

The Development of Educational Life Modules Based On Islamic Religion for Premarital

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Abstract: *The knowledge sharing or debriefings about the family life becomes important for everyone who will enter the family world in order to avoid the destruction of the household. The Ministry of Religious Affairs has made various efforts to provide knowledge for bride and groom, one of them through pre-marriage courses that are currently concentrated in the Ministry of Religious Affairs in the city. However, there are still many of the bride and groom who do not have the opportunity to attend the debriefing. This dissertation aimed to present a valid, practical, and effective life education module based on Islamic religion (PKB-BAI) intended for married aged especially those who will marry. This module is based on the analysis of the needs of youths who are at marriage age to provide debriefing before entering the family world. The research and development of PKB-BAI module is adopted from research and development scheme by Borg & Gall and Four D which consists of four stages: preliminary, development, testing, and dissemination. The results of research and development showed that PKB-BAI module is declared valid by the validator. The results of trial usage, based on the assessment of facilitators (KUA extensionists) and users who are teen and at the age marriages are considered practical and effective to be used.*

Key words: *Module, family education, based on Islamic religion, Premarital*

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I. Introduction

The Law no. 1 year 1974, article 1 about marriage mentioned that the purpose of marriage establishing a happy and lasting family or termed *sakinah, mawaddah wa rahmah*, coupled with the phrase "on the Belief in God Almighty". This article affirms that marriage is not a temporary contract, but rather a contract with the principle of perpetual contract (*mitsaqan ghaliza*). Therefore husbands and wives need to cooperate with each other in completing each task in order to develop themselves to achieve material and spiritual welfare.

Family life is a human nature, and surely a sensible person would crave a peaceful life that avoids a quarrel that is lead to divorce. The reality is that not all householders' goals can be accomplished in their entirety. Ideally a household built by a married couple is harmonious, but the reality is often the firecrackers that are the beginning of divorce.

The data from the Religious Courts of Makassar per January-April 2017 showed that 811 couples committed divorce lawsuits (595 of them divorced). This means that in a month there are about 200 couples who filed for divorce and asked by the women (rakyatku.com). This can be influenced by many factors that lead to divorce, such as economic problems, spouses who lack in knowledge about their rights and obligations, domestic violence, and child problems.

The results of research that conducted at the Class 1A Makassar Court by Sumarni and Andi Kasmawati (2015) concluded that there are several causes of divorce, namely: unhealthy polygamy, moral crisis, jealousy, forced marriage, economy, physical and mental cruelty, and the absence of harmony.

Another phenomenon that related to the family life is a child's problem. Often as parents we neglect the responsibility to educate children who are trustworthy to produce a person who can develop his potential to the fullest. As a human being, every child has the right in education. Both informal education that gained in the family environment, formal education that gained in schools, as well as non-formal education that is located outside the school system.

The role of the family in order to provide education for children cannot be replaced. It is the duty and responsibility of parents to provide a perfect education for their children, if not they will become an irresponsible parent. Nowadays, there are lot of juvenile delinquency that always happen that can be seen on mass media. Those are the result of the lack of attention from their parents, because their parents do not have a good provision in educating their children. In fact, when families are not there to optimize the role of parenting it will correlate with the increasing of juvenile delinquency cases, narcotics cases, free sex, as well as children who smoke. As the study by Ahmad (2017) mentioned that one of the factors that caused the rise of children

who "ngelem" in Makassar is the lack of attention from their parents, in other words the relationship between children and parents are not harmonious.

Children's educational supplies from the family environment will give the ability to make some decisions in the midst of rapid progress. The family is one of the environment that has a huge responsibility in educating their generation to be able to avoid various forms of deviant action. Therefore, improving the pattern of children's education in the family is a necessity and requires serious attention. Especially religious education, it should be done early.

Some studies have shown that religion is important in family education, not just for Muslims, but even for other religions. Parenting by Brooks (2008) is defined as the process of action and interaction between parents and children that can give influence between both parties. Research conducted by Pearce and Axin (1998; in Bartkowski, Xu, & Levin, 2008) showed that religion can enhance the bonds / relationships between mother and child. Another study by Bartkowski, Xu and Levin (2008) proves that parents' religiosity in general will have a positive impact on child development. Another result of research conducted by Dumas and Nissley-Tsiopinis (2006) shows that parents who have high religiosity will be correlated with parenting self-efficacy. Further research conducted by Mobegi Wilfred Onserio, Mokoro Jonah Mokoro, Kears J. David. 2016.

Research Title: Pre-Marital Counseling and Marital Conflicts among Christian Couples in Sameta Sub County, Kisii County, Kenya. The purpose of this study was to determine the relationship between prenuptial counseling and marriage conflicts between Christian couples in Sameta Sub County, Kisii County, Kenya. The number of samples from this study was 400 respondents based on a total population of 8000 married couples in the study area. It can be explained that the pre-marital counseling dimension, communication, financial counseling, sexuality and biblical counseling are significant contributing factors that control marital conflicts in the study area.

The importance of knowledge for prospective parents is also need necessary preventives, selective and anticipatory of every Muslim individual who wishes to create a family with a good quality. In line with that Quraish Shihab (1996) in his book grounding al_Quran explained that family life is like a building, in order to make the building strong and resistant from shock, it must be erected on a solid foundation with a sturdy, secure and quality building materials.

Ali's words state that "educate your son 25 years before he is born" means that, before educating the child, we are primarily educating ourselves. Educating yourself in this case is to equip yourself with the knowledge of how to behave and act when you become a parent. Not just knowledge, but in order to grow awareness of parents and adults to fulfill the rights of children who must be provided with knowledge and skills.

A child can learn and grow by the experience he gets through the family life of the parents. However, to get a better education in order to be great in the future, the child need parents that have the best plan for family life. Children will be our successor in the future, they are the successors of the nation that will determine whether or not this country is going forward. Therefore, it is a must for the parents to prepare themselves by equipping themselves with proper education, in this case family education.

Family debriefings especially about how to educate children or education related to family life has been widely held. This knowledge can be obtained by reading books, attending family seminars, reading through social media, no formal education, prenuptial courses organized by KUA etc. This is in line with Article 1 paragraph 2 of the Regulation of the Director General of Islamic Community Guidance. DJ.II / 542 of 2013 concerning Guidelines for Implementation of Pre-Marriage Courses that pre-marriage courses are the provision of knowledge, understanding, skills, and awareness-raising to youth at married age about household and family life.

The author conducted a preliminary survey by conducting an interview with the head of the Office of Religious Affairs (KUA), stating that in order to get a prenuptial education, a prospective bride should conduct a bridal course for 10 days before marriage. So that they will be better in understanding the flow of family coaching before get into the real households. But the implementation of prenuptial education is experiencing some obstacles, including: the limited funds that make it difficult to implement this prenuptial education, many bride and groom who do not have the time to take prenuptial education, besides time constraints makes materials can not be conveyed effectively.

Based on the facts that found, it is necessary to empower the community (in this case youth who will become parents) to improve knowledge, attitude, and motivation in equipping themselves with the education of family life. Provision of knowledge to these late teens can be done through training, where in general, training is part of education that describes a process in community development. This training will be paired with the modules that become the material reference in the training.

II. Methodology

This research aims to develop a training educational module of family life for premarital teenagers by adopting a research and development model by Borg & Gall and the 4D model. Here is the flow of research and development that is used. The research and development of this family life education module is conducted in Makassar City which is specialized in the Office of Religious Affairs (KUA) Tamalate Subdistrict located on Dg road. Tata III No. 40A Kelurahan Parang Tambung Tamalate Sub-District, Makassar City. The subject of this research and development is the religious instructor of KUA Tamalate Sub-District as many as 5 people and As for the target users are the married age teenagers, amounting to 35 people, with the age range between 22-34 years of unmarried.

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The data in research and development was used to obtain the input in order to make improvements education module of family life that has been developed. The data obtained by using: questionnaires, pretest and posttest, observation, interviews, and documentation.

The data obtained through questionnaires, observations, post-tests, and interviews are classified according to modified revision / development needs. Once the data classified, it will be discussed with extensionists and experts to analyze what needs to be revised. Based on the results of the analysis then the module components are revised / developed to be implemented to the community.

III. Result

This research is a research and development. In accordance with the decomposed method of research, this type of research adopts the research and development pattern by Borg & Gall and Four D (define, design, develop, and disseminate).

1. Introduction stage

The preliminary stage is the first step in research and development. This preliminary stage consists of analysis needs and draft module design (prototype). Here's a description of these two stages:

a. Needs Analysis

The initial activity was to analyze the module development needs by collecting preliminary data on the level of community needs on the family life education module. The analysis of the development need of the family life education module consists of three parts, namely: (1) needs analysis to meet the demands of policy and expert thinking about the importance of family module development, (2) needs analysis perceived by related parties in real life related with the knowledge of family life education, and (3) analysis of requirement formulation of education module development of family life based on Islamic religion for pre-marriage.

b. The draft module design (prototype I) and development instruments

This preliminary design stage includes two things, namely (1) the initial design of education module family life-based of Islamic Religion and the initial design of a number of instruments that will be used as a tool to obtain the required data in the development stage.

2. Development Stage

The development stage is the next stage, by developing the module book and its instrument. In principle, before stepping into the development stage, it has been through the first stage of needs analysis and the second stage of design that produces module book products I. This development stage was done with the assessment of the initial product. The validator of book module valuation consisting of three validators Assessment. The three validators provide suggestions and corrections to the module book developed, In general the average of the scores by the three validators is 4.5 or declared valid because it is between score 4 and 5.

a. Trial Book Module Prototype I

This small-class trial was conducted to obtain the data to get input for module improvement, so that the module will be able to match with its goal, self-learning by a adjusted time. The trial of prototype module book I was conducted on 5 trainers of KUA Tamalate, while the facilitator list was the extension worker at KUA Tamalate Sub-district. The module prototype I is tested for its practicality to the extensionists, to obtain input for module improvement. The extension workers were given a questionnaire about how practical the module is, and from the results of the practicality assessment is expressed in the practical category.

After the next revision, the second trial of module prototype II is done in a small classroom by empowering one of the KUA trainers of Tamalate sub-district, Syamsiah, S.Ag., M.Si and 5 teenagers. This

lesson was delivered directly by the facilitator, which began with the division of instruments in the form of initial knowledge of the participants before reading the educational module of family life based on Islam. In the instrument there are 16 questions related to the contents of the module. The participants' initial understanding shows that participants generally define the family according to what they feel in their life, but they do not understand what to do before marriage, what to do in household life, what needs to be done during the family change process .

After obtaining the data about the participants' initial understanding, then they are were given some knowledge to understand more about family life. The debriefing directly given by the instructor of KUA sub-district Tamalate with mentoring module that has been distributed. During the process of providing the information, the participants seemed very interested in asking questions about family life. Initially they seemed ashamed to ask questions, but ultimately participants did not hesitate to ask questions. After tested the module prototype II, then the instrument were distributed in the form of participant response to the module. The test instrument module consists of 11 question items.

3. Testing Stage

This stage is continuation from the previous stages, regarding to the suggestions of various parties such as validation results from validators and evaluation results from trials. This testing phase was done by module test (prototype III) by distributing module to 30 respondents who unmarried teenagers are at married age. This testing stage was done to obtain information directly from the respondent as a module user. This stage will provided information about the user's initial understanding before using the module, the practicality of the module, the effectiveness of the module (prototype III).

a. The Practicality of Module (prototype II)

The result of the questionnaire by 30 respondents gave information on the practicality of PKB-BAI module, the following will be described about the assessment and conclusion by 30 respondents.

b. The Effectiveness of the Module

The effectiveness of modules Islam family life is based on the comparison of pretest and posttest results that were made for module users. Users included in this study are married age teenagers with the age between 22-3 years. Here are the result of pretest and post-test by the module users:

The table shows that from 30 respondents there are 6 people get low score, 9 people get high enough value, and 15 people get high score from the pretest. This pretest is done before the module is distributed to the respondent. Then one week after the module reading, the posttest was done and the result was 1 got high enough value, 12 people got very high score (between 85-100) and 17 people got high score (65-84).

4. The Dissemination Stage

The final stages of research and development are dissemination. The PKB-BAI module that has been tested its validity, practicality, and effectiveness will be disseminated for wider society to the specific community. This module is duplicated as many as 30 exemplar given to the priest of the district of Bongaya Tamalate, so that later it will be given to the prospective bride to be studied in order to have a more knowledge about family life.

IV. Discussion

The achievement of research objectives that refer to the initial understanding of the user, validity, practicality, and effectiveness of the module will be discuss below.

1. Achievement of Research Objectives

The achievement of research objectives that need to be found, namely the extent to which the research goals that have been set are achieved. This result must meet the validity, practicality, and effectiveness of the module book PKB-BAI. Terms of validity, practicality and effectiveness are determined by the design of modules that have been designed to be used as preparation before entering married life.

a. Validity

The design of PKB-BAI module had been explained before. It illustrated that the module is strived to fulfill the principle of validity before being tested in large classes. The two stages that have been passed in order to know the validity of the module, the first stage is the module was designed with the note relevant theory and in accordance with result of needs analysis. And secondly, the designed module is validated by three experts in education.

Once the module is completed, it will be submitted to the education expert (3 experts). The module is submitted in order to ensure its validity. Widoyoko (2012), stated that expert opinion can be used to ensure the validity of the instrument. Therefore, the three validators assess the suitability of the module with the principles that must be fulfilled.

The evaluation process of the validity was by applied the instrument, in this case the designed module was being assessed by using questionnaire. Each expert was asked to assess some aspects of the module. In this assessment

process, the experts gave some opinion about what should be revised from the module, after that the assessment was proceed.

The result shows that the assessment from three experts are in the category are valid, so the PKB-BAI module can be used for the users in accordance with the objectives of the PKB-BAI module.

b. The Practicality

The practicality is defined that the module can be use and easy for the users, in this case is the youth at age marriage especially bridal candidate. Practicality is obtained based on the data obtained through questionnaires which was distributed to facilitators and married-age teenagers who are the users of this module.

The module is said to be practical, when it qualifies the practicality. This practical requirement can be viewed empirically theoretically and practically. Practically theoretically, if the expert assessor states theoretically that the module developed is practically theoretical. While the module is empirically practical if it use accuracy in the field can be measured.

Based on the results of the questionnaire which was distributed to the users and then analyzed, it is concluded that the module is included in the category of practical to use.

c. The Effectiveness

Effective in English defined coming into use (Oxford Learner's Pocket Dictionary, 2003). In Indonesian Dictionary, effectively defined as "there is effect (consequently, impact, impression) or can bring result, succeed (effort, action). The effectiveness is defined as "influential circumstances; impressive things; or success (effort, action). The effectiveness indicator of research and development of PKB-BAI module is whether there is an increase of test result, from pretest to posttest. The pretest and posttest being developed in this module is the result of the user's understanding of the module. Pretest is done before the module is distributed, while posttest is done, a week after the module is read by the users. Overall, it can be stated that the development of the PKB-BAI module meets the criteria of validity and implementation in the field in practical and effective criteria based on test results to the users.

V. Conclusion / Suggestion

Based on the results of research and development, there are some conclusion that can be concluded, as follows:

The educational module of family-based Islamic life for pre-marriage were developed through four stages: (1) preliminary stage, (2) development stage, (3) testing stage, and (4) dissemination stage. The preliminary stage consists of analyzing the needs of policy demands, experts, and users through the study of theories, interviews, and research results. The results of the formulation of needs analysis become a base in the draft module design. The preliminary stage also includes drafting of modules and instruments. Development stage is done by validation from the experts and small class test to be revised. The testing stage is testing the modules in a large class with 30 respondents to determine the validity, practicality, and effectiveness of the modules which developed to be perfected. Last is the dissemination stage was done by publicized the research result through journal and submission of the module to the Kelurahan Bongaya sub district Tamalate.

Through the stages of development and testing it is stated that:

- a) The educational module of family life based on Islamic Religion for pre-marriage is valid by validator by reviewing some aspect, among others rational, material, language, source, evaluation, practicality, and module attractiveness after improvement according to suggestion and correction so that it can be tested on teen age especially marriage candidates.
- b) The family-based family life education module is practical for use by users. This is based on the assessment results of KUA Kec. Tamalate and respondents who are teenagers of marriage age.
- c) The educational module of family life based on Islamic Religion in the effective category.

Based on the results of this research and development module, there are some suggestion points from the researcher, as follows:

1. The research and development of family life education module has been declared valid, practical and interesting to use. Therefore, it is recommended to the youth to use this module as a base to enter the marriage life.
2. For the Office of Religious Affairs, it may be considered that every bride and groom must have an family life educational module based on their Religion to be read in order to have knowledge about family life.
3. For researchers, this research and development of family education module based on Islamic Religion has weakness and limitations, so it is expected that next researcher who will do research on this field can be more effective.

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