

Islamic Parenting Psychoeducation: Marriage Dispensation Prevention in Ketawanggede Lowokwaru Malang

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ARTICLE INFO

Article history:

Received: 27th March 2024

Accepted: 14th June 2024

Published: 1st July 2024

Keywords:

Psychoeducation, Parenting, Islam, Marriage Dispensation

ABSTRACT

The current society has a significant prevalence of marriage dispensations. This situation is cause for concern, as marriage dispensation is consistently associated with early marriage, which might yield adverse consequences for those involved. There is a pressing requirement for the implementation of a comprehensive educational program within the community, aimed at mitigating the prevalence of marriage dispensations in society. One potential approach to address this issue is using Islamic parenting psychoeducation. This service used the Participation Action Research (PAR) technique, which entails the engagement of multiple stakeholders in evaluating all conducted activities and actions. The findings indicated a notable rise in the comprehension of female PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City, regarding the marriage dispensations and its prevention. The findings indicate that the provision of psychoeducation has a beneficial impact on enhancing the comprehension of female PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City.

How to cite: Zakiyah, E., Nikmah, F., Magfiroh, N. H., & Mukharomah, A. (2024). Islamic Parenting Psychoeducation: Marriage Dispensation Prevention in Ketawanggede Lowokwaru Malang. *Jurnal Pemberdayaan Masyarakat Madani (JPMM)*, 8(1), 59-70. <https://doi.org/10.21009/JPMM.008.1.05>

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INTRODUCTION

Marriage at a young age has become a contentious issue in many societies, including Indonesia. Marriage at a very young age can have detrimental effects on the physical, mental, and social development of people, particularly women (UNICEF, 2020). In Malang

City, the issue of child marriage also demands serious consideration. In 2022, the Malang City Population and Civil Registry Office predicts that 17.5% of all marriages will involve couples under the age of 18 (Dinas Kependudukan dan Catatan Sipil Kota Malang, 2022).

Based on data from the Ministry of Religious Affairs of Malang City, throughout 2022 there were 132 children who married underage. On average, the majority of these early marriage applicants are women. This is inseparable from the low education factor of parents and children (Ketik.com, 2023).

Psychoeducation regarding Islamic parenting has emerged as a promising strategy for addressing early marriage. This approach combines Islamic religious values with psychological principles in order to provide a comprehensive understanding of marriage, the role of parents, and the significance of emotional maturity prior to marriage (Saleh & Khalaf, 2021).

As one of Malang City's districts, Ketawanggede encounters similar challenges in terms of early marriage. This issue stems from a lack of comprehension regarding marital responsibilities and the religious principles that should regulate married life. Consequently, an approach that emphasizes religious education and comprehension of Islamic parenthood could have a significant impact in this area.

Psychoeducation regarding Islamic parenting has the potential to reduce the number of child marriages in Ketawanggede. By combining religious values and psychological knowledge, this approach can foster a deeper appreciation for the significance of comprehending roles and responsibilities in marriage (Smith & Johnson, 2018). The function of Islamic religious education in enhancing understanding of the principles of family life is crucial. (Al-Mekhlafi & Al-Abdali, 2020) Islamic parenting psychoeducation encourages comprehension of religious obligations in maintaining family welfare and avoiding early marriage (Al-Mekhlafi & Al-Abdali, 2020).

Additionally, early marriage also has significant psychological consequences. Lack of emotional and social maturation at a young age can negatively impact individual development as well as the quality of relationships and communication in marriage (Tiggemann & Slater, 2014; World Health Organization (WHO), 2013). In addition to providing comprehension of marriage and parental responsibilities, Islamic parenting psychoeducation also provides an ethical and moral foundation based on religious principles. This can reduce the number of early marriages and contribute to the development of robust families (Rahmawati, 2019).

Islamic parenting psychoeducation offers a holistic approach to the problem of child marriage. This approach combines religion, psychology, and education to form a holistic understanding of marriage and family (Tiggemann & Slater, 2014).

The introduction of Islamic parenting psychoeducation to prevent marriage dispensation in Ketawanggede requires the active participation of the government and religious institutions. This collaboration can increase the efficacy of prevention programs and enhance the public's comprehension. (Rahmawati, 2019).

With the Islamic parenting psychoeducation approach, it is anticipated that Ketawanggede will be able to reduce the number of early marriages and foster a society that is more cognizant of its responsibilities regarding marriage and family welfare. Through a deeper understanding of Islamic teachings and the development of emotional maturity, the people of Ketawanggede will be able to form stronger religiously-based marriage bonds.

This community service titled UIN Mengadi Qaryah Thayyibah 2023, took place in Ketawanggede Village, Lowokwaru District, Malang City, in collaboration with the Pemberdayaan Kesejahteraan Keluarga (PKK) movement from Ketawanggede Village. In accordance with the purpose of this service, which is community empowerment through family welfare, the sub-district PKK performs an active role in empowering the Ketawanggede community, particularly in family-related aspects.

It is anticipated that this psychoeducational activity will provide PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City with a new understanding of how to prevent dispensation of marriage and early marriage. So that they can determine the appropriate response when similar situations arise. On the basis of the information they have received, it is anticipated that PKK cadres acting as family-empowerment committees in kelurahan environments will be able to educate the surrounding community. Education can be provided regarding marriage dispensation, its consequences, and parental strategies that can be implemented to prevent undesirable circumstances that can lead to requests for marriage dispensation and early marriage. It is hoped that if this is effectively promoted, the community will be able to avoid the negative effects of early marriage and attain a prosperous society.

LITERATURE REVIEW

Psychoeducation is an intervention administered by professionals to individuals, families, and groups for the purpose of enhancing coping strategies or dealing with life's difficulties and challenges (Anwar & Rahmah, 2017). The majority of psychoeducation is developed in response to harmful behavior, such as violence. As for pico-education in groups, it typically takes the form of training, which can take the form of social skill development, which can take the form of prevention. Psychoeducational

groups can be interpreted as educational or guidance groups that emphasize the use of educational methods to convey and develop them that aim for the human person to grow according to the stage of his development by providing information relevant to solving existing problems (Henderson & Thompson, 2016), so that psychoeducation becomes an integral part of providing counseling services with affective, existential, behavioral, and cognitive functions (Furr, 2000). Psychoeducation can be conducted with groups using modeling techniques (Lyons, 2008), such as making, refining and cognitive practices conducted with specific tasks.

Parenting is a style applied by parents to their children. Parenting can also be interpreted as any form of interaction carried out between parents and children as well as education provided from the time the child is born until he grows up (Yani et al., 2017). As for Islamic parenting, it can be interpreted as parenting adopted by parents based on Islamic values that refer to the Qur'an and Hadith. So that Islamic parenting is the cultivation of Islamic educational values in children based on monotheism, faith, and noble character (Anggraini et al., 2022). Family is the first place for children to know and learn everything. Therefore, parents are responsible for every interaction and parenting style given to children, this is because it is this parenting style that will shape the child's personality in the future when they grow up.

Marriage dispensation is the conferring of permission or the legal right to marry to individuals or couples who have not attained the legal minimum marriage age (Amaliah & Fernando, 2021). Based on Law Number 16 of 2019 Concerning Amendments to Law Number 1 of 1974 Concerning Marriage, the minimum age for marriage for both men and women has been set at 19 years. This is a change from the previous regulation, which stated that the minimum age for marriage is 16 years for boys and 19 years for girls. Therefore, if a couple under the age of 19 desires to get married, they must first petition for a marriage dispensation to the Religious Courts (Pengadilan Agama) of their respective districts in order to be permitted to perform the marriage. The parties submitting the application are the parents of one of the bride or groom who is getting married, and each PA conducts a trial to determine whether the couple is permitted to marry.

Marriage dispensation is always associated with an early marriage, since both the bride and groom are under the age of 19 and are still considered minors. The existence of a request for dispensation from marriage, as described above, is motivated by a number of factors, with unwed pregnancy being the most common. If the marriage occurs, there will be numerous hazards and negative consequences, beginning with psychological, economic, health, and social effects. Considering that married couples are still adolescents with immature emotions and thoughts, they are prepared to start a family. Therefore, there is a need for prevention efforts to avoid undesirable occurrences.

Community service activities in the form of Islamic parenting psychoeducation can be used to reduce the number of marriage dispensation requests. The provided education can assist the community in

comprehending the nuances of marriage dispensation. In order for individuals to provide appropriate parenting based on Islamic values. Especially in modern times, when adolescents can readily engage in promiscuity that can lead to early marriage. It is anticipated that the realization of a qualified consensus among the populace will reduce the number of requests for marriage dispensation and early marriage.

MATERIAL AND METHOD

The method used is Participation Action Research (PAR) is used, which is a participatory research method that involves multiple parties in reviewing all activities and actions conducted. PAR is typically employed in research that focuses on community empowerment, such as this community service activity, and is geared toward the improvement of the transformation process. The PAR method used focuses on community service which is one of the processes of community improvement.

The implementation of (PAR) is conducted by adhering to specific research procedures. Its primary objective is to promote transformational action, which entails positive changes. Additionally, PAR endeavors to engage a wide range of individuals or community members in the implementation process. In this context, the researcher actively engages with and collaborates within the community under study or being aided, rather than maintaining a detached stance. This involvement includes participating in empowerment initiatives aimed at attaining the desired objectives.

Based on the above description, the PAR method was selected as a collaborative approach to review all activities and actions undertaken for PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City. The objective is to effect positive changes by fostering an understanding of proficient Islamic parenting, thereby mitigating the occurrence of undesirable circumstances that may prompt requests for marriage dispensation. Ultimately, this initiative aims to cultivate awareness within the community regarding the importance of marrying at an appropriate age.

RESULT AND DISCUSSION

The implementation of UIN Mengabdi Qoryah Thayyibah activities in 2023, conducted in Ketawanggede Village, Lowokwaru District, Malang City, followed a series of stages and produced multiple outcomes. The targets of this program are PKK cadres in Ketawanggede Village, located in the Lowokwaru District of Malang City. Based on the acquired information, it is evident that a significant number of PKK cadres in Ketawanggede village have displayed active engagement in various initiatives aimed at empowering families. The village PKK, derived from five Community Units (Rukun Warga or RW) and organized into four work programs (program kerja or pokja), actively contributes to the empowerment of the Ketawanggede community, particularly in matters of family. Every pokja possesses a distinct work program centered around the objective of family empowerment,

which is conducted on a monthly basis. These activities include competitions for menu creation, training sessions on pregnancy, entrepreneurship, and various other relevant topics.

This community service activity aligns with the objective of preventing marriage dispensation and early marriage through the implementation of the Islamic parenting psychoeducation approach. Support is provided to PKK cadres based on their societal function, specifically in terms of enhancing community empowerment through familial engagement. The process of dedication and aid is conducted through multiple stages, which are outlined as follows.

1. Permission with the Ketawanggede Village, Lowokwaru District, Malang City regarding the implementation of community service activities.



Figure 1.

Permission with Ketawanggede's Lurah

2. Retrieval of pre-test data in the form of a questionnaire in order to find out how far the assisted object's understanding of the marriage dispensation to increase understanding regarding the prevention of dispensation of marriage.



Figure 2.

Providing pre-tests to participants with guidance from the team

3. Socialization and education to assisted objects regarding marriage dispensation and efforts to prevent it with psychoeducation by resource persons and the research team.



Figure 3.
The socialization of marriage dispensation prevention

4. Providing sharing access in the form of questions and answers session between participants and resource persons in order to increase participants' understanding of the marriage dispensation and Islamic parenting.



Figure 4.
Question and answer along with discussion session

5. Retrieval of post-test data as material for evaluation and implementation of activities in order to determine whether there is an increase in understanding of the assisted object regarding the dispensation of marriage and its prevention.



Figure 5.
Providing post-tests to participants with guidance from the team

After collecting data both pre-test and post-test obtained some results which can be described as follows.

1. Participant's Age

Table 1.
Participant Age

No	Participant	Percentage
1	< 40 years old	5%
2	< 50 years old	36,84%
3	< 60 years old	36,84%
4	< 70 years old	21%
Total		100%

2. Ever Followed Marriage Dispensation Socialization

Table 2.
Socialization Experience that Participants Have Participated in

No	Participant	Percentage
1	Ever Participated	0%
2	Never Participated	100%
Total		100%

3. Knowledge Regarding Marriage Dispensation in the Surrounding Environment

Table 3.
Participant Knowledge of Marriage Dispensation in the Neighborhood

No	Participant	Perctagae
1	Know	5%
2	Do Not Know	95%
Total		100%

4. Understanding Regarding Marriage Dispensation

Table 4.
Pre-test and post-test data about participant’s understanding regarding marriage dispensation

No	Participant	Percentage	
		Pre-Test	Post-Test
1.	Understand	31,58%	100%
2.	Uncertain	11%	0%
3.	Do Not Understand	57,89%	0%
Total		100%	100%

Based on the results mentioned, it can be observed that the pre-test data indicated a lack of understanding among the socialization participants regarding the concept of marriage dispensation, its associated consequences, and preventive measures. This suggests that the term "dispensation of marriage" remains unfamiliar to the participants of the socialization program. The potential cause for this phenomenon may be attributed to the limited access to knowledge pertaining to the practice of marriage and early marriage. This inference is drawn from the aforementioned data, which indicates that none of the participants had engaged in any type of socialization concerning this subject matter.

Based on the data also states that many children who request marriage dispensation are not in line with the knowledge possessed by parents. Knowledge of this marriage dispensation will apparently be able to support the decisions that will be made by parents towards their children who will marry underage.

Subsequently, following the completion of the socialization process, a notable enhancement in the comprehension of the socialization participants, specifically the PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City, was seen. This evidence demonstrates that the process of socialization has proven to be highly effective in fostering the comprehension and knowledge acquisition of individuals involved. Drawing upon the evolving comprehension, it is anticipated that the PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City, can impart knowledge to the broader community, commencing with the inhabitants of Ketawanggede Village, concerning the consequences of marriage dispensation. This endeavor aims to curtail the proliferation of marriage dispensation requests and the prevalence of early marriage within society.

Based on the obtained findings, The UIN Malang Qoryah Thayyibah Team intends to sustain ongoing contact and collaboration with Ketawanggede Village, located in the Lowokwaru District of Malang City. This initiative is aimed at providing support to the community in their efforts to enhance their overall well-being and achieve a more favorable state. The UIN Malang Qoryah Thayyibah Team is prepared to engage in extensive communication and engagement with the Ketawanggede sub-district community, particularly in endeavors aimed at preventing marriage dispensation. A comprehensive comprehension of the consequences and mitigation strategies pertaining to marriage dispensation can contribute to the community's ability to make informed decisions regarding the appropriate age for marriage, thereby fostering the development of a thriving society.

CONCLUSION AND RECOMMENDATION

The Based on the conducted research on community service, it was discovered that a significant proportion of PKK cadres residing of Ketawanggede Village, located in the Lowokwaru District of Malang City, had a lack of comprehension regarding the concept of marriage dispensation, including its underlying factors, consequences, and potential preventive measures. Following the implementation of socialization efforts aimed at preventing marriage dispensation, a notable enhancement in the comprehension of PKK cadres of Ketawanggede Village, Lowokwaru District, Malang City regarding associated issues was seen. This indicates that the implementation of Islamic parenting psychoeducation has effectively enhanced and fostered comprehension of the assisted subject, specifically women PKK cadres in Ketawanggede Village, Lowokwaru District, Malang City, in relation to the prevention of marriage dispensation. The participants in the socialization program were also knowledgeable of the appropriate actions to take as PKK cadres when they faced instances of marriage dispensation in their communities. Specifically, they aimed to raise awareness among the public about the consequences of marriage dispensation and early marriage through educational initiatives. The expectation is that this enhanced comprehension will serve as a mechanism for PKK cadres, who function as family empowerment agents inside the village setting, to effectively disseminate education to the neighboring

community, drawing upon the knowledge they have acquired. By accomplishing this, there is potential for a decrease in the number of applications for marriage dispensation and a reduction in the prevalence of early marriage within society.

Researchers as well as servants recommend that socialization regarding marriage dispensation needs to be carried out in various areas with high rates of underage marriage in order to reduce requests for marriage dispensation for minors. This will be able to show various aspects that encourage the welfare of prospective parents.

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