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THE ROLE OF COUNSELOR SARWE SUKHINAH BHAWANTU FOUNDATION GIVING HINDU MARRIAGE COUNSELING IN DENPASAR CITY

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Abstract

Marriage is an inner and outer bond fostered by the groom and the bride in the bond of husband and wife. Marriage is a manifestation of the seriousness of the purusa and pradhana in carrying out religious dharma, and state dharma in living life. Phenomenon in Denpasar City, many married couples register for divorce at the Denpasar District Court. True marriage is to gain happiness, but ends in divorce. This needs to get the attention of all parties to prevent divorce in the city of Denpasar. The presence of counselors at the Sarwe Sukhinah Bhawantu Foundation in providing counseling has helped prospective wedding couples to prepare themselves as well as possible. Counselors at the Sarwe Sukhinah Bhawantu Foundation have helped the people of Denpasar city in preventing problems regarding divorce by providing premarital counseling to teenage couples or prospective brides. In addition, counselors at the Sarwe Sukhinah Bhawantu Foundation also provide counseling in caring for marriages for couples who are already married.

Keywords: Counselor Role, Sarwe Sukhinah Bhawantu Foundation, Marriage Counseling Hindu

I. INTRODUCTION

Marriage in the Law of the Republic of Indonesia Number 1 of 1974 is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on Belief in the One Supreme God. Based on this understanding of marriage, every couple needs to understand five important things that are emphasized in a marriage. These five things consist of: 1) physical and spiritual bonds, 2) a man and a woman; 3) as husband and wife; 4) forming a happy and eternal family (household); 5) based on Belief in the One and Only God.

Physical and spiritual bonds can be established if each individual bride and groom already know, understand, and trust each other. Every marriage is carried out by a man with a woman. Marriage can be carried out after carrying out the marriage ceremony (*pawiwahan*). The newly married couple who have carried out their marriage legally have the status as husband and wife according to the laws of their respective religions and beliefs. The purpose of the couple getting married is to form a happy and eternal family (household). A marriage can be carried out in accordance with the instructions of each religion and its belief in God Almighty.

Marriage (*pawiwahan*) in the *awig-awig* village of *pakraman* is defined as "...*patemoning purusa kelawan pradana melalapan antuk panunggalan kayun suka cita, kadulurin upasaksi sekala niskala*". The concept of *sekala-niskala* is a conception that cannot be separated from the life of Balinese people who are religious, always maintaining harmonious relations between the real world (*sekala*) and the unseen world (*niskala*) in every aspect of their lives, including in marriage. That is why the implementation of marriage is not only a personal matter for the bride and groom, family and community (*banjar*) but also deals with the ancestral spirits residing in *sanggah* or *merajan*, *bhuta kala*, and *Hyang Widhi* (Windia and Sudantra, 2006:84).

Every marriage carried out by the bridal couple also needs to be registered according to the applicable laws. The provisions regarding

this registration apply in general to all citizens of the Republic of Indonesia. This marriage registration also applies to all religions recognized in the territory of the Republic of Indonesia, including people who are Hindus in the Denpasar City area. All Hindus in Denpasar City need to register their marriage according to statutory regulations. This aims to obtain a marriage certificate as a form of legal marriage legally.

Every bridal couple hopes for a happy and everlasting marriage. However, the reality that occurs sometimes does not match expectations. Many wedding couples are not harmonious in building a household. Not infrequently, in living a household there are problems, both small problems and big problems that lead to divorce. Divorce in the household is a form of disharmony in the household.

A recent phenomenon is the large number of divorce cases registered at the Denpasar District Court. If we look again at the data on the number of divorce registrations, there will be 895 cases in 2020, 893 cases in 2021, and 973 cases in 2022. Researchers have carried out calculations by adding up the registrations of divorce cases at the Denpasar District Court. The researcher found that the most common causes of divorce cases were economic problems. Marriage actually unites two people in the sacred bond of marriage to form a new family. Uniting one family with a partner's family to obtain happiness. Not for conflict, getting acts of domestic violence or anything else. It is very important to pay attention together. All stakeholders need to synergize together to reduce the number of reported divorce cases by making prevention efforts as early as possible.

Prevention efforts can be made by providing pre-marital counseling to couples who have not yet married, and also providing specific information for couples in caring for their marriage. This effort can be achieved by involving a marriage counselor who focuses on dealing with this problem. The *Sarwe Sukhinah Bhawantu* Foundation is one of the foundations that focuses on providing marriage counseling because of the concern of counselors in seeing

phenomena that occur in the field. The people of Denpasar City need to be given marriage counseling as a provision before starting a married life.

A counselor is someone who provides assistance to a client using counseling techniques. The quality of the counselor is all criteria of excellence, including personality, knowledge, insight, skills and values that will make it easier for him to carry out the process of guidance and counseling services so as to achieve goals successfully (effectively). Thus it can be concluded that the counselor is someone who has expertise in providing psychological assistance so that he can provide services and assistance to clients (Anas, 2010: 193). The counselor is tasked with broadening and widening the counselee's visual view so that the spectrum becomes comprehensive and aware of existing values (Setiawan, 2018:67).

The *Sarwe Sukhinah Bhawantu* Foundation was founded on November 10 2015. Initially, the *Sarwe Sukhinah Bhawantu* Foundation provided counseling services to schools, youth, health workers, and collaborated with various agencies in the city of Denpasar, as well as areas outside Denpasar. Many school students are given counseling so that they understand the problems that occur around the adolescent environment, both within the family and outside the family environment. Teenagers are equipped with various information to find out things that happen around the environment where teenagers live. Then, in 2021 the *Sarwe Sukhinah Bhawantu* Foundation will begin to focus on the problems experienced by adolescents in providing Hindu pre-marital counseling. Various information provisions are provided for the bride and groom, both aspects of religion and culture, psychology, economics, law, and reproductive health. The *Sarwe Sukhinah Bhawantu* Foundation does not only focus on teenagers but on couples who have entered into Hindu marriages.

The *Sarwe Sukhinah Bhawantu* Foundation provides counseling to married couples. Couples who have married Hindus also need to receive marital care so that the marriage can be eternal and happy. Marriage is an

important event that needs to be cared for to maintain the harmony of the couple with each other. In addition, couples need to maintain relationships with other family members, establish harmony with the community around the area where they live.

In connection with this phenomenon, the role of marriage counselors is needed by the community in Denpasar City. Thus, the researcher examines and analyzes the causes of the importance of counseling in Hindu marriages. Researchers also examined and analyzed the role of counselors and forms of Hindu marriage counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City. In addition, the researchers revealed and analyzed the impact of Hindu marriage counseling at the *Sarwe Sukhinah Bhawantu* Foundation on the attainment of happy Hindu families in Denpasar City.

II. METHOD

This study uses a type of qualitative research. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods. (Moleong, 2014: 6). Researchers used two types of data, namely qualitative research data and quantitative research data in compiling the dissertation. Researchers use Functionalism Theory to study and analyze the causes of counseling in Hindu marriages that are important to do. Role theory is used to assist researchers in studying, and analyzing the role of Hindu marriage counselors conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City. Behaviorism theory is used to assist researchers in studying and analyzing forms of Hindu marriage counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City. Theory of Moral Development is used to assist researchers in disclosing, and analyzing the impact of Hindu marriage counseling at the *Sarwe Sukhinah Bhawantu* Foundation on the attainment of a

happy Hindu family in Denpasar City. Researchers obtained information from key informants, main informants, and additional informants by applying purposive sampling and snowball sampling systems.

III. RESULTS AND DISCUSSION

3.1. Causes of counseling in Hindu marriages are important

1. Lack of understanding about marriage

The lack of understanding about marriage needs to find a solution so that the younger generation of Hindus understand the things that must be prepared before starting a family. The younger generation of Hindus in Denpasar City need to be guided to prepare themselves well before moving on to the next level. Families need to be formed with a strong foundation with important information about Hindu marriage. The basis for holding a marriage according to Hindu teachings is the marriage ceremony. The Book of *Manawa Dharmaçastra* emphasizes that mother and father were created through religious ceremonies. The Book of *Manawa Dharmaçastra* confirms that:

Prajānartha striyaḥ sṛṣṭāḥ samtānārtham ca mānawāḥ, tasmāt sādḥārano dharmah çrutau patnyā sahāditaḥ. (Manawa Dharmaçastra, IX. 96)

Translation:

To become a mother, a woman was created and to become a father, a religious ceremony was created because it was stipulated in the Vedas to be carried out by a husband and wife (Sudharta dan Pudja, 1995:551).

Based on *Manawa Dharmaçastra* pada *Atha Nawano'dhyayah sloka* 96 women and men can become parents (mother and father) after going through a religious ceremony to become husband and wife. The religious ceremony in question is the marriage ceremony.

The implementation of marriage does not escape from the marriage spell. Usually in every wedding ceremony there is a mantra recited by Pinandita or Sulingih during the ceremony. When associated with the book of *Manawa Dharmaçastra (Manu Dharma Sastra)*, the use of the marriage spell is explained as follows:

Pānigrahaṇikā mantra niyatam dāra lakṣamanam, tesām niṣṭha tu wijñeyā widwadbhīḥ saptame pade. (Manawa Dharmaçastra, VIII. 227)

Translation:

The marriage spell is definite proof that the girl is a legal wife, but experts must know that the completion of a marriage is after completing the sapta padi around the sacred fire (Sudharta dan Pudja, 1995:477).

Based on *Kitab Manawa Dharmaçastra* pada *Astamo'dhyayah sloka* 227, it has been explained that by chanting the marriage spell it becomes a valid proof that the man has accepted the girl or woman as his wife. As for the sapta padi or walking seven steps around the sacred fire, it is only intended as a complement to complete the marriage ceremony that has been carried out.

.....
The purpose of marriage according to Hinduism is contained in the book of *Manawa Dharmaçastra*, IX. 96. The purpose of marriage according to Hinduism, namely: 1) *Dharmasampati* means that the bride and groom consist of a man and a woman carrying out dharma (truth). Always holding fast to the path of dharma (truth) is the obligation of Hindus in accordance with the teachings in Hindu Law; 2) *Praja* means a prospective bridegroom consisting of a man and a woman capable of giving birth to offspring to continue the mandate, and the obligation to pay *Tri Rna's* debt; 3) *Rati* means a prospective bridegroom consisting of a man and a woman can enjoy sexual satisfaction, as well as other satisfactions (*artha* and *kama*) based on dharma.

Marriage according to the book of *Manawa Dharmaçastra (Manu Dharma Sastra)* or the *Weda Smṛti Compedium* of Hindu Law in the *tritiyo'dhyayah* section of *sloka* 21 describes eight different ways of marriage, including: 1) *Brahma* *Wiwaha*, 2) *Daiwa* *Wiwaha*, 3) *Rsi (Arsa)* *Wiwaha*, 4) *Prajapati* *Wiwaha*, 5) *Asura* *Wiwaha*, 6) *Gandharwa* *Wiwaha*, 7) *Wiwaha Giant*, 8) *Paisaca (Pisaca)* *Wiwaha*. Marriages that are justified according to the teachings of Hinduism in the book of *Manawa Dharmaçastra (Manu Dharma Sastra)* or the *Weda Smṛti*

Compendium of Hindu Law, namely: 1) *Brahma Wiwaha*, 2) *Daiwa Wiwaha*, 3) *Rsi (Arsa) Wiwaha*, 4) *Prajapati Wiwaha*. The *Manawa Dharmashastra* book in the *tritiyo'dhyayah* section of *sloka* 41 states that:

*Itareṣu tu çīṣṭesu nṛṣamsa nṛṭawādinah,
jāyante durwiwahesu brahma
dharmadwiṣaḥ sutāḥ. (Mānava
Dharmaśāstra, III.41)*

Translation:

But from the other four kinds of reprehensible marriages will be born sons who are cruel and liars, who do not like the Vedas and holy books (Pudja dan Rai, 1995:143).

The form of marriage needs to be understood by the Hindu community in Denpasar City, such as: 1) ordinary marriage, 2) *nyentana* marriage, 3) *gelahang* marriage, 4) *paselang* marriage, 5) mating marriage. The same is true of marriage procedures that also need to be understood, such as: 1) marriage by *ngrorod*, 2) marriage by *memadik*, 3) marriage by *jejangkepan*, 4) *mlegandang* marriage, and 5) *nyangkring* marriage. Duties of husband and wife, namely: 1) obligations of husband and wife in the field of religion, 2) obligations of husband and wife in social relations, 3) continuity of life. Understanding of the marriage process includes three stages, namely: 1) marriage preparation, 2) wedding ceremony, 3) after the wedding ceremony.

2. Increasing the Quantity and Quality of Divorce

The increasing number of divorces that occurred in the city of Denpasar can be seen in the report on the recapitulation of the classification of lawsuits at the Denpasar District Court which shows that every year there are an unequal number of decisions. If you look at the data for the last three years, the number of divorce decisions in a row is 908 decisions (2020), 875 decisions (2021), 943 decisions (2022). This number of decisions needs to be prevented so that it does not happen to the next younger generations of Hindus. Denpasar City residents who have not yet married need to prepare themselves as best they can, and those who have married need to maintain the integrity of their

household as directed by the *Sarwe Sukhinah Bhawantu* Foundation.

The increase in the quality of divorce is due to the fact that trust in partners begins to decline. Trust is the most important thing as the foundation of a family. Trust is the main foundation in maintaining the marital relationship between husband and wife. When this trust is abused, problems arise in the household.

There are many problems in the household which then lead to conflicts, for example infidelity, economic problems, domestic violence. Conflicts that occur later will have an impact on reducing or increasing the closeness of social relations between family members. There are several examples of conflicts that occur in the family: 1) quarrels, 2) husband and wife do not rebuke each other, 3) do not respect each other (Awaru, 2021:42).

3. Prevention of Early Marriage

Counseling is a process of dyadic (two-way) interaction between the counselor and the counselee. This two-way interaction between the counselor and the counselee which influences each other is a professional interaction. This means that the interaction between the counselor and the counselee is an interaction where the counselee needs the counselor's help, while the counselor is someone who has an educational background, personality, and a systematic way of working related to his profession, has ethics that must be obeyed and the relationship is built on a certain contractual agreement (Hartini and Ariana, 2016: 7-8).

Counseling is needed by the community, especially the people of Denpasar City in understanding matters related to marriage through a two-way (diadic) interaction process between the counselor and the counselee. When it is related to the implementation of counseling, it is very necessary to have counseling conducted by the *Sarwe Sukhinah Bhawantu* Foundation. The *Sarwe Sukhinah Bhawantu* Foundation created a new way of providing special counseling to the Hindu community, especially for the people of Denpasar City. This counseling provides a new color in assisting the Hindu

community in preparing for, and caring for Hindu marriages.

The dyadic interaction between the counselor's acceptance of the counselee, and the counselee's acceptance when dealing with the counselor will certainly cover the interaction of the counselor and the counselee, so that whatever is displayed and conveyed by the counselor will create an impression on the counselee which can influence the next interaction process. Likewise, whatever is displayed and said by the counselee will affect the perception and acceptance of the counselor. For this reason, compatibility must occur, and comfort and trust when the counselor and counselee interact (Hartini, and Ariana, 2016:8). The concerns of Hindus or counselees before marriage, and after marriage are answered in Hindu marriage counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation. Hindu marriage counseling prepares the younger generation to understand more about the importance of marriage, strengthen family commitments, care for marriages, and prevent unwanted things based on the teachings of Hinduism. Counseling is designed to help clients understand and explain their views on life, and to help achieve their self-determination goals through well-informed and meaningful choices for them, and through solving emotional problems or interpersonal character (Hartini, and Ariana, 2016:17-18).

Counseling activity participants were also informed about mediation by counselors at the *Sarwe Sukhinah Bhawantu* Foundation. Mediation is a way of resolving disputes through a negotiation process to obtain an agreement between the parties assisted by a mediator. In addition, counseling participants also receive socio-cultural education. Improving the quality of Hindu human resources in Denpasar City can not only be seen from socialization, delivery of material, discussions but also practices to train partner skills. This can be seen in the socio-cultural aspects through the participation of the counseling participants in carrying out religious practices directed by the counselor, such as: the practice of making *canang sari*, wrestling *tipat*, wrestling *klakat*, *sangkep*, and practicing cooking.

Counselors of the *Sarwe Sukhinah Bhawantu* Foundation provide knowledge about Marriage Law to the younger generation in Denpasar City during counseling. Information about the existence of regulations relating to the implementation of marriage can be read in RI Law Number 1 of 1974 and RI Law Number 16 of 2019. These two laws contain the definition of marriage to achieve a happy life, the conditions that must be fulfilled by each couple before entering into marriage, including discussing the provisions on the age of marriage. Marriage is permitted if the male and female partners have reached the age of 19. This age applies to society nationally to prevent early marriage. The counselor also conveyed that a marriage is legal if it is registered according to religion and belief and is registered at the Population and Civil Registration Service.

Counselors of the *Sarwe Sukhinah Bhawantu* Foundation provide knowledge about family education to the younger generation in Denpasar City. Counseling participants are given knowledge about how important it is to foster harmonious relationships before starting a family. A couple's harmonious relationship based on trust can be used as the basis for building the foundation of a new family. After marriage, the foundation of trust in each partner is strengthened by loyalty so that the family is united so that the atmosphere in the household will always be harmonious. Strong trust is an important capital in carrying out joint commitments in the midst of busyness or work routines.

The family is the smallest social organization of a country's social order. Families are not only built on perceptions and assumptions. In every family environment, the people involved (husband and wife) must know the rights and obligations in the family. Ignorance of rights and obligations in the family can result in disharmony in the family order. Therefore, households must have a strong structure or foundation so that a strong relationship can be established between the two (Sunarso, 2022:1). The *Sarwe Sukhinah Bhawantu* Foundation counselor provides knowledge about reproductive health education. Education on

reproductive health is provided at the outset by existing staff from health facilities in checking the health conditions of potential participants. Education about reproductive health is also given specifically in counseling activities by presenting doctors who are experts in the field of reproductive health.

The counselor of the *Sarwe Sukhinah Bhawantu* Foundation provides an understanding to the counseling participants that every human being lives side by side, respects one another, teaches mutual respect for the opinions of others. Humans are equipped with advantages in the form of a mind to be able to think and help others who need help. Helping others is a noble deed. Every human being cannot live alone. Humans are also social creatures who need to socialize with others. Doing a harmonious relationship to create peace living in the world.

3.2 The role of counselors and forms of Hindu marriage counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City

The role of Hindu marriage counselors carried out by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City is as 1) mediator, motivator, and facilitator.

1. Mediator

Counselors at the *Sarwe Sukhinah Bhawantu* Foundation are mediators who help counselees or clients by providing the opportunity to express all the problems and feelings of their clients in facing life, both before stepping into marriage and for couples who are caring for their marriage.

2. Motivator

Counselors at the *Sarwe Sukhinah Bhawantu* Foundation are motivators for counseling participants. Each counselor motivates counseling participants to always be open to partners, listen to each other's stories about partners or about future plans with family members. Motivation is given to strengthen the partner. Every couple needs to motivate their partner in good things to maintain harmony in the household.

3. Fasilitator

Counselors at the *Sarwe Sukhinah Bhawantu* Foundation are facilitators in Hindu marriage counseling activities who provide facilities that can make it easier for counseling participants in Denpasar City. Counselors of the *Sarwe Sukhinah Bhawantu* Foundation have prepared a comfortable place, resource persons who have expertise in their fields to help answer the problems of counseling participants.

Forms of Hindu marriage counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation in Denpasar City, namely:

1. Face to face counseling

Face to face counseling was carried out by the counselors of the *Sarwe Sukhinah Bhawantu* Foundation during counseling activities. The *Sarwe Sukhinah Bhawantu* Foundation conducts face-to-face counseling activities, either online by using zoom media or face-to-face outside the network in dealing with pre-marital couples and caring for marriages. Counseling is done privately or in groups. Counseling activities are structured by providing five important aspects, namely 1) religion and culture, 2) psychology, 3) economics, 4) law, 5) reproductive health.

2. Counseling introduction to socio-culture and religion

Counseling conducted by the *Sarwe Sukhinah Bhawantu* Foundation includes an introduction to social, cultural and religious life to counselees. Male participants perform mabraya practice by way of *klakat* (pancak) wrestling. *Klakat* (pancak) is a supporting equipment often used in the manufacture of ceremonial facilities or traditional ceremonies. Female participants also practiced making *canang sari*, *canang nanding*, and *tipat caterpillars*. Counseling participants also participated in *sangkep* activities together, and also carried out the division of tasks together in cooking and preparing food from materials that participants had purchased at the market.

3. Counseling grows awareness of the soul according to the profession

Counseling conducted by counselors at the *Sarwe Sukhinah Bhawantu* Foundation provides awareness for each premarital counseling participant to raise mental awareness, both as husband and wife when they are married later. Husband and wife are a new status that will be carried by the partner. Status as husband and wife is a new task to maintain the integrity of the household. Together to form the *Sukhinah Bhawantu* family.

3.3 The impact of Hindu marriage counseling at the *Sarwe Sukhinah Bhawantu* Foundation on the attainment of Hindu *sukhinah* families in Denpasar City

1. The bride and groom understand the meaning of marriage and the consequences of divorce

Marriage is a procession that is carried out by a man and a woman in a sacred bond witnessed by *Dewa* Witnesses, *Manusa* Witnesses, *Bhuta* Witnesses. Marriage is not only done once in a while, but witnessed also in an abstract way. The relationship between the *sekala* world and the noetic world needs to be harmonized because *rwa bhineda* must always accompany the life of every human being. The bride and groom need to understand that marriage is a form of donating the teachings of *dharma*, and carrying out *yadnya*. *Dharma* and *yadnya* are part of the Hindu religious scriptures. Hindu couples should be guided by *dharma* and *yadnya*. *Dharma* teaches couples to always do good, treat life partners as well as possible. Respect your partner, respect your partner, accept each other's weaknesses and strengths. Doing good to others means having carried out the *yadnya*. *Dharma* and *yadnya* are important to be implemented in household life. Counseling participants were also given information about the consequences of divorce. Counseling participants are given such a deep understanding to be able to care for

their marriage later so that a happy family is formed.

2. Can practice Hindu religious traditions before reaching the marriage level

Counseling carried out by the *Sarwe Sukhinah Bhawantu* Foundation has had a very good impact on the development of Hindu youth in Denpasar city. Counseling participants not only gain knowledge, but there are practices of religious traditions that are always inseparable from the daily life of the people. Counseling participants can learn many things, such as making *klakat*, *majejahan* for making *canang sari*, *tipat* wrestling, and *sangkep* practice. Apart from that, teenagers can also make a commitment with their partner in cooking and serving food like making food for many people when they are singing in the *banjar*.

3. Can interpret household life according to the teachings of Hinduism

Every couple should take care of the commitments that have been mutually agreed upon. The commitment of each dish is of course different. This is influenced by situational differences in the family. Whatever commitments are made must be based on mutual agreement so that each partner does not feel burdened by the family burden that must be carried out. Family unity can be strong if each partner believes in their partner. Trust is a mandate that must be maintained by everyone in the family. Every couple who always maintains trust, will remain committed to running a family together even in difficult situations. The couple will work hand in hand to create a *sukhinah* family.

4. There is awareness of the equal position of husband and wife

Counseling at the *Sarwe Sukhinah Bhawantu* Foundation provides awareness of the equal position of husband and wife in maintaining the integrity of the household. Cooperation in managing household integrity is a shared responsibility, not one of them. Husbands have responsibilities to the family, while

wives are obliged to faithfully accompany their husbands.

IV. CONCLUSION

1. Marriage counseling is not yet commonplace in society, but marriage counseling is really needed by the community, especially the people in Denpasar city. Marriage counseling is very important to be carried out by counselors, as has been done by the *Sarwe Sukhinah Bhawantu* Foundation. The *Sarwe Sukhinah Bhawantu* Foundation provides a thorough understanding to Hindus, especially Hindus in Denpasar city, about the lack of public understanding of marriage. Understanding of marriage, including the basis for holding the marriage, the purpose of carrying out the marriage, marriages that are justified in Hinduism, marriage procedures, obligations of husband and wife, and understanding of the marriage process. Marriage counseling needs to be done because of the increasing quantity and quality of divorce in the Denpasar city area. Marriage counseling needs to be done to prevent early marriage which includes the need for counseling, mediation, socio-cultural education, knowledge of marriage law, family education, reproductive education, and respecting the dignity of other people as living beings.
2. The role of the counselor at the *Sarwe Sukhinah Bhawantu* Foundation, namely as a moderator, motivator, and facilitator in helping the people of Denpasar City. The forms of counseling provided are face-to-face counseling, social-cultural and religious introduction counseling, and counseling to raise awareness of obligations according to the profession. The Hindu community of Denpasar City not only received theory, but also received useful practices.
3. The impact of counseling on the *Sarwe Sukhinah Bhawantu* Foundation is that the bride and groom understand the meaning of marriage and the consequences of

divorce, can practice Hindu religious traditions before reaching the marriage stage, can interpret household life according to Hindu religious teachings, and there is awareness of equal status between husband and wife.

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