

# Pre-Married Education: Movement Responsibility in a Family

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**Abstract**—This paper aims to explore the increasing divorce in Padang due movement in family responsibility. This movement began to be seen from economic reasons. Housewives have double responsibility in the household. They not only purely take care of the household and family, but also earn money helping her husband to fulfill family needs. This research was a field research with a qualitative approach. Data was collected by interview, observation and documentation and analyzed interactive model by Milles and Huberman. This research was carried out in the Padang, which is part of Minangkabau people from various regions including *darek*, *rantau* and migrants. The results showed that the movement in family responsibility occurred due to several factors including economic, partner education, family and community environmental factors of each partner. To overcome the above problems, it is

necessary to provide understanding to each partner about the importance of family responsibility before marriage takes place in the form of pre-married education. Pre-married education needs to be given to prospective married couples who will marry to overcome the high rate of divorce caused by movement responsibilities in the family. In pre-married education prospective husband and wife are given aspects related to responsibilities in the family, such as husband's obligations for his wife's rights, husband's rights obligations for his wife, and joint rights and obligations between husband and wife. So that the purpose of marriage *sakinah marwaddah wa rahmah*, which is in accordance with the guidance of the al-Quran and sunnah can be realized.

**Keywords**—*Pre-Married, Education, Movement, Responsibility, Family*

## I. INTRODUCTION

A family is the smallest unit in society consisting of father, mother and child living in a some place in a state of interdependence. The family is formed because of the existence of two different human beings who then merge into a legal marriage in the eyes of society and religion. The main goal in forming a family is to share love and carry on descendants. Each family member

has a different function and role. In general, the role of fathers is to earn a living, mothers take care of the household, children go to school and obey the rules. All that goes according to their respective nature.

The importance of the role of the family requires the existence of a responsibility from all family members, in addition to responsibility to Allah SWT. The role of family members and each

function is a mandate. Family responsibilities internally continue to foster and develop better living conditions for family. In addition, the responsibility of an external family as the smallest unit and part of society, by showing a positive appearance to other families, communities, even to the nation and country. For this reason, cooperation and good understanding between husband and wife are needed in carrying out their duties and obligations in the family, so that it can strengthen marriage and family life. In a hadith the Prophet Muhammad S.A.W affirmed: "Every human being descended from Adam is the head, and then the man (husband) is the head of the family, while the woman (wife) is the head of the household." (HR. Abu Hurairah).

From the hadith quote above it is clear that men (husbands) are responsible as the head of the family such as earning a living for his family, protecting family members from things that are not desirable. While the woman (wife) is responsible as a housewife and a wife has her own duties and obligations, such as maintaining the dignity of her husband and educating and guiding her children to the right path in accordance with the guidance of religion and the State. This responsibility cannot be transferred and replaced by others for the creation of wholeness and family happiness. Therefore a woman as housekeeper must really carry out her duties sincerely and responsibly. The Prophet said, "A woman is the husband's household manager and will be held accountable for the arrangement."

Along with the development of the time responsibility in the family began to experience a movement, especially responsibility in meeting household needs such as daily basic needs, children's education and other companion needs. Initially this responsibility rests on the shoulders of the head of the family (husband) moving to the wife as head of the household due to several things. In an increasingly global world and with the demands of higher life needs, it is natural that women also work to improve the financial. But it is unfortunate if the responsibility is transferred mostly or entirely to women, so that women have

multiple responsibilities in a family. The responsibility that is borne by women today is the breadwinner in terms of the backbone of the family and its obligation as a wife and mother for their children to continue to guide and educate them to become the next generation. This movement in family's responsibility has the effect of high divorce rates and high levels of juvenile delinquency. Data on Padang Religious Court records that in 2015 99 cases of divorce were recorded due to movementing family responsibility. In 2016 it increased to 150 cases and in 2017 became 201 divorce cases because of the same problem.

Rais [1], Ramlah [2], found that the causes of the high divorce rate were due to movement in family responsibility mainly due to economic factors, the inability of husbands to provide for their family members, domestic violence, third party intervention, and advances in media technology transparent communication. Alim [3] found that the movement in family's responsibility was seen from the start of wives leaving their homes to work and the impact on the lack of attention to children's education. While Islam has given clues about the right of women to choose careers and jobs, as well as carrying out political roles.

Among the consequences of the transition of the function and role of the husband to wife in meeting the financial needs of families that end in divorce is the reduced attention and responsibility for the growth and development of children. In the end the child is neglected and they lead a life without sufficient supervision from their father and mother. Yusuf [4] found that the result of divorce had an impact on the psychological development of children born from such marriages. Dewi [5]; [6]) found the problem of adjustment and adolescent suicide ideas as a result of divorce from her parents. Whereas Marheni [7] found that the consequences of parental divorce were the independence of children after the divorce of their parents did not differ between those who followed the mother and those who followed his father. It is not surprising to see and hear bad behaviors of

children beyond their age. They are involved in various criminal acts that indicate juvenile delinquency. For juvenile delinquency can be read from the news that occurred in 50 kota district where 200 students were pregnant out of wedlock due to doing a free sex. In Agam district, brawls between students at Tilatang Kamang Vocational high School (SMKN) 1 with Lubuk Basung 1 Senior High School (SMA), and brawls at Lubuk Basung 2 SMKN schools (Padang Media.Com 7/11-2016) while in Padang in the last 4 months brawls between students occurred on 276 students 60% of it is done by vocational students according to Padang Police Department civil service Firdaus Ilyas through Minangkabau News.

Research conducted by Didi Rahadi in 2009 found 19% of adolescents had sexual intercourse until pregnancy outside marriage. In 2013, referring to data from the Cemara Indonesian Family Planning Association (CIFPA), it was found that 10.5% of Padang City adolescents were sexually active. At the beginning of 2016, it was found that there were 3 teenagers in Padang who were safeguarded by police related to prostitution, some of whom had been engaged in sexual behavior since junior high school. As a result of pre-married sexual behavior including high rates of pregnancy in adolescents, abortion and the transmission of various sexually transmitted diseases.

Facts tell that the impacts that are arising from the movement in family responsibilities include divorce and juvenile delinquency. For this reason, premarital education needs to be given to prospective married couples who want to get married, so that divorce and juvenile delinquency rates can be suppressed. This research will try to explore more about the movement in responsibilities in the family, especially in terms of the transfer of responsibilities from husband to wife in terms of meeting the needs of daily family life starting from primary needs, secondary to tertiary. For this reason, aspects in premarital education that is very much needed is the husband's rights, obligations for his wife and husband's obligations, rights for his wife, and the rights and obligations with husband and wife.

## II. METHOD

This research is a field research with a qualitative approach. This research was conducted in Padang. The data used consists of primary and secondary data. Data collection is done by observation, in-depth interviews and documentation studies. Researchers have made observations about movementing family responsibility in the districts of Padang Barat, Padang Utara and Padang Timur, in January, February and March 2018. Researchers have also obtained sufficient data through in-depth interviews with people deemed important to provide information about movementing responsibility within the family, namely children, the nuclear family of each husband and wife who both work in the public sphere. Data obtained both through observation, interviews and documentation are processed and described using data analysis presented by Miles & Huberman and supplemented by the analysis put forward by Spradley by means of data reduction, display and verification (drawing conclusions) and can be done on all qualitative research process stages namely the description, focus and selection stage [8].

## III. RESULTS AND DISCUSSION

### Demography of Padang City

West Sumatra Province which consists of 14 second-level regions, one of which is Padang. Padang is the capital of the province of West Sumatra. During the Dutch colonial era, Padang was the gateway to the western part of Indonesia from the Indian Ocean to other regions in Indonesia. The administrative area has an area of 694.96 km<sup>2</sup>. Based on data from the Central Statistics Agency (CSA) in 2017, the city has a population of 887,675 people, consisting of 448,894 men and 438,781 women (CSA, 2017). Padang is also one of the overseas areas of the Minangkabau people. In addition, Padang is also one of the leading educational centers outside of Java. Among the people of Indonesia, the name of the city is generally identified with the ethnic Minangkabau and their typical cuisine which is

commonly known as Padang cuisine. According to Tambo, Padang is a large village where people from various ethnic groups live. Padang was once just a hamlet scattered in low-lying coastal areas prone to flooding. The initial settlement of the inhabitants of Padang was on the southern edge of Batang Arau which is now known as Seberang Padang. The people live in groups in eight tribes, each tribe led by a leader. The headman controlled the economic activities in Padang in the 16th and 17th centuries [9]. There are also migrants from other coastal areas, namely from Painan, Pasaman, and Tarusan [10].

Padang is a reflection of the Minangkabau people, for several reasons. First, the people of Padang are inhabited by indigenous people from various regions, including Luhak Agam, Tanah Datar and 50 Kota, overseas residents and migrants from outside Minangkabau. This is inseparable from the attitudes and habits of the Minangkabau people who love to migrate. Second, the city of Padang is a gathering place for various ethnic groups who live and inhabit this city. This will more or less bring cultural acculturation and can also bring a movement in values in people's lives, including the values of marriage. Thirdly, the complex urban atmosphere can result in conflicts in the life of the community, as well as conflicts in the family.

The majority of Padang people adherents are Muslim and they still hold what is called Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK). Researchers have conducted observation and in-depth interviews with married couples who are conducting divorce and married couples who have divorced in Kota Padang. In general, their education is college.

The cause of a movement in family responsibility

When the consent granted has been carried out between a man and a woman to be bound in a marriage. Then they have responsibilities that must be carried out as a married couple. The husband's obligation as the head of the family is to provide for family members, provide for the household, and protect and protect family members. While the wife is obliged to maintain

the dignity of her husband. Findings show that these responsibilities are not carried out by husband or wife. As a husband can not meet the needs of his family because his work is not sufficient to meet the needs of his family or the husband cannot maintain the safety of his family because he is in a different place from his family members.

Wife's irresponsibility can be seen from the wife's inability to maintain her husband's dignity, by comparing her husband with other people's husbands, telling her husband's ugliness, and not wanting to care for and guide children born from their marriages. The following outlines the causes for the movement in family responsibility.

Economic Factors

Economic are problem that often arise in domestic life. This is caused by several things including difficult to get a job, Termination of Employment, while demands for living costs are increasing which is marked by an increase in the basic price of basic needs, a reduction in fuel subsidies and an increase in the Basic Electricity Cost from government, and the influence of the hedonist lifestyle among the people. While family income from day to day did not experience a significant increase. Therefore, many housewives who switch professions, no longer purely take care of the household and family, but also come to make a living to help husbands fulfill the needs of families. This movement in role inevitably causes pros and cons. When mothers join in earning a living, indirectly mothers will not have much time for the family, and then it will lead to conflict between husband and wife because the husband's ego is driven by being unable to accept the fact that their partners are more successful.

Findings in the research of movement responsibility in the family that are triggered by economic factors are; 1) the husband does not work quit his old job because the company went bankrupt or was laid off. Out of capital due to certain reasons, or who have difficulty in getting a job, because there are no job openings in accordance with their diplomas and skills. For this reason, the wife takes over the responsibility for

earning a living in meeting household needs ranging from daily needs to children's education costs. 2) the husband works, but the husband's income does not fulfill the needs of the family, so the wife, with his husband's approval, works outside home to enter the public sphere. 3) the husband and wife work, but the wife's income is greater than the husband's, causing a bicker that has a gap in their household life.

**Women's education**

The development of the times is shown by the increasingly high level of education gained by the people. Likewise, the people of Padang from the data of Central Statistics Agency of Padang in 2018 where the population of the city of Padang totaled 939,112 people consisting of 469,737 men, 37.24% of high school graduates to superiors and 469,375 women, 93.39% of senior high school graduates and above. Findings show that; *first*, a wife whose last high school education and above did not want to work as a housewife. They generally choose to work in the public sphere. When women (wives) work in the public sphere more or less also affects the responsibilities in their household, as in the carrying of education their children. *Second*, wives who have graduated from high school and above want an ideal and harmonious family, both financially and in family relationships.

As a result of a movement in family responsibility

**Divorce**

Divorce is lawful but hated by God, but divorce is still permissible because in certain circumstances there are married couples who experience marital conflict, especially in terms of responsibility. Findings in the field of movement family responsibility are one of the causes of divorce. This happened because the wife could not accept this situation, so the wife filed for divorce in court known as divorce. In the Padang Religious Court, divorce claims submitted by wives from year to year are always increasing as seen in the following table.

Table 1 Development of Divorce Cases in Religious Court Padang

| New    | Number of Case | Divorce Request | Divorce lawsuit |
|--------|----------------|-----------------|-----------------|
| 2015   | 886            | 328             | 558             |
| 2016   | 902            | 339             | 563             |
| 2017   | 1041           | 318             | 723             |
| Amount | 2829           | 985             | 1844            |

Source: Religious Court Padang

**Juvenile Delinquency**

The movement in responsibilities in the family has an impact on the husband, wife and children in the household. The findings due to the movement of responsibility from husband to wife are increasing the cases of juvenile delinquency such as theft, fraud, bullying, having into free sex, and drugs as well as gambling and liquor. This happens because the lack of opportunity for mothers to accompany their children, listen to their hearts, talk about their activities at school, because mothers are busy with their work outside home. In addition, juvenile delinquency is increasing because between mothers and fathers have lack time to discuss the problems faced by their teenagers.

**IV. CONCLUSIONS**

Movement functions and responsibility in the family have many negative impacts on family integrity as the findings of Nunung [11] the malfunctioning of the social system in the family and the disharmony of the relationship between children and parents in the family, so that children look for the movement function outside the family. Ismanto [12] revealed that the movement in functions and responsibilities in the family on the one hand had a positive impact, namely the fulfillment of the family's economic needs, while on the other hand this movement had a negative impact; the child had bad behavior and the husband was less responsible for family finances.

When a movement in functions and responsibilities in the family should occur, family member relationships remain harmonious,

because the family's needs can still be met even though everything is fulfilled by the wife. Anita [13] found that harmony in families experiencing a movement in functions and responsibilities can still be maintained by building gender partnerships through division of roles and labor. In addition, pre-married education can be a solution in overcoming this problem of movement responsibilities. Because in pre-married education prospective husband and wife are equipped with knowledge related to household life that is full of problems and solutions that can be taken in accordance with the existing rules in the Qur'an, Sunnah and fatwas of scholars. In addition, with pre-married education, the prospective husband and wife are equipped with the knowledge of how to understand each partner with the character they have, educating children born from the results of the marriage so that they can become the next generation to be proud of. Na'mah [14] found that pre-marital education (*SusCaTin*) which aims to equip bride and groom in welcoming household mahligai so that in later household practice both husband and wife have and be able to apply psychic provisions and skills in dealing with each family problem, Theoretically, the scope of *suscatin* material organized by Religious Affairs Office (RAO) is sufficiently representative, but, practically, the implementation of *suscatin* is not optimal, and even tends to be considered as mere formality.

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