



PERCEPTION OF MARRIED COUPLES ON RELIGIOUS COUNSELING CONDUCTED BY KUA, BASARANG DISTRICT, KAPUAS REGENCY

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Abstract

This research is motivated by the requirement in applying for marriage at KUA, namely using religious counseling. Based on the background of the problem, the purpose of this study is to find out the impact of couples who are given and not given religious counseling, to find out the impact of attending and not attending religious counseling by KUA, Basarang District, Kapuas Regency, to find out the obstacles faced by KUA in religious counseling

This study uses empirical law research methods. The approach of this research is qualitative descriptive, with the research location located in Basarang District, Kapuas Regency. The data used in this study came from interviews with the community or couples in Basarang District. The methods used to collect data for this research are interviews and documentation studies.

The results of this study are: first, the perception of husband and wife on the impact of providing religious counseling and not providing counseling to couples who want to get married in Basarang District, Kapuas Regency. The perception of married couples towards religious counseling is as a means for married couples to form a sakinah family. The benefits of religious counseling itself are very many, such as the procedure for marriage contracts, , fiqh sciences about marriage (munakahat) so that attending religious counseling is influential in the harmony of married couples. Second, is how the obstacles obtained by the KUA of Basarang District towards religious counseling, The constraint of this implementation is because the KUA gets obstacles from people who cannot attend because their domicile is far away or sick and so on. Kua also gets obstacles from the lack of organizational managerial.

Keywords: Perception, Counseling, KUA

Abstrak

Penelitian ini dilatarbelakangi oleh adanya persyaratan dalam pengajuan nikah di KUA yaitu menggunakan penyuluhan agama. Berdasarkan latar belakang masalah, tujuan dilakukan penelitian ini adalah Untuk mengetahui dampak pasangan yang diberi dan tidak diberi penyuluhan agama, untuk mengetahui dampak dari hadir dan tidak hadir dalam penyuluhan agama oleh KUA Kecamatan Basarang Kabupaten Kapuas, untuk mengetahui kendala yang dihadapi KUA dalam penyuluhan agama

Penelitian ini menggunakan metode penelitian hukum empiris. Pendekatan penelitian ini adalah deskriptif kualitatif, dengan lokasi penelitian yang bertempat di Kecamatan Basarang Kabupaten Kapuas. Data yang digunakan dalam penelitian ini berasal dari wawancara masyarakat atau pasangan di Kecamatan Basarang. Metode yang digunakan untuk mengumpulkan data penelitian ini adalah wawancara dan studi dokumentasi.

Hasil dari penelitian ini adalah pertama, persepsi suami istri terhadap dampak dari diberikan penyuluhan agama dan tidak diberikannya penyuluhan kepada pasangan yang ingin menikah di Kecamatan Basarang Kabupaten Kapuas. Persepsi pasangan suami istri terhadap dilakukannya penyuluhan agama adalah sebagai sarana untuk modal pasangan suami istri dalam membentuk keluarga yang sakinah. Manfaat dari penyuluhan agama itu sendiri sangat banyak seperti tata cara akad nikah, ilmu-ilmu fikih tentang perkawinan (munakahat) sehingga menghadiri penyuluhan agama berpengaruh dalam keharmonisan pasangan suami istri. Kedua, adalah bagaimana kendala yang di dapatkan oleh KUA Kecamatan Basarang terhadap penyuluhan agama, Terkendalanya pemberlakuan ini dikarenakan KUA mendapatkan kendala dari masyarakat yang tidak bisa berhadir dikarenakan domisilinya yang bersangkutan jauh atau karera sakit dan lain sebagainya. Kua juga mendapatkan kendala dari kurangnya manajerial organisasi, dalam pengelolaan sumber daya manusia.

Kata Kunci : Persepsi, Penyuluhan, KUA

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INTRODUCTION

Marriage, or matrimony, comes from the word "marriage" which in language means gathering, entering into each other, and is often used to refer to the meaning of sexual intercourse (wathi). The word "marriage" is often used to refer to sexual relations (coitus) as well as the marriage contract itself.

A religious instructor is a person whose job is to provide advice, guidance and religious services to the community. They have knowledge and expertise in certain religious fields and work under the auspices of the Office of Religion or similar organizations.

The importance of couples attending religious counseling. Couples who take part in religious counseling programs are an important part of increasing their understanding and practice of their religion. A strong desire will encourage couples to actively learn, participate and apply religious teachings in their daily lives. Thus, a partner's high interest will provide greater benefits in forming a better character and religious life.

The author has gained a lot of experience while taking part in an internship at KUA Pelaihari. The author also often attends religious counseling provided by the KUA for couples who want to get married. The contents include: Procedures for marriage contracts, Procedures for bathing junub, Reading the Koran, Islamic religious knowledge in everyday life, and Islamic religious knowledge or jurisprudence in marriage and many more things are taught.

Based on the background above, the perception of married couples regarding religious counseling conducted by the KUA itself makes the author choose research that describes the impact on the families of couples who receive or do not receive religious counseling.

And what obstacles does the KUA face regarding religious counseling in the KUA of Basarang District.

Therefore, the author feels it is necessary to conduct research on this problem and present it in the form of a scientific work entitled. "Perceptions of Married Couples Regarding Religious Counseling Conducted by KUA Basarang District, Kapuas Regency".

METHODS

This research uses empirical research methods, which rely on analysis based on empirical facts obtained from human behavior. The data in this research was collected through direct observation or interviews with individuals or groups involved in the phenomenon being studied.

This research was conducted in Basarang District, Kapuas Regency, Central Kalimantan Province. This was done to observe the effect of differences between couples who received religious counseling and those who did not receive religious counseling.H

RESULTS AND DISCUSSION

1. Perceptions of Married Couples Regarding Religious Counseling Conducted by KUA Basarang District, Kapuas Regency

All 13 informants agreed that the impact of religious counseling on couples who want to get married is very influential. Perceptions of married couples regarding the implementation of religious counseling to form a sakinah family.

Family life or married life is a normal and healthy hope and intention of every young person and teenager in their growing years. Life shows that building a family is easy, but maintaining and developing a family to reach the level of happiness and prosperity that every married couple always dreams of is very difficult. A family that can achieve happiness and prosperity is called a sakinah family (Atabik, 2013: 162).

To achieve happiness, it is also necessary to have mutual understanding between husband and wife so that the relationship can be maintained so that in the end a family will be formed that is sakinah mawadah warahmah. The use of the word sakinah is taken from the Qur'an surah al-Rum: 21 which means: "And among the signs of His power is that He created for you wives from your own kind, so that you will tend and feel at ease with them, and be made- There is love between you. Indeed, in that there are indeed signs for a people who think." According to Ahmad Atabik's view of Litaskunu ilaiha, which means that God created arranged marriages for humans so that one person feels at peace with the other. By following religious counseling, it will be easier for husband and wife to form a harmonious family.

2. Community Perceptions of Religious Counseling for prospective brides and grooms in KUA Basarang District, Kapuas Regency.

Religious counseling is a method that has an influential role on couples or couples who want to get married. Counseling is often carried out by transforming religious knowledge through lecture methods and worship practices. In this way, it is hoped that society can understand and realize the importance of practicing Islamic teachings in everyday life.

3. The impact of providing religious counseling

Based on the results of interviews regarding the perspectives of husband and wife and the Basarang community regarding providing religious counseling as a condition for marriage, it has the following impacts:

a. The benefit of religious counseling is that having catin courses is that the government is concerned about the fragile condition of many brides, so the ministry of religion is very concerned about how to make the family prosperous and beneficial to catin. In counseling, what are the benefits of counseling? Providing counseling is very useful. To build their household, even those who have had failed marriages are still called for counseling.

b. if they sometimes don't follow it during the ceremony, most of the time when the contract is awkward, they are shocked because they don't know, they never learn, they are nervous, they are blank. Because when counseling is provided, there is education, there is consent and counseling because of its benefits for the family's resilience so that it does not become fragile, reminding them that marriage is worship. People's worship is to marry for life, the longest worship is to get married, they are given questions and answers about marriage when they want to get married, the most important advice. If you don't follow it, you will be at a loss.

c. The benefit of taking part in this religious counseling is firstly so that they understand each other's duties, rather than wives understanding their obligations as husbands, then husbands are also like that, which means that husbands not only provide physical and spiritual support as well as protection for their wives and then for their children and their family circle.

4. Obstacles to religious counseling by the KUA, Basarang District, Kapuas Regency.

Based on interviews with the 2 informants from the Basarang District KUA religious counseling, the obstacles the KUA itself faces in implementing religious counseling are:

a. Distance, due to the far location of the kua and the prospective bride and groom's residence, causes obstacles to the aga,a counseling process.

- b. It is not mandatory, because religious counseling is not mandatory, causing problems for prospective brides and grooms to attend because it is not mandatory even though it is recommended.
- c. Organizational managerial, in managing human resources. With religious counseling, the KUA must develop a strategy so that all potential resources are managed well. The lack of this makes it difficult for the Kua to implement religious counseling properly

CONCLUSIONS

From the discussions presented in the previous chapters, the author concludes:

1. Based on the results of interviews with several informants at the KUA Basarang District and couples who were and were not given religious counseling, it can be concluded that how each married couple perceives the religious counseling given by the KUA Basarang District, Kapuas Regency. And what is the impact of religious counseling itself?
2. Obstacles, the KUA faced obstacles from people who could not attend because their domicile was far away or because they were sick and so on. Kua also faced obstacles from the lack of organizational management in managing human resources.

B. Suggestions

This research will be an important reference for students of the Islamic Family Law study program in their next research, especially as material for discussion regarding the benefits or description of the benefits of religious counseling for couples who want to get married. Further research is needed to gain a deeper understanding of solutions in implementing religious counseling in KUA.

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