

Counselling Program of Pre-marital Education at the Office of Religious Affairs

Sulhani Sulhani, Siti Marlina, Dian Mustika, Paujan Azim
UIN Sulthan Thaha Saifuddin Jambi
Jambi, Indonesia
sulhani@uinjambi.ac.id

Abstract—Marriage ties must start from the preparation of communication, financial preparation, mental preparation and knowledge of the requirements regarding marriage. Therefore, marrying the marriage is not only based on love, but the reason for rational consideration. This study aims to determine the optimalization of the role of BP4 in the implementation of premarital education in reducing the number of divorces in PA in the city of Jambi. This research is descriptive-analytical by using descriptive qualitative approach, while data collection methods are carried out through observation, interviews, and documentation. The research results obtained are: premarital education is the provision of knowledge, understanding, skills and growing awareness of adolescents of married age about household life and family. Premarital education is not solely an effort to prevent possible interruptions in marriages that will take place, but also to improve the quality of good husband-wife relationships and to provide welfare, security and happiness in marriage. Thus, the root of the breakdown of relationships can be avoided as early as possible. Regarding Optimalization the role of BP4 in the implementation of premarital education in reducing the number of divorces in PA in the city of Jambi is not yet optimal, because today the divorce rate in PA in Jambi city is still relatively high.

Keywords—counselling program; pre-marital education; office of religious affair

I. INTRODUCTION

The family is not a static institution. In recent decades, marriage rates have fallen, divorce rates have risen, and the defining characteristics of marriage have changed [1]. The idea of marriage is often not directly proportional to the reality that occurs in society. Household cracks that resulted in divorce continued to increase in various regions. Every year no less than 200 thousand divorces occur in Indonesia. Based on the results of the interview with the author of the Jambi Religious Court chair "Of the number of cases handled by the Jambi Religious Court, most of them were divorced and submitted by the wife". It is known that disharmony is the dominant factor causing divorce. The hypothesis arises that assistance to married couples is not optimal so that various household problems arise and end in divorce.

Several countries in the United States, since 1980, have realized that one of the steps that can be taken to reduce the rate of divorce (for married or unmarried couples) is by educating on romantic relationship [2]. Policies to provide

education regarding romantic relationships are also applied in countries such as Britain and Australia. Various studies have long proven the usefulness of premarital preparation programs to help couples build healthy long-term relationships and improve children's well-being [3]. Similar to the country mentioned above, to reduce divorce rates in Indonesia there is also a premarital guidance program for brides. This was done at the religious affairs office.

The author admitted that many previous studies talked a lot about premarital education for examples the research conducted by Adinda azka nur fathaya, asep ramdhan with the title pre-marital education as a solution to overcoming divorce cases through application design [4] and then the research conducted by Fitriana, Ratih Arrum Listiyandini, Titi Sahidah with the title premarital preparation training for young adults in Jakarta [5] And the research conducted by Radhiya Bustan with the title early adult perception regarding premarital courses [6]. But what distinguishes this research from previous research is that this study wants to see how far the optimalization of premarital education institutions is held. visible or not functioning of this institution.

II. METHODS

The research method used was descriptive qualitative, which was conducted at the religious affairs office of Telanaipura Subdistrict, Jambi City. The data collection techniques from this study using the interview method. The subjects in this study were the Staff of BP4, the Head of the Office of Religious Affairs and the Executives who provided pre-marital education material directly to prospective substitutes. Data Analysis Techniques are Data Reduction, Data Display (Data Display), and Withdrawal of Conclusions (Verification).

III. RESULTS AND DISCUSSION

A. Pre-marital Education

Premarital education is a provision of knowledge, understanding, skills, and awareness raising to adolescents of marriage age and bride and groom about household and family life [4]. Premarital counselling and or education is a therapeutic couple intervention that occurs with couples who plans to marry [5]. Premarital education is a skills training procedure

which aims at providing couples with information on ways to improve their relationship once they are married [6].

The material for premarital education issued by the Ministry of Religion of the Republic of Indonesia, Directorate General of Islamic Community Guidance contains marriage law, mechanisms and procedures for marriage registration, *fiqh munakahat*, caring for love in the family, reproductive health, conflict management in the family, planting faith values, devotion, and *akhlaqul karimah* in family.

Premarital counseling should begin around six months to one year before marriage [7]. Accordingly, some experts recommend scheduling marriage preparation training 4 months to 12 months prior to the wedding to maximize the teachable moment [8]. As chairman of the religious affairs office said that premarital education should not be done when the marriage is near, but it can also be done long before the person wants to carry out marriage, the longer the person follows premarital education the results are also good [9].

B. Legal Basis for Pre-Marital Education

The Indonesian government formulates legislation which makes it difficult to divorce and establish a marriage advisory body or better known as BP4. BP4 is the only agency that works in the field of marital counseling and divorce reduction. Functions and Tasks BP4 remains consistent in implementing Law No. 1 of 1974 concerning Marriage and other Legislation concerning Marriage. Therefore the function and role of BP4 are needed by the community in realizing the quality of marriage.

In Law No. 1 of 1974 concerning Marriage, article 1 states: Marriage is a bond between the inner and outer birth of a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the Almighty God, to foster and the creation of a *sakinah* household *mawaddah* and *rahmah*.

Preservation of a marriage is not only pursued after problems occur in the household. However, the preservation of a marriage must be attempted as early as possible, that is before the marriage took place [10]. Through the Minister of Religion Decree (KMA) No.477 of 2004, the government mandates that before the marriage takes place, each bride must be given prior insight into the meaning of a household through Pre-Marital Education [11].

With the issuance of the Circular of the Director General of Islamic Guidance Number: DJ.II / 542 in 2013 made the movement of Pre-Marital Education increasingly clear, coupled with the Circular of the Minister of Home Affairs Number 400/54 / III / Bangda concerning the Implementation of Guidance on the *Sakinah* Family Movement, the birth of regulations the regulation on premarital education is a form of the Government's real concern for the high rate of divorce and cases of domestic violence (domestic violence) in Indonesia. It is expected that the inclusion of Pre-Marital Education as one of the conditions or procedures before the marriage is held, the bride and groom should have the insight and knowledge about household life which in turn will be able to gradually reduce and minimize divorce and domestic violence in Indonesia

C. Pre-Marital Education Goals

In Chapter II Article 2 of the Regulation of the Director General of Islamic Community Guidance Ministry of Religion Number DJ.II / 372 of 2011 concerning Guidelines for Implementation of Pre-Marital Education explains that the purpose of Pre-Marital Education is to increase understanding and knowledge of household/family life in realizing a happy family, *mawaddah*, *warahmah* and reduce the number of disputes, divorce, and domestic violence [8]. In the Director General of Islamic Guidance Regulation Number DJ.II / 542 of 2013 mentioned pre-marital education objectives include:

1) *General purpose*: Realizing a happy family, *mawaddah*, *warahmah* through the provision of knowledge, increasing understanding and skills about household life and family. In line with this explanation, Agus Setiawan also said that the most important thing about pre-marital education is as a basis or provision to proceed to marriage.

2) *Specific objectives*: 1) To equalize the perception of the organizing body/institution about the substance and mechanism of the implementation of premarital education for adolescents of the age of marriage and bride; 2) Realization of guidelines for the provision of premarital education for adolescents of married age and bride candidates [8].

Based on what has been described above, it can be seen that the purpose of Pre-Marital Education is to provide knowledge, understanding, skills, and growth of awareness about the issues surrounding marriage and problems of household and family life for prospective married couples. This Pre-Marital Education is carried out by BP4.

D. Components of Pre-marital Education

Ministry of Religion's Director General of Islamic Guidance Regulation. RI No. DJ.II / 491/2009 juncto Perdirjen Bimas Islam Number DJ.II / 372/2011 concerning Education of Prospective Brides. And Perdirjen Bimas Islam No Dj.II / 542 in 2013 concerning the Implementation of Pre-Marital Education. In this rule, Pre-Marital Education material has been standardized with 7 material for 24 hours of lessons, with the following details:

- Marriage procedure and procedure 2 hours of study.
- Religion Knowledge 5 hours of study.
- Legislation in the field of marriage and family 4 hours of study.
- Husband and wife rights and obligations 3 hours of study.
- Reproductive [12] health 3 hours of study.
- Family management 3 hours of study.
- Marriage and family psychology 2 hours of study.

Based on the results of the interview with the author with M. Hafiz as the head of the religious affairs office and Agus Setiawan and Ahsan Putraas the chief who provides pre-marital education material to the bride and groom, the pre-marital education materials are :

1) *Al-Quran learning*: Alquran learning is only done on two sides, namely the al-Quran reading and tajwid knowledge.

2) *Aqeedah / faith*: Aqeedah is the first and very important factor because Aqeedah is faith in Allah and the last day. The relationship between husband and wife is not only worldly relationships or animal lust but is a noble interaction of the soul. So when the relationship is valid, it can continue to the afterlife.

3) *Relations between human being*: There are many relations between humans here, the relationship between humans is very emphasized in pre-marital education material is the relationship between husband and wife. Where between husband and wife have the rights and obligations of each? A husband is required to be more patient than his wife, where the wife is physically or personally weak. If he is required to do everything, he will get stuck. The wife must serve the husband as a leader, protector, guardian, and provider. Don't behave badly when your husband is there and don't replace your husband when he leaves.

In addition to the material, in the provision of pre-marital education brides who want to carry out a marriage are also asked about issues of more personal matters such as prayers and intentions of obligatory bathing, prayers, and intentions of intercourse, compulsory bathing and so forth.

While the speakers consisted of marriage and family consultants according to their respective expertise. The method used in the implementation of education is by lecture, dialogue, simulation, and case studies (Perdirjen Bimas Islam No DJ.II / 542/2013 Article 8).

In the implementation of prenatal guidance, one of the most basic elements is the subject (mentor, tutor, marriage and family consultant) as a resource person or facilitator in the implementation of the education. The supervisor or tutor must be able to read the situation and condition of the bride and groom faced and master the material or material and can set a good example or example. In accordance with Article 3 paragraph (1): that providers of Pre-Marital Education are Marriage, Guidance and Conservation Agency (BP4) or other Islamic religious institutions/organizations as pre-marital education providers who have received Accreditation from the Ministry of Religion.

With this provision, the implementation of pre-marital education can be carried out by agencies/institutions outside government agencies, in this case, KUA districts, but the implementation is carried out by Islamic religious bodies/institutions/organizations that have fulfilled the provisions set by the Government. The government, in this case, is the Ministry of Religion functions as a regulator, supervisor, and supervisor.

Different from the implementation with the education of the bride and groom carried out in the past carried out directly by the KUA / BP4 sub-district. The implementation of Pre-Marital Education as stipulated in this guideline provides a wide opportunity for the community to participate in participating in family development and development as well as reducing divorce and family violence rates. The organizer authorized to

carry out Pre-Marital Education is the Marriage Advisory, Guidance and Conservation Agency (BP4) or other agencies and institutions that have received Accreditation from the Ministry of Religion (Perdirjen Bimas Islam No DJ.II / 542/2013 article 3). The regulation also regulates certification. That the bride who graduated will be given a certificate of graduation and can be used as a condition for marriage registration (Perdirjen Bimas Islam No DJ.II / 542/2013 Next Article will be discussed around BP4 institutions.

E. Implementation of Pre-marital Education in Telanaipura District

- Pre-Marital Education basically must be carried out by BP4 (marriage counseling, preservation, and advisory bodies) but Pre-Marital Education activities are carried out by KUA employees, as expressed by M. Hafiz that the implementer of Pre-Marital Education is carried out by anyone who is in office [7] . However, the existence and position of the BP4 itself is unclear. Based on the results of the author's interview with M. Hafiz as head of the religious affairs office and Agus Setiawan further, M. Hafiz explained that the KUA and BP4 should be partners, because pre-marital education is actually one of the BP4 activities, while those who run it are KUA or both of them. So the two institutions must be in synergy.
- Facilities and Financing for the Implementation of Pre-Marital Education that has been going on so far, is deemed to be better. This is supported by the existence of adequate regulations, adequate place facilities, and fulfilled human resources. Facilities for pre-marital education providers include teaching and learning facilities: syllabus, modules or books, 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 providers of Pre-Marital Education. This was as revealed by the Head of KUA Telanaipura; M. Hafiz that the syllabus, modules and teaching materials used in Pre-Marital Education have so far come from the Ministry of Religion. 10 Syllabus, modules and teaching materials delivered during the implementation of Pre-Marital Education during this time use syllabi, modules, and teaching materials [7] . obtained from the Ministry of Religion. Whereas with regard to financing. With the existing regulation namely Perdirjen Bimas Islam Number: DJ.II / 542 of 2013 concerning Guidelines for Implementation of Pre-Marital Education, it is deemed sufficient to cover Pre-Marital Education activities. It's just that for the implementation there are several obstacles. The first in terms of financing still does not exist, because the budget allocation as stipulated in the Perdirjen is not available either from the APBN or APBD. Whereas in Article 5 it is stated that the financing of the implementation of Pre-Marital Education can be sourced from the APBN and APBD.11 Whereas in the explanation section of the article it is stated that: government funds in the form of APBN or APBD can be given to the organizers in the form of assistance.

Assistance to the organizing body/institution can be justified as long as to improve the welfare and guidance of the people in accordance with the applicable laws and regulations, the government can assist private agencies/institutions from APBN / APBD funds. 2014 is stated in number (b) that Pre-Marital Education activities are calculated per marriage event of Rp. 50,000.00 (fifty thousand rupiahs). (c) Funds for Pre-Marital Education activities are used for the provision of honorarium and/or transportation for resource persons, consumer purchases, and completeness of Pre-Marital Education. 13 Since 2013, the Pre-Marital Education Activities have not user fees. And of course this is an obstacle because of the implementation. This activity can not provide consumption for participants and at the same time can not bring outside speakers or other institutions to deliver material related to brides such as Reproductive health, Maternal, and Child Health, Domestic Violence Law and Criminal provisions, and others

F. Pre-marital Education Certification

Article 6 Perdirjen Islam Guidance Number: DJ.II / 542 of 2013 concerning Guidelines for Pre-Marital Education Implementation states that: (a) Married-age adolescents who have attended Pre-Marital Education are given certificates as proof of graduation; (b) The certificate referred to in paragraph 1 is issued by the BP4 or the Islamic religious organization of the education provider; (c) The certificate referred to in paragraph 1 can be a complete requirement for marriage registration; 15 Candidates who have attended Pre-Marital Education are given a certificate as proof of graduation.

The certificate will be a complete requirement for marriage registration when registering at KUA Subdistrict, even though this certificate document is not compulsory but highly recommended to have it because having a certificate means that the bride and groom already have the knowledge of domesticity and try to prepare themselves carefully for life. the new household is to equip themselves with the knowledge and understanding of the ins and outs of the household so that any shocks they face will be anticipated well because they are equipped with signs. The certificate is issued by the organizer after the education participant has passed after completing Pre-Marital Education. The certificate in question is a supplementary requirement for marriage registration at the time of marriage registration at KUA District.

With regard to pre-marital education certification at KUA, Telanaipura District is a requirement for completeness of marriage registration as disclosed by M. Hafiz, explaining that following up on BP4 Central letter No.059 / 13P / BP4 / XII / 2014 dated 16 December 2014 concerning Pre-Marital Education, and Perdirjen Bimas Islam No: DJ.II / 542/2013 Every bride who registers for marriage at KUA must take a pre-marital education first. 16 Certification of Pre-Marital Education is one of the requirements for marriage registration at KUA, therefore each bride and groom will holding a marriage should have attended Pre-Marital Education. However, in its implementation in recent years (2015 until now) the certificate was not issued because there was no

budget for the manufacturer. The reason is fear of the existence of illegal fees because before 2015 the issuance of certificates could be carried out because of the funds obtained from participants who attended pre-marital education.

G. Implementation of Pre-marital Education

Pre-marital education is usually carried out by the KUA sub-district at a certain time, ie utilizing 10 days after registering at the KUA sub-district while the Pre-Marital Education is wider in scope and time by providing opportunities for all adolescents or youth of marriage age to attend education without being limited by 10 days after registration. in the KUA sub-district. So that the education participants have a wide opportunity to be able to attend Pre-Marital Education whenever they can take part in the activity until the time to register at the KUA sub-district. M. Hafiz explained that the Pre-Marital Education participants who had registered themselves were mostly participants who would just get married.¹⁸ However, there were also couples who wanted to carry out the marriage, but they did not attend this Pre-Marital Education.

Guidance materials were given to teenagers, in general, are about:

- Understanding Marriage
- Law - Marriage Law
- Wedding Purposed
- Choosing a soul mate
- Terms and Pillars of Marriage
- the Ban on Marriage
- Mahar Or Married
- Sing
- Walimah or Wedding Party
- Rights and Obligations of Husbands and Wives

While the method used in the implementation of guidance is:

- The lecture method; used to convey material orally.
- Method of discussion and question and answer; used to determine the extent of acceptance and understanding of the material presented.

IV. CONCLUSION

Based on the results of the above research can be concluded that the implementation of Pre-Marital education courses in Telanaipura District is still lacking or not optimal; both in terms of institutions, facilities, facilities, financing, participants, and course material. The policy on Pre-Marital Education Courses in the District of Telanaipura has a role in reducing the level of divorce rates and encourages the formation of happy families in the area.

ACKNOWLEDGMENT

Authors would like to thank for the financial support from the UIN Sulthan Thaha Saifuddin Jambi and specifically to the School of Postgraduate Studies and Project Implementation Unit. Without funding and moral support from these two work units, the opportunity to present this paper at the 3rd Asian Education Symposium meeting in Bandung did not occur.

REFERENCES

- [1] B. Stevenson, and J. Wolfers, "Marriage and divorce: Changes and their driving forces," *Journal of Economic Perspectives*, American Economic Association, vol. 21(2), pp. 27-52, 2007.
- [2] D.A. Bagarozzi, J.I. Bagarozzi, S.A. Anderson, L. Pollane, Premarital Education and Training Sequence (PETS): A 3-year follow-up of an experimental study. *Journal of Counseling & Development*, vol. 63(2), pp. 91-100, 1984.
- [3] A.J. Hawkins and T. Ooms, "Can marriage and relationship education be an effective policy tool to help low-income couples form and sustain healthy marriages and relationships? A review of lessons learned," *Marriage & Family Review*, pp. 37-41, October 2014.
- [4] A.A.N. Fathya and A. Ramdhan, "Pendidikan pra nikah sebagai solusi penanggulangan kasus perceraian melalui perancangan aplikasi," *Jurnal Rekamakta ITENAS*, vol. 1-10, 2018.
- [5] T.S. Fitriana and R.A. Listiyandini, Program Pelatihan Persiapan Pra Nikah bagi Dewasa Muda di Jakarta, September 2015.
- [6] R. Bustan, "Persepsi dewasa awal mengenai kursus pranikah," *Jurnal Al-Azhar Indonesia*, vol.3(1), pp. 82-95, 2015.
- [7] Kementerian Agama RI- Direktorat Jenderal Bimbingan Masyarakat Islam DUAI dan PS, Modul TOT Kursus Pra Nikah, Jakarta, 2010.
- [8] C.E. Murray and T.L. Murray, "Solution-focused premarital counseling : helping couples build a vision for their marriage," *Journal of Marital and Family Therapy*, vol. 30(3), pp. 349-58, July 2004.
- [9] C. Senediak, "The value of premarital education," *Journal of Family Therapy*, vol. II(1), pp. 26-31, March 1990.
- [10] J.W. Santrock, *Life-Span Development: Perkembangan Masa Hidup*, Jakarta: Erlangga, 2012.
- [11] B. Silliman and W.R. Schumm, "Improving practice in marriage preparation," *Journal of Sex and Marital Therapy*, vol.25(1), pp. 23-43, Jan-Mar 1999.
- [12] B. Silliman and W.R. Schumm, "Marriage preparation programs: A literature review," *The Family Journal: Counseling and Therapy for Couples and Families*, vol. 8, pp. 133-142, 2000.