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Intensification of the Implementation of the Bride-to-be Course for Converts to Build a Samawa Family (Case Study at the KUA Office, Tosari Pasuruan District)

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ABSTRACT

This study aims to analyze the implementation of premarital courses for Muslim convert couples (muallaf) and identify the supporting and inhibiting factors in their implementation at the Office of Religious Affairs (KUA) of Tosari District, Pasuruan Regency. This research employed a qualitative approach using a field study design. Data were collected through observation, interviews, and documentation, involving the head and staff of the KUA, religious counselors, and muallaf couples. Data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing and verification. The findings indicate that premarital courses for muallaf couples are conducted in three to four sessions using lectures, religious counseling, and the booklet Practical Guidance for a Happy Household. The materials cover Islamic faith, worship, marital responsibilities, family relationships, and the development of a harmonious household. Supporting factors include cooperation with religious organizations, Islamic boarding schools, religious counselors, and community groups, as well as social and financial assistance. Meanwhile, the main obstacles include family rejection of religious conversion, negative influences from social environments, economic limitations, and participants' difficulties attending counseling sessions. This study concludes that premarital courses for muallaf couples require more intensive, structured, and continuous guidance that addresses their specific religious, social, and economic needs to support the development of sakinah, mawaddah, wa rahmah families.

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1. INTRODUCTION

Marriage is a bond between a man and a woman that aims to form a harmonious, peaceful, and sustainable family life. From an Islamic perspective, marriage is not only interpreted as fulfilling the

biological needs and legality of the relationship between husband and wife, but also as a form of worship to realize the family of sakinah, mawaddah, and wa rahmah. This goal requires the readiness of the couple, both from spiritual, psychological, social, and knowledge aspects of domestic life. This readiness is important because married life does not always take place without conflict. Differences in character, mindset, family background, and religious understanding can be factors that affect the harmony of husband and wife relationships (Murtadho, 2009; Hudafi, 2020).

One group of couples that needs special attention in the preparation of married life is converts. Conversion to Islam is not always followed by a thorough mastery of religious knowledge and practice. Converts are often still in the process of adjusting to their beliefs, values, and life practices based on Islamic teachings. This condition can be a challenge when they enter married life, especially in building a common understanding of the rights and obligations of husband and wife, family responsibilities, children's education, and the application of Islamic values in daily life. In addition, differences in beliefs with extended families and the previous social environment have the potential to cause pressure that affects the sustainability of family life (Fatimah, 2020; Fitriyani, 2019).

In this context, the bride-to-be course or premarital marriage guidance has a strategic role as a means of debriefing for couples before entering domestic life. This program not only provides an understanding of the rights and obligations of husband and wife, but also equips prospective couples with religious knowledge, communication skills, conflict management, and responsibility in building a family. The implementation of bride-to-be courses is a form of government effort through the Ministry of Religion to prepare couples to realize a family of sakinah, mawaddah, wa rahmah. The policy of implementing marriage guidance is also directed to provide knowledge and basic skills of married life to prospective brides (Ministry of Religion of the Republic of Indonesia, 2013). However, the need for debriefing for converts cannot be fully equated with Muslim couples who have had religious understanding for a long time. Converts need a more intensive approach, especially in strengthening faith, understanding worship, and internalizing Islamic values in family life.

A number of previous studies have discussed religious guidance and the married life of converts from various perspectives. First, Syaibani's (2019) research on the marriage of converts in Sumber Arum Village, Kotabumi District, North Lampung Regency, found that marriage coaching is carried out through independent marriage guidance with materials that include faith, worship, and morals. The coaching contributes to the maintenance of religion, family, and descendants and supports the formation of a harmonious family life. Second, Suyanto's (2019) research on the role of KUA in resolving marital conflicts with converts in Central Kahayan District, Pulang Pisau Regency, shows that domestic conflicts are influenced by a lack of knowledge of faith, economic problems, and lack of responsibility of the husband. The study also found that KUA makes efforts to resolve conflicts through negotiation, collaboration, and mediation.

Third, Hasbi's (2019) research on the service of the head of the head through the Dita Millennial approach at KUA Parindu shows the importance of developing a religious service pattern that combines digital and face-to-face approaches. This approach is one of the preventive efforts in providing services to people with diverse social and religious conditions, including conversion groups. Fourth, Fahthurrozi (n.d.) research on the phenomenon of domestic harmony of converts in Pajaresuk Village, Pringsewu District, Pringsewu Regency, found that the harmony of converts families is influenced by open communication, trust, mutual respect, support between couples, and commitment in family life. The research also shows that the social environment and economic conditions also contribute to family harmony.

Fifth, Nasikhah (n.d.) research on Islamic religious guidance for converts at the Al-Harokah Taklim Council in Semarang found that religious guidance plays a role in strengthening converts' beliefs and understanding of Islamic teachings. The guidance material includes faith, prayer procedures, short prayers, and fasting. The implementation uses participatory methods, interactive dialogue, empowerment, and a personal approach. The study also identified difficulties in converts in practicing worship, especially prayer, so that assistance tailored to the needs and abilities of each individual is needed.

Based on these five studies, it can be understood that studies on converts have highlighted a lot on religious guidance, domestic harmony, marital conflict resolution, and religious services. However, these studies have not specifically examined the intensification of the implementation of bride-to-be courses for converts as an effort to build a family of sakinah, mawaddah, wa rahmah. Syaibani's research emphasizes more on marriage development and its impact on family harmony, Suyanto focuses on resolving marital conflicts, Hasbi discusses the innovation of the headman's service, Fahthurrozi examines the factors of domestic harmony of converts, while Nasikhah focuses on Islamic religious guidance for converts in general. Thus, there is still room for research to understand how the intensification of the bride-to-be course is carried out specifically for converts, including the material, approach, duration, and various factors that affect the success of its implementation.

This gap becomes increasingly relevant when it is associated with socio-religious conditions in Tosari District, Pasuruan Regency. This area has diverse social characteristics, with the existence of the Tengger tribe community, most of which have non-Islamic religious backgrounds, although there are also Muslim communities. This condition presents its own dynamics for couples who have different religious backgrounds before one of the parties embraces Islam. In practice, a person's decision to become a convert is not always based on the process of understanding and deepening Islamic teachings as a whole, but in some cases is also related to the desire to marry a Muslim partner. This situation has the potential to cause problems if religious conversion is only an administrative requirement for marriage without a commitment to practice Islamic teachings.

This problem is reflected in the implementation of the bride-to-be course at the Religious Affairs Office (KUA) of Tosari District. Based on the initial information in the research, the implementation of prenuptial debriefing lasted relatively short, which was about two to three hours. This duration becomes a problem when the couple who take the course are converts who still need assistance in understanding the basics of Islamic teachings while preparing for married life. In addition to time constraints, the debriefing process also faces challenges in the form of differences in the level of religious understanding, the influence of families who still adhere to the previous religion, and the social environment that can affect the consistency of converts in carrying out Islamic teachings. Therefore, it is necessary to implement a more intensive bride-to-be course by considering the special needs of converts, both in terms of material substance, delivery methods, and mentoring processes.

Based on this description, this study offers novelty in the form of a study on the intensification of the implementation of the bride-to-be course which is specifically directed at converts in the socio-religious context of the Tengger community in Tosari District, Pasuruan Regency. The novelty of the research lies in the attention to the need for premarital debriefing which is not only oriented towards the readiness to build a household, but also on strengthening the understanding and commitment of Islam of converts. In addition, this study examines the supporting and inhibiting factors for the implementation of the bride-to-be course, so that it can provide an overview of the challenges of implementing marriage guidance in a society with diverse religious characteristics.

Thus, this study aims to analyze the intensification of the implementation of the bride-to-be course for converts at the Tosari District Religious Affairs Office, Pasuruan Regency, as well as identify supporting and inhibiting factors in its implementation. The results of the study are expected to contribute to the development of a premarital debriefing model that is more responsive to the needs of converts, especially in preparing for a sakinah, mawaddah, and wa rahmah family life.

2. METHODS

This study uses a qualitative approach with a type of field research carried out at the Office of Religious Affairs (KUA) of Tosari District, Pasuruan Regency. The qualitative approach was chosen because this study aims to understand in depth the intensification of the implementation of the bride-to-be course for converts, including the implementation process, the provision materials, and the dynamics faced in building a family of sakinah, mawaddah, and wa rahmah. The research data consists of primary and secondary data. Primary data was obtained through information from the Head of KUA

of Tosari District, KUA staff, presenters or course supervisors of the bride-to-be, and converts who participated in the briefing. Meanwhile, secondary data was obtained from institutional documents, archives, books, journals, and other written sources that are relevant to the focus of the research.

Data collection was carried out through three techniques, namely observation, interviews, and documentation. Observation was used to obtain a direct picture of the implementation of the bride-to-be course at KUA Tosari District, especially the debriefing process for converts. Interviews were conducted in depth with parties involved in the implementation of the course, including the Head of KUA, staff, presenters, and converts, in order to obtain information about the material, methods, duration, and experience during the briefing. The documentation was used to complete the research data through tracing institutional documents, activity archives, and documentation photos related to the implementation of the bride-to-be's course.

Data analysis uses the interactive model of Miles and Huberman (1992), which includes three stages, namely data reduction, data presentation, and drawing conclusions or verification. Data reduction is carried out by selecting, grouping, and simplifying information obtained from observations, interviews, and documentation according to the research focus. Furthermore, the data is presented in the form of a descriptive description that is systematically compiled to describe the intensification of the implementation of the bride-to-be's course as well as its supporting and inhibiting factors. The last stage is conclusion drawing and verification by re-examining the suitability between the data obtained and the focus of the research, so as to produce findings that can be scientifically accounted for.

3. FINDINGS AND DISCUSSION

Research Results

Implementation of the Bride-to-be Course for Converts

Table 1. Data on the Implementation of the Bride-to-be Course for Converts at KUA, Tosari District

Aspects	Research Results
Administrative requirements	Converts attach a certificate or deed of shahada pledge as an additional document.
Debriefing process	It is carried out through 3-4 meetings, plus debriefing before marriage registration.
Duration of debriefing	It is conditional, with a minimum duration of about one hour.
Debriefing method	Lectures, delivery of material by extension workers, and the provision of marriage guidebooks.
Religious materials	Strengthening faith, the intention to marry as worship, following the sunnah of the Prophet, and strengthening faith.
Family life materials	The rights and obligations of husband and wife, relationships with parents and neighbors, complementing each other, maintaining trust, and avoiding domestic conflicts.
Mentoring	Religious extension workers and taklim councils are places of consultation for converts.
Premarital education	Extension workers also provide premarital education to high school students in the Tosari District area.

Source: Interview results with Yusuf (staff of KUA Tosari District) and Ustaz Abdullah (religious extension officer).

Table 1 shows that the implementation of the bride-to-be course for converts at KUA Tosari District includes aspects of administration, religious debriefing, and knowledge of domestic life. The

implementation is carried out through several meetings with the method of lectures and the provision of guidebooks.

Table 2. Debriefing Materials for Converts

No.	Debriefing Materials	Substance Matter
1	Strengthening the faith	Strengthening confidence and faith in Allah Swt.
2	Wedding intentions	Making marriage a form of worship and following the sunnah of the Prophet.
3	Family worship	Get used to praying in congregation with family.
4	Family relationships	Be devoted to parents even though they have different beliefs.
5	Married life	Complement each other, be patient, and accept your partner's shortcomings.
6	Conflict management	Avoid speech that can lead to divorce when an argument occurs.
7	Spouse's trust	Maintain trust and avoid infidelity.
8	Social relationships	Maintain good relationships with family and neighbors.

Source: Interview with Ustaz Abdullah, KUA religious extension officer of Tosari District.

Table 2 shows that the debriefing material is not only oriented towards religious strengthening, but also includes the formation of behaviors and skills in living a household life.

Supporting and Inhibiting Factors for the Implementation of the Bride-to-be Course

Table 3. Supporting Factors for the Implementation of the Bride-to-be Course for Converts

No.	Supporting Factors	Forms of Support
1	Religious organizations	Support from MPCNU and the local religious community.
2	Interfaith community	PARISADE's involvement in supporting conversion development activities.
3	Islamic educational institutions	Collaboration with the Sidogiri Islamic Boarding School which has been carried out three times.
4	Religious extension worker	The availability of extension workers who provide religious briefings and consultations.
5	Taklim Assembly	To become a forum for learning about Islam for converts.
6	Support for religious activities	Routine Maulid activities supported by Kiai Basori Alwi.
7	Consulting services	Extension workers and taklim assemblies are places for consultation on religious and household issues.
8	Economic support	The assistance of the Sidogiri Islamic Boarding School is in the form of administrative costs, wedding needs, clothing, and two goats for converts.

Source: Interview results with Amaludin (Head of KUA Tosari District) and Yusuf (staff of KUA Tosari District).

Table 3 shows that the implementation of bride-to-be courses is supported by various parties, both religious organizations, interfaith communities, Islamic educational institutions, and religious extension workers. The support also includes economic assistance for converts who have financial limitations.

Table 4. Factors Inhibiting the Implementation of the Bride-to-be Course for Converts

No.	Inhibiting Factors	Barrier Formation
1	Family	Some parents reject the decision of their child to change religion.
2	Friendship environment	There are negative influences and comments from friends on the decision to embrace Islam.
3	Economic conditions	Financial limitations of converts in meeting the administrative needs and implementation of marriage.
4	Attendees	Some participants are unable to participate in the full debriefing due to work or other interests.

Source: Interview results with Yusuf (KUA staff of Tosari District).

Table 4 shows that the obstacles to the implementation of the bride-to-be course come from family factors, social environment, economic conditions, and limited presence of participants in participating in the briefing.

Discussion

Intensification of the Implementation of the Bride-to-be Course for Converts

The results of the study showed that the implementation of the bride-to-be course for converts at the Religious Affairs Office (KUA) of Tosari District, Pasuruan Regency, included debriefing on marriage administration, strengthening faith, understanding of the purpose of marriage, and knowledge of domestic life. The debriefing was carried out through three to four meetings with a duration of conditional and a minimum of about one hour. The methods used included lectures, delivery of material by religious extension workers, and the provision of a happy household guidebook. The material provided included strengthening faith, the intention to marry as worship, the implementation of worship in the family, relationships with parents and neighbors, complementary attitudes, maintaining trust, and resolving domestic conflicts. The findings show that the KUA of Tosari District has integrated marriage debriefing with religious guidance for converts. However, the implementation still uses the same debriefing pattern as Muslim brides-to-be in general, so that the special needs of converts have not been fully accommodated.

Theoretically, marriage guidance is a process of providing knowledge, understanding, and skills to the bride-to-be so that they are ready to live a married life. The implementation of marriage guidance for prospective brides is also based on the Decree of the Director General of Islamic Community Guidance Number 189 of 2021 concerning Guidelines for the Implementation of Marriage Guidance for Brides-to-be. In the context of converts, marriage guidance needs to pay attention to the process of adaptation to Islamic teachings. Converts not only need an understanding of the rights and obligations of husband and wife, but also assistance in understanding the basics of faith and worship practices. Therefore, the intensification of the bride-to-be's course is not enough to be measured based on the number of meetings, but also needs to be seen from the depth of the material, the suitability of methods, the involvement of participants, and the sustainability of the assistance.

This finding is in line with the research of Syaibani (2019) which shows that the marriage coaching of converts through matters of faith, worship, and morals contributes to the maintenance of religion and family harmony. Hasbi's (2019) research also emphasizes the importance of developing religious services through digital and face-to-face approaches to reach the needs of people with diverse social and religious backgrounds. Both studies reinforce the importance of religious coaching as part of the preparation for the life of converts. However, this study finds a more specific problem, namely the implementation of the bride-to-be course at KUA Tosari which still uses a relatively general debriefing pattern, both for Muslim couples and converts. Thus, this study affirms the importance of religious guidance while showing the need to intensify materials and methods that are tailored to the specific needs of converts.

From the aspect of learning methods, the use of lectures and the provision of guidebooks is the first step in conveying information about married life. However, these methods do not fully guarantee that converts can understand and practice the material provided. Samani (2012) explained that discussion is a process of exchanging ideas between two or more people to obtain a common view on a problem. In the context of debriefing converts, discussion methods, interactive dialogues, demonstrations of worship practices, and individual consultations can be a more appropriate approach. For example, prayer materials are not only delivered verbally, but also through direct practice so that participants gain concrete learning experiences. This shows that debriefing for converts needs to be developed from a one-way delivery pattern to participatory and applicable learning.

In addition to religious materials, the determination of a marriage guardian for a prospective convert bride is also an important part of the services of the Tosari District KUA. Based on the results of the interview, the determination of the guardian was carried out through tracing family relations involving the village government and MUDIN/P3N. If no guardian of the nasab is found who meets the requirements, the KUA can determine the use of the guardian judge in accordance with the applicable regulations. These findings show that the service to the convertible couple is not only related to pre-marriage debriefing, but also requires precision in fulfilling the provisions of Islamic marriage law. The determination of the guardian needs to be based on the examination of the Islamic status and the eligibility of the guardian. Thus, the background of the convert's family does not automatically eliminate the rights of the guardian if there are still family members who meet the requirements as guardians of the marriage.

The need for intensification of debriefing is also related to the concept of the sakinah, mawaddah, wa rahmah (SAMAWA) family. The SAMAWA family is not formed automatically after the marriage contract, but through the process of adjustment, communication, commitment, and strengthening of religious values. M. Quraish Shihab explained that domestic life goes through several stages, ranging from the honeymoon period, turmoil, negotiation and negotiation, adjustment, improving the quality of affection, to stability. These stages show that married life is a dynamic process and requires the readiness of couples to face various problems. Therefore, converts need debriefing that is able to prepare them to face the dynamics of home life. This finding confirms that the bride-to-be's course should not stop at fulfilling administrative requirements, but becoming an instrument for forming spiritual and social readiness in building the SAMAWA family.

Supporting and Inhibiting Factors for the Implementation of the Bride-to-be Course for Converts

The results of the study showed that the implementation of the bride-to-be course for converts at KUA Tosari District was supported by the involvement of various parties, both religious organizations and interfaith communities. The support came from MPCNU, PARISADE, Sidogiri Islamic Boarding School, religious extension workers, and taklim councils. In addition to providing religious guidance, these parties also provided a consultation room for converts who faced problems in religious and household life. Other support can be seen from KUA's cooperation with the Sidogiri Islamic Boarding School which has been carried out three times, including the provision of administrative fee assistance, wedding needs, clothing, and two goats to converts. These findings show that the implementation of the bride-to-be course does not only depend on the institutional capacity of KUA, but also involves social and economic support from the community and partner institutions.

Theoretically, social support has an important role in helping individuals face life changes and adjust to the new social environment. Rahman (2019) explained that social support and self-regulation affect the resilience of converts. In the context of this study, the involvement of religious organizations, extension workers, Islamic educational institutions, and community communities can be understood as a form of social support that helps converts maintain their beliefs while building family life. Meanwhile, Warsono and Hariyanto (2013) emphasized that facilitators have a role in preparing pedagogical, psychological, and cognitive development facilities for students. When associated with the implementation of bride-to-be's course, religious extension workers not only function as material presenters, but also as facilitators who help converts understand and face the problems of domestic life.

Thus, the findings of this study reinforce the view that the success of converts requires continuous social support and mentoring.

The findings are in line with the research of Hasbi (2019) which emphasizes the importance of developing headman services through digital and face-to-face approaches. Syaibani's (2019) research also shows that fostering converts through faith, worship, and moral materials can support the maintenance of religion and family harmony. Both studies affirm that the success of converts development is not only determined by the material presented, but also by service patterns and environmental support. However, this study expands on these findings by showing that support for converts in Tosari District involves cross-organizational and cross-faith community cooperation, including economic support from the Sidogiri Islamic Boarding School.

In addition to social and institutional support, the KUA of Tosari District also makes efforts to handle domestic conflicts through mediation before the couple continues the problem to the Pasuruan Religious Court. Based on the information of the Head of KUA, the process is carried out by calling both spouses and, if necessary, involving parents to find out the root of the problem that occurs. This effort shows that the function of KUA is not only limited to marriage registration services and premarital debriefing, but also includes preventive efforts in maintaining the integrity of the household. Theoretically, conflict is part of the dynamics of social relations that can arise due to differences in interests, values, beliefs, and perceptions. The human relations view views conflict as something that cannot be completely avoided, but can be managed through proper communication and resolution. Therefore, mediation is one of the approaches to bring together the interests of couples and find mutually acceptable solutions.

The results of this study are in line with Suyanto's (2019) research which found that marital conflicts between converts are influenced by a lack of knowledge of faith, economic problems, and lack of responsibility of the husband. The research also shows that conflict resolution can be done through negotiation, collaboration, and mediation. The similarity between the two studies lies in the importance of the role of KUA in helping converts to face domestic problems. However, this study places additional emphasis on efforts to prevent conflicts through premarital debriefing and post-marriage assistance. Thus, conflict management should not only be carried out when households experience problems, but also anticipated from before the marriage contract through strengthening religious understanding and family relationship building skills.

In addition to supporting factors, this study found several obstacles in the implementation of the bride-to-be course for converts. These obstacles include family rejection of the decision to change religion, negative influence of the friendship environment, economic limitations, and the absence of some participants in participating in full debriefing due to work or other interests. These conditions show that the process of religious adaptation of a convert does not take place in a social space separate from the previous environment. Changes in beliefs can affect relationships with family, friends, and the surrounding community. In fact, differences in beliefs can cause psychological pressure that affects the consistency of individuals in carrying out their newly adhered religious teachings.

Theoretically, social conflicts can arise due to differences in individual characteristics, including knowledge, culture, beliefs, values, and interests. The conflict perspective explains that these differences can arise when each party maintains their views and interests. Santoso (2020) explained that realistic conflicts arise due to certain demands directed at the actual source of the conflict. In the context of this study, a child's religious conversion can be a source of conflict when parents do not accept the decision. This condition shows that the problems faced by converting couples are not only related to religious understanding, but also related to family acceptance and the ability to maintain social relationships in the midst of differences in beliefs. Thus, coaching for converting couples needs to consider psychological and social aspects in addition to religious aspects.

These findings are in line with Suyanto's (2019) research which identified the lack of knowledge of faith, economic problems, and lack of responsibility of the husband as factors causing marital conflicts among converts. Syaibani's (2019) research also shows that marriage development through strengthening faith, worship, and morals is an important part of maintaining the life of converts. Both

studies strengthen the findings that the home life of converts has challenges that not only originate from the couple's internal relationships, but also related to religious and social conditions. This study further emphasizes that family rejection of the decision to change religion, the influence of the friendship environment, and economic limitations are obstacles that need to be considered in the implementation of bride-to-be courses in the Tosari District area.

Economic barriers are also an important problem found in this study. Some converts come from the lower middle economic group, so they experience difficulties in meeting the administrative needs and implementation of marriage. In these conditions, the cooperation between the KUA of Tosari District and the Sidogiri Islamic Boarding School is a form of support to help converts. Assistance in the form of financing marriage needs and the provision of two goats shows that the support provided is not only consumptive, but also has the potential to be an initial capital for couples to develop economic activities. These findings show that economic issues need to be a concern in fostering converts. Institutional support can be an alternative to help couples prepare for domestic life, although the effectiveness of such assistance in improving family welfare still requires further research.

Based on all these findings, the implementation of the bride-to-be course for converts at KUA Tosari District shows that there is quite diverse institutional and social support, but still faces challenges in terms of supply intensity, family acceptance, social environment, and economic conditions of participants. The support of organizations, extension workers, taklim councils, and partner institutions is an important capital in building the resilience of converts. On the other hand, the limited debriefing time and the lack of optimal material adjustments to the special needs of converts indicate the need to develop a more intensive, participatory, and sustainable guidance pattern. Thus, efforts to realize a family of sakinah, mawaddah, and wa rahmah for converts need to be placed as a coaching process that does not stop at the implementation of premarital courses, but continues through religious assistance, family consultation, and socio-economic support.

4. CONCLUSION

The implementation of the bride-to-be course for converts at KUA Tosari District, Pasuruan Regency, has been carried out in accordance with applicable service procedures. However, the relatively short duration of the debriefing, which is three to four meetings with a time of about one hour, is still not optimal to meet the special needs of converts in understanding Islamic teachings, worship practices, and household building skills. The material provided includes religious guidance and family life through lecture methods and the guidebook for Practical Guidance for Happy Households published by BP-4. Therefore, more intensive, structured, and sustainable debriefing is needed, both before and after marriage. KUA's cooperation with various religious organizations and institutions, such as MPCNU, PARISADE, Sidogiri Islamic Boarding School, and the taklim council, is a form of support in expanding religious knowledge and helping converts build a family of sakinah, mawaddah, and wa rahmah. In addition, the mediation carried out by KUA is also an effort to resolve domestic conflicts. However, the implementation of coaching still faces a number of obstacles, including lack of family acceptance of the decision to change religion, the influence of the social environment, economic limitations, and difficulties for participants in participating in debriefings due to busyness.

Based on the results of the research, the KUA of Tosari District is expected to be able to organize bride-to-be courses for converts in a more intensive, structured, and sustainable manner through premarital and post-marriage coaching. Religious extension workers and mosque takmir are expected to play an active role as facilitators in providing religious assistance, especially for converts who still need a basic understanding of faith, worship, and home life. The local government is also expected to provide social and financial attention and support to converts who need assistance in carrying out marriage. In addition, the community, especially converts' families, are expected to accept and respect the decisions of their family members in choosing their beliefs, as well as avoid acts of bullying and

conflicts due to religious differences. With the support of these various parties, converts are expected to be able to live a better religious and married life.

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