

## CHALLENGES OF KUA IN IMPLEMENTING PRE- MARRIAGE GUIDANCE AS AN EFFORT TO BUILD SAKINAH FAMILIES IN MEDAN CITY

Siti Auliyatun Nisa<sup>1</sup>, Harmona Daulay<sup>2</sup>, Linda Elida<sup>3</sup>

<sup>1,2</sup> University of North Sumatera, Indonesia

Corespodensi Email: [sitiauliyatunnisa@gmail.com](mailto:sitiauliyatunnisa@gmail.com)

### Abstrak

Peran bimbingan perkawinan pranikah sesuai dengan tujuan pernikahan yaitu untuk mewujudkan keluarga sakinah mawaddah warrahmah sesuai dengan ajaran agama Islam. Bimwin sebagai upaya meningkatkan kualitas kehidupan keluarga yang harmonis. Pelaksanaan bimbingan perkawinan di Kantor KUA khususnya di Kota Medan memiliki tantangan dari masyarakat, kurangnya kesadaran akan pentingnya mengikuti bimbingan perkawinan dan menganggap pelaksanaan bimbingan perkawinan hanya sebagai pelengkap administrasi pernikahan. Adapun tujuan penelitian ini adalah untuk mengetahui tantangan KUA dalam pelaksanaan bimbingan perkawinan dan upaya KUA dalam mewujudkan keluarga sakinah di Kota Medan. Metode penelitian ini pendekatan kualitatif. Hasil penelitian menunjukkan bahwa Bimbingan perkawinan di Kantor Urusan Agama di kota Medan berfungsi sebagai penyampai informasi penting untuk para calon pengantin melalui materi dan fasilitator yang disampaikan, khususnya informasi tentang pentingnya memiliki dasar pengetahuan agama bagi pasangan suami isteri, juga persiapan sebagai orangtua dalam mendidik anak-anak dengan dasar agama. Bimbingan perkawinan bermanfaat untuk pasangan pengantin dalam membangun masa depan yang lebih terarah, mengurangi risiko keretakan hubungan, memudahkan dalam penyatuan visi dan saling memahami keluarga pasangan.

**Kata Kunci:** Kantor Urusan Agama, Bimbingan Perkawinan, Pelaksanaan

### Abstract

The role of premarital marriage guidance is in accordance with the purpose of marriage, namely to realize a harmonious family, mawaddah, warrahmah, in accordance with Islamic teachings. Bimwin as an effort to improve the quality of harmonious family life. The implementation of marriage guidance at the KUA Office, especially in Medan City, has challenges from the community, lack of awareness of the importance of following marriage guidance and considering the implementation of

Corresponding Author	Siti Auliyatun Nisa		
Article History	Submitted: 21 Dec 2024	Accepted: 30 January 2025	Published: 6 April 2025

marriage guidance only as a complement to marriage administration. The purpose of this study was to determine the challenges of the KUA in implementing marriage guidance and the efforts of the KUA in realizing a harmonious family in Medan City. This research method is a qualitative approach. The results of the study showed that marriage guidance at the Religious Affairs Office in Medan City functions as a conveyor of important information for prospective brides and grooms through the materials and facilitators presented, especially information about the importance of having a basic knowledge of religion for married couples, as well as preparation as parents in educating children with a religious basis. Marriage guidance is useful for couples in building a more focused future, reducing the risk of relationship breakdown, facilitating the unification of visions and understanding each other's families.

**Keywords:** *Office of Religious Affairs, Marriage Guidance, Implementation*

## INTRODUCTION

Indonesia has regulated various rules in marriage in accordance with the rules of marriage law starting from age, administrative requirements and so on. According to Law Number 1 of 1974 concerning marriage in Article 1 it is stated that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the Almighty God. Law Number 16 of 2019 Amendments to Law Number 1 of 1974 concerning marriage cover the age limit for marriage, improvements to norms cover by increasing the minimum age limit for marriage for women to be the same as the minimum limit for men, which is 19 (Nineteen) Years (Nurfauziyah, 2017). In this case, the age limit in question is considered to have matured physically and mentally to be able to carry out marriage in order to realize the goals of marriage properly without ending in divorce and having healthy, quality offspring. Marriage is a socially recognized relationship between a man and a woman that provides sexual relations, gives birth to legitimate children and establishes a division of labor between partners (Duvall & Miller, 1985; Ritonga et al., 2023). Based on Government Regulations and decrees of the Ministry of Religion and together with the Supreme Court in the Compilation of Islamic Law (KHI) Article 2, it is stated that marriage is a very strong contract to obey God's command and carrying it out is worship. Meanwhile, according to Paul Scholten in R. Soetojo Prawirohamidjo and



Asis Safioedin (1984) defines marriage as a legal relationship between a man and a woman to live together eternally which is recognized by the State (Nofiyanti, 2018).

Legally, marriage in Indonesia has been regulated in such a way as to realize family development that gives birth to legitimate successors in terms of marriage. The family is the foundation for human resource development. The family is the main component in achieving sustainable development compiled by the UN and agreed upon internationally in 2015, therefore a strong and resilient family is the main foundation of the state. In line with the priority agenda of Nawacita development, by improving the quality of life of the Indonesian people. According to Law no. 52 of 2009 concerning Population Development and Family Development, the definition of a family is the smallest unit in society consisting of husband and wife, or husband, wife and child, or father and child, or mother and child. The family is the first place for character development for a child. The family is the smallest part of the organizational structure in society, the family is the initial stage of human life. The family or the smallest unit that is sheltered in one household plays a role in building a religion and also a country. Not everyone is able to build a strong and strong family full of happiness (Sikumbang et al., 2024). In building a strong family, it takes enthusiasm and serious effort starting from prospective brides and grooms and teenagers of marriageable age who will enter a household.

Prospective brides and grooms and teenagers of marriageable age certainly need to gain knowledge about realizing a happy family, building shared awareness, realizing a healthy and quality family, overcoming various family conflicts, strengthening shared commitment, and challenges of lifestyle to face the increasingly difficult challenges of global life. In Islam, the purpose of marriage is to obtain offspring, peace of life, avoid adultery and expand the bonds of brotherhood. So that a happy family is achieved forever. In the Compilation of Islamic Law, article 3, it is emphasized that marriage aims to create a household life that is *sakinah*, *mawaddah* and *rahmah*. This is in accordance with the statement in the Qur'an, Surah Ar-rum: 21 which means "And among the signs of His power is that He created for you wives from among yourselves, so that you will tend and feel at ease with them and they will make you feel affectionate among you (Bakhriar, 2014)." Indeed, in this there are truly signs of a thinking people. Having a harmonious and happy family with Islamic teachings is the hope and desire of every Muslim, this can be realized in maintaining a household, every human being, especially those who are Muslim, in carrying out a marriage will say the words, hopefully it will become a *sakinah mawaddah*



warahmah family, which means hopefully it will become a family full of affection, full of love and peace, built on the basis of Islamic values, starting with a marriage that hopes for the pleasure of Allah SWT.

To realize a sakinah family according to Islamic teachings, a husband and wife must have sufficient understanding regarding how to build a good and noble family, including careful planning, clear goals, sufficient foundations and provisions so that marriage can be built solidly so that it can produce a sakinah family. Modernization and Globalization are transformations that bring significant changes in aspects of human life, including in the institution of marriage. This change presents challenges in marriage but opens up opportunities to build a more egalitarian relationship where husband and wife have the same role, respect each other and are sustainable. Modern couples need to continue to learn and adapt in order to build the family they hope for. In marriage, problems often occur between husband and wife that can lead to divorce, divorce is a cause of the breaking of the bonds of marriage that are built and fostered by husband and wife. Therefore, before a marriage is held, the bride and groom must understand the things that can cause a divorce, understand that the stronger a human effort in building a household, the easier it is to avoid divorce. Divorce brings harm while something that brings harm will have a bad impact, likewise divorce is not only the husband and wife who become victims but there is a family, children and extended family from both parties who are broken off due to a divorce.

## THEORETICAL BASIS

Islam teaches that having a family is maintaining human dignity and honor. Therefore, Islam rejects practices that degrade human dignity as practiced by pre-Islamic society. For example, burying baby girls alive, making women gifts, debt collateral, entertaining guests, bequeathing wives to male relatives, marrying mothers, children, siblings, and aunts, demanding obedience from wives, making wives and daughters slaves including sexual slaves, domestic violence (KDRT), marrying daughters before menstruation, forcing children to marry and seizing dowries from women (Musayyar, 2018). Every human being who wants to get married must have a goal in the decision they have chosen. For some people, marriage is a means to avoid sexual relations outside of marriage and avoid sinful acts (Adultery). This gives a picture that marriage is only to fulfill biological needs. There are also those who get married because they want to improve their lives financially, and some also get married because of family pressure and coercion without reason (Mubasyorah, 2016).



Scope of Guidance has an important role for individuals. Problems experienced by the community do not only occur in the family environment but also outside the environment. Guidance and counseling services provided to prospective brides and grooms who are about to start a new life are able to cooperate between prospective husband and wife in order to realize the desires and hopes of becoming a *sakinah, mawaddah, and rahmah* family. According to KBBI, guidance is a guide (explanation), providing information to a person or group about something that is not known to be known by a person or group. Guidance means a service process provided to individuals to help them acquire the knowledge and skills needed to make choices, plans and interpretations needed for good adjustment. (Smith: 1959).

Marriage Guidance is guidance carried out as an effort to help prospective husbands and wives by counselors, so that they can develop and be able to solve problems faced through ways that respect, tolerate and with communication that is full of understanding so that family motivation, development, independence, and welfare of all family members are achieved (Sofyan S, 2009: 156). Marriage guidance is a pattern of guidance that is shown to help, understand and also respond to the concept of marriage and family life as a reference in preparing for the marriage they hope for. (Santika, 2002: 13) Marriage guidance is a knowledge and skills-based training that provides information about marriage that can be useful for maintaining and improving the relationship of couples who are going to get married and are able to understand the concept of marriage and family life based on their roles and functions in the family. Marriage guidance is needed by every couple because everyone will have knowledge, especially about marriage and family. Everyone who is going to get married has a sense of curiosity and wants to know about marriage and how to form a happy family as everyone dreams of, so premarital guidance is here to satisfy everyone's curiosity about marriage and describe the household life that will be experienced later. Because in family life later there will be found some mistakes that are considered small things that can be ignored but if those small things are done every day, they will be fatal in household life.

Marriage guidance is carried out by the Ministry of Religion when the couple registers their marriage, the prospective bride and groom will be fully escorted until the end by the Ministry of Religion's Prospective Bride and Groom Guidance Team. The total duration of the guidance time is 16 hours, divided into 2 days. The premarital marriage guidance material for prospective brides and grooms is guided by the premarital marriage guidance module book for prospective brides and grooms created by the





Ministry of Religion. The material in general marriage guidance is guided by the book Foundation for a Sakinah Family. The Marriage Guidance material was designed through cooperation between the Director of KUA and Sakinah Family Development, the Director General of Islamic Community Guidance, and the Center for Research and Development of Religious Guidance and Religious Services, Research and Development Agency (Fauzan et al., 2023).

Family resilience in marriage is very important for that it is necessary to have marriage guidance that is designed to provide knowledge and skills to prospective brides and grooms (catin) to improve the quality of the couple's relationship, strengthen the foundation of the family and prevent divorce (Carr & Kellas, 2018; Huber et al., 2010). The most important thing in building family resilience: increasing knowledge of catin has in-depth knowledge about marriage relationships, the roles and responsibilities of each partner and how to resolve conflicts (Greeff & Du Toit, 2009; Patterson, 2002). Skills development: training catin to communicate effectively, solve problems, and make decisions together. Problem prevention: anticipating marital problems such as disputes, distrust, and domestic violence. Strengthening family values: family values include affection, mutual respect, and loyalty. Increasing mental readiness: prospective brides and grooms are mentally prepared to face the challenges of change in married life (Indainanto et al., 2023). A marriage can become a strong marriage, so both prospective brides and grooms must have careful and mature preparation (Black & Lobo, 2008; Patterson, 2002; WALSH, 1996). Careful means that both have attention in realizing the goals that will be carried out in the household and mature both are truly ready and have sufficient provisions in heading towards the household they want to build. Along with the social changes that have occurred and changes in the flow of globalization, there is a lack of community readiness for marriage. Based on data from the North Sumatra Province BPS, divorce data that occurred in the city of Medan in 2020 to 2022, the number of divorce cases that occurred has increased, one of the highest causes is due to continuous disputes and quarrels. Conflicts in the household that occur continuously are caused by low emotional management between husband and wife.(Perrin et al., 2013)

The Directorate General of Islamic Community Guidance said that the divorce rate in Indonesia has experienced an increasing trend in recent years (Afrinaldi & Sesmiarni, 2016). Based on these data, the Ministry of Religion is committed to helping reduce the divorce rate and helping to realize a harmonious family through programs and guidance that are implemented(Ayatina et al., 2020). In an effort to improve the quality of



good and noble marriages according to Islamic teachings, Islamic Community Guidance (BIMAS) in recent years has carried out Marriage Guidance (BIMWIN) activities for prospective couples (pre-marriage) in order to realize a harmonious household. This activity is in line with the duties and functions of Islamic Community Guidance in providing guidance to the community, especially married couples, in an effort to improve the quality of harmonious family life. In order for the form and ideals of the nation in forming a happy/sakinah family to be achieved, it is necessary to first introduce the new life that will be lived in the future (Bidayati et al., 2020). A pair of prospective brides and grooms will be given brief information about several things that will happen in married life, so that the prospective brides and grooms already have provisions and anticipations well and try to take preventive measures so that problems that will arise can be minimized properly. For this reason, prospective brides and grooms are required to take a pre-marital guidance course (Mulyoko, 2020; Rosidini et al., 2022).

## RESEARCH METHODS

This type of research is conducted using a qualitative approach. The type and data collection use in-depth techniques and observations to describe the discussion that refers to the formulation of the problem. Before conducting the research, the researcher first prepares the things needed in the research, in this case it can be in the form of; journals, previous research, thesis results and things that can add to the researcher's insight before conducting field research (Salim & Syahrur, 2012). This qualitative research is expected to provide a comprehensive picture of the Challenges of KUA in the Implementation of Premarital Marriage Guidance as an Effort to Build a Sakinah Family in the Medan City Area. The research location chosen by the researcher is adjusted to the title of the research which will later be carried out in Medan City. (Ridder et al., 2014) The reason the researcher chose the research location was because based on data from the Regional Office of the Ministry of Religion of North Sumatra Province, Medan City is ranked first in terms of marriage, this is the basis for the researcher to see the implementation of bimwin in Medan City. (Rita Fiantika et al., 2022)

The qualitative approach of informants is a person who is used to provide information about the situation and conditions of the background of the research. Informants are also subjects who understand the problems of researchers as actors and people who understand research problems (Sugiyono, 2009). The informants who will be involved in this study are divided into two, namely: the main informant, namely having a position or



ability to represent the problem that will be the object of research. In this section, the key informants will be the Implementer of Bimwin Bimas Islam Ministry of Religion of Medan City and the bimwin facilitator in Medan City. Ordinary informants in this study are informants who will later provide information related to other people on an incident or something to the researcher. Ordinary informants in this study are the community, parents, KUA office, and the Urais Division of the North Sumatra Provincial Ministry of Religion Office. The criteria for informants in this study are the Head of Bimas Kemenag Medan City as the implementer of Bimwin Kemenag Medan City and the bimwin facilitator who has a certificate of implementing prospective bride and groom guidance and has been conducting marriage guidance for several years. (Baidhawry & Studies, 2016)

In this interview, the researcher will conduct a structured interview so that the informant provides answers and information. The informant interviewed in this study was the head of the Bimas Islam section of the Ministry of Religion of Medan City. The interview was conducted informally like people who were chatting, this was done in order to create a comfortable atmosphere for the informant in providing straightforward and open answers which then provided answers to the questions that had been provided. Likewise with other informants such as marriage guidance participants, the marriage guidance implementation committee and the community who had taken care of administration at the Office of Religious Affairs. The research that was carried out was ongoing and the answers received were in accordance with the interview guidelines made by the researcher. (Leavy, 2022)

## RESULTS AND DISCUSSION

### Marriage as a Social Institution

In sociology, marriage is an institution that has certain social functions that help maintain the balance and stability of society. Talcott Parsons, sees marriage as a means that functions to meet the needs of society through the process of socialization of children, division of gender roles, and maintenance of social values. Marriage in the structural analysis and social dynamics of family sociology considers the importance of a religious perspective on marriage. In Indonesia, local culture and religion have a very large influence in regulating marriage norms (Dalimunthe et al., 2020). Clifford Geertz emphasized that religion functions as the main guide in the implementation of marriage, where rituals such as the marriage contract and walimah not only function as symbolic ceremonies but also as a form of strengthening social and religious identity (Usman, 2024).

354



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).



The implementation of marriage guidance is not only as a fulfillment of administrative completeness in marriage, but the implementation of marriage guidance refers to government programs in the field of family development and resilience to realize Indonesian Muslim families. Marriage Guidance is designed, implemented, and organized to achieve its goals, namely preparing prospective brides and grooms in building a household life that is *sakinah, mawaddah, warahmah*. In premarital marriage guidance to form a family that is *sakinah mawaddah warrahmah*, the KUA or KUA officer who is given the order to provide premarital guidance to prospective brides and grooms will of course be given marriage services, then premarital guidance or courses for prospective brides and grooms are carried out for a minimum of 10 working days using the lecture method, starting in 2018 for premarital guidance or courses for prospective brides and grooms it was renamed marriage guidance or better known as *bimwin*, but the meaning and implementation remain the same, this *bimwin* is absolute and must be followed by the rules of the Director General of Bimas No. 881 and 373 of 2017, precisely *juklak* no. 881 and *juknis* 373 as a legal umbrella and basis for encouraging every prospective bride and groom to do *bimwin*.

What distinguishes *bimwin* from *suscatin* or premarital guidance is the method taught, in the past it only used the lecture method, but the current guidance, apart from using the lecture method, there is also interaction that is carried out so that it is more communicative such as: learning, Q&A, games and adult systems and prospective brides and grooms are required to play an active role. In the implementation of *bimwin*, it is divided into two parts, namely independent and face-to-face. Independent guidance is carried out as an alternative for prospective brides and grooms to still be able to follow the marriage guidance process. Independent guidance is obtained through an invitation to do *bimwin* organized by the KUA with a maximum of fifteen couples if less than fifteen couples then the implementation of *bimwin* will be combined with other KUA but still in one district/city and the place of implementation is flexible, it can be done at the KUA where the prospective bride and groom registered, at another KUA or the place can also be determined by the Ministry of Religion in the Regency, *bimwin* Ministry of Religion as Coordinator.



### **The Existence of the KUA Sub-district Office as a Service for the Islamic Community**

There is one aspect derived from the 7 national priorities whose responsibility and role is by the Directorate General of Islamic Community Guidance, namely, Mental Revolution and Cultural Development. From the national priority program of Mental Revolution and Cultural Development, this determines the direction of the Directorate General of Islamic Community Guidance's policy which is oriented towards Strengthening Religious Moderation as a perspective, attitude and practice of religion as a middle way to strengthen tolerance, harmony and social harmony. To realize the National Priority Program, it is carried out by determining priority activities in the form of improving the quality of religious life services. Improving the quality of service is supported by increasing religious facilitation (Humaizi et al., 2024).

In order to improve the facilitation of religious services in line with the national priority program, the Directorate General of Islamic Community Guidance has realized it in its strategic plan for 2020-2024 by setting the target of the program "Improving the Quality of Administrative Services and Religious Literature with Performance Indicators, namely the Percentage of KUA that Meets Service Standards. One of the indicators of the standard for reconciliation marriage services is the facility and HR management of fast innovative service management and implementing digitalization of services. The KUA Office as the spearhead for the Ministry of Religion in serving the community, so the initial form of service improvement begins with improving services and utilizing technological advances. The presence of the web-based Simkah KUA makes it easier for people to register for marriage. Marriage data when inputted directly is integrated with the Population and Civil Registry Office. In addition to obtaining a marriage book, prospective brides and grooms will also receive a marriage card and additional documents such as a marriage guidance certificate.

Indicators of KUA that meet the standards are ZERO public complaints (DUMAS), SOPs are appropriate and implemented, service information, integrity pacts, no fees for marriage services and other administration, and administration of marriage fees outside the KUA office using the Online PNPB system. There are 367 KUAs in North Sumatra Province and all of them have met the standards for a period of 5 years (2015-2019). The duties of the sub-district KUA office have been regulated by the Regulation of the Minister of Religion of the Republic of Indonesia No. 11 of 2007 as follows: The Religious Affairs Office, hereinafter referred



to as KUA, is an agency of the Department (Ministry) of Religion that has the task of carrying out part of the duties of the Regency/City Ministry of Religion Office in the field of Islamic Religious Affairs in the Sub-district area.

As a service institution, KUA has very strategic duties, functions and roles in society. Currently, the frequency of tasks and functions is increasingly broad and dense so that it is not wrong to say that KUA is the Office of the Ministry of Religion at the Sub-district level which is the outlet for all activities of the Regency Ministry of Religion Office. In addition to carrying out marriage registration and marriage guidance, KUA also has duties in the field of fostering/Developing a harmonious family, halal products, hisab rukyat, mosques, zakat and waqf, social worship, religious counseling and the Implementation of Hajj.a). Nurturing, caring for, educating, and protecting children;

Medan City marriage data was obtained through the Islamic Religious Affairs Division, the number of marriage events according to the results of data input on the Marriage Information System (Simkah) application. In 2022, the number of marriages was 2,576 and the implementation of marriage guidance in Medan City was 4,170. The number of marriage guidance data was calculated based on the number of prospective brides and grooms who had registered to get married and participated in marriage guidance. In 2023, the implementation of marriage guidance in Medan City increased due to government regulations requiring the implementation of marriage guidance for prospective brides and grooms who were going to get married.

An exemplary household in Islam is a household that is always desired by every married couple, in which there is peace, peace full of love and affection in the hadith. Allah makes every human being's life partner so that they feel at ease (sakinah), this can be realized when mawaddah and rahmah are united in the joints of household life. If it is not fulfilled, there will be a possibility that the husband and wife only care about their own happiness or take advantage of their partner for their own happiness without caring about their partner's happiness. Marriage is carried out to create a harmonious family. This cannot be achieved by couples who lack understanding and are not equipped with provisions regarding family matters. Therefore, pre-marital guidance is very necessary at the KUA for education and provisions to sail the ship of household.

### **The Role of the Office of Religious Affairs in Creating a Sakinah Family**

An exemplary household in Islam is a household that is always desired by every married couple, in which there is peace, peace full of love



and affection in the hadith. Allah makes every human being's life partner to feel peaceful (sakinah), this can be realized when mawaddah and rahmah are united in the joints of household life. If not fulfilled, then there will be a possibility that the husband and wife only care about their own happiness or take advantage of their partner for their own happiness without caring about their partner's happiness. Marriage is carried out to become a sakinah family that cannot be achieved by couples who lack understanding and lack provisions about family matters, therefore pre-marital guidance is very necessary to be held at the KUA for education and provisions to sail the ship of household

The stage of providing guidance carried out by the KUA through marriage guidance to prospective brides and grooms who will form a family. The household is intended so that they truly understand their respective roles in household life, and realize their respective responsibilities in creating happiness in their household life. And the prospective bride and groom will build their family properly because provisions before marriage have been given by the facilitator through the guidance that is carried out. The hope of institutions and society for premarital guidance to be useful in the future for the families they build can form sakinah. The most important thing is to avoid divorce, because the impact of divorce is very much especially on children. So the hope of institutions and society to create a sakinah family returns to each individual how to apply the materials or information understood from premarital guidance.

It should be noted that achieving a sakinah family is not easy, because of the many problems that arise in a family. In forming a sakinah family, it is not only limited by premarital guidance but there are many ways that can be taken. Marriage is an effort to unite two different characters between husband and wife. Household harmony will always be maintained if each party understands the personal character of their partner. If one of the husband and wife does not understand their partner, the family rift will begin to be felt, in other words there is no day without a fight. As for premarital guidance in helping society create a sakinah mawaddah warahmah family. This effort is very beneficial because in living life after marriage the couple is already equipped with knowledge about marriage.

### **Implementation of Premarital Guidance at the Office of Religious Affairs**

In premarital guidance, programs to support couples in developing and maintaining the desired relationship have experienced an increase in interest in recent times. The most basic thing with the legal umbrella for

358



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

marriage guidance is to increase insight and knowledge to realize a sakinah mawaddah and rahmah family, to create a healthy family, to increase life skills in facing the challenges of today's global era.

Marriage guidance certainly requires costs to be implemented, but the cost of marriage guidance is not burdened on the prospective bride and groom as participants, the participant's task is only to be ready to be able to come when premarital guidance is scheduled, and this premarital guidance material is delivered by qualified facilitators who also work together with health experts, of course, also work together with BP-4, why this marriage guidance is so much attention because this is one of the mandates of the President of the Republic of Indonesia so that marriage guidance is held in order to minimize the divorce rate and so that prospective husband and wife understand their respective rights and obligations and realize building the quality of human life, therefore guidance is carried out in accordance with government policy (Ritonga et al., 2024; Rambe et al., 2023).

The technique that will be carried out during marriage guidance is that participants are given a book on the foundation of a harmonious family, independent reading for prospective brides and grooms, free of charge. The results of the study explained that the marriage guidance program is basically a program that supports couples in entering the gates of marriage. The implementation of the guidance activities is carried out face-to-face for 16 teaching hours (JP) in accordance with the module issued by the Ministry of Religion. The provision of material is delivered through two or more facilitators or counselors from the KUA who have participated in the facilitator guidance and have a certificate of premarital guidance facilitator for prospective brides and grooms organized by the Ministry of Religion or other institutions that have obtained permission from the Ministry of Religion. Collaboration is also carried out with resource persons from local health centers for several materials related to reproductive health.

There are eight premarital marriage guidance materials that must be fulfilled in the implementation of premarital marriage guidance. The modules used are the premarital guidance module book for prospective brides and grooms and the foundation of a harmonious family book: reading for prospective brides and grooms published by the Ministry of Religion in 2018. The main topics of this module consist of 6 main materials, namely: 1. Preparing a harmonious family, 2. Building relationships within the family, 3. Meeting family needs, 4. Maintaining reproductive health, 5. Preparing a quality generation, 6. Managing conflict and building family resilience. These 6 main materials are complemented by two supporting





materials, namely introduction, hopes and concerns, learning contracts, at the beginning of the process and reflection and evaluation at the end of the process. Thus, there are 8 materials in premarital marriage guidance, of which 6 are core materials while the other 2 are additional materials with a total duration of 16 hours for 2 days of implementation.

## CONCLUSION

To create a harmonious family in the Medan City area through marriage guidance can be seen through the steps and efforts that have been taken by the government starting from the issuance of the legal basis for implementation, implementation instructions, related elements such as facilitators, guidance materials, methods and media used. Through this guidance, the confidence of prospective brides and grooms to live a family life also increases. Because they gain knowledge and skills about household life, the role of premarital marriage guidance can create a harmonious family. Since the issuance of the rules for participating in marriage guidance, according to the married couples, this activity has been received positively. According to the prospective bride and groom couples and also the husband and wife, this activity program is a good and important program to be aimed at prospective couples who are about to get married. Because in the material that has been taught during the guidance, it teaches about various things about married life.

Starting from preparing a strong marriage towards a harmonious family to understanding how to manage conflict and family defense. From some of the materials that have been explained, there are some that they have applied, namely they can manage conflicts or disputes in their household. They also understand their rights and obligations as married couples. In delivering the material, the facilitators deliver their material using the andragogy system. Where the facilitators deliver through discussions, questions and answers, games. So that it does not make the participants bored. The challenge of implementing marriage guidance in religious offices can be done through the use of technology, the development of information technology and social media can be utilized by the implementing parties by providing a schedule related to the implementation and schedule of activities and uploading it to social media so that prospective brides and grooms can adjust the schedule considering the importance of marriage guidance makes prospective brides and grooms in a dilemma because they are prevented and cannot follow the bimwin program until it is finished. The reason is because of the permits from their jobs. There are some who find it difficult to get permission so they cannot follow the full bimwin.



## BIBLIOGRAPHY

- 1) Afrinaldi, A., & Sesmiarni, Z. (2016). Perempuan Menggugat: Kursus Pra Nikah Sebuah Upaya Preventif Di Bp4 Kota Pariaman. *Kafa'ah: Journal of Gender Studies*, 6(1), 73. <https://doi.org/10.15548/jk.v6i1.103>
- 2) Ayatina, H., Jannaturrahmah, P., & Astuti, F. T. (2020). The Effectiveness of Prenuptial Guidance as Efforts to Strengthen Family Resilience. *Khazanah: Jurnal Mahasiswa*, 12(2). <https://doi.org/10.20885/khazanah.vol12.iss2.art66>
- 3) Baidhawiy, Z., & Studies, I. (2016). ISLAMIC STUDIES Pendekatan dan Metode ISLAMIC STUDIES Pendekatan dan Metode. April 2011
- 4) Bakhtiar. (2014). Menuju Keluarga Sakinah, Pekanbaru: CV Realita Utama Dalimunthe, M.A. (2022). Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan. *Langgas: Jurnal Studi Pembangunan* 1 (2), 82-89
- 5) Bidayati, K., Jahar, A. S., & Yasin, Y. (2020). Strengthening Family Institution through Pre-Marital Course: Comparative Study between Indonesia and Malaysia. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 20(2), 147–161. <https://doi.org/10.30631/al-risalah.v20i2.600>
- 6) Black, K., & Lobo, M. (2008). A Conceptual Review of Family Resilience Factors. *Journal of Family Nursing*, 14(1), 33–55. <https://doi.org/10.1177/1074840707312237>
- 7) Carr, K., & Kellas, J. K. (2018). The Role of Family and Marital Communication in Developing Resilience to Family-of-Origin Adversity. *Journal of Family Communication*, 18(1), 68–84. <https://doi.org/10.1080/15267431.2017.1369415>
- 8) Dalimunthe, M.A., Irawanto, B. & Budiawan. (2020). Representation of Papuan identity in the reporting of local newspapers in Yogyakarta. *International Journal of Social Science Research* 2 (3), 34-44.
- 9) Duvall dan Miller dalam Anggia Kargeti Evanurul Marretih. (2016). Psikologi Perkawinan dan Keluarga, Al-Mujtahadah Pers: Pekanbaru
- 10) Fauzan, I., Arifin, A., Dalimunthe, M. A., & Rahmadani, S. (2023). The configuration of ethnic and religious relations towards the 2024 general election: A case study in Medan, Indonesia. *Multidisciplinary*



- Science Journal, 6(2), 2024006.  
<https://doi.org/10.31893/multiscience.2024006>
- 11) Humaizi, Hasan NNN, Dalimunthe MA, Ramadhani E. (2024). Harmony in virtual space: Forum Kerukunan Umat Beragama (FKUB) development communication in creating digital literacy based on religious moderation. *Journal of Infrastructure, Policy and Development*. 8(7): 4299. <https://doi.org/10.24294/jipd.v8i7.4299>
- 12) Greeff, A. P., & Du Toit, C. (2009). Resilience in Remarried Families. *The American Journal of Family Therapy*, 37(2), 114–126. <https://doi.org/10.1080/01926180802151919>
- 13) Huber, C. H., Navarro, R. L., Womble, M. W., & Mumme, F. L. (2010). Family Resilience and Midlife Marital Satisfaction. *The Family Journal*, 18(2), 136–145. <https://doi.org/10.1177/1066480710364477>
- 14) Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., Rubino, & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4). <https://doi.org/10.46222/pharosjot.104.415>
- 15) Leavy, P. (2022). Research design: Quantitative, qualitative, mixed methods, arts-based, and community-based participatory research approaches. books.google.com
- 16) Mulyoko, A. (2020). PREMARITAL OF PRIVATE EDUCATION IN KANTOR URUSAN AGAMA (KUA) SEMARANG DISTRICT. *Profetika: Jurnal Studi Islam*, 21(1), 1–7. <https://doi.org/10.23917/profetika.v21i1.11643>
- 17) Mubasyorah. (2016). Konseling Pra Nikah dalam Mewujudkan Keluarga Bahagia." *Konseling Religi: Jurnal Bimbingan Konseling Islam*, Vol. 7, No. 2, Desember 2016.
- 18) Musayyar, Sayyid Ahmad. (2008). *Islam Bicara Soal Seks. Percintaan. dan Rumah Tangga*. PT Gelora Aksara Pratama.
- 19) Nofiyanti. "Layanan Bimbingan Pra Nikah dalam Meningkatkan Kematangan Emosional Berkeluarga." *Prophetic*, Vol. 1, No. 1, November 2018.
- 20) Nurfauziyah, A. (2017). Bimbingan Pranikah bagi Calon Pengantin dalam Mewujudkan Keluarga Sakinah. *Irsyad: Jurnal Bimbingan*,



- Penyuluhan, Konseling, dan Psikoterapi Islam Volume 5, Nomor 4, 2017, 449-468
- 21) Patterson, J. M. (2002). Understanding family resilience. *Journal of Clinical Psychology*, 58(3), 233-246. <https://doi.org/10.1002/jclp.10019>
- 22) Perrin, E. C., Siegel, B. S., Pawelski, J. G., Siegel, B. S., Dobbins, M. I., Lavin, A., Mattson, G., Pascoe, J., & Yogman, M. (2013). Promoting the Well-Being of Children Whose Parents Are Gay or Lesbian. *Pediatrics*, 131(4), e1374–e1383. <https://doi.org/10.1542/peds.2013-0377>
- 23) Rambe, R. F. A. L. K., Ritonga, A. R., Dalimunthe, M. A. (2023). Komunikasi Publik Pemerintah Kota Medan Dalam Pengalihan Kewenangan Kebijakan Terkait UU No. 23 tahun 2014. *Komunika*. 19(01), 39-44. <https://doi.org/10.32734/komunika.v19i01.11411>
- 24) Ritonga, A., Dalimunthe, M., Veronica, A., Ginting, L. (2023). The Effectiveness of Social Media As A Promotional Medium Of The University Of Sumatera Utara (USU) Library. *Talenta Conference Series: Local Wisdom, Social, and Arts (LWSA)* 6 (3), 16-20.
- 25) Ridder, H. G., Miles, M. B., Michael Huberman, A., & Saldaña, J. (2014). *Qualitative data analysis. A methods sourcebook*. *Zeitschrift Fur Personalforschung*, 28(4).
- 26) Rita Fiantika, F., Wasil, M., Jumiayati, S., Honesti, L., Wahyuni, S., Mouw, E., Jonata, Mashudi, I., Hasanah, N., Maharani, A., Ambarwati, K., Noflidaputri, R., Nuryami, & Waris, L. (2022). *Metodologi Penelitian Kualitatif*. In PT. Global Eksekutif Teknologi (Issue Maret).
- 27) Ritonga, A., Thamrin, M., Siahaan, H., Dalimunthe, M., & Nur'aini, N. (2024). Promotion of ecotourism and communication policy in increasing tourists in Indonesia. *Journal of Infrastructure, Policy and Development*, 8(8), 4764. doi:<http://dx.doi.org/10.24294/jipd.v8i8.4764>
- 28) Rosidini, Rachmadhani, A., Nuriyanto, L. K., Isnanto, Muh., & Fauzah, T. I. (2022). MARRIAGE GUIDANCE PROGRAM AT MAYONG DISTRICT OFFICE OF RELIGIOUS AFFAIRS, JEPARA REGENCY, INDONESIA. *Journal of Southwest Jiaotong University*, 57(4), 1-12. <https://doi.org/10.35741/issn.0258-2724.57.4.1>



- 29) Salim & Syahrums. (2012). Metodologi Penelitian Kualitatif. Bandung: Cipta Pustaka Media.
- 30) Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital Da'wah Indonesia Ulema in the Discourse of Theology. *Pharos Journal of Theology*. 105(1). 1-14.  
<https://doi.org/10.46222/pharosjot.1051>
- 31) Sugiyono. (2009). Metode Penelitian Bisnis (Pendekatan Kuantitatif, Kualitatif, dan R&D). Bandung: Alfabeta.
- 32) Usman, Musrayani. (2024). Sosiologi Keluarga. Makassar: Nasmedia.
- 33) WALSH, F. (1996). The Concept of Family Resilience: Crisis and Challenge. *Family Process*, 35(3), 261-281.  
<https://doi.org/10.1111/j.1545-5300.1996.00261.x>

