

## Research Article

# Trends of Marriage in Religious Affairs Office in Society 5.0

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Dahlan: <https://orcid.org/0009-0004-2819-6153>**Abstract.**

Marriage is a bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on Belief in One Almighty God. Lately, there has been an increasing trend for young couples choosing to get married only at the Office of Religious Affairs without holding a big reception or party. In this study, one of the two components of the method was applied, namely library research and field research. The study aimed to research and analyze the trend of getting married in the Office of Religious Affairs in Society 5.0. Also, this field research is to make observations about a phenomenon in a scientific situation to explain and prove situations and phenomena that are clearer about the conditions, so the type of approach used is qualitative. From the research results it is known that getting married at the Office of Religious Affairs is increasingly becoming an option for many couples because it is considered simple and free but still memorable. From there, the people of 5.0 also realized that the relatively large costs of holding a wedding party could be allocated for other purposes. Not a few who then think objectively that it turns out that marriage does not need to be expensive.

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## 1. Introduction

In Indonesia, issues related to marriage issues have been regulated in Law no. 1 of 1974 concerning Marriage and Government Regulation No. 9 of 1975 concerning Implementation of Law No. 1 of 1974 and other regulations, such as PMA No. 1 of 1952 and No. 4 of 1952 concerning guardian judges. In article 2 chapter II of Book I KHI it is stated that marriage according to Islamic law is a marriage that is a very strong contract or mitsaqan gholidhan to obey Allah's commands and carrying it out is worship.[1] Recently, more and more young couples are choosing to get married only at the Office of Religious Affairs without holding a big reception or party. This culture or tradition is indeed a trend, especially for Society 5.0 or communication technology literacy. Appeared at the beginning of the Covid-19 pandemic and continues until now.[2]

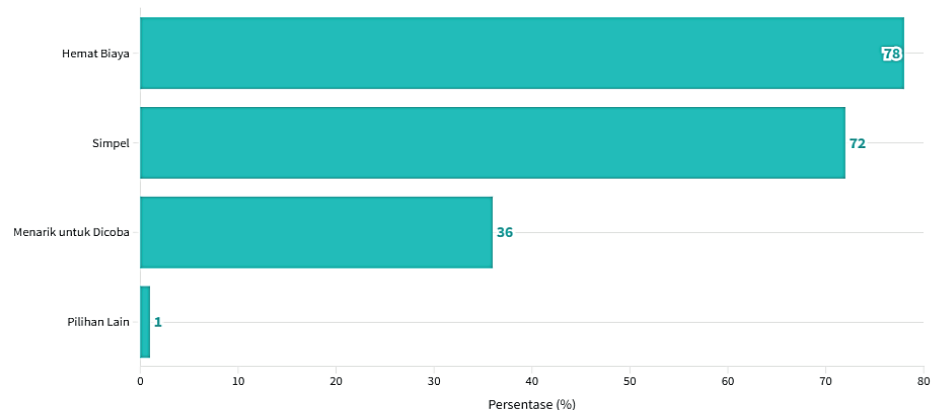
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This was popularized by several public figures that ended up going viral on social networks.

Regarding the trend of getting married at the Office of Religious Affairs, there are many advantages for couples. The first is more effective. The most important conditions and pillars both juridical, religious and sociological are met. The ultimate goal is the union of two hearts. Then it is more efficient, namely fast, economical and safe.[3]

Fast in its implementation without a long procession. Immediate consent granted and marriage advice without the traditional spices or habits of each region. Save costs, time and energy because you don't need to rent a building or hotel. Don't bother preparing decorations and a set of wedding dresses and cosmetic makeup. There is no need to prepare a large number of invitations. Save energy because you don't have to stand for hours greeting guests, always smiling, changing costumes and make-up, which is physically and psychologically tiring. Congratulations on religion, formal law and custom. This means that it is known and recorded legally religiously, recognized by the state and society. This all brings peace and security for the bride and the family.

Views of the Indonesian Society Regarding Marriage Issues in the Office of Religious Affairs (February 8-12, 2023)



Source: JakPat

Figure 1:

The phenomenon of direct marriage at the Office of Religious Affairs is in the public spotlight. Based on the results of the Jakpat survey, there are 81% of respondents who are young people in Indonesia who are aware of this issue. Of these, there are a number of thoughts on marriage in the Office of Religious Affairs. The majority or 78% of respondents considered marriage at the Office of Religious Affairs to be more cost effective.

As many as 72% of respondents also rated the marriage as simpler. In fact, 36% of respondents are interested in getting married directly at the Office of Religious Affairs in the future. Meanwhile, the majority of respondents who were interested in getting married at the Office of Religious Affairs wanted the concept of marriage to be more intimate. This was stated by 40% of respondents who were interested in the issue. As many as 34% of respondents also want a simple wedding. Meanwhile, 35% of respondents who wanted to get married at the Office of Religious Affairs wanted a more grandiose concept.

For the record, Jakpat conducted a survey of 1,186 respondents aged 16-39 years which was conducted on 8-12 February 2023. This survey was carried out by distributing questionnaires via the Jakpat mobile application with a fault tolerance level (margin of error) by 5%. [4]

## 2. Methods

In this study, one of the two components of the method was applied, namely library research, which is scientific work based on literature; field research, is research based on field research. The research object in this study is in the Bandar Lampung City area. It aims to research and analyze the trend of getting married in the Office of Religious Affairs in society 5.0. And also this field research is to make observations about a phenomenon in a scientific situation to explain and prove situations and phenomena that are clearer about the conditions, so the type of approach used is qualitative.

## 3. Results and Discussion

### 3.1. Marry

In fiqh literature, the term marriage is equated with marriage. Marriage according to language means gathering or gathering.[5] While according to syara', marriage is a well-known contract that contains principles and conditions. In another sense, nikah is a contract that contains the ability to perform conjugal relations with the pronouncement of nikah/marriage or something similar to that. In Law No. 1 of 1974 and Compilation of Islamic Law, marriage is equated with marriage so the term used therein is marriage. As for marriage according to Islamic law, it is a marriage, which is a very strong contract *ormitsâqan ghalidzan* to obey God's commands and carry them out is worship.[6]

Marriage is a contract or agreement to justify sexual relations between a man and a woman in order to realize the happiness of family life, which is filled with a sense of peace and love in a way that is blessed by Allah SWT. According to the Qur'an, marriage is creating family life between husband and wife and children and parents in order to achieve a safe and peaceful life (sakinah, loving association (mawaddah) and mutual support (rahmah).[7]

In Law Number 1 of 1974 concerning Marriage Chapter I, article 1, it is stated that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on belief in One Almighty God. Furthermore, in Article 2 paragraph 1 it is stated that marriage is valid if it is carried out according to the laws of each religion and belief. Article 2 paragraph 2 states that every marriage is recorded according to the applicable laws and regulations. In syar'i, whether a marriage is valid or not depends on the pillars and conditions. According to Islamic law, there are five pillars of marriage, namely: the prospective bride and groom, the guardian of the prospective bride, two male witnesses, consent from the guardian of the prospective bride or his representative, and the consent of the prospective groom or his representative. With regard to the terms of each of them in syari'at can be seen in munakahat fiqh books and statutory requirements can be found in Law no. 1 of 1974 concerning marriage. [8]

### 3.2. Religious Affairs Office

The Office of Religious Affairs is a technical implementing unit of the Directorate of Islamic Community Guidance which is tasked with carrying out some of the tasks of the Regency/City Ministry of Religion Office in the field of Islamic religious affairs within the sub-district area. The main duties of the KUA as stated in the Decree of the Minister of Religion No. 517 of 2001 concerning Organizational Structuring of the Office of Religious Affairs is to carry out some of the tasks of the Regency/City Ministry of Religion Office in the field of Islamic religious affairs within the sub-district area.[9] In carrying out its duties, the Office of Religious Affairs performs the following functions:

1. Organizing statistics and documentation.
2. Organizing correspondence, managing letters, filing, typing and housekeeping at the District Religious Affairs Office.

3. Carry out registration of marriages and reconciliation, manage and foster mosques, zakat, waqf, baitul mal and social services, population and development of sakinah families in accordance with policies stipulated by the Director General of Islamic Community Guidance and Hajj Organizers based on applicable laws and regulations.

In accordance with applicable regulations, marriage registration for Indonesian citizens who are Muslim is at the District Office of Religious Affairs. As for Indonesian citizens who are non-Muslims, marriage registration is carried out at the Civil Registry Office in each Regency/City. Based on the Regulation of the Minister of Religion (PMA) No. 11 of 2007 concerning Marriage Registration article 21 states that:

1. The marriage contract is carried out at the Office of Religious Affairs;
2. At the request of the prospective bride and groom and with the approval of the PPN (Marriage Registrar), the marriage ceremony can be carried out outside the Office of Religious Affairs. From the explanation above, it can be understood that, basically, marriage contracts are carried out at the District Office of Religious Affairs. A marriage contract can also be carried out outside the Office of Religious Affairs either in a mosque, in a prayer room, in a building or at home with the condition that the PPN (Marriage Registrar) and the bride and groom agree.

Regarding the regulations governing wedding expenses, there have been fundamental changes. Previously, the cost of registering marriage and reconciliation was regulated in PP. No. 47 of 2004 which is Rp. 30.000,-, and then changed with PP. No. 48 of 2004 became multi-tariff regarding the cost of marriage and reconciliation as stated in article 6 that marriage and reconciliation fees are not charged at the Office of Religious Affairs or outside the Office of Religious Affairs. Meanwhile, for marriages held outside the Office of Religious Affairs, a transportation and professional service fee of Rp. 600,000,-. For citizens who are economically disadvantaged and disaster victims, the marriage can be performed outside the Office of Religious Affairs at a cost of Rp.0.00. Since the release of PP. No. 48 of 2014, marriages held at the Office of Religious Affairs increased sharply compared to marriages held outside the Office of Religious Affairs. With the current condition of the Office of Religious Affairs, it is clear that this has created a number of problems, due to limited infrastructure making it difficult to provide satisfactory services. Even though the Office of Religious Affairs should be able to provide excellent service to the community in accordance with its duties and functions

### 3.3. Marriage Service

The Office of Religious Affairs as the leading unit that provides services to the community is required to continuously improve the quality of its services. The Office of Religious Affairs must advance according to the demands and developments of the times. Therefore, improvements and updates are carried out, both regarding regulations, facilities and infrastructure so that they have clear quality standards.[10] Because the services provided by the Office of Religious Affairs relate to the interests of the wider community, there are several regulations that need to be followed in order to improve the quality of services to the public, including Law no. 25 of 2009 concerning Public Services, Decree of the Minister of Administrative Reform No. 25 of 2004 concerning general guidelines for the preparation of the community satisfaction index of implementing units of government agencies, and Regulation of the Minister of Religion No. 118 of 2010 concerning the acceleration program through the delivery of superior services within the Ministry of Religion.[11]

In Law no. 25 of 2009 it is emphasized that public service providers are obliged to compile and implement service standards, service information must be known by the public, fees/tariffs for public services are the responsibility of the state and/or the community, these fees/tariffs are regulated by statutory regulations. The costs of marriage and reconciliation, as mentioned above, are included in those regulated by government regulations. Meanwhile, in the Decree of the Minister of Administrative Reform No. 25 of 2004, so that services can satisfy the community, there are 14 elements that are “relevant, valid and reliable” as the minimum elements that must exist, namely;

1. service procedures,
2. service requirements,
3. Clarity of service personnel,
4. Discipline of service personnel,
5. Responsibilities of service personnel,
6. The ability of service personnel,
7. service speed,
8. Justice gets service,
9. Courtesy and friendliness of staff,

10. Fairness of service fees,
11. Certainty of service fees,
12. Ensure service schedule,
13. Environmental comfort, and
14. Service security.

If the fourteen service standards above can be fulfilled, the level of community satisfaction will be even better. Among the elements accommodated in Government Regulations. No. 48 of 2014 is point 10 and 11, namely the fairness of costs and the certainty of service fees. Getting married at the Office of Religious Affairs or during working hours costs Rp.0,-. Meanwhile, getting married outside office hours or outside the Religious Affairs Office costs Rp. 600,000,-. Related to improving public services and to provide satisfaction to the community, the Ministry of Religion has formulated areas that need reform by making them excellent services. Through Regulation of the Minister of Religion No. 118 of 2010, it is stated that the implementation of the superior service acceleration program is intended to realize quality services and fulfill the basic rights of people who need them in a better, faster, easier, new and cheaper way (better, faster, easier, newer, and cheaper).[12] This program aims to build public trust in a short time to the Ministry of Religion. The focus of this superior service includes: registration for the haj pilgrimage, acceptance of prospective Civil Servants, registration of marriages, certification of teachers and lecturers, and awarding of scholarships.

### **3.4. Causes of Changes in Public Views**

Previously, there was an assumption that people who married at the Office of Religious Affairs were people who had problems in the marriage process, such as lacking requirements, or having been ripe for marriage (pregnant before marriage), disapproval of the family, or violating the customs and habits that developed in society. From the results of interviews with various parties, it seems that this opinion has begun to be abandoned by the community. According to community leaders in Bandar Lampung, the notion that people who marry at the Office of Religious Affairs are people with problems is no longer being ignored. Even this kind of excuse is no longer accepted. Those who marry in the Office of Religious Affairs are not problematic. Everyone is the same, whether they are married at the Office of Religious Affairs or at home or at the mosque, there is no problem. Currently, people no longer feel ashamed to get married at the Office of

Religious Affairs. In fact, they think it's normal, they don't feel any burden. The people feel happy, especially at the Office of Religious Affairs there is no fee.

From this information from community leaders, it can be concluded that there has indeed been a shift in people's views about marriage at the Office of Religious Affairs. Some of them even encourage residents to get married at the Office of Religious Affairs. One day, the author once asked about the nephew of a community leader who was getting married to stay at home or at the mosque. He also answered, "just stay here, sir", meaning in the office. Then, what are the factors that cause changes in the views of the community and community leaders? According to several informants who were met in the field, this change was due to the free fee factor at the Office of Religious Affairs and also people's awareness that it was important to marry according to the rules. Because at this time the issue of marriage has been regulated by clear laws.

From some of the information from the informants mentioned above, it can be seen some of the impacts of the reasons for the increase in the volume of marriage in the Office of Religious Affairs. This impact can be positive and can also be negative, depending on which side one views it. Among the positive impacts is that by getting married in the Office of Religious Affairs, it will minimize the potential for gratification. This positive impact will reduce legal risk because with service at the office and without charge, the Office of Religious Affairs officers will no longer be in contact with money from the public. Even if there are people who get married outside the Office of Religious Affairs, they can pay directly to the bank that has been determined. Thus it can also minimize financial irregularities. The even better impact is changing the mindset of the employees of the Office of Religious Affairs to be oriented towards performance and service, not money. In the end it can improve the image of the Office of Religious Affairs, because people will remember the Office of Religious Affairs with its excellent service. Meanwhile, the negative impact of getting married in the office is the disruption of other matters. The cramped room conditions and inadequate facilities naturally disrupted the activities of the employees of the Office of Religious Affairs. It is not uncommon for the entourage of the bride and groom to fill the room at the Office of Religious Affairs, disrupting the mobility of staff and employees. Even the people who were going to take care of other needs at the Office of Religious Affairs were disturbed because the office was overcrowded. From the author's observation, there are people who want to come to the office and eventually turn around and don't go to the office seeing that there are too many people. And that usually happens on Fridays. Another impact is that the cramped marriage hall causes stuffiness, the room and office grounds are messy and



dirty due to limited facilities and infrastructure. This is certainly contrary to the principle of service, which can provide security and comfort in service.

## 4. Closing

From the descriptions that have been presented in previous chapters regarding the trend of getting married in the Office of Religious Affairs, several conclusions can be drawn:

There has been a change in views on marriage, marriage at the Office of Religious Affairs which was previously considered taboo and rarely happened, was considered to be a problem and was suspected of having “something” before marriage, turned into something normal. For the community and community leaders, getting married at the Office of Religious Affairs or at home and at the mosque is the same, there is no problem. One of the reasons for this is that getting married at the Office of Religious Affairs is free of charge and does not incur any fees. The impact arising from the increase in the number of married people at the Office of Religious Affairs, generated public trust so that it raised the image of the Office of Religious Affairs with good and inexpensive services and the community was also helped. From there, the people of 5.0 also realized that the relatively large costs of holding a wedding party could be allocated for other purposes. Not a few who then think objectively, that it turns out that marriage does not need to be expensive.

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