

Tracing the Gap Between Policy and Practice: How Communities Understand and Comply with Premarital Education Rules in Indonesia

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ABSTRACT

Background: Premarital courses were introduced in Indonesia to help couples enter marriage with better preparation, but in practice the program often unfolds quite differently from what the regulation intends.

Aims: This study examines how married individuals in Metro City interpret the purpose of premarital education and how their level of legal awareness influences their willingness to follow the rule. It also considers how inconsistent implementation affects the broader social and educational aims of the program.

Methods: A sociological qualitative approach was used. Data were gathered through purposive sampling, semi-structured interviews with couples married for one to ten years, and conversations with officials at the local Office of Religious Affairs. Field documents supported interpretation, and themes were developed through an inductive reading of the material.

Result: Most participants recalled only limited information about the premarital course, and only one of the four interviewed couples had attended it. Some stated that the course was never offered to them despite completing marriage registration. Officials confirmed that sessions are held only when enough participants gather, which leads to inconsistent delivery and weak public awareness.

Conclusion: The findings reveal a clear divide between regulatory expectations and everyday practice. When information does not reach the community and the program is not offered routinely, legal awareness and compliance naturally weaken. A more predictable schedule and clearer communication are needed for the policy to achieve its intended impact.

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Introduction

Interest in studying premarital education has grown because policymakers increasingly rely on it to strengthen families (Khosravi et al., 2022; Wang & Gong, 2024). While its implementation often falls short of what the regulation envisions (Maryudi et al., 2022; Stopps et al., 2021). The Suscatin program was created with the hope that couples would begin married life with clearer expectations and a more grounded understanding of their roles. It contains guidance that blends religious principles with practical skills needed for daily household interactions. Despite this intention, many prospective couples know little about the course or its significance. Some never encounter information about it throughout the marriage registration process. This raises concerns about how legal norms function when people are unaware of their purpose. The mismatch between the program's goals and its actual presence in community life becomes difficult to ignore. For these reasons, it is important to examine how premarital education is perceived and experienced at the local level.

The design of Suscatin reflects the government's desire to prepare couples beyond the ceremonial aspects of marriage. Its curriculum—covering religious guidance, emotional readiness, communication, and conflict management—signals an effort to build resilient households (Grissom & Condon, 2021). Many of these themes respond to recurring problems seen in early marriage. Even so, the program rarely unfolds in a uniform manner across regions. Some offices conduct it actively, while others struggle to hold sessions consistently. Couples may therefore have very different levels of exposure depending on where they live or register their marriage. This unevenness raises questions about the program's reach and its

ability to fulfill the expectations placed upon it. Without regular implementation, the promise of the program remains largely symbolic.

A recurring issue surrounding Suscatin is the limited public understanding of what it offers (Acuti et al., [2022](#); Ingrassia et al., [2022](#)). Many people encounter the term only in passing and assume it is merely another administrative detail (Boysen et al., [2021](#); Bufacchi, [2021](#)). This perception diminishes the program's intended value as a preparatory tool for married life. When information does not flow effectively, prospective couples may overlook skills and knowledge that could ease their transition into marriage. Some individuals have never been invited to participate, while others are not informed about the possibility of attending. These different experiences create noticeable disparities in awareness. Over time, these disparities affect how communities interpret the relevance of marriage-related regulations. Such conditions invite deeper inquiry into how legal knowledge is formed—or fails to form—within society.

Metro City illustrates these challenges clearly, especially because the program is offered only when enough participants gather (Caballini et al., [2023](#); Grade et al., [2022](#)). This dependency creates long intervals in which no sessions are held (Bouton, [2021](#); Canchy et al., [2021](#)). Couples who expect guidance before their wedding often find that the program is unavailable. Even when they wish to attend, the opportunity may not exist at the moment they need it. Such irregularity weakens the preventive aims of premarital education. It also reflects the operational limits faced by the institutions responsible for delivering the program. The friction between regulatory expectations and the practical realities of organizing sessions becomes increasingly visible. These limitations form one part of the broader puzzle this study seeks to understand.

Premarital education has always carried the expectation that it can deepen couples' understanding of their rights, responsibilities, and emotional readiness (Zumaro et al., [2025](#)). When this education does not reach them, important conversations about household roles and healthy communication often come too late (Brouwer et al., [2021](#); Eysenbach, [2023](#)). Without structured guidance, couples rely on personal assumptions or cultural habits that may not always align with constructive partnership. This can contribute to misunderstandings, conflict, or unmet expectations in early marriage. Lack of preparation also affects how couples recognize and respond to emerging problems. These early patterns often shape the long-term stability of the marriage. The absence of premarital guidance therefore has deeper social implications than it might initially appear. Understanding this absence becomes central to evaluating the program's effectiveness.

From a socio-legal standpoint, a regulation can only be effective when the people it targets understand and internalize it (Casanovas et al., [2022](#); Lacey, [2025](#)). Community awareness becomes part of the mechanism that allows a policy to function (Anthony, [2024](#); Hoicka et al., [2021](#)). When a program like Suscatin is inconsistently implemented, its social presence becomes weak. People may not see it as relevant because they have not experienced it or heard about it directly. This gap between experience and expectation shapes how communities perceive the value of legal directives. A regulation that does not enter public consciousness struggles to achieve legitimacy. For this reason, exploring how individuals interpret the program is necessary to understand why compliance remains low. Such an exploration can reveal where the communication and implementation chains break down.

Institutional readiness is another factor that influences how effectively Suscatin operates (Sreenivasan & Suresh, [2023](#)). Offices of Religious Affairs hold significant responsibility for translating policy into action, yet they often face material and logistical challenges (Al-Tarawneh et al., [2024](#); Frennesson et al., [2022](#)). Limited personnel, time constraints, and varying administrative capacities affect how regularly the program can be delivered. These limitations create wide differences between regions in terms of access and frequency. The more inconsistent the delivery, the more difficult it becomes for the regulation to function as intended. Such structural disparities also affect how communities perceive the credibility of the policy. This reveals a deeper challenge: the program's success depends not only on the law itself but also on the institutions that uphold it.

These layered conditions suggest that the implementation of premarital education requires continued examination from both legal and social perspectives (Charoenwong, 2025; Kamarusdiana et al., 2022). Understanding how communities interpret the program helps reveal the real obstacles faced in practice (Secules et al., 2021; Stentoft et al., 2021). It also sheds light on whether the regulation enjoys the support it needs to influence behavior meaningfully. Weak legitimacy can lead to weak compliance, which in turn undermines attempts to strengthen family well-being. Metro City offers a concrete example of how a national program can lose momentum when implementation varies too widely. Studying these dynamics can guide policymakers toward more effective strategies. Ultimately, this research aims to contribute to improving the social role and practical value of premarital education.

Research on regulatory practice consistently shows that rules do not operate as intended when everyday implementation fails, a point evident in the work of Cwajna et al. (2025) and echoed by Liu & Shen (2025), who note that compliance often weakens under uneven institutional support. Insights from Dzipire et al. (2025) emphasize that legal directives interact closely with cultural and religious expectations, a theme also found in Elleuch Ep Mallek & Amouri (2025), whose study reflects how legal systems seek balance within community life. Meanwhile, governance studies by Islam & Hasan (2025) show that procedural gaps can limit the practical force of regulations, much like how García-Llave et al. (2025) describe the strain new responsibilities place on established legal frameworks. Environmental policy research by de Andrade et al. (2022) reveals that ambitious regulations often falter when institutions cannot sustain routine implementation. Observations from Nordby et al. (2025) further illustrate that compliance depends not only on formal rules but also on how frontline actors perceive their roles. In another domain, Wibye (2025) explains how structural tensions between legal ideals and practical constraints shape institutional outcomes. Technical governance work by Hameed Salih et al. (2025) strengthens this pattern by showing that legal norms need reliable infrastructure to function meaningfully. When these studies are viewed together, they suggest a broader conclusion: laws lose their intended impact when communities lack awareness and institutions deliver programs inconsistently, a dynamic highly relevant to the implementation of Suscatin.

Premarital education occupies a unique position in Indonesia's family policy because it is designed not only as an administrative step but also as a form of early intervention meant to support healthier marriages. Yet in many communities the program never reaches its intended audience, and this disconnect raises questions that cannot be answered simply by reading the regulation. Couples often describe their encounters with Suscatin as inconsistent or unclear, which suggests that the program's real-world presence depends heavily on communication practices and institutional routines. These experiences show that legal norms may lose much of their meaning when they are not woven into everyday interactions between institutions and the public. Understanding this dynamic requires paying attention to both the formal expectations of the law and the informal realities that shape how people navigate the marriage registration process. This study takes that approach by examining how couples interpret the program and how institutional actors frame their responsibilities in delivering it. Through this combination, the research aims to clarify why a mandatory program may appear optional when translated into daily practice.

Existing scholarship on family law and premarital counseling in Indonesia generally focuses on doctrinal frameworks, administrative procedures, or the aspirational goals of policymakers. What is far less discussed is how communities themselves understand the program when it is not consistently offered. The gap becomes even more apparent when couples describe situations in which they were never informed about the course or discovered too late that it existed. These inconsistencies reveal aspects of Suscatin that earlier studies have not fully addressed, particularly the interaction between institutional capacity and public perception. Very few works explore how irregular implementation influences the legitimacy of the regulation or shapes whether people view the program as meaningful. This leaves an important area of inquiry open: how legal norms function when they are only partially visible in

community life. The present study seeks to fill this gap by bringing forward the perspectives of both couples and officials, offering a more grounded view of how policy unfolds beyond its written form.

The study aims to understand how married individuals interpret the purpose of premarital education and how their levels of legal awareness shape their responses to the requirement. It also seeks to explore how institutional inconsistencies influence the program’s ability to support couples as intended. Rather than relying on a rigid hypothesis, the research adopts a guiding assumption: when a legal obligation is not communicated clearly or delivered consistently, its social value diminishes and compliance becomes uncertain. By examining real experiences from Metro City, the study hopes to show how formal expectations and everyday practices diverge, and what that divergence means for the broader goals of family policy. Ultimately, the study intends to provide insights that can help strengthen the role of premarital education in promoting more informed and resilient marriages.

Method

Research Design

The study adopts a qualitative socio-legal design because the central questions focus on how people make sense of a policy they seldom encounter in a consistent way. Rather than attempting to measure attitudes numerically, the design allows the researcher to follow participants’ stories and observe how their experiences shape their understanding of Suscatin. This approach is well suited to exploring gaps between regulation and practice, especially when those gaps arise from everyday institutional routines rather than explicit resistance. By looking closely at the narratives of couples and the explanations of local officials, the study examines how legal expectations intersect with community awareness and institutional capacity. The design therefore places emphasis on interpretation, context, and the lived character of policy implementation.

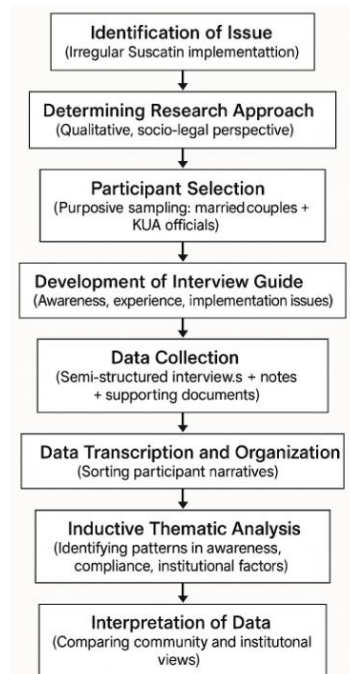


Figure 1. Flow of Research Procedure

Participant

Participants were selected purposively to ensure they could speak from direct experience with the marriage registration process. Four married couples took part in the study, each bringing a slightly different perspective shaped by the length of their marriage and the circumstances surrounding their registration. Their accounts offer insight into what information they received, what opportunities were

available, and how they interpreted the presence—or absence—of Suscatin in their own process. To complement these narratives, officials from the Office of Religious Affairs in Metro City were also interviewed. Their descriptions of scheduling routines, administrative constraints, and communication practices help clarify why the program does not always appear in the same way for every couple.

Instrument

Data were collected primarily through semi-structured interviews, which provided enough structure to ensure that key themes were addressed while leaving room for participants to share their experiences freely. The interview guide included prompts about awareness of Suscatin, past participation, and perceptions of its usefulness, but the discussion often extended beyond these points as participants recalled details that mattered to them. Notes from the researcher and supporting institutional documents helped situate these narratives within the broader local context. The combination of these materials created a richer picture of how the program is understood and delivered on a daily basis.

Data Analysis

Analysis was conducted inductively, allowing patterns to emerge gradually as the researcher revisited the interview material. Rather than sorting responses into predetermined categories, the analysis traced how participants described their encounters with the marriage registration system and how those encounters related to broader issues of legal awareness and institutional consistency. Attention was given to points where the accounts of couples and officials aligned, as well as moments where they diverged, since these differences often reveal important structural tensions. Through repeated reading and reflection, themes began to form around communication gaps, scheduling inconsistencies, and the perception that Suscatin is optional even when formally required. This process helped build an interpretation grounded in the data and sensitive to the social realities that shape policy implementation.

Results and Discussion

Results

When the interviews were examined closely, a similar thread appeared across almost all participants: most couples moved through the marriage registration process without ever finding a Suscatin class to attend. It was not that they dismissed the program or questioned its value; rather, they simply never encountered a session that they could join. Only one couple had the chance to participate, while the other three reached their wedding day without receiving any clear direction about when or how the course would be held. Their individual circumstances, as shown in Table 1, reveal how easily information about Suscatin can fade from the registration process when institutions are not able to offer consistent scheduling.

Table 1. Profile of Interviewed Couples and Premarital Education Experience

Code	District	Year	Awareness of Suscatin	Participation	Other Preparation	Key Experience
AJ-D	Metro Timur	2024	Aware verbally	Did not join	Health-center briefing	Expected an announcement that never came.
S-M	Metro Timur	2023	Aware	Joined	–	Felt the session helped them prepare emotionally.
AS-Y	Metro Selatan	2018	Not informed	Did not join	–	Married without ever

C-E	Metro Selatan	2023	Asked proactively	Did not join	-	hearing about Suscatin. Told to wait for information, but no session took place.
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Although the number of couples is small, the pattern in Table 2 makes the imbalance impossible to miss. Only one couple received Suscatin from KUA, leaving three without any formal instruction from the institution responsible for providing the program.

Table 2. Participation of Interviewed Couples in Suscatin at KUA (n = 4)

Category	Number of Couples	Percentage
Attended Suscatin at KUA	1	25%
Did not attend Suscatin at KUA	3	75%

To give a clearer sense of this distribution, the data were visualized through two simple figures. The first shows the numerical difference between couples who attended and those who did not. The second places these proportions side by side in a single glance.

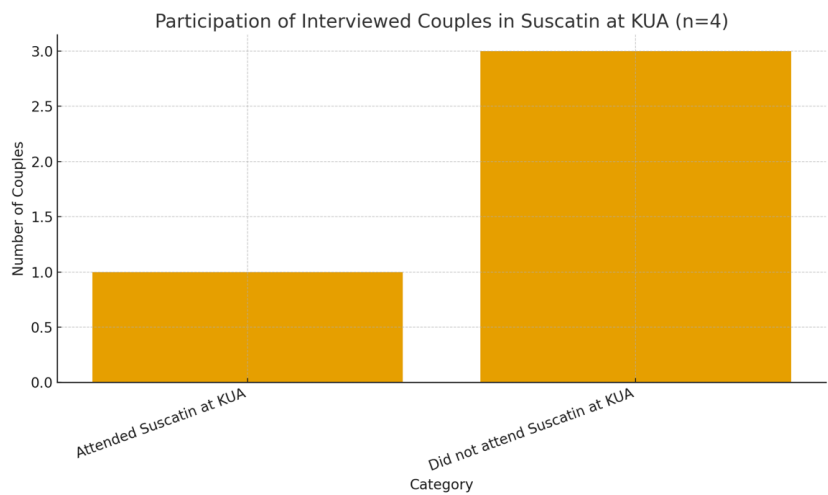


Figure 2. Participation of Interviewed Couples in Suscatin at KUA (n = 4)

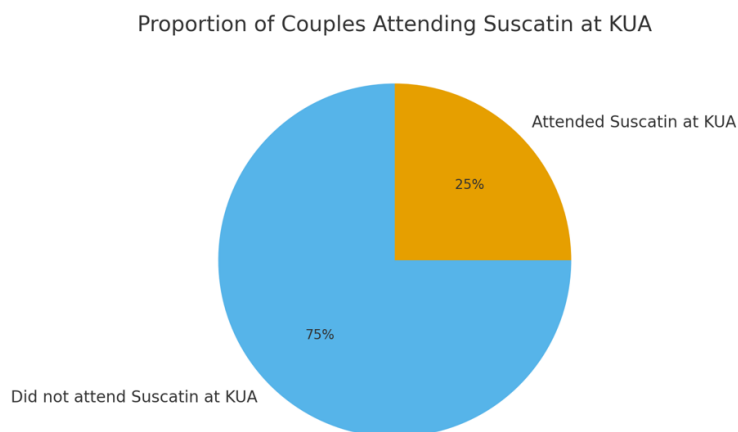


Figure 3. Proportion of Couples Attending Suscatin at KUA

Taken together, the tables and figures reinforce a central observation of this study: participation was shaped less by personal choice and far more by the availability—or absence—of scheduled sessions at the Office of Religious Affairs. Couples who did not join were not rejecting Suscatin; they simply were never presented with a workable opportunity to attend. Even those who tried to inquire were left waiting without further explanation. Under these conditions, the program’s legal status as a mandatory requirement remains largely symbolic at the community level. The results suggest that the effectiveness of Suscatin depends heavily on institutional consistency, and that irregular delivery weakens the visibility, meaning, and perceived necessity of the program among prospective couples.

Discussion

The stories shared by the couples point to a pattern in which Suscatin becomes invisible not because people oppose it, but because institutions struggle to make it accessible. This pattern echoes what Cwajna (2025) describes as the “practical disappearance” of regulations when everyday administrative routines fail to support them. In several interviews, participants said they only heard about Suscatin in passing and never saw any concrete steps that would lead them to a session. Their experiences align with the concerns raised by Liu (2025) about how regulatory intentions weaken when operational structures are inconsistent. The absence of clear schedules shaped the couples’ perception of the program, making it appear optional even though the rule says otherwise. Their lack of participation was therefore a product of circumstance, not rejection. The findings suggest that institutional performance plays a decisive role in determining whether a regulation becomes part of lived experience. This dynamic sits at the heart of the program’s implementation challenges.

The sense of uncertainty expressed by participants reflects a communication gap that has consequences extending beyond information flow. According to Shen (2025), individuals interpret legal expectations through the cues offered by institutions, and when those cues are weak, obligations lose their clarity. In this study, the program was mentioned without being operationalized, leaving couples unsure of what the regulation actually required from them. This mirrors the pattern that Dzipire (2025) has identified, where inconsistent delivery erodes the legitimacy of community-based programs. Participants described Suscatin as something that sounded important but remained too distant to guide their behavior. Without follow-up communication, they concluded—quite reasonably—that attendance was not essential. These reflections reveal how silence functions as a signal in legal environments. Their experiences show that the strength of a regulation is tightly linked to how clearly it is communicated in everyday encounters.

Differences between participants in Metro Timur and Metro Selatan illustrate how geography shapes institutional access, even within the same administrative system. These variations echo the findings of Elleuch Ep Mallek (2025), who argues that institutional stability is essential for communities to develop a coherent understanding of regulatory obligations. Participants in Metro Timur heard slightly more about Suscatin, yet their experiences were still far from consistent. Meanwhile, those in Metro Selatan encountered almost no information at all. This uneven exposure reflects what Islam (2025) describes as the fragmentation of regulatory meaning when delivery is not equitable. Because routines differed between locations, couples formed different assumptions about the importance of the program. Such disparities influence how communities internalize legal expectations. The findings show that uniform policy requires uniform implementation, which was not present here.

The institutional explanation for the irregularity of Suscatin points to administrative pressures rather than negligence. Officials described how limited personnel, overlapping responsibilities, and unpredictable workloads made it difficult to schedule sessions regularly. These conditions resonate strongly with the observations of García-Llave (2025), who emphasizes that administrative capacity often determines whether legal norms become functional or symbolic. Couples were told to wait for updates that never arrived, illustrating how small delays can break the chain of implementation. This pattern also closely aligns with de Andrade (2025), who notes that programs tend to falter when service routines are

unstable. The result is a system that appears uncertain from the outside, even when institutions intend to comply. Such uncertainty ultimately weakens the visible presence of Suscatin in community life. These dynamics show that administrative structure shapes regulatory outcomes in powerful ways.

From the participants' perspective, the absence of scheduled sessions signaled that Suscatin might not be essential. This interpretation reflects the mechanism described by Nordby (2025), in which inconsistently enforced rules lose their normative force. When couples asked for information and received no follow-up, they understandably adjusted their expectations. This adjustment illustrates how individuals reassess obligations based on institutional behavior rather than legal text. Their recounting of events shows that they never dismissed Suscatin; they simply saw no practical path to it. This response aligns with the argument of Wibye (2025) that the seriousness of a regulation is gauged through institutional repetition, not merely formal declaration. In this setting, repetition was absent, and meaning weakened. The interviews therefore highlight an important distinction between regulatory intent and regulatory presence. Recognizing this gap is essential for understanding why participation remained low.

The need to rely on alternative forms of preparation further illustrates how institutional absence shapes community behavior. One couple joined a health-center briefing, while others depended on informal guidance from family members. These choices reflect the type of adaptive behavior discussed by Cwajna (2025), where individuals seek substitutes when formal programs are inaccessible. Such substitutes vary widely and are not always aligned with the preventive goals envisioned by Suscatin. The divergence between the intended content of the program and the preparation couples actually received creates inconsistent outcomes in marital readiness. This variability is also consistent with Liu (2025), who notes that fragmented implementation produces fragmented social effects. As a result, couples begin marriage with uneven levels of preparation, despite being subject to the same regulation. This shows how institutional gaps create inequalities that the policy was meant to prevent. The findings highlight the need for more reliable structures of delivery.

Timing also emerged as a decisive factor in shaping couples' experiences with Suscatin. Many approached their wedding dates with fixed schedules, leaving little flexibility for last-minute sessions. This difficulty reflects concerns raised about how institutional timing can either reinforce or undermine legal compliance. In this case, Suscatin's timing depended on whether enough registrants happened to appear at once, leaving couples uncertain about when or even whether a class would occur. Dzupire (2025) argues that public programs must align with the rhythms of community life in order to function effectively, and the findings here reinforce that point. Participants were willing to attend but unable to wait indefinitely for a session. This shows how mismatched timelines can turn compliance into an impossibility. When institutional and personal schedules diverge, regulatory aims become difficult to realize. The experiences of the couples illustrate this tension clearly.

The communication gap described earlier becomes even more consequential when examined in relation to trust. Participants did not express anger toward institutions, but they also did not express confidence that the system would guide them. This muted expectation echoes the analysis of Islam (2025), who argues that trust diminishes when institutions fail to provide consistent information. Couples relied on assumptions because no official explanation filled the gaps. Their uncertainty echoes the concerns of Elleuch Ep Mallek (2025) about how insufficient follow-up can erode the legitimacy of a regulation. Without steady reminders or clear procedures, Suscatin faded from their sense of what marriage registration required. This fading is not a passive outcome; it reflects a shift in how people evaluate institutional reliability. When reliability declines, compliance becomes difficult to sustain. The findings show how fragile the connection is between regulation and social meaning.

Uneven implementation also brings broader socio-legal implications concerning fairness and access. The couples experienced the program inconsistently not because of personal choices but because of structural constraints. This dynamic closely reflects what García-Llave (2025) describes as disparities shaped by institutional design rather than community behavior. Participants adapted to the system's limitations by lowering their expectations and relying on informal guidance. This adaptation is consistent

with the observations of de Andrade (2025), who notes that communities modify their behavior when formal systems fail to act predictably. These adaptations produce uneven outcomes that contradict the goal of uniform marital preparation. Over time, such inconsistencies undermine the credibility of the policy. The findings here show how policy effectiveness is shaped by everyday institutional practices. Addressing these inconsistencies is crucial for restoring the program's intended value.

Taken together, the results show that improving Suscatin requires more than enforcing the regulation; it requires strengthening the structures that make the regulation visible and predictable. Couples expressed a willingness to attend if the program had been presented to them in a timely and coordinated way. This reinforces Nordby (2025), who argues that compliance increases when institutions demonstrate commitment through consistent action. It also echoes Wibye (2025), who highlights the importance of institutional presence in shaping public understanding of regulatory expectations. Predictable scheduling, clearer communication, and active follow-up would bring Suscatin closer to its original preventive and educational goals. These steps also align with the insights of Cwajna (2025), who emphasizes operational reliability as the backbone of effective regulation. By strengthening these institutional elements, the program can gain the visibility and credibility it currently lacks. The findings therefore point toward practical reforms that can help Suscatin function as intended.

Implications

The findings of this study point to several important implications for understanding how Suscatin operates in everyday administrative practice. The experiences of the couples show that the program does not fail because people reject it; rather, it fades from view because the institutional structure surrounding it is fragile. This suggests that improving Suscatin requires strengthening internal routines at the KUA rather than attempting to shift community attitudes. When information is incomplete or inconsistently delivered, the educational purpose of the program loses its effectiveness, and the preventive value it is meant to provide becomes difficult to achieve. The uneven access observed between districts also implies that the benefits of Suscatin are not distributed fairly, limiting its potential to support families at the earliest stage of marriage. These patterns demonstrate that a regulation can remain legally valid yet socially weak when its implementation lacks stability. Taken together, the results underscore that the future of Suscatin depends on greater institutional visibility, clearer communication, and a more predictable presence in the marriage registration process.

Limitations

Several limitations should be acknowledged to place the findings in their proper context. The number of participating couples is modest, and their experiences reflect different marriage years, which means the results cannot be generalized to all registrants in Metro City or other regions. The study also draws on the perspective of a single KUA office, even though administrative capacity and workflow may differ significantly across locations. Some participants described events that occurred several years in the past, introducing the possibility of memory gaps or selective recollection. Moreover, the study captures only the moment of marriage preparation and does not examine how the absence of Suscatin may influence marital dynamics after the wedding. Institutional practices may also evolve over time, meaning the conditions described here may not reflect future developments. These limitations do not diminish the insights provided by the study, but they indicate areas where broader or longitudinal research would be valuable.

Suggestions

Building on these findings, several suggestions may help strengthen the implementation of Suscatin. First, establishing a fixed schedule—regardless of how many couples register—would help the program become a visible and reliable part of the marriage process. Providing written or digital explanations at the moment of registration would also reduce confusion and ensure that couples understand the purpose of the program. Collaboration with other institutions, such as health centers or community counselors, could offer alternative learning pathways when KUA staff face scheduling

constraints. A clear follow-up mechanism for couples who ask about Suscatin would also prevent information from dissipating after initial contact. At the policy level, routine monitoring of Suscatin frequency and accessibility across districts could help identify implementation gaps. Future research could involve a larger and more diverse set of participants, including multiple KUA offices, to gain a fuller picture of the structural challenges affecting the program. These steps aim to ensure that Suscatin functions not only as a formal requirement but as a meaningful preparation for married life.

Conclusion

The findings of this study show that the low participation in Suscatin is rooted not in a lack of interest from couples, but in the way the program appears—and often fails to appear—within the marriage registration process. Although Suscatin is formally required, the accounts of participants reveal that they rarely encountered clear guidance, predictable schedules, or consistent follow-up that would allow them to take part. In practice, this leaves the program present in policy but faint in everyday administration, weakening the educational purpose it is meant to serve. The contrast between the regulation and the lived experience of couples suggests that institutional routines, communication practices, and timing play a greater role in shaping compliance than the regulation itself. Strengthening these elements is essential if Suscatin is to function as more than a formal requirement and truly support couples as they prepare for married life.

Author Contributions Statement

Ai Siti Hajar independently carried out all components of this study. This includes formulating the research problem, conducting the literature review, and designing the methodological framework. The author collected primary data through field interviews with couples and KUA officials in Metro City, compiled supporting documents, and processed secondary data from regulatory sources. All stages of data analysis, interpretation of findings, and construction of the arguments presented in this study were completed solely by the author. The manuscript, including its organization, writing, revision, and final refinement, was fully prepared by the author without contributions from any other writer. The academic supervisor provided guidance limited to advisory and evaluative roles, while all intellectual and analytical work in this research belongs exclusively to the author.

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