

The Role of Religious Counsellor in KUA, North Tapin District, Tapin Regency in Preventing Early Marriage

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Abstrak: Provinsi Kalimantan Selatan dikenal sebagai salah satu provinsi yang menyumbangkan angka pernikahan dini yang cukup tinggi di Indonesia. Salah satu kabupaten dengan tingkat pernikahan dini yang cukup tinggi yaitu di Kabupaten Tapin. Tentu saja ini menjadi tantangan tersendiri bagi pemerintah Kalimantan Selatan untuk menekan tingginya angka pernikahan dini tersebut. Salah satu ujung tombak yang digadang-gadang efektif menurunkan tingginya angka pernikahan dini adalah para penyuluh agama. Penelitian ini melihat pentingnya peran para penyuluh agama dalam menekan tingginya angka pernikahan dini khususnya di Kecamatan Tapin Utara Kabupaten Tapin. Metode penelitian ini adalah penelitian lapangan dengan pengumpulan datanya yaitu observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa para penyuluh agama di Kecamatan Tapin Utara berperan penting dalam menurunkan angka pernikahan dini. Mereka berperan sebagai sebagai pendidik, pembaharu, pelurus informasi, dan pemersatu.

Kata Kunci : *peran penyuluh agama, pernikahan dini*

Abstract: South Kalimantan Province is one of the provinces that contributes to a reasonably high number of early marriages in Indonesia. One of the districts with a reasonably high rate of early marriage is Tapin District. Of course, this is a challenge for the government of South Kalimantan to reduce the high rate of early marriage. Religious counselors are one of the spearheads predicted to reduce the high rate of early marriage effectively. This research looks at the critical role of religious educators in suppressing the high rate of early marriage, especially in the North Tapin District, Tapin Regency. This method is field research with data collection, namely observation, interviews, and documentation. The results showed that religious extension workers in Tapin Utara District played an essential role in reducing the number of early marriages. They act as educators, reformers, information straighteners, and unifiers.

Keywords: *the role of religious counsellors, early marriage*

INTRODUCTION

The 2020 National Socioeconomic Survey (SUSENAS) data shows that the early marriage rate in South Kalimantan Province is ranked number 1, namely 12.52%. The age range for first marriage for these women is 7-15 years old. Age they should be in school but chose to marry at an early age. Researcher still clearly remember the story of the early marriage in

Binuang District, Tapin Regency. The two lovebirds, 13-year-old ZA (boy) and 15-year-old IB (girl), made a sacred promise before the priest. Decided to get married after a month of dating. ZA immediately fell in love at first sight when the two met at the night market in his village (Susmayanti, 2019). The grandmother finally offered to get married, considering they were already lucky, like husband and wife. This story adds to the long list of cases of early marriage in South Kalimantan.

South Kalimantan is ranked first in the highest early marriage rate in Indonesia. Followed by West Java, East Java, West Sulawesi and Central Kalimantan (Luftan Faizi, 2022). This figure shows that in Indonesia, early marriage still occurs a lot. It could be because educational, economic, cultural, or religious factors also play an essential role. The impact, especially on women due to the rise of early marriage, is psychological; they become irritable and stressed. Health-wise, reproductive organs that are still immature will result in a pregnancy with a possibility of a high-risk pregnancy which is very dangerous to the pregnant woman's life. It is in line with research conducted by Lina Dina Maudina regarding the impact of early marriage on women, which has psychological, health, and socio-economic impacts (Maudina, 2019). This problem is nothing new. If we flashback to 2010, the problem of early marriage is already visible. Like Falikhah's research on Population Problems in South Kalimantan in 2013, it is illustrated that South Kalimantan is facing population problems in terms of quantity, quality, migration, and data sources (Falikhah, 2013). In terms of quantity, the number of early marriages is high, so one of the efforts is PUP, or maturing the age of marriage.

Marriage is a *sunnatullah* that applies to all creatures. Even so, based on Law number 16 of 2019, which is an amendment to Law number 1 of 1974 concerning marriage, especially regarding the age limit where in the new Law, marriage is only permitted if a man and a woman have reached the age of 19. This is one of the regulations that can reduce the number of child marriages. Therefore, the existence of Law Number 16 of 2019 without being accompanied by efforts to socialize it to the public would be a wasted effort. Therefore, religious extension workers are spearheads in reducing the high number of child marriages in South Kalimantan, especially in Tapin Regency.

Marriage is also a way to continue offspring. As a country with religious values, Indonesia will still and forever consider that having children must go through a legal bond before God, namely marriage. By getting married, God's creatures can develop properly and preserve their lives (Abidin, 1999). Of course, with a planned marriage, in the sense that the body and soul are both ready. Therefore it needs careful planning. It is where Islamic Religious Counselors are needed who can guide them to become a Sakinah family.

The Islamic Religious Counselor is a mouthpiece between the government and the community. Religious counselor play an essential role in society. Islamic religious counselors act as mentors. According to Bloomfield in Gazali, that Guide means to direct, guide or manage. Guides in the Grolier International Dictionary "One who shows the way by leading, directing, or usually advising by reason of his greater experience with the course to be pursued" (Gazali, 2022). Aside from being a mentor who can guide the community, extension workers are also expected to be able to provide answers related to community problems related to religion. Even so, extension workers are faced with several problems related to the condition of a pluralistic society with different backgrounds, be it education, economy, culture, or even related to different religious views. It is undeniable that family planning programs, for example, still have pros and cons. So this is where religious educators play a significant role in providing enlightenment that the family planning program not only regulates pregnancy but also goes beyond that, relating to women's reproductive health issues. The extensionist conveys messages of religion and development through religious

language. It includes messages related to the success of development, namely, with a strong foundation in families in Indonesia, Sakinah will continue to qualify for successive generations. Therefore, extension workers are at the forefront and spearheads who play a critical role. What is the role of Islamic religious instructors in preventing early marriage in the Tapin area? It is interesting to carry out further studies.

METHODS

The qualitative method was chosen to reveal the role of the Islamic Religious Instructor in Tapin Utara District. Researchers conducted field research using data collection methods: interviews, observation, and documentaries. The interview method or interview method is a way to obtain information or opinions orally from a respondent by having a face-to-face conversation with that person (Koentjaraningrat, 1979). The researchers conducted in-depth interviews with the research subjects, in this case, the Islamic Religion Extensionists, totaling eight people, both with a civil servant or honorary status. The researcher also interviewed the Head of KUA regarding data on establishing KUA Tapin Utara, patterns or trends of early marriage in the Tapin area, some KUA monograph data, and marriage data. The interview was conducted in a structured manner. Researchers bring a list of questions prepared by the big questions in the problem formulation.

Observation is a data collection method that is no less important. In addition to obtaining a detailed description of the subject's behavior under study, observation can also be used to test whether it applies to spoken habits (Ihromi, 1984). In this study, the researcher was directly involved with the activities of the Islamic Religious Instructors at Tapin so that the researcher could obtain a complete picture of the duties, functions, and roles of the extension workers. The researcher carried out the documentation method by tracing documents related to this research, such as population size, educational conditions, population composition based on religion, KUA profile, history, KUA vision and mission, management structure, profiles of Islamic Religious Instructor at KUA Tapin Utara District. Researchers were assisted by cell phones in recording these documents.

The procedure for carrying out this research began with observing the community in North Tapin District regarding the high rate of early marriage. Furthermore, the researchers initially approached the KUA of Tapin District. The research stage begins with the researcher preparing a data collection instrument that contains a list of interviews, observations, and documentation. For interviews, the researcher prepared in advance the questions where the questions were open interviews, who was being interviewed, the questions asked had to be as concrete as possible, what researchers had to avoid during interviews. In this process, researchers are assisted by making notes and not forgetting with recordings assisted by tools, namely cell phones. The list of questions used for the interview included uncovering data about the efforts made by religious educators in preventing early marriage, the counseling guidance process provided by the extension workers, factors that supported or hindered the efforts of Islamic religious educators, and the impact of the prevalence of early marriages in the district. North Tapin, Tapin Regency.

RESULT AND DISCUSSION

Description of Research Locations

Tapin Regency consists of 12 Districts, one of which is North Tapin District. North Tapin District consists of 16 villages, namely Antasari Hilir, Antasari, Kupang, Rangda Malingkung, Rantau Kiwa, Perintis Raya, Rantau Kanan, Banua Halat Left, Lumbu Raya, Keramat, Banua Halat Kanan, Jingah Babaris, Kakaran, Badaun, Banua Hanyar Hulu and Banua Hanyar.

Profile of KUA North Tapin District

The KUA of North Tapin District, Tapin Regency, is located on Jalan Penghulu, Rangda Malingkung Village, RT 3 Rantau, North Tapin District, Tapin Regency. It is a unit of government service agencies in the field of religion. The services are religious life at the community level, waqf services, zakat, social worship, and fostering a prosperous family. The population in North Tapin District is 25,337 people, with the composition based on their religion as follows:

Table 1. Population-Based on Religion

| No | Village | Islamic | Protestant | Catholic | Hindu |
|--------------|-------------------|---------|------------|----------|-------|
| 1 | Antasari Hilir | 994 | 0 | 0 | 0 |
| 2 | Antasari | 1518 | 0 | 0 | 0 |
| 3 | Kupang | 3201 | 0 | 0 | 0 |
| 4 | Rangda Malingkung | 6479 | 55 | 6 | 0 |
| 5 | Rantau Kiwa | 3688 | 67 | 5 | 1 |
| 6 | Perintis Raya | 1349 | 0 | 0 | 0 |
| 7 | Rantau Kanan | 4150 | 0 | 4 | 0 |
| 8 | Banua Halat Kiri | 869 | 0 | 0 | 0 |
| 9 | Limbu Raya | 448 | 0 | 0 | 0 |
| 10 | Keramat | 518 | 0 | 0 | 0 |
| 11 | Banua Halat Kanan | 468 | 0 | 0 | 0 |
| 12 | Jingah babaris | 304 | 0 | 0 | 0 |
| 13 | Kakaran | 292 | 0 | 0 | 0 |
| 14 | Badaun | 303 | 0 | 0 | 0 |
| 15 | Banua Hanyar Hulu | 399 | 1 | 0 | 0 |
| 16 | Banua Hanyar | 994 | 0 | 0 | 0 |
| Total | | 24980 | 123 | 15 | 1 |

Source : BPS (Badan Pusat Statistik 2021)

Table 1 shows that the majority of the population of North Tapin District are Muslim, namely around 98.4%, 0.4% are Protestant, 0.05% are Catholic, and 0.003% are Hindu. This data shows that Islamic Religious Counselor are essential because most of the North Tapin District population is Muslim.

Table 2. Number of Marriages, Divorces, Divorces, and Referrals in 2020

| No | Village | Nikah | Talak | Cerai | Rujuk |
|----|-------------------|-------|-------|-------|-------|
| 1 | Antasari Hilir | 7 | 1 | 2 | NA |
| 2 | Antasari | 18 | 1 | 1 | NA |
| 3 | Kupang | 30 | 1 | 3 | NA |
| 4 | Rangda Malingkung | 48 | 1 | 17 | NA |
| 5 | Rantau Kiwa | 33 | 1 | 8 | NA |
| 6 | Perintis Raya | 14 | 3 | 8 | NA |
| 7 | Rantau Kanan | 28 | 2 | 7 | NA |

| No | Village | Nikah | Talak | Cerai | Rujuk |
|----|-------------------|-------|-------|-------|-------|
| 8 | Banua Halat Kiri | 10 | 0 | 1 | NA |
| 9 | Lumbu Raya | 5 | 0 | 0 | NA |
| 10 | Keramat | 6 | 2 | 0 | NA |
| 11 | Banua Halat Kanan | 4 | 0 | 1 | NA |
| 12 | Jingah Babaris | 3 | 0 | 0 | NA |
| 13 | Kakaran | 0 | 0 | 0 | NA |
| 14 | Badaun | 3 | 1 | 1 | NA |
| 15 | Banua Hanyar Hulu | 4 | 0 | 1 | NA |
| 16 | Banua Hanyar | 3 | 0 | 1 | NA |
| | Total | 216 | 13 | 50 | 51 |

Source : BPS (Badan Pusat Statistik 2021)

One of the impacts of early marriage is the rise of divorce. An immature soul can cause this; each is selfish and does not want to give in, and disputes occur, eventually leading to domestic violence and divorce. This data shows that the divorce rate in the North Tapin sub-district is relatively high; out of 216 marriages, 50 of them divorced, or around 23.1%, ended in divorce.

Based on Law No. 8 of 1965 concerning the Formation of Tapin District dated November 30, 1965, North Tapin District was formed to coincide with the founding of Tapin District in 1965. The operational area of Tapin District was vast, and on July 1, 1991, North Tapin District was split into several sub-districts, including Bakarangan, Piani, Lokpaikat, and Bungur districts.

The vision of the KUA in North Tapin District is "Excellent in service and participation in the development of religious life in North Tapin District." Its mission consists of 8 of which are to improve the quality of administration in the field of administration; improve the quality of service in the field of penghulu; improve the quality of financial management; improve the quality of mosque development; improve the quality of zakat guidance and waqf services; improve the quality of Sakinah family guidance; improving hajj and umrah information services; and improve cross-sectoral coordination". The motto of KUA Tapin Utara District is Sakinah (Polite, Familiar, Creative, Innovative, Normative, Trustworthy, and Harmonious)

Duties of the Office of Religious Affairs

The task of the KUA in Tapin Utara District is to be responsible in the field of Islamic Religion, which is its jurisdiction. In carrying out this task, the KUA also manages mosques and prayer rooms, zakat, waqf, social services, population, and fostering a sakinah family. Also takes care of ATK, the KUA household, records and reconciles marriages, organizes statistics and documentation, and handles correspondence and filing.

Profile of Islamic Religious Instructor

Based on the decision of the Minister of Religion number 791 of 1985 concerning honorarium for religious instructors, the term religious instructor was introduced. Religious instructors have an essential role in improving the quality of life of people both in the field of religion and development. Functional Islamic Religious Instructors are Civil Servants who are fully assigned to carry out guidance and counseling activities to increase community participation in national development and increase faith and devotion to God Almighty and religious harmony (RI, 2011). Islamic religious instructors serve as Islamic preachers, guides, enlighteners, and community builders with religious language. Islamic religious instructors also motivate the community to actively participate in the development and overcome

obstacles that build the course of development, especially overcoming negative impacts (Ssn et al., 2022).

The Function of the Religious Counselor

Islamic religious instructors have three functions: informative and educative, consultative, and advocacy (Ibn Qosim, n.d.). The informative and educative function in which the Islamic Religious Counselor can position himself as a Da'i who is obliged to preach Islam, carry religious information, educate the public, and fulfill the requirements of the Al-Qur'an and the Sunnah of the Prophet. For example, extension workers can explain the main points of Islamic teachings and laws. The second function is a consultative function in which the Islamic Religious Counselor acts as a Religious Islamic adviser who is involved in various studies and helps to solve problems faced by the ummah, whether personal, family, or ummah problems in general. For example, the instructor gives a positive view of the people regarding Islamic teachings such as marriage. This marriage needs to be carefully prepared. It is also related to high divorce rates in the community. The third function is an advocative function in which Islamic Religious Counselors have a moral and social obligation to carry out activities to protect the community from threats, riots, prohibitions, and situations that can damage religion or violate worship and damage morality. For example, in today's conditions, technology is advancing rapidly. We need a filter to select and sort out what is good and what is not from the effects of these technological advances. So that extension officers can provide signs to the community regarding premarital sex that is increasingly prevalent, the emergence of rainbow groups (LGBT), or other deviant behaviors.

Duties of Religious Counselors

The duties of religious instructors based on the Regulation of the Minister for Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 9 of 2021 concerning Functional Positions of Religious Instructors in Chapter IV Article 7 states that the elements of the functional position activities of religious instructors as referred to in paragraph 1 consist of: preparation of guidance or counseling; counseling or information services; preparation of guidance or counseling work plans; preparation of guidance or counseling materials; implementation of guidance or counseling; assistance and mediation services on religious and development issues; monitoring and evaluating the results of the implementation of guidance or counseling; implementation of cross-sectoral cooperation activities for guidance or counseling programs; development of models or methods or programs of guidance or counseling activities and preparation of guidance and counseling guidelines (Permenpan Republic of Indonesia, 2021).

Islamic religious instructors as Islamic religious educators are government employees with obligations, responsibilities, and authority to carry out religious guidance or counseling activities. The following is the Islamic Religion Counselor of the Office of Religious Affairs, North Tapin District, Tapin Regency.

Table 3. Islamic Religious Counselors by Status

| No | Name | Status Religious Counselors | |
|----|-----------------------|-----------------------------|-------------------|
| | | Civil Servant | Non Civil Servant |
| 1. | H. M. fikri Ramadhani | | √ |
| 2. | Ahmad Husaini | | √ |
| 3. | Abdussamad | | √ |
| 4. | Asnan | | √ |
| 5. | Muhammad Syafi'i | | √ |

- | | | | |
|----|--------------------|---|---|
| 6. | Misrani | | √ |
| 7. | Drs. Muhammad Noor | √ | |
| 8. | H. Suaidi S.Ag, MM | √ | |

Non-Civil Servants of Islamic Religion

Non-PNS Islamic Religious Counselors are honorary Islamic religious instructors appointed by the Head of the Office of the Ministry of Religion of the Regency/City. The main task of non-PNS PAI is to provide guidance and counseling on Islam and development through religious language to the target group according to the policies set by the Director General of Islamic Community Guidance, Ministry of Religion.

Non-PNS Islamic Religious Instructors coordinate with Functional Islamic Religious Instructors to conduct Islamic religious counseling in the field of Islam and socio-religious development, both within the Ministry of Religion and cross-sectoral partner institutions, with the following specializations:

1. Al-Qur'an Illiteracy Eradication Counselor, whose job is to gradually make the target group able to read and write the letters of the Qur'an;
2. Sakinah Family Extension, whose role is to form a sakinah family in the community;
3. Zakat Extension, whose job is to increase the utilization of zakat from and for the community;
4. Waqf Extension, whose job is to increase the potential and utilization of waqf from and for the community;
5. Halal Product Extension, whose job is to create a halal-conscious Indonesian Muslim community;
6. Counselor for Religious Harmony, whose job is to encourage people to create harmony in religious life;
7. Extension agents of radicalism and sects, whose job is to assist the competent authorities in preventing the growth of radical behavior and sects in society with a religious approach;
8. Drug and HIV/AIDS counselors, whose job is to assist the authorities in rehabilitating drug users and PLHIV with a spiritual approach.

The Role of Islamic Religious Counselors in Tapin Utara District, Tapin Regency

The role is defined as an activity carried out by a person in an organization based on his position or social status. In terminology, the role is to set the level required by those living in society. This role is known as "role" in English and is defined as a "person's task or duty in doing." It is "a duty or action performed by a person during one's duties in business or employment." At the same time, the role is an event (Syamsir, 2014). The definition of *role* from Soerjono Soekanto is an assessment of a change in position (status) if a role and obligation are similar to his role so that he carries out the role (dosensosiologi.com, 2022). Thus the role is the implementation of the rights and obligations of a person following his position. The role determines what a person has to do for society and what opportunities society gives him.

The Religious Extensionists referred to are Islamic Religious Extensionists (PNS and Non-PNS) who deliver messages through religious language to the public. With these messages, it is hoped that the public will know about good religious ethics. Islamic religious instructors provide guidance and education to the community, especially regarding the things that are not good that these early marriages can cause.

The Role of Islamic Religious Counselors

The role of Islamic Extension In this study refers to community outreach activities by government and non-government organizations. Effective Islamic religious instructors can establish beneficial, voluntary, and accessible relationships with their clients, namely the community, in which both can feel comfortable and free, free, and spontaneous to communicate. Thus, the role of the Islamic Counselor in this research is that of the Moslem Counselor who provides assistance and education to the public about preventing early marriage and reducing the number of early marriages in North Tapin, North Tapin District, and Tapin Regency. The role of the Islamic Religious Instructor is translated into the following four roles, namely:

- a. As an educator (muaddib).
- b. As a straightener of information (musaddin).
- c. As a reformer (Mujaddid).
- d. As a unifier (muwakhid).

Islamic religious instructors play various responsibilities or are involved in various activities that directly contribute to preventing early marriage in North Tapin District, Tapin Regency. Head of the Section for Islamic Community Guidance, Mr. Munajab Effendi Allu.S.Ag said that the role of Islamic instructors was classified into two parts, namely, the role of functional Islamic instructors who worked internally and Islamic instructors who operated externally. Internal Islamic Religious Instructors mean that the task of fellow Islamic Religious Instructors is to carry out Islamic da'wah outreach activities. At the same time, externally, the role of Islamic Religious Instructors operates, namely conducting cross-cultural field socialization which includes:

The Role of Islamic Religious Instructors Engaged in (Internal)

Religious instructors have a role in carrying out Islamic teachings or religious lectures to fellow religious instructors within the sub-districts in one place. They conduct lectures at the KEMENAG office every day and once a month at the houses of the religious instructors or the office.

The Role of Islamic Religious Counselors Operating in the Field (external)

Religious instructors who go into the Field are executors of inviting Islam through religious lectures, such as on the radio, at correctional institutions, marriage advisers for prospective brides, at taklim assemblies, in residents' homes, in mosques or prayer rooms.

Marriage is usually done, especially something significant, to try to create a prosperous family and is a great way to get generations. However, when it comes to marriage, there are many issues to think about. Instead not used for the short term but for life. Therefore, marriage is long-term, so marriage should be carried out with psychological readiness and a mature soul. Mental and physical preparedness is closely related to a person's age when he gets married. Decisions and stipulations regarding the age of marriage in Marriage Law No. 16 of 2019.

Based on the results of questions and answers with the Head of the pokjaluh (extension group) North Tapin District, Tapin Regency, early marriage is a marriage that is not very beneficial for both parties. Early marriage is very prone to problems that arise; sometimes, they cannot be handled by both, so we make several efforts to prevent early marriage, including guidance and counseling. There is also guidance provided by the Religious Counselor to prevent early marriage in North Tapin District, Tapin Regency. Counseling and Implementation"

The instructor implements his duties as an extension worker by conducting

counseling two to three times a week. It was explained by Mr. Suadi (PNS religious instructor), who said, "So following the decree given (given) to (by) the office, you conduct counseling in a minimum of one week 2 to 3 times depending on conditions. With a target, objects are young children and parents. So the bride and groom who want to have a formal wedding first go through the guidance of advisors and religious counselors are involved in the activity."

Extension officers with PNS status can decide on the material to be delivered. It is adjusted to the expertise of each instructor and aligned with requests or wishes from the community so that what is delivered by these extension workers will be readily accepted by the community and certainly will not be in vain because it is based on the community's wishes. The results of the interviews show that the efforts made by religious educators to prevent early marriage in Tapin Utara District, both those with civil servant status and honorary status, carry out the obligations contained in the joint decree of the Minister of Religion and the head of the State Civil Service Agency No. 574 of 1999, No. 178 concerning Implementing Religious Counseling Guidance for Groups of the Young Generation."

Currently, Islamic religious instructors have a stake in community empowerment. Counselors are someone who can enlighten people experiencing spiritual problems. So, the counselors provide counseling following Islamic teachings so that people can overcome these various problems and yearn for happiness in life, both in this world and in the hereafter. Islamic counseling guidance is significant for married couples who will marry early. It is due to the advice from religious teachers who have much experience and can draw people's attention to the negative impacts of early marriage. The existence of this policy is expected to provide understanding to the community, especially those engaged in early marriage. Consultation of religious leaders in Tapin Regency, North Tapin Regency provided information on various religious activities. Leadership" targets the public and newlyweds and other young people.

So Religious Counselors, in preventing early marriage, conduct counseling or outreach in places where the rate of early marriage is high. In addition, according to Mr. M. Noor in the interview, he said, "We also provide counseling or outreach to young people at high school or equivalent when they hold Islamic boarding schools for Ramadan. We provide education about the dangers of marriage at an early age and also about sakinah families. This is very important considering their age as they are prone to this." So there is a collaboration between the KUA of North Tapin District and several schools, including cooperation with South Tapin 1 Middle School (2013 to 2019) and collaboration with the Siti Khadijah educational foundation (2020). Likewise, other religious instructors said introducing marriage guidance through the taklim assembly or holding outreach to the local community, especially teenagers and their parents.

Islamic counseling guides and guides us to live a healthy and safe life and toward the happiness of the world and the hereafter. Islamic teachings always ask for pleasure and comfort in this life. Islamic counseling guidance mentions a unique role in educating the community and couples in early marriage about the consequences of different views on the existence of early marriage.

Health education

Early marriage is no longer scarce, but we have often seen, followed, and seen marriage problems at a young age. Early marriage does not only have psychological effects but can also have physical effects, specifically for the woman herself. Things like this are often without considering the effects that can threaten health, and many young people, especially young girls, decide to marry young. Meanwhile, unfavorable health consequences can occur

when a person marries at an early and very young age. The results of the question and answer session with the Religious Extension Officer were as follows: "The impact of early marriage, if young people do it, can cause a big impact or risk. If they get pregnant at a young age, it can cause death and divorce." Religious instructors in Tapin Utara District, Tapin Regency, provide Islamic counseling guidance related to health to mothers at the taklim assembly about the consequences of early marriage from a health perspective. Mr. Asnan expressed this: "Health socialization is essential for the community, especially for early marriage couples, so they are aware of the negative impacts of early marriage. With health socialization, it can overcome the number of early marriages. Premarital guidance for *catin* (calon pengantin or prospective brides) is also one of the programs implemented by the KUA. The marriage guidance activity is a Ministry of Religion of the Republic of Indonesia program, which PNBPNR bears. The basis for carrying out marriages is based on the decision of the Director General of Islamic Community Guidance Number.373/2017 concerning technical guidelines for marriage guidance for prospective brides.

The purpose of pre-marital marriage guidance for prospective brides and grooms is the government's effort to view the high level of separation that occurs, not only that it is hoped that the prospective bride or *catin* (calon pengantin or prospective brides) can form a family that has a strong foundation because many companions of the prospective bride do not know how to manage a family. There is also material that is informed in the guidance of the prospective bride and groom referring to the regulations of the Director General of Islamic Community Guidance concerning technical guidance on marriage guidance for prospective brides No. 373 or 2017 is:

- a) Make the principle of a sakinah family
- b) Designing a strong marriage leads to a sakinah family
- c) Marital passion
- d) Family wishes
- e) Family Health
- f) Creating offspring in experiencing contemporary challenges
- g) Identify and use laws to prevent family marriages.

Guidance of the prospective bride and groom is an effort made by the government to prepare the prospective bride to welcome her household palace. It is done to ensure that the households to be formed have strong provisions for the future. With this psychological provision and expertise, it is hoped that these future brides and grooms will be able to face various family problems. So that means families will be created, which will produce a quality and quality society. There is also the result of an interview with the Religious Extensionist Mr. Asnan as follows "It is true that guidance can reduce the occurrence of early marriages because, with special guidance for prospective brides and grooms, it can raise awareness about the positives, negatives, and young marriages."

Religious counselors do that, and some factors are involved in tackling early marriage in North Tapin District, Tapin Regency. To realize something that has been achieved, of course, requires the contribution of all groups, both from extension workers, priests, mosque imams, religious leaders, the Sub-District Office of Religious Affairs, and the Regency Ministry of Religion in dealing with early marriage in creating a healthy, prosperous family based on religious values."

as Educators

Marriage is based on common belief. As an educator (Muaddid), the Islamic Religious Counselor explained how marriage leads to a happy household; according to the results of interviews in the field, the directions are given by the Islamic Religious Counselor to explain

how marriage and methods of living a good life, so that early marriage does not occur. A marriage that leads to an optimistic family may be a wedding designed by the bride and groom by paying attention to and implementing Islamic law. In this case, the couple must become priests and pray, directing their partner to worship and study the Koran. A partner must be able to find a partner and a partner for a partner, be open to each other, and improve communication. Husbands and wives need to love and care for each other, be aware of each other and fortify their kindness, give each other the best for their partners, and carry out considerations to understand the problem.

as a Reformer

As a reformer (Mujaddid), Islamic Religious Counselors explain to the bride and groom the purpose and wisdom of marriage to provide direction regarding the reasons for marriage to maintain eyesight and maintain self-esteem, to encourage legitimate and solid brothers physically, deeply, and socially, to strengthen and expand family relationships and to build much better for society, family, and society as well as realizing a life that is *sakinah*, *mawaddah*, and *warahmah*.

as Information Straightener

As an information straightener (Musaddid). Regarding the role of Religious Extension Workers in preventing early marriage by carrying out guidance and counseling methods. Such as counseling on laws regarding marriage, provisions, and age limits for marriage. In order to reduce the number of early marriages, this counseling is always emphasized to parents and young people by advising them through recitation or *taklim* assemblies, as well as socializing the provisions of marriage, which the local government legalizes.

as Unifier

As a unifier (Muwahid) that the extension worker has undergone in carrying out the prevention of early marriage is a community guide. In this case, the extension agent guides by conducting outreach to the community in groups and individually. In this case, the extension workers did this with a team of 8 extension workers, namely 2 PNS extension workers and six non-PNS extension workers, with the number of extension workers owned by KUA North Tapin District, Tapin Regency. Facilitate extension officers dividing roles with other extension members, optimizing their role activities. In addition, an extension worker can be a role model for the community by guiding and being a role model in actions and words. So the task of this extension worker is not easy because not only do you have to be someone who can deliver something good, but you also have to be able to be an example or role model for the community. The role of extension workers in terms of continuing government tasks. In this case, they joined forces in the sub-district, starting from the sub-district head, community health centers, and community leaders to carry out government programs to prevent early marriage.

Observations by researchers said that the extension workers tried their best to reduce the occurrence of early marriage in the North Tapin sub-district. The activities include outreach to the community, social gathering activities, the *Ta'lim* Assembly, and seminars for youth. The role of Islamic religious instructors is closely related to the level of success when counseling, which can be seen from the performance during interviews regarding early marriage.

This theory is related to the function of religious instructors, namely as people who provide correct information, informative, educational functions, consultative functions, and advocative functions (Ibnu Qosim, n.d.). Religious instructors, when carrying out their

obligations as individuals who become role models for society, have the primary function when carrying out their work, as stated in the previous theory. Some of the functions that have existed so far are still one of the foundations held by extension agents in North Tapin District, Tapin Regency. Such was done by one of the informants (Religious Extension), who said that until now, we are still carrying out these four functions according to the rules when carrying out their duties.

The informative function, as well as the educative function itself, includes providing data related to all things that can improve society, such as information related to the existence of Law No. 16 of 2019 concerning marriage provisions. Apart from that, the educational function places an instructor such as a preacher or someone who conveys kindness. In this activity, the instructor invites residents to carry out and learn more deeply related to education about marriage, faith, morals, and rules of life. In this case, his position is central to building community knowledge regarding thought and knowledge.

Next, there is also a consultative function that extension workers must carry out. As exemplified by the informants (Religious Counselors), the consultative function of extension workers provides opportunities for residents to carry out consultations with themselves, whether it is related to the problems of early marriage they want to live, households, or social problems around them. So that in this case, the religious instructor functions as a listener for the residents and provides solutions according to the expertise of the extension worker.

Finally, an advocate's function is that extension workers are placed as protectors or defenders of citizens from threats, obstacles, obstacles, and challenges that can interfere with faith, disrupt worship, and disrupt morals. The results of interviews conducted with informants (religious instructors) stated that the advocacy function had not been carried out because there were no threats to faith or threats in the form of Christianity or apostasy by adherents of non-Islamic religions Islam, so far, there is no threat.

CONCLUSION

Islamic religious counselors play an essential role, especially as educators, reformers, straighteners of information, and unifiers in preventing early marriage in the Tapin District. They make various efforts in mentoring and counseling, as is the task of religious instructors, namely conveying messages through counseling and guidance to reduce the divorce rate through religious language. The instructors conduct a debriefing effort through mentoring with material related to achieving a Sakinah, mawaddah, and warrahmah family. The religious instructor in Tapin Regency has the primary goal of deliberation with the community, namely social interaction among adolescents. They also carry out the role of community guide and liaison for government duties and carry out information and education, assistance, and advocacy functions to prevent early marriage.

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