

Implementation of the Bride-to-Be Course at the Pallangga District Religious Affairs Office, Gowa Regency

M. Ilham Muchtar¹, Iffah Mauidzah Kasim²

^{1,2} Department of Family Law, Faculty of Islamic Studies, Universitas Muhammadiyah Makassar

Abstract

The purpose of this study is to determine the objectives, processes, and factors that support and impede the implementation of the Prospective Bride Course (suscatin) at KUA Pallangga. This study employs a qualitative approach to field research (Field Research) conducted at KUA Pallangga. This study utilizes both primary and secondary data sources. Techniques for data collection, interviews, documents, and observations. 1) The objectives of implementing Suscatin in KUA Pallangga have been realized as a result of the synchronization of government objectives and implementation objectives in KUA Pallangga. 2) The process of implementing suscatin at KUA Pallangga has been implemented because it conforms to the program developer's specifications; however, the results have not been implemented because they have not reached the anticipated goal. 3) Suscatin at KUA Pallangga has functional personnel who are professionals and experts in their fields, the enthusiasm of the suscatin participants in following the guidance, because of the many knowledge they have just gained, adequate facilities and infrastructure, a conducive atmosphere as for factors inhibitors of Suscatin in KUA kPallangga, namely: the mother of brides-to-be, particularly men, to their work, hanya has a professional.

Keywords: Implementation; Curriculum; Bride; Suscatin

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*)Corresponding Author:

Ilhammuchtar@unismuh.ac.id

Introduction

Marriage is one of the commandments of Allah swt, as well as the Sunnah of Muhammad s.a.w., which is strongly recommended for Muslims. Marriage is a *fitrah* event and the greatest means of nurturing offspring and strengthening relationships between fellow humans, which is why peace of love and love sayang are guaranteed (F. Arifandi, 2018: 6).

The marriage decree is included in the QS. An-Nur [24]: 32,

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن
فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translate:

"And marry those who are alone among you, and those who are worthy (of marriage) of your sahayamu servants who are men and your sahayamu servants who are women. If they are poor, God will empower them with His gifts. And Allah is All-Gifted and All-Knowing."

In a hadith, the Prophet of Allah (pbuh) stated:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ لَنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَعْشَرَ الشَّبَابِ،
مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضَىٰ لِلْبَصْرِ،
وَأَحْصَنَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ
وَجَاءٌ»، رواه مسلم

Translate:

"From Abdurrahman bin Yazid. From Abdullah: Said to us by the Messenger of Allah 'alaihi wa sallam: O Young Men, whoever has the ability to marry, let him marry, for marriage is more submissive, and more fortifying the public. And whoever is incapacitated, let him shaum (fast), for the fast can fortify himself" (Muslim, 1392H: 1019).

Marriage is also a container of tranquility in life where there is a tendency of the heart, the satisfaction of inner birth needs for both spouses.

Marriage is also viewed as a strong inner bond between husband and wife in Islam.

Marriage is not only a happy and joyful occasion, but it must also be strong and noble. If the bond of life can lead the bride and groom to happiness and love, then the marriage is solid. A strong marriage is one in which both partners' physical and mental needs are met, thereby enhancing the spiritual, psychological, sociocultural, educational, reproductive, environmental, and economic functions of the family. (Mughtar, 2020). All of these functions, as outlined in government regulation No. 21 of 1994 (Article 4), are encapsulated in the language of the Qur'an by the three terms "*Sakinah, Mawaddah, and Warahmah.*"

For a marriage to be a solid marriage, both brides-to-be must make meticulous and mature preparations. Meticulous means that both brides-to-be have the knowledge to anticipate various things that will arise from the marriage, so that with later problems it is difficult for the two to let go of each other's hands and end the marriage with divorce.

From the beginning of 2019 to the beginning of 2020, the divorce rate in Gowa Regency has reached 1,635 cases with various types of household problems, and the demand for divorce is dominated by requests for wives or divorces; this is due to prolonged and unending problems in the household, such as domestic violence, the presence of third parties in the household, and the existence of economic difficulties. Because this foundation is one of the efforts to realize a *sakinah* marriage and avoid domestic problems such as divorce and domestic violence, the spouse of

the future husband and wife must equip themselves with various understandings and knowledge about domestic life before entering the marriage door, which is a good and proper provision.

Departing from the preceding explanation, the Marriage Advisory, Development and Preservation Agency has implemented the Prospective Bride Course (Suscatin) as part of its efforts to realize the goal of a solid marriage so that it does not result in divorce (BP4). This organization was founded in 1961, seeks to form a solid and happy family in accordance with the principles of the One True Godhead, and has Ministry of Religion approval to conduct the Bride-to-be Course.

Through the implementation of the provision suscatin that has been provided at the time of guidance, it is hoped that the bride and groom can carry out their marriage well, as the quality of a household in the future is determined by careful preparation prior to entering the dipper of domestic life, so that the household does not run aground with divorce in the middle of the road later.

This study's problem is "how to implement the Prospective Bride Course in the KUA Pallangga District, Gowa Province" (hereinafter referred to as KUA Pallangga). This study aims to determine the purpose of implementing the Prospective Bride Course (suscatin) at KUA Pallangga, the process of implementing the Prospective Bride Course at KUA Pallangga, and the factors supporting and inhibiting the implementation of the Prospective Bride Course at KUA Pallangga.

Research methods

Types and Methodologies of Research

Based on the theory of Sugiyono (2015: 6), the type of research employed in this study is field research, in which researchers go directly to the research location to collect data in accordance with existing facts.

The research methodology is qualitative. Qualitative Research is research that seeks meaning, comprehension, and comprehension of a phenomenon, event, or human life by being directly or indirectly involved in the researched, contextual, and exhaustive setting (Muri Yusuf, 2014: 328). This method intends to describe KUA Pallangga's implementation of Suscatin for future brides. This investigation is being conducted by the Office of Religious Affairs, Jl. Baso Dg. Mangawing No.15, Pallangga District, Gowa Regency.

Investigate Data Sources

The research data sources include both primary and secondary information. Primary data sources are those that provide data directly to data collectors (Sugiyono, 2015: 308). The data obtained for this study came from Palangga KUA resource persons and suscatin participants. A secondary data source is a source that does not provide data directly to the data collector, such as through another person or a document.

Data Collection Techniques

Data collection methods are techniques or procedures utilized by researchers to collect data (Rahmat Kriyantono, 2009: 93). D.J. Supranto

argues that "good data in a study is data that spans a broad area and can paint an intriguing picture of the conclusions" (Sutrisno Hadi, 1993: 11).

In general, qualitative research requires three types of data collection techniques: interviews, documents, and observations. In this instance, the researcher conducted interviews with the Suscatin resource person, the Head of KUA Pallangga, and the Participants of the Prospective Bride Course (Suscatin) in order to gather information on the implementation of Suscatin, the suscatin process. Additionally, create a record of the activities that have transpired. Lastly, conduct observation by personally observing the implementation and procedure of Suscatin at KUA Pallangga. The data were collected from a variety of sources using a variety of techniques (triangulation). And it is conducted continuously until all available data has been gathered using a variety of research instruments, including interview guidelines, documentation guidelines, and observation guidelines.

The Findings and Discussion

The Future Bride Course Concept (Suscatin)

Suscatin is the provision of knowledge, understanding, and skills regarding home or family life to the future bride in a short period of time. The couple taking the bride-to-be course consists of Muslim men and women who will live a domestic life in a marriage bond, or the bride-to-be.

The bride-to-be course is one of the steps required prior to the execution of the marriage contract.

Suscatin is coordinated by the Marriage Advisory, Development, and Preservation Agency (BP4) or other institutions with Ministry of Religious Affairs accreditation.

Future Bride Course Materials

Based on the Regulation of the Director General Guidance of the Islamic Community of the Ministry of Religion Number DJ. II/491 of 2009 on the Bride-to-be Course, Chapter III Article 3, TheCatin course is given at least 24 hours of lessons delivered by resource persons consisting of marriage and family consultants using the methods of lectures, dialogues, simulations, and case studies. These materials consist of:

1. Wedding practices and procedures (2 hours)
2. Religious understanding (5 hours)
3. Marriage and family-related statutes and regulations (4 hours)
4. Rights and responsibilities of the husband and wife (5 hours)
5. Reproductive wellbeing (3 hours)
6. Family administration (3hrs)
7. Family and marriage psychology (2hrs)

Based on the regulations of the Islamic Community's General Director's Guidance No. DJ. II/491 Year 2009 on the course of brides-to-be applies the catin (bride-to-be) in order to first take the course of the bride and groom before holding a wedding. Following are the objectives of implementing Suscatin:

- a. Participants in Suscatin are able to comprehend the topic of marriage and the intricacies

- of establishing a household in accordance with Shari'a, including the basis of marriage, the purpose and wisdom of marriage, the terms and conditions of marriage, the marriage contract, and the *kaul ijab*. Religion regulates the significance of brides-to-be knowing the rules of shari'a, ranging from marriage procedures and procedures to the rules for building a home.
- b. With this knowledge and comprehension, it is hoped that married couples will be able to fulfill their respective rights and responsibilities.
 - c. Participants in the Suscatin program are able to comprehend and fulfill their respective roles in domestic life. A good married couple is comprised of partners who are able to contribute to daily household tasks. Couples are expected to always make a concerted effort to apply their religious teachings and virtuous values in their daily interactions (Al-Faqy, 2010: 53).
 - d. Participants in Suscatin were able to comprehend the significance of maintaining harmony by avoiding domestic violence. Domestic violence is an act that causes physical or mental misery or suffering, as well as domestic neglect. Therefore, each family member must be able to preserve domestic harmony.
 - e. Participants in the Suscatin program became more mature and prepared for the arrival of children in their homes. The

presence of children is a dream for married couples, but children are a responsibility that must be well maintained in order to avoid falling into negativity, so that nurturing and educating children is a responsibility and obligation for parents in the family (C. Tjakariawan, 2011:271). Therefore, the provision of provisions at the beginning of a marriage is the basic capital that can be used as a guide for the future education of their children.

About KUA Pallangga

Residents of Pallangga Subdistrict are religious, with the majority being Muslims; consequently, some of the people's lifestyles are governed by Islamic law. Since Islam's introduction to the Gowa Regency, this custom has existed. The implementation of Islamic marriage law for its adherents resulted in the establishment of an institution that regulates this field of Islamic marriage so that the marriage process does not occur arbitrarily. In the meantime, the Imam/P3N, as the local religious leader, was responsible for arranging marriages in the villages. However, this arrangement was not what it is today because it was not recorded at the time.

The Pallangga Religious Affairs Office (KUA), which is also the Pallangga District Marriage Hall, relocated to Pekanglabbu Kel from T etebatu Village, Lingkungan Cambaya, where it previously resided. Tetebatu circa 1982 to the present. In 2005, the Pallangga District was divided into the Pallangga District as the main district

and the Barombong District as a division district.

Since the founding of KUA Pallangga in Pekanglabbu, KUA Pallangga has witnessed an increase in marriages commensurate with the population's growth and development. In addition, in order to maximize the main duties and functions of the KUA, each KUA employee has their own field of duty that is integrated in a principle of providing services and guidance to the community to the maximum, so that it is hoped that KUA Pallangga as one of the spearheads of the Gowa Regency Ministry of Religious Affairs Office can carry out its duties properly and satisfactorily.

The high heterogeneity of the population, combined with the economic conditions of the majority of the lower middle class and the existence of diverse religious understandings, presents a formidable challenge for the Pallangga District Religious Affairs Office in its efforts to provide guidance and direction to the community so that it may be aware of and follow the *diridla* I prescribed by Allah swt. Therefore, KUA Pallangga, as a government institution with the mandate to actively promote religious development, must always provide the community with accurate and reassuring information, necessitating personnel with sufficient intellectual capacity and high moral standards.

Given the difficulty and complexity of the problems faced by both the government and the community in the Pallangga District area, one of the elements of the analysis is the average of 800 marriages per year. In addition,

the community's socioeconomic and cultural conditions are dynamic-heterogeneous, with a mix of urban and rural communities in the style of farmers/planters, and a population density of 98. The Pallangga Religious Affairs Office, which serves 372 individuals, requires KUA personnel who are competent and capable of meeting all challenges in order to provide the highest level of service, both internally and externally.

In 2012, KUA Pallangga expanded its services alongside the implementation of the Marriage Management System (SIMKAH). Registration, Register, Printing of marriage books, NB and NC are carried out in one system, so that effectiveness, both in terms of time or energy can be more efficient.

Implementation of the Course for Future Brides at KUA Pallangga

The Pallangga Office of Religious Affairs (KUA) has been implementing *Suscatin* since 2014, with the following main objectives: 1) to reduce the rising divorce rate, 2) to reduce domestic violence (domestic violence), and 3) to create marriages that are *sakinah, mawaddah, wa rahmah* by educating partners on their respective rights and responsibilities. Rustiani, one of the Religious Extension Officers, stated in his interview:

"The purpose of implementing this suscatin is to inform the catin that getting married requires a great deal of preparation, one of which is following the guidance of suscatin in KUA because there are many materials provided that, by the grace of God, are helpful for domestic life."

Nevertheless, based on field observations, it was found that prospective brides' participation in suscatin guidance activities was still low for various reasons, such as not being in place, at work, or not coming from rantauan, despite the fact that this course must be followed by both the prospective husband and wife and that taking the *catin* course is required because one of the goals of the bride-to-be course is to increase suscatin participation. The importance of future brides knowing the rules of shari'a stems from the fact that agam a regulates everything from the procedures and procedures for marriage to the rules for building a household.

The *penghulu* requires that brides-to-be be serious about taking the course because it has many benefits for their home life in the future and so that the Director General of the Islamic Society's intended purpose for implementing the bride-to-be course can be fully realized. Imran, one of the participants of suscatin, said:

"I am very happy to be taking this course because I was taught a great deal of do'a-do'a, and knowing what the responsibilities of the wife and husband are, I hope this program continues to exist because this material is very important and there are many benefits."

Suscatin progres is crucial for establishing a *sakinah mawaddah wa rahmah* household and avoiding problems such as divorce and domestic violence that can lead to the failure of establishing a household (domestic violence).

Here is the implementation procedure for the Bride-to-Be Course policy:

1. The Implementation of the Bride-to-Be Course (SUSCATIN)

Effective implementation of policies or programs can be analyzed based on the implementation process (process perspective) and the achieved results (result perspective). From a process perspective, a government program is deemed successful if its implementation is in accordance with the program maker's implementation instructions and provisions, which include, among other things, implementation procedures or procedures, implementing agents, target groups, and program benefits. From a results perspective, the program is deemed successful if it has the desired effect. A program may be successful from the perspective of its process, but fail in terms of its impact, or vice versa. In other words, policy implementation is deemed successful when there is congruence between the passed process and the achieved results (Akib, 2010).

Observations indicate that the implementation of suscatin in KUA Pallangga, in accordance with the rules established by the Director General of Islamic Community Guidance, aims to create a harmonious household and reduce instances of conflict, divorce, and domestic violence (KDRT). In the process of implementing the prospective bride course at KUA Pallangga, each participant receives marriage guidance materials from KUA speakers in order to follow this bride-to-be course, which is one of the required steps for brides-to-be prior to holding a wedding.

After the couple registers with KUA, ten days before the marriage contract is signed, the *catin* must follow *suscatin*, as this is a requirement for the issuance of marriage books and marriage registration, as well as evidence of having completed the *catin* course. If one of the two is unable to attend or resides outside the KUA Pallangga area, they must still follow *suscatin* in their regional KUA, as after following *suscatin* eve, the *catin* can sign the marriage contract.

Baharuddin as the speaker *suscatin* said:

"The Prospective Bride Course is implemented with several procedures that must be fulfilled by catin, namely terfirst data collection is carried out at KUA, then the bride and groom fill in the biodata, then told to recite, then taught the ablution procedures and recitation of the Surah A l-Fatihah and some short surahs, This is because a husband will later become a priest in the family, and a wife must also be aware of it."

2. Distribute Materials.

The following materials are presented in KUA Pallangga's *suscatin* guidance process:

- a. Readability of the Qur'an
- b. Religious Understanding
- c. Knowledge of Fiqh Munakahat includes the following:
- d. Function of marriage
- e. Normative bathing requirements
- f. Rights and responsibilities of the husband and wife
- g. Do'a prior to purification and bathing
- h. Do'a prior to conjugal activity

i. Thaharoh

In addition to the practical information listed above, there is also the following information: marriage procedures and procedures, husband and wife rights and obligations, health and reproduction, family management, marriage psychology, and marriage regulations.

The material presented in the implementation of *suscatin* at KUA Pallangga is limited to issues surrounding *fiqh munakahat*, namely *adab* before intercourse, such as praying, husband and wife rights and responsibilities. In addition, the KUA Pallangga invited speakers from the Health Office and the Ministry of Religion to speak on reproductive health and religious comprehension for *catins*. However, this external speaker is only conducted on a sporadic basis, despite the importance of these two materials for future brides.

Consequently, if you refer to the aforementioned regulation Dirjen, the *suscatin* material in the Pallangga Kua was not implemented in accordance with the applicable rules.

3. Implementation Time

The implementation of *suscatin* at KUA Pallangga takes place ten days prior to the wedding and lasts between thirty and forty-five minutes on a single day.

According to the official rules of the Director General regarding the timing of the implementation of *suscatin*, the implementation of *suscatin* at KUA Pallangga is not in accordance with the published rules, as the *Catin Course Material* is taught

for a minimum of 24 hours by multiple speakers. Director General of the Islamic Society of the Ministry of Religion's goal of issuing regulations for the Bride-to-be Course has not been accomplished in such a short amount of time.

4. Supervisors/Resource Persons for the Course for the Bride and Groom.

Numerous supervisors at KUA Pallangga hold Civil Servant and Honorary status. The supervisor at KUA Pallangga is the Religious Extension Officer, also known as asource. However, based on the observations and interviews of multiple supervisors at KUA Pallangga, there are those who have not mastered the suscatin material well and professionally. (Baharuddin, Interview, 3/29)

According to the Director General's regulations, the supervisor of suscatin must have broad knowledge and insight as well as the ability and skills of the dalam field, particularly in the area of fiqh munakahat, so that the predetermined materials can be mastered properly and the participants can experience the benefits of following suscatin.

5. Transport method

The source employs lectures and dialogues when imparting Suscatin's advice to the brides-to-be. In order to create a pleasant course environment and ensure that the participants of suscatin can easily comprehend what the resource person is conveying, the lectures and dialogues are also conducted in a language that is easy to comprehend and contains an element of humour. They are also able to

respond openly and actively to the speakers regarding a variety of household issues that may arise in the future (Utari, Interview, 29/3).

The provision of material by narasumber with lectures and dialogues conducted at KUA Pallangga is in accordance with the regulation of the Director General of Islamic Community Guidance of the Ministry of Religion n Religion on the Course of Brides-to-be Number: DJ.II / 489 dated December 10, 2009 that in delivering the guidance of the Prospective Bride Course, the supervisor Must use the method of delivering lectures, dialogues, simulations, and case studies so that the students can better understand However, it is regarded as highly professional for speakers to provide material and handle it competently.

The material presented by narasumber is written so that it can be distributed to participants and reread outside of the KUA. As a requirement for the publication of their marriage book and as a sign of having attended the Bride-to-be Course, the KUA also issued a certificate to those who had completed the Bride-to-be Course.

Suscatin's inhibiting and promoting factors in KUA Pallangga.

There are factors that support the implementation of suscatin at KUA Pallangga, but there are also factors that inhibit its use. These are the supporting factors that are mentioned:

3. Contributing Factors

These factors contribute to the implementation of Suscatin at KUA Pallangga:

Have personnel who are professionals and subject matter experts in their respective fields.

The eagerness of the participants to participate in the guidance, as a result of their newly acquired knowledge.

Facilities and infrastructure that are adequate.

Conducive environment

1. These factors contribute to the implementation of *Suscatin* at KUA Pallangga:
2. Have personnel who are professionals and subject matter experts in their respective fields.
3. The eagerness of the participants to participate in the guidance, as a result of their newly acquired knowledge.
4. Facilities and infrastructure that are adequate.
5. Conducive environment

Impeding Factors

The majority of KUA Pallangga's *Suscatin* implementation went according to plan, but there are still a number of obstacles in the application of *Suscatin*, including:

The busyness of the brides-to-be, particularly the grooms, with their work, preventing them from taking the time to follow the advice of *suscatin*.

Suscatin guidance has not been fully aligned due to the scarcity of extension workers and professional speakers in their respective fields, which has prevented its completion.

The absence of experts in other fields, such as psychological about marital psychology content and health

presenters, who are only brought in at certain times and not for every *suscatin* implementation.

Kua Pallangga's efforts to implement the *suscatin* program continue to face challenges. Therefore, the KUA should conduct socialization and evaluation in order to eliminate obstacles to the implementation and application of *suscatin*.

Conclusion

Based on the results of the above study, the researcher reached the following:

1. The purpose of implementing *suscatin* in KUA Pallangga has been realized because it has synchronized the objectives of the government, namely the regulation of the Director General of Islamic Community Guidance on the Prospective Bride Course, with the purpose of implementing *suscatin* in KUA Pallangga, which is to increase understanding and knowledge about domestic or family life in realizing *sakinah*, *mawaddah*, *warahmah* families and reduce the number of disputes, divorce, and childlessness.
2. The process of implementing *suscatin* in KUA Pallangga has not reached the expected time target of at least 24 hours of lessons, while its realization ranges only around 1 hour per face-to-face with *catin*. The process of implementing *suscatin* in KUA Pallangga has not run as it should have been set by the Director General of Bimas in 2013. Religious knowledge such as *Fiqh*

Munakahat, The purpose of marriage, Compulsory bathing procedures, Rights and obligations of husband and wife, and Do'a prior to ablution comprise the core presentation of *suscatin* material.

3. *Suscatin* at KUA Pallangga is supported by functional personnel who are professionals and subject matter experts, the emancipation of *suscatin* participants in following guidance, sarana and adequate infrastructure, and a conducive environment. Obstacle factor is the brides-to-be's, particularly men's, commitment to their work, which prevents them from following *Suscatin*'s advice. Only have a professional extension worker in their field. The person who is a resource for *suscatin* is less professional in conducting *suscatin* guidance.

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