

The Urgency of Pre-Marital Education for the Community in the Context of Suppressing Household Divorce Rates in West Java, DKI Jakarta and Banten

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ABSTRACT

This study aims to examine the urgency of premarital education as a preventive effort in reducing divorce rates in West Java, DKI Jakarta, and Banten. The research method used is the literature review method, which involves an in-depth analysis of various relevant literature sources. The results showed that premarital education has a crucial role in preparing prospective couples to face the challenges of married life. Through a deep understanding of values, effective communication, and conflict resolution skills, couples can build a solid foundation for a sustainable marriage relationship. This study also identified various supporting and inhibiting factors for the implementation of premarital education in the region. These findings provide valuable insights for the development of premarital education programs that are more effective and can be widely adopted in the community. The implications of this research can help the government, educational institutions, and related parties to design policies that support improving the quality of marriage relationships and reducing divorce rates in society.

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1. INTRODUCTION

Marriage for Muslims is one of the many sunnahs taught by Rosulullah SAW. The law of marriage can vary in its situation and conditions, actually a marriage is carried out certainly because of a noble purpose, if in the Qur'an it is stated that the purpose of the implementation of marriage is an effort to form a family that is *sakinah*, *mawaddah* and *warahmah*. In the provisions of laws and regulations, especially Law Number 1 of 1974, it is mentioned that the definition and purpose of marriage are contained in Article 1 and Chapter 1, which reads:

"Marriage is the inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal home, family based on the One True Godhead"

It is very clear that the purpose of marriage is merely to achieve the value and theological pleasure of the creator. In fact, a marriage is carried out once in a lifetime, because marriage is based on a noble purpose. But in reality, on the ground not a few marriages are carried out not on the basis of noble goals, or even vice versa because of other purposes that are not desired by Allah SWT. As a result of marriages that are carried out without a noble purpose, there are many decisions or termination of a marriage called divorce. Quoting a statement from the Director General of Bimas Islam Kamaruddin Amin, that the divorce rate in Indonesia continues to experience a drastic spike and continues to increase. This is based on data owned by the Director General of Binmas Islam: 2 per year 2015 the divorce rate in Indonesia reached 394,246 cases, then in 2016 it increased by 401,717 cases, in the following year 2017 continued to increase to 415,510 cases, then in 2018 it again jumped to 444,358 cases. Meanwhile, in 2020 only until August, the divorce rate has reached 306,688 cases.

The high number of divorces on a national scale in Indonesia which continues to increase from year to year is a crucial problem that must get special and serious attention, as in Fahmi Ihsan Margolang's article which

explains the causes of divorce quoted by research from Turkey, that women who experience domestic violence to divorce, One of the factors is the low level of education, ¹ both for men and women, therefore Knowledge of marriage is needed for every couple who will hold a marriage, so that couples who plan to hold a marriage can prepare well, and can create a household that is *sakinah*, *mawaddah* and *warahmah* [1]. Coordinating Minister for Human Empowerment and Culture Muhajir Efendi expects KUA and related ministries to provide comprehensive pre-marital guidance from aspects of religion, health to child nutrition.

The Ministry of Religious Affairs through the Decree of the Director General of Islamic Community Guidance Number 373 of 2017 concerning Technical Guidelines for Marriage Guidance for Brides-to-be determines that the implementation of premarital education can be carried out by Agencies/Institutions outside Government institutions other than KUA [2]. This premarital education can be carried out by Islamic religious organizations that have fulfilled the provisions set by the Government [3]. The above provisions of the Director General provide extensive opportunities for the community to participate widely in family development and development and reduce the divorce rate in the household [4]. So, the responsibility in implementing premarital education is not only the government, but it is the responsibility of the community to work together to improve a happy and prosperous family.

Based on the background above, researchers were moved to study and identify the problem of the high number perceraian. In an understanding and study, researchers assume that the main factor is caused by the low understanding and knowledge possessed by prospective spouses or marriage partners, resulting in several things, such as ignorance. the role and function of each in the household

and so on. Therefore, through this research opportunity, researchers are trying to prove premarital education as the most important thing as a solution in improving problems related to the continuity of marriage, one of which is the divorce rate.

2. LITERATURE REVIEW

2.1 Marriage

Marriage is an institution that contains multi-faceted and multidimensional. The diversity of aspects contained in this institution runs throughout the age of marriage itself. The aspect itself looks relatively evenly distributed; one does not dominate the other aspect [5]. These aspects as we already know are personal aspects (individual), social aspects, ritual aspects, moral aspects, and cultural aspects. The diversity of aspects contained in the institution is a sign (qarianah) that the holy communion is a sharia of high degree and noble value. Such is the importance of this institution, placing marriage in a central and strategic position in the family system according to Islam [6].

Marriage is a living communion between a man and a woman formally confirmed by law, that is, juridical and mostly also religious according to the purpose of the husband and wife and the law, and is carried out for the duration of his life according to the institution of marriage. 3 In the Civil Code, the definition of marriage is not expressly regulated by provisions such as Article 26 which views marriage only in civil relations and Article 27 that marriage adheres to the principle of monogamy. Article 13 states that husbands and wives must be faithful to each other, please help and help help. Although there is no definition of marriage, legal science seeks to define marriage as a bond between a man and a woman that is recognized as valid by state legislation and aims to create an eternal family.

According to Marriage Law Number 1 of 1974 Article 1 paragraph 2 marriage is defined as: "the inner birth bond between a man and a woman as husband and wife with the aim of forming a family, a happy and

eternal home based on the One and Only Godhead". The inclusion based on the Supreme God is because the Indonesian state is based on the first Pancasila precept is the Supreme Godhead. Until here it is firmly stated that marriage has a very close relationship with religion, spirituality so that marriage not only has an external/physical element but also has a mental/spiritual element [7].

According to etymology, jurisprudence scholars define marriage in the context of biological relationships. Below will be explained the definition of marriage according to para ulama" fiqh as follows:

1. Imam Shafi'i means, the understanding of marriage is a contract with which it becomes lawful sexual relations between men and women while according to the meaning of majazi (mathoporic) marriage means sexual relations.
2. Hanafiah, "marriage is a contract that gives the benefit to perform mut'ah intentionally" means that it is lawful for a man to have istimta" with a woman as long as there are no factors that prevent the validity of the marriage shari'a.
3. Hanabilah nikah is a contract that uses lafaz inkah which means tajweed with the intention of taking benefits for fun.
4. Al-Malibari defines marriage as an akad that contains the ability (ibahat) to have intercourse using the word nikah or tazwij.
5. Muhammad Abu Zahrah in his book al-ahwal al-syakhsiiyah, defines marriage as a contract that causes legal consequences in the form of lawful intercourse between a man and a woman, mutual help and raises rights and obligations between the two.

In Indonesia, a contract or agreement is called a marriage contract (marriage or marriage agreement). As an agreement or contract, the parties related to the agreement

or contract promise to build a happy home born inwardly by giving birth to children and grandchildren who carry forward their ideals. If the bond of birth and mind can no longer be realized in marriage, for example no longer able to have sexual relations, or unable to bear offspring, or each already has a different purpose, then the agreement can be canceled through termination of marriage (divorce) or at least reviewed through remarriage after divorce. From the above opinion, the definition of marriage in jurisprudence can be concluded to give the impression that women are placed as objects of pleasure for the man. What women see is only the biological aspect. This is seen in the use of the word *al-wat* or *al-istimta* which all connote sex.

Indonesian marriage law experts also provide definitions of marriage, among others, according to:

1. According to Wirjono Prodjodikoro [4], marriage is a regulation used to regulate marriage, this is what gives rise to the understanding of marriage.
2. According to Sajuti Talib, marriage is a sacred and broad and solid covenant to live together legally between a man and a woman to form an eternal, courteous, loving, peaceful and happy family.
3. According to Prof. Ibrahim Hosen, marriage according to the original meaning of the word can also mean a contract with him to be lawful genitalia between a man and a woman, while according to other meanings intercourse.
4. According to Subekti, marriage is a legal relationship between a man and a woman for a long time.

In general, the Qur'an only uses these 2 words, to describe the occurrence of conjugal relations legally. These words have legal implications in relation to *ijab kabul* (handover). *Ijab kabul* marriage is essentially a pledge from the prospective wife through her guardian and from the prospective husband to live in harmony, in order to realize

the *sakinah* family by carrying out all the guidance of religious teachings and carrying out all obligations as a husband.

In Article 1 of the 1974 Marriage Law on Marriage, the definition of Marriage is formulated in which the purpose and basis of marriage are contained with the formulation: "Marriage is an inner birth bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (Household) based on God Almighty" If you look at the first part of the article, marriage is an inner birth bond between a man with a woman as husband and wife. From the above sentence it is clear that marriage only exists when it is carried out by a man with a woman. Along with the development of the times often found in society there is a relationship between a man and a man called homo sexual or a woman with a woman called lesbian, this relationship cannot be continued to the level of marriage, because in the State of Indonesia does not regulate same-sex marriage and in religious law there is no same-sex marriage allowed.

2.2 Divorce

Indonesia's positive law, Law Number 1 of 1974 concerning Marriage (Marriage Law) uses the principle of making it difficult for divorce to occur [8]. This is evidenced by the provision that divorce can only be carried out before a court hearing after the court concerned has tried and failed to reconcile both parties. The courts referred to in this case are the District Court for those who are religious other than Islam and the Religious Court for those who are Muslim. As mentioned in UU No.7 of 1989 juncto Law No. 3 year 2 6 concerning Religious Courts in Article 2 that Religious Courts have the duty and authority to examine, decide, and settle cases in the first instance between persons of Muslim faith, one of whose authorities is in the field of marriage.

The marriage law adheres to the principle of making it difficult for divorce to occur, because divorce will bring bad consequences for the parties concerned. With the intention of making, it difficult for divorce to occur, it was determined that having a

divorce there must be enough reason for the husband and wife will not be able to live in harmony as husband and wife. Divorce is also part of marriage, because there is no divorce without marriage starting. Marriage is the beginning of cohabitation between a man and a woman as stipulated in applicable laws and regulations. In all legal traditions, whether civil law, common law, or Islamic law, marriage is a private contract between a man and a woman to live as a married couple based on the willingness of both parties. Marriage is seen as the basis for the family unit which has an important significance in the moral or moral preservation of society and the formation of civilization.

Marriage as a covenant or contract (aqad), then the parties who are bound by the agreement or contract promise to build a happy home born inwardly by giving birth to children and grandchildren who continue their ideals. If the birth bond cannot be realized in marriage, for example no longer able to have sexual relations, or unable to bear children, or each already has a different purpose, then the agreement can be canceled through termination of marriage (divorce) or at least reviewed through remarriage after divorce.

According to a survey conducted by National Fatherhood asking people, the most common reason their marriages are untenable is a lack of commitment. Keeping a commitment that has been set together is one of the keys to a successful marriage; When one party cannot keep the mutually agreed commitment, it will result in separation. As for the factors caused by too many quarrels; The survey also stated that quarrels often do not lead to quarrels, then infidelity; Indeed, no one likes to be pitted in a relationship, especially in marriage, because marriage is too early; age can be a factor in the dissolution of a marriage [6]. According to the Centers for Disease Control and Prevention, nearly half of teen marriages fail within the first fifteen years. That number drops to 35 percent for couples who marry in their mid-twenties, then also because it is not in accordance with expectations and the absence of balance and

equality, there are also factors of lack of preparation and factors of domestic violence.

2.3 Pre-marital Education

Education is an important component that becomes the foundation in any aspect, in the sense that education is distinguished in a broad sense and a narrow sense by George F Kneller. Education is broadly defined as a person's actions and experiences that can affect his mental, physical and physical abilities. While narrowly, it is defined as the transformation of knowledge, values and skills between generations inherited by the community through formal and non-formal education [9].

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society [10]. Education includes the teaching of specific skills, as well as something that cannot be seen but is more profound, namely the provision of knowledge, consideration and wisdom. One of the main foundations of education is to teach culture through generations [11].

Furthermore, regarding Premarriage which comes from two syllables, namely "Pre" and "Nikah". Pre here means before or beginning, while marriage is defined as the process of marriage as the understanding has been outlined in Law No. 1 of 1974 concerning Marriage. So, the meaning of premarriage is a situation when the couple who will hold the marriage is still a bride or couple [12].

Premarital education can be interpreted as an effort to transform knowledge and values and skills of a science related to the understanding, ways and objectives of household management that will later be felt by the prospective couple or bride so that they are able to achieve the level of stability and understanding of household science.

This Premarital Education has a very important material content in its implementation. These materials contain knowledge about household preparation,

including how to choose a prospective partner, then the substance and proper procedures regarding marriage, there is also the concept of building a family, communication patterns of the bride and groom and how to manage a good household, from fostering a wife to educating children.

3. METHODS

This type of research is qualitative, namely the amount of data needed is in the form of description, perception, argumentation and opinion of the research object itself. Data collection techniques in this study use literature techniques, namely all efforts made by researchers to collect information relevant to the topic or problem being studied. The information can be received from books related to the issue of the implementation of the governor's regulation and violations of the apparatus code of ethics, research reports, regulations, statutes, and

written sources both printed and other online sources. In this study, researchers conducted research with content analysis methods, namely methodologies that utilize a set of procedures to draw correct conclusions from a document.

4. RESULTS AND DISCUSSION

4.1 Implementation of Premarital Education

Premarital education which is carried out as an effort to provide education to prospective married couples is a preventive program to create a harmonious family. In accordance with the theory of marriage which states that marriage is a step to unite two individuals to live institutionally together to sustain each other's life and life. As one of the basic importance of implementing premarital education, we can see in the following table:

Table 1: Live Divorce Data

City/County	Provinsi	Live Divorce Data		
		2019	2020	Total
Kota Bandung	West Java	41261	45974	87235
Kab. Serang	Banten	1047	1336	2383
Jaktim	Jakarta	239	274	513

Source: Primary Data, 2023

Based on the table above, we can see how the increase in divorce rates from 2019-2020 in Bandung City increased by 4,713, Serang Regency experienced an increase of 289 and in East Jakarta experienced an increase of 35 cases recorded in the local population and civil registration office as a sample representing various provinces. We can observe together in divorce cases not decreasing, but increasing.

A marriage intention based on a noble goal should have a better impact in pursuing and living a domestic life for the Indonesian nation, which is an important content in the implementation of premarital education activities is that the bride and groom will get guidance and also good provision to support

family life. In addition, in its implementation, premarital education participants are given materials to support preparation, starting from determining the choice of candidates to how they will be when living a married life. Armed with knowledge about the procedures for living a domestic life, at least the bride and groom when entering the marriage stage will not be surprised by some events that they have never encountered before.

The basis for the implementation of premarital education is based on the Regulation of the Director General of Islamic Community Guidance Number: DJ. II / 542 of 2013 concerning Guidelines for the Implementation of Premarital Courses. The regulation which contains as many as VI

Chapter and 9 of this Article only talks about the technical implementation of premarital education. In this case, it is not expressly regulated about the necessity to attend premarital education for prospective brides and grooms who want to hold a wedding. Moreover, making a certificate of completion of premarital education as one of the mandatory requirements in registering a marriage certificate.

Based on the results of a survey conducted by the Research Team, of the three regions that became research samples, they had uniformity in the implementation of premarital education, considered not optimal. Usually, the implementation of premarital education is carried out at KUA on Wednesdays every 09.00 – 12.00. Likewise, the pandemic situation which makes everything meet limitations has an impact on premarital education services. In addition, existing regulations have not been able to provide space for firmness regarding the obligation to attend premarital education for the bride and groom.

4.2 Supporting and Inhibiting Factors

The implementation of premarital guidance for brides-to-be in West Java, DKI Jakarta and Banten cannot be separated from supporting and inhibiting factors. Similarly, premarital guidance programs in West Java, DKI Jakarta and Banten. The supporting factors for premarital coaching include the enthusiasm of participants, competent mentors and very simple delivery methods. While inhibiting factors include inadequate facilities and infrastructure, incomplete guidance material and very short guidance time. Premarital guidance program at the Office of Religious Affairs in West Java, DKI Jakarta and Banten regions.

In the implementation of this Pre-Marriage Program activity, of course, there are several factors that become obstacles and drivers in the implementation of the activity, as well as the supporting factors are participants who are enthusiastic in participating in the program, then the supervisor is competent enough and masters

the science of marriage, and besides that the supporting factors of the material presented are quite simple so that the participants can understand well. However, in this implementation there are also inhibiting factors in the realization of the program, namely inadequate infrastructure facilities, lack of facilities that hinder the realization of the program, then also the unattractiveness of the event concept so that the participants feel bored in the activity, in addition to that factor also the distance of the bride and groom from the event venue which is relatively far from the location, besides that there are also weak regulations, which is not expressly intended to emphasize the compulsory activities of this program, becomes optional only.

4.3 Causes and Effects of Divorce

Divorce is the rupture of the relationship between husband and wife which has an impact on the breakup of a family. Divorce can occur due to various domestic problems that arise in the family. The problem can be due to many factors. These factors are present as a result of the incomprehension and unpreparedness of married couples in order to navigate the household, due to the lack of understanding and knowledge about marriage material to support a *sakinah* household, *mawaddah warahmah*. Based on the results of the study showed that the factors causing spousal divorce that occurred in the subjects in this study were:

- a. Family disharmony, this occurs due to ego or uncontrollable emotions that have an impact on harmony and not infrequently quarrels occur to cause domestic violence.
- b. Infidelity, is a factor inherent in a person's psyche of uncontrolled desires that have an impact on attraction to other partners, in the review of behaviorism theory, this is a fulfillment of high desires and is not accompanied by good emotional control abilities. So that in the end it has an impact on the existing alignment aspect.

- c. Financial problems, family economics become dominant because divorce cases occur, where aspects of increasing needs are not directly proportional to income or income. So that it has an impact on the imbalance of income and outcomes produced.
- d. Lack of communication and bad habits of one of the pasutri, communication

is something that is very closely related to family relationships. Because the family has an interest or harmony depending on how it establishes communication with its partner. Both verbal and non-verbal communication are important aspects of a relationship.

This is as stated that one of the causes of divorce between parents is a third party or infidelity. Not only cases of infidelity, divorce can also be caused by economic factors and disharmony in the family. Another causative factor is the disharmonious behavior of parents in the family, thus making household relationships towards marriage.

Based on this, after the divorce their parents decided to entrust their children to orphanages for various reasons. The results of this study can reveal that divorce occurs because it is influenced by several factors that have been mentioned above. Parents should have a protective role, tasked with meeting the needs of children, cultivating basic social rules and teaching the process of early socialization in society. If the role of parents is neglected, then children will have difficulty in socializing in society. Therefore, parents must understand each other's roles and support each other, so as to minimize divorce and can support the development of children in the future.

5. CONCLUSION

Based on the explanation above, researchers concluded that premarital education that is carried out is very important to be carried out as an effort to provide education to prospective married couples as a preventive program to create a harmonious family. In accordance with the theory of marriage which states that marriage is a step to unite two individuals to live institutionally together to sustain each other's lives and lives. In its implementation, premarital education participants are given materials to support preparation starting from determining the choice of candidates to how they will be when living a married life. The implementation of premarital education in several KUA is considered still not optimal for two reasons, namely the pandemic situation and the lack of regulatory firmness. Then the supporting and inhibiting factors in this activity are; Supporting factors of premarital coaching include the enthusiasm of participants, competent mentors and very simple delivery methods. Meanwhile, inhibiting factors include inadequate facilities and infrastructure, incomplete guidance materials, very short guidance time and the absence of strict regulations governing premarital education. Then the cause of divorce stems from unpreparedness and lack of understanding of household knowledge possessed by married couples, ultimately causing disharmony in family relationships, infidelity or the presence of a third person, economic problems, and communication problems that are not well established. So that it has an impact on child development, disharmony between both large families and others.

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