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## **The Existence of *Kaum* After the Instruction of Director General of Islamic Guidance Number DJ.II/I Year 2015 from the Perspective of Structural Functionalism**

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**Abstract:** Marriage Registration Officer (P3N) or in the community of Bener District, Puworejo Regency, familiarly called *Kaum*, is often used by couples who will carry out marriage. The task of the people is to assist in the administration of marriage registration at the local KUA, but since the issuance of the Instruction of Bimas Islam in 2015 the people through the instruction were dismissed from their status as P3N, interestingly although the status of the people formally has now been deactivated legally so that the existence and function of the people as PPN assistants have been removed, but in fact there are still many who use the services of the people until now, especially in the Bener District area. The purpose of this study is to examine and analyze the urgency and existence of the *kaum* in the marriage registration perspective of structural functionalism theory. This research is field-based (*Field Research*) with an empirical sociological approach method, while the data source comes from primary data, namely observation and interviews, while secondary data comes from books, articles and various references relevant to the above topic. The results of this study found that couples who register marriages at the KUA of Bener Subdistrict give trust to the people to take care of all the administration needed by the KUA, besides that the people also often become witnesses from the bride's side, host, and even remarks. In the social analysis of AGIL theory, namely adaptation, goal attainment, integration and latency. The function of adaptation is in the form of the adaptation commitment of the *kaum* in maintaining the mandate to the community and the government, the function of achieving goals is in the form of helping the community because the *kaum* play a lot of roles in the marriage process such as recording marriages, being witnesses, being mc and or remarks. The village government and KUA are also helped by the existence of *kaum* who try to get every married couple to register their marriage with the state. The function of integration is the formation of unwritten rules regarding the cost

of *kaum* services, and the *kaum* can adjust to the poor community. The latency function is in the form of *kaum* strengthening synergy and good communication patterns to the Ministry of Religious Affairs/KUA, village government, and the community.

**Keywords:** *Existence; Instruction of the Director General of Islamic Guidance, Structural Functionalism.*

## INTRODUCTION

Allah SWT in creating everything is in pairs, including humans who are in the form of Allah's creation with sexes that are different from one another, namely the existence of male sex and female sex. In Islam, humans in pairs must be in accordance with Allah's law as explained in the Qur'an, that what is meant by the relationship between a man and a woman is based on a strong and halal bond, namely marriage which aims to establish a *sakinah* and solid household based on the laws of Allah SWT.<sup>1</sup> In Indonesia, the regulation of marriage is contained in the Marriage Law Article 2 Paragraph 2 which explains that marriage will be said to be valid according to religion and state if the marriage is registered by the government. In the Islamic sphere, the government agency in charge is the VAT by recording the marriage at the Religious Affairs Office.<sup>2</sup>

Marriage registration is the process of recording the administration of marriage which aims to create order in marriage in the community.<sup>3</sup> Basically, marriage registration is one of the principles of national law that must be adhered to by every couple who will carry out marriage. In the Marriage Law in Indonesia, marriage registration determines the validity of a marriage. This means that when a marriage is registered by the state, in this case to the KUA, the marriage is valid religiously and by the State, but if the marriage is only carried out based on religious provisions without registering it with the KUA, it can be said that the marriage is only valid religiously but not yet valid by the State. This refers to Law Number 1 of 1974 which is now amended to Law Number 16 of 2019.<sup>4</sup>

In terms of marriage registration, Islamic Sharia does not regulate concretely whether the marriage must be registered or not. However, in

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<sup>1</sup> Abdul Ghofur Anshori, *Islamic Marriage Law from the Perspective of Fiqh and Positive Law* (Yogyakarta: UII Press, 2011).

<sup>2</sup> Shaleh, "The Effectiveness of Nikah Registration Services at the Kua of South Balikpapan Sub-district after the Implementation of the Instruction of the Director General of Islamic Guidance No. IX. Dj.Ii/1 Tahun 2015," *Al-Usroh Journal of Islamic Family Law* 1, no. 1 (2023): 41, <https://doi.org/10.55799/tawazun.v1i1i01.226>.

<sup>3</sup> Abdul Manan, *Various Problems of Islamic Civil Law* (Jakarta: Kencana, 2006).

<sup>4</sup> " Law Number 1 of 1974 Concerning Marriage, Chapter 1 Article 2 Paragraphs 1 and 2" (1974).

terms of its benefits, marriage registration is very necessary because the recording of a marriage is authentic evidence of all matters arising from marriage, as well as to provide legal certainty and protection for the parties to the marriage. Likewise, on the contrary, if the marriage is not recorded, the marriage carried out by the spouses does not have legal force and there is no legal evidence of a marriage.<sup>5</sup> Referring to Law Number 1 Year 1974 Article 2 Paragraph 2, in this case the regulation that applies to this day in implementing marriage registration is PMA Number 19 Year 2018, this regulation is the basis for the Office of Religious Affairs to carry out its duties and functions in terms of marriage registration. The Office of Religious Affairs is the spearhead of whether or not the target of the above regulation is correct, because one of the main tasks of the KUA is to strive for all Islamic marriages to be recorded and legal in religion and the state by registering at the Office of Religious Affairs.

The government, in this case the Ministry of Religion and KUA, has an important responsibility and role in improving services to the community to realize effective and efficient services so that the community feels easy, fast, precise and satisfying in taking care of their interests.<sup>6</sup> Therefore, at this time the KUA launched the Marriage Management Information System Application (SIMKAH), this web is here to make it easier for the community to find information and take care of marriage without complicated and without taking a long time because with this service all people can access it anywhere and anytime as long as there is internet access, this breakthrough is expected to make the community lighter in taking care of all their interests.<sup>7</sup>

The existence of the SIMKAH service above does not mean that the problems related to marriage registration are over, even though it is supported by the ease of online-based services, in fact there are still many couples who have not and are confused about registering their marriage because of the registration system and the lack of legal strength to bind every marriage. In addition, due to administrative procedures that are still poorly understood by some people, as is the case in the community of Bener Subdistrict, Purworejo Regency, people / P3N are often the people who are needed for couples who will carry out marriages.

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<sup>5</sup> D.Y. Witanto, *Family Law: The Rights and Status of Extra-Marital Children After the Constitutional Court's Decision on the Material Test of the Marriage Law*, Prestasi P (Jakarta, 2012).

<sup>6</sup> Salsabila Romadhoni, Yasin Arief, and M Choirun Nizar, "Modin's role in managing marriage services," *Sultan Agung Scientific Journal of Sultan Agung Islamic University Semarang* 2, No. 1 (2023): 57.

<sup>7</sup> Fuad Riyadi, "The Effectiveness of the Nikah Management Information System (SIMKAH) in the Implementation of Law No. 24 of 2013 at the KUA of Mejubo Kudus District," *Yudisia: Journal of Legal Thought and Islamic Law* 9, no. 2 (2018): 211-31, <http://dx.doi.org/10.21043/yudisia.v9i2.4477>

*Kaum*/P3N are religious and community leaders who are appointed and then appointed as PPN assistants by PMA No. 11/2007 related to marriage registration and (3) jo. Instruction of the Director General of Islamic Public Guidance number DJ. II /1133 of 2009. However, after the issuance of Government Regulation No. 24/2004 and the subsequent issuance of Government Regulation No. 19/2015, the status of *the assistants* was abolished and couples getting married were advised to take care of their own marriage administration. Only the Office of Religious Affairs in region D1 (underdeveloped) and region D2 (outermost or border areas).<sup>8</sup> Although legally the *kaum*/P3N has been abolished, the reality is that the existence and urgency of the *kaum* is still inherent in rural communities, not a few who still use the services and role of the *kaum* in helping to record marriages at the KUA. Therefore, *kaum* are close to and know the ins and outs of the community.<sup>9</sup> It is important to conduct this research to answer how important and how the *kaum*/P3N exist in the community even though they do not have formal authority from the government. The above issue is an interesting one to be researched more comprehensively.

## RESEARCH METHODS

The method used in this research is qualitative with an empirical sociological approach, where research aims to gain knowledge and experience about what the law grows and develops in the daily life of a society.<sup>10</sup> There are two main data in this research, namely primary data such as interviews and observations and secondary data which in the research is the theory of structural functionalism. Interviews were conducted with the *people*, officials of the Religious Affairs Office and the people of Bener Sub-district. As for observation, researchers go directly to the field to interview, observe, learn and follow various activities that grow in the life of the community at the research location.

Meanwhile, the data analysis technique in this article includes three stages, namely data collection, data presentation, and conclusion drawing. Structural Functionalism Theory is used to explore more deeply the function of the *kaum* in assisting marriage registration in Bener Sub-district, Purworejo Regency.

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<sup>8</sup> "SE. No: Kw.06.2/1/KP.01.2/160/2015" (2015).

<sup>9</sup> "Interview with the People" (Bener Subdistrict, Purworejo Regency, 2024).

<sup>10</sup> Muhammad Abdulkadir, *Law and Legal Research* (Bandung: Citra Aditya Bakti, 2004).

## RESULTS AND DISCUSSION

### Marriage Law Number 16 of 2019 on the Amendment of Number 1 of 1974 and Government Regulation Number 9 of 1975

Marriage is the bonding of a man and a woman through an agreement (contract) to legalize the relationship as a husband and wife with the aim of achieving happiness with love and tranquility according to the commands and expecting the pleasure of Allah SWT.<sup>11</sup> Including the pillars and conditions of marriage must be in accordance with Islamic Law or rules and applicable laws. Marriage must also be registered as a formal requirement for marriage to take place.<sup>12</sup> The provisions regarding the order to register a marriage are not only a formal requirement of the government, but in Islam it is also recommended because there are many benefits and positive impacts, especially for the continuity of children/offspring from the marriage by recording a marriage to the government.

If we look carefully, Indonesia as a legal state is very important for the existence of authentic evidence to become a strong foundation in proving everything for the continuity of life. In this case, the marriage book is strong evidence with the redaction in it written explicitly describing that an official marriage is carried out in Islam and is truly valid.<sup>13</sup>

In Indonesia, the provisions in the Marriage Law explain that every Indonesian citizen who will carry out a marriage must be registered with the VAT with the aim of providing legal certainty and legality for the marriage that occurs. Even if paragraph 2 of article 2 of the Marriage Law is not fulfilled, a marriage is still valid, but only valid based on religion. For this reason, as citizens who obey the laws of their respective religions and the laws of their country, it is necessary to balance between the two. Therefore, marriage registration will provide legal protection for all matters arising both at that time and in the future from the occurrence of a marriage.<sup>14</sup>

The Government Regulation contained in Government Regulation Number 9 of 1975 concerning the implementation of marriage law Number 1 of 1974 explains the authorized officials related to recording marriages, namely in Article 2 Paragraph 1 which reads: "The registration of marriages performed in accordance with the provisions of the Islamic religion is recorded by an official appointed by the Ministry of Religious Affairs. Marriages conducted according to religions and beliefs other than Islam are carried out by Marriage Registration Officers located at DISDUKCAPIL, as

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<sup>11</sup> Soemiyati, *Islamic Marriage Law and Marriage Law* (Yogyakarta: Liberty, 1999).

<sup>12</sup> A Masjkur Anhari, *Efforts to Provide Legal Certainty in Marriage* (Surabaya: Diantama, 2007)

<sup>13</sup> Ahmad Rofiq, *Islamic Civil Law in Indonesia* (Jakarta: Raja Grafindo Persada, 2013).

<sup>14</sup> "Marriage Law Number 1 of 1974 Article 2 Paragraphs 1 and 2." (1974).

stated in Article 2 Paragraph 2 of Government Regulation Number 9 of 1975.<sup>15</sup>

The legitimacy above is certainly not just read and not obeyed, these regulations show the seriousness of the government in bringing order to the administration and legality of marriage in Indonesia. Referring to article 45 of Government Regulation No. 9 of 1975 which explains that there are sanctions for people who violate these provisions, namely a maximum fine of Rp. 7,500 The violations subject to these sanctions are:

1. Violation of article 3, which contains the obligation to register their marriage with a marriage registration officer.
2. Violations in the marriage process, where the marriage rules must be carried out in the presence of a VAT and there are two witnesses to witness the marriage.
3. Violating Article 40 regarding polygamy must be carried out after obtaining the consent of the wife.<sup>16</sup>

Marriage registration must begin with the collection of completeness requirements and administrative registration, which will then carry out the marriage contract process. Regarding the marriage contract, there are 2 (two) options, namely taking place at the KUA and taking place outside the KUA. The difference between the two above is only in the place where the marriage contract is carried out and the costs outside the KUA according to the rules that have been set. However, in some communities in Indonesia, cost is still a classic reason for the community regarding marriage registration, especially in the 3T (disadvantaged, frontier, remote) areas which are in the interior and remote borders which make travel access difficult which causes costs to become a burden for them to record every marriage that occurs there, this is homework and a red note for the government, in this case the Ministry of Religion and the KUA in overcoming obstacles in disadvantaged and frontier areas. Underdeveloped areas are areas where the community is still less developed than other areas on a national scale. Frontier areas are areas that are at the forefront or can be said to be border areas, where these areas are far from administrative and transportation centers.<sup>17</sup>

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<sup>15</sup> Hilman Adi Kusuma, *Indonesia Marriage Law* (Bandung: Mandar Maju, 2003).

<sup>16</sup> Neng Djubaidah, *Marriage Registration and Unrecorded Marriages* (Jakarta: Sinar Grafika, 2010).

<sup>17</sup> Syahrani, "Ministry of Religious Affairs Policy in Providing Nikah Services for 3T Areas in Pulang Pisau Regency," *Journal of Cahaya Mandalika* 3, no. 3 (2024): 1591.

### **Status and Duties of *Kaum* as Assistant Marriage Registration Officer**

*Kaum* according to KBBI means *mu'azin* or mosque caretaker.<sup>18</sup> The word *kaum* is taken from the Arabic word *imaamuddin* which means religious figure. *Kaum* is a figure who is trusted and entrusted collectively by the local community to provide Islamic religious services. The emergence of the term *kaum* began since the teachings of Islam entered Indonesia, where at that time it was necessary to adjust between Islamic law and the habits or customs of the local community. The adjustment between the two laws is not easily accepted in a group or community, there needs to be a balance so that a new unwritten law emerges that is attached to community life, which is called acculturation. Culture is very influential in the entry of Islam into Indonesian society, *people* are religious figures who have a vital role in maintaining and harmonizing the balance of religion and state in society.<sup>19</sup> In addition to an understanding of fiqh and other basic matters, *kaum* must have a mentality in solving various religious issues in society. Not a few people need the services of *kaum* to help facilitate various problems both religious and nationalist. The *people* present in the midst of society have great *power* and existence in many ways, including:

1. Organizing death registration and management
2. The recording and management of the needs related to marriage, divorce, reconciliation and not infrequently the people also act as mediators in household conflicts.
3. Being a pioneer in interfaith harmony and social society in general.
4. Fostering religious and social activities in the Islamic community.

To encourage the continuity of the guidance of Muslims, the Ministry of Religion through the Ministry of Religion Decree No. 298 of 2003 stipulates that there are religious figures in each village appointed by the government to help foster the continuity of Muslim life called Pembantu Marriage Registration Officer or abbreviated as P3N.<sup>20</sup> In addition, it is stated in Article 1 Paragraph 4 that P3N is a religious figure appointed by the Head of the Ministry of Religion of the City or Regency, which is located in each village in each sub-district with the task of assisting PPN needs regarding marriage registration.<sup>21</sup>

In the implementation of the marriage law, couples who perform Islamic marriages have their marriage registration processed by the

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<sup>18</sup> Language Center of the Ministry of National Education, "Big Indonesian Dictionary," 751.

<sup>19</sup> Mulyosari, "Community Dynamics and Solutions, A Case of *Kaum* Election in Cupuwatu Hamlet Purwomantani I Kalasan Sleman," *Journal of Applications of Religious Sciences*. 2 (2007): 139.

<sup>20</sup> Ministry of Religious Affairs, "Decree of the Minister of Religious Affairs No. 298/2003 on Marriage Registration" (2003).

<sup>21</sup> Ministry of Religious Affairs, "Regulation of the Minister of Religious Affairs No. 11/2007 on Marriage Registration" (2007).

Marriage Registration Officer at the KUA in each sub-district. The head of the KUA as a Marriage Registration Officer is responsible for the recording that he does. Therefore, assisted by P3N or the term the community calls *Kaum*, the people have enormous *power* and contribution in the marriage registration process because the people are the intermediary between the community and the PPN on the grounds that the *people* know more deeply about the lives of each community that performs marriage, especially the neighborhood where the *people* live.<sup>22</sup>

After the legalization of *people* as P3N, they have various tasks related to KUA affairs. Referring to the Regulation of the Indonesian Ministry of Religious Affairs No. 2 of 1989 concerning Helper of Nikah Registrar (P3N) as follows:<sup>23</sup> P3N or *kaum* have duties and responsibilities attached to them, namely related to supervision, acceptance, and notification of marriage and referral;

1. P3N or *kaum* have duties and responsibilities attached to them that are related to the supervision, acceptance, and notification of marriage and reconciliation.
2. P3N or *kaum* is responsible for accommodating, checking, directing and delivering the files of the prospective bride and groom who will carry out their marriage and marriage registration at the local KUA.
3. The P3N or *kaum* is responsible for witnessing the marriage, and assisting the PPN in the marriage ceremony.

However, after the issuance and enactment of a circular letter from the Ministry of Religion, namely Number kw.06.02/1/kp.01.2/160/2015 regarding the implementation of the Instruction of the Director General of Islamic Guidance Number DJ.II/I of 2015 concerning the Appointment of the *people*, the duties of the *people* were eliminated or abolished and delegated marriage registration to the full responsibility of the Religious Affairs Office.<sup>24</sup> It is quite unfortunate that the above circular letter does not have a detailed explanation of the reasons for the cessation of the existence of the *kaum*/P3N, so that the fate and status of the *kaum* is unclear because there is no solution or further direction from the above circular letter regarding the status of the P3N in the community. However, even though the administrative function was erased, the *kaum* in Purworejo Regency, especially in Bener Sub-district, still existed to carry out their duties as P3N, namely assisting the marriage registration process. *The kaum* play a voluntary role without receiving intensive funding from the local government, so the community considers the *kaum* in helping every couple

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<sup>22</sup> Ahmad Hengky, "Legal Ideas for Curbing the Nikah Validation System," *Tahkim, Journal of Islamic Civilization and Law* 5, no. 2 (2022): 65.

<sup>23</sup> Ministry of Religious Affairs, "Regulation of the Minister of Religious Affairs Number 2 of 1989 Concerning the Assistance of Marriage Registration Officers." (1989).

<sup>24</sup> "KUA Head Interview" District Bener," 2024.



who will carry out a marriage is still very important and needed by the community.<sup>25</sup> In addition, the Head of the Religious Affairs Office also feels greatly helped by the existence of people who want to take care of marriage through the *kaum* because the *kaum* really understand the status of each prospective bride and groom who will register their marriage and are guaranteed that there is no falsification of other files.

### **The Existence of *Kaum* After the Instruction of Director General of Islamic Guidance Number DJ.II/I of 2015 from the Perspective of Structural Functionalism**

As a social system, a *kaum* must perform its function according to its duties. This means that the goals of the community and the use of the services of *people* trusted by the community produce a system of reciprocity between the community, the *people* themselves, and the Religious Affairs Office. Based on structural functionalism theory, there are four functions that must run in order to maintain its ideality. The four functions are Adaptation, Goal Attainment, Integration, and Latency. Or what is often referred to as AGIL theory as follows:

Adaptation	<p><i>Kaum</i>, which basically used to be an extension of the KUA which is now changing its status to non-existent or abolished, of course this means that the government hopes that couples or people who will register marriage registration will directly register themselves at the KUA or through an application that makes it easier for couples to take care of the administration of marriage registration anytime and anywhere. However, the existence of <i>kaum</i> may hinder what is the hope of the government above. Therefore, the <i>kaum</i> must adapt to the environment and maintain the commitment that has been a mandate from the community to date. One of the <i>kaum</i> in Bener sub-district stated that:</p> <p>"My existence as a <i>people</i> or service helper for couples to register marriages at the KUA is not based on hampering what the government expects, but this is a mandate and trust given to me by the community as well as a form of my efforts so that people comply with the law, namely registering their marriages with the state."<sup>26</sup></p>
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<sup>25</sup> *Ibid*

<sup>26</sup> "Interview with *Kaum*." (Bener Subdistrict, Purworejo Regency, 2024)

	<p>This was confirmed by one of the village secretaries in Kecamatan Bener:</p> <p>"<i>Kaum is</i> actually a village cadre under the auspices of the Ministry of Religious Affairs, whose function is to assist the Ministry of Religious Affairs or the KUA of Bener Subdistrict to facilitate the management of correspondence issued by the KUA, and basically the <i>kaum is</i> only a facility, meaning that it is not mandatory to use its services. until now, even though its status has been abolished, the <i>kaum is</i> still much needed, especially in the villages of Bener Subdistrict."<sup>27</sup></p> <p>Information from various sources above shows that the existence or existence of <i>kaum</i> in helping the community in the field of marriage registration is still very important and needed. Therefore, in this adaptation process, <i>people</i> must be able to adapt to the environment, namely the community while maintaining the mandate that has been given and straightening out the commitments that have been built.</p>
<p><i>Goal Attainment</i></p>	<p>The existence of the <i>people</i> of course has a goal that the couples who use their services want to achieve. <i>The kaum is</i> considered to be able to make the process of conducting a wedding easier because the ability of the <i>kaum</i> who are indeed chosen people in a community group certainly has many advantages. This was conveyed by one of the couples who had used the services of a <i>kaum</i> in their wedding:</p> <p>"We were greatly helped by the existence of the <i>kaum</i> because thanks to the help of <i>the kaum</i> our event could run smoothly, because in its function the <i>kaum</i> not only helped with the administration of our marriage registration but the <i>kaum</i> had several other advantages that were very helpful for the implementation of the wedding, including: being a witness from one of the bride and groom's parties, besides that the <i>kaum was</i> also able to fill in remarks as the host of one of the brides, could be a host (host), and also the most important thing is the intelligence</p>

<sup>27</sup> "Village Secretary Interview" (Bener Subdistrict, Purworejo Regency, 2024).

	<p>in communicating to everyone so that what is our intention and achievement can be conveyed."</p> <p>The explanation above shows that the <i>kaum</i> has many functions, not just taking care of the administration but can be placed in any position to help the smoothness and achievement of the marriage that is carried out.</p>
<p><i>Integration</i></p>	<p>If a system wants to continue, of course, it must be able to control and maintain communication or relationships between the various parts that are elements in the system. This is called the integration function.<sup>28</sup> In this case, the <i>people</i> are able to organize and coordinate the continuity of the system, namely by maintaining mutual relations between various parties and no one gets more benefits from the existence of this system. The existence of the <i>kaum</i> is inseparable from the most important elements that fill it, namely the community, the village government, the <i>kaum</i> itself, and the KUA. These four components are able to integrate within the system, meaning that there is no rejection from the KUA when the <i>kaum</i> register marriage registration, nor does the government prohibit the <i>kaum</i> from being involved in the marriage activities of its citizens. This was reinforced by one of the Village Heads in Bener Sub-district:</p> <p>"The village <i>head</i> is not part of the village apparatus, but a community leader whom we also respect. In the past, the <i>village head</i> used to get intensive funding from the Ministry of Religious Affairs, but now the village head only gets transport money and whatever compensation he can as a thank you from the people who use his services. In fact, it is not <i>uncommon</i> for people to only get walimahan (blessings/ rice and food), for people who cannot afford it."</p> <p>In order for the integration aspect to be well established, apart from the fact that the <i>kaum</i> are known to have many advantages in the village, the <i>kaum</i> also communicate intensively with the local</p>

<sup>28</sup> G dan Goodman Ritzer, *Sociological Theory: From Classical Sociological Theory to Recent Developments in Postmodern Social Theory*. (Yogyakarta: Kreasi Wacana, 2009).

	<p>Ministry of Religious Affairs or KUA and also establish closeness with the village government. This is done so that the <i>kaum</i> get the latest information and direction also from the Ministry of Religious Affairs, KUA, and the local village government. The village government also needs the <i>kaum</i> because the village government is helped by the amount of information that reaches the community because the <i>kaum</i> are also close to the layers of society. In addition, the government through the <i>kaum</i> continues to strive and cooperate to educate and provide guidance direction to the community in accordance with government instructions on the importance of marriage at a mature age according to the law, namely men and women at least 19 years old, to prevent divorce rates due to lack of readiness to build a household while preventing and reducing stunting rates in children.</p>
<p><i>Latency</i> (Pattern Maintenance)</p>	<p>A system influences other systems, updates and maintains a healthy pattern and is in accordance with what the system wants to achieve. One of the things that makes the existence and urgency of the <i>kaum</i> in the Bener sub-district community still survive today is because of the strengthening and maintenance of each element. The <i>kaum</i> is not only focused on marriage, but there are many tasks that are entrusted by the community to the <i>kaum</i>, marriage is only one of the many tasks of the <i>kaum</i>. This was conveyed by one of the <i>kaum</i> in the Bener sub-district:</p> <p>"Talking about <i>kaum</i>, <i>kaum</i> is just a designation, behind the designation it has many tasks in the community including managing the recitation assembly, being a mosque administrator, maintaining the harmony of religious activities in the community, taking care of the corpse and 7 days of death activities, and so on. So it takes mental strength and everything to be a <i>kaum</i>, because we have to really serve the religion and the community."</p> <p>The above is interesting, because as an element of the system the <i>kaum</i> has many tasks in the community. Unlike the kyai who may only focus on his hut or recitations, the <i>kaum</i> can be in all places and</p>

	all conditions. This is certainly very good in a system where there is a <i>latency</i> function or pattern maintenance so that the sustainability and synergy of each existing element is maintained.
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From the analysis above, it shows how important the role of the *kaum* is in helping the KUA, the Village Government, and the community in general because of their extraordinary services and benefits for many parties, making the *kaum* still exist today even though formally the *kaum* no longer have the position of Assistant Marriage Registration Officer, but this does not make the role of the *kaum* just like that, it is even more existent and increasingly needed by the community because its role is comprehensive not only in marriage registration but in various issues and activities in the community.

*Kaum* has a mission not only for themselves and the community, but also has a government mission even though their status in the government has been removed, the mission is that culturally *people* continue to provide education and information to the community about the importance of knowing the negative impact of early marriage, the hope is that with continuous education and directly at the grassroots of society can reduce the number of early marriages so that Indonesia can realize *Sakinah* families that create the next generations of the nation that grow healthy without stunting and continue to develop to be part of the driving force of advanced Indonesia.<sup>29</sup>

## CONCLUSIONS

Based on the above research and analysis based on Talcott Parsons' Structural Functionalism theory, it can be concluded that the community maintains its existence and *usgensitas* in the community because the *community* services have become a social system that is integrated and influences one another. This can be seen from the fulfillment of the AGIL function in the activities of *kaum* services in the field of marriage registration. The Adaptation function is in the form of the adaptation commitment of the *kaum* in maintaining the mandate to the community and the government, the Goal Achievement function is in the form of helping the community because the *kaum* play a lot of roles in the marriage process such as recording marriages, being witnesses, being mc and or remarks. The village government and KUA are also helped by the existence of the *kaum* who try to continue to strive for every married couple to register their marriage with the state, besides that the *kaum* also have a noble mission,

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<sup>29</sup> Mohammad Ardhi Wildan and Moh Ali Syaifudin Zuhri, "The Effectiveness of Modin's Role in Preventing Early Marriage in Puger District, Jember Regency," *SAKINAH: Journal of Islamic Family Law* 1, no. 1 (2023): 54.

namely to continue to educate and continue to provide information culturally to the community about the importance of knowing the impact of early marriage on children who can potentially be stunted. The function of Integration is the formation of unwritten rules regarding the cost of *kaum* services, and *kaum* can adjust to underprivileged communities. Latency Function/Pattern Maintenance in the form of *kaum* always strengthening synergy and good communication patterns to the Ministry of Religious Affairs, KUA, village government and the community. The continuity and maximization of these four functions is what makes the existence and urgency of the *kaum* in relation to marriage registration last and last until now and in the future.

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