

Indonesian Minister of Religion's New Policy Proposal: 1 Semester Pre-Marital Guidance

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Abstract. *Premarital guidance is a preventive measure in building family resilience and reducing divorce rates. The government, through its latest policy, requires one semester of premarital guidance for prospective brides and grooms. This policy aims to equip couples with a comprehensive understanding of household life, the rights and obligations of husband and wife, and skills in resolving family conflicts. This article examines the government's policy regarding one semester of premarital guidance, its implementation practices, and its goals and functions in forming harmonious and prosperous families. In its implementation, one semester of premarital guidance involves religious institutions, academics, and family law practitioners. The materials taught include aspects of marriage law, reproductive health, family psychology, and household economic management. Learning methods include lectures, interactive discussions, simulations, and case studies, in order to provide a deeper and more applicable understanding for prospective brides and grooms. Although this policy has significant benefits, challenges in its implementation include the readiness of human resources, infrastructure, and public awareness of the importance of premarital guidance. In general, the main objective of one semester of premarital guidance is to increase the readiness of couples in facing married life, reduce the risk of divorce, and create harmonious and quality families. The function of this guidance includes educational, preventive, and curative aspects, which help couples build effective communication, resolve conflicts wisely, and understand each other's roles in the family. With this guidance, it is hoped that couples will have a strong foundation in living their married life, so that they can create a happy and prosperous family.*

Keywords: *Government; Guidance; Implementation; Marriage; Premarital.*

1. Introduction

Marriage is one of the important events in human life. Marriage is expected to bring happiness and prosperity to the husband and wife and their families.

However, not all marriages end happily. Based on data from the Central Statistics Agency (BPS), the divorce rate in Indonesia continues to increase from year to year. In 2022, the divorce rate reached 516,344 cases, or an increase of 15.3% from the previous year of 447,743 cases.¹

One of the factors causing divorce is the lack of preparation of the prospective bride and groom in facing married life. Prospective bride and groom often do not have the knowledge and skills needed to build a harmonious and happy household.

Premarital marriage guidance is one of the efforts to improve the quality of marriage. This guidance can provide knowledge and skills needed by prospective couples in preparing themselves for married life.

Marriage guidance, both for prospective brides and grooms and for teenagers of marriageable age is a priority program of the Ministry of Religion. The program is socialized as an effort to improve the quality of marriage of prospective brides and grooms and provide education to teenagers of marriageable age to learn about marriage and its problems so that it is hoped that teenagers will not engage in early marriage.

For teenagers of marriageable age, the provision of marriage guidance has not become an education that must be mastered and implemented immediately, so that the material in marriage guidance has not become urgent material and must be understood optimally, because it has only become education to prevent early marriage. However, for prospective bride and groom couples, the material in marriage guidance is important material and must be mastered to be implemented immediately in running a household, so that it can improve the quality of marriage that will be undergone by prospective bride and groom couples.²

Currently, the government through the Ministry of Religious Affairs has implemented pre-marital guidance as a requirement for marriage. However, the duration of guidance which only lasts for a few days is considered less effective in providing in-depth preparation for prospective husband and wife. Therefore, policy reform is needed by extending the duration of pre-marital guidance to one semester (six months).³

2. Research Methods

The research method used in this study uses qualitative descriptive, namely research that does not use a statistical basis, but based on qualitative evidence. In

¹Rizaty, M. A. (2023). *Ada 516.344 Kasus Perceraian di Indonesia pada 2022 [DataIndonesia]*. <https://dataindonesia.id/varia/detail/ada-516344-kasus-perceraian-di-indonesia-pada-2022>.

²Direktorat Jenderal Bimbingan Masyarakat Islam. (2023). *Jumlah Bimbingan Perkawinan Calon Pengantin*. <https://satudata.kemenag.go.id/dataset/detail/jumlah-bimbingan--perkawinan--calon-pengantin>.

³<https://kumparan.com/kumparannews/menag-mau-bikin-kursus-calon-pengantin-1-semester-buat-cegah-angka-perceraian-24d3Mk4qb2x>.

other writings, it is stated that qualitative research is research that is based on field reality and what is experienced by respondents, finally looking for theoretical references.

3. Results and Discussion

3.1. Government Policy on One Semester Premarital Guidance

The Ministry of Religion as part of the government provides serious attention as a form of concern in responding to the increasing number of divorce cases and domestic violence by issuing regulations on marriage guidance in the form of pre-marital guidance for prospective brides and grooms/pre-marital guidance for pre-marriage. Prospective brides and grooms need to be given sufficient insight and understanding education about marriage. The marriage guidance program for prospective brides and grooms is a real manifestation of the seriousness of the Ministry of Religion in ensuring national development through marital harmony.⁴

Minister of Religion Nasaruddin Umar revealed that the Ministry of Religion plans to create a one-semester course program for prospective brides and grooms to prevent divorce.⁵

"Imagine, 2.2 million people get married every year, that's around 4 million people. Of that number, 35 percent of them get divorced. And 80 percent of divorces occur at a marriage age of less than 5 years,"

Nasaruddin highlighted the social impact of divorce which mostly harms women and children.

*"I want to underline this, 35 percent divorce every year. So imagine 2 million 200 people married each person, that means 4 million people, 35 percent of them divorce every year. 80 percent of the divorces are young households aged 5 years and under,"*he said.

Nasaruddin said there are 13 factors that cause divorce, including economic problems, age differences, differences in education, and interfaith marriages.

*"But the most vulnerable is interfaith marriage. That contributes to more than 90 percent of divorces,"*he said.

Therefore, the Ministry of Religion considers it important to provide supplies for prospective brides and grooms so that they are better prepared to face married life.

*"Just imagine, how can a marriage be sustainable if marriage advice is only 7 minutes? Well, we will make a course for prospective brides and grooms, if necessary, equivalent to one semester,"*said Nasaruddin.

⁴Attachment to the decision of the Director General of Islamic Community Guidance number 373 of 2017 concerning Technical Instructions for Marriage Guidance for Prospective Brides and Grooms.

⁵<https://kumparan.com/kumparannews/menag-mau-bikin-kursus-calon-pengantin-1-semester-buat-cegah-angka-perceraian-24d3Mk4qb2x>.

This program is inspired by the pre-marital education system in the Catholic religion and in several countries that implement long-term preparation for prospective brides and grooms.

"Like our friends in the Catholic religion and abroad, many of them are like studying for one semester," he said

"How to have a good household? Well, in Indonesia, it's very easy to get married. Everything that is easy to do is usually easy to break up," he added.

As part of this program, the Ministry of Religious Affairs also plans to work with the Supreme Court to strengthen marriage guidance. This step is expected to reduce the divorce rate and prevent the social impacts it causes.

"We are working with the Supreme Court to prevent divorces from happening,"

"So the impact will create calm, peace, coolness, harmony, specialness, familiarity with each other. That is the mission of religious services that have an impact," Nasaruddin closed.⁶

Regulation of the Director General of Islamic Community Guidance No. DJ.II/ 542 of 2013 concerning Guidelines for the Implementation of Premarital Guidance. This regulation explains that premarital guidance is the provision of knowledge, understanding, skills and awareness building to adolescents of marriageable age about household and family life. The purpose of this regulation on premarital guidance 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.

As for the organizers of pre-marital guidance as stated in the provisions of Article 3 paragraph 1 of the Regulation of the Director General of Islamic Community Guidance in 2013 concerning the Implementation of Pre-marital Guidance, the organizers of pre-marital guidance are the Marriage Advisory, Development and Preservation Agency (BP4) and Islamic religious institutions/organizations that have been accredited by the Ministry of Religion.

a) The Basis for Implementing Premarital Guidance

1. Law No. 1 of 1974 concerning marriage (State Institution of the Republic of Indonesia No. 2019)⁷
2. Law No. 10 of 1992 concerning Population Development and Prosperous Family Development⁸
3. Law No. 23 of 2002 concerning Child Protection (State Gazette of the Republic of Indonesia 2002 No. 109, Supplement to the State Gazette of the Republic of Indonesia No. 4235)⁹

⁶Interview with Minister of Religion Nasaruddin Umar, accessed on December 27, 2024.

⁷Law No. 1 of 1974 concerning marriage (State Institution of the Republic of Indonesia No. 2019).

⁸Law No. 10 of 1992 concerning Population Development and Family Welfare Development.

⁹Law No. 23 of 2002 concerning Child Protection (State Gazette of the Republic of Indonesia 2002 No. 109, Supplement to the State Gazette of the Republic of Indonesia No. 4235).

4. Law No. 23 of 2004 concerning the Elimination of Domestic Violence (State Gazette of the Republic of Indonesia 2004 No. 95, Supplement to the State Gazette of the Republic of Indonesia No. 4419)¹⁰
5. Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in National Development¹¹
6. Presidential Decree of the Republic of Indonesia No. 88 of 2002 concerning the National Action Plan for the Elimination of Trafficking in Women and Children¹²
7. Presidential Regulation No. 20 of 2008 concerning the fourth amendment to Presidential Regulation No. 9 of 2005 concerning the Position, Duties, Functions, Organizational Structure and Work Procedures of the Indonesian Ministry of State.¹³
8. Presidential Regulation No. 24 of 2006 concerning the Position, Duties, Functions, Organizational Structure, Duties and Functions of Echelon I of the State Ministry¹⁴
9. Decree of the Minister of Religion No. 3 of 1999 concerning the Sakinah Family Movement.¹⁵
10. Decree of the Minister of Religion No. 480 of 2008 concerning Amendments to Decree of the Minister of Religion No. 373 of 2002 concerning the Organization and Work Procedures of the Regional Offices of the Ministry of Religion of Provinces and the Offices of the Department of Religion of Districts/Cities¹⁶
11. Regulation of the Minister of Religion No. 10 of 2010 concerning the Organization and Work Procedures of the Ministry of Religion¹⁷
12. Circular Letter of the Minister of Home Affairs No. 4005/54/III/Bangda concerning the Implementation of Guidance for the Sakinah Family Movement (regulation of the Director General of Islamic BIMAS, 2013).¹⁸

¹⁰Law No. 23 of 2004 concerning the Elimination of Domestic Violence (State Gazette of the Republic of Indonesia 2004 No. 95, Supplement to the State Gazette of the Republic of Indonesia No. 4419).

¹¹Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in National Development.

¹²Presidential Decree of the Republic of Indonesia No. 88 of 2002 concerning the National Action Plan for the Elimination of Trafficking in Women and Children.

¹³Presidential Regulation No. 20 of 2008 concerning the fourth amendment to Presidential Regulation No. 9 of 2005 concerning the Position, Duties, Functions, Organizational Structure and Work Procedures of the Indonesian State Ministries.

¹⁴Presidential Regulation No. 24 of 2006 concerning the Position, Duties, Functions, Organizational Structure, Duties and Functions of Echelon I of the State Ministry.

¹⁵Decree of the Minister of Religion No. 3 of 1999 concerning the Sakinah Family Movement.

¹⁶Decree of the Minister of Religious Affairs No. 480 of 2008 concerning Amendments to Decree of the Minister of Religious Affairs No. 373 of 2002 concerning the Organization and Work Procedures of the Regional Offices of the Ministry of Religious Affairs of the Province and the Offices of the Department of Religious Affairs of the Regency/City.

¹⁷Regulation of the Minister of Religion No. 10 of 2010 concerning the Organization and Work Procedures of the Ministry of Religion.

¹⁸Circular Letter of the Minister of Home Affairs No. 4005/54/III/Bangda concerning the Implementation of Guidance for the Sakinah Family Movement (regulation of the Director General

3.2. Practice of Pre-Marital Guidance Implementation One Semester

The practice of implementing premarital guidance is in accordance with the regulation of the Director General of Islamic Community Guidance, Ministry of Religion Number DJ.II/542 of 2013.¹⁹ Intended as a guideline for technical officials within the Directorate General of Islamic Community Guidance cq Directorate of Islamic Religious Affairs at the central, provincial, district or city and sub-district KUA levels as well as agencies or institutions that carry out pre-marital guidance activities which include the following elements:

1) Lesson Hours (JPL)

Premarital Guidance is a short course given to teenagers of marriageable age or prospective brides for a certain period of time, namely 16 lesson hours (JPL) for 3 (three) days or several meetings with the same JPL. The implementation time can be adjusted to the opportunities available to the participants.²⁰

Participants of this premarital guidance are teenagers of marriageable age and prospective brides and grooms who are going to get married. Participants of premarital guidance are not only couples who are going to get married but can be expanded to teenagers of marriageable age, even though they are not going to get married yet.

2) Premarital guidance materials are divided into 3 groups, namely:

The material taught or provided to pre-marital guidance participants can be grouped into three groups, namely:

a) Basic Group

The materials included in the basic group consist of: Ministry of Religious Affairs Policy on Fostering a Sakinah Family, Director General of Islamic Community Guidance Policy on the Implementation of Premarital Guidance; Legislation on marriage and family development which includes the Marriage Law and Compilation of Islamic Law (concept of marriage, principles of marriage, restrictions on polygamy, age limits for marriage, annulment of marriage, marriage agreement, joint property, rights and obligations, issues of child status and mixed marriages), Domestic Violence Law (definition of domestic violence, forms of domestic violence, factors causing domestic violence, impacts of domestic violence, legal regulations, government and family responsibilities), Child Protection Law (definition of children, children's rights, position of children in Munakahat Law; Marriage procedures.²¹

b) Core Group

of Islamic BIMAS, 2013).

¹⁹Regulation of the Director General of Islamic Community Guidance, Ministry of Religion Number DJ.II/542 of 2013 concerning Guidelines for Organizing Pre-Marital Courses.

²⁰*Ibid.*

²¹Ahmad Miftahudin, " Efektivitas Bimbingan Konseling Pranikah", *Jurnal Turatsuna*, Vol, 21 No 1 (Januari, 2019) p.10-28.

The material included in the core group, namely: Implementation of family functions, namely religious function (functioning the values of Islamic teachings in household life, the function of maintaining human nature, strengthening monotheism by developing noble morals), reproductive function (reproductive function based on a holy marriage contract), function of affection and affection (affection and affection as basic human needs. Maintaining love in the family includes values in the family to realize mu'asyarah bil ma'ruf (prohibition of wasting husband and wife, cooling down, restraining oneself and seeking positive solutions), a successful formula in managing marriage and family life (mutual understanding and mutual respect), effective communication in managing family relationships (description of effective communication, communication in the family, communication in everyday life, types of communication in the family. Conflict management in the family which includes factors that cause conflict (differences in interests and needs, ineffective communication, obstacles to adjustment), signs of a marriage in danger (continuous bickering, ways of communicating that damage relationships), solutions or ways to resolve conflicts (couples, each party's extended family, pre-marital guidance institutions).²²

Psychology of marriage and family which includes understanding/description (understanding of psychology of marriage, understanding of family, scope of family psychology), efforts to achieve a harmonious family (forming noble morals, establishing an Islamic household, increasing worship), fostering relationships within the family (harmony between husband and wife, parents and children, children with children, children and other family members, togetherness within the family.

c) Support Group

The materials included in the supporting group consist of: Andragogical approach, Preparation of SAP (Learning Event Unit) and Micro Teaching, and Pre-test and Post-test, as well as Assignments and action plans.²³

3.3. Purpose and Function of One Semester Premarital Guidance

3.3.1. Purpose of Premarital Guidance

Based on Article 1 of Law no. 1 of 1974, the purpose of marriage is to form a happy and eternal family (household) based on belief in the Almighty God. These objectives can be explained as follows:

a. Forming a family (household)

1) Family The concept of family refers to an understanding as the smallest social unit whose organization is based on legal marriage, ideally consisting of a father,

²²Kurniawan, Ari, Mamat Supriatna, and Yusi Riksa Yustiana. "Guidance and Counseling Services in Developing Learner Happiness: Systematic Literature Review." *Jurnal Mantik 5*, no. 2 (2021).

²³Tohari Munawar (1922), *Dasar-dasar Konseptual Bimbingan dan Konseling Islam*, (Yogyakarta: UII Press). p. 78.

mother and children. However, even without children, a family already exists or has been formed, the presence of children makes the family ideal, complete, or perfect.

2) Household The concept of household is written in brackets after the term family, meaning that the purpose of marriage is not just to form a family, but in reality a household must be formed, namely a family with an independent life that regulates its economic and social life (has its own kitchen or house).

b. The happy one

Living together between husband and wife in a happy atmosphere is the goal of understanding marriage, to achieve this happiness, Article 1 stipulates that it must be based on a "physical and spiritual bond" which is based on an agreement (consensus) between the prospective groom and the prospective bride.²⁴

c. And eternal

Eternal is a depiction that marriage is not done only for a moment but is expected to last for a long time. Eternal also depicts that marriage can last a lifetime, in other words there is no divorce and only death separates.

d. Based on the Almighty Godhead

The definition of marriage and the purpose of marriage as explained in the elements above, ideally and legally, must be carried out based on the Almighty God, meaning that it must be carried out according to the laws of each religion and the beliefs held by the prospective bride and groom.²⁵

The meaning of this last element is actually the fundamental basis of a marriage based on values that originate and are based on Pancasila and the 1945 Constitution. The philosophy of Pancasila has viewed that Indonesian people, especially in marriage, must be based on the laws of religion and beliefs that they adhere to.²⁶The Compilation of Islamic Law (Presidential Instruction No. 1 of 1991) in Article 3 states that marriage aims to create a household life that is peaceful, loving and compassionate.

Mrs. Soemiyati in her book states that: the purpose of marriage in Islam is to fulfill the demands of human nature, to relate between men and women in order to create a happy family based on love and affection, to obtain legitimate offspring in society by following the provisions that have been regulated by sharia.²⁷

The formulation of the objectives of marriage above can be detailed as follows:

1) Making sexual relations legal to fulfill the demands of human nature;

²⁴Sukatin, Agatha Dianovi, Damayanti Siregar, Indi Mawaddah, and Suryaningsih. "Bimbingan Dan Konseling Dalam Pendidikan." *Jurnal Pendidikan Anak Bunarraqa* 8, no. 2 (2022).

²⁵M. Ridho Iskandar, "Urgensi Bimbingan Pranikah Terhadap Tingkat Perceraian", *Jurnal Bimbingan Dan Konseling Islam*, Vol, 02 No 1 (Juni, 2018) p.63-78.

²⁶Trusto Subekti (2005), *Bahan Pembelajaran Hukum Keluarga dan Perkawinan*, Fak Hukum Unsoed Purwokerto. p. 24.

²⁷Soemiyati, *Hukum Perkawinan Islam dan Undang-Undang*, (Liberty: Yogyakarta, 1982). p. 12.

2) Creating a family based on love;

3) Obtain legitimate offspring.

Islamic philosopher Imam Ghazali divides the goals and benefits of marriage into five things, namely as follows:

1) Obtaining legitimate offspring who will continue the descendants and develop human tribes.

2) Fulfill the instinctive demands of human life.

3) Protecting humans from evil and corruption.

4) Forming and organizing a household which is the first basis of a large society based on love and affection.

5) Cultivate sincerity in seeking a halal livelihood and increase responsibility.²⁸

Every human being when carrying out legal actions certainly has a goal. Starting from the concept of "taking advantage and rejecting disadvantage to maintain social goals, even though they conflict with human goals" that the purpose of marriage is to form a happy and eternal family. For this reason, husband and wife need to help and complement each other so that each can develop his or her personality to help and achieve spiritual well-being.²⁹ Marriage also aims to fulfill the instinctive demands of human life, a relationship between men and women in order to realize family happiness according to the teachings of Allah and His Messenger with the aim of creating a sense of peace and mutual affection between husband and wife and from the Sunnah of the Messenger who states, marriage is part of my Sunnah (Hadith).³⁰

The purpose of marriage in Islam, apart from fulfilling the physical and spiritual needs of humans, is also to form a family and maintain and continue offspring in making their lives in this world, also preventing adultery, in order to create peace and tranquility of soul for the person concerned, peace of family and society.³¹

Talking about goals is indeed not easy, because each individual will have goals that may be different from each other. However, achieving the goals of marriage can make a marriage happier.³² The opinions of the experts above regarding the overall purpose of marriage are in accordance with the signs of the Qur'an in discussing marriage. Basically, all the goals of marriage above lead to one goal, to foster a sense of love and affection between husband and wife so that peace is realized in the family, the Qur'an calls it the concept of *sakinah, mawadah, wa rahmah*, as stated in the letter *ar-Rum* (30) verse 21 which reads:³³

²⁸*Ibid.*

²⁹Lili Rasjidi, *Op.Cit.*, p.105.

³⁰Taufiqurrohman Syahuri, *Legislasi Hukum Perkawinan Indonesia*, (Jakarta: Kencana Prenada Media Group, Cetakan 1, 2019). p. 68.

³¹Mardani, *Op. Cit.*, p. 11.

³²Bimo Walgito, *Op. Cit.*, p. 14.

³³Nurliana, "Pernikahan Dalam Islam Antara Ibadah Dan Kesehatan Menuju Keselamatan." *Al-*

The term *sakinah, mawaddah, wa rahmah* in the Qur'an is more related to the effort to describe an expression "ideal family", as the most important part of the portrait of an ideal family and in harmony with the Qur'an. To achieve an ideal family must start from an ideal marriage, namely when the goal of the marriage has been achieved, namely *sakinah, mawaddah, warahmah*.³⁴

There are several objectives of making marriage legal for Muslims, including:³⁵:

a. To obtain legitimate offspring to continue the next generation. This can be seen from the indication in the letter An-Nisa verse (1) which means:

"O all humans, fear your Lord who created you from one of you, Allah made wives, and from both of them Allah made many offspring, male and female." The desire to continue offspring is an instinct or passion for human beings and even a passion for living creatures created by God.

b. To get a happy family full of peace and love. This can be seen from the words of Allah in Surah Ar Rum verse (21), which means: "Among the signs of His power is that He created for you wives from among yourselves, so that you may find peace in them and create among you a feeling of love and affection. Indeed, this is truly a sign for a people who think."³⁶

The channeling of lust to ensure the survival of mankind can be done through channels outside of marriage, but in obtaining peace in life with husband and wife it is impossible to obtain except through marriage. Marriage has the purpose of creating an eternal, happy family and as a vessel to continue offspring. The purpose of marriage based on Law Number 1 of 1974 concerning Marriage is to form a happy and eternal family based on the Almighty God, while the purpose of marriage based on Article 3 of the Compilation of Islamic Law is to realize a household life that is *sakinah, mawaddah and rahmah*.³⁷

In order to realize this goal, husband and wife must be aware of their respective positions, rights and obligations in the household. "Something that is not regulated in Law Number 1 of 1974 concerning Marriage which in Islamic law is an important thing, namely that husband and wife are obliged to maintain each other's honor, family/household and keep household secrets."³⁸

Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan 19, no. 1 (2022).

³⁴Wasman and Wardah Nuroniyah, (2011). *Hukum Perkawinan Islam di Indonesia Perbandingan Fiqh dan Hukum Positif*, (Yogyakarta : Teras). p. 39.

³⁵Amir Syarifuddin, *Op. Cit.*, p. 46.

³⁶Septiyani, Vinia Ayu, and H Muzaki. "Peran Badan Penasehat Pembinaan Dan Pelestarian Perkawinan Dalam Memberikan Bimbingan Pra Nikah Guna Mewujudkan Keluarga Sakinah Mawaddah Dan Rahmah." *Prophetic : Professional, Empathy and Islamic Counseling Journal* 1, no. 01 (2018).

³⁷Hilman Hadikusuma, (1990). *Hukum Perkawinan Indonesia*, (Bandung: Mandar Madju). p.116.

³⁸Wimalasena, N A. "An Analytical Study of Definitions of the Term 'Marriage.'" *International Journal of Humanities and Social Science* 6, no. 1 (2016).

3.3.2. Premarital Guidance Function

The function of premarital guidance is as follows:

- a. Understanding, namely as a means to help a person or group of individuals) to have and have an understanding of their potential and their environment, including: education, work, and religious norms.
- b. Preventive (preventive), namely as a way and effort carried out by a person or counselor to always anticipate various problems that may occur and try to prevent them, so that they are not experienced by those undergoing guidance or pre-marital counseling.
- c. Development, namely a person or counselor always tries to create a conducive environment that can facilitate the development of individuals or groups who carry out pre-marital guidance or guidance.³⁹
- d. Healing (repair), namely the function of guidance which is curative in nature.
- e. Distribution, namely guidance functions to help individuals in choosing extracurricular activities, study programs or majors, and strengthening mastery of careers or positions that are in accordance with their skills, talents, interests, and other personality traits.
- f. Adaptation, namely guidance functions to help education implementers, especially counselors, teachers or lecturers in adapting education programs to the educational background, interests, abilities and needs of individuals.
- g. Adjustment, namely guidance functions to help individuals to be able to adapt constructively and dynamically to educational programs, school regulations, or religious norms.⁴⁰

3. Conclusion

One-semester pre-marital guidance is an innovative policy initiated by the government in order to provide prospective brides and grooms with a comprehensive understanding of married life. This policy is designed to address various social problems related to family resilience, such as high divorce rates, domestic violence, and the lack of mental and emotional readiness of couples before marriage. With this program, it is hoped that couples who are going to get married will have a better understanding of their responsibilities, so that they can reduce the potential for conflict that can lead to divorce. In addition, premarital guidance is also a means for prospective brides and grooms to build healthier and

³⁹Peter Odera Kenneth Otieno Olando, Beatrice A. Otenyo. "Effectiveness of Guidance and Counseling Services on Adolescent Self-Concept in Khwisero District." *International Journal Of Human Resource Studies* 4 (2014).

⁴⁰Hamdi Abdul Karim, (2019). *Manajemen Pengolaan Bimbingan Pranikah Dalam Mewujudkan Keluarga Sakinah Mawwadah Warohmah*, *Jurnal Bimbingan Penyuluh Islam* Vol.1 .No.02 (IAIN Metro), p.328-329.

stronger relationships, with a foundation of good communication and a deep understanding of each other's roles in marriage. Overall, the one semester premarital guidance policy is the right step in strengthening the institution of marriage in Indonesia. However, to achieve more optimal effectiveness, a more systematic strategy is needed in the socialization, implementation, and evaluation of this program.

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