



How Is Pre-Marriage Guidance Between the Years 2018-2022 in Indonesian Culture: A Systematic Review Study

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Abstract

Premarital guidance is part of the religion and culture in every region of Indonesia. Premarital guidance can be understood as an effort to equip couples or guidance participants about everything related to family life so that they can form a happy and prosperous household. This research aims to collect data on the development of premarital guidance services between 2018-2022 in Indonesian culture using a systematic literature review approach. 38 articles obtained from Garuda were examined. The results show that there are various forms of premarital guidance service programs practiced in each region such as individual guidance, group guidance, virtual guidance in the form of modules. The most effective form of premarital guidance service is group guidance. In addition, the premarital guidance methods used are role play, games, simulations, question and answer sessions, discussions, assignments, sociodrama, psychodrama. The most common and widely used method is the classic method of lecture. In general, premarital guidance services have been effective, although not maximized and not simultaneously implemented in every region of Indonesia. It is the duty and responsibility of the government and religious leaders to update the premarital guidance service program more effectively.

Keywords: *Development. Pre-Marriage Guidance; The Years 2018-2022; Indonesian Culture*

Introduction

Marriage is one of the developmental phases of human life. Erikson called it the intimacy versus isolation phase where this task is generally thought of mostly by early adults aged 20-40 years (Malone et al., 2016). Every individual expects a harmonious, prosperous and permanent marriage. A happy marriage makes people tend to live longer and healthier than people who are divorced or have an unhappy marriage (Lawrence et al., 2019). The impact of a happy marriage can help the adaptation process of both partners faster than a marriage that is under pressure, which in turn can cause depressive, depressed and psychosomatic symptoms, especially in women (Cevheroğlu, 2022). Marriage is an institution ordained and commanded by God (van Eck, 2020). The definition of marriage is a relationship between a man and a woman that is bound by monogamy and permanence. A good marriage is the fulfillment of the couple's needs including the need to love and be loved, deep friendship, sharing, sexual needs, the presence of children and the need to always accompany the (Willoughby et al., 2015). In addition, there is a sacred bond between the couple by the union of life, namely two becoming one. The elements of marriage

include social, economic, legal and religious commitments. Married couples will form the principle of all possessions as joint property, financial arrangements, governed by the rules of law and religion (Imam & Akhouri, 2022).

Nowadays, marriage is seen as the only way to escape from unpleasant conditions such as loneliness or to satisfy lust through intimate relationships. In the end, marriages built on this premise do not last long. Marriages will experience fragility and eventually take their own paths. People who are single can feel lonely and married people can feel lonely (Himawan, 2020). There are many cases of premarital deviance experienced by teenagers. A study found that adolescents are actively involved in premarital sexual behavior. The causes of this behavior include environmental influences, peers or promiscuity and not being able to regulate one's own behavior. This behavior is motivated within oneself which is called intention. The intervention that can be done in this case is by increasing the ability of self-efficacy in adolescents (Suyono, 2019). In addition, the consequences of early marriage have a high impact on the psychological dimensions of women. Depression is quite high among women who experience early marriage than unmarried women. Double responsibility and early pregnancy are factors of disturbance in the psychological aspect (Ahmed et al., 2013). Premarital guidance services can improve the mental readiness of prospective brides. This is reinforced by the testimony of prospective brides who reveal that premarital guidance is very useful because there is a lot of knowledge they get from the guidance process and can increase mental readiness in entering a happy household ark (Laela Sundani et al., 2018). The city of North Sumatra still often practices marrying off minors. This is due to the factor of low parental knowledge and the influence of unsupervised social media, especially after the pandemic, many children spend time only in front of gadgets. This can be prevented by providing premarital marriage guidance services to children, adolescents and adults. These guidance activities can be carried out well if there is cooperation between the government and religious and community organizations (Pinem et al., 2021).

Etymologically, guidance comes from the English word "guidance". In the form of the verb guidance translates to "to guide" which means to give way or lead others in a direction that is beneficial for their present and future lives. Guidance is a form given to an individual or group so that they can develop into independent individuals and develop optimally. Guidance is understood as a process of providing assistance carried out by a group of people who have competence to individuals or groups. For example, personal guidance services, group guidance, classical guidance and cross-class guidance. Pranikah comes from 2 words, namely "pre" means before and "nikah" means the bond (contract) of marriage carried out according to legal and religious provisions.

Premarital guidance is the effort of several people to provide useful understanding for a group of people who want to continue their relationship to the level of marriage. This effort is also understood as the process of providing assistance services to couples in solving problems that will be faced in the future when they build a household. The provision of this guidance is in the form of material and ways to foster a peaceful household and also to reduce the increasing number of divorces and domestic violence, so that the prospective husband and wife are not wrong in making their choices and do not experience many difficulties in adjusting when living with their partner. When the couple receives guidance, they will know how to build a harmonious and prosperous household in the future (Hadi Adri et.al, 2022). This term is also understood as the process of providing knowledge, understanding, skills and raising awareness to adolescents of marriageable age about home and family life.

Individuals who decide to marry are believed to be healthier and live longer than those who have never married, divorced or widowed (Lawrence et al., 2019). Premarital guidance services provide great benefits to the integrity of the marriage. The benefit of premarital guidance services is to help the adjustment process of husband and wife. Adjustment is the key to a successful and healthy marriage. Adjustment is important for the balance between the need factor and the reality factor in one's life. In addition, adjustment can improve quality of life and good mental health (Imam & Akhouri, 2022).

In this systematic review research, there are three research questions. The research questions were born from the results of the needs analysis of the selected topic, in this case "Premarital guidance". The research questions include: 1) What is the form of Premarital Guidance between 2018-2022? 2) How is the method or model of premarital guidance developing between 2018-2022? and 3) How is the effectiveness of premarital guidance on marriage itself?

Method

The research method used in this research is systematic review. The object of research is Premarital Guidance. Search process was used to obtain relevant sources to answer the research questions. The search process was carried out using a search engine (Google Chrome) with the site address <http://garuda.ristekdikti.go.id/> to collect primary data and <https://www.google.com> to help complete articles that garuda cannot access as primary data. Furthermore, researchers conducted a process of inclusion and exclusion criteria, which is the stage carried out to decide whether the data found is suitable for use in Systematic Review research (inclusion) or not (exclusion). The conditions for the eligibility of a result found are if it meets:

1. The data used falls within the 2018-2022 timeframe.
2. Data obtained through the sites <https://garuda.ristekdikti.go.id/> and <https://www.google.com>
3. The data used only relates to the topic of premarital guidance.

The next stage, the researcher conducts a quality assessment. The data found will be evaluated based on the following quality assessment criteria questions: 1) does the journal paper write the form of premarital guidance? 2) does the journal paper write the method or model of premarital guidance? and 3) does the journal paper write the effectiveness of premarital guidance services. Each paper will be scored below for each of these questions. In detail, the researcher will give a score in the form of a Yes (Y) statement or a check mark: for problems and methods written in the journal paper in the 2018-2022 timeframe and No (X) or a wrong mark: for problems and methods that are not written in accordance with the research question. Data Collection is the stage where data for research is collected. The data collected in this research are primary and secondary data. Primary data is information collected through surveys, interviews, observations, and tailored to the needs. In this research, the primary data taken is from journals originating from <https://garuda.ristekdikti.go.id/> for the following reasons:

1. Garuda Ristekdikti provides complete journal facilities.
2. The data found is easy to search, because it has a range of years that can be adjusted based on the needs of researchers (data can be filtered).
3. The data displayed can be adjusted as needed.

Meanwhile, <https://www.google.com> is used to complement primary data. This is to anticipate if the primary data only contains abstracts, then google is needed to complement the primary data. Search proces is used google assistance for completed primary data. The stages in the data collection process include:

1. Observation

At this stage, researchers collect data through direct observation to the primary data source, namely <https://garuda.ristekdikti.go.id/>.

2. Literature Study

At this stage, researchers conducted a data review study related to the systematic review method in journals obtained from primary data.

3. Documentation

At this stage, researchers save the data that has been collected through primary data into software, namely the Mendeley application.

The following are the steps of data collection starting from the observation stage to the documentation stage that has been successfully collected through primary data sources.

1. Visit the site <https://garuda.ristekdikti.go.id/>
2. Entering the key words "Premarital Guidance" in the search form. This step can be observed in figure 1.

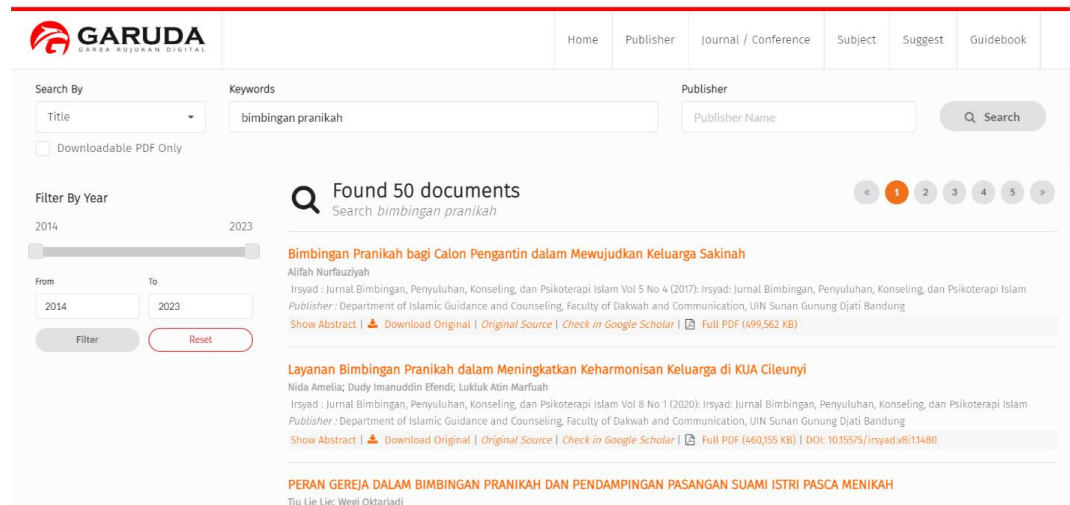


Figure 1. Search results for the keyword "Premarital Guidance"

3. In the filter by Year select the range, which is choosing between 2018-2022 to determine the source year in finding information system issues after clicking the filter, the title, publication year, and author name will be displayed. The results displayed by the Garuda Ristekdikti search process are 38 journals as shown in Figure 2.

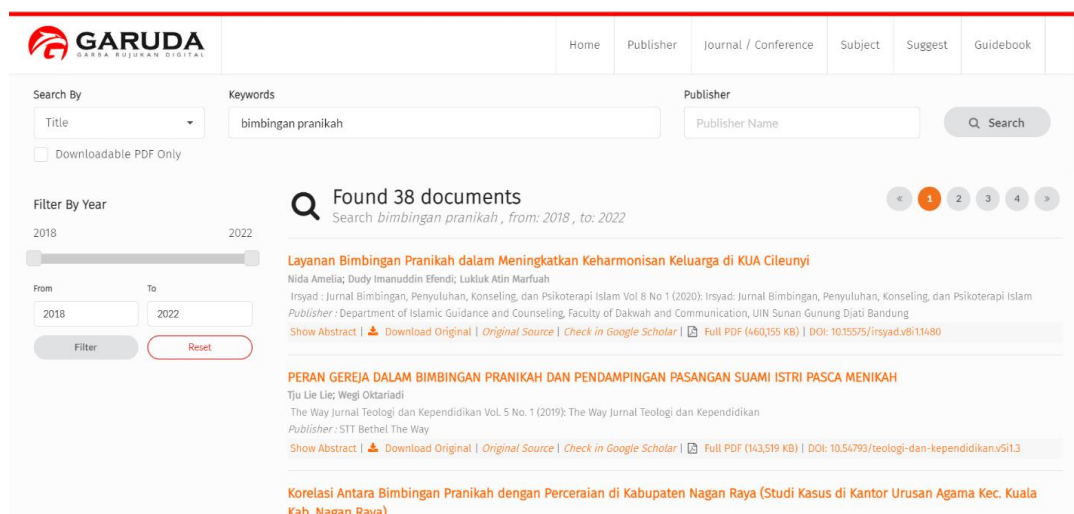


Figure 2. Journal search results on the Garuda Ristekdikti portal

Primary data that have been inputted are then analyzed (data analysis). At this stage, the data collected will be analyzed to show:

1. The tools used in the development of premarital guidance from 2018-2022 (referring to research question 1).
2. The method/model used in the development of premarital guidance (referring to research question 2)
3. Results that demonstrate the effectiveness of premarital guidance services (referring to research question 3).

As a result of the review, the researcher noted some changes in the deviations from the report:

1. This study identified platforms for the development of Premarital Guidance in Indonesia as well as answering the 3 research questions presented.
2. Collecting journals to answer and ensure quality and provide the required information according to the research topic.
3. Expanding the description of systematic review research in this study.

Results and discussion

Researchers have obtained the results of the search process which are displayed in table I and classified by journal type to make it easier for readers to see the type of data or type of journal that has been obtained from the search process.

No.	Journal's type	Amount
1.	Journal of Islamic Law, Vol. 5, No. 3 (2021), DOI: https://doi.org/10.32507/mizan.v5i3.1098	1
2.	Journal of Islamic guidance and counseling, Vol. 2, No. 1 (2018), http://jige.dakwah.uinjambi.ac.id	1
3.	Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, dan Psikoterapi Islam, Vol. 6, No. 2 (2018). https://jurnal.fdk.uinsgd.ac.id/index.php/irsyad	1
4.	Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, dan Psikoterapi Islam, Vol. 8, No. 1 (2020). DOI: 10.15575/irsyad.v8i1.1480	1
5.	Samarah: Jurnal Hukum Keluarga dan Hukum Islam. Vol. 2, No. 1, (2018). http://jurnal.arraniry.ac.id/index.php/samarah	1
6.	Jurnal Manna Rafflesia, Vol. 5, No. 2 (2019), ISSN 2356-4547	1
7.	Jurnal pendidikan Islam, (2022), Vol. 11 No. 03.	1
8.	Jurnal Turatsuna, (2019), Vol. 21 No. 1.	1
9.	Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam Volume 3 Nomor 2 Tahun 2021 e-ISSN: 2655-8831	1
10.	Neotype Journal, Vol 2 No 1, Pebruari 2022, ISSN : 2807-6621	1
11.	Jurnal EL-THAWALIB VOL. 3 NO. 4. AGUSTUS 2022	1
12.	Jurnal Atlantis Press, Advances in social science education and humanities research, Volume 655	1
13.	Journal of Pastoral Counseling Available Online at Vol. 2, No. 1 (June): 1-23 http://ejournal.staknkupang.ac.id/ojs/index.php/rah	1
14.	Jurnal Iqtisad: Reconstruction of Justice and Welfare for Indonesia (2021) Vol. 8 No. 2, 131-146; DOI: 10.31942/iq.v8i2.5582, ISSN: 82303-3223/2621-640X	1
15.	Jurnal Konseling Religi, (2021) DOI: http://dx.doi.org/10.21043/kr.v12i1.11169 Vol. 12 No. 1.	1

16.	JURNAL LITERASIOLOGI, (2022) Volume 8, Nomor 2 Juli ± Desember	1
17.	Davar: Jurnal Teologi, (2020) Vol. 1, No. 2 http://e-journalsangkakala.ac.id/index.php/DJT	1
18.	Jurnal Hukum dan Kenotariatan, (2022), Volume 6 Nomor 1.	1
19.	Jurnal Masalahah, Jurnal Pengabdian Masyarakat, (2021), Volume 2, Nomor 3	1
20.	Al-Ittizaan: Jurnal Bimbingan Konseling Islam, (2021), Vol. 4, No. 2	1
21.	Jurnal Nuasa Akademik, (2022), Volume 8, Nomor 1.	1
22.	Onsilia Jurnal BK, (2022), Volume 5 Nomor 1.	1
23.	Jurnal ISTINBATH, (2020), Volume 15, Nomor 1.	1
24.	Indonesian Journal Of Adult and Community Education, (2020), Volume 02, Nomor 02	1
25.	Jurnal bimbingan penyuluhan islam, (2019), Vulumme 01, Nomor 02.	1
26.	Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan, (2019) Vol. 7, No. 2.	1
27.	Jurnal el-Ghiroh. (2018), Vol. XIV, No. 01.	1
28.	Jurnal Masyarakat Mandiri, (2020), Vol. 4, No. 4.	1
29.	Jurnal the way, (2019), volume. 5 nomor. 01	1
30.	Prophetic Guidance and Counseling Journal http://ejournal.uika-bogor.ac.id/index.php/prophetic/index , (2020), Vol.01, No.01	1
31.	Jurnal Kebijakan Kesehatan Indonesia, (2020), Vol. 09, No. 02	1
32.	Journal of Reseach in Public Health Sciences, (2019), Vol. 01, No. 02	1
33.	Jurnal Kesehatan Reproduksi, (2018), Volume 9, Nomor 01	1
34.	Jurnal Salangka Abdimas, (2022), Vol. 2, No. 1.	1
35.	Daengku: Journal of Humanities and social sciences innovation, (2022), Vol. 2, No. 3	1
36.	Jurnal Kesehatan Masyarakat Khatulistiwa, (2020), Vol. 7, No. 3.	1
37.	Jurnal Didaskalia, (2020), Vol 3, No 2.	1
38.	International Journal of Contemporary Islamic Law and Society, (2021), Vol. 3, No. 1.	1
	Count	38

The results of the search process were selected based on inclusion and exclusion criteria. After going through this process, 38 journals were obtained and then data scanning was carried out. Table 2 shows the results of the quality assessment to show whether the data was used or not in the study.

Table 2 Quality assessment results

No.	Author	Title	Year	QA1	QA2	QA3	Results
1.	Rafnitol Hasanah Harahap	Relevansi Bimbingan Perkawinan Pranikah Dengan Tingginya Angka Perceraian: Studi Analisis Terhadap Pelaksanaan Bimbingan Perkawinan Pranikah di KUA Kota Medan	2021	Y	X	X	X
2.	M. Rhido Iskandar	Urgensi Bimbingan Pra Nikah Terhadap Tingkat Pencerian	2018	Y	Y	Y	√
3.	Fithri Laela Sundani	Layanan Bimbingan Pra Nikah dalam Membentuk Kesiapan	2018	Y	Y	Y	√

		Mental Calon Pengantin					
4.	Nida Amelia	Layanan Bimbingan Pranikah dalam meningkatkan keharmonisan keluarga di KUA Cileungi	2020	Y	Y	Y	√
5.	Gamal dan Samsul	Korelasi Antara Bimbingan Pranikah dengan Perceraian di Kabupaten Nagan Raya (Studi Kasus di Kantor Urusan Agama Kec. Kuala Kab. Nagan Raya)	2018	Y	Y	Y	√
6.	Estherlina Maria Ayawaila	Pentingnya pelayanan bimbingan pranikah	2019	Y	Y	Y	√
7.	Harahap, Asmuni	The Effectiveness of Premarital Marriage guidance (Islamic Education guidance model) in reducing the high divorce rate in KUA north Sumatera Provice	2022	Y	Y	Y	√
8.	Ahmad Miftahudin	Efektivitas Bimbingan Konseling Pranikah	2019	Y	Y	Y	√
9.	Nabila, jazari dkk	Efektivitas Bimbingan Pranikah Terhadap Pasangan Calon Pengantin Dalam Membentuk Keluarga Samawa di KUA Kecamatan Junrejo	2021	Y	Y	Y	√
10.	Susanti, Mega dkk	Advokasi dan Bimbingan Pranikah tentang Kesehatan Reproduksi bagi Calon Pengantin	2022	Y	X	X	X
11.	Ronimah Rambe	Peran Bimbingan Perkawinan Pranikah Terhadap Keutuhan Rumah Tangga	2022	Y	Y	Y	√
12.	Nabila, Roswiyani,dkk	A Literature Review of Factors influencing early Marriage Decisions in Indonesia	-	X	Y	X	X
13.	Johana, Sarce dkk	Signifikansi Bimbingan Pranikah Terhadap Keharmonisan Rumah	2022	Y	Y	Y	√

		Tangga Kristen Pada Keluarga Kristen di Gereja Kemah Injil Indonesia Jemaat Mongga Rote Ndao					
14.	Nastangin	Urgensi Bimbingan Pra Nikah bagi Calon Pasangan Pengantin di KUA Kota Salatiga	2021	Y	Y	Y	√
15.	Ema, Anila dkk	Bimbingan pranikah pada masa pandemic covid-19	2021	Y	Y	Y	√
16.	Adri, Rifanto, dkk	Bimbingan Pranikah dan Dampaknya terhadap Pemahaman Kehidupan Rumah Tangga di Kecamatan Curup Tengah Kabupaten rejang lebong	2022	Y	Y	Y	√
17.	Purba Paskah	Bimbingan Pranikah Melalui Pendekatan Pendidikan Agama Kristen Untuk Mewujudkan Rumah Tangga Bahagia	2020	X	Y	Y	√
18.	Salman	Analisis Yuridis Undang-undang RI No 16 Tahun 2019 Tentang Peran Bimbingan Pranikah	2022	Y	Y	Y	√
19.	Pinem, Amini dkk	Bimbingan Perkawinan Pranikah Bagi Usia Remaja dalam Upaya Mencegah Pernikahan Anak	2021	Y	Y	Y	√
20.	Rita, Nurjanah	Bimbingan Kelompok Pranikah Dalam Mencegah Perceraian Pada Calon Pengantin	2021	Y	Y	Y	√
21.	Batubara, Huda dkk	Establishment of a Sakinah family Through the klinik Medan as a pre-Marriage Guidance Institution	2022	Y	Y	Y	√
22.	Winda, Yessi, dkk	Pengaruh Layanan Bimbingan Kelompok Menggunakan Teknik Modeling Untuk Meningkatkan Pemahaman Perilaku Seks Pranikah Siswa Kelas XI NKPI (Nautika	2022	Y	X	X	X

		Kapal Penangkap Ikan) 1 SMK Negeri 4 Kota Bengkulu					
23.	Ayi, Imas dkk	Peran Bimbingan Pranikah melalui Badan Penasihatan Pembinaan dan Pelestarian Perkawinan (BP4) di Cijeungjing Ciamis	2020	Y	Y	Y	√
24.	Sardin, Hasanah	Efektivitas Pelaksanaan Bimbingan Perkawinan Pranikah Calon Pengantin Dalam Meningkatkan Kesiapan Menikah	2020	Y	Y	Y	√
25.	Hamdi Abdul	Manajemen Pengelolaan Bimbingan Pranikah dalam Mewujudkan Keluarga Sakinah Mawaddah Wa Rahmah	2019	Y	Y	Y	√
26.	Abdul Jalil	Implementasi Program Bimbingan Perkawinan Pranikah Bagi Calon Pengantin Di Kua Kecamatan Cilandak Kota Jakarta Selatan	2019	Y	Y	Y	√
27.	Dedi Nasrudin	Strategi Komunikasi Penyuluh Agama Islam Fungsional Dalam Memberikan Bimbingan Dan Penyuluhan Kepada Peserta Kursus Pranikah	2018	Y	Y	Y	√
28.	Deswinda, Saputra dkk	Penerapan aplikasi mobile health titeer dalam pencegahan kehamilan remaja	2020	Y	X	X	X
29.	Tju dan Wegi	Peran Gereja Dalam Bimbingan Pranikah Dan Pendampingan Pasangan Suami Istri Pasca Menikah	2019	Y	Y	Y	√
30.	Nurul dan Abdul	Islamic Guidance And Counseling Concept For Family Life Readiness Among High School Teenagers	2020	Y	X	X	X
31.	Addina, Nugraheni dkk	Determinants Of Reproductive Health Services Needs For Brides And Grooms In Brebes District	2020	X	X	X	X

32.	Panjaitan	Development Of The Reproductive Health Model As A Prevention Effect Of Adolescent Pregnancy: Review Article	2019	X	X	X	X
33.	Wisnu, darojad dkk	Masa Remaja Dan Pengetahuan Kesehatan Reproduksi: Analisis Survei Demografi Kesehatan Indonesia 2007 Dan 2012	2018	X	X	X	X
34.	Fitria, kusumastuti dkk	Peningkatan Kualitas Generasi Sadar Kesehatan Reproduksi Pada Rema	2022	X	X	X	X
35.	Aulia dan Fatra	Family Interpersonal Communication Patterns in Reducing The Numbers of Free Sex	2022	Y	X	X	X
36.	Putri dan Zahroh	Analisis Implementasi Pelayanan Kesehatan Peduli Remaja (PKPR) di Puskesmas	2020	X	X	X	X
37	Jisman	The Bible's Viewpoint Of Same-Sex Marriage	2020	X	X	X	X
38	Nazir, Abdin, dkk	Pre-Marital Counseling Effectiveness In Building Happy Muslim Families	2021	Y	Y	Y	√

Symbol description:

√: which is for journals or data used in research. The data was selected because it has information about the form, method or model of premarital guidance and explains the effectiveness of premarital guidance services.

X: that is for journals or data that were not used in the study because the data did not meet the quality assessment.

The research questions were answered based on the results of journals that have met the assessment criteria. In total, there were 50 journal articles through the search process. After the data was selected based on the inclusion and exclusion criteria using the keyword "premarital guidance", 38 journal articles were obtained which were then given a quality assessment. From the entire quality assessment process, there were 25 relevant ones which were then grouped based on the development platform and approach used to answer the research questions. The first research question (RQ1) is what is the form of premarital guidance services from 2018-2022 in Indonesia? The second research question (RQ2) is how is the method/model of premarital guidance from 2018-2022 in Indonesia? The third research question (RQ3) is how is the effectiveness of premarital guidance between 2018-2022 in Indonesia?

1. Forms of Premarital Guidance Services from 2018-2022 In Indonesia

Premarital counseling is a service that is beneficial for all people, both those who are not married and those who will soon enter into marriage. This means that the participants of premarital guidance services are not only couples (catin). Premarital guidance presents information about knowledge of reproductive organs, the dangers of unhealthy dating, readiness in marriage, religious teachings, law, reproductive health, parenting, and everything related to family life. There are two forms of premarital counseling services in Salatiga city, namely premarital counseling conducted by the Ministry of Religious Affairs under Bimas Islam. The premarital counseling service is conducted 2-3 times a year and about 25 couples attend. The activity is filled with the delivery of material by the coach. The material is related to marriage procedures, religious knowledge, family laws and regulations and marriage and family psychology. Couples who have succeeded and passed are entitled to receive a certificate from the activity. Second, premarital guidance is conducted independently by the local KUA in Salatiga city. The distinctive differences between the two forms of premarital guidance services are in the duration of time and the number of participants (couples), while the material is more or less the same (Nastangin, 2021).

The premarital guidance service activities in Medan, North Sumatra are designed into 3 groups of sections called the basic group, core group and support group. The material for the basic group is about the ministry of religion's policy in fostering families, the core group explores the implementation of family functions and the psychology of marriage and family, while the support group discusses the andragogy approach, mini research, namely pre-test and post-test, assignments and follow-up plans (Harahap, 2021). In the covid-19 pandemic situation, premarital guidance services in Indonesia have decreased. In particular, the number of participants in premarital guidance services has decreased. This is due to physical restrictions and applying the stay home principle. During the covid-19 period, the form of premarital guidance services was carried out independently, namely the coach provided each module and studied independently and utilized technology in services (cybercounseling) (Hidayanti et al., 2021). The form of premarital guidance services carried out at the Dumai KUA is premarital group guidance. The reason is that group guidance allows participants to interact with counselors and other participants, can create mutual trust between other participants because in group learning learn to understand each other, train participants to communicate well, and are trained to be able to solve problems of self and others. Corey agrees that group guidance is more effective and memorable than other guidance because there are learning opportunities for all participants so that it opens up new thoughts (Jumail, 2021). The implementation of premarital guidance in Cijeungjing sub-district is served by the organization of the advisory body, coaching, and preservation of marriage (BP4). The forms of premarital guidance applied in this sub-district include routine recitation at the village level, counseling by the head of the KUA, visits by the KUA to villages throughout the Cileungjing sub-district, and the existence of Sakinah family guidelines (Ishak et al., 2020). Meanwhile, the implementation of premarital guidance in Cilaku sub-district is usually carried out on Tuesdays and Thursdays only and is adjusted to the number of participants who have registered. The activity starts from 08.00 WIB-12.00 WIB, meaning that there are 4 hours given to couples. However, sometimes because participants lack time discipline, the service process is hampered (Nasrudin, 2018). The implementation of premarital guidance in the kuala sub-district of Nagan raya district is quite systematic, namely the couple is equipped first with reading the Qur'an because they will teach children in Islamic teachings so that parents should be able to read the Qur'an. Furthermore, the speaker provides a review of the material, rights and obligations in the family as well as prayers that are prayed including prayers to mothers and fathers, obligatory bathing prayers, prayers when you want to have sex, and other prayers that have been regulated in the guidelines for the implementation of premarital guidance. After the couple successfully completes all the flow of the guidance implementation process, they are finally given a certificate as administrative and complementary evidence for the issuance of a marriage book (Achyar G et.al, 2018). While in the Cileunyi sub-district, the form of implementation of premarital guidance is made in group guidance. The activity time for implementing service activities is ten days before the wedding. Premarital guidance is conducted every Wednesday starting at 08.00 WIB-16.00 requiring sixteen lesson hours carried out for two days using the handbook of

a special marriage guidance module for prospective brides (Amelia & Maarif Bantarkawung, 2020).

2. What are the Methods/Models of Premarital Guidance Services between 2018-2022 in Indonesia?

Methods or models are ways or approaches used to deliver certain services or skills. The premarital guidance model used should be varied so as not to make participants feel bored and saturated with monotonous guidance. A variety of models can arouse the enthusiasm of the participants. The models used are role play, games, simulations, question and answer sessions, discussions and making them able to adapt to the environment such as sitting on the floor. The lessons learned by sitting on the floor are being able to be grateful, being able to mingle, creating togetherness, and being able to use reason well (Hidayanti et al., 2021). The premarital guidance model can be provided through individual guidance, namely individual conversations, home visits, consultations. Group guidance includes group discussions in which counselees with the same problem gather, applying sociodrama and psychodrama techniques and field trips. Third, indirect guidance, meaning that services utilize more developed media such as print media, social media (Harahap, 2021).

The approach used in premarital guidance services by the GBI Tanjung Piayu congregation group in Batam emphasizes Christian religious education (PAK). The Christian religious education method includes a special approach for Christian congregations (GBI). The purpose of PAK is to help and educate people to become followers of Christ who confess their faith in the midst of family and society (Purba Easter, 2020). The premarital guidance methods used in Dau sub-district are lectures and questions and answers. Therefore, guidance participants are required to be active and involved in the implementation of premarital guidance (Farisi Salman, 2020). In line with this opinion, hadi, abdul and Galma also explained similar things related to premarital guidance methods with lectures, and question and answer sessions in Metro Lampung city, Cilandak sub-district and kuala sub-district of Nagan raya Aceh district, Cileunyi sub-district. ((Achyar G et.al, 2018); (Aini & Afdal, 2020); (Karim H.A, 2019); (Amelia & Maarif Bantarkawung, 2020). Dedi added that one communication strategy in the premarital guidance method launched by the Director General of Islamic Guidance is the assignment method. However, what is most often used in Cilaku sub-district is the classic method of lecture (Nasrudin, 2018). Meanwhile, the Cileungjing sub-district applies premarital guidance service methods such as special dialog-type interviews, general dialog-type interviews and home visits. The home visit method is a more effective method in this sub-district because the nature of the case is special and needs to be observed more deeply (Ishak et al., 2020). In Rhido's 2018 research in Muara Tabir sub-district, premarital guidance activities were implemented through direct and indirect methods. Both methods are carried out with group and individual guidance. The direct method means that the coach and participants meet face-to-face directly while the indirect method uses communication media as an intermediary (Iskandar R, 2018).

3. What is the Effectiveness of Premarital Guidance Services between 2018-2022 in Indonesia?

Effectiveness means the achievement of certain goals that have been set. Effective is also referred to as appropriate, according to the target. One of the sub-districts in Kalimantan province, Sintang, has implemented a premarital guidance program for participants who have registered themselves. Premarital guidance has been quite effective even though it has not been maximized. The obstacles experienced are because there are still a small number of premarital guidance service mentors, most premarital guidance participants are elementary and junior high school graduates so it is difficult to provide understanding, the community is still reluctant and their low interest in coming to follow premarital guidance services or socialization of premarital material. However, if there is good cooperation between the government and the community, the premarital guidance service program will be maximally effective (Miftahudin, 2019). The Mongga Rote-Ndao congregation believes that premarital guidance has a big impact on the harmony of each family that follows the service. There are seven indicators set in premarital guidance services including spiritual guidance, guidance on Christian life in the household, guidance on becoming a Christian family member, guidance on sexual life in the family, guidance on family economic

development, parenting, planning for the future (Tumbol, 2022). One of the premarital couples in Curup sub-district named Ahmad Primansyah admitted that he had not previously known about premarital guidance, but after participating in the activity he admitted that he was very interested and enthusiastic because it enriched their knowledge about the world of family life. "Premarital guidance is very effective for those of us who will get married so that we can navigate the family ark later" said Ahmad (Hadi Adri et.al, 2022). Premarital guidance can form a happy family (Purba Easter, 2020). Premarital guidance in Dau sub-district cannot be said to be effective because there are still limitations in terms of incomplete guidance material, lack of discipline of premarital guidance participants and inadequate time (Farisi Salman, 2020). Premarital guidance is a solution to the problem of child marriage. With the cooperation between the government, religious organizations and the community to create an effective and efficient premarital guidance program. so that the number of child marriage cases can decrease (Pinem et al., 2021).

In Novi and Viena's research, there is a positive relationship between the accuracy of the objectives of the formulation of premarital guidance and the quality of guidance services on the readiness to marry prospective brides. Premarital guidance services provide great benefits to the integrity of a happy family and away from the issue of divorce. Therefore, the Bandung community strongly recommends couples or prospective brides to take part in a premarital guidance program (Hadiani Azhari & Hasanah, 2020). The existence of premarital guidance is very urgent and needed by prospective brides in Cilandak sub-district. Premarital guidance is believed to reduce the number of divorces in the sub-district (Karim H.A, 2019). Estherlina argues that there are several reasons why premarital guidance is very important for brides-to-be or other participants, First, premarital guidance services help prepare for married life. Second, thanks to premarital guidance services can avoid unhappy married life. Third, the service gives clearer expectations to the couple. Fourth, premarital guidance services are able to eliminate obstacles in the hearts of each partner. Fifth, premarital guidance services help couples understand their characters and habits better (Ayawaila, 2019).

Conclusion

Indonesia is a huge archipelago and has many cultures. Premarital guidance develops following the flow of local culture and religion embraced by each region itself. Premarital guidance can be understood as an effort to equip couples or participants about everything related to family life in order to form a happy household in accordance with expectations.

Premarital guidance from each region varies according to the culture and religious diversity adopted. Premarital guidance can be provided in the form of group guidance or individual guidance. The most widely used form of premarital guidance is group guidance. This form is believed to provide considerable benefits to the process and results of premarital guidance services. So group guidance is most often applied in various institutions or bodies that take care of marriage. The methods or models of delivering premarital guidance services also vary in each region such as lectures, discussions, questions and answers, assignments, role plays, sociodramas, psychodramas. However, the most common and widely used method is the classic method of lecture. Premarital counseling is an activity that is mandatory for couples who are about to get married. In fact, premarital guidance can also be given to teenagers, adults (college) to gain a good understanding of family life. So that premarital guidance becomes effective because it is in accordance with its target (appropriate). Premarital guidance can provide knowledge such as healthy dating, reproductive health, the dangers of free sex etc., overcome family problems such as divorce, child care, domestic violence etc., improve readiness such as mental readiness, financial readiness, physical readiness, age readiness etc. In general, premarital guidance services have been effective even though they have not been maximized and have not been simultaneously implemented in every region of Indonesia. It is the duty and responsibility of the government and religious leaders to update a more effective premarital guidance service program.

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