



The Role of the Marriage Counseling Program in Divorce Prevention: A Conceptual and Policy Perspective

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Abstract

The increasing of divorce rate in Indonesia has prompted the Ministry of Religious Affairs to introduce the Marriage Counseling (BINWIN) program, designed to equip couples with the knowledge and skills necessary to build a sustainable and harmonious family. In Pariaman City, this issue becomes particularly relevant as family resilience is one of the main challenges in reducing divorce. Therefore, this study aims to answer the research question How does the BINWIN program contribute to divorce prevention in Pariaman City? The research employs a qualitative approach through a literature study, focusing on conceptual frameworks and policy analysis. The findings indicate that BINWIN plays a significant role in strengthening prospective couples' readiness for marriage by providing essential knowledge and skills in household management. However, its implementation still faces several challenges, such as limited resources and low community participation. These findings highlight the need for stronger collaboration among the government, religious institutions, and society to optimize the effectiveness of BINWIN in preventing divorce in Pariaman City.

Keywords

BINWIN; marriage counseling; divorce prevention; family resilience

Introduction

Divorce has now become a social phenomenon that is increasingly prevalent, not only in Pariaman City, but also in various other regions in Indonesia. (Izzati, 2024); (Kusmardani 2024). Based on data from the Pariaman Class IB Religious Court, from January to November 2024, there were 148 divorce petitions and 919 divorce suits filed. The majority of divorces were filed by women, with the main reasons being infidelity and economic difficulties. This situation shows that divorce is not only an individual problem, but also a social issue that affects the stability of families and society. In an effort to prevent divorce, the Pariaman City Government, through the Marriage Advisory, Guidance, and Preservation Agency (BP4), launched a Pre-Marriage Course or Marriage Guidance (BINWIN) program. This program aims to provide prospective brides and grooms with the knowledge and skills needed to build a harmonious and prosperous household. (Rika 2022). The course has been held regularly twice a month since December 2021, with each session lasting two days. The material covered includes religion, law, health, and customs, with speakers from the Ministry of Religious Affairs, the District Police, the Health Office, DP3AKB, and

traditional institutions. Local government support is also evident in the budgeting of the Regional Budget (APBD) since 2022, so that this program can be attended free of charge and is mandatory as a requirement for marriage registration through cooperation with the KUA and village/sub-district governments. (Pemerintah Kota Pariaman, APBD Kota Pariaman Tahun 2022 2022). Theoretically, this study uses the perspective of family resilience theory, which emphasises the importance of families ability to face internal and external challenges in order to continue functioning optimally (Ubaidillah et al. 2024). This theory is relevant for analyzing the extent to which the BINWIN program is able to equip prospective married couples with basic skills in maintaining harmony and stability in the household. In addition, public policy theory is also used, which views government programs as instruments of social intervention to resolve public issues, including divorce. (Iriawan 2024).

A number of previous studies have shown that premarital courses contribute to improving the readiness of prospective brides and grooms. For example, Toha dan Kustiawan (2024), found that marriage guidance programs have an effect on the mental preparation of prospective brides and grooms to create a harmonious family. (Aulia Toha and Winda kustiawan 2024). Research by Robiah et.al (2025) also stated that this program has been proven to contribute to improving the understanding, skills, and readiness of prospective brides and grooms in forming a harmonious family and reducing the divorce rate. (Robiah, Muttaqin, and Garnita 2025). These studies show the relevance of further reviewing the effectiveness of the BINWIN program in the local context of Pariaman City. Based on the above description, this study seeks to answer the question: What is the role of the BINWIN program in preventing divorce in Pariaman City.

Method

This study uses a descriptive qualitative approach with a library research method. Library research was conducted by collecting, analyzing, and interpreting various relevant literature to gain an in-depth understanding of the role of the BINWIN Program in preventing divorce, particularly in the city of Pariaman. The data used in this study is secondary data obtained from scientific books, articles, regulations, and other sources relevant to this issue. Qualitative data analysis was conducted by examining how BINWIN policies, family resilience theories, and social realities as depicted in secondary data and relevant laws are interrelated. The aim was to gain a comprehensive understanding of how the BINWIN program supports local initiatives to prevent divorce.

Literature Review

A number of studies have highlighted the importance of premarital education as a strategy for preventing divorce. For example, studi conducted by Ningsing (2020) shows that participants in premarital courses have a higher level of readiness for marriage, especially in terms of communication and household conflict management. (S. Ningsih 2020). These findings are consistent with research by Suryani and Wulandari. (2021) which states that couples who participate in SUCATIN tend to have a better understanding of their respective roles in the household and are more psychologically prepared. (Suryani, D. 2021). However, both emphasized that the effectiveness of SUCATIN greatly depends on the quality of material delivery and consistency of implementation in the field.

Meanwhile, research by Rahmawati (2019) found that many regions still implement SUCATIN formally, without strengthening its substance o monitoring its result (L. Rahmawati 2019). This causes participants to view SUCATIN as merely an administrative requirement rather than essential preparation before entering into marriage. This contrasts with the findings of this study, which highlight the need for a more holistic and specific policy approach in regions such as Pariaman City, so that SUCATIN can truly become an effective instrument for preventing divorce.

Research by Prasetya (2022) also highlighted the lack of synergy between institutions in implementing SUCATIN, emphasizing the importance of collaboration between the Ministry of Religious Affairs, the Health Office, and other institutions to ensure that the material presented covers physical, psychological, and social aspects.(M. Prasetya 2022). This supports the analysis in this article, which shows that in Pariaman City, the implementation of SUCATIN has not been fully accompanied by regional policy support and optimal cross-sectoral synergy.

In other hand, a study conducted by Lestari (2023) Those who used a quantitative approach concluded that the decline in divorce rates in areas that intensified SUCATIN was indeed significant, especially when accompanied by post-marital counseling.(Lestari 2023). However, this study has not examined the aspects of regulation and implementation of local policies, which are the focus of this paper. This difference is the main contribution of this study, which highlights not only the conceptual benefits of SUCATIN, but also the importance of the local policy framework in supporting the effectiveness of the program in Pariaman City. Furthermore, Hidayatullah (2019) reveals that premarital education plays an important role in equipping young

couples to be better prepared to face household issues, especially if the approach is adapted to the cultural values that prevail in society.(Hidayatullah 2019)·

In while, Maulana and Sari (2021) believes that the use of interactive training methods makes participants' understanding of the material more effective (D. P. Maulana, I. 2021). Wardani (2018) noting that the lack of participation in this program is often caused by low public awareness of its benefits (Wardani 2018). Zulkifli (2022) emphasizing the importance of updating course materials to make them more relevant to current social issues (H. Zulkifli 2022). This article adds a dimension of public policy and regional implementation that has not been widely studied before. Particularly in Pariaman City, conceptual and policy approaches are crucial to strengthening the function of BINWIN as a sustainable divorce prevention strategy.

BINWIN

SUCATIN stands for Susunan Kursus Calon Pengantin (Pre-marital Course Structure), a pre-marital education program initiated by the Ministry of Religious Affairs of the Republic of Indonesia. (Karimah and Idrus 2022). This program aims to equip prospective married couples with various basic knowledge and skills regarding married life, ranging from mental preparedness, conflict management, reproductive health, to the values of a harmonious, loving, and compassionate family (SAMAWA).(Albaar 2025). The implementation of SUCATIN is usually facilitated by the Office of Religious Affairs (KUA) in collaboration with relevant institutions such as the National Population and Family Planning Agency (BKKBN), the Health Office, and religious organizations. The material in SUCATIN is not only theoretical but also practical, so that it can be directly applied by couples in their married life.

Pre-marital counseling for prospective brides and grooms, also known as the Prospective Bride and Groom Course (Suscatin), is one of the programs run by the Ministry of Religious Affairs through the Ministry of Religious Affairs Office at the district or city level. It is implemented by the Religious Affairs Office (KUA) at the sub-district level. This program was previously known as Suscatin (Pre-marital Course), but since September 2017, it has officially undergone a nomenclature refresh to become Binwin (Marriage Guidance). This change is in accordance with the Decree of the Director General of Islamic Community Guidance Number 373 of 2017 concerning Technical Guidelines for Marriage Guidance for Prospective Brides and Grooms.

Pre-marital counseling (Binwin) for prospective brides and grooms is intended as a government effort to help prospective couples form strong and resilient families, in order to achieve both physical and spiritual well-being. In addition, this activity also aims to provide prospective brides and grooms with an understanding of the importance of effective communication in relationships, as well as equipping them with the ability to act wisely in facing various problems in marriage. Thus, it is hoped that they will be able to maintain the integrity of their household and avoid conflicts that could lead to divorce.

In the case of Pariaman City, BINWIN is a response to the increasing divorce rate and part of efforts to build strong and high-quality families through education before marriage.

Family Resilience

In general, the family is understood as the smallest unit in society, consisting of a head of household and several members who live together in one place and depend on each other. According to Duvall and Logan, the family is a group of individuals connected through marriage, birth, or adoption, whose purpose is to pass on culture and support the physical, mental, emotional, and social growth of each member. (Isnu Harjo Prayitno, Edi Sofwan 2021). Then, based on Law No. 10 of 1992 concerning Population Development and Prosperous Family Development, family resilience is defined as a dynamic condition that reflects the strength and tenacity of a family. This condition includes the physical, mental, and spiritual ability to live independently, develop one's own and one's family's potential, and create a harmonious life in order to improve physical and spiritual well-being. In the author's opinion, family resilience refers to the family's capacity to face and overcome various problems, as well as its ability to adapt to the situations it faces.

In the concept of family resilience, there are five main dimensions adapted from various sources, such as; *first*, Family resilience can be seen from various interrelated dimensions that form the foundation of a balanced household life. *Second*, the dimensions of legality and commitment include the existence of official marriage documents, birth certificates for children, and family integrity where husband, wife, and children live together in one house. It also includes the value of gender equality, such as transparent financial management and joint future planning between husband and wife as a form of shared responsibility. Furthermore, the dimension of physical resilience emphasizes the fulfillment of basic family needs. (Syaidah, Rohmah, and Hendra 2024), Good health and freedom from chronic diseases, as well as the

availability of adequate, healthy housing that supports the comfort of all family members.

Third, In economic terms, family resilience is reflected in the ability of one or both spouses to earn a steady income sufficient to meet daily living needs. (Machsuroh 2022). Ideally, families should not be burdened by excessive debt, should have savings for their children's education, should ensure continuity of education without dropping out of school, and should provide protection through health insurance or family insurance. Psychological resilience is reflected in harmonious relationships between family members based on mutual respect, care, and affection. A resilient family is also free from domestic violence and has a habit of spending quality time together, which strengthens the emotional bonds between husband, wife, and children. Finally, the social, cultural, legal, and religious dimensions emphasize the importance of active involvement of family members in social activities and compliance with the law, norms, and religious teachings. (Bauto 2016). Resilient families will always instill moral values, practice their respective religions, and maintain harmony with their social environment as a form of spiritual and social responsibility.

Furthermore, family resilience encompasses at least three main interrelated aspects (Muawanah 2020). *First*, physical aspects related to the fulfillment of basic family needs such as food, clothing, shelter, education, and health services (Amalia, Akbar, and Syariful 2017). *Second*, Social aspects that emphasize the importance of applying religious values, the ability to communicate effectively between family members, and a high level of commitment to maintaining family unity and harmony. *Third*, psychological aspects that include the ability to face and resolve non-physical problems, positive emotional management, the formation of a healthy self-concept, and the existence of attention and care between spouses, especially from the husband towards the wife. (Adriyan dwi n.d.).

Public Policies

In the context of Public Policy Theory, BINWIN is a form of central government policy in the field of family resilience and divorce prevention that needs to be implemented at the local level. This theory emphasizes that policy does not stop at the formulation stage, but also at the implementation process, which is influenced by implementing actors, resources, inter-agency coordination, and community support. In Pariaman City, the implementation of BINWIN can be analyzed through several key aspects of public policy. (Hasanudin et al. 2021):

- a. Formulation of local policies. Although BINWIN policies have been established at the national level, at the regional level, derivative regulations or regional head regulations are needed to support their implementation. Currently, Pariaman City does not yet have comprehensive and systematic local policies to support this program.
- b. The main implementer in the field is the KUA, but the success of implementation is highly dependent on coordination with other parties such as the Health Office, Social Office, BKKBN, and BP4. Without strong synergy, the implementation of BINWIN will be less than optimal.
- c. Resources and human resources: The availability of trained facilitators and contextual materials is key to effectiveness. The continuing shortcomings in this area indicate the need for budgetary support and ongoing training.
- d. Public participation. Public awareness of the importance of premarital education is still relatively low. Therefore, policy strategies must include public communication and social education so that this program is not only administrative in nature (marriage requirements), but is understood as a substantive needings.

Discussion

Implementation and Role of SUCATIN in Pariaman

The implementation of the premarital course program (Binwin) for prospective brides and grooms in Pariaman City officially began on Saturday, July 30, 2011. The inauguration was carried out by the Mayor of Pariaman at that time, Drs. H. Mukhlis Rahman, MM, which took place at the BP4 office in Pariaman City, Cimparuh Village, South Pariaman District. The event was attended by various elements of society, including religious leaders, traditional leaders, and representatives from religious and youth organizations. In his speech, the Mayor expressed his pride and emotion over the community's participation in supporting efforts to form families that are *sakinah*, *mawaddah*, and *warahmah*. The Mayor of Pariaman hoped that the presence of BP4 could play a role in reducing the divorce rate and domestic conflicts. BP4 is also seen as a symbol of the formation of a civil society as described in the concept of *baldatun thayyibatun wa rabbun ghafur*. To support the implementation of premarital courses, the Mayor issued a Decree appointing the implementation team as agents of change in preserving religious, traditional, and cultural values in family life. This decision by the Mayor is a follow-up to several important regulations, namely: Regulation of the Director General of Islamic Guidance of the Ministry of Religious Affairs of the Republic of

Indonesia Number Dj.II/491 of 2009 concerning Courses for Prospective Brides and Grooms, Pariaman City Regulation Number 6 of 2009 concerning the Obligation of Prospective Brides and Grooms to be Able to Read the Qur'an, as well as a response to the high divorce rate in Pariaman City. As a strategic step to address various household issues, the Mayor of Pariaman formed BP4 as a driving force in efforts to recreate a harmonious and peaceful household atmosphere. (Afrinaldi and Sesmiarni 2016)afraf. The city of Pariaman is the only region in West Sumatra that has officially implemented a premarital course program. This is a source of pride, because although coastal communities are often associated with having a harsh character, in reality the people of Pariaman have shown openness to family character building through the presence of BP4 as an institution for marriage guidance and preservation.

The BINWIN program in Pariaman City is implemented by the Office of Religious Affairs (KUA) and the Marriage Counseling, Guidance, and Preservation Agency (BP4). This activity aims to provide prospective brides and grooms with guidance on various aspects of married life, such as communication, conflict management, reproductive health, and the values of a *sakinah, mawaddah, warahmah* family. (Rahim 2025). According to the Head of the Central Pariaman Subdistrict KUA, the mandatory material for Marriage Guidance includes preparing for a harmonious family, preparing for a quality generation, and so on. BP4 Pariaman City has also signed a memorandum of understanding (MoU) to organize pre-marital courses for prospective brides and grooms in Pariaman City. This initiative is a joint effort between the local government and religious institutions to improve the quality of marriage and guide couples in building prosperous families.

Based on data from BP4 Kota Pariaman, the implementation of premarital courses during the period 2011 to 2015 shows that the number of prospective brides and grooms (*catin*) participating in this program is still fluctuating and tends to decline. In 2011, 676 *catin* participated in the course out of a total of 1,728 married couples. The number of participants increased in 2012 to 1,128 people out of 1,744 married couples. However, after that there was a significant decline, with 736 participants in 2013, 632 participants in 2014, and only 408 participants in 2015 out of a total of 1,592 marriages. Overall, out of 8,370 couples who married during those five years, only 3,580 people took the premarital course. This fact shows that even though the premarital course program is designed to equip prospective brides and

grooms for married life, participation rates are still not optimal and tend to decline over time.

Based on data from the Ministry of Religious Affairs of Pariaman City and the Religious Court in 2024 from previous researcher Agi Sumardi (Sumardi 2024), The number of marriages and divorces in Pariaman City over the past six years shows significant dynamics. In 2018, there were 839 marriages and 131 divorces. The number of marriages remained relatively stable in 2019, with 840 marriages, but the number of divorces increased to 144. In 2020, there was a decline in the number of marriages to 789, while the number of divorces increased slightly to 145. This condition continued in 2021 with 885 marriages and 160 divorces, followed by 2022 which recorded 832 marriages and 181 divorces, the highest number of divorces in that period. Meanwhile, in 2023, there was a decline in both the number of marriages and divorces, with 769 marriages and 154 divorces.

This shows that although the number of marriages has remained fairly stable from year to year, the divorce rate has tended to increase, indicating the need for serious intervention in family guidance before marriage, such as through the strengthening of the implementation of the BINWIN program at the local level.

The BINWIN program plays a significant role in preventing divorce by equipping prospective brides and grooms with the knowledge and skills necessary to build strong and harmonious families. (Husna 2025). Through this program, prospective brides and grooms are taught the importance of effective communication, conflict management, and understanding the rights and obligations of husbands and wives. In addition, BINWIN also provides an understanding of reproductive health and family planning, which are important for maintaining family welfare. Thus, this program helps prospective brides and grooms to be better prepared to face the challenges of married life, thereby reducing the risk of divorce.

Public Policy Analysis on the Implementation of BINWIN in Pariaman City

In reviewing the implementation of the BINWIN Program in Pariaman City, the public policy theory approach is important for understanding how a national policy is adapted and implemented at the local level. Conceptually, public policy consists of three main stages, namely formulation, implementation, and evaluation. (N. William Dunn 2016). These three stages determine the success of a policy in achieving its

objectives. If even one stage is weak, the impact of the policy will be less than optimal.

Policy Formulation

The BINWIN program is a national policy that is officially regulated in the Director General of Islamic Guidance Regulation No. 379 of 2018. However, at the regional level, particularly in Pariaman City, there are no local legal products such as Regional Regulations (Perda) or Mayor Regulations (Perwako) that strengthen the independent implementation of SUCATIN at the city government level. The absence of regional regulations has a direct impact on the lack of budget allocation and weak structural support for the program. According to the implementation of top-down theory by Sabatier & Mazmanian (A. Sabatier, P. A. n.d.), The success of policy implementation depends heavily on clear objectives and adequate institutional support. (Siregar 2022). In the context of Pariaman, the absence of local legislation means that BINWIN does not have a strong position as a priority for family development at the regional level. This hinders the formation of derivative programs, inter-agency collaboration, and consistent resource allocation.

Implementasi Kebijakan

Currently, the implementation of BINWIN in Pariaman City is mainly carried out by the Office of Religious Affairs (KUA), which is under the Ministry of Religious Affairs. However, implementation in the field is still very limited to administrative activities, such as providing basic information to prospective brides and grooms as a requirement for marriage. In fact, according to Edwards III policy implementation theory approach (G. C. Edwards III 1980), The success of implementation depends heavily on four main factors: policy communication, resources, disposition (implementer commitment), and bureaucratic structure. In Pariaman, policy communication has not reached across sectors, for example, cooperation with the Health Office, the National Family Planning Agency (BKKBN), or the Social Services Office. Resources, especially the budget and trained facilitators, are also still very limited. As a result, the implementation of BINWIN has not touched on substantial dimensions such as in-depth counseling, empowerment of couples, or post-marital monitoring.

Evaluasi Kebijakan

The evaluation stage is a crucial part that is often overlooked. (Warman, Komariyah, and Kaltsum 2023). To date, there is no standard evaluation system routinely applied to assess the effectiveness of BINWIN in Pariaman City. Evaluations are still informal and not based on

measurable indicators, such as the success rate of the material presented, changes in couples' attitudes after participating in BINWIN, or the direct link between BINWIN and a decline in divorce rates. According to William N. Dunn's policy evaluation theory, a public policy should have clear input, process, output, and outcome indicators so that it can be evaluated objectively. Without such measurable data, the effectiveness of SUCATIN is based only on assumptions or subjective assessments, not on empirical evidence.

Analisis Konseptual Keterkaitan BINWIN dengan Ketahanan Rumah Tangga

The BINWIN Program (Pre-Marital Course) is a strategic intervention that is in line with efforts to strengthen family resilience, which is the dynamic condition of families in managing resources and dealing with life's pressures in an adaptive and productive manner. Family resilience is not only important for the well-being of individuals within the family, but also has a direct impact on the broader social stability of society. (BKKBN, 2021).

Based on theory family resilience as proposed by McCubbin and Patterson (J.M McCubbin, H.I. 1983), Family resilience is influenced by the family's ability to manage stress, utilize resources, and maintain cohesion and communication. The BINWIN program, with its various modules, substantially facilitates the strengthening of the five main dimensions of family resilience, namely:

1. Legality and commitments

One of the main modules of BINWIN is understanding the laws and ethics of marriage. This is in line with the importance of the legality and commitment of marriage in family resilience. Couples who are legally married, with a mature understanding of commitment, have a greater chance of maintaining the integrity of their household. (Dirjen Bimas Islam Kemenag, 2022). In this context, BINWIN provides a space for prospective couples to reflect on and evaluate their mental and spiritual readiness to start a family.

2. Physical and Economic Resilience

The BINWIN program also provides education on family planning, nutrition, reproductive health, and household economic management. According to research by Sari & Yuliani (2022), young couples who are equipped with knowledge about health and financial planning before marriage tend to be better able to face household economic challenges.

This understanding reduces the risk of stress that can lead to conflict and divorce.

3. Psychological Resilience

Emotional management and interpersonal communication are important aspects of the BINWIN module. These skills support the psychological resilience of couples, especially when dealing with domestic conflicts. A study by Nasution (A. Nasution 2021), shows that couples who participate in premarital training with communication modules tend to be more psychologically prepared and have a lower risk of divorce.

4. Social, Cultural, and Religious Resilience

BINWIN integrates religious values, social norms, and local culture into its training materials. This is important in strengthening family identity and making religious values a source of reference in resolving conflicts. As explained by Kustini (R. Kustini 2023), A spiritual values-based approach can build families that are resilient in the face of external challenges, including social and economic pressures.

5. strengthening integration

All dimensions of family resilience in BINWIN do not stand alone, but are systemically interrelated. The premarital education provided is able to build a comprehensive foundation for families in various aspects. Therefore, the implementation of a high-quality and comprehensive BINWIN can play a significant role in reducing divorce rates, as has been seen in several regions that have successfully integrated SUCATIN with family planning and economic empowerment programs. (Kemenag & BKKBN, 2022).

Conclusion

This study confirms that the SUCATIN Program has a significant contribution in equipping prospective brides and grooms to build harmonious and resilient families, and has the potential to reduce divorce rates in Pariaman City. The novelty of this study lies in its analysis, which not only views SUCATIN as a premarital education tool, but also places it within the framework of public policy. Thus, the effectiveness of SUCATIN is not only determined by the quality of the material and delivery methods, but is also greatly influenced by binding local regulations, cross-sectoral synergy, and structured evaluation. This perspective provides a new conceptual contribution to the study of premarital education, namely the importance of integrating conceptual approaches and local policies to strengthen family resilience in a sustainable manner.

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