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Strategy for Islamic Religious Counselors in Minimizing the Occurrence of Divorce in Society

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Abstract

This research aims to provide knowledge development regarding the background to the occurrence of divorce and, to understand the duties, functions, and strategies used by Islamic Religious Counselors to minimize the occurrence of divorce in society. The research approach is field research using a qualitative approach. The results show that the strategy is in the form of a Suscatin program, carrying out marriage counseling and counseling before and after the marriage contract. This research implies that the KUA institution is expected to further develop the function of Islamic religious counselors. They should be more active in approaching the society so that the activities carried out run smoothly. The public is expected to actively participate in the activities of the Science Council again through meetings and direct communication without prioritizing social media.

Keywords: Counselors, Comuciation, Divorse, Strategy,

INTRODUCTION

The teachings of Islam have a crucial role and very strategic position, especially as a spiritual, moral, and ethical foundation that can lead to a prosperous life physically and spiritually (Saebani, 2009). One form of human obedience to Allah Almighty is to channel sexual desire between men and women. It must be based on a predetermined bond, namely through the bond of marriage that is sacred to Muslims, not only in this world but also in the hereafter (Sulaiman, 2011).

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Islamic religious counselors in each sub-district as implementers of religious broadcasting activities have a very strategic role. If we are talking about the problem of da'wah or counseling means talking about the problems of the ummah or society. The counselor's efforts must have a positive impact and a little awareness that divorce carries enormous risks and impacts for himself, his family, and his children (Basit, 2014).

Building a family is easy, but maintaining and developing to achieve the happiness and prosperity desired by every married couple (Sudirman, 2018). The Office of Religious Affairs (KUA) is a government agency under the auspices of the Ministry of Religious Affairs. There are Guides as spearheads who have a crucial role in guiding people to understand religious teachings and practice them well. KUA counselors provide counseling such as marriage guidance, marriage counseling, advice before or after the marriage contract to the bride and groom, and guidance to married couples who are about or are starting a household., through the Suscatin Program. It is bride and groom courses by KUA (Basir, 2019).

Islamic religious counselors in each sub-district help the Sakinah family be formed that everyone dreams of. Islamic religious advisers who serve in KUA and have functions and authorities to carry out the marriage process must be careful and careful with prospective brides who will marry. Especially motives in marriage, there are great expectations and the possibility of divorce can be avoided.

Divorce cases in the Bondowoso Regency area continue to increase from year to year. In 2021, 1079 divorce cases were recorded, in 2022 there were 1888 and in 2023 there were 1923 divorce cases. Based on these problems, this study focusses in "Islamic Counselor Strategies to Minimize the Occurrence of Divorce in Society. Case Study in KUA Tenggarang District, Bondowoso Regency."

RESEARCH METHODS

This research uses a qualitative approach that produces data and analysis of phenomena that occur in society. Data collection techniques in this study are literature/documentation studies, interviews, and field observations (observation). Literature studies are conducted by reviewing related references, either in the form of books, policy/regulatory documents, or other information from cyberspace (Sugiono, 2005).

The data is analyzed in descriptive-analytical sequence, through the stages of editing, data classification, data reduction, and interpretation to conclude. Data interpretation in analytical efforts is carried out with the help of related social theories. The validity of the data

is obtained from triangulation techniques used by checking through other sources (Hardiani, 2020).

ANALYSIS AND DISCUSSION

Analysis of The Reasons Behind The Occurrence of Divorce in Society

According to the results of the study, several factors influence the causes of divorce in society, such as adultery, drunkenness, leaving one party in disputes and continuous quarrels, forced marriage, and economics. The most dominant factor causing divorce is the factor of continuous disputes or quarrels caused by (D. B. I. K. A. RI, 2017):

1. Economic factors.

Economic factors are the most dominant. Many husbands do not have regular or insufficient jobs, so their wives are asking to work. Meanwhile, her husband is unemployed at home. When the wife mentions, this is what prompts the quarrel that leads to divorce. The economy has an important role in building a household because economic problems are about the survival of a family. If economic needs are not met, then there is a high possibility of conflict between families. appears and causes divorce.

Islamic Religious counselors are trying to implement empowerment programs and combine assisted groups with small businesses to minimize the occurrence of economic divorce. It can use donations from the taklim assembly as business capital for economic development, and utilize government assistance as business capital. In addition, KUA collaborates with institutions that manage The economy of the ummah, such as Basnaz, and the Zakat Agency.

Islamic Religious counselors in KUA have a very strategic role in improving the community's economy. They can convey knowledge and provide counseling to the community about economic empowerment, through independent entrepreneurship, and implementing an economic system by Islamic religious law. Through these activities, it can help knowledge related to governance. How to do business well.

Lack of Religious Understanding

The lack of understanding of Islam in the people of the KUA Tenggara is one of the factors causing divorce. It is about tawhid, worship, or muamalah. Islam is a universal religion that not only regulates matters of worship but also relations between human beings. The

relationship of husband and wife is regulated in Islam, even how to make them children. In Islam, the rights and duties of husband and wife are clearly stated and each party is bound by those rights and obligations, do not neglect the other. The goal is for the household building to be strong and sturdy, thus creating love and affection between them.

Maximum results in the business of providing understanding and appreciation of the community and the value of Islamic teachings require appropriate strategies such as preparation of data collection instruments or target groups, and preparing routine work plans weekly, monthly, and yearly. It is carrying out work program evaluations, expanding cross-sectoral networks, including radio, mass organizations, and institutions in the district environment, and expanding the coverage of developed areas through the Taklim Assembly program in various mosques and musalas. There are several possible strategies to provide understanding related to religious issues, such as improving the quality of Islamic counseling materials through discussion programs.

2. *Early marriage*

Early marriage is also vulnerable to divorce cases. Early marriage couples predominantly do it after graduating from high school, because of the factor of not continuing college so what comes to mind is getting married. In many cases, most get married before graduating from high school. So living in a household in a mental state that is not ready is vulnerable to shocks and collisions. If each party is unable to resolve the problems, it is very vulnerable to divorce. KUA counselors can use methods of conducting early marriage prevention campaigns through dialogue forums or meetings and providing socialization and information about the impact of early marriage through preachers. Friday at the mosque. The method used is to provide explanations and social and psychological impacts of early childhood marriage to parents and their children (Azmi, 2020).

3. *Bad Communication*

Bad communication between extended families is also the reason for divorce in the KUA Tenggara. It is because the wife or husband cannot listen and socialize properly with in-laws, brothers, and the community. Communication between large families is crucial in building a family. Islamic religious counselors use socialization methods by processing and conveying messages in religious language and new ways that are appropriate to their level of knowledge, experience, orientation, and cultural background. Then, KUA counselors use lecture methods, group discussions, brainstorming, and seminar methods. The counselors also use media because counseling activities cannot be separated from the media.

4. *Psychological factors*

The psychological factor is that the dominant husband is irritable. If the wife is too independent and does not recognize male dominance, this will be a cause of quarrels and lead to divorce. The temperamental attitude of the husband often leads to domestic violence and divorce even at the level of very small mistakes, such as not enough salt in vegetables, losing matches, and others. Besides that, husbands are very jealous and dependent. Husbands who are dependent and passive generally accept what their wives do. It is against him but one day he will return to violence and respond to his wife's treatment with violence, and aggression. Then, the husband resolves any conflict with violence, depression, or other psychological disorders. Then, the husband is under the influence of drugs and alcohol that cause sexual abuse.

Divorce prevention strategies such as increasing provisions and building safe household tranquility through the Suscatin program. These efforts are made to increase household harmony and be able to prevent divorce due to psychological violence. Islamic religious counselors must also be able to increase knowledge related to sociological factors. If the community needs it, they must be able and ready to provide input and views.

5. *Polygamy/Sirri*

In some cases, divorces in the KUA Tenggara are caused by unregistered marriages/polygamy. Husbands of second marriages often reveal it after a certain period, monthly or even yearly. Most of these serial polygamy occur due to intentional relationships between husband and wife with other women cheating on their legal wives. The strategies used by counselors such as conducting socialization related to law Number 1 of 1974. It socializes the impact of serial polygamy and provides that if someone wants to have more than one wife, they must get approval. In addition, several methods can be used by Islamic religion counselors, such as providing understanding to the community through lectures and providing context regarding the correct practice of polygamy, according to Islamic laws and regulations, and statutory law.

6. *Lifestyle*

The lifestyle factor is because most of the husband goes abroad when they return home but have not adapted to the situation, such as simple clothes, and food. There is a shortage because the husband's income is insufficient for their needs, and this is the beginning of the dispute and ends in divorce. KUA counselors are to provide understanding to the community about

the latest lifestyle recommendations that are suitable for Muslims according to Islamic law, delivered through light-hearted religious programs among rural communities.

In addition, several methods can be used, such as providing information about lifestyles according to Islam, such as not exaggerating when buying something and encouraging people to buy things according to their abilities, not their wishes. Before carrying out this strategy, a counselor is already known to the surrounding community, introducing himself both at crowded times, for example through weddings in KUA, or at home, mourning, holiday celebrations, direct visits to sub-district level government offices, and other moments. Sometimes in introducing himself, a counselor conveys the main tasks and objectives of his presence. It is very easy for the community to express suggestions and opinions to participate in the development of the target area.

Analysis of the Duties and Functions of Islamic Religious Counselors Serving in KUA.

Several various tasks above are attached to Islamic religious counselors as stated in the Joint Decree (SKB) of the Minister of Religious Affairs and the Head of the State Civil Service Agency Number 574 of 1999 concerning the functional position of Islamic religious counselors, namely as a guideline for religious people in the context of mental, moral and devotion to God Almighty (D. A. RI, 2003). To fulfill its duties and functions as an informative, consultative, advocate function, counselors who currently serve in KUA provide lessons and guidelines to their minds, souls, and beliefs, and can overcome life problems and their lives properly and correctly, independently adhering to the Qur'an and *Assunnah* Rosululloh.

In essence, there are three main tasks carried out by Islamic religious counselors, namely guiding people in carrying out religious teachings and being able to convey ideas. Community development by using religious language and being able to increase harmony in religious life, so that the task of a religious guide is not only to carry out religious counseling in the narrow sense of recitation but also all activities.

Thus, the task of Islamic religious counselors is not only to carry out religious counseling in the narrow sense in the form of recitation but also all educational activities in the form of guidance and information about various development and education programs. The position of this religious guide is very strategic both in conveying religious missions and development missions, in solving problems.

The functional position of religious guidance states that it is necessary to monitor the extent of the implementation process. Religious guidance requires intensive guidance to

increase the level of electability and improve the competence of religious guides to carry out effective and efficient actions in carrying out their duties in society.

It is to maintain the stability of knowledge and understanding of society in the field of religion. It helps society's lives are formed actively, systematically, and correlative in living and applying their religious beliefs in daily life. Harmony, and peace, in the household and society. In addition, in carrying out their duties, counselors are required to meet certain qualifications to support their duties and profession as counselors, so counselors must be competent in their fields, and counselors must also be able to perform their duties well. The following are the competencies that an counselors must have (Ali, 1969):

1. Communication Skills

An counselors must be able to communicate well and be empathetic so that he can feel the needs of his congregation and the wishes of his congregation or the community he is building, and interact with the community as his target.

2. Extension Attitude

An counselors must be able to have several attitudes supporting his duties and obligations, including:

- a) Appreciate and be proud of their profession, and feel that the presence of counselors to carry out this task is very important and needed by society
- b) Love and love the target society so an counselors must always be ready to provide help do activities and be able to make a difference in his life.

3. Extension Knowledge Skills

The knowledge capabilities that an counselors must have include, the content of functions, and the values contained in the innovations delivered, both scientifically and practically.

4. Ability to understand the socio-cultural conditions of society.

Therefore, good counselors are those whose socio-cultural background matches their community, such as language, religious beliefs, and customs or traditions.

The competencies include aspects of communication skills, counselors attitudes, counselors knowledge abilities, and the ability to understand the socio-culture of the community, technical competence will emerge in the form of, the ability to convey messages appropriately, and the ability to convey messages well. The ability to use methods in a balanced manner, and the ability to use communication forms well so that counselors can carry out their duties and function properly.

Analysis Related to KUA Counseling Strategies in Minimizing Divorce in the Society

Divorce prevention and handling strategies carried out by Islamic religious counselors in creating a complete family are implementing programs such as pre-marriage, providing counseling related to marriage, and providing guidance to married people. Islamic religious counselors efforts every married husband and wife maintain their household well.

From several research results in the implementation of pre-marriage guidance, Islamic religious counselors focus on delivering material about marriage according to Islam and the rights and obligations of husband and wife so that a harmonious family is formed. It is because the rights and obligations of husband and wife are regulated in the Qur'an and Hadith of the Prophet such as about good and peaceful relations between husband and wife with a sense of love, mutual respect, keeping each other's secrets, a relationship filled with love, loving husband who provides support to his wife, and a wife is obliged to manage the household well, as well as a relationship accompanied by friendship, mutual need and mutual support to survive. Building or understanding religious teachings well can help a strong and resilient family because it is a basic need and can be a provision for husband and wife to build a happy household. It is a program that has the task of providing premarital guidance for prospective brides, KUA Southeast Counselors have ways or strategies to minimize the occurrence of divorce, that is:

1. Conduct Consultation, Mediation, and Assistance.

Apart from being an Islamic religious counselors, they also act as a mediator. Etymologically, the term Mediation comes from the Latin, *mediare*, which means to be in the middle. This meaning refers to the role played by a third party as a mediator in carrying out its duties to mediate and resolve disputes between the parties. That's in the middle as well, meaning the mediator must be in a neutral and impartial position in resolving disputes. He must be able to safeguard the interests of the parties to the dispute fairly and equally, to foster trust between the parties to the dispute. Mediation is an alternative form of dispute resolution outside the court.

The purpose of mediation is to resolve disputes between the parties involving a neutral third party. This is where Islamic religious counselors from the Southeast Regency play a maximum role. Apart from being a mediator, coaching, and preventing the collapse of households, what Islamic extension workers do is also a means of educating the community.

For example, this educational process is carried out by Islamic religious counselors in the Southeast Regency when providing knowledge and insight for married couples and married couples. This method is at least done so that the prospective husband and wife have

knowledge and a picture of what their lives will be like. That marriage is not merely to fulfill or validate the sexual relationship between husband and wife, but to obtain happiness and perfection as human beings. That's why every effort to fulfill these desires needs to be welcomed and cared for. Therefore, with the guidance and training provided by Islamic religious counselors, it is hoped that married couples will grow in maturity and have an orientation toward a better future.

2. Prevention of underage marriage

By running programs related to the prevention of underage marriage, we can give our best to provide a quality generation that has good quality. So that when adults will be able to face marriage. The prevention done by Islamic religious counselors is to provide guidance. Guidance does not only apply to brides-to-be but applies to teenagers who need guidance.

To create a *Warahmah* family that is *Sakinah Mawaddah*, Islamic religious counselors must be able to provide services and guide the community as well as possible, both for prospective brides and those who have been married for a long time (Sudirman, 2018). This is because the ultimate target of the strategy of Islamic extension workers who are currently serving in the KUA Southeast Regency is the implementation of education for the community through guidance, counseling, and religious development through religious language to all elements of society in the target area. Therefore, every counselor must play an active role in driving development activities through language and religion.

CONCLUSION

This research can conclude that there are several strategies to minimize the occurrence of divorce in society. Then, The things that cause divorce are economic problems, lack of knowledge about religion, underage marriage, bad communication between the couple's family, both in-laws and the community around the place of residence, psychological factors, and marriage or polygamy. Siri without the wife's knowledge. In carrying out their duties and functions, Islamic religious counselors need to know the multicultural component, namely culture, in the context of religion, cultural diversity, and how to respond to people's lives. The strategy to minimize divorce in the KUA of Southeast Regency is to provide dowry candidate courses, guidance, health education, open consultations for the community regarding household problems that are being faced, and provide marriage advice with material. The responsibility of husband and wife, provide counseling through various taklim assemblies,

provide information or views, especially for brides-to-be before marriage, and provide material related to religion and family.

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