

Implementation of Bride and Groom Courses In North Balantak District, Banggai Regency In The Perspective Decision of The Director General of Islamic Community Guidance Number 379 Of 2018

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ABSTRACT

.Implementing the Sakinah family movement program has improved and strengthened people's lives. This program then became a national movement that has grown and developed strong roots in friendly, polite, and peaceful Indonesian society. Despite its success, it turns out there are still severe problems, such as the high divorce rate, the large number of applications for marriage registration, the increase in domestic violence, and unregistered marriages. In the bride and groom course, pre-marital guidance participants gain knowledge and skills as preparations for entering a new household. The main problem of the research is what the process of implementing the bride and groom course looks like in the North Balantak sub-district, Banggai Regency. This research aims to determine the process of implementing the bride and groom course to find out how the review of the Director General of Islamic Community Guidance Number 379 of 2018 regarding the process of implementing the bride and groom course in North Balantak sub-district, Banggai district. The method used is qualitative research with data collection techniques through observation, interviews, and documentation. Using the theoretical basis of John McLeod's counseling and the Social Welfare of Harold L. Wilensky and Charles N. Lebeaux. Research results (1). Coaching consists of three stages: the first is coaching at the Religious Affairs office, the second is coaching at the Community Health Center, and the third is further coaching. (2) the review of the first Director General's Decree 379/2018 has not been maximal, and the second, according to the third regulation, still needs to be implemented— conclusion (1). Coaching is divided into three stages. (2) Review of Director General's Decree 379/2018. 1. Still needs to be optimal; 2. Compliant with regulations; 3. has not run.

ARTICLE INFORMATION

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1. Introduction

Religious law, which embodies the instinct to preserve the species that exist in humans, is contained in a doctrine of marriage, where marriage is an act of sacred value to obtain blessings from God if its implementation is based on provisions that follow religious rules (Mahoney et al., 1999). Marriage is not just to express lust and quench sexual thirst but also to obtain calm, peace, mutual giving, and affection based on deep love and respect; more than that, it is also to accept and continue legitimate offspring and permanent recognition (Gordon, 2003). As stated in Marriage Law no. 1 of 1974 concerning Marriage Article 1, "Marriage is a physical and spiritual bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on the belief in the Almighty God" (Bhattacharyya, 2020). Marriage is also understood as sunnah for those who need it because the intense desire within them to have a biological relationship with marriage will guide both husband and wife who enter into a marriage contract to achieve tranquility, peace, and can express mutual love and affection between the two (Mahoney et al., 1999). Observing the implementation of the Sakinah family movement program, which has been alive and developing in society and has been able to improve and strengthen people's lives, which has then turned into a national movement that has grown and developed and has strong roots in society following the characteristics of the Indonesian nation, friendly, polite, and peaceful.

Despite its success, it turns out that there are problems that are quite worrying for us; for example, the divorce rate is still high, which is dominated by divorce lawsuits by wives against their husbands, applications for legal marriage cases still occur a lot, nationally the divorce rate is increasing, acts of domestic violence are still ongoing, overshadowing domestic life and even domestic violence is not only experienced by wives and children but also the victims are husbands, interfaith marriages still occur, unceasing weddings are endless. In the report on the implementation of activities, the Luwuk Religious Court released 620 cases of itsbat marriages in 2020, while in the following year, namely 2021, there were 102 cases that don't have a marriage certificate yet. Likewise, we see in mass media broadcasts long queues for

divorce at the Soreang Religious Court, Bandung district, West Java province, which even happened during the Covid-19 pandemic in 2020 (regional.kompas.com), as reported by national news via kompas.com dated 24 August 2020 at 13.39 WIB with the topic "Viral, Video of People Queuing for Divorce at the Bandung Religious Court" caused a stir among the public (Sustiono, Marzuki, & Ibrahim, 2022).

In the report on the implementation of annual activities of the Luwuk Religious Court class 1B, it was stated that in the last five years, the divorce rate reached 2,998 cases, dominated by contested divorce, 2,182 cases, and 816 cases involving petitions for talak divorce, within 2017 the divorce rate reached 590 cases, in 2018 there were 606 cases, in 2019 it reached 538 cases, in 2020 the divorce rate was 583 cases, and in 2021 divorce cases reached 681 cases. Applications for itsbat marriages over the last five years reached 1,203 cases, showing that cases of unregistered marriages in society are high. The disclosure of divorce cases at an average of 1.6 cases per day, specifically for the Banggai district area, there are still many families who do not have marriage books in the community due to unregistered marriages due to the incompetence of the Assistant Marriage Registration Officers in the village during this period. Then, there are many heads of households who do not adhere to Islamic teachings, such as praying five times a day, fasting during Ramadan, not being able to read the Qur'an, drinking alcohol, many women do not cover up, etc. From the description of the background of the problem above, the researcher was then interested in conducting research that focused on "What is the Role of the Bride and Groom Course in Creating a Sakinah Family in the Review of the Directorate General of Islamic Community Guidance No. 379 of 2018".

From the problems mentioned above, the authors can describe them in several sub-problems, including the following: What is the process of implementing the prospective bride and groom course in the North Balantak sub-district, Banggai district? How is the review of the Director General of Islamic Guidance Decree No. 379 of 2018 concerning the process of implementing bride and groom courses in the North Balantak sub-district, Banggai district? The objectives are: 1. To determine the implementation of the bride and groom course in North Balantak sub-district, Banggai district; 2. To find out the review of the Decree of the

Director General of Islamic Guidance No. 379 of 2018 concerning the process of implementing bride and groom courses in the North Balantak sub-district, Banggai district.

2. Literature Review

2.1 Bride and groom courses

Humans are chosen creatures who are glorified by Allah from other creatures of His creation, with all the privileges that exist in humans, such as the human mind, which can distinguish between good and bad and then choose (PARENS, 2013). In humans, there is the potential for attraction to the opposite sex where the instinctive character will emerge when there are external factors that encourage its emergence in the form of sensory facts, an object, an image, or a TV show; it could also be a fantasy or thought that could arouse lust. If these external factors can be minimized, this instinct will also be reduced or transferred to something else, such as fasting. Fulfilling the instinct to preserve this type gave rise to a set of rules and *'uqubat* (crimes) regarding marriage, such as the punishment for adultery is a hundred lashes for those who are single (Sidahmed, 2001). The prospective bride and groom course is intended to provide marriage guidance services, explaining that marriage is prescribed so that humans have clean offspring and a legitimate household, leading to a happy family in this world and the afterlife under the auspices of divine love and blessing (Omar, 2007). Allah produces many male and female offspring from the pair of men and women. So, fear Allah because, with His mercy, you ask for each other and maintain friendship relations. (Quraish Shihab, 2007) The command to be devoted is addressed to Rabb, the God who maintains and guides humans to avoid sanctions they could impose so that peace and prosperity can spread for all creatures.

Meanwhile, other material in the training course for prospective brides and grooms is in the form of providing knowledge about the basics of marriage in the study of the constitutional law of the Indonesian nation, as we find in Law Number 1 of 1974 concerning marriage and also contained in the Compilation of Islamic Law which states that: Marriage is an inner and outer bond between a man and a

woman to form a happy and eternal family/household based on the belief in the Almighty God. The marriage bond in a family in social life has a significant role, where the family is an essential element in forming the community and nation. Family formation must continue to create a complete and happy family. In this context, marriage and family are not only minor elements in social society but marriage and family formation are also considered momentum to create a miniature of a great nation. As social creatures, humans cannot be separated from living with other people; they have physical needs and instinctual demands, one of which is the sexual/biological instinct, which their marriage partner accommodates. Allah SWT deliberately makes a distinction between men and women and then requires marriage so that the two types can complement each other (Thompson, 1993). Allah SWT created humans with a dynamic potential that allows them to live excellently. This emotional potential includes physical needs, instinctive potential, and sense, where sense is used to think, linking the reality one faces with the information one has to assess correctly (Kaufman & Goldscheider, 2007).

Before proceeding to the wedding stage, the prospective bride and groom prepare supplies to welcome their marriage bond, which can be grouped into at least three: physical preparation, psychological preparation, and scientific preparation. Physical preparation is the body's readiness to assume responsibility and new roles as a father after marriage. As a woman, of course, she prepares herself and her womb to carry her child, breastfeed the baby, and prepare nutritional intake for her child. Meanwhile, material preparation is readiness for the husband to provide for his children and wife, while material preparation for the wife is to help ease the burden of providing for her husband. Psychological preparation is the readiness of husband and wife to face the complexity of the household, where social interaction in society requires mental readiness, maturity of thinking, open-mindedness, emotional control, and skills in empathy and sympathy. Immaturity in preparing psychologically will give rise to selfishness in living life at home. Scientific preparation or knowledge is crucial because readiness here will be visible in everyday life, including standard and normative abilities such as laws regarding rights and obligations, respective duties and responsibilities, resolving

problems that arise, and managing relationships between the husband's family and the wife's family. As for knowledge regarding practical tricks and tips for running a household. Such as mutual understanding, being open to each other, discussing with each other, knowledge about preparing for pregnancy, the birth process, post-natal care, and preparing nutrition and health for mothers and children. (Yahya Abdurrahman, 2007)

The bride and groom course is a government program to equip prospective brides and grooms to welcome a household with both husband and wife who have and can apply psychological provisions and skills in dealing with every family problem (Ellece, 2011). So that the dream of forming a *sakinah* family will be more easily achieved while being realized in a harmonious society and avoiding conflicts and disputes which result in the breaking of marriage ties. Theoretically, the course material for prospective brides and grooms, which has been programmed continuously and launched by the Office of Religious Affairs, is very representative, including marriage procedures, religious knowledge, legal regulations in the field of marriage and family, family management regarding the rights and obligations of husband and wife involving psychology to explain the development of husband and wife mentality in carrying out family-household relationships as well as the presence of health workers to review the effectiveness of reproductive health, sexually transmitted diseases and other dangerous diseases for women and men. The organizer with the authority to carry out the bride and groom course is the Marriage Advisory, Development and Preservation Agency or another institution that has received accreditation from the Ministry of Religion and has been appointed as the organizer of the government program, namely the bride and groom course. Facilities for administering bride and groom courses in the form of manuals, modules, participant pass certificates, and other course infrastructure are provided by the Ministry of Religion. A certificate of completion as proof of completion of the bride and groom's course is a marriage registration requirement. So, in the marriage process, the prospective bride and groom are considered to have the provisions for marriage.

2.2 Decision of the Directorate General of Islamic Community Guidance Number 379 of 2018

Achieving sustainable development as a basic need for a country is composed of several main components, one of which is a strong and resilient family to create a quality of life for Indonesian people. This effort began when preparing prospective bride and groom couples and young people of marriageable age to enter household marriage, providing knowledge about how to create a happy family, building mutual awareness, creating a healthy and quality family, overcoming various family conflicts, strengthening commitment, growing life skills so that families formed are families that can face the increasingly complex challenges of global life. The following are several points of review by the Director General in coaching, including: 1. Coaching based on the Office of Religious Affairs typology, 2. Participants also received a book on the foundations of the *Sakinah* family, an independent reading for the bride and groom prepared by the Ministry of Religion. The prospective bride and groom receive advice and guidance from elements: Counselors at the Marriage Development and Preservation Advisory Board, chief, Islamic Religious Counselors, Ulama', Psychologists, and educational practitioners. With a concentration of guidance material: Preparing a *sakinah* family, Building relationships within the family, Meeting family needs, Maintaining reproductive health, Preparing a quality generation, Building relationships within the family, and Preparing a quality generation.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory is only a guide so that the research focus is in accordance with the facts in the field (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The research was carried out at the Religious Affairs Office, North Balantak District, Banggai Regency, Central Sulawesi Province to understand the implementation of Bride and Groom Courses.

The interviews involved eight local figures, local citizens, and three local government staff within the regency. We also interview five

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figures from the Department of Religious Affairs. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022). The data analysis technique in this research used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data.

4. Results and Discussion

4.1 Implementation of the Bride and Groom Course in North Balantak District

The implementation of marriage guidance or bride and groom courses for prospective bride and groom couples is carried out when the prospective bride and groom wishing to get married register by bringing the marriage requirements documents to the local sub-district Religious Affairs Office. The prospective bride and groom who want to get married take a marriage registration form at the village office where the prospective bride and groom live, which is then signed by the village head and accompanied by a wet stamp. Next, the prospective bride and groom complete other supporting documents such as a marriage registration application form, prospective bride and groom's consent form, and parental consent form for prospective brides and grooms who are not yet 21. As for prospective brides and grooms who still need to be of marriageable age, as stipulated in Marriage Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning marriage, which states that the minimum age limit for marriage for men or women is 19 years. They were allowed to apply for a marriage dispensation hearing at a religious court with the requirements in statutory regulations. Next, the prospective bride and groom attach other supporting documents in the form of 1 passport photo measuring 4X6 cm and three pieces measuring 2X3 cm, a photocopy of an identity card, a photocopy of a family card, a photocopy of the last diploma, photocopy of birth certificate, photocopy of the identity card of the parents, photocopy of the identity card of 2

witnesses, photocopy of the identity card of marriage guardian. Prospective brides and grooms who are divorced must attach documents in the form of a divorce certificate (original) for divorced and not remarried and a death certificate (photocopy legalized by an authorized official) for widowed and not remarried. In contrast, those who are still male/virgin can attach documents in the form of a statement that they have never been married and have been signed on paper stamped Rp. 10,000,-.

All files and documents are delivered directly by the prospective bride and groom, whom the guardian of the prospective bride accompanies to register their marriage at the local sub-district religious affairs office with a time limit between the registration of the will to marry and the implementation of the aqad of marriage at least ten working days or two weeks after the registration of the marriage will until the implementation of the marriage contract, including notification of the amount of dowry paid based on the ability and sincerity of the prospective groom. Local sub-district religious affairs office employees or operators in charge of their field then register and input the data and documents into the online Marriage Management Information System. After successfully inputting the data and documents, the register and billing are then continued for the bride and groom who carry out the wedding ceremony at the bride's house or outside the office and employee working hours. Prospective brides and grooms who have obtained a marriage registration are directed to take part in marriage guidance or bride and groom courses held in the marriage hall room, sub-district health center by bringing an introduction to immunization and reproductive health counseling as well as further guidance held outside the religious affairs office and not forgetting to also direct them to the prospective bride and groom make cash deposit transactions for payment of marriage registration at the nearest bank or post office. The following is the explanation from the administrative staff/marriage registration operator at the North Balantak sub-district religious affairs office: "The implementation of the prospective bride and groom course begins when the prospective bride and groom want to get married, complete the documents by filling in the marriage form in the form of blanks N1, N2, N4 and N5 and accompanied by photocopies of Resident Identity Cards, diplomas, birth certificates and family

cards, register the files at the Religious Affairs Office. Next, prepare various requirements for implementing marriage guidance in modules, paper, and pens, and prepare tables and chairs. Next, summon the head of the Office of Religious Affairs or chief or Islamic religious instructor to conduct marriage guidance development activities (Dollahite & Lambert, 2007).

The implementation of marriage guidance activities through prospective bride and groom courses at the North Balantak sub-district religious affairs office is carried out passively, meaning that the religious affairs office waits for the future bride and groom to get married to express their desire to register and administratively register their marriage. The prospective bride and groom course activities are carried out only if there is a registration activity and registering marriage wishes for future brides and grooms. No scheduling of course coaching activities for prospective brides and grooms is carried out. In this case, the religious affairs office can immediately prepare recommendations and determine training materials for advanced bride and groom courses. In carrying out this follow-up coaching, as much as possible, the material presented is related to how to build relationships within the family, how to meet family needs, how to prepare a quality generation with resource persons from the Advisory Board for the Development and Preservation of Marriage counselors, psychologists, and ulama': "So far the concentration has been on providing material. Teaching future brides and grooms who want to get married only focuses on the core material as stated in the direction of the head of the religious affairs office and the modules issued by the Ministry of Religion. These materials include the basics of marriage, marriage procedures, religious knowledge as the foundation for building a *sakinah* family, and statutory regulations relating to family matters (Ningish, Mukhlisin, & Nelli, 2022).

4.2 Guidance courses for prospective brides and grooms at the North Balantak sub-district health center.

Providing material to prospective brides and grooms, such as regarding the basics and laws of marriage, marriage rules and procedures, and basic religious knowledge, which is the foundation for building a *sakinah* family, as well as rules and regulations relating to family matters, can take one to two hours but still

considering the mental condition, level of education, and health of the prospective bride and groom. After providing the material at the Office of Religious Affairs, the future bride and groom are directed to take part in providing knowledge related to reproductive health and healthy lifestyles, which will be developed directly by the community health center: "Specification development for the prospective bride and groom which leads to the mechanism of providing contraceptives to thin birth, delaying pregnancy, assisting and handling pregnant women, checking children's nutrition, preventing sexually transmitted diseases and how to avoid them and so on, we have carried out all of this regularly, providing counseling and advice and giving tetanus toxoid injections, "We will carry out a pulse, blood pressure, and hemoglobin checks, as for pregnancy checks for prospective brides and grooms. In the future, with more intense cooperation, all our hopes and desires together in providing and increasing public understanding, especially prospective brides, can be realized (Liu, Qiu, & Zhang, 2021).

What is the model for providing provisions for young participants of marriageable age who want to get married at the North Balantak Community Health Center? The following are excerpts from the interview: "One of the government programs is stunting prevention. Stunting prevention starts before the wedding, so we appreciate the Ministry of Religion for providing a letter or introduction that The goal is for the community health center to ensure that the prospective husband and wife candidate, apart from getting tetanus toxoid immunization to prevent pregnancy from contracting tetanus, secondly they get information about reproductive health, thirdly they get information about family planning if they have children. There is also something we need to add regarding the need for assistance from the start from the National Population and Family Planning Agency. The future bride and groom's health begins with the aim of having healthy offspring. "Starting from the National Population and Family Planning Agency, the Ministry of Religion and the health service must be on the same page, and for several years, this program has been running with a passive system (Jahdi & Acikdilli, 2009).

To strive for maternal health, it is necessary to plan a safe, healthy, and desired pregnancy; pregnancy and birth care are very

important to reduce child and maternal mortality rates. As emphasized by the head of the North Balantak sub-district health center in an interview in his office, he said: "In the training for future bride and groom, the midwife explained: 1. Reproductive health, accompanied by a nutrition officer so before she became pregnant the health officer had given her: 1. Vitamins that could be obtained through the Community Health Center to be given to couples of childbearing age or we say pre-conception preparation for pre-pregnancy, there is medication given; 2. Through daily foods, the officers also explain what foods are good for future brides and grooms in preparation for pregnancy, starting from the food around us, including protein, especially in coastal areas; fish has lots of protein and vegetables. The nutrition officer explained that before they prepare for pregnancy, there are special foods to prepare. Next, there are STDs (Sexually Transmitted Diseases), that's why before they get married, at the health center, there is also a screening for prospective brides. Several screenings for the diseases are taken, namely Syphilis, Hepatitis, and HIV. Blood samples are taken to determine whether the couple is healthy or not (Adler, Epel, Castellazzo, & Ickovics, 2000) .

4.3 Implementation of advanced bride and groom courses.

Guidance for the counselor elements of the Marriage Development and Preservation Advisory Board, ulama', psychologists, and educational practitioners have never been done before. The prospective bride and groom are about to get married, which is the hope of the family in the future as the foundation and support for the development of the nation, with the strengths and qualities that exist in it being able to determine the movements and steps for growth, both mental and social character, which are characteristic of the culture of society, which has been spared from coaching and providing guidance since from the start of entering the household gate, namely when carrying out and registering marriage documents at the local Religious Affairs Office, the chief and counselors should be more active and develop the ability to consolidate, collaborate with related parties so that guidance can take place to realize a dignified, virtuous, independent and prosperous nation.

In line with the statement above, the head of the General, Assets, and Personnel Sub-Section at the North Balantak Subdistrict Office also gave the following statement: "In reality, in the field regarding the implementation of the marriage development program, it is essential before heading to the level of marriage, they are given a course program for the bride and groom. For the family itself, what they do in the future will work well in their household, and there will be an understanding of how bittersweet it is to have a family. Therefore, it is essential that when the bride and groom course is carried out, it is carried out so that the young people who want to get married before getting married already know the sweetness and bitterness of being married" (Supratman T. Lumpeng, 2022).

5. Conclusion

The implementation of marriage guidance in the form of course activities for prospective brides and grooms at the North Balantak sub-district religious affairs office is carried out in three stages, namely: Stage I Guidance at the Religious Affairs Office, guidance for prospective brides and grooms is carried out at the Religious Affairs Office after the future bride and groom have carried out the data and document input process and other requirements. Phase II is Guidance at the Community Health Center, which is guidance on reproductive health, clean and healthy lifestyles, and family health, checking blood pressure, hemoglobin and counseling on balanced nutrition and protein, all the risks and dangers of pregnancies for young mothers and frequent births, and family planning counseling and administration of tetanus toxoid vaccine. Stage III Advanced Guidance: At this stage, guidance is provided to the prospective bride and groom on how to receive marriage guidance from competent sources.

Review of the Decree of the Director General of Islamic Guidance Number 379 of 2018 regarding the process of implementing bride and groom courses in North Balantak sub-district, Banggai district, namely: a) The implementation of pre-marital guidance at the Religious Affairs Office in North Balantak sub-district has not been optimal. b) Pre-marital guidance at the North Balantak Community Health Center has been implemented according to regulations. c) The implementation of advanced pre-marital guidance still needs to meet expectations.

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