Training Or Pre-Marriage Courses For Candidate Pair New Bride: Case Study In Singosari, Malang, East Java, Indonesia

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Abstract: Each prospective newlyweds obliged to participate in the process of pre-marital or pre-marriage training/course. As the decision of the Minister of Religion indicates that before a wedding, each prospective bride should participate in pre-marital training. This is reinforced by the decision of Directorate General of Islamic Community Builder. The training/course was conducted by the Advisory Board, Guidance, and Preservation of Marriage. Therefore, the purpose of this research is to describe and discuss about the bride and groom who will perform weddings at the Office of Religious Affairs (KUA). Implementation of the course or training the prospective bride and processes solutions (hereinafter referred to as Suscatin). This was done in order to prevent the increasing number of divorces, domestic violence, and prevent disharmony in domestic life for the prospective bride. This research was designed as a case study. The research location at Singosari District, Tirtoyudo Malang District, East Java. The subject of research is the prospective new bride and the Office of Religious Affairs. Data collected by documentation, interview, and focus group discussion (FGD) techniques. Analysis of data using an interactive model. The results showed that the implementation of the training or pre-marital courses are less effective. Bride and groom couples do not get enough knowledge about the need for pre-marital life. Therefore, it is recommended as follows: improve the management of the implementation of pre-marital training, preparing training materials and methods appropriate, invite professional tutor, place and time of a conducive training, adequate infrastructure, and building partnerships with stakeholders.

Keywords: pre-marital course, the prospective new bride, suscatin, and marriage.

I. BACKGROUND

In Indonesia, pre-marriage course or bridal couple (hereinafter referred to as Suscatin) is a program which is initiated by the government to establish the council of advisory, guidance, and preservation of marriage (BP4) as an agency under the Office of Religious Affairs (KUA). It provides candidates to be well-prepared both physically and mentally, to be well-understood about their rights and obligations, and to be skilled in mastering their domestic problem. The decree that issued by Directorate General of Islamic Community Builder (BimasIslam) about The Course of Bridal Couple Candidate No. DJ.II/491/2009 Chapter I Article 1 Paragraph 2) stated that “The course of bridal couple candidate (hereinafter referred to as Suscatin) is the provision of stock of knowledge, understanding, and skills in short time to catin (couple candidate) about domestic life family”. The well stock provided to Suscatin should be sought to guide them to be happy family, as well as prevent divorces cases to increase. Divorce cases in Indonesia attract special attention from the study of sociology of law, including the academics that undertake various research related to this phenomenon. Divorce cases are escalating over the years. Head of Research and Development of Religious Life from the Ministry of Religious Affairs, Muharam Marzuki, said, divorce cases data from the Directorate General of Religious Affairs (namely Badilag) to the Supreme Court that collected since 2010 continued to rise and reached a peak in 2014. The casenumber of divorce from 2010 to 2014 are as follows (Directorate General of Religious Court or Badilag, 2014).

<table>
<thead>
<tr>
<th>Year</th>
<th>Divorce from husband</th>
<th>Divorce from wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010</td>
<td>81.535</td>
<td>169.673</td>
</tr>
<tr>
<td>2011</td>
<td>85.779</td>
<td>191.013</td>
</tr>
<tr>
<td>2012</td>
<td>91.800</td>
<td>212.395</td>
</tr>
<tr>
<td>2013</td>
<td>111.456</td>
<td>230.360</td>
</tr>
<tr>
<td>2014</td>
<td>113.850</td>
<td>268.381</td>
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</tbody>
</table>

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bytheirconditionunderagemarriage.Actually,whilespousesarepassingtheir5yearofmarriage,thenumber 
ofdivorcefromwifeismoreorlessgradually.Muharramconfinmistratherecommendationirectedtothe 
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implementednotonlyforceremonialproceduresinhorshtime, butalso withcourseof optimizing the function of BP4.C 
compared to Singapore the course secondledover 15 days, to Brunei it held in 1 month, while in Indonesia is only 
in 1-2 hours (Directorate General of Religious Court, 2014).
The same opinion stated by the Deputy ofFamily WelfareandFamily 
Empowerment to National Family Planning and Coordinating Board (2014) or BKKBN, the high 
number of divorces in Indonesia is becoming a serious problem which is because family is 
the first education field for children that build their personality, ethics, and morals. Therefore, 
many people who want to get married should rearrange their marital intentions, and plan 
their marriage as mediators to worship God and rebuild their family relationship. 
Even more building mutual understanding to be a happy family (Al Bannan, 1992; Al-Ghazali, 1983). 
The high number of divorces in Indonesia is highest in the Pacific. 
The more parents did divorce them more children will suffer into a "broken home" family in every month. This fantastic number of divorce will also affect public 
view towards marriage, causing traumatization and questioning the family institution. 

Malang District is one of the highest divorce rates in Indonesia, beside Banyuwangi District and Indramayu District. It also becomes one of bigger recruitment place for women worker (TKW) to foreign countries. 

Peryor, the divorc重心 Religious Court 
Malang is increasing dramatically, and ironically, the highest factor of the divorce filed by women who worked abroad as 
TKW. Deputy Clerk of Court in Religious Court of Malang (2014), explains there are 45 cases registered per day and four times the case of divorce from the foreign worker. They have common reasons for divorce, which is the relationship problem of the household. Especially in March 2014, divorce cases reached 1.608 cases. Disagreement is the reason we settle the cases of 470 cases, the divorce is issued with the responsibility of the household and the remaining 4 cases because of forced marriage, and the last 3 cases were because of custody. 

For comparison, on the one hand, divorce from husband in 2011 was 804 cases. 

Indifferent occasions clarify that 4.087 spouses were divorced in Malang District during January-July 2014. In that area, the number of divorces filed by women were 4 times the number of divorces filed by men. During January-July 2014, Religious Court received 2,667 cases, 65.5 percent of divorced by wife, and there were 1,420 cases (34.5 percent) of 
divorces by husband. Their reasons for divorce commonly happened due to domestic violence, 
and the cases of divorce occurred in the household. Meanwhile, divorce because of dishonesty generally happened to government employees (Tempo, 2014).

Another related issue 

the highest number of under aged marriage, especially among Madurese people. In addition, today issue, about teenager in 
Malang District, is the trend of under aged marriage due to cultural condition, family matter, or even forced marriage because of free consenquence. This kind of marriage will affect those 
under aged marriages with divorce, domestic violence, even creating an angry family. This phenomenon related to Sucusin today held by KUA every 
sub-district. The implementation of Sucusin has been studied through its implementation, legal aspect, or problems. Academicians study solutions from interpersonal 
approach, the result from this study may become more representative for society, especially in Malang District. The result can also be disseminated to the people who have the same type of problem.

II. THEORETICAL STUDY

1. Main Duties and Functions of the Office Religious Affairs 

Ministry of Religious Affairs as a sub-system of the government of the Republic of Indonesia, is the task of carrying out government duties in the field of religion. The 
duties and functions of the Ministry continue to develop side by side with the improvement and the demand of public

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service that increasing complexity. If focused on the guidance and direct services to the public in the field of religion. In order to improve the public service, it is necessary for the head of officers of the Ministry of Religion to joint their commitment to provide excellent services in coordination of easy, simple, clear, fast, secure, accountable, affordable, and transparent.

Regulation of the Ministry of Religion No. 39 of 2012 Chapter I Article 2 is one of the tasks which is referred to KUA function to organize a happy family. In Chapter III about the organization and the governance of KUA, and in Article 6 state that Head of KUA in carrying out its duties and functions shall apply the principles of coordination, integration, and synchronization within KUA’s organization, local government, and even regional government. Then, under Article 9 it confirmed that Head of KUA shall develop procedures and establish cooperative relationships with local government and other related units (Peraturan Menteri Agama RI No. 39 of 2012). Those regulations affirmed that the duties and functions of the Head of KUA in doing those jobs are not only in line with the Ministry of Religion, the duties and functions are means also to build partnerships with related local government or institutions. This cooperation is necessary because regional government in the authority to regulate and organize the citizens, they also should synergize their duties with KUA practically for better public services.

In Malang District, the duties and functions of KUA also confirmed in the regional regulations about the implementation of the Population Administration. As listed in General Provisions Article 1 (30): The District Office of Religious Affairs, hereinafter called KUA sub-district is a working unit which carries out the registration of marriage, divorce, either from husband or wife, and reconciliation in sub-district level for Muslim people (Peraturan Daerah Kabupaten Malang No. 2 of 2009). The main duties and functions of the Head of KUA which is associated with the suscitations mentioned that “within (10) days before marriage officer or assistant has to carry out the marriage registration, and beresponsible to the Head of KUA. They are not only providing marriage services and reconciliation, but also carrying out the suscitations which the duties and authorities of the Head of KUA, as the Head of BP4, the assistant of marriage officer could represent the marriage officer as the absentee or could be authorized by it. Suscitat common only executed together with the verification requirements of marriage, asset in Chapter IV of Marriage Examination, Article 7 Paragraph (1) Marriage Officer or its Assistant who receives the notice will examine candidate of husband, candidate of wife, and guardian of candidate of couple according on model. Thus, the duties of Head of KUA have two responsibilities as the helper of Marriage Officer and Marriage Officer Assistant, and as an officer of population administration based on the regional regulation.

2. The council of advisory, guidance, and preservation of marriage (BP4) as Suscatin Organizer

BP4 established in 1960, its name has changed three times. First, in 1960 BP4 is anacronym of the council of advisory of marriage, dispute, and divorce. In 1977, it changed to the council of guidance, advisory of marriage, and domestic dispute. And the last, in the XIV National Congress which held on 1-3 June 2009, it changed into the council of advisory, guidance, and preservation of marriage. In XIV of BP4 National Congress, it reaffirmed its position as an autonomous institution, an agency that can be used to support the Ministry of Religious Affairs with the task of helping and improving the quality of marriage by developing the movement of a happy family. On the one side, the problems that have emerged lately related to marriage and family which growing rapidly are: high numbers of divorce, domestic violence, sirrim marriage cases, mat’ah marriage, polygamy, and undergermarriage that is very influencing to the existence of family life.

On the other side, in line with the increasing population and family number, BP4 need to revitalize its role and function to be suitable to the conditions and developments. In addition, BP4 as organization needs to work professionally, with an independent status as the responsible partner of the Ministry of Religious Affairs in realizing a happy family. And the efforts have been initiated through evaluation of role and performance of BP4 as family counselor and mediator. From August to October 2012, Main BP4 and Rahima initiate “Needs Assessment” (mapping needs) of BP4 Counselor role in creating equality and fairness in family. This initiative has the support from the Ministry of Religious Affairs, the Ministry of Women’s Affairs.
Empowerment and Child Protection (KPP-PA), and UNFPA. The mapping needs implemented in six regions (South Jakarta, North Jakarta, Indramayu, Cianjur, South Tangerang, and Depok) produced findings. Then, the findings presented in workshops on 11-13 November 2011 at Dwina Hotel, Cipayung Bogor.

The output of workshops was as follows: First, the existence of reports on the need for assessment was more comprehensive because the feedback received from the participants. Second, there were no recommendations for the government that the parties have the same vision and mission as BP4; and Third, there was a need for a counseling module for BP4 with an equality perspective. Normatively, duties and functions of BP4 described from BP4 vision and mission that have been legalized in the National Congress in 2009. The National Congress agreed that the vision of BP4 is the "realization of happy families, with kind and friendly relations" (Persada, 1995). To realize this vision, informed implementation of the vision as follows: First, improving the quality of marriage consultation, and advocacy; Second, improving the services for families; and Third, strengthening institutional capacity and human resources. The establishment of BP4 was to optimize the program in achieving its goals. Those are the preestablishment norms and mission, but when confronted with the reality on the field, it still has many notes that require the institution to promote and optimize its tasks and functions.

The function of BP4 generally divided into two major classifications. As disclosed by Sumarta, those are: First, enhancing the value of marriage, which is about common values as the general norm in society that can be implemented normally, such as adapting to free sex, simanleven (cohabiting) versus social norms that must be followed in social life. Second, the establishment of a prosperous and happy household according to religious guidelines (Sumarta, 1995).

3. Problem Implementing Susastini in Indonesia

Facts abovedeshow that the inequality and big differences between the ideals of the establishment of BP4 and what is happening in the field. The implementation of this institution is not optimal because of some problems as follows: (1) Problem of Organization BP4 as a semi-official government institution, which is established through the Ministry of Religious Affairs Decree (2005) only stated the institution which has duties and functions funded by the government, but it does not include hierarchical structure in the government, so its facilities are limited. The limited funding is causing the organizational BP4 less optimal, even in some cases it does not work; (2) Problem of Human Resources. In the structure of BP4, this institution involves human resources from government, namely government employees in the regional level. However, the reality on the field is often found that the least optimal is the institution performance because of the complex position of the human resources. The officers are dealing with the ex-officio matters simultaneously, and they are responsible for the organization of the government. Thus, the government must work less optimal on the field; (3) Problem of organized program. Although there is a establishment of institutions by KMA/Alas seteach duties and functions, but the reality tells a mislead of duties of each government institution. Because in every duties and function of institution also means to be a duties and functions of agency; (4) Problem of Funding. The existence of these institutions has successfully supported by government funds obtained through government policies, some subsidies through the percentage of marriage sponsorship that categorized based tax from society in the description of non-tax revenues. However, in line with the government’s efforts to regulate the strict management of funds by the Ministry of Finance Decree, it states that government agencies are not allowed to give money to organizations that are listed as vertical institutions. And under this condition, the existence of those institutions will have financial constraints and need to find an alternative solution.

With this very complicated problem, the Directorate General of Islamic Guidance seeks to organize triestofin dissolution by removing organizational systems of the semi-official institution into independent institutions in the Ministry of Religions and financial sources independently through KMAprisvisionofthe. The release of organizational systems intended to provide more space to develop institutional vision and mission, which does not stop only in the government, such as establishing cooperation with third-party that can be done to strengthen the institutional capacity to be more optimal.

III. METHODE

This research was designed as a case study. The study by one case holistic analysis. The research location at Sub-District Singsosari and Sub-District Tirtoyudo in Malang District, East Java. Sub-District Singsosari character multicultural society, which is a mixture of Islamic and Hindu communities. Hindus in Sub-District Singsosari is a descendant of the royal character Singsosari Hindu. While Sub-District Tirtoyudo is "districts of the new" multicultural character of Java and Madura. The subject of the research is the "prospective
new bride” and the Office of Religious Affairs. For the subject "new prospective bride" determined “snow-ball technique” (Fatchan, 2011). As for the subject of "Office of Religious Affairs” determined purposively. Data collected by documentation, interviews, and focus group discussion (FGD) techniques. Analysis of the data using an interactive models, as suggested by Miles and Huberman (1992).

IV. RESULT

1. Implementation of Suscatin by KU AinMalangDistrict

In Malang District, advisory for couplecandidate known by termofnamely “contoon”or “jomba’ an”. Itgenerally performed by KU along with verification of the administration requirements and ascertainment who should be a guardian, time and place for an amicable marriage ceremony to be held. Suscatiniscan beasially accessible to the residents in the district and sub-district, but it is noteworthy accessible to the residents of rural area, so it is rarely forthem to follow the advisory because of the distance. Usually, Modin who can represent and take care of the administrative requirement to the district, but it only to handle normal marriage requirement with no problem in it.

Administration checking on “contoon” or “jomba’ an” in KU Ahythe Head of KU along with the brief advising with a duration of more or less in 20 minutes. This very short time has an impact on their limited understanding of information and makes this course ineffective. In certain cases, such as the bride is already pregnant outside of marriage, it may either bride or groom usually nonolongeradtmefollowthesuscatin any more. Both couple candidates will be focusing on their intention to the pregnancy, so they don’t give full attention to the suscatin. As well as what their parents suggested, they often prefer to hide their children’s pregnancy and married them as soon as possible to cover family disgrace.

Some problems associated with the implementation of the advisory are: the limited officers, avery short time of advisory, and the guidelines material presented not necessarily based on the needs of every couple candidate. And in usually, in case of wedding process in which is held in public hall make the marriage officer to come in urgency, because again that day, the officer may have more than one wedding place to go, so they need to go to different places and the residents are not provided advisory for couple candidate. This problem occurs because of the limited people of human resource that is not comparable to the volume of work. Finally, they only emphasis on the validity of marriages and giving an amicable certificate.

Thereis a bad impression from public that indicated disillusionment with the performance of KU Ain providing suscatin. People of Malang District feel that the suscatin is only abrief lecturing, formalistic, general knowledge, and not applicable in family real life. The Handbook of Sakinah Family could not be explained fully, it usually submitted with the submitting the book ofwedlock, and couple felt that the book is not important to read. Usually, they just took itreaditwhen they wanted to divorcethe while suiting to the Religious Court.

In those problems, community evaluated the implementation of suscatin that performed by KU Aintotoviews in general: First, the implementation of suscatin until today is still far from what they expected, because it is still ineffective, so it is not surprised because couple facing a small problem, they will lend it by suing divorce. Second, the result of implementation of suscatin is relative, depending on each individual. Even if the time of presentation is very short, but what the advisory is required for couple candidate, it will be understandable and absorbed clearly. On the contrary, even if the time for presentation is quite much, but the advisory is not suitable to what couple candidate needs, they will not acquire any provision from it in their family life.

2. Solutions for Suscatin.

Peoplof Malang District believe that suscatin cannot overthrow the emergence of family problems. Premarital guidance and maturing couple candidate can strengthen family functions that must be implemented and be preserved for lowering resistances in realizing a happy and prosperous family. Even after marriage, they still need counseling to control the dynamic and fluctuate of their domestic life. So then, couple candidate to understand and solved those problems with the help of the solution. As suggested by Azita Keshavarz, et al (2013) that premarriage education is effective to build a new perception of marriage among girls in relation with how to deal with all prospects problems during marriage.

There are number of problems faced by KU in organizing this suscatin in Malang District. Then the people of Malang see the need for a reformulation of the implementation of the advisory, that means to facilitate the performance of KU and create the great results expected in the society. Government in this case is KU is responsible to make changes to the course is not only astudy courseforeither bride or groom, but it has to reformulate the program to be better course for couple candidate.
Thereformulationareincludingasfollows:

1) Management of implementation of sus Featuring People of Malang District assimilating the matter to implement the bride course informally in accordance with the local wisdom, so the head of the family. Acceptable thot the need of a couple candidate. If the implementation is packaged only in accordance with the local wisdom and function so the Head of KUA, it will not be effective because they have much duty and functions of the KUA (overload), and a very limited number of personnel officer. Implementation of this course may provide into several options. Dividing the area into district/sub-district level and village/rural area level. District and sub-district level are under the responsibility of the Head of KUA and the steam unit as the Head of BP4. While, village/rural area are under the responsibility of Modin, religious counselor, and trained personnel. Suscainit the held by KUA divided into registration and verification of administrative documents with both couple candidates and the bride and the groom.

For the administration, the course participants/couple candidate get a certificate as a condition for holding marriage certificate in KUA. If they cannot participate the course as scheduled before marriage because of any problem, they should participate it after the marriage ceremony. Moreover, after participating the course, both couple candidates can have the certificate of course, and then they may use it to get the certificate of marriage.

2) Material for Suscainit

Material that used for Suscainit today is based from the Practical Handbook of Building a Happy Family. Actually, the material in the handbook has been ideal but less understandable because it is too general and normative. Other materials normally only associated with the reminder that emphasizing on praying together in the family, and performing the ideal character. The material which is expected by people are:

First, Family Law, the couple need to understand the Islamic law to be their basis in family life, especially in the family, to understand the right and the obligation of both husband and wife. Second, material about the regulation of marriage, Law No. 1 of 1974, Compilation of Islamic Law in Indonesia, Regulation of The Elimination of Domestic Violence (PDKRT), and The Regulation of Child Protection, those regulations are provided to give right understanding towards children’s rights and equality in family. Third, Psychology of Islamic Family, it provides to give the knowledge to recognize and understand their partner, child development, building the skillful communication to adolescent, adult and the elder, to perform skillful problems solving in family problems. Fourth, Sociology of Islamic Family, it provides to make the couple able to adapt and interact socially with people in the neighborhood, holding etiquette in society, and performing the ideal character. Fifth, Family Health, the health of reproduction is provided to give them knowledge to be able to understand and aware of the disease, health problems, family nutrition, function of health reproduction, regulate pregnancy, birth spacing, and use appropriate contraception. Sixth, Family planning that include the family economic management, and distribution appropriately and proportionately.

3) Marriage advisor/ Suscainit tutor

All the time this Marriage advisor of BP4 is not working properly, the role of BP4 that doubled with the duties of the Head of KUA is also less effective. Some informants doubt the competence of the Head of KUA who do not have the capability of Islamic science related to its duties and responsibilities. Therefore, the material presented by the Head of KUA is not representable to the target.

In Malang District, the role of the marriage advisor/ suscainit tutor who is able and willing to guide the suscainit. The formulation is as follows: First, marriage advisor/tutors should pass the special training related to their duties and authorities; Second, Marriage advisor/tutors should be provided by fund that is allocated by the government to appreciate their effective performance and services; Third, marriage advisor may also serve as counsel even after marriage ceremony; Fourth, the ideal marriage advisor/tutors are not only prepared by KUA, but it must be opened to the people who are aware of this issue and capable of performing with professional dedication; Fifth, people need some alternative marriage advisor in accordance to the need of the community. The same age tutor or a young tutor who is married to be able to make the communication more dialogically open. The experienced tutor, this alternative is for those who have experienced mature marriage, have enough life experience, and have the skill with proved problems solving; Sixth, if the socialization of courses has been understood and interested in the public, gradually the role of marriage advisor will become moral movement that implemented voluntarily.
4) Time and Place for Suscatin

Reformulation of the time and place for suscatin area as follows: First, the time of course separation from the first to the third stage; Second, the time of course implementation in four times, one month, in exactly one week before the marriage ceremony; Third, the time of course participation in the course. The certificate is secured in KU, and it can only be handed over after both have the certificate of course.

As for suscatin place, people of Malang District can choose to options: First, it is conducted at KU by the head of KU and assisted by the head of KU head of BP4. Beside it become formal program, it is also in the main duties and authorities of KU; Second, it is conducted outside of KU, it can be conducted by volunteers who are trained and certified from prominent figures from the community or some professional who are concerned in the field, family advisory, it can be implemented outside of KU by some organization or network, such as The Council of Mosques of Indonesia (DMI), NU, Muhammadiyah, with the aim of implementing activities under these organizations, it also can be implemented by leaders of Head of Family movement, colleges, BKKBN and other professional organizations who are competent in this field. DMI has suggested that training or mentoring could implement them in local mosques or involve religious leaders and mirof mosques. The implementation outside of KU is beneficial for the duties of BP4 and KU, it will become flexible and can also be model for sustainable assistance.

5) Methods for Suscatin

According to the people of Malang District, for suscatin to work, the methods such as ordering accommodation of couple candidate, some suggestions are: First, the form of the order in the form of 8 hours, this method is appropriate for couple candidate who are not planning yet, such as teenagers, youth people, and students; Second, it can be conducted with minimal duration of 8 hours, it is equipped with guidelines and books of training with the minimum duration of 8 hours. This method is appropriate for couple candidate who will get married soon, this method is suitable for couple candidate who can educate under high school level and willing to be married soon; Third, integrating pre-marital educational curriculum. The effort is to provide early understanding of the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach. The option is to provide education to the couple and the implementation of family understanding, their misunderstanding of reproductive health, gender and sexuality, explained by religious approach.

The people also formulating suscatin approaches, especially for Malang District communities, as follows: First, pro-active practices, especially for the senior who know the junior who plan to get married, approaching them and inviting them to talk about marriage in formal. This approach is suitable for the same age group, it can be conducted by friends, counselors, taking an easy communication and understanding of norms, values, and everything needed to understand before marriage, to be implemented in the family life in the future; Second, consultative approach in KU or outside of KU; Throught discussion which include guideline and the family with practical and play views which contains case studies of problematics family life or case of happy family, then counsel and forgive audience to understand their roles to provide comments and lessons learned from the video; Third, integrating moral values in the material of course, providing input like “sintron” (short film), because Indonesian people still love this “sintron” too much. Fourth, using broadcast service announcement television and radio which targeting on couple candidate, adolescents, and youth people; Fifth, socialization and publication in the community, through cooperation with some related parties such as Majlis Taklim, boarding schools, youth activists of mosque, PKK, Family Welfare, and any other social or religious organizations. This socialization and publication, equipped with pamphlet, leaflet that outlines the procedures, images, charts, metrics, workflow or illustration that could be understood easily and applied in daily level of society.

6) Funds and Infrastructure of Suscatin

According to people of Malang District, they suggest the first option that the implementation of suscatin pre-
maritaleoursesany typeoftrainingconductedat KUA. The implementation must separate the time for jomblo' anorontoan to make it more effective. Uptill now, KUA which has been used for ijabqabulonly is not representative, the office is too small, stuffy, and uncomfortable that cause couples to want to change the method by submitting a letter and any requirement which given to Modin of village Jomblo’ anorontoan may remain to be implemented but it causethensuscatinlesseeffective. HKU can work professionally in both places responsible for suscatin and family consultation. They need a certain foundation. This matter is confirmed by the Head of KU district in Singsosarain the Head of KUA district in Tirojudo, that the course would not be effective if there are no funds provided by the government.

In addition to the funds, they also need to have sufficient infrastructure. Such as the multifunctional room which can be dedicated for training or advisory, suscatin family counseling, or even the marriage ceremony procession. So, people will take a fancy for these representative facilities.

7) Partnership Implementation of Suscatin

Today, the partnership with various stakeholders in developing programs is very important. Intentionally to build the civil society that suscatin contains balance power and synergy between government and civil society. And if one of these elements is decreasing, it will weaken the various aspects of life in the nation. One of the main duties and functions of KUA is building partnerships. The implementation of premarital education of suscatin will be more effective and efficient if it involves related parties, so it can avoid any overlap and overloads of performance of KUA. The partnership that was formulated by participants of FG D listed as below:

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<tr>
<td>1</td>
<td>KUA</td>
<td>Main</td>
<td>Theresponsible for district</td>
</tr>
<tr>
<td>2</td>
<td>Modin</td>
<td>Main</td>
<td>Theresponsible for rural</td>
</tr>
<tr>
<td>3</td>
<td>Village</td>
<td>Main</td>
<td>Monev</td>
</tr>
<tr>
<td>4</td>
<td>BKKBN</td>
<td>Supporter</td>
<td>Tutor</td>
</tr>
<tr>
<td>5</td>
<td>College</td>
<td>Supporter</td>
<td>Preparing the module</td>
</tr>
<tr>
<td>6</td>
<td>PKK Islamic Organization, Youth activists of mosque, Posdaya</td>
<td>Supporter</td>
<td>Volunteers, tutor of suscatin</td>
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<tr>
<td>7</td>
<td>Couple candidates</td>
<td>Core</td>
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<tr>
<td>8</td>
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</table>

V. DISCUSSION

Suscatinisaformofintention of government the high number of divorcette is publicas described previously, the government has formulated many regulations that “complicate” the procedure of divorce for every couple. One of the formulation is establishing the council of advisory, guidance, and preservation of marriage which also known as BP 4. This institution is in charge of not only assisting people who want to divorce but also assisting them before the marriage is legalized. According to the decree of the Ministry of Religious Affairs (2004), stated that every couple candidates should be given a brief knowledge about the meaning of family life through the course of couple candidate. With the nature of being married, officer or assistant pass the marriage ceremony, both couple candidate should participate in the course of couple candidate that held by the local council of advisory, guidance, and preservation of marriage. The Ministry of Religious Affairs is then reinforced by the decree from Director General of Islamic Guidance No. DJ.II/PW.01/1997/2009, that clear the status of suscatins the task that should be implemented by BP 4.

As described in the previous chapter, it states that the suscatin is an important process that should be done before a person undergoing a family life. The term of “jomblo an” and “contaan” is special terminology that is defined as the procedure before the process of marriage ceremony in KUA. As mentioned in the decree of Director General of Islamic Community Builder about the course of Bridal Couple Candidate No. DJ.II/491/2009 Chapter I Article I Paragraph (2) states that the course of bridal couple candidate hereinafter referred as suscatin is the provision of fast Sophia knowledge, understandings, and skills in a short time of suscatin (couple candidate) about domestic life.

Usually, these activities are carried out in the form of personal or collective in Malang District. Personally, bridal couple went to KUA, visiting the Head of KUA or its

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representative to get premarital advisory. The Head of KUA or its representative formally asking about whether a motivated bride couple to get married. Meanwhile, if performed collectively, there will be 20 bridal couples to conduct marriage ceremony. Next, a marriage officer will explain briefly about their responsibilities of husband and wife, suggest the family do praying together and performing ideal character. And this marriage course will only last for 30 minutes.

Practically, Jombo anor contouranisonly emphasizing on the process of checking data and sustainability of identity of the bridal couple candidate, so it don't focusing too much on material of marriage as its origin purpose of its implementation. Finally, a bridal couple who still don't understand about the various knowledge about family life should certainly learn on their own after conducting the wedding, as a al-syari'ah (Al Syathibi, 1975).

The ineffectiveness of this course is due to the limited time allocated to it, while the Head of KUA which doubles as a marriage officer is overloading duties for serving the community, although it has been helped by the marriage officer assistant mentioned in Chapter II Article 3 Paragraph (1). Every village/sub-village may have an assistant marriage officer. Article 4 Paragraph (2); to facilitate the service of marriage and reconciliation, if it is necessary to be held by the assistant of marriage officer; whereas in Paragraph (4) the assistant marriage officer performs duties should be referred to the applied regulations and be responsible to the Head of KUA. Nevertheless, along with the increasing people, use it is not comparable to the double basic duties and functions of KUA that assessed by people in the district of Malang, and unhappily the available human sources in KUA very limited.

The Law of Religious Ministry No. 39 of 2012 Chapter I Article 2 that KUA carrying out the duties and functions as follows: First, preparing data of KUA office; Second, compiling statistics, documenting, and managing the management of KUA systems information; Third, implementing household administration of KUA; Fourth, serving the counseling of a happy family; Fifth, mosque guidelines service; Sixth, sharia advisory services; Seventh, implementing any other functions in the field of Islamic religion that is signed by the Head of the Regional Ministry of Religious Affairs. The amount of duties and the failure of BP4 functions in supporting the implementation of subcutaneous causing the substance, which delivered in advisory KUA, is only the formalities and it does not touch the need of the people yet. Then, according to people of Malang District, the course material of subcutaneous far from ideal expectation. It was, as has been revealed by previous researchers that the skills training (courses) to a person must be consistent with the subject matter and needs (Fatchan, 2016).

Looking at the duties and work load of KUA that goes beyond the capacity, the people of Malang district request the revitalization of the implementation of the subcutaneous referred to KMA. As fortheneed in the community, people suggesting two options:

First, it conducted data KUA office; Second, it also can be conducted out of KUA office, but it must be carried out by trained and certified religious figure, public figure, professions that concerned in this field of family advisory, or any networking of socio-religious organization/community such as The Council of Mosques of Indonesia, Head of Family Movement, Colleges, National Family Planning and Coordinating Board, and any other competent organization in this field.

These two options are inline with the regulation of the Ministry of Religious Affairs No. 39/2012 about the organization and work of KUA in Chapter III Article 6 that state: The Head of KUA incarrying out duties and functions shall apply the principles of coordination, integration, and synchronization with in the KUA authority or its relationship with local and regional government. Then in Article 9 also affirmed that the Head of KUA shall develop procedures and establish cooperative relationship with local government or other related work units. The partnership with other related work units is improving the services could understand a form of partnership with the community which can make the subcutaneous community movement. Participatory movement will be easier to be followed by the government or units in legal and policy, as an unsuriah (Nasrun, 2001).

According to Malang people, this partnership is working in the network, namely everybody has a role that cannot be separated until buildanorganic awareness, and further, people will need each other because of certain consideration (Munir, 2007). Therefore, formulation of subcutaneous need to be done. The goal is to prevent against behavior of the prospective bride, as well as research findings in advance that a new program is less precise will be rejected by the individual concerned (Fatchan; Mustofa; Soekamto: 2015). Considering the legal basis used in both decree and regulation of the Ministry, it is visible from the aspect of implementation it will find an obstacle. While application of the law either to be effective or ineffective the public will also influenced by several aspects. Friedman argued that the effectiveness and the success of the failure of law enforcement depend on three elements of legal system, the structure of law, the substance of law, and legal culture. The structure of law including law enforcement officers, substance of law covering the regulatory and legal culture is a living law adopted in society.
VI. CONCLUSION

The implementation of the training or pre-marital courses is less effective. Bride and groom couples do not get enough knowledge about the need for pre-marital life. So, the government has set the implementation of the course of bridalcouple candidate (suscatin) in the regulation of the Ministry of Religious Affairs, but in reality, the implementation is still far from the expected goal. Things preventing the expected implementation of this course of bridalcouple candidate (suscatin) are from the substance of the government, law enforcement, and religious culture in society. The implementation of regulation of the Ministry, which is not providing various interpretation neither community nor marriage officers. Even if suscatin provide some benefit and prevention, it is causing more benefit and prevention. Therefore, through this paper, the government should review and arrange the implementation system of suscatin more effective. As well as the role of society, institution, and community groups, or individual are indispensable to the society. Therefore, it is recommended as follows: improve the management of the pre-marital training, preparing training materials and methods appropriate, invite professional tutor, place and time of a conducive training, adequate infrastructure, and building partnerships with stakeholders.

REFERENCES


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[13] Ministry of Religious Affairs (2004), stated that every couple candidates should be given brief knowledge about the meaning of family life through the course of couple candidate.


