

PREMARITAL GUIDANCE IN FOSTERING HOUSEHOLD INTEGRITY (Case Study in KUA Cicendo District and KUA Sukajadi District, Bandung City)

MASTUHI

Nusantara Islamic University, Bandung, Indonesia. E-mail: mastuhi@uninus.ac.id

UJANG KURNIAWAN

Nusantara Islamic University, Bandung, Indonesia. E-mail: ujangkurniawan_pais2_2020@uninus.ac.id

ASEP ISMAIL

Nusantara Islamic University, Bandung, Indonesia. E-mail: asepismail_pais2_2020@uninus.ac.id

Abstract

The background of this study seeks to describe premarital guidance in fostering household integrity. Marriage is a form of relationship between adult men and women that is universally accepted and recognized. Marriage is an attraction between a husband and wife relationship, as well as one of the sunnah of the Prophet Muhammad SAW. The author would like to reveal premarital guidance in fostering household integrity. The low understanding of premarital education is influenced by row input factors such as (bride and bridegrooms). Input instrumental factors such as (guidance curriculum, extension workers, facilities and infrastructure, and budget or costs). Environmental input factors such as (family, community, and stakeholders). These factors are interrelated with each other in realizing premarital education in fostering household integrity. It has become a prerequisite for the bride and groom before carrying out the wedding, so they must first follow pre-marital guidance, which is commonly called the bride-to-be course. The purpose of this research is general and specific, the general purpose of this research is to obtain an overview, describe, reveal and analyze premarital guidance and foster household integrity in the city of Bandung. The specific purpose of this research is to obtain a clear description and analysis of planning for premarital guidance to realize household integrity, organizing the formulation of premarital guidance to realize household integrity, implementation of the implementation of premarital guidance to realize household integrity, supervision as well as obstacles and solutions regarding premarital guidance to realize family integrity. Research on premarital education in fostering household integrity uses a qualitative approach, qualitative research is descriptive research and tends to use inductive analysis. Process and meaning (subject perspective) are emphasized in this qualitative research. The results of this study are that Premarital Guidance is very important in family harmony, with the existence of Premarital Guidance, a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. The results of this study are that Premarital Guidance is very important in family harmony, with the existence of Premarital Guidance, a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. The results of this study are that Premarital Guidance is very important in family harmony, with the existence of Premarital Guidance, a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively

socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. Then a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. Then a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. So that it can be seen that there is clear evidence that premarital guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life. So that it can be seen that there is clear evidence that premarital guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life.

Keywords: Premarital Guidance, Fostering, Household

INTRODUCTION

Education in general begins in one family, parents are responsible for the continuation of the education of their children, humans as social beings cannot be separated from dependence on others, have the instinct to live together and preserve their offspring in the future, what they see, hear, and felt as a child it was woven into the life of his personality. A newborn baby in principle has brought the basic potential needed for survival, even though the number is limited. If the innate potential is properly developed early on, that potential will grow and develop normally as expected. In Islam, the relationship between parents and children is unbroken, until both parents die they still have an inner connection, therefore, the prayers of pious children to parents who have died are still accepted by Allah SWT. Therefore, it is a noble obligation imposed by Islam on all parents to educate their children until they are pious. To realize pious children is not easy, but the cultivation of character formation in children must start from the womb or from birth in the world. Education starts from the family so that in the future there will be no deviations. These deviations are prevented by teaching religious knowledge from an early age. In addition to family, the environment also greatly affects the lives of children, because they also need interaction with other people. Humans were created by Allah SWT. As social beings, which mean that humans cannot live and develop properly without help and interaction with others, they need each other. Human relations with fellow humans in fulfilling human life are complex, both physical (physical) and psychological (spiritual) needs.

In human life, humans have the desire to socialize with each other. This is a nature given by Allah SWT to humans so that they are always in touch with other people. It is human nature that each other always needs each other, homo homini, humans are social

creatures (Zoon-Politicoon) Aristotle (2006:78). Since birth, humans are equipped with the instinct to always live together with other people. Islam encourages humans to interact socially among other humans. This encouragement, both explicitly and implicitly, is found in the Qur'an and the Sunnah of the Prophet, and even appears symbolically in various Islamic rituals. With this interaction, it is very possible that it can cause various problems in human life, because the nature between men and women is a sense of attraction to the opposite sex.

Human development is known as a period called early adulthood, namely the process of transition from adolescence to adulthood. Early adulthood according to Erikson quoted by Santrock explains that this period starts from the age of 20-30 years (Saraswati, 2001: 348). This period is marked by the start of intimacy and isolation (intimacy versus isolation), when an individual searches for the identity of another person by accident he has lost his own identity (JW Santrock, 2002: 125). At this early adult stage, individuals will face the developmental task of forming intimate relationships with other people, such as finding friends to hang out with whose direction can be to prospective husbands and prospective premarital wives (Dikdik 2011:169).

The relationship in Islam between a man and a woman is governed by a concept called marriage. This is based on Surah an-Nisa' verse 1, namely:

أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

It means:

O people! Fear your Lord who has created you from one self (Adam), and (Allah) created his partner (Eve) from his (self); and from them Allah brought forth many males and females. Fear Allah in whose name you ask one another, and (maintain) family relations. Indeed, Allah is always watching over you and watching over you. (QS. A Nisa verse 1).

The verse above explains God's command to humans, both men and women, to get to know each other. This process of knowing is intended so that humans can help each other in terms of goodness and also to preserve offspring. Humans cannot fulfill their physical and spiritual needs without the help of others. This requires cooperation and harmonious interaction. Shihab, (2014:9).

Islam regulates its people in terms of preserving their offspring through marriage. Marriage is sunatullah, meaning the command of Allah and His Messenger, not merely human desires or lust, therefore someone who is married means he has done some of the Islamic shari'a (rules). Bakri (1993:3).

Marriage is a form of relationship between adult men and women that is universally accepted and recognized. Marriage is an attraction between a husband and wife relationship, as well as one of the sunnah of the Prophet Muhammad SAW. The basis of

a marriage is sacred in the sight of God as well as on the human side. The purpose of this marriage is to get legitimate offspring and form a happy, healthy, prosperous, and healthy physically and mentally. A sakinah, mawaddah warahmah household begins with choosing a high-quality life partner both in terms of capacity, socio-economics and education.

The Ministry of Religion (Kemenag) seeks to reduce the high divorce rate through synergy with the Advisory Board for the Development and Preservation of Marriage (BP4). The Director General of Islamic Community Guidance at the Ministry of Religion, Kamaruddin Amin, said that to reduce the divorce rate, his party seeks to synergize with other parties in implementing programs to strengthen family resilience. "The Ministry of Religion, especially the Directorate of KUA Development and the Sakinah Family, must be synergistic with our strategic partners such as BP4," Amin said in a written statement, Saturday (12/9/2020). Thought-rakyat.com.

Because, every year, the divorce rate in Indonesia continues to increase. Based on data from the Religious Courts of the Supreme Court, the divorce rate in Indonesia, especially those who are Muslim, in 2019 reached 480,618 cases. This number has increased every year since 2015 (394,246 cases), 2016 (401,717 cases), 2017 (415,510 cases), and 2018 (444,358 cases). Get information, inspiration and insights in your email. Throughout January to August 2020 the number has reached 306,688 cases. "This means that the average number of divorces in Indonesia reaches a quarter of the two million marriages per year," Amin said. Amin added that the program to strengthen family resilience can be carried out with marriage guidance activities in synergy with strategic partners. According to the former Director General of Islamic Education at the Ministry of Religion, the family is a fundamental entity in maintaining the resilience of a nation. Therefore, he continued, there needs to be continuous state intervention to protect the family. Meanwhile, Chairman of the Central BP4 Nasaruddin Umar stated that his party would provide marriage guidance and guidance in order to prevent divorce.

The same thing was also expressed by the Director of KUA and Sakinah Family Development, the Directorate General of Islamic Guidance at the Ministry of Religion, Muharam Marzuki. Muharam revealed that his party had implemented a marriage guidance program in the last three years which was carried out at KUA sub-districts throughout Indonesia. The marriage guidance activities consist of several variants, namely pre-marital guidance, marriage-age youth guidance, and marriage guidance. "We also have a sakinah heritage program or sakinah family center which is currently still a pilot project in several KUAs in Indonesia," said Muharam. Muharam added that the target of prospective brides who received marriage guidance was still far from expectations. That number has only reached about 7 to 10 percent or 60,000 to 100,000 pairs of the number of marriage events. "That's why we need synergy. We hope, The number of divorce lawsuits in West Java increased rapidly during the COVID-19 pandemic. From the official website of the Bandung Religious Court, it was recorded that until August 29,

2020, there were 55,876 divorces in West Java. The spike in the number of lawsuits and applications for divorce occurred during the early period of the Large-Scale Social Restrictions (PSBB), which was in the May-June-July range. Of all the work units of the Religious Courts in West Java, the surge in divorce claims jumped from 2,734 in May 2020 to 12,617 in June, as well as in July the number of lawsuits reached 11,797 lawsuits. <https://prbandungraya.minded-rakyat.com>.

As is known, a divorce lawsuit is a way for a wife to file for divorce from her husband through the Religious Courts, in Islam this term is specifically called. Meanwhile, the number of applications for divorce or talak by husbands in May in West Java reached 412, while in June it increased to 1,782. The increase in the number of divorce applications also increased in July, namely, 2,286 cases. Reporting from the same page, from January to August 2020 there were 55,876 divorces. Tens of thousands of divorce cases are based on various factors, but the most dominant factors are constant disputes and quarrels (29033 cases), economics (23476 cases) and leaving one party (2511 cases). Interestingly, the age range for divorce applicants or plaintiffs is at most 31-40 years old. With a high school education level. Data from the Bandung City Religious Court on August 3, 2020.

Based on a report received from the head of the Bandung City Court, the number of cases is predicted to continue to increase until the end of 2020 during this Covid-19 pandemic. By the end of the year, according to Oded M. Danial, the divorce rate for various reasons could reach 7,000 cases handled by the Religious Courts. "They convey information that in Bandung so far there have been 5,000 divorce cases from January to now and it is estimated that up to 7,000," said Oded M. Danial. Source prbandungraya.minded-rakyat.com. According to him, the increase in divorce cases was caused by various factors, namely economic factors and partner incompatibility. He added that the divorce would have an impact on the child's development because the parents separated. With thousands of divorce cases, thousands of children will also be affected. "Each for example has three children, how many children are victims?" he said. <https://prbandungraya.minded-rakyat.com> Therefore he reminded the importance of education about family or marriage. So like any problems experienced by married couples, divorce is not a solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court how many children are victims?" he said. <https://prbandungraya.minded-rakyat.com> Therefore he reminded the importance of education about family or marriage. So like any problems experienced by married couples, divorce is not a solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same

thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court how many children are victims?" he said.<https://prbandungraya.minded-rakyat.com> Therefore he reminded the importance of education about family or marriage. So like any problems experienced by married couples, divorce is not a solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court Therefore, he reminded the importance of education about family or marriage. So like any problems experienced by married couples, divorce is not a solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court Divorce are not the solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court Divorce are not the solution. "Any storm must endure. Family resilience starts from faith, morality, and economy," he said. The Director General of the Religious Courts of the Supreme Court (MA) Acor Nur directly expressed the same thing regarding the increase in divorce cases in 2020. He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by problems. Arising from the pandemic. Only about two percent of the total cases that go to court He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by the problems that emerged as a result of the pandemic. Only

about two percent of the total cases that go to court He said that the impact of the Covid-19 pandemic on divorce cases was not significant with the number of divorce cases triggered by the problems that emerged as a result of the pandemic. Only about two percent of the total cases that go to court <https://prbandungraya.minded-rakyat.com>. According to him, divorce cases that went to court during January to August 2020 were more due to the constant disputes and quarrels between husband and wife, economic factors, and one party leaving the other. "Those who come to court don't just take care of divorce but there are other cases. It was not concluded that the accumulation of people in court due to Covid-19 or being laid off was laid off. There is a pandemic effect but it is not significant," he said. Aco assesses that family resilience in Indonesia is still relatively strong, not easily disturbed by problems that arise due to the Covid-19 pandemic. "I think there is still hope for Muslims to maintain their household even though there are effects from employment, lost income, so that household life decreases their income," said Aco. From the results of the initial observations that the author did at the Office of Religious Affairs (KUA) in Cicendo District and Sukajadi District, Bandung City. So that many family couples experience difficulties in the household and the occurrence of household conflicts. More or less it was found that 5 family couples could not sustain domestic relations, they did not even know how to live with the right criteria. When a couple follows pre-marital guidance, the couple should realize that this guidance plays a very important role in their marriage. Limited knowledge and a sense of awkwardness, but knowing these things before marriage is definitely better than having to experience conflict after marriage. With the pre-marital guidance program given to couples, it can help solve problems or information about marriage and the household. After following the guidance, in the family there is an awareness of the partner, of the rights and responsibilities as a husband and wife, so that in married life an attitude of mutual understanding and respect is formed. The awareness that married couples have in the guidance is also a benchmark for the success of this pre-marital guidance following pre-marital guidance has not been able to achieve from that guidance so that the problems that will be faced by couples in the future are accompanied by the rapid development of technology and human life that dynamic, Therefore, marriage education is increasingly needed to prepare to build a family and maintain the continuity of the family. And supported by research conducted by Shardi, (UINS Thaha Saifuddin, 2021). Pre-Marriage Guidance in forming a sakinah family at the Office of Religious Affairs, Teluk Seberang sub-district, Jambi city, the results of the study affect the formation of a sakinah family. Taking into account the background of the problem, the author is interested in conducting research on Premarital Guidance in Fostering Household Integrity (Case studies in KUA Cicendo District and KUA Sukajadi District, Bandung City). Pre-Marriage Guidance in forming a sakinah family at the Office of Religious Affairs, Teluk Seberang sub-district, Jambi city, the results of the study affect the formation of a sakinah family. Taking into account the background of the problem, the author is interested in conducting research on Premarital Guidance in Fostering Household Integrity (Case studies in KUA Cicendo District and KUA Sukajadi District,

Bandung City). Pre-Marriage Guidance in forming a sakinah family at the Office of Religious Affairs, Teluk Seberang sub-district, Jambi city, the results of the study affect the formation of a sakinah family. Taking into account the background of the problem, the author is interested in conducting research on Premarital Guidance in Fostering Household Integrity (Case studies in KUA Cicendo District and KUA Sukajadi District, Bandung City). Taking into account the background of these problems, the author wants to reveal premarital guidance in fostering household integrity, where the understanding of premarital education is still low, it is influenced by row input factors such as (bride and groom). Input instrumental factors such as (guidance curriculum, extension workers, facilities and infrastructure, and budget or costs). Environmental input factors such as (family, community, and stakeholders). These factors are interrelated with each other in realizing premarital education in fostering household integrity. It has become a prerequisite for the bride and groom before carrying out the wedding, so they must first follow pre-marital guidance, which is commonly called the bride-to-be course. Therefore, the leadership of the head of the KUA is one of the important factors that can encourage the resources of religious instructors to realize the vision, mission, goals, and foster household integrity. In addition, the purpose of this research is general and specific, the general purpose of this research is to obtain an overview, describe, reveal and analyze premarital guidance and fostering household integrity in the city of Bandung. The specific purpose of this research is to obtain a clear description and analysis of the planning of premarital guidance to realize household integrity, organization of the formulation of premarital guidance to realize household integrity, implementation of the implementation of premarital guidance to realize household integrity,

METHOD

This research on premarital education in fostering household integrity uses a qualitative approach. This is in line with the opinion of Sukmadinata (2010: 72) that qualitative research is a research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. This qualitative research is aimed at understanding social phenomena from the participant's perspective. Qualitative research is research that is descriptive and tends to use inductive analysis. Process and meaning (subject perspective) are emphasized in this qualitative research. The theoretical basis is used as a guide so that the focus of this research is in accordance with the facts on the ground. In addition, the theoretical basis is also useful to provide an overview of the background of the research and as material for research results. One of the characteristics of qualitative research according to Moleong (2004:6) is descriptive, namely the data collected in the form of words, pictures and not numbers. The research report contains quotations from the results of interviews, field notes, photos, recordings, documents, and notes or memos. The research method used in this study is the case study method, according to Mulyana (2010: 201) a case study is a comprehensive description and explanation of various aspects of an individual,

a group, an organization (community), a program, or a social situation. By studying as much as possible an individual, a group or an event, the researcher aims to provide a complete and in-depth view of the subject under study. Meanwhile, according to Smith in Denzin and Lincoln (2009: 300) the case is a limited system (A bounded system). Meanwhile, Denzin and Lincoln further argue that case studies can mean the process of reviewing the case as well as the results of the study process. The case study method was chosen as the method in this research because the problems studied occurred in certain places and situations. The use of the case study model in this study is based on the consideration that the research was carried out by the District KUA in Bandung City. The case study method focuses more on a case, as for the case referred to in this study to provide an overview of premarital education activities in fostering household integrity in the city of Bandung.

RESEARCH RESULT

Concept of Premarital Guidance at KUA Cicendo District and KUA Sukajadi District, Bandung.

The Marriage Guidance carried out by the KUA is carried out before the participants carry out the marriage contract and is carried out for 16 JPL (Lesson Hours) or for two days. While the modules used are the Marriage Guidance Module for Bride and Groom and the Sakinah Family Foundation: Independent Readings for Bride and Grooms published by the Ministry of Religion in 2018. The first module, Marriage Guidance for Bride and Groom, focuses more on strengthening the perspective of the bride and groom towards marriage and family, and training in certain skills for managing marriage and family. The main topics of this module consist of 6 main materials, namely: (1) planning a marriage towards a sakinah family, (2) managing marriage and family dynamics, (3) meeting family needs, (4) maintaining family reproductive health, (5) preparing the next generation. Quality, and (6) managing conflict and building family resilience.

Premarital Guidance Strategy in KUA District, Cicendo District and KUA Sukajadi District, Bandung.

The premarital guidance strategy by KUA is carried out in the first session, introductions and learning contracts. This material opened the whole series of training activities. The second session, preparing a strong marriage towards a sakinah family. The third session, managing the dynamics of marriage and family. The fourth session, meeting the needs of the family. The second module is different from the material presented in the first module. The second module focuses more on reproductive and health materials, preparing quality generations, and managing conflict and building family resilience. The first session, maintaining family reproductive health. The second session, preparing a quality generation. The third session, managing conflict and building family resilience. Fourth session, reflection and evaluation. The Marriage Guidance participants were divided into two groups. Each group will discuss how to manage conflict and build family

resilience based on different cases. Each group member will discuss the facts in the case and analyze them. After that, there are representatives from the group to present the results of the discussion which will be responded to by other groups and also resource persons. In this last session, it is intended that participants are able to assess their level of mental readiness, as well as their readiness with their prospective husband or wife as a couple to marry and build a sakinah family, participants are able to formulate new things and things that need to be improved in the guidance process, both physically and mentally. Substance and technique.

The Role of Premarital Guidance in KUA Sub-district, Cicendo Sub-district and KUA Sukajadi Sub-District, Bandung

Bride's self-confidence, self-confidence is an attitude of belief in the bride and groom

Himself to solve all problems. Always optimistic and never give up. Self-confidence is formed from an early age that has been attached to us since childhood. Our family and environment play a big role in building self-confidence. Therefore, a person can be judged by his confidence if he has been able to determine his life goals. In terms of this Premarital Guidance, the participants who became the informants of this study were the brides who took the Pre-nuptial Guidance and the brides who did not take the Pre-nuptial Guidance.

One of the results of interviews that after attending Premarital Guidance, the results of interviewing informants about the hopes and main goals of carrying out marriage, at least in the next 5 years are as follows:

"My hope is to perfect religion, get happiness with many rewards, keep away and protect yourself from disobedience, have pious and pious offspring, and add to the family. (Interview with the bride and groom)

"Households that are sakanah, mawaddah, wara hamah}. Having blessed offspring, living happily in the hereafter, peaceful, harmonious, affluent and serene." (Results of interview with KUA)

Many informants said that the main goal in marriage is to make a sakinah, mawaddah, warahmah family. This is in accordance with Islamic guidance contained in the letter Ar-Rum verse 21:

أَيُّهَا أَنْ لَقَّ لَكُمْ أَنْفُسَكُمْ أَرْوَاجًا لَتَسْكُنُوا إِلَيْهَا لَ إِنَّ لَكَ لَأَيُّتٍ لَقَوْمٍ

Meaning: *And among the signs of His power is that he created for you a partner (wife/husband) of your own kind, so that you tend and feel at ease with him and made between you love and affection. Verily in that there are indeed signs for a people who think. (Surat al-Rum verse 21)*

From the explanation above, it can be understood that after following the Prenuptial Guidance, the bride and groom can determine the purpose and direction of their marriage. So that automatically, from the purpose of marriage, it will be used as a reference in

married life. Also as a determining factor for the emergence of confidence in each bride and groom. Married couples need mawaddah and rahmah at the same time, namely feelings of love that give birth to the desire to make themselves happy as well as their partners in joy and sorrow.

Indonesian society has various terms related to the ideal family. There are those who use the terms sakinah family, sakinah family, mawaddah warohmah (samara family), sakinah family, mawaddah, warohmah and blessings, masalahah family, prosperous family and so on. Inner and outer needs properly. There are 2 opinions about the characteristics of an ideal family as follows: The first opinion, that the characteristics of a sakinah family include the following.

- a. Standing on a solid foundation of faith.
- b. Fulfill the mission of worship in life.
- c. Obey religious teachings.
- d. Love and care for each other.
- e. Take care of each other and strengthen each other in goodness.
- f. Give each other the best for the couple.
- g. Deliberations resolve problems.
- h. Dividing roles equitably.
- i. Compact educating children.
- j. Contribute to the good of society, nation and state.

The second opinion, the opinion of Nahdlatul Ulama. Nahdlatul Ulama uses the term masalahah family (Mashalihul Ushrah). Namely, a family in which husband and wife and parents of children apply the principles of justice (I'tidal), balance (tawazzun), moderation (tawasuth), tolerance (tasamuh), and amar ma'ruf nahi mu'kar; have good character, sakinah mawaddah wa rohmah, prosper physically and mentally, and play an active role in seeking the benefit of the social and natural environment as the embodiment of Islam rahmatan lil'alam.

CONCLUSION

Based on the results and analysis of the research above, several conclusions were obtained, namely: Marriage Guidance carried out by the Ministry of Religion of Nganjuk Regency was carried out before the participants carried out the marriage contract and was carried out for 16 JPL (Lesson Hours) or for two days. While the modules used are the Marriage Guidance Module for Bride and Groom and the Sakinah Family Foundation: Independent Readings for Bride and Grooms published by the Ministry of Religion in 2017. Officers from the Ministry of Religion of Nganjuk Regency provide

directions/materials that will later become household provisions, including; material about preparing a sakinah family, building relationships in the family, maintaining reproductive health, preparing quality generations. The Marriage Guidance participants were divided into two groups. Each group will discuss how to manage conflict and build family resilience based on different cases. Each group member will discuss the facts in the case and analyze them. After that, there are representatives from the group to present the results of the discussion which will be responded to by other groups and also resource persons. That the strategy used in this Premarital Guidance clearly follows this Belief Theory. The role of Premarital Guidance is very important in family harmony, with the existence of Premarital Guidance, a person's confidence to live a family life also increases. With the Premarital Guidance, it will also reduce the number of divorces in Nganjuk Regency. The ability of couples who take Premarital Guidance is very good because they get materials that always demand to actively socialize with partners or individuals, so that it can be seen that there is clear evidence that Premarital Guidance can make a harmonious family. This gives rise to this belief that makes the couple stronger and tougher and leads a family life.

REFERENCE

- ❖ Amen, Rusli. (2002). *the Key to Success in Building a Dream Family*. Jakarta: Al-Mawardi Prima.
- ❖ Abdul Aziz Al-Qain, Ghasan. (2010). *My Family My Light; A guide to a happy family blessed by Allah SWT*. Jakarta: Almanda Media.
- ❖ Abdulhak, I. (1995). *Learning Methodology in Adult Education*. Bandung: Intellectual Creation.
- ❖ Al-Nabani. (2001). *the System of Association in Islam*. Bogor: Tariqul Izzah Library.
- ❖ Arikunto, Suharsimi. (2006). *Research Procedure A Practical Approach*. Jakarta: Rineka Cipta.
- ❖ Basrowi. (2008). *Understanding Qualitative Research*. Jakarta; Rineka Cipta.
- ❖ Baron, R.A and Donn Byrne. (2003). *Social Psychology*. Jakarta: Erlangga.
- ❖ Bisri and Fatah. (1999). *Arabic-Indonesian Dictionary*. Yogyakarta: Progressive Library.
- ❖ Ministry of Education and Culture. (1992). *Government Regulation No. 73/1991 on Out-of-school Education*. Jakarta: General Secretariat.
- ❖ Ministry of Religion (2008). *Guidelines for the Management of the Taklim Council*. Jakarta: Directorate General of Islamic Education.
- ❖ Gerungan, WA. (1988). *Social Psychology*. Bandung: Eresco.
- ❖ Hamijoyo, Santoso S. (1984). *Understanding the Philosophy and Principles of Non-Formal Education*. Bandung: PLS-FIP IKIP Bandung.
- ❖ Kamil, Mostopha. (2009). *Non-formal education*. Bandung: Alphabeta.
- ❖ Kamil, Mostopha. (2010). *Education and Training Model (Concept and Application)*. Bandung: Alphabeta.
- ❖ Lunandi (1984). *Adult Education*. Jakarta: Gramedia.

- ❖ Cipaganti Grand Mosque. (2007). Management Work Implementation Report. Bandung: Family Council of the Great Mosque of Cipaganti.
- ❖ Moleong, Lexy J. (1989). Qualitative Research Methodology. Jakarta: Youth Work.
- ❖ Nasution, S. (1988). Naturalistic-Qualitative Research Methods. Bandung: Tarsito.
- ❖ Purwadarminta, WJS (1988). Indonesia Dictionary. Jakarta: PN. Library Center.
- ❖ R, Johnson. (2010). Family Nursing. Bantul: Mulia Medika.
- ❖ Riduwan. (2009). Methods and Techniques for Preparing Research Proposals. Bandung: Alfabeta.
- ❖ Saifudin, HU (1995). Realizing the Sakinah Family based on Ibrah and Uswah Prophet Ibrahim in the Al-Quran. Bandung: Sakinah family center UNISBA Cakrawala Islam Radio Mora.
- ❖ Saripah, lip. (2002). Thesis. The Impact of the Sakinah Family Training on the Development of Family Welfare. Bandung: PPS-UPI.
- ❖ Satori, Djam'an. (2008). Qualitative Research Methodology. Bandung: Alfabeta.
- ❖ Sudjana, Djudju. (2000). Educational Program Management for Out-of-school Education and Human Resource Development. Bandung: Falah Production.
- ❖ Sugiono, (2010). Qualitative Quantitative Research Methods and RD. Bandung: Alfabeta.
- ❖ Suryabrata, Sumadi. (1983). Research methodology. Jakarta: PT. eagle.
- ❖ Talib, Muhammad. (2007). Sakinah Family Management. Yogyakarta: Pro-U.
- ❖ Thayib, Ansari. (1992). Muslim Household Structure. Surabaya: Gusti's treatise.
- ❖ Law of the Republic of Indonesia Number 20 of 2003. (2006). About National Education System. Bandung: Media Focus.