

THE EFFECTIVENESS OF PREMARITAL MARRIAGE GUIDANCE (ISLAMIC EDUCATION GUIDANCE MODEL) IN REDUCING THE HIGH DIVORCE RATE IN KUA NORTH SUMATERA PROVINCE

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ABSTRACT

Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance, which aims to create a happy and peaceful family and reduce the divorce rate. But in reality, in the city of Medan, the divorce rate continues to increase every year. This study focuses on the issue of implementing premarital marriage guidance based on the Decree of the Director General of Islamic Community Guidance Number 379 of 2018 at the KUA in Medan City, as well as the extent of the impact of fostering premarital marriages. based on the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning reducing the divorce rate in Medan City. The research model (mode of inquiry) is a type of qualitative research oriented to field research (empirical), which is related to the Islamic education approach and premarital guidance. The results of the research are oriented towards the effectiveness of coaching and education for premarital marriages that are not working as well as they should. There are still many married couples who do not get premarital marriage guidance but get a marriage certificate, and premarital marriage coaching should be an administrative requirement by showing proof of marriage certificate for couples who are getting married. There is also a lack of understanding of the implementation of Islamic educational values, and the government must give authority to the KUA as a follow-up to premarital marriage development activities to mediate between married couples who are about to divorce before going to the Religious Courts.

Keywords: Premarital Marriage Guidance, Islamic Education, Divorce, KUA.

1. INTRODUCTION

Article 1 of Law Number 1 of 1974 concerning Marriage very clearly states that the purpose of marriage is to form a happy household, or what is termed "*Sakinah* (Bahtiar 2012), *mawaddah* (Mardani 2016) *wa rahmah* (Departemen Agama, n.d.)". Coupled with the sentence "based on belief in the One and Only God", this article further emphasizes that marriage is not an ordinary civil contract, but a contract held on the principle of an eternal contract (*misaqan ghaliza*) (Isma'il and Al-Fida, n.d.). For this reason, husband and wife need to help and complement each other so that each can develop personality in order to achieve material and spiritual well-being.

In order to realize a *sakinah* family, it is necessary to provide premarital marriage guidance for prospective brides, priority is given to prospective brides who have registered at the District Office of Religious Affairs (KUA) (Direktur Jenderal Bimbingan Masyarakat 2013). In the event that there are no prospective brides who have registered, then marriage guidance can be given to teenagers who have entered their 21st year (Direktur Jenderal Bimbingan Masyarakat 2013).

Premarital marriage guidance is the provision of knowledge, understanding, and skills, as well as raising awareness among adolescents of marriage age about household and family life (Direktur Jenderal Bimbingan Masyarakat 2013). The decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning the implementation of premarital marriage guidance is also related to Law Number 1 of 1974 concerning marriage, Law Number 23 of 2002 concerning child protection, and Law Number 23 of 2004 concerning the elimination of domestic violence.

There are six principles in marriage derived from the Marriage Law (Rofiq 2013): first, the purpose of marriage is to form a happy and eternal family. Second, a marriage is valid if it is carried out according to the laws of each religion and belief, and besides that, each marriage must be registered according to the applicable laws and regulations. Third, marriage adheres to the principle of monogamy. If desired by the person concerned, with permission from the law and religion concerned, a husband can have more than one wife. Fourth, the prospective husband and wife must have the mental and physical maturity to enter into a marriage without thinking of divorce. Fifth, it makes it difficult for divorce to occur. Sixth, the rights and positions of husband and wife are balanced, both in domestic life and in society.

M. Quraish Shihab explained that family life is like a building; so that the building is strong and resistant to shocks, it must be built on a strong foundation with solid, guaranteed, and quality building materials. The foundation of a family is religious teachings accompanied by the physical and mental readiness of the prospective husband and wife (Shihab 1994). Premarital marriage guidance is also a stage that must be passed by teenagers of marriage age and/or the bride and groom who will get married. With premarital marriage guidance, it is hoped that every married couple can live a household with good *sakinah*, *mawaddah* *warahmah*, and not think or do divorce.

Through the premarital marriage guidance program, it is hoped that it can reduce and suppress the divorce rate in the Religious Courts. All the objectives stated in the article are inseparable from efforts to achieve the benefit of society in general. These efforts can be in the form of safeguarding primary (*ad-daruriyyat*), secondary (*al-hajiyyat*), and tertiary (*at-tahsiniyyat*) needs. All the objectives stated in the article are inseparable from efforts to achieve the benefit of society in general. These efforts can be in the form of safeguarding primary (*ad-daruriyyat*), secondary (*al-hajiyyat*), and tertiary (*at-tahsiniyyat*) needs (Audah, n.d.). As a result, philosophical thinking about law must be pursued with the goal of discovering the best law and how the law is applied to benefit humanity as a whole. In his statement, Asy-Syatibi stated that Shari'ah actually aims to benefit humans in the world, particularly in terms of marriage and success in the hereafter.

Ahmad Rajafi added that moral development is very necessary because Islam itself explains that the family is built on the foundation of goodness, so when lies, crimes, disobedience, and so on have been created before marriage, the ideals of *baiti jannati* and the vision of *sakinah*, *mawaddah* *wa rahmah*, will never wake up (Rajafi 2015). From an Islamic perspective, one of the themes that is highly appreciated and popular in legal studies is *hikmah at-tasyri' wa falsafatuhu* (the wisdom and philosophy of forming Islamic law) (Yasid 2010). Philosophically, Islamic law must be based on values and wisdom. In short, the legal foundations, legal principles, and legal principles that form the foundation for Islamic law are what is called the "*philosophy of Islamic law*" (Ash-Shiddieqy 2002).

However, the mandate and ideals of the Director General of Islamic Community Guidance Decree No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance are also

related to the Regulation of the Director General of Islamic Community Guidance No. DJ.491/11 of 2009 concerning Courses for Prospective Brides, which was later refined by the Regulation of the Director General of Islamic Community Guidance No. DJ. II/542 of 2013 concerning Guidelines for Pre-Marriage Courses. Law Number 1 of 1974 concerning marriage, Law Number 23 of 2002 concerning child protection, and Law Number 23 of 2004 concerning the elimination of domestic violence have not been achieved because premarital marriage guidance has not been optimally implemented in the midst of society. Because until now (2021), there are still many couples who are married but previously did not attend premarital marriage guidance because they were proven unable to show a certificate, so one of the impacts is that the divorce rate continues to increase every year in the religious courts, especially in Medan City.

2. LITERATURE REVIEW

2.1. Premarital Islamic Education and Premarital Marriage Guidance

Marriage describes a bond formed through an agreement between a pair of people to always be together forever, like other contracts that are carried out voluntarily between the two parties with the mechanism of implementing consent and qabul witnessed by witnesses and obtaining permission from the guardians of each party. Marriage has several conditions, laws, ethics, and implementation mechanisms that must be carried out perfectly. Before proceeding, a prospective husband and wife are advised to understand a series of processions and stages before proceeding with the marriage, with the goal of creating a marriage procession that is legal by religion and state (Azmy 2022).

In addition, education on Islamic values and premarital guidance are highly recommended and should be carried out with the goal that a husband and wife can understand their respective responsibilities, create harmony in household life, and are expected to become a *sakinah mawaddah warrahmah* family. Furthermore, premarital Islamic values education and premarital guidance are assumed to be one of the efforts to convey understanding so that prospective husbands and wives can prepare themselves and be able to face various problems that arise together and find the best solutions in solving these problems.

2.2. Distribution of Divorce Cases at the Medan Religious Court

In 2017, there were 3278 divorce cases at the Medan Religious Court, and in 2018, there were 3669 divorce cases at the Medan Religious Court. According to data for 2017 and 2018, there was an increase of 391 divorce cases at the Medan Religious Courts at the Medan Religious Court. According to data for 2017 and 2018, there was an increase of 391 divorce cases at the Medan Religious Court. Likewise, at the Binjai Religious Court, in 2017 it was recorded that 557 divorce cases were received, while in 2018 that number increased to 683 divorce cases. The same thing happened at the Lubuk Pakam Court: in 2017, there were 2863 divorce cases received, and in 2018, there were 3112 divorce cases. Meanwhile, for 2020 and during this pandemic, the divorce rate has also continued to increase. This is as explained by the Deputy Registrar of the Medan Religious Court, Husna Ulfa, who conveyed that divorce cases in Medan, North Sumatera, have increased during the COVID-19 pandemic. It was noted that there were 1,934 divorce claims that were filed at the Medan Religious Court. The divorces were predominantly obtained through divorce claims filed by the wife.

The increasing number of divorces every year shows that premarital marriage guidance regulated by government regulations is unable to answer the problems and challenges of household dynamics in society. The researcher assumes that one of the failures of the premarital marriage guidance program in reducing the divorce rate is :

First, the practice of premarital marriage guidance is not running as smoothly as it should. There are still many married couples who, when asked when they are about to get married, do not get premarital marriage guidance from the local KUA.

Second, the materials and modules for premarital marriage guidance were not delivered by credible sources in conveying the materials specified in the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning Implementation of Premarital Marriage Guidance, so the material provided does not answer current household problems. KUA, in the implementation of premarital marriage guidance, must forge partnerships with professionals and experts related to

economics and entrepreneurship as resource persons or trainers so that the implementation of premarital marriage guidance is not carried out only as a mere formality.

Third, the implementation of premarital marriage guidance has not received serious attention from the local government and the ministries of religion, especially the KUA. This seriousness is in the form of a PERDA, in which there are legal sanctions for the non-implementation of premarital marriage guidance, whether it is the executor or the bride and groom who are about to get married. So that the mandate and ideals of the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 in the Implementation of Premarital Marriage Guidance are also related to the Regulation of the Director General of Islamic Community Guidance No. DJ.491/11 of 2009 concerning Courses for Prospective Brides, which was later refined by the Regulation of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for Pre-Marriage Courses. Law Number 1 of 1974 concerning marriage, Law Number 23 of 2002 concerning child protection, and Law Number 23 of 2004 concerning the elimination of domestic violence in realizing *sakinah, mawaddah*, and *warahmah* families and reducing the number of divorces in the midst of society can be implemented. Based on the problems that have been described above, it is the basis for the importance of this research being carried out as an answer, as well as providing solutions to phenomena that occur in society, especially in the city of Medan.

3. RESEACRH METHOD

3.1 Type of Research

This research is included in the type of "field research" or "empirical field research," namely research conducted by collecting data and information related to the object of research through interviews, then studying and analyzing the data using library materials. In this qualitative descriptive research, the author uses the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance to describe the issue of premarital marriage guidance in a systematic way. With this approach, it is expected to be possible to describe the practice of premarital marriage guidance in the midst of society, the inhibiting and supporting factors, and their impacts.

3.2 Data Collection

Data collection is a real step needed by a researcher. The steps that the authors use are as follows:

a. Data needed or required

This study requires written reports on the implementation of pre-marital courses as a medium for providing provisions and knowledge to adolescents of marriageable age and future brides in household management.

b. Data

1. Primary data, namely, data sources that directly provide data to data collectors (Sugiyono 2013). In this case, the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance, which is the main or primary data, will provide data to the compiler directly, and interviews with the KUA in North Sumatera Province as the organizer of premarital marriage guidance will be conducted with prospective bride and groom couples who are married over 2018.
2. Secondary data, namely, data sources that do not directly provide data to data collectors (Sugiyono 2013). The secondary materials used in this study are books and previous research related to premarital courses, as well as other sources that are still related to the problems examined in this study.

3.3. Approach

One of the types of approaches put forward by Creswell is a case study. This type of case study approach is the type of approach used to investigate and understand an incident that has problems, in this case the implementation of the Director General of Islamic Guidance Decree No. 379 of 2018 concerning the implementation of premarital marriage guidance, which occurred in Medan City. With

this problem, an investigation is carried out by collecting various kinds of information, which is then processed to get a solution so that the problems revealed can be resolved.

3.3 Data Analysis

The data obtained were then clarified and analyzed carefully according to existing references through the inductive method, namely by examining the entire contents of existing regulations, and then general conclusions were drawn that were of a general nature.

4. RESULT AND DISCUSSION

4.1. The Office of Religious Affairs in North Sumatera Province is Putting Premarital Marriage Guidance into Place.

Etymologically, the word "*guidance*" is a translation from English, namely "guidance," which comes from the verb "*to guide*," which means to show, guide, guide, or help. According to the term, in general, guidance can be interpreted as an aid or demand (Suhertina 2008). The first definition of guidance was put forward in the 1995 year's book of education, which stated: "*Guidance is a process of helping individuals through their own efforts to find and develop their abilities in order to gain personal happiness and social benefit*" (Samsul and Amin 2015).

Premarital marriage guidance is the provision of knowledge, understanding, and skills, as well as raising awareness among adolescents of marriage age about household and family life (Direktur Jenderal Bimbingan Masyarakat 2013). Pre-Marriage comes from the words "*pre*" and "*marriage*". Pre is a prefix (prefix) that means before; ahead of time (Departemen Pendidikan dan Kebudayaan 2005). Marriage is an agreement between a man and a woman to be married (officially) marriage (Zainuddin bin Abdul Aziz al-Malibari 2014)

Premarital marriage guidance is an effort made by the government to reduce the divorce rate. This is illustrated in the main material contained in the premarital curriculum and syllabus. There are at least 19 (nineteen) materials divided into basic groups and core groups. All of these materials contain all matters relating to marriage (pre-marriage, post-marriage, and the law). Basic implementation of premarital guidance:

1. Law No. 1 of 1974 concerning marriage (State Institution of the Republic of Indonesia No. 2019)
2. Law No. 10 of 1992 concerning Population Development and Prosperous Family Development
3. Law No. 23 of 2002 concerning Child Protection (State Gazette of the Republic of Indonesia, 2002, No. 109, Supplement to the State Gazette of the Republic of Indonesia, No. 4235)
4. Law No. 23 of 2004 concerning the Elimination of Domestic Violence (State Gazette of the Republic of Indonesia of 2004 No. 95, Supplement to the State Gazette of the Republic of Indonesia No. 4419)
5. Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in National Development
6. Decree of the President of the Republic of Indonesia No. 88 of 2002 concerning the National Action Plan for the Elimination of Trafficking in Women and Children
7. Presidential Regulation No. 20 of 2008 concerning the fourth amendment to Presidential Regulation No. 9 of 2005 concerning the position, duties, functions, organizational structure, and working procedures of the Republic of Indonesia's Ministry of State.
8. Presidential Regulation No. 24 of 2006 concerning position, duties, functions, organizational structure, duties, and functions of Echelon I of the Ministry of State
9. Decree of the Minister of Religion No. 3 of 1999 concerning the Sakinah Family Movement
10. Decree of the Minister of Religion No. 480 of 2008 concerning Amendments to Minister of Religion Decree No. 373 of 2002 concerning Organization and Work Procedures of Regional Offices of the Provincial Ministry of Religion and District/City Offices of the Ministry of Religion
11. Regulation of the Minister of Religion No. 10 of 2010 concerning the Organization and Work Procedures of the Ministry of Religion

12. Circular of the Minister of Home Affairs No. 4005/54/III/Bangda regarding the Implementation of Sakinah Family Movement Development (regulation of the Director General of Islamic BIMAS, 2013)

The elements of implementing premarital guidance are in accordance with the regulations of the Director General of Islamic Community Guidance, Ministry of Religion, Number DJ. II/542 of 2013. intended as a guideline for technical officials within the Directorate General of Islamic Community Guidance, c.q. the Directorate of Islamic Religious Affairs at the central, provincial, district or city, and sub-district KUA, as well as agencies or institutions that carry out pre-marital guidance activities, which include four elements as follows:

Lesson Hours (JPL) Premarital Guidance is a short course given to young people of marriage age or the bride and groom for a certain amount of time, namely 16 hours of lessons (JPL) for 3 days or several meetings with the same JPL. The implementation time can be adjusted according to the opportunities the participants have (Direktur Jenderal Bimbingan Masyarakat 2013). The material for premarital guidance is divided into three groups, namely:

1. Basic Group: the policy of the ministry of religion regarding fostering a sakinah family; the policy of the director general of Islamic community guidance regarding premarital guidance; laws and regulations regarding marriage and family development; Munakahat law; marriage procedures
2. Core group: implementation of family functions; caring for love in the family; conflict management in the family; the psychology of marriage in the family.
3. Support group: andragogical approach, preparation of SAP (learning unit), pre-test and post-test, assignments, and action plans

The material above can be conveyed using lecture, dialogue, question-and-answer methods, simulations, and assignments, whose implementation can be adapted to conditions and needs in the field. The resource persons or advisers in question are people who are considered capable of conveying the aims and objectives of implementing premarital guidance, namely people who have expertise in a particular field. In other words, the person concerned must have expertise (be a professional) in terms of: understanding the provisions and regulations of the Islamic religion regarding marriage and household life; mastering the science of Islamic guidance and counseling; understanding the philosophical foundations of guidance; and understanding the scientific foundations of relevant guidance (Syukir 1993).

4.1. Values of Islamic Education in Marriage

The values of Islamic education describe a set of principles and rules that summarize religious teachings with an orientation towards the formation and development of human nature toward the whole person (*insan kamil*) based on the rules and norms of Islamic religious teachings. The values of Islamic education represent a set of things that are important for human life. Based on this, humans need guidelines and procedures for carrying out good worship, which hopefully will lead to good behavior results (D. Taufik et al., 2020). Marriage is one of the types of worship in Islamic teachings, so the prospective bride and groom are directly required to understand the implementation of the values, norms, and provisions of married life. This is goal-oriented so that a life that is *sakinah*, *mawaddah*, and *warrahmah* is created in accordance with religious advice and guidance. So the hope is that with the inculcation of Islamic educational values accompanied by premarital guidance, each couple can understand the urgency of religious values in living a household life and can reduce the divorce rate.

Premarital Guidance Method The term method is etymologically derived from Greek with the meaning of "*way or path*," while in terminology method means the way or path taken to achieve a goal with effective and efficient results. Effective means that costs, energy, and time go hand in hand and are balanced, while efficient means something related to the achievement of a result. Methods are also defined as steps to convey something. Of course, in the implementation of premarital counseling, the lecture, dialogue, discussion, question-and-answer method, as well as case studies in accordance with field conditions, are used :

1. Individual methods include: personal conversation, in which the counselor meets with the client face-to-face; home visits, in which the counselor converses with the client but does so at the client's home; work visits and observations, in which the counselor conducts individual conversations while observing the client's work and its environment;
2. Group method: group discussion, in which the counselor conducts guidance by holding discussions with clients in a group setting who have the same problem; field trips, namely, group guidance, which is carried out directly by demonstrating the field trip as the forum; sociodrama and psychodrama, namely counseling, which is done by playing a role to prevent and solve problems (psychologically), and group teaching, namely the provision of guidance by providing certain material (lectures) to groups that have been prepared.
3. Indirect method: individual method, namely techniques using correspondence, telephone, and other media; group method, namely techniques through guidance boards, newspapers, brochures, television, and so on (Rahim 2007).

The implementation of pre-marital marriage guidance is carried out by: the Head of the Office of Religious Affairs (KUA) in Medan City; the Head of the Office of the Ministry of Religion, Kab. Humbang Hasundutan; the Head of the Deli Serdang Regency Ministry of Religion Office; and the Head of the Langkat Regency Ministry of Religion Office.

1. Learning facilities Premarital course organizing facilities include teaching and learning facilities in the form of a syllabus, modules, and other teaching materials needed for learning. syllabus and modules are prepared by the ministry of religion to be used as a reference by pre-marital course organizers.
2. Learning materials and methods Premarital course materials consist of basic groups, core groups, and support groups. This material can be provided through lectures, discussions, question-and-answer methods, case studies (simulations), and assignments whose implementation can be adapted to conditions and needs in the field.
3. A resource person or teacher
 - a. Family consultant; KUA provides a family consultant from BKKBN
 - b. Religious leaders, religious figures represented from the Provincial Ministry of Religion or the City of Medan, or if unable to attend, the Head of the KUA Sub-District gave a spiritual lecture to the congregation.
 - c. A psychologist, hired from a hospital in the city of Medan. Professionals in their field, filled with doctors from the Health Service.
4. Learning costs Funding for premarital courses according to the provisions of Article 5 can be sourced from APBN and APBD funds.
5. Certificate
A certificate is an official statement issued by a competent institution that has been accredited by the Ministry of Religion that the person concerned has participated in premarital marriage guidance activities.

From the statement of the respondent above, it can be concluded that the KUA/Ministry in North Sumatera carries out pre-marital marriage guidance by providing syllabuses, modules, and other teaching materials needed for learning, providing presentations using lecture methods, discussions, questions and answers, case studies (simulations), and assignments whose implementation can be adapted to conditions and needs in the field, then providing family consultants, religious leaders, psychologists, and professionals in their fields, and finally providing certificates which will later become a complementary requirement for marriage registration when registering at the KUA.

Even though the practice of premarital marriage guidance has been carried out by several KUA in North Sumatera in accordance with the applicable provisions, in practice there are still implementations of premarital marriage guidance activities that do not work as they should, and there are still many married couples encountered by researchers. As a respondent, when asked when they wanted to get married, they did not receive premarital marriage guidance from the local KUA. This practice is certainly an obstacle to the ideals of the Director General of Islamic Community Guidance Decree No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance so that

couples who are about to marry are given provisions to build a *sakinah, mawaddah, and warahmah* household so that they can directly reduce the divorce rate, especially in North Sumatera .

4.2. The Effectiveness of Premarital Marriage Guidance Against the Causes of Divorce in North Sumatera

According to Hans Kelsen, when talking about legal effectiveness, it also talks about legal validity. Legal validity means that legal norms are binding, that people must act according to what is required by legal norms, and that people must obey and apply legal norms. The law's effectiveness means that people actually do what they are supposed to do, that the rules are applied and followed (Usman 2009). There are several factors that affect the effectiveness of the law.

- a. Legal factor itself. The law functions for justice, certainty, and expediency. In the practice of administering law in the field, there are times when there is a conflict between legal certainty and justice. Legal certainty is concrete and tangible, while justice is abstract, so when a judge decides a case by applying the law alone, there are times when the value of justice is not achieved. So when looking at a problem regarding the law, at least justice is a top priority. Because law is not only seen through the lens of written law, there are many rules that exist in society that can regulate people's lives (Usman 2009). Thus, apart from the duties of certainty and justice, there is also an element of utility in law. The meaning is that every member of the community knows with certainty what can and cannot be done, and that community members are not harmed by their interests within appropriate limits (Soekanto 1976).
- b. Law enforcement factor
This factor includes the parties that form or apply the law or its enforcement. Sections of law enforcement are law enforcement officials who are able to provide certainty, justice, and the benefits of the law in a proportional manner. The concept of law enforcement apparatus includes law enforcement institutions and law enforcement officers (persons), whereas law enforcement officials in a narrow sense include the police, prosecutors, judiciary, legal advisers, and prison wardens. Each officer and apparatus is given authority to carry out their respective duties, which include things like receiving reports, conducting investigations, prosecuting people, gathering evidence, imposing sentences and sanctions, and working to rehabilitate convicts (Usman 2009). Actors are means or facilities that support law enforcement. Supporting facilities can simply be formulated as a means to an end. Its scope is mainly physical facilities that function as supporting factors. Supporting facilities include educated and skilled human resources, good organization, adequate equipment, adequate finances, and so on. If the supporting facilities are not fulfilled, it is impossible for law enforcement to achieve its goals. The certainty and speed with which cases are resolved are dependent on existing support facilities in the fields of crime prevention and eradication.
- c. Community factor
Law enforcement comes from society and aims to achieve peace in that society. Society has certain opinions about the law (Rahardjo 1980). The various meanings mentioned above arise because people live in different contexts, so what should be put forward is harmony; this is intended so that there is a common starting point. Communities also have a great tendency to interpret the law and even identify with officials (in this case, law enforcers are individuals). One of the consequences is that the pros and cons of the law are always associated with the pattern of behavior of the law enforcers themselves, which is their opinion as a reflection of the law as a structure and process. This situation can also have a positive influence, in that law enforcement officials will feel that their behavior always gets the attention of the community.

In a material or philosophical sense, the rule of law includes measures of what is good law and what is bad law. These include the following:

- a. Obedience of all members of the community towards legal rules made and implemented by legislative, executive, and judicial bodies.
- b. Legal rules must be in harmony with human rights.

- c. The state has a duty to create social conditions that allow people to reach their goals and treat each other with respect.
- d. There are clear steps to follow to get justice for things the government does without reason.
- e. The existence of a free and independent judiciary that will be able to examine and correct any arbitrary actions of the executive and legislative bodies (Luthan Salman 1997).

So, the theory of legal effectiveness will see how the implementation of premarital marriage guidance is based on the Decree of the Director General of Islamic Community Guidance No. 379 of 2018 concerning the Implementation of Premarital Marriage Guidance. This regulation is a response to the high number of divorces in Indonesia. By following premarital marriage guidance, prospective brides and grooms who want to progress to the marriage level will be provided with basic knowledge and skills in married life. The birth of regulations regarding the course for the bride and groom is a form of government concern for the high divorce rate in Indonesia. In Indonesia, the majority of divorces occur within the first five years of marriage. This demonstrates that there are still many young couples who do not fully understand what to do in a marriage. As a result of adhering to premarital marriage guidance, the bride and groom who progress to the marriage level will be equipped with basic knowledge and skills about household life.

The motivation and objectives of the KUA in carrying out premarital marriage guidance are to minimize and respond to the high number of divorces that occur in Indonesian territory, in this case also including North Sumatera. Through premarital marriage guidance, the bride and groom and their families are provided with basic material and knowledge as well as skills for married life. The materials affect the purpose of marriage, which is to provide *sakinah, mawaddah, and rahmah* for the bride and groom-to-be so they can start a home.

If premarital marriage counseling has been conducted since 2018 and is related to the divorce rate in North Sumatera, as a result, the role of pre-marital marriage counseling in lowering the divorce rate in North Sumatera has not been realized; in fact, the divorce rate in North Sumatera increased one year ago. As conveyed by the Deputy Registrar of the Medan Religious Court, Husna Ulfa said, divorce cases in Medan City, North Sumatera, experienced an increase during the pandemic. submitted by the wife. That year, divorce cases at the Medan Religious Court increased by 70 percent compared to previous years. Divorce cases at the Medan Religious Court, which previously heard 15 cases in a day, increased to 25.

The data shows that premarital marriage guidance in Medan City has not been able to reduce the divorce rate. As a result, it is critical to raise awareness that the organizers (Ministry of Religion/Office of Religious Affairs) conduct activities seriously and correctly in accordance with applicable regulations, and for the community to view government programs regarding pre-marital marriage guidance positively. Because many brides-to-be feel unprepared when the wedding will take place, they also only know that marriage can bring joy because they have a partner, not knowing the problems that will be faced in the household itself. So through premarital marriage guidance, the prospective bride and groom answer all these problems.

Researchers argue that the success of the premarital marriage guidance program is achieved if the data on divorce filings at the Religious Courts, especially in Medan City, shows a downward trend every year. Data at the Medan Religious Court always shows that economic factors are the dominant reasons for divorce, and disputes that cannot be reconciled in the future can be mediated and reconciled. If this happens, this researcher considers the success of the premarital marriage guidance program. The success of the pre-marital marriage guidance program must also be supported by the government, which must respond to needs in the implementation of the program, such as the lack of extension workers, the lack of facilities and funds, and the low interest of prospective brides and grooms in taking part in the pre-marital marriage guidance program. This is a task that must be considered by the central government as well as by KUA employees who carry out the pre-marital marriage guidance program. Also, the public must know the urgency of the pre-marital marriage guidance program for the integrity of the household after marriage.

Based on the researchers' recommendations regarding the issue of premarital guidance, it is considered capable of reducing the divorce rate. So as a solution, the government must implement a policy, namely First, all prospective brides are required to attend marriage guidance as evidenced by the existence of a guidance certificate, and this certificate is not allowed to be given to prospective

brides who do not follow the marriage guidance. Second, establishing a marriage guidance certificate as one of the mandatory administrative requirements for someone who wants to get married Third, so that the maximum implementation of marriage guidance can be provided, the government must provide marriage guidance material from an early age, starting from the level of junior high school, high school, and equivalent education, so that it is guidance education. Fourth, marriage guidance materials must be adapted to divorce data that occurs in the midst of society so that each prospective bride is considered capable of answering questions in the Religious Courts about the reasons for divorce in general.

5. CONCLUSION

1. The implementation of courses for prospective brides at the Office of Religious Affairs in North Sumatera by several KUA has been carried out in accordance with applicable regulations. Even though there were still implementations of premarital marriage guidance activities that did not work as well in practice, the researchers met many married couples who, when asked when they were about to get married, did not receive premarital marriage guidance from the local KUA.
2. The effectiveness of premarital marriages in relation to the divorce rate in North Sumatera So the role of premarital marriage guidance in reducing the divorce rate has not been achieved; in fact, in the last year, during the pandemic (2019–2020), the divorce rate, especially in Medan City and North Sumatera Province, has increased.
3. The implementation of the values of Islamic education has a strong orientation toward premarital counseling, which is able to provide illustrations and views of Islamic religious teachings in married life based on religious guidelines and guidance. Because in the process of preparing for marriage, it is recommended to follow pre-marital guidance with the aim of being able to implement religious values in a harmonious marriage according to religious recommendations, and this can minimize the potential for divorce.

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