

## GUIDANCE ON MARRIAGE AND ISLAMIC FAMILY LAW: STRENGTHENING FAMILY RESILIENCE IN FACING THE DYNAMICS AND COMPLEXITIES OF CONTEMPORARY FAMILIES

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### Abstract

**Purpose** - This study aims to analyze the implementation of marriage guidance in the Religious Affairs Office (KUA) of the East Padang Sub-district and identify the inhibiting factors. This study also examines the relevance of marriage guidance from the perspective of contemporary family law, especially in improving family resilience by understanding the rights and obligations of husbands and wives.

**Methods** - This research is qualitative field research. Data were collected through interviews with the Religious Affairs Office Staff, prospective brides, and other resources involved in marriage guidance. The descriptive analysis method was used to understand the implementation patterns and constraints of this guidance program.

**Findings** - The results showed that marriage guidance at the Religious Affairs Office (KUA) of East Padang Sub-district was conducted one week before the marriage contract. The material presented includes household development, responsibilities and obligations of husbands and wives, educating children, and worship in the household. The delivery of the material involved the KUA, the Health Office, BKKBN, religious counselors, and traditional leaders using lectures, questions and answers, and discussions. The main inhibiting factors were the discipline of the bride and groom and a lack of awareness of the importance of marriage guidance.

**Contributions/Limitations** - This study contributes to understanding the role of marriage guidance in building family resilience when facing challenges in the contemporary era. The findings can serve as a reference for policymakers seeking to improve the effectiveness of marriage guidance in Indonesia.

**Keywords:** Marriage Guidance, Family Resilience, Contemporary Family

### Abstrak

**Tujuan** - Penelitian ini bertujuan untuk menganalisis pelaksanaan bimbingan perkawinan di kantor Urusan Agama (KUA) Kecamatan Padang Timur serta mengidentifikasi faktor-faktor penghambatnya. Kajian ini juga menelaah relevansi bimbingan perkawinan dalam perspektif hukum keluarga kontemporer, khususnya dalam meningkatkan ketahanan rumah tangga melalui pemahaman hak dan kewajiban suami istri.

**Metode** - Penelitian ini merupakan penelitian lapangan (field research) dengan pendekatan kualitatif. Data dikumpulkan melalui wawancara dengan staf Kantor Urusan Agama (KUA), calon pengantin, serta narasumber lainnya yang terlibat dalam bimbingan perkawinan. Metode analisis dilakukan secara deskriptif untuk memahami pola pelaksanaan dan kendala dalam program bimbingan ini.

**Temuan** - Hasil penelitian menunjukkan bahwa bimbingan perkawinan di KUA Kecamatan Padang Timur dilaksanakan satu minggu sebelum akad nikah. Materi yang disampaikan mencakup pembinaan rumah tangga, tanggung jawab dan kewajiban suami istri, mendidik anak, serta ibadah dalam rumah tangga. Penyampaian materi melibatkan KUA, Dinas Kesehatan, BKKBN, penyuluh agama, dan tokoh adat dengan metode ceramah, tanya jawab, dan diskusi. Faktor penghambat utama adalah ketidaksiplinan calon pengantin serta kurangnya kesadaran akan pentingnya bimbingan perkawinan.

**Kontribusi/Keterbatasan** - Penelitian ini memberikan kontribusi dalam memahami peran bimbingan perkawinan sebagai instrumen dalam membangaun ketahanan keluarga dalam menghadapi tantangan di era kontemporer. Temuan ini dapat menjadi referensi bagi pengambil kebijakan dalam meningkatkan efektivitas bimbingan perkawinan di Indonesia.

**Kata Kunci:** Bimbingan Perkawinan, Ketahanan Keluarga, Keluarga Kontemporer

## INTRODUCTION

Every individual in daily life is connected to others, and one way in which belief in God governs the formation of pair relationships is through marriage ceremonies (Mailinah & Jatiningsih, 2019). Marriage is a relationship that is considered holy because, through marriage, a man and a woman bind themselves in physical and mental bonds as husbands and wives, with the hope of forming a harmonious and lasting family, following the provisions stipulated by the Almighty (Putri et al., 2022) (Agustini et al., 2022) (Prayogi & Jauhari, 2021).

Marriage, known as *ijab* and *qabul* or marriage contract, is a process that legalizes the relationship between a man and a woman who is not a *mahram*, bringing the consequences of rights and obligations expressed through words and following the provisions mandated by Islamic teachings (Malisi, 2022).

Marriage is a significant factor in human life (Kajian et al. 2023). Every

couple about to get married or already married and living a household life must have aspirations and hopes to live together until the end of their lives. They want a peaceful, loving, and affectionate household known as a harmonious family (Saleh et al., 2022). A harmonious family is characterized by peace, tranquility, love, sacrifice, complementarity, help, and cooperation. Other terms for a harmonious family are *sakinah*, *ma'waddah*, and *rahmah* (Bimbingan et al., 2022).

The concept of household harmony includes several indicators of household harmony. According to Dadang Hawari, six aspects guide a happy marital relationship: creating a religious life in the household (Djawas et al., 2022). The creation of a spiritual life in the house characterizes a harmonious family. This is important because there are moral and ethical values in religion, such as having the time to be with the family. A harmonious family always makes time

with family members and communicates well with them.

Communication allows people to express their opinions and views, making it easy to understand others and vice versa. Without communication, it is likely to cause misunderstandings that trigger conflict (Djawas & Abdul Samad, 2020a)—mutual respect between family members. The quality and quantity of the disputes are minimal. There is a close bond between family members. A close relationship between families can be realized by being together, good communication between family members, and mutual respect.

In domestic life, husbands and wives often face various problems, such as financial problems, if the wife's income exceeds that of the husband. In addition, they sometimes lack an understanding and knowledge of their rights and obligations in marriage. Conflicts in the household can hurt the husband, wife, family, and especially their children.

These problems, including domestic violence that leads to divorce, could have been avoided if both parties understood and carried out their responsibilities properly and had adequate knowledge of living a married life (Jamaluddin et al., 2018). To build a strong and harmonious household, serious efforts are needed, including the preparation of prospective couples who will enter married life by acquiring knowledge

about how to form a happy family. In addition, strengthening mutual awareness and commitment, as well as honing skills to overcome the challenges of an increasingly complex era, can be achieved through marriage guidance.

Before marriage, thorough preparation is needed to create a harmonious and organized family (Nugraheni et al., 2023). These preparations include physical, economic, and social aspects so that family harmony can be continuously felt. Therefore, guidance and nurturing are also necessary to achieve true happiness in this life and hereafter (Rmd et al., 2022).

According to the Ministry of Women's Empowerment and Child Protection, family strength or resilience is a condition of adequacy and continuity of access to income and resources to meet various basic needs, including food, clean water, health services, opportunities, education, housing, time to participate in society, and social integration (Faisal et al., 2020). Another view defines family resilience as a dynamic family condition with tenacity, toughness, and physical, material, and mental abilities to live independently. Family resilience also implies the ability of the family to develop itself to live in harmony, prosperity, and happiness, both physically and mentally. It involves the ability of the family to manage resources and problems to achieve prosperity and

to survive and adapt to various conditions that are constantly changing.

Further, family resilience is defined as the ability of the family to ward off or protect itself from various problems or life threats, either from within the family itself or from outside the family, such as the environment, community, society, and the state. (Ernanto & Hermawan, 2022)

The first step in building a strong household is participation in marriage guidance, often abbreviated as "BINWIN," which is mandatory for prospective bridal couples at the Office of Religious Affairs (KUA), where they register their marriage. Marriage guidance assists individuals in living marital and household lives according to Allah's instructions and provisions, hoping to achieve happiness in this world and the hereafter.

Marriage guidance aims to provide prospective couples with knowledge so they are physically and socially prepared to maintain marriage (Salma & Rajafi, 2020). However, it is essential to recognize that many domestic problems arise after marriage. Many family issues are addressed in this marriage guidance to form the right family and ensure the continuation of a healthy home life (Bimbingan et al., 2022) (Kholilurrohman, 2023) (Kurniati et al., 2022) (Suhayati & Masitoh, 2021) (Kholilurrohman, 2023). Marriage guidance is a part of the family guidance (Kholilurrohman, 2023).

Meanwhile, the rules regarding marriage guidance, namely the Decree of the Director General of Islamic Public Guidance Number 172 of 2022 concerning Amendments to the Decree of the Director General of Islamic Public Guidance Number 189 of 2021 concerning Guidelines for the Implementation of Marriage Guidance for Prospective Brides, are contained in Chapter VI concerning the implementation of BINWIN CATIN in letter C number 1c concerning the procedures for implementation that the implementation of marriage guidance is carried out by face-to-face methods carried out for two days with five sessions covering the primary material and complementary material, as mentioned in CHAPTER V Letter B number 5 (Ali & Khusaini, 2022).

Related to this regulation is how the KUA Padang Timur implements marriage guidance to understand prospective brides before marriage. Marriage guidance is a provision for prospective brides to navigate through households. The material presented in marriage guidance is the knowledge prospective brides can practice to ensure their households survive despite many problems. Marriage guidance at KUA Padang Timur aims to maintain household resilience.

Therefore, the author examines how marriage guidance is implemented in the KUA Padang Timur. What are the inhibiting factors for implementing

marriage guidance at the KUA of Padang Timur Subdistrict?

Several previous studies on the role of marriage guidance in household resilience are as follows: First, Ibrohim Kholilurrohman wrote an article entitled "Strengthening Family Resilience Through Marriage Guidance for Prospective Brides (Case Study at the Religious Affairs Office of Pesantren District, Kediri City)."

This study focuses on the process of implementing marriage guidance and its impact on strengthening family resilience. The findings of this study indicate that the implementation of marriage guidance focuses on whether the guidance process follows applicable regulations. Second, Rambe, Ronimah wrote a thesis entitled "The Role of Premarital Marriage Guidance on Household Integrity in Southeast Padangsidempuan District." This research focuses on the process of premarital guidance and its impact on household integrity. The results showed that the premarital guidance process can occur after prospective couples register at the Office of Religious Affairs (KUA) and complete the necessary documents following applicable regulations.

*Third*, Resma Tiara wrote a thesis entitled "Implementation of Marriage Guidance in Realizing Family Resilience (Study at the Office of Religious Affairs of Rangkasbitung District, Lebak-Banten Regency). This study focused on two aspects. First, it examines how marriage guidance in the KUA of the

Rangkasbitung District, Lebak-Banten Regency, contributes to family resilience. Second, the extent to which the implementation of marriage guidance follows the provisions stipulated in Regulation of the Director General of Islamic Guidance Number 379 of 2018. The results showed that in the KUA of Rangkasbitung Sub-district, the implementation of marriage guidance for prospective brides and grooms was carried out directly or independently but had not reached the optimal level because it faced several obstacles. One of them is the limited funding for the marriage guidance program from the Central Government, which results in the program not running well.

In addition, the lack of socialization from the KUA on marriage guidance has also led to low participation of prospective brides in this program. Nevertheless, the implementation of marriage guidance in the KUA of the Rangkasbitung Sub-district follows the Regulation of the Director General of Islamic Guidance Number 379 of 2018 concerning Guidelines for Implementing Marriage Guidance for prospective brides. However, some aspects need to be improved.

The fourth article was written by Al Farisi et al. and was titled Urgency of Marriage Guidance for Prospective Brides in Realizing a Harmonious Family. His research focuses on explaining that marriage guidance for prospective brides is both essential and urgent. By following this guidance, it is

hoped that the bride and groom can form a harmonious and strong family and be able to face and solve various problems in their household lives.

The results of this study show that marriage guidance for prospective brides and grooms, conducted by both husband and wife candidates, is essential for realizing each individual's dream of a harmonious home life. This includes the desire for a family that can provide peace, comfort, mutual compassion, love, and other aspects.

The fifth thesis was written by Ainun Nurlatifah Hidayah and was titled *Premarital Guidance to Build Family Resilience at KUA Ciparay District, Bandung Regency*. This research focuses on the program and implementation process, obstacles, and results of premarital guidance in the KUA Ciparay District. The results showed that premarital guidance significantly helped people overcome family problems. However, implementing this guidance by the KUA has not been optimal because of shortcomings regarding the limited time to provide premarital guidance. As a result, the community that receives guidance cannot fully understand the material presented.

Thus, the two previous studies resemble the author's research talk about implementing marriage guidance. However, what distinguishes it from the author's research is that its implementation focuses on the marriage guidance system, how the material is,

who the parties are present, and what methods are used. It is not just whether it has adequately run; it is also not about the marriage guidance for registered couples. However, what the author examines is related to the process of marriage guidance and how marriage guidance programs can impact family resilience.

## **RESEARCH METHODS**

This research is field research with qualitative research that produces descriptive data. This method is used to research natural object conditions, in which the researcher is the key instrument. The data obtained tend to be qualitative, data analysis is inductive/qualitative, and the research results are understanding the meaning, understanding the uniqueness, and constructing the phenomenon. This research is included within the scope of field research. Field research is conducted in detail and in-depth on certain phenomena in society. So, in this case, the subject of this research is marriage guidance for prospective bridal couples carried out at the KUA in East Padang District. Interviews were the data collection technique used by the researchers.

## **RESULTS AND DISCUSSION**

### **Implementation of Marriage Guidance at the KUA of Padang Timur District**

Marriage guidance is an application of the English concept of guidance.

Guidance refers to giving direction, guidance, or direction to individuals to guide them toward the right path (Husna et al., 2022). Guidance assists a person or group of people in making wise decisions and adjusting to the demands of life, and it involves psychological support, not financial or medical assistance (Kholilurrohman, 2023).

Many people associate guidance with counseling, even though it has been previously explained that the two fields are different fields (Kholilurrohman, 2023). Several terms are similar to marriage guidance programs, such as premarital course, SUSCATIN (bride-to-be course), and marriage counseling (Hotimah, 2021). Marriage guidance aims to help individuals overcome difficulties in marriage to achieve happiness and harmony in married life (Ali & Puspita, 2023). Meanwhile, in the Islamic context, marriage guidance is an effort to guide individuals to undergo marriage and married life following Allah SWT's teachings and instructions to achieve happiness in this world and hereafter (Kholilurrohman, 2023).

Marriage guidance is a part of family guidance. Marital guidance aims to provide specialized skills training to married couples to help them understand the field of family life (Kholilurrohman, 2023). Marital guidance is essential because of various factors, such as individual differences, different needs, developmental issues,

and sociocultural background (Marwah, 2022).

Since human beings have various traits, efforts are needed to ensure they continue developing towards goodness. Allah SWT recommends marriage as a way to achieve this goal. Therefore, marriage guidance programs are designed to help prospective spouses reach their full potential as perfect beings Allah created (Nasution, 2015). Factors such as a high divorce rate, marriage at a young age, and the desire to make families happy are the main reasons behind the need for marriage guidance (Hotimah, 2021).

To find out how to implement KUA marriage guidance in Kecamatan Padang Timur, the author interviewed Mr. Saipul, the head of the KUA in Kecamatan Padang Timur. He said that every prospective bride and groom must follow the marriage guidance guidelines of the KUA in the East Padang District. Every prospective bride was told how to build a household, the strength of the household, and a better understanding of the husband's responsibilities. The implementation of guidance carried out at the KUA of Padang Timur District follows the Decree of the Director General of Islamic BIMAS No. 373 of 2017 concerning technical instructions for marriage and Director General of Islamic BIMAS No. 542 of 2013 concerning pre-marriage courses for prospective brides.

Marriage guidance is provided for those who have taken care of their

marriage administration. Marriage guidance is carried out one week before the marriage contract. The purpose of marriage guidance is to emphasize the divorce rate and how prospective brides build households (Kharlie et al., 2021). Even though they are not divorced, their households are falling apart; therefore, the divorce rate should not always be emphasized. The most emphasized goal was the household. If the household is well-managed, divorce will not occur. Therefore, the goal is to determine how a prospective groom is ready to build a household so that they know the purpose and obligations of marriage and how to implement them. If the prospective bride understands, the household is automatically fine (Mahfud et al., 2024).

Marriage guidance in the East Padang sub-district is carried out face-to-face. It is carried out individually, by a married couple, or in a group, depending on who is present. This activity is carried out in room bp4 and starts from 8 to 12 o'clock or, on average, usually two and a half hours. So far, the East Padang sub-district of KUA has not given prospective brides and grooms the opportunity not to carry out marriage guidance. However, the KUA ordered you to come to the office, even briefly, to check the files. The materials were provided there, even briefly, to examine the files. With the flow of handing over the files, the bride and groom are asked to enter a room where they are given material related to marriage guidance.

The marriage guidance material provided at the KUA Padang Timur concerns building a household, the responsibilities of husband and wife, the obligations of husband and wife, the authority of husband and wife, educating children, and worship in the household. The KUA delivers all this material for implementing marriage guidance, the KUA, the Health Service, BKKBN, religious counselors, traditional leaders, and the police.

The material presented by the Health Service concerns reproductive health, the health of pregnant women, and readiness before marriage. Not only health services but also BKKBN are available. Apart from the material provided, a health test is also carried out for the prospective bride and groom, which is a requirement before marriage, namely, a blood check, and one of the requirements for the East Padang District KUA is immunization of the prospective bride and groom. The blanks given from the bride and groom's immunization must be attached at the time of registration. Mr. Saipul, the head of the KUA, said that as long as the prospective bride and groom asked for an immunization form, all couples who registered administratively at the KUA submitted the immunization form, and none did not submit it.

However, the KUA does not know whether the prospective bride and groom actually underwent immunization or just received a blank because the vaccine was not carried out



at KUA but outside KUA. As long as the form requesting immunization of the prospective bride and groom is completed, no one does not have the form (Abubakar et al., 2023).

Implementing marriage guidance is more effective when carried out individually or in groups. It is undoubtedly more effective when carried out individually because it is conveyed immediately, in contrast to groups consisting of many prospective brides and grooms, regarding the method used by the East Padang District KUA in delivering the material, namely the lecture method, which is the method that the East Padang District KUA continues to use in providing the material. This method allows the prospective bride and groom to listen and be readily accepted (Djazimah & Hayat, 2018). This lecture method is more effective in gaining new knowledge that prospective brides and grooms have not previously obtained. This lecture method is used by all parties, including the KUA, Health Service, BKKBN, police, religious counselors, and traditional leaders.

Related to the material submitted by each party. This means that this method represents the initial stage of marriage guidance. Marriage guidance advising the prospective bride and groom usually lasts from 08.00-12.00, or an average of two and a half hours.

Second, a question-and-answer method was used to guide the marriage. This question-and-answer method

ensures interaction between the presenters and the bride-and-groom participants. Thus, the bride and groom do not get bored just by listening to lectures or material presented by each presenter; this question-and-answer method can make the atmosphere more enjoyable.

Third, there will be a discussion between all the participants after the question-and-answer method before the presenters from KUA, health services, BKKBN, religious counselors, police, and traditional leaders deliver material related to marriage guidance. The prospective bride and groom who were present at that time were told to read the Koran to understand their religious beliefs, which does not mean carrying out tests on the prospective bride and groom, starting from reading the Koran and praying, so that is where the morning guidance for the prospective bride and groom is needed (Faisal et al., 2020).

### **Marriage Guidance in Family Law: Realizing Family Resilience in Facing the Complexities of Contemporary Families**

Marriage guidance aims to provide prospective brides and grooms with an understanding, knowledge, and skills about married life. They hope to form harmonious families and prevent disputes and domestic violence, which in turn can reduce the divorce rate (Yusuf et al., 2022). Bride-to-be counseling emphasizes the importance

of marriage and shows the government's concerns (Lestari et al., 2023). Marriage counseling for couples aims to build a strong foundation in the household to create a harmonious family. This foundation is formed through commitment, quality time, problem-solving, effective communication, spiritual health, and love between couples (Jumail, 2021) (Jumail, 2021) (Prayogi & Jauhari, 2021).

In the 2017 Decree of the Director General of Islamic Public Guidance Number 373 concerning technical guidelines for marriage guidance for prospective brides and grooms, it is stipulated that every couple who will get married is required to attend marriage guidance organized by the Ministry of Religious Affairs through the Local Religious Affairs Office (Sidiq et al., 2021). This shows the government's awareness of the importance of marriage guidance in preparation for prospective brides facing marriages. Iskandar (2018) underlined the importance of marriage counseling or guidance because a lack of understanding of marital life and problem-solving strategies causes many divorce cases. In addition to guidance, marriage counseling is also emphasized as a necessity for prospective husbands and wives (Anshor & Muttaqin, 2022).

Jasman, Rosdialena, Thaheransyah, and Hafiz (2022) highlighted that marriage counseling can help couples prepare for various challenges and problems in the household and support the realization of a harmonious

marriage. In addition, counseling is essential to evaluate the psychological readiness of prospective couples before entering married life (Mu'awanah & Nila Zaimatus Septiana, 2023). Marriage guidance is a crucial first step because it relates to beginning a new life for married couples (Mu'awanah & Nila Zaimatus Septiana, 2023).

The Office of Religious Affairs (KUA) conducts the marriage guidance process, in which prospective brides and grooms must register and complete the necessary documents (Kholilurrohman, 2023). After that, the KUA will invite them to attend marriage guidance, which includes material on building a harmonious relationship with a happy family, the laws of marriage (marriage, divorce, reconciliation, and iddah), and the rights and obligations of husband and wife, as well as handling conflicts and strengthening the family's survival (Herman & Pardede, 2024).

According to KBBI, household resilience is the ability and patience required to face challenges. Family resilience is seen in the family's ability to support and strengthen each member, thus creating a happy and healthy life in this world and hereafter (Zulaichah & Nizar, 2023).

In the family context, household resilience can be interpreted as the strength and patience needed to overcome the challenges that arise. Family resilience refers to a family's ability to support and empower each individual, creating a happy and healthy

life in this world and hereafter. Family broadly refers to all people connected by blood or descent, while narrowly refers to a group consisting of a father, mother, and children, united by marriage, descent, or adoption and living together in a household. The family is the smallest unit in society, and it engages in close interaction and collaboration to achieve common goals. Resilience refers to being sturdy, strong, and resilient. As an adjective, resilience denotes the ability to remain steadfast to basic principles and values and to be consistent in action despite changes in the surrounding environment.

Family resilience refers to a family's ability to sustainably and adequately access the resources and income needed to meet basic needs, such as clean water, food, education, housing, health services, and social integration. This level of resilience is critical for the well-being of a healthy and productive society. The definition of family resilience according to Law No. 10 of 1992 concerning population development and prosperous family development, Article 1 paragraph (15) states that family resilience is a condition in which a family has resilience and perseverance and has the physical, mental, and spiritual ability to live independently, develop themselves, and create a harmonious family in physical and spiritual well-being (Zulaichah & Nizar, 2023).

The elements of family resilience include the following: first, physical

resilience, which consists of the fulfillment of the needs of clothing (clothing), food (good, halal, healthy, and nutritious food), and shelter (a decent home). The second is non-physical resilience, which involves meeting the spouse and children's mental, emotional, and psychological needs, such as security, peace, and love. Third, social resilience involves good relationships with the family and community. Fourth, resilience in religion and law requires adherence to religious principles and rules governing family life (Kholilurrohman, 2023).

Studies conducted by Sunerti state that family resilience is the ability of families to overcome problems faced by using existing resources to meet their needs (Kholilurrohman, 2023). In everyday life, it is not easy to create a harmonious family. Maintaining household harmony is an achievement amid busyness. Every family needs to reflect on whether they are on the path Allah SWT desires to form a happy and strong family. In Islamic teachings, family is considered an essential foundation for society.

Family should be a place to discuss everything, both pleasant and challenging, and where family and human values are instilled (Qomaro et al., 2024). Love, security, and happiness in the family give each member confidence and trust in facing life challenges. Parents, especially mothers, are sources of support and

guidance for their children. A mother provides a family with love, peace, and tranquility (Prayogi & Jauhari, 2021).

### **Factors Inhibiting the Implementation of Marriage Guidance in KUA Padang Timur District**

Based on the interviews conducted by the author with the KUA registrar of Padang Timur District, it can be concluded that the factors that inhibit the implementation of marriage guidance for prospective brides and grooms are that the prospective bride and groom are late or absent; the factor that often inhibits them is that the prospective bride and groom prioritize their other activities compared to attending marriage guidance or, more precisely, the lack of awareness of the prospective bride and groom. Even the prospective bride and groom consider marriage guidance unimportant.

Regarding the issue of whether marriage guidance is carried out, it is clear that it exists because of the busyness of the prospective bride and groom in all kinds of things. KUA always conveys marriage guidance as an obligation for prospective brides and grooms. This follows the Decree of the Director General of Islamic BIMAS No. 373 of 2017 concerning the instructions for marriage techniques. Some do not conduct education in the context of providing education.

Based on the interview results, the main inhibiting factors for implementing

marriage guidance lie in the community or prospective bride and groom. If the KUA has done so, marriage guidance continues to be followed by prospective brides and grooms (Khatib et al., 2023). The schedule that the KUA has determined regarding marriage guidance that prospective brides and grooms will often carry out cannot be present at the time-resolved or scheduled by the KUA. Suppose the prospective bride and groom cannot attend when the KUA schedules marriage guidance. In that case, the KUA will provide an option for when the prospective bride and groom can (Djawas & Abdul Samad, 2020b). Thus, the KUA will adjust so marriage guidance can be carried out. In addition, there is a lack of public awareness, and prospective bride and groom couples do not consider marriage guidance necessary.

Marriage guidance has a positive purpose: to provide an understanding of prospective brides and grooms regarding navigating marriage. If there is a conflict in the household, and if the couple understands, the marriage that is carried out can be saved, and before marriage follows, receive marriage guidance so the prospective bride and groom know what to do (Sriyono et al. 2024). Suppose that the prospective bride and groom have an understanding. In that case, the marriage will not end in divorce because it can still be discussed again with the

partner because of the knowledge they have gained from marriage guidance.

## CONCLUSION

The implementation of marriage guidance in the KUA Padang Timur District is conducted face-to-face, consisting of individuals or groups of prospective bride and groom couples. Marriage guidance can be carried out one week before the marriage contract, which delivers the material: the KUA, Health Service, BKKBN, police, religious counselors, and traditional leaders. The material offered by KUA is related to building a household, husband and wife responsibilities, husband and wife obligations, husband and wife authority, educating children, and worship in the household. In addition, health services and BKKBN also deliver materials related to reproductive health, maternal health, and readiness before marriage. The lecture method, Q&A, and discussion were used. Marriage guidance takes place from 08.00-12.00 to an average of two hours. The inhibiting factor in the implementation of marriage guidance is the indiscipline of marriage guidance due to the delay or absence of a prospective bride and groom. There is also a lack of awareness among prospective brides and grooms regarding the importance of understanding obtained through marriage guidance.

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