

The Role of the Bride-to-Be Course in Minimizing Divorce in Central Mamuju Regency

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Abstract

This study aims to examine the effectiveness of the implementation of Suscatin in KUA Karossa District, as well as to analyze the supporting and inhibiting factors in its implementation. This study uses a qualitative descriptive method (Field research), with data collection techniques in the form of observation, interviews, and documentation. The research subjects consisted of the head of KUA, Islamic religious extension workers, and course participants. Data analysis is carried out through the process of data reduction, data presentation, and conclusion drawn. The results of the study show that Suscatin at KUA Karossa has been implemented in accordance with technical instructions from the Ministry of Religious Affairs, and has a fairly good effectiveness in providing an understanding of the rights and obligations of husband and wife, communication in the household, and conflict management. This can be seen from the increasing awareness of brides-to-be on the importance of readiness before marriage, and the decrease in divorce rates after the program is carried out regularly. Supporting factors in the implementation of this program include the existence of active religious extension workers, cross-agency cooperation, and community support. Meanwhile, the inhibiting factors are limited facilities, and lack of operational funds.

Keywords: Effectiveness; Bride-to-be Course; Divorce; Karossa District

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INTRODUCTION

Marriage comes from the word *nikah* which means a marriage bond (*akad*) that is carried out in accordance with the provisions of law and religion. Marriage is one of the Islamic religious *sharia* and is a form of worship to Allah swt. Marriage is basically not just about bringing two people together to build a household. However, the purpose of a person in getting married is to build a family of *sakinah mawaddah warahmah*.

Marriage is coming together as one. Marriage is included in the command of Allah and His Messenger in the category of worship, obtaining His reward and pleasure. Marriage is a commandment of Allah SWT, it is clear in His words:

Translation:

And marry those who are alone among you, and those who are worthy (to marry) of your male slaves and your female slaves. If they are poor, Allah will enrich them with His Grace; Allah is Vast and All-Knowing. (Q.S. 24 An-Nur : 32) (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2016)

Islam teaches that marriage has a noble purpose and should be understood by the future husband and wife, which is to make a family that brings peace (*sakinah*), and affection (*mawaddah wa rahmah*) to all family members.

As Allah SWT says in Surah Ar-Rum (30:21):

Translation:

And among His signs is that He has created for you wives of your own kind, so that you may be inclined and at peace with him, and He will make love and affection among you. Verily, in such a thing there are signs for the people who think. (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2016)

The family is the smallest organization in society that will determine the good and bad of the society or future generations. The family is the first school for every individual, therefore every individual is required to get a good first school, which is a good family. A good family is an ideal family because it is far from quarrels so that it is comfortable, safe, peaceful and mutual love, in Islam it is called a *sakinah mawaddah warahmah* family. In a *sakinah* family, it is a family that has a minimum of calmness of husband, wife, and children, not *sakinah* of one party over the suffering of the other party. (Khoiruddin Nasution, 2009)

A harmonious family is the dream of every married couple. To achieve and realize this dream family, serious efforts are needed, especially for female and male couples who will and are building a household. Good cooperation must begin from the moment both couples get married. Obstacles in communication can cause marriage and family to be disharmonious, such as quarrels between husband and wife.

Marriage is a sacred event that unites not only two

individuals, but also two families and different life values. However, not a few couples enter the marriage stage without mental, emotional, and understanding of each other's roles and responsibilities. This is one of the causes of the increase in divorce rates, both nationally and in various regions, including Central Mamuju Regency.

Seeing this phenomenon, the government through the Ministry of Religion of the Republic of Indonesia designed a premarital coaching program in the form of the Bride-to-be Course (Suscatin). The goal is to equip the bride-to-be with basic knowledge about domestic life, including conflict management, husband and wife communication, and reproductive health. This program is expected to be able to prevent conflicts in marriage from an early age, as well as strengthen family resilience.

In order to minimize the divorce rate, the Ministry of Religious Affairs of the Republic of Indonesia initiated the formulation of the implementation of the Bride and Groom Course (Suscatin) contained in the Circular Letter of the Director General of Islamic Community Guidance to make the steps of the bride-to-be's course clearer. (Surat Edaran Dirjen Bimas Islam No. 2, 2024)

The bride-to-be's course, hereinafter referred to as Suscatin, is the provision of knowledge, understanding and skills, in a short time to the bride-to-be about household or family life, this refers to the regulation of the Director General of Islamic Guidance No.

DJ.II/491 of 2009 which is updated with the regulation of the Director General of Islamic Guidance No. DJ.II/542 of 2013. (Peraturan direktur jenderal bimbingan Masyarakat Islam Nomor : Dj.II/542, 2013)

The Bride-to-be Course (Suscatin), is an effort made by the government to equip the bride-to-be in welcoming the household, so that in domestic practice later married couples will be able to apply psychological provisions and skills in dealing with every family problem.

So that the formation of a *sakinah, mawaddah warahmah* will be easier to achieve and at the same time a harmonious society will be realized, as well as avoid conflicts and divorces, theoretically, the scope of suscatin material organized by KUA is quite representative, namely including marriage procedures and procedures, religious knowledge, laws and regulations in the field of marriage and family, rights and obligations of husband and wife, Women's reproductive health, family management, and marital and family psychology.

Karossa District, Central Mamuju Regency, is one of the areas that has KUA as a public service institution that provides marriage administration services. However, there have not been many studies that have investigated in depth the effectiveness of the implementation of Suscatin in KUA Karossa.

Based on the background, research on the effectiveness of suscatin in KUA Karossa District, Central Mamuju Regency, is relevant to be carried out. By understanding the extent to which the application of suscatin can increase the effectiveness of marriage administration services, it can provide valuable input for the improvement of systems and processes in the KUA.

Based on the above problems, the author formulates several problem formulations, including:

How effective is suscatin in KUA Karossa District in reducing the divorce rate? What are the supporting and inhibiting factors in the effectiveness of the implementation of suscatin in KUA Karossa District?

This research aims to:

To find out the effectiveness of suscatin in KUA Karossa District in reducing the divorce rate. To find out the factors that support and hinder the implementation of Suscatin in KUA Karossa District, Central Mamuju Regency, West Sulawesi.

Theoretical Benefits:

The expected practical benefits of this study are as follows.:

Able to contribute thoughts in accordance with the needs of readers and researchers related to the Effectiveness of the Bride-to-be Course in Reducing the Divorce Rate in Karossa District, Central Mamuju Regency. Research on the

effectiveness of the Bride-to-be Course at KUA Karossa District in reducing the divorce rate and is expected to be a reference material and discussion material that can be used as a reference and discussion material that can be used as a reference and discussion material for the increase the insight of students of the Faculty of Islamic Religion, especially Ahwal Syakhshiyah (Family Law) students and become a reference for further research. Practical Benefits The results of the research are expected to be input for thought and provide benefits regarding the effectiveness of suscatin in reducing the divorce rate, especially for employees of KUA Karossa District and to optimize or improve the quality of service and implementation in terms of the Bride-to-be Course.

And it is hoped that this research will be useful and used as reference material and to develop knowledge for those who want to research about the Effectiveness of the Bride-to-be Course (Suscatin) in Reducing the Divorce Rate.

This research is designed to explore the factors that influence the effectiveness of the Bride-to-be Course (Suscatin) in reducing the divorce rate in Karossa District. The course aims to provide couples with essential knowledge and skills related to marriage, communication, and family dynamics, which are critical for maintaining a harmonious relationship. However, there are various factors that can affect the success of such a program, including the quality of instruction, the relevance of the curriculum, the

engagement level of the participants, and the cultural and social context of the region. By understanding these influencing factors, this study will help determine how well the Suscatin program meets its goal of reducing divorce rates and offer recommendations for improving its impact.

In addition, this study will explore the strategies that the KUA (Office of Religious Affairs) in Karossa District can adopt to enhance the quality of service provided in the Suscatin program. This may include revising the course curriculum to address contemporary challenges in marriage, improving teaching methods, and ensuring that the program is accessible and engaging for all participants. A key aspect of this is optimizing the delivery of the course to ensure that the material resonates with the participants and provides practical, real-world guidance for their married life. Further, addressing potential barriers such as logistical issues, language barriers, and cultural differences will contribute to enhancing the program's overall effectiveness. By identifying and implementing these strategies, the KUA can ensure that Suscatin becomes a more powerful tool in preventing divorce.

This research will delve into the broader role of family education in divorce prevention within the community. Family education programs, like Suscatin, not only offer practical advice but also help shift social attitudes and behaviors regarding marriage and

family life. By equipping individuals with the right knowledge and skills, such programs can foster healthier relationships and promote a more resilient family structure. However, the role of the wider community in supporting such initiatives is also crucial. It is essential to recognize how societal norms, cultural expectations, and community support systems play a role in the success of family education programs. Through this study, we aim to highlight the importance of community involvement and how it can be leveraged to maximize the impact of educational efforts in reducing divorce rates.

Understanding the factors that contribute to the success of Suscatin, developing effective strategies for the KUA to improve the program, and acknowledging the broader societal context are all essential components of this research. The ultimate goal is to provide insights that will help reduce the divorce rate in Karossa District and contribute to the development of stronger, more resilient families. This research aims to serve as a useful reference for both policymakers and future studies in the field of family law and education, ensuring that such programs are both effective and sustainable in promoting long-term marital stability.

Similar previous research discusses one example also to be a comparative material for researchers in creating a research so that it can help researchers recognize other research perspectives in applying a discussion similar to other

research. Many previous studies are related to the same title, where researchers must be observant to see errors from other research results. To avoid plagiarism and repetition of words. Previous research can also function as a source of creativity that can later help researchers in conducting a research. Previous research will make it easier for us to determine systematic steps to compile a research in terms of theory and concept.

In this study, it examines previous information and research as a comparison material, by looking at the shortcomings, and advantages of the research. Although there is a connection between the discussions, this study has differences from previous research, as for examples of several previous studies, namely:

Nasruddin Yusuf, The Effectiveness of Bride-to-be Courses in Tagulandang District (2022), State Islamic Institute (IAIN) Manado. Qualitative Approach. With the data collection method obtained is the primary data source, namely interview data, The results of this study conclude that it is important to hold a bride-to-be course for each couple who will carry out a wedding. Although it is not completely perfect as an inhibiting factor, at least every bride and groom is coached and advised until accompaniment after marriage.

Dyah Ayu Vijaya Laksmi, The Effectiveness of the Implementation of Suscatin in the Jurisdiction of Kua Sekampung in an Effort to Prevent Divorce

(2022), Agus Salim Islamic Institute Metro Lampung. This study uses a type of Qualitative research, the implementation of Suscatin in the KUA of Sekampung District is still not in accordance with the regulation of Islamic Guidance number DJ 11/491 of 2009 concerning suscatin. Both related to materials, methods and resource persons as well as time allocation. This is due to the following findings: 1) The delivery of Suscatin's material was only delivered in a brief and in-depth manner. 2) The resource persons who delivered Suscatin material only came from circles in the implementation of Suscatin at KUA Sekampung District was not fully carried out during the 24 hours of lessons. The number of divorces among Suscatin participants at KUA Sekampung in 2018 was less than the number of divorces among married couples in 2019 or before the implementation of Suscatin.

Darmawati H, The Effectiveness of BP4 Extension Workers in Reducing the Divorce Rate in Makassar City (2020), State Islamic University (UIN) Alauddin Makassar. This research uses a Qualitative type of research. By producing descriptive data with descriptive-critical data analysis techniques. The results of the study show that the causes of divorce in Makassar City are the lack of responsibility of the husband in terms of maintenance, the occurrence of domestic violence, and infidelity caused by social media. BP4 extension workers have carried out their duties and functions to the maximum, but sometimes they still face obstacles,

especially in terms of time, brides-to-be who do not have time to attend Suscatin activities (bride-to-be courses), as well as in terms of the budget for the implementation of counseling.

Juniar Bursal, The Effectiveness of KUA Bacukiki Premarriage Guidance in Reducing the Divorce Rate in Parepare City (2021), State Islamic Institute (IAIN) Parepare, This study uses a type of qualitative research with a sociological and psychological approach, The results of the study show that the divorce rate in Bacukiki Parepare City has decreased from the last three years. The form of religious extension activities is premarital guidance, marriage contract practice activities and personal consultation.

Indra Gunawan, The Effectiveness of the Bride-to-be Course (Suscatin) in Kua Ketahun, North Bengkulu Regency in Forming the Sakinah Mawaddah Wa Rahma Family (2019), State Islamic Institute (IAIN) Bengkulu, This type of research is qualitative descriptive. Descriptive research is research that seeks to describe and interpret the phenomenon that is happening in the field. Furthermore, the approach used in this study is an empirical juridical approach, which is an approach in society through field research, which can also be done by reviewing, seeing, and analyzing problems using an approach to the principles and principles of law, Research Results of the bride-to-be course in the realization of the family of sakinah mawaddah wa

rahmah for the community in Ketahun District, North Bengkulu Regency has a positive impact on the people of Ketahun, in increasing understanding and knowledge about household/family life in realizing the family family as well as efforts to reduce the number of disputes, divorce and domestic violence.

This study has a significant difference compared to previous research. Most of the previous research, such as those conducted by Nasruddin Yusuf (2022) in Tagulandang District and Dyah Ayu Vijaya Laksmi (2022) at KUA Sekampung focused more on the technical implementation aspects of Suscatin, as well as administrative constraints and the quality of material delivery. Likewise, research by Darmawati H. (2020) which focuses on the effectiveness of BP4 extension workers in reducing the divorce rate in Makassar City, or Juniar Bursal (2021) which emphasizes the role of premarital guidance at KUA Bacukiki as an effort to reduce divorce.

Meanwhile, this study specifically examines the level of effectiveness of Suscatin in KUA Karossa District in reducing the divorce rate, with an emphasis on the process of providing premarital provisions, and collecting participant data. In addition, this study also deepens the analysis of supporting and inhibiting factors for Suscatin based on direct interviews with the head of KUA, religious extension workers, and course participants, which have not been touched in much detail in

previous research. Thus, this research provides a new contribution that is more contextual and applicative, and can be used as evaluation material for KUA in other regions with similar social characteristics.

RESEARCH METHODS

This study employs a qualitative approach aimed at gaining a deep understanding of behaviors, experiences, and social interactions related to the observed phenomenon. This method allows the researcher to collect data directly from the natural setting, providing a realistic and contextual insight into the subject matter. Unlike experimental or statistical research, qualitative studies emphasize observing events as they naturally occur.

A defining feature of qualitative research is its descriptive and analytical nature. Rather than simply gathering raw data, the researcher interprets and organizes information through processes such as coding and identifying themes. The focus is not on how often something happens, but on how and why it occurs, as well as the various factors that influence it.

This approach is also inductive, meaning theories are developed from the data rather than imposed beforehand. It encourages openness to new findings and allows for theory-building based on real-world observations. Therefore, the qualitative method is well-suited to this research, as it helps

uncover deeper meanings and processes that may not be evident through quantitative methods alone. (Mila sari dkk, 2022)

RESULTS AND DISCUSSION

The effectiveness of the implementation of suscatin in reducing the divorce rate is seen from two sides, namely the bride-to-be and the KUA organizer. As for the implementation of the bride-to-be course based on research conducted at KUA Karossa District, the Suscatin program has proven to be effective in reducing the divorce rate, This can be seen from the decrease in the number of divorces after the bride-to-be couples participate in the program.

To assess the extent of the success of the bride-to-be's course, it is necessary to analyze several indicators of effectiveness that appear in the process and results of the bride-to-be's course activities. Here are a number of aspects that reflect the level of effectiveness of suscatin in reducing divorce rates:

Providing provisions for domestic life

One of the objectives of the bride-to-be course is to provide basic knowledge, understanding, and skills to brides-to-be so that they are better prepared physically, mentally, and emotionally in living married life. Through this course, participants are equipped with material about the rights and obligations of husband and wife, conflict management, effective communication in the household, and the principles of building a sakinah family.

This provision is very important, considering that many couples enter the marriage stage without a deep understanding of the reality of domestic life. With the existence of suscatin, it is hoped that every couple is not only ready to carry out a formal marriage, but also able to maintain domestic harmony in the long term. (Safri, 2025)

Couples who take the bride-to-be's course have a higher tendency to resolve conflicts and maintain domestic harmony. This is reinforced by a report from the Ministry of Religious Affairs which shows that areas with high participation rates for brides-to-be courses tend to experience a decrease in divorce rates. (Kursus Calon Pengantin Berdasarkan Dirjen Bimas Islam Kementrian Agama No.DJ.II/491, 2009)

Registering prospective bride and groom participants as an initial step in coaching

The process of collecting data on prospective bride course participants is an important aspect that supports the effectiveness of this program. Through the data collected by KUA, the government can find out who took part in this training, as well as the extent of its spread in certain areas. This data collection is also the basis for further coaching after marriage, such as counseling for young families or guidance for the sakinah family. In addition, with complete and organized data, KUA can monitor the progress of participants, as well as evaluate the success of this program from time to time. This shows that

registration is not just administrative.

In an interview with one of the extension workers at the Karossa District religious affairs office, he said that "Every time the bride-to-be course is carried out, all participants are required to fill out the registration form that has been provided by attaching anything that is a requirement so that the organizers can record the participants and will be continued with the arrangement of the schedule for the implementation of the bride-to-be course." (Rara Anggraini,S.Sos, 2025)

According to a report from the Directorate General of Islamic Guidance of the Ministry of Religion (2022), digital reporting systems such as SIMKAH (Marriage Management Information System) have allowed for more accurate data collection regarding the number and identity of Suscatin participants.(Dirjen Bimas Islam, 2022)

The procedure for taking the bride-to-be course at KUA Karossa District is that the bride-to-be submits a marriage application to the Religious Affairs Office to register for the bride-to-be's course as one of the marriage requirements. The procedure provided by the KUA must be fulfilled by the bride-to-be, the requirements that must be prepared are to fill out the form provided by the organizer.

For the requirements that must be prepared by the bride-to-be to register for marriage, namely:

Photocopy of the prospective bride's ID card, Photocopy of Family Card, Letter of Introduction from the Head of RT/Lurah, Model Letter N1 (Marriage Introduction Letter), Letter N2 (Application of Marriage Will), Letter N3 (Bride's Consent Letter), Model Letter N7 (Marriage Recommendation from the KUA of origin if moving from the sub-district), Marriage permit for members of the TNI/POLRI from superiors, Photo of the bride-to-be size 2x3.3x4, 4x5 (4 sheets each), Copy of the Guardian's ID card, Copy of ID card of 2 Witnesses of the marriage contract, Copy of Suscatin Certificate, Copy of Last Diploma and Birth Certificate, If the marriage is in another sub-district, there must be a letter of recommendation from the KUA of the district of origin, the cost of marriage at the KUA is Rp.0; outside KUA Rp.600,000 paid through the Bank. (Dokumentasi di KUA Kecamatan Karossa pada tanggal, 2025)

If all the requirements are complete and the marriage has been registered at KUA, then the bride-to-be will be given an invitation to take the bride-to-be's course. Every catin (bride-to-be) male and female who will register their marriage at the Karossa District KUA is required to go through the bride-to-be's course process. Suscatin participants who have taken the bride-to-be's course will get proof of having participated in the activity in the form of a suscatin certificate which will later be used for the requirements for registering marriage.

The effectiveness of materials tailored to the needs of participants

The effectiveness of a course is largely determined by the suitability of the material to the real needs of its participants. In the context of Suscatin, the material presented has been designed to cover aspects of religion, psychology, health, household economics, and childcare. However, the challenge is how the material is packaged so that it is easy to understand, relevant, and applicable for brides-to-be from different backgrounds. Therefore, it is important for facilitators or extension workers to adjust the delivery method to the conditions of the participants—both in terms of age, education level, and life experience. When the material is delivered with a communicative and contextual approach, the learning process will be more meaningful and the course objectives will be easier to achieve.

The effectiveness of the premarital program is highly dependent on the interactive delivery method and the ability of the resource persons to adapt the material to the participants' backgrounds. Material that is too theoretical or out of context can reduce participants' interest and understanding of the substance of the course. Therefore, training for facilitators and periodic evaluations of the Suscatin curriculum are crucial. (Yuliana dan Sahid, 2021)

The implementation of Suscatin (Bride-to-be Course) is carried out by providing material

on the rights and obligations of husband and wife, family management, reproductive health, and marital psychology. The material was delivered by Islamic religious extension workers through lectures, discussions, and questions and answers.

Premarital family development has been carried out by the Marriage Advisory, Development and Preservation Agency (BP4) since 1961 in the form of a bride-to-be course (Suscatin). The bride-to-be's course is a material delivered to the bride-to-be with a duration of 24 hours of lessons which includes:

Marriage Procedures and Procedures: 2 hours, Religious Knowledge: 5 hours, Laws and Regulations in the field of Marriage and Family: 4 hours, Husband and Wife Rights and Obligations: 5 hours, Reproductive Health: 3 hours, Family Management: 3 hours, and Marriage and Family Psychology: 2 hours.

The existence of this body serves to achieve the goal of marriage, which is to form an eternal happy family based on the One Godhead. (Badan Kesejahteraan Masjid Pusat, UU Perkawinan No., 1 Tahun 1974. Jakarta: Badan Kesejahteraan Masjid Pusat, 1983)

In this context, one hour of lessons is usually equivalent to 45 minutes. Thus, the total duration of the course is about 18 hours effective. This duration is generally divided into several sessions that are held in 1 to 3 days, depending on the policy of each local Religious

Affairs Office (KUA).

The bride-to-be's course is carried out by dialogue methods, simulations and even case studies which begin with lectures. The speakers and resource persons are usually religious leaders, extension workers, heads of KUA and marriage consultants according to their own expertise. Organizers by the KUA include bodies that are accredited by the Ministry of Religion such as the Marriage Advisory, Development and Preservation Agency (BP4).

The preservation of a marriage cannot be pursued after problems in the household. However, the preservation of a marriage must be pursued since before the marriage occurs, the prospective husband or wife must know his rights and obligations and have knowledge about the concept of forming a *sakinah* family. The issuance of the circular letter of the director general of Islamic guidance number DJ.II/491/2009 concerning the bride-to-be course is a response to the high number of divorce cases and cases of domestic violence (KDRT) in Indonesia. By taking the bride-to-be course (Suscatin), brides-to-be couples who want to go to the marriage level will be equipped with basic knowledge and skills in married life.

The results of interviews and observations in the field show that the bride-to-be's course is clearly aimed at making the bride-to-be not only administratively ready, but also emotionally, mentally and spiritually ready. This program has a positive impact,

especially to the bride-to-be who take the bride-to-be's course enthusiastically, wholeheartedly, actively asking questions and discussing during this program. Many couples admit to gaining a new understanding, and even feel confident to start a married life. As in the interview with one of the brides-to-be:

"The material presented to the bride-to-be is material on purification, fiqh munakahat, the obligations of husband and wife, marriage law and ijab qabul to male catin. The material is quite clear and easy to understand even though the implementation time is quite short." (Catin di KUA Kecamatan Karossa, 2025)

Apart from being a form of premarital education, the bride-to-be course (Suscatin) actually also plays an important role as a space for reflection for couples to recognize important values in a marriage. In a more relaxed but directed atmosphere, couples are invited to understand each other's backgrounds, and realize that marriage is not only about love, but also responsibility, commitment, and readiness to face conflicts in marriage.

Some participants said that in the question and answer session or discussion session about conflict management in a marriage, it is something that must be known so that they understand that married life does not always run smoothly.

In addition, this bride-to-be's course is also sometimes not benefited to the maximum. Some participants said they took the

bride-to-be's course only for administrative needs to get married, not because of awareness of the importance of debriefing the bride-to-be's course. This has an impact on low active participation, so that the information obtained or received becomes less effective. Apart from the low participation of the bride-to-be, the KUA sometimes also buys time where the presenter in the implementation of the bride-to-be's course is late to come. On the other hand, there are also several couples who come in turns or even represent, which can reduce the essence of the implementation of the bride-to-be course.

Suscatin or the Bride-to-be Course has a very important role in educating Islamic sciences in family life in order to realize a sakinah, mawaddah and warahmah marriage. The existence of a bride-to-be course program as a mandatory program for every bride-to-be plays an impact on reducing divorce cases in Karossa District. This means that the bride-to-be course is not directly used to reduce divorce, but helps to create couples who understand and are able to carry out the tasks in married life, which has an impact on the decrease in divorce rates. Therefore, the effectiveness of the bride-to-be course (Suscatin) in reducing the divorce rate is so important.

The effectiveness of the bride-to-be course is not only measured by the number of couples present, but also by the transformation of the bride-to-be's understanding and mental

readiness in facing domestic problems. Many couples who initially only had an idealistic picture of a marriage, began to realize the complexities that would be faced in the future after taking the course. They learned that conflict in the household is not something that should be avoided, but managed, and that communication is important and the key to domestic harmony.

The effectiveness of Suscatin can also be seen from the ability of participants to apply the values obtained into the real practice of domestic life after marriage. Some of the speakers who are married admitted that they are better prepared to face small problems because they have been given an overview and solutions during the training. This proves that the course is not only theoretical, but really has a practical impact when delivered with the right approach.

Supporting and Inhibiting Factors in the Effectiveness of the Implementation of the Bride-to-be Course at KUA Karossa District

Supporting factors in the effectiveness of the bride-to-be at the Karossa District KUA

In an effort to improve the quality of home life and reduce the divorce rate, the implementation of the Bride-to-be Course (Suscatin) cannot be separated from the various supporting factors that affect it. These factors play an important role in supporting the effectiveness of the program, both in terms of technical implementation, policy support,

and community participation. Based on the results of observations in the field and interviews with several sources, it was found that Suscatin's success was greatly supported by several factors, namely:

First, there is support from religious extension workers.

In the implementation of the bride-to-be course at the Karossa District Religious Affairs Office, there are several supporting factors that make this program run effectively. One of them is the support of competent and communicative religious extension workers. The extension workers not only convey the material theoretically but the extension workers convey the material in a way of discussing and giving more space to the bride-to-be to ask questions, the way the extension workers provide material with a more grounded and contextual approach is quite good so that it is easy to understand by participants from various educational backgrounds. With real experiences shared by presenters, it is often an added value that makes participants feel more emotionally connected.

In accordance with the interview of the head of the Karossa District KUA who stated that:

"The material provided must be clear and precise, especially not all brides-to-be have a sufficient educational background, so the delivery of material and good discussions are important points in the implementation of brides-to-be

courses, usually during the bride-to-be's course, the bride-to-be is given space to talk so that all the things she wants to say are clear." (M. Safri, 2025)

Second, Materials that are systematically arranged

Another supporting factor is the existence of structured and systematic material, covering several aspects, namely religious aspects, psychology, communication, and reproductive health. Materials adapted to today's household order make the course more relevant, and not outdated. The Karossa District Religious Affairs Office also conducts a simple simulation during the presentation of the material so that the material provided makes the training atmosphere more relaxed, more lively and interesting.

Varied methods of delivering material are one of the determinants of the success of a program. At the Karossa District Religious Affairs Office, extension workers use lecture methods to simulate real domestic conflicts. This material makes participants more active and not quickly bored. In an interview with one of the religious counselors, he mentioned that the use of real life stories or examples of cases that often occur in households is very helpful for participants to imagine the household challenges that they may face later.

"If we give a real example, they will understand quickly and be more active in this training. Especially problems such as the economy, family or social media

influences. If we give real examples, they will understand quickly and be more active in this training. Especially problems such as the economy, family or social media influences." (Penyuluh KUA Kecamatan Karossa, 2025)

Third, active participant involvement

One of the important aspects of the effectiveness of the bride-to-be course is the active involvement of participants in the learning process. Based on the researchers' observations and interviews, participants who actively discussed, asked questions and shared personal experiences tended to feel more prepared to live a married life. This was emphasized by one of the speakers that communication materials in the household were very helpful in understanding how to manage emotions well and differences of opinion with their partner.

"With the material on conveying something well, two-way communication and mutual understanding make problems quickly solved. From this I learned that understanding each other and not prioritizing emotions when there is a problem is a key in a relationship." (Calon pengantin Kantor Urusan Agama Kecamatan Karossa, 2025)

Apart from the above supporting factors, the commitment and enthusiasm of the participants are also aspects of the success of the couple, couples who come with the intention of learning are usually more active and open in discussions. This creates a positive

class dynamic, as participants not only passively receive the material, but also share their views and experiences with each other.

Fourth, Support from relatives

In an interview with one of the brides-to-be, it can be seen that the support from the closest people is also very influential in terms of marriage readiness. Participants who are supported and encouraged to participate in this program tend to be more active, more open and serious in undergoing activities than participants who come only for administrative purposes, they tend to be passive and consider this course as a formality and only to drop the obligation to follow suscatin. Faktor penghambat dalam efektivitas kursus calon pengantin di KUA Kecamatan Karossa.

On the other hand, the implementation of the Bride-to-be Course (Suscatin) also faces various challenges that can hinder the achievement of program goals optimally. These inhibiting factors are important to be studied further in order to find appropriate solutions to increase the effectiveness of the program in the future. Some of the inhibiting factors are:

First, the availability of physical facilities

In an important finding from the results of the interview research is that the implementation of suscatin (Bride-to-be Course) is still facing difficulties in terms of the availability of physical facilities. The resource person mentioned that the training room used is often

inadequate to conduct the bride-to-be's course program. The condition of the room is quite narrow and the lack of presentation equipment such as projectors or whiteboards is a problem quite often. This situation indirectly impacts the comfort of the participants, which then affects the concentration and active participation of the participants during the training course of the bride-to-be.

Second, limited operational funds

Another problem that cannot be ignored is the limitation of operational funds. The resource person said that the allocated budget is still limited, minimal funds make training cannot be carried out regularly, as a result of which this program is often carried out in a casual manner, without careful planning and optimal technical preparation. (M. Safri, S.Ag, 2025).

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that the implementation of the Bride-to-be Course (Suscatin) at KUA Karossa District is quite effective in helping to reduce the divorce rate. This effectiveness can be seen from the increase in the mental, emotional, and understanding of the bride-to-be towards home life after taking the course. This program is not only theoretical, but has a practical impact because the material is delivered contextually and relevant to daily life. The supporting factors for the success of this program include: the active involvement of competent religious extension

workers, interesting and varied methods of delivering material, high participant participation, and support for the social environment such as family and community. Participant data collection and the involvement of other institutions also helped strengthen the effectiveness of the program. Meanwhile, the inhibiting factors include limited physical facilities, and lack of operational funds. Overall, the Suscatin program has proven to have a positive contribution in forming a family that is sakinah, mawaddah, and rahmah. Therefore, strengthening from various sides, both structurally and culturally, is needed to ensure that this program runs more optimally and sustainably.

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