



## **INFORMATION SERVICES AND PREMARITAL GUIDANCE TO IMPROVE SELF-PREPAREDNESS FOR MARRIAGE**

**M. Zuhdi Zainul Majdi, Suburiah Aan Hikmah, & Suhaili**  
Institut Agama Islam Hamzanwadi Pancor Indonesia

Email: [zainulmajdi930@gmail.com](mailto:zainulmajdi930@gmail.com), [aanhikmahsuburiah77@gmail.com](mailto:aanhikmahsuburiah77@gmail.com), [Alifaqih1578@gmail.com](mailto:Alifaqih1578@gmail.com)

### **Abstract**

Marriage is the nature of all humans. Wedding preparations need to be understood by individuals and couples because they have an impact, including the desire to live a happy life. Teenagers' inability to control their emotions, make decisions, and understand themselves will make their married life less harmonious. Before marriage occurs, pre-marital information and guidance services are needed to achieve happiness in domestic life. The research aims to determine whether premarital information and guidance services effectively increase self-preparation for marriage. The research uses an experimental research one-group pretest-posttest design. The research subjects were 14 people aged 17 to 18 divided into two groups—sampling using purposive sampling. The instrument used in data collection was the marriage preparation scale. Data analysis uses test statistics. The research results show that there is an influence of premarital information and guidance services on increasing self-preparation for marriage. Furthermore, it was found that premarital guidance was more effective than information services in growing self-preparation of marriage.

**Keywords:** Information Services, Premarital Guidance, Self-Preparation for Marriage

### **Abstrak:**

Menikah merupakan fitrah dari semua manusia. Persiapan pernikahan perlu dipahami oleh individu maupun pasangan karena memberi dampak meliputi keinginan hidup bahagia. Ketidakmampuan remaja untuk mengontrol emosi, membuat keputusankeputusan, dan memahami dirinya akan membuat kehidupan pernikahan yang dijalani kurang harmonis, sebelum terjadi pernikahan, maka perlunya layanan informasi dan bimbingan pra nikah agar dapat memperoleh kebahagiaan dalam kehidupan rumah tangga. Tujuan penelitian untuk mengetahui apakah layanan informasi dan bimbingan pranikah efektif untuk meningkatkan persiapan diri untuk menikah. Penelitian menggunakan eksperimental dengan one-group pretes-posttest design.

Subjek penelitian sebanyak 14 orang dengan rentang usia 17 dan 18 tahun yang dibagi kedalam 2 kelompok. Pengambilan sampel menggunakan purposive sampling. Instrument yang digunakan dalam pengumpulan data menggunakan skala persiapan menikah. Analisis data menggunakan statistik uji t-test. Hasil penelitian menunjukkan bahwa ada pengaruh layanan informasi dan bimbingan pranikah terhadap peningkatan persiapan diri untuk menikah. Selanjutnya ditemukan bimbingan pranikah lebih efektif dari layanan informasi dalam meningkatkan persiapan diri untuk menikah

**Kata Kunci:** Layanan Informasi, Bimbingan Pranikah, Persiapan Diri Untuk Menikah

## A. Introduction

Humans have the nature to like each other and desire to get married; however, building a harmonious marriage can be challenging. Couples who navigate the household must face various difficulties and challenges. Marriage means the union of two people of different types, namely a man and a woman, who form a bond with an agreement or contract. A marriage aims to build a sakinah mawaddah warahmah family and wants to have pious and shalihah offspring<sup>1</sup>. On the other hand, article 2 of the Compilation of Islamic Law (KHI) states that marriage is a solid bond to obey Allah's commands, and its implementation is worship<sup>2</sup>.

Law Number 1 of 1974 concerning Marriage only allows marriage for men aged 19 and women aged 16<sup>3</sup>. The law, which the DPR has revised, only allows marriage for men and women aged 19<sup>4</sup>. Facts show that early marriage is carried out by many minors who have not yet reached 19 years of age<sup>5,6</sup>. Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning Marriage. The minimum marriage age for both men and women is 19 years<sup>7</sup>.

<sup>1</sup> Baihaqi, A. R. (2006). Building a Household Paradise. Surabaya: Gita Media

<sup>2</sup> Suciati, N. A., Qudriani, M., & Baroroh, U. (2015). The relationship between the husband's level of knowledge regarding exclusive breastfeeding and the implementation of breastfeeding fathers in the Pesurungan Lor sub-district, Margadana District in 2015. *Cycle: Tegal Polytechnic Midwifery Research Journal*, 4(2).

<sup>3</sup> Rahman, A. (2022). Early marriage in Lalabata district of Soppeng. *Nautical: Multidisciplinary Scientific Journal of Indonesia*, 1(7), 505-511

<sup>4</sup> Rozy. (2022). Early marriages in the view of Islam. *Tambusai Journal of Education*, 6, 1819–1822

<sup>5</sup> Kurniawati, R., & Sa'adah, N. (2022). Cross-cultural counselling: As a preventive effort of early marriage. *Islamic Counseling: Journal of Islamic Advice*, 6(1), 51

<sup>6</sup> Page, L. (2022). Factors Related to Puskesmas Work Territory at Kubu District of Coal Year. *Journal of Medical Sciences and Health Indonesia*, 2(3)

<sup>7</sup> Muchimah, M., & Azizah, M. (2024). Perceptions of the Kejawen Islamic Community in Cilacap Regency regarding the Implementation of Article 7 Paragraph 1 of Law Number 16 of 2019 concerning Changes in the Marriage Age. *As-Syar'i: Journal of Family Guidance & Counseling*, 6(1), 479-490

Wibisana said marriage is the union of two different people, and at the beginning of marriage, they must adjust to their partner, their sexual relationship, financial problems, and their family<sup>8</sup>. Everyone who marries wants to have a harmonious family because family is the first and most important place for everyone. Family social support can help people realize that the people around them have an environment ready to help them deal with the pressure of getting married<sup>9</sup>.

Marriage at a young age is not uncommon; this is proven by the fact that it is often carried out among young people, some of whom are even in their educational period, such as those in college<sup>10</sup>. Umah stated that several factors causing the phenomenon of marriage at a young age are (1) tradition, custom, and cultural factors, (2) economic factors, and (3) lack of education. Other factors that cause marriage at a young age are factors that are too free, economic factors, lack of education, and arranged marriage factors. Several of these factors greatly influence teenagers to marry young who do not have enough knowledge or experience<sup>11</sup>. Zaldi et al. stated that education is necessary for the household to go astray. Based on this information, the importance of education for married couples, especially young couples, can be understood<sup>12</sup>.

One factor that makes carrying out household tasks complex is the need for greater readiness<sup>13</sup>. The desire to live a happy life certainly requires preparation, including marriage preparation, such as choosing a partner. Selecting a partner requires care when deciding to marry and live together in the future<sup>14</sup>. Marriage preparation is the most important developmental task for adolescents. Even though it is taboo, this must be prepared to make wedding preparations easier. Preparing for marriage is a critical developmental task for teenagers to achieve. Weddings need to be planned well in advance and prepared carefully<sup>15</sup>.

The marriage that everyone hopes for is the creation of a happy, harmonious, and loving household. Every individual who gets married has various motives or reasons for getting married. However, only a few teenagers know the motives for getting married, resulting in

<sup>8</sup> Wibisana, W. (2016). Marriage in Islam. *Journal of Education of Islamic Religion-Ta'lim*. Vol.14, (2)

<sup>9</sup> Putri, M. W. D., Ridha, M., & Zikra, Z. (2017). The relationship between parental social support and students' self-confidence at SMP Negeri 22 Padang. *JPGI (Indonesian Teacher Research Journal)*, 2(1), 19-23

<sup>10</sup> Jasman, J., Fitria, A., Thaheransyah, T., & Sugita, S. (2022). Implementation of Group Tutoring Services to Increase Students' Understanding of Consumer Behavior. *Islamic Counseling: Journal of Islamic Counseling Guidance*, 6(1), 123

<sup>11</sup> Umah, H. N. (2020). The Phenomenon of Early Marriage in Indonesia from an Islamic Law-Family Perspective. *Al Wasith Jurnal: Journal of Islamic Legal Studies*, 5(2).

<sup>12</sup> Zaldi. (2013). Dysfunction of Young Husband and Wife Couples and the Impact. PMIS-UNTAN-PSS-2013 *Thesis Journal*

<sup>13</sup> Hurlock Elizabeth B. (2012). *Developmental Psychology; A Lifelong Approach (Edisi Kelima)*. Jakarta: Erlangga

<sup>14</sup> Stith, S. M., McCollum, E. E., Amanor-Boadu, Y., & Smith, D. (2012). Systemic perspectives on intimate partner violence treatment. *Journal of marital and family therapy*, 38(1), 220-240.

<sup>15</sup> Novitasari, E. (2019). Information Services with Audiovisual Media to Increase Understanding of the Motives for Marriage among Students. *Indonesian Journal of Guidance and Counseling: Theory and Application*, 8(2), 108-113

early marriage and subsequent divorce at a young age. Married people can achieve satisfaction and well-being in marriage and reduce the possibility of divorce. Married people are better at communication, conflict resolution, and financial and mental abilities. Apart from that, Mustika stated that several variables influence how ready a person is to get married. So, it is essential to increase your marriage preparation.

Based on a preliminary study from several classes Referring to individuals who are at premarital age according to developmental tasks, especially early adulthood, getting to know the opposite sex in depth is very necessary, referring to Erikson's statement regarding the relationship between the stages of early adulthood, namely the intimacy vs isolation stage<sup>16</sup>. This stage shows that individuals develop intimate or romantic relationships with other people. Wedding preparations need to be understood by individuals and couples because they impact marriage. Individual expectations of a partner are as significant as a desire for satisfaction in a partner's relationship<sup>17</sup>. Based on this phenomenon, teaching staff should start paying special attention. If this phenomenon is not followed up, it will have an impact on the lives of teenagers. The effect that often occurs is divorce at a young age because they are not ready to face a complex domestic life.

To address existing problems, such as divorce at a young age, premarital guidance, and information services are needed to deal with all situations and conditions that may occur. Premarital guidance aims to inform young men and women who will soon be married or to give them the knowledge to go about marriage. This guidance is essential because marriage is not just the union of a man and a woman; it also has the enormous meaning of worship and has the power to change and inspire those who practice it. Premarital guidance is provided from the perspective of the Islamic religion but also from the standpoint of sciences that are adapted to developments for self-empowerment<sup>18</sup>.

Research shows that premarital guidance helps husbands and wives carry out their roles as husband and wife more quickly so they can work together to create a Sakinah family. Amelia pointed out that pre-marital guidance helps prospective brides and grooms with their mental health and provides knowledge about family and marriage. To build a household, the prospective husband and wife must show an attitude of helping and respecting each other to create a harmonious family. Strengthened by Ramadan & Ramdani, it shows that premarital guidance can build readiness for marriage religiously and psychologically, reduce the occurrence of early marriages caused by a pregnancy out of wedlock, and eliminate the possibility of violence in marriage.

---

<sup>16</sup> Bentley, E. (2007). *Adulthood*. Routledge

<sup>17</sup> Heafner, J., Kang, H., Ki, P., & Tambling, R. B. (2016). Exploring client expectations in marriage and family therapy. *The Family Journal*, 24(3), 256-262.

<sup>18</sup> Nofiyanti, N. (2018). Pre-Marriage Counselling Services in Increasing Family Emotional Strength. *Prophetic: Professional, Empathy, Islamic Counseling Journal*, 1(01).

Information services connect a person's situation with the environment or new objects<sup>19</sup>. Tohirin stated, "In living life and developing themselves, individuals need various information for their daily life needs, now and for future planning<sup>20</sup>. Information services help students obtain relevant information to choose and make appropriate decisions to achieve optimal self-development. Students gain broad insight into all matters relating to the environment and the personal self, and they understand the various things needed to increase personal maturity. Research studies show that providing information services effectively introduces married life. Sufficient assistance and stimulation to all students have provided good information about married life<sup>21</sup>. Anggara et al. showed that students' narratives related to material understanding and readiness for family life are very important for students' future lives, as they help them be more alert in preparing for family life. Reinforced by Nabilah & Anwar, research results show that information services are very effective in increasing students' understanding in preparation for marriage and family, that there is an increase in students' knowledge in preparation for marriage and family, which can be seen from the results of each student's presentation<sup>22</sup>.

Following up on the background, this research is expected to show the influence of premarital information and guidance services on students in increasing their marriage preparation. In addition, this research aims to identify differences in the level of success of premarital information and guidance services in growing self-preparation of marriage.

## B. Method

The research uses experimental research with a one-group pretest-posttest design<sup>23</sup>. Experimental research is intended to determine whether or not there are consequences of "something" imposed on the subject under investigation. In other words, experimental research examines whether there is a cause-and-effect relationship. The method compares one or more experimental groups treated with one or more comparison groups that did not receive treatment. This research was conducted among XII MA NW Kotaraja students. The population in the study is 98 people who were allowed to fill out the instrument test. From the assessment test results, Students with a low level of self-preparation for marriage were taken according to criteria determined by researchers using the purposive sampling technique. The selected research subjects were 14 people aged 16-17 years who would be divided into two groups. Information service intervention was carried out in group A, and premarital guidance

<sup>19</sup> Prayitno. (2012). *A series of guidance services and counseling support activities*. Fields: Faculty of Educational Sciences, State University of Fields

<sup>20</sup> Tohirin. (2007). *Guidance and Counseling in Schools and Madrasas*. Jakarta; PT. Raja Grafindo Persada

<sup>21</sup> Yanti, S., & Endang, B. (2017). Information service about life in the staircase in the 12th grade of the State High School of 5 Pontianak. *Journal of Khatul Event Education and Learning (JPK)*, 6 (5).

<sup>22</sup> Nabilah, A., Latif, S., & Anwar, S. (2023). Improving Students' Understanding in Preparing for Marriage and Starting a Family through Class X Classical Tutoring Services. *Journal Of Learning Thought And Development*, 5(3), 253-258

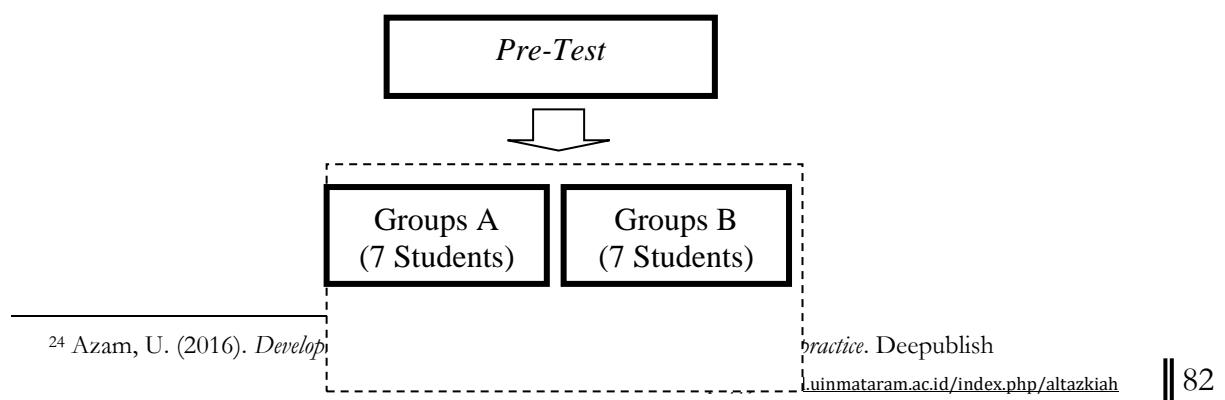
<sup>23</sup> Sugiyono, D. (2013). *Research methods of education: quantitative, qualitative, and R&D approaches*

was provided in group B. After giving information service intervention and premarital guidance, an assessment post-test was carried out to see the increase in participants' self-preparation for marriage and starting a family.

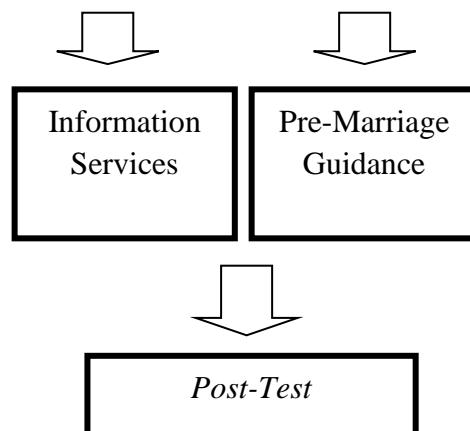
According to Azam, implementing premarital guidance and information services can be divided into the following stages<sup>24</sup>

Stages	Information Services	Premarital Guidance
Planning	<ul style="list-style-type: none"> <li>Identify information needs of prospective service participants</li> <li>Prepare procedures, devices, and service media</li> </ul>	<ul style="list-style-type: none"> <li>Setting schedules, compiling materials, and determining the methods to be used</li> </ul>
Implementation	<ul style="list-style-type: none"> <li>Organize service activities</li> <li>Optimizing the use of methods and media</li> </ul>	<ul style="list-style-type: none"> <li>The method used is Forum Group Discussion. FGD is a focused group discussion of a particular problem in an informal, relaxed atmosphere.</li> </ul>
Assessment	<ul style="list-style-type: none"> <li>Assess students' understanding of the content of the service material.</li> <li>Process and analyze assessment results</li> </ul>	<ul style="list-style-type: none"> <li>Pretest as a basis for development, and at the end, a post-test is given</li> </ul>

The instrument used was adapted based on Larson's theory. Aspects of the marriage readiness variable include mental/psychological, psychosocial, and spiritual. The marriage and family preparation questionnaire consisted of 20 items with a reliability level 0.73. Data were analyzed using a test. Next, the research stages are visualized in Figure 1



<sup>24</sup> Azam, U. (2016). *Develop*

**Figure 1. Diagram of Research Procedures**

### C. Results and Discourse

Researchers who act as counselors conduct the intervention process for subjects selected as an experimental group. A pretest was given at the beginning of the intervention to determine self-preparation for marriage before providing the intervention. After that, a post-test will be conducted to determine the level of self-preparation for the marriage of MA NW Kotaraja students. A comparison of the pretest and posttest in the experimental group is presented in Table 1.

**Table 1. Results Of Pre-Test and Post-Test Intergroup**

Groups A	Pre-test	Category	Post-test	Category
ZA	40	Medium	60	High
ZH	45	Medium	60	High
RN	50	Medium	65	High
EL	50	Medium	60	High
SU	50	Medium	65	High
BS	45	Medium	63	High
HA	45	Medium	61	High
Groups B	Pre-test	Category	Post-test	Category
HH	40	Medium	65	High
IA	40	Medium	70	High
MJ	43	Medium	70	High
MH	45	Medium	68	High
SD	45	Medium	68	High
AH	42	Medium	75	High
LA	41	Sedang	65	Tinggi

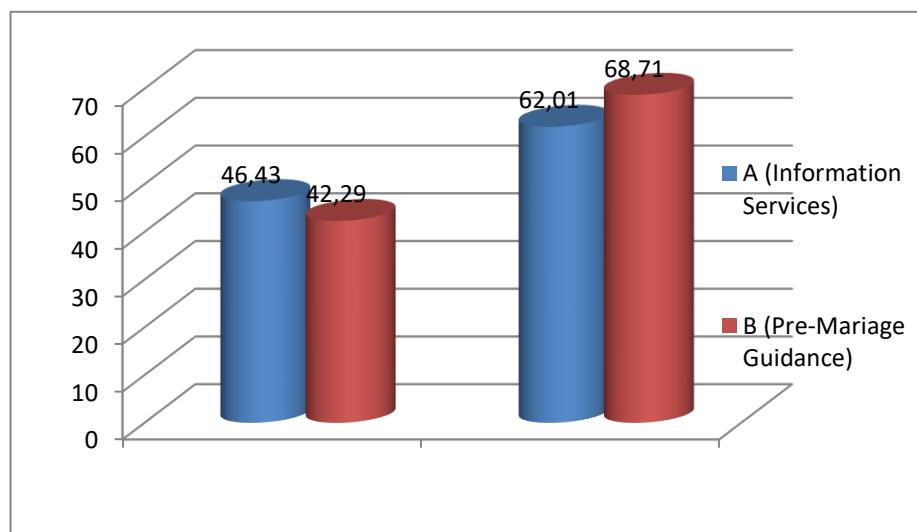
The categorization results on the data test between the two groups can be seen to be in the medium category and the post-test data in the high category. In this research, data obtained

through the results of a self-preparation for marriage questionnaire were analyzed using a statistical formulas test with the help of SPSS version 21. Before testing the hypothesis, the first thing to do is carry out a normality test using Kolmogorov Smirnov. The normality test and post-test results between groups will be presented in Table 2 for more clarity.

**Table 2. Kolmogorov-Smirnov Test**

		Pretest1	Posttest1	Pretest2	Posttest2
N		7	7	7	7
Normal Parameters <sup>a,b</sup>	Mean	46.43	62.00	42.29	68.71
	Std.				
	Deviation	3.780	2.309	2.138	3.450
Asymp. Sig. (2-tailed)		.182 <sup>c</sup>	.200 <sup>c,d</sup>	.200 <sup>c,d</sup>	.200 <sup>c,d</sup>

Based on the normality test results, it can be seen that the test and post-test between the two groups are generally distributed because the p-value is  $> 0.05$ . After carrying out the normality test, the next thing to do is carry out a hypothesis test, which is visualized in Graph 1 and explained in Table 3

**Chart 1. Improvement in self-preparation for marriage****Table 3. Uji Paired Samples T-Tes**

		Mean	SD	t	Sig
Pair 1	Pretest1	46.43	3.78		
	Posttest1	62.00	2.30	12.70	.000
Pair 2	Pretest2	42.29	2.13	22.89	.000
	Posttest2	68.71	3.45		

Based on the data presented in Table 3, the first group was obtained-test with values ( $M = 46.43$ ,  $SD = 3.78$ ), and post-test, The value obtained was ( $M = 62.00$ ,  $SD = 2.30$ ) with a value of  $t = 12.70$  and a significance of  $p < 0.05$ . In the second group, it was obtained pre-test with values ( $M = 42.29$ ,  $SD = 2.13$ ) and post-test. The value obtained was ( $M = 68.71$ ,  $SD = 3.45$ ) with a  $t$  value = 22.89 and a significance of  $p < 0.05$ . From these data, it can be seen that

there has been an increase in the level of self-preparation for marriage. Furthermore, in this research, premarital information and guidance services both have a significant influence on increasing self-preparation for marriage. To determine the difference in effectiveness between the two interventions used, an independent sample T-Test, which will be presented in Table 4

**Table 4. Independent Sample T-Test**

Groups	Mean	SD	F	Sig
Information Services	62.00	2.30		
Pre-Marriage Guidance	68.71	3.45	0.38	p < 0,05

Based on the results of the data in Table 4, it is obtained that information services have a value of ( $M = 62.00$ ,  $SD = 2.30$ ) and premarital guidance ( $M = 68.71$ ,  $SD = 3.45$ ) with a value of  $F = 0.38$  and a significance of  $p < 0.05$ , so there is a significant difference in improving self-preparation for marriage, if seen from the mean difference, premarital guidance is more effective than information services in increasing students' self-preparation for marriage. Most students are not ready to prepare for marriage in mental/psychological, psychosocial, and spiritual terms. Mental/psychological preparation includes a lack of understanding of the psychological characteristics of men and women, such as the concept of sex, difficulty finding a partner, and rarely having the opportunity to gather with the opposite sex. According to Kamanto, the idea of sex or gender generally refers to the biological difference between women and men, to the difference between male and female bodies<sup>25</sup>. Research conducted by Oktaviani found several reasons why young adults delay marriage: often failing to find a partner, not reaching the actual maturity age, rarely having the chance to meet with people considered fit and match, strict identification with parents, egocentrism, and narcissism.

Psychosocial preparations include understanding differences in family social backgrounds, cultures, and patriarchal cultures. In line with Koentjaraningrat, they stated that cultural values serve as standards for human life in society<sup>26</sup>. However, cultural values are a very general concept. In the patriarchal social system, men are the chief authority figures<sup>27</sup>. Men are considered higher by the Patriarchate than women. Women will face challenges in societies that adhere to a patriarchal culture and where their status is underestimated in the marriage system. His spiritual preparation understood the importance of the work factor and the material condition. The increasing cost of living and higher cost of education make it normal for both men and women to work to support the family's economic life. In line,

<sup>25</sup> Kamanto, S. (2011). *Introduction to Sociology*. Jakarta: FE-UI Research Institute.

<sup>26</sup> Koentjaraningrat. (2009). *Introduction to Anthropology*. Jakarta: Rineka Cipta

<sup>27</sup> Fatimah, S. & Wirdanengsih. (2016). *Gender and Multicultural Education*. Jakarta: Kencana

Soekanto reveals the essential components of socioeconomic status, including education, employment, income, spending rate, and needs fulfillment<sup>28</sup>.

The research results showed that information services and counseling were present before giving intervention to improve preparedness for marriage and family, which was in the middle category. After providing the intervention services of information and counseling presence, there was an increase in the high category. Then, it can be concluded that providing information services and guidance effectively increased the preparation for marital and family presence. It is in line with Rosa that pre-marriage counseling aims to achieve marriage goals by looking at the psychological, religious, social, and educational aspects of one's life to reduce the disappointment of marriage. Pre-marital counseling is an activity given by a professional known as a counselor or professional mentor to a couple (candidate husband-wife) to help them develop themselves and solve the problems they face in a respectful, tolerant, and understanding way of communication, thus creating a family motivation, self-development, independence, and the well-being of the entire family. Pre-marriage counseling can be applied through information and consulting services. Consulting services aim to help prospective brides acquire insights, understanding, and strategies to deal with conditions and problems facing them. Information services help them make the right decisions based on the Information they get<sup>29</sup>.

A study by Amalia & Akbar found that with a score of 84%, marriage counseling improves the understanding of prospective brides<sup>30</sup>. Silvi et al. affirmed that this affects the level of understanding of prospective brides in the village of Serapung<sup>31</sup>. Containing an understanding, there is a positive correlation between the knowledge of the prospective recipient and the concept of pre-marriage.

## D. Conclusion

The research results show that the level of self-preparation for the marriage of students is mainly in the medium category in the aspects of mental/psychological preparation, psychosocial preparation, and spiritual preparation. Based on the results of data analysis, the use of information services effectively increases students' preparation for marriage. Furthermore, premarital guidance in growing self-preparation of marriage is also practical for students. Moreover, differences in effectiveness were found between information services and premarital guidance in increasing self-preparation for marriage, namely that premarital

<sup>28</sup> Soekanto, S. (2013). *Sociology is an introduction*. Jakarta: King Grafindo Persada

<sup>29</sup> Rika Devianti, King Rahima. (2021). Pre-Marriage Counselling to the Samara Family. *Educational Guidance and Counseling Development Journal*, Vol. 4 (2): 73 – 79

<sup>30</sup> Amalia, R. M., Akbar, A., & Yudi, M. (2017). Islamic counseling is the role of choosing couples and preparing for marriage. Patterns of Interpersonal Communication in Marital Conflict: Study of Spouses and Wives Early Years in Bengkulu City. *Eve's Diary*. Vol. 1 (2)

<sup>31</sup> Silvi, S., Hadi, M. F. Z., & Darmawati, D. (2018). Influence of Marriage Counseling on Household Harmony in Kuala Kampar district of Pelalawan. *Al-Ittizān: Journal of Islamic Counseling Guidance*, 1(2), 1-7

guidance was more effective than information services in improving students' understanding of self-preparation for marriage. This shows that the use of premarital information and guidance services is a technique that can be applied to increase self-preparation for marriage.

## **E. Acknowledgment**

The authors would like to thank the Research and Society Devotion Institute (LPPM) of the Islamic Religious Institute Hamzanwadi Pancor, which helped and facilitated the research fully so the study could be completed.

## **Reference**

Anggara, D., Ratnasari, D. & Ardianti, T. (2021). Orientation services to enhance understanding of family life preparedness. *Orien: Student Scientific Survey*, 1(1), 25-30.

Amelia, N. (2019). *Presbyterian guidance services in improving family harmony: Research at the Religious Affairs Office of Cileunyi District* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).

Amalia, R. M., Akbar, A., & Yudi, M. (2017). Islamic counseling is the role of choosing couples and preparing for marriage. Patterns of Interpersonal Communication in Marital Conflict: Study of Spouses and Wives Early Years in Bengkulu City. *Eve's Diary*. Vol. 1 (2)

Arikunto, S. (2010). *Methods of filtering*. Jakarta: Rineka Cipta

Azam, U. (2016). *Developmental guidance and counseling in schools theory and practice*. Deepublish.

Badger, S. (2005) *Ready or Not? Perception of Marriage Readiness among Emerging Adults*. Dissertation for the degree of Doctor of Philosophy [online]. Brigham Young University.Family, Life Course, and Society Commons

Baihaqi, A. R. (2006). *Building a Household Paradise*.Surabaya: Gita Media

Baroroh, U. (2015). *Fiqh Indonesian Muslim Family*, (CV: Eternal Karya Jaya)

Bentley, E. (2007). *Adulthood*. Routledge.

Fatimah, S. & Wirdanengsih. (2016). *Gender and Multicultural Education*. Jakarta: Kencana

Heafner, J., Kang, H., Ki, P., & Tambling, R. B. (2016). Exploring client expectations in marriage and family therapy. *The Family Journal*, 24(3), 256-262.

Hurlock Elizabeth B. (2012). *Developmental Psychology; A Lifelong Approach (Edisi Kelima)*. Jakarta: Erlangga.

Imanita, M. R. (2018). *The relationship between premarital communication and social support with marital readiness* (Doctoral dissertation, University of Muhammadiyah Malang).

Jasman, J., Fitria, A., Thaheransyah, T., & Sugita, S. (2022). Implementation of Group Tutoring Services to Increase Students' Understanding of Consumer Behavior. *Islamic Counseling: Journal of Islamic Counseling Guidance*, 6(1), 123

Kamanto, S. (2011). *Introduction to Sociology*. Jakarta: FE-UI Research Institute.

Kartamuda, Fachiah E. (2009). *Marriage Counseling for Indonesian Families*. Jakarta: Salemba Humanika

Koentjaraningrat. (2009). *Introduction to Anthropology*. Jakarta: Rineka Cipta

Kurniawati, R., & Sa'adah, N. (2022). Cross-cultural counseling: As a preventive effort of early marriage. *Islamic Counseling: Journal of Islamic Advice*, 6(1), 51.

Larson, J. H. (1988). Factors influencing college students' perceived readiness for marriage. *Family Perspective*, 22 (2), 145-157

Muchimah, M., & Azizah, M. (2024). Perceptions of the Kejawen Islamic Community in Cilacap Regency regarding the Implementation of Article 7 Paragraph 1 of Law Number 16 of 2019 concerning Changes in the Marriage Age. *As-Syar'i: Journal of Family Guidance & Counseling*, 6(1), 479-490

Nabilah, A., Latif, S., & Anwar, S. (2023). Improving Students' Understanding in Preparing for Marriage and Starting a Family through Class X Classical Tutoring Services. *Journal Of Learning Thought and Development*, 5(3), 253-258.

Nofiyanti, N. (2018). Pre-Marriage Counselling Services in Increasing Family Emotional Strength. *Prophetic: Professional, Empathy, Islamic Counseling Journal*, 1(01).

Nurfauziah, A. (2017). Wedding guidance for prospective brides in establishing a happy family. *Iryad: Journal of Islamic Counselling, Counseling, and Psychotherapy*, 5(4), 449-468.

Novitasari, E. (2019). Information Services with Audiovisual Media to Increase Understanding of the Motives for Marriage among Students. *Indonesian Journal of Guidance and Counseling: Theory and Application*, 8 (2), 108-113

Oktaviani, N. (2014). Factors Causing Early Adults to Delay Marriage. *Journal Padang*; SUMBAR STKIP.

Page, L. (2022). Factors Related to Puskesmas Work Territory at Kubu District of Coal Year. *Journal of Medical Sciences and Health Indonesia*, 2(3)

Prayitno. (2012). *A series of guidance services and counseling support activities*. Fields: Faculty of Educational Sciences, State University of Fields.

Putri, M. W. D., Ridha, M., & Zikra, Z. (2017). The relationship between parents' social support and students' self-confidence at the 22nd Graduate School in Padang. *JPGI (Journal of Teacher Research Indonesia)*, 2(1), 19-23.

Rahman, A. (2022). Early marriage in Lalabata district of Soppeng. *Nautical: Multidisciplinary Scientific Journal of Indonesia*, 1(7), 505-511.

Ramadan, M. P., & Ramdani, M. L. (2022). Pre-Marital Guidance in Building Readiness for Marriage Religiously and Psychologically. *Journal of Community Service for the Archipelago*, 3(1), 163-169.

Rika Devianti, King Rahima. (2021). Pre-Marriage Counselling to the Samara Family. *Educational Guidance and Counseling Development Journal*, Vol. 4 (2): 73 – 79

Rosa, V. (2012). Perspective of marriage counseling at the end of the semester. (2022). Early Marriages in Islamic Views. *Journal of Education Tambusai*, 6, 1819–1822.

Rozy. (2022). Early marriages in the view of Islam. *Journal of Education Tambusai*, 6, 1819–1822.

Sari, Y., Khasanah, A. N., & Sartika, S. (2016). *Study of preparedness for marriage among young adult Muslims*. Prosiding. ISSN: 2477-2364.

Silvi, S., Hadi, M. F. Z., & Darmawati, D. (2018). Influence of Marriage Counseling on Household Harmony in Kuala Kampar district of Pelalawan. *Al-Ittizaan: Journal of Islamic Counseling Guidance*, 1(2), 1-7

Soekanto, S. (2013). *Sociology is an introduction*. Jakarta: King Grafindo Persada

Stith, S. M., McCollum, E. E., Amanor-Boadu, Y., & Smith, D. (2012). Systemic perspectives on intimate partner violence treatment. *Journal of Marital and Family Therapy*, 38 (1), 220-240

Suciati, N. A., Qudriani, M., & Baroroh, U. (2015). Hubungan antara tingkat pengetahuan suami mengenai ASI eksklusif dengan penerapan breastfeeding father di kelurahan Pesurungan Lor Kecamatan Margadana tahun 2015. *Siklus: Journal Research Midwifery Politeknik Tegal*, 4(2).

Sugiyono, D. (2013). *Research methods of education include quantitative, qualitative, and R&D approaches*.

Tohirin. (2007). *Guidance and Counseling in Schools and Madrasas*. Jakarta; PT. Raja Grafindo Persada

Tsania, N., Sunarti, E., & Krisnatuti, D. (2015). Family Characteristics, Preparedness to Marry Wives, and Development of Children aged 3-5 years. *Journal Scientific Family and Counseling*, 8 (1)

Umah, H. N. (2020). The Phenomenon of Early Marriage in Indonesia from an Islamic Law-Family Perspective. *Al Wasith Journal: Journal of Islamic Legal Studies*, 5 (2).

Wibisana, W. (2016). Marriage in Islam. *Journal of Education of Islamic Religion-Ta'lim*. Vol.14, (2)

Yanti, S., & Endang, B. (2017). Information service about life in the staircase in the 12th grade of the State High School of 5 Pontianak. *Journal of Khatul Event Education and Learning (JPPK)*, 6 (5).

Zaldi. (2013). *Dysfunction of Young Husband and Wife Couples and the Impact*. PMIS-UNTAN-PSS-2013 Thesis Journal