

NETNOGRAPHIC STUDY ON THE NARRATIVE OF MARRIAGE AT THE OFFICE OF RELIGIOUS AFFAIRS (KUA): OPPORTUNITIES AND CHALLENGES

Rahmat Saehu *

Research Center for Society and Culture, BRIN, Jakarta, Indonesia
rahm055@brin.go.id

Achmad Syarifudin

Universitas Trunojoyo Madura, East Java, Indonesia
achmad.syarifudin@trunojoyo.ac.id

Nurina Adi Paramitha

Universitas Jember, East Java, Indonesia
nurina.fisip@unej.ac.id

Farida Hilmi

Universitas Mataram, Nusa Tenggara Barat, Indonesia
farida@unram.ac.id

**Corresponding Author*

Abstract

Marriage is related not only to the couple undergoing it but also to a process of accepting individuals as part of society, and therefore wedding planning often involves other extended parties. One of the discussions for couples and families is the location of the wedding. Even though the Office of Religious Affairs (KUA) has services, supervision, registration, and reporting of marriages, it has yet to become the preferred location for conducting marriage. The method used in this study is qualitative with a netnographic approach. The data used in this study came from Twitter which was taken (data crawling) using the netlytic.org application. As many as 20,000 tweet data were collected over two weeks, from January 26, 2023, to February 9, 2023. From 20,000 tweet data, it was successfully sorted up to 9,090 tweet data discussing marriage at KUA. The results showed that the normalization of marriage in the Office of Religious Affairs has opportunities and challenges. Opportunities for normalizing marriage at the KUA include Revitalization of KUA Services, Pandemic Conditions which are becoming momentum and Changes in the People's Mindset. Meanwhile, the challenges for normalizing marriage at the KUA include misperceptions about service procedures and fees, negative community stigma and views of previous generations.

Keywords: *Marriage, Office of Religious Affairs, Netnography*

Abstrak

Pernikahan bukan hanya terkait pada pasangan yang menjalani melainkan sebuah proses penerimaan individu-individu menjadi bagian dari masyarakat sehingga perencanaan pernikahan seringkali melibatkan pihak lain. Salah satu yang menjadi diskusi bagi pasangan dan keluarga yaitu lokasi dilaksanakannya pernikahan. Meskipun Kantor Urusan Agama (KUA) memiliki pelayanan, pengawasan, pencatatan dan pelaporan nikah sayangnya belum menjadi pilihan lokasi melakukan akad nikah. Metode yang digunakan dalam penelitian ini yaitu kualitatif dengan pendekatan netnografi. Data yang digunakan dalam penelitian ini berasal dari twitter yang diambil (data crawling) dengan menggunakan aplikasi netlytic.org. Sebanyak 20.000 data tweet berhasil dikumpulkan selama dua pekan yakni sejak tanggal 26 Januari 2023 sampai dengan 9 Februari 2023. Dari 20.000 data tweet berhasil dibersihkan hingga menjadi 9.090 data tweet yang membahas nikah di KUA. Hasil penelitian menunjukkan bahwa normalisasi pencatatan pernikahan di dalam Kantor Urusan Agama memiliki peluang dan tantangan. Peluang normalisasi nikah di KUA antara lain; Revitalisasi Layanan KUA, Kondisi Pandemi yang menjadi momentum dan Perubahan Mindset masyarakat. Sedangkan tantangan bagi normalisasi nikah di KUA antara lain; Mispersepsi tentang prosedur dan biaya layanan, Stigma negatif masyarakat dan Pandangan Generasi Sebelumnya.

Kata Kunci: *Nikah, Kantor Urusan Agama, Netnografi*

INTRODUCTION

Marriage is a bond between every creature created by God as a necessity for mutual understanding and to continue the development of life (Murtadho, 2021). Marriage is one of the life cycles that is important not only for the couple who is going through it but also for the community where the couple comes from. In many cultures, marriage also often involves a process of acceptance and recognition from family and society. Marriage is also one of the oldest institutions that go through different stages of development. However, it has the function of regulating sexual relations between husband and wife and the procreation of offspring (Radulovic & Avirovic, 2016). In this context, marriage is often associated with joining two individuals into a new family or community. Married couples are accepted and recognized as new family members and members of society. They are given rights and obligations by their roles as members of the family and society (Kartolo, 2017). Therefore, in determining the choice of how to hold a wedding, the couple's decision is sometimes influenced by the social environment in which they live (Fiorentina & Ikhwan, 2021; Permatasari & Wijaya, 2018).

The process of registering marriages in Indonesia itself is unique because it differentiates the registration of Muslim marriages from other communities. If Muslims register their marriages through the Office of Religious Affairs, other people must register their marriages at the Civil Registry Office/Population and Civil Registry Office. This is regulated in Article 2 of Government Regulation of the Republic of Indonesia Number 9 of 1975 concerning the Implementation of Law Number 1 of 1974 concerning Marriage, which stipulates that the registration of marriages of those who marry according to their religion and beliefs other than Islam, is carried out by marriage registrars at the Civil Registry Office as referred to in various laws concerning marriage registration (Subekti, 2010).

Although the separation of marriage records has pros and cons, the process has a long history. According to Prof. Dr. Abubakar Atjeh in his book entitled "Sedjarah Masjid dan Amal Ibadah Dalamnya", in his area, the penghulu is a teacher and Islamic leader, who is responsible for matters such as marriage, divorce and reconciliation, mosque management, zakat and fitrah, determination of holidays, especially regarding fasting and Eid prayers, and religious courts. However, the penghulu's power was reduced after Indonesia was colonized by the West, namely the Netherlands, which implemented a policy of "neutrality towards religion" and separated government and religious affairs, as had been implemented in Europe. Since then, the penghulu has only served as a registrar of marriages, divorces, and reconciliations and, in some cases, became an advisor to regional government representatives. After Indonesia's independence, the position of the penghulu changed to KUA (kemenag.go.id).

KUA is a government institution under the Ministry of Religious Affairs, the closest unit directly dealing with the community (Kustini & Bulan, 2015). KUA is responsible for managing religious affairs, especially for Muslims. According to

PMA No. 34 of 2016, KUA has 10 duties and functions, including implementing services, supervision, recording and reporting of marriage and reconciliation. Although KUA has a crucial role in marriage, most Indonesians still hold marriage contracts at home or in the mosque. This is because, in Indonesia, marriage is considered sacred and important, so many couples choose to hold their weddings in places considered more intimate and closer to their religion or beliefs (Tantu, 2013; Vu, 2018). However, to make a marriage legally valid, couples going to get married in Indonesia must follow the procedures that the applicable marriage law has set. One of these requirements is to carry out the marriage contract before a registrar or official of the religious affairs office authorized to conduct marriages and registration. This is in accordance with what is stated in Article 2, paragraph (2) of the Republic of Indonesia Law Number 1 of 1974 concerning Marriage (Oktarina et al., 2015).

Research on the theme of marriage, especially related to the organization of wedding receptions or parties, has been widely conducted. These studies can at least be grouped into two issues, first, related to changes in wedding organization patterns that reduce steps in local traditions to be simpler (Fiorentina & Ikhwan, 2021; Sukarddin & Suryaningsih, 2022). Second, studies on marriage, especially related to the views of the younger generation, talk more about the meaning of marriage, which is an important institution driven by social norms and is also a natural thing in the life cycle (Radulovic & Avirovic, 2016; Vu, 2018). The study conducted by the author attempts to fill the gaps in the two issues that dominate studies on the younger generation and the organization of these weddings.

Marriages held in the KUA office have not been the community's choice. Until now, many people still think badly of couples who get married in the KUA, such as pre-marital pregnancy, not having the money for the wedding and so on. Currently, the narrative of marriage at the Office of Religious Affairs is a hot topic of conversation among Twitter users. It started with a tweet from the @odongpeXXX account showing a wedding photo at the KUA with a simple banana tree background. The tweet was retweeted 6,150 times, quoted 3,144 times, liked 47.7 thousand times, bookmarked 3,081 times and responded to with various responses as if it were the dream wedding of many young people today. The tendency of the younger generation to choose to get married at the KUA reflects the changing attitudes of society towards marriage, as well as the increasing desire for simplicity and practicality in a modern lifestyle. Although it may sound simple, this choice has relevant reasons, especially during difficult economic conditions and the ongoing COVID-19 pandemic. KUA weddings provide a simple and affordable way to get married.

Twitter is one of Indonesia's most popular social media platforms, and it has many users. This is in accordance with the Statista report (2022) that there were 18.45 million users of the application founded by Jack Dorsey in Indonesia as of January 2022. This achievement places Indonesia as the fifth largest Twitter user

country in the world. Globally, the millennial generation is the user who dominates Twitter, with an age range of 24-35 years at 39%. Based on the Business of Apps report (2021), the 25-34 age group is 26.6%, the 18-24 age group is 25.2%, the 45 and over age group is 12%, and the 13-17 age group is 7.8%. Twitter is the platform chosen by the author because of its characteristics. It presents tweets that can be retweeted and replied to so that the narrative of marriage at the Kua becomes a widespread discussion and trending topic on the platform. This article will take a deeper look at this trend, including its reasons and impact on Indonesian society. By exploring this trend, this article hopes to provide better insight into young Indonesians' changing behavior and marriage habits.

METHOD

The method used in this study is qualitative with a netnographic approach. The netnographic approach uses ethnographic methods when researching communities and cultures online (Kozinets, 2010). He further argues that the characteristic of ethnography is that it replaces field studies with computer-based communication, especially via the Internet. We use this method to see society increasingly turning to cyberspace. Cyberspace has become a means for society to express society's opinions freely. Data is collected by joining an online community and conducting participant observation. Netnography is a participant-observation research method that collects data through online field research and is based on widely accepted ethnographic (qualitative) methods (Bakry, n.d.). Ethnography itself is a research method in which researchers dive directly into the lives of social or cultural groups being studied to collect data from within and understand the culture from the perspective of its members. While in netnography (also referred to as webnography or virtual ethnography), researchers use the internet to collect data using the same methods as in ethnography (Ferris, 2009).

The data used in this study comes from social media Twitter, which was taken (data crawling) using the netlytic.org application. Social media can deliver messages for a long duration, so it is more effective in delivering them (Puspita et al., 2023). Twitter was chosen as the data source in the study because the platform's characteristics emphasize text posts more, unlike other platforms such as Instagram, YouTube, TikTok and so on. So that the text can describe the conversation, which becomes a trending topic through retweets and replies. The keyword used to search is "nikah kua". A total of 20,000 tweet data were collected over two weeks, namely from January 26, 2023, to February 9, 2023. This period was chosen to coincide with the busy conversation about marriage at the Religious Affairs Office, which started from a post or tweet so that we can see the trend of the conversation for 1 week before and 1 week after. The data obtained amounted to 20,000 due to limitations that could only crawl 10,000 per week, so the researcher conducted data crawling for 2 weeks to get data of 20,000 tweets. Although the data discusses the narrative of marriage at the KUA from two perspectives, namely

parents and children, the conversation data comes from the Twitter account of the younger generation (children). Even so, their tweets quote sentences that their parents often say when discussing marriage.

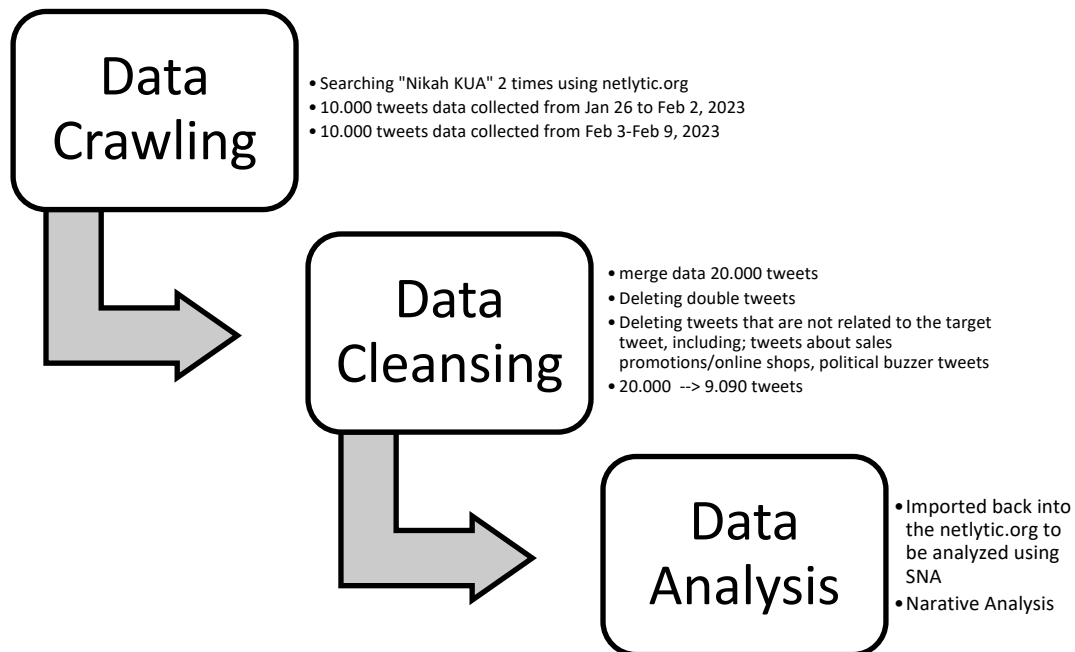


Figure 1. Data Collection and Processing

Source: Authors

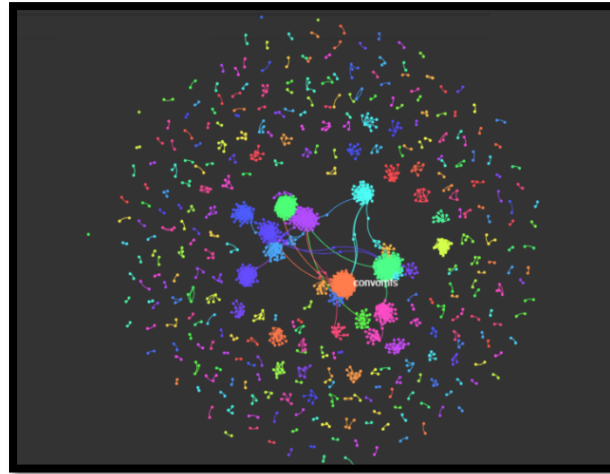
The next step is data cleansing, which is done in two stages. In the first stage, the combined data of 2 weeks will be sorted so that duplicate data that appears will be deleted. In the second stage, the data is cleaned by deleting tweets unrelated to the target tweet, including tweets about sales promotions/online shops, political buzzer tweets, and other tweets that use the keyword marriage at the KUA even though they do not discuss it. From 20,000 tweet data, it was successfully cleaned to 9,090 tweet data that discussed marriage at the KUA. After the data is collected, this research analyzes the data with the principle of ongoing analysis, which is carried out through a repetitive pattern between data collection and analysis simultaneously (Tahir et al., 2023). The data was then imported back into the netlytic.org application to be analyzed using Social Network Analysis. Social Network Analysis (SNA) is used to study scientific communication patterns in various scientific fields (Scott, 2000; Freeman, 1979 & 2006). Tweet data is also used to analyze differences in perspectives between generations regarding marriage at the KUA.

RESULT AND DISCUSSION

Social Network Analysis on Narratives of Marriage at the KUA

SNA is often used in studies of social structure (Rousseau & Zhang, 2008). A social network is a collection of individuals/groups who have connections to other people or the entire network, and their connections are called nodes (Scott, 1991). The author uses social network analysis because the distribution of data collected comes from social media and has unique features, including the ability to show a communication network map consisting of diameter, density, reciprocity, centralization, and modularity. Diameter calculates the longest distance between two network participants. This measure indicates the size of the network by calculating the number of nodes needed to move from one side to the other (netlytic.org). The author uses social network analysis because the distribution of data collected comes from social media and has unique features, including the ability to show a communication network map consisting of diameter, density, reciprocity, centralization, and modularity.

Diameter calculates the longest distance between two network participants. This measure indicates the size of the network by calculating the number of nodes needed to move from one side to the other (netlytic.org). The author uses social network analysis because the distribution of data collected comes from social media and has unique features, including the ability to show a communication network map consisting of diameter, density, reciprocity, centralization, and modularity. Diameter calculates the longest distance between two network participants. This measure indicates the size of the network by calculating the number of nodes needed to move from one side to the other (netlytic.org). The author uses social network analysis because the distribution of data collected comes from social media and has unique features, including the ability to show a communication network map consisting of diameter, density, reciprocity, centralization, and modularity. Diameter calculates the longest distance between two network participants. This measure indicates the size of the network by calculating the number of nodes needed to move from one side to the other (netlytic.org). (netlytic.org). Table 1 shows that the diameter produced in the marriage narrative at the Kua is at a score of 8, which means that it has the furthest interaction distance between two actors, which is quite long; in other words, interaction is not easy to occur. There are 5 clusters formed (see Figure 2).



**Figure 2. Map of Conversation Network related to
Narratives of Marriage at the KUA**

Source: netlytic.org

Next is the proportion of existing ties to the total number of possible ties in a network. In other words, it is calculated by dividing the number of existing ties (connections) by the number of possible ties. This measure helps describe how close participants are to a network. The density measure complements the diameter because both assess the speed of information flow. The closer this measure is to 1, the tighter the community/conversation is, indicating that participants are talking to many other people. On the other hand, if the value is close to 0 (zero), this indicates that almost no one is connected to anyone else in the network (netlytic.org). Meanwhile, the density value of the marriage narrative conversation in the KUA is very far from 1 so that it can describe the interactions that tend to occur in one person (usually on the sender account of the post/thread owner) and there is rarely interaction between fellow members in the same cluster.

Reciprocity is the proportion of ties that indicate two-way communication (reciprocal ties) about the number of existing ties. This is measured by the number of reciprocal ties in relation to the total number of ties in the network (not all possible ties). Higher values indicate many participants have two-way conversations, while low reciprocity values indicate many one-sided conversations, so there is little back-and-forth conversation (netlytic.org). Table 1 shows a small reciprocity score, so it can be concluded that the interactions that occur are more one-way and rarely get responses or replies.

Table 1. Social Network Analysis Marriage at KUA

Analysis	Data
Diameter	8
Density	0.000436
Reciprocity	0.028500
Centralization	0.101300
Modularity	0.895600

Source: netlytic.org

Centralization measures the average centrality level of all nodes in a network. When a network has a high centralization value approaching 1, it indicates that a few participant centers dominate the flow of information in the network. Networks with low centralization measurements approaching 0 are decentralized, where information flows more freely among many participants (netlytic.org). Meanwhile, the centralization value in the marriage narrative at KUA shows a number that is quite far from 1, which means that in the conversation, few participant centers dominate.

Modularity helps determine whether the clusters found represent different communities in the network. A higher modularity value indicates a clear division between communities as represented by clusters in Netlytic. A low modularity value (usually less than 0.5) indicates that the clusters found by Netlytic will overlap more; the network is more likely to consist of a core group of nodes (netlytic.org). The modularity value in the marriage narrative data at KUA is close to 1, so it can be concluded that the clusters formed have clear boundaries and do not overlap.

Opportunities for Increasing Marriage at KUA

Revitalizing KUA Services as a Strategic Step

Marriage in Indonesia, according to Islamic law, is agreed as a form of running, maintaining, and fighting for the realization of a happy family physically and mentally. Marriage is also interpreted as an effort to form a family in which prosperity, peace and tranquility will be obtained (Leleang et al., 2022). As the leading work unit in the Ministry of Religious Affairs, the Religious Affairs Office (KUA) is responsible for carrying out tasks in the field of Islamic Religion in the Sub-district area. Considering that the KUA is directly related to the community, its role is crucial and supports the Ministry of Religious Affairs (Affiza, 2022). According to PMA No. 34 of 2016, the KUA has 10 Duties and Functions, one of which is the implementation of services, supervision, recording and reporting of

marriage and reconciliation. Most people do not know much about the KUA's functions; this is reflected in the Public Satisfaction Survey on Services at the KUA. The survey showed that 70.03% of respondents knew about marriage registration services, and 51.04% of respondents knew about marriage guidance services. Meanwhile, other functions are only known below 41 - 48% (Research and Development Center for Religious Guidance and Religious Services, 2022).

Efforts to improve KUA services have been initiated by the Ministry of Religious Affairs of the Republic of Indonesia. In 2020, Yaqut Cholil Qoumas, Minister of Religious Affairs, declared seven priority programs from the Ministry of Religious Affairs. The seven programs include Strengthening Religious Moderation, Revitalization of the District Religious Affairs Office (KUA), Digital Transformation, Cyber Islamic University, Independence of Islamic Boarding Schools and Religiousity Index, and Declaration of the 2022 Year of Tolerance (kemenag.go.id). There are at least four strategic objectives of the revitalization of KUA, namely: (1) improving the quality of religious communities, (2) strengthening the role of KUA in managing religious life, (3) strengthening the role of KUA in managing religious life, and (4) strengthening religious programs and services, and to increase the institutional capacity of KUA as a center for religious services (Sugeng, 2021).

As of 2024, 1,206 KUA Sub-districts have been revitalized. The six KUA are pilot or model KUAs that were revitalized first in 2021 and followed by 100 KUAs in the same year. In 2022, 500 KUA have been revitalized, as well as in 2023 with 500 KUA. In 2024, 100 KUA will be revitalized. In addition to revitalizing infrastructure, KUA services must undergo digital transformation and strengthening through model officers such as Penghulu and counselors. KUA has very important potential in providing services to religious communities. Unfortunately, the public has the wrong perception that KUA only serves marriages and divorces for Muslims. As a Religious Affairs Office, KUA should be able to provide services for all religions. To improve these services, revitalization must be done by placing religious counselors from other religions in KUA (Saogi et al., 2022).

The factor of Social Distance

The COVID-19 outbreak has changed society's social, cultural, and educational systems and how humans relate to God (Jeniva, 2021). Therefore, the COVID-19 outbreak has also had an impact on the lives of all religious communities, including marriage. According to data from the Central Statistics Agency, there was a significant decline in the number of marriages in Indonesia in 2020 due to social restrictions and health protocols implemented to prevent the spread of the virus. The Central Statistics Agency (BPS) noted that there were 1.79 million marriages last year, down 9.14% compared to 2019, which was 1.97 million marriages. This number is also the lowest in the last five years (databooks.

metadata.co.id). However, several couples choose to get married at the KUA (Religious Affairs Office) during the Covid-19 pandemic.

Table 2. Marriage at KUA During the COVID-19 Pandemic

<p>It is the same, sis. 2021, getting married when Covid is at its peak and you cannot hold any events. So that is fine, go to KUA. Then he went home to eat with his extended family hehe. Cost-effective. So you can divert the money that could have been used for the reception for your post-wedding needs. (@halodXXX) The team got married at KUA, too 😊 got married in June 2020 when Covid was at its peak. After the wedding ceremony; photos at home with family & close friends 😊❤️ simple but still intimate 🤝 (@thisiseptiXXX)</p>	<p>There is much news about getting married at the KUA; I want to join in. I am excited when I think about my wedding. It was 7 days before the event because COVID came, and then PSBB was implemented, so we married at the KUA. We did not even have a professional photo at the KUA, haha. (@virgow2XXX)</p>
<p>It is the same, sis. 2021, getting married when Covid is at its peak and you cannot hold any events at all. So that is fine, go to KUA. Then he went home to eat with his extended family hehe. Cost-effective. So you can divert the money that could have been used for the reception for your post-wedding needs. (@halodXXX) The team got married at KUA, too 😊 got married in June 2020 when Covid was at its peak. After the wedding ceremony; photos at home with family & close friends 😊❤️ simple but still intimate 🤝 (@thisiseptiXXX)</p>	<p>We got married in 2020 when Covid was still fresh, we were working from home everywhere, our weddings were postponed up to 3 times, and the 3 times the head of the KUA called, if you wanted to get married, the date, day, and time were according to the KUA. If you choose the day, I do not guarantee that you can get married anytime soon 😊 (@naysaatmaXXX)</p>
<p>Is it still okay to follow the KUA wedding trend? Of course, HAHAAHA, I did the same when I got married at the KUA in June 2020, the first time I had COVID-19. Alhamdulillah, getting married at the KUA was also very cheerful, taking pictures in front of the KUA, in a shophouse that was still closed, and finally in someone's garden while playing Indian-Indian HAHA #mywedding (@ririarindaXXX) Following the trend #myweddingteam 😊</p>	<p>Is it still okay to follow the KUA wedding trend? Of course, HAHAAHA, I did the same when I got married at the KUA in June 2020, the first time I had COVID-19. Alhamdulillah, getting married at the KUA was also very cheerful, taking pictures in front of the KUA, in a shophouse that was still closed, and finally in someone's garden while playing Indian-Indian HAHA #mywedding (@ririarindaXXX) Following the trend #myweddingteam 😊</p>

Source: Twitter.co.id, January 26th – February 9th, 2023

There are several reasons why couples choose to get married at the KUA during the Covid-19 pandemic; first, because of social restrictions that prevent couples from holding large and lively wedding events. Getting married at the KUA is an alternative to holding a simple, intimate wedding without inviting many guests. This is supported by a survey conducted by Data Indonesia, where around 34% of respondents said they chose to marry at the KUA because they wanted a simple wedding (dataindonesia.id). Second, because of the cheaper costs. In the Covid-19 pandemic, where many people are experiencing financial difficulties, getting married at the KUA is more economical than holding a large and lively wedding event. According to data from the Ministry of Religious Affairs, the cost of taking care of a wedding at the KUA is free of charge compared to the cost of holding a wedding outside the KUA, which is IDR 600,000.

Third, the marriage process at the KUA is faster and more practical. During the COVID-19 pandemic, where time and mobility are limited, the marriage process at the KUA, which is relatively faster and more practical, is more attractive for couples wanting to get married soon. The marriage process at the KUA usually only takes less than two hours, so couples can immediately get married without having to wait too long. Before the marriage contract ceremony, the Marriage Registrar (PPN)/Penghulu first rechecks the marriage requirements and administration to the prospective bride and groom and their guardians. After that, the PPN/Penghulu determines two witnesses who meet the requirements. After that, the marriage contract is carried out, preceded by the reading of the marriage sermon, the reading of istighfar, and the two sentences of the shahada, which are customary in marriage contract ceremonies. The activities continue until the marriage book/marriage certificate extract and the closing prayer (cilacap.kemenag.go.id) are submitted.

Changes in the Mindset of Society

Nowadays, the younger generation has a different perspective on wedding ceremonies. Most do not think too much about tradition when getting married and focus more on their personal and modern values. The account @userno0tfouXXX, for example, said that "because it is viral to get married at the kua— tbh, I have always wanted to get married at the Kua, without the hassle of customs and all that, but I cannot, I cannot, man". Social, economic, and technological changes influence their perspective on marriage (Utomo & Sutopo, 2020). Therefore, they prefer to get married in a place they want and feel comfortable with rather than considering tradition. Although parents want to control their children's behavior, children always try to achieve their independence, which can lead to ideological conflicts between generations (Munting, 2003).

In addition, the influence of technology and social media also impacts the younger generation's perspective on marriage. They are more open to different cultures and lifestyles and find it easier to get information and inspiration online.

This gives them more choices in determining the place and concept of the wedding they want. Older and younger people have different experiences, opinions, habits, and behaviors, which causes misunderstandings between them (Mendez, 2008). However, although the younger generation today does not think too much about traditions in marriage, it is undeniable that customs and culture still play an important role in people's lives. The presence of traditions in marriage can strengthen family relationships and provide useful values for couples who are getting married (Kahfi et al., 2021).

Today's younger generation is more focused on life after marriage. It believes marriage is about a lifetime moment and preparing for the future together. One of the things they focus on is achieving financial freedom after marriage. For the younger generation, financial freedom is very important after marriage. For example, the @__UXXX account said, "Getting married at the KUA, going home eating meatballs, the next day action planning together for the goal of financial freedom, as simple as that". They tend to avoid being too dependent on their parents in terms of finances and prefer to have their own income or invest to achieve their financial goals.

In addition, young people also have a more realistic understanding of the costs of marriage and other wedding preparations. Therefore, they prefer to save and allocate their funds wisely rather than spending money unnecessarily. The @steroXXX account said that getting married at the KUA, living simply, without the prestige of receptions and other events, is ideal. He added that the most important thing is to be able to save for the future. In this case, young people's approach to marriage reflects changes in values and priorities in society.

The younger generation's choice to get married at the KUA is centered on two things. First, the younger generation (generations Y and Z) currently have realistic characteristics and want security and stability (Culpin et al., 2015). They prefer to use their funds more optimally and not hold parties or wedding receptions to ensure their future life is more secure and stable. Jones (Jones, 2005, 2007) stated that over time, more and more individuals are postponing their first marriage long after they have achieved financial independence and/or other markers of adulthood, such as moving away from home, living separately from their parents, graduating from college, and having a stable job. Second, the younger generation is born with rapid technological developments, which makes their character instantaneous (Budiati et al., 2018).

Challenges for Increasing Marriage at KUA

Misperception of Marriage Procedures and Costs in KUA

Although several couples held weddings in the Office of Religious Affairs during the COVID-19 pandemic, data from the Directorate of KUA and Sakinah Family Development, Directorate General of Islamic Community Guidance, Ministry of Religious Affairs of the Republic of Indonesia (2023) shows that

weddings in offices have decreased since 2020. In addition, weddings outside the office are still the community's choice, so weddings in offices are only around 22 to 26%.

Table 3. Indonesian Marriage Event Data

Year	In the Office	Out the Office	the Amount	% Marriage In the Office
2020	360.424	1.008.955	1.369.379	26,32
2021	350.778	1.231.695	1.582.473	22,17
2022	358.229	1.260.659	1.618.888	22,13

Source: Directorate of KUA and Sakinah Family Development, MORA RI 2023

One of the challenges for the relevant Directorate is to correct the misperceptions that have developed in the community. The marriage registration procedure has been considered difficult and time-consuming, even though some couples cannot get too much permission from their workplace. The marriage registration procedure has been published in several media outlets, such as the Ministry of Religious Affairs website. The procedures include (1) completing all marriage requirements, (2) registering for marriage online via the SIMKAH website (the wedding location must be by the KUA sub-district where the marriage was registered), (3) printing proof of marriage registration, (4) submitting marriage requirement documents to the KUA and confirming to the KUA. In the end, many couples ask for help from Amil or Marriage Registrar Assistants (P3N) who are not KUA employees.

Another misperception is related to the cost of registering a marriage. According to PP Number 59 of 2018, the rate for marriage or reconciliation services outside the KUA Sub-district and working hours is IDR 600,000 per event. This fee is the cost of transportation and professional services so that there is no charge if you hold a marriage or reconciliation in the sub-district KUA. Although the Government Regulation has regulated it, this information is not widely known by the public (Segara, 2017). The perception that has developed so far is that the cost of marriage services is more than the amount regulated. This also happens because couples use Amil/P3N services. The costs they spend for services are considered marriage service fees at the KUA even though Amil/P3N are not employees of the Sub-district KUA. In this context, Amil is positioned as a "Representative" or "Author" of the prospective bride and groom who rent his services. It could be that the person renting Amil's services does not have the time to take care of their marriage documents or does not want to bother taking care of their marriage documents to the village/sub-district (even sub-district) and then registering them with the KUA. Indeed, the existence of a "Representative" of the prospective bride and groom to register the marriage is not prohibited because according to Article 4

of PP No. 9 of 1975 concerning the Implementation of Law No. 1 of 1974 concerning Marriage, those who notify the intention to marry to the Marriage Registrar are: the prospective bride and groom, or by their parents or representatives (jabar.kemenag.go.id).

Negative Stigma in Society

Not only are there misperceptions in society about the procedures and costs of marriage services at the KUA, but another challenge is also because of the negative stigma from the community that marriages at the KUA are carried out because of pre-marital pregnancy. The @Irpaxxx account added that the community will assume that marriage at the KUA is because the couple has been pregnant first. This prejudice is still strongly attached to some people, especially for those who live in areas that still stick with local customs, so that couples who marry at the KUA are often considered to have had pre-marital relations. Finally, couples prefer to get married at home or elsewhere to avoid the negative stigma and gossip that might arise.

Another stigma that often arises is that couples cannot afford the wedding cost. The @mubadalaXXX account said that free marriage at the KUA is often considered to be unable or poor. He added that the stigma of free marriage at the KUA is only intended for the underprivileged is certainly not true and baseless. This encourages many couples to be reluctant to get married at the KUA because they are afraid of being ridiculed by the surrounding community. Even though the state has regulated the marriage registration process as carried out in the KUA, this needs to be understood and normalized. The conditions that have developed so far are the opposite, that couples must call the registrar to their home or mosque to hold a wedding.

Previous Generation's Views

The views between the older and younger generations often have significant differences. Different life experiences, values, and cultures can cause this. This perspective indicates that members of the generation (collectively) experienced several events early in their lives that shaped their views of the world and differentiated them from other generations (Joshi et al., 2011). The older generation often values traditional values, so they tend to be more conservative and skeptical of changes in their environment. On the other hand, the younger generation tends to be more progressive, so they tend to be more open to change. However, these differences in views can also be a source of strength and creativity. This difference is because generation is a social construct that includes people with the same historical experiences (Budiati et al., 2018). With different perspectives, the older and younger generations can learn from each other and share experiences.

This difference can be seen in how to interpret a wedding celebration. In addition to being a happy moment for the married couple, a wedding party is also considered a reunion for parents who have not seen each other for a long time.

Therefore, a wedding party is an opportunity for parents to gather and celebrate the happiness of their children. The @ShellaemeliaXXX account said a wedding reception is a people's party and a parent's celebration. Furthermore, the @YayayakXXX account said that a wedding at the KUA and then a kenduri at home is impossible for their family because a wedding is a "parents' reunion" event. Not only the parents of the married couple will attend the wedding party, but also their family and close friends. In addition to being an opportunity for a reunion, the view that a wedding reception must be held to maintain prestige is still common among some families or communities. The @ruanggeneXXX account said that his parents think that a reception is the right way to show the status and success of the family. There is an assumption that the more luxurious the reception, the greater the family's prestige. For example, in the Bugis community, the amount of dowry and Doi Balanca money spent at a wedding can indicate a person's or family's social status. The amount of dowry, wedding costs and Doi Balanca in Bugis society is determined by their social class; for example, among the nobility, they will set a very high price and require their partner to be rich, equal, educated, and physically attractive (Suriyani et al., 2021). Thus, the fear of social stigma is often why some parents still hold a wedding reception. They want to show that their family can hold a wedding even though they have to pay debt to finance the reception they want. They feel that this can be a defense against the stigma of neighbors who might judge them financially (Handayani, 2021).

CONCLUSION

The many discussions about Marriage at the KUA on the Twitter platform are an important point for the Directorate of KUA and Sakinah Family Development and all KUA in the District to attract the interest of marriage service recipients, especially the younger generation, to hold marriages in the office. In the Social Network Analysis, the discussion resulted in five Clusters (Centralization), so there was no single center that dominated, and the furthest distance (Diameter) of the conversation between participants was quite long. The Modularity value shows that the clusters formed have clear boundaries and do not overlap. However, if you look at the Density value, discussions between participants rarely occur. Conversations occur more with post/thread owners and take place in one direction when viewed from the Reciprocity score. This shows that the role of influencers is very important in spreading the narrative of marriage at the KUA. Even so, views related to marriage at the KUA are also a discussion for the older and younger generations. Differences in perspective between generations often occur in community life resulting from a generation gap. This difference occurs because older and younger people have different experiences, habits, and behaviors, which causes misunderstandings between them.

In this context, the choice to hold a wedding is often contentious between the two generations. The narrative of "marrying at the KUA" expresses the voice of the

younger generation who have been silent. From the results of this study, there are at least three reasons why this narrative is possible. First, the conditions in Indonesia during the Covid-19 period, which encouraged many social distancing restrictions, have also changed the pattern of holding weddings where parties or receptions are limited or even prohibited in areas included in the red zone. This has encouraged many young people to hold weddings at the KUA, which have so far been full of negative stigmas. Second, the KUA is revitalized, which is physical (development) and social. In this case, the campaign to marry at the KUA has been carried out very massively by the Ministry of Religious Affairs both at the central and local levels, including those related to illegal levies, which have been a bugbear at the KUA. Third, the power of information dissemination on social media has encouraged many young people with the same experience to speak up, which has encouraged many other young people to express their wishes.

REFERENCES

- Affiza, S. M. B. P. (2022). Hubungan Kepatuhan Protokol Kesehatan Dengan Tingkat Kecemasan Petugas Kesehatan Pada Era Pandemi Covid-19 Di Klinik Asa PPNI Jember. *11 ,האָרץ*(8.5.2017), 2005–2003.
- Bakry, U. S. (n.d.). *Pemanfaatan Metode Etnografi dan N etnografi Dalam Penelitian Hubungan Internasional*. 15–26.
- Budiati, I., Susianto, Y., Adi, W. P., Ayuni, S., Reagan, H. A., Larasaty, P., Setiyawati, N., Pratiwi, A. I., & Saputri, V. G. (2018). *Profil Generasi Milenial Indonesia*. 1–153. www.freepik.com
- Culpin, V., Millar, C., & Peters, K. (2015). Multi-generational frames of reference: managerial challenges of four social generations in the organisation. *Journal of Managerial Psychology*, 30(1). <https://doi.org/10.1108/JMP-08-2014-0231>
- Ferris, S. P. (2009). Millennials, social networking and social responsibility. *Adolescent Online Social Communication and Behavior: Relationship Formation on the Internet*, 2007, 167–182. <https://doi.org/10.4018/978-1-60566-926-7.ch011>
- Fiorentina, W., & Ikhwan, I. (2021). Perubahan dalam Penyelenggaraan Pesta Pernikahan. *Jurnal Pendidikan Tambusai*, 5, 4547–4553. <https://jptam.org/index.php/jptam/article/view/1599%0Ahttps://jptam.org/index.php/jptam/article/download/1599/1388>
- Handayani, I. I. S. S. D. (2021). Budaya Konsumtif dalam Peristiwa Hajat Pernikahan Masyarakat Buruh Tani di Kecamatan Haurgeulis Kabupaten Indramayu. *Budaya Etnika*, 5(2), 137–156.
- Jeniva, I. (2021). Makna dan Keterlibatan Orang Kristen Dalam Ritual Punduk

Sahur Pada Masa Covid-19 Di Desa Tumbang Tambirah:Kajian The Meaning and Involvement of Christian On The Punduk Sahur Ritual During Covid-19 In Tumbang Tambirah Village, Cent 82-98. *Harmoni*, 82–98.

- Jones, G. W. (2005). *The “flight from marriage” in south-east and east Asia*.
- Jones, G. W. (2007). Delayed marriage and very low fertility in Pacific Asia. *Population and Development Review*, 33(3), 453–478.
<https://doi.org/10.1111/j.1728-4457.2007.00180.x>
- Joshi, A., Dencker, J. C., & Franz, G. (2011). *Generations in organizations* §. 31, 177–205. <https://doi.org/10.1016/j.riob.2011.10.002>
- Kahfi, M. A., Sucaga, N. A., & Jamaluddin, F. (2021). Pernikahan pada Masa Pandemi di Desa Baebunta Kecamatan Baebunta Kabupaten Luwu Utara. *Journal of Social Religion Research*, 6(2), 191–199.
- Kartolo, R. (2017). Language Meanings and Symbols in the Traditional Wedding Ceremony of Malay Deli. *The International Journal of Social Sciences and Humanities Invention*, 4(7), 3679–3685. <https://doi.org/10.18535/ijsshi/v4i7.16>
- Kozinets, R. (2010). *Netnography: Doing Ethnographic Research Online*.
- Kustini, & Bulan, W. R. (2015). Pelayanan Pernikahan di Kabupaten Nunukan: Antara Mengatasi Keterbatasan dan Menjaga Kemaslahatan. *Harmoni Jurnal Multikultural & Multireligius*, 14(3), 85–98.
- Leleang, T. A., Maloko, T. M., Musyahid, A., Amin, M., & Ahmad Ismail, L. O. (2022). Revitalisasi Peran Kantor Urusan Agama (KUA) dalam Mewujudkan Keluarga Sakinah di Kabupaten Bone dengan Perspektif Maqāsid Asy-Syarī'ah Revitalizing the Role of Kantor Urusan Agama (KUA) in Realizing the Sakinah Family at Bone Regency with Maqāsid Asy-Sya. *Jurnal Bimas Islam*, 15(2), 181–202. jurnalbimasislam.kemenag.go.id/index.php/jbi
- Mendez, N. (2008). *Generation Gap BT - Encyclopedia of Aging and Public Health* (S. J. D. Loue & M. Sajatovic (eds.); pp. 386–387). Springer US.
https://doi.org/10.1007/978-0-387-33754-8_195
- Munting, A. B. T.-Y. S. A. (2003). *Long and Winding Road: Adolescents and Youth in Canada today*. 22(3), 59.
<https://link.gale.com/apps/doc/A109739185/AONE?u=anon~906efcaf&sid=googleScholar&xid=b7c3b012>
- Murtadho, A. (2021). Kewenangan Pencatatan Nikah Melalui Penghulu Dan Kepala Kua Dalam Perspektif Peraturan Menteri Agama Dengan Peraturan

- Pendayagunaan Aparatur Negara. *Harmoni*, 20(1), 144–165.
<https://doi.org/10.32488/harmoni.v20i1.468>
- Oktarina, L. P., Mahendra, W., & Demartoto, A. (2015). Pemaknaan Perkawinan: Studi Kasus pada Perempuan Lajang yang Bekerja di Kecamatan Bulukerto Kabupaten Wonogiri. *Analisa Sosiologi*, 4(1), 75–90.
- Permatasari, A. F., & Wijaya, M. (2018). Perubahan Perilaku Masyarakat Jawa Dalam Penyelenggaraan Resepsi Pernikahan Di Kota Surakarta. *Jurnal Analisa Sosiologi*, 6(1). <https://doi.org/10.20961/jas.v6i1.18134>
- Puspita, R. E., Jayanthi, R., & Satria, O. (2023). on Netnography: Digital Promotion To Build Religion Moderation in Indonesia. *Harmoni*, 22(2), 267–286.
<https://doi.org/10.32488/harmoni.v22i2.708>
- Radulovic, M., & Avirovic, I. (2016). Youth Perception on Marriage and Married Life: an Analysis from the Republic of Macedonia. *Proceedings of The 4th Global Virtual Conference*, 4, 114–119. <https://doi.org/10.18638/gv.2016.4.1.793>
- Rousseau, R., & Zhang, L. (2008). Betweenness centrality and Q-measures in directed valued networks. *Scientometrics*, 75(3), 575–590.
<https://doi.org/10.1007/s11192-007-1772-2>
- Saogi, A., Agama, K. K., & Cirebon, K. (2022). *Revitalization Strategy of Religious Affairs*. 1, 63–84.
- Scott, J. (1991). Methods of Network Analysis. *The Sociological Review*, 39(1), 155–163. <https://doi.org/10.1111/j.1467-954X.1991.tb02974.x>
- Segara, I. N. Y. (2017). Modin Sebagai Patronase Perkawinan Di Kota Semarang, Sebuah Tinjauan Antropologi Budaya. *Harmoni*, 16(1), 168–183.
<https://doi.org/10.32488/harmoni.v16i1.68>
- Subekti, T. (2010). Sahnya Perkawinan Menurut Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan Ditinjau Dari Hukum Perjanjian. *Jurnal Dinamika Hukum*, 10(3), 329–338. <https://doi.org/10.20884/1.jdh.2010.10.3.103>
- Sugeng, A. M. D. R. (2021). Transformasi Kantor Urusan Agama Biringkanaya Kota Makassar Melalui Program Pusaka Sakinah. *Journal of Gurutta Education (JGE)*, 1(2), 80–93.
- Sukarddin, *Sukarddin, & Suryaningsih, L. (2022). Changes in the Perception of the Sumbawa Community in the Nyorong Tradition Sumbawa Regency. *Riwayat: Educational Journal of History and Humanities*, 5(2), 276–280.
<https://doi.org/10.24815/jr.v5i2.27280>

- Suriyani, Tang, M., Yunus, R., & Sakaria. (2021). Doi Balanca: Study of Consumerism Behavior in Bugis Marriage. *Turkish Journal of Computer and Mathematics Education*, 12(14), 1980–1986.
<https://turcomat.org/index.php/turkbilmat/article/view/10544>.
- Tahir, M., Agustin, R. D., & El-Rumi, U. (2023). the Paradox of Muslim Identity Representation in Comedic Content: a Netnographic Study of Stereotypes of Muslim Women on Instagram. *Harmoni*, 22(2), 309–329.
<https://doi.org/10.32488/harmoni.v22i2.715>
- Tantu, A. (2013). Asbar Tantu Arti Pentingnya Pernikahan ARTI PENTINGNYA PERNIKAHAN Oleh: Drs. Asbar Tantu, MH 1 . *Al Hikmah*, XIV No. 2, 257–265.
- Utomo, A., & Sutopo, O. R. (2020). Pemuda, Perkawinan, dan Perubahan Sosial di Indonesia. *Jurnal Studi Pemuda*, 9(2), 77.
<https://doi.org/10.22146/studipemudaugm.60144>
- Vu, T. T. (2018). Meanings of Marriage to Young People in Vietnam. *Marriage and Family Review*, 54(6), 531–548. <https://doi.org/10.1080/01494929.2017.1403991>

Internet Sources

- <https://databoks.katadata.co.id/datapublish/2021/04/30/imbaspandemi-jumlah-pernikahan-turun-914-pada-2020> accessed on February 27, 2023 at 02.26 WIB
- <https://dataindonesia.id/varia/detail/bagaimanapersepsi-anak-muda-indonesia-soal-pernikahan-di-kua> accessed on February 27, 2023 at 02.43 WIB
- <https://cilacap.kemenag.go.id/profil/prosedur-nikah/> accessed on February 27, 2023 at 02.50 WIB
- <https://kemenag.go.id/read/kemenag-kua-dan-layanan-nikah-8npxp4> accessed on March 12, 2023 at 22.37 WIB
- <https://kemenag.go.id/read/wamenag-minta-asn-sukseskan-tujuh-program-prioritas-kemenag> accessed on March 13, 2023 at 09.29 WIB.
- <https://www.statista.com/statistics/242606/number-of-active-twitter-users-in-selected-countries/> accessed on May 7, 2023 at 21.57 WIB.
- <https://databoks.katadata.co.id/datapublish/2022/07/13/pengguna-twitter-didominasi-laki-laki-pada-2021> accessed on May 7, 2023 at 23.41 WIB.

<https://jabar.kemenag.go.id/portal/read/menelisik-stigma-biaya-daftar-nikah-di-kua-itu-mahal> accessed on August 30, 2023 at 14.36 WIB