

APPLICATION OF PREMARITAL GUIDANCE THROUGH MIDODARENI TRADITION IN FORMING FAMILY HARMONY

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Abstract

This study explores how applying premarital guidance through the midodrine tradition shapes family harmony. This research uses a qualitative methodology, namely the Field Research technique. Data collection techniques include observation, interviews, and documentation, while data analysis is carried out through data reduction, data presentation, and conclusions. The data sources in this study are primary and secondary, and the data obtained will be analyzed by description. Based on the study's results, it is known that applying premarital guidance through the Midodareni tradition makes the bride-to-be couple provisions as brides and can also know how to form a harmonious family. Premarital guidance through the midodrine tradition is carried out through five stages: Jonggolan, Catur Vedha, Tantikan, Wilujengan Majemukan, and Angsul-Angsul. So it can be concluded that the application of premarital guidance through the midodrine tradition in Forming Family Harmony is very successful, as seen from the decline in divorce rates in Nunggal Sari Village, Rimau Island District, Banyuasin Regency.

Keywords: Premarital guidance, midodareni tradition, family harmony

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana penerapan bimbingan pranikah melalui tradisi midodareni dalam membentuk keharmonisan keluarga. penelitian ini menggunakan metodologi kualitatif, yaitu teknik field research. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi, sedangkan analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Sumber data dalam penelitian ini diambil dari data primer dan data sekunder, data-data yang diperoleh akan dianalisis secara deskripsi. Berdasarkan hasil penelitian, diketahui bahwa dengan penerapan bimbingan pra nikah melalui tradisi Midodareni tersebut menjadikan pasangan calon pengantin mempunyai bekal sebagai pengantin dan juga dapat mengetahui bagaimana membentuk keluarga yang harmonis. Bimbingan pra nikah melalui tradisi midodareni dilakukan melalui lima tahapan, yaitu Jonggolan, Catur Wedha, Tantikan, Wilujengan Majemukan, dan Angsul-Angsul. Maka dapat disimpulkan bahwa penerapan bimbingan pranikah melalui tradisi midodareni dalam Membentuk Keharmonisan Keluarga sangat berhasil dilihat dari menurunnya angka perceraian di Desa Nunggal Sari Kecamatan Pulau Rimau Kabupaten Banyuasin.

Kata kunci: Bimbingan pra-nikah, tradisi midodareni, keharmonisan keluarga

INTRODUCTION

Allah Almighty created males and females; both need each other, are interrelated, complement each other, and cannot be separated. It feels imperfect to live a man without a woman as a compliment. Even if a person has everything and is fulfilled in terms of material things and vice versa, this is what makes marriage an important thing that must be carried out. Marriage is the nature of humanity. Therefore, Islam recommends marriage. Marriage is a sacred bond between two people of different sexes legalized by the government and sharia (religion). Marriage in any religion has the meaning of a value of worship and a good purpose. Islam views marriage not only in terms of human (biological) needs alone but also views it as worship (Azzam & Hawwas, 2009).

Marriage is a sacred bond between a man and a woman as prescribed by religion or customs that apply with noble intentions and purposes (Fida & Fitriawati, 2022; Januario et al., 2022). Marriage is *sunnattullah*, which is natural and applies to every creature of God and humans. To unite the two types of people of the opposite sex into a legal level, marriage is declared as an institution of legal life through a marriage contract, which is a symbol of virtue, chastity, and an official seal that they are allowed to associate and be bound in a pure and holy relationship (Ghazali, 2003). Marriage not only binds the relationship between a man and a woman but also binds both families, as married couples live in the community (Abidin, 2020). In an area, there must be a name for customs carried out by the community for generations from previous ancestors, commonly called traditions.

Tradition is a pattern of behaviour that has been deeply rooted in society or can be interpreted as habits that have long been carried out by a particular community in an area. Tradition is a custom or habit in the community that must be preserved wherever it is; this preservation process is sought so that the existing culture is not lost and has just disappeared (Pearl, 2021). Tradition also teaches the values of humans to take responsibility for the preservation of nature, improve human dignity and dignity, and build relationships between communities (Gencana, 2021). In every society, traditions are maintained to preserve ancestors' cultural heritage and as a medium to disseminate Islamic teachings. Both customs for daily life and marital customs. In Indonesia, there are many customs procedures for carrying out marriage. Various phenomena are in it. Customary laws are currently still inherent in the lives of some Indonesian people, one of which is the phenomenon of Javanese marriage culture in Nunggal Sari Village, Rimau Island District, Banyuasin Regency.

Javanese society has lived and developed from ancient times until now, and it has traditionally used Javanese language in various dialogues and inhabits most of Java (Anis, 2014). Javanese society is very thick with traditional and cultural problems and social, religious, and cultural differences. Culture and tradition have become unifiers for Javanese society. One of the togetherness of the Javanese people is seen in Nunggal Sari Village, namely at the midodrine night tradition ceremony (Bratawidjaja, 2000).

Midodareni night tradition is a series of traditional ceremonies in the wedding process that still have ethnic, ethnic, or cultural connections to achieve the values taught by their ancestors or ancestors. The so-called midodrine night tradition is when the bride-to-be prepares herself, and on the last night, she receives wings from her parents, who usually advise her about life after marriage. Tonight, there is also a series of events filled with the last bite of food by parents to the bride and groom, who will become a married couple tomorrow. This midodareni night is performed before *ijab* and *qobul* occur the next day. Midodareni night is the last night for brides-to-be as teenagers or bachelor girls. This time is for introductions to the bride's family to receive advice about life after marriage from families. On this night, the bride-to-be is given food or bribed for the last time by her parents. The bride-to-be is made up to look beautiful, like an angel from heaven. Unique offerings have been prepared for the midodrine ceremony. Some families and the community who are already (elderly) accompany and give valuable advice. On midodrine night, the bride-to-be was accompanied by several beautiful angels from heaven (Nur, 2021).

The midodrine night tradition has the meaning of understanding safety in every network that is run, and Javanese people also believe that when carrying out the midodrine night tradition, angels will descend and beautify the bride so that the bridegroom is interested and steady to marry her. The meaning in each of these series of traditions is the advice of married life given by their parents so that everything goes as desired and creates a prosperous family and harmony. There is one series of this midodrine tradition, namely the reading of Vedic chess, which contains four instructions handed down long ago that contain wedding or advice that can guide establishing marriage bonds and building a harmonious home life. Both partners must raise the values given so that they can apply them in daily life in marriage, and no matter what happens, they can minimize the possibility of conflicts occurring (Damayanti, 2020).

This tradition is always carried out by the community in Nunggal Sari Village, especially for brides-to-be couples who will hold weddings. However, most brides-to-be who will carry out the midodrine tradition do not know the meaning of the midodrine tradition in depth. And they do it just like that and do not apply in married life all the advice or advice that has been obtained in the implementation of the midodrine tradition so that often married couples do not have provisions in building a household *mahligai*. So often, there are conflicts, even the occurrence of divorce, because there is no harmony in a family. Therefore, the bride-to-be couple needs premarital guidance before entering married life.

In this marriage case, of course, there is something lawful but hated by Allah, namely *talaq*, which is called divorce. To live a married life, what everyone dreams of must be harmony to avoid divorce. Family harmony is an essential point of family life. Many things that cause families to divorce are caused by family disharmony (Anwar, 1990). The Ministry of Religious Affairs considers this very taboo. Therefore, the Ministry of Religious Affairs makes a mission to hold premarital guidance with the aim that someone wants to hold a marriage to get provisions from the premarital guidance.

Premarital guidance is an effort by mentors to help prospective husbands and prospective wives develop and respond to existing problems with complete understanding so that a harmonious family is realized as they expect and the welfare of all family members is achieved. Premarital guidance is also a pattern of guidance and direction for how they respond to the meaning of marriage through religious life patterns and create families that have harmony as they expect. To understand more deeply about married life, premarital guidance is the primary means that must be understood because we can see now how many couples decide to get married. Still, they do not fully know how married life is. Husbands and wives who have household problems and cannot solve them correctly often divorce. As stated by the Central Statistics Agency (BPS) launching divorce data throughout 2010-2015, the number of divorces in Indonesia increased by 15-20 per cent, from divorce lawsuits as many as 285,184 in 2010 to 347,256 in 2015. This illustrates that many problems occur in family life. Therefore, premarital guidance for adolescents of marriageable age and brides-to-be is one solution to the need for the community to overcome or reduce the occurrence of marriage crises that end in divorce (Putri et al., 2022).

Family harmony, according to Rahayu, is the desire within a person himself to build a prosperous and happy family. Awareness of their roles, understanding each other's functions in carrying out married life, and the ability to accept the situation are solid foundations for a married life (Rahayu, 2017). A harmonious family becomes a comfortable, pleasant, and positive place to run daily life because its members have known and learned how to channel good things to each other. Based on that, a harmonious family is a family condition in which people live a life of giving and receiving positive things, giving support, and meeting each other's needs to make each other happy. In family life between husband and wife, a good relationship is required in the sense that a harmonious atmosphere is needed, namely by creating mutual understanding, openness, care, respect, and meeting each other's needs (Yunistiati et al., 2014).

The application of premarital guidance through the midodrine tradition in forming family harmony is essential to be studied, knowing the picture of the midodrine tradition, how to apply premarital guidance through the midodrine tradition itself, also knowing the role of premarital guidance through the midodrine tradition in forming family harmony. All of that is very worthy of being known together to increase our insight.

METHOD

The type of research used is qualitative research with a Field Research approach, which usually emphasizes participatory observation, in-depth interviews, field reviews, and documentation (Sugiyono, 2019). This method starts with explaining the process or event and then generates a conclusion. The data collected from this study will be displayed directly or without the manipulation process. The information collection methods used are observation, documentation, and interviews to obtain information or facts in the field.

Data analysis is used for the process of finding and organizing data systematically from document data, interview results, and field notes, namely 1) organizing data into categories, 2) presenting data in units, 3) sorting data into patterns, 4) identifying vital information to be learned, and 5) creating a framework that is easy to understand by oneself and others.

RESULTS AND DISCUSSION

History and Overview of Midodareni Tradition

1. Interviews with Indigenous leaders

In the interview with the traditional leader of Nunggal Sari Village, Mr Widayat, the interview questions covered the history of the midodrine tradition. Based on the results of an interview with Bratawijaya, the Midodareni tradition originated with legendary stories or folklore that flourished among the Javanese people. The Midodareni tradition has a philosophical meaning where traditional ceremonies contain advice and advice in building a home life and also ask for God's blessings so that the implementation of the marriage contract of the bride and groom runs smoothly without any interference and their marriage life always gets along well and becomes a harmonious family. There are stages in the Midodareni tradition, namely Jonggolan, Vedha Chess, Tantikan, Wilujengan Majemukan, and Angsul-Angsul.

Local traditional leaders used to get married using this Midodareni tradition. According to the views of traditional leaders regarding the Midodareni tradition, this tradition is a tradition that does not require every bride-to-be couple who will marry to use it, especially with the development of this tradition more and more times it will be lost if it is not maintained and preserved. According to traditional leaders, this tradition will survive if it continues to be well preserved by the local community, especially the people of Nunggal Sari Village. According to traditional leaders, after the implementation of premarital guidance through the Midodareni tradition, the advice and wedding in the Midodareni tradition can be conveyed well to the bride-to-be as their guide in forming a harmonious home life and a *sakinah, mawadah, and warahmah* family.

2. Application of Premarital Guidance through Midodareni Tradition

The application of the Midodareni tradition, especially for the people in Rimau Island District, Nunggal Sari Village, is not done just like that but through 5 stages, namely, the first stage of Jonggolan, which is where the bridegroom and the bride's family see firsthand the physical readiness, and the sincerity of the bridegroom before the wedding. The second is Catur vedha (advisor), meaning the provision of advice in marriage and guidance on marriage advice based on Islamic teachings. In this second stage, premarital guidance material will be given. In the third Tantikan, after the groom comes to ask for blessings, it is time for the woman to accept or reject the steadiness of the groom's heart. The fourth Wilujengan Majemukan is a friendship between the family of the bride and groom, which means the willingness of both parties to meet each other. The five Angsul-

annul, which at this stage is a prayer to ask for blessings and smoothness in the implementation of the marriage contract later, then there are souvenirs to take home to the groom.

3. The Role of Premarital Guidance through Midodareni Tradition in Shaping Family Harmony

a. Preparing for married life

Based on the results of the interview, it can be seen that in the aspect of preparing for married life, after the premarital guidance through the Midodareni tradition, the bride and groom know how to prepare for married life very well because it is undeniable that a marriage that has been carefully prepared may still have conflicts that occur primarily marriages that are not well prepared, it is all solely done so that can form a harmonious and happy family.

b. Avoiding an unhappy married life

Based on the results of the interview, it can be seen that in the Aspect of Avoiding Unhappy Married Life, namely the bride and groom can more easily find ways to achieve a happy marriage with the understanding gained through this premarital guidance, the bride and groom can put themselves as a couple as well as friends in various ways to achieve a happy married life by being open to each other and not to mis communication because of that is an essential thing.

c. Be more transparent about your partner's expectations

Based on the results of the interview, it can be seen that in the Clearer Aspect of Couple Expectations, the bride and groom understand more about the expectations that will be achieved with the couple through this premarital guidance because if in a marriage, the couple does not know what the expectations of our spouse are all it can affect harmony in a family.

d. Eliminate the wedge in each partner's heart

Based on the results of the interview, it can be seen that in the Aspect of Eliminating Wedges in the Heart of Each Couple, the bride-to-be couple knows the importance of talking about everything that sticks in the hearts of each couple because this becomes a vital capital later when we settle down in dealing with a couple.

e. More clear understanding the character and habits of each partner

Based on the results of the interview, it can be seen that the aspect of "more clearly understanding the character and habits of each partner" will provide benefits, namely, the bride and groom can understand how the character of their partner because this is also important in forming harmony in a family.

In Nunggal Sari Village, many people still use the Midodareni Tradition, and it can even be said that most people still use this tradition. One reason is that this tradition is a hereditary belief held for a long time. Because it has been believed for a long time, it has been ingrained in the people's hearts. This can be eliminated because of today's developments that always follow the habits of foreigners or modern times that are increasingly sophisticated. The Midodareni tradition is considered a condition in the implementation of marriage, which is believed to offer prayers to avoid danger so that marriage can run smoothly.

Research conducted by Mulia shows that premarital guidance in the Beguru tradition is a custom passed down for generations and is seen as an obligation for the community (Mulia, 2019). When viewed from the regulations of the Directorate General of Islamic Community Guidance, the custom of learning is included in the category of marriage guidance / premarital guidance that must continue to be preserved. The similarity of this study with previous research is that they both discuss the application of premarital guidance through traditional traditions. At the same time, the difference in this research lies in the research object. Namely, this study examines the midodrine tradition, while the previous study examined the traditional tradition of study.

Based on the research above, it can be concluded that the Midodareni tradition is a custom or tradition that, if done, will get blessings. In general, marriage is considered sacred and holy. Therefore, when married, we must carry out the pillars and conditions of marriage because when later married, we get goals and wisdom, such as a sense of happiness, love, and affection for the family. This tradition already existed in the time of the ancestors, in the marriage itself. Traditions that already existed in the time of the ancestors got along well, and the conditions for marriage must be carried out so that the marriage has a purpose and wisdom to create a harmonious family, namely *savannah*, *mawaddah*, and *warmth*. The Javanese community also believes the Midodareni tradition is a tradition carried out to ask for God's blessings so that the implementation of *ijab Qobul* or the marriage contract of the bride and groom runs smoothly, and also hopes for permanence in domestic life and every series in it can be used as a guide in forming a harmonious domestic life.

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CONCLUSION

From the discussion the researcher has explained, the researcher can conclude that 1) the Midodareni tradition in Nunggal Sari Village is one of the traditions still carried out continuously in Nunggal Sari Village. As for Midodareni, there are several processes, namely Jonggolan or Nyantri, Tantikan, Reading and Handing Over Vedic Chess, and Wilujengan Majemukan; 2) The application of premarital guidance through the midodareni tradition conveyed through the midodareni tradition, namely preparing for married life, being able to build a solid foundation in the household by forming a sakinah family, being able to deal with conflicts in the household, understanding the rights and obligations as a good husband and wife so that a harmonious life can be formed. There are 5 stages of implementing premarital guidance through the Midodareni tradition, namely Jonggolan, Vedha Chess, Tantikan, Wilujengan Majemukan, and Angsul-Angsul; 3) The role of premarital guidance through the midodareni tradition in forming family harmony, which is to be able to prepare for married life well, can avoid an unhappy married life, can know more clearly the expectations of the couple, and can eliminate obstacles in the hearts of each partner, as well as more clearly understand the character and habits of each of our partners. Based on the conclusions of the data above, it can be stated that premarital guidance through the midodrine tradition plays a role in forming family harmony, where premarital guidance through the midodrine tradition is beneficial for brides-to-be couples who will foster domestic life in forming a harmonious family through every series of midodrine traditions that can be a guide in forming a harmonious family.

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