
POST MARRIAGE GUIDANCE SYSTEM IN THE BERKAH PROGRAM AND IMPLICATIONS FOR REDUCING DIVORCE RATES IN KUA, BANYUWANGI DISTRICT

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Abstract

The recapitulation of the divorce rate in Banyuwangi District in recent years shows a significant trend, with the number of cases being quite high. In an effort to reduce the divorce rate, the government has initiated the Blessing Program. However, this research found that the program had not achieved overall effectiveness. The concept of the Berkah program is considered to be in accordance with the legal structure, although there are several obstacles in coordinating with sub-districts and determining the marriage age below 10 years. On the other hand, program participants showed enthusiasm and good understanding of the program objectives. The implementation of the Berkah program is generally in line with the theory and guidelines of the Director General of BIMAS Islam, although there are difficulties in coordinating with sub-districts and in selecting places and participant criteria. The impact of the Berkah program includes a significant reduction in the divorce rate, as well as promoting cooperation between the KUA and sub-districts and clarifying the rights and obligations of program participants.

Keywords: Post-Wedding Guidance, Blessing, Banyuwangi.

Abstract:

The recapitulation of divorce figures in the Banyuwangi District over the past few years shows a significant trend, with a rather high number of cases. In an effort to reduce these divorce rates, the government has initiated the "Blessing Program". However, this research found that the program has not yet achieved overall effectiveness. The concept of the Blessing Program is considered in line with the legal framework, although there are some challenges in coordinating with local communities and determining marriages under the age of 10. On the other hand, program participants show enthusiasm and a good understanding of the program's objectives. The overall implementation of the Blessing Program aligns with the theory and guidelines set forth by the Director General of Islamic Affairs, although there are difficulties in coordinating with local communities and in selecting the location and criteria for participants. The impact of the Blessing Program includes a significant decrease in divorce

rates, as well as the promotion of collaboration between the Office of Religious Affairs (KUA) and local communities, and the clarification of the rights and obligations of program participants.

Keywords: *Post-Marital Guidance, Blessing, Banyuwangi.*

INTRODUCTION

Marriage is a sacred bond *Mitsaqan ghalizan* between a man and a woman as required by religion, with noble aims and objectives (Perempuan & Anak, n.d.). Marriage is also a generally accepted sunnah of Allah SWT to all creatures of Allah SWT, both humans, animals and others plants are created in pairs. As in the word of Allah SWT QS. Yasin verse 36: (Islam, n.d.)

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Meaning: *"Glory be to God who has created everything matchmaking, both plants and themselves and others they don't know about ."*

The purpose of marriage is Hifdzun Nasl, namely preserving offspring (Umah, 2020). Protecting offspring is a form of implementation of Maqashid sharia, which places safeguarding offspring at the level of dlaruriyat, such as the law on marriage and the prohibition of adultery (Wahyudi, 2021); (Ridwan et al., 2023); (Jumiati, 2023). Violation of this principle can threaten the existence of one's descendants. Apart from a religious perspective, the purpose of marriage is also reflected in the state's view, which is regulated in the 1945 Constitution Article 29 Paragraphs 1 and 2, and is further explained in Law No. 1 of 1974 concerning marriage and KHI Chapter 2 Article 4. As a country based on Pancasila, with the first principle that recognizes God Almighty, marriage has a close relationship with religion and spirituality (Indo, 2019); (Isnaini, 2014); (Wahyuni, 2017). Therefore, marriage does not only have a physical/physical element but also an inner/spiritual element which is an important asset in a family (SILVIA, 2017). To achieve a harmonious family, the state provides Pancasila values and the ideals of fostering national law, so that a law on marriage is needed that applies to all citizens (Sembiring, 2016); (Syahrul Mustofa, 2019). Apart from spiritual capital, broad insight into domestic life is also important capital in marriage.

The Indonesian government responded to the issues that emerged by issuing policies, such as the Regulation of the Director General of Islamic Community Guidance Number: DJ.II/542 of 2013 concerning Guidelines for the Implementation of Marriage Guidance. This regulation includes pre-marital guidance and post-marital guidance, with the aim of equipping prospective bridal couples and married couples to understand the ins and outs of life in a family. In essence, the quality of marriage is largely determined by the readiness and maturity of the bride and groom in facing married life.

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However, even though there are regulations governing marriage guidance, data shows that many families still experience disharmony and this leads to divorce. This can be seen in the high divorce rate in Banyuwangi Regency, East Java, as reflected in data from the Banyuwangi Regency Religious Court. To overcome this problem, the government introduced the Blessing Program as an effort to reduce the divorce rate.

Based on this data, it appears that there is a deep need to understand more about the Berkah Program and its implementation in reducing the divorce rate in KUA Banyuwangi District, Banyuwangi Regency. Therefore, this research will examine the concept of post-marital guidance in the Berkah Program, the implementation of the program, and its impact on reducing the divorce rate.

This research will focus on three main aspects, namely analysis of the concept of post-marital guidance in the Berkah Program at KUA Banyuwangi District, Banyuwangi Regency 2019 – 2022; analysis of the implementation of the Berkah Program policy in reducing the divorce rate in KUA Banyuwangi District, Banyuwangi Regency in 2019 – 2022; as well as analysis of the impact of the Berkah Program policy on reducing the divorce rate in KUA Banyuwangi District, Banyuwangi Regency in 2019 - 2022.

The purpose of this research is to analyze the concept of post-marital guidance in the Berkah Program, examine the implementation of the Berkah Program policy in reducing the divorce rate, and evaluate the real impact of this program on reducing divorce. The benefits of this research include theoretical contributions to the development of science, especially in the field of Family Law, as well as providing a deeper understanding of the Blessing Program, especially for the Banyuwangi District Religious Affairs Office. Apart from that, it is also hoped that the results of this research can provide guidance for the general public in maintaining and maintaining harmony in their households.

RESEARCH METHOD

The research method used in this research is empirical research with the main data sources being the results of interviews and observations, and using a descriptive qualitative approach. This research also adopts a case approach (case study) with a focus on the implementation of the Berkah Program in KUA Banyuwangi District, Banyuwangi Regency, during the 2019-2022 period. This method is used to explore understanding of the concept of post-marital guidance in the Berkah Program, analyze the implementation of the Berkah Program policy in reducing the divorce rate, and evaluate the impact of this policy on reducing the divorce rate.

The research location was the KUA of Banyuwangi District, Banyuwangi Regency, which was chosen because this KUA was one of the KUA selected as KUA Pusaka Sakinah among 100 KUAs throughout Indonesia. The presence of researchers in this research is the main instrument for data collection, which involves participant observation. Researchers are involved in observations at the research location but are not directly involved in the activities being observed.

Research subjects were selected using informant techniques in qualitative research using purposive sampling. The research subjects consisted of various parties related to the Berkah Program, such as the head of the Banyuwangi District KUA, KUA staff, post-marital guidance participants, religious instructors, and the general public. The data sources in this research involve primary and secondary data. Primary data was obtained through interviews, observations and documentation studies, while secondary data was obtained from documents, books, archives and other relevant sources.

Data collection techniques involve semi-structured interviews, participant observation, and documentation studies. Interviews were conducted using pre-arranged questions, while observations focused on stakeholder activities and the Berkah Program activities. Documentation is used to strengthen and compare data obtained from other sources. The data analysis in this research is descriptive qualitative, where the data is analyzed systematically and arranged to understand and explain the research findings. To test the validity of the data, a credibility test was used through triangulation of sources, techniques and time.

Research stages include preparation, implementation and completion. Preparation involves submitting a title, observing, developing a framework for thinking, selecting informants, and preparing research equipment. Implementation includes data collection through interviews, observation and documentation studies. Completion involves preparing a research report in accordance with the regulations for writing scientific papers that apply at IAIN Jember.

RESULTS AND DISCUSSION

A. Data Presentation and Analysis

The research data in this thesis is about the post-marital guidance system in the blessing program and the implications for reducing the divorce rate at KUA B Anyuwangi District B Anyuwangi Regency 2019 - 2022 . _ As Which outlined on discussion previously data the obtained or obtained use instrument data collection using interviews, observation and documentation. this thesis aims to explore information regarding the concept of the blessing program, implementation and implications for reducing the divorce rate at KUA B Anyuwangi District B Anyuwangi Regency 2019 - 2022 . _ With description as follows:

1. Blessing Program Concept for Reducing Divorce Rates in KUA, Banyuwangi District, Banyuwangi Regency, 2019 - 2022

The first focus of this research is to analyze the Concept of the Blessing Program in Reducing Divorce Rates in KUA, Banyuwangi District, Banyuwangi Regency in 2019-2022. This program is a response to the high divorce rate, which reached 374,516 cases in 2017. The Ministry of Religion responded by establishing the Sakinah Family Service Center, which includes the Blessing Program. The Decree of the Director General of Islamic Community Guidance regulates the

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implementation instructions, with the latest changes in Decree of the Director General of Islamic Community Guidance No. 189 of 2021.

This program began with Decree 783 of 2019 and started running in October 2019. In its implementation, KUA collaborates with sub-districts to find couples who meet the program criteria. Although effective in several aspects, this program still faces challenges, such as problems with implementation location and scheduling on working days. Data shows a decrease in divorce rates since the program was implemented, although there is still room for improvement.

2. Implementation of the Blessing Program Policy towards Reducing Divorce Rates in KUA Banyuwangi District, Banyuwangi Regency 2019 – 2022

The second focus of this research is on the implementation of the Berkah Program in reducing the divorce rate in the KUA, Banyuwangi District, Banyuwangi Regency in 2019-2022. The initial step involves collaboration between the KUA and the sub-district to find couples who meet the criteria, namely marriage age over 2 years and under 10 years. Furthermore, couples who meet the requirements are invited to take post-marriage guidance with material on harmonious relationships and family financial management.

The implementation of this blessing program faces several obstacles, such as determining locations that are not always strategic by sub-districts, scheduling guidance on active days, and difficulties in finding couples whose marriage age is over 10 years. Even though there are obstacles, this program is carried out in accordance with existing regulations, including the participation of facilitators who have been trained in technology, the number of participants is limited to 30 people, and the fulfillment of the criteria that meet the KUA requirements to run the blessing program.

Regarding the impact of the blessing program, sufficient data to describe the impact of this program is not yet available. However, at a minimum, husband and wife couples who take part in this program are expected to understand tips for dealing with financial problems and harmonious relationships in the household, regardless of the challenges faced during the COVID-19 pandemic.

3. Policy Implications of the Berkah Program for Reducing Divorce Rates in KUA, Banyuwangi District, Banyuwangi Regency, 2019 - 2022

The Blessing Program is guidance to improve harmony in the household and manage family finances. Participants rated this program as very effective, especially for those who had only been married for about 3 years. They feel that this program provides a useful solution to overcome problems in their family.

Other participants also stated that the Berkah program helped them improve harmony in the family and manage finances. They felt that this program was very effective, especially because the officers and resource persons involved in this program were very good and the material presented was not boring.

In the view of other couples, the Berkah program provides a solution to economic problems in their household which previously often caused arguments. They feel that this program is very useful and depends on the willingness of each family to apply the knowledge they gain in the program.

The Berkah Program discusses topics related to family harmony and financial management, and participants feel that this program helps them to understand their intentions and goals in starting a family. They appreciated the relaxed approach and delivery of material that was easy for participants to understand.

Overall, participants felt that the Berkah program was effective in improving family harmony and financial management. Although problems still existed before joining the program, the program helps them to solve problems and better understand the dynamics in their household. They encourage this program to continue to create harmonious families.

Family is the most important part of life, so according to Ardianto and Rosita, this guidance is provided to form a family based on harmony, to avoid problems that lead to division. He added, this program increases knowledge about having a family and understanding of one's household. Apart from that, according to this couple, before participating in the blessing program, there was a problem in their family which when they followed and listened to the guidance process, Alhamdulillah, it was resolved *well*.

Participating in the blessing program is something that is necessary to remain in a harmonious condition, this is an effort for family couples to become a good family, by prioritizing the common good, suggestions from Ardianto and Rosita are for this program to continue.

Discussion

A. Analysis of the concept of post-marital guidance in the Blessing Program at KUA, Banyuwangi District, Banyuwangi Regency, 2019 - 2022

Providing assistance to a person or group of people in making wise choices and in making adjustments to life's demands and needs, that is guidance. Therefore, the blessing program which is based on the Decree of the Director General of the Ministry of Religion is based on the large number of divorces that occur with BADILAG data as many as 374,516 divorces, of which the majority of divorces are caused by economic problems and continuous disputes, so that the efforts made by the government are to create (intervention) Decree Number 783 of 2019, to provide specific guidance on providing material related to harmonious relationships and financial management (Sisca, 2021).

The concept of post-marital guidance branded by Pusaka Sakinah, one of which is the blessing program through the Decree of the Director General of the Ministry, is a system built by the government to achieve a goal, namely reducing the number of

divorces. A legal system is a system as a type of unit that is built with system components that are mechanically functionally related to each other to achieve goals (Zulkarnaen, 2019).

Decree of the Director General of Islamic BIMAS Number 783 of 2019 aims to ensure that the use of the Sakinah Family in the District KUA environment is in accordance with the provisions of the Law with the aim of optimizing the use of PUSAKA program funds financed by the APBN and PNPB NR so that efforts to reduce the divorce rate can be accounted for and run smoothly. well (Az-Zuhri, 2023).

According to Marbun, (Marbun, 2014)The legal system consists of a single unit containing 3 elements, including:

1. *Legal Structure* _

Legal Structure is an institution created by the legal system with various functions in order to support the operation of the system (Candrakirana, 2015). The meaning of this legal structure is the apparatus assigned to implement these regulations. In this case, the Banyuwangi District KUA is the implementer for implementing it to the general public. The implementation carried out by the Banyuwangi District KUA is in accordance with the rules.

Starting with what was conveyed by the official who received the mandate, namely the Chair of the Banyuwangi District KUA, he said that the initial step was to coordinate with the sub-district authorities, this is in accordance with the mandate of Director General Decree Number 783 of 2019 which creates cooperation between stakeholders, so that sub-district parties are looking for married couples. the criteria that have been required, however it is difficult to find couples who match the criteria stated in the Director General's Decree 783 of 2019, for example in terms of the average marriage age that is obtained is 10 years and above.

In this case, the officers on duty are resource persons along with religious instructors at the Banyuwangi District KUA who do not involve people outside the agency. It is a big mandate on the shoulders of the Banyuwangi District KUA which is a revitalization or KUA that meets the standards for carrying out blessing programs .

2. *Legal Substance (Legal Substance)*

Legal substance is the output of the legal system, in the form of regulations, decisions used by both those who regulate and those who are regulated (Sudiatmaka & Hadi, 2022). The legal substance referred to is the rule or legal basis applied to regulate a regulation. The Marriage Guidance regulations take the legal basis from the Decree of the Director General of Islamic Guidance, Ministry of Religion of the Republic of Indonesia Number 783 of 2019.

The Banyuwangi District Religious Affairs Office as the recipient of the mandate to implement this program has legally met the criteria in Decree Number 783 of 2019. The criteria for KUA Pusaka are as follows:

- a. Marital and family problems are high
- b. Having human resources of more than six officers (6 people)
- c. Availability of marriage and family guidance and consultation services
- d. Domiciled or located in a district or city or the heart of the city.

In line with the explanation from the Banyuwangi District KUA Extension Officer, he said that the Banyuwangi District KUA was in accordance with what was applied to the existing theory or regulations related to the blessing program, for example in the criteria for the KUA that received the mandate from the Director General's Decree, the conditions had also been fulfilled, such as the KUA in the city, then the number of divorces is high and so on, according to him, the implementation of this program is also in accordance with the rules, starting from the facilitator or resource person who is a trained and certified speaker, the number of participants is also limited. with a maximum number of 15 pairs or 30 people.

In terms of legal substance, there are several obstacles according to the Chair of the Banyuwangi District KUA, which are difficult to obtain, namely the marriage age is under 10 years, while the instructions from the Decree of the Director General of BIMAS Islam, as well as its implementation, are held on active days, so that guidance is sometimes provided. only visited by a wife or husband, and also the placement of guidance is less strategic.

3. Legal Culture (*Legal Culture*)

Legal culture or legal culture can be interpreted as a pattern of knowledge, attitudes and behavior of a group of people towards a legal system (Simatupang, 2017). From these patterns, it can be seen the level of integration of the community with the relevant legal system.

Legal culture functions as a bridge that connects legal regulations with legal behavior, in this case all Banyuwangi residents, not only the community, but officials in the KUA Banyuwangi District are also required to be professional in studying and applying the rules based on existing procedures.

The concept of the blessing program in order to reduce the divorce rate in Banyuwangi District, Banyuwangi Regency implemented by the Banyuwangi District KUA, seen from the legal structure, is in accordance with the concept of the blessing program, namely that the officials assigned to implement these regulations are appropriate. In terms of legal substance, several obstacles were found regarding coordination with sub-districts, as well as the difficulty of finding marriage ages under 10 years. Meanwhile, in terms of legal culture, the participants were quite enthusiastic and understood the existence and purpose of participating in the blessing program.

B. Implementation of the blessing program policy to reduce the divorce rate in KUA Banyuwangi District, Banyuwangi Regency in 2019 – 2022

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Guidance is the process of providing assistance carried out by an expert person to a person or several individuals, whether children, teenagers or adults so that the person being guided can develop their own abilities and be independent, by utilizing individual strengths and suggestions that exist and can be developed. based on applicable norms.

From the expert opinion above, it can be concluded that what is meant by guidance is the process of providing assistance to individuals or groups of a psychological or psychological nature so that the individual or group can overcome the difficulties they face, and always walk on the right path and not lose direction.

Post-marital guidance whose object is married people, is a process where you have started something according to religious sharia to build a household ship with all the possibilities that occur , be it trials in the household or happiness in marriage to lead to a sakinah, mawaddah and warohmah family. (Lubis, 2021).

The blessing program given to married couples is to provide knowledge, understanding, skills and increase awareness to married couples about how to understand each other between husband and wife in domestic and family life. According to the head of the Banyuwangi District KUA, there is a Director General's Decree No. 783 of 2019 This is complete about how to operate a post-wedding blessing program. All you have to do is carry out a procedure where the initial step is to coordinate with the sub-district, so that the sub-district is looking for couples with the required criteria, but it is difficult to find couples who match the stated criteria. by Director General's Decree 783 of 2019, for example, in terms of the average marriage age that is obtained is 10 years and above , this is still lacking in implementation.

Starting from post-marital guidance, this is an effort made by the government (Ministry of Religion) to improve households that have been fostered so that they become sakinah, mawaddah wa rohmah families. The Post-Marriage Guidance Program in the Berkah Program is a form of application of the regulations of the Director General of Islamic Community Guidance No. 783 of 2019 in seeking to form a sakinah family.

The aspect that is an important study in case studies, as stated at the beginning according to Robeth K. Yin, is that the basic questions are about why and how. Of course, these two questions cannot be separated from the question of when did the guidance or process take place, related to that, according to the Head of the Banyuwangi District KUA, the blessing program activities were already underway when decision 783/2019 was issued in September by the Banyuwangi KUA agency, implemented at the beginning in October this is because we are still studying the government's decision. It was first established on September 3 in Jakarta in 2019.

The implementation of the blessing program depends on the success or failure of the implementation of the blessing program in the previous year, for example in 2022 it will be held with 10 batches in one year, if in 2022 it is successfully implemented then in the following year, namely 2023 it will be held with 12 batches in one year.

According to WS. Wingkel's definition of guidance emphasizes three things, namely:

- a. In essence, guidance means providing assistance to a person or group of people in making wise choices and in making adjustments to life's demands and needs.
- b. *psychological (psychological)* assistance, so it is not material, financial or medical assistance
- c. With guidance, ultimately the guided can overcome the problems they face in the present and in the future by exploring the potential within themselves through guidance. (Nafi'udin, 2022).

In general, according to Wingkel, the implementation of guidance for the post-marriage blessing program in Banyuwangi District is in accordance with this definition, in terms of the implementation of facilities and infrastructure. As a KUA that has received a mandate from the central Ministry of Religion, the District KUA in overseeing this blessing program has several things that must be prepared, such as an LCD or projector to help make it easy for husband and wife to explain and understand, then related to facilitators or resource persons who have been in Bimtek or who meet the requirements to become resource persons or speakers in marriage secret study guidance.

From the implementation mentioned above, the blessing program implemented by the sub-district is in accordance with the rules, starting from the facilitator or resource person who is a trained and certified speaker, however the obstacle for the Banyuwangi District KUA which has coordinated with the sub-district is that it is difficult to find For married couples whose marriage age is under 10 years, the average participant should be under 10 years of marriage age, in accordance with Decree Number 783 of 2019, however, in its implementation there are difficulties.

The number of participants is also limited to a maximum number of 15 pairs or 30 people, in accordance with Decree Number 783 of 2019, however in its implementation this also encounters difficulties, namely that guidance program activities with coordination with sub-districts are difficult to find strategic places, and Most of the days when the blessing program is held are active days so only one of the married couples comes.

According to Lenny, the Banyuwangi District KUA Counselor in the blessing program can at least convey a lesson in managing conflict when husband and wife relations are disturbed, so that participants can complete it with some of the knowledge they have gained while following the guidance process. Then, in dealing with family finances when things are not going well, we have tips on what to do as directed by the facilitator.

The implementation of the blessing program in Banyuwangi District, Banyuwangi Regency is generally in line with the theory and Decree of the Director General of BIMAS Islam, however, in certain conditions there are difficulties in coordinating with sub-districts or stakeholders *who* are mandated by the Decree, in terms of site selection and participant criteria. not yet implemented properly.

C. Analysis of the Policy Implications of the Berkah Program for Reducing Divorce Rates in KUA, Banyuwangi District, Banyuwangi Regency, 2019 – 2022

According to Islamy, which has been explained again by Andewi Suhartini, implications are everything that has been produced by the policy formulation process. In other words, implications are the consequences and consequences that arise from implementing certain policies or activities. According to Silalahi, which has been explained again by Andewi Suhartini, implications are the consequences resulting from implementation something program or policy, Which can nature Good or not towards the parties who are the targets of implementing the program or policy.

Implication means the impact or conclusion that arises the future that is felt when doing something. Meanwhile, juridical According to the legal dictionary, it has meaning from a legal perspective. Therefore Juridical implications meaningful that that impact caused in Century coming from something deed Which seen from facet law. More carry on implications Juridical or Legal consequences are consequences that arise from the law, towards things about something deed Which done by subject law. Besides That Legal consequences are also a result of actions carried out with a purpose obtain a result desired by the legal subject. In this case The consequence in question is a consequence regulated by law, whereas deed Which done is action law that is action Which in accordance nor that No in accordance with law Which applies. On the side other consequence lawis the consequence resulting from the occurrence of a legal event, which can form:

1. Born, changed or disappearance something circumstances law certain.

Blessing program activities were already underway when decision 783 in 2019 was issued in September by the KUA Banyuwangi agency implemented at the beginning of October. According to one of the participants in the blessing program, whose marriage age is still 3 years old, this program is interpreted as guidance related to family guidance so that it becomes harmonious, family guidance in managing finances. The blessing program held by the Banyuwangi District KUA received the impression that it was effective from start to finish, participants thought that the blessing program could help and provide knowledge as a reference for building their own household.

The blessing program that came in 2019 which was specifically for married couples was well received by the community, many received lessons regarding how to have harmonious relationships and also manage finances. In the view of other participants, the blessing program is a guide to harmony and money management in the family, according to The participants of this blessing program are again very effective for families in the future to become more harmonious, and this program has received appreciation in terms of implementation, whether from the facilities of the officers who facilitate it or who are the speakers. According to this mother, initially there was a problem, but not much, however When you have finished following this program, this problem can be resolved well.

Based on several participants, in general they think that with the blessing program, they can find out what tips to do when there is a problem in their family, so that it doesn't lead to a split that leads to divorce, as for the results or effects related to the existence of the blessing program in Banyuwangi sub-district namely the birth of a small number of divorce rates in 2019. It can be seen that 6857 cases were decided, whereas in 2020 it decreased by 5403, which is the implementation of a blessing program in the Banyuwangi District KUA which started in the last month of 2019.

In 2021, the divorce rate increased by 5977 decisions, in 2022 it decreased by 5499 in these years. According to Mrs. Lenny as the Banyuwangi District KUA Counselor, the blessing program guidance did not run optimally due to Covid 19.

2. born , changed or disappearance something connection law between two or more subjects law, next right And obligation party One face to face with parties' rights and obligations other.

Starting from the birth of the Director General's Decree Number 783 of 2019, relations between legal subjects were also born, in the sense that the Banyuwangi District KUA, which is mandated under the auspices of the Ministry of Religion as the KUA Pusaka Sakinah, has coordination with sub-districts, this is in accordance with the mandate of the Director General's Decree Number 783 of 2019 which embodies cooperation between stakeholders.

In this regard, the Director General's Decree Number 783 of 2019 was born, then the rights and obligations of one party were born with the rights and obligations of another party. In this case, the District KUA has the obligation to provide guidance to parties who have fulfilled the requirements, especially regarding family economic matters. where the economy is the cause of quarrels in their families, because with the existence of a blessing program from the Banyuwangi District KUA, according to this participant, there are many solutions to overcome matters related to the economy, according to him, the blessing program is also very useful.

When the obligations of the Banyuwangi District KUA are carried out, it is proof of the implementation of these obligations and the acceptance of rights to those concerned (husband and wife) from Muhammad Amin and Elkorina, that this program can still be effective, because it depends on individuals between families to apply the knowledge gained or not. After participating in this blessing program, according to them, this program in terms of the officers who were present, and the speakers or resource persons were very exciting and had fun delivering the material, not too serious and not monotonous and the language conveyed to the participants was easy to understand well.

The implications of the blessing program implemented by the Banyuwangi District KUA in this case have created a good situation, especially for family couples in the Banyuwangi district, the first of which is the decline in the divorce rate.

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Initially there was no blessing guidance. In 2019 there were 6,857 divorce cases, compared to 2020, there was a decrease of 5,403 divorce cases. The second is the birth of collaboration between the Banyuwangi District KUA and the Subdistrict as well as the rights and obligations between the KUA and the guidance participants.

CONCLUSION

In conclusion, the concept of the Berkah Program, which aims to reduce the divorce rate in Banyuwangi District, Banyuwangi Regency, and is run by the District Office of Religious Affairs (KUA), is in accordance with the legal framework of the program. Officials responsible for enforcing regulations demonstrate compliance with the program's core concepts. However, several legal obstacles were found in terms of coordination with the local government and difficulties in determining marriages with a duration of less than ten years. Culturally, there was enthusiastic participation among program participants who understood the program's objectives.

Overall, the implementation of the Berkah Program in Banyuwangi District, Banyuwangi Regency, is consistent with the theoretical principles and direction of the Director General of Islamic Community Guidance. However, several challenges arise in certain situations, especially in terms of coordination with local governments and participant selection criteria that are not yet fully integrated.

The impact of the Berkah Program, implemented by the KUA in Banyuwangi District, is generally positive. This includes a decrease in the divorce rate, with 6,857 divorce cases in 2019 compared to 5,403 cases in 2020. In addition, the program has promoted cooperation between the KUA and local governments and clarified the rights and obligations of both parties and program participants.

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