

## ***Mubadalah* Marriage Guidance to Prevent Divorce in Pekalongan City**

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### **Abstract**

*Divorce in the city of Pekalongan is becoming a trend. The divorce rate is always increasing, even during the covid-19 pandemic and post pandemic. This paper intends to develop an appropriate formulation of mubadalah marriage guidance to prevent divorce in the city of Pekalongan, by emphasizing the understanding of the mubadalah concept through 5 pillars of marriage: (a) commitment to a strong bond of promise as a mandate from Allah (mitsaq ghalizh), (b) the principle of in pairs and mutually (zawaj), (c) mutual comfort behavior (taradh), (d) treat each other well (muasyaroh bil ma'ruf), (e) the habit of mutual discussion together (deliberation). The purpose of this study was to obtain the right formulation of mubadalah marriage guidance to prevent divorce. This study uses the Research and Development method, with three tests, (1) expert judgement (rational test), with valid results (model can be used), (2) limited scale trial (empirical test) with effective results in increasing understanding of the concepts of mubadalah for prospective bridal couples, and (3) broad-scale trial with effective results increases understanding of the concept of mubadalah for prospective bridal couples. The result of this research is that the formulation of mubadalah marriage guidance is found to be effective in increasing the understanding of the mubadalah concept in the prospective bride and groom, preventing divorce and forming a good (sakinah) family. The results of the limited trial and the effective broad-scale trial were both effective, as seen from the Wilcoxon statistical test which was declared significant (probability < 0.05).*

**Keywords:** marriage guidance, mubadalah, divorce trend

## **INTRODUCTION**

The divorce rate in Indonesia shows an increase every year. The 2022 Central Statistics Agency recorded that 447,743 divorce cases occurred in 2021. This figure has increased compared to the previous year which reached 291,677 cases. Having a *sakinah, mawaddah, warohmah* family (happy family) forever is the dream of every married person (Ardi and Maizura, 2018; Hudafi, 2020: 172). Appropriate implementation of the rights and obligations of husband and wife is one of the main assets in achieving a *sakinah* family (Hudafi, 2020: 180). However, quite a few married couples are negligent in implementing their rights and obligations in marriage. The existence of gender role inequality triggers problems, causes less harmonious relationships, and threatens the integrity of the household (Muafiah, et.al, 2022). As is the case in the city of Pekalongan, divorce is starting to become a trend, marked by increasing divorce rates from year to year. Pekalongan Mayor, H.A. Afzan Arslan Djunaid, SE, in his speech when appointing the management of the Marriage Advisory, Development and Preservation Agency (called BP4, *Badan penasihat, Pembinaan dan Pelestarian Perkawinan*) in the Pekalongan City for 2020-2025 expressed his concern about the increasing divorce rate, especially during the Covid -19 pandemic. In 2018 there were 573 cases, and the number continued to increase in 2019 and 2020 with the number of cases reaching 665 and 634 (Maulana, 2023).

Many factors cause the high divorce rate in the city of Pekalongan. Based on an interview with one of the marriage counselors in Pekalongan City, the main causes of the high divorce rate in Pekalongan City are economic factors, disharmony factors, and irresponsibility factors. The three main factors causing divorce in the city of Pekalongan are triggered by gender inequality in carrying out domestic life.

Divorce can also be caused by gender-based violence. More cases of gender-based violence affect women than men because of gender inequality. Even in 2021, domestic violence is still a trend that causes family disharmony, and can trigger divorce due to a lack of understanding of gender equality and the relationship between genders.

Likewise, domestic violence according to the National Commission on Violence Against Women (2018) has increased from year to year. More cases of gender-based violence affect women than men because of gender inequality (Nikupeteri and Laitinen, 2022). Even in 2023, domestic violence is still a trend that causes family disharmony, and

can trigger divorce due to a lack of understanding of gender equality and the relationship between genders (Maimun, 2022).

*Qiraah mubadalah* presents an understanding of the interpretation of the Koran and Hadith regarding gender equality. This concept prepared by Faqihudin Abdul Kodir (2019) presents a clear picture that Islam highly upholds gender equality in all walks of life. If all married couples understand the concept of *mubadalah*, then problems in marital relationships will be minimized. The divorce rate can be reduced.

The use of religious foundations (the Qur'an and Hadith) regarding the concept of gender equality in the marriage guidance approach, is in line with research by Aman, et.al (2019) which states that religion has a positive influence on marriage and is a solution to problems experienced by husband and wife in the household and making domestic life happy on the basis of religion. As for the use of gender-aware interventions, this is in line with the research of Robertson and Williams (2010), as well as the originators of Gender Aware Therapy (GAT), namely Good (1990). Also in line with research by Sanyata (2017), Kibtyah (2014) and Zulfa (2021).

The right step to provide an understanding of the concept of *mubadalah* is during marriage guidance to prospective brides and grooms who are getting married. Based on research by Devi, Lepcha and Giri (2021), marriage counseling is effective in providing satisfaction and well-being in marriage. The *mubadalah* approach must be provided comprehensively in marriage guidance services. This is in accordance with Al Baqi's (2016) research on reciprocal counseling based on the concept of *mubadalah* which is a form of approach in Islamic counseling and in line with research on reciprocity counseling for marital counseling which is effective in increasing marital happiness (Doorn & Müller-Frommeyer, 2020)

From the explanation above, there are several problem formulations that the author formulates to find further answers; How do prospective bride and groom couples understand the concept of *mubadalah* in Pekalongan City? What are the results of the development of an effective *mubadalah* marriage guidance model for creating a *sakinah* family in Pekalongan City? What is an effective *mubadalah* marriage guidance model for creating a *sakinah* family in Pekalongan City?

This research uses the research and development (RnD) research method (Sugiyono, 2018: 407). The product produced in this research is the *mubadalah* marriage guidance model. The data source for the research that the author will carry out consists of two, namely the primary data source in the form of research subject data (marriage counselors and Marriage Guidance participants in Pekalongan City), and related books and references. The data collection techniques that the author uses are questionnaires, observation, interviews and documentation. The questionnaire is used to determine the understanding of the concept of *mubdalam* for prospective bride and groom couples. Observation is used to observe the practice of marriage guidance in the city of Pekalongan, the objective conditions of the people of the city of Pekalongan, especially prospective married couples who use marriage guidance services in the city of Pekalongan. Interviews were used to obtain data from marriage counselors/counselors in the city of Pekalongan regarding the implementation of marriage guidance as initial data for model development *mubadalah* marriage guidance. Documentation is used to archive everything related to the development of the marriage guidance model.

## **DISCUSSION**

### ***Mubadalah* Marriage Guidance Model**

#### ***a. Understanding Mubadalah Guidance Marriage***

The concept of *mubadalah* is a concept in gender equality which emphasizes partnership relations or mutuality between two parties (husband and wife) who are partners with the aim that both can benefit from the activities of the relationship (Werdiningsih, 2020: 4).

*Mubadalah* marriage guidance is defined as the process of providing assistance by marriage counselors to prospective married couples/bride and groom through a group atmosphere based on Islamic values, which allows each participant to learn to participate actively by utilizing the participants' thoughts and experiences in an effort to develop insight, attitudes and/or skills needed with the *mubadalah* approach to prevent marital problems and personal development efforts through empowering family resilience to create a *sakinah* family (Dyana & Diantika, 2023: 43).

*Mubadalah* marriage guidance is a form of developing an Islamic-based gender-aware marriage guidance model, which is specifically for anticipating problems involving men and

women in the household. Mubadalah guidance aims to provide understanding to prospective and/or married couples that Islam upholds equality between men and women. Deeds are judged the same before Allah and what differentiates the two is only the level of piety (Kodir, 2019; Yasfirman, et.al, 2020:197; Dyana & Diantika, 2023: 43).

***c. The Mubadalah Concept in the Five Pillars of Marriage***

The concept of *mubadalah* in the five pillars of marriage consists of: (a) commitment to a strong bond of promise as a trust of Allah (*mitsaq ghalizh*), (b) the principle of pairing and reciprocity (*zawaj*), (c) behavior of providing mutual comfort (*taradh*), (d) treating each other well (*muasyarah bil ma'ruf*), (e) the habit of consulting with each other together (deliberation) (Kodir, 2021: 181).

1) Commitment to a Strong Bond of Promise as a Trust from Allah (*Mitsaq Ghalizh*)

*Mitsaqan ghalizan* (strong agreement) is interpreted as a promise that is stated and acknowledged as self-responsibility, which has a commitment to the principle of "gathering well or parting well."

This promise and commitment is reciprocal, so it applies to both husband and wife. This bond of promise must be guarded, remembered and maintained together, so that it produces *ghalizan* (strong) meaning in it. So, it cannot be that only one party is asked to commit, while the other party doesn't care.

2) The Principle of Pairing and Reciprocity (*Zawaj*)

*Zawaj* which means pair; In Islamic terms, association in marriage is called *zawaj* (pairing). Husband and wife are like a pair of wings that can make a bird fly high to live and seek life. Both are important, complement each other, mutually support each other and mutual cooperation between couples. In the expression of the Qur'an, the husband is the wife's clothing and the wife is the husband's clothing, as illustrated in Surah Al-Baqarah (2) verse 87.

From this principle, each husband and wife are half of the other, and are only complete if the two are united and work together. In this case, husband and wife are like a pair of sandals that complement each other, which cannot be separated from one another.

3) Behavior of Providing Mutual Comfort (*Taradh*)

Willingness is the ultimate acceptance and complete comfort. This is very important in married life, so that it gives birth to feelings of love and happiness. This is based on Q.S. al-Baqarah [2]: 233, that weaning requires the willingness of husband and wife, let alone for other things in married life that are more basic.

4) Treat each other well (*Mu'asyarah Bil Ma'ruf*)

This attitude is the most fundamental ethic in the husband-wife relationship which aims to create goodness in it. The goodness in it must be presented and felt at the same time by both parties. This is based on the word of Allah SWT in QS. Al Baqarah verse 233 regarding weaning deliberations.

The sentence that explains the attitude of treating each other well is wa Aa'syiruhunna bil ma'ruf. Aa'syiruhunna in the verse above uses a form of the word which means mutuality. So, husband and wife must treat each other well. It cannot be that only one party acts well, while the other party does not, or even acts evilly.

5) The Habit of Consulting Together (Deliberation)

In this case, everything, especially those related to the partner and family, should not be decided immediately without involving and asking for the partner's views. This is based on the word of Allah SWT. in QS. al-Baqarah [2]: 233)

### ***h. Stages of Mubadalah Marriage Guidance***

Quoting from Hanafi (2017: 32-34), there are seven stages of *mubadalah* marriage guidance:

- 1) Preparatory stage; The counselor opens a relationship with the counselee or participant so that communication is created for good premarital guidance.
- 2) The joining stage; The counselor begins to receive the counselee in a gesture (non-verbal) or verbally, reflects on feelings, provides clarification covering all matters related to marriage.
- 3) Stage of stating the problem; The counselor opens communication regarding marriage and household problems that will be faced so as to open the counselee's thinking and communication to ask questions and express their opinions regarding marriage and household problems.

- 4) Interaction stage; The counselor determines the interaction pattern to solve the problem. At this stage the counselee gets the information needed to face problems related to marriage and family and the mentor can train the counselee to interact in ways that can be followed, for example patience, forgiveness and openness to each other in family life.
- 5) Conference stage; stage to predict the accuracy of the hypothesis and formulate solution steps. At this stage, the supervisor designs directly or gives homework to implement changes to the dysfunction of the marriage.
- 6) Goal determining stage; The counselee is able to understand the function of marriage and its goals well by communicating in a way that improves the counselee's mentality and understanding.
- 7) Closing stage; end the activity

#### **Understanding the Concept of *Mubadalah* for Prospective Married Couples in Pekalongan City**

Before conducting limited-scale trials and wide-scale trials on the effectiveness of the *mubadalah* marriage guidance model, the author seeks an initial understanding of the concept of mutuality (*mubadalah*) for prospective married couples in the city of Pekalongan. Based on preliminary research, information was obtained that BP4 Pekalongan City and KUA Pekalongan City had implemented marriage guidance services using the *Sakinah* (Happy) Family guidebook, but had not provided materials related to *mubadalah* aspects.

The implementation of marriage guidance services which are usually held in Pekalongan City is carried out monotonously using the lecture method. If the guidance service is only carried out using the lecture method, the service will have many shortcomings, including marriage guidance participants becoming bored, not creative, the process of absorbing knowledge is only one way (Nurhaliza, et.al, 2021).

To determine the condition of understanding the concept of *mubadalah* for prospective brides and grooms in Pekalongan City, the author took data from 10 marriage guidance participants at BP4 Pekalongan City as a preliminary study. This is to show how important the material is in understanding the concept of *mubadalah* bride and groom. Understanding the concept of *mubadalah* for prospective brides and grooms is obtained by distributing

instruments for understanding the concept of *mubadalah* to marriage guidance participants to design the *mubadalah* marriage guidance module.

The instrument for understanding the concept of *Mubadalah* for prospective bride and groom couples has previously passed validity and reliability tests. Profile data for understanding the concept of *mubadalah* for prospective bride and groom couples is based on the total score of understanding the concept of *mubadalah*. It was found that 10% of prospective brides and grooms were in the category of low understanding of the concept of *mubadalah*, 50% of medium, and 40% of high understanding of the concept of *mubadalah*.

### **Hypothetical Model Development**

The hypothetical model of *mubadalah* marriage guidance is composed of eight components as follows: (1) Rationale, (2) Key Concepts, (3) Vision and Mission of marriage guidance with the *mubadalah* approach, (4) Objectives of the Marriage Guidance Model with the *mubadalah* approach, (5) Goals/ Target, (6) Contents of the marriage guidance model using the *mubadalah* approach, (7) Marriage guidance using the *mubadalah* approach which consists of 10 aspects, namely: (a) Definition of Islamic-based group guidance, (b) Role of the marriage counselor, (c) Function of the marriage counselor, (d) Qualifications of marriage counselors, (e) Procedures for marriage work using the *mubadalah* approach, (f) Participants in marriage guidance, (g) Nature of the topic, (h) Atmosphere of interaction, (i) Principles of implementation, (j) Stages of implementation marriage with a *mubadalah* approach, and the last component of the model is (8) Monitoring, evaluation and follow-up.

### **Expert Judgement Results**

To produce a model of *mubadalah* marriage guidance that is proven to be effective, it is necessary to test the feasibility of the model rationally, through expert assessment and practitioner assessment. Marriage guidance experts are taken and considered competent in the field of marriage guidance, namely Islamic religious counselors as well as lecturers who teach marriage guidance and counseling and are also experts in the field of marriage guidance and have certificates as marriage counselors. Another expert was taken from the



head of the North Pekalongan District religious affairs office, he is a practitioner in the field of marriage guidance.

The strategy used to achieve the objective of rational feasibility testing/validation is a complete study of the *mubadalah* marriage guidance model which was developed with preparation/implementation instructions for the model which became a reference in implementing the model.

Rational validation of the model was carried out using detailed response techniques. Researchers submit models accompanied by suggestions/input. After receiving correction and validation from expert judgment, the model is said to be suitable for application.

### **Limited Scale Trial Results**

The results of data analysis regarding the condition of understanding the concept of *mubadalah* before taking part in the guidance (pretest), of the 10 marriage guidance participants, it was found that 3 people or 30% had a low category understanding of the *mubadalah* concept, 6 participants or 60% had a medium category understanding of the *mubadalah* concept, 1 participant or 10% have a high understanding of the concept of *mubadalah*.

The results of research on a limited scale trial, after the implementation of the *mubadalah* marriage guidance model on 10 participants showed an increase, in general the participants who had a high (very good) understanding of the *mubadalah* concept were 100%, the participants who had a medium (good) understanding of the *mubadalah* concept were 0% , and participants who have a low (poor) understanding of the concept of *mubadalah* were 0%.

The change in the score for understanding the concept of *mubadalah* for prospective bride and groom BP4 Pekalongan City between the pretest and post test showed a significant change marked by an increase in the understanding scale score both in the total score and the score for each variable. The increase in scores for understanding the concept of *mubadalah* for prospective bride and groom couples between the pre-test and post-test will be explained more clearly in the following explanation.

Table 1. Changes in scores for understanding the concept of *Mubadalah* for prospective bride and groom couples between pre-test and post-test

No	Aspects of Understanding the <i>Mubadalah</i> Concept		Pre Test	Post Test	Change	Information
		$\Sigma$	20,4	24,6	4,2	The score for understanding the concept of <i>mubadalah</i> in aspect 1 increased by 15%
1	<i>Mitsaq Ghaliz</i> (Commitment to the Holy Promise)	%	73%	88%	15%	
		$\nabla$	31,5	37,9	6,4	The score for understanding the concept of <i>mubadalah</i> in aspect 2 increased by 14%
2	<i>Zawaj</i> (Paired and intertwined)	%	72%	86%	14%	
		$\nabla$	27,8	32,1	4,3	The score for understanding the concept of <i>mubadalah</i> in aspect 3 increased by 12%
3	<i>Taradh</i> (Give each other comfort)	%	77%	89%	12%	
		$\Sigma$	28,1	32,3	4,2	The score for understanding the concept of <i>mubadalah</i> in aspect 4 increased by 12%
4	<i>Muasyaroh bil Ma'ruf</i> (Treating well)	%	78%	90%	12%	
		$\nabla$	19,1	24,6	5,5	The score for understanding the concept of <i>mubadalah</i> in aspect 5 increased by 20%
5	Deliberations	%	68%	88%	20%	
	The total score for understanding the_	$\nabla$	126,9	151,5	24,6	The total score for understanding the concept of
	concept of <i>mubadalah</i> for	%	74%	88%	14%	the concept of

prospective bride and groom couples	<i>mubadalah</i> increased by 20%
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The effectiveness test of the marriage guidance model using the *mubadalah* approach was analyzed using Wilcoxon non-parametric statistics. Below is a summary of the results of testing the effectiveness of the marriage guidance model using the *mubadalah* approach to form a *sakinah* family by increasing understanding of the concept of *mubadalah* for prospective bride and groom couples in BP4 Pekalongan City. The results of this statistical test will be described in testing the total score and testing for each variable understanding the concept of *mubadalah* for prospective bride and groom couples in BP4 Pekalongan City. More detailed exposure will be explained in the following table:

Table 2. Summary of Results of Testing the Effectiveness of the Marriage Guidance Model Using the *Mubadalah* Approach

No.	Testing	Information
1	Paired z test Pre Test and Post Test on total score	Significant
2	Paired z test Pre Test and Post Test on variable 1 ( <i>Mitsaq Ghalizh</i> )	Significant
3	Paired z test Pre Test and Post Test on variable 2 ( <i>Zawaj</i> )	Significant
4	Paired z test Pre Test and Post Test on variable 3 ( <i>Taradh</i> )	Significant
5	Paired z test Pre Test and Post Test on variable 4 ( <i>Mu'asyaroh bil Ma'ruf</i> )	Significant
6	Paired z test Pre Test and Post Test on variable 5 (Deliberations)	Significant

Testing the effectiveness of the marriage guidance model using the *mubadalah* approach in one experimental group for the total score is described in the following table:

Table 3. Pre-Test and Post-Test Paired Tests on the Level of Understanding of the *Mubadalah* Concept in the Total Score

Data	Min. Value	Max. Value	Positive Rank	Negative Rank	Statistics Test Z	Asymp.Sig. (2-tailed)	Description
Pre Test	86	154	10	0	-2,805	0,0005	Significant
Post Test	137	162					

The table above shows that the prospective bride and groom's understanding of the concept of *mubadalah* has changed significantly between before and after being given marriage guidance services using the *mubadalah* approach. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for the two-sided test is 0.0005, because the case in this study is a one-sided test, the probability is 0.00025. So it can be seen that the probability is below 0.05 ( $0.00025 < 0.05$ ), so it can be said that marriage guidance using the *mubadalah* approach is effective in increasing the understanding of the concept of *mubadalah* for prospective bride and groom couples so that a *sakinah* family can be formed.

### Wide Scale Trial Results

The results of data analysis regarding the condition of understanding the concept of *mubadalah*, of the 20 participants in marriage guidance, it was found that 2 people or 10% had a low understanding of the concept of *mubadalah*, 14 participants or 70% had a medium understanding of the concept of *mubadalah*, 4 participants or 20% had an understanding high on the concept of *mubadalah*.

The final research results after implementing the *mubadalah* marriage guidance model on 20 participants showed an increase, in general participants who had a high (very good) understanding of the *mubadalah* concept were 100%, participants who had a medium (good) understanding of the *mubadalah* concept were 0%, and participants who have a low (bad) understanding of the concept of *mubadalah* 0%.

The change in the score of understanding the concept of *mubadalah* for prospective bride and groom couples in the wide-scale trial at KUA Pekalongan city between the pre-test and post-test showed a significant change marked by an increase in the understanding

scale score both in the total score and the score for each variable. The increase in scores for understanding the concept of *mubadalah* for prospective bride and groom couples between the pre-test and post-test will be explained more clearly in the following explanation.

Table 4. Changes in the score for understanding the concept of *Mubadalah* for prospective bride and groom couples between the pre-test and post-test in the wide-scale trial

No	Aspects of Understanding the <i>Mubadalah</i> Concept	Pre Test	Post Test	Change	Information	
	$\Sigma$	20,4	25,65	5,25	The score for	
1	<i>Mitsaq Ghaliz</i> (Commitment to the Holy Promise)	%	73%	92%	19%	understanding the concept of <i>mubadalah</i> in aspect 1 increased by 19%
	$\Sigma$	28,3	38,8	10,5	The score for	
2	<i>Zawaj</i> (Paired and intertwined)	%	64%	88%	24%	understanding the concept of <i>mubadalah</i> in aspect 2 increased by 24%
	$\Sigma$	25,95	33,1	7,15	The score for	
3	<i>Taradh</i> (Give each other comfort)	%	72%	92%	20%	understanding the concept of <i>mubadalah</i> in aspect 3 increased by 20%
	$\Sigma$	26,7	31,9	5,2	The score for	
4	<i>Muasyaroh bil Ma'ruf</i> (Treating well)	%	74%	89%	15%	understanding the concept of <i>mubadalah</i> in aspect 4 increased by 15%
	$\Sigma$	20,1	25,5	5,4	The score for	
5	Deliberations	%	72%	91%	19%	understanding the concept of <i>mubadalah</i> in aspect 5 increased by

					19%
The total score for understanding the concept of <i>mubadalah</i> for prospective bride and groom Couples	$\Sigma$	121,4	154,85	33,45	The total score for understanding the concept of <i>mubadalah</i> increased by 19%
	%	71%	90%	19%	

Testing the effectiveness of the marriage guidance model using the *mubadalah* approach in a wide-scale trial was analyzed using Wilcoxon non-parametric statistics. Below is a summary of the results of testing the effectiveness of the marriage guidance model using the *mubadalah* approach to form a *sakinah* family by increasing understanding of the concept of *mubadalah* for prospective bride and groom couples in KUA throughout the city of Pekalongan. The results of this statistical test will be described in testing the total score and testing for each variable understanding the concept of *mubadalah* for prospective bride and groom couples. More detailed exposure will be explained in the following table:

Table 5. Summary of Results of Testing the Effectiveness of the Marriage Guidance Model Using the *Mubadalah* Approach

No.	Testing	Information
1	Paired z test Pre Test and Post Test on total score	Significant
2	Paired z test Pre Test and Post Test on variable 1 ( <i>Mitsaq Ghalizh</i> )	Significant
3	Paired z test Pre Test and Post Test on variable 2 ( <i>Zawaj</i> )	Significant
4	Paired z test Pre Test and Post Test on variable 3 ( <i>Taradh</i> )	Significant
5	Paired z test Pre Test and Post Test on variable 4 ( <i>Mu'asyaroh bil Ma'ruf</i> )	Significant
6	Paired z test Pre Test and Post Test on variable 5	Significant

(Deliberations)

Testing the effectiveness of the marriage guidance model using the *mubadalah* approach in one experimental group for the total score is described in the following table:

Table 6. Pre-Test and Post-Test Paired Tests on the Level of Understanding of the *Mubadalah* Concept in the Total Score

Data	Min. Value	Max. Value	Positive Rank	Negative Rank	Statistics Test Z	Asymp.Sig. (2-tailed)	Description
Pre Test	86	157	20	0	-3,921	0,000	Significant
Post Test	143	164					

The table above shows that the prospective bride and groom's understanding of the concept of *mubadalah* has changed significantly between before and after being given marriage guidance services using the *mubadalah* approach. This can be seen from the probability  $<0.05$ . In the statistical test above in the Asymp column. Sig. (2-tailed) / asymptotic significance for a two-sided test is 0.000, because the case in this study is a one-sided test, the probability of 0.000 is divided by 2, the result is still 0.000. So it can be seen that the probability is below 0.05 ( $0.000 < 0.05$ ), so it can be said that marriage guidance using the *mubadalah* approach is effective in increasing understanding of the concept of *mubadalah* for prospective bride and groom couples so that a *sakinah* family can be formed.

The marriage guidance model in increasing understanding of the concept of *mubadalah* to prevent divorce in the city of Pekalongan is said to be effective, because it succeeded in increasing understanding of the concept of *mubadalah* for bridal couples in the city of Pekalongan. Understanding the concept of *mubadalah* is an understanding of the relationship of mutuality and equality between husband and wife based on the five pillars of marriage, namely *Mitsaq Ghalidz* (Commitment to Sacred promises), *Zawaj* (Paired and mutually related), *Taradh* (Providing comfort to each other), *Muasyaroh bil Ma'ruf* (Treating

each other well), and Deliberation. The key to the success of the five pillars in a happy marriage is good communication. The role of communication in marriage is in first place in order to obtain happiness and satisfaction in marriage (*sakinah* family), such as Doho & Setiawan's (2022) research on the role of communication in marriage.

In increasing the understanding of the concept of *mubadalah* for prospective bride and groom couples, marriage counselors must master religious knowledge about the concept of *mubadalah*, because the concept of *mubadalah* comes from the Koran and the Hadith of the Prophet Muhammad SAW. The basis of the Qur'an and Hadith also emphasizes that marriage counselors do not only provide understanding to prospective bride and groom couples, but must be accompanied by the development of *aqeedah* or faith as capital to become pious, so that their attitudes and behavior always tend towards religious values, and hope for Allah's blessing. In this way, the prospective bride and groom can live a *sakinah, mawaddah, warohmah* married life, and obtain marital satisfaction. This is in line with research by Howard-Snyder and McKaughan (2022), that faith can increase survival and good relationships with others, including relationships in marriage.

## **CONCLUSION**

Understanding the concept of mutuality (*mubadalah*) of prospective married couples in BP4 Pekalongan city before taking marriage guidance on a limited scale test, out of 10 people, 3 people or 30% have a low category understanding of the concept of *mubadalah*, 6 participants or 60% have a medium category understanding regarding the concept of *mubadalah*, 1 participant or 10% had a high understanding of the concept of *mubadalah*. For a wide scale test carried out on prospective husband and wife couples at the KUA Pekalongan City before taking part in marriage guidance using the *mubadalah* approach, of the 20 marriage guidance participants, 2 people or 10% had a low category understanding of the *mubadalah* concept, 14 participants or 70% had a category understanding. Meanwhile regarding the concept of *mubadalah*, 4 participants or 20% had a high understanding of the concept of *mubadalah*.

Developing a marriage guidance model using the *mubadalah* approach developed in this research is based on a solid basis, namely referring to the Koran and the hadith of the Prophet SAW, which have differences in the emphasis on understanding the concept of



mubadalah in each material. The model is composed, consisting of nine components as follows: a) rational importance of the model, b) understanding, c) foundation, d) objectives, e) material, f) the concept of *mubadalah* in the five pillars of marriage, g) qualifications of *mubadalah* marriage counselors, h) stages of *mubadalah* marriage guidance, i) *mubadalah* marriage guidance procedures.

The Islamic-based group guidance model underwent three tests, (1) expert (rational) test with valid results (the model can be used), (2) limited (empirical) test with the results obtained by a marriage guidance model with a *mubadalah* approach that was effective in increasing understanding the concept of *mubadalah*, seen from the Wilcoxon statistical test which was declared significant (probability < 0.05), this indicates that marriage guidance using the *mubadalah* approach is effective in increasing understanding of the concept of *mubadalah* for prospective bride and groom couples in BP4 Pekalongan City, (3) wide scale test with effective results increasing understanding of the concept of *mubadalah* for prospective bride and groom couples in KUA Pekalongan City as proven by the Wilcoxon statistical test which was declared significant (probability < 0.05).

The findings of this research are important, so it is hoped that marriage counselors need to use the marriage guidance model with the *mubadalah* approach to anticipate problems in the household by increasing understanding of the concept of *mubadalah* for prospective bride and groom couples. The Ministry of Religion needs to hold marriage guidance training using a *mubadalah* approach for marriage counselors both at BP4 Pekalongan City and at KUA Pekalongan City to minimize divorce by increasing understanding of the concept of *mubadalah* for prospective bride and groom couples. For future researchers, referring to the limitations of the research, it is necessary to perfect the resulting model so that it becomes better and more perfect than before.

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