you understand the above verse in the interpretation of *Jalalain* ordering marriage should not be done by force or coercion, even out of hatred or revenge. This if done is a behavior in the age of ignorance before the teachings of Islam came. Husbands are not allowed to silence their wives or hurt them.

On the other hand, if a husband wants to take the dowry that has been given to his wife, it is only because the wife has committed abominations such as adultery or the wife has committed *nusyus* (disobedience) which has been manifested. Husbands are encouraged to associate with their wives beautifully in words, provide good and *halal* alimony, and live in an ethical and friendly home. When there is hatred, then be patient. It can be hatred with the patience of God will give many rewards. The award can be in the form of a pious child (Al-Maktabus Syamilah: tth).

### *Divorced family*

In addition to interviewing the three heads of families and their wives who are able to build a harmonious family, the researcher also interviewed 3 people who had divorced. This is to determine the extent of the description of the role of the instructor in preventing divorce:

*The results of an interview with Mrs. R, who used to receive direct pre-marriage guidance and was given a book about husband and wife guidelines from the KUA, Bae District. I chose to divorce with my husband because my household life was not harmonious.*

According to Mrs. R in Gondang Manis Village. She divorced her husband in 2015. At the time of getting married, she received pre-marriage guidance and received a husband and wife manual from the KUA. Divorce that occurs in Mrs. W's household is considered a divorce. Divorce occurs due to unbalanced rights and obligations where the husband always brings up what is the right of a wife, in addition, the relationship with the husband's family is not good because the husband's parents interfere in his household affairs. This makes the family less harmonious and choosing a divorce path is the best way. The researcher deepens it by conducting interviews with others.

*The results of the interview with Mrs N showed that there used to be pre-marriage guidance from the KUA by giving advice on domestic life such as*

*the rights and obligations of husband and wife. However, my husband did not take this advice.*

The same thing was conveyed by Mrs. N in Gondang Manis Village. He was divorced in 2018. The divorce was due to a legal divorce filed by Mrs. N. When she wanted to get married, according to Mrs. N, general advice was given by the KUA, namely regarding the rights and obligations of husband and wife. However, this advice was not carried out by Mrs. N.'s husband. When filing for divorce to the KUA, the KUA also advised him to maintain the household and try to communicate the problems that occurred properly. But still the road that was divorced was considered the best way. The divorce occurred because the husband could not fulfill his obligation to provide for his wife well, besides that it was due to the nature of the husband who had a high level of jealousy and always did not believe in what was done by Mrs. N. The researcher deepened her by conducting interviews with other informants.

*The results of the interview with Mrs Sy indicated that there used to be pre-marriage guidance. However, when I filed for divorce at the KUA in Bae District, I was also given guidance from the KUA to maintain my marriage.*

Finally, according to Mrs. Sy in Gondang Manis. She was divorced in 2018, that there used to be pre-marriage guidance. The existence of a divorce originating from Mrs. Sy's side, this is included in the legal divorce. The problems that arise are due to unbalanced rights and obligations as husband and wife, where in the case experienced by Ms. Suyati, the husband does not provide for her and the husband often goes out of the house. At the time of filing for divorce at the Office of Religious Affairs (KUA) in Bae Subdistrict, the KUA had done its job of guiding and advising them to maintain their household considering that they already have children, and will have an impact on the child's psychology if the parents separate. However, this could not change Ms. Sy's decision not to divorce, according to her, divorce was a good way for her.

Based on the information and interview results from the three mothers who divorced their husbands, it can be concluded that they received pre-marriage guidance but did not carry out the teachings or advice that had been given during the pre-marriage guidance. The average problem of the three mothers, namely regarding the rights and obligations as husband and wife, is not running properly.

The reason for divorce is because the husband does not fulfill his obligation to provide for the family and the household life is not harmonious.

Based on the results of interviews with the three families who are able to build a harmonious family and the three divorced communities, it can be concluded that the role of religious counselors in providing pre-marital guidance and carrying out the guidance that has been given can create a harmonious family. People who do not get pre-marital guidance and someone who gets pre-marriage guidance from religious counselors but does not carry out what has been taught are unable to carry out their rights and obligations as husband and wife so that the household experiences a split and leads to divorce. On the other hand, people who used to receive pre-marital guidance and are willing to carry out the guidance given by the husband and wife are able to build a harmonious family.

Divorce is an act that is permitted in Islamic religious law. However, this act is an act that is hated by Allah. Permitting the act of divorce if it is maintained does not increase further in knitting family life, but instead becomes confusing and makes the situation worse. Thus divorce is a solution, but not the best solution (Rodliyah, 2014: 1).

Both people in knitting the life of husband and wife are humans who have thoughts of different desires. This requires awareness to complement each other and realize the advantages and disadvantages. Between men and women are created with different brains and characters. If this is attached to each partner, a harmonious family will be built, and can overcome divorce problems (Lail & Rohmaniyah, 2015: 113).

The other side if there is a divorce, the victim in the future is the child. According to Marilena (2014: 1680) personality, behavior, and attitudes of children are a reflection of the behavior of parents. Most of the behavior of parents will be imitated by their children, unless the child is an adult and realizes that the parents' actions are not right. Attachment, communication and behavior every day if properly built will become a model of behavior that is imitated by the child. Conversely, if the behavior model shown by parents is bad every day it is also likely to be bad.

*Pre-marital guidance to prevent divorce and achieve satisfaction in*

*Islamic marriage*

The pre-marriage guidance provided by the KUA Bae District focuses on providing understanding and knowledge about family life. To find out the implementation of pre-marital guidance, researchers conducted interviews with the religious extension agents of the KUA, Bae District:

*The pre-marital guidance process is carried out after the author has checked the completeness of the documents for marriage.*

According to Mr M, the implementation of pre-marriage guidance at the Bae District Office of Religious Affairs (KUA) was carried out after the examination of administrative documents for marriage was complete. The investigation was carried out by the head of the Bae District Religious Affairs Office (KUA). The schedule for the examination of the prospective bride and groom is determined by the schedule given by the KUA. After the administrative files are declared complete, the religious instructor provides pre-marriage guidance to the prospective bride and groom who comes with the guardian. Pre-marriage guidance is carried out in 2 forms, namely carried out at the Office of Religious Affairs (KUA) in Bae District with one pair of prospective brides and their guardians who come and pre-marriage guidance which is carried out in a mass form which is usually attended by 50 prospective bride and groom participants. The mass pre-marriage guidance is carried out twice a year.

Researchers deepen further digging data about the process of pre-marriage guidance. Researchers conducted interviews with the Head of the KUA Bae District:

*Pre-marriage guidance which is carried out as an effort to prevent divorce in the KUA Bae District is implemented after the prospective bride and groom have followed several procedures that must be fulfilled.*

The same thing was conveyed by Mr. HQ that the implementation of pre-marriage guidance is carried out after the prospective bride and groom follow the procedures in KUA. The procedure for the prospective bride to register at the KUA, the prospective bride and groom fill out the registration form available at the Bae District KUA, after all the files and data are completed by the bride and groom, the guardian and the P3N (Marriage Registration Assistant) from the village bringing the completed files to KUA in Bae District and submitted to headman for data checking, the KUA officer gave an invitation to the P3N (Marriage Registration Assistance Officer) for the prospective bride to come to the KUA. There are two forms of implementation of pre-marital guidance, namely

carried out with both prospective brides after examination and on a mass basis which is held twice a year. Pre-marriage guidance at KUA Bae District is carried out individually and in groups. Personal pre-marriage guidance is carried out after the prospective bride and groom are checked for completeness of the data and group pre-marriage guidance is carried out twice a year and attended by 50 participants.

Researchers deepen the interview to explore data about the methods, materials and objectives to be achieved in pre-marital guidance. Researchers conducted interviews with the Bae District Religious Instructor as follows:

*In providing pre-marriage guidance to prospective brides at the KUA I usually use the lecture, question and answer and discussion methods. Then the material I gave in pre-marriage guidance was material related to marriage and family methods.*

According to Mr. M, in providing pre-marital guidance using lecture, question and answer and discussion methods. The lecture method is usually carried out when giving pre-marriage guidance to prospective brides who visit the KUA after examining the documents for marriage and the question and answer method and discussion is carried out during mass pre-marriage guidance. While the material presented in the pre-marital guidance is material related to married life, namely regarding the rights and obligations as husband and wife, providing an understanding of family *sakinah* (peaceful), *mawaddah* (love), *warrahmah* (beloved), about establishing good relationships with family members and neighbors, *fiqh munakahat* (marriage rules in Islam) such as about divorce and how to deal with conflicts that occur in the household. The results of the interview were deepened when the researcher conducted an interview with the Head of the KUA Bae District about the methods, materials and objectives of pre-marital guidance:

*Pre-marriage guidance is carried out by lecturing, question and answer and discussion. Then the material presented during the personal guidance was related to the rights and obligations of husband and wife, understanding of household life, how to solve problems in the household and others, then the group guidance material carried out in the form of a seminar on the *sakinah* (peaceful) family, the purpose of marriage, creating quality and reproductive generations of Puskesmas (Community Health Centers).*

Researchers also interviewed prospective brides who received pre-marriage guidance at KUA Bae District, as follows:

*First the bride and groom, named MJ and AN, after receiving pre-marriage guidance from the KUA, we became more aware of how to build a family, especially about establishing social relationships with family, neighbors as new people, apart from the rights and obligations of being husband and wife.*

According to the prospective brides named MJ and AN, marriage is a union of two families and is one of the longest forms of worship. Regarding the knowledge of previous marriages, they already know but only to the extent that after getting pre-marriage guidance from religious counselors they become more aware of how to build a household life, establish social relationships with family, neighbors as people in a new environment and the rights and obligations as husband and wife. Researchers conducted interviews with other prospective brides:

*Second, the bride and groom who are named EZ and RN, with this pre-marriage guidance we can better understand and get lessons, besides that, it can be clearer in the future and can improve the marriage than before.*

According to the bride and groom named EZ and RN, marriage is a form of worship, and two parties are united to complement each other. In the interviews that the researchers conducted, the two of them had understood about marriage but it was not clear, but with this pre-marriage guidance they became more aware of getting clear lessons and really wanted to follow what the religious educators had taught so that they could improve from the previous marriage. Other prospective brides thought when interviewed:

*Third, the bride and groom named IS and TA. With this pre-marriage guidance, we understand how we will later build a family so that our family becomes *sakinah, mawaddah, warrahmah*.*

According to him, marriage is a lawful bond where it not only unites two children but also two families. Previously, they did not understand about domestic life and with the presence of pre-marriage guidance, they could understand them about fostering family life to become a *sakinah, mawaddah, warrahmah* family. Furthermore, researchers interviewed other prospective brides.

*According to WS and NT, with this pre-marriage guidance, we really pay attention to what is conveyed by the religious extension agents and we have a better understanding and understanding of married life.*

According to him, marriage is a religious commandment and a legal union of two hearts. Previously, they had understood about marriage, but only to the extent of knowing and not being too detailed, with the pre-marital guidance they became more aware of married life and really paid attention to what was conveyed by the religious extension agents. For their hope with this pre-marital guidance so that the time can be extended and develop better in the future.

To determine the quality of married couples marriage can be measured in two dimensions. The two dimensions are happiness and marriage satisfaction. Marriage happiness can be measured by economic aspects, communication with the partner's family, childcare, partner personality, marriage commitment and intimate relationships. For the economic dimension, it is measured in terms of the allocation of spending, buying food, clothing, children's education, medical treatment, and caring for the house (Tyas & Herawati, 2017: 4).

If you deepen about the satisfaction of marriage in an Islamic way, you can see the word of Allah swt document *Ar Rum* (30: 21).

*And among the signs of His greatness is that He creates a partner for you of your own kind so that you tend and feel at ease with him, and He makes between you a sense of love and affection. Indeed, in that there really is a sign of the greatness of God for the people who think (Ar-Rum, 30: 21).*

Understanding the above verse can be understood that the purpose of marriage is to have mutual satisfaction between husband and wife. In the interpretation of Abu Suud, it is explained that humans were created to be matchmakers like the prophets Adam and Eve. The goal is to knit togetherness, serenity, even though there are differences. Marriage aims to establish mutual love, affection even though there are differences. Love, compassion is a gift from Allah, while divorce is an act taught by Satan. Love is manifested in the relationship between the sexual needs of husband and wife, while affection is manifested in always giving love and affection to the spouse and their children (Al-Maktabus Syamilah: tth).

The key to satisfaction in marriage in Islam is to share affection and love. The reason is that it is the basis of calm and tranquility in building a family.



Families who experience satisfaction in marriage will create a harmonious family and avoid divorce.

Deepening the marriage that gets Islamic satisfaction, at least in that marriage, is manifested by the practice of Islamic teachings in everyday life. There are seven aspects of marriage to Islamic fulfillment. First, marriage has the aim of preserving the species of the Muslim generation. Allah Almighty said in Al-Qur'an document *An - Nahl* (16: 72).

*Allah made for you the wife of your own kind and made for you from your wife your children and grandchildren (An - Nahl, 16: 72).*

Both marriages get offspring. Carrying out marriage in the way of religious rules of his descendants will feel happy to his father and mother. There is an encouragement from *Rasulullah* (Messenger of Allah) to choose a fertile partner. The Messenger of Allah (may peace be upon him) said:

*Marry a loving and fertile woman, because I am proud of the number of my people (HR.An -Nasai, Abu Dawud).*

All three marriages can shape human moral ethics. Performing marriage can be avoided from free association and sex. The Messenger of Allah (may peace be upon him) said:

*O young men, whoever among you is able to marry, then marry. Because, the marriage will be able to better preserve the view and more able to take care of the genitals. And anyone who has not been able to marry, then should fast, because indeed fasting can suppress lust (HR. Jama'ah).*

The four marriages will be happy if they can maintain physical and spiritual health. With marriage to carry out sexual relations with their partners, they will avoid venereal disease. The other side of marriage makes serenity, love and care for each other. The fifth collaboration to educate children to make children pious and pious. The sixth can be mutually happy and pleasant when viewed, obey each other in religion, can mutually maintain their sexual desire religiously, and can maintain their wealth spending (Ulwan, 2007: 6-10).

The results of research on religiosity and mental health conducted by Koenig & Larson show that religion can solve the problems faced by its adherents. According to Saraglou, in general, empirical data shows that commitment to religion will encourage one's health. A person who has a good religious commitment is associated with good thinking, and adjustment to a good

environment. According to Park, someone who has a good commitment to the religion he adheres to is closely related to the psychological well-being he gets and that person can take meaning from every event he experiences (Wardani, 2018: 2).

In psychology to get satisfaction in marriage there is the Triangular Theory of Love theory. The love triangle theory contains three components, namely: intimacy, passion and commitment. Intimacy is related to emotional relationships in which there is emotion, trust, warmth to build relationships. Passion is related to motivational related to sexual needs. Commitment of cognitive elements to maintaining a sustainable marriage (Nihayah et al, 2015: 940).

### *The problem of pre-marital guidance at KUA.*

In the process of pre-marital guidance activities carried out at KUA Bae District, of course there are problems, namely supporting factors and inhibiting factors in the process of providing guidance. Based on the interview, the inhibiting factors of the guidance process are:

*Inhibiting factors from the pre-marital guidance process include a short period of time for providing guidance, only 30 to 60 minutes per meeting, whereas pre-marriage guidance is carried out en masse only twice a year, the lack of concern for the prospective husband and wife towards pre-marriage guidance and the place of residence of the candidate. distant bride.*

According to Mr. H. M, there are 3 inhibiting factors for the implementation of pre-marital guidance, namely first, regarding a short time, a short time can be an inhibiting factor because the material presented is actually a lot and in one day it does not only provide guidance with one or two candidates. the bride so that it is not optimal. Second, the lack of concern of the prospective bride and groom with pre-marriage guidance, the lack of concern here means that the prospective bride and groom do not understand the purpose of the pre-marriage guidance so that sometimes the bride and groom don't attend pre-marriage guidance activities on the grounds that her job cannot be left. Third, the distance where the bride and groom live, the distance where the bride and groom live can be an inhibiting factor in the pre-marriage guidance process because sometimes the bride and groom come to the KUA late from the predetermined

time. As a result, the pre-marriage guidance time is less and the material presented is not optimal.

According to Surya Individuals who need counseling because they experience a lack of psychological strength to deal with problems, that person actually only needs the psychological strength that is on him to face the problem. Psychological strength actually has three dimensions, namely the fulfillment of psychological needs, intrapersonal and interpersonal competence. The counselor's job is how to guide clients to meet these needs. If it is fulfilled, then the psychological strength will increase (Hidayanti, 2020: 68).

Researchers also explored the factors inhibiting the pre-marriage guidance process from the Head of the KUA Bae District:

*the inhibiting factor in the process of pre-marriage guidance is meaningless, so it is still a common problem. Like the bride and groom sometimes absent and the time for providing guidance is short.*

From the results of the interviews that the researcher has conducted, it can be concluded that the inhibiting factors of the implementation of the pre-marriage guidance are the short guidance time, the bride and groom who are not present in the pre-marriage guidance activities and the distance where the prospective brides live.

With these limitations, pre-marital guidance can be carried out in three stages or a model (three stages of the helping model). The first model of pre-marital guidance is done to help clients tell stories, have an awareness of their potential, and want to develop them. The second model helps clients what can be developed in the future, translating the agenda to be done, and the facts to be prepared. The third model is able to use various strategies in carrying out the agenda, choosing the best one, and formulating it step by step (Saliyo, 2017: 67).

Religion is an important part of counseling, especially in pre-marital guidance. The Church Forum in America with the name Pew Forum on Religion in Public Live explains that the majority of American citizens believe in God as much as 92%. It is also reported that God is the universal spirit of American citizens as much as 56%. As a report of some of the problems that have problems when there is counseling because of the problem in him not applying religion in his daily life (Cornish et al, 2014: 579).

In addition to the inhibiting factors, there are supporting factors in the successful implementation of pre-marital guidance activities at KUA Bae District as the results of interviews by researchers with KUA religious counselors in Bae District:

*Supporting factors include the existing facilities at the KUA that are adequate, a comfortable KUA environment, a comfortable space where pre-marriage guidance is carried out so that pre-marriage guidance activities can run well.*

In addition to information from the religious instructor, the researcher also interviewed the head of the KUA regarding supporting factors in the successful implementation of pre-marital guidance:

*the supporting factor is because first, the extension's knowledge of Islam is more than sufficient. Second, supporting infrastructure. Third, a comfortable place. Fourth, good KUA citizen participation so that pre-marriage guidance activities can run well.*

From the information above it can be concluded that the supporting factors in the success of pre-marital guidance are adequate infrastructure at the KUA, more than sufficient knowledge of religious counselors about Islam, a comfortable environment both in the KUA environment and the space where pre-marriage guidance is carried out and the participation of KUA citizens who both can support the success of pre-marital guidance activities.

With the limitations that exist in implementing pre-marital guidance, the guidance can still run. In implementing this guidance, the theory of transactional guidance from Eric Berne can be taken. His full name is Eric Lennard Bernstein and he was born May 10, 1910 in Montreal, Canada. He died July 15, 1970. In 1950 he began to develop the transactional theory. This theory is a modern theory. The theory is based on the basic ego attitude between parents, adults and children. The theory is a theory of personality and social interaction. This theory is used in the science of guidance, counseling and communication.

Transactional analysis is known as life position OKnes. This position is a pattern of communication between one person and another. Effective communication is when communication is established by I am ok, You are ok. Other less effective communications are I am ok, you are not ok or I am not ok, You are ok, and the worst I am not ok, You are not ok. Effective guidance that can

establish effective communication will have an impact on the client's life in the future (Balgies & Ananda, 2014: 106-107).

Another way is pre-marital guidance with Islamic counseling guidance theory. In Islam Islamic counseling guidance is translated as "*An-nasihah*." *An nasihah* has the meaning of advice. Advice with sincerity, advice about the problems of the world and the hereafter, advice about faith, and advice to always do good. Islam is a comprehensive religion that provides its teachings to be used as advice for human life. Many counselors carry out counseling guidance using Western theories and are integrated with Islamic teachings (Sawai et al, 2015: 1-2).

## Conclusion

Having a marriage in a harmonious family and getting the satisfaction of an Islamic marriage is the dream and hope of many people. One way to do this is for each family pair to understand the teachings of Islam and practice it. In this way, every human being will continue to increase knowledge and improve behavior.

The role of religious instructors in implementing pre-marital guidance regarding harmonious families and obtaining Islamic satisfaction needs to be improved and updated in their approach techniques. This is in line with the times and global challenges. The other side of the integration of psychology and counseling with Islamic teachings continues to be improved with a lot of research and studies. This method is a way to solve every problem that exists in domestic life.

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