

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 (hereinafterreferredtoas 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 atSingosariand TirtoyudoMalang 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

InIndonesia,Pre-marriagecourseor training ofbridalcouple(hereinafterreferredtoas Suscatin)isaprogramwhichinitiatedbythegovernmenttoestablishthecouncil ofadvisory,guidance,andpreservationofmarriage (BP4) asanagencyunderthe Office of ReligiousAffairs (KUA).Itprovides candidatestobe wellpreparedbothphysicaland mentalreadiness,tobe well-understandsabouttheirrightsandobligations,andtobe skilledinmasteringtheirdomesticproblem.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 as suscatin is the provision of a stock of knowledge, understandings, and skills in a short time to catin (couple candidate) about domestic life/family". The well stock provided to suscatin should be enough to guide them to be happy family, as well as preventing divorce cases to increase.

Divorce cases in Indonesia attracts special attention from the study of sociology of law, including the academics that undertake various researches 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 the divorce cases data from the Directorate General of Religious Court (namely Badilag) of the Supreme Court that collected since 2010 continued to rise to its peak at 2014. The case number of divorce from wife is higher than the case number of divorce from husband. This specific data as follows (Directorate General of Religious Court or Badilag, 2014).

Year	Divorce from husband	Divorce from wife
2010	81.535	169.673
2011	85.779	191.013
2012	91.800	212.595
2013	111.456	250.360
2014	113.850	268.381

Divorce from wife dominates causes of divorce of couple with 1-6 months of their marriage age, and it worsens by their condition of under age marriage. Actually, while spouses are passing their 5 year of marriage, the number of divorce from wife is gradually decreasing. Muhammadiyah confirms that the recommendation directed to the Ministry of Religious Affairs to strengthen the course of bridal couple candidate can implemented not only for ceremonial procedure in a short time, but also a well course that optimizing the function of BP4. Compared to Singapore the course conducted over 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 of Family Welfare and Family Empowerment of National Family Planning and Coordinating Board (2014) or BKKBN, the high number of divorces in Indonesia becomes a serious problem which is because family is the first education field for children that build their personality, ethics and morals. Therefore, every person who wants to get married should rearrange their marital intentions, and plan their marriage as a mediator to worship God and build their family relationship, or even more building mutual understanding to be a happy family (Al Bannan, 1992; Al-Ghazali, 1983). The high number of divorce in Indonesia is the highest rate in Asia Pacific. The more parents did divorce the more children will suffer into a "broken home" family in every month. This fantastical number of divorce will also affect public view towards marriage, causing traumatic and questioning the family institution.

Malang District is one of three highest regency with divorce number in Indonesia, beside Banyuwangi District and Indramayu District. It also becomes one of bigger recruitment place for women worker (TKW) to foreign countries. Per year, the divorce rate in 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 on average, and the biggest rate is the case of divorce from the foreign worker. They have a common reason for divorce, which is there is no more harmony in their household. Especially in March 2014, divorce cases reached 1.608 cases. Disharmony reason was able to reach 470 cases, divorce to issue no responsibility was 669 cases, 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 able to reach 2.304 cases. While in 2012, it increased to 2.436 cases. On the other hand, divorce from wife in 2011 was higher and reached 4.262 cases. While in 2012, it getting bigger and reached 4.684 cases. In 2011, there were 7.518 cases and it rising to 8.171 cases in 2012. In 2014, PA (Religious Court) has received 811 cases for both complain or petition. From January to April 2014, PA has received 2.627 cases of complain and 2.605 of it has been judged. Moreover, it received 463 cases of petition and only 429 judged. If we compare it to divorces cases per April 2013, it just reached 781 cases.

In different occasions clarify that 4.087 spouses were divorced in Malang District during January-July 2014. In that great number of divorce, women were the most registrars who sued the divorce. During January-July 2014, Religious Court received 2.667 cases (65.5 percent) of divorce sued by wife, and the rest 1.420 cases (34.5 percent) of divorce sued by husband. Their reason of divorce commonly happens due to disharmony of their family life. Meanwhile, divorce because of dishonesty generally happened to government employees (Tempo, 2014).

Another related issue is the highest number of under age marriage, especially among Madurese people. In addition, today issue, about teenager in Malang District, is the trend of under age marriage due to cultural condition, family matter, or even forced to marriage because of free sex consequence. This kind of marriage will affect those under age marriages with divorce, domestic violence, and even creating another poor family. This phenomenon related to *suscatin* that held by KUA in every sub-district. The implementation of *suscatin* today did not guarantee them to understand each other and implementing it in their real family life, because they still immature both in age and mental to be able to live a new life, as an al-maslahah (Zaid, 1964)

This paper is important to understand the problem in implementation of *Suscatin*, try to analyze the basis of problem, and then formulate some alternative solutions for the problems. All this time, *Suscatin* has been studied through its implementation, legal basis, or problems. Academics never study any solutions from inter-subjective approach, so 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 typology.

II. THEORITICAL 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 has the task of carrying out government duties in the field of religion. The duties and functions of this ministry continue to develop side by side with the improvement and the demands of public

service that increasing complexly. It 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 entire officers of Ministry of Religion to joint their commitment to provide excellent services indications 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 task 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 even regional institution. Then on article 9 it confirmed that Head of *KUA* shall develop procedures and establish cooperative relationships with local government and other related works unit (*Peraturan Menteri Agama RI No 39/2012*). Those regulations affirmed that the duties and functions of the Head of *KUA* in doing those jobs are not only linear and top-down from the Ministry of Religion, the duties and functions are means also to build partnership with related local government or institutions. This cooperation is necessary because regional government has 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 regulation 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 carry out registration of marriage, divorce either from husband or wife, and reconciliation in a sub-district level for Muslim people (*Peraturan Daerah Kabupaten Malang No. 2/2009*) The main duties and functions of Head of *KUA* which is associated with the *suscatin* is mentioned that "within ten (10) days before marriage officer or its assistant inaugurate the ceremony, both spouse candidate are required to follow the course of bridal couple candidate which held by local The council of advisory, guidance, and preservation of marriage (*BP4*) (*Keputusan Menteri Agama Republik Indonesia No. 477/2004*). As the consequence, *KUA* also involved directly in supporting population data, especially on marriage and divorce.

The Head of *KUA* have doubled duties as a marriage officer or its assistant as mentioned in Chapter II Article 3 Paragraph (1). Every village/sub-village may have an assistant of marriage officer. Article 4 Paragraph (2); to facilitate the service of marriage and reconciliation, if it necessary it can be held by the assistant of marriage officer; whereas in Paragraph (4) the assistant of marriage officer to perform its duties should be referred to the applied regulations and be responsible to the Head of *KUA*. They are not only providing marriage services and reconciliation, in carrying out the *suscatin* which is the duties and authorities of Head of *KUA*, as Head of *BP4*, the assistant of marriage officer could represent the marriage officer in its absent or could be authorized by it. *Suscatin* commonly executed together with the verification requirements of marriage, as set in Chapter IV of Marriage Examination, Article 7 Paragraph (1) Marriage Officer or its Assistant who receives a notice will of marriage should examine candidate of husband, candidate of wife, and guardian of candidate of couple according on a 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 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 an acronym 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, at 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 and a partner of the Ministry of Religious Affairs with the task of helping and improving the quality of marriage by developing movement of happy family. On the one side, Problems that emerged lately related to marriage and family which growing rapidly are: high numbers of divorce; domestic violence; *sirri* marriage cases; *mut'ah* marriage; polygamy; and under age marriage that very influencing to the existence of family life.

On the other side, in line with the increasing of population and family number, *BP4* need to revitalize its role and function to be suitable to the recent conditions and developments. In addition, *BP4* as an organization need 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 the evaluation of role and performance of *BP4* as a family counselor and mediator. From August to October 2011, Main *BP4* and Rahima initiate "Needs Assessment" (mapping needs) of *BP4* Counselor role in creating equality and fairness in family. This initiation has the support from the Ministry of Religious Affairs, the Ministry of Women's

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), and produced variety of findings. Then, the findings presented in a workshop on 11-13 November 2011 at Dwina Hotel, Cipayung, Bogor.

The output of workshop were as follow: *First*, the existence of a report on the *need assessment* was more comprehensive, because it has received a response and feedback from the participants; *Second*, there were number of recommendation for both government or the parties that have the same vision and mission as BP4; and *Third*, it has a draft counseling module for BP4 with equality perspective. Normatively, duties and functions of BP4 described from BP4 vision and mission that has been legalized in the National Congress in 2009. The National Congress agreed that the vision of BP4 is the "realization of happy family, with kind and friendly relations" (Persada, 1995). To realize this vision, it forms a mission as an effort to implementing the vision as follows: *First*, improving the quality of marriage consultation, mediation, and advocacy; *Second*, improving the services for families problem through counseling, mediation, and advocacy; *Third*, strengthening institutional capacity and human resources of BP4 to optimize the program and achieving its goals. Those are the ideal normative vision and mission, but when it confronts 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, this goal is a common goal as well as a general norm in society that can be implemented normally, such as do not do free sex, *simanleven* (cohabiting) or some other 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 in Implementing Suscatin in Indonesia

Facts above show that there is inequality and big difference between the ideal of the establishment of BP4 and what is happening in the field. The implementation of this institution is not optimal yet because of some problem as follows: (1) Problem of Organization. BP4 as a semi-official government institution, which is established through the Ministry of Religious Affairs Decree (KMA) only stated as an institution which has duties and functions funded by the government, but it does not have a hierarchical structure in the government, so its facilities are limited. The limited funding is causing the organization of BP4 less optimal, even in some cases it does not work; (2) Problem of Human Resources. In the structure of organization 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 less optimal of institution performance is because of the complex position of the human resources. The officers are dealing with the *ex-officio* matters simultaneously, and they are responsible to the vision of government as do as the vision of organization that makes their work less optimal on the field; (3) Problem of organized program. Although in each establishment of institutions by KMA also set each duties and functions, but the reality tells a mislead of duties of each government institutions. 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 fully supported by government or funds obtained through government policies, such as subsidies through the percentage of marriage sponsorship that categorized as 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 an organization that is not listed as a vertical institution. And under this condition, the existence of those institutions will have financial constraints and need to find a solution.

With this very complicated problem, the Directorate General of Islamic Guidance seeks to reorganize, try to find a solution by removing organizational system of the semi-official institution into an independent institution that has a structure, policy, and financial sources independently through KMA revision over it. The release of organizational system is 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 Singosari and Sub-District Tirtoyudo in Malang District, East Java. Sub-District Singosari character multicultural society, which is a mixture of Islamic and Hindu communities. Hindus in Sub-District Singosari is a descendant of the royal character Singosari Hindu. While Sub-District Tirtoyudo is "districts of the new" multicultural character of Java and Madura. The subject of research is the "perspective

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 KUA in Malang District

In Malang District, advisory for couple candidate known by term of namely "contoan" or "jombo'an". It generally performed by KUA along with verification of the administration requirements and ascertaining who should be guardian, time and place for a marriage ceremony to be held. *Suscatin* is can be easily accessible to the residents in the district and sub-district, but it is not easily accessible to the residents of rural area, so it is rare for them to follow the advisory because of the distance. Usually, *Modin* who can represent and take care of the administration requirement to the district, but it only to handle normal marriage requirement with no problem in it.

Administration checking on "contoan" or "jombo'an" in KUA by the Head of KUA along with the brief advising with a duration of more or less in 20 minutes. This very short time has an impact on the limited understanding of information and makes this course ineffective. In certain case, such as the bride is already pregnant outside of marriage, it makes either bride or groom usually no longer had time to follow the *suscatin* anymore. Both couple candidate will be focusing their intention to the pregnancy, so they do not giving their full attention to the *suscatin*. As well as what their parent suggested, they often prefer to hide their children 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, a very short time of advisory, and the guidelines material presented not necessarily based on the needs of every couple candidate. And usually, in case of wedding procession which is held in public hall make the marriage officer to come in hurry, because in one day, the officer may have more than one wedding place to go, so they need to go to different places and there is not time to provide advisory for couple candidate. This problem occurs because of the limited of human resources that is not comparable to their volume of work. Finally, they only emphasize on the validity of marriages and giving a marriage certificate.

There is a bad impression from public that indicated disillusionment with the performance of KUA in providing *suscatin*. People of Malang District feel that the *suscatin* is only a brief 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 of wedlock, and couple felt that the book is not important to read. Usually, they just took to read it when they wanted the divorce while suing to the Religious Court.

In those problems, community evaluated the implementation of *suscatin* that performed by KUA into two views in general: *First*, the implementation of *suscatin* until today is still far from what they expected, because it is still not effective, so it is not surprised if some couple facing a small problem, they will end it by suing divorce. *Second*, the result of implementation of *suscatin* is relative, depended on each individual. Even if the time of presentation is very short, but when 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 to implement in their family life.

2. Solutions for *Suscatin*.

People of Malang District believe that *Suscatin* can narrow 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 of family to control the dynamic and fluctuate problems of their domestic life. So then, couple can understand and solve those problems with the right 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 prospectus problems during marriage.

There are number of problem faced by KUA 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 meant to facilitate the performance of KUA and create the great result as expected in the society. Government in this case is KUA is responsible to make changes so the course is not only a today course for either bride or groom, but it has to reformulate the program to be a better course for couple candidate.

There formulation are including as follows:

1) Management of implementation of suscatin

People of Malang District assume that it is necessary to implement the bride course informally in accordance with the local wisdom, so the advisory will be more acceptable to the need of each couple candidate. If the implementation is packaged only in formal and reliance on BP4 and KUA, it will not be effective because the very much duties and functions of KUA (overload), and a very limited number of personnel of officer. Implementation of course may be provided into several options. Dividing area into district/sub-district level and village/rural area level. District sub-district level are under the responsibility of the Head of KUA and its team unit as the Head of BP4. While, village/rural area are under the responsibility of *Modin*, religious counselor, and trained personnel. *Suscatin* that held by KUA divided into registration and verification of administrative documents with both couple candidate, the bride and the groom.

For the administration, the course participants/couple candidate get 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 be participating it after the marriage ceremony. Moreover, after participating the course, both couple candidate can have the certificate of course, and then they may use it to get the certificate of marriage.

2) Material for Suscatin

Material that used for *Suscatin* 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 material normally only associated with a reminder that emphasizes 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 this material to understand the Islamic law to be their basis in family life, especially *fiqh* on family to understand their right and 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 a right understanding toward children's rights and equality in family; *Third*, Psychology of Islamic Family, it provided 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 to family problems; *Fourth*, Sociology of Islamic Family, it provided to make them able to adapt and interact socially with people in the neighborhood, holding etiquette in society, and performing ideal character; *Fifth*, Family Health, the health of reproduction is provided to give them knowledge to be able to understand and aware toward 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/ Suscatin tutor

All this time, Marriage advisor of BP4 is not working properly, the role of BP4 that doubled with the duties of 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 also redefined expected marriage advisor/*suscatin* tutor who is able and willing to guide the *suscatin*. The formulation is as follows: *First*, marriage advisor/tutor should pass the special training related to their duties and authorities; *Second*, Marriage advisor/tutor should be provided by funds that allocated by the government to appreciate their effective performance and services; *Third*, marriage advisor may also serve as counselor even after marriage ceremony; *Fourth*, the ideal marriage advisor/tutor is not only prepared by KUA, but it must be opened to the people who care about this issue and capable of performing with professional dedication; *Fifth*, people need some alternative marriage advisor in accordance to the need of communities. The same age tutor or a young tutor who is married to be able to make the communication more dialogic and open. The senior tutor, this alternative is for mature marriage, has enough life experience, and has the skill with proved problems solving; *Sixth*, if the socialization of course has been understood and interested in the public, gradually the role of marriage advisor will become moral movement that implemented voluntary.

4) Time and Place for Suscatin

Reformulation of the time and place for *suscatin* areas follows: *First*, the time of course is separated from the time for *conto* and *jomblo 'an*, providing a longer duration of time implemented in stage by stage; *Second*, time for *suscatin* implemented four times in a month, it is exactly one or two months before the marriage ceremony; *Third*, the couple candidate who unable to follow the course still obligated to participate the course even after marriage ceremony. Marriage certificate is secured in *KUA*, and it can only be handed over after both couple has the certificate of course.

As for *suscatin* place, people of Malang District can choose two options: *First*, it conducted at *KUA* by the Head of *KUA* as well as the Head of *BP4*, beside it become formal program, it also the main duties and authorities of *KUA*; *Second*, implemented out of *KUA*, it carried out by volunteers who are trained and certified from prominent figures from religion, community, or some professional who concerned in the field of family advisory. It can be implemented out of *KUA* by spending its organizational network to some organization, such as The Council of Mosque of Indonesia (*DMI*), *NU*, *Muhammadiyah* or any autonomous unit under these organization, it also can be implemented by leader of Head of Family movement, colleges, *BKKBN* and any other profession organization who are competent in this field. *DMI* suggested that training or mentoring could be implemented in local mosque to involve religious leaders and *ta' mir* of mosques. The implementation out of *KUA* may help the duties of *BP4* and *KUA*, it will become flexible and can also be model for sustainable assistance.

5) Methods for Suscatin

According to people of Malang District, *Suscatin* should use multiple methods, in order to accommodate a variety of ways according to the needs, opportunities and convenience of couple candidate. Some suggested methods are: *First*, in the form of training equipped with module and handbook of training with the minimum duration of 8 hours. This method is appropriate for couple candidate who will get married or who do not plan yet, such as teenagers, youth people, and students; *Second*, a short course with a minimal duration of 4 hours, it equipped with guidebook to build a family which is easy understanding and implementable as well as considering its local wisdom, this method is suitable for participants who are educated under high school level and willing to be married soon; *Third*, integrating pre-marital education in school curriculum. This effort meant to provide an early understanding of teenagers, it also meant to anticipate their misunderstanding of the issues of reproduction health, gender and sexuality explained by religious approach. This option appears due to the rise of marriage dispensation request from teenagers who are still in middle school or high school. While this dispensation is not caused by the initiative of parents who want to marry their children sooner, but because of uncontrolled adolescent milieu that causing promiscuity and pregnant out of wedlock.

People also formulate *suscatin* approaches, especially for Malang District communities, as follows: *First*, *Pro-actives*, practically for the senior who know their junior who plan to get married, approaching them and inviting them to talk about marriage informally. This approach is suitable for the same age tutoring conducted by young counselor, to make an easy communication and easy in transforming norms, values, and anything needed to be understood before marriage, to be implementable in their family life in the future; *Second*, consultative approach in *KUA* or out of *KUA* through discussions which include guideline to build family practically, and play a video which contains case studies of problematic family life or case of happy family, then counselor give audience time to provide comments and lessons learned from the video; *Third*, integrating moral values in the material of course, provide it in a "sinetron" (short film), because Indonesian people still love this "sinetron" too much; *Fourth*, using public service announcement on 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 activist of mosque, *PKK* (Education of Family Welfare), and any other social or religious organizations. This socialization and publication can be equipped with pamphlet, leaflet that outline the procedures, images, charts, metrics, workflow or illustrations that could be understood easily and applied by all 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* or pre-

marital courses or any type of training conducted at KUA. The implementation must separate the time for *jomblo'an* or *contoan* to make it more effective. Until now, KUA which has been used for *ijabqabul* only is not representative, the office is too small, stuffy, and uncomfortable that causes couple candidates to prefer shortcut methods by submitting a letter and any requirements which go to Modin of village. *Jomblo'an* and *contoan* may remain to be implemented, but it causes *suscatin* to be less effective. If KUA can work professionally in both, it is responsible for *suscatin* and family consultation, they need to ascertain the founding. This matter is also confirmed by the Head of KUA district in Singosari and the Head of KUA

district in Tirtoyudo, 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 a 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 contains the balance of 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 overload of performance of KUA. The partnership that formulated by participants of FGD listed as below:

Table: Partnership Implementation of *Suscatin*

No	Elements	Stakeholder	Role in networking
1	KUA	Main	Responsible for district
2	Modin	Main	Responsible for rural
3	Village	Main	Money
4	BKKBN	Supporter	Tutor
5	College	Supporter	Preparing the module
6	PKK, Islamic Organization, Youth activists of mosque, Posdaya	Supporter	Volunteers, tutor of <i>suscatin</i>
7	Couple candidates	Core	Participant
8	Religious Figure	Supporter	Money

V. DISCUSSION

Suscatin is a form of intention of government to the high number of divorce rate in public as described previously, the government has formulated many regulations that "complicate" the procedure of divorce for every couple. One of the formulations is establishing the council of advisory, guidance, and preservation of marriage which is also known as BP4. This institution is in charge of not only assisting people who want to divorce but also assisting them before their marriage is legalized. According to the decree of the Ministry of Religious Affairs (2004), stated that every couple candidate should be given brief knowledge about the meaning of family life through the course of couple candidate. Within ten days before the marriage officer or its assistant passes 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 Directorate General of Islamic Guidance No. DJ.II/PW.01/1997/2009, that clear the status of *suscatin* as the task that should be implemented by BP4.

As described in previous chapter, it states that the *suscatin* is a very important process that should be done before a person undergoes a family life. The term of "jomblo'an" and "contoan" is a special term from people about the procedure before the procession of marriage ceremony in KUA. As mentioned in the decree of Directorate General of Islamic Community Builder about The Course of Bridal Couple Candidate No. DJ.II/491/2009 Chapter I Article 1 Paragraph (2) stated The course of bridal couple candidate hereinafter referred as *suscatin* is the provision of a stock of knowledge, understandings, and skills in a short time to *catin* (couple candidate) about domestic life.

Usually, these activities can be 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

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

Practically, *Jombo'an* or *conto* is only emphasizing on the process of checking data and sustainability of identity of the bridal couple candidate, so it does not focus too much on material of marriage as its original purpose of its implementation. Finally, bridal couple who still do not 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 very limited time allocated to it, while as the Head of KUA which doubles as the marriage officer is overloaded in duties for serving the community, although it has been helped by the marriage officer assistant as mentioned in Chapter II Article 3 Paragraph (1). Every village/sub-village may have an assistant of marriage officer. Article 4 Paragraph (2); to facilitate the service of marriage and reconciliation, if necessary it can be held by the assistant of marriage officer; whereas in Paragraph (4) the assistant of marriage officer to perform its duties should be referred to the applied regulations and be responsible to the Head of KUA. Nevertheless, along with the increasing people to serve, 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 that KUA carrying out the 7 duties and functions as follows: *First*, servicing, monitoring, registering, and reporting any marriage and reconciliation; *Second*, compiling statistics, documenting, and managing management of KUA system information; *Third*, implementing household administration of KUA; *Fourth*, servicing the counseling of happy family; *Fifth*, mosque guidelines service; *Sixth*, sharia advisory services; *Seventh*, implementing any other functions in the field of Islamic religion that is assigned 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 *suscatinis* causing the substance, which delivered in advisory at KUA, is only for formalities and it does not touch the need of the people yet. Then, according to people of Malang District, the course material of *suscatinis* 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 workload of KUA that goes beyond the capacity, the people of Malang district request the revitalization of the implementation of the *suscatinis* as referred to KMA. As for the need in the community, people suggest two options:

First, it conducted at 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 Mosque of Indonesia, Head of Family movement, colleges, National Family Planning and Coordinating Board, and any other competent organization in this field.

This second option is in line 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 in carrying out its duties and functions shall apply the principles of coordination, integration, and synchronization within inside KUA authority or in 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 some related work units in providing the services could be understood as a form of partnership with the community, which can make the *suscatinis* community movement. Participatory movement will be easier to be followed by the government or units legal and policy, as an *ushulfiqh* (Nasrun, 2001).

According to Malang people, this partnership is working in the network, namely everybody has a role that cannot be separated until it build an organic awareness, and further, people will need each other because of certain consideration (Munir, 2007). Therefore, formulation of *suscatin* 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; Soekanto: 2015). Considering to the legal basis used in both decree and regulation of the Ministry, if viewed from the aspect of implementation it will find an obstacle. While application of the law either to be effective or ineffective in the public is also influenced by several aspects. Friedman argued that the effectiveness and the success or the failure of law enforcement depends 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 a society

(Friedman, 1984).

The *suscatin*, if it viewed from the substance of law, is still raises debates relating to the time, the duration of time required, place that will be used, method will be implemented, and what material that will be delivered. Therefore, the Head of KUA that also acting as the marriage officer and BP4 is confused in implementing the *suscatin* because of the indefinite provisions. And even the Head of KUA itself felt that the *suscatin* is less effective. In terms of structure of law, *suscatin* does not have a certain legality that obligated every bridal couple candidate to participate in this course. The regulation of *Dirjen Bimas Islam* No. DJ.II/491/2009 about *suscatin* is only urging the Head of KUA to deliver the short course for bridal couple candidate. This provision not directed neither to the bride nor to the groom. Meanwhile, the duties of KUA is overloading and spoiling the expectation of people toward the *suscatin*. Finally, this important course, which expected to prevent and decrease the number of domestic violence, divorce, and any family life problem, will only become an ideal estimation. Because it cannot bind the bridal couple candidate or even giving any sanction for those who do not participating.

Moreover, if it reviewed by the legal culture, people of Malang District, especially for rural area, their understanding towards law is very little. Even bridal couple who have been married for many years do not know any law of marriage that protects them in their household life. Now wonder, what they expecting important to be implemented such as this course, practically does not have much intention to them. When it viewed from the perspective of sociology, problem related to this field called *soft development*. Gunar Myrdal said that "soft development" is where certain laws were established and applied, but it was not effective. The indication of this problem will arise if there are factors preventing it to happen. Those factors can be derived from legal former, law enforcer, justice seeker (*justisiabelen*) or any related group in society (Soekanto, 1999).

Based on those descriptions, substance of law aspect demand the need to review the policy of government, it should be legalized in the regulation and applicable in field, and this provision will become clearer and can give some sanctions for the trespasser. This matter is very important, because the law as a tool in regulating people behavior that also called as *social engineering* is a tool that can change society to the better.

VI. CONCLUSION

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. So, the government has set the implementation of the course of bridal couple candidate (*suscatin*) in the regulation of the Ministry of Religious Affairs, but in reality, the implementation still far from the expected goal. Things preventing the expected implementation of this course of bridal couple candidate (*suscatin*) are from the substance of law, law enforcement, and legal culture in society. The implementation of regulation of the Ministry, which is not providing sanctions for them who trespass it, is causing various interpretation in either community or marriage officers. Even if *suscatin* provide some benefit and preventing any risk for bridal couple candidate, up until now there has been neither change nor concrete efforts undertaken by the government or society to make the implementation better. Therefore, through this paper, government who has the authority and policy should reviewed and re-arrange the implementation system of *suscatin* to be more effective. As well as the role of society in organization, institution, and community group or individual are indispensable to be society movement. 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.

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