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Innovation In Pre-Marital Counseling For Family Sakinah In The Covid 19 Era

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Abstract

Marriage is a mitsaqan ghalidzan event that aims to form sakinah in a family, so to engage in it requires moral and material readiness. To support sakinah in marriages and as an effort to reduce divorce rates, the Indonesian Ministry of Religious Affairs has a premarital marriage guidance program for future brides and grooms. However, currently Indonesia and other countries are facing the Covid-19 pandemic. The government urges for social distancing, the implications of which requires system adjustments. Therefore, innovation and strategies are needed by the Ministry of Religious Affairs in carrying out the pre-marital marriage guidance program in the midst of the Covid-19 pandemic. This article examines in depth, the pre-marital guidance innovations during the Covid-19 period that are aimed at forming sakinah in a family. The research method used is the qualitative approach with normative juridical research. This article concludes that pre-marital marriage guidance can still be carried out in the Covid-19 era online using technological media or anything that is measured and evaluated by paying attention to health protocols.

Keywords: Marriage, premarital guidance, family sakinah, Covid-19

INTRODUCTION

Marriage is a very sacred event (mitsaqan ghalidzan) and is carried out with the aim of forming sakinah in a family. So, proper preparation in addition to moral and material provisions are essential, to reach the level of marriage. It is not only a matter of love, but it also takes mental and rational thinking to foster a strong marriage. The Ministry of Religious Affairs (Kemenag) has premarital provisions for Muslims in the form of a premarital marriage guidance program for prospective brides and grooms and grooms with the issuance of Decree Number 379 of 2018 of the Director General of Islamic Affairs concerning the guidelines for implementation of prenuptial marriage guidance for prospective brides and grooms and grooms.

Previous studies, including research by Fajri, Pratiwi & Sutarto (2020) note that premarital marriage guidance is important for prospective brides and grooms before the marriage contract takes place. This makes it easier for the couple to face marriage. In addition, the purpose of prenuptial guidance is to prevent divorce from

occurring. Another study conducted by Amelia (2020) concluded that pre-marital guidance can help prospective brides and grooms to train mentally by providing them with knowledge about marriage and family. In addition, with the pre-marriage guidance, it is hoped that the prospective husband and wife will have an attitude of mutual help, mutual respect and respect for each other in fostering a household so that a harmonious or safe family is created. As for Jazil's (2020) research, it is noted that prospective brides and grooms who have followed pre-marital marriage guidance feel an increase in self-confidence and are better prepared to live a married life. This illustrates how pre-marital marriage guidance can create sakinah in a family.

However, currently the Covid-19 pandemic is still hitting Indonesia and the world since the past few months, thus hampering all community activities, both in terms of the economy, worship rituals, education, as well as hampering the bureaucratic service system as a whole. The government's appeal to maintain distance has diverted many social activities to

online basis. This is a consequence of policies implemented by the government to prevent the spread of the virus that is increasingly widespread. All activities are carried out are now "limited" and adjusted to fit the "new normal."

Without exception bureaucratic services must be able to adjust their system, in this case the Ministry of Religious Affairs responded with Circular Number: P-006 / D.J.III / Hk / 00.7 / 06/2020 concerning Marriage Services Towards a Covid-19 Safe Productive Society. Through this circular, everything regarding the implementation of marriage should carried out in accordance with the Covid-19 pandemic control protocols. However, with regard to pre-marital marriage guidance, adjustments have not been made, despite pre-marriage guidance being a key support factor in the formation of *sakinah* in families aimed at preventing an increase in the divorce rate with family resilience. Therefore, this study aims to offer an innovative concept in the implementation of marriage guidance during the Covid-19 period. Based on the above insights, this article examines the urgency of pre-marital guidance the delivery *sakinah* in prospective marriages through the hearts of future husbands and wives. Moreover, we examine the pre-marriage guidance strategy during the COVID 19 pandemic with an innovation of using an online system. This work offers a contribution to the realm of developing science and practice of pre-marital guidance innovations in the Covid-19 era.

Research Method

The method used in this research is a qualitative approach. Where this research examines deeply and comprehensively the object of the problem from various literatures. The type of research used is juridical normative, we examine and analyzes various laws and regulations applied in matters under review. In this case, we analyze the laws and regulations as well as other supporting regulations related to premarital marriage guidance. While the materials or references used in compiling this article are sourced from a review of current conditions which are supported by various literature, including books, journals, online

articles and so on relating to pre-marital marriage guidance.

Discussion

The Concept of Marriage

Article 1 of Law Number 1 of 1974 concerning Marriage explains that marriage is a physical and spiritual bond between an adult man and a woman as husband and wife with the aim of forming a happy and family (household) based on the belief in Almighty God. According to the Marriage Law, a marriage occurs if it is carried out between a man and a woman, meaning that marriage is the same as an agreement. Of course, it is not called marriage if what is bound in the agreement are only men or only women. Likewise, it may not be a marriage if the inner and outer bond is unhappy, or the marriage is intended to be impermanent. A marriage agreement has or contains 3 (three) special characters, namely:

- a. Marriage cannot be carried out without a voluntary element from both parties;
- b. Both parties (man and woman) who bind the marriage agreement have each other the right to terminate the agreement based on the applicable legal provisions;
- c. The marriage agreement regulates legal boundaries regarding the rights and obligations of each party.¹

Marriage in the religious and social aspects of life is a sacred event, however marriage is not only a sacred event but also a legal event that has legal consequences. A marriage that is legal according to law will have the following legal consequences:

- a. The emergence of a relationship between husband and wife
- b. The emergence of property in marriage
- d. The emergence of a relationship between parents and children.²

The result of marriage on husband and wife creates rights and obligations between husband and wife. Furthermore, Article 30 to Article 34 of Law Number 1 of 1974 concerning Marriage regulates the rights and obligations between husband and wife, as a consequence of marriage, including:

- a. Husband and wife carry a noble obligation to uphold the household which is the basic foundation of society;
- b. The rights and position of the wife are balanced with the rights and positions of the husbands in household life and in social interactions;
- c. Husband and wife have the right to take legal actions;
- d. The husband is the head of the household. In addition, the husband is obliged to provide all the necessities of household life with his abilities and the wife is obliged to manage the household as well as possible;
- e. Husband and wife are obliged to love each other, respect, be loyal and provide inner and outer assistance to one another;
- f. A husband and wife must have a permanent place of residence determined by the husband and wife together.

There are several principles in marriage according to the Islamic religion that need to be considered, so that marriage is truly meaningful in human life to serve God. The principles of marriage include:

1) Fulfill and carry out religious orders.

Marriage is the sunnah of the prophet, which means that carrying out marriage is essentially an implementation of religious teachings. Religion regulates marriage, which defines the harmony and conditions that need to be met. If the harmony and conditions are not fulfilled, then the marriage is null and void. Likewise, religion provides other provisions in addition to harmony and conditions, such as the existence of a dowry in marriage.

2) Willingness and approval

As one of the conditions that must be met by the party wishing to enter into the marriage, is *ikhtiyar* (not forced). The party conducting the marriage are obliged to solemnly utter words of the willingness to demonstrate their agreement. It is necessary to have a sermon one step before they get married, so that all parties can consider what they will do.

3) Marriage forever

The purpose of marriage, among others, is to get offsprings and living in peace, tranquility and love. All these can be achieved only on the principle that marriage is permanent, not temporary. The principle of marriage in Islam must be on the basis of willingness of heart to avoid regrets after marriage and helps to perpetuate the agreement between husband and wife.

Concept of Sakinah in Family

Various terms can be used to mean "family." The family as the smallest sub-unit of society is a smallest unit of a community. The family is also defined as the smallest social unit that humans have as social beings (*zoon politicon*). In the study of Islamic sociology, the family is a unit of human social groups, whose members are related by blood on the basis of husband-wife relationship. The basis of family in Islam is indeed bound by blood or marital ties. Living together without being married, getting married only on the basis of customary law or being engaged is not at all a recognized marriage institution in Islam. Islam builds families on a legal basis.

The family as it is known consists of a husband, wife and children who are descendants of the marital relationship. These children will develop and begin to be able to see and recognize their own meaning, and learn through this knowledge. What offsprings see, finally gives them experience. From here offsprings begin to be recognized as individuals. They then interact and feel that there are other individuals who are functionally related. These individuals are none other than their families who maintain their perspective and way of dealing with problems, nurture them with these perspectives and ways of dealing with problems, foster them by tracing and predicting their future, preparing their education, skills and character. In the end, the family becomes a role-model, a basis for identifying a family as successful or as a broken home.³ The household as a form in family life is the smallest community consisting of husbands - wives, children, in-laws and so on. The realization of a legal household in Islam must of course be done by means of a marriage contract which is also legal and regulated in Indonesia using the

Marriage Law in accordance with religious teachings and based on the rules of the law.⁴

Everyone yearns for a happy and harmonious family, which is in tune with the aspects of life they share together. In Islam such a happy family is called a *sakinah* (serene) *mawaddah* (full of love) and a loving family. *Sakinah* families are basically built on two dimensions: the dimension of quality of life and the dimension of time, duration, or stability. Hence, the family can be described into four groups.

- a. Families with high quality of life and marriages are carried out forever (*mu'abbad*). This is the *sakinah* family, a family built on love and mercy
- b. A family with a high quality of life but the marriage is carried out for a limited time ends in divorce occurring
- c. A family whose quality of life is low, but the marriage is carried out forever, there is no divorce.
- d. Any family nomatter its quality of life but the marriage is carried out for a limited time.⁵

The existence of family peace is the most valuable asset in building a happy household. With a happy home, the soul and mind will be at ease, their body and heart will be calm, life and livelihood will be stable, the excitement of life will arise, and the overall peace of men and women will be achieved.⁶

Sociologically, there are several functions of the family, they are: biological, economic, educational, love, protection, social, religious, recreational, and diversity function. Another opinion states that the family has several other functions, namely: reproductive, affection, status determination, and maintenance function. There are those who specifically mention the three functions and roles of families in educating children according to Islam, including the function of introducing Allah SWT from an early age, keeping unkind words away from children, and giving good role models. Other opinions say that family functions include:

- a. Educational function.

In this case the family is tasked with educating and providing facilities for their children to go

to school and to prepare the child's maturity and future when they grow up.

- b. Child socialization function

The duty of the family to carry out this function is how the family is able to prepare children to become good members of society in the future.

- c. Protection function

This function aims that the family must be able to protect children from bad actions so that all family members feel safe, comfortable and protected.

- d. Feeling function

In this case the family must be able to maintain intuitive feelings and atmosphere of the child and other family members in order to communicate and interact with fellow family members. So that there is mutual understanding with each other in fostering family harmony.

- e. Religious function

This function gives the family the task of introducing and inviting children and other family members to get to know religion and to live a religious life, from here the duty of the head of the family certainly instills the belief that there are other beliefs that govern this life and there is another life after living in this world.

- f. Economical function

The duty of the head of the family in this case is to find a source of life to meet the needs of the other family. The head of the family works to earn income, manage income, and in such a way is able to meet the needs of his family.

- g. Recreational function

The family in this function does not have to be a benchmark for going to a recreation area, but most importantly the family is able to create a pleasant atmosphere in the family so that it can make a recreational function. This can be done by watching television together, telling stories about what each family member went through, and so on.

- h. Biological function

The main and foremost duty of the family is of course to produce offspring in order to keep generations reproducing.

Providing love, attention, and security among the family, and fostering the maturity of the personality of family members.⁷

Planning Process for Forming Sakinah Families

To achieve the function of marriage, a harmonious and healthy family is important. In achieving this, it is necessary to carry out careful planning by the prospective husband and future wife so that their family life attains sakinah, mawaddah, and rahmah. Some of the plans include:

1. The approval of the family of the bride and groom

Marriage is not static but it is dynamic because it has many factors and is influenced by the process that occurs. Many marriages are not harmonious or even fail because the husband and wife are not ready to play their role in the marriage. To achieve a strong marriage, the bride and groom must really have a strong will of themselves and no coercion from anyone.

According to the marriage law no. 1 of 1974 article 6 paragraph (1) regarding the conditions of marriage, it provides that marriage must be based on the agreement of the two prospective spouses. The same is with the Compilation of Islamic Law (KHI) article 16 paragraph (1) that marriage is based on the approval of the prospective spouses.⁸

2. Married to an equal (Sekufu/kafa'ah)

According to the terms of Islamic law, kafa'ah or kufu in marriage is "the balance and harmony between the prospective wife and husband so that each candidate does not find it difficult to marry", or a man is equal to his future wife, equal in position, equal on a social level and equal in character and wealth. The emphasis in terms of kafa'ah is balance, harmony, especially in matters of religion, namely morals and worship. Because if kafa'ah means equality in terms of wealth, or nobility, it will mean the formation of a caste, whereas in Islam caste is

not justified, because humans are the same before Allah SWT. Only piety makes the difference. Kafa'ah in marriage is a factor that can encourage the creation of husband-wife happiness, and further ensure the safety of women from failure or household shocks.

3. Marriage at adulthood

In order to realize the goal of marriage properly without ending in divorce and to get good and healthy offspring, the marriage must take place with prospective spouses as adults. This is in accordance with the law which determines the consent age for marriage for both men and women. As in the Marriage Law No. 1 of 1974 article 7 paragraph (1), (2) and (3) concerning the conditions of marriage that:

- a. Marriage is only permitted if the male is nineteen year or older and the female sixteen years and older.
- b. In case of deviation from paragraph (1) of this article, dispensation may be requested from the Court or other official appointed by both parents of the male and female parties.
- c. The provisions regarding the condition of one or both parents mentioned in Article 6 paragraph (3) and (4) of this Law shall also apply in the case of requests for dispensation in paragraph (2) of this article without prejudice to those referred to in Article 6 paragraph (6).

Then according to the Compilation of Islamic Law (KHI) article 15 paragraph (1) and (2) regarding the terms and conditions of marriage, namely for the benefit of the family and household, marriage can only be carried out by the prospective spouses who have come of age of consent as stipulated in article 7 of Law No. 1 of 1974, namely the prospective husband being at least 19 years old and the future wife is at least 16 years old. For prospective spouses who have not reached the age of 21 years, they must obtain a permit as regulated in Article 6 paragraph (2), (3), (4) and (5) Law no. 1 of 1974.⁹

4. Proposing (Khitbah)

Proposing in marriage means stating a request for marriage from a man to a woman or vice versa often through a trusted matchmaker. Marriage in this way is allowed in Islam for girls or widows whose iddah period has expired. As for women who may be married, the following should be met:¹⁰

- a. Not on the proposal of others;
- b. At the time of the proposal there is no sharia barrier that prohibits the marriage from being held;
- c. The woman was not in the iddah period because of talak raj'i
- d. If a woman is in the iddah period due to talak ba'in, then she should be proposed to in secrecy.

5. Offering dowry

Islam really cares for and respects the position of a woman by giving her rights, including the right to receive a dowry. Dowry is only given by the prospective husband to the prospective wife, not anyone else. Other people may not touch or use it, including the husband who provided it in the first place, except with the pleasure and willingness of the wife.¹¹ According to the Islamic Law Compilation (KHI) article 30 concerning dowry, the prospective groom is obliged to pay a dowry to the prospective bride whose amount, form and type are agreed upon by both parties. Furthermore, in article 31, namely the determination of the dowry based on the principles of simplicity and convenience recommended by Islamic teachings. In article 32, the dowry is given directly to the prospective bride and henceforth becomes her personal right.¹²

6. Pmarriage contract

A marriage agreement has conditions, namely that the agreement made does not contradict Islamic law or the nature of marriage. If the terms of the agreement made are contrary to Islamic law or the nature of the marriage, whatever the form of the agreement is, it is invalid, or does not need to be followed, but the marriage contract itself is valid. So, if the terms of the marriage agreement made do not

contradict the Islamic law or the nature of marriage, the the agreement is valid, but if that condition is contrary to Islamic law or the nature of marriage, then it is not valid.¹³

According to the marriage law no. 1 of 1974 article 29 paragraph 2 concerning the marriage agreement, a marriage agreement cannot be ratified if it violates the boundaries of law, religion and morality. Then according to the compilation of Islamic law (KHI) article 45 concerning the marriage agreement, the two prospective bride and groom can enter into a marriage agreement in the form of taklik talak and other agreements that do not conflict with Islamic law.¹⁴

7. Organizing a ceremony (walima)

Islam recommends that every time there is a marriage contract, a walimatul urusy (marriage ceremony and banquet) is held. Benefits of walimatul urusy are so that family, friends and neighbors participate in watching and praying for the bride and groom.¹⁵

The Concept of Premarital Marriage Guidance

Every bride and groom who wants to get married apart from planning, also has to follow the premarital marriage counselling and guidance held at the KUA. This is stated in Chapter II verse A number 3 of the Decree of the Directorate General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for the Implementation of Prenuptial Marriage Guidance for Prospective Brides and grooms, that premarital marriage guidance for prospective brides and grooms is prioritized for those who have registered at KUA local offices.

Marriage guidance is intended for the prospective husband and wife to understand the purpose of marriage and know their rights and obligations as husband and wife. Knowledge of marriage will provide positive energy for the prospective bride and groom, and become provisions for realizing the ideal goal, the creation of a family sakinah, mawaddah, warahmah as mentioned in the Quran surah Ar-Rum verse 21.

Guidance in general is a continuous process in helping the development of individuals to achieve their maximum abilities and directing the greatest possible benefits both for themselves and for society. In addition, guidance can also be understood as the process of providing continuous and systematic assistance from the mentor to those who are guided in order to achieve independence in self-understanding, self-acceptance, self-exertion and self-realization in achieving an optimal level and adjustment in an environment.¹⁶

From the above understanding, it can be understood that marriage guidance is a process of providing assistance in the form of direction given by a person to the prospective bride and groom in order to understand the nature of marriage, directing it to be in line with the purpose of marriage, directed systematically so as to avoid or overcome any difficulties that will be faced in marriage life. In addition, there are several important components that are interrelated and support each other in the implementation of guidance, namely: mentors, guidance, materials, media and goals.

The pre-marital marriage guidance program is a design regarding instructions and guidance on the nature of marriage for the bride and groom who will build a household. The pre-marital marriage guidance program is the flagship program of the Directorate General of Islamic Affairs (BIMAS) of the Ministry of Religion as outlined in the directorate's decree Number 379 of 2018 concerning Guidelines for the Implementation of Prenuptial Marriage Guidance for Prospective spouses, which includes: regulation, budget allocation, organization, as well as family material things and resources.

Marriage Guidance Strategies in Pandemic Times

Maximizing the role of the Office of Religious Affairs (KUA) as an institution that has the authority to provide premarital marriage guidance for prospective brides and grooms is the main step to increase family welfare, while reducing the divorce rate. The pre-marital marriage guidance program for prospective brides and grooms is a concrete manifestation of the Ministry of Religious Affairs's

seriousness in ensuring national development through ideal marital harmony, including the provision of resources and budget.

The pre-marital marriage guidance program (BIMWIN) for brides and grooms-to-be organized by the Office of Religious Affairs (KUA) is currently divided into two formats, namely: face-to-face guidance and independent guidance. Face-to-face guidance is carried out for 16 hours of sessions according to the module published by the Ministry of Religious Affairs, which include:

- a. Exposure to the marriage guidance policy for 2 hours of sessions;
- b. Introduction, expressing expectations, and learning contacts for 1 session;
- c. Preparing a Sakinah family takes 2 hours of sessions;
- d. Building relationships in the family, up to 3 hours of sessions;
- e. Meeting the needs of the family as much take 2 hours of sessions;
- f. Maintaining reproductive health, 2 hours of sessions;
- g. Preparing a quality generation, 2 hours of sessions;
- h. Reflection and evaluation, 2 hours of sessions.

The entire process of pre-marital marriage guidance takes 16 hours in counselling and guidance sessions, that are conducted by at least two trained resource persons (facilitators) who have followed and received a certificate of Technical Guidance and counselling (Bimtek), and a Facilitator of Prenuptial Marriage Guidance for Bride-to-be organized by the Ministry of Religious Affairs or other institutions that have obtained permission from the Ministry of Religious Affairs.

The material for the marriage guidance policy is delivered by sources from the Provincial Office of the Ministry of Religious Affairs or the Regency / City Office of the Ministry of Religious Affairs. Meanwhile, material on maintaining reproductive health can be delivered by resource persons from community health units. The minimum number of

participants for pre-marital marriage guidance for prospective brides and grooms is 25 pairs or 50 people. Therefore, if there are less than 25 pairs / 50 people, the implementation can be combined with several Districts, and coordinated by the Head of the local Regency / City Islamic Community Guidance Section. This is based on the Decree of the Directorate General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for the Implementation of Prenuptial Marriage Guidance for Prospective Brides and grooms.

Meanwhile, independent guidance is carried out if the bride and groom are unable to attend face-to-face guidance. This is where the role of the Islamic religious leader or extension worker with the task of providing counseling to the prospective bride and groom personally comes in. Since the bride and groom register with the KUA local office, prenuptial provisioning regarding the basics of marriage, building *sakinah* in a family, and laws relating to family matters is given by an official who checks the marriage requirement documents.

Regarding the marriage guidance strategy in the Covid-19 pandemic situation, the Ministry of Religious Affairs issued a Circular Number: P-006 / DJ.III / Hk.00.7 / 06/2020 Concerning Marriage Services towards a Covid-Safe Productive Society. The purpose of this circular is of course to adjust the service system and reduce the risk of the spread of Covid-19 and welcome a new normal order to still pay attention to health protocols. Some of the provisions stipulated in this circular letter include:¹⁷

1. Marriage registration services at the Sub-district Religious Affairs Office (KUA) are carried out every working day with a schedule following the stipulated work system provisions;
2. Marriage registration can be done online, through the simkah.kemena.go.id website, by telephone, e-mail or directly to KUA local office;
3. The provisions referred to in number 1 and number 2 and / or related to the process of marriage registration, marriage examination and implementation of the marriage contract are carried out with due observance of health protocols and as much as possible reduce physical contact with KUA officers;
4. The implementation of the marriage contract can be held at the KUA or outside the KUA;
5. Participants in the procession of the marriage contract held at the KUA or at home are followed by a maximum of 10 (ten) people;
6. Participants in the procession of the marriage contract held at the mosque or meeting hall are attended by a maximum of 20% of the room capacity and no more than 30 (thirty) people;
7. The District KUA is obliged to regulate matters relating to officers, *Catin* parties, time and place so that the implementation of the marriage contract and health protocol can run as well as possible;
8. In the case of the implementation of the marriage contract outside the KUA, the Head of the District KUA can coordinate and cooperate with related parties and / or security organs to control the implementation of the marriage contract service carried out in accordance with strict health protocols;
9. In the event that the health protocol and / or the provisions in points 5 and 6 cannot be fulfilled, the presiding official is obliged to cancel the marriage service citing reasons for refusal in writing which made known to the security apparatus;
10. The Head of the District KUA shall coordinate on the plan for implementing the new normal order of marriage services to the Head of the District Task Force;
11. The Head of the Regency / City Ministry of Religious Affairs Office monitors and controls the implementation of the new normal

order of marriage services in their respective areas.

From this circular, the Ministry of Religious Affairs continues to provide marriage services for people who want to get married. Some of the provisions above try to adapt to the current situation and conditions during the Covid-19 period. However, in some cases, the provisions regarding Marriage Guidance (BIMWIN) have not been regulated in detail. As a crucial and integral part of creating a harmonious and prosperous family, the Marriage Guidance program needs to be carried out and can be adjusted. The pre-marital marriage guidance program (BIMWIN) for the bride and groom needs to be organized by the Office of Religious Affairs (KUA) with new strategies and innovations. For example, in the form of face-to-face guidance which is carried out for 16 hours of sessions (JP) according to the module published by the Ministry of Religious Affairs, it can be done online. Or it can be done by giving modules like independent guidance, but the prospective husband and future wife who follow the measurable marriage guidance what is conveyed from the material and their understanding.

In addition, based on the Decree of the Directorate General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for the Implementation of Prenuptial Marriage Guidance for Prospective Brides and grooms, participants of pre-marital marriage guidance for prospective brides and grooms' number at least 25 pairs or 50 people. Therefore, if there are less than 25 pairs / 50 people, the implementation can be combined with several Districts, and coordinated by the Head of the local Regency / City Islamic Community Guidance Section.

However, with the conditions of the Covid-19 pandemic, this was able to be flexible. This means that the implementation of face-to-face marriage guidance can be carried out by several Districts and can be coordinated by the Head of the local Regency / City Islamic Community Guidance Section online. Of course, this must be supported by adequate infrastructure and the use of technology media.

On other occasions, the prospective bride and groom can carry out independent guidance, not

in the sense that as it is understood there is a role of Islamic religious leaders or instructors who have been given the task of providing counseling to the prospective bride and groom personally. However, it provides the opportunity for the bride and groom to study the module and then when the bride and groom register to the District KUA online, prenuptial provisioning regarding the basics of marriage, building *sakinah* in a family, and laws relating to family issues are evaluated by the prince who checks the marriage requirement documents periodically.

The head of Family Development at the Directorate General of Islamic Community Guidance of the Ministry of Religious Affairs, Adib Machrus, explained that his department is working to ensure that the marriage guidance program (BIMWIN) of the bride and groom in the Covid-19 pandemic situation can continue to be implemented. Because, this is part of a series of activities in marriage registrations. He stated (02/09/2020) that marriage guidance has an important role for family resilience. Therefore, during the pandemic we have prepared an online marriage guidance program (BIMWIN).¹⁸

He emphasized that in the midst of a pandemic like this, the challenges of having a household are more complex. This program will be implemented online at the KUA at the sub-district level and the Ministry of Religious Affairs at the district / city level. The discourse is that someday there will be trained parties, such as the head and KUA extension agents, to health workers. Communication between the bride and groom and the facilitator will be carried out via a Whatsapp Group. The Ministry of Religious Affairs, through the Head of Sub-Directorate for Family *Sakinah* Development at the Directorate General of Islamic Community Guidance at the Ministry of Religious Affairs, revealed that this program could start nationally in mid-September.

This was responded to by the region, as stated by the Head of KUA Batu Malang, East Java, Arif Saifudin (27/09/2020), the regional KUA has conducted online marriage guidance, from registration to providing materials. The prospective bride and groom are required to fill out questions on paper for authentication. In

addition, the KUA also provides lectures via YouTube. The material given contains 25 items, containing the rights and obligations that must be carried out in building a household. These innovations and strategies are good efforts, and need to be implemented and realized immediately considering that the marriages that occurred during the Covid-19 pandemic still have the provisions to run a family with *sakinah, mawaddah, rahmah*, and have family resilience and lead to a broad community *baladun thayyibatun wa rabun ghafur*.

Conclusion

Premarital marriage guidance is an important part of conducting a marriage so that prospective spouses that want to form a family have provisions and a qualified understanding in fostering a household. Therefore, the implementation of marriage guidance as mandated by the Director General of Islamic Community Guidance Number 379 of 2018 concerning Guidelines for the Implementation of Prenuptial Marriage Guidance for Prospective Brides and grooms needs to be carried out even in a state of the Covid-19 pandemic. So, it is necessary to put in place innovations and strategies to carrying out premarital marriage guidance. This can be done online using technological media, as well as anything that is measured and evaluated by paying attention to health protocols. This is overseen by the Ministry of Religious Affairs in all regions of Indonesia. As in Circular Number: P-006 / DJ.III / Hk.00.7 / 06/2020 Regarding Marriage Services towards a Covid-Safe Productive Society which was set on June 10, 2020, online pre-marital marriage guidance needs to make separate technical regulations so that its implementation is directed and measured. This can be done by the Head of Sub Directorate of Family Development for *Sakinah*, at the Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of Indonesia.

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