

Implementation Pre-Marriage Guidance for Brides and Grooms to Minimize Number of Divorces

Nur Lailatul Musyafa'ah ^{a,1,*}, Amelia Rozidatul Fajar ^{a,2}, Asyrof Khanif Ashari ^{a,3}, Lailatus Syarifah Ashari ^{a,4}

^a Fakultas Syariah dan Hukum, Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia;

¹ nurlailatul@uinsby.ac.id; ² C71218040@uinsby.ac.id; ³ C71218044@uinsby.ac.id; ⁴ C71218068@uinsby.ac.id

*Correspondent Author

Received: August 6, 2022

Revised: September 12, 2022

Accepted: October 02, 2022

KEYWORDS

Pre-marriage guidance
Brides
Divorce
Regulation
Islamic law

ABSTRACT

Marriage is a sacred bond between husband and wife to live happily. However, many couples end up divorcing due to various factors such as disputes, economics, etc. For this reason, the Government conducts guidance on pre-marriage guidance to minimize divorce cases. This Article reviewed the implementation of pre-marriage guidance in the Office of the Ministry of Religious Affairs of Surabaya City to prepare brides and grooms for married life. This research is field research and qualitative. Data collection is conducted by observation, interview, and documentation. The data is then presented, analyzed, and concluded by a deductive analogy. This research concluded that the implementation of pre-marriage guidance in the Office of the Ministry of Religious Affairs of Surabaya City follows the Decree of the Director-General of Islamic Community Guidance No. 379 of 2018 concerning the implementation of pre-marriage guidance. In 2020, they held 28 pre-marriage guidance activities. Pre-marriage guidance is done to prepare the brides and grooms to live in harmony to reduce the occurrence of divorce. However, the implementation could be more optimal due to several factors, including funding, human resources, lack of coordination with several institutions, and awareness of brides and grooms to follow marriage guidance. This research contributes to the importance of the role of Pre-Marriage Guidance for Brides and Grooms as the foundation of the family. The debate about roles and barriers is discussed in this article.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Marriage is essential to every human (Hedi et al., 2017). Marriage is about two people, and it has to do with religion (Van Niekerk & Verkuyten, 2018), society (Agha, 2016; Rasidin et al., 2020; Wachter & de Valk, 2020), economics (Tan, 2018), culture (Saputra & Busyro, 2018), and others. Each country has its own rules and traditions regarding marriage (Harisudin & Choriri, 2021; Marcassa et al., 2020; Wan Ismail et al., 2018). Indonesia is a country with a majority of Muslims (Rokhmad & Susilo, 2017). The issue of marriage is regulated in Law Nomor 1 of 1974 on marriage and compilation of Islamic law (Nisa, 2018). The implementation of marriage is

inseparable from the traditions and culture of every region in Indonesia (Hasyim et al., 2020; Mawardi, 2018).

Marriage is the relationship of the inner birth bond between a man and a woman as a married couple to form a happy and eternal family based on religious demands (Asrorun Ni'am Sholeh, 2008; Fakhri, 2002; Supraptiningsih & Bariyyah, 2019). Marriage is to create a comfortable and permanent family (household) based on the supreme divinity (Walgito, 2004). At the same time, the purpose of marriage in the Compilation of Islamic Law is to realize the domestic life that *sakinah, mawaddah wa rahmah* (Kompilasi Hukum Islam, 1984).

Marriage does not always guarantee happiness and harmony (Budiarti et al., 2016) in marriages that divorce (Devy & Suci, 2020). One of the reasons for divorce is the shared knowledge and understanding of brides-to-be about domestic life. Therefore some countries hold marriage guidance to brides and groom, such as Kenya (Odero, 2018), Ghana (Rita & Kyeremeh, 2021), Singapore (Suratman, 2021), Malaysia (Ali et al., 2020) and Indonesia (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Departemen Agama Nomor DJ. II/491 Tahun 2009, 2009). Marriage guidance is done so the bride and groom can mentally prepare themselves for domestic life. They need to know reproductive health (Nema & Sharma, 2007) and have a solid readiness to deal with problems in marriage (Suratman, 2021).

Divorce in Indonesia, generally, has increased significantly every year, including in Surabaya. In 2018, the religious court of Surabaya received 6.153 divorce cases (4.214 gugat divorces and 1.939 talak divorces)(Pengadilan Agama Surabaya, 2018) and decided 5440 divorce cases (3.785 gugat divorces and 1.655 talak divorces)(Pengadilan Agama Surabaya, 2019a). In 2019 the religious court of Surabaya had received 6.344 divorce cases (4.403 gugat divorces and 1.941 talak divorces)(Pengadilan Agama Surabaya, 2019c) and decided 6.010 divorce cases (4.212 gugat divorces dan 1.798 talak divorces) (Pengadilan Agama Surabaya, 2019b). In 2020 the religious court of Surabaya received 6.232 divorce cases (4.252 gugat divorces and 1.970 talak divorces)(Surabaya, 2020b) and decided 5.332 divorce cases (3.687 gugat divorces and 1.645 talak divorces)(Surabaya, 2020a). Although there was a decrease in divorce cases in 2020, but the data that came in November 2021 the religious court of Surabaya had received 5.198 divorce cases (4.020 gugat divorces and 1.667 talak divorces) (Hakim, 2021).

When viewed from these numbers, far more women file for Divorce than husbands. Some factors of Divorce include Domestic Violence (KDRT), gambling, economy, polygamy, and one of the couple being imprisoned, apostate, and abandoned by his partner (Hakim, 2021). The table 1 shows that the highest divorce rate occurred in 2019, which amounted to 6,010. Divorce is dominated by the wife who filed for Divorce. From the table 2, it is known that the divorce

case factor decided in the Religious Court in Surabaya is the first factor caused by a spousal dispute, the second factor is economic problems, and the third factor is because one of the couples left the house.

Table 1. Number of Divorces in Surabaya Religious Court of the Year 2018-2021

| <i>Year</i> | <i>Number of Divorces</i> | <i>Gugat divorces</i> | <i>Talak divorce</i> |
|-------------|---------------------------|-----------------------|----------------------|
| 2018 | 5.440 | 3.785 | 1.655 |
| 2019 | 6.010 | 4.212 | 1.798 |
| 2020 | 5.332 | 3.687 | 1.645 |
| 2021 | 5.198 | 4.020 | 1.667 |

For this reason, the Ministry of Religious Affairs issued a Decree of the Director-General of Islamic Community Guidance No. 379 of 2018 concerning the Implementation of Pre-Marriage Guidance on Brides and Grooms to understand the principles of Islamic marriage. The Guidance of pre-marriage is expected to minimize the number of divorces (Djawas et al., 2021). However, the Guidance of pre-marriage is an innovation to answer all the problems that often occur in the family. But its implementation still has many issues, such as in Surabaya. From the above phenomenon, we reviewed the performance of pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City.

Table 2. Divorce factors in Surabaya Religious Court in 2019-2021

| <i>Year</i> | <i>Total</i> | <i>Factors of Divorce</i> | | | |
|-------------|--------------|---------------------------|--------------|-----------|---|
| | | Disputes | Leaving home | Economics | Other causes: Domestic Violence (KDRT), Polygamy, Imprisoned, etc |
| 2019 | 6.010 | 3.266 | 395 | 1.984 | 365 |
| 2020 | 5.332 | 3.337 | 223 | 1.729 | 43 |
| 2021 | 5.198 | 3.223 | 123 | 1.733 | 119 |

*Source: (Fatubun, 2021; Hakim, 2021)

Method

This research is field research. Field Research is an investigation conducted at eight research sites (Fathoni, 2006). The research was conducted at the Surabaya City Religious Affairs Office in Jalan. Tim's Grand Mosque. No. 04, Gayungan, Kec. Gayungan, Surabaya City, East Java. In terms of its preparation, this author uses qualitative research methods. Qualitative research is a research procedure that produces descriptive data in written or spoken words from people and observable behaviours. The primary source of this research is the Islamic Community Guidance Staff office of the Ministry of Religious Affairs of Surabaya City. Primary legal materials are materials of a unique and essential nature that make it possible to obtain a certain amount of necessary information related to the research being conducted (Sunggono,

2006). The ones used by the author as secondary sources are primary legal materials and secondary legal materials. The primary legal materials in this study are the Law on Marriage No. 1 of 1974, the Decree of the Director-General of Islamic Community Guidance No. 379 of 2018, and the Director-General of Islamic Society Guidance Number DJ.II/542 of 2013 and the Decree of the Director-General Guidance of Islamic Society Number 373 of 2017. Secondary legal material comes from books and journals.

The data collection uses observation, interview and documentation methods. The observation method collects data by observing the process of implementing pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City. Q and A showed the interview to the community guidance Islam staff office of the Ministry of Religious Affairs of Surabaya City. Documenting is done by investigating information in written objects, such as archives, books, magazines, journals, documents, regulations, etc. (Sugiyono, 2019). In this case, the author collected data on the author's research on implementing pre-marriage Guidance at the Office of the Ministry of Religious Affairs of Surabaya City. Includes the collection of archives of the Office of the Ministry of Religious Affairs of Surabaya City supports this research. After obtaining the data, then we analyzed the data obtained using descriptive analysis.

Results and Discussion

Concept of Pre-Marriage Guidance

Marriage guidance is help given systematically to a person or society to develop their potential to overcome the problems of their own families. Pre-marriage guidance is a process of social services in advisory Guidance, assistance given to prospective husband and wife before marriage (Syubandono, 1981). Pre-marriage guidance aims to help individuals prevent the onset of marriage and home life problems and find solutions.

Pre-marriage guidance is done to help prospective married couples get happiness in their marriage (Nasaruddin Latif, 2005), Create a quality generation (Rofi'ah & Widatiningsih, 2020), and become a family that *sakinah, mawaddah wa rahmah* (Samsul & Husen, 2020). The *Sakinah* family is harmonious (Azhari, 2021). The twists and turns of marriage and family life become the object of pre-marriage guidance and Islamic family. Therefore, the bride and groom who will be married are explained by the guide on understanding marriage. They describe the purpose of marriage, the wisdom of marriage, the implementation of marriage, husband and wife relations, relationships between family members, property and inheritance, polygamy, Divorce, talaq and referencing, fostering mutual respect between husband and wife, and fostering the willingness to try to make a halal living.

Some regulations and programs aim to build Indonesian families' resilience. The law of this program since independence can be grouped into four waves. First, the wave of 1954 with the birth of BP4. Second, the wave of 1974 with the advent of Law No.1 of 1974 on marriage. Third, the wave of 1999 with the birth of the Sakinah family movement construction regulations. Fourth, 2009 and 2013 were made into one wave because the product is the same, equally arranging marriage courses.

Pre-marriage guidance is made as a refinement of the bride's and groom's course—regulations issued by the Government about efforts to build the resilience of Indonesian families. In Law No. 12 of 2011 concerning the Establishment of Laws and Regulations, Article 1 paragraph (2), there is a term of legislation, which means a written regulation that contains legal norms that are binding in general and formed or established by state institutions or authorized officials through procedures stipulated in the laws and regulations.

Facing the phenomenon of weak marriage institutions, on various occasions, the Minister of Religious Affairs has conveyed the need to strengthen the institution of marriage through the revitalization of the implementation of the bride and groom Course. The Ministry of Religious Affairs also issued a Regulation of the Minister of Religious Affairs (PMA) on Guidance on Marriage as a Refinement of Brides-to-be Course (Suscatin). The implementation of Suscatin was only carried out in the Religion Affairs Office in a short time, only two or three hours. The PMA explains that marriage guidance is carried out for 16 hours of study, which is one requirement that the bride and groom must meet (Direktorat Jendral Bimbingan Masyarakat Islam Kementrian Agama RI, n.d.).

Marriage guidance is a program issued by the PMA to realize a household be *sakinah, mawaddah wa rahmah* for brides and grooms which contains materials about the *sakinah family mawaddah wa rahmah*. The implementation of marriage guidance is regulated in the Decree of the Director-General of Bimas Islam No. 379 of 2018 on instructions for implementing pre-marriage guidance for brides and grooms. The performance of marriage guidance consists of advanced and independent Guidance (Fajar, 2018).

The organizers of pre-marriage guidance for brides and grooms are the Ministry of Religious Affairs, District Religious Affairs Office, or other Institutions that meet the requirements and get the organizer's permission from the Ministry of Religious Affairs following the level of authority set by the Ministry of Religious Affairs.

Pre-marriage guidance for brides and grooms is prioritized for those registered in KUA Subdistrict. The Pre-Marriage Guidance Module Book guides pre-marriage guidance for brides. Brides and grooms who follow pre-marriage guidance get the book Sakinah Family Foundation: Independent Reading of Brides, published by the Ministry of Religious Affairs.

Implementation of pre-marriage guidance for brides and grooms in the form of: Face-to-Face Guidance; or Independent Guidance (Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018 Tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pra Nikah Bagi Calon Pengantin, 2018).

Guidance Fees are sourced from State Budget (APBN) and/or Non-Tax State Revenue (PNBP). The allocation of pre-marriage guidance costs for prospective brides and grooms is listed in the Budget Implementation List (DIPA) Office of the Ministry of Religious Affairs Regency/City. The maximum face-to-face guidance fee is Rp. 400,000- (four hundred thousand rupiah) per pair, or Rp. 200,000- (two hundred thousand rupiah) per person. The cost of self-guidance is at least Rp. 50,000,- (fifty thousand rupiah).

The cost of pre-marriage guidance for prospective brides is used to finance the main activities and supporting activities, including honour speaker/committee, transport of sources/committee, participant teaching materials, consumption, book, and certificate participants. The cost of self-guidance is only for shopping for teaching materials in the *Sakinah* Family Foundation book: For Brides. Financing supporting activities consists of preparatory meetings, socialization, technical guidance facilitators, monitoring and evaluation, and reporting. Participants who have participated in the pre-marriage guidance are entitled to obtain a certificate from the organizer—certificates issued and signed by organizers.

Implementation of Pre-Marriage Guidance at the Office of the Ministry of Religious Affairs of Surabaya City

The Ministry of Religious Affairs has the task of organizing affairs in the religious field in the Government to assist the President in managing the state government. The vision of the Office of the Ministry of Religious Affairs of Surabaya City is "The Realization of The People of Surabaya Who Are Religious, Harmonious, Intelligent, and Prosperous Born To Realize a Sovereign, Independent and personality-based Indonesia Gotong Royong".

The mission of the Office of the Ministry of Religious Affairs of Surabaya city is to improve the understanding and practice of religious teachings, strengthen intra and interreligious harmony, provide equitable and quality religious living services, improve the utilization and quality of management of religious, economic potential, realizing the implementation of quality and accountable hajj and umrah, improving access and quality of public education with religion, religious education in the unit of general education, and education, religion, realizing clean, accountable, and reliable governance (Kementerian Agama Republik Indonesia, 2021).

From the results of observations made by researchers, the implementation of premarital marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City has been

carried out according to the central regulations. That is the result of an interview with Khudori, Islamic Extension Minister of the Ministry of Religious Affairs of Surabaya City:

"Pre-marriage Guidance at the Office of the Ministry of Religious Affairs of Surabaya City has been carried out and runs smoothly according to the program of plans and procedures from the central Government. This Prenuptial Guidance aims to build deeper for the bride and groom in building a household ark and self-establishment for the bride and groom in domestic life."(Drs. Khudori, 2021)

Next, he explained:

"For implementing pre-marriage guidance, Bimas Islam staff already has a package from the Central Ministry of Religious Affairs. In 2020, 28 pre-marriage guidance activities were carried out. The number of brides and grooms following pre-marriage guidance in 2020 has shrunk less than in previous years. This pre-marriage guidance begins by spreading invitations directly to prospective brides by collecting spouse data taken from KUA offices where the bride and groom register their marriage."(Drs. Khudori, 2021)

The success of a pre-marriage guidance program is undoubtedly due to the existence of supporting factors. In this case, it will be conveyed by Khudori as follows:

"The factors that support the success of this program are related to facilities and infrastructure. Supporting facilities in implementing pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City provides pre-marriage guidance modules. The presentation of sources who are experts in their fields, socializing through social media is also a supporting factor in implementing pre-marriage guidance."(Drs. Khudori, 2021)

In the implementation of pre-marriage guidance, there are also obstacles, as conveyed by Rini Widiarti, Functional Islamic Extension of Jambangan District of Surabaya:

"The main obstacle in implementing pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City is the absence of awareness for brides who will carry out marriages to follow the Guidance of pre-marriages causes fewer participants who attend following the Guidance of pre-marriage. Another obstacle is the number of participants who cannot attend because of working hours. Considering the people of Surabaya and surrounding areas, most are labour workers. The absence of permission from this company is what causes the absence of participants, and the next obstacle is that there is no mandatory regulation that results in at least participants who want to follow the guidance of this pre-marriage, as well as the lack of sufficient budget from the Government to carry out this activity."(Rini Widiarti S. Ag, 2021)

Effectiveness of The Implementation of Pre-Marriage Guidance at the Office of the Ministry of Religious Affairs of Surabaya city to Prevent Divorce

The implementation of pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City is based on the Decree of the Director-General of Islamic Community Guidance No. 379 of 2018 concerning the implementation of pre-marriage guidance for brides and grooms is expected to overcome this problem. Pre-marriage guidance prepares the brides and grooms to live domestic life and overcome problems that occur in the household. It is done to reduce the number of divorces.

About the implementation of pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City, several laws and regulations have regulated the recommendation for the Guidance of pre-marriage. First, Law No. 1 of 1974 on Marriage Article 1. Marriage is the final bond between a man and a woman as a husband and wife to form a happy and eternal family (household) based on the Supreme Divinity. To be built and create a home that is *sakinah mawaddah and rahmah*, Islam has given Guidance about the rights and obligations of a husband and wife. When the rights and obligations of each have been fulfilled, then the desire of a household that is *sakinah* will be realized (Ahmad Rofiq, 1998). Second, Decree of the Minister of Religious Affairs (KMA) No.477 of 2004. Government mandates that before the wedding, each bride must be given an insight in advance about the meaning of a household through the bride course (*suscatin*).

Third, Presidential Instruction No. 1 of 2017. The implementation of premarital health guidance to encourage healthy living behaviours, improve prospective brides' nutritional status, and encourage the implementation of clean and healthy houses of worship. Fourth, Decree of the Minister of Religious Affairs No. 3 of 1999. The *sakinah* family movement is part of efforts to cultivate values of faith, holiness, and noble morals that grow from a society that has developed widely into a national movement (Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor Dj.Ii/318 Tahun 2012 Tentang Petunjuk Pelaksanaan Pemilihan Keluarga *Sakinah Teladan*, 2012).

The regulations of pre-marriage guidance for brides and grooms are a genuine concern for the high number of divorces and domestic violence cases in Indonesia. With the increasing number of divorce numbers, many couples still do not fully know and know about what things to do and prepare for a wedding. Their knowledge of the basics of marriage is still very lacking, so the Government, in this case, the Ministry of Religious Affairs, issued a policy by making regulations to hold pre-marriage guidance for brides and grooms. If viewed in the process of carrying out pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City has been according to the rules on technical guidance guidelines and the implementation

of pre-marriage guidance in such; 1) Maintenance. Pre-Marriage Guidance activities in Surabaya City are carried out by the Ministry of Religious Affairs through a section that deals with Religious Affairs or Islamic Community Guidance in Surabaya City; 2) Certificate. After following the pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City, the participants will get a certificate indicating that they have observed and carried out pre-marriage Guidance; 3) Funding. The cost of Carrying out pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City is sourced from the List of Budget Implementation (DIPA) of the State Revenue and Expenditure Budget (APBN); 4) Participants. The target of pre-marriage guidance participants at the Office of the Ministry of Religious Affairs of Surabaya city is the bride and groom registered with the Office of Religious Affairs (KUA). However, marriage guidance participants are not only limited to prospective brides registered with KUA, but teenagers at the age of marriage can follow marriage guidance.

In addition, based on the results of interviews with extensionists, implementing premarital marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya still has many problems and shortcomings. That is because there are two factors: internal and external. Internal factors include the budget becoming the main obstacle in implementing premarital marriage guidance. The lack of funds from the central Government becomes the main obstacle in implementing pre-marriage guidance. External factors due to poorly supportive human resources and lack of coordination between government agencies. First, Less supportive human resources. Lack of public awareness leads to the inhibition of the implementation of marriage guidance because marriage guidance will not be carried out if there are no participants. Many people think that marriage guidance is not essential, so the sense of interest from the community has not existed as a whole. They are less concerned with the existence of marriage guidance programs. However, this program is significant for brides to carry out the wedding.

Second, Lack of coordination between government agencies. Most of the participants of premarital marriage guidance cannot attend pre-marriage guidance activities due to permit constraints on the company's part. The absence of permission from this company causes the absence of the participants. For this reason, coordination is needed with government agencies, in this case, the Ministry of Manpower, to make regulations related to this matter.

Meanwhile, if using compelling law analysis and laws governing (complimentary), only the marriage law that goes into the direction that compels, while the BP4 program, the construction of the *sakinah* family movement, and the bride and groom course or marriage guidance go into the law that regulates (appendages). During this time, attention has focused

more on coercive laws but minimal on complementary laws. It's good in addition to paying balanced attention. Also, the concentration of marriage courses or marriage guidance can be raised to rank forced regulations (Nasution & Nasution, 2017). With rules that force all brides and grooms to have the provision of preparation of knowledge and skills in wading into married life, with knowledge and skills are expected to be able to solve problems faced in the life of the household and therefore can achieve the goals of marriage and avoid divorce.

Conclusion

This research concluded that the pre-marriage guidance at the Office of the Ministry of Religious Affairs of Surabaya City has been carried out and runs quite smoothly to program plans and procedures from the central Government. This pre-marriage guidance aims to build brides and grooms about wading through the household ark and preparing for them in domestic life. For implementing pre-marriage Guidance, Bimas Islam staff already has a package from the centre where there are many pre-marriage guidance activities in one year. In 2020, 28 pre-marriage guidance activities were carried out. The number of brides and grooms following pre-marriage guidance in 2020 is fewer than in previous years. This pre-marriage guidance begins by spreading invitations directly to prospective brides by collecting spouse data from KUA offices where the bride and groom register their marriage. The application of pre-marriage guidance has been in according to the regulation of the Director-General of Islamic Bimas No. 379 of 2018. Still, the Guidance has not been effective in preventing Divorce. Its implementation is also not maximal due to internal and external factors. Among the inhibiting factors are the lack of human resources, inadequate facilities and infrastructure, and the lack of awareness of prospective brides to follow the Guidance of pre-marriage. Participants cannot attend because they work and do not have permission to follow Guidance.

References

- Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Departemen Agama Nomor DJ. II/491 Tahun 2009, (2009).
- Agha, N. (2016). Kinship in Rural Pakistan: Consanguineous Marriages and their Implications for Women. *Women's Studies International Forum*, 54, 1–10. <https://doi.org/10.1016/j.wsif.2015.10.005>
- Ahmad Rofiq. (1998). *Hukum Islam di Indonesia*. PT. Raja Grafindo Persada.
- Ali, N. B. binti, Ramli, A. B., & Ahmad, H. binti. (2020). Maqasid Shariah in Family Institutions: Analysis of the Prenuptial Course Module in Malaysia. *Mazahib Jurnal Pemikiran Hukum Islam*, 19(2), 247–280. <https://doi.org/https://doi.org/10.21093/mj.v19i2.2567>
- Asrorun Ni'am Sholeh. (2008). *Fatwa-Fatwa Masalah Pernikahan Dan Keluarga*.
- Azhari, F. (2021). The Habibs' Polygamy Lives with Ahwal Women (A Case Study in Banjar Regency, South Kalimantan, Indonesia). *Kasetsart Journal of Social Sciences*, 42(1), 159–164. <https://doi.org/10.34044/j.kjss.2021.42.1.25>

- Budiarti, M., Hafidhuddin, D., & Ibdalsyah. (2016). Proposed pre-Marital Program Curriculum (Study at Religious Affairs Office, Duren Sawit Jakarta) meni budiarti, didin hafidhuddin, ibdalsyah. *Tawazun*, 9(2), 281–291.
- Devy, S., & Suci, D. M. (2020). The Implementation of Verdict Execution on Providing Maḍiyah Maintenance Following Divorce According to Islamic Law (Case Study in Syar'iyah Court Banda Aceh). *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 4(2), 416–442. <https://doi.org/10.22373/sjhk.v4i2.6179>
- Direktorat Jendral Bimbingan Masyarakat Islam Kementerian Agama RI. (n.d.). *Modul Bimbingan Perkawinan: Untuk Calon Pengantin, Direktorat Bina KUA dan Keluarga Sakinah*. Direktorat Jendral Bimbingan Masyarakat Islam Kementerian Agama RI.
- Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor Dj.II/318 Tahun 2012 Tentang Petunjuk Pelaksanaan Pemilihan Keluarga Sakinah Teladan, 1 (2012).
- Keputusan Direktur Jenderal Bimbingan Masyarakat Islam Nomor 379 Tahun 2018 Tentang Petunjuk Pelaksanaan Bimbingan Perkawinan Pra Nikah bagi Calon Pengantin, (2018).
- Djawas, M., Ridhwan, Devy, S., & Husna, A. (2021). The Government's Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi. *Ahkam: Jurnal Ilmu Syariah*, 21(1), 163–188.
- Drs. Khudori. (2021, May). Islamic Advisor in the office of the Ministry of Religious Affairs Surabaya city. *Interview*.
- Fajar. (2018, December). Peraturan Perundang-undangan Pelaksanaan Bimbingan Perkawinan di KUA. *Dki.Kemenag.Go.Id*.
- Fakih, A. R. (2002). *Bimbingan dan Konseling Dalam Islam*.
- Fathoni, A. (2006). *Metodologi Penelitian dan Teknik Penyusunan Skripsi*. 96.
- Fatubun, A. (2021, January). 3 Faktor Utama Penyebab Perceraian di Surabaya. *Ayosurabaya.Com*.
- Hakim, L. (2021, December). Angka Perceraian di Surabaya Capai 5.198 Kasus, Paling Banyak Gugatan Istri. *Jatim.Inews.Id*.
- Harisudin, M. N., & Choriri, M. (2021). On The Legal Sanction Against Marriage Registration Violation in Southeast Asia Countries: A Jasser Auda's Maqasid Al-Shariah Perspective. *Samarah*, 5(1), 471–495. <https://doi.org/10.22373/sjhk.v5i1.9159>
- Hasyim, M. F., Liliek Channa, A. W., & Mufid, M. (2020). The Walagara Marriage Ritual the Negotiation between Islamic Law and Custom in Tengger. *Journal of Indonesian Islam*, 14(1), 139–162. <https://doi.org/10.15642/JIIS.2020.14.1.139-162>
- Hedi, F., Anshori, A. G., & Harun, H. (2017). Legal Policy of Interfaith Marriage in Indonesia. *Hasanuddin Law Review*, 3(3), 263. <https://doi.org/10.20956/halrev.v3i3.1297>
- Kementerian Agama Republik Indonesia. (2021). *Visi dan Misi*. Kemenagsurabaya.Online.
- Marcassa, S., Pouyet, J., & Trégouët, T. (2020). Marriage Strategy among the European Nobility. *Explorations in Economic History*, 75(May 2018). <https://doi.org/10.1016/j.eeh.2019.101303>
- Mawardi, I. (2018). Islamic Law and Imperialism: Tracing on The Development of Islamic Law In Indonesia and Malaysia. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 13(1), 1–24. <https://doi.org/10.19105/al-ihkam.v13i1.1583>
- Nasaruddin Latif. (2005). *Marriage Counseling*. Pustaka Hidayah.
- Nasution, K., & Nasution, S. (2017). Peraturan dan Program Membangun Ketahanan Keluarga: Kajian Sejarah Hukum. *Asy-Syir'ah*, 51(1), 1–23.

- Nema, A., & Sharma, K. K. N. (2007). Evaluation of Reproductive Health Care Awareness among College Girls of Jabalpur City, Madhya Pradesh. *Journal of Health Management*, 9(1), 115–130. <https://doi.org/10.1177/097206340700900108>
- Nisa, E. F. (2018). The Bureaucratization of Muslim Marriage in Indonesia. *Journal of Law and Religion*, 33(2), 1–19. <https://doi.org/10.1017/jlr.2018.28>
- Odero, M. E. A. (2018). *Pre-Marital Counseling and Its Influence on Marital Quality Among Seventh Day Adventist Members in Kibra Division of Nairobi County, Kenya*. PAN Africa Christian University.
- Pengadilan Agama Surabaya. (2018). *Laporan tentang Perkara yang Diterima Tahun 2018 Pengadilan Agama Surabaya*.
- Pengadilan Agama Surabaya. (2019a). *Laporan tentang Perkara yang Diputus Tahun 2018 Pengadilan agama surabaya*.
- Pengadilan Agama Surabaya. (2019b). *Laporan tentang Perkara yang Diputus Tahun 2019 Pengadilan Agama Surabaya*.
- Pengadilan Agama Surabaya. (2019c). *Laporan tentang Perkara yang Diterima Tahun 2019 Pengadilan Agama Surabaya*.
- Kompilasi Hukum Islam, 1 (1984).
- Rasidin, M., Natardi, & Witro, D. (2020). The Impact of Unequal Marriage on Household Harmony (Case Study in Sungai Penuh City, Jambi). *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 4(2), 313–336. <https://doi.org/10.22373/sjnhk.v4i2.8083>
- Rini Widiarti S. Ag. (2021, May). Functional Islamic Advisor in Jambangan District, Surabaya City. *Interview*.
- Rita, H. A., & Kyeremeh, T. D. (2021). Relationship between premarital Counselling and Marital Success: Perceptions of Married Christians in Ghana. *International Journal of Psychology and Counselling*, 13(1), 10–16. <https://doi.org/10.5897/ijpc2020.0625>
- Rofi'ah, S., & Widatiningsih, S. (2020). Healthy Pregnancy Preparation through pre-Marital Guidance Model on prospective Brides. *International Journal of Pharmaceutical Research*, 12(1), 1653–1660.
- Rokhmad, A., & Susilo, S. (2017). Conceptualizing Authority of the Legalization of Indonesian Women's Rights in Islamic Family Law. *Journal of Indonesian Islam*, 11(2), 489–508. <https://doi.org/10.15642/JIIS.2017.11.2.489-508>
- Samsul, & Husen, M. F. A. (2020). The Empowerment of the Council of Advisory And Preservation of Marriage (BP4) in Shaping Sakinah Families. *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial*, 17(2), 261–280. <https://doi.org/10.21154/justicia.v17i2.2087>
- Saputra, E., & Busyro. (2018). Kawin Maupah: An Obligation to Get Married after Talak Tiga in the Tradition of Binjai Village in Pasaman District a Maqâsid al- Sharf'ah Review. In *Qudus International Journal of Islamic Studies* (Vol. 6, Issue 2, pp. 181–219). <https://doi.org/10.21043/qijis.v6i2.3738>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sunggono, B. (2006). *Metode Penelitian Hukum*. PT. Raja Grafindo.
- Supraptiningsih, U., & Bariyyah, K. (2019). Marriage Settlement among Minority Muslim by Datok Imam Masjid in South Thailand. *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 14(2), 221–235. <https://doi.org/10.19105/al-lhkam.v14i2.2631>
- Surabaya, P. A. (2020a). *Laporan Perkara Tingkat Pertama yang Diputus pada Pengadilan Agama Surabaya*.

-
- Surabaya, P. A. (2020b). *Laporan Perkara Tingkat Pertama yang Diterima pada Pengadilan Agama Surabaya*.
- Suratman, S. (2021). Skills for "Marriage of a Lifetime": An Examination of Muslim Marriage Preparation Handbooks in Singapore, 1974 to 2018. *Religions*, 12(473), 1–17.
- Syubandono. (1981). *Pokok-pokok Pengertian dan Metode Penasehatan Perkawinan "Marriage Counseling."* PT. Remaja Rosdakarya.
- Tan, O. (2018). Childhood and child marriage in Islamic Law. *Cumhuriyet Ilahiyat Dergisi*, 22(2), 783–805.
- Van Niekerk, J., & Verkuyten, M. (2018). Interfaith Marriage Attitudes in Muslim Majority Countries: A Multilevel Approach. *International Journal for the Psychology of Religion*, 28(4), 257–270. <https://doi.org/10.1080/10508619.2018.1517015>
- Wachter, G. G., & de Valk, H. A. G. (2020). Dating Relationships of the Turkish Second Generation in Europe: Patterns, Partner Origin and the Role of Parents. *International Journal of Intercultural Relations*, 79(December 2019), 94–105. <https://doi.org/10.1016/j.ijintrel.2020.08.009>
- Walgito, B. (2004). *Bimbingan dan Konseling Perkawinan*. Andi Offset.
- Wan Ismail, W. A. F., Hashim, H., Abdul Shukor, S., & Harun, A. (2018). Judicial Separation of Illegal Marriage in Negeri Sembilan. *International Journal of Islamic Thought*, 13(1), 124–134. <https://doi.org/10.24035/ijit.06.2018.012>