

Implementation of the Prospective Bride Course in Indonesia: Provision for Marital Life by *Kantor Urusan Agama*

Yusup Mubarok¹, Akhmad Sapar², Aprida Kurnia Lestari³, Arrohmata⁴

¹Universitas Islam An Nur Lampung, Indonesia

²Universitas Islam An Nur Lampung, Indonesia

³Universitas Islam An Nur Lampung, Indonesia

³Universitas Islam An Nur Lampung, Indonesia

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ABSTRACT

This study aims to examine the implementation of courses for prospective brides as an effort to improve knowledge of married life in Indonesia. This research uses a literature review method with content analysis techniques of the laws of the government of the Republic of Indonesia, regulations of the Ministry of Religion, and is supported by the opinions of experts in books and journals. The result of this research is that the prospective bride course (Suscatin) is an education for prospective brides that must be followed and carried out by the Marriage Advisory, Development and Preservation Agency (BP4) which is under the auspices of the religious affairs office (KUA) as a representative office of the district or city ministry of religion office throughout Indonesia. The course aims to provide knowledge about the concept of a harmonious family based on Islamic teachings known as Sakinah, Mawaddah Warahmah, and to prevent the occurrence of divorce that often occurs among brides these days. All needs regarding the implementation of the course are covered by funds from both central and regional governments. Implementation guidelines include syllabus, materials, learning models, lesson hours, resource persons, graduation certificates and others are regulated in the Regulation of the Director General of Islamic Public Guidance Number: DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses Article 1 and Article 2.

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Corresponding Author:

Author1

Universitas Islam An Nur Lampung, Indonesia

Email: yusupmubarokbuya@gmail.com

1. INTRODUCTION

Marriage is a very noble way to organize household life and offspring, but it can also be seen as a way to introduce one people to another, and that introduction will be a way to convey help to one another (Rasjid, 2015). In the household, husband and wife gather with each other in order to get offspring as a successor to the generation so that a family is formed. The family is the

smallest unit of a nation, while the family that is aspired to in marriage is a prosperous and happy family that always gets the pleasure of Allah.

The most important purpose of marriage is "to preserve the human species through birth, just as plants preserve their species through cultivation". The goal of human life must be to be happy in this world and the hereafter. To achieve this goal, one way is to hold fast to the Qur'an and Hadith. Marriage provides one of the greatest pleasures in the world for each husband and wife. This pleasure is divided into two parts; namely, inner peace and physical pleasure. The goal of human life is to be happy in this world and the hereafter. To achieve this goal, one way is to hold fast to the Qur'an and Hadith. Marriage provides one of the greatest pleasures in the world for each husband and wife. This pleasure is divided into two parts; namely, inner peace and physical pleasure (Al-Faqi, 2011). The formation of a harmonious family is one aspect of the approach in developing human resources, of the many ways to realize human resources education is the most effective way because education uses two approaches at once, namely the "buy" approach which means recruitment / attraction and "make" which means coaching / development to improve the quality of Human Resources for a better life (Warisno, 2018).

Islamic households are households in which Islamic manners are upheld, both with regard to individuals as well as the entire household. An Islamic household is a household founded on the foundation of worship. Marriage is a sunnah practice that is prescribed by the Qur'an and the sunnah of the Prophet Muhammad. firmly, in line with sexual disposition and in accordance with halal and clean channels to obtain offspring that can maintain self-respect, joy of heart and inner peace. as Allah says in Q.S. al-Rum / 30: 21.

However, if for some reason this goal fails, there is no need to prolong the empty hope. Islam strongly encourages peace between spouses rather than breaking them up, but when the relationship between spouses is impossible to continue, then Islam does not fetter it, which can lead to a miserable and painful situation, so divorce is justified even though divorce is a lawful act that is hated by Allah. This is because divorce is contrary to the purpose of marriage, which is to form a happy household forever. And again divorce has a negative impact on the former husband and wife and children (Zuhdi, 1997). Therefore, through this journal, researchers are trying to examine how important pre-marriage education is for prospective brides as a provision of knowledge in married life.

2. METHOD

This research uses a type of qualitative research with a library research design, by collecting and analyzing data sources to be processed, and presented in the form of a library research report (Arrohmatan et al., 2022). The technique used is Library Research, according to Mustika, this research technique is research whose activities are only limited to library collections without field research. This technique was chosen for several reasons including, first, the problems discussed in this study can only be answered through literature studies, and it is impossible to expect data from field studies (Field Research). Secondly, this study is a preliminary stage (Preliminary Research) of symptoms in the field, in other words, this study is a preliminary stage of learning activities in schools. Third, the data in this research is reliable in answering the existing problems. This is of course also influenced by the selection, techniques, and analysis of the data used (Zed, 2014). Because this research is library research, where all data sources are obtained through written records from books, journals, and others, here the author analyzes the data using Content Analysis techniques. Louis Cohen explains that content analysis is the process and reporting of written data, while more fully content analysis is a rigorous and systematic procedure for analyzing, testing, and clarifying data.(Cohen, 2007).

3. RESULTS AND DISCUSSION

The bride-to-be course program is implemented to provide provisions to prospective brides and grooms about family knowledge and healthy reproduction so that prospective brides and grooms have the knowledge, physical and mental readiness in entering marriage to form a *sakinah*,

mawaddah wa rahmah family so that divorce and dispute rates can be reduced. Pre-marital course is the provision of knowledge, understanding, skills and awareness to adolescents of marriageable age about household and family life (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah Pasal 1, 2013). The implementation of courses for prospective brides is carried out by the religious affairs office (Kantor Urusan Agama/KUA) which is a representative office of the ministry of religion of the regency or city in every sub-district in Indonesia.

3.1. Definition of a prospective bride course

A course is a lesson on something of knowledge or skill given in a short period of time. Meanwhile, what is meant by the bride-to-be course or Regulation of the Director General of Islamic Public Guidance Number: DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses referred to as pre-marriage courses is the provision of knowledge, understanding, skills and awareness growth to adolescents of marriageable age about household and family life (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah Pasal 1, 2013).

The participant requirement is someone who has entered the age of marriage even though they are not planning to get married. If the participant has attended the bride-to-be course, a certificate will be given which can be used as one of the requirements for marriage, if there is a prospective replacement couple who has made a marriage contract but has not attended the bride-to-be course, administrative sanctions will be imposed in the form of withholding the marriage book or not being given temporarily before the couple takes the bride-to-be course. Given the importance of the bride-to-be course in overcoming the problems that often arise in marriage. Therefore, the Minister of Religious Affairs has conveyed the need to strengthen marriage institutions through the revitalization of the implementation of the Prospective Bride and Groom Course (in Indonesian called Suscatin). In the near future, the Ministry of Religious Affairs will issue a Minister of Religious Affairs Regulation (in Indonesian called PMA) on Marriage Guidance as a complement to Suscatin. If previously the implementation of Suscatin was only carried out at the Office of Religious Affairs in a time duration of only a few (two or three) hours, then the PMA explains that Suscatin (in the PMA called Marriage Guidance) is carried out for two days or 16 hours and is one of the most important aspects of marriage guidance requirements that must be fulfilled by the bride and groom (Munawaroh, 2016).

It is hoped that with the inclusion of a bride-to-be course as one of the requirements of the marriage procedure, prospective couples will already have insight and knowledge about domestic life, which in turn will be able to gradually reduce or minimize the number of divorces and domestic violence in Indonesia.

3.2. Legal Basis of the Prospective Bride Course

In Law Number 1 of 1974 concerning Marriage, article 1 states: Marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty to be able to build and create a household that is sakinah mawaddah and rahmah, Islam has provided instructions on the rights and obligations of husband and wife, if the rights and obligations of each have been fulfilled, then the dream of a sakinah household will be realized. The basics of implementing a bride-to-be course are as follows as follows: Law Number 22 Year 1946 jo Law Number 32 Year 1954, concerning Registration of Nikah, Talak and Rujuk. Law Number 1 of 1974 concerning Marriage. Law Number 3 of 2006 concerning Religious Courts. Decree of the Minister of Religious Affairs Number 3 of 1999 on the Development of the Sakinah Family Movement. Decree of the Minister of Religious Affairs Number 1 of 2001 on the Position, Duties, Functions, Authority of the Organizational Structure and Work Procedures of the Ministry of Religious Affairs. Decree of the Minister of Religious Affairs No. 373 of 2002 on the Organization and Working Procedures of the Provincial Office of the Ministry of Religious Affairs and the District/City Office of the Ministry of Religious Affairs. Decree of the Minister of Religious Affairs Number 301 of 2004 on the Implementation of the Functional Position of the Penghulu. Minister of Religious Affairs Decree No. 477/2004 on

Marriage Registration (article 18) Within 10 (ten) days before the penghulu or assistant penghulu approves the marriage contract. The prospective husband and wife are required to attend a prospective bride course (bride-to-be course) from the local marriage counseling, guidance and preservation agency (BP-4). Regulation of the Director General of Islamic Public Guidance of the Ministry of Religious Affairs Number DJ. II/542 of 2013 concerning Guidelines for Organizing Prospective Bride Courses (Rofiq, 1998).

In relation to the implementation of the law, Satjipto Raharjo states that written legal regulations made to enforce community behavior can only function effectively if they meet three conditions, namely: (1) Philosophical requirements, namely that the law can provide justice for the people it targets. A law should not cause discrimination against some individuals or groups of people. (2) The juridical requirement emphasizes more on legal certainty. Legal certainty is a measure/degree that determines the firmness or clarity of a legal provision regarding the rights and obligations of individuals/legal entities (legal subjects) in community life, about what actions can be taken by law enforcement officials against unlawful acts and against the perpetrators, and others. The existence of legal certainty can be measured from the existence or absence of legal regulations itself and synchronization with existing legal regulations above it. (3) Sociological Syrat, namely that a law can function if the norms that are still abstract in nature as contained in the articles are implemented by the implementers, both the community and law enforcement officials (Rahardjo, 2000).

3.3 Purpose of the Bride-to-be Course

The purpose of the bride-to-be course is to increase understanding and knowledge about household/family life in realizing a *sakinah, mawaddah warahmah* family and reduce the number of disputes, divorces, and domestic violence. The purpose of the bride-to-be course in general is to provide information to prospective brides so that they know about the purpose of marriage, know the rights and obligations of husband and wife in family, neighbors and the state, instill a sense of faith and have good morals, understand how to purify themselves, take *junub* baths, *adab* when menstruating, or *adab jimak* and prayers that must be read to be recited. In addition, it also aims to minimize the occurrence of divorce, because the cause of divorce is usually from trivial problems to become large. The end of *suscatin* is the establishment of a *sakinah mawaddah warahmah* family so that it can get through household problems. To socialize Law No. 1 of 1974 concerning marriage.

Based on the Regulation of the Director General of Islamic Public Guidance Islam Number: DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marriage Courses Article 2 that the objectives are divided into 2, namely general objectives and specific objectives. General Objective. The general objective is to realize a family that is *sakinah, mawaddah, warahmah* through the provision of knowledge, increased understanding and skills about household and family life. while the specific objectives are to equalize the perception of the organizing agency / institution regarding the substance and mechanism for organizing pre-marriage courses for teenagers of marriage age and prospective brides; and the realization of guidelines for organizing pre-marriage courses for teenagers of marriage age and prospective brides (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor: DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah Pasal 1, 2013).

In the study of psychology, education will make a person more mature in thinking. Adult thinking is making decisions with all the considerations and far-sighted thinking, on the contrary, childish thinking is making decisions that seem hasty so that it often causes regret later on. The relationship with marriage is that education before marriage is very important for prospective brides so that they can make the right decisions in dealing with household problems so as to avoid divorce, which is now happening a lot (Supyanuddin et al., 2022).

3.4. Implementation of the Prospective Bride Course

3.4.1 Guidelines for organizing

Guidelines for organizing pre-marriage courses are intended as guidelines for technical officials within the Directorate General of Islamic Public Guidance c.q Directorate of Islamic Religious Affairs at the central, provincial, district / city and sub-district KUA levels and agencies / institutions that organize Pre-marriage Course activities. The course is intended as a short briefing (shot course) given to teenagers of marriageable age or prospective brides with a certain time, namely for 24 lesson hours for 3 (three) days or made several meetings with the same lesson hours. The time of implementation can be adjusted to the opportunities possessed by the participants. In accordance with the provisions of article 3 paragraph (1) of the 2013 Regulation of the Director General of Islamic Society concerning the Implementation of the Pre-Marriage Course: that the organizer of the pre-marriage course is the Marriage Advisory, Development and Preservation Agency (BP4) or other Islamic religious institutions / organizations as organizers of pre-marriage courses that have received accreditation from the Ministry of Religion. With this provision, the implementation of pre-marriage courses can be carried out by agencies / institutions outside government agencies in this case the sub-district KUA, but the implementation is carried out by Islamic religious institutions / organizations that have fulfilled the provisions set by the Government. The government, in this case the Ministry of Religious Affairs, functions as a regulator, coach and supervisor. This is different from the implementation of the bride-to-be course, which in the past was carried out directly by the sub-district KUA/BP4. The implementation of the pre-marital course as set out in this guideline provides a broad opportunity for the community to participate in family development and to reduce the divorce rate and family violence. The Ministry of Religious Affairs as a regulator and supervisor is responsible for providing guidance to Islamic religious institutions/organizations organizing premarital courses so that debriefing can be directed, right on target and successful as expected, besides that family development and development are no longer piled on the responsibility of the government unilaterally but are the joint responsibility of the community to work together to improve the quality of the family in an effort to reduce the divorce rate, and domestic violence which has been rampant in the community (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah Pasal 2, 2013).

3.4.2 Organizers' facilities

The pre-marriage course organizers' facilities include teaching and learning facilities: syllabus, modules, and other teaching materials needed for learning. The syllabus and modules are prepared by the ministry of religion to be used as a reference by pre-marriage course organizers. Learning Materials and Methods The pre-marriage course materials consist of basic groups, core groups and supporting groups. This material can be provided using lectures, discussions, questions and answers, case studies (simulations) and assignments whose implementation can be adjusted to the conditions and needs in the field. Resource persons/teachers are conducted by family consultants, religious leaders, psychologists, and professionals in their fields. Financing Pre-marriage course financing in accordance with the provisions of article 5 can be sourced from central and municipal government funds, can be given to organizers in the form of assistance, assistance to organizing institutions to improve the welfare and guidance of the people in accordance with applicable laws and regulations.

3.4.3 Certificate Of Completion

A certificate is an official statement issued by a competent institution that has been accredited by the Ministry of Religious Affairs that the person concerned has participated in pre-marriage course activities. The certificate is prepared by the organization, institution or body conducting the pre-marriage course (article 6 paragraphs 1, 2 and 3) The certificate is given to the course participant as a mark of completion or as proof that the person has attended the pre-marriage course. A bride-to-be who has attended a pre-marriage course is given a certificate as proof of completion. The certificate will be a requirement for the completeness of marriage registration,

namely when registering at the District KUA, even though this certificate document is not mandatory but it is highly recommended to have it, because having a certificate means that the bride and groom already have a stock of knowledge about housekeeping and are trying to prepare themselves carefully to navigate a new household life, namely by equipping themselves with knowledge and understanding of the ins and outs of housekeeping, so that whatever shocks they face later will be anticipated properly because they have been equipped with the ramburambunya. The certificate in question is issued by the organizer after the course participants have convincingly passed the course. The certificate in question is a complementary requirement for marriage registration at the time of marriage registration at the Sub-district KUA. The form of the certificate (model, color, and size) is left to the organizing agency/institution with the obligation to include the agency/institution accreditation number issued by the Ministry of Religious Affairs (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor : DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah Pasal 2, 2013).

4. CONCLUSION

The Marriage Guidance Program for Prospective Brides is a tangible manifestation of the seriousness of the Ministry of Religion in ensuring nation building through ideal marital harmony, including the provision of resources and budgets. So to ensure accountability and orderly administration of program implementation, it is necessary to issue Technical Guidelines for Marriage Guidance for Prospective Brides. The purpose of the implementation of the course for prospective brides is first to realize a family that is *sakinah, mawaddah, warrahmah* through the provision of knowledge, increased understanding and skills about household and family life. Second, to equalize the perception of the organizing agency/institution about the substance and mechanism of organizing pre-marriage courses for teenagers of marriageable age and prospective brides; and The realization of guidelines for organizing pre-marriage courses for teenagers of marriageable age and prospective brides. Guidelines for organizing pre-marriage courses are intended as guidelines for technical officials within the Directorate General of Islamic Public Guidance c.q Directorate of Islamic Religious Affairs at the central, provincial, district / city and sub-district KUA levels and agencies / institutions that organize Pre-marriage Course activities. The course is intended as a short briefing (shot course) given to teenagers of marriageable age or prospective brides with a certain time, namely for 24 lesson hours for 3 (three) days or made several meetings with the same lesson hours. The time of implementation can be adjusted to the opportunities possessed by the participants.

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The bride-to-be course is a substantive and administrative requirement for the implementation of an authoritative marriage contract. The bride-to-be course is packaged in interesting activities, not merely with the lecture method (monologue). Leading - sector implementation of the bride-to-be course is the Office of Religious Affairs (KUA), by optimizing cross-sectoral cooperation with universities, local governments, social institutions concerned with family issues, women, and children, or community organizations with a mutually beneficial cooperation formula. The legal basis for the implementation of the prospective bride course is, first, Decree of the Minister of Religion Number 477 of 2004 concerning Marriage Registration (article 18) Within 10 (ten) days before the *penghulu* or assistant *penghulu* approves the marriage contract. The prospective husband and wife are required to take a prospective bride course (bride-to-be course) from the local marriage counseling, coaching and preservation agency (BP-4). hRegulation of the Director General of Islamic Public Guidance of the Ministry of Religious Affairs Number DJ. II/542 of 2013 concerning Guidelines for Organizing Prospective Bride Courses.

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