

Training in Simulation of Marriage Contract Processes for State Vocational School Students (SMKN) 1 Cikalongkulon During the Covid-19 Pandemic in Islamic Religious Education Practices in School

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Abstract

This research was carried out to conduct a marriage simulation for students of SMK Negeri 1 Cikalongkulon during the COVID-19 pandemic on Islamic religious education at their school. This research was carried out using a qualitative approach using data sources derived from previous research and studies that are still relevant to this research. The results of this study help reach the broader community in providing marriage education and forming synergy between Islamic universities and the community. The simulation carried out on the practice of marriage, especially in terms of fulfilling the administration and marriage contracts, is very urgent in the general public, especially young people and parents who want to carry out marriages. The high enthusiasm of the community and the effectiveness of the simulation carried out by facilitating students made this activity quite an impression to be continued on a broader stage.

Keywords: Administration, Marriage, Simulation.

A. INTRODUCTION

One of the rules of life outlined in Islam is marriage. It is the legality of the lawful relationship of the opposite sex between a man and a woman where the fundamental law is haram, and the law of origin of marriage is permissible (Seyedy & Abarghoie, 2022). In various dimensions, marriage has a reasonably central function in Islamic teachings. It is not only intended as a place to vent one's desires but also has broad implications for the social order of marriage. The most important in it is inheritance and kinship relations (Mubarokah et al., 2021).

In the Qur'an, the term 'marriage' is mentioned no less than 23 times. The majority of the mention of the concept of marriage in the Qur'an means to order and is general. The Koran does not explain in detail the wedding procession except for the dowry (Irfan et al., 2021). In a more general concept, Allah gives a code of marriage by mentioning in the Qur'an that everything is in pairs. The concept of marriage in the

Koran at least has legal implications that must be elaborated practically in life (Syarifah, 2021).

Today, the complexity of society has extended to a certain extent. Demographically and administratively, humans are “limited” by the state, the province, the district, etc. Therefore, more detailed provisions are needed in regulating marriage as a formal step in shaping the identity of citizens (Iqbal et al., 2021). Contemporary studies on the fiqh of marriage in Indonesia state that marriage becomes a citizen’s identity. Therefore, marriage is a “legitimate” in-state review if it has complied with the promulgated provisions and processions (Nasir, 2020).

The provisions of marriage can be traced in various laws, including Law No. 22 of 1946 concerning Marriage Registration, Divorce, and Reconciliation; Law No. 1 of 1974 concerning Marriage; Government Regulation of the Republic of Indonesia No. 9 of 1975 concerning the Implementation of Law No. 1 of 1974 concerning Marriage; RI Government Regulation No. 11 of 2007 concerning Marriage Registration; Minister of Religion Regulation No. 30 of 2005 concerning Guardian Judges (Harisudin & Choriri, 2021). In its implementation, the process of marriage has a series of requirements and administration that must be met, such as:

1. Certificate for marriage (model N1)
2. Certificate of origin (model N2)
3. Letter of approval of the prospective bride and groom (model N3)
4. Certificate of parents (model N4)
5. Parents’ permission letter for parties who are not yet 21 years old (model N5)
6. Photocopy of birth certificate
7. Copy of diploma (if any)
8. Photocopy of KTP and KK
9. Certificate of death of husband/wife (for widower/widow who wants to get married)
10. Notification of marriage intention (model N7)
11. Letter of approval from superior (for TNI)
12. Deed of divorce/talaq divorce (for widows/widowers who want to get married).

The marriage administration prerequisites mentioned above must not only be understood by experts or by those who work in marriage registration agencies, but this practice needs to be socialized among young people who want to get married so that they have a better understanding of the pre-wedding process determined by the government (Tsui & McKiernan, 2022). In addition to these prerequisites, it is also important to introduce young people to the practice of marriage itself, such as greetings during the marriage ceremony, giving dowries, and the presence of witnesses (Faisal et al., 2021).

The practice of marriage is not only witnessed as ceremonial. It can also be witnessed through social media and television. But rather than that, more active education is

needed for young people who want to or are not married (Collins, 2020). Generally, this marriage preparation is carried out at the KUA office just before the wedding begins. Through this, it seems as if the KUA is conducting intensive guidance to the prospective bride and groom for a concise duration. This socialization should be encouraged for young people (Anam, 2020).

Meanwhile, the teachers conducted pre-wedding and marriage socialization for students of SMK Negeri 1 Cikalongkulon by requiring that they invite people around them to witness or take part in the practice. This is not only intended for students but also for those around them, such as family, friends, relatives, and neighbors.

Through this simulation, it is hoped that the practice of preparing for marriage and marriage itself is not only limited to theoretical studies studied in school but more than that. This training seeks to educate the wider community, especially young people who want to carry out marriages or early parents who want to marry off their children, to understand better and be better prepared about the procession that must be passed.

B. LITERATURE REVIEW

Simulation

Simulation has many different meanings, depending on who defines it. Simulation as a way to generate conditions from a situation with a model for study, testing or training, etc. Khosnevis, 1994, defines simulation as an experimental approach. Simulation is also a collection of methods and applications used to imitate the behavior of a system (Ooms et al., 2021).

Another understanding is that simulation is an imitation of the operating process of an actual condition or system from time to time. Simulations are used to describe and analyze the behavior of a system, ask what-if questions about real systems, and assist in the design of real systems. Simulation refers to a broad collection of methods and applications for imaging the behavior of real systems (Zhang et al., 2021).

The last definition of simulation, according to Thomas J. Kakiay, in his book "Introduction to Simulation Systems", states that simulation is a system that is used to solve or describe problems in real life that are full of uncertainty by not using specific models or methods to get the solution (Suriyanti et al., 2020).

Wedding

Duvall and Miller define marriage as a relationship between a man and a woman that is socially acceptable and allows for sexual intercourse, legal parenting and division

of labor between partners. This definition aligns with marriage as a legally and socially recognized relationship between a woman and a man, which includes each partner's sexual, economic, and social rights and obligations (Suarez et al., 2022).

Just as an individual experiences a change in identity according to a life cycle consisting of eight stages of development, the family also has stages of development that begin with marriage. Duvall & Miller divide the family life cycle into eight stages where each stage has different characteristics and developmental tasks (Liu et al., 2021). In line with this division, Williams, Stacey & Carl divide the marriage cycle into four phases, namely the early phase of marriage, the phase of raising children, the middle-age phase, and the aging phase (Gurba et al., 2022). While Carter & McGoldrick divides the family cycle into six stages, starting from the stage of leaving home and becoming a single adult, the stage of a newly married couple, the stage of becoming a parent and a family with a child, a family with teenagers, a middle-adult family and an elderly family (Oliveira et al., 2020).

According to Duvall & Miller, the initial period of marriage is the period of the first two and a half years of marriage when the couple does not have children. This period is a transition period between single life and married life. This period is full of adjustment processes in various life areas between two individuals with different personalities and backgrounds (Cherlin, 2020). During this period, several changes are different from single life, including adjustment between ideal expectations and the actual situation of the partner, loss of independence, adjustment to friends and family from a partner, and division of tasks and roles (Fraenkel & Cho, 2020). In addition to adjusting to the above changes, according to DeGenova & Rice, couples in early marriage usually also need adjustments in the following areas: emotional fulfillment and support, sexual adjustment, marriage-related finances, work and achievement, communication, authority and decision making, conflict and problem solving, morals, values and ideology (Pujihavuty et al., 2021).

Administration

Etymologically, the administration is derived from the English term "administration," whose infinitive form, administer, means to manage. Administration can also be derived from the Dutch term "administratie," which encompasses administration, the management of organizational activities, and resource management (Kogan & Markina, 2019).

From this perspective, the administration has both a narrow and a broad meaning. Administration is frequently characterized in a restricted sense as administrative activities. Administration consists primarily of information control. Also commonly associated with administration are writing/taking notes, duplicating, storing, and what is known as clerical duties (Duggan et al., 2020).

Cooperation is a broad definition of administration. Administration refers to cooperative efforts carried out by individuals or groups in order to attain their objectives. Cooperation is a sequence of activities performed by a group of people on a regular basis and based on a mutually agreed-upon allocation of work (Hidalgo, 2019).

Experts' opinions about administration in cooperation are as follows: Herbert Simon defines administration as group cooperation activities to achieve common goals. Dwight Waldo defines administration as a cooperative effort with a high level of rationality (Roberts & Wernstedt, 2019). Dimock & Dimock said that administration is a science that studies what people want through government and how they get it. Meanwhile, Sondang P. Siagian defines administration as cooperation between two or more human beings based on certain rationality to achieve predetermined goals (Chen et al., 2020).

From the several opinions regarding the definition of administration above, administration consists of the characteristic dimensions and the dimensions of the elements inherent in administration. The dimensions of administrative characteristics consist of:

1. Efficient, means that the administration's goal is to achieve results efficiently. Tjokroamidjojo said that efficiency best compares input and output or between expenditure and profit. In other words, the comparison between what has been produced and what should have been completed.
2. Effectiveness, means that the previously planned goals can be achieved. James L. Gibson said that effectiveness is the achievement of the goals of a joint effort.
3. Rational, which means that the goals that have been achieved are useful for useful purposes, which are carried out consciously and intentionally. Herbert A. Simon said that objectively rational if the goals are to be achieved for the organization's benefit.

Therefore, administrative activities aim to apply work abilities and skills so that goals are achieved effectively and efficiently through rational action. Goals effectively and efficiently through rational action can be realized with a realistic, precise, logical, and workable plan (Ozkeser, 2019).

C. METHOD

This research was conducted using a qualitative approach. The research data used in this study were obtained from various previous studies and studies that have a relationship or relevance to this research. Research data obtained will be collected so that it can then be processed so that this study can find conclusions following the researcher's wishes.

D. RESULT AND DISCUSSION

In the early stages of marriage simulation activities, introductory material is given as initial knowledge about marriage. This initial presentation is given in two stages: the concept stage. The teachers explain marriage through a review of the Koran, hadith and history; second, providing an explanation of marriage with an administrative approach. However, before carrying out this procession, the teachers conducted a preliminary study in the form of a survey on the presentation of the participant's level of knowledge about marriage administration and the practice of the marriage process.

In the initial search, it was found that 89% of respondents stated that they did not know about the marriage administration that would be completed, and 6% of them answered that they knew enough because they had seen one of their families preparing for a wedding, and 5% stated that they knew because in a not too long period it would be soon get married. In line with that, respondents' knowledge about the implementation of the wedding procession is relatively high, and this is because reasonably extensive information about this ceremony can be seen on various media, such as Facebook, Instagram, and YouTube. 40% of respondents said they knew, and 52% knew enough about the wedding procession, arguing that they often witnessed marriages through social media.

Based on this, the teachers formulate concrete actions to facilitate young people in marriage education through live simulations. As mentioned earlier, the first step taken by the teachers of SMK Negeri 1 Cikalongkulon is to provide marriage education through two things. Namely, explaining the theological foundations related to marriage. At this stage, the participants were treated with marriage material, ranging from requirements, legal advice, impacts, and the purpose of marriage with the approach of the verses and hadiths of the Prophet Muhammad. The participants were also motivated to marry with an impact and historical approach through the stories of the prophets, friends and experiences with the statement, "If you are able, then get married".

In the next section, the participants were given the material on the regulation of marriage law. In the elaboration, the participants were shown examples of administration that must be completed when they wanted to get married, starting from a marriage certificate (N1), a bride's approval letter (N3), to N7 (Certificate of Marriage Intention). The format explains how to administer it, where the letter was obtained, and what the letter was made for. At this point, the participants were asked to prepare the file in miniature to complete it. Later, it would be shown as administrative equipment in continuing the marriage simulation.

After the administrative explanation stage, the following material is an explanation of the marriage contract procession. In this section, various preparations are explained, starting from the document signing of the witness, the lafaz of the marriage contract, the dowry and the method of delivery, the presence of the witness, and the

whereabouts of the two prospective brides, and the reading of *sighat taklik*. This explanation is then accompanied by practice for each participant, which the student guides as the primary facilitator and the participant.

This activity aims to educate and develop theoretical studies for SMK Negeri 1 Cikalongkulon in applying practical social sciences. In this activity, the participants took part. They were active in fulfilling all the planned series of activities, from the stage of explaining the material to the procession of the marriage contract.

In the implementation of the activity, it was seen that all participants played a role in preparing pre-wedding administration, preparing the media and, of course, also during the wedding ceremony procession. In observing the results, it was seen that all participants alternately exchanged roles, both as brides and as witnesses. This procession received a reasonably positive response from various groups, especially from parents and the surrounding community who participated.

In the final stage, the teachers evaluated activities by measuring the level of satisfaction and clarity of the material and the procession of the simulation of the marriage contract. In the aspect of the level of clarity of the material, 65% said it was evident, 11% stated it was clear, and there were 20% wanted the repetition of material and activities. Meanwhile, 89% of participants stated that they were delighted with the marriage contract simulation activities carried out, and 5% of participants wanted repetition. The evaluation results show the community's enthusiasm in welcoming the simulation activity of this marriage contract, especially for young people and parents who have unmarried children. At the same time, through this activity, the synergy between universities and the community is increasingly being built.

Marriage is one of the phases of human life that must be passed. Young people old enough, both male and female, must marry at a specific legal level. Sometimes it has implications for mandatory, *sunnah*, or permissible. Awareness of the importance of the marriage phase among young people impacts social and psychological conditions, both for those who are getting married and for parents who want to marry off their children.

Establishing yourself to be sure to take the level of marriage must be equipped with sufficient knowledge and preparation, starting from mental, psychological, and social preparation. In terms of mentality, young people must be ready to face the new conditions of life that change from being single to a life full of responsibility. From a psychological point of view, marriage is not a desire but a combination of two different people. Potential couples who want to get married must understand various tips for overcoming this selfishness. In terms of social, the marriage has established relationships with new people such as in-laws, brothers-in-law, the past and people around their respective partners. In this case, the couple must understand that marriage does not break the relationship with the past or people around them and focus on family life alone. Prospective spouses and parents must understand this

philosophy that marriage is a new life that has limitations, obligations, and obligations attached to it.

Long before that, pre-wedding and marriage itself had their process. It's not enough to have a strong desire and intention. The complexity of getting to the level of marriage makes young people or parents who have just married off their children nervous in determining what steps to take, where to start, who to meet, and what to prepare. In this case, it proves that most young people who want to get married rely on information from their colleagues who got married first. Those married are then used as the primary source in preparation, especially marriage administration. This, of course, has implications for the maturity and completeness of the delivery of information which in turn impacts the community's assumption that it is challenging to take care of marriage administration.

The marriage contract simulation conducted by the teachers of SMK Negeri 1 Cikalongkulon had a reasonably severe impact. By going through the stages of explaining the concept, explaining the completeness, and examples of pre-wedding file administration and training on the marriage contract.

E. CONCLUSION

The primary purpose of this activity is to reach the broader community by providing marriage education and form synergy between Islamic universities and the community. The simulation carried out on the practice of marriage, especially in terms of fulfilling the administration and marriage contracts, is very urgent in the general public, especially young people and parents who want to carry out marriages. The high enthusiasm of the community and the effectiveness of the simulation carried out by facilitating students made this activity quite an impression to be continued on a broader stage.

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