



PSYCHOLOGICAL SKILL ASSISTANCE FOR MARRIED COUPLES WHO ARE ALUMNI OF PRE-MARITAL COURSES AT BP4 - PARIAMAN CITY

M. Arif^{*✉}, Nurhasnah^{**}, Afrinaldi^{***}, Sri Andayani Binti Mahdi Yusuf^{****},
Shahlan Surat^{*****}

*Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia
E-mail: m.arif@uinbukittinggi.ac.id

**Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia
E-mail: hasnahalso@gmail.com

***Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia
E-mail: abangafrinaldi@gmail.com

****Sekolah Tinggi Agama Islam (STAI) Nusantara Banda Aceh, Indonesia
E-mail: seridayani86@gmail.com

*****Universiti Kebangsaan Malaysia
E-mail: drshahlan@ukm.edu.my

Abstract

This paper aims to see how far BP4 Pariaman City has a role in strengthening human psycho-social in the field of social welfare; services for alumni of post-marriage couples need to be followed up with a balanced program. The lack of psycho-social understanding of pre-marital post-marriage course graduates will have great potential to add to the long line of early marriage ages in Pariaman City. The fundamental problem that is most troubling is their ignorance of the responsibilities, rights and obligations of husband and wife in the household. To overcome this solution, the service team identified the problem of spaciousness. It mapped the problem to be treated (treatment) for the subject of service through two stages: family psychology guidance and Islamic family counseling. The first stage is pre-activity in the form of a Focus Discussion Group (FGD) presenting lecturers as participants to provide input for the mentoring action plan to be carried out. The second stage is action activities, including psychological skill assistance in family psychology and group counseling. This activity has generally received appreciation from stakeholders (BP4 Pariaman City management, pre-marital course alumni) because this program has offered various alternatives for their self-development in elaborating their knowledge to be applied in household life. The results of the reflection and evaluation of the program offered by the service conclude that they understand that a *sakinah mawaddah wa rahmah* household life is not achieved by material wealth but by the ability to accept oneself and have a correct understanding of an Islamic household. They understand that household problems cannot be measured only by logic. However, it includes religious and spiritual matters the human mind cannot reach. Therefore, they understand that household responsibilities are worldly matters and matters of the afterlife, which are related to God.

Keywords: Psychological Guidance; Pre-Marriage Alumni.

✉Corresponding author:

Email Address: m.arif@uinbukittinggi.ac.id

Received: June 10, 2024; Accepted: June 19, 2024; Published: June 30, 2024

Copyright © 2024 M. Arif, Nurhasnah, Afrinaldi, Sri Andayani Binti Mahdi Yusuf, Shahlan Surat



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Abstrak

Tujuan tulisan ini ingin melihat sejauh mana BP4 Kota Pariaman memiliki peran dalam penguatan psiko-sosial manusia di bidang kesejahteraan sosial, pelayanan bagi alumni pasutri pasca pernikahan perlu didintaklanjuti dengan program yang berimbang. Minimnya pemahaman psiko-sosial alumni kursus pra nikah pasca menikah akan berpotensi besar untuk menambah deretan panjang usia pernikahan dini di Kota Pariaman. Persoalan mendasar yang paling meresahkan adalah ketidaktahuan mereka akan tanggung jawab, hak-hak serta kewajiban suami istri dalam rumah tangga. Untuk mengatasi solusi ini tim pengabdian melakukan identifikasi masalah kelapangan, serta melakukan pemetaan masalah untuk diberikan perlakuan (treatment) pada subjek pengabdian melalui dua tahap berupa bimbingan psikologi keluarga dan konseling keluarga Islami. Tahap pertama: pra kegiatan berupa Focus Discussion Group (FGD) menghadirkan para dosen sebagai peserta untuk memberikan masukan untuk rencana aksi pendampingan yang akan dilakukan. Tahap kedua: kegiatan aksi berupa pendampingan keterampilan psikologis berupa psikologi keluarga dan konseling kelompok. Secara umum kegiatan ini mendapatkan apresiasi dari stake holders (pengurus BP4 Kota Pariaman, alumni kursus pra nikah), karena program ini telah menawarkan berbagai alternatif bagi pengembangan diri mereka dalam mengelaborasi keilmuannya untuk diterapkan dalam kehidupan rumah tangga. Hasil refleksi dan evaluasi program yang ditawarkan pengabdian menyimpulkan bahwa mereka memahami bahwa kehidupan rumah tangga sakinah mawaddah warahmah tidak didapat dengan kekayaan materi melainkan dengan kemampuan penerimaan diri dan pemahaman yang benar tentang rumah tangga Islami. Mereka memahami bahwa persoalan rumah tangga ternyata tidak bisa hanya diukur dengan logika. Tetapi termasuk urusan spiritual keagamaan yang tidak bisa dijangkau oleh akal pikiran manusia. Oleh sebab itu mereka memahami tanggung jawab rumah tangga bukan hanya urusan dunia, tetapi juga urusan keakhiratan yang berhubungan dengan Tuhan.

Kata Kunci: Bimbingan Psikologis; Alumni Pra-Nikah.

INTRODUCTION

According to data, the population of Pariaman City is 77,480 people, consisting of 37,682 males and 39,798 females, with a total area of 73.36 km², resulting in a population density of 1,056.16 people per km². Pariaman Tengah District has the highest population density (BPS Sumbar).

In an interview with the Secretary of the Board for Marriage Counseling, Guidance, and Preservation (BP4) of Pariaman City for the 2011-2018 period, Mr. Fitriason Efendi, in August 2021, revealed that "approximately 1,000 couples get married each year, and around 120 cases (12%) of divorce occur annually in the Religious Court of Pariaman." This percentage exceeds the national average. According to Nasaruddin Umar (former Director General of Islamic Community Guidance, Ministry of Religious Affairs of Indonesia), "Around 2 million couples marry each year, and on the other hand, 200,000 couples divorce each year, accounting for 10% of those who marry".¹

¹Kursus Pra-Nikah: Upaya Majalah Bulanan BP4 Pusat and No. 465/XXXVIII/2011. Mencegah Perceraian Dini, 'Majalah Bulanan BP4 Pusat', 2011.

Data from the Ministry of Religious Affairs of Indonesia revealed 158,119 divorce incidents in 2011, 372,577 in 2012, and 324,572 in 2013. Most divorces occurred in marriages less than five years old (early divorces), affecting social life, self-esteem, economy, and children's education.²

In response to these issues, on Saturday, July 30, 2011, the Mayor of Pariaman inaugurated the implementation of the "Pre-Marital Course". He issued a decree for the activity team, which also serves as the daily manager of BP4 Pariaman City. This mayoral decision follows the Director General of Islamic Community Guidance, Ministry of Religious Affairs of Indonesia, Regulation Number: Dj.II/491 the Year 2009 on the "Pre-Marital Course", reinforcing the "Regional Regulation of Pariaman City Number 6 the Year 2009 on 'Qur'an Literacy for Prospective Brides and Grooms'".

Field data reveals that 6,062 married couples had completed the pre-marital course as of December 2022. This data indicates that from 2011 to August 2018, 4,902 couples completed the course. Alumni from 2011 to 2013 received assistance from lecturers from STAIN Bukittinggi (now UIN Sjech M. Djamil Djambek Bukittinggi), funded by the Ministry of Religious Affairs through Community Service programs³. However, alumni from 2014 to 2019 have yet to receive any follow-up assistance from any institution, including local government, to reinforce psychological, spiritual, and economic empowerment. To improve the quality of this program, material support and clear commitment from central/local governments and NGOs are highly needed. All the bride-to-be definite funds from the state or regional budgets (APBN/APBD) would realize a prestigious and valuable pre-marital course.⁴ This program significantly benefits in preventing household conflicts and early divorces, contributing to creating a civil society.⁵

The challenge is that the 3-day pre-marital course at BP4 is insufficient for couples to understand and apply the offered materials in their family life. Therefore, the Sakinah Family program they participated in during the pre-marital course needs to be developed through sustainable empowerment programs involving real actions or social movements. The steps include mapping marginalized/poor social groups and selecting 30 married couples to receive psychological strengthening skills through individual and group counseling.⁶

The focus of this empowerment is on family psychological strengthening and individual and group counseling to motivate them to avoid household conflicts or early divorces using the following strategies: conducting family psychology training, household management training, providing Islamic counseling materials on the concept of Sakinah,

²Lydia Freyani Hawadi, 'Makalah Disampaikan dalam Penyusunan Silabus dan Kurikulum Kursus Pra Nikah Yang Diselenggarakan Dirjend Bimas Islam Kemenag RI', *Bandung: Psikologi UNPAD. Diakses Tanggal*, 17 (2010).

³Afrinaldi, Ruslin Amir, and M. Arif, 'Pelaksanaan Kursus Pra Nikah Sebagai Pendidikan Non Formal Melalui Psikologi Perkawinan di BP4 Kota Pariaman', *ASEAN Comparative Education Research Network Conference*, October 2015. Retrieved from <https://doi.org/10.13140/RG.2.1.4561.2568>.

⁴Afrinaldi Afrinaldi and Zulfani Sesmiarni, 'Perempuan Menggugat: Kursus Pra Nikah Sebuah Upaya Preventif di BP4 Kota Pariaman', *Kafa'ah: Journal of Gender Studies*, 6.1 (2016), 73. <https://doi.org/10.15548/jk.v6i1.103>.

⁵Mafruhah Mafruhah, Khoirul Asiah, and Evi Febriani, "Penyuluhan Pentingnya Bimbingan Konseling Pranikah di SMA Raudlatul Ulum Lenteng Sumenep", *Community Development Journal: Journal of Community Service* 5.1 (2024): 854-859.

⁶Zulfani Sesmiarni and Afrinaldi Afrinaldi, "Model Pendidikan dan Pelatihan Calon Pengantin Berbasis Kearifan Lokal di Kota Pariaman", *Jurnal Educative: Journal of Educational Studies* 1.1 (2016): 35-44.

Mawaddah, Warahmah families, and practicing individual counseling and group guidance to explore ongoing problems and provide solutions.⁷

The important reasons behind this assistance plan include: First, the high impact of divorce cannot be ignored. It is one factor that impoverishes the mental, spiritual, and economic aspects of households. Such conditions psychologically affect women the most due to the impact of divorce, forcing them to become single parents and struggle alone to provide for their children. Women lose their livelihoods if they depend on their husbands and lose the motivation to manage a better household, which critically affects their children's psychological growth and development. Therefore, urgent and serious efforts through various empowerment initiatives are necessary. The offered solution is strengthening psychological, spiritual, and economic skills based on Sharia principles to inspire entrepreneurship and prevent early divorces.⁸

Second, the assisted subjects' area is a coastal region dominated by street vendors, fishermen, livestock farmers, and farmers, who are generally poor in both spiritual and economic aspects. Interestingly, this coastal community has successfully become the only city to implement a pre-marital course among districts and cities in West Sumatra. Some coastal residents are typically known for their strong character, difficulty adapting, classical local culture, and traditional mindset influenced by narrow and exclusive religious understanding.

Thanks to the determination and hard work of BP4 Pariaman City's socialization team, in collaboration with all stakeholders, they slowly understood and accepted the concept of the Sakinah family by participating in the pre-marital course. Despite the lack of material/financial support from the government or NGOs to assist them in realizing the Sakinah Family program sustainably, their loyalty and strong desire deserve appreciation and continuous encouragement to continue following subsequent programs, such as psychological guidance training for happy family life.

Based on the above phenomena and reasons, it is crucial to formulate the goals of this empowerment, focusing on family psychological strengthening and individual and group counseling to motivate them to avoid household conflicts or early divorces.

METHOD

The method follows the Community-Based Research (CBR) format, with the following reporting steps: introduction, literature review and theoretical framework, methods, research findings, reflection and follow-up, conclusions, and recommendations.⁹ The parties involved in this assistance program include the BP4 Pariaman City management, the Pariaman City government, the Ministry of Religious Affairs of Pariaman City, and the Indonesian Ulema Council (MUI) of Pariaman City. Their involvement is in collaboration, providing psychological strengthening assistance in the form of materials, human resources, or educators.

The preliminary activity consisted of a Focus Group Discussion (FGD) held at the UIN Sjech M. Djamil Djambek Bukittinggi campus, attended by lecturers to dissect the community service proposal the central reviewers had approved. This FGD took place on

⁷Anthony Giddens, 'Jalan Ketiga: Pembaharuan Demokrasi Sosial', 2000.

⁸Sawitri Supardi Sadarjoen, 'Membangun Komitmen (Bagaimana Mempertahankan Perkawinan)', Bandung: Jurusan Psikologi Klinis Universitas Padjadjaran. Diakses Tanggal, 17 (2010).

⁹M Arif, Najmi Hayati, and Siti Saputri, 'Gaya Belajar dan Kreatifitas Mahasiswa Program Studi Manajemen Pendidikan Islam', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7.1 (2022), 231-245.

Saturday, December 10, 2022. The empowerment activities, in the form of psychological guidance assistance, were conducted over two days, Saturday and Sunday, October 17 and 18, 2018. These activities were attended by three service providers, two speakers, and 20 alumni participants of the Pre-Marital Course at BP4 Pariaman City from various cohorts. This activity was guided by two BP4 Pariaman City management speakers, Dr. Sukmurdianto, M.A., and Afrinaldi, M.A., Ph.D. The materials focused on psychological strengthening, including family psychology and group counseling, with themes addressing post-marriage household issues.

FINDINGS AND DISCUSSION

On December 17 and 18, 2022, the service team carried out a two-day action by assisting The Bride-To-Be alumni at BP4 Pariaman City. The initial activity began by identifying problems by exploring the family problems they were facing during their household after receiving pre-marital course material at BP4 Pariaman City. The service team presented two resource persons from the BP4 board of Pariaman City, Mr. Dr. Sukmurdianto, M.A. and Mr. Afrinaldi, S.SosI, M.A., Ph.D, as experts in Islamic counseling and Islamic Psychology. It was assisted by four field assistants (BK UIN Sjech M. Djamil Djambek Bukittinggi students).



Figure 1. Assistance for The Bride-To-Be alumni at BP4 Pariaman City.

To identify problems and try to map them to be assisted in solving their problems in the form of psychological strengthening through family counseling activities as follows:

Name: Desa Saputra (DS), Occupation: Photo Grafter, Address: Manggopoh Lubuk Basung, Last education: High School, Age: 29 years old. Case: DS is one of the bride-to-be alumni at BP4 in Pariman City, where DS is now married. But DS has a problem with his wife here. The problem is that DS's wife is too emotional and selfish in living a household relationship, thus making DS sometimes get emotional with his wife because DS's wife

always magnifies the trivial problems that DS does. Sometimes, DS also feels bored living in a household relationship. DS also has problems with his economy; before DS got married, DS always had money and was well off, while after DS got married, DS felt he had no money and was always short. At the same time, DS's income was even more than before he got married, but DS always felt short, making DS tired and bored of his relationship. DS also has a problem with his uncle; the real problem is that DS's parents are with DS's uncle, but DS's uncle also always avoids DS and is like someone who hates DS.

The solution offered: The approach used on client DS is Rebt Approach¹⁰, where DS is helped to change irrational views and beliefs to rational, change attitudes, ways of thinking and perceptions; therefore, clients are expected to develop and achieve optimal self-realization. Where DS is given input on his first problem, namely, DS must be calmer in dealing with his wife and not get carried away with emotions when his partner is emotional. Still, when DS's wife is emotional, DS must wait until his wife's emotions subside. When DS waits for his wife's emotions to subside, DS must not be emotional or selfish so that later, when it subsides, he invites the wife to talk and sit together and ask what DS's wife feels so that she is angry and emotional. Give the wife an understanding and talk nicely and ask what DS's wife feels so that she is angry and emotional, give the wife understanding and nicely and direct it nicely, not with emotion and invite discussions for the DS relationship in the future and understand each other and understand each other so that any problems in the future can be resolved properly without having to have a domestic quarrel which later when both emotions can occur domestic violence. Emotional maturity is needed in households to avoid disputes; this is in line with Walgito¹¹, who states that the married couple must be psychologically mature for self-adjustment in marital life to run well. Couples are expected to have high emotional maturity, namely having stable emotions, being independent, and realizing responsibility.

Furthermore, for the second problem, the approach used is the Gestalt Approach, where DS is more courageous in facing various challenges and realities that must be faced.¹² DS is given input, where DS must provide direction or teach his wife how to manage finances, see expenses and income, buy only the needed needs, and save expenses so that the DS economy is sufficient and not lacking. Here, DS also cannot get carried away like bored with his household relationship because DS, as the head of the DS family, must be better able to think better than DS's wife and must not get carried away with emotions because only if the economic problems immediately make DS bored with this relationship, it means that DS is not ready for household and has not been able to educate his wife. Still, here, DS must think more positively and be patient with the bride-to-be his wife because the problems if we already have a wife are more, especially one of them is economic problems, and this is where the husband's role is how to deal with these problems so these problems can be resolved without any fighting.

The next approach used for the third problem is the Gestalt Approach, where DS is more courageous in facing various challenges and realities. DS is given input where DS

¹⁰Wahyu Gunawan Lubis and Muktarruddin Muktarruddin, 'Peran Konseling Pranikah dalam Menurunkan Angka Perceraian di Kota Tanjung Balai', *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 9.2 (2023), 995-1005.

¹¹B Walgito, *Pengantar Psikologi Umum*. (Yogyakarta: C.V Andi Offest, 2004).

¹²Zahrotun Nihayah, Yufi Adriani, and Zulfa Indira Wahyuni, 'Peran Religiusitas dan Faktor-Faktor Psikologis Terhadap Kepuasan Pernikahan' (Annual International Conference on Islamic Studies (AICIS), 2012).

must be calmer in dealing with the problems of his parents and uncle and find the core of the problem, ask both parties what the problem is between the two of them and bring the two people to sit down and tell each other what they feel so that the problems faced by parents and DS and uncle DS can be resolved.¹³ DS here must be more courageous in solving the problems of DS's parents with DS's uncle; DS must have the courage to meet his uncle because if he only waits, the problem can get bigger. In addition, DS's uncle always avoids seeing DS, so DS must have the courage to meet his uncle and ask DS's uncle why he is angry with DS's parents. If DS already knows what DS's uncle feels about why he is angry with DS's parents, then DS must also ask DS's parents why he is angry with DS's uncle; that way, DS can know what the problem is between the two of them whether it is because of a misunderstanding or there is another problem. After DS knows the problems of DS's parents and uncle, DS must invite them to sit together and where later, they both convey what they feel and why they are angry with each other. Here, DS becomes the mediator and helps solve the problem because DS already knows their problems. DS helps straighten out the problem and provides direction so that their problems are over and there are no more problems between DS's parents and DS's uncle.



Figure 2. Psychological Strengthening through family counseling.

Name: Faddilah (F), Occupation: Warehouse Admin, Address: Nareh 1, Latest education: Vocational School, Age: 23 years old. Case: F is one of the bride-to-be alumni at BP4 in Pariman. Now, F is married, and the problem F faces is that F is afraid that later, the business run by F's husband will suddenly stall or die. F is afraid that because of this, the family economy will decline and cause problems that will lead to divorce. F is also afraid that later, when F's husband's business stalls or dies, F's husband does not look for solutions to the problems he faces, and he even lies down. Money solution offered: The approach used on client F is the Gestalt Approach, where DS is more courageous in facing various challenges and realities that must be faced.¹⁴ F is given input where F when the husband's economy is in trouble; F must be calmer and always support the husband and not make

¹³Nurul Hafizah, 'Pengaruh Bimbingan Pra Nikah Terhadap Kematangan Emosi Suami Istri Dalam Menghadapi Persoalan Keluarga (Studi Kasus Rt/Rw 02/01) Desa Salo Kecamatan Salo Kabupaten Kampar' (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024).

¹⁴Faisol Akbar, 'Bimbingan Pranikah Dalam Upaya Membentuk Keluarga Sakinah Bagi Calon Pengantin di Kantor Urusan Agama Kecamatan Jenggawah Kabupaten Jember' (UIN Kiai Haji Achmad Siddiq Jember, 2023).

the husband depressed or urge the husband, which will create problems in the family. Still, here, F must provide support and support and help the husband in thinking or in finding solutions to these problems; F must always provide support for her husband and always have to be next to her husband under any circumstances, whether in good circumstances or bad circumstances, because in the household the problem must exist even sometimes trials or tests in the household must always come, especially in terms of the economy, that's where the wife will be tested on how to overcome these problems.

If that happens to F's household, F must be able to react, not when her husband's business is declining, F must provide support and support and mutually solve the problem because if F always provides support and support, the husband will also be enthusiastic about finding solutions and getting out of the problem, because it is with support and support from the wife that the husband can be enthusiastic, but if when the husband's business is declining, the wife is angry with the husband and does not provide support but instead urges and pressures the husband, then it is not the problem that is solved but the great quarrel in the household that occurs. Therefore, if indeed the F husband's business decreases, F must provide support and support and jointly look for solutions to the problem, then the problems that F and her husband face will be resolved and domestic quarrels will not occur and the husband will love F even more because in difficult circumstances F always supports and looks for solutions together and the F family will always be a family that is *sakinah, mawaddah wa rahmah*.¹⁵



Figure 3. Using the Gestalt Approach.

Name: Aldi Saputra (AS), Education: S1 Islamic Education, Occupation: Teacher, 26 years old. Case: The client with the initials AS is experiencing problems, namely, experiencing doubt when he wants to settle down. Told the AS client that AS is afraid when settling down, what AS expects when settling down is not the reality that occurs, such as AS hopes that when settling down, he gets a wife who is obedient and accepts him as he is. AS is also confused about how to deal with problems when a household experiences a big problem. How do we deal with it? Will we survive, or will we choose our path? The solution offered: The approach taken regarding this problem is the first to take a cognitive approach, which is a counseling design that focuses on thinking and the process of modification to

¹⁵Nila Zaimatus Septiana and Sheila Fakhria, 'Pendampingan Bimbingan Pranikah Dengan Aspek Psikologis Dan Agama Di Lembaga KUA Kota Kediri Dalam Mewujudkan Keluarga Maslahat', *Transformatif: Jurnal Pengabdian Masyarakat*, 4.1 (2023), 31-46.

help clients think carefully and focus mentally related to the fear experienced by AS clients, such as reducing fear when about to settle down, and trying to focus on preparations for marriage¹⁶, such as starting to learn to control emotions and make peace with themselves and have the mindset that settling down is the sunnah of the prophet, which when settling down, when we put our trust and pray to God, then God willing, God will help his servants.

Then, take a behavioral approach, which is an approach that emphasizes the cognitive dimension of the individual to help take clear steps in changing behavior with the aim that after the AS client's cognitive has been formed, it is formed how mentally and physically related to the behavior that should be or actions that should be taken by AS clients such as trying to reduce self-doubt, think positively, and focus on taking positive actions. Finally, the transactional analysis approach is a psychological approach that emphasizes decision-making that is determined by the individual/client. The AS client is assisted in making new decisions regarding his current behavior and the direction of his life, such as when he is married. The AS client has been equipped with the psychological knowledge that has been discussed, such as self-control when married. If there is an extraordinary dispute, the right way for the AS client to defuse the dispute is to conduct a deep communication (DeepTalk) with the partner during Quality Time and focus on alleviating/solving the problems experienced, not focusing on the mistakes of each partner.

Name: Ikhvar Hani (IH), Education: S1 Tata Boga, Occupation: Self-employed, 30 years old. Case: Clients with the initials IH experience anxiety, namely, how to let go of something that is not by our expectations; as told by client IH, IH once hoped to get a partner who accepted him as he was, at first IH felt that his ex-girlfriend accepted him as he was, but after walking for about four months, his ex-girlfriend began to disappear without news, now there Client IH felt deep disappointment and sadness regarding the problems he faced. Client IH has made an effort to increase patience and read a lot of books, but it is still unable to overcome the pain experienced by Client initials IH.

Solutions offered: The psychological approach given to this problem is more of a religious approach, which is an approach in psychological science that directs individuals to understand religious values which become one of the guidelines when facing a problem in life, especially married life, because of the problems told by Client IH, client IH puts excessive expectations on humans, which in their nature, only to God Almighty we have the right to expect and pray to God Almighty, the advice given by the counselor to Client IH is, IH clients learn more about religious knowledge and practice a lot of religious practices, such as suggesting to improve religious knowledge by diligently praying and reading the Qur'an, because when a servant has an understanding of religion and a foundation of faith, God willing, a problem will be easy to overcome, and think a lot positively, as happened in the IH problem, it might mean, the person is not good for IH clients in the future and the best human plans, much better and extraordinary plans of God Almighty.¹⁷

After providing psychological skills assistance to couples who are alumni of the Pre-marital course at BP4 Pariaman City, it can be seen from the participants involved in this service as follows:

¹⁶Silvan Khowiyunanto, 'Premarital Counseling as an Effort to Prevent and Anticipate Divorce in Early Marriages from an Islamic View', *Al-Afkar, Journal For Islamic Studies*, 7.1 (2024), 102-113.

¹⁷H Z Hamdi Zikron, 'Implementasi Kewenangan Badan Penasihatannya Dan Pelestarian Perkawinan (BP4) Prespektif Sosiologi Hukum Islam di Kabupaten Kampar' (UIN Suska Riau, 2024).

Table 1.
Frequency Distribution of the Implementation of the Bride-to-be Course.

Interval	Frequency	Percentage
117-123	1	2.9
110-116	13	38.2
103-109	6	17.6
96-102	5	14.7
89-95	5	14.7
82-88	2	5.6
75-81	1	2.9

More details on the state of this data can be seen in the following graph:

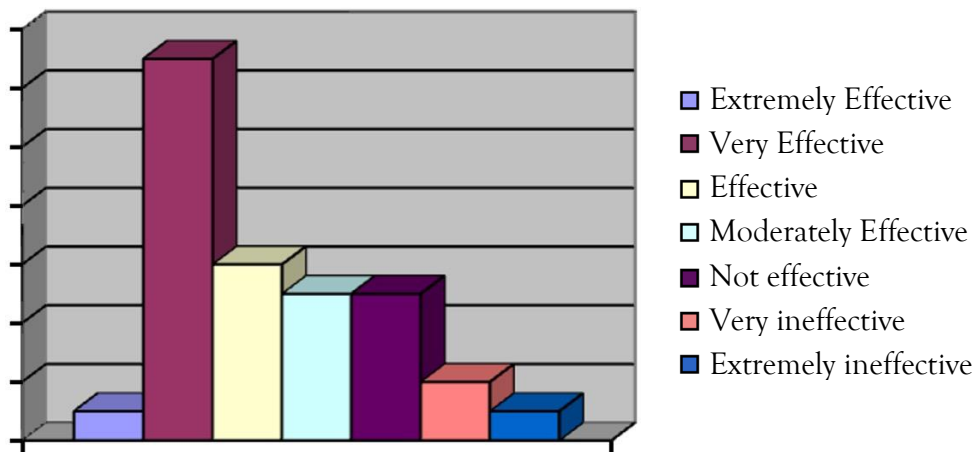


Figure 4. The state of implementation of the bride-to-be course.

The graph above shows that the psychological skills assistance of the bride-to-be course at BP4 Pariaman City is very effectively implemented. The presence of BP4 and servants and the team as a forum for divorce prevention, guidance and preservation of marriage is a characteristic and uniqueness of Pariaman City as a city that is peaceful, calm, harmonious, compact and characterized by the philosophy of *sakinah*, *mawaddah*, warmth which is the behavior of families in households. This dream is the hope and foundation of the community, especially the younger generation, so they can fortify themselves from bad behavior, immorality, free life, lifestyle hedonism, materialism, and individualism.

CONCLUSION

The focus of the empowerment that has been carried out is psychological strengthening, meaning that this strengthening is given because of the emotions and egos of married couples (*pasutri*), causing them to be immature in responding to various things that occur in the household conflicts they experience, married couples (*pasutri*) must add insight and knowledge to manage the household properly so that they can address problems not by using domestic violence (KDRT) or making efforts to oppress their partners, providing an understanding of the obligations and rights of each partner so that a *sakinah*, *mawaddah*, *warahmah* household life is created according to the guidance of Islamic teachings.

The following are various opinions about the implementation of activities by service participants: (a) They feel happy with the activity because they understand that a *sakinah mawaddah warahmah* household life is not obtained with material wealth but with the ability to accept themselves and a correct understanding of Islamic households. (b) They want the implementation of the activity to increase the scope of the material provided and the time allocation and hope that this activity is sustainable if possible, every month (c) They understand that household issues cannot only be measured by logic. It includes spiritual and religious matters that the human mind cannot reach. Therefore, they understand household responsibilities are worldly and external affairs related to God. (d) They asked that this activity involve the wali jorong (village head) in the future to determine the participants who were included. According to them, the jorong guardian or village head is the person who understands the condition of the jorong/village households that have the potential for conflict. (e) It was suggested that BP4 should have a psychologist or family counselor who can be contacted at any time by telephone to ask for their availability to provide family counseling services. (f) Discussion on the establishment of a family psychology consultation unit and family counseling; this discussion activity was carried out by the service team accompanied by the BP4 management of Pariaman City, who was also the main resource person and assisted by 4 BK UIN Sjech M. Djamil Djambek Bukittinggi students.

BIBLIOGRAPHY

- Afrinaldi, A. 1989. *Al-Qur'an dan Terjemahannya* [The Quran and Its Translation]. Semarang: CV. Toha Putra.
- Afrinaldi, A. 2011. *Keluarga Sakinah di Antara Meningkatnya Perceraian* [Sakinah Family Amidst Increasing Divorce Rates]. No. 466/XXXVIII/2011.
- Afrinaldi, A. 2011. *Membangun Ketahanan Keluarga* [Building Family Resilience]. No. 469/XXXVIII/2011.
- Afrinaldi, A. 2011. *Penerapan Psikologi Keluarga dalam Rumah Tangga* [Application of Family Psychology in Household]. Padang: *Jurnal Al-Qalb*.
- Afrinaldi, A. 2014. *Terapi Psiko Religi dalam Keluarga* [Psycho-Religious Therapy in Families]. Bukittinggi: Pusat Penelitian dan Pengabdian Kepada Masyarakat (P3M) STAIN Bukittinggi.
- Afrinaldi, A., et al. 2013. *Program Berkelanjutan bagi Keluarga Sakinah untuk Mengantisipasi Perceraian Dini di Badan Penasihatian Pembinaan dan Pelestarian Perkawinan (BP4) Kota Pariaman* [Sustainable Program for Sakinah Families to Anticipate Early Divorce at the Guidance and Counseling Agency for Marriage Guidance and Preservation (BP4) Pariaman City]. Jakarta: Pengabdian Masyarakat, Dirjen Pendidikan Tinggi Islam Kementerian Agama RI.
- Afrinaldi, A., et al. 2015. *Bimbingan Kelompok Bagi Calon Pengantin Untuk Mewujudkan Keluarga SAMARA* [Group Guidance for Prospective Newlyweds to Realize SAMARA Families]. *Prosiding Seminar Internasional Konseling*, Universitas Negeri Padang (UNP), 13-14 March.
- Afrinaldi, A., et al. 2015. *Pelaksanaan Kursus Pra-nikah Untuk Meningkatkan Pemahaman The Bride-To-Be Tentang Keluarga SAMARA di BP4 Kota Pariaman* [Implementation of Pre-Marriage Course to Improve The Bride-To-Be's Understanding of SAMARA Families at BP4 Kota Pariaman].

- Afrinaldi, Afrinaldi, and Zulfani Sesmiarni. 2016. "Perempuan Menggugat: Kursus Pra Nikah Sebuah Upaya Preventif Di Bp4 Kota Pariaman" [Women's Lawsuit: Pre-Marriage Course as Preventive Effort at BP4 Kota Pariaman]. *Kafa'ah: Journal of Gender Studies* 6(1): 73. <https://doi.org/10.15548/jk.v6i1.103>
- Afrinaldi, Ruslin Amir, and M. Arif. 2015. "Pelaksanaan Kursus Pra Nikah Sebagai Pendidikan Non Formal Melalui Psikologi Perkawinan Di BP4 Kota Pariaman" [Implementation of Pre-Marriage Course as Non-Formal Education through Marriage Psychology at BP4 Kota Pariaman]. *ASEAN Comparative Education Research Network Conference*, October 2015. <https://doi.org/10.13140/RG.2.1.4561.2568>
- Akbar, Faisol. 2023. *Bimbingan Pranikah Dalam Upaya Membentuk Keluarga Sakinah Bagi Calon Pengantin di Kantor Urusan Agama Kecamatan Jenggawah Kabupaten Jember*. UIN Kiai Haji Achmad Siddiq Jember.
- Arif, M., Najmi Hayati, and Siti Saputri. 2022. "Gaya Belajar Dan Kreatifitas Mahasiswa Program Studi Manajemen Pendidikan Islam" [Learning Styles and Creativity of Students in Islamic Education Management Study Program]. *Jurnal Pendidikan Agama Islam Al-Thariqah* 7(1): 231-245.
- Giddens, Anthony. 2000. *Jalan Ketiga: Pembaharuan Demokrasi Sosial* [The Third Way: The Renewal of Social Democracy].
- Hafizah, Nurul. 2024. "Pengaruh Bimbingan Pra Nikah Terhadap Kematangan Emosi Suami Istri Dalam Menghadapi Persoalan Keluarga" [The Influence of Pre-Marriage Counseling on Emotional Maturity of Husband and Wife in Facing Family Issues]. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Hamdi Zikron, H. Z. 2024. "Implementasi Kewenangan Badan Penasihatian Pembinaan Dan Pelestarian Perkawinan (Bp4) Presfektif Sosiologi Hukum Islam Di Kabupaten Kampar" [Implementation of Authority of Marriage Guidance and Preservation Agency (BP4) from the Perspective of Sociology of Islamic Law in Kampar District]. UIN Suska Riau.
- Hawadi, Lydia Freyani. 2010. "Makalah Disampaikan Dalam Penyusunan Silabus Dan Kurikulum Kursus Pra Nikah Yang Diselenggarakan Dirjend Bimas Islam Kemenag RI" [Paper Presented in the Preparation of Syllabus and Curriculum of Pre-Marriage Course Organized by the Directorate General of Islamic Guidance Ministry of Religious Affairs RI]. Bandung: Psikologi UNPAD.
- Khowiyunanto, Silvan. 2024. "Premarital Counseling as an Effort to Prevent and Anticipate Divorce in Early Marriages from an Islamic View" [Bimbingan Pranikah sebagai Upaya untuk Mencegah dan Mengantisipasi Perceraian pada Pernikahan Dini dari Sudut Pandang Islam]. *Al-Afkar: Journal For Islamic Studies* 7(1): 102-113.
- Lubis, Wahyu Gunawan, and Muktarruddin Muktarruddin. 2023. "Peran Konseling Pranikah Dalam Menurunkan Angka Perceraian Di Kota Tanjung Balai" [The Role of Pre-Marriage Counseling in Reducing Divorce Rates in Tanjung Balai City]. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9(2): 995-1005.
- Mafruhah, Mafruhah, Khoirul Asiah, and Evi Febriani. 2024. "Penyuluhan Pentingnya Bimbingan Konseling Pranikah Di SMA Raudlatul Ulum Lenteng Sumenep" [Counseling on the Importance of Pre-Marriage Counseling at Raudlatul Ulum High School Lenteng Sumenep]. *Community Development Journal: Jurnal Pengabdian Masyarakat* 5(1): 854-859.

- Majalah Bulanan BP4 Pusat. 2011. *Kursus Pra-Nikah: Upaya Mencegah Perceraian Dini* [Pre-Marriage Course: Efforts to Prevent Early Divorce]. No. 465/XXXVIII/2011.
- Nihayah, Zahrotun, Yufi Adriani, and Zulfa Indira Wahyuni. 2012. "Peran Religiusitas Dan Faktor-Faktor Psikologis Terhadap Kepuasan Pernikahan" [The Role of Religiosity and Psychological Factors on Marital Satisfaction]. Surabaya: IAIN Surabaya, Proceeding Annual International Conference Islamic Studies (AICIS) XII.
- Sadarjoen, Sawitri Supardi. 2010. "Membangun Komitmen (Bagaimana Mempertahankan Perkawinan)" [Building Commitment (How to Maintain Marriage)]. Bandung: Jurusan Psikologi Klinis Universitas Padjadjaran.
- Septiana, Nila Zaimatus, and Sheila Fakhria. 2023. "Pendampingan Bimbingan Pranikah Dengan Aspek Psikologis Dan Agama Di Lembaga KUA Kota Kediri Dalam Mewujudkan Keluarga Maslahat" [Assistance of Pre-Marriage Counseling with Psychological and Religious Aspects at KUA Kota Kediri to Realize Beneficial Families]. *Transformatif: Jurnal Pengabdian Masyarakat* 4(1): 31-46.
- Sesmiarni, Zulfani, and Afrinaldi Afrinaldi. 2016. "Model Pendidikan Dan Pelatihan Calon Pengantin Berbasis Kearifan Lokal Di Kota Pariaman" [Education and Training Model of Prospective Newlyweds Based on Local Wisdom in Pariaman City]. *Jurnal Educative: Journal of Educational Studies* 1(1): 35-44.
- Undang-Undang RI Nomor 1 Tahun 1974 Tentang Perkawinan [Law of the Republic of Indonesia Number 1 Year 1974 Concerning Marriage].
- Walgito, B. 2004. *Pengantar Psikologi Umum* [Introduction to General Psychology]. Yogyakarta: CV Andi Offset.
- Weber, Max. 1974. *On charisma and institution building*. Chicago: Chicago University Press.
- Zulfani Sesmiarni, et al. 2015. "Efektifitas Pelaksanaan Kursus Pra-nikah di BP4 Kota Pariaman" [Effectiveness of Implementing Pre-Marriage Courses at BP4 Kota Pariaman]. Laporan Penelitian LP2M IAIN Bukittinggi.