

# Evaluation of the Pre-Marital Education Program in South Sulawesi based on a gender perspective

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# EVALUATION OF PROSPECTIVE BRIDE AND GROOM GUIDANCE BASED ON GENDER PERSPECTIVE AT OFFICE OF RELIGIOUS AFFAIRS (KUA) NORTH POLOMBANGKENG TAKALAR, INDONESIA

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## ABSTRACT

The purpose of this study was to determine how the implementation of pre-marital guidance was assessed from a gender perspective. The method used is a qualitative research method with a research triangulation system, which consists of interviews, observation and document review. The results of this study indicate that the process of implementing pre-marital guidance held at the Office of Religious Affairs in North Polombangkeng, Takalar, South Sulawesi, has not been fully maximized, this is because the material used for guidance is not yet complete, there is a need for guidance for counselors, regarding guidance. Marriage based on the concept of gender is the focus of this research, the cooperation of the local health center has not been maximized in counseling the guidance of prospective brides who participate in pre-marriage is also one of the focuses of the research conducted, because reproductive health issues in women must be accompanied by knowledge of gender equality. The conclusion of this research is firstly it is necessary to conduct an evaluation on the material section, namely making a module or policy brief as a guide for extension workers in providing guidance to prospective brides who register, second is that there must be a written or media regulation regarding the registration flow, as well as operational standards for each extension agent job desk.

**Keywords:** Gender Equality, Pre-Marriage Guidance, Marriage

## INTRODUCTION

In household life, there are many problems that often occur, both on a large or small scale. This also causes many phenomena that occur in society, ranging from domestic violence that leads to divorce and even death, to the husband's lack of awareness and attention to the health condition of his partner. Cultural factors, knowledge, and attitudes that can lead to gender bias in fostering a household are one of the causes of this phenomenon. Therefore it needs special attention from various parties to minimize the risk of these problems from the start with the holding of a marriage guidance program or pre-marriage education (Ardiwinata et al., 2019; Sulhani et al., 2019).

Marriage is a bond that lasts forever so that the husband and wife relationship needs to be maintained and maintained. In marriage, two individuals live life together where they should be able to support each other. There are many problems faced by couples in fostering a household, the divorce rate which is mostly accompanied by acts of domestic violence is something that is familiar recently. In Indonesia, the divorce rate reached 374,516 in 2017 (BPS, 2018).

With economic factors as the main cause of the divorce, the absence of education on household economic management causes several couples to disagree so that divorce is the path taken by some of these couples. Various household problems. The immaturity of a husband-wife couple in facing the real facts of life, resulting in them often having difficulty adjusting to various problems at the age of their marriage who are still "toddlers". This phenomenon indicates that the lack of insight and knowledge of the prospective bride and groom about fostering a good household is one of the reasons factors causing divorce (Damayanti, 2016).

In addition to the divorce rate, the maternal mortality rate (MMR) and child mortality are also factors that encourage the need to provide guidance for prospective brides who are getting married, especially in the context of reproductive health and nutrition issues. The maternal mortality rate itself in Indonesia reached 305 per 100,000 births in 2015. (Indonesian Ministry of Health, 2018). Maternal health problems are a turning point that must be

taken very seriously. Maternal mortality and neonatal mortality rates need special attention from all parties in various spheres, starting from the individual sphere, the family environment, and the social environment (Shakibazadeh et al., 2018).

The Maternal Mortality Rate (MMR) in Indonesia is still quite high and far above the MMR in other ASEAN countries. Based on the results of the MDGs report, the results of the Indonesian Demographic and Health Survey (IDHS) in 2012 showed the maternal mortality rate was 359 / 100,000 live births (KH). According to Indonesia's health profile in 2015, the Maternal Mortality Rate in Indonesia is 305 / 100,000 KH (Results of the Inter-Census Population Survey) (Secretariat General of the Ministry of Health, 2016).

Article Error (ETS)

Pre-marital education is very important to get from an early age, research from Gardner et al (2016) in the United States examines a secondary school marriage education curriculum designed to teach students how to develop healthy relationships and marriages. This study evaluated the effectiveness of What's a Real curriculum with 206 high school students who were in one control group. The findings indicated that the curriculum increased knowledge of the concept of healthy relationships, had a positive impact on attitudes related to students' willingness to engage in pre- and post-marriage counseling, and improved students' attitudes towards avoidance of coexistence. The research objective is to determine how the implementation of pre-marital guidance is assessed from a gender perspective.

**METHODS**

In this study, the authors used a qualitative research method to obtain the results that would be achieved in carrying out the evaluation process of the pre-marital education program which was implemented in the North Polombangkeng sub-district, Takalar Regency. Qualitative research seeks to provide an understanding of a problem or research topic from the perspective of the local population involved. Qualitative methods seek to understand and interpret the meaning of an event of human behavior interaction in a particular situation according to the researcher's own perspective. Research that uses qualitative research aims to understand the object under study in-depth (Gunawan, 2016).

The flow in this research includes interviews, observations, and a review of documents. This flow is known as research triangulation. Triangulation is essentially a multimethod approach that researchers take when collecting and analyzing data. The basic idea is that the phenomenon under study can be well understood in order to obtain a high level of truth if approached from various points of view. Photographing a single phenomenon from different viewpoints allows a reliable level of truth to be obtained. Therefore, triangulation is an attempt to check the correctness of data or information obtained by researchers from various different points of view by reducing as much bias as possible during data collection and analysis (Rahardjo, 2010).

**RESULTS AND DISCUSSION**

**Characteristics of Informants**

The informants in this study included the Head of KUA, Administrative Staff of the Office of Religious Affairs (KUA), the Bride and Groom Counselor (Catin), the Head of the Community Health Center (Puskesmas), and the Village Imam (Village Religious Leader). Selection of informants based on research objectives aimed at the implementation system of catin (bride-to-be) guidance that is researched and evaluated. The number of informants as a whole is informants, namely Sp. (ETS)

**Table 1. Informant Characteristics**

No	Initial	Age	Type of Informant
1	HM	44	Catin guidance counselor
2	SB	51	Administrative Staff of KUA
3	AA	24	Administrative Staff of KUA
4	HH	53	Head of KUA / Penghulu
5	SK	57	Priest of the Panrekukkang Village Polut
6	IS	35	Polut Health Center staff
7	HU	40	Catin Counselor Extension
8	NS	48	Catin Counselor Extension

9	A	22	Bride and groom
10	W	22	Bride and groom
11	L	23	Bride and groom
12	F	22	Bride and groom

**Input**

Input is everything that is needed for the implementation of a certain activity or program. In relation to the implementation of the bride and groom's education program, certain inputs are required which are a prerequisite for the running and success of the program. The inputs included in this study include; HR, facilities, infrastructure, and guidance material.

**The executor of activities and job descriptions**

The results of the research related to implementing activities in the catin guidance program carried out at KUA of North Polombangkeng consisted of two parts, namely, the KUA administration section, and the catin guidance extension. The administrative section of the KUA consists of 6 people on duty, with details of 3 being PNS and 3 non-PNS, while for extension workers there are 16 people with details of 8 being PNS and 8 non-PNS. The job descriptions of each member of the North Polombangkeng KUA can be seen from the following interview results:

"After completing the examination by the staff, enter it in the catin, we start to ask what the prayer material is, related to the relationship between husband and wife and everything related to the household at the same time his prayer until afterward" (HM, 44 years old)

"Input data, check, receive, take notes if there are any shortcomings, they are told, for example, their KTP does not exist until they are submitted to the puskesmas to be given immunizations" (SB, 51 years old)

From several statements above, there are several obstacles faced by KUA members on duty, one of which is the limited time usually obtained by the male catin, as well as the long-distance from the area where the bride and groom are to be performed. The limited administrative system was also one of the complaints we received during interviews.

In addition to the KUA (Religious Office Affairs) staff, the role of community leaders in the process of mentoring prospective brides is very important, the author was able to interview one of the community leaders in this study.

"So the bride and groom have finished their administration from the local service, the marriage certificate is already there, they bring it here to check the files, both are male and female if it is complete or something is missing first, and report when the date of marriage, what is the dowry and after the process of giving guidance" (SK, 57 years)

The results of the interview above explained that the duty of a priest is to accompany and take care of all the needs the bride and groom need to provide guidance at the KUA.

**Funds, facilities, and infrastructure**

From the results of this study, the authors obtained information related to the facilities and infrastructure available for the bride and groom guidance program being implemented, the author's search using the direct observation method found the facilities owned by the North Polombangkeng KUA, including administrative facilities owned by the KUA consisting of 2 computer units, and a printer and a TV screen installed which is useful for displaying information about KUA activities, while for the purposes of carrying out catin guidance, a special room is also provided for the provision of guidance in which there is a place that resembles a booth where the groom and bride hold receptions, in this place The instructor is in charge of giving guidance to prospective brides who register for marriage, this is reinforced by the information obtained by the author from the interview results.

"After administration, the prospective bride and groom are directed into the room to be given materials by the instructor on duty" (HM, 44 years)

In this room, the extension workers began to provide the materials given. After counseling, the bride and groom were declared to be married off.

**Method of providing guidance**

The method used in implementing the guidance of the prospective bride is the face to face method where the prospective bride and groom will be directly guided by extension agents on the same day as the registration of the prospective bride and groom at the KUA, even though the real rule is that counseling is carried out in groups by gathering as many prospective brides as 25 couples to be guided, but due to the large number of prospective brides who registered, the KUA immediately provided guidance on the same day when the bride and groom registered.

**Bride-to-be educational materials**

Based on the results of interviews, observations, and document review conducted for four days in the KUA North Polombangkeng Takalar, the writer got some information and findings regarding the material given to the bride and groom who registered at the KUA. The material itself was given by the lecture method conducted by the extension agents to the prospective brides. Broadly speaking, the material provided is in the form of basic material such as prayers that need to be done when being a married couple who is usually given to the prospective bride, this is conveyed by the trainer for the bride and groom who is the author of the interview.

"We start from the material of salaf, recitation, and istinja, istinja are the essence, do you know intercourse prayer" (HM, 44 years)

From the results of the interview above, the writer concludes that the basic material provided is very important. In addition, there is material concerning household life that will be fostered by the *catin* partner, which in essence, the task of the extension worker is to explain in detail how the conditions differ before and after marriage. This is reinforced by a statement from one of the informants, namely

"It must have been declared because the name husband and wife is not like a person who is dating if I personally mentioned that after marriage, we said goodbye to our parents, after marriage there is a husband and a wife is certain" (HM, 44 years)

Material on household life that is gender-based is also applied in this marriage guidance, the distribution of the portion of marriage material is given in equal portions for *catin* from the male and female parties. This is confirmed by the results of the interview:

"Yes, we provide an understanding indeed, moreover there is an understanding in the community where this man works, this wife's job, even though in our household partners there are no superiors, no subordinates, all jobs except pregnancy, childbirth, and breastfeeding, all men can work. , so what we give the same understanding to the prospective bride and groom gender that we are really adopted here" (HM, 44 years)

Furthermore, the material regarding reproductive health systems, reproductive health material is very useful for prospective brides, knowledge about reproductive health is useful so that the risk of damage to the reproductive system, especially in women, is reduced, and this material can make male couples understand how important a sense of concern about the health of their wives or prospective pregnant women need to be done early on and *catin* guidance is the right moment to provide education about the benefits of maintaining reproductive health for women and men from an early age or from the pre-conception period.

KUA itself took the initiative to provide education about reproductive health itself, this was because the health check before the guidance was only in the form of TT immunization which was carried out at the surrounding health centers. The following are the results of interviews with extension workers regarding the provision of education on reproductive health and the limited health center services for the bride and groom.

"Nothing, I said it would be good if we cooperate with health workers, especially health educators" (HM, 44 years)

"That's why the guidance is given reproductive health material, it can also be represented by the leader himself. Reproductive health is a lot related to the ideal age which is good for pregnancy. Then the danger is that the child who is conceived and born is very close, so it needs to be given an understanding of the future bride with a heart -be careful in intercourse, there is a time when we are actually ready to get pregnant again, reproduce and fertilization occurs again" (HH, 53 years)

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Based on the results of the interview above, it can be concluded that the material regarding reproductive health is still not optimal, it is necessary to have further cooperation carried out by the KUA and the puskesmas (Community Health Center) regarding reproductive health education for prospective brides. The author tries to interview the puskesmas regarding the material provided.

"To provide information about Reproductive Health, it is still given to catin who comes to the Puskesmas for TT immunization" (IS, 35 Years)

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From the results of the interview above, the authors concluded that in addition to immunization, the puskesmas also provided material delivery in the form of information related to reproductive health. In addition to the employees or extension agents, the author also interviewed several couples who had undergone the process of mentoring prospective brides at the North Polombangkeng KUA. They think that the material provided is good and gender-responsive but there are still several aspects that need to be addressed, this is reinforced by several interview results as follows:

"In my opinion, it is balanced because the material in general, there is no specific material between male and female catin. Where the material is about how to build a household that is needed, such as cohesiveness between the two brides" (W, 22 years)

"In my opinion, it has been balanced regarding the material given because directly dealing with the supervisor from the KUA such as the KUA officer acting as a counselor and writing as a counselor by way of question and answer then added with material about marriage, for example how the role of a good husband towards his wife and vice versa. However, the medical examination is not balanced because it is only carried out on the prospective bride such as vaccine injections and other examinations" (A, 22 years)

From the results of the interview above, it can be concluded that the material that is still inadequate in the process of mentoring prospective brides, is in terms of the aspect of health examinations that are still not balanced where only women get health immunization and other examinations.

#### Process: Implementation of Pre-Marriage Guidance

The implementation of pre-marital guidance carried out in North Polombangkeng Subdistrict, Takalar Regency includes catin administration at the village / sub-district level then to the priest where the sub-district or village head makes a cover letter to the KUA which is then forwarded by the village priest

"So the bride and groom have finished their administration from the local service, the marriage certificate is already there, they bring it here to check the files, both are male and female if it is complete or something is missing first, and report when the date of marriage, what is the dowry and after the process of giving guidance" (SK, 37 years)

From the results of the interview above, the priest served as an intermediary between the catin and the KUA in taking care of the administration of marriage guidance that will be carried out by the two prospective brides who are getting married, after receiving a letter of introduction from the village/sub-district head, the KUA will carry out verification related to the administration. Verification is carried out by the KUA administrative staff, while the duties of the administrative staff are as explained by one of the administrative staff, namely

"Inputting data, checking, receiving, taking notes, if there is a deficiency, he will be told, for example, the KTP does not exist until he is submitted to the puskesmas to be given immunization" (SB, 55 years)

From the results of the interview above, it can be concluded that the administrative process consists of verification of files, inputting data, and at the very end is the publication of a marriage book. After completing the administration, the catin will be directed to the puskesmas to carry out the TT immunization stage, the immunization itself is carried out by the puskesmas officer who is responsible for the catin examination section. The obstacle faced by the puskesmas is that the puskesmas is not directly involved.

"For Special Marriage Guidance in the form of a meeting, the Puskesmas has not been directly involved in it" (IS, 35 years)

The above statement indicates that the puskesmas has limited space to contribute directly to the implementation of the guidance for the bride and groom. In the future, the health center hopes to contribute directly to the process of mentoring the bride and groom. After going through several stages (initial administration and

immunization), then **catin** will be guided by **catin** instructors about marriage, this process is the final stage carried out by **catin** before carrying out the marriage contract.

The implementation of self-guidance based on regulations from the Director-General of Islamic Community Guidance at the Ministry of Religion consists of several materials, namely: (1) Procedures for marriage procedures for 2 hours, (2) religious knowledge for 5 hours, (3) laws and regulations in the field of marriage and family for 4 hours, (4) Rights and obligations of husband and wife for 5 hours, (5) Healthy reproductive health for 3 hours, (6) Family management for 3 hours.

The total time used in delivering the marriage material itself was 22 hours, but in the process of implementing the **catin** guidance carried out at the North Polombangkeng KUA itself was shortened so that all the materials could be completed in less than 12 hours, this caused a problem, namely the provision of the material was not maximal. **which is done by the instructor to the catin who will be married. This is reinforced by the results of interviews the author conducted with one of the informants**

"It seems that it is not enough because the guidance is only one time, it is impossible if he recites and prays he can master it only once, if I have an Android now so I can open google" **(IS, 35 years)**

"I hope that the guidance is not only carried out once because I have found that the average person has a lack of knowledge, such as the Koran, but the prayer is also mainly on his istinja" **(IS, 35 years old)**

From the results of the interview above, it can be concluded that there are still deficiencies in the implementation of **catin** guidance carried out by the KUA, this indicates that part of the provision of material needs to be evaluated, especially in terms of providing guidance time, a day is not sufficient to maximize the material that has been recommended. government.

Meanwhile, other extension workers who were interviewed were of the opinion that the material provided was sufficient, although there were several aspects that needed to be addressed, especially the knowledge of the individual, such as the ability to read the Qur'an, and the insufficient age.

Based on the results of the research, it shows that the workers at the North Polombangkeng KUA are under the auspices of the Ministry of Religion. In implementing the guidance of prospective brides in the North Polombangkeng sub-district, it involves a number of agencies such as the Puskesmas and sub-district.

The job descriptions of KUA employees include the examination of files, providing **catin** guidance, executing **catin** marriage contracts, and providing marriage books. From the results of this study, it can be concluded that the human resources owned by the KUA North Polombangkeng in the implementation of pre-marital guidance are sufficient, although there are still some deficiencies in the division of tasks where the extension workers as many as 16 people take turns teaching prospective brides. The solution to this problem is that there is a division of tasks for the extension workers who are tasked with extension services in the field and at the KUA.

The problem of **division** of labor tasks like this is also found in Rafita's research which focuses on the system of **division** of tasks between health workers who are constrained in their respective scope of duties where health workers have to divide their duties to work in **puskesmas** and the Office of Religious Affairs (KUA) (Farianita et al., 2020).

From the results of the research, it can be concluded that the **catin** guidance facilities available at KUA are sufficient, starting from the instruments to provide guidance that has been fulfilled while the administrative process for the available facilities is insufficient, this is because the registration process is still carried out conventionally / manually, there is a need for technology which helps administrative staff to carry out their duties to make it easier.

The results of the research that the authors did get the results, namely the provision of guidance material, in general, is sufficient, but there are several aspects that need to be addressed, the material concerning gender equality in the household is inadequate, this can be proven by the absence of guidance for extension workers in delivering materials. **which is given.** There is a need for a module concerning gender equality in married life, and this is very necessary as a guide for extension workers in carrying out their duties so that later brides who take part in the counseling get more knowledge about the benefits of implementing gender equality in fostering their household later.

Providing modules will be very useful for extension workers and prospective brides or brides who register to carry out this guidance process, the effectiveness of giving modules containing guidance material can be seen from research conducted by Citrakumasari et al (2020) which provides modules to prospective brides who contains education about health problems, in giving this module the use of the momentum of Mappacci night or girlfriend night to provide the educational module.

Material based on a gender perspective also needs to be applied in this pre-marital guidance, giving gender-based material can be useful for prospective bridal couples in fostering their future households. Research from Sumbulah says that in fostering a household one must have several principles in household life, namely the principle of gender equality, gender justice, and the principle of mutual love and affection (*mawaddah wa rahmah*) (Sumbulah, 2012).

Based on the research above, it can be concluded that the combination of religious, cultural, social, and health knowledge can create a complex material for brides-to-be guidance that includes all aspects needed in fostering a household. Based on the results of the research, based on interviews and observations about conditions in the KUA, it was concluded that the shortcomings of the process of implementing the guidance of the bride and groom were the irregular schedule of the guidance, the susceptibility of the time for materials that should have been given in several stages to be shortened so that the provision of the material was not optimal. The absence of written rules is one of the reasons for the inadequate provision of material at the North Polombangkeng KUA.

Lack of coordination between several parties such as the puskesmas is one of the writer's focuses in this study, the synergy between the KUA and the puskesmas regarding the provision of material regarding gender equality and reproduction for both female and male partners must be maximized, examples of successful implementation Collaboration between several agencies is also necessary. Keep in mind, the many suggestions from brides who are undergoing guidance so that health checks can be done directly at the KUA without the need to go to the puskesmas again is one of the focuses that must be evaluated in this program.

An example of collaboration between KUA agencies and Puskesmas can be seen in the catin guidance program in the luwuk prouid district where the results of the collaboration between the two agencies resulted in a preconception posyandu (Integrated Service Post) program which has proven to be effective in providing education and health checks for brides-to-be in luwuk prouid regency. (Harapin, 2017).

## CONCLUSION

Based on the results and discussion of this research, the conclusion that can be drawn is that there is a need for some improvements in the implementation of the bride's guidance program. Among other things, first, namely the process of health checks, in this case only the prospective bride who gets health services in the form of tetanus immunization, the groom should have his health checked, such as checks for sexually transmitted diseases or HIV AIDS. Furthermore, in the material section provided by the extension agents to the prospective brides who provide guidance, the given material needs to be strengthened by holding a handbook module for extension workers and prospective brides regarding gender equality in the household.

## Conflicts of Interest

There are no conflicts of interest in this study.

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-  **Sentence Cap.** Review the rules for capitalization.
-  **Possessive** Review the rules for possessive nouns.
-  **S/V** This subject and verb may not agree. Proofread the sentence to make sure the subject agrees with the verb.
-  **Missing ","** Review the rules for using punctuation marks.
-  **Article Error** You may need to use an article before this word. Consider using the article **the**.

-  **Article Error** You may need to use an article before this word. Consider using the article **the**.
-  **Prep.** You may be using the wrong preposition.
-  **Sp.** This word is misspelled. Use a dictionary or spellchecker when you proofread your work.
-  **Article Error** You may need to remove this article.
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-  **Dup.** Did you mean to repeat this word?
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-  **Run-on** This sentence may be a run-on sentence.
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PAGE 6

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