



Research Article

A Legal Review of The Implementation of A One-Semester Marriage Guidance Course For Prospective Brides and Grooms at The District/City Ministry of Religion, Religious Affairs Offices

Ahmad Nafhani¹, Yulianiva Maulida²

1. Universitas Mulawarman Samarinda, Indonesia

Email : ahmadnafhani@gmail.com 

2. Lembaga Banyuan Hukum Putra Daerah Demak, Indonesia

Email : yulianivamaulida@gmail.com



Copyright © 2025 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : April 25, 2025
Accepted : June 12, 2025

Revised : May 27, 2025
Available online : July 12, 2025

How to Cite: Ahmad Nafhani and Yulianiva Maulida (2025) "A Legal Review of the Implementation of a One-Semester Marriage Guidance Course for Prospective Brides and Grooms at the District/City Ministry of Religion, Religious Affairs Offices", *al-Afkar, Journal For Islamic Studies*, 8(3), pp. 312-324. doi: 10.31943/afkarjournal.v8i3.2212.

Abstract. This paper is based on the pattern of Minister Nasaruddin Umar's initiative to implement a one-semester premarital course aimed at reducing divorce rates, specifically noting that a large percentage of marriages (35%) end in divorce, especially among couples married less than five years. The minister identified economic hardship, the age gap, educational disparities, and interfaith marriages as the main factors leading to divorce. The legal framework prescribes programs prioritizing gender equality and well-being, seeking to address the social challenges posed by divorce and

improving marital harmony through structured educational initiatives. The discourse identifies the importance of statistical data in shaping effective policies and programs while emphasizing collaborative efforts between various government ministries to improve household quality and resilience. This analysis uses a Normative Juridical approach, which emphasizes the inventory of positive law, legal doctrine, and historical legal studies, with a focus on regulatory frameworks such as the Minister of Religious Affairs Decree and Law No. 1/2019 on Marriage.

Keywords: Implementation, Course, Marriage Guidance, Bride-to-be, One Semester.

INTRODUCTION

Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the Almighty God. In order to create a family that is *sakinah, mawaddah, and rahmah*, the Ministry of Religious Affairs of the Republic of Indonesia has issued a policy regarding a marriage guidance course for prospective brides which is held for one semester.

The implementation of this marriage guidance course program is a form of government responsibility in preparing prospective brides and grooms to face domestic life. Through this course, prospective brides are equipped with basic knowledge and skills about married life, conflict resolution, effective communication, and an understanding of the roles and responsibilities of husband and wife in accordance with the perspective of religion and state law.

A legal review of the implementation of this marriage guidance course is important to analyze the legal basis, implementation mechanism, and effectiveness of the program in the context of marriage law enforcement in Indonesia. Various laws and regulations have been issued as the legal basis for the implementation of marriage guidance courses, ranging from the Marriage Law to technical regulations at the Ministry of Religious Affairs level. The existence of marriage guidance is expected to help solve various problems that arise related to marriage. For prospective brides and grooms, marriage guidance provides people with the skills to settle down and prevent disputes leading to divorce.

This study will examine the legal aspects of the implementation of marriage guidance courses organized by the Ministry of Religious Affairs at the Regency/Municipality and Religious Affairs Offices throughout Indonesia, taking into account the challenges and opportunities in their implementation, and provide recommendations for future policy improvements. So that premarital guidance with all the values and objectives contained in it can be a preventive and propedeutic step so that a household becomes a household that is in accordance with Islamic teachings and truly becomes a paradise for its members.

RESEARCH METHODS

This analysis technique uses Normative Juridical techniques. The type of Normative Juridical analysis (normative legal research) uses normative legal studies in the form of legal products. So normative legal analysis focuses on the inventory of positive law, legal principles and doctrines, concrete legal findings, legal disciplines,

the amount of legal synchronization, comparative law and legal history.¹ While the approach taken to answer the problems of this analysis is a statutory approach. To examine the legal principles in the legislation, namely the Decree of the Minister of Religion, it is then studied in Law Number 1 of 2019 concerning Amendments to Law Number 1 of 1974 concerning Marriage and the Compilation of Sharia. The information obtained during this research is then analyzed qualitatively, specifically the information obtained is then arranged systematically for further analysis in order to obtain clarity regarding the provisions in Draft Law Number 1 of 1974 concerning Marriage.

FINDINGS

Minister of Religious Affairs K.H. Nasaruddin Umar did not cover up that the Ministry of Religious Affairs plans to create a one-semester course program for prospective brides to prevent divorce. "Imagine, 2.2 million people get married every year, that means about four million people. Of that number, 35 percent of them are not married. And 80 percent of divorces occur at the age of marriage under five years," said Nasaruddin in a group discussion of the Ministry of Religious Affairs' Priority Programs in the State Capital, Monday (6/3).

K.H Nasaruddin highlighted the social impact of divorce which harms women and children. "I want to underline this, 35 percent of divorces every year. So imagine two million two hundred people getting married altogether, that means four million people, 35 percent of whom are not married every year. 80 percent of divorces are young families aged five years and under," he said. Nasaruddin said there are thirteen factors that cause divorce, namely the problem of Economic differences, age differences, differences in education levels, and marriages of different religions.

Therefore, the Ministry of Religious Affairs sees the need to make provisions for prospective brides to be better prepared for married life.

"Try to imagine, how lasting is a marriage if the marriage recommendation is only seven minutes? Well, we make this course for prospective brides, if necessary, one semester," explained Nasaruddin.

This program is promoted by the premarital education system in Catholicism and in many countries that apply long-term provisions for brides and grooms.

"Like our friends who are Catholic and abroad, some of them are like a one-semester school," he said.

"How to build a decent household? Well, in Indonesia, marriage is very easy. Everything that is easy to do is usually easy to end," he added.

Data on divorce in 2024 in the Republic of Indonesia

Based on data from the Supreme Court (Directorate General of Religious Courts), in the month of 2024 there have been 467,3640 divorce cases in the Republic of Indonesia, even divorce between civil servants, TNI & POLRI in 2024 reached 8,397 cases, with a division of civil servants as many as 7,196 cases, Polri as many as 1,054 cases and TNI as many as 147 cases.

¹ Muhammad, Abdul kadir, 2007, Hukum dan Penelitian Hukum, PT. Citra Aditya Bakti Bandung, hal.52

matter, with a lot of material that is considered important in building a household that is *sakinah, mawaddah, and warahmah*.

In Islam, marriage has a clear purpose and there are ethics that must be maintained and adhered to by the husband and the married person. For example, to achieve peace and happiness.² In the Marriage Law No. 1 of 1974, marriage is organized with the aim of obtaining lasting and eternal happiness.³ Likewise, the Marriage Law explains that the purpose of marriage is *mawaddah, warahmah*.⁴ Islam gives inspiration to humans so that their lives are noble in accordance with the purpose of human creation itself, because a happy and prosperous household is everyone's dream.

Marriage is a sacred thing and is determined by the family that carries it out. Marriage between a man and a woman is not only to fulfill physical desires, more specifically, marriage can be a word to legalize sexual relations between a man and a woman, to appreciate family happiness filled with peace and love in a way that is approved by Allah SWT.

Guidance is a method of providing continuous guidance from an available mentor to the people he wants, to develop all their potential optimally, by utilizing various media and guidance techniques in a nurturing atmosphere. normative so as to achieve independence so that the person is useful for himself or herself and for his or her environment.⁵

Before the 19th century, education for prospective spouses was organized by ancient and spiritual institutions. As time went by, the mass media also developed and began to intensify programs on marriage. Premarital courses and marriage and family studies institutes began to appear in the twenties and thirties.⁶

Marriage guidance programs are guidance given to prospective brides and grooms as provisions before entering into marriage.⁷ which aims to organize prospective brides and grooms so that they can adjust to their partners, so that after marriage they are physically, mentally, socially and financially ready. The term premarital guidance has emerged since 2017, which was previously called *suscatin* (guidance for prospective brides).⁸

Premarital guidance for prospective brides is a tangible manifestation of the seriousness of the Ministry of Religious Affairs in ensuring national development through ideal marital harmony, accompanied by the provision of resources and budgets.⁹ Pre-marital guidance is in the form of a course with material containing

² M. Fauzil Adhim, *Kado Perkawinan Untuk Istriku*, Yogyakarta: Mitra Pustaka, 1998, hlm.28

³ M. Fauzil Adhim, *Kado Perkawinan Untuk Istriku*, Yogyakarta: Mitra Pustaka, 1998, hlm.28

⁴ *Undang-undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan dan Kompilasi Hukum Islam*, Bandung : Citra Umbaran, 2007, hlm. 33

⁵ Yazid bin Abdul Qadir Jawas, *Amalan Sunnah Setahun Menurut al-Qur'an dan as-Sunnah*, Cet. 1, (Depok: Pustaka Khazanah Fawa'id), 2017, h. 47

⁶ Yazid bin Abdul Qadir Jawas, *Amalan Sunnah Setahun*,.... h. 51.

⁷ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah

⁸ Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin, Bab II huruf C

⁹ *Ibid.*, H.

premarital guidance is a form of guidance whose material includes, among others, the purpose and function, obligations and rights of husband and wife, reproductive health, family harmony, education and childcare.¹⁰

This program aims to organize prospective brides before entering marriage, which in this case includes 3 objectives; 1. Building the readiness of prospective brides by strengthening awareness and concern for others. 2. Preparing couples to be ready to face and overcome severe stress in a family environment. Third, providing ongoing intervention services such as coaching and medical assistance for couples.¹¹

Counseling is the provision of data, information, understanding, skills and awareness building for young adults and prospective brides and grooms about home and family life.¹² This is often also the task of the Ministry of Religious Affairs, which is appointed to organize premarital health briefings to encourage healthy living behaviors and improve the status of the biological processes of prospective brides and grooms.¹³

There are several models of marriage guidance (bimwin) for prospective brides and grooms:

- a. Face-to-face guidance; carried out for 16 Teaching Learning Hours (JPL), held 2 consecutive days or once a day, which is guided by at least 2 resource persons with the number of participants not more than 50 people or 25 couples.¹⁴
- b. freelance guidance; carried out in a 4-hour class at the KUA, couples get a freelance reading book published by the Ministry of Religious Affairs, then individual productive health sessions are carried out in the treatment room, and individual quality coaching sessions are carried out by PLKB.¹⁵
- c. Virtual guidance; carried out virtually with the zoom platform and Whatsapp, 12 users, 12 meetings, namely 1 meeting per day x 5 days and or 2 days consisting of 3 meetings on the first day and 2 meetings on the second day.

In accordance with the provisions in the Decree of the Chairman of the JI Board of Directors Number 379 of 2018 concerning Guidelines for the Implementation of Marriage Guidance for Prospective Brides, the organizers of marriage guidance for prospective brides are the Regency / City Ministry of Religion, District KUA, or other agencies that have met the requirements and have obtained permission from the Ministry of Religion in accordance with the number determined by the Ministry of Religion.

Certification of marriage guidance providers or what is currently called marriage guidance is an acknowledgement from the Ministry of Religious Affairs, the

¹⁰ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah.

¹¹ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam dan Urusan Haji Nomor D/71/1999 tentang Petunjuk Pelaksanaan Pembinaan Gerakan Keluarga Sakinah, h. 1.

¹² Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah

¹³ Handrawan Nadesul, Kiat Sehat Pranikah, (Jakarta: PT Kompas Media Nusantara), 2009

¹⁴ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah.

¹⁵ *Ibid.*,

General Board of the JI Board, the agency/institution that provides marriage guidance through assessment, visitation, and supervision in accordance with the applicable provisions regarding the implementation of marriage guidance determined by the Director General of Islamic Public Guidance.

In general, there are 2 types of counseling, namely marriage counseling that meets with a group of people to discuss various marital problems and counseling that is very personal in nature involving only the counselor and the bride and groom. In the end, the process of character recognition and learning for each party continues on the marriage side itself through a learning-by-doing approach, continuously learning from mistakes (experience).¹⁶

Legal Basis of Marriage Guidance

The Marriage Preservation Advisory and Planning Agency, abbreviated as BP4, is a religious social institution as a partner of the Ministry of Religious Affairs and various related agencies in order to improve the quality of Muslim marriages in the Unitary State of the Republic of Indonesia to foster, nurture, and protect Muslim families throughout the territory of the Republic of Indonesia.¹⁷

The implementation of marriage guidance for prospective brides is intended for adolescents who are of legal age or prospective brides who will marry, of course, must be accompanied by a legal basis. This policy is guided by:

Law Number 1 of 1974 concerning Marriage (State Gazette of the Republic of Indonesia of 1974 Number :

1. Supplement to the State Gazette of the Republic of Indonesia of 2019 Number 16).
2. Decree of the Minister of Religious Affairs Number 03 of 1999 on the Guidance of the Sakinah Family Movement.
3. Presidential Instruction Number 1 of 2017 concerning the Healthy Living Community Movement.
4. Regulation of the Director General of Islamic Guidance Number DJ.II/491/2009 on the Prospective Bride Course.
5. Decree of the Director General of Bimas Islam Number 379 of 2018 concerning Implementation Guidelines for Premarital Marriage Guidance for Prospective Brides.

The legal basis is intended as input for the organizing agency in carrying out marriage guidance activities for prospective brides, as well as to equalize the perception of the organizing agency or institution regarding the substance and mechanism for implementing marriage guidance for young adults and prospective brides. The Director General of Islamic Community Development targets guidance for prospective brides and school-age adolescents through marriage guidance programs as an effort to create family resilience, stop early marriage, and reduce the death rate due to divorce.

¹⁶ Keputusan Direktur Jenderal Bimbingan Masyarakat Islam dan Urusan Haji Nomor D/71/1999 tentang Petunjuk Pelaksanaan Pembinaan Gerakan Keluarga Sakinah.

¹⁷ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah.

In Article 12 "(1) of Law Number 52 of 2009 the Government is responsible for:

- a. establishing national policy;
- b. establishing guidelines that include norms, standards, procedures, and criteria;
- c. providing coaching, guidance, supervision, and facilities; and
- d. socialization, advocacy, and coordination; implementation of population development and family development."¹⁸

Article 13 "(1) Law No. 52/2009 The provincial government is responsible for:
c. providing coaching, guidance and supervision; and ... the implementation of population development and family development in accordance with the needs, aspirations and capabilities of the local community."¹⁹

The purpose of the Regulation of the Director General of Sakinah Family Development Number DJ.II/542 of 2013 on Guidelines for the Implementation of the Sakinah Family Guidance Program is to increase understanding and comprehension of domestic life in realizing sakinah, mawaddah, warahmah families and to reduce the number of disputes, divorces, and violence.²⁰

During the pandemic, virtual marriage guidance for prospective brides and grooms was introduced, supported by a letter from the Ministry of Religious Affairs of the Republic of Indonesia, Director General of Sakinah Family Guidance Number B.1689/Dt.III.II.4/Hm.00/07/2020 concerning Increased Permission to Implement the Sakinah Family Guidance Program, which further regulates the flow of the virtual bride and groom guidance process. The following is the flow of the virtual marriage guidance process;

1. Prospective brides and grooms register for marriage at the KUA; Prospective brides and grooms are members of the Whatsapp mentoring cluster, one WAG is limited to a maximum of 40 pairs of prospective students, for KUA types A and B in the current month will produce one WAG, while for KUA types C with the lowest type N, the online session will pass the KUA or will cooperate with other KUAs
2. Prospective brides get an introduction and technical briefing in the WAG
3. Prospective brides get fiqh marriage material in the WAG
4. Prospective brides get teaching material through the WAG or will read it on the pengajarperkawinan.com website (If there is an initial assignment / personal activity sheet, prospective students will work on it first)
5. Prospective brides attend online sessions through zoom meetings according to the schedule
6. Candidates get a deep dive in the WAG
7. Candidates take an understanding test
8. Candidates get a certificate

¹⁸ Undang-Undang Republik Indonesia Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan Dan Pembangunan Keluarga

¹⁹ Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin.

²⁰ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah.

Materials and resource persons for marriage guidance One of the indicators of being eligible for marriage is having adequate marriage data, marriage data includes religious data and worldly data related to marriage. It should be noted that seeking data is a very great honor and can also occupy a high position that is not comparable to any charity. The obligation to seek data covers all Muslim men and women, namely data sourced from the Qur'an and As-Sunnah, with which every Muslim is ready to practice what he has learned and with which it can lead him to heaven.²¹

In marriage, the religious knowledge that must be learned is fiqh of marriage, fiqh of purification, fiqh of worship and fiqh of women. As for the religious sciences related to marriage, specifically communication sciences, economics/financial sciences and parenting sciences.²²

There are 3 ministries that play a role in marriage guidance for prospective brides, specifically the first, the Ministry of Religion which focuses on fostering harmonious families, family science and material for fulfilling family desires. Second, the Ministry of Health by involving consultation centers in generative health material. Third, BKKBN on fostering a quality generation. Article 8 number 1 "Premarital training materials are divided into 3 groups, namely: a. basic group, b. core group, c. supporting group." at point 4 "Premarital training material is given a minimum of 16 hours of lessons". And in Chapter V range III explained that the speakers or lecturers accommodate family consultants, religious leaders, psychologists and professionals in their fields.²³

The guidance and subject matter for prospective brides (suscatin) at the Bogor City Office of the Ministry of Religious Affairs includes; a. Introduction b. Definition and history of marriage c. The law of marriage d. Why should I get married e. Why should I get married? Why to get married e. Steps towards marriage f. Some important laws regarding marriage g. Ikhtitam.

The method of learning marriage guidance is lecture, question and answer, discussion and simulation. Layout; regular lecture hall or lecture hall like the letter U or flat shape. With the learning process; the resource person delivers the material, the resource person explains the material interspersed with questions and answers with the participants, discusses cases related to munakahat law. Learning equipment; includes OHP, wearless, whiteboard, markers and blackboard for marriage contracts.²⁴

The implementation of guidance is carried out in the form of face-to-face guidance and casual guidance, casual guidance is intended for participants who cannot attend face-to-face guidance. The materials are;

²¹ *Ibid.*, h. 93-95

²² Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin

²³ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah

²⁴ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah

- a. Face-to-face guidance with face-to-face guidance materials for prospective brides as follows:²⁵
- b. Explanation of the rules of face-to-face guidance for 2 hours of study
- c. Introduction, delivery of expectations and learning contracts for 1 hour of study
- d. Preparing a harmonious family for 2 lesson hours
- e. Building relationships within the family for 3 lesson hours
- f. Fulfilling family aspirations for 2 lesson hours
- g. Maintaining reproductive health for 2 lesson hours
- h. Preparing a quality generation for 2 lesson hours
- i. Reflection, analysis and post test for 2 lesson hours.

The above materials are guided by certified resource persons, all materials are guided by at least 2 trained resource persons. The resource person for letter a material is delivered by a resource person from the Provincial Ministry of Religious Affairs office or the District Ministry of Religious Affairs office. The material for letter f is delivered by a resource person from the consultation room.

In order to correct if things happen that are not desirable, but also to prevent unwanted things that will happen in marriage. In addition to the physical examination, the prospective wife is given a supporting examination, namely a blood test. Hemoglobin examination (hemoglobin) to determine whether the pregnant woman is anemic or not and blood type examination to estimate the possibility of the occurrence of anemia. blood incompatibilities and abnormalities in the reproductive system.²⁶

Before the marriage guidance is given, participants are given pre-test material after the prospective marriage guidance participants have registered. The implementation of premarital marriage guidance is given at the KUA Sub-district, District Office of the Ministry of Religious Affairs or other places determined by each organizer.

Self-guidance is provided only at the KUA for classes D₁ and D₂. Independent guidance participants get reading books published by the Ministry of Religion, two mentors from BP4 counselors, penghulu, ulama, psychologists or educational practitioners who can be reached by participants, the material provided is about; Building relationships in the family and fulfilling family desires for two hours and preparing quality generations for two hours; Reproductive health, clean and healthy lifestyles, family health. This material is obtained by the prospective bride and groom by visiting the health agency which is then proven by a certificate of family health guidance from the health agency.

Independent guidance does not get a certificate of guidance, but the prospective bride or the participants of independent guidance get a certificate given by the KUA.²⁷

²⁵ Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin, Bab II huruf B angka 2

²⁶ Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin, Bab II huruf B angka 2

²⁷ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah

Reflected in the Indonesian Family Resilience Index

The Ministry of Women's Empowerment and Child Protection (KemenPPPA) noted that the Family Resilience Index (IKK) in 2023 reached a score of 77.64. This value increased slightly compared to 2022 with a score of 76.73.

There are only 18 provinces that obtained AN IKK scores above the national score. The top five provinces are Bali with a score of 81.49; DKI Jakarta with a score of 80.57; DIY 80.39; Bangka Belitung Islands 79.64; and East Kalimantan 79.48.

The IKK is structured by several assessment dimensions, namely the quality dimension of legality-structure (KLS), the quality dimension of economic resilience (KKE), the quality dimension of physical resilience (KKF), the quality dimension of psychological social resilience (KKSP), and the quality dimension of socio-cultural resilience (KKSBB).

The KLS dimension includes ownership of a marriage certificate, ownership of a certificate, and whether or not family members live in the same house.

For the KKE dimension, the assessment includes housing, fixed monthly income, savings, and insurance. Other indicators are that couples work together and there are no children dropping out of school.

The KKF dimension looks at the family's ability to eat a complete diet, no chronic diseases or disabilities, no health problems, separate bedrooms between parents and children, no children smoking, and no one is sick to do exploitation activities.

Then, the KKSP dimension is characterized by the absence of violence between parents and children, no one is facing legal cases, doing activities with parents, and doing recreation with family.

Finally, the KKSBB dimension is characterized by not having children (underage) who are married, parents teach a clean and healthy lifestyle, engage in social activities, participate in religious activities, parents supervise children on social media, and children concentrate and pay attention to older parents.²⁸

CONCLUSION

The bride-to-be briefing program from the Ministry of Religious Affairs (Kemenag) is very relevant to divorce data in Indonesia. Riyan said this was based on data from the Religious Courts Agency, where the number of divorces in Indonesia in December 2024, there were 467,3640 cases among the general public and among the State Civil Apparatus.

Divorce data in Indonesia has increased from the previous year, namely in 2023 it reached 463,654 cases, this requires government intervention, this data also shows that there are still many couples who are not ready to build a household, starting from age, mental readiness, financial and other factors. Therefore, the Ministry of Religious

²⁸

<https://goodstats.id/article/kemenag-sarankan-kursus-calon-pengantin-selama-satu-semester-untuk-cegah-perceraian-rlA60>, diakses 13 Maret 2025

Affairs' bridging program is very important to help young couples prepare themselves to build a harmonious and happy household.

The program should integrate materials on effective communication, emotional maturity, and agreement on values and expectations in marriage. The program should also consider other factors that affect the quality of marriage, such as education, experience, and mental health, which can help improve the quality of marriage in Indonesia and reduce the divorce rate.

BIBLIOGRAPHY

- A. Malik M. Thaha Tuanaya dkk, 2015, *Pelayanan Bimbingan Pra-Nikah Di Kantor Urusan Agama*, (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta) Cet. 1, .
- Balai Penelitian dan Pengembangan Agama Jakarta) Cet. 1, 2015, Budi Sunarso, *Hasil Penelitian Peran Kantor Urusan Agama dan Penyuluh dalam Memberikan Bimbingan Perkawinan Pada Masyarakat di Udapi Hilir Prati Kabupaten Manokwari*, (Jawa Timur: Myria Publisher), 2019
- Handrawan Nadesul, 2009, *Kiat Sehat Pranikah*, (Jakarta: PT Kompas Media Nusantara),
- Hellen A, 2002, *Bimbingan Dan Konseling Dalam Islam*, (Jakarta: Ciputat Press).
- Instruksi Presiden Republik Indonesia Nomor 1 Tahun 2017 tentang Gerakan Masyarakat Hidup Sehat.
- Keputusan Dirjen Bimas Islam Nomor 379 Tahun 2018 tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pranikah Bagi Calon Pengantin, Bab II huruf B.
- Keputusan Direktur Jenderal Bimbingan Masyarakat Islam dan Urusan Haji Nomor D/71/1999 tentang Petunjuk Pelaksanaan Pembinaan Gerakan Keluarga Sakinah.
- Malik M. Thaha Tuanaya dkk, *Pelayanan Bimbingan Pra-Nikah Di Kantor Urusan Agama*, (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta) Cet. 1, 2015,
- Maulidiyah Wati, dkk, 2019, "Analisis Program Bimbingan Perkawinan Dalam Mewujudkan Keluarga Sakinah Studi Kasus Di Kua Lowokwaru Kota Malang", *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam*, Vol. 1, No. 2.
- Muhammad, Abdul kadir, 2007, *Hukum dan Penelitian Hukum*, PT. Citra Aditya Bakti Bandung.
- Nurul Hidayati dan Khasbi Faqih, 2020, *Pahami Sebelum Sesali*, (Jakarta: PT. Gramedia),
- Pedoman Pelaksanaan Tugas dan Administrasi Peradilan Agama, Mahkamah Agung RI, Direktorat Jenderal Badan Peradilan Agama, Tahun 2013
- Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 tentang Pedoman Penyelenggaraan Kursus Pra Nikah.
- Pitrotussaadah. "Konseling Pranikah Untuk Membentuk Keluarga Sakinah Dan Menekan Angka Perceraian." *Jurnal Perspektif* 6, no. 1 (June 1, 2022): 25-40.

- Prayogi, Arditya, and Muhammad Jauhari. "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional." *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 5, no. 2 (November 7, 2021): 223.
- Syahrani, A. "Konseling Perkawinan Keluarga Islami" *Al-Irsyad Al-Nafs: Jurnal Bimbingan Penyuluhan Islam* Volume 1, Nomor 1 Desember 2014.
- Sugiyono dan Puji Lestari. *Metode Penelitian Komunikasi (Kuantitatif, Kualitatif, Analisis Teks, Cara Menulis Artikel Untuk Jurnal Nasional dan Internasional)*, (Bandung: Alfabeta, 2021).
- Surat Edaran Dirjen Bimas Islam Nomor B.1689/Dt.III.II.4/Hm.00/07/2020 Perihal Optimalisasi Anggaran Pelaksanaan Program Bina Keluarga Sakinah.
- Tihami dan Sohari Sahrani. *Fikih Munakahat: Kajian Fikih Nikah Lengkap*, (Jakarta: Rajawali Pers, 2014).
- UU Nomor 52 Tahun 2009 Tentang Perkembangan Kependudukan dan Pembangunan Keluarga.
- Undang-undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan dan Kompilasi Hukum Islam*, Bandung : Citra Umbaran, 2007
- Walgito, Bimo. *Bimbingan dan Konseling Perkawinan*, (Yogyakarta: ANDI, 2017).
- Yazid bin Abdul Qadir Jawas, 2017, *Amalan Sunnah Setahun Menurut al-Qur'an dan as-Sunnah*, Cet. 1, (Depok: Pustaka Khazanah Fawa'id).
- Yunianto, Catur. *Pernikahan Dini Dalam Perspektif Hukum Perkawinan*, (Bandung: Nusa Media, 2018)
- Zein, Satria Effendi M. *Ushul Fiqh*, (Jakarta: Kencana, 2017)
- <https://goodstats.id/article/kemenag-sarankan-kursus-calon-pengantin-selama-satu-semester-untuk-cegah-perceraian-rlA6o>