

Islamic Premarital Guidance and Counseling to Enhance Students Readiness to Marriage

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Abstract

This study aims to develop the readiness of college students to build family well-being (marriage). In particular, this study produced a model based on student readiness to get married. The research uses research and development methods, and the research procedures started from field trials to obtain empirical results. The sample involved 267 students from six public and private universities in the city of Bandung. The study results obtained a high impact on students' readiness in marriage.

Keywords

marriage; readiness; college students; premarital; counseling

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INTRODUCTION

In the stages of development of human life, the age of students in the early adult phase, namely the age phase, demands the existence and improvement of personal quality as a provision for living independently. Roles, duties, and responsibilities are not only the achievement of academic success but must be able to show behavior and individuals who adjust to social expectations as adults. One of the tasks in question is marriage and family life (Hurlock, 1991). Moreover, students are expected to complete their development tasks effectively in academic assignments, prepare for careers, and prepare for marriage.

However, the reality in the field is that there is much anxiety in students related to marriage problems. The anxiety in question is because they do not have a prospective life partner and are still confused in choosing the criteria that are as expected. The preliminary study results revealed that the confusion was felt more by 45.54% of students when compared to preparing a thesis that was considered not too confusing by 3.7% of students from 108 respondents in the 8th semester of the 4 UPI study programs.

The anxiety felt by students related to marriage needs to be followed up systematically and comprehensively to prevent the occurrence of unexpected things such as divorce. Data shows that there were 347,256 2015 divorce cases handled by the government, 90 percent of which were submitted by women, and one-third of the plaintiffs were aged 25-35 years (Kompas, 2016). One of the causes of this divorce includes the absence of mental readiness and lack of understanding of religion, especially the view of Islam in fostering a prosperous family.

Another finding from Kenedi (2005) states that students have not been able to act following positive considerations in preparing themselves for marriage. Students have not fully realized that accuracy, breadth, depth of knowledge, and understanding of marriage issues are essential for arranging the self-concept towards the expected marriage. In almost all universities, there are several married students. There are those whose family lives are happy with the condition of all being well off, and some are still mediocre and even lacking. Uniquely, some students who have built family life claim to be a quick driver of graduation with high grades, although some are the opposite.

The above phenomenon becomes an issue that needs attention. Systematic efforts through this model of premarital counseling need to be systematically arranged so that the continuity of prosperous family life can be realized. There are a variety of premarital counseling approaches that are studied. However, this study needs to be a new approach that promotes religion, especially Islam, in understanding marriage and various preparations for marriage. Therefore the pedagogic-based Islamic prophetic counseling model is a new approach in premarital counseling. The counseling needs to prioritize the educational aspects based on the guidance of the Prophet Muhammad as an example of the best family in Islam.

Based on the UPI research umbrella, this research is included in research to develop education as UPI's identity. This research has an essential contribution in supporting the achievements of RIP UPI, where the existence of the Islamic Prophetic Pedagogical Based Marriage Counseling Model is a form of concern for family welfare and development.

Based on the research background and to focus the research activities, the primary formulation of this research problem was made. Namely, "how is the form of Islamic premarital pedagogic counseling model to improve the readiness of students to foster a

prosperous family?". Among others in a year I: (1) How are the constructs of the concepts and scientific structures based on Islamic prophetic pedagogics and family welfare and academic studies supporting the development of model devices?; (2) How is the picture of students' readiness to foster a prosperous family in the city of Bandung ?; (3) What forms of premarital education already exist on campuses in the city of Bandung ?; (4) How is the form of premarital counseling based on Islamic prophetic pedagogics along with the tools to support the success of the program? Problem formulation for the second year: (1) what are the inputs from expert and practitioner validation results in a focus group discussion on premarital-based Islamic prophetic pedagogics that has been adjusted to phase I research? (2) How is implementing a limited trial model of premarital counseling based on Islamic prophetic pedagogic? (3) How is the effectiveness of implementing the Limited Positive Parenting Program trial in the city of Bandung? The problem of the third-year problem: (1) what are the inputs from the results of the effectiveness of the limited trial model of premarital counseling based on Islamic prophetic pedagogics that has been adjusted to phase II research?

- (1) How is the implementation of the results of the revised model of premarital counseling based on Islamic prophetic pedagogics in the city of Bandung ?;
- (2) What is the effectiveness of the trial results of the revised model of premarital counseling based on Islamic prophetic pedagogics in the city of Bandung?

The Concept of Premarital Counseling

Premarital counseling is a service that assists students to understand and respond to the concept of marriage and family life based on the tasks of development and religious values as a reference in preparing for the marriage they expect. Lambeth (1993) suggests premarital counseling as an assistance service with one distinct advantage in line with this understanding. Namely, learning how to communicate and overcome problems before marriage, expressing things that can cause problems, and through learning, efforts to open in terms of differences between potential partners. Associated with understanding, as stated earlier, it can be concluded that premarital counseling can be widely accepted as a valuable idea. So this premarital counseling can be designed to help potential partners improve the skills needed to make marriages succeed. The goals of premarital counseling are: (a) help couples develop skills to direct their way through marriage successfully; (b) identifying (and if possible addressing) areas of difference between pairs that might be the source of further conflict.

Overview of Islamic Prophetic Pedagogics

The word "prophetic" comes from English prophetic, which means Prophethood or the nature that is in a prophet. That is the nature of the Prophet, who has the character of a spiritually ideal individual and a pioneer of change, guiding the community toward improvement and carrying out endless struggles against oppression. In history, Prophet Ibrahim opposed King Namrud, Prophet Moses against Fir'aun, the Prophet Muhammad who guided the poor and young slaves against every oppression and injustice, had the aim of heading towards liberation. According to Shari'ati in Hilmy (2008: 179), the prophets did not only teach dzikir and prayer, but they also came up with an ideology of liberation.

Definitively, prophetic education can be understood as a set of theories that describe and transform social phenomena and change things for a change. More than that, it is expected to direct change based on ethical and prophetic ideals. Kuntowijoyo himself admitted it, especially in the history of Islamization of Science, as if it wanted to include something from the outside or altogether reject existing knowledge (Kuntowijoyo in Roqib, 2011). Furthermore, Kuntowijoyo (in Roqib, 2011: 357) incorporates a prophetic word into his findings of prophetic social sciences, which contain three contents of social sciences, namely humanism, liberation, and transcendence. Normatively- conceptually, the prophetic paradigm of Kuntowijoyo's version is based on verse 110 of Ali-Imran, which means: You are the best people who are sent down / born among men to send to those who speak and prevent the evil and believe in Allah.

From this verse, the basis of the three pillars of the value of prophetic social science used by Kuntowijoyo is; 1) Amar Ma'ruf (humanization) contains the notion of humanizing humans. 2) Nahi Munkar (liberation) contains the notion of liberation. 3) Tu'minuna Blade (transcendence), the dimension of human faith (Rosidin, 2015). In comparison, pedagogics is the science of education. Education, in this case, is Islamic education. Islamic education strives to build social capacity, implying that education must view humans as education subjects. Therefore, a starting point from the educational process starts with the theological- philosophical understanding of humans. In the end, humans are introduced to the existence of themselves as God's Khalifah on earth. Humanitarian education does not pretend to make human beings a source of absolute value bonds (anthropocentric). In medieval Europe, pure science and theistic technology made disaster in this modern century. The human personality was divided into entanglement dogma of materialism that obscures human values even though education is full of value and must be architectural or moral basis-transcendence.

The Nature of Family Welfare

Well-being has several terms, namely subjective well-being and psychological well-being. In this study, the intended welfare is subjective to positive well-being. Definition of personal well-being Studies that examine the causes, predictors, and consequences of happiness and satisfaction in life is associated with subjective well-being. Subjective well-being is an essential aspect in developing a positive quality of life.

Happiness in subjective well-being is related to the level of emotions and how individuals understand the world and themselves. In comparison, life satisfaction is a broader understanding of the acceptance of individual life (Diener, 1985). According to some subjective well-being, a psychologist is a scientific term for happiness. Even Carr (2004) provides the exact definition of happiness with subjective well-being, namely a positive psychological state characterized by high levels of satisfaction with life, high levels of positive emotions, and low levels of negative emotions. The welfare referred to in this study is family welfare or family happiness.

METHOD

This is intended to implement a model-based pedagogical prophetic premarital counseling Islam. To make that happen, the method the researchers used is research and development (R & D) from Borg and Gall (1989); while for the benefit of the design of research data collection and analysis for the benefit of model development, a qualitative-quantitative mixed approaches approach was used from Cresswell (2003).

Based on the research methods, approaches, and designs chosen, the following procedures and research activities that will be passed in stages include (1) conducting a descriptive-analytical study of the constructs of the concepts and scientific structures of premarital counseling based on Islamic prophetic pedagogics along with academic studies that support implementation model; (2) tracking students' readiness in developing a prosperous family; (3) conducting searches for similar programs that already exist on campus in the city of Bandung; and (4) the form of premarital counseling based on Islamic prophetic pedagogics along with devices supporting the success of the program.

The research will be conducted on children and parents to survey five campuses in Bandung, which were randomly selected. This survey aims to determine the picture of students' readiness to develop a prosperous family. The Islamic and prophetic pedagogical counseling models will be implemented in selected locations based on the data obtained.

There are several data needed in this study. These data include search results data from previous research and literature review both from journals, the internet, and the latest relevant books both from within and outside the country; data on parenting and its impact on children. The first data, which is related to the need for strengthening academic-theoretical studies from previous research results, is conducted using a desk study that is intensively carried out and obtained from updated and trusted sources. The data in this study were captured through questionnaires, observations, and documentation studies. The questionnaires were distributed to capture the profile of attitudes and knowledge of parents and children in a multistage sampling. In-depth interviews are conducted to capture deeper information. At the same time, the documentation study was conducted to capture secondary data relating to the implementation of the parenting program.

RESULT AND DISCUSSION

Conceptual Framework of Islamic Prophetic Pedagogical

Students are the age being confronted not only in achieving academic success but also being able to show behavior and personality to explore various lifestyles and values, begin to be intellectually challenged, and start enjoying independence. In other words, the age of students as a phase of early adulthood is a period of adjustment to new life patterns and new social expectations as adults. Consequently, students need to prepare themselves for various challenges and difficulties in making adjustments independently and responsible for the new roles, including roles in facing marriage and family life both as a husband, wife, parents, and community members.

Premarital counseling is a piece of knowledge and skill-based training procedure that provides information about marriage that can be useful for maintaining and improving the relationship of married couples after they are married. Premarital counseling is a

marriage preparation program, premarital education, premarital educative counseling, and premarital therapy. Premarital counseling is given by a psychologist or marriage counselor.

Premarital counseling based on Islamic prophetic pedagogics is a pattern of assisting in helping students understand and respond to marriage. Moreover, prosperous family life is based on assignments developments and religious values obtained from the Prophet Muhammad as an internal internal internal reference preparing for the wedding that is expected. The core of service premarital counseling is counseling interviews. Through interviews counseling, it is expected that students can obtain knowledge, understanding, strong skills, values, and beliefs to help deal with problems that bother them towards the expected marriage. Premarital counseling based on Islamic prophetic pedagogics in question is designed in a system with components of Islamic education exemplified by the Prophet Muhammad with counseling aspects identified and organized into one arrangement that can improve the effectiveness and efficiency of service.

Ardimen (2000: 90) revealed the task of developing students concerning marriage preparation to understand the values of marriage and family life values. Farozin (1996: 84-90), in his research, found that there were several needs of early adulthood (students) concerning married life and family, namely the need for guidance on the ins and outs of marriage, the need for premarital guidance, the need for explanations of marriage laws, the need for suggestions not to get married quickly.

Suwarjo (2000), in his research, suggested the style of parenting and the identity status of marriage domains with intimacy status in Javanese ethnic students. This study found that parenting styles can influence the exploration of marriage domain identity and students' commitment activities. The subject of this study was the Educational Sciences students of Yogyakarta State University.

CONCLUSION

A readiness to get married is essential with the aim that each partner can know, understand, and respond to the values of marriage, which refers to the meaning and wisdom of marriage in family life. The meaning and wisdom of marriage in family life for those in the early adulthood phase should be a provision of readiness first to recognize, understand, and react positively as a reference in building a harmonious and prosperous family life. The characteristics of early adulthood that have a positive attitude towards marriage are presented as follows: (a) want to learn about the matter of marriage; (b) believe that marriage is the only way that legitimates sex between men and women; (c) believe that marriage is a sacred (sacred) religious teaching that must not be violated, and (d) want to prepare themselves for marriage. Kenedi's (2005) study shows that students have not been able to act according to positive considerations in preparing themselves for marriage. Students have not fully realized that the accuracy, breadth, and depth of knowledge and understanding of marriage issues is essential in arranging their self-concept towards the expected marriage. Concern, trust, emotional stability, and students' optimism about the future of marriage are still low. Students have not been able to make a firm marriage commitment, which they can hold firmly as a principle, so they are not independent and not confident. Their establishment is easily shaken and quickly changes if they get pressure or influence from their environment and cannot plan for the future of their marriage correctly. Many factors can be a problem for students in arranging self-

concepts towards the marriage they expect, including limited knowledge and understanding. This limited knowledge and understanding need to be addressed through a model of premarital counseling based on Islamic prophetic pedagogics.

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