



## Establishment Of A Sakinah Family Through The Klinik Nikah Medan As A Pre-Marriage Guidance Institution

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### Abstrak

Penelitian ini dilatarbelakangi oleh hasil observasi awal peneliti mengenai bimbingan pranikah yang diberikan oleh Klinik Nikah Medan kepada para partisipan. Penelitian ini bertujuan untuk mengetahui tujuan utama didirikannya Klinik, sistem pembinaan pranikah yang dilakukan oleh Klinik Nikah Medan, kesesuaian bimbingan pranikah di Klinik Nikah Medan dengan ketentuan Ditjen Bimas Islam tahun 2018, serta efektifitas Klinik Perkawinan Medan dalam membentuk keluarga bahagia, sakinah. Dalam penelitian ini peneliti menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data observasi dan wawancara. Jenis penelitian ini adalah penelitian lapangan (field research). Jumlah responden dalam penelitian ini adalah 5 orang pendiri Klinik Perkawinan Medan dan 30 orang alumni Klinik. Berdasarkan hasil penelitian, sistem bimbingan yang diterapkan oleh Klinik Nikah Medan cukup baik dengan sistem ceramah 12 kali pertemuan dalam jangka waktu 3 bulan, adapun materi Pola Pikir dan Niat Menikah, Kesehatan Pranikah, Tahapan Menikah Memilih Jodoh, Ta'aruf, Khitbah dan Mahar, Administrasi KUA, Fiqh Walimah, Fiqh Jima', Fiqh Mata Pencaharian, Manajemen Keuangan, Membangun Komunikasi, Manajemen Konflik Keluarga, Fiqh Perceraian dan Ruju', Konsolidasi Menuju Pernikahan. Dengan metode ceramah dan tanya jawab. Berdasarkan observasi yang telah dilakukan bahwa pemberian bimbingan di Klinik Nikah Medan sudah sesuai dengan ketentuan Ditjen Bimas Islam tahun 2018 mulai dari metode, visi, misi, dan materi.

**Kata Kunci:** bimbingan, keluarga sakinah, klinik nikah

### Abstract

This research was motivated by the results of the researchers' initial observations regarding the premarital guidance provided by the Medan Marriage Clinic to the participants. This study aims to determine the main objectives of establishing the Medan Marriage Clinic, the system of providing premarital guidance carried out by the Medan Marriage Clinic, the suitability of premarital guidance at the Medan Marriage Clinic with the provisions of the Directorate General of Islamic Community Guidance in 2018, as well as the effectiveness of the Medan Marriage Clinic in forming a happy family, sakinah. In this study, researchers used descriptive qualitative methods with observation and interview data collection techniques. This type of research is field research (field research). The number of respondents in this study were 5 founders of the Medan Marriage Clinic and 30 alumni of the Marriage Clinic. Based on the

results of the research, the guidance system implemented by the Medan marriage clinic is quite good with a lecture system in 12 meetings for a period of 3 months, as for the material, Mindset and Intentions for Marriage, Premarital Health, Stages of Choosing a Match, Ta'aruf, Khitbah and Dowry , KUA Administration, Walimah Fiqh, Jima' Fiqh, Fiqh of Livelihoods, Financial Management, Building Communication, Family Conflict Management, Fiqh of Divorce and Ruju', Consolidation Towards Marriage. With lecture and question and answer method. Based on observations that have been made that the provision of guidance at the Medan Marriage Clinic is in accordance with the provisions of the Directorate General of Islamic Community Guidance in 2018 starting from methods, vision, mission, and materials

**Keywords:** guidance, family sakinah, clinic marriage

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## Introduction

A sakinah family is a family based on legal marriage, able to fulfill spiritual and material needs in a harmonious and balanced manner, filled with an atmosphere of affection between the internal family and its environment, able to understand, practice and deepen the values of faith, piety and good morals (Fauzan, 2020). As the purpose of marriage contained in UUP No. 1 of 1974 that marriage is a bond of life and soul between a man and a woman in forming a happy and eternal household based on Belief in the One and Only God (Darmadi 2020). Marriage is one of the sunnahs of the Prophet, where the rewards obtained cannot be obtained from other forms of activity, except by living a married life (Hanapi dan Yuhermansyah 2020). Islam teaches that marriage is not only an ordinary bond such as a sale and purchase agreement or leasing agreement and others, but is a sacred agreement, in which both parties are linked to become life partners by using the name of Allah SWT (Asman dan Marilang 2021). Through a valid contract, it will be easy to carry out sunnah practices that cannot be carried out except with marriage ties, in order to get closer to Allah and get His blessing (Subhan 2004) .

The essence of marriage is to create a household life that brings benefit, both for the perpetrators of the marriage, their offspring, family, or society (Masyitha, 2021). Therefore, marriage is not only an internal need for the person concerned, but has external ties that involve many parties. That is why

readiness for marriage must really be prepared from a physical and psychological perspective (Karunia dan Rahaju 2019).

Marriage is not only limited to a contract to unite sacred promises and mere compliance, but there is a big responsibility that must be carried out as a consequence of having a husband or wife (Izat 2020). These obligations include providing for, managing the household, educating children and so on, where the level of success in fulfilling these responsibilities also affects household harmony (Muslih 2021).

Marriage must be built on a strong foundation so that it remains strong and lasts until the end. Even though there are many problems that come, both husband and wife can solve them wisely and solutively, so that with these problems it is not easy to make the foundation of the household conflict arise which ends in divorce (Herawati 2016; Suprianto 2022).

Conflict is one of the essences of life, with every human being having different views on life, character, goals in life, culture, ethnicity, culture, economy, social and many other differences (Alfitri dan Hambali 2013). These differences cause a lot of conflict. Even though Allah never created people in an area with only one type, but heterogeneous.

If the husband and wife find it difficult to strengthen their potential and it is difficult to cover up the deficiencies in their partner, in the end it will be difficult for both of them to actualize themselves in the midst of life as a couple. Even if it is forced and each one can self-actualize, then it will be accompanied by a lot of anxiety, problems and feelings of uneasiness. Apart from that, of course both of them will not be strong in navigating the household ship with conditions that are not harmonious. Such an attitude will certainly give you inner pressure and most will disband when the age of marriage is still young. (Abdurrahman 2013; Atmaja dkk. 2020).

However, sometimes the husband and wife fail in their efforts to establish a peaceful and orderly household, because the two have different characters and desires, different goals in life and aspirations so that there are almost always fights and disputes between the two. Therefore, there is no final

cure other than divorce, so that the two of them do not live in a house full of fighting, enmity and suffering (Nafi dan Al-Amin 2018; Yunus 1996).

The quality of a marriage is largely determined by the readiness and maturity of the two potential partners in facing married life. Marriage is a sacred event in the life journey of two individuals (Novianti dkk. 2018). So that when the time comes they can anticipate well, at least try to keep things in advance so that problems that arise later can be properly minimized.

So basically the family is an important foundation in the development of human resources. The family is also a major component of achieving sustainable development which the United Nations agreed on internationally in 2015. For this reason, a strong and resilient family is a basic need for a country. This is in line with the development priority agenda in Nawa Cita, which is to improve the quality of life for Indonesian people. Prospective brides and grooms need to gain knowledge on how to create a happy family, build mutual awareness, create healthy and quality families, overcome various national conflicts, strengthen commitment and various skills to face various challenges of global life whose implementation is entrusted by the government to (a) the Ministry of Religion, (b) ) Office of Religious Affairs, (c) Other Institutions (Private).

The study entitled "Effectiveness of the Marriage Guidance Program for Prospective Brides and Grooms in Prambanan District. This type of research is field research. By using a normative-empirical approach , namely looking at the practice of marriage guidance directly in the field and seeing its conformity with the implementation instructions based on the Director General of Islamic Community Guidance Number 373 of 2017 concerning Technical Guidance for Brides and Brides. The results of this study explain that the implementation of guidance at the KUA of Prambanan District in 2017 has been effective, this is evidenced by an increase in prospective brides participating in marriage guidance. Several constraining factors in the implementation of marriage guidance at the KUA in Prambanan Subdistrict were related to committee issues, namely the lack of committee members from the Subdistrict KUA. In

general, this thesis discusses the constraints and technical implementation, and focuses on effectiveness and results.

The Medan Marriage Clinic is one of the pre- and post-marital guidance institutions in the city of Medan. The Medan Marriage Clinic is based on Jalan Setia Budi, Tanjung Sari. The Medan Marriage Clinic is a marriage education institution that has been established since 2014 which was first formed in Malang City by a religious figure. The aim of the marriage clinic is to provide knowledge, understanding, skills and raise awareness to young people of marriageable age about household and family life. In addition, the aim of the Marriage Clinic program is to assist government agencies such as the BP-4 program (Advisory Agency, Development and Marital Preservation). In this case the Marriage Clinic program is able to help people who are going to get married to provide guidance and training before proceeding to the marriage level.

The marriage clinic program is based on Islamic education, so that the process of introducing prospective husbands and wives as well as the pre-marital counseling process are in accordance with Islamic teachings. This means that people of other religions cannot register and take part in this program.

Until now the Medan Marriage Clinic program has been in great demand by teenagers to adults in Medan City, especially those who are Muslim. As the table below shows the number of participants at the Medan Marriage Clinic from 2015 to 2022.

Table 1.  
Number of participants at the Medan Marriage Clinic.

Gender	Year	Amount
Man	2015	25
Woman		25
Man	2016	51
Woman		80
Man	2017	39
Woman		96
Man	2018	20
Woman		100
Man	2019	17
Woman		45

Man	2020	15
Woman		25
Man	2021	18
Woman		40
Man	2022	40
Woman		100
<b>Total</b>		<b>736</b>

Source: Medan Marriage Clinic Documents 2022.

The Medan Marriage Clinic has a standard age for joining, namely ages 19 to 35 according to the minimum standard of marriage according to the marriage law of the Republic of Indonesia. In addition, to join the program, the Medan Marriage Clinic offers certain elements for a number of experiences in pre-marital counseling.

There are 11 stages and each stage of pre-marital guidance will be studied once a week. The stages are as follows: a) Marriage Intentions and Mindset; b) Premarital Health; c) Stages of Choosing a Soulmate and Ta'aruf; d) Khitbah and Mahar; e)KUA administration; f) Fiqh Walimah; g) Fiqh Jima' ; h)Fiqh of Livelihoods and Financial Management; i) Conflict Management Towards Family and Fiqh Thalaq and Ruju'; j) Islamic Parenting; k) Inheritance law.

Based on the results of the author's initial observations at the Medan Marriage Clinic, the guidance was carried out in a hall with a capacity of 100 people and presented experienced speakers according to the guidance theme at the meeting. In this case the author wants to explore how the system and process of premarital guidance are carried out by this private institution, namely the Medan Marriage Clinic. As well as conducting initial interviews with some of its alumni to get an overview of the achievements of the institution.

Focuses on what efforts or steps are taken by this institution as well as the responses of the guidance participants regarding the guidance provided by the Medan Marriage Clinic, especially for participants who are already married and how it affects the harmony of each participant's family, then make observations of the institution which is seen from the point of view of the guidance to the final results achieved by this institution. Starting from the explanation above, the writer is interested in conducting this research

## Method

Judging from this type of research is field research, namely a field research conducted in the real life scene. Researchers must actively go into the field themselves and use systematic observation techniques, namely observations with a predetermined framework. The framework contains factors that will be observed and described as problem-solving procedures that are investigated by describing or describing the current state of the subject or object of research on the facts that appear (al Amin dkk. 2023; Kartono 2016).

Data collection in qualitative research is carried out in certain stages, where one stage and the other are interrelated. The stages of data collection take place in the form of a cycle, where each stage will be related to the next stages. Creswell stated that the activity cycle in qualitative research is localizing the setting/individual, gaining access and making rapport, purposive sampling, collecting data, recording information, exploring field issues, and storing data (Subyantoro 2017).

In field research with a qualitative approach and descriptive method, which aims to explore and recognize or explain the meaning behind the reality of society. Based directly on what happened in the field, the author then explores more about the events that occurred and the author tries to reveal and describe in a factual and actual manner a systematic manner regarding the implementation of pre-marital guidance at the Medan Marriage Clinic and what factors can hinder and support the implementation of the guidance pre-marriage which causes not achieving the goals of the guidance itself.

Primary data is data obtained directly on research subjects by taking data directly on subjects as sought informants (Suyanto 2011). So what is meant by primary data in this study are the results of observations and interviews at the research location, namely at the Medan Marriage Clinic, and people who have conducted pre-marital guidance at the Medan Marriage Clinic and the founder of the Medan Marriage Clinic. Secondary data is data obtained from written sources contained in books, papers on course material for the bride and groom, photographs and other documents related to the material in writing this problem (Poerwandari 2008).

To obtain the required data, the authors use data collection techniques and tools, namely structured interviews, namely interviews carried out in a planned manner based on a list of questions that have been prepared beforehand (Suyanto 2011). Interview techniques were used by researchers to explore and obtain accurate information about pre-marital counseling carried out by the Medan Marriage Clinic. With interviews researchers can dig up as much information as possible from sources of information to support the perfection of this research.

Then participant observation, namely research that is involved in the activities of people who are being observed or used as research data sources. Participant observation allows researchers to communicate intimately and freely with observers, making it possible to ask questions in more detail and detail about the things to be studied. the author becomes more detailed on the things that are the source of research (Nasution 2013). Then Documentation is looking for data about things or variables in the form of notes, transcripts, and books, newspapers, magazines, photographs and so on. As for this study, researchers used data collection with documentation to obtain an overview (Arikunto 2016). This documentation data is used to obtain data relating to the objective conditions of the Medan Marriage Clinic,

Data analysis was carried out with and uses qualitative analysis which can be interpreted as a qualitative method as a research procedure that produces descriptive data in the form of written or spoken words from the people observed (Arikunto 2016). Data analysis in this qualitative research was carried out using the miles and haburman analysis models through the following steps: Data collection is part of research data collection activities using interviews and documentation studies. Data reduction is defined as a process of merging, simplifying the form of data that has been obtained into one form of writing to be analyzed. Presentation of data is a description of a set of data obtained presented in the form of a list of categories for each data that will be obtained in a narrative form. Drawing conclusions is a follow-up activity of data reduction, data presentation. The concluded data has the opportunity to receive



input. Temporary conclusions drawn, can still be tested with data in the field at the end of the data analysis (Sugiyono 2012).

## **Results And Discussion**

Guidance Process for Participants at the Medan Marriage Clinic.

In this case the indicator of the effectiveness of the implementation of premarital guidance requires a standard or measure by which the implemented policy can be said to be in accordance with the objectives of the implementation of the program being implemented. The indicator itself comes from the basic English word to indicate, which means to show. Thus the indicator means a pointer or something that shows the quality of something. While the effort to determine the effectiveness of a component whether it has achieved the objectives of implementing the program is called program evaluation. So once it is known that the learning outcomes are unsatisfactory, one can look for where the deficiencies lie or which components work improperly (Arikunto dan Jabar 2018). As a measuring tool for the effectiveness of implementing premarital guidance, it can be seen from several things, namely: a) Conformity between the ongoing teaching and learning process with the outlines of the specified program; b) Readiness of resource persons who carry out the program; c) Readiness of the guidance participants in following the program; d) The interest and attention of the participants in following the guidance; e) The level of mastery of the guidance participants towards the objectives to be achieved in the limited guidance program; f) Evaluation of the level of achievement of students against the general objectives of teaching.

Hilmi Nasution as the founder of the Medan Marriage Clinic explained that, "The Medan Marriage Clinic was established because there was indeed a great desire from two brothers to establish a pre-marital school, my sister and I, who had previously attended a pre-marital school in Malang, then because see the high divorce rate in the city of Medan. The lecture system is carried out for 3 months, with meetings held every Sunday, from 2 to 4 pm. The main objective is especially to increase the knowledge of the participants, both unmarried and married."

Guidance has been carried out in accordance with the procedures of the Ministry of Religion both in terms of vision and mission and the material presented includes the intention and mindset of the marriage itself, health, the stages of choosing a mate, *khitbah* and dowry administration at the KUA, *fiqh jima'*, financial management, conflicts over divorce issues and refer to and stabilization towards the level of marriage. The method we use is the lecture and question and answer method given the relatively short time. The Marriage Clinic aims to provide knowledge that is beneficial to the community and to be able to carry out marriages without parting words and to be able to create a family that is *sakinah, mawaddah, wa rahmah wa dakwah* in the family.

In addition, based on the results of the author's observations, it can be concluded that the process of premarital guidance for guidance participants at the Medan Marriage Clinic is after the individual registers with the Medan Marriage Clinic admin by completing the specified conditions which can be accessed through the official Instagram of the Medan Marriage Clinic. Or to the alumni and management of the Medan Marriage Clinic by filling in the registration form manually and this can be given to the management or alumni of the Medan Marriage Clinic. Furthermore, the guidance participants will be notified of the lecture schedule to take part in pre-marital counseling at the Medan Marriage Clinic. The material provided is in accordance with the marriage guidance module. Furthermore, participants who wish to take part in the guidance must pay an administration fee of 450 thousand, as a form of guidance costs for 3 months, namely 12 meetings, which are held every Sunday from 13.00 to 15.30, carried out in classrooms like the lecture system and the teaching and learning process as usual. The tutor who provides guidance is a professional in his field, and understands the material entrusted to him, and this was witnessed directly by the author during the guidance activities carried out at the Medan Marriage Clinic. Furthermore, participants who wish to take part in pre-marital counseling at the Medan Marriage Clinic are at least 19 years old and a maximum of 35 years old, and participants who have paid a tuition fee of 450,000 will receive facilities from the Medan Marriage Clinic, namely

material modules, professional teachers, and a Marriage Clinic certificate. Medan, free outbound,

The process of premarital guidance provided by the Medan Marriage Clinic to the guidance participants, it was stated that the process carried out was in accordance with the established conditions, namely the guidance participants would receive premarital guidance, then premarital guidance would be given around 2 to 3 hours every Sunday, which was carried out for 3 months. The material and methods are in accordance with the marriage guidance module published by the Indonesian Ministry of Religion in 2013, including lecture and question and answer methods and very clear differences in the implementation of the guidance given at the Medan Marriage Clinic and that at the KUA, at the Marriage Clinic itself the guidance is exactly like one day lectures-day, regarding material that is not clear, the participants can ask directly to the tutor, and it will be carried out in the classroom, and the guidance participants call the speaker with the lecturer's call. Then from the observation that there is no special building for premarital guidance, so when carrying out guidance or activities the place is in accordance with the provisions of the Marriage Clinic, it is not fixed and can change according to the provisions, and now the guidance process is given in the Namira Tanjung Sari School Hall, Medan.

Provisions from the place will be notified on the official social media account belonging to the Medan Marriage Clinic, and according to the author this is one of the weaknesses of the Marriage Clinic, first the place is not fixed and then the information provided can change so participants must always be updated to see the official social account of the Medan Marriage Clinic, then the implementation of guidance which is more inclined to lecture and question and answer sessions, whereas in the BIMAS Director's regulation the implementation of the guidance method must include lectures, discussions, and questions and answers. However, overall the implementation of this paramarital guidance is very good and in accordance with the provisions of the regulations of the Director General of Islamic Community Guidance, from the system of implementing face-to-face guidance, which is carried out for 16 hours of

lessons, In this policy, the Marriage Clinic institute carries out 24 hours of tutoring. The process of providing this guidance is categorized as very good with a system that is almost entirely in accordance with the provisions of the Director General of Islamic Community Guidance.

Conformity of the Role of the Medan Marriage Clinic with the provisions of the Directorate General of Islamic Community Guidance

As previously explained, the guidance provided at the Medan Marriage Clinic is in accordance with the provisions contained in the regulations of the Ministry of Religion, both in terms of vision, mission and goals. As well as in terms of material, it can even be said that the material at the Medan Marriage Clinic is much more qualified, because it includes so much material which is delivered in stages, then the instructor at the Marriage Clinic itself is a competent person in this field and delivered in a timely manner. adequate.

According to Nisa Isnan Nasution as the founder of the Medan Marriage Clinic, that: "This Marriage Clinic provides a form of guidance like formal education for 12 meetings, and at KUA itself guidance is given in one day or two days, and with the same goal to increase understanding and knowledge about household/family life in creating a *sakinah, mawaddah, warahmah* family and reducing the number of disputes, divorce and domestic violence. Moreover, the material at the marriage clinic is in accordance with the material at the Ministry of Religion, and for every alumni who has finished pre-marital guidance school, a certificate will be given, and this will usually apply at the local KUA. So for participants who want to get married, they no longer need to carry out guidance at the KUA."

Also based on the results of the author's observation that the guidance process at the Medan Marriage Clinic with the provisions of the Directorate General of Islamic Community Guidance can be said to be appropriate, the first in terms of method. The method implemented at the Medan Marriage Clinic is the lecture and question and answer method. Whereas in the regulation of the Director General of Islamic Community Guidance the methods that can be used in providing guidance are lecture, discussion and question and answer methods. It can be seen that the Medan Marriage Clinic is more inclined to the

lecture and question and answer method, because it sees a limited and short time. Then when examined from the regulations in article 1 paragraph 2 which explains the minimum age for joining a premarital guidance institution is 19 years, and this is applied at the Medan Marriage Clinic.

The provision of guidance at the Medan Marriage Clinic is quite good, because it has a longer duration of time in conveying or providing guidance to participants, namely for 3 months 12 meetings, whereas we know in general that premarital guidance at KUA is usually carried out within 2 days, and according to the author, this period of time is too short to absorb all the material that will be delivered, and even for now, many KUA do not hold such marriage guidance. Then the hope of having guidance at the Marriage Clinic is the formation of a family that is *sakinah, mawaddah, wa rahmah wa da'wah*.

Theory which is at the Medan Marriage Clinic with the provisions of the material from the Ministry of Religion. It is in accordance, and almost covers the same in terms of the whole, except for family planning material. DJ. II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses which were finally carried out in accordance with the Decree of the Director General of Islamic Community Guidance Number 379 of 2018, regarding instructions for implementing pre-marital marriage guidance for prospective brides.

This marriage clinic provides knowledge to brides who want to build a strong family that requires serious endeavor, starting with preparing the prospective bride and groom and young people of marriageable age to enter the household. Prospective brides and young people of marriageable age need to gain knowledge on how to create a happy family, build shared awareness, create healthy and quality families, overcome various family conflicts, strengthen commitments, and various life skills to face the increasingly tough challenges of global life

The pre-marital marriage guidance program for prospective brides and grooms is a clear manifestation of the Ministry of Religion's seriousness in ensuring national development through ideal marital harmony, including the provision of resources and budget. So, to ensure accountability and orderly

administration of program implementation, it is necessary to issue guidelines for the implementation of premarital marriage guidance for prospective brides.

The provisions of article 5 of the regulation of the Director General of Islamic Community Guidance which states that the source of guidance funds comes from the APBN and APBD, at the Marriage Clinic itself the funds come from the participants because they are independent and not tied to other agencies. In the provisions of the Directorate General of Islamic Community Guidance that family planning material must be provided in premarital guidance, and from the observations of researchers at the Medan Marriage Clinic, this material was not delivered. Broadly speaking, this is the only point that differentiates the material available at the Marriage Clinic from the provisions of the Directorate General of Islamic Community Guidance.

#### The Effectiveness of Premarital Guidance in Forming a Sakinah Family

Premarital guidance is the process of providing assistance to counselees so that they can live a household life correctly, be happy and be able to overcome problems that arise in married life. The purpose of premarital guidance is to assist individuals in preventing problems that arise later in marriage or households, for this reason it is necessary to be guided by an understanding to know the nature of marriage, the purpose of marriage is to prepare oneself to understand marriage, and carry out marriages in accordance with Islamic law.

In this case, to get an idea of how far premarital counseling is in creating a sakinah family for its members, the researchers interviewed alumni of the Marriage Clinic who had received premarital counseling for 3 months. The effectiveness of this marriage clinic can be seen from the following table:

Table 1.  
Satisfaction Of Medan Marriage Clinic Alumni in Participating in Prenuptial Guidance

No	Satisfaction	Alumni
1.	Not Satisfied	4
2.	Satisfied	20
3.	Very Satisfied	6
Total		30

Based on the results of interviews with 30 respondents who were married and received guidance at the Medan Marriage Clinic, it can be concluded that the pre-marital guidance provided by the Medan Marriage Clinic to the participants had gone well and smoothly, but it could not be said that they were able to form good family relationships in in each participant's family. Based on the results of the author's observations of the respondents above, it can be stated that there were some participants who had received premarital counseling, who still had difficulty building good family relationships, for example, arguing over problems with children's snacks, unfavorable attitudes from wives and husbands, such as calling children in harsh tones. and with a bit of a punch, and self-admission from each of the respondents the author has interviewed.

From the data above it can be stated that this premarital guidance is very helpful in solving family problems and adding insight and knowledge to the participants, and according to the researchers' direct observations, the guidance provided by the Medan Marriage Clinic is quite good with complete material. However, from the results of interviews with alumni of the Marriage Clinic, the author can conclude that according to them guidance is only a provision of knowledge, while the realization of a sakinah family is the result of the daily attitude of each individual, and everything returns to each other. The author draws a conclusion that these alumni admit that the guidance provided by the Medan Marriage Clinic is good enough, but in realizing a sakinah family it cannot be achieved. However, there are also those who state that this guidance influences a better attitude, with the knowledge gained during guidance. According to them, it encourages the formation of a sakinah family within the family.

According to the author's observations during the guidance process, the guidance provided by the Marriage Clinic institution was categorized as very good, with mentors who mastered their fields and quite detailed materials delivered in 12 meetings, but the obstacle that the author noticed was the lack of enthusiasm of the participants in responding to the guidance at the Medan Marriage Clinic, perhaps due to the method of delivery being so monotonous and formal, so that the participants were not very enthusiastic during the

learning process. Then from the results of the author's observation for 2 weeks, it can be concluded that the participants who registered at the Medan Marriage Clinic, mostly those who wanted to get a mate at this guidance institution, the main goal was not to get premarital knowledge and guidance, but rather the hope of finding a partner.

Most of the guidance participants at the Medan Marriage Clinic are still categorized as having a relatively young age, where the span of time they are guided by building a household cannot be predicted, according to the author, this is what causes the participants to explain that guidance is only a lesson, and the formation of a *Sakinah* family is the result of daily behavior and attitudes in the household, due to the long span of guidance leading to marriage, which causes most of the participants to forget the material presented in the premarital counseling process at the Medan Marriage Clinic .

Based on the data obtained, about 30% of respondents said that this guidance was not sufficient, and explained that premarital counseling was only guidance and material provision and all returned to each person. Another 50% explained that this guidance was ordinary, but provided useful knowledge for participants and added insight into marriage issues, and another 20% said that this guidance was perfect and had an effect on their family life, according to them the material provided greatly influenced behavior patterns. their behavior interacts within the family, so that it can encourage their family to become a *sakinah* family by itself. So, it can be seen that based on the data obtained this institution can already be said to be capable of providing insight and knowledge for its members. However, the main objective of this institution has not been achieved due to several reasons that the authors describe above.

## **Conclusion**

The premarital guidance system at the Medan Marriage Clinic is after the individual registers at the Medan Marriage Clinic through the official account of the Medan Marriage Clinic, or fills out a form directly which can be obtained from the management of the Marriage Clinic or from the alumni of the Marriage Clinic, and pays tuition administration fees of 450 thousand rupiahs. Furthermore, the lecture schedule and the facilities that will be



obtained by the participants will be notified, starting from the material module, professional teachers, certificate of the Medan Marriage Clinic,

The implementation of marriage guidance to create a sakinah family at the Medan Marriage Clinic can be said to be quite effective, based on respondent data, around 20% of respondents said that this guidance was inadequate, 50% said that this guidance was quite good, and 30% said that this guidance already perfect and influential in their family life. Then for the guidance process it can be said to be very good, because it has fulfilled the provisions of the director general of Islamic community guidance.

The guidance process at the Medan Marriage Clinic with the provisions of the Director General of Islamic Community Guidance can be said to be appropriate, starting from the method, vision and mission, the minimum age requirement for joining and the period for providing guidance and materials, there is only 1 material that is not delivered at the Medan Marriage Clinic, namely materials on family planning. Its suggested to be completed.

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