

Pastoral Correlation Of Premarriage Counseling To Family Harmony

Rencan Carisma Marbun

IAKN Tarutung

rencaris72@gmail.com

Abstract

It is very important that premarital pastoral counseling be carried out consistently to prepare a harmonious Christian family, because often the bride and groom do not understand the meaning and principles of Christian marriage which results in problems that cannot be resolved and lead to divorce. The purpose of writing this article is to find out how big the pastoral correlation of premarital counseling is on family harmony in the Catholic Church of St. Mary Tarutung. Considering that this church consistently implements premarital counseling. This is important because many churches today are not consistent in implementing it. To achieve this research objective using quantitative research called statistical techniques. The results showed that there was a significant positive relationship between Premarital Pastoral Counseling (X) and Family Harmony (Y) in the St. Maria Tarutung Catholic Church. With a correlation result of 0.359. This means that if Premarital Pastoral Counseling is improved, Family Harmony will increase.

Keywords: correlation, pastoral counseling, premarital, harmony, family.

1. Introduction.

Talking about "harmonious family" almost everyone becomes pessimistic. "Is it possible?" That is the question that arises in everyone's mind. A harmonious family is the dream of everyone who wants to form a new household. A harmonious family is when there is mutual respect, mutual acceptance, mutual respect, mutual trust and love for each other in the family. Family harmony is an important requirement in navigating domestic life so that they are able to face various shocks and storms in the household.

Today there are many families who struggle with marital problems and other problems that occur in the midst of Christian families that often escape the attention of the church. No wonder they feel disappointed in the church. They are like sheep in danger. Should not be left to struggle alone.

This reality should encourage churches to reach out to the unreached through pastoral counseling ministry with attention to lost, injured, sick, and struggling sheep. Through pastoral counseling we will find the root of the problems that hinder the growth of God's people. This task is part of the church's work that cannot be neglected (E. P Gintings., 2008)

Pastoral pre-marital counseling is very important to carry out, the aim is to prepare individuals, couples and even other family members to create a harmonious marriage atmosphere in God. Thus, each

individual or related party can anticipate things that can destroy a marriage, preventing difficulties in marriage and domestic life. They are prepared to build a healthy, satisfying, and in accordance with God's word of marriage relationship. Therefore, pastoral pre-marital counseling directs every member of the congregation who will form a new family so that they are able to mature themselves. This is done by developing a personality that is rooted in spiritual values based on the Bible. With a more mature personality, Catholic Church of St. Maria Tarutung, is one of the churches that consistently carries out pre-marital pastoral counseling for each member of the congregation who will form a new family, for that the author is interested and wants to know whether there is a Pastoral Correlation of Pre-marital Counseling to Family Harmony

This paper aims to find out how big the Pastoral Correlation of Pre-Marriage Counseling to Family Harmony in the Catholic Church of St. Mary Tarutung. In addition, the practical benefits of this research can be obtained by church servants, as input in an effort to awaken members of the congregation, especially prospective brides and grooms, to increase their attention in participating in pre-marital counseling pastoral services in realizing a harmonious Christian family. In addition, as input for the Churches to apply pastoral pre-marital counseling consistently for members of the congregation who will form a new family.

2. Significance of The Study

The significance of this research is to provide enlightenment to prospective husbands and wives about the importance of pastoral premarital counseling.

3. Review of Related Studies

Previous research on premarital counseling and family harmony has been carried out, including: The importance of pre-marital counseling services in the journal *Theology Logon*, The influence of Christian counseling in building Christian family harmony in GKII, the Ebenhazer Oelbima Kupang congregation. (**Ningsih Marlince Bessie, 2018**) Another study of premarital counseling in realizing a happy family. However, all the research topics above have not seen how the pastoral correlation of pre-marital counseling on family harmony. Therefore, this research can fill that void.

4. Objectives of The Study

The purpose of this research is to find out how big the correlation of premarital pastoral counseling on family harmony and input material for churches to actually implement pastoral counseling for couples who are about to get married.

Hypotheses of The Study

There is a significant correlation of premarital pastoral counseling on family harmony in the Catholic church of St. Maria Tarutung.

5. Population and Sample

In this study, the population was all residents of the Catholic Church of St. Maria Tarutung, totaling 250 families. The sample is a part or representative of the population. Each sampling should be attempted to be representative of the population. Suharsimi Arikunto said that if the subject is less than 100, it is better to take it from all the research as a population, but if the subject is more than 100, take 10 – 15 % or 20 – 25 % to be the sample. (**Suharsimi Arikunto, 2008**). Based on the

explanation above, according to the consideration, the sample size of this study was set at 20% of the population. That is $\text{return} = 20\% \times 250 = 50$. This sample is taken randomly

The Importance of Premarital Counseling Pastoral.

Pastoral premarital counseling is very important in order to prepare individuals, couples and even other family members to create a comfortable and happy marriage atmosphere. Thus, each individual or related party can anticipate things that might undermine the marriage and are expected to prevent difficulties in marriage and domestic life. They are prepared to build a marriage relationship that is healthy, comfortable, peaceful, satisfying, and in accordance with God's word (**Paul J. Bucknell, 2014**)

Pastoral pre-marital counseling is carried out so that the prospective husband and wife can live a home life that goes hand in hand, in the joys and sorrows (sweet and bitter) of their married life. The pastoral purpose of pre-marital counseling is to: prepare and help couples to become a family in accordance with God's will, avoid future family problems that result in Domestic Violence. which leads to divorce. (**Anna Ch. Vera Pangaribuan, 2020**)

There are several goals (goals) in pre-marital counseling, as follows:

- The decision to be ready to get married.

Regarding the decision to be ready to marry, there are several important things that every pre-wedding prospective couple needs to understand, namely: First, what is the reason for getting married? Why are they compelled to get married? There are reasons why you are motivated to get married, for example because of God's leading, sexual needs, and the need to unite in a bond of love. This is a reasonable, good and healthy reason. But sometimes there are also unhealthy reasons for entering a marriage for example: because of social pressure, wanting to take revenge on parents or ex-boyfriend, just wanting to prevent the general view that he is not selling well, or also running away from an unhappy family, or because feeling lonely and so on. Second, the background is almost the same. Marriages are usually more successful when the couple share almost the same ideals and standards (values) such as: family background, socioeconomic level, customs, education, and faith. Of course, this cannot be applied rigidly, because there are also those who are successful even though there are differences. Third, Age. Every culture has differences in determining the ideal age. It is better if the husband is slightly older than his partner (wife). A married couple is better off if they are more mature in age: but even age is not a guarantee of one's maturity. The age difference should not be too far, because people who are much older tend to patronize their partners. If this age difference occurs, it should be realized from the beginning the possible impact and for its mitigation. Fourth, Attitude towards marriage. Sometimes there can be psychological problems in marriage, for example: people who have disdain or disdain about sexuality that can affect their intimate relationship as husband and wife: there can also be differences of opinion about the child to be born, or differences about plans for the future. Serious differences in attitudes toward marriage should be discussed and resolved before the wedding. If necessary the couple can be assisted by a counselor. Fifth, influence from outside. Outside influences can add pressure to a young marriage. For example: study plans, a lot of debt, mediocre finances, the influence of in-laws / parents, position in work that makes him have to be

separated for a long time, and so on. These things need to be discussed in pre-wedding. Sixth, spiritual maturity.

People who will marry Christianly, should really accept and believe in Jesus Christ as the Lord and Savior of mankind. If the spouse is not a believer, That's what Paul warned, "do not marry an unequal partner" (2 Cor. 6:14). **(Alex & Henriette Mamesah, 2013)**

- Knowing and ready to face when there are pressures in married life.

Two people with background and different experiences, of course many things have to be adjusted. When the pressures and life have been anticipated and there is a determination to deal with them together, then adjustment will be easier.

The pressures in marriage can be unequal to husband and wife. Adjustments that need to be made can be in certain areas, including: sexual relations, financial influence in certain cultural influences, social and recreational needs, in-laws and brother-in-law problems, differences in beliefs are the main things in marriage adjustments. **(Aderias Mesak Morib:2005)**

Guidance on getting to know yourself. The ability to know oneself honestly is very important in marriage (Matthew 7:3-5). People tend to forget the problems that exist in themselves and consider themselves the most correct by blaming others; without realizing that the source of the problem lies in himself. This is what the Lord Jesus reminded His disciples to be able to see the log in their own eyes before taking the speck in the eyes of others. How is the engagement period as an effort to do self-introduction? Although in certain cultures it is not encouraged to talk about these things before marriage, but when each in the marriage is aware of his weaknesses and strengths, it is actually very helpful for adjustment in marriage.

Consideration of the Biblical View of Marriage.

It was God Himself who initiated the institution of marriage by declaring that a man must unite with his wife and become one flesh (Gen. 2:18-24). And Christian marriage is monogamous. Each couple can talk carefully about God's plan for Christian marriage, by reading and discussing Bible passages such as: Ep. 5:21.

Planning a Wedding. (Collin R Gary, 2010)

Every culture has customs regarding the wedding ceremony. In this case the church is involved in family consultations and provides an understanding of the meaning of Christian marriage to the prospective bride and groom.

So pastors (in church functions) need to invest in valuable help in premarital counseling to make it easier for the couple to understand when problems arise. Premarital counseling is included as part of preventive counseling, namely anticipating things that may happen so that in the future the problem occurs, the person concerned has been notified in advance and the person concerned can be better able to overcome the problem In addition to providing premarital catechisms for those who are already educated: it can also be done through the pulpit and lectures, teaching catechisms of Sidi, and others. **(Derselli:2020)**

Through premarital pastoral counseling, couples who want to get married will be equipped with faith, mentality and mature personality. So that the purpose of all the counseling carried out is so that everyone who is getting married knows the purpose of the marriage they are going to live. Because household problems are problems of all time. **(Yakun B Susabda, 2003)**

Christian Family Harmony

A harmonious family is when there is mutual respect, mutual acceptance, mutual respect, mutual trust and mutual love. The family is the smallest social group unit in society. As the smallest unit in society, the family needs its own organization and therefore there needs to be a head of the family as an important figure who guides the life journey of the family he cares for and fosters. Because the family itself consists of several people, interpersonal interactions occur, and it affects the harmonious and disharmonious state of one family member, which in turn affects other individuals in the family. If in the family each member carries out their respective rights and obligations, there is love, mutual understanding, dialogue and good cooperation between family members. Thus the family can feel the physical and spiritual well-being. **(Clinebell Howard, 2010)** said that a harmonious family is when all family members feel happy which is marked by reduced tension, disappointment and satisfaction with all circumstances and their existence (existence and self-actualization) which includes several aspects, namely physical, mental, emotional and social. Furthermore, it is stated that the characteristics of a harmonious family must be in accordance with what God wants. As there is in the Bible such as: there is: Love (Matt. 22:34-40). Also as in God's word it is said that the first and foremost law is love for God and the second law is love for fellow human beings. Peace . Living peacefully means there are no disputes between family members **(Evelyn Peterson, 1980)**. Peterson Peace can be created when there is good cooperation in the family. Peace (Isa. 48:18). Life is safe or calm when family can be a shelter from the storms of life. Happiness (Matt. 5:5-12. Happiness means there is a joyful, joyful and happy atmosphere in the family. Live in faith). A harmonious atmosphere as we hope can be realized if there are nuances spirituality (religion) in the family. For a harmonious family is when there is peace. **(Degenova, 2001)** To cultivate good spirituality, one must get used to worship (relationship with Jesus Christ). A harmonious atmosphere as we hope can be realized if there is a spiritual (religious) nuance in the family. Because a harmonious family is when there is peace. To cultivate good spirituality, one must get used to worship (relationship with Jesus Christ). A harmonious atmosphere as we hope can be realized if there is a spiritual (religious) nuance in the family. Because a harmonious family is when there is peace. To cultivate good spirituality, one must get used to worship (relationship with Jesus Christ).

Just as the early church was the starting point of its life, not relying on economic, social or political circumstances, but on love and fellowship, so it is with a harmonious family. A correct understanding of the duties and responsibilities of each family member will support the creation of a harmonious Christian family, according to God's word in Ephesians 5:22-6:9.

The Key To Achieving Harmonious Christian Families.

A harmonious family or in other words a healthy family is a family where every person in the family, young and old is enjoying this life and is growing into a person as God has planned for him. **(Leber, 2002)** As for the characteristics of a harmonious family or a healthy family according to are as follows: fostering mutual respect, discovering and developing talents, using and showing love, respecting

reasonable boundaries, developing a healthy self-image, being sensitive to the conditions of society and the world, being spiritually satisfied, having good habits for health, take on family responsibilities, work and play together. This can be achieved if from the start the husband and wife have the same basis about marriage, namely the purpose of marriage is to form a prosperous family, equality of opinion about the future form of the family, the number of children and the direction of education, the basis of family life marriage, namely good will, tolerance and love. (Gunarsa:1994). Apart from the above say that there are six keys to achieving domestic harmony: First, maturity. This maturity can be shown by the attitude of "forgiving each other". When the husband is angry, the wife should take a silence, and vice versa. In other words, try to lose to win, for the good of the family. Second, Submissive. The husband is the head of the family, so the wife must submit to her husband. (Singgih D Gunarsa dan Yulia D Gunarsa, 1990): As Christ is the head of the church. Submission to your husband is God's commandment, submitting to your husband means being obedient and not wanting to drop your husband's honor in front of others. Third, love. It is a feeling of strong personal ties caused by sympathetic understanding or by family ties, love is affection indicating the presence of kindness. God commands that husbands love their wives with great sacrifice. Fourth Communication. Communication is very important to achieve a harmonious family. Lack of communication is almost always a problem that causes the breakdown of a household. If there are differences in marriage is not a dangerous thing. What is dangerous is when there is an inability to communicate the difference between the two issues. As long as they can communicate well and openly with each other, the differences that exist in the family can be overcome. If there are differences in marriage is not a dangerous thing. What is dangerous is when there is an inability to communicate the difference between the two issues. As long as they can communicate well and openly with each other, the differences that exist in the family can be overcome. If there are differences in marriage is not a dangerous thing. Norman S Wood & Lisa M Leber said "But marriage is not just about you. It is not just about you and your spouse, either. Marriage have everithing to do with the larger comunity, with the whole body of Christ, the whole people of God Marriage is a relationship where weare natured for aur mission to be disciples of Christ". (Leber, 2002)

What is dangerous is when there is an inability to communicate the difference between the two issues. As long as they can communicate well and openly with each other, the differences that exist in the family can be overcome. Wayne said that one of the conditions for good communication to exist is if there is openness and honesty in the family), which is accompanied by self-control. Fifth, Prayer. In this case that prayer is the best communication tool between two people to the Lord Jesus. Because by praying each one can know the burden experienced and can pray for each other. Is it a collective prayer or a private prayer to God.

A correct understanding of the key to achieving a harmonious Christian family and about the duties and responsibilities of each in the family will support the creation of a harmonious Christian family, according to the word of God contained in Eph. 5:22-6:9.

6.1 Data Processing

Data analysis in research is an effort to investigate in depth about the data that has been obtained during the research, so that the true meaning and circumstances of what has been researched will be

known. Results Descriptive analysis of the data displays the Mean, Std. Error of Mean, Median, Mode, Std. Deviation, Variance, Range, Minimum, Maximum.

The calculation of the description analysis was carried out with the help of SPSS software, graphical diagrams using the Microsoft Excel program, following the results of the calculation and translation of the frequency description of the Premarital Pastoral Counseling variable (X), and the Family Harmony Variable (Y):

- Variable data description Premarital Pastoral Counseling (X)

The following are the results of the calculation of the frequency analysis test Premarital Pastoral Counseling (X) which includes statistical data, frequency of obtaining respondents' answers and graphs. (Singgih Santoso, 2014)

Table 1.1

Premarital Pastoral Counseling Statistics Table

Statistics		
Premarital Pastoral Counseling		
N	Valid	50
	Missing	0
mean		19,7600
median		200000
Mode		20.00
Std. Deviation		.71600
Variance		.513
Range		3.00
Minimum		17.00
Maximum		20.00
Sum		988.00

From the statistical test results of Premarital Counseling Pastoral learning about Premarital Counseling Pastoral (Variable X). The table above shows that the range for a minimum score of 17 and a maximum score of 20, Mean (average) of 19.76, Std. Deviation is 0.72 and standard deviation is 3.6, median is 20, and range is 3, Mode 20. The frequency distribution of the data can be seen in the following table:

Table 1.2

Frequency of Premarital Pastoral Counseling

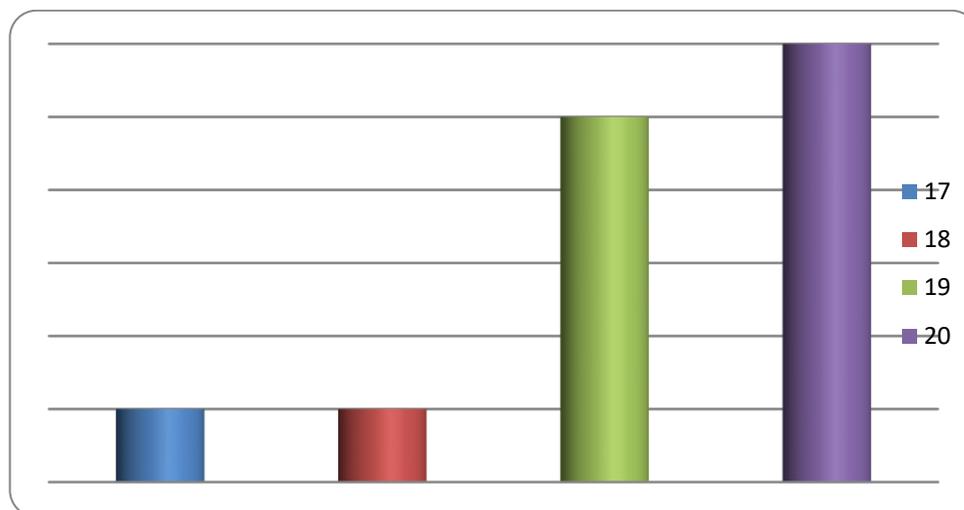
Premarital Pastoral Counseling					
	Frequency		Percent	Valid Percent	Cumulative Percent
Valid	17.00	2	4.0	4.0	4.0
	18.00	2	4.0	4.0	8.0
	19.00	2	4.0	4.0	12.0

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	20.00	44	88.0	88.0	100.0
	Total	50	100.0	100.0	

The histogram of Pre-marital Counseling Pastoral Score can be seen in the following graph:

Premarital Pastoral Counseling Diagram



Based on the tabulation of respondents' answers, the answers obtained from Premarital Pastoral Counseling are those who get a score of 17 as many as 2 respondents (4%), a score of 18 as many as 2 respondents (4%), a score of 19 as many as 2 respondents (4%), a score of 20 as many as 44 respondents (88 %).

- Family Harmony Variable (Y)

The following are the results of the calculation of the Family Harmony frequency analysis test (Y) which includes statistical data, the frequency of obtaining respondents' answers and graphs

Table 1.3

Family Harmony Statistics Table (Y)

Statistics		
Family harmony		
N	Valid	50
	Missing	0
mean		22.2000
median		230000
Mode		24.00
Std. Deviation		2.02031
Variance		4.082
Range		7.00
Minimum		17.00
Maximum		24.00
Sum		1110.00

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From the results of the calculation of the variable minimum score of 17 and maximum score of 24, the Mean (average) is 22.20, Std. Deviation is 2.02 and median is 23, and the range is 7, Mode 24. The frequency distribution of the data can be seen in the following table:

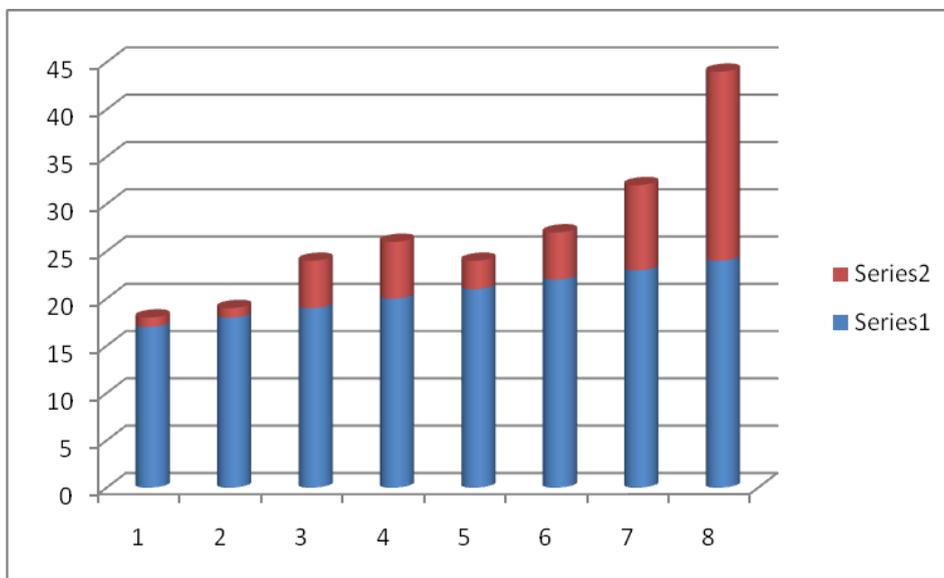
Table 1.4

Family Harmony Frequency Table (Y)

Family harmony					
	Frequency	Percent	Valid Percent		Cumulative Percent
Valid	17.00	1	2.0	2.0	2.0
	18.00	1	2.0	2.0	4.0
	19.00	5	10.0	10.0	14.0
	20.00	6	12.0	12.0	26.0
	21.00	3	6.0	6.0	32.0
	22.00	5	10.0	10.0	42.0
	23.00	9	18.0	18.0	60.0
	24.00	20	40.0	40.0	100.0
	Total	50	100.0	100.0	

The histogram of Family Harmony (Y) can be seen in the following graph:

Family Harmony Diagram



Based on the tabulation of respondents, who obtained a score of 17 as many as 1 respondent 2%, a score of 18 as many as 1 respondent 2%, a score of 19 as many as 5 respondents 10% a score of 17 as many as 1 respondent 2% a score of 17 as many as 1 respondent 2%

6.2 Test Data Analysis Requirements

The analysis requirements test includes testing (1) normality test, and (2) sample homogeneity test, (3) regression line linearity test.

1. Normality test

The normality test is one part of the data analysis requirements test or the classical assumption test, meaning that before we do the real analysis, the research data must be tested for normality of the distribution. good data is data that is normal in its distribution.

The decision-making criteria in the normality test are:

- If the significance value is greater than 0.05 then the data is normally distributed. Otherwise,
- If the significance value is less than 0.05 then the data is not normally distributed.

Table 1.5

Normality Test Table

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Predicted Value
N		50
Normal Parameters, b	mean	22.2000000
	Std. Deviation	.72612529
Most Extreme Differences	Absolute	.522
	Positive	.378
	negative	-.522
Test Statistics		.522
asympt. Sig. (2-tailed)		.200c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Based on the output above, it is known that the value of Asymp.sig. of 0.200 is greater than 0.05, $0.000 > 0.05$ so it can be concluded that the data we tested were normally distributed.

6.3 Linearity Test

Linearity Test to determine whether the variables have a significant linear relationship or not. The basis for decision making is if the significant value is greater than 0.05, there is a significant linear relationship between the predictor variable (X) and the variable (Y).

Table 1.6
Linearity Test Table

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Family Harmony * Premarital Pastoral Counseling	Between Groups	(Combined)	34,200	3	11,400	3.163	.033
		linearity	25,836	1	25,836	7.168	.010
		Deviation from Linearity	8.364	2	4.182	1,160	.322
	Within Groups		165,800	46	3,604		
	Total		200,000	49			

From the above calculation, the probability value is $0.322 > 0.05$, so it can be concluded that there is a linear relationship between Premarital Counseling and Family Harmony.

2. Homogeneity Test

Homogeneity test is used to determine the variance of several populations is the same or not, and homogeneity test is also used as a reference material to determine statistical test decisions. The basis for the decision in the homogeneity test is:

- If the significance value is < 0.05 , it is said that the variance of two or more data population groups is not the same.
- If the significance value is > 0.05 , then it is said that the variance of two or more data population groups is the same.

Table 1.7
Homogeneity Test Table

Test of Homogeneity of Variances			
Family harmony			
Levene Statistics	df1	df2	Sig.
2,385	2	46	.103

Based on the SPSS output above, it is known that the significance value of the variable based on the variables of Premarital Pastoral Counseling (X) and Family Harmony (Y) The probability for the Sig levena test is $0.103 > 0.05$ then H_0 is accepted, meaning that the data for the Premarital Pastoral Counseling variable (X)) and Family Harmony (Y) have the same variant

b. Hypothesis test

Hypothesis testing is carried out to determine whether the hypothesis expressed in this study can be accepted or rejected. Based on the results of the requirements test, it turns out that hypothesis testing can be carried out because a number of requirements specified for hypothesis testing, such as homogeneity and linearity of the data obtained have been met.

Furthermore, the hypothesis will be tested using correlation analysis. Correlation shows a relationship between variables, in the interpretation of correlation there are two things: 1) With regard to the magnitude of the number, with a range of correlation values above 0.5 indicates the direction of the relationship is quite strong, while below 0.5 indicates a weak relationship. (Singih Santoso:2014)

After the correlation number is obtained, whether the correlation/relationship number is really significant or can be used to explain the relationship between variables, it can be seen from the probability with the hypothesis:

1) Research Hypothesis

- Ho : There is no positive and significant relationship between variables X and Y
- Ha : There is a positive and significant relationship between variables X and Y

2) Statistical Hypothesis

- If Probability < 0.05 The second relationship is Significant
- If Probability > 0.05 Second Relationship Not Significant

The results of the correlation test in detail are described as follows:

1. Relationship Premarital Counseling (X) with Family Harmony (Y)
 - a. Calculation of Correlation Coefficient

Table 1.8
Correlation Table
Premarital Counseling (X) with Family Harmony (Y)

Correlations			
		Premarital Pastoral Counselin g	Family harmony
Pastoral Pre- marital Counselin g	Pearson Correlati on	1	.359*
	Sig. (2- tailed)		.010
	N	50	50

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Family harmony	Pearson Correlation	.359*	1
	Sig. (2-tailed)	.010	
	N	50	50
*. Correlation is significant at the 0.05 level (2-tailed).			

As shown in the correlation test output table above, the number 0.359 means that Premarital Counseling (X) with Family Harmony (Y) has a relationship

The probability number from the calculation results obtained a number of $0.010 < 0.05$ Then H_0 is rejected, meaning that there is a relationship between the two variables of Premarital Counseling (X) and Family Harmony (Y)

Contribution of Variable X to Variable Y

Table 1.9

Table Model Summary

Premarital Counseling (X) with Family Harmony (Y)

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.359 ^a	.129	.111	1.90484
a. Predictors: (Constant), Premarital Pastoral Counseling				
b. Dependent Variable: Family Harmony				

The percentage of the influence of the Premarital Counseling variable (X) on Family Harmony (Y) or what is called the coefficient of determination (KD) R Square is 0.129, which means that the influence of the Premarital Counseling (X) variable with Family Harmony (Y) is 12.90 %. The rest is influenced by other factors.

b. X1 Significant Test Against Variable Y

Table 1.10

F Uji test

Premarital Counseling (X) with Family Harmony (Y)

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	25,836	1	25,836	7.120	.010 ^b
	Residual	174.164	48	3.628		
	Total	200,000	49			

a. Dependent Variable: Family Harmony
b. Predictors: (Constant), Premarital Pastoral Counseling

From the ANOVA test output or F test, it is obtained that the calculated F is 7.120 with a significant level of $0.010 < 0.05$. Because the probability (0.010) is smaller than 0.05, it means that there is a linear relationship between the Premarital Counseling variable (X) and Family Harmony (Y)

Research results show:

There is a significant positive relationship between Pre-Marriage Pastoral Counseling (X) and Family Harmony (Y) in the Congregation of the Catholic Church of St. Maria Tarutun. This is shown by the relationship (correlation) 0.359 This also means that if the Premarital Pastoral Counseling is increased, the Family Harmony will increase.

Based on the output of the ANOVA or F test, the calculated F is 7.120 with a significant level of $0.010 < 0.05$. Because the probability (0.010) is smaller than 0.05, it means that there is a linear relationship between the Premarital Counseling variable (X) and Family Harmony (Y).

The results of this study indicate that there is a positive and significant relationship and influence between premarital pastoral counseling and family harmony

7. Recommendation

- The Catholic church of St. Maria Tarutung, continues to maintain and even improve the implementation of premarital counseling for prospective brides who will form new families.
- Other churches are also advised through pastors to be more consistent in implementing Premarital Pastoral counseling is to prepare individuals to understand the meaning and Purpose of marriage in accordance with God's teachings so that they are able to solve their family problems well, so that they become a harmonious and God-fearing Christian family.
- Prospective bride and groom to really follow the premarital pastoral counseling that has been scheduled/programmed in their respective churches based on the instructions of the Pastor. So that through the implementation of the counseling, it is hoped that they have a correct understanding of the meaning of Christian marriage so that Christian families become harmonious families and are blessed by God. As a Christian family, you should be able to create harmony in your family, church and society.

8. Conclusion

Premarital Pastoral Counseling is an effort to help prospective husbands and prospective wives by a counselor, so that they can develop and be able to solve the problems they face through ways of respect, tolerance, and with understanding communication so that there is harmony in the family.

There is a positive correlation between Pastoral Pre-marital Counseling and Family Harmony at the Catholic Church of St. Maria Tarutung, North Tapanuli, this is evidenced by the results of the correlation calculation using the SPSS V22 Program, which is 0.359

There is a significant relationship between Premarital Counseling Pastoral and Family Harmony in the Catholic Church of St. Maria Tarutung, this is evidenced from the Anova F Test output, obtained f count is 7.120 significant $0.010b < 0.05$ Because the probability (0.010) is smaller than 0.05.

Thus, it can be concluded that there is a positive correlation between Premarital Pastoral Counseling and Family Harmony, and there is a significant relationship between Premarital Pastoral Counseling and Family Harmony in St. Catholic Church. Maria Tarutung.

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