



Implementation of PMA No. 3 of 1999 in Empowering Sakinah Families in the District Community. Alla Kab. Enrekang

H. Mahmuddin^{1*}, Sudirman², M. Ali Rusdi³, Agus Muchsin⁴, Suarning⁵

¹Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | mahmuddinsag8@gmail.com

²Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | sudirmanl@iainpare.ac.id

³Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | malirusdi@iainpare.ac.id

⁴Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | agusmuchsin@iainpare.ac.id

⁵Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | hsuarning@iainpare.ac.id

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ABSTRACT

A The general aim of this research is to find out the culture and traditions in families in the district. Alla Kab. Enrekang, To find out the strategic steps taken by religious affairs in building a sakinah family in the district. Alla Kab. Enrekang, and to find out the implementation of PMA No. 3 of 1999 in Empowering Sakinah Families in the District Community. Alla Kab. Enrekang. This type of research is qualitative research carried out at the Religious Affairs Office (KUA) Kec. Alla Kab. Enrekang. The main instruments of this research are observation, interviews and documentation. Data sources are primary data and secondary data. The research results show that first; Culture and traditions in families in Kec. Alla Kab. Enrekang is a wedding tradition in Alla District, Enrekang Regency as a result of the integration of Islamic culture and local culture, producing local wisdom which contains Islamic values as the basis of life for the local community. The main values contained in it are the value of kamassangsuranan (brotherhood), the value of taratte' (manners), and the value of majongan penawa (humbleness). Secondly; Strategic steps taken by religious affairs in building a sakinah family in the district. Alla Kab. Enrekang, namely a) Pre-marital guidance through marriage age and suscatin programs, b) Routine counseling to the community, c) Guidance on religious aspects through taklim assemblies and Friday worship, and third; Implementation of PMA No. 3 of 1999 in Empowering Sakinah Families in the District Community. Alla Kab. Enrekang shows positive results by improving the quality of family life through programs that focus on education, welfare and strengthening family values. This policy has succeeded in fostering harmonious relationships within families and strengthening community participation in social and economic activities, although there are still challenges in terms of adapting programs to specific local needs. Overall, PMA No. 3 of 1999 plays an important role in improving the social structure of families and encouraging the creation of a more stable and prosperous society in the district. Alla Kab. Enrekang.

Corresponding Author:

H. Mahmuddin

Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare

Email: mahmuddinsag8@gmail.com

INTRODUCTION

Application of culture in Kec. Alla Kab. Enrekang of course also occurs in terms of munakahat and sakinah family formation, according to the Shari'a they are still able to carry out their marriage well but sometimes they escape positive law and carry out sakinah family formation according to their habits. This is a challenge to implement PMA (Decision of the Minister of Religion) No. 3 of 1999 concerning the Sakinah Family Movement in Kec. Alla Kab. Enrekang.

Implementation is a real manifestation of the enactment of the law, in a simple sense implementation is the peak of the enactment of the law. Etymologically, implementation is defined as execution or application. Implementation is an activity carried out through planning and referring to certain rules in order to achieve goals. Application or Implementation of PMA (Decision of the Minister of Religion) No. 3 of 1999 concerning the Sakinah Family Movement often faces challenges and does not always materialize smoothly. PMA No. 3 of 1999 does not clearly explain its essence, but it can be quite understood that this

PMA aims to create a Sakinah Family for all Indonesian people. The government is trying its best to facilitate all marriage-related needs through PMA No. 3 of 1999.

District Community Alla still ignores positive law and prioritizes laws born from their own customs that have become entrenched in the district. Alla Kab. Enrekang. Such as dividing assets by means of *fara'id* or by deliberation, granting custody of children without going through court even though it does not have authentic legal force, mediating peace in their own way, although with a little force.

There are still many practices of marriage or divorce that are not registered with the KUA, Domestic Violence also still occurs in the district. Alla Kab. Enrekang, as well as the practice of early child marriage. Another example that does not describe the Sakinah Family in Kec. Alla Kab. Enrekang is the majority of the people of Kec. Alla Kab. Enrekang did not attend Marriage Guidance (Binwin) even though he had been scheduled by the local Religious Affairs Office (KUA). They don't seem to realize how important marriage guidance is for prospective brides and grooms. The Marriage Guidance Program (binwin) launched by the local Office of Religious Affairs (KUA) is useful in understanding the rights and obligations of husband and wife in order to be able to realize the goals of marriage.

Based on the statement above, if examined further, the State policy through PMA No. 3 of 1999 is very relevant to household needs. Even though it is not explicitly stated, this spirit exists in PMA No. 3/1999 in the context of family defense seems to be inspired by the messages of the Prophet, where guidance and advice are very necessary for the survival of a household.

Therefore, the author feels interested in researching more deeply regarding "Implementation of PMA No. 3 of 1999 in Empowering Sakinah Families in the Community of Kec. Alla Kab. Enrekang."

METHODOLOGY

This type of research is qualitative research carried out at the Religious Affairs Office (KUA) Kec. Alla Kab. Enrekang. The main instruments of this research are observation, interviews and documentation. Data sources are primary data and secondary data.

RESULTS AND DISCUSSION

Culture and traditions in families in Kec. Alla Kab. Enrekang

Culture is often interpreted with various meanings or meanings where one meaning can be different from another. According to Khaedir Makkasau in his book entitled *Reflections on Bugis culture and local wisdom*; The concept of *Panggadereng* culture in the era of globalization, that there are some groups who interpret culture broadly and there are also groups who interpret it narrowly. For those who interpret culture narrowly, it only means art, temples, dances, and the like. In short, culture is art. If culture is interpreted in a broad sense, then art is only part of culture. The broad meaning of culture is everything related to the creation, taste and work of society.

According to J. J. Hoenigman, cultural forms can be divided into three categories, namely ideal forms, activities and artifacts. These three forms of culture are used to describe the forms of culture in the district. Alla Kab. Enrekang using a historicity perspective.

Idea (ideal form)

The ideal form of culture is in the form of a collection of abstract ideas, notions, values, norms, regulations, and so on; cannot be touched or touched. This form of culture is located in the heads or in the minds of citizens. If the community expresses their ideas in written form, then the location of the ideal culture is in the essays and books written by community writers.

Weddings in Alla District, Enrekang Regency are called *mangpabottin*. Marriage is one of the most essential things in the human life cycle because this moment is the process of transitioning a person from being single to the level of family life which influences the structure of their life. Weddings not only have an impact on the bride and groom but also on their relatives and even the local community. Because a marriage is so sacred, in the implementation process there are ethics that must be carried out both from the perspective of religious teachings and from the perspective of customary law.

The wedding process in Alla District, Enrekang Regency consists of several stages in which there are elements of Islamic culture and local culture that complement each other so that one of these two elements cannot be eliminated. If one of the cultural elements is removed then the marriage is considered deviant. The author divides the wedding process in Alla District, Enrekang Regency into three stages, namely pre-wedding, wedding implementation, and post-wedding.

Pre Wedding

In the past, it was a custom in Alla District, Enrekang Regency, that a child's marriage was determined by their parents, both male and female. This means that, if parents want to marry their child according to their choice, that is what happens. Meanwhile, a child who is about to be married off will never disobey their parents because the principle of life they adhere to is '*moi ke tau si sangle'toanan Batang Kaju*

Balingku' ke yamo napilleanna' to matuangku' canning ati ku Tarima'. (Meaning: even though a half-wooden human is my life partner, if that is what my parents have chosen, then I will accept it willingly).

Even though parents determine their children's life partners, they do not just choose any life partner for their children because there are categories of ideal partners according to the perspective of society in Alla District, Enrekang Regency. These categories are described by Ambe Janggo as follows: 'Nakua pepasanna tomatouanta' ka Limang Rupa Jio' Kalena to Tau na Makassing dipubali. Yamojo' mataran tappa'na, mataran atinna, mataran pangdisenanna, na pentionganni tau beccu', na pettinggarai tau buda'. (Meaning: our ancestors told us that there are five things in humans that make them good as a life partner, namely sharp confidence, sharp heart, sharp knowledge, being a shelter for small people and being a support for many people).

In the explanation above, it can be understood that the first requirement is that someone should ideally be a life partner according to the community in Alla District, Enrekang Regency, if their words and actions can be trusted and are accompanied by the straightness of the beliefs of the prospective partner. This first condition is in line with the instructions of the Islamic religion if someone is looking for a life partner, namely prioritizing their religion. If there is honesty in a household (both in terms of words and deeds) accompanied by straight and strong beliefs, then it could be said that half of the conditions for harmony in the household are there.

Mataran atinna

The second condition for being an ideal partner according to the people in Alla District, Enrekang Regency is having a sharp heart (mataran atinna). The meaning of Mataran Ati is that a person has a nobility of soul and extraordinary sensitivity both to his family and to the local community. A person is considered to have nobility of soul (mataran ati) when they are able to carry out what has been entrusted to them by their ancestors. Their ancestral message read as follows:

Annan Runna Sipa' Edda Wa'ding diboloi lan kale saba' napekundi to ati. (1) Danggi' lalo boko, (2) anggi' mupubolai jo' sipa' pa'dik ati, (3) Danggi' pau gaja' tau ke ci'di' i dalle'mu na buda dalle'na to tau, (4) anggi' mupubolai lan atimmu meloh kasolnggi padammu suka tau ke sitinajai dalle'na na iko tang sitinaja bang dalle'mu, (5) Danggi' kua edda ke denni tau meta'da apammu ke denni mupunnai na wa'ding meman to' lai bengan, (6) Danggi' mukua deen ke eddai mupunnai. (Meaning: six types of qualities that a person should not have because these actions can dull his heart. (1) Don't steal, (2) don't be jealous, (3) don't curse if you don't have enough sustenance and other people have lots of sustenance (4) don't have evil intentions towards people who are generous in their sustenance if you don't have enough sustenance yourself, (5) don't say there isn't any. if someone asks for what you have, but the person who asks for it deserves you to give it, (6) don't say there is if you don't have the item).

The second meaning of taran ati is being sensitive to what happens in a household. Due to the sensitive nature of family members (especially husband and wife), there is a high probability that they will dismiss a dispute. Sensitive nature as one of the requirements for an ideal partner in Alla District, Enrekang Regency is expressed in their proverb that "Tang sipala'pah tang sikara-kara to lan bola ke pada mataranni atinna na sipatuju. Kedenni mesa' ke'deh on ke 'deh, mesa' cidokko on cidokko, mesa' tumbaring on tumbaring' (Meaning: There will be no separation and there will be no quarrels in the household if they have a sensitive nature and remind each other. If one is standing, everyone has to stand, one is sitting then everyone has to sit, one is lying down then everyone has to lie down).

Strategic steps are taken by religious affairs in building a sakinah family in the district. Alla Kab. Enrekang

People still trust the Religious Affairs Office wherever and whenever it is a powerful medium for building a sakinah family. Moreover, this concerns the family, the position of a husband and the position of a wife from each party are important means of children's education. Husband and wife who want to have good children, then they must pray to Allah SWT. and when having sexual relations between husband and wife, always pray and recite dhikr so that you will have a godly child.

The Office of Religious Affairs is the most important element in moral development and mental development. Good moral formation is actually found in religion because moral values that can be adhered to with one's own awareness and high imagination without any element of external coercion, come from religious beliefs. If the family has had a turbulent dispute and has never received religious upbringing, then it may be that he is looking for another way to reduce his anger. It is even more dangerous if you let yourself get involved in unhealthy relationships and end up in divorce. The various forms of disputes that have been rampant recently are concrete examples of family members who have lost their grip on life.

Efforts to build a sakinah family through the Office of Religious Affairs are important. Religious teachings are not enough just to be known and understood, but must be able to be internalized and practiced by every member of the family so that life in the family can reflect a life full of peace, security and peace imbued with religious teachings and guidance.

Every family member must always try to be close to Allah SWT. the values of faith and piety will be realized which can facilitate the resolution of household affairs and bring mercy and blessings from Allah SWT. as Allah says in QS.At-Talaq/65: 2-3

The verse above explains that a household that has faith and is devoted to Allah will be seen in the practice of daily worship, besides that, relations with relatives, neighbors and the local community will also be seen as improving. All members of his family such as his children, wife and husband believe and are devoted to Allah and His Messenger. This means that God's laws and God's religion are implemented in their household relationships.

Implementation of PMA No. 3 of 1999 in Empowering Sakinah Families in the District Community. Alla Kab. Enrekang

Implementers must be able to carry out each program in accordance with existing procedures so that the aim of implementing PMA no. 3 of 1999 which is expected to be achieved. Both the district/village apparatus and the community must be able to interpret each of their rights and obligations, both must synergize with each other in carrying out their duties to be able to realize the development of the sakinah family movement in the district. Alla Kab. Enrekang. In fact this interpretation is confusing. District Community Alla still does not fully understand what their rights and obligations are to the government in implementing PMA no. 3 of 1999.

As stated by the Head of the District Religious Affairs Office. Alla Kab. Enrekang was one of the informants who revealed in the results of his interview, namely.

It is hoped that this Bridal Prospective Course will provide awareness to prospective bridal couples about the importance of responsibilities, as well as the rights and obligations of each partner. Because every human being or every individual certainly has different needs, as well as men and women must have differences in terms of knowledge, awareness and responsibility, therefore with this premarital guidance they are then equipped with their respective portions. The success achieved from this program is of course the awareness of the couple regarding their rights and responsibilities as husband and wife so that in their family life an attitude of mutual respect and understanding will be formed.

Informant as Counselor for the Religious Affairs Office, Kec. Alla Kab. Enrekang also said that if we talk about the impact of the Bride and Groom Course, of course there are definitely benefits that will be gained by those who have taken the guidance because the Bride and Groom Course provides benefits for bridal couples in various aspects of preparation, both physically in the form of materials that have been delivered. . Before taking the Bride and Groom Course, there were many things they didn't know, but by taking the Bride and Groom Course they came to understand. Even though it is possible that in the future there will be disputes in the household, don't let the disputes cause a household to fall apart, so that is where the Bride and Groom Course that they have carried out with the material we have provided can be used in their household.

It can be understood that the Bride and Groom Course provides benefits for prospective brides and grooms who have followed the guidance, namely to obtain and create a harmonious family, where pre-marital guidance does not only contain religious knowledge, but also provides important knowledge and understanding about aspects of the household and also initial preparations for those who will get married and build a household.

Based on the explanations from the Bride and Groom Course participants and the community who have taken the Bride and Groom Course as described above, it is clear that there are many positive impacts in the form of benefits, of course, the benefits each individual participant experiences are different. However, in general, based on what has been conveyed, what the prospective bride and groom guidance course participants get is that by following the guidance before getting married they are then equipped with knowledge, starting from knowledge about religion, the rights and obligations of wives and husbands and how to form a home. safe stairs.

CONCLUSION

Culture and traditions in families in Kec. Alla Kab. Enrekang is a wedding tradition in Alla District, Enrekang Regency as a result of the integration of Islamic culture and local culture to produce local wisdom which contains Islamic values as the basis of life for the local community. The main values contained in it are the value of kamassangsuranan (brotherhood), the value of taratte' (manners), and the value of majiongan penawa (humbleness).

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