International Journal Empowerment Society
Vol. 01, No. 01, April 2025, pp. 6~11
ISSN: 3089-7254, *https://ejournal.almusthofa.org/index.php/ijes/*

Premarital Socialization And Guidance Program: Reducing The Risk Of Divorce In The Household

Ahmad Masyuri Al Hadad[1], Anatun Nisa Muna'amah[2], Al-Munip[3,], Erwina Kartika Devi[4], M.Arif Mustofa[5], Muslihun,[6]
[1,2,3,4,5] Institut Islam Al Mujaddid Sabak, Jambi, Indonesia

Article Info

Article history:

Received 03 02, 2025
Revised 03 15, 2025
Accepted 04 23, 2025

Marriage,
Premarital guidance
Sakinah family
Divorce
Mental readiness
Physical readiness

ABSTRACT

Marriage in Islam is considered a sacred institution that functions as the foundation of family life and has a significant impact on the welfare of society. This article presents an analysis of the urgency of premarital guidance in forming a sakinah, mawaddah, and rahmah family as well as efforts to reduce the divorce rate. This study uses a descriptive qualitative approach in KUA Mendahara District, with data collection methods that include interviews, observations, and documentation. The findings show that premarital guidance provides an in-depth understanding of the essence of marriage, the rights and obligations of husband and wife, and conflict management strategies in the household. During the guidance, the bride-to-be gained knowledge about the meaning of marriage in Islam, the motivation for marriage according to the Qur'an and Hadith, as well as the fiqh of marriage. Respondents reported increased insight into essential aspects of household life, such as the material and emotional needs of the family. The results of the study indicate that the premariptial guidance program contributes positively to improving the physical, mental, and economic readiness of prospective brides. Thus, this guidance is an effective means of reducing the risk of divorce and helping to create a harmonious and prosperous family, in accordance with the principles of Islamic teachings.

This is an open access article under the CC BY-SA license.

Corresponding Author:

Ahmad Masyuri Al Hadad
Institut Al Mujaddid Sabak
Email: ahmadmasyuri0@gmail.com

1. INTRODUCTION

Marriage is taken from the Arabic language which consists of two words, namely zuwwaja and nakaha. Then this word is used in the Qur'an in mentioning the marriage of Muslims. Nakaha means to gather and zawwaja means couple.in short, in terms of marriage language, it is interpreted as gathering 2 people into one (Tinuk 2022). Marriage is the gateway to family life that has an influence on the descendants and lives of the community. A strong and good family is an important condition for the welfare of society and the happiness of mankind in general. Religion teaches that marriage is something sacred, good, and noble. Marriage becomes a strong wall that keeps people from the possibility of falling into the valley of sin caused by uncontrollable lust. Islam strongly encourages marriage, namely marriage that meets the requirements and is harmonious so that it becomes one of mankind's worship to Allah(Malisi 2022)

The law of marriage has a very important position in Islam because the law of marriage regulates the rules of family life which are the core of community life in line with

the position of human beings as creatures of honor over other creatures. The law of marriage is part of the teachings of Islam that must be obeyed and implemented in accordance with the provisions contained in the Qur'an and the Sunnah of the Prophet(Hamid 1976)

In previous research (Pokhrel 2024) who discussed the urgency of organizing pre-marriage courses is one of the means to provide understanding to married couples to realize a family of sakînah mawaddah warrahmah. Every couple certainly really expects a marriage that is sakinah mawaddah warrahmah. Therefore, premarital guidance is very important to hold because based on the annual records of the Central Statistics Agency (BPS), the divorce rate in Indonesia has decreased by 10.2% in 2023 with 463,654 cases. The previous year, the divorce rate reached 516,344 cases. This number refers to data from the Central Statistics Agency (BPS) released on February 28, 2024.

Based on the cause of divorce due to economic factors, disputes, abandonment, interference from other parties or infidelity, and arranged marriage. Second, of these factors that are the dominant factors causing divorce are economics and disputes.(Tahir and Rostansar 2022). According to Dr. Hj. Fathul Jannah et al., the factors that cause Domestic Violence, one of which is a misunderstanding of religious teachings about respect for the husband's position, about the rules for educating wives, and about the teachings of wives obedience to their husbands.(Siregar et al. n.d.)

Therefore, the government is trying to minimize the divorce rate in various regions throughout Indonesia. In the Decree of the Director General of Islamic Guidance No. 379 of 2018 which explains that every couple who wants to get married must take part in a pre-marriage bride-to-be guidance course (SUSCATIN) program to strengthen knowledge related to marriage.(Hasan 2022). Therefore, this article presents the results of research related to the Premarital Socialization and Guidance Program: Reducing the Risk of Domestic Violence.

2. METHOD

This study uses a descriptive qualitative research method, namely field research whose data is obtained by the author from the field, either in the form of oral data, written data (documents), or visual data. Descriptive research is aimed at describing a situation or phenomenon that occurs. According to muhtar (2013) in (Wijaya Hengki 2020) means that descriptive qualitative research, in addition to discussing various cases that are general about various social phenomena found, also describes specific things that are observed from the point of view of why and how (Anggito Albi setiawan 2018). The data collection methods used by the researcher are in the form of interviews, observations and documentation. Meanwhile, in the research approach, the researcher uses a case study research approach. The researcher used data analysis in the form of data reduction, data display, verification and drawing conclusions. This study seeks to understand and interpret an event about the implementation of pre-marriage guidance with the understanding of the bride-to-be to provide pre-marriage guidance as a manifestation in building a sakinah mawaddah and warahmah family. Then it seeks to objectively describe the process of premarital guidance for prospective brides and brides-to-be, as well as the response of prospective brides to the importance of premarital guidance as an effort to prevent divorce and domestic violence (KDRT) at the Religious Affairs Office (KUA) of Mendahara district.

3. RESULTS AND DISCUSSION

The meaning of Islamic marriage guidance is the provision of assistance in the form of advice to the individual so that he or she re-realizes his position as a creature of Allah SWT, who carries out marriage in accordance with His instructions and shari'a so that in running the household he achieves happiness in this world and the hereafter (Sundani 2020). Pre-maritalization guidance for prospective brides and grooms is a form of government concern for the validity of the marriage to be carried out, about this we can know according to the Regulation of the Director General of Islamic Community Guidance of the Ministry of Religion Number: Dj.II/491 of 2009 concerning the course of prospective brides. In article 1 paragraph 2 of the regulation it is said that "the course of the bride-to-be, hereinafter referred to as suscatin, is the provision of knowledge, understanding and skills in a short time to catin about home/family life". Starting in 2014 and until now, the Ministry of Religion has officially determined the name of premarital guidance in place of the previous name of the bride-to-be course or abbreviated as suscatin(Karim 2020).

The purpose of this guidance is so that the bride-to-be understands and understands the essence and meaning of marriage so that a family that is sakinah, mawaddah and warohmah can be realized. In addition, the purpose of marriage guidance for prospective brides which is carried out at KUA Mendahara District is also to fortify prospective brides who will experience psychological changes because they will live together, so that they accept it with full willingness and calmness in navigating the ark of the household, adapting and benefiting from what they experience in their household in the future.(Noor Justiatini and Zainal Mustofa, 2020). This was also conveyed by Mr. Drs Jafri as a religious extension officer at KUA Mendahara District, he said that the purpose of holding this suscatin guidance is so that they can understand the purpose of the purpose of marriage itself, not just to vent orgasm or not just to legalize the relationship between men and women, but the purpose of marriage is worship and makes a family solid and peaceful and as an obligation between husband and wife, so that they can understand the purpose and purpose of a marriage and can be a provision for the bride-to-be who will live in the future. The material presented includes: Definition of Marriage in Islam, Motivation for marriage according to the Qur'an and Hadith. Fiqh Nikah which includes, Terms and Principles of Marriage, Fiqh Suamiistri (bathing janabah, manners of husband and wife relationship), rights and obligations of husband and wife, Islamic Marriage and Family psychology, guidance for children's education in Islam, managing conflicts in the household, financial management, division of roles in the family, leadership in the household (Didik Himmawan and Hayati 2021). Regarding the influence of the material presented during the guidance process, Mrs. Indah Sukmasari as the bride-to-be said that with this premarital guidance, it really adds to my and my husband-to-be's insights, because with premarital guidance my husband and my husband-to-be can be better, so that I and my husband-to-be can know in detail what are the obligations and rights of a wife.

One of the things conveyed in premarital guidance broadly discusses the needs of the family, consisting of two types of needs, namely material needs, such as affection, mutual respect for each other. Just like the theory above, family fulfillment is very important, for example, providing maintenance in the family, the fulfillment of this maintenance is not only in the form of outward but also inward.(Himmawan et al. 2023). Jihan's response, one of the people who followed the guidance, said, "With this premarital guidance, it can add insight into marriage, so that you can understand that I am a husband who is obliged to provide for a wife and children (family).

This premarital guidance program is very influential in changing the mindset of the prospective bride and groom regarding the sakinah, mawaddah and rahmah families. Every bride-to-be who has not followed premarital guidance can only define a sakinah, mawaddah and rahmah family as a happy family that is equipped with the position of a father, mother and child, and fulfills self-satisfaction or innate and inner desires. However, after following the prenuptial guidance, each bride-to-be concluded that the sakinah, mawaddah and rahmah families are a calm and peaceful family that does not only prioritize self-satisfaction or desire but also understands and loves each other(Putri and Rosida 2023). This is strengthened by the opinion of Mr. Saifullah, one of the people who participated in the socialization program, "that premarital guidance is very influential on the bride-to-be because it can increase knowledge and skills in understanding married life and help prepare for living together better so that it becomes a family that is Sakinah mawaddah warohmah". Because in the delivery of premarital guidance, it discusses the understanding of running a household according to the guidance of Islamic teachings.

The effectiveness of premarital guidance in reducing the risk of divorce and efforts to form a sakinah family in KUA Mendahara District, namely the preparation of the bride-to-be, especially the physical aspect related to the material presented, the bride-to-be couple before following the guidance many things they do not know but based on the results of the interviews conducted by the researcher that the bride-to-be admitted that this premaridal guidance is very useful for them. Because a lot of knowledge that they did not know before after following the guidance became understood, and they want to always try their best to improve the quality of marriage and realize a happy and prosperous family, eternal according to the guidance of Islam.

Furthermore, this program has a positive impact on the perception of prospective brides regarding the concept of sakinah, mawaddah, and warahmah families. Before following the guidance, many couples The results of the study showed that brides-to-be who followed the premaridal guidance felt a significant increase in their readiness to live a married life. They report feeling more confident and have a broader insight into the dynamics of marital relationships. This program helps them realize that marriage is not just about meeting physical needs, but also about building strong emotional bonds and supporting each other in achieving common goals.

The material delivered during the guidance, such as conflict management, financial management, and children's education, proved to be very relevant and useful. Brides-to-be learn how to overcome problems that may arise later in life, as well as strategies for creating a healthy and happy family environment. They were also given an understanding of the importance of mutual understanding and compromise in the face of differences.

only understand the concept as a physically happy family. However, after the guidance, they understood that the sakinah family also includes spiritual and emotional aspects, which emphasizes the importance of understanding and loving each other in all aspects of life.

This premarital guidance also contributes to reducing the divorce rate in the community. By improving the knowledge and skills of brides-to-be, this program reduces the risk of problems that can lead to divorce. Participants stated that they felt better prepared to face the challenges of married life after following the guidance, and many of them committed to continuing to learn and strive to improve the quality of their relationships.

The implementation of premarital guidance at KUA Mendahara District has proven to be effective in preparing prospective brides for a better family life. This program is in line with the government's efforts to reduce the divorce rate and improve people's welfare. By equipping couples with the necessary knowledge and skills, premarital guidance not

only helps to create a happy and harmonious family, but also contributes to broader social stability. The community is expected to be more aware of the importance of this guidance, and more couples are willing to participate in the programs provided in order to create a married life full of blessings and blessings.

4. CONCLUSION

Premarital guidance plays a very important role in preparing the bride-to-be to enter a harmonious married life in accordance with Islamic teachings. The program not only provides basic knowledge about marriage, but also facilitates a deeper understanding of the rights and obligations of husband and wife, as well as the challenges they may face in living together. Through this guidance, brides-to-be are taught the importance of communication, affection, and mutual respect in building a healthy and sustainable relationship.

REFERENCES

Abidin, Z., Kuswanto, K., & Ismawati, S. I. (2023). Education Based on Innovation and Creativity in Improving the Competitiveness of Micro, Small and Medium Enterprises. Zabags International Journal Of Engagement, 1(1), 28-34.

Abidin, Z., Kuswanto, K., & Nurdianingsih, F. (2023). Inclusive Education Learning Model for Students with Learning Difficulties. Zabags International Journal Of Education, 1(1), 19-24

Anggito Albi is the champion. 2018. Qualitative Research Methodology. West Java.

Didik Himmawan, and Nur Hayati. 2021. "The Role of Islamic Religious Extension Workers in Providing Premarital Guidance in Kua, Krangkeng Indramayu District." Counselia; Journal of Islamic Education Counseling Guidance 2(2): 36–43.

Hamid, Zahry. 1976. "Principles of Islamic Marriage Law and Marriage Law in Indonesia." : 55.

Hasan, Abi. 2022. "Public Perception of the Effectiveness of Pre-Marriage Guidance in KUA Simpang Kanan District." El-Usrah 5(1): 12–22.

Himmawan, Didik, Ibnu Rusydi, Dasmun Dasmun, and Karimatun Nisa. 2023. "Premarital Guidance for Prospective Brides at the Religious Affairs Office of Cantigi District, Indramayu Regency in 2021." Counselia; Journal of Islamic Education Counseling Guidance 4(1): 18–23.

https://kemenag.go.id/nasional/angka-cerai-turun-10-di-2023-kemenag-dorong-peran-kua-jaga-ketahanan-keluarga-rgQBT

Karim, Hamdi Abdul. 2020. "Management of Premarital Guidance Management in Realizing the Family of Sakinah Mawaddah Wa Rahmah." Journal of Islamic Extension Guidance 1(2): 321.

Kuswanto, K., Abidin, Z., Pestano, R. D., & Ikhlas, M. (2024). Critical Thinking, Literacy, and Numeracy as Factors in STEM: Madrasah Student Learning. Edukasia: Jurnal Penelitian Pendidikan Islam, 19(1), 99-114.

Kuswanto, K., Abidin, Z., Rochbani, I. T. N., & Aprianto, I. (2024). Training in Writing, Citation and Publication of Scientific Articles. Zabags International Journal of Engagement, 2(1), 22-28.

Kuswanto, K., Fajanela, J. V., & Abidin, Z. (2024). Learning Technology Increases the Perception of Online Learning. al-fikrah: Jurnal Manajemen Pendidikan, 12(1), 88-98.

Malisi, Ali Sibra. 2022. "Marriage in Islam." SEIKAT: Journal of Social, Political and Legal Sciences 1(1): 22–28.

Mun'amah, A. N. (2023). Determination of the external potential of education in the era of the industrial revolution 4.0 and society 5.0 in Indonesia. International Journal of Advanced Multidisciplinary Research, 2(2), 306-313.

Noor Justiatini, Witrin, and Muhammad Zainal Mustofa. 2020. "Pre-marital Guidance in the Formation of Sakinah Families." Iktisyaf: Journal of Da'wah and Sufism 2(1): 13–23.

Pitri, A., Kuswanto, K., Pitriani, P., Aji, S. P., & Sarmila, S. (2023). Creative Economy Innovation Through "Batik Tulis" with Natural Dyes as a Sustainable Development Solution. Zabags International Journal Of Engagement, 1(2), 49-55.

Pokhrel, Sakinah. 2024. "No TitleΕΛΕΝΗ." Αγαη 15(1): 37–48.

Putri, Dhestyana Eka, and Hilda Rosida. 2023. "The Effectiveness of Premarital Guidance at KUA Jatiuwung." Journal of al-Shifa Islamic Counseling Guidance 4(1): 43–49.

Siregar, Samaruddin, Ministry of Religion Padang, North Lawas, and Islamic Family Law. "IN A REVIEW OF ISLAMIC FAMILY LAW ACCORDING TO THE QUR'AN AND HADITH." : 171–91.

Sundani, Fithri Laela. 2020. "Pre-Marriage Guidance Services in Shaping the Mental Readiness of Prospective Brides." Irsyad : Journal of Islamic Guidance, Counseling, Counseling and Psychotherapy 6(2): 165–84.

Tahir, Muhammad, and Rostansar. 2022. "Legal Analysis of Divorce Due to Domestic Violence Factors." Journal of Law 1(1): 99–114.

Tinuk, cahyani dwi. 2022. Marriage Law. Malang: University of Muhammadiyah Malang.

Wijaya Hengki, Umrati. 2020. Qualitative Data Analysis. Makassar: Jaffray Theological High School.