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## STRENGTHENING LEGAL AND HEALTH UNDERSTANDING IN PREPARATION FOR MARRIAGE THROUGH PREMARITAL SEMINAR IN TAPOS I VILLAGE, TENJOLAYA DISTRICT, BOGOR REGENCY

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### ABSTRACTS

*Marriage is an important step in life that requires thorough preparation from various aspects. The lack of understanding regarding prenuptial law and health in Tapos I Village, Tenjolaya District, Bogor Regency, can lead to issues in household life. This community service aims to enhance the understanding of engaged couples about legal and health aspects in marriage preparation. The method used is a prenuptial seminar involving the local Office of Religious Affairs (KUA) as marriage specialists and healthcare professionals as resource persons. The material presented covers legal aspects (marriage registration process, required documents, the rights and obligations of the couple, and legal protection) and health aspects (physical health, mental health, education on infectious diseases, and healthy lifestyles). The results show an increase in the participants' knowledge and awareness of these two aspects, as demonstrated by their enthusiasm and active participation during the question-and-answer session. Participants also reported higher confidence in facing marriage. In conclusion, the prenuptial seminar proved effective in strengthening the understanding of engaged couples, and it is expected to help create harmonious and prosperous families in Tapos I Village. Recommendations for the sustainability of this program include regular implementation and expansion to nearby villages*

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## A. INTRODUCTION

Marriage is a recognized social relationship between a man and a woman, involving sexual relations, the formation of a family, and the division of duties between husband and wife (Budi 2023, 46). Historically, marriage has often been more than just a bond between two individuals; It also serves as a tool for building alliances between families, regulating inheritance rights, and strengthening social structures (Coontz 2004). In many cultures, marriage is also seen as a very meaningful event, often accompanied by ceremonies and rituals that mark the significance of the moment (Alex, Endi, and Jirin 2024, 27–28). Every stage in a marriage, from the engagement to the wedding procession itself, is usually designed to reflect the cultural and religious values held high by the community. This makes marriage more than just a personal event, but also a representation of family identity and traditions.

Marriage not only unites two individuals, but also two different families, with rights and obligations that must be exercised by both parties, thus forming a new family system (Surya, Arif, and Asrinaldi 2021, 116). The relationship between these new families also requires adjustments in terms of norms and habits, so that the process of social integration between the two families can run smoothly (Manggola 2021). In some cases, agreements and compromises regarding these rights and obligations are even regulated in prenuptial agreements, which involve legal aspects so that each party clearly understands their role in marriage. This aspect further confirms that marriage is not only about love, but also about the formation of a broader and more orderly social framework. (Rizqo, Rato, and Susanti 2024)

In the Indonesian social context, especially in villages such as Tapos I Village, Tenjolaya District, Bogor Regency, marriage has an important role in preserving customs, legal values, and public health. These villages usually strongly maintain deeply rooted traditions and customs, where marriage is seen as an important step in continuing the lineage and maintaining existing social norms. However, a phenomenon that often occurs is the low understanding of the public regarding legal and health preparations before marriage. Although customs are well maintained, many brides-to-be and their families do not understand the importance of legal readiness and health in entering married life. This includes knowledge of the rights and obligations of husband and wife in marriage law as well as the importance of maintaining physical and mental health before marriage.

This lack of knowledge can potentially cause various problems in domestic life, ranging from differences in understanding of child custody, financial rights, to reproductive health issues. Unpreparedness in these aspects is often the root of problems that arise later in life, such as domestic disharmony, divorce, or neglected health problems. For example, premarital health screenings that involve screening for infectious diseases or certain genetic conditions are often overlooked, even though they are crucial in ensuring that couples enter the marriage in optimal physical condition.

This problem is increasingly complicated by the existence of customs that often take precedence over formal wedding preparations, so that legal and health aspects often receive less attention. In many villages, marriage is seen more as a social and customary obligation, where the focus lies on the execution of the wedding procession itself rather than on the readiness of the bride-to-be. In fact, a good understanding of marriage regulations, legal protection, and premarital health is crucial in forming a solid household foundation and avoiding problems in the future. The legal aspect, for

example, involves regulating rights and obligations in the distribution of property, asset ownership, and responsibility for children who may be born from the marriage.

On the other hand, the government through KUA and health workers have a strategic role in providing adequate education to the public about marriage preparations, both in terms of law and health. KUA as the authorized institution in marriage affairs in Indonesia, has the responsibility to ensure that every couple who is about to get married has understood and complied with the applicable legal rules. In addition, health workers are expected to provide education about the importance of premarital examinations, which include aspects of reproductive and mental health. Therefore, community service in the form of a pre-marriage seminar in Tapos I Village is a relevant and strategic step to answer this need. This seminar serves as a forum for brides-to-be to obtain comprehensive information about various aspects of marriage, from law to health.

Through this activity, it is hoped that the bride-to-be will not only understand the legal process that must be passed, but also be physically and mentally ready to enter married life. Education about mental and physical health before marriage is very important to ensure that the bride-to-be can live a more stable and harmonious married life. On this basis, the premarital seminar was held as a form of real contribution in providing a comprehensive understanding to prospective brides regarding the importance of legal and health readiness. This seminar is also expected to be an example for other villages in overcoming the problem of lack of public understanding of wedding preparations as a whole.

### **Definition and Importance of Marriage**

Literally, *nikah* is defined as sexual relations (*Al-Wath'u*). In this context, marriage is only understood as a mere physical act. However, the meaning was later expanded, which was eventually agreed upon as a definition in accordance with the Qur'an, namely the covenant (*'AQD*) done by a man and a woman earnestly to legitimize sexual relations. In marriage, there are rights and obligations that must be fulfilled by each couple. The fulfillment of rights between husband and wife is equal and proportional to the obligations they must fulfill. This balance between rights and obligations is the key in aligning the ideal motive of marriage with the reality faced by husbands and wives in married life (Mustari 2013, 169–70). Zakiah Daradjat explained that marriage is a contract that provides legal legitimacy to form a family relationship between men and women. Marriage also creates space for cooperation and mutual help between husband and wife, while limiting the rights and obligations that must be fulfilled by each party (Fahmi 2021, 18).

Marriage is a life bond between a man and a woman that is formally formalized in accordance with the Law, both in terms of law and religion, which aims to fulfill the responsibilities of husband and wife and lasts for a lifetime in accordance with the rules of marriage (Huda and Munib 2022, 40). Marriage is important because it is not only spiritually and socially binding, but it also forms a harmonious family, provides emotional support, reduces disobedience, and creates legal protection and responsibility that ensures the well-being of spouses and children in society (Tantu 2013).

### **Legal Aspects of Marriage**

In the legal context, the regulation regarding marriage is regulated in Law Number 1 of 1974 concerning Marriage. This law includes various provisions related to marriage, from the requirements to the registration procedure. Marriage registration is a very important legal stage and becomes an obligation after the implementation of the wedding ceremony (Mulyadi 2024, 216). In Islam, marriage is a sacred covenant that aims not only to meet biological needs, but also to form a prosperous, safe, and happy family. Marriage law includes the pillars of marriage such as guardians and witnesses, as well as recording with a marriage certificate to ensure the validity of the marriage. Marriage is seen as a worship that must be carried out according to sharia, which aims to create benefits for couples, children, and extended families, and must meet the requirements of Islamic law such as the existence of contracts and official registration (Musyafah 2020).

### **Premarital Health Aspects**

Health is often overlooked in wedding preparations, even though health information such as counseling on reproductive health and medical examinations to detect diseases in couples can have an impact on the health of mothers and future babies (Hasanah et al. 2022, 54). Premarital health check-ups, including education about infectious diseases and healthy lifestyles, as well as early detection of hereditary diseases, infections, and infectious diseases through premarital check-ups, can help prevent health problems that have the potential to disrupt household harmony (Wijayanto et al. 2023, 28).

Marriage has a positive impact on a person's morals, behavior, religion, and psychological stability. In addition, marriage also has a good impact on the health of individuals and families. By following the marriage ordinances according to Islamic teachings and understanding the purpose of marriage in Islam, a person can experience improved personal and family health, especially in emotional development, physical health, and a healthy lifestyle, such as regular meals. Family goals become more directed, readiness to face challenges more mature, and children will be more emotionally stable and ready to develop their potential. This contributes to the formation of a happy family, which is aspired to be a family of *sakinah, mawaddah, warahmah* (Nurliana 2022, 46).

Early marriage has a significant negative impact on reproductive, mental, and physical health. The risk of miscarriage and maternal and child death is higher because a woman's body is not fully mature. In addition, couples who marry young often experience stress, depression, and lack of emotional readiness to face household responsibilities. From a physical point of view, early marriage can affect pregnancy and increase the risk of long-term diseases such as diabetes and hypertension. Cultural factors, customs, and media influence also play a role in the decision to get married at a young age (Fadilah 2021).

### **Premarital Seminar as an Intervention**

Premarital seminars serve as a method to provide knowledge and skills to prospective brides so that they are better prepared to face married life (Fahrur, Hambali, and Shabah 2023). The involvement of various stakeholders, such as KUA administrators and health workers, can provide comprehensive and effective education to the community.

## **B. METHOD**

The methods used in this pre-marriage seminar include: (1) lecture method, (2) discussion method, and (3) question and answer method (Hidayat, Herniawati, and Ihsanda 2023). These three methods are realized as follows:

### **Lecture Method**

The lecture method is carried out through the presentation of material using Microsoft PowerPoint. Speakers consisting of KUA professionals and health workers explained each material per slide. A total of 17 slides were used, focusing on understanding the basic concept of marriage preparation in Islam as well as important points in building a *sakinah mawaddah warahmah* family. The second part of this presentation discusses the preparation for reproductive health, mental health, and financial aspects before marriage.

### **Discussion Methods**

After the delivery of the material, the activity continued with a discussion session. This session was divided into two parts to deepen participants' understanding of the material that had been presented, provide space for active interaction and share views related to the topics discussed.

### **Q&A Method**

The question and answer method is given at the end of the seminar to evaluate the extent of understanding and mastery of the material by the participants. This session provided an opportunity for participants to ask questions and get further clarification from the presenters.

## **C. RESULT AND DISCUSSION**

### **A Glimpse of Tapos I Village**

Administratively, Tapos I Village is divided into 2 hamlets, 24 RTs, and 7 RWs. The distance between the Tapos I Village Office and the Tenjolaya District Office is about 2 kilometers, while the distance to the center of Bogor Regency reaches 42 kilometers, to the capital of West Java Province is about 147 kilometers, and to the national capital is about 102 kilometers. The administrative boundaries of Tapos I Village include Tapos II Village to the north, Perhutani area to the south, Mount Malang to the east, and Mount Bunder to the west (Sukardi, n.d.).

Tapos I Village is located in Tenjolaya District, Bogor Regency, West Java Province, with an altitude of 700 meters above sea level and an average temperature ranging from 23°C to 28°C. The geographical conditions of the village vary, with hilly and mountainous areas in the south and west, as well as lowlands in the east and north, having a slope of 20 degrees and an average rainfall of 456 mm per year. The name Tapos Village comes from a rare tree that grows in this village, namely Tapos Tree. Based on stories passed down from generation to generation, during the Dutch and Japanese colonial period, Tapos Village is said to have never been visited by the colonizers. In fact, cannon fire directed at this area always fails to go beyond the village, believed to

be thanks to the prayers of a magical warrior named H. Mama Marga who protected the village from danger (Diyegoi 2023, 47-48).

Over time, in 1988, Tapos Village was divided into two, namely Tapos I Village and Tapos II Village. After the expansion, the election of the first village head for Tapos I Village was held. Previously, the village office was in the Tapos II Village area. On September 13, 1991, Tapos I Village was officially formed with a village office inaugurated by the Regent of Bogor at that time, Eddie Yoso Martadipura, through the signing of an inscription after the village office was completed (Mandacan 2023, 56-57).

Tapos II Village was formed as a result of the expansion of Tapos Village, which is based on a study of the area and the number of population, as well as the need to improve services, accelerate development, and community welfare. The expansion was carried out in 1984, separating one village into two, namely Tapos I Village and Tapos II Village. Tapos I Village is located in the upper (south) part and borders Mount Salak, while Tapos II Village is located in the lower part (north) and borders Central Cibitung Village, with an area of 227.17 hectares. The distance of Tapos II Village from the provincial road (Cinangneng Highway/Labuhan-Cianjur Highway according to Google Maps) is about 7 kilometers (Ginanmar et al. 2023, 145).

### **Premarital Seminar Activities**

This community service activity in the form of a premarital seminar was carried out offline at the Tapos I Village Hall and ran according to the event schedule that had been arranged. The seminar lasted for one day, starting from 09.00 to 12.00 WIB, attended by around 20 participants. Participants in the seminar consisted of village officials, several SMKS Insan Nur Muhammad students, students of Nahdlatul Ulama University of Indonesia (UNUSIA), prospective brides and grooms, and local residents. This seminar carried the theme "Unifying Law and Health in Marriage Preparation" and presented two speakers, namely Ustadz Kholiluddin, a religious extension worker from KUA Tenjoaya District, and Mrs. Ana Yuliana, a health worker from the Tenjoraya District Health Center.

The event began with the recitation of the holy verses of the Qur'an, followed by solemnly singing the national anthem of Indonesia Raya. Furthermore, the event



*Figure 2 Singing the song Indonesia Raya*

continued with a welcome session, started by the Secretary of MUI, Ustadz Kanda Iqbal, who expressed his gratitude to KKN students for organizing this premarital seminar. The next speech was delivered by Dr. Syahrudin, who emphasized the importance of health aspects for brides-to-be, both men and women. Documentation of this activity can be seen in the following photo.



*Photo 3 Dr Syahrudin's Speech*

Entering the core session of the seminar, the first material regarding marriage laws and guidance for brides-to-be was delivered by Ustadz Kholiluddin, as a religious extension officer at KUA Tapos I Village. In his presentation, he explained the definition of marriage as a bond between two individuals, namely a man and a woman, which also involves the union of two families with different backgrounds, both economically, culture, and others. Psychologically, marriage requires an emotional union between couples who have different characteristics. This unification process requires struggle because naturally, each individual has a unique personality. If these differences are managed properly, they can be a strength in building a harmonious family by understanding each other's strengths and weaknesses.

At the beginning of the delivery of the material, Ustadz Kholiluddin emphasized several important points that must be prepared by the bride-to-be in forming a family that is *sakinah*, *mawaddah*, *warahmah*, and pleased by Allah SWT. The first point is about marriage, where Shaykh Zakariya Al-Anshari in the book *Fathul Wahab* explains that linguistically, *nikah* means gathering or having sex (*adhommu wal wat'u*). In terminology, marriage is a contract that allows sexual intercourse using the word *nikah* or the like. According to Law No. 1 of 1974, marriage is an innate bond between a man and a woman as husband and wife to form a happy and eternal family based on the One Godhead.



In the Qur'an, the command to marry is contained in Surah An-Nur verse 32 which reads:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry those who are still single among you, and also those who are worthy (to marry) of your male and female servants. If they are poor, God will empower them with His gifts. And Allah is Vast (His Gift), All-Knowing." (Q.S. An-Nur: 32)

The hadith of the Prophet narrated by Bukhari and Muslim also emphasizes the importance of marriage:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

"O young men, whoever among you is able to make a living, should get married. Because getting married is more able to lower the gaze and keep the genitals. Meanwhile, anyone who cannot afford it should fast. Because fasting can be a shield for him." (HR Bukhari & Muslim)

The next material discusses the rights and obligations of husband and wife, which are explained in the Book of *Uqudulujain*. These rights and obligations include the husband's obligation to provide dowry, maintenance, clothing, and proper housing, as well as to protect his wife from sin and provide affection. Wives are required to obey their husbands, be qana'ah (easily accept circumstances), be filial, maintain family wealth and secrets, and pay attention to their husband's needs, such as eating and sleeping.

Regarding the age limit for marriage, Law No. 1 of 1974 stipulates that the minimum age for marriage is 19 years for men and 16 years for women. However, since October 15, 2019, through Law No. 16 of 2019, the minimum age limit for marriage for men and women has been 19 years old.

For the preparation of premarital knowledge, according to Psychologist Wenny Aidina, M.Psi., there are eight important points that prospective brides need to understand before marriage: (1) the meaning of marriage for each couple, (2)



Figure 4 Presentation of Ustad Kholiluddin Material



commitment in marriage, (3) effective communication between couples, (4) problem solving, (5) financial knowledge, (6) self-adjustment, (7) how to maintain love, and (8) family planning.

From the perspective of Islamic law, As-Sayyid Sabiq explained that the law of marriage can be divided into several categories: (1) **obligatory** for those who are able to get married and are worried about falling into adultery, (2) **sunnah** if lust is urgent but can still refrain from adultery, (3) **haram** if it is not able to fulfill the physical and mental sustenance, (4) **makruh** if it is weak and cannot provide for one's life, and (5) **mubah** if there are no urgent or forbidding factors to get married.

After the first material was completed, the seminar continued with a comprehensive presentation from midwife Ana Yuliana, a professional in the health field, who emphasized the aspects of mental health and financial preparation in marriage. He underlined the importance of the mental readiness of the bride-to-be, because marriage is not only about emotional bonding, but also involves a great responsibility that demands the ability to adapt. Ana Yuliana explained how prospective married couples need to be ready to face various changes, both in roles and the dynamics of interpersonal relationships that arise after marriage.

In addition, financial management is one of the crucial points that is emphasized. Midwife Ana highlighted the importance of couples having a well-thought-out financial plan to prevent potential financial conflicts. This conflict is often a trigger for problems in the household, so planning that includes income management, savings, and long-term investments such as children's education funds is very important. With a basic understanding of finances, couples can live a more stable home life, avoiding problems that can damage family harmony.



*Figure 5 Presentation of Mrs. Ana Yuliana's Material*

Midwife Ana also gave tips on maintaining the momentum of love in marriage. He emphasized the importance of maintaining intimacy, even though faced with daily

routines. For this reason, good communication, consistent attention, and spending time together for fun activities can help maintain the quality of the relationship. For example, planning a vacation or a favorite joint activity can be an effective way to maintain intimacy.

In the last session, midwife Ana emphasized the importance of careful family planning, including aspects of reproductive and mental health. The decision to have children must go through careful consideration, both physically and mentally, and be well discussed between couples. With mature emotional and financial readiness, the decision to have children can be made wisely and without pressure.

The presentation delivered by midwife Ana provided comprehensive and applicable insights, especially for prospective brides. The material presented is very relevant in the context of mental and financial well-being, which is the main foundation in building a harmonious home life. After the presentation of the material was completed, the premarital seminar was continued with an interactive discussion session and question and answer session with the participants. The event was then closed with the distribution of certificates, books related to weddings, and a group photo session.

#### **D. CONCLUSION**

Based on the results of the analysis conducted on the implementation of the premarital seminar in Tapos I Village, it can be concluded that the intervention in the form of a premarital seminar succeeded in providing a deeper understanding of legal preparation and marriage health to prospective brides. This activity showed that premarital guidance involving various parties, including religious extension workers and health workers, can effectively help participants prepare for marriages that are not only religiously and legally valid, but also physically and mentally healthy. The lectures, discussions, and question and answer methods have proven to be effective in improving participant interaction and understanding.

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The researcher expressed his deepest gratitude to all parties who have been involved in organizing this premarital seminar. Gratitude was addressed to the Tapos I Village apparatus who have provided full support, local residents who actively participated, brides-to-be who enthusiastically participated in the activity, SMKS Insan Nur Muhammad students who participated in the seminar, health workers who provided education related to premarital health, religious extension workers from KUA who guided the understanding of marriage law, and other parties who have not been mentioned. All of these parties have become important partners as well as organizers who ensure the success of this seminar

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