Interpretation of Marriage in the Quran Verses and Implementation by Wedding Officiant

Muhammad Nur  
Student of Doctoral, Ilmu Tafsir, Universitas Islam Negeri Alauddin Makassar, Indonesia

M. Kasjim Salenda  
Lecturer, Ilmu Tafsir, Universitas Islam Negeri Alauddin Makassar, Indonesia

Muhammad Sadik Sabri  
Lecturer, Ilmu Tafsir, Universitas Islam Negeri Alauddin Makassar, Indonesia

Sohrah  
Lecturer, Ilmu Tafsir, Universitas Islam Negeri Alauddin Makassar, Indonesia

Abstract---The purpose of this study is to analyze the interpretation of marriage verses and their implementation by the wedding officiant of the Makassar City Ministry of Religion and how the Makassar City Ministry of Religion's understanding of the interpretation of marriage verses and the implementation of the interpretation of marriage verses by the Makassar City Ministry of Religious Affairs chief. This study uses two types of research, namely library research and field research. Sources of data from these two types of research are al-Qur'an al-Karim and books of interpretation and the wedding officiant of the Ministry of Religion of Makassar City. This research uses an interpretation approach and a legal approach. The data collection technique is to examine the marriage verses, as well as the books of interpretation. Furthermore, the method of interview, observation, and documentation. The results showed that the Wedding Officiant had understood the marriage verses. However, the understanding of the Wedding Officiant is not only based on the results of the study of interpretation, but most of them understand it from the study of fiqh munakahat and mastery of regulations. Based on this understanding, the understanding of the Wedding Officiant does not contradict the Qur'an.

Keywords---implementation, marriage, Quran verses, wedding officiant.
Introduction

The issue of marriage is an issue that is always actual and interesting to study because this issue is not only related to human nature and needs but also touches a noble and central institution, namely the household. Noble, because this institution is a bulwark for the defense of human dignity and noble and central moral values. Marriage in Islam has an important role (Meraj, 2018), besides being something sacred (Hori & Cipta, 2019), marriage is the center for the birth and growth of Adam’s descendants, who later have an important role in realizing peace and prosperity on this earth. In the Qur’an, it is the descendants of the children of Adam who have the honor to carry the divine mandate as caliphs on earth (QS. al-Baqarah/2). The Qur’an contains many verses that talk about marriage ranging from marriage advice, criteria for choosing a partner (permissible and not allowed to marry), marriage guardians, dowry and wife rights and obligations, family maintenance, even to the issue of polygamy, nusyuz, talak, phasekh, khulu’, and others. Marriage is not a small and trivial matter, but it is fundamental and of great importance. ‘Aqad nikah (marriage) is a firm and holy agreement (mitsaqan galiza). Even this marriage is a complement to half of the religions in every servant of Allah SWT (Sulaiman bin Ahmad al-Thabrani, 1995). Therefore, it is hoped that all parties involved in it, especially husband and wife, take care and take care of it seriously.

Islamic law has provided complete instructions in regulating marriage (Candra, 2019). Starting from marriage advice, how to choose the ideal partner, doing khitbah (proposal), how to educate children, and provide a way out if there is a crisis in the household, to the nafaqah process even to the issue of thalaq, khulu’, Faskh, reconciliation, and others. etc., all arranged by Islam in detail and detail, and this signifies the perfection of Islam. To understand the Islamic concept of marriage, the most valid and correct references are needed, namely the Qur’an and Hadith (Asman et al., 2021; Jamil, 2017). Therefore, it is an duty to love the Qur’an as a form of faith in the book revealed by Allah SWT. Loving the Qur’an is not just diligently reading one juz every day, but must understand and interpret its contents and, more importantly, practice it in everyday life.

As Muslims, we must try to know its meaning, understand its content by deepening its interpretation, and, more importantly, practice its contents. And understanding the Qur’an must be comprehensive (not partial) because one verse and another verse are interrelated. Observing the condition of society, especially Muslims in domestic life, of course, there are still those who are far from the values of the Qur’an, for example, related to the rights and obligations of husband and wife, even to the issue of the occurrence of rifts in the household. Indeed, there are several causes for the incompatibility of the values of the Qur’an with what is practiced; among them is that they do not understand the contents of the Qur’an itself. Therefore, it is considered very necessary to develop a concept of marriage (marriage) following the Qur’an and then socialized and implemented it to them. Therefore, research on the interpretation of marriage verses is very important to be studied and developed to understand and practice it.

In addition to the Muslim community in general, those who are required to know and understand the interpretation of the Qur’an (particularly the marriage verses)
are the wedding officiant as State Civil Apparatus (ASN) and religious leaders in every sub-district in the Office of Religious Affairs (KUA), even the wedding officiant is considered a qadhi (judge) who can decide or even provide solutions to the people’s problems, both on marriage issues and other religious legal issues. This means that the wedding officiant has a very large role and responsibility as a religious figure in the community (ummah). At the beginning of independence, wedding officiant was equated with the Islamic religious leader because the wedding officiant was referred to as a group of official Islamic religious leader (Ibnu Qoyim Ismail, 1997). Therefore, in everyday life in society, the This means that the wedding officiant has a very large role and responsibility as a religious figure in the community (ummah). At the beginning of independence, wedding officiant was equated with the Islamic religious leader because the wedding officiant was referred to as a group of official Islamic religious leader always gets a good place. Wedding officiant is an official of Islamic Religious Affairs who is given the government’s task, responsibility, and authority to implement and supervise the implementation of Law No.1/1974 concerning marriage, especially regarding marriage registration. In fact, in practice, they conduct marriage sermons, lead the ijab qabul procession, guide the reading of sighat taqliq and even deliver marriage advice and lead prayers.

Following the Regulation of the Minister of Administrative Reform Number PER/62/M.PAN/6/2005 concerning the Functional Position of wedding officiant in Chapter II Article 4 it is stated that: The main task of the wedding officiant is to carry out planning for wedding officiant activities, supervision of marriage registration/reconciliation, implementation of marriage services/reconciliation. Counseling and consultation on marriage/referral, monitoring of violations of the provisions of marriage/reconciling, providing legal fatwa services for munakahat and muamalah guidance, fostering sakinah families, and monitoring and monitoring is evaluating supervisory activities and leadership development (Direktorat Jenderal Bimbingan Masyarakat Islam Departemen Agama RI, 2008a). One of the main tasks of the wedding officiant following the Regulation of the Minister for Empowerment of State Apparatus is the service of munakahat legal fatwas and fostering sakinah families. With this task, the wedding officiant is required to understand the sources of religious teachings of the Qur'an and Hadith, which are adapted to their main functions.

**Literature Review**

**Overview of the interpretation of marriage verses in the Qur'an**

In the previous discussion, it has been mentioned that the marriage verses interpreted in this study are limited to marriage themes directly related to the competence of the wedding officiant in carrying out their duties. These marriage verses are classified into three parts, namely:

- Verses related to pre-marriage.
- Verses related to the marriage process.
- Paragraphs related to post-marriage include:
  - Verses related to the continuity of marriage (post-marriage I)
  - Verses related to the dissolution of marriage (post-marriage II)
### Table 1
Classification of marriage verses discussion

<table>
<thead>
<tr>
<th>Classification of Marriage Verses</th>
<th>Theme</th>
<th>Surah and verses</th>
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<tbody>
<tr>
<td><strong>Prewedding</strong></td>
<td></td>
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<tr>
<td>Marriage Order / Recommendation</td>
<td></td>
<td>QS. Al-Nur/24: 32</td>
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<tr>
<td>Wedding Destination</td>
<td></td>
<td>QS. Al-Rum/30: 21</td>
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<tr>
<td>Marriage Agreement</td>
<td></td>
<td>QS. Al-Maidah/5: 1</td>
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<td>The type forbidden person to marry:</td>
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<tr>
<td>• Male or female polytheists</td>
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<td>QS. Al-Baqarah/2: 221</td>
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<tr>
<td>• Male or female adulteress</td>
<td></td>
<td>QS. Al-Nur/24: 3</td>
</tr>
<tr>
<td>• The forbidden woman to married</td>
<td></td>
<td>QS. Al-Nisa’/4: 22-24</td>
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<tr>
<td><strong>Marriage Process</strong></td>
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<tr>
<td>Guardian of Marriage</td>
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<td>QS. al-Baqarah/2: 232</td>
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<tr>
<td>Dowry</td>
<td></td>
<td>QS. al-Nisa’/4: 4, 20, 21</td>
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<td><strong>Marital relationship</strong></td>
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<td><strong>A living</strong></td>
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<td>QS. al-Baqarah/2: 233</td>
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<td><strong>Post-Marriage 1</strong></td>
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<tr>
<td><strong>Nusyuz</strong></td>
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<td>• Wife a nusyuz</td>
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<td>QS. al-Talaq/65:7</td>
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<tr>
<td>• Husban a nusyuz</td>
<td></td>
<td>QS. al-Nisa’/4: 128-130</td>
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<td><strong>Syiqaq</strong></td>
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<td><strong>Divorce</strong></td>
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<tr>
<td>• <em>Talaq raj’i</em> (1 dan 2) dan khulu’<em>(talak tebus)</em></td>
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<td>QS. al-Baqarah/2: 229</td>
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<tr>
<td>• Rights of divorced women</td>
<td></td>
<td>QS. al-Baqarah/2: 230</td>
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<tr>
<td>• The rights of women are</td>
<td></td>
<td>QS. al-Baqarah/2: 241-242</td>
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<td>divorced while pregnant and</td>
<td></td>
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<td>breastfeeding</td>
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<td><strong>Post-Marriage 2</strong></td>
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<td>• Rights of women left behind</td>
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<td>QS. al-Talaq/65: 6</td>
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<td><strong>‘Iddah</strong></td>
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<tr>
<td>• ‘<em>Iddah</em> of women a divorced</td>
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<td>QS. al-Baqarah/2: 229</td>
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<td>after intercourse</td>
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<tr>
<td>• ‘<em>Iddah</em> of the woman a</td>
<td></td>
<td>QS. al-Baqarah/2: 230</td>
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<tr>
<td>divorced before intercourse</td>
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<tr>
<td>• ‘<em>Iddah</em> of women a menopausal,</td>
<td></td>
<td>QS. al-Talaq/65: 4-5</td>
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<tr>
<td>not menstruating, and pregnant</td>
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<tr>
<td>• ‘<em>Iddah</em> of a woman whose</td>
<td></td>
<td>QS. al-Baqarah/2: 234</td>
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<tr>
<td>husband died</td>
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Furthermore, the interpretation of the marriage verses will be described without being bound by one method of interpretation. This the author does because the purpose of this interpretation is to understand that it can be used as a reference or basis to find out to what extent the wedding officiant understanding of these verses is. In this contemporary era, scholars divide *muamalat* laws related to
marriage, divorce, maintenance, descent, and others called *al-Ahwal al-Shakhsiyah*. *Al-Ahwal al-Shakhsiyah* is everything related to a person, such as marriage. This marriage is personal, has nothing to do with wealth, has no dimensions of the property, and has nothing to do with hostility, politics, the state, etc. But *al-Ahwal al-Shakhsiyah* is related to marriage, divorce, khulu', *'iddah*, *ruju*.

Marriage is a general sunnatullah and applies to all His creatures, humans, animals, and plants. Allah SWT. Chooses marriage as a way for His creatures to reproduce and preserve his life. Marriage is one of the most important principles of life in a good society. Marriage in fiqh is called by two words, namely marriage, and *zawaj*. According to al-Raghib al-Asfahani, marriage means *'aqad* and then expanded to the meaning of *jima*.' But on the other hand, it could be the other way around. It means that *jima* is the basic meaning while *aqad* is the meaning of development, but both are only figurative meanings (Al-Raghib al-Asfahani, n.d.). Meanwhile, in the Big Indonesian Dictionary, the word "marriage" is defined as (1) an agreement between a man and a woman to be married (officially); (2) marriage (Direktorat Jenderal Bimbingan Masyarakat Islam Departemen Agama RI, 2008b). Sayyid Sabiq in *Fiqh al-Sunnah* said that marriage is a relationship between a man and a woman, arranged with respect and based on mutual pleasure, and attended by witnesses who saw the two pairs of men and women were tied together (Sayyid Sabiq, n.d.).

While the Syafi’iyah scholars define that Marriage as an agreement contract that contains elements of allowing intercourse using the *Ankaha* or *Tazwij* lafadz (Abu Bakar bin Muhammad Syatho, 1998), Hanabilah explained that Marriage meant an agreement in which there was a marriage *lafadz* and *tazwij* or translations in other languages that were used as guidelines (AHFATAH, 1988). Based on some of the definitions above, it can be concluded that Marriage is an agreement or contract that Allah SWT. has determined to justify sexual intercourse between a man and a woman who is not a *mahram* in which there is a marriage *lafadz* or *tazwij* or another language that has a meaning with it. While in Law Number 1 of 1974 article 1 concerning Marriage, it is stated that: "Marriage is an inner and outer bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on God Almighty (Law of the Republic of Indonesia) (Undang-Undang No 1 Tahun 1974, n.d.). "Then in the Compilation of Islamic Law (KHI) added an explanation with the following formula: "Marriage according to Islam is marriage, which is a very strong contract or *Mitsaqan Galizha* to obey Allah’s commands and carry it out is worship (Departemen Agama R.I, 2000)."

From the definition based on the above regulation, it can be concluded that marriage is an inner and outer bond of a man and a woman to form a family in obeying Allah’s commands and is an act of worship. According to the definition above, it shows that, in principle, the terms of marriage and marriage are not different and can even complement each other, however, from the strengthening aspect of linguistics and other aspects of the things that distinguish between the two.
Overview of wedding officiant

Wedding Officiant is a person is an expert in the field of Islam is recognized and appointed by the government and the indonesian wedding officiant is namely "penghulu". Penghulu comes from the word "Hulu," which means "head," the person in charge of the most important person. This term in the Sunda area is called penghulu; in Java, it is called penghulu; in Madura, it is called pengoloh. In Minangkabau area, penghulu means the traditional head, given the title of Datuk. In peninsular lands, the word penghulu is the head of the region (Dewan Redaksi Ensiklopedi Islam, 2005). Civil servants as marriage registrars are given full duties, responsibilities, authorities, and rights by the Minister of Religion or appointed officials following applicable laws and regulations to carry out marriage supervision/reconciliation according to Islam and wedding officiant activities. In PMA Number 30 of 2005 Article 1 paragraph (3) following the regulation of MENPAN Number: PER/62/M.PAN/6/2005 concerning Clusters of Positions, Positions and Guiding Agencies, it states that: supervision of marriage registration/referral, implementation of marriage/referral services, marriage/referring advice and consultation, monitoring of violations of marriage/referring provisions, munakahat legal fatwa services, and muamalah guidance, sakinah family development, as well as monitoring and evaluation of wedding officiant activities and the development of wedding officiant " (Islam, 2008).

The role of the wedding officiant is very strategic in providing services to the community, such as recording marriages, fostering sakinah families, organizing religious holidays, socializing hisab rukyat, and fostering good relations with religious leaders. Moreover, in the face of various changes due to reform, regional autonomy, and globalization, the wedding officiant has a more difficult task. It is very necessary for the human resources of the wedding officiant have comprehensive capabilities to foster families and build harmonious relationships with related institutions to build synergies in the development of families and people whose problems are increasingly complex. A wedding officiant is required to substantially really understand various matters relating to the material for the development of wedding officiant. Therefore, wedding officiant at all levels is required to increase and improve their knowledge by observing and analyzing all issues of Islamic law and, in particular, the laws related to the family (bahts al-Masail al-Munakahat and ahwal al-Shakhshiyah) that arise in the middle of the world, in the community, in addition to counseling issues.

Research Framework

Al-Qur’an is the main source in living this life to achieve the pleasure of Allah SWT, and safety in this world and the hereafter. Among them, the Qur’an regulates marriage. The marriage verses in this study include premarital, marriage, and post-wedding verses. As for the theme of the verses are first, the marriage order; both purposes of marriage; third, the marriage agreement; fourth, the group that cannot be married; fifth, marriage guardian; sixth, dowry; seventh, the association of husband and wife; eighth, livelihood; ninth, nusyuz; tenth, shikak; eleventh, divorce; and the twelfth, ‘iddah. In the first to fourth sections is the theme of premarital; in the fifth and sixth sections are the theme of the
marriage process; in the seventh to tenth sections is the theme of post-marriage 1, and in the eleventh twelfth sections is the theme of post-marriage 2. These verses are interpreted from various books of interpretation, especially the interpretation of the *Ahkam* verses; then, these verses will also be confirmed to the wedding officiant of the Ministry of Religion of Makassar City regarding their understanding of the interpretation of the verses marriage verse above. Then from the understanding of the Wedding Officiant on the interpretation of these marriage verses, it will then be investigated to what extent it is implemented in the Office of Religious Affairs (KUA).

**Figure 1. Research framework**

**Research Methods**

This type of research is qualitative, using a library research system and field research. Literature research was conducted to find the interpretation of marriage verses by collecting all sources and written references. Meanwhile, field research was conducted to find the implementation of marriage verses to the wedding officiant of the Ministry of Religion of Makassar by describing thoroughly by analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually. In groups, both were obtained from data.
observation and interviews as well as documentation. This research was carried out in the Makassar City Ministry of Religion Office, which includes the Office of Religious Affairs (KUA), where the wedding officiant carries out his duties. The selection of the Office of Religious Affairs (KUA) as the object of research was determined based on the Cluster Random Sampling Technique. This means that the Wedding Officiant in the Office of Religious Affairs (KUA) is different from position and rank. Likewise, there are differences in educational qualifications and concentrations (departments). The focus of this research is related to marriage verses, so the researcher will explore the Wedding Officiant, especially those who concentrate (major) interpretation, then add other concentrations, such as sharia and others. The time is taken in this research is six months, from January 2020 to June 2020.

This research uses an interpretation approach and a juridical approach. The interpretation approach is intended to explore the substance of the interpreted marriage verses to produce a comprehensive understanding. There are four approaches in the interpretation of the Qur'an, namely ijmali, tahlili, muqaran, and maudhu'i. Each of these approaches has steps that must be met. However, this dissertation does not fully use the steps as intended above. The study of these verses aims to find a comprehensive meaning of the themes discussed, namely marriage verses. In comparison, a juridical approach is an approach in terms of discussing Islamic law (Sharia). This approach cannot be separated from the study of fiqh or commonly understood by syara' law. Using this approach is to understand the verses about marriage based on the views of Islamic law experts. In this study, the preparation continues to analyze using auxiliary science that is relevant to the research focus, as well as complementing the discussion with related hadiths and the views of commentators and Islamic law experts, which in the end gives birth to a correct understanding of marriage so that its implementation is also correct.

The source of the data in this study is the subject from which the data was obtained. The data has to do with the interpretation of the marriage verses and, at the same time, the implementation of the interpretation of the marriage verses by the wedding officiant of the Makassar City Ministry of Religion office. The collecting data in library research examines the verses of marriage and books of interpretation and especially legal interpretation. While in qualitative research in field research, data collection is carried out in natural conditions and uses data collection methods, namely: interview methods, observation methods, and documentation methods. Following the main problem of this research, the types, characteristics, and sources of the research carried out, the data collection selected for further in-depth analysis is the method of observation, interviews, and documentation. In library research, data processing, and analysis techniques after collection from data sources, both primary and secondary as an initial process, are then processed carefully with the following steps:

- Conduct data selection in the form of verses of the Qur'an found in the previous stage.
- Categorize the verses of the Qur'an based on the root words used and those related to the theme.
After the data is neatly organized and classified according to each type, and data analysis is carried out. The next step is to interpret.

Whereas in field research, data processing and data analysis techniques systematically arrange records of written and unwritten data observations and predict interview results as supporting data. The data that has been collected is described as a friend in the research field. Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing the data into categories, describing them into units, arranging them into patterns, selecting what is important to learn, and making conclusions so that easy to understand by yourself and others. The analysis has started since formulating and explaining the problem before going into the field and continues until the writing of the research results.

Reducing data means summarizing, choosing the main things, focusing on the main things, focusing on the important things, looking for themes and patterns. Thus, the reduced data will provide a clearer picture and make it easier for researchers to collect data and then look for it if needed. The data obtained from the field are quite large, complex, and complicated. So it is necessary to immediately analyze the data through data reduction. Thus, the reduced data will provide a clearer picture and make it easier for researchers to carry out further data analysis. After the data is reduced, the next step is to present the data. In qualitative research, data presentation can be done in brief descriptions, charts, relationships between categories, and the like. This is intended to find meaningful patterns and provide the possibility of drawing conclusions and taking action. Drawing conclusions and verification attempt to interpret the data presented by observing patterns of regularity, explanation, configuration, and cause-effect relationships. Therefore, conclusions can be drawn based on the analysis results through field notes, both from the results of interviews and observations and documentation that have been made to find patterns, topics, or themes according to the research problem.

In this study, the credibility test used is the extension of observation, increasing persistence in research and triangulation. The extension of observations by researchers was carried out to obtain valid data from data sources by increasing the intensity of meetings with resource persons who were used as informants and conducting research in reasonable conditions and at the right time. In this case, the researcher visited several Offices of Religious Affairs (KUA) as a place of duty for the Wedding Officiant. Increasing perseverance in research is intended to increase perseverance by making intentions and maintaining enthusiasm. This is done so that researchers can carry out research more carefully and continuously. Triangulation is a technique of checking the validity of data that utilizes something other than the data to check or compare the data. Testing the validity of the data using triangulation is very necessary for qualitative research for the validity (truth) of the data collected. There are three kinds of data validity testing used in this study: source triangulation, technique triangulation, and time triangulation.
Research Results and Discussion

Implementation of the interpretation of marriage verses by the wedding officiant is theoretical non-practical

The theoretical implementation that the researcher means is the application of the interpretation of the marriage verses carried out by the Wedding Officiant through pre-marital guidance or a course for prospective brides (sustain) only, both formally and informally. The pre-wedding course (sustain) is one of the agendas that the Wedding Officiant must carry out as a team of extension workers or advisors to all prospective brides. Its implementation is based on the Director-General of Islamic Community Guidance No. 373/2017’s Decree concerning Technical Guidelines for Marriage Guidance for Bride and Groom Candidates. Through this pre-wedding course, it is hoped that the bride and groom can gain knowledge and understanding about the family so that the desired expectations can be achieved, as stated in the aims and objectives of the Regulation of the Director-General of Islamic Community Guidance Number: 373 of 2017 concerning technical guidelines for marriage guidance for brides and grooms that This regulation is intended to increase understanding and knowledge about household/family life in realizing a sakinah mawaddah warahmah family in reducing the number of disputes, divorces, and domestic violence (Petunjuk Teknis Bimbingan Perkawinan Bagi Calon Pengantin, 2017). The implementation of this pre-wedding course in practice is carried out by the Wedding Officiant and by civil servants and non-civil servants. Therefore, this study only focused on the wedding officiant of the Ministry of Religion of Makassar because it follows their duties and main functions. The interpretation of the marriage verses that will be implemented based on the understanding of the Wedding Officiant, especially in the Office of Religious Affairs (KUA), which are theoretical and non-practical, are as follows:

- Verses about the purpose of marriage
- Verses about the association of husband and wife
- Verses about livelihood
- Verses about nusyuz
- Verses about shiqaq
- Verses about talaq
- Verses about 'iddah'

Implementing the seven themes of the marriage verses is theoretically delivered in premarital guidance or courses for prospective brides only. It should be noted that premarital guidance or suscatin in the Makassar City Ministry of Religion is carried out with two models, namely: First, it is carried out at the respective offices of Religious Affairs (KUA) on the day that the wedding officiant of the local KUA has determined. Some do it from Tuesday to Thursday, some only do it on Wednesday, and some do it on Thursday. This information was obtained by researchers from interviews with several Wedding Officiant, including the wedding officiant of the Makassar KUA Syamsu Alam Usman explained that the implementation of the prospective bride and groom course at the Makassar District KUA every Thursday (Syamsu Alam Usman, 2020). Meanwhile, the head office of KUA Rappocini Idil Fitri explained that marriage guidance or suscatin at
KUA Rappocini Sub-district is held every Wednesday (Idil Fitri, 2020). Meanwhile, the head office of KUA Bontoala Abd Rauf explained that pre-wedding courses at KUA Bontoala are held every Wednesday (Abdul Rauf, 2020). Based on the descriptions of several heads office of KUA above, it shows that the time for conducting premarital courses is returned to their respective policies, and within one to two hours duration and different implementation techniques. Then the suscatin material is still guided by the general syllabus that the Director-General of Islamic Community Guidance has set, but not in its entirety. Even a Wedding Officiant compiles the material himself and is carried out internally at the KUA concerned. Second, it was carried out at the Makassar Ministry of Religion Office, organized by the Islamic Community Guidance (Bimas) section with a "per-generation" model. And for the 2020 budget year, as follows from the interview with the head office of KUA Mamajang Muhammad Syahril:

"The plan for implementing the pre-wedding course by the Islamic Community Guidance section is to reach twenty-seven generations as has been carried out in previous years. This premarital marriage course participants come from prospective brides (catin) representatives from each of the fourteen KUA within the Ministry of Religion of Makassar City. Each KUA sends representatives of two or three pairs of prospective brides (catin) according to the number of events from each KUA (Muhammad Syahril, 2020).

The same explanation was also conveyed by another wedding officiant confirmed the implementation plan and the number of participants in the pre-wedding course for each generation. This shows that the pre-wedding course carried out by the Islamic Community Guidance section is well planned according to the financial support that comes from the Ministry of Religion of Makassar City. The material in this pre-wedding course is very complex, and this is according to what was conveyed by the head of the Makassar KUA Syamsu Alam Usman in the following interview: “The material presented in the premarital course ranges from regulations on marriage, marriage and family jurisprudence, conflict management, reproductive health, and even family financial management (Syamsu Alam Usman, 2020). The presenters in charge of this pre-wedding course are adjusted to the material. This was conveyed by the head office of KUA Bontoala Abd Rauf in the following interview: “The presenters come from various scientific backgrounds adapted to the material; one of them is the Wedding Officiant. This pre-wedding course is held on three days (Tuesday, Wednesday, and Thursday) (Abdul Rauf, 2020).

Implementing premarital courses or marriage guidance at the Makassar City Ministry of Religion is longer, structured, and official. This is because the implementation of the pre-wedding course at the Makassar City Ministry of Religion is financed from the dipa allocated to the Islamic Community Guidance section. Meanwhile, the pre-wedding course held at the KUA does not have a budget at all. Still, it is only a form of the responsibility of the Wedding Officiant towards the mandate of the Decree of the Director-General of Islamic Guidance at the Ministry of Religion of the Republic of Indonesia. As mentioned above, the implementation of premarital courses at KUA is simpler and does not take too long (one to two hours). So if it is associated with the implementation of the interpretation of the marriage verses (covering verses about the purpose of marriage, husband and wife association, living, nusyuz, syikak, talaq, and 'iddah)
by the head office of the KUA, each theoretically non-practically cannot be reached because of limitations. This is following the results of the following interview with the head office of the KUA Bontoala: "KUA Bontoala, these themes are not entirely conveyed to the bride and groom, only about the main materials related to the rules in marriage (Abdul Wahab, 2020). The same thing was conveyed by the head office of KUA Mamajang Muhammad Syahrir in the following interview: "The suscatin material held at the Mamajang KUA starts from the fiqh of worship, the fiqh of the family, it’s just that at certain times there are a few themes about divorce and ‘iddah (Muhammad Syahril, 2020).

The same thing was conveyed by the head office of KUA Tallo Sirajuddin that these themes were not completely conveyed to the catin (Sirajuddin, 2020). The explanations of the three Wedding Officiant show that the premarital course material that has been delivered so far is only the basic material related to rules, some are religious fiqh, and some are family fiqh. Meanwhile, the material on divorce and ‘iddah is occasionally presented, even if it is not complete. This was also conveyed in full by the head office of Makassar KUA Syamsu Alam Usman in the following interview:

"At the Makassar District KUA, generally, these materials are theoretically delivered in premarital courses, and these materials have been included in the program following the main tasks and functions at the KUA, including fostering the sakinah family. And this material is delivered in stages and continuously according to the module used. It’s just that the delivery is global because it adapts to time. For example, the material about divorce conveyed that when a husband and wife can no longer maintain their marriage, the way they take is divorce, but keep in mind that divorce is indeed lawful but is very hated by Allah SWT. And when some themes have not been delivered in the premarital course, they are usually delivered directly in the field (Syamsu Alam Usman, 2020).

Based on the results of interviews with the wedding officiant, the researchers found that the interpretation of the seven marriage verses "theoretically" has not been implemented optimally (especially the verses about nusyuz, syikak, talaq, and ‘iddah). These four themes are very important to be known by the bride and groom as their capital and provisions in entering the household world and are not even expected to reach the stage of failure in fostering a household. Meanwhile, these themes need sufficient time to study and understand, so they need to be socialized. The most frequently conveyed are verses about the purpose of marriage, husband and wife association, and maintenance. More details will be described in the following table:

<table>
<thead>
<tr>
<th>No.</th>
<th>Theme of Marriage Verses</th>
<th>Implementation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Wedding Destination</td>
<td>✓</td>
</tr>
<tr>
<td>2.</td>
<td>Husband and Wife Relationship</td>
<td>✓</td>
</tr>
<tr>
<td>3.</td>
<td>Living</td>
<td>✓</td>
</tr>
<tr>
<td>4.</td>
<td>Nusyuz</td>
<td>✓</td>
</tr>
</tbody>
</table>
Based on the table above, the implementation of the interpretation of marriage verses by the head office of the Makassar City Ministry of Religion is theoretically not maximized. There are 3 (three) themes that have been implemented properly, and those that have not been implemented maximally are 4 (four) themes. If in one theme the score is 14.3%, it can be concretized that the theme implemented is 3 x 14.3%, so the number is 42.85%. And the themes that have not been implemented are 4 x 14.3, so the number is 57.15%. More details will be described in the table below:

Table 3
Percentage implementation theoretical interpretation of marriage verses

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Number of Themes</th>
<th>Score in percentage (%)</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Already Implemented</td>
<td>3 Themes</td>
<td>14.3 % x 3</td>
<td>42.85 %</td>
</tr>
<tr>
<td>2.</td>
<td>Not Implemented</td>
<td>4 Themes</td>
<td>14.3 % x 4</td>
<td>57.15 %</td>
</tr>
</tbody>
</table>

Source: Research Data

The table above describes the percentage, which shows that more marriage verses have not been implemented than those implemented. The themes in question are not included in the curriculum for premarital courses or marriage guidance.

**Implementation of the interpretation of marriage verses by the wedding officiant is practical theoretical**

The theoretical and practical implementation that the researcher means is the application of the interpretation of the marriage verses carried out by the wedding officiant not only through pre-marital guidance or bride and groom courses (suscatin) but in practice it must be implemented and implemented as a rule that applies throughout the Office of Religious Affairs (KUA) at the Ministry of Religion of the Republic of Indonesia. The interpretation of the marriage verses that will be implemented by the wedding officiant, especially in the Office of Religious Affairs (KUA), which are theoretical and practical, are:

- Verses about marriage orders and recommendations
- Verses about the marriage covenant
- Verses about groups that should not be married
- Verses about guardians of marriage
- Verses about dowry

Implementing the five themes of the marriage verses is theoretically delivered in pre-wedding guidance or courses for prospective brides and grooms. It is practically carried out as part of the applicable regulations at the Office of Religious Affairs (KUA).
Implementation of the interpretation of the verse regarding marriage orders and recommendations

Following the statement of the head office of the Makassar KUA Syamsu Alam Usman in the following interview: "Theoretically, the interpretation of the verse regarding marriage orders and recommendations is implemented through premarital courses and even delivered when attending the marriage contract procession either through marriage sermons or marriage advice (Syamsu Alam Usman, 2020). This was also stated explicitly by the head office of KUA Panakkukang Ahmad Jazil in the following interview:

"This verse is often conveyed in premarital courses with the aim that they understand the law of the marriage they are going to live. And even in this verse, it also motivates them when they may be less able in terms of material so that they do not be afraid because in that verse Allah SWT promised to meet their needs (Ahmad Jazil, 2020).

Based on the information from the wedding officiant above, it was found that the implementation of the verse concerning marriage orders and recommendations was theoretically carried out well in the process of pre-marital courses and marriage advice after the marriage contract took place. Practically speaking, the interpretation of the verse regarding marriage orders and recommendations is implemented through socialization to the public to register their marriages at the Office of Religious Affairs (KUA) as an official forum that the state has appointed. Through the Ministry of Religion, even the government provides convenience to its people, especially those who cannot afford it by eliminating the cost of marriage (zero rupiahs). This is done so that people do not take actions that violate the law, such as siri marriage (underhand marriage).

According to data obtained from the Makassar Religious Court, there are hundreds of applications for itsbat marriage due to unregistered marriages every year. The submission of an application for marriage istbat to the Makassar Religious Court (PA) based on data from the Case Search Information System (SIPP) application shows that in 2017 the results of the Makassar Religious Court (PA) decision on applications for marriage istbat amounted to 289 cases, while in 2018 it decreased to 143 cases. But in 2019, it rose again to 160 cases. Based on this data, the KUA, especially the wedding officiant, are expected to continue socializing so that their marriage is officially registered. This is following the statement of the head office of the Makassar KUA Syamsu Alam Usman in the following interview:

"People take this action because they do not understand the nature of the purpose of marriage, so that even though they are married, it is important to get married, while they do not understand what marriage is for. With this phenomenon, sometimes marriages occur without being noticed by the KUA. However, when a problem occurs, they come to the KUA office asking for a solution and cases like this often happen (Syamsu Alam Usman, 2020).

With the socialization of marriage recommendations, especially registering marriages at the Office of Religious Affairs (KUA), it is hoped that in the future, there will be no more people who carry out unregistered marriages (marriages
under the hands) because this form of marriage has more harm or danger, both to children and wives or even husband. For example, children born from unregistered marriages are not recognized by the state and have other impacts.

- Implementation of the interpretation of the verse on the marriage agreement

Theoretically, marriage agreements are occasionally delivered in prenuptial courses or even at the time of marriage registration. The marriage agreement in question is attached to the marriage contract. In other words, when they officially become husband and wife, there is a promise attached to both of them or commonly called *sighat taqliq*. However, there is a permissible marriage agreement. This means there may be a marriage agreement, and there may also be no marriage agreement, such as a marriage agreement related to property. This second model focuses on research concerning its implementation in the Office of Religious Affairs (KUA).

Practically, this marriage agreement is realized in the DPN (sheet in the marriage registration) with a choice of whether or not there is a marriage/marriage agreement. This marriage agreement is recognized by many wedding officiant, very few who make it (Muhammad Syahril, 2020), and generally, this agreement is related to property, especially intrinsic property (Yusrinn Sabang, 2020). This was conveyed by the head office of KUA Tamalate Yusrin Sabang. Then the marriage agreement made officially at the KUA must be attended and confirmed by a notary (Sirajuddin, 2020). Other regulations were revealed by the head office of KUA Tallo Abd Rahman in the following interview:

"According to the latest regulations, the marriage agreement is not only done before the marriage but can also be done after the marriage. Once, a husband and wife were married when the wife's mother gave her child a house. On this basis, his mother asked the two of them to agree that the house he gave was not included in the gono-gini property. And this agreement is officially processed with several requirements that have been fulfilled; for example, it must be ratified by a notary. Apart from the agreement referred to above, there is also a need for a written agreement and, if necessary, ratified by a notary, namely when the dowry is in the form of land, gardens, and others (Abdul Rahman, 2020).

Based on the explanations of the wedding officiant above, it is illustrated that practically the marriage agreement before the marriage contract takes place has been recognized in the marriage registration sheet even though very few have done it. Even the latest regulations mentioned the existence of a marriage agreement after marriage. The object of this marriage agreement is generally in the form of property. Therefore this agreement must be strengthened by presenting a notary even the presence of a notary is also required under certain conditions.

**Conclusion**

Substantially, generally, the theme of the material for marriage verses has been understood by the wedding officiant of the Ministry of Religion of Makassar City. However, in this understanding, some wedding officiant understands the verses of
marriage based on the study of the interpretation books; some also understand the verses of marriage based on fiqh munakahat and regulations. wedding officiant understand the interpretation of marriage verses based on the study of interpretation are divided into three, namely first, dominant in the study of interpretation; second, very limited in the study of interpretation; and third, balancing the study of interpretation with the study of fiqh munakahat and mastery of regulations. The implementation of marriage verses by the wedding officiant of the Ministry of Religion of Makassar City, both from the understanding of the wedding officiant based on the study of interpretation and based on regulations and studies of munakahat fiqh, is divided into two, namely non-practical theoretical implementation and practical, theoretical implementation.

The non-practical theoretical implementation consists of marriage, husband and wife association, living, nusyuz, syikak talak, and 'iddah. Of the seven verses, three themes have been implemented properly and maximally: the purpose of marriage, husband and wife association, and livelihood. Meanwhile, the four themes (nusyuz, syikak, talak, and 'iddah) have not been implemented optimally. Among the reasons are that the theme is not included in the advisory syllabus (pre-wedding course) and the lack of time allocation for the pre-wedding course. At the same time, the practical, theoretical implementation consists of marriage orders, marriage agreements, groups that should not be married, marriage guardians, and dowry/dowry. The five themes of this verse (marriage orders, marriage agreements, marriage guardians, dowry, and some groups that should not be married) have been implemented properly and maximally by the Makassar City Ministry of Religion wedding officiant theoretically and practically. Meanwhile, some of the groups that are not allowed to be married (i.e., marrying ahlulkitab women and adulterous men or women) are not implemented by the wedding officiant of the Makassar City Ministry of Religion. This is because the principle is contrary to regulations related to marrying ahlulkitab women. There are no regulations that regulate and limit the prohibition of marrying adulterous men or women.

To add insight and quality competence of the wedding officiant, it is hoped that the Ministry of Religion of the Republic of Indonesia, especially the Directorate General of Community Guidance (Directorate General of Islamic Guidance) to add study material in the development of wedding officiant competence, namely the study of the interpretation of marriage verses. This is considered very necessary because the Qur’an is the main source of Islamic law. The Ministry of Religion of the Republic of Indonesia, in particular the Directorate General of Community Guidance as an institution under the wedding officiant, is expected in preparing the syllabus for premarital courses or marriage guidance to emphasize the study of munakahat fiqh comprehensively, starting from the theme of premarital, marriage, post-wedding processes, even to the theme of divorce and related matters. With him. This material is considered very important for prospective brides to know. In addition to knowing the rules in marriage, they also know the rules when problems cannot be resolved except by divorce. Thus all brides and grooms understand the rules in divorce.

Wedding officiant of the Makassar City Ministry of Religion in particular and all wedding officiant, in general, are expected to harmonize their competence with the
guidelines issued by the Director-General of Islamic Guidance at the Ministry of Religion of the Republic of Indonesia and the Regulation of the Minister for Empowerment of State Apparatus and the Republic of Indonesia Bureaucratic Reform Number 9 of 2019 concerning the Functional Position of wedding officiant. Among the competencies intended is to conduct an assessment of the legal issues of munakahat (bahtsu al-Masail al-Munakahat and ahwal al-Syakhshiyyah). To facilitate the study, one thing that needs to be prepared is an understanding of the interpretation of marriage verses.

References